

**THE ENGLISH HEXAPLA
SIX NEW TESTAMENT
TRANSLATIONS**

1851

Wipf and Stock Publishers
Bible Versions Reproduction Series: Volume #87

THE ENGLISH HEXAPLA

THE NEW TESTAMENT IN SIX IMPORTANT ENGLISH TRANSLATIONS

Wiclif 1380 Tyndale 1534 Cranmer 1539

Genevan 1557 Anglo-Rhemish 1582 Authorized 1611

1851 Original Publisher, **SAMUEL BAGSTER and SONS, London**

1334 Pages

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Jim Baden shares the reverence for Scripture that has moved the leaders of our Society to give so freely of their time and energy for the past thirty-five years. He has profound respect and gratitude for the heroes and heroines of Bible translation—from Wycliffe and Tyndale down to the present time—who worked so hard, even sometimes at the risk of life—to make the Bible so readily available to the world today. Like other members of the ISBC, Jim regards the Bible as more than just a great book to be collected. To use his own words, he speaks of the Scriptures as "God's method of communicating with his intelligent creatures . . . to be most carefully read and contemplated to discover its meaning and value for life in the present and future."

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William E. Paul, Editor, *Bible Versions and Editions*; Don Heese, Journal Production Manager; Sid Ohlhausen, Membership Secretary; Mark Mage, Editorial Assistant; Jim Baden and this writer have each supplied several hard-to-find versions for this reproduction. *

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Graham Maxwell
(Charter Member #12)

*additional versions supplied by:
Bill Chamberlain

SAMUEL BAGSTER et F.F. proponunt ad considerandum annon Omnium Bibliorum Sacrorum Editionem Polyglottam ad hoc tempus evulgare, et utile foret, et quod fieri posset; quæ amplecteretur eas omnes S.S. linguas (tam integras, quam fragmenta) cum iis Addendis Criticis, eoque Grammatico alioque Apparatu, quæ probata fuerint, et Bibliorum Polyglottorum impressioni ab omni parte quæ maxime perfecte necessaria eas haberentur; quæque in se contineret quidquid pretii habent quattuor illæ celeberrimæ editiones—"Polyglotta Complutensis," auspiciis impensisque Cardinalis Ximenis edita in sex magnis Voluminibus A.D. 1514-7. "Polyglotta Antuerpensis" Philippi Hispaniarum II^æ sumptibus parata in octo magnis Voll: A.D. 1569-72. "Polyglotta Parisiensis" (Le Jaye) in decem magnis Voll: A.D. 1645; et Briani Waltoni "Polyglotta Londinensis" impensis plurimorum vulgata in sex magnis Voluminibus, A.D. 1653-7.

Ex quo Waltonus Episcopus magno suo operi finem imposuit prope duo sæcula elapsa sunt. In quo, utpote longo, tempore multa, quæ Bibliorum Polyglottorum editionem et pretiosiores et venustiores redditores sunt, tam nostrorum quam peregrinorum diligentia in lucem prodierunt: et per promptam illam liberalitatem, quæ efficit ut quidquid hodie conditionis est in publicum usum conferatur, multis jam commodis frui licet, quæ doctis illius aliorumque operum editoribus aut penitus ignota aut inaccessa fuerunt, quæque hoc præsens tempus tanquam difficili huic incepto faustum et conveniens indicare videntur.

Quo vero firma operis ratio inestur, et validum fundamentum accuratè ponatur, et quo ex amplâ eâ, quæ in manibus est, materiâ quam maximum percipiatur commodum, ante omnia momenti est, ut consultè seligatur quid revera pretii est, et dignum quod accipiat, utque omnia, quæ magno huic proposito non recte conducunt, seponantur et rejiciantur.

Itaque Editores per hanc consilii sui promulgationem Fructuum animadversionem auctoritatemque præcipue querunt, rogantque ut secum communicare velint, quo ipsi monitis doctorum proficere possint, antequam Rationum aliquam exponere conentur.

In hoc temporis duobus operibus Editores diligenter incumbunt, quorum unum, "Hexapla Anglicana," jam tantum non evulgatum est, alterum, "Biblia Polyglotta Ecclesiæ," Archiepiscopo Cantuariensi, veniam impetratâ, inscriptum, curâ Reverendi Viri Frederici Niff, D.D. ad publicationem progreditur. Quæ dum, unâ cum aliis operibus, jamjam annuntiat, parantur et perficiuntur, querunt Editores ut liceat sibi cum iis communicare qui gravem suam auctoritatem in auxilium propositi maxime expectendi, qualis est hæc Bibliorum Polyglottorum publicatio, humanissimè præbere velint.

"Hexapla Anglicana," et "Biblia Polyglotta Ecclesiæ," cum cæteris quæ jam vulgo in manibus sunt, diligentis Editorum in operibus accurate atque omnino eleganter ornandis pro testimonio adhiberi poterunt.

English Hexapla

EXHIBITING THE
SIX IMPORTANT ENGLISH TRANSLATIONS
OF THE
NEW TESTAMENT SCRIPTURES,

WICLIF	M.CCC.LXXX.	GENEVAN	M.D.LVII.
TYNDALE	M.D.XXXIV.	ANGLO-RHEMISH	M.D.LXXXII.
CRANMER	M.D.XXXIX.	AUTHORISED	M.DC.XI.

THE ORIGINAL GREEK TEXT AFTER SCHOLZ

WITH THE VARIOUS READINGS OF THE TEXTUS RECEPTUS AND THE PRINCIPAL CONSTANTINOPOLITAN AND
ALEXANDRINE MANUSCRIPTS, AND
A COMPLETE COLLATION OF SCHOLZ'S TEXT WITH GRIESBACH'S EDITION OF M.DCCCLV.;

PRECEDED BY

AN HISTORICAL ACCOUNT OF THE ENGLISH TRANSLATIONS.

"SURE I AM, THAT THERE COMMETH MORE KNOWLEDGE AND VNDERSTONDINGE OF THE SCRIFTURE BY THESE SONDRIS TRANSLATIONS, THEN BY ALL THE GLOSSES OF OURS SOPHTICALL DOCTOURS. FOR THAT UNK INTERPRETETH SOMETHING OBSCURELY IN ONE PLACE, THE SAME TRANSLATETH ANOTHER (OR ELSE HE HIN SELFE) MORE MANIFESTLY BY A MORE PLAYNE VOCABLE OF THE SAME MEANING IN ANOTHER PLACE."

MYLES COVERDALE—"A PROLOGUE VNTO THE CHRISTEN READER"—HISLE, M.D.LXXV.

LONDON :

Samuel Bagster and Sons, Paternoster Row :

AT THE WAREHOUSE FOR BIBLES, NEW TESTAMENTS, CONCORDANCES, PRAYER-BOOKS, AND PSALTERS,
IN ANCIENT AND MODERN LANGUAGES.

ΠΟΛΛΑΙ μεν θνητοις ΓΛΩΤΤΑΙ, μια θαλασσιον.

AN HISTORICAL ACCOUNT OF THE ENGLISH VERSIONS OF THE SCRIPTURES,

IN CONNECTION WITH THE PROGRESS OF THE REFORMATION :

WITH BIOGRAPHICAL NOTICES OF VARIOUS TRANSLATORS.

PART I. PERIOD PRIOR TO THE REIGN OF HENRY VIII.

I.

THE ANGLO-SAXON AND ENGLISH VERSIONS, PRIOR TO THE MIDDLE OF THE FOURTEENTH CENTURY.

IN this account it is particularly intended to trace the workings of the hand of God, in introducing the circulation of the Scriptures, and thus bringing about the Reformation in this country. In England, it has to be specially noticed, that the great instrument of the Reformation was the reading of the word of God, just as, in Germany, the attention excited by Luther's personal testimony is seen bringing the truth before all men, and as in Switzerland, we see the labours of many evangelists who preached Christ in many places.

The Anglo-Saxon and early English versions have first to be noticed, tracing out what appears to have been done prior to the days of Wiclif:—then the version of Wiclif, its causes and consequences:—a century and a half later, the labours of Tyndale and Coverdale have to be especially rested on,—and, subsequently, the various versions executed up to the year 1611, when the translation which we have in daily use, was published.

The outline of the history of the translation and diffusion of the Scriptures in English, is one from which we may learn how much cause we have for thankfulness, that we are permitted the unhindered use of the Word of God in our own tongue. The Scripture, as being the record of the Holy Ghost, concerning the love which God has shown in the gift of his Son, that his blood should be shed for sinners, was not given forth for a few merely; but it is that which is set before the eyes of all, not for them to exercise respecting it any supposed right or ability of forming a judgment of their own, but for them to acknowledge the authority of God to speak, and their responsibility to hear.

The Saxon invasions of Britain from the middle of the fifth century and onward, issued in the peopling of almost the whole of the southern part of the island with idolators; Christianity, such as it was, could only be found in the western edges of South Britain. The conversion of the Saxons to a profession of Christianity was effected by three means:—the mission of Augustine, the labours of Scottish Christians, and the efforts in some places of the conquered Britons. After the profession of the Christian religion became general on the part of the Saxons, the Scriptures were among them only in Latin, as found either in some of the versions anterior to Jerome's revision, yet extant in that day, or else in the Vulgate as more ordinarily used.

Saxon invasion of Britain and its consequences. A. D. 450. Conversion of the Saxons. A. D. 590. Scriptures among them in Latin.

There appears to have been no objection made to vernacular translations of the Scriptures; but still no people like the acquainted

with the revelation of God.

were in the hands of the hierarchy, and that the people in general received what they knew of the revelation of God from their instructions. It is impossible to say when, or by whom, the first Anglo-Saxon version of any portion of Scripture was executed: what is known respecting any of these versions has been carefully collected by Mr. Baber, from whom the facts relative to these early versions are principally derived.*

Seventh century, Caedmon's paraphrase in verse.

The first attempt, of which we have certain knowledge, at any thing like a paraphrase of Scripture in the Anglo-Saxon tongue to which a date can be assigned, is the poem of Caedmon in the seventh century. He is thus mentioned by the Venerable Bede; "*Caedmonus divinâ gratiâ specialiter insignis carmina religioni et pietati apta facere solebat Canebat autem de creatione mundi et origine humani generis et totâ Genesis historiâ, de egressu Israel ex Ægypto et ingressu in terram repromissionis, ac de aliis plurimis sacræ Scripturæ historiis.*" This poem, although containing Scripture histories, seems to be as little of a translation, or even paraphrase, of the Scriptures as any modern poem on Scripture subjects: but still it was a commencement; it gave some narrations of the Scripture in the vernacular tongue, and thus it may have been the precursor of real translations. The poem of Caedmon was published by Junius, at Amsterdam, in 1665. Its subject is pretty well described in the brief notice given by Bede. It opens with the fall of the angels, the creation, the deluge, the history of the children of Israel in their departure from Egypt and entering into the promised land. Nebuchadnezzar and Daniel, with portions of their histories, are also introduced.

Caedmon's poem, published in 1665. Its contents.

Literal translations in the eighth century.

This portion of Scripture history in verse was succeeded, in the following century, by literal translations of the Scripture lessons read in the daily services of the church. The early part of this century (the eighth) is the date to which two Anglo-Saxon versions of the Psalter are attributed; the translators are reputed to have been ALDHELM, Bishop of Sherborn, and GUTHLAC the first Saxon anchorite. It is, however, doubtful, whether either of these versions be yet in existence; one of them may, however, be possibly contained in a very ancient Psalter in which an interlinear Anglo-Saxon version has been added to the Latin text; this Psalter is said to have been one which was sent by Pope Gregory to Augustine, the monk, after his mission to this country (A.D. 598); whether the book really belongs to so very early a period can hardly be questioned with any reason;† whatever the history of this copy may be, the Latin text is very ancient, and the more modern version, which has been added between the lines, belongs likewise to a very remote period.

Two versions of the Psalter. Aldhelm and Guthlac. Latin Psalter with interlined version. Cotton MS. A. 1.

There can be no doubt that the Venerable Bede did in this century translate into the Anglo-Saxon tongue, the Gospel of St. John; this appears to be the first portion of the New Testament of which we have any account as being translated into the vernacular language of this country.

Bede in the eighth century translates the Gospel of St. John. Baber, p. lix. Cuthbert's Ven. Bede.

A manuscript of the four Gospels of Jerome's Latin version was copied by Eadfrid, afterwards Bishop of Lindisfarne, in the year 680; this manuscript was greatly adorned by Ethelwald, his successor in his see, (with the assistance of Bilfrid, an anchorite), with golden bosses and precious stones as well as very curious illuminations. To this manuscript, an interlined Anglo-Saxon version was, at some subsequent period, added by a priest named ALDRED: the date of this version is much questioned, but the reign of Alfred appears to be regarded as about the most probable period. This manuscript is known by the name of THE DURHAM BOOK.

Durham Book, A.D. 680. Cotton MS. Nero, D. iv.

There is another Anglo-Saxon version of the four gospels, probably of the same antiquity as the one just mentioned. This version, like the former, is interlined, the Anglo-Saxon word being placed over the corresponding Latin. The version, or *gloss*, as it is termed, appears to have been the work of two individuals, FARMEN and OWEN; the former having made the translation of St. Matthew's Gospel, the latter the rest of the work; this is indicated by the subscriptions at the end of the respective portions; to St. Matthew's Gospel there is subjoined "Farmen presbyter thas boc thus gleosode;" (*Farmen the presbyter this book thus glossed* [i. e. interpreted]). At the end of the book there is subjoined; "The uniu bruche gebilde for Owun tho thas boc gleosode Farmen, thæm preoste æt Harawada;" (*He that of mine profiteth bede [pray] he for Owen that this book glossed [and] Farmen the priest at Harewood.*) After this, the transcriber of the manuscript has added his own subscription in Saxon characters, "Macregol depinexit hoc euangelium,

The Rushworth Gloss a version of the gospels, by Farmen and Owen.

* Baber's "Historical Account of the Saxon and English Versions of the Scriptures previous to the opening of the Fifteenth Century" is prefixed to his edition of Wicliffe's New Testament. It consists of but a few pages altogether, but the labour and research are such as to stamp upon them a very peculiar value.

† Baber says (p. lviii.) "It has well-grounded pretensions to be one of the books which Pope Gregory the Great sent to Augustine, first archbishop of Canterbury, soon after his

arrival in England. . . . The Latin text is written in that thin light [rather firm clear] hand, which characterizes manuscripts penned in Italy." From a collation of part of this manuscript, I find that it contains the text of the Roman Psalter, which was introduced at Canterbury, whereas the Gallican obtained a footing in other parts of England; this confirms the reputed history of the book. The interlinear Anglo-Saxon version is written in a very neat minute hand, each word standing over the corresponding Latin.

quicumque legerit et intellexerit istam narrationem orat pro Macreguil scriptori." From this subscription of Macreguil, or Macreguil, we may learn two things; first, that vernacular versions were not at that time at all prohibited; and, secondly, that the transcriber deemed that in multiplying copies, he was doing a deed which might claim on his behalf the prayers of those who read or understood the book. This valuable and interesting Manuscript is in the Bodleian Library; it is called from the name of a former owner the RUSHWORTH GLOSS.

Bibl. Bodl.
D.4. No. 3964.

ALFRED, commonly called the Great, translated the Ten Commandments, together with passages from the twenty-first, twenty-second, and twenty-third chapters of Exodus; these were prefixed to the body of laws which he promulgated. Other translations of parts of Scripture have been ascribed to him; but nothing else appears certain as having been done by him: he undertook a version of the Psalter, but did not live to execute it.

Alfred trans-
lates the Ten
Command-
ments, &c.

In the tenth century there was a partial gloss of the book of Proverbs executed; the version being inserted between the lines of a Latin copy, through a considerable portion of the book. No part of this is a finished translation; sometimes but one Latin word in a whole line has any thing in Anglo-Saxon above it; so that it would be too much if we were to suppose that it gives any evidence that a translation of the Proverbs once existed.

10th Century.
A partial gloss
on the Pro-
verbs. Cott.
Ms. Vespas.
D. vi.

In the latter part of the same century were executed the versions and paraphrases of ÆLFRIC of the historical books of the Old Testament. He appears to have done this work with the express intention of enabling his countrymen to read the Scripture history for themselves; and to this end his work is most decidedly popular in its character: thus, some parts are literal and exact versions of select parts, while again others are loosely paraphrastic abridgments or condensations of the sacred narrative. He wrote, also, a summary account of the Old and New Testaments, from which we learn what the portions of Scripture were which he turned into Anglo-Saxon. The following appears the result of his labours;—the Pentateuch, Joshua, Judges, part of the history of the Kings as found in the six books, Samuel, Kings, and Chronicles; Esther, Job (perhaps), Judith, and the two books of Maccabees.

Ælfric's ver-
sions, &c.

Some parts
literal.

His own ac-
count of his
labours.

Of these books, the Pentateuch, Joshua, Judges, Job, (if indeed it be his) and part of Judith, have been published in print; that is, in fact, the whole of his versions of which we have any account, excepting the summary of the history of the Kings, the Maccabees, Esther, and the rest of Judith. It is most probable that these books are not now extant.

Part of the
version of
Ælfric printed
in 1692.

There exists a third Anglo-Saxon version of the four Evangelists; which appears to have been made at a later period than the other two, one of the existing manuscripts was written, probably, but a little before the time of the Norman Conquest, and the version itself, may belong to a period not much more remote. The translator is unknown, but he appears, in several places at least, to have translated from the Latin version which was in use before the time of Jerome, if, indeed, he has not wholly followed such a copy. This version has been several times printed, first of all in 1571, with a preface by the learned and laborious John Fox, author of "The Acts and Monuments of the Martyrs." This edition was not very accurate, but other editors have bestowed care in amending the text; for this purpose Junius collated four manuscripts of this version, as well as the two earlier translations which have been mentioned as contained in the Durham Book and the Rushworth Gloss; these two last, however, though very valuable as separate translations, could be but of little assistance in correcting the text of another version.

A third later
version of the
Gospels.

The Anti-hie-
ronymian text
used.

This version
printed 1571,
&c.

Besides this translation of the Gospels, a few manuscripts containing the Psalter are mentioned as having been written shortly before the time of the conquest. A little later than this there appears to have been an Anglo-Norman version of the Gospels, or at least a transcript of the Gospels into the dialect which was now displacing the genuine Anglo-Saxon: there are three such manuscripts known to be in existence, one of which is attributed to the time of William the Conqueror, the other two to about the time of Henry the Second. The first mentioned of these must be, I should think, *ante-dated*, for it does not seem to me likely that the effects of Norman intercourse could have so soon shown themselves in producing a marked dialect. These three manuscripts all exhibit the same translation, although with variations made by copyists; it is probable that each one sought to frame the language of the version according to what was most intelligible to himself.

Anglo-Saxon
MSS. of the
Psalter.

Anglo-Norman
version of
the Gospels.

Three such
MSS.

One, of the
days of Will. I.

Two, of the
time of Henry
II.

With these gospels ends the series of Anglo-Saxon translations of parts of Scripture; it will be plainly seen that no attempt was made to form a complete version of the Bible, or even of the New Testament; the histories of the Old Testament, the Psalms, so much used in the public services of the church, and the narratives of the four evangelists seem to have been the only parts completed. It may be, that other portions of Scripture were translated which have not come down to us.

The last of the
series of Anglo-
Saxon versions.

Summary of
the versions
and para-
phrases.

The following is a Summary of the Anglo-Saxon Translations and Paraphrases:—

PENTATEUCH, JOSHUA, JUDGES, and ESTHER, paraphrased by ÆLFRIC, in the latter part of the tenth century.

SOME OF THE HISTORY OF THE KINGS, and perhaps JON, by the same.

THE TEN COMMANDMENTS in Exodus xx., and parts of the three following chapters, by KING ALFRED, in the latter part of the ninth century.

THE BOOK OF PSALMS; two versions in the beginning of the eighth century by ALDHELM and GUTHLAG. The same book, as found in manuscripts of the eleventh century.

PART OF THE PROVERBS, translated probably in the close of the ninth century.

[THE APOCRYPHAL BOOKS OF JUDITH and the MACCABEES, by ÆLFRIC in the latter part of the ninth century.]

THE GOSPEL OF JOHN, by the VENERABLE BEDE in the eighth century.

THE FOUR GOSPELS by ALDRED, probably in the end of the ninth century.

THE GOSPEL OF MATTHEW by FARMEN, probably in the tenth century.

THE GOSPELS OF MARK, LUKE, and JOHN, by OWEN, about the same period.

THE FOUR GOSPELS somewhat later. [The published translation.]

And, again, the FOUR GOSPELS in the ANGLO-NORMAN DIALECT.

To what degree the books in the above list were circulated, cannot of course be in any way ascertained. They were probably not all of them intended for the use of the priests, who ought to have known the Bible in Latin; but still it is likely that few comparatively of the people could read their own tongue: this may have been one reason why no complete version of the Scriptures was made in those days; the unlearned could not use it, the learned would prefer to read the Scriptures in Latin; it is not improbable that some of the interlined versions were made for the instruction of the priests themselves, that they might really understand what they were reading to the people. However this may be, no restraint appears to have been imposed upon the translating or the reading of the Scriptures in the vernacular tongue; and in the possession of a large portion of the word of God thus translated, the inhabitants of this country were much better off than they were at a later period, when the Anglo-Saxon dialect was become obsolete. It is not too much to conclude, that two centuries after the Norman conquest, there was far less knowledge of the Scriptures in England than had been the case in Saxon days.

After the English tongue, such as it then was, had supplanted the Anglo-Saxon, the history of Scripture translations recommences just in the same way as it did before; for as Caedmon had by his paraphrase, or compendium in verse, led the way to actual translations, so at this later period all the earliest attempts of which we know any thing to give any portion of Scripture truth in English are found in paraphrases in verse. The first of these was executed by our ORME, or Ormin, and hence his work is known by the name of "Ormulum;" it is a paraphrase on the Gospels and the Acts of the Apostles, in the style of Saxon poetry without rhyme; exhibiting the English language in its early state. No date appears to be assigned to this work, of which, in fact, comparatively little seems to be known; the language may, perhaps, indicate it to belong to some part of the twelfth century.

The next attempt at Scripture paraphrase in English is likewise in metre; it is contained in a very large volume in the Bodleian Library bearing this title; "Here begunnen the tytles of the booke that is cald in Latyn tonge Salus Animæ, and in Englysh tonge Sowlehele." Its contents are very various, although almost entirely consisting of religious poetry; amongst the rest is a metrical paraphrase of the Old and New Testaments; this work is supposed to have been executed before the thirteenth century; but like the Paraphrase of Orme, it is very difficult to assign a date to it.

In Corpus Christi College, Cambridge, there is a somewhat similar version of the history contained in the books of Genesis and Exodus; the date is supposed to be about the same as that of "Sowlehele;" the dialect differs, this being (according to Haber) evidently northern.

In the same college there is also an English metrical version of the book of Psalms, supposed to belong to about the year 1300. In other manuscripts (in the Bodleian Library and in the British Museum,) a version is also found partly similar, but with amendments and revisions, probably the partial adaptation of the same version to a more modern diction and orthography. These Psalters are almost the first thing that can be called an attempt at a translation into English. They follow the Latin Psalter which was ordinarily used in the church services, namely the *Gallican*; that is, the version of the Psalter corrected

Less know-
ledge of the
Scriptures two
centuries after
the Conquest
than in Saxon
days.

Gospels, &c.
paraphrased.
Orme's work,
"Ormulum."
Bibl. Bodl.
Junius 1.

Sowlehele
MS. Bodl.
779.

A similar ver-
sion of Genesis
and Exodus.
C.C.C.

The Psalms in
metre in Eng-
lish. Cir.
1300.

The same ver-
sion improved.
Taken from
the Gallican
Latin text.

by Jerome in accordance with the Greek text of Origen's Hexapla; this version was adopted in the end of the sixth century in Gaul, and afterwards in Britain. This Psalter is followed as closely by this English version as the verse will permit.

The hundredth Psalm is thus given in the two forms of the English version, the original and the revised:—

The hundredth Psalm of both these versions.

ORIGINAL. C.C.C. CANT. MS. 278.

Mirthes to god al erthe that es
Serves to lauerd in faimes.
In go yhe ei in his silt,
In gladnes that is so brilt.
Whites that lauerd god is he thus,
He us made and our self noht us,
His folke and shep of his fode:
In goe his yhates that are gode:
In schrift his worches belive,
In ympnes to him yhe schrive.
Heryhes his name for louerde is bende,
In all his merci do in stronde and strende.

LATER VERSION. COTTON MS. VESP. D. VII.

Mirthes to lauerd al erthe that es,
Serves to lauerd in faimenes.
Ingas of him in the sight
In gladeschip bi dai and night.
Wite ye that lauerd he god is thus,
And he us made and ourself noht us;
His folk und schepe of his fode:
In gas his yhates that er gode:
In schrift his porches that be,
In ympnes to him schrive yhe.
Heryes of him name swa fre,
For that lauerd soft es he.
In euermore his merci case
And in strende and strende his sothnesse.

With these metrical versions of the Book of Psalms ends the history of known attempts to embody the Scriptures in English prior to the fourteenth century. It will thus be seen that there was far less executed than there had been in Saxon days; so that three hundred years previously an inhabitant of England would have found much more of Scripture in his vernacular tongue than would one who lived at this time.

These the only English version known, prior to the 14th century.

I say *known* attempts, because assertions have been not unfrequently made of the existence of very early English translations of the whole of the Scriptures, and of course the *possibility* of such having existed is not to be denied, while, at the same time, the execution of any such version has never been *proved*. I think that it is not impossible, that any persons (such as Sir Thomas More when writing against Tyndale) who have alluded to a translation of the Scriptures into English prior to the fourteenth century, have been misled by supposing a metrical paraphrase (such as that contained in "Sowlechele") was a version of the Scriptures.

Metrical paraphrases probably mistaken for versions.

Before giving any account of the English versions of the fourteenth century, it will be well to consider the statements of Sir Thomas More respecting translations of the Scriptures made *long previous* to the days of Wiclif. It is clear, that any version made in the fourteenth century could not have been accurately spoken of by More as made long before the days of Wiclif.

Sir T. More's statements considered.

In the year 1408, when the opinions which Wiclif taught, and his translation of the Scriptures, had excited very general attention, a convention was held by Archbishop Arundel, at which several constitutions were decreed, of which the seventh runs thus:—"It is a dangerous undertaking, as St. Jerome assures us, to translate the Holy Scriptures; it being very difficult in a version to keep close to the sense of the inspired writers: for, by the confession of the same father, he had mistaken the meaning of several texts. We therefore decree and ordain, that from henceforward no unauthorized person shall translate any part of the holy Scripture into English, or any other language, under any form of book or treatise: *neither shall any such book, treatise, or version, made either in Wiclif's time, or since, be read, either in whole or in part, publicly or privately, under the penalty of the greater excommunication, till the said translation shall be approved, either by the bishop of the diocese, or a provincial council, as occasion shall require.*"

The proceed- ing of Arch. Arundel, 1408. Collier's Ecc. Hist. iii. 260.

Danger of translating Scripture ascribed.

Prohibition to translate the Scriptures.

On this constitution and its intent, Sir Thomas More thus remarks:—"Ye shal understaunde that the great arch heretike Wicliffe wheras *y^e hole byble was long before his dayes* by vertuous & wel lerned men translated into *y^e englysh tonge*, & by good & godly people wth deuotion & sobreness wel and reuerently red, toke vpon hym of a malicious purpos to translate it of new. In which translacion he purposely corrupted y^e holyc text, maliciously planting therein such wordes as might in y^e reders eyes serue to y^e profe of such heresies as he went about to sowe, which he not only set furth with his own translacion of the Bible, but also wth certain prologes and glosis which he made thereupon..... After that it was perceiued what harme y^e peple toke by y^e translacion prologes and glosis of Wicliffe, & also of some other that after him holpe to set

Sir Thomas More's assertion, that the whole had been translated long before Wiclif's. Diakogues, b. iii. c. 14.

further his secte, than for that cause, and for as much as it is dangerous to translate the text of scripture out of one tong into another, as holy S. Hierome testifieth, for as much as in translation it is hard alway to kepe the same sentence whole: it was I say for these causes at a counsaile holden at Oxenford provided, upon great payn, y^e no man should from thenceforth translate into the englishe tonguo or any other language, of his own authoritie, by way of boke, lybel or tretice, nor no man openly or secretly anye such boke lybel or tretice reade newly made in y^e time of the said John Wicliffe or since, or that should be made any time after, till the same translation wor by the dyocesane, or, if need shoulde require, by a provinciall counsaile approued. . . . It neither forbiddeth the translations to be read that wer *already wel done of old before Wicliffes dayes*, nor damneth his because it was new, but because it was nought, nor prohibited new to be made, but prouydeth that they shall not be read if they be miss made til they be by good examinacion amended, excepte they bee such translations as Wicliffe made and Tyndall, that the malicious minde of the translator had in such wise handled it as it were labor lost to go about to mende them." In another dialogue More's interlocutor objects that the clergy burned the English Bible, without respect to the translation be it good or bad; to this More answers: "Myself haue seen and can shew you Bybles sayr and old written in English which haue been knowen & sene by the lyshop of the dyoces, and left in leymans handes & womens to such as he knew for good and catholike folk that used it with deuocion and sobrenes. But of truth al such as are founden in the handes of heretikes they use to take away; but they doe cause none to be burned, as farre as euer I coulde wit, but onely such as be founden faultie. Wherof many be sette forth with ouill prologes or glosses maliciouslye made by Wicliffe and other heretikes. For no good man would (I wene) be so mad to burn up the Byble wherin they found no fault, nor any lawe that letted it to be looked on and read."

This statement of Sir Thomas More's was occasioned by the point which he wished to establish, namely, that Bishop Toustall had performed a defensible, or even praiseworthy act, in burning Tyndale's New Testament; and here it is first of all to be observed, that he says, that all translations found in the hands of heretics, were taken away; this is part of the truth, but not the whole. He does not say, that within seven years before this dialogue was written, as well as at different times for more than a century previously, many persons were condemned as heretics, merely because they possessed, or had read, or had learned some portion of the Scripture in English. No question seems to have been made as to *who* was the translator of the portions in question; the Scripture, in English, was in itself made sufficient to brand men with the charge of heresy. Further, there exists no proof, nor indeed has it been alleged, that the Scriptures of any translation at all were circulated, or commonly used by any of the laity in England; so that all that More says about translations, prior to that of Wicliff, being still *permitted*, is but an empty sound.

As to the distinct assertion, that the whole Bible was translated into English *long before* Wicliff's days, and that he himself had seen such copies, all that can be said is, that it is a mere question of chronology. He may, indeed, have meant the old metrical paraphrases; but I think it more probable that he looked on the constitution of 1408, which prohibits versions made in the days of Wicliff or since, as implying that there were previous translations in existence; he seems farther to have supposed, that Wicliff's translation was characterized by prologues and *explanatory glosses*; and thus a copy in which these were found, he would attribute to Wicliff, while one in which they were absent, he would regard as being what he termed the far older version. But, indeed, I believe that in all this, More knew very little about what he was speaking of, as little as he did of Tyndale's Testament; and thus he praised a translation which really was Wicliff's, while he condemned, most sweepingly, another, with glosses, which was made a little afterward.

Sir Thomas More again speaks to the same import, with regard to the Scriptures being kept by the clergy from the people. "I haue shewed you, y^e they kepe none from them, that can no more but theyr mother tong," "but such translation as be either not yet approued for good; or such as be already reprobud for naught as Wicliffes was and Tyndals. For as for other olde ones y^e wore before Wicliffes daies, remain lawfull, and be in some folkes hands." This was very little in accordance with known facts; and More himself lets us know that he was *not very certain* about the date of those Bibles which he attributed to periods anterior to that of Wicliff: he seems to wonder that no translation had been made, and formally approved by the clergy or some one bishop, so that it might be printed without fear of penalty, like other books; he had before asserted the free use of translations, made before the days of Wicliff, to be permitted, but adds, "Yet I thinke ther will no priester lightly be so hote to put anye Byble in prynte at hys own charge, wherof y^e losse shoulde lie hole on his own necke, & *than hang upon a DOUBTFUL THYAL whether y^e first copy of his translation was made before Wicliffes dayes or since*; for if it were made synce it must be approued before the prynting."

The constitution of Abp. Arundel referred to.

More's charges against Wicliff's and Tyndale's versions.

More's statement, that he himself had seen such previous versions. Dialogues, b. iii. c. 15.

All versions to be taken out of the hands of heretics.

More's object to defend Bp. Toustall.

A man who had the Scriptures judged to be a heretic.

A question of chronology.

More's mistakes with regard to Wicliff's version.

Dialogues, b. iii. c. 16.

Opposed to facts.

More's wonder that no approved English translation had been printed.

Thus, after all, More lets us know that it would hang upon a *doubtful trial* whether any of the English copies of the Scriptures, then in existence, were translated before the days of Wiclif or not; observe, More had stated such a translation to have been made *long before* Wiclif's, this could not then have been in the fourteenth century; likewise he had said, that *the whole Bible* had been so translated, so that no versions of particular parts would help him out of his difficulty. I think that I need say no more to make it plain that Sir Thomas More's statements afford no *proof* of the execution of a version of the whole Bible, anterior to that of Wiclif. Those who have affirmed this, seem to have commonly copied either from Sir Thomas More, or from one another.

More thoroughly contradicts himself.

There does not thus appear any thing like evidence of the existence of an English version of the Scriptures, either of the Old Testament or of the New, prior to the fourteenth century; and further it may be said, that to the same century may be ascribed the first translation, of which there is authentic information, of any portion at all of the word of God into *English prose*. The first of the translators of this period was RICHARD ROLLE, hermit of HAMPOLE, who has been most commonly known by the latter name, being designated agreeably to the custom of the age, Richard Hampole, or simply Hampole; the place from which he took this appellation, is near Doncaster. This hermit lived in the early half of the fourteenth century, and his object in making translations of parts of the Scripture appears especially to have been occupation and amusement. The portion of Scripture, the translation of which may be with certainty ascribed to Hampole, is the book of Psalms; which he turned together with the Hymns of the Church into English, subjoining a comment to each verse. Hampole thus speaks in the prologue to the Psalms: "In this worke y seke no straunge Englishe, but esieste and communeste, and sicke that is moost lyche to the Latyne: so that thei that knoweth not the Latyne by the Englishe may come to many Latyne wordis. In the translacione y folowe the lettre as much as I may, and there y fynde no proper Engliche I folowe the wit of the wordis so that thei that shal reede it, thar not drede erryng. In expownyng I folowe hooly Doctors, and resoun: repronynge synne... For this boke may comen into summe envyeous manns bonde... and suche wolfe soye that I wiste not what I seyde, and so do harne to hymself and to other."

No evidence of an English version of the Old or New Testament prior to the fourteenth century, Richard Rolle of Hampole. Fourteenth century.

The Psalms with a comment. Hampole's prologue, Bib. Reg. Mus. Brit. 18. D. 1. His manner of translating, and of expounding.

The following may be taken as specimen of Hampole's version: the Latin Psalter which he follows is the Gallican. Psalm xxiii (Lat. xxii).

Psalm xxiii. A specimen of Hampole's version. The first in English prose. Bib. Reg. Mus. Brit. 18. D. 1. Psalm 1—79.

"Our lord governeth me and nothyng to me shal wante: stede of pasture that he me sette.

"In the water of hetyng forth he me brougte: my soule he turnyde.

"He laddo me on in the stretis of rygtwisesse: for his name.

"For win gif I hadde goo in myddil of the shadowe of deeth: I shal not dreede yueles, for thou art with me.

"Thi geerde and thi staf: thei haue comfortid me. Thou hast greythid in my sygt a bord: agens hem that angryn me.

"Thou fattide myn heued in oyle: and my chalys drunkenyng what is cleer.

"And thi mercy shal folowe me: in alle the dayes of my lyf.

"And that I wone in the hous of oure lord in the lengthe of dayes."

But although Hampole commenced thus the translation of Scripture into English prose, he seems to have preferred greatly to follow in the path which had been trodden before him; he made a translation in verse of the seven penitential psalms; a paraphrase in verse of certain portions of Job; and also a profuse paraphrase on the Lord's prayer.

Hampole's translation in verse.

Besides this translation of the Psalter by Hampole, there are two other versions of the same book extant, the date of which appears to be about the same as his; one of these resembles Hampole's version, the other is widely different.

Two other versions of the Psalter.

Besides these three versions of the Psalter, there is likewise mentioned by Lewis a manuscript in the library of Benet College, Cambridge, containing a gloss on the following books of the New Testament:—the gospels of St. Mark and St. Luke, the epistles to the Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, [the apocryphal epistle to the Laodiceans,] Thessalonians, Timothy, Titus, Philemon, and Hebrews. From the existence of a gloss comprehending so very large a portion of the New Testament, I think it very probable that the whole of this division of the Scriptures was about that period thus rendered into English; this manuscript may in fact be a portion of such a work.

A gloss on part of the New Test. (Lewis Hist. Trans. p. 16) MS. Benet Coll. Camb. P. vi.

The following is a sample of this gloss, as communicated to Mr. Lewis by Dr. Waterland:

Mark i. 1. "And he prechyd sayande, a stalwurther thane I schal come efter me of whom I am not worthi downfallaude, or knelande, to louse the thwonge of his chnweers."

A specimen of this gloss.

Mark vi. 22. "When the doughtyr of that Herodias was in comyn and had tombylde and pleside to Harowde, and also to the sittande at mete, the king says to the wench."

Mark xii. 1. "A man mado a vynere, and he mado aboute a hegge, and grofe a lake & byggede a tower."

Mark xii. 38. "Be se ware of the scribes whylke wille go in stolis and be haylsode in the market and for to sit in synagogis in the fyrste chayers."

Luke ii. 7. "... and layde hym in a cratche: for to hym was no place in the dyversory."

Lewis states the accompanying comment to be much like that of Hampole upon the Psalter; whether this version be the production of Hampole or not, it is at least the most important step in biblical translation which had as yet been made in English. I know of no data upon which to ascribe this work to Hampole, except that which may be supposed to be deduced from similarity of style, and this is very far from a sure criterion. In this, however, we have the labour of some one who in a remote age diligently toiled in the then unwonted field of Scripture translation; and who did far more than had ever been accomplished since Anglo-Saxon days. This work was probably executed for private edification rather than for public circulation, by some priest seeking (as Mr. Baber conjectures,) to instruct those over whom he was set.

A partial translation of the Evangelists in the northern dialect is found in a manuscript in the British Museum, which contains the Gospels for the Sundays throughout the year, translated into English, together with an exposition. The following is a specimen of this version:—

John i. 19—23: "And this is the testimoning of Ion whan the Iues of ierulm sent prostes & dekenes vnto Ion baptist forto aske him what ertow. And he graunted what he was, & azeusaide nouȝt. And he graunted & said, for y nam nouȝt crist. And hii asked him, what ertow thou, ertow eȝy? And he answered, I nam nouȝt eli. And hii saiden, Ertow a ȝiphetē? And he answered and said, nai. And hii said to him, what ertow, that we may ȝif answer to hem that sent us, what sais tow of the seluen? I am a voice of the criand in desert that dresceth our lordes wai as Iseie saith. And hii that were sent thei were of phariseus. And hii asked him and said to him wharto baptizes too, ȝif thou ue be nouȝt crist, ne heli, ne prophete? Ion answered to hem and saide. I ȝow baptize in water: forsotho he stode in middles of ȝou that ȝe ne wot nouȝt, he schal com eftor me that is made tofore me of whom inam nouȝt worthi to undo the ȝwonge of his schoes. Thes thinges ben don in bethaine beyond iordan ther Ion baptized."

The object which the translator of these portions proposed to himself was probably that of making those events of our Saviour's life which are narrated in the Sunday Gospels intelligible to those who were ignorant of Latin. As yet there does not appear to have been in England, either a desire on the part of the people to possess the whole of the Scripture in their own language, or an attempt on the part of the ecclesiastical authorities to forbid this. The close connexion of the translations hitherto noticed with the services of the church is to be borne in mind: these versions have been mostly Psalters and Church Hymns, or else portions of the New Testament which were frequently read in the Latin services, which were clothed in an English dress, apparently by those who belonged to the Roman priesthood, and who carefully guarded the text so translated by their own commentary.

I do not question that these partial translations were instruments of blessing to some of those into whose hands they came. There is a power in the word of God, even if it be but partially known, and the Holy Ghost may apply to the conscience of a sinner even a small portion of His own revelation concerning Christ. But it does not appear even likely that these versions were at all widely circulated; indeed this would be contrary to all probability, when the state of literature in England at that time is considered. Thus something was yet to be waited for, which should give a sufficient impulse to cause laborious pains to be taken to transcribe and circulate the English Scriptures. It was not enough that they should be translated. If they were to be known by the people, they must be forced upon their attention by some new and unwonted means. This was not long delayed.

It is probable that these versions already mentioned, which appear to belong to the fourteenth century, were executed in either the earlier half or not much beyond the middle of it; what others were made at that time (if any) I cannot find. I have noticed all of those to which any allusion is made by Mr. Lewis or Mr. Baber, together with making what farther inquiry was within my power. It will be soon, that nothing which has been mentioned has at all borne out the assertion of Sir Thomas More, as to the Scripture, both of the Old and the New Testaments, having been translated into English before the days of Wiclif. More's assertion is utterly unsupported so far as evidence goes, even though the length of time, "*long before Wiclif's days*," were not rested upon as a material point. The fallacy of the assertion, if strictly taken, I have already shewn.

The comment like that of Hampole.

A partial translation of the gospels.
MSS. Harl. 5033, called in the catalogue "Mirror of Sermons for the whole Year."
A specimen, John i. 19—23.

The object of the translation.

These early versions closely connected with the services of the church.

These partial translations probably instruments of blessing. Although but little circulated.

These versions belonging to the earlier half of the fourteenth century. No evidence to warrant Sir T. More's assertions.

There was thus an open field left in biblical labours in England with regard to two points; first, the making of an English version of the whole of the Old and New Testaments; and secondly, the circulation of such a translation after it had been made. We have no account of any attempt to attain either of these objects.

It may be well to re-state what the translations and paraphrases of Scripture in English were which had been made previous to the latter part of the fourteenth century.

THE PARAPHRASE IN METRE, WITHOUT RHYME, OF THE GOSPELS, AND THE ACTS OF THE APOSTLES, executed by ORMIN.

THE METRICAL PARAPHRASE OF THE OLD AND NEW TESTAMENTS contained in the collection entitled "SOWLEHELE," supposed to be prior to the year 1300.

THE NORTHERN PARAPHRASE OF GENESIS AND EXODUS (of about the same date), in Corpus Christi College, Cambridge.

THE METRICAL PSALTER, of about the same date.

THE REVISED VERSION OF THE PSALMS, somewhat more modern than the preceding.

THE PROSE VERSION OF THE PSALTER, by RICHARD ROLLE of HAMPOLE, before the middle of the fourteenth century.

THE METRICAL VERSION OF THE PENITENTIAL PSALMS, part of JOB, and THE LORD'S PRAYER, by the same.

TWO OTHER PROSE VERSIONS OF THE PSALMS.

THE GOSPELS OF MARK AND LUKE, and the EPISTLES OF ST. PAUL.

THE NORTHERN TRANSLATION OF THE DOMINICAL GOSPELS.

Summary of the English versions or paraphrases prior to the middle of the fourteenth century. The metrical versions, &c.

The prose translations.

II.

SOME ACCOUNT OF WICLIF TO THE TIME OF HIS TRANSLATION OF THE SCRIPTURES.

THE earliest version of the Scriptures into English, which either excited much attention, or was the instrument of any known important results, is most certainly that of JOHN WICLIF. I say this without hesitation, although I neither forget the Anglo-Saxon translations of various portions of the word of God, nor do I overlook the objections which have been from time to time raised against the claim of Wiclif as being the first English translator of the whole of the Scriptures.

Wiclif's version the first which excited much attention, or produced important results in England.

The Anglo-Saxon versions have been already spoken of, but I again advert to them in connection with the translation of Wiclif: I do it for this simple reason, that those versions do not in any way stand in competition with his. They may have been very important in the days in which they were made; they may have afforded the means of learning the revealed will of God to many whose eyes had been otherwise blinded; God may thus have made them instruments of blessing to those who needed the light of his truth; but still, it must always be remembered, that in Wiclif's day they were utterly obsolete. They occupy, it is true, an important place in the history of the vernacular versions of this country, but it would be as unreasonable to call the Vulgate *Italian*, as the Anglo-Saxon Gospels *English*; there is as little parity, as to language, between the translation of Ælfrie and that of Wiclif, as there is between those of Jerome and Diodati. No one would put the Latin versions of the Scripture amongst the Italian translations, and just so the Anglo-Saxon versions belong to a wholly different category from that of Wiclif.

The Anglo-Saxon versions in no sense competitors of Wiclif's.

Obsolete in the fourteenth century.

But we have this question to examine, "Was WICLIF's the first *English* translation?" This is, of course, a point of considerable interest; and it becomes especially so, when we have that translation, together with the effects which it produced, as the objects under examination. Even if I should not be able to give an answer wholly explicit or satisfactory to this inquiry, I shall, I believe, be at least able to bring forward certain collateral points which throw some light upon the claim of Wiclif to originality, even if they do not establish it. Some remarks on this point have already been made.

Was Wiclif's the first *English* translation?

The point which I wish first to bring forward and prove is, that Wiclif's was the first *published* English version of the Scriptures. I use the word *published* in the sense in which it was continually used, prior to the invention of printing; *now* we have affixed a certain conventional sense to the term, which never could have been used before the present mode of multiplying books was introduced; and thus, in speaking of the publication of Wiclif's version, I speak according to the use of the word in the fourteenth century, and not according to that which was introduced in the latter half of the fifteenth.

Wiclif's the first *published* English version.

Publication of
works prior to
printing.

Giraldus Cambrensis publishes some of his works by reading them in an open place.

What then would have been formerly regarded as the publication of a work? This was commonly done, either by the author employing copyists, and thus multiplying transcripts for sale, or else by his depositing his work in any place (a convent or college library, or the like), to which learned men might both have access, and have the opportunity of making copies; or else the author used some means for letting the contents of his work be publicly known, and then preparing transcripts for any who might be sufficiently interested to have such copies made. It was in this last mentioned manner that Giraldus Cambrensis published some of his works. He lived in the reign of Henry II., and was one of the companions of Baldwin, archbishop of Canterbury, during his journey through Wales, in preaching the Crusades. Giraldus, wishing to publish some of his works, had a pulpit erected in an open thoroughfare at Brecon (of which place he was archdeacon), and there he read his works aloud, so that those who passed might listen, and any who wished for copies, had the opportunity of having them transcribed. This may serve to illustrate the means which, in former days, were taken to publish any works which had been written or translated.

To return, then, to Wiclif. I do not believe that it has been objected by any, that an English translation previous to his had ever been published; and even if this objection were raised, I do not think any *proof* could be brought forward in support of such an opinion. Observe, it is not enough that a translation be *made*, for this is not in itself publication; but means must be taken to diffuse such a translation amongst those who would read it. This attempt to diffuse constitutes the very essence of publication; and I do not think that this can be even alleged of any version prior to Wiclif's. Let individuals have made versions to any number for their own private use, let copies of these have been preserved among the secluded treasures of many libraries, still nothing whatever would have been done, which could at all render the labour of Wiclif an uncalled-for work.

Multiplication
of copies of
Wiclif's ver-
sion.

Knyghton de
Eventibus
Anglie, col.
254d.

The publica-
tion of the
Scriptures
made a ground
of accusation
against Wiclif.
Knyghton's
heavy com-
plaints.

It is most evident that Wiclif must have used no small diligence in his publication of the English Scriptures: this is proved; first, by the numerous copies which have come down to our day in spite of the prohibition issued in the year 1408;—and, secondly, by the notice which was taken of the fact of this version being so much diffused. The testimony of the enemies of Wiclif sufficiently proves this point;—thus Knyghton* says, “The gospel, which Christ delivered to the clergy and doctors of the church, that they might, themselves, sweetly administer to the laity and to weaker persons with the hunger of their mind according to the exigency of the times and the need of persons, did this Master John Wyclif translate out of Latin into English . . . whence through him it became vulgar and more open to the laity, and women who could read, than it used to be to the most learned of the clergy, even to those of them who had the best understanding.” Knyghton then goes on to speak of the contempt which, he says, was thus cast upon the Scripture. Unless we suppose that this Romish writer was led by his zeal to exaggerate greatly the effect which Wiclif's version produced, we cannot help concluding that the diffusion of copies almost as soon as the translation was made, must have been very wide: but let every allowance be made for Knyghton's zeal that may be thought needful, it is impossible to doubt that much of what he says, must rest upon the simple facts of the case. Knyghton thus continues his lament over the diffusion of God's word; “And in this way the gospel pearl is cast abroad, and trodden under foot of swine, and that which used to be precious to both clergy and laity, is rendered, as it were, the common jest of both. The jewel of the clergy is turned into the sport of the laity, and what was hitherto the principal talent of the clergy and doctors of the Church, is made for ever common to the laity.” I do not wonder at these remarks; they are just what might have been expected concerning the reading of the word of God from the mind of one who knew not its value as being the revelation of God. Strange, indeed, that the book which testifies of Christ and His precious blood, should be deemed unfit for the eyes of sinners who need the knowledge of that truth of God; but yet this is not stranger than the fact, which continually occurs, of this book being owned and upheld as coming from God, and yet of its testimony being utterly disregarded.

I rest upon the unsuspected testimony of Knyghton as a proof of the publication of Wiclif's translation;—he proves this in two ways, first, in direct statement of this diffusion; and secondly, in mentioning the resulting consequences: with his sentiments in connection with the subject, of course I can have no sympathy, but this in no way renders his testimony suspicious.

There is thus a peculiar interest attaching to the version of Wiclif; it came forth in a day when Christ's Gospel was scarcely preached, and when human observances of every kind were substituted for that faith through which man, in himself a lost sinner, is justified before God: but although the darkness around were such, yet there was thus a ray of light introduced, a ray which served to show how foul was the

The peculiar
interest at-
taching to
Wiclif's ver-
sion.

* Henry Knyghton was a cotemporary of Wiclif, and a canon of Leicester.

atmosphere in which it was shining. Surely it is impossible not to see the overruling hand of God in this: surely we have to ascribe this precious testimony to His truth and Gospel, as having been brought about by His grace. The fact of such a version having been made and diffused at such a period, does, I think, manifest this working of God: but it will make this still more evident, if the causes which led Wiclif to this work be duly considered. In order to ascertain these causes of his undertaking, it will be needful briefly to glance at his previous history and circumstances.*

John Wiclif is supposed to have been born in the year 1324, at a village in Yorkshire, from the name of which he, like other ecclesiastics of that period, took his surname, if indeed it were not his family name also, which is not impossible. In the year 1340, he was one of the original students at Queen's College, Oxford, but he removed shortly after to Merton College, which was then the most distinguished in Oxford. In 1356 his first treatise was written, bearing this title: "The Last Age of the Church." It was occasioned by the manner in which England and other countries had been visited with a devastating pestilence, a little while previous to the writing of the tract in question. Its contents exhibit a conscience deeply exercised by the evil and corruption which on every side prevailed in that which was called the Church of God, and the calamities which were to be expected in consequence of these abominations. He looked upon two periods of especial suffering to the Church previous to the coming of the Lord Jesus in the clouds of heaven. Two such periods had already elapsed since Christ had set up His church upon earth; the one, the persecution of the Church by Pagan rulers; the second, the entrance of heresy: "That is put of bi wisdom of seyntis, as the firste was cast out bi stedfastnesse of martiris." With regard to the two periods of peculiar evil to the Church which were yet to be expected, the first would be (as he judged), calamity arising from "the pryvi heresie of symonyans;" the last would be the time of the dominion of Antichrist (whom he clearly regarded, in common with almost all early writers, as an individual person), the period of whose "comynge oonly to God is knowen."†

I rest particularly upon this first publication of Wiclif's, because (although the greater part of it is filled with fanciful calculations out of the Abbot Joachim) I think that in it is to be traced the germ which was developed in his after life and writings, his version of the Scripture itself not excepted. He saw corruption in every class of those who bore the name of Christians; and this was the more manifest in those who were especially standing in eminence of station in the Church. Every thing being thus out of course, there was but one thing for which he looked, and that speedily—the righteous vengeance of God. While all around him were glorying in the name of *Church*, he testified that this boast was but adding to the condemnation of those that made it. In fact, the apostasy of the Church is plainly pointed out, and the resulting consequences are dwelt on. He supposes that secular power would rise on the ruins of ecclesiastical. However peculiar the sentiments and opinions, and wildly fanciful as are both his citations from the real or pretended writings of the Abbot Joachim and others, and also his own comments as contained in this tract, may now seem to some, yet, in parts, there appear points of valuable truth, setting forth principles which are often overlooked in this day, as they were in his.

But in this tract, Wiclif does not only speak of judgment as being the inevitable consequence of the apostasy of the body (according to Romans xi. 22.), but he likewise points out that security which God giveth to those who believe in the name of the Lord Jesus Christ. He thus concludes his tract:—"Whanne we weren synful & children of wraththe, Goddis sone cam out of heuene, & proying his fadir for his enemyes, & he deyed for vs thanne myche rathere we ben maad ryghtful bi his blood schule be saued. Poul writith to the romayns, v. c. He schal praye for vs. Ihuus wente into heuene to apere to the scmlant of God for vs. Poul to the hebrees: The whiche scmlant he graunte vs to see that lyueth & regneth without eonde, Amen."

* In these notices, I have mostly followed Baber and Vaughan: the work of the latter is valuable for the light which it throws upon the periods at which the various works of Wiclif were written: in this way his conduct becomes much more intelligible, and the insinuations of Milner and others are shewn to be undeserved. If the researches of Vaughan have not all the importance which he claims for them, they are at least as far, or farther, from the insignificance which some have chosen to ascribe to them. His researches as to the events of Wiclif's life, and the dates of his writings, have, I should think, much more precision than his account and estimate of his opinions. Indeed this latter field was much the more difficult.

† While these pages were in the press, I received a little book entitled, "The Last Age of the Church, by John Wycliffe,

now first printed from a Manuscript in the University Library, Dublin. Edited, with Notes, by James Henthorn Todd, D. D., &c." This little volume contains 103 small pages, of which fourteen only comprise Wiclif's tract. The preface and notes of the Editor form the rest of the volume: had these been omitted, there are but few to whom the tract would have been intelligible. The opportunity which I have thus had of comparing Vaughan's account with the book itself, makes me much regret that I am obliged, in several instances, to take my citations from him. A modernizer of an ancient writing ought to take care that he does not make his author say something which he never intended. I thank Vaughan for what he has done, but I should have been still more obliged, if he had given his citations *verbatim et literatim*.

Birth of John Wiclif, 1324.

1340. Last Queen's College, Oxford.

Removes to Merton College.

He writes "The Last Age of the Church," 1356. MS. Trin. Col. Dub. class c. tab. 3. No. 12.

p. 117.

Two periods of peculiar evil expected. Symony. Antichrist.

The apostasy of the Church marked out.

The inevitable consequence of apostasy marked out, as well as the security of any and every believer. p. 117v.

Rom. v. 9.

Heb. ix. 24.

The general corruption of the Church marked by covetousness.

The true key to the understanding of the motive of this tract is to be found in the corruption which existed in the Church of Rome at this time; a corruption which is only equalled by its boldness and freedom from all attempts at concealment. Money seemed to be the one object sought by all classes in the Church, while every portion of Christian doctrine was of course frittered away. It is impossible to say by what means God had wrought upon the soul of Wiclif, we simply have the fact as proved by the results; his conscience was evidently deeply aroused. We shall find that his mind gradually opened to more and more truth, but many of the principles which were afterwards farther developed had been contained in this tract. So far as I know, his later writings were not replete with fanciful speculations.

1360.
Wiclif opposes the mendicant friars.

It was in 1360, four years after the time when the tract just mentioned was written, that Wiclif was known at Oxford as the opponent of the mendicant friars, a body of men whose conduct and character had undoubtedly led to many of his previous reflections on the condition of the Church. We shall find that from that time and onward, these friars were continually harassing and opposing the reformer. The mendicant friars had by their encroachments excited much opposition on the part of those who hated fraud and duplicity. Richard Fitzralph (commonly called Armachanus), who was chancellor of the University of Oxford in 1333, was their determined opponent, both at that time as well as subsequently, when he became (in 1347) archbishop of Armagh. He died in 1360, the year in which Wiclif succeeded to his place in this contention. With regard to these new orders, Wiclif considered that if God had indeed conferred them on the Church, it was done just in the same manner as that in which the Israelites received a king, namely, in chastisement. The controversy with the friars appears to have led Wiclif to the close study of God's word, a circumstance of considerable subsequent importance.

The mendicant friars opposed by Armachanus, Abp. of Armagh, 1347.

Wiclif's opinion with regard to the origin of the friars.

1361.
Rector of Fillingham, and warden of Balliol College.

The following year (1361) Wiclif was presented to the rectory of Fillingham, and chosen Warden of Balliol College, in the University of Oxford. In December 1365, however, he accepted the office of warden of Canterbury Hall, being so appointed by Simon Islip, then archbishop of Canterbury. This situation involved him in no small trouble; and circumstances connected therewith first brought him into direct collision with the Papacy. Archbishop Islip was himself the founder of Canterbury Hall, which was to consist of a warden and three scholars (all chosen from amongst the monks of Christ Church, Canterbury), and eight secular clergy. This arrangement he afterwards saw fit to alter, by removing the warden and the other three monks, and placing in their stead secular scholars. The first warden who had been appointed was a monk named Woodhall, a doctor of divinity, a man apparently of ability, but of a most ungoverned temper. This he shewed in his management of Canterbury Hall, where the disputes between the regular and the secular clergy (*i.e.* those who belonged to monastic orders and those who did not) ran high: in fact, it could hardly be otherwise, when such incongruous materials were attempted to be blended together. In consequence of the dissensions, Archbishop Islip availed himself of a right which he had intended to have reserved to himself in his deed of foundation, for the subsequent regulation of the Hall.

1363.
Warden of Canterbury Hall.

The constitution of the house.

Woodhall the first warden.

Dissensions.

The constitution of the house changed.

Woodhall appeals to Abp. Langham, and is restored, March, 1367.

Wiclif appeals to the Pope, who decides against him.

As soon as Archbishop Islip was dead, the rejected warden, Woodhall, appealed to the new archbishop, Peter Langham, in hopes of obtaining the wardenship from which he had been deprived by the preceding archbishop. In March, 1367, Woodhall was restored, although it was done in direct contravention of the intention of the founder of the Hall; and in consequence, Wiclif appealed from the archbishop to the Pope. The decision at length, after some years, was given in favour of the monks, and against Wiclif; and not only was the secular warden thus excluded, but it was declared that none except monks were to have any claim to admission to that Hall. This contest is so far of importance, as having been the first direct contact into which Wiclif was brought with the Papacy, as well as because the whole of the opposition which was made to him by the monks resulted from their enmity having been excited by his testimony against their corruptions. It is of course evident, that at the time of Wiclif's appeal to the Pope, he did not question the authority of the Papacy in ecclesiastical matters, while at the same time he was actually engaged in opposing the temporal authority of the Roman bishop.

Urban V. claims sovereignty over England, 1365.

The demand laid before Parliament.

In 1365, not long before the appeal respecting Canterbury Hall had been brought before the Pope, the claim of temporal authority over England was revived by Urban V. and the annual tribute of a thousand marks, and the whole of the arrears for thirty-three years was now demanded. This demand having been made to Edward III. in 1365, he submitted the question to the decision of Parliament in the following year. They went so far as to threaten the Pope with war in case he should attempt to enforce his claim. A monk, one probably of those who had felt the lash of Wiclif's testimony on the corruption of the Church, published a book upholding the papal claim, asserting the realm of England to be forfeited to the Pope, and calling upon Wiclif to disprove the assertion. To this Wiclif replied, stating what was involved in the question. He refers to the proceedings of the English Parliament relative to the

A monk challenges Wiclif.
His reply.

claim, adopting, it is clear, a considerable portion of the sentiments which are introduced. It comes, in fact, to a question of *simony*. If the Pope had a pecuniary claim on England, it must be for some advantage to be bestowed by him: the Pope could only dispense spiritual blessings; thus the admission of the papal claim would be a direct sanction of the sale of spiritual advantages, and thus it would be the admission of sanctioned simony. Thus this was no mere political question, there were far higher principles involved; it was one which displayed the utter rottenness of the whole system of things called spiritual then existing in Europe.* It is no marvel that the Pope should have given his judgment against such a free-spoken appellant.

The question simply one of simony.

The principle involved.

In 1368, while the appeal was yet pending, Wiclif exchanged the rectory of Fillingham for that of Ludgershall, also in the diocese of Lincoln.

Fillingham exchanged for Ludgershall, 1368.

In 1370, the Pope gave his definite sentence in favour of Woodhall: and, two years after, a confirmation was procured from the king, a bribe of two hundred marks (equal to a very large sum of the present day) having been employed to obtain it.

The Pope decides against Wiclif, 1370.

The king confirms the decision.

In 1372, John Wiclif took his degree of doctor in divinity, and became theological lecturer at Oxford—a position of no small importance, when occupied by such a man,—in which he both had, and used, the opportunity of expounding scripture to his auditors; which not only produced important results in many of them, but which likewise appears to have imbued the mind of Wiclif himself more and more with the truth of God, set forth by the Holy Ghost in the Word. In fact, Wiclif, who had before been known as the steady opponent of the friars, the bearer of a righteous testimony against simony, even though it were found in the Pope himself, the deplored of the apostasy of the Church, now stood as the setter forth of the truth of God, before those by whom the theological lectures were attended; he had not merely to combat error, but likewise to teach *truth*.

Wiclif takes his degree of D.D. and becomes theological lecturer at Oxford.

In the documents which have come down to us, as portions of the theological lectures of Wiclif, it is interesting to see how earnestly the person and the work of the Lord Jesus Christ are pressed upon the attention of the auditors; no introduction of any thing whatsoever save the blood of Christ between the soul of a sinner and God. This becomes a point of exceeding importance, when the testimony of Wiclif, in a corrupt age, is considered; he was not merely one who saw how simony and corruption abounded on every side in the nominal church of God;—this might have been noticed by any observer through dint of more intellect;—but he saw the enormity of these things in their true light, from regarding them as set in contrast to the revelation of God. Services, of one kind or another, were introduced and recognized as having something to do with the acceptance of the sinner; and, after all, the degree of nearness wholly depended upon certain things to be done by certain priests; these matters were, in that day, *fully relied on*; men had confidence in them, instead of depending only on that blood which has been shed for many for the remission of sins. I give one extract, which shows how firmly Wiclif opposed even the most dearly cherished superstitious of his age:—"Many think that if they give a penny to a pardoner, they shall be forgiven the breaking of all the commandments of God, and therefore they take no heed how they keep them. But I say thee for certain, though thou have priests and friars to sing for thee, and though thou each day hear many masses, and found chauntries and colleges, and go on pilgrimages all thy life, and give all thy goods to pardoners; all this shall not bring thy soul to heaven. While if the commandments of God are revered to the end, though neither penny nor halfpenny he possessed, there shall be everlasting pardon, and the bliss of heaven!" On this extract I would remark, that the contrast which Wiclif draws, is between the commandments which *men* had framed, and the commandments which had been given by God; if this distinction be not borne in mind, it may lead to the strange mistake of supposing that the doctrine of Wiclif savoured of a righteousness of our own, wrought out by our own obedience, instead of the righteousness of Christ, which is made ours by faith. This is hardly the place to enter upon specific proof that the doctrinal sentiments of Wiclif were utterly opposed to every thing of self-righteousness, and that they fully recognized the teaching of Scripture as to human depravity and inability. *Man's* commandments he speaks of with condemnation, while he upholds *God's* commandments as being the way of salvation:—"And this is *His* commandment, that we should believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment."

The person and the work of the Lord Jesus Christ are pressed in the theological writings of Wiclif.

Contrast of this to the then current doctrines.

Extract from Wiclif on the Thorablogue, Vaughan i., p. 329.

Commandments of men contrasted with the commandments of God.

Wiclif no advocate for self-righteousness.

Wiclif's lectures stand in striking contrast to the errors of his day.

Such, then, was the manner in which Wiclif gave his instructions as divinity lecturer at Oxford; standing, be it remembered, in the midst of Papal abuse, and not merely displaying the deformity of error, but

* It is probable that the monkish controversialist made his appeal to Wiclif on account of the situation which the latter

held: it appears from his reply, that he was at that time chaplain to the king.

opening, likewise, the word of God, and giving forth its blessed testimony of revealed truth; a work which not only fitted him for the labour of translating the word of God, but which likewise appears to have led him onward to the undertaking of the arduous task.

Two years after Wiclif became the professor of Divinity at Oxford, he was sent as such by Edward III., together with the bishop of Bangor, and others, on a mission to Pope Gregory XI., respecting certain encroachments with regard to reservations of benefices, &c. which he had attempted to make in England. The place at which the negotiation was to be carried on was Bruges; where the commissioners appear to have arrived in or about the month of August, 1374. The proceedings were lengthened out for a considerable time, so that Wiclif does not appear to have left Bruges till July, 1376; having thus been for nearly two years in contact with the utter corruption of the Papal emissaries. The principal English commissioner was subsequently richly rewarded by the Pope, being immediately translated to the see of Hereford, and thence, in 1389, to St. David's, both of these translations having taken place by virtue of papal "provisions." Wiclif, during his absence (November, 1375,) was presented by the king with the prebend of Aust in the collegiate church of Westbury, and subsequently with the rectory of Lutterworth. These facts show pretty plainly how these men had respectively conducted themselves in their mission.

The protracted stay of Wiclif, at Bruges, was probably not a wasted period of his life. We have seen how his heart had learned to mourn over the corruption of the church visible,—how he traced back these evils to that sin which first brought corruption into the early church in the case of Ananias—the sin of covetousness;—how afterwards he traced this simony up even to the visible and ostensible earthly head of Christendom, the Pope himself;—and how in his public teaching he had pointed away from the many things which had been introduced "after the commandments and doctrines of men," to the sufficiency of the revelation of God in His word, as setting forth the atonement of Christ:—but now we see him in a new position, he is brought into immediate personal contact with the venality of the Roman bishop, a position in which he not only had his previous impressions strengthened, but, likewise, he was led to act even with more decision than before, in opposition to that which was so contrary to God and his truth. From the time of Wiclif's return from Bruges to the time of his death, we find that his mind was rapidly opened to see one truth after another as standing in opposition to papal delusion; and, also, that his testimony was so marked as to call forth all the vindictive feelings of those who sought to uphold the existing circumstances and condition of the Church.

The stay of Wiclif at Bruges appears to have brought him into contact with the duke of Lancaster—John of Gaunt—one who had but little liking for either the conduct or the principles of prelates, priests, or monks; but this prince appears to have regarded them rather in a *political* than in any other light; and his subsequent protection of Wiclif appears to have proceeded from this political feeling, and not from any true apprehension of the principle of obedience to the truth of God by which Wiclif himself was guided. The patronage of John of Gaunt was an exceeding hindrance to the testimony of Wiclif, instead of being a help as many have vainly thought.

Seven months after the return of Wiclif from Bruges, his unwelcome doctrines had obtained such a degree of notoriety, that he was summoned to appear before the convocation; this assembly met on the third of February, 1377; and the day, on which he was to meet the charges made against him, was the 19th of the same month. It does not precisely appear what the exact charges were which were brought against Wiclif, but it is probable that they resembled those which were, a little while afterwards, made the ground of accusation against him by the Pope himself. In appearing before the convocation, Wiclif, doubtless, encountered no inconsiderable danger. At this juncture, John of Gaunt saw fit to befriend him with his patronage, which, however kindly meant, produced only disastrous consequences: for, instead of Wiclif having an opportunity of defending himself, and testifying for the truth, the convocation at St. Paul's became a scene of disgraceful contention between the duke of Lancaster and Courtney the bishop of London, in which, however, the decency of the conduct of the latter put that of the duke to shame.

When Wiclif appeared at St. Paul's according to the citation, he went thither accompanied by John of Gaunt, and Henry, Lord Percy, Lord Marshal of England; the former of these was, at this time, the king's eldest surviving son, and, in fact, was the most important person then alive belonging to the royal family of England. St. Paul's was crowded with persons, so that it was with difficulty that Wiclif, and those with him could make their way to the place where the bishops were assembled. This occasioned some tumult, of which William Courtney, bishop of London, took notice, and his indignation was increased when he saw the companions who were with Wiclif. As Lord Percy was making way for Wiclif through the crowd, the bishop regarding him as taking too much upon him, said to him,—“Lord Percy, if I had known

July 26, 1374.
Wiclif sent to
Bruges by
Edward III.,
on a mission to
the Pope.

Delegates arrive at Bruges
August, 1374,
where they remain till July,
1376.

Wiclif made
prebend of
Aust, and
rector of Lutterworth, by
the king.

The sufficiency
of the revela-
tion of God
urged by him.

He opposes the
whole papal
authority.

John of Gaunt
at Bruges at
the same time
as Wiclif.

Wiclif sum-
moned before
the convoca-
tion, Feb. 19th,
1377.

John of Gaunt
befriends him;
this leads to a
disturbance.

beforehand what *maistries* you would have kept in the church, I would have stopt you out from coming hither."

The duke of Lancaster.—"He shall keep such maistries here, though you say nay."

Lord Percy.—"Wiclif, sit down, for you have many things to answer to, and you need to repose yourself on a soft seat."

Bishop Courtney.—"It is unreasonable that one cited before his ordinary, should sit down during his answer. He must and shall stand."

The duke of Lancaster.—"The Lord Percy his motion for Wiclif is but reasonable. And as for you, my Lord Bishop, who are grown so proud and arrogant, I will bring down the pride not of you only, but of all the prelacy of England."

Bishop Courtney.—"Do your worst, Sir."

The duke of Lancaster.—"Thou bearest thyself so brag upon thy parents, which shall not be able to help thee, they shall have enough to do to help themselves."

Bishop Courtney.—"My confidence is not in my parents, nor in any man else, but only in God, in whom I trust, by whose assistance I will be bold to speak the truth."

The duke of Lancaster [in a low tone].—"Rather than I will take these words at his hands, I would pluck the bishop by the hair out of the church." These intemperate words of the duke in addition to what had before passed, occasioned a furious tumult, owing to which all proceedings against Wiclif were for the present dropped.

It is but an act of justice to state most fully, that there appears no ground whatever for charging Wiclif with being in any way accessory to this disgraceful disturbance.

Thus ended the citation to St. Paul's, leaving Wiclif, in one respect, in a new position; not merely that of a witness for the truth of God against its enemies, but also that of one whose testimony drew forth the enmity not merely of his old antagonists the friars, but likewise of his ecclesiastical superiors. Not having the particulars of the life of Wiclif, from the time of his return from Bruges, up to the meeting of the convocation, we are, of course, uncertain as to the grounds of accusation which the assembled prelates had against him. These grounds must have been either something found in his writings, or else what he had advanced in his public lectures at Oxford, or else in his parochial instructions at Lutterworth. The only question for Wiclif now was, whether he should succumb to the weight of human authority, or go on in obedience to God at all hazards.

Some months passed away before any incident occurred in the life of Wiclif of which we have received any account: this period was probably spent partly at Lutterworth and partly at Oxford. Meanwhile his adversaries were not idle. This is evinced by the fact of the papal thunders having been called down upon the devoted head of the reformer. Four bulls were sent forth by Pope Gregory XI., bearing date May 22, 1377.* Three of them were addressed to the archbishop of Canterbury (Simon Sudbury), and the bishop of London (Courtney), authorising and requiring them to cite, restrain, and imprison John Wiclif on certain charges; they were to ascertain his opinions, and transmit them to Avignon for judgment. The fourth was addressed to the University of Oxford, in the fear lest Wiclif and his doctrines found succour and support there. These four bulls were accompanied by a letter to Edward III., reciting the powers with which the archbishop and bishop were invested by the accompanying bulls, and requiring his countenance and support in carrying them into effect. The charges were such as shewed how sensibly the Pope felt any thing like a questioning of his authority. They appear to me to be probably the same in substance as the charges before the convocation, and they may have been thus transmitted from the Pope in consequence of intolligence of the termination of the citation of Wiclif to St. Paul's. This is made the more probable, from the fear which the bulls express, lest the king and princess of Wales, and others of the royal family, should be tainted with the doctrines of Wiclif, a fear, for which the previous conduct of

The contention between the duke and Bp. Courtney. Fuller's Chur. Hist. p. 123.

Wiclif in no way implicated in the disturbance.

The position in which Wiclif was now placed.

The Pope's bulls against him. 11 Cal. an. 1377.

The charges against Wiclif.

* Vaughan, in common with others, gives the date June 11, (vol. i. p. 370), but this clearly is a mere oversight. He likewise speaks of the prelates being "instructed to employ their vigilance that the king, the prince of Aquitaine and Wales, and others of the nobility, and the counsellors of the sovereign, may not be defiled with the errors adverted to" (vol. i. p. 371). It should be "princess of Aquitaine and Wales;"—*Johannam principissam Aquitanie et Wallie*. The Prince of Wales, Richard of Bordeaux, was then a child, while his mother was a person (as was shortly after shown) of no small power or influence.

I mention these things, because accuracy is very desirable, especially when controverted subjects are to be treated of; I can generally rely upon the facts stated by Vaughan, but in these minutiae his work needs correction. Vaughan's appendix contains the documents which supply the data required for the detection of these errors. It may also be well to state, that the princess of Wales is styled shortly after by Vaughan "the queen-mother," when, in fact, she was really but princess dowager of Wales and Aquitaine, and mother of the king (Richard II.)

John of Gaunt gave some grounds, and which was likewise borne out by the subsequent conduct of the princess.

A few words may be needful to explain the charges themselves:—They were the "*conclusiones*" deduced in part from the writings of Wiclif, and in part, apparently, from some of his instructions which had been reported by those who took offence at them. These "*conclusiones*," let it be observed, were not expressed in Wiclif's words, nor did they contain in any sense an epitome of his doctrines: they were simply certain conclusions attributed to him, expressed in the terms of his accusers; the subjects of them being those which were supposed more or less to affect the power of the Pope. I say, *were supposed*, because really it quite betrayed the weakness of all papal claim, for the very first of these conclusions to be objected to. I will give this *first* "*conclusion*," in order that the over-sensitiveness of Gregory XI. may be fully seen:—"The whole race of men agreeing, has no power, apart from Christ, of simply ordaining that Peter and all his race should rule politically for ever over the world." Truly he who styled himself the successor of St. Peter must have had strange thoughts, if he imagined that this absurdly phrased "*conclusion*" was one of such magnitude. All thought of authority derived from Christ himself seems to have left the pontiff's mind. The oft-quoted "*Tu es Petrus*," was for a while forgotten, and the Pope wished something to be asserted which would ascribe to *max* little short of omnipotence. I notice this "*conclusion*" thus particularly, because we learn in this manner how little the Pope had really to lay to the charge of the reformer, and on what absurd grounds he framed these charges against him.

There are other things to be noticed, before we arrive at the citation of Wiclif in consequence of these charges, and the answers which he made to them. One month after the date of the Bulls and the letter to Edward III., that king died (June 21, 1377), and this doubtless occasioned some delay in acting upon these formidable powers. When the first Parliament of Richard II. met, questions came before them connected with the right of the Pope to demand the treasure of the kingdom. This was, in fact, the question regarding simony, which had been before taken up by Wiclif. He again used the opportunity to bear his testimony against the principle of pecuniary demands being made upon nations, for what were termed spiritual objects. The question of the political power of the Pope, which was put before him by the House of Commons for his opinion, he meets by an apposite citation from Bernard, who himself had argued against this from the words of the Apostle Peter, and of Christ himself. This testimony of Wiclif, at such a juncture, with the torrent of papal wrath ready to break forth upon him, is valuable, as shewing how calmly he could look at the existing state of things irrespective of the circumstances in which he, as an individual, stood. It was in October 1377, that Wiclif gave this memorable testimony against the simony of the nominal church.

No public notice appears to have been taken in England of the papal Bulls, until about a month after this time. It is probable that the death of Edward III., and the subsequent events, occasioned this delay. Perhaps there was no one who saw fit to act according to the request which the Pope in his letter had made to Edward III., seeing that this might have drawn forth the enmity of John of Gaunt, whose power had rather increased in consequence of his father's death. However this may be, the papal Bull was at length presented to the University of Oxford; but it was very reluctantly received, and the authorities there do not appear to have been inclined in any way to act upon it. Archbishop Sudbury wrote to the chancellor of the University, requiring him to cite Wiclif to appear at St. Paul's, in answer to the mandate of the Pope, within thirty days from the 18th of December, 1377. Wiclif's actual appearance was at Lambeth, and not at St. Paul's; it may be that the prelates did not wish to renew the tumultuous scenes of the preceding year. However, nothing was decided against Wiclif. Many persons, avowing their attachment to his doctrines, entered the chapel where the assembly was held, and this appears to have intimidated the prelates; and after this Sir Lewis Clifford coming, it is said, as a messenger from the widow of the Black Prince, the mother of the reigning monarch, forbade the prelates to injure Wiclif, or to proceed to any definite condemnation of him or his doctrines. It is to be remembered, that the Pope had reserved for himself the right of passing sentence upon Wiclif; what the prelates had to do as the delegates of the Pope, was to imprison Wiclif, examine him on the articles of accusation, and transmit the results to Rome. With the injunction of Sir Lewis Clifford the bishops complied: thus the Lambeth citation produced no results which could harm the intended victim. The conduct both of the people and of the princess dowager of Wales, proves how widely the doctrine of Wiclif was known and respected.

But although the proceedings against him were thus cut short, yet there exists a document which he appears to have presented to the bishops on this occasion. He makes his observations upon the "*conclusiones*" transmitted by the Pope, refuting the charges based on them, and on some points stating his own doctrines

The "*conclusiones*" with which Wiclif was charged.

The first of the "*conclusiones*." "Totum genus humanum concurrens ad Christum non habet potestatem simpliciter ordinandi, ut Petrus et omne genus suum dominetur in perpetuum politice supra mundum."

Edward III. dies June 21, 1377. The first Parliament of Richard II.

The question of the temporal power of the pope answered by Wiclif out of Bernard.

October, 1377.

The first public notice taken of the papal bulls. Causes of delay.

The university of Oxford receive with great reluctance the bull addressed to them.

Abp. Sudbury requires the chancellor to cite Wiclif within thirty days, Dec. 18, 1377.

Wiclif appears at Lambeth; nothing decided against him.

Sir L. Clifford forbids them to condemn him.

A document presented to the prelates by Wiclif; he remarks on the "*conclusiones*."

—those doctrines to which he judged his mind had been opened by the Spirit of God out of the Word. In order to understand this document aright, it is needful to recollect what he was commenting upon: he had the Pope's "conclusions" about his doctrine; and for that which had been absurdly stated by the Pope, of course Wiclif cannot be deemed responsible; and yet, strangely enough, Wiclif has been condemned for meeting the objections against some of the "conclusions" in the way in which such strange propositions deserved. The first of the "conclusions" has already been given; he now remarks upon it, that as all power and dominion will be put down by Christ, according to 1 Cor. xv., so it is impossible for men to give any perpetual government to Peter and his successors. This has been called an evasion; if it be so, I am unable to perceive it: to me it only appears to be a truth, the statement of which was elicited by the foolish charges contained in the "conclusion." His opposition to the *whole* character and claim of the papacy was not yet that which it afterwards became.

After the Lambeth citation, Wiclif published some remarks upon the articles of accusation. In these remarks, he speaks freely of the conduct of the papacy; one sentence has an especial importance when the subsequent labours of Wiclif are borne in mind:—"Let him [the Pope] not be ashamed to perform the ministry of the church, since he is, or at least ought to be, the servant of the servants of God. But a prohibition of reading the sacred scriptures, and a vanity of secular dominion, would seem to partake too much of a disposition towards the blasphemous advancement of Antichrist, especially while the truths of a scriptural faith are reputed tares,* and said to be opposed to Christian truth by certain leaders, who arrogate that we must abide by their decision respecting every article of faith, notwithstanding they themselves are plainly ignorant of the faith of the Scriptures. But by such means, there follows a crowding to the court [of Rome] to purchase a condemnation of the sacred scriptures as heretical, and thence come dispensations contrary to the articles of the Christian faith." From this extract from Wiclif's "Sort of Answer to the Bull," we learn, I think, that the conduct of the Pope had resulted from influence backed by pecuniary considerations; and also, that in the opposition to the doctrines which he held, he looked on it as being directed against the Scriptures, and not against himself. We see how he had learned the authority and sufficiency of the Scriptures as the means which God had provided for the communication of truth; and this may, I judge, be regarded as one of the indications that his mind was tending towards that labour for which his name is to be held in most grateful remembrance—the translating and publishing of the Scriptures in English. These expressions may, however, have been occasioned by his having already commenced his work of translating; and this being known, may have led to further attempts to crush him. I merely suggest this as being possible, while the title which Wiclif gave to the document in question, seems to intimate that it referred to the previous bulls, and in them no mention is made of any thing so obnoxious as a vernacular translation of the word of God.

An anonymous adversary, whom Wiclif calls "Mixtus Theologus," appears at once to have attacked him on the point of the infallibility and jurisdiction of the Pope. To this attack Wiclif replied, and there appears little doubt but that the positions assumed by "Mixtus Theologus" led the mind of Wiclif into more distrust of the authority of the papacy than he had before felt. He had looked on it as having become corrupt, he now began to regard it as essentially evil. It is of great consequence in judging of the conduct and principles of Wiclif, to observe that this change was wrought subsequent to the Lambeth citation. The assertion of papal infallibility, brought forward by "Mixtus Theologus," had amounted to this:—that it was not possible that the Pope could commit mortal sin, and that every thing which he ordained must be just. Wiclif's reply is remarkable; his mind instantly recurs to Scripture; and it is the authority of the Scripture which in itself destroys this claim on behalf of the papacy. He says, that if "Mixtus Theologus" were right in the doctrine which he had advanced, the Pope might exclude any book of the Scripture from the canon, that he might introduce any novelty in its place, that he might thus alter the whole Bible, make the very Scripture heresy, and establish that which is contrary to truth for catholic doctrine. In this reply, reference is made to the papal decision, which was yet pending, respecting the doctrines advanced in connection with the "conclusions;" but Wiclif's mind was becoming, at this very time, more emancipated than it had been from subjection of any kind to the see of Rome.

Wiclif meanwhile was at liberty: the prelates were hindered from using the papal authority with which

Wiclif's "Sort of Answer to the Bull."

Wiclif's exhortation to the Pope.

The reading of the Scriptures not to be prohibited.

The Romish court bribed.

Wiclif regards the attack as being against the Scriptures.

Wiclif's mind turned towards the translation of the Scriptures.

"Mixtus Theologus" attacks Wiclif.

He regards the popedom as being essentially evil.

The assertions of "Mixtus Theologus."

Wiclif's appeal to Scripture.

Its authority above all popes.

* In the Bull of Pope Gregory XI., addressed to the University of Oxford, he speaks of a tare having sprung up amongst the pure wheat,—*lobum inter purum tritum*—of their university. To this Wiclif alludes, understanding apparently the doctrine which he had taught to be compared to the tare. The Bull goes on to lament that the University took no pains

for the extirpation of this tare—*circa extirpationem hujus lolii*. What can this be called but "handling the word of God deceitfully?" The framer of this Bull gathered his phrases from the words of our Lord in Matt. xiii., and yet he uses them in direct contravention of the words, "Let them grow together until the harvest."

they were commissioned to touch his person, and they were restricted by the papal Bulls themselves from pronouncing judgment with regard to his doctrine. Thus, until the decision of the court of Rome could be transmitted to England, the prelates could not restrain Wiclif from propagating his doctrines; thus strangely had the resolve of the Pope to be himself the judge, defeated the purpose which it was intended to answer, namely, the effectual repression of the obnoxious tenets.

The unrestrained freedom of Wiclif, both as to person and testimony, would probably have not continued long, had not very peculiar circumstances occurred relative to the papacy in this very year. Gregory XI. died on the twenty-seventh of March, probably without having received from Archbishop Sudbury, and Bishop Courtney, any account of the examination of Wiclif, as to his doctrines, or of the ineffectual attempts to imprison him. On the death of Gregory, there was a warm contention for the papal chair, between Urban VI. and Clement VII.; this schism of the papacy was undoubtedly one of the causes of Wiclif's tranquillity. Nor was this time unemployed by the Reformer, for he used it not only to write on the refutation which the schism gave to the claim of infallibility, and on "The Truth and Meaning of the Scripture," but also to execute his ENGLISH TRANSLATION OF THE SCRIPTURES. Few things were ever more marked by the guiding hand of Providence than was this; how was Wiclif, whom popes and prelates sought to crush, to find leisure for this mighty labour? Was he to give up defending those doctrines of truth, to which his mind had been gradually opened by the Holy Ghost, in order to accomplish the work of Scripture translating? or was he to leave his countrymen just as he found them, ignorant of the word of God, and devoid of it in their own tongue? The good providence of God rendered neither of these alternatives needful, and thus ample time was afforded to Wiclif to carry on and complete his version.

It is not difficult to trace the motives which influenced him in engaging in this work; he had spoken boldly of the state of the church, he had questioned the authority of the Pope; first, as to things temporal, and, at length, as to things spiritual; and the only ground on which he found that he could rest, was the *Word of God*; he had felt, step by step, his individual responsibility to God; this responsibility he had, both in preaching and in writing, enforced upon others; his testimony was not given merely to the learned at Oxford, but likewise to his parishioners at Lutterworth, and in his writings, to his countrymen at large. How, then, were those, on whose consciences he was thus pressing individual responsibility, to know *what* is, and what is not, the truth of God? It became necessary to translate the Scriptures, or else to give up all the ground on which he was contending. Even if it were granted that other versions of the whole Bible then existed, at least they were not in common circulation; and thus that work was done by Wiclif, by which the memory of the doctrine which he taught, and the appeal which he made to the word of God, was kept alive.

The period during which Wiclif appears to have been unmolested in the continuance of his labour of translating the Scriptures, and defending, by various writings, the doctrines which he had learned from them, continued from the Lambeth citation, in 1378, to the spring of 1381. The works which he put forth during this interval, prove how unwearied was his assiduity in upholding the truth of God against all opponents; marvellous, indeed, does the retrospect appear of the position which Wiclif occupied during those three important years.

But, although he was unmolested by either ecclesiastical or secular authority, he had other hindrances. In the early part of the year 1379, he was severely ill with palsy at Oxford. It was during this illness, that some of his old antagonists, the mendicant friars, came to him, and exhorted him to repentance of his testimony against them; he was then supposed to be almost at the point of death; but being raised in his bed, he addressed the reproaching friars, "I shall not die, but live, and again declare the evil deeds of the friars!" And so, indeed, he did; not merely in his tract, entitled, "Objections to Freres," but far more in the publishing of the Scriptures in English,—the testimony of God Himself against all and every form of false doctrine, or of corrupt practice.

It is probable that some of the friends of Wiclif were his coadjutors in the making of his translation; this is confirmed by a notice which is found written in one MS. of this version, at the end of a portion of the apocryphal book of Baruch, "Explicit translatioem Nicolay de Herford;" from this it appears that Nicholas Hereford, who was one who had received many of Wiclif's doctrines, had translated a particular portion, concluding with part of this book.* But be Wiclif's fellow-workers who they may, this is certain, that to him was the work attributed, in his own day, by his adversaries: he was the individual through whose energy it had been carried on and executed.

* "This remarkable notice is subscribed by a different hand, and with a less durable ink, than that used by the transcriber of the MS., and, if not written by Hereford himself, was

probably done by one who had good authority for what he thus asserted by his pen."—*Barber*, p. lxi.

Death of Pope Gregory XI. March 27, 1378.

The papal schism a cause of Wiclif's continued tranquillity.

He writes "The Papal Schism."

"The Truth and Meaning of Scripture." His English version of the Bible.

The marked providence of God respecting this translation.

The motives which influenced Wiclif to translate the Scriptures.

A version of the Scriptures needful, if he would not give up the ground on which he contended.

Wiclif's period of repose, 1378—1381.

Many works written at this time.

Wiclif's illness at Oxford, 1379. The friars visit him.

Wiclif's coadjutors in his work of translation.

Nicholas Hereford. Barber, p. lxi.

Notice in Mr. Douce's MS.

The version, when made, was widely diffused; even if the transcribers were the only persons in England who were imbued with the doctrines which Wiclif taught, then the number of those who had received them must have been far from inconsiderable. It is remarkable how *sensitively* the name of Wiclif was connected in the minds of those who upheld the Papal doctrine and dominion, with the translation of the Scriptures; in fact, his name, his testimony against Rome, and that great work, seemed as though they were inseparably conjoined, and that they must thus stand or fall together. The opposition of the ecclesiastical authorities was soon manifested against Wiclif's translation, so that it became a dangerous matter for any part of it to be transcribed or possessed; this opposition became, in 1408, an absolute prohibition, and thus it is almost certain, that the copies of this version which have come down to us, were mostly made previous to that year; it is even probable that many, or the greater part of them, were copied immediately on the translation having been executed. I shall have occasion shortly to notice the prohibition of 1408 more particularly.

Wide diffusion of the version.

Opposition raised against Wiclif's version in 1408.

Circumstances which led to the circulation of the Bible in English.

Wiclif's testimony leads to his version of the Scripture.

Such, then, were the circumstances which led to the first publication of the Scriptures in English. A priest, whose heart God had opened to receive successively many portions of truth; who was so thrown into contact with the papal intrigues, as to see the full working of the evil of the system; and who had before his eyes the deeds of the friars, so that he found the corruption to pervade the whole of the nominal church, from the highest to the lowest; stood forth as a witness for the Truth in the midst of the corruption, and pressed home upon the consciences of men their responsibility of individual allegiance to God: his voice was heard far and wide; many were induced to question the papal authority, and ceased to rely upon what was then given forth as truth; while he, who had taken the bold stand in testimony, puts into their hands the Word of God, the written record which declares both what are the *grounds* of our allegiance, and *what* the obedience which we, as true to our allegiance, are called upon to render.

III.

SOME ACCOUNT OF WICLIF'S VERSION.

The importance of this version is such, that some account of its execution, and other circumstances connected with it, seem almost to be required; at least, without them, the notice of the labours of Wiclif would be very defective.

Notice of the version itself.

This translation of the New Testament was made (as has been already said) from the Latin Vulgate, and not from the original Greek. This was rendered necessary for two reasons; first, it is exceedingly improbable that the knowledge of Greek possessed by Wiclif was at all sufficient to enable him to translate from that language. He introduces Greek words in some of his writings, but this by no means implies that he was more learned in this respect than his contemporaries in the west of Europe; and, also, it is not likely, even if Wiclif had been competent to translate from the Greek, that he could have found a Greek copy of the New Testament to have used for the purpose; since it was not until after the taking of Constantinople by the Turks in 1453, that copies of the Scriptures and other manuscripts in Greek became dispersed by the fugitive Greeks throughout the western parts of Europe. These two reasons shew completely, that if the New Testament were to be translated into English at all, it must be from the Latin. Until Dr. Linacre introduced Greek literature into England, there was scarcely any thing known in this country either of that language or of works therein.

The version made from the Vulgate, and why.

Greek scarcely known in the West of Europe at that time.

Greek MSS. not then to be obtained.

Greek literature introduced into England by Linacre.

The original text not used for translation till a later period.

The Old Testament was translated from the Latin for reasons similar in their kind to those which rendered the translation of the New from that language a matter of necessity: it belonged to a later and more critical age to use the originals in forming vernacular versions of the Scriptures. However desirable it may be constantly to recur to the fountain, in order that the water may be drawn in all its purity, it is the part of wisdom for those who are prevented from having access to the well-spring, to take from the stream lower down.

The Latin Vulgate having then been the medium from which Wiclif translated, the inquiry arises, how far is the *Version of a version* to be trusted as conveying the revealed truth of God? I have already spoken of the wisdom of using and circulating a translation made from another version, when it is impracticable for one to be framed from the original. Now in considering the merit of a version when formed from another, there are those two things to be considered; first, the character of the primary version from which the other is made; secondly, the accuracy with which that primary version is represented by the second translator. In the case before us then, we have to look at the Latin Vulgate, and to inquire what are its merits

The value of a *Version of a version*.

What are the

merits of the Vulgate as a version.

Some account of the early Latin versions.

The Old Test. translated from the Septuagint.

The labours of Jerome. He translates the Old Test. from Hebrew into Latin.

His correction of the Latin versions of the New Test.

Jerome's corrected version gradually superseded those which had preceded it: the Psalms an exception.

The Latin Vulgate never strictly identical with the version of Jerome.

A mixed text formed.

Various readings in course of transmission.

Inaccuracy of the common copies of the 14th century.

The testimony of the author of "Eckhardium Bibliorum."

Latin copies compared to form a text; this probably done previous to the execution of Wiclif's version.

as a version. This must be contemplated apart from all considerations as to its elegance of language or the contrary. How far does it accurately represent the original Greek? To this question but one reply would I believe, be now given by any who have critically examined that version, viz. that it is, on the whole, an accurate version, one which at the time when it was made did very tolerably represent in Latin the Greek original. Very soon after the diffusion of Christianity in the western provinces of the Roman empire, especially in those of Africa around Carthage, versions of the Greek Scriptures were executed for the use of those Christians to whom the Latin was the vernacular language. The books of the Old Testament were translated out of the Septuagint Greek version, in consequence of the inability of the translators to make use of the Hebrew original. These versions (of the New Testament especially) were exceedingly numerous; and from various causes, partly from the mistakes of transcribers, and partly from the want of any one established version, these translations became very inaccurate, many interpolations creeping into the text through the insertion of glosses and other scholia. In the latter part of the fourth century Jerome undertook the task of translating the books of the Old Testament out of the original Hebrew, so that there might be in Latin an *immediate* version; and thus the translations formed mediately from the Septuagint were no longer the channel through which the Old Testament was known. With regard to the New Testament, Jerome did not undertake any labour so onerous as he had with regard to the Old; he simply corrected some of the copies then in use, so as to form a version which should not be very discrepant from the original.

This corrected version of Jerome gradually superseded those inaccurate translations which had previously been used in the West; the Psalms, however, were retained in all the services of the Church according to the old or ante-hieronymian version with but little alteration, because from their being so frequently used, it was thought to be too great a change to substitute a version altogether new. With regard to other portions of the Scripture, the version and recension of Jerome were in the main adopted, yet not without some portions of the older translations being retained; this appears to be especially the case in the New Testament; so that even in its early days the Latin Vulgate was never strictly identical with the version of Jerome; while at the same time it was chiefly the text of his recension. The manner in which the Latin Vulgate text was thus formed, may, I believe, be traced to two causes, 1st. The difficulty that was felt in entirely giving up the versions which were in common use, led to the retention of not a few terms, expressions, and glosses, which had been extruded by the critical labours of Jerome; and, 2nd. The practice of *altering* copies in which the text of some of the older versions was found, so as to make them in some sort conformed to Jerome's recension. The consequence of this was the formation of a mixed text, in which the influence of the earlier versions is plainly to be traced.* Thus, if the Vulgate had simply been the version or recension of Jerome, it would have more accurately represented the original; but still even when every allowance is made it must be acknowledged that the Vulgate was a tolerably fair version for accuracy. Of course, in its transmission, various readings have crept in just as in other ancient writings which have come down to us; so that no one Manuscript copy is to be relied on as truly and precisely giving the original text of that combination of the version of Jerome with the preceding translations which was at first the Vulgate; and thus we cannot judge from the commonly printed copies what in all respects this version once was. In the fourteenth century, it is certain that the commonly circulated copies were generally *less* accurate than those which are printed, although in some respects there have been alterations made for the worse. Such then was the state of the version from which Wiclif undertook his translation. How then did he form or select a text from which to frame his version? The author of the prologue,† entitled "Elucidarium Bibliorum," at the end of the year 1395, says, "The commun latyne bybles have more nede to be correctyd than bath the englyshe bible late translated." This implies that there was some particular reason which rendered the copy which Wiclif used peculiarly accurate; and when we find in the same prologue an interesting account of the collation of various Latin copies so as to form a standard text, previous to translating, it seems most probable that something of the kind had been done previous to the execution of the version of Wiclif. It is true that the collation mentioned in the prologue is spoken of as being introductory to the making of the *second* version (1395), but this does not at all preclude a similar process having been carried on as a preparation for the former version. I rest upon

* Amongst the Harleian Manuscripts in the British Museum there is a curious example of this systematic method of correction. This Manuscript (1772) contains some of the Epistles and the Revelation written by a very ancient hand, and corrected in the manner above described by a more recent but still an ancient corrector.

† This prologue belongs to a version of the Bible into English which was made a very little time after that of Wiclif; the prologue and the version itself will be noticed in their proper place.

these two things, 1st. the author of the prologue knew the inaccuracy of the common Latin Bibles, and yet asserts the comparative correctness of the English version which had then been for some little while executed; 2nd. he also mentions the process by which he and others obtained a more correct copy for the basis of their version; thus it becomes more than probable that some similar means had been taken by Wiclif and his coadjutors. Indeed it may be that John Purnay himself, who appears to have been the author of this prologue, and was much associated with Wiclif, was one of those assisting in a previous work of collating Latin Bibles, and this collation was the commencement of a more extended labour previous to the making of the later version. These will not be regarded as mere conjectures, when the direct testimony to the comparative accuracy of Wiclif's text, is duly weighed.

Having thus briefly considered the first of the two questions which arise in connection with a *Version of a version*, namely, the character of the primary version from which the other is made,—I have now to examine the second, i. e. the *accuracy* with which that primary version is represented by the second translator. We have seen that Wiclif had a very tolerable ground-work for his version in the Latin Vulgate, and that in some manner there was an accuracy more than was then common in the text from which his version was made: how far did Wiclif acquit himself as a competent translator from the Latin? In discussing this, it is well again to refer to Purnay's prologue, in order that we may see how this version was appreciated in the time in which it was made. The passage already quoted from this prologue, in which the version is spoken of as needing correction less than the common Latin Bibles, proves not only the general accuracy of the *text* employed, but likewise that the *translation* was well executed; because if *this* had been incorrectly done the commendation would have been wholly misplaced. This testimony is not to be regarded as that of merely a blind admirer, it comes from one whose critical labours must have been in that non-critical age very extraordinary; and what is more, although the writer thus commends the earlier version, yet he himself takes in hand another, thus shewing that in his judgment it might be amended in some respects. Now what was the objection which the author of the prologue had against the version of Wiclif? Why, after having commended it, did he think it an advisable work to put forth another? Now I think that if the *intended character* of the version to which the prologue belongs be considered, it will be seen that he looked on the translation of Wiclif as being *too literal*, and too close in following the Latin idiom. He says that in making the new translation, they resolved that it should *not be literal*, but that it should be according to the *sense* and meaning of the text. Thus we find from Purnay's prologue, a cotemporary testimony to the exactitude and fidelity with which Wiclif had made his version.

This judgment, so soon expressed after the death of Wiclif, is fully supported by the closest examination which can be given to the version. It is impossible to compare it with the Vulgate without seeing how attentively the translator has sought, without being *too servile*, to express all that the Latin expresses, and if possible in the same manner. It is not improbable, that Wiclif was the more particular in thus adhering, when he could, to the *form* of the Latin phrase, in order that his version might be used as a help to those who wished to learn to read the Scriptures in Latin: we know that this influenced Hampole in causing him to use the Latin idiom when he could, and even words of Latin origin in preference to those which are more purely Saxon.

In speaking of the comparative purity of the Latin text used by Wiclif, it is not of course affirmed that he possessed any peculiar power of detecting and eliminating mistakes and intrusive glosses; I merely take the testimony of Purnay's prologue, and what I should understand would be this, that Wiclif's text was that which appeared the most correct from a comparison of old copies; whatever had crept into the text in them was of course retained in Wiclif's version. The following may be taken as instances:—1 Pet. iii. 22. *Vulg.* "Qui est in dexterâ Dei, mortem deglutiens ut vite æternæ hæredus offereretur; profectus in cœlum subjectis sibi angelis, et potestatibus, et virtutibus." *Wiclif*—"That is in the riȝthalf of god. [And swolowith deeth: that we schuldoun bo made eiris of euerlastyng liif,] he þede in to heuene: and angels & poweris & vertues ben made sugetis to hym."

2 Pet. i. 10. *Vulg.* "Quapropter, fratres, magis satagite, ut per bona opera certam vestram vocationem et electionem faciatis." *Wiclif*—"wherfor britheren be ȝe more bisie, that [bi good werkis] ȝe make ȝoure elepyng a chesyng corteyn."

These are manifest instances of glosses which have obtained insertion in the Latin text, so early as to appear like an integral portion of it. In fact there were many such interpolations in the old ante-hieronymian versions, and several have been transferred from thence into the Vulgate. Were any object to be answered by so doing, a list of such passages retained by Wiclif might be swelled to a considerable amount.

Ed. 1350.
Chap. xv.

The author of this prologue probably an assistant of Wiclif.

How far does the version of Wiclif accurately represent the Latin text.

The testimony of the author of the prologue.

This testimony not that of a mere blind admirer.

Wiclif's version very literal.

This testimony fully borne out by examination.

What is to be understood by the comparative purity of Wiclif's Latin text.

Glosses in the Latin retained. 1 Pet. iii. 22.

Numerous glosses in the Ante-hieronymian versions.

The following are instances of variation in the text of Wiclif from the Clementine, or *now* commonly received text of the Latin Vulgate.

1 Cor. x. 17: "for we many ben o breed and o bodi, alle we that takun part of o breed and of o cuppe." These last four words are found in some manuscripts, and in the *Sixtine* edition of the Vulgate, although now rejected.

1 Cor. x. 27: "if ony of bothen men clopith ȝou to soper and ȝe wolen go." "To soper" is a phrase circumstanced precisely like that which has last been mentioned.

It is probable that in both of these passages the words which stood in Wiclif's Latin text were a part of the Vulgate originally, I mean a part of the *mingled* version formed from Jerome's and those which preceded, and that their extrusion, although perfectly right in conformity with the Greek and critical exactness, is but a departure from what the *composite* version called the Vulgate truly was when the blending was first made. It was in the insertion of such adventitious scholia that the version of Jerome was conformed in some measure to those previously in use, and thus the Vulgate was produced. The existence of such interpolations does not, therefore at all destroy the character of the Latin text used by Wiclif, as far as concerns antiquity and accuracy, however much it may shew that the pure gold of God's word was in parts impaired by a slight admixture of alloy. Wiclif could not aid himself in getting his text free from these adscititious glosses.

There is one passage which shews that Wiclif has kept to a more ancient reading of the Latin in preference to one which afterwards was set forth with great authority by the Church of Rome.

1 John v. 7, 8: "for thre ben that ȝeuen witnessynge in heuene, the fadir the sone the holi goost: and thes thre ben oon, and thre ben that ȝeuen witnessynge in erthe, the spirit watir and blood, and thes thre ben oon." The last clause is excluded from some of the printed Latin copies, and also from the more modern Latin manuscripts. Why is this done? It appears simply to rest upon the *ipse dixit* of Thomas Aquinas. The circumstances are these: the Abbot Joachim in the thirteenth century disputed concerning the unity of persons in the Godhead, alleging that it was an unity of love and consent, and not an unity of essence. In support of this confused and false doctrine, he adduced the words "et hi tres unum sunt," as standing in the Latin copies after the mention of the testimony of the earthly witnesses—the Spirit, the Water, and the Blood, as well as after that of the heavenly witnesses—the Father, the Word, and the Holy Ghost. His argument rested on this: that the unity, whatever it be, must be *identical* as regards the respective witnesses in heaven and on earth; and thus, if in the one case the expression were supposed to denote unity of essence, then it must also in the other; but as unity of essence cannot be predicated of the Spirit, the Water, and the Blood, no more (he alleged) can they in this passage be predicated of the Father, the Word, and the Holy Ghost. The reply of Thomas Aquinas was, that in the eighth verse the "et hi tres unum sunt" was an interpolation of Arian heretics in order to counter-argue the orthodox creed of the Church. The consequence of this was, that the clause, from that time and onward, was very commonly omitted in Latin Bibles, the authority of Thomas Aquinas being deemed quite sufficient to warrant the change. Hence it is to be inferred, that the Latin text used by Wiclif was one of an older date than the occurrences which led to this passage being thus altered.

In *very early* Latin Bibles, however, the seventh verse, in which the heavenly witnesses are mentioned, is subjoined to the eighth, while in others which are still older, it stands merely in the *margin* as a scholion, while in more than forty of the very oldest it is, according to the Greek manuscripts and all other versions, entirely omitted. Wiclif's oldest manuscript must then have been more modern than any of these, that is to say, more modern than the eighth century. It may not be amiss to state, that the concluding clause of ver. 8 is restored in the Clementine edition of the Vulgate, in spite of the authority of Thomas Aquinas.

Another circumstance to be observed is, that Wiclif has "the sone" instead of "the word," plainly shewing that what he regarded as his authoritative manuscript had "filius" and not "verbum;" now this indicates an early date, as that which must be ascribed to his copy, because in the course of a couple of centuries or less, after these two verses had become fixed in their order in the Latin copies, the phraseology and the individual words of the verso became settled likewise; whereas previously they had abounded in variations. This makes it probable that Wiclif mistrusting the faulty Latin copies which were then common, used the best that he could obtain at Oxford,* or elsewhere, or else collated (as has been

* Perhaps at Oxford, Latin bibles were at this period scarce enough. About twenty years before this time, Arnabachus sent two persons from Ireland to Oxford to study divinity; after

two years they returned, not being able to comply with his wishes, from their inability to purchase for themselves a Bible at Oxford.

Wiclif's variations from the Clementine: Vulgate.
1 Cor. x. 17.

1 Cor. x. 27.

Introduced words originally part of the Vulgate.

Scholia in the Latin text of Wiclif do not make against its antiquity.

A passage shewing Wiclif's Latin text to have been old.
1 John v. 7, 8. Words omitted in some Latin copies, on the authority of Thomas Aquinas. Joachim's dispute on the unity of persons. His supposed proof.

The reply of Thomas Aquinas.

The clause in consequence omitted.

Wiclif's Latin text of an older date.

The manner in which this passage stands in the older Latin copies.

All mention of the heavenly witnesses omitted in the older copies.

Wiclif's MS. substitutes "filius" for "verbum."

This indicates an early date.

suggested), more than one of such old copies;—the date of which may probably be about four hundred years before his own time. This may sufficiently account for any slight variations which exist between the text of Wiclif and that of the printed Vulgate,—although these discrepancies will be found to be of small magnitude.

Many of the peculiarities of the version of Wiclif are to be attributed to the phraseology of the time in which he lived; and it is remarkable that, in his version of the Scriptures, he writes far more intelligible English than is found in his original works; the dignity of the book which he translated seems to have imparted an excellence of expression to the version itself. It is indeed wonderful that the language of four hundred and sixty years ago should be so intelligible to us as is the version of John Wiclif. Surely we may ascribe it to the good providence of God, not merely that an English version of the Scriptures was made in such a day as that of Wiclif, but likewise that the version itself is such a one as it is.

Wiclif probably used a copy 400 years old.

Peculiarities in Wiclif's version as to language.

The providence of God with regard to the version.

IV.

THE LATTER PART OF WICLIF'S LIFE.—HIS TESTIMONY.

It will be well to glance briefly at the three concluding years of the life of Wiclif. His period of freedom from molestation continued, as we have seen, until the spring of 1381: it was then that Wiclif took a yet more decided stand at Oxford against the doctrines of Popery than he had previously done. Before this we find him controverting the power of the Pope, denying the authority which men in ecclesiastical stations could have, apart from the truth of God and the authority of Christ; we find him opposing the then almost universal doctrine which put the merits of saints as an object of reliance for sinners, and setting forth the one oblation of Christ as that alone through which God forgives sins gratuitously: we find him condemning all the means then used of procuring spiritual benefits through the observances of priests; and shewing how all these things more or less had sprung from the deeply-rooted simony of the church—"the love of money is the root of all evil;" but there was one thing regarded by both clergy and laity as the most sacred and profound of mysteries, against which he had yet to testify, and to shew that the commonly received doctrine concerning it was not only in itself contrary to Scripture and to truth, but that it also led to very numerous errors, and upheld in fact almost every one of the doctrines which he had previously opposed.

A glance at the three concluding years of Wiclif's life, 1381—1384.

His stand against the doctrines of Popery at Oxford.

His previous testimony.

1 Tim. vi. 10.

This doctrine, against which Wiclif now directed his testimony, was that of *transubstantiation*; a doctrine which, if true, did absolutely contradict all that he had taught respecting the one sacrifice of Jesus Christ, and which in itself upheld the power and authority of the Romish priesthood. It may be asked why did not Wiclif raise his voice against this dogma of Rome before? Why did he wait until after there was an open rupture between him and the Pope before he took his position on such obnoxious ground? This may, I believe, be answered quite satisfactorily; his own mind opened *gradually* to the truths revealed in the Scriptures; and it was as his mind became more and more fully imbued with the truth of Scripture, that he received more light, and thus saw how utterly all that he taught was nullified by the popular doctrines respecting the Lord's Supper. In thus having his mind gradually opened to a clearer and fuller perception of truth, Wiclif was not peculiar; the same has been the case with many others; it is thus that we find Apollos commencing to preach boldly "knowing only the baptism of John;" his imperfect testimony was not therefore rejected, for when Aquila and Priscilla heard him they took him, "and expounded unto him the way of God more perfectly." Our blessed Lord does not then refuse to own a feeble or imperfect testimony, but He leads on into a more full apprehension of truth those who really are acting in the desire of doing the will of God, "If any man will do [desire to do] His will he shall know of the doctrine, whether it be of God."

He at length opposes transubstantiation.

Why did Wiclif delay his testimony against it till this time?

The gradual opening of his mind.

The case of Apollos, Acts xix.

The grace of the Lord in owning even imperfect service.

John vii. 17.

The consequences of the dogma of transubstantiation are such, that I must briefly allude to them in their connection with the testimony of Wiclif:—I. If Christ's very body, which suffered on the cross, be actually present, it was argued, that *worship* is to be paid thereto; especially so, according to the decrees of councils, which define that the substance of the bread is changed into, and actually becomes, the body, blood, human soul, and Godhead of Christ*:—II. also, if the Lord's death be shewn forth in this celebration,

Four conclusions resulting from the real presence and "concomitancy."

I. Worship.

* The doctrine of transubstantiation, in Wiclif's days, had not gone so far; this was reserved for the council of Trent. The definition of the fourth Lateran council, 1215, was this:—"There is one catholic church of the faithful, out of which no one whatever can be saved. In which Christ Jesus Him-

self is the priest and the sacrifice, whose body and blood are truly contained in the sacrament of the altar; the bread being *transubstantiated* into the body, and the wine into the blood, by the divine power."

The council of Trent carried the matter so far, as to con-

II. "Sacrifice" of the mass.

III. Propitiation.

IV. Priestly power to make the Creator of all things.

These four conclusions fully held by the church of Rome.

Wiclif commences his opposition to transubstantiation.

1381. His Twelve Conclusions published at Oxford.

William de Berton, then chancellor, and twelve other doctors, uphold the Romish doctrine.

Their definition of transubstantiation.

See Vaugh. ii. App. No. III.

A message from the chancellor brings tidings of the condemnation of his doctrines.

Wiclif appeals to the civil power.

He is prevented from lecturing on the subject at Oxford.

Wiclif writes his "Ostium."

Wat Tyler's insurrection, 1381.

and He be bodily and substantially present therein, as bodily and as substantially as when he suffered on the cross, it follows, that every celebration of the Lord's supper is an *actual sacrifice*.—III. further, as the offering of Christ upon the cross was a *propitiation* for the sins of men, so must the repetition of it in the Lord's supper also be;—IV. also, if every one in priest's orders possessed the power of consecrating the bread, then it must follow, that every priest possessed full power to cause Christ to be substantially present; or, in other words, to *make Him*, by whom all things were made. These four conclusions are fully held and adopted by the church of Rome; in fact, the necessary consequences of transubstantiation are not attempted to be disguised.

It was not with the spirit of an impatient dogmatist, but with that of a Christian, earnest for the truth of God, that Wiclif commenced his opposition to the doctrine of transubstantiation. It is interesting to observe his steadiness of purpose, and his singleness of aim, in beginning an attack which would, he was conscious, bring upon him no small danger and difficulty. He had probably preached on the subject before to his parishioners at Lutterworth, but in the spring of 1381 he drew public attention to the subject by twelve *conclusions*, which he published at Oxford. William de Berton, who had been one of Wiclif's colleagues in his mission to Bruges, was at that time the chancellor of the university. As soon as Wiclif's conclusions were published, he convened twelve doctors, and with them drew up a contradiction of the doctrines of Wiclif: in this, after reciting the statements which he had made, they adjudge them to be contrary to the determinations of Holy Church; those they declare to be, "That through the sacramental words duly uttered by a priest, the bread and wine upon the altar are transubstantiated, or substantially converted, into the very body and blood of Christ; so that after the consecration, there do not remain in that venerable sacrament material bread and wine (which were previously under their own substances or natures), but only the appearance [species] of the same things; under which appearances [speciebus] the true body and blood of Christ are really contained, not only figuratively, or tropically, but essentially, substantially, and bodily; so that Christ is truly there in his proper bodily presence: this is to be believed; this is to be taught; this is manfully to be defended against all who contradict." They likewise determined that the penalty of the greater excommunication, suspension from all scholastic exercises, and imprisonment, should be put in force against any member of the university who should inculcate these doctrines of Wiclif. All who listened to them were likewise to be similarly punished.

Wiclif was, at the very time when this convention was held, lecturing in the school of the Augustinians, in virtue of his professorship, on this identical doctrine, when a messenger entered the hall, and in the name of the chancellor, and the doctors who had united with him, published their sentence respecting the "sacrament of the altar," and all who should uphold the doctrines taught by Wiclif concerning it. Wiclif was taken by surprise; his personal liberty was in question; he wished to have an opportunity of meeting his opponents, and discussing the condemned doctrines; and at length he appealed to the civil power, thus denying the summary authority of the chancellor to imprison him: this appeal seems to have had this consequence, that he continued at liberty, although prohibited from teaching the obnoxious doctrines at Oxford. His appeal was one which could really only come before the ensuing parliament; and thus, until that should meet, the chancellor and the divinity professor could not have their respective liberties and jurisdictions accurately determined.

Meanwhile, Wiclif was not idle; he wrote his "Ostium," or "Wicket," a tract on the debated subject. This work is interesting on another account, besides that which was the occasion of its being written; he alludes to the opposition which the Scriptures in English excited. He says, that his opponents denounced it as "heresy to speak of the holy Scripture in English, and so they would condemn the Holy Ghost;" this gives the first certain mention, in which the date is evident, of the notice which his translation had excited. The tract continues to speak of the Lord's supper, and the wondrous mistakes which were made relative to it.

The disturbances in England which prevailed in the summer of 1381, were probably a means of postponing any farther proceedings against Wiclif. In June of that year, the mob, under the command of Wat Tyler, took possession of London; on the 14th of that month Simon Sudbury, archbishop of

trading what had been previously determined and held. It decreed (in accordance with the Romish views at the time) that "the entire Christ," i.e. flesh, blood, human soul, and divinity, exist equally in the bread and in the wine; and that this entire Christ exists in each particle of each.

The accidents (properties or qualities) of bread and wine,

were allowed still to remain, although it was said that *subject* (the actual substance) had disappeared: mention is frequently made with regard to this question, of "an accident without a subject;" this the Romanists affirmed to exist in the Lord's supper.

Canterbury was beheaded by them; and this vacancy of the primacy was again, it is probable, the reason why no immediate notice was taken of the alarming doctrines. Sudbury was succeeded in his archbishoprick by Courtney, bishop of London; but it was not until May 1382, that he received the *pall* from Rome which was necessary "for the completion of his character." This prelate shewed himself far more prompt in action than his predecessor, whose want of firmness at the Lambeth citation of Wiclif has been much blamed by Romish writers.

Abp. Sudbury beheaded by the mob, June 14.
Courtney, bp. of London, succeeds him.

On the 17th of May, he convened an assembly, consisting of eight bishops and fourteen doctors together with others, at the Grey Friars in London, for the purpose of formally condemning the doctrines held by Wiclif. Twenty-four "conclusions" were read as having been generally preached throughout England; and after three days' deliberation, this convention condemned ten of the "conclusions" as being heretical, and the other fourteen as being erroneous. At the meeting of this synod, a shock of an earthquake alarmed some of those who were present; but the archbishop turned the circumstance to good account, applying it as an intimation of the need which there was of preserving the purity of the church. The decisions of this convention were speedily published, in order that they might be carried into effect; the archbishop transmitted the decree not only to the bishop of Lincoln, Wiclif's diocesan, but even to the clergy of the parishes around Lutterworth: it was likewise sent to the bishop of London, in whose diocese many who held the opinions of Wiclif might be supposed to reside.

An assembly convened at the Grey Friars, May 17, 1382.

The storm was, however, kept for a while from breaking upon the head of Wiclif. A Carmelite, Dr. Peter Stokys, a zealous opponent of Wiclif, was sent to Oxford to publish the mandates there, where the teaching of the Reformer had gained much ground. But Robert Rigge, who had succeeded William de Berton as chancellor, was one of the admirers of Wiclif, one who, if he did not himself hold his doctrines, was little inclined to hear them condemned.* He called on Dr. Nicholas Hereford to preach before the University: this was one of Wiclif's adherents, as also was Philip Rappington, who was also thus employed during the visit of Stokys. The latter of these defended Wiclif and his doctrines at some length. "Amongst other things, he told the audience, that those who did not mention the secular magistrate before either the bishop or the Pope, broke the order prescribed in holy Scripture." This conduct of Dr. Robert Rigge rendered him the immediate object of the resentment of the archbishop, and he was authoritatively commanded both to abstain from opposing Stokys, and to support him in his mission at Oxford.

Peter Stokys sent to Oxford to publish the mandates.
Collier, iii. p. 165; Fox, i. 504. [Ed. 1684.]
Robert Rigge, the chancellor, an adherent of Wiclif.
Hereford and Rappington preach at Oxford.
Collier, iii. 167.

Archbishop Courtney strengthened the authority of the convention, which had condemned the twenty-four "conclusions," by procuring an ordinance from the king against all itinerant preachers who should uphold the condemned doctrines: the sheriffs and others were commanded, at the requirement of the prelates, to arrest all such persons. This ordinance rested of course upon the royal authority only, and yet it assumed the form of an act of parliament. The pretended enacting part ran thus:—"It is ordained and assented in this present Parliament, That the King's Commissions be made and directed to the Sheriffs and other ministers of our Sovereign Lord the King, or other sufficient persons learned, and, according to the certifications of the prelates thereof, to be made in the Chancery from time to time to arrest all such preachers, and also their fanners, maintainers, and abettors, and to hold them in arrest and strong prison, till they will justify themselves according to law and reason of holy Church. And the King willeth and commandeth, that the Chancellor make such commissions at all times that he, by the Prelates or any of them, shall be certified and thereof required, as is aforesaid."

Courtney obtains the king's aid. Fox, i. 503.

The enactment of the heretical statute.

It is to be observed, that this ordinance possessed not a particle of legal validity: it was in fact a mere forgery, and, as such, complaint was made against it in the ensuing Parliament; the Commons alleging that they had never passed any bill authorizing commissions for the imprisoning of suspected or itinerant preachers, for they would not (they said) be more bound to the prelates than their ancestors had been. In consequence of this, the fictitious statute was declared to be repealed; and yet the ecclesiastical influence was so great, that the invalid ordinance remained amongst the acts of parliament, and has been printed as such, while the act of repeal was altogether suppressed. Commissions continued to be issued under the forged act as though it had been a real one.

Its invalidity.

Its repeal; yet continues to be acted upon.

On the 13th of June, the king issued his writ to the chancellor and proctors of the University of Oxford, ordering strict search to be made for those who should be suspected of heresy or error, especially with regard to the points which had lately been condemned by Archbishop Courtney and his coadjutors; any

Fox, i. 504.
The king's mandate to the university of Oxford, June 13, 1382.

* It is, however, not a little remarkable that he was one of the twelve doctors associated in the preceding year with William de Berton, the then chancellor, in the condemnation

of Wiclif's "conclusions;" he must either have been a dissident from the determinations of that assembly, or else new light must in the interval have dawned upon his mind.

persons, likewise, who entertained John Wiclif, Nicholas Hereford, Philip Rappington, and others of the same sentiments were to be expelled the University, and not to be received again until such time as they should be cleared of the charge of heresy before the archbishop of Canterbury; the writings of Wiclif and Hereford were likewise to be sought for and transmitted to the archbishop.

Many difficulties were thrown by the chancellor of the university in the way of these orders being fully complied with: at length, however, the contumacious parties were brought before the archbishop. Various proceedings connected with them took place in June and July 1382. Wiclif meanwhile was at Lutterworth, and in some of the sermons which he preached while these prosecutions were pending, he expresses his opinion that the secret ground in the archbishop's mind was the publication of the Scriptures in English.

He calls Courtney "on gret byschop of engleland," who "as men sayen is yuel payed that Goddes lawe is writen in englyshe to lewede [lay] men; and he pursueth a prest, for he wryteth to men this englyshe and sompneith him and traveleth him, that hyt is hard to hym to route. And thus he pursueth another prest by the helpe of the pharyses, for he precheth cristes gospel frely withouten fables. O men that ben of cristes halfe, helpe ye now ageyns Antecrist. For the porolouse tyme is comen that crist and poule tolden byfore."

It is probable that the priest, who was thus spoken of as being pursued by the bishop for writing Scripture in English, was not Wiclif himself but Hereford, whom we have already seen to have been, in some measure, a coadjutor of Wiclif in his work. The other, who was persecuted for preaching, seems to me to have been Ashton, an itinerant labourer of much note. Others may, perhaps, judge that Rappington was intended. Archbishop Courtney continued his opposition with unwearied zeal, Hereford and Rappington being the two most obnoxious to him. Submissions, on the part of the accused—some more entire than others—some indeed very partial, were the consequence of the archbishop's proceedings against the Oxford divines.

Wiclif was still untouched. It is possible that a man whose death from palsy was expected, was deemed unfit to be summoned; but so far was he from succumbing to the monaces of Archbishop Courtney, that in the following November he presented a statement of his doctrine to the king and the Parliament which assembled at Oxford. With regard to the Lord's supper, he prays that the doctrine concerning it, set forth by Christ and his apostles in the Gospels and Epistles, may be openly taught in the churches. The authority and sufficiency of the New Testament, as the Christian's directory, is put very pointedly in opposition to the multiform additions which had been appended to it. The effect of this appeal was remarkable; it led the Commons to petition the king to withdraw the illegal ordinance by which he had empowered the prelates to imprison those who held the twenty-four condemned "conclusions." The result of this petition has been already stated.

But the archbishop was not idle: the convocation which met at Oxford at the same time as the Parliament summoned Wiclif to appear before them. This summons was duly obeyed; and here we see Wiclif meeting the combined spiritual authority of the hierarchy *alone*—for his Oxford adherents were silenced:—and *unsupported*,—for John of Gaunt, who once upheld him, now avowedly abandoned him, and recommended him not to maintain the doctrines which he had taught.

When he appeared before the archbishop and other prelates, he presented to them two confessions on the subject of the Lord's supper, the one in English, and the other in Latin, each re-asserting that transubstantiation did not really take place. In his Latin confession, he enters into questions as to how, or in what sense, "the bread which we break is the communion of the body of Christ," but he concludes where he began, that there is no change of substance. The consequence of the Oxford citation was, his being deprived, by the authority of the king, of the office which he held as professor of divinity, and likewise banished from the University.

He now left Oxford, the place in which he had for many years taught the truth as his own mind was gradually opened to apprehend it; and where, during the last six years, his testimony had been the means of bringing a flood of light amongst his cotemporaries. One of the most remarkable facts in the history of Wiclif is, the comparative shortness of the period in which his testimony was directly pointed against the spiritual pretensions of Rome, from which results so apparently incommensurate took place. The Lord had prepared the ground, even as He sent forth Wiclif to sow the truth.

It would seem as though the prelates contemplated farther proceedings against Wiclif: at all events, Urban VI. was apprised of his opinions, and he was in consequence cited to appear at Rome. It is not probable that this citation had any connection with the former proceedings, in which Gregory XI. had

Proceedings against the chancellor and others at Oxford.

Wiclif at Lutterworth; he refers in his sermons to the proceedings. Lewis's Hist. p. 22.

The submission of the suspected heretics.

Wiclif still untouched. His statement presented to the king and Parliament at Oxford, Nov. 1382.

The convocation at Oxford. Wiclif summoned before it, Nov. 1382.

He presents two confessions of his doctrines against transubstantiation.

Wiclif deprived of his professorship, and banished from Oxford.

Cited by Urban VI. to appear at Rome.

reserved to himself the place of authoritatively giving sentence concerning Wiclif's explanation of the Pope's "conclusions," as to what he had taught; and yet it is possible that the English prelates were still restrained by the authority of the Bull of 1377, from touching Wiclif's person, unless they received authority from Rome. The citation to appear at Rome reached Lutterworth at a time when Wiclif was so suffering from paralysis, as to render his obedience, even if he had been disposed, impossible; however, he wrote to the Pope very freely, speaking of the authority and obligation of Holy Scripture, and its superiority to even an Apostle, if he were present; this is urged on the simple ground, that apostles both could and did err, whereas the Scripture is certain and of absolute authority; he then applies this to the conscience of the Pope, speaking the truth to him both boldly and faithfully, thus showing that even though he was disabled in body, he was still vigorous in mind for the cause of God.

Wiclif written to the Pope.

Wiclif's retirement at Lutterworth must have been diligently employed in setting forth his opinions in writing. It is probable, that in this he was assisted by the pens of others; but, in spite of his paralysis, his vigour of mind, and affiance of soul upon God and his truth, were in no way weakened. The remaining months of his life do not seem to have been molested; although, in some of his writings, he appears to have expected more trouble from his opponents. But his days were near their close: he was seized with a fatal attack of paralysis, on the 29th of December, 1384, and on the 31st of the same month, aged sixty years, he "departed to be with Christ, which is far better."

Wiclif writes diligently.

His death, Dec. 31, 1384.

I have thus briefly looked at the life and labours of this remarkable man, whose efforts will not, in their result, be fully known till the day when the secrets of all hearts shall be revealed. The whole course of his testimony stands more or less in connection with his publication of the Scriptures in English, either as leading onward to it, or as resulting from it. The events of his life are, it is true, seen through an obscure medium, and he rises, as it were, an object, dim, but vast, in the horizon; but though the lapse of years, and the bitter persecutions of those who were taught by him, cause many of the exact features of his character, and the incidents of his life, to be little known, yet this we do know, that his testimony in his life and writings was faithful; and that, after his death, the effects of truth received through him, continued to draw forth the opposition of its foes. Wiclif stands, indeed, in such prominence, that others who held his doctrines after him, seem to be almost forgotten, until, after a century and a half, the light of God's truth again shone forth.

But there continued, through all this dark interval, not a few who prized the truth of God more dearly than their own lives; we know of such as William Sautrè (the proto-martyr of England's papal persecution), Lord Cobham, William White, Richard Hoveden, John Goose, Tylsworth of Amersham, and of many more who yielded their bodies to be burned at various times during this period; and of many others likewise, who were confessors, if they were not called to suffer death. One of these, who deserves particular attention, is WILLIAM THORP, who, by his writings, formed a connecting link between JOHN WICLIF and WILLIAM TYNDALE. The decrees of the convention at the Grey Friars, under Archbishop Courtenay, worn, as I have already mentioned, directed against any itinerant preachers who should teach the doctrines of Wiclif. Of these there appear to have been no inconsiderable number then in England. Itinerant preaching, on the part of the mendicant friars, was nothing strange; but it gave no small offence for Wiclif's "poor priests" to act in the same manner. But they were acting in obedience to the word of God, and they accounted it to be their duty to preach to the people, even though the prelates gave them no licenses. They were, in fact, acting upon the same principle as those of whom we read, who were dispersed in consequence of the persecution at Jerusalem, "They that were scattered abroad, went every where, preaching the word."

Many continued to hold the doctrines which Wiclif had taught.

Many martyrs and confessors.

W. Thorp is, as it were, a link between Wiclif and Tyndale. Fox, i. 600, et seqq.

Itinerant preaching in England. Wiclif's "poor priests."

Acts viii. 4.

THE ENGLISH VERSION EXECUTED BY WICLIF'S FOLLOWERS.

BEFORE giving an account of the proceedings which were instituted soon after the death of Wiclif, for the suppression of the English Scriptures, it is needful to notice the other versions, real or supposed, which were executed about the same time or a little after.

It is a certain fact that another translation beside that of Wiclif was made about the same time; some Manuscripts of a version exist, which when compared with that of Wiclif appear in many parts to have been formed very much on the model of his translation; the terms employed and the collocation of words often seem to shew, that the translator of the one had the other version before him, and that he used it in the composition of that which he executed.

The book entitled "*Elucidarium Bibliorum*" has been already referred to; this prologue to the Bible contains an intimation that a version existed which had been made a little before that which was executed by the author of that tract and certain coadjutors. The question naturally occurs, When was this prologue written? Is there any evidence to determine the author? Can the version be ascertained to which this prologue properly belongs? To these questions answers can, I believe, be returned more or less satisfactory, principally from the statements of the prologue itself.

1st. The date;—this is intimated by certain references made to the proceedings of the "*last Parliament*," at which some of the grievous vices of the clergy had been brought into notice. This can refer to nothing but the sad and disgusting exposure which took place in the Parliament in the year 1395, so that we may assign this prologue to that year or the beginning of the next; the translation was apparently completed just before the prologue was written. Reference is made to the contentions of the scholars at Oxford and the consequent bloodshed; these events took place in the years 1388 and 1389. A statute of the university of Oxford (enacted in 1251) was revived in 1387, which the author of this prologue thus recites:—"That no man schal lerne dyuinite neither hooly writ, no but he that hath doon his fourme in art, that is that hath comensid in art and hath been regent tweyne year afir, this wolde be ix year either x before that he lerne hooly writ." The first reference gives a date to this work, which the other particulars stated, amply confirm.* A further proof that this prologue was written after the time of Wiclif, is to be found in the reference made to the writings of John Gerson, the celebrated chancellor of the University of Paris; he is cited by the name of "*Parisiense*," which is given more explicitly in the printed edition, "*Johan Gerson Parisiensis*." He was not known as an author till after Wiclif's death.

2nd. The next point to be inquired into is, Who was the author of this prologue, and consequently of the version to which it belonged? It is very evident that the writer was one whose views and doctrines were similar to those of Wiclif himself; and this makes it *prima facie* probable that the translator was one whose "*Lollardism*" would be so notorious, that his name would be transmitted to us amongst the learned followers of Wiclif. Of these, one of the most remarkable was John Purvy, or Purnay, who, during the life of Wiclif, appears to have lived with him, and is supposed to have acted as his curate at Lutterworth. Copies of a version of the Bible into English have the name of this person written in them, and also the prologue annexed; and hence the supposition has been very reasonably entertained that he was the translator of the version which varies from that of Wiclif. This answers also the third of the questions which have been put. This version and prologue have thus been ascribed to Purnay; and as it seems as if there could have been no reason to ascribe it to him if he had not been the author, it may be regarded as his work.†

Purnay appears, from what has been said of him by various writers, to have been very competent to the task of the translation. Walden calls him "*The Library of the Lollards, and Wiclif's glosser, an eloquent divine, and famous for his skill in the Law.*" The manner in which the version was executed is very

* The circumstances just mentioned prove that this was not the work of Wiclif, as was formerly supposed. The edition printed in 1550, under the title of "*A Pathway to Perfect Knowledge*," is stated on the title-page as being apparently by him. If it had been, it would be clear that a previous version to his existed, for the writer expressly speaks of the *English translation lately made*; but the date which is above assigned (after Lewis and Haber) proves that this prologue presents no impediment to the full reception of the testimony

of Knyghton; according to which it is clear that no English translation of the Scripture was known and circulated at large prior to that of Wiclif.

† If it be objected that the evidence is not absolutely conclusive as to Purnay having been the author of this prologue and translation, let it be observed that this does not in the slightest degree affect the account of the version itself: other things remain the same, even though we look on it as anonymous.

One other version at least contemporary with that of Wiclif.

Elucidarium Bibliorum.

A previous version referred to.

Date of the prologue, 1395.

Events of previous years are alluded to.

John Purvy almost certainly the author of this prologue. Wiclif's curate at Lutterworth.

Purnay's competency as a translator.

interesting. The following account is given at the end of the prologue of the process pursued by Purnay and his assistants in preparing for, and producing their version.*

"Fyrste thys symple creature had mych trauaile wyth diuers folowis & helpars to gather mani eld bibles and other doctours & comune glosis, & to make oo latine bilde some dell trwe, and than to studie it of the newe, the text with the glose, & other doctours as he might get, and specially Lire on the elde testamente, that helpyd full miche in hys werke. The thyrd tyme to counsell wyth elde gramariens and elde diuinis, of huarde wordis and harde sentensis, how they myght besto be vnderstanden & translated. The fourth tyme, to translate as cleerly as he could to y^e sentenco, and to haue many good fellowis and kunnyng, at the correctinge of the translation. First it is to know that y^e beste translatyng out of Latyne into Englysh is to translate after the sentence, and not only after the wordis.

The translator's account of the version. Old Latin Bibles collated.

Nicolaus Lyra.

"So that the sentence be as opyn (either opener) in Englysh as in latyne, and go not farre fro the letter. And if the letter may not be suid in y^e translatyng, let the sentence euer be whole and open. For the wordis owen to serue to y^e entente and sentence: and elles the wordis bene superfluous either false. In translatyng into English, many resolutions moune make the sentence open, as an ablatyfe case absolute maye be resolued into these three wordis wth couenable verb the while, for, if, as gramariens seino. As thus, The master redyng, I stode, maye be resolued thus, while y^e master readith, I stonde. Either if the master read, ether for the master, &c. And somtime it wold accord well wth the sentence to be resolued into whan, either into afterward, thus, whan the master red, I stode. Either after the master read I stode. And somtime it may well be resolued into a verbe of the same tyme, as other ben in the same reason, and this worde et, that is, and, in English, as thus. *Arreantibus hominibus pre timore*, that is, And men shulen were drie for dread. Als a participle of a presente tens, either preter tens of actyfe voicis, either passife: may be resolued into a verb of the same tens, and a coniunction copulatyfe, as thus. *Dicens*, that is seyngs may be resolued thus, and seythe, eyther that seythe

The version not literal.

"Also whan ryghtful constructions is lettid by relation I resolue openly thus. Where this reason, *Dum formidabunt aduersarii, eius* shuld be englyshid thus bi the letter. The lordo hys aduersaries sholden dred: I english it thus by resolucyon, the aduersaries of the lordo shulen dread hym. And so of othor reasons that bene like. At the bygiunynge I purposyde wyth Goddys helpe: to make the sentenco as true and open in englyshe as it is in latine, either more trwe and moore open than it is in latyne. And I praye for charitie and commune profyte of chrysten soulys, that if any wyse man fynd any default of the trueth of translation, let hym set in the true sentence and open the holy wryto. But loke y^e he examyne trulye hys latyn byble: for no doubt he shall fynde many byhlis in latyne ful false, if he loke mani. And namely newe, and the commune latyne bybles haue more nede to be correctyd (as many as I haue sene in my lifo) than hath the english bible late translated. And where the Hebru, by witnes of Jerom of Lire and othor expositours dyscordith fro our Latyne biblis: I haue set in y^e margent bi manner of a glose what y^e Hebru bath and howe it is vnderstanden in some place. And I did this most in the psalter, y^e of al our bokis discordith most fro Hebru. For the chirch readeth not the psalter by the laste translation out of Hebru into Latine: but an other transalacion of othor men y^e hadden mich lasse kunnyng, and holiuss than Jerome had."

A previous English translation referred to.

This prologue shews that the translation to which it belongs must vary considerably in its plan from that of Wiclif; this latter keeping especially close to the literal sense of the Latin, while Purnay sought to preserve the English idiom; bow far this object was attained in the execution of the version, and what are its comparative merits as compared with Wiclif's, are questions which may admit of varying judgments; the more closely a version adheres to literal renderings of the text, the more, in my judgment, would it accurately represent the meaning: of course I do not mean that a departure from the vernacular idiom should be resorted to for the sake of precision; but that a literal adherence to the text is commonly the best mode of expressing the sense.

The plan of the version differs from that of Wiclif.

It is not perhaps easy to give an exact account of the Manuscripts, now extant, containing the version of Purnay. Lewis says, that his name is written on a copy of a translation of the New Testament, differing from Wiclif's, in Trinity College, Dublin; and, farther on, he gives a quotation from the Manuscript itself. He says, "the Prologue before-mentioned is bound up with it at the end of the Apocalypse, and written in the same hand as the New Testament."

The MSS. of Purnay's version.

His name in a MSS. at Dublin; Lewis, p. 34.

Lewis gives, as an extract from this Manuscript, the first verses of St. Mathew's Gospel; I give them from him, together with the same portions of Wiclif's translation.

The more literal a version the better.

* The extract given from the prologue is taken from the printed edition of 1540; the British Museum copy of the Manuscript being defective at the end.

WICLIF 1380.

Extracts from
Wiclif and
Purnay,
Mss. I.

The book of the generacioun of ihesus crist: the sone of dauid, the sone of abraham. abraham bigat Isaac, Isaac bigat Jacob, Jacob bigat Iudas and his bretheren.

Bishop Butler's
MS. now
(Feb. 1841)
possession of
Messrs.
Payne & Foss,
Pall Mall.

This version, attributed to Purnay, and belonging evidently to the author of the prologue, agrees *verbatim* with a manuscript in the possession of the late Bishop Butler, of Lichfield and Coventry; this last-mentioned Manuscript differs in the Gospels in many respects from Wiclif's translation, and is clearly another version. I therefore give a few more specimens of it, comparing them with Wiclif.

WICLIF.

Luke i. 1-5.

[The four first verses of this gospel do not appear to belong to Wiclif's translation as actually executed; if found in any manuscript apparently of Wiclif's translation, they are probably taken from that which was executed afterwards.]

In the daies of croude kyng of indec, there was a preest zacarie bi name of the sorte of abia, and his wiif was of the dougtris of saron: and hir name was elizabeth.

The following passage will serve to shew how far this later translation coincides with that of Wiclif in the use of terms and phrases.

WICLIF.

Luke x. 23-30.

blessid ben the ijen: that seen tho thingis that ze seen, for I seie to you that many profetis and kyngis wolden haue seen tho thingis that ze seen: and thei saien not, and heren tho thingis that ze heren: and thei herden not, and lo a wise man of the lawe roos up. temptynge hym and seyinge, maistir what thing schal I do to haue ewerlastyng lif, and he seide to hym, what is writun in the lawe? hou redist thou, he answerid and seid, thou schalt loue thi lord god of al thin herte: and of al thi soule, and of al thi stryngthis and of al thi mynde and thi neigbore as thi self, & ihesus seide to hym, thou hast answerid riht, do this thing, and thou schalt lyue but he wyllynge to iustifie hym self: seid to ihesus, and who is my neigbore? and ihesus bi helde and seide, A man cam down from ierusalem in to ierico, and filde among thornes, and thei robbeden hym, and woundiden hym, and wenten aweik: and leften the man half alyue.

PURNAY 1395. (MS. TRIN. COL. DUBL. 237. 97.)

The booke of generacioun of ihesus crist the sone of dauid, the sone of abraham. abraham generide ur bigant ysaac, ysaac forsothe bigate jacob, jacob forsothe bigate judas and his brethern.

LUKE I.

PURNAY (BP. BUTLER'S MS.)

Forsothe for manye men enforceden to ordeyne the tellyng of thingis whiche ben filled in vs. as thei that seyn atte the bigynnyng & weren ministris of the word bitaken: it is seen also to me hauynge fro the bigynnyng alle thingis diligently bi ordre to write to thee thou beest theofik that thou knowe the trathe of tho wordis of whiche thou art lerned.

There was sum preest zacharie by name in the daies of heroude Kyng of Judce of the sort of Abia and his wyf of the dougtris of saron: & hir name Elizabeth.

LUKE X. 23-30.

PURNAY (BP. BUTLER'S MS.)

blessid ben the ijen: whiche seen tho thingis that ze seen, sotheli I seie to you for many pletes & kyngis wolden see tho thingis whiche ze seen & sawen not and heere tho thingis that ze heeren & thei herden not, and lo a wise man of law roos temptynge him & seyinge: maystir what thing doynge schal I welde ewerlastyng lyf: and he seyde to him: what is writun in the lawe? how redist thou? he answerynge seide, thou schalt loue the lord thi god of al thin herte & of al thi soule *either* lyf & of al thi myttes & of al thi mynde: and thi neyghbor as thi self. and ihesu seyde to him thou has answeride rihtly do thou this thing & thou schalt lyue. forsothe he wyllynge for to iustifie himself seyl to ihesu, and who is my neigbore? sotheli ican biholdynge seyde, sum man cam doune fro ierlm in to iericho. & felde among thetunes whiche also robbiten him and woundes putte inne wenten awaye the man lefte halfe quyke.

If it be thought that in anything this version seems less clear and modern in phraseology than that of Wiclif, it must be borne in mind that many of the explanatory terms with which Manuscripts are sometimes glossed, are now less intelligible than the word which they are given to explain.

This version appears to be identical with one which has been *alleged* to be more ancient than Wiclif's. Bishop Butler's Manuscript appears to coincide with that at Dublin, which has Purnay's name, and also with a specimen lately published as part of an older version.

It is, however, also to be observed, that Bishop Butler's Manuscript appears to agree in the Epistles with Wiclif's version; hence it may be supposed to have been transcribed from two different copies and versions.

A Manuscript in the British Museum (Bibl. Reg. I B. VI.) contains throughout a version varying from

Wiclif's; this appears in the Gospels to be identical with the version contained in Bishop Butler's Manuscript, and in the Epistles to be the rest of the same translation.

The first four verses of St. Luke's Gospel are, however, omitted in this copy, as well as in those of Wiclif's version. In the passage already cited from Bishop Butler's Manuscript from Luke x, there are only a few slight variations.

The following are specimens as compared with Wiclif:—

WICLIF.

1 COR. VIII.

MS. BRIT. MUS. BIB. REG. 1 B. VI.

But of these thingis that ben sacrificed to idolis we witen for alle we han kunnyng, but kunnyng blowith, charite edifyeth, but if any man gessith that he kan any thing, he hath not yet knowe how it bihoueth hym to kunne.

Forsoth of thes thingis that ben offrid to ydolis that 1 Cor. viii. 1, 2.
ben symulacris maid to manys lyknesses. we witen for alle we han kunnyng. sotheli science or kunnyng in bloweth with pride. charite edifyeth forsothe if any man gesse or deme him forto wite any thing he hath not yet knowen how it bihoueth him for to kunne.

WICLIF.

HEB. IV.

MS. BIB. REG. 1 B. VI.

Therfor drede we leest parauenture, while the bihest of entryng in to his reste is leste, that if any of us be gessid to be awei, for it is toold also to us: as to hem, and the word that was herd, profitid not to hem, not mayende to feith, of the thingis that thei herden, for we that han bileued, schulen entre in to reste, as he seide, as I swoor in my wraththe: thei schulen not entre in to my reste.

Drede we thurfore brithren leste paruenre the bihest Heb. iv. 1—3.
of entryng into "reste" his [sic] left or forsaken or denyd forto be any of us be gessid aweye. forsothe it is toold to us as to hem and the worde herde psted not to hem not mengid to feith of thes thingis that thei herden forsothe we that han bileued schulen entre in to reste as he seide as I swoor in my wrath if thei schulen entre into my reste.

Another Manuscript, in the British Museum, (Arundel 254), contains an English harmony of the Gospels, on the plan of that drawn up by Clement, of Lanthony, together with the Catholic Epistles, all of which are of the translation differing from Wiclif's.

Bishop Butler's Manuscript contains some peculiarities; for instance, in Matt. ii. "Kinges" is the word in the text for "wise men", and "astronomers" is placed in the margin. The word "kinges" is of course derived from the Romish legend of Gaspar, Melchior, and Balthasar. This could not have proceeded from the translator, it must have been the alteration of a copyist.

Mr. Baber gives Luke ix. 1, &c., and 1 Cor. viii. 1, &c. as specimens of a version contained in a Manuscript then in the possession of Mr. Douce: from these citations, the Manuscript in question appears to contain the version here attributed to Purney.*

There is a MS. in the Bodleian Library, which has this notice written at the end, "y eer of y lord m cccc x viii. yis book wa endid." The fourth c in the date has been erased, so as to make the book appear older; but there can hardly be a question that the date really is 1408, the very year when Archbishop Arundel's Oxford Constitutions were enacted. This MS. is worthy of notice, because, from the alteration of date, it has been supposed to be far earlier than the days of Wiclif, and also because it has been stated by Lewis to be of a different version.

Bishop Donner mentioned, in 1555, an old Bible which he possessed, written about eight score years previous, from which he gives some extracts; the following is a comparison of these passages (as found in Lewis), with Wiclif's version.

WICLIF.

EXOD. XX.

DONNER'S MS.

And the lord spak alle these wordis. I am the lord God that ladde thee out of the lond of egypt fro the hous of seruage. thou schalt not haue alien goddis before me. thou schalt not make to thee a grauin ymage, nethir any likeness of thing which is in heuene above, and which is in erthe biwesche, nethir of the thingis that ben in watris undir erthe, thou shalt not herie the nether thou schalt worshippe.

And the lord spock alle thes wordes I am the lord thi god that hath lad the out of the londe of Egypte from the house of thraldome: thou schalt not haue alyen goddis before me. thou schalt not make to the grauen thing, ne any lyknesse that is in heven abouen and that is in erthe benethe, ne of hem that ben in waters under erthe, thou schalt not anoure hem ne herie hem.

* The same version appears to be contained in a Manuscript in the Advocates' Library, Edinburgh; of which various specimens have been kindly furnished for comparison, by

J. Thomson, Esq. This Manuscript does not contain the introductory verses to the Gospel of St. Luke.

Mr. Douce's MS. cited by Baber.

MS. in the Bodleian, Palfr. 2, Date.

Bp. Donner's MS. Lewis, p. 23, 27.

LEVIT. XXVI.

Lev. xvi.

Ye schulen not make to you an ydol and a grauen ymage, nether ye schulen reyse tytilis, nether ye schulen sette a noblo stoon in your lond that ye worschipe it.

Ghe schuln not make to ghew a mawmett and grauen thing, ne tytilis ghe schuln reyse, ne huge ston ghe schuln putten in ghur crthe that ghe honour it.

Glosses introduced.

In this passage, some Manuscripts of Wiclif's translation add, after the word "tytilis," "*yt is auteris for ydolatrie*," underscored, so as to distinguish it from the text itself. This may serve as a specimen of the kind of glosses which were early added to Wiclif's translation; they were probably appended, in many copies, almost as soon as the version itself was executed; and, indeed, it is not improbable that the copy of the New Testament in English, with glosses, which was used by Anne of Bohemia, queen consort of Richard II., was one of this description.

WICLIF.

Deut. v. 7-9.

Thou schalt not have alien goddis in my sight, Thou schalt not make to thee a grauen ymage neyer a licesse of all thingis that been in heuene above & that ben in erthe binethe & that ben in watris under erthe, thou schalt not herie tho & thou schalt not worshippe tho.

DEUT. V.

BONNER'S MS.

Thou schalte not haue alyen goddis in my syght, thou schalt not make to thee grauen thinge, ne lykenesse of alle thinges that in heuene ben above and in erthe benethe, and that dwellen in watris under erthe, thou schalt not honoure hem ne herye hem.

Bodleian MS., Fairfax 2, is Wiclif's.

Lewis says, that the Manuscript cited by Bonner, appears to be the same that is now in the Bodleian, marked Fairfax, No. 2; which is the Manuscript of which the date has been falsified, to make it appear a century older. In this he is clearly mistaken, for a comparison of these very passages with that MS., proves that it contains the version of Wiclif; the same is true of a passage which has been copied from the New Testament of that MS. Another Bodleian Manuscript, which Lewis speaks of as containing the same version, is also simply one of Wiclif's.* It yet remains to be shown, what Manuscripts contain the version which Bishop Bonner cites.

Thus much, then, appears certain, that in the latter part of the fourteenth century, *two* English versions of the Scriptures were made, both of which are extant; the one, John Wiclif's, a translation made very literally from the Latin; the other, executed by Purnay and others, in which an attempt was made to express the *sense* in English more than the exact words. This latter version appears never to have been so much circulated as the former, which may be attributed to three causes. 1st. That Wiclif's was so diligently copied at once, that it had acquired a sort of standing in the affections of readers; 2nd. That the troubles of Purnay commenced so very soon after the completion of his work, that he was not able himself to superintend the multiplication of copies; and, 3rd. That the prohibitory constitution of Archbishop Arundel was enacted only *thirteen* years subsequent to the completion of the version, whereas it was twenty-eight years posterior to the translation of Wiclif.

Purnay's version never widely spread.

Glosses of various kinds to explain passages, or, more commonly, single words, are of frequent occurrence in some Manuscripts of Wiclif's and the other early version; but especially in those of the latter: the following are a few specimens of verbal glosses:—"Incorruptible, *that may not dye ne len peryed*;"—"Creator, *that is, maker of nought*;"—"Yvel fame, *or, schendeschepe*;"—"Maales, *or men*;"—"Acorden not, *or bysennen not*;"—"Bakbyters, *or sowers of discorde*;"—"Doctractours, *or open bakbyteres*;"—"Proude, *high ouer measure*;"—"Affeccion, *or love*;"—"Benignite, *or good-will*;"—"Accepcon of persones, *that is put on before another that is withouten deserte*;"—"Sacrilegie, *that is theft of holy thinges*;"—"Prepuce, *or custom of heathen men*;"—"Iustified, *or founden true*;"—"Prevarication, *or trespassing*;"—"Allegorie, *or gospels undirstanding*;"—"A libel, *that is a little book*;"—"A byliber of wheat, *that is, a weighte of tweye pound*;"—"With wonder and extasi, *that is, leysing of mynde and reason and lettyng of tonge*;"—"Oolde botellis, *or wyne vessels*."

The object of the greater part of these glosses is very evident; in some of them, however, the explanatory term is now become less simple than the word to be explained. Some of the elucidations are not a little singular, while others appear to be inserted for the purpose of giving a synonyme of Saxon origin as an equivalent for some term derived from the Latin. This one thing is very clear that all the

* I am much indebted to the kindness of Dr. Bandinell, the Keeper of the Bodleian Library, for extracts from various

MSS.; and also to Mr. Henry Gough, for information relative to these and others.

labour bestowed upon the making of versions, and upon elucidating them when made, was directed to the diffusion of the knowledge of the word of God amongst the English, not merely the high and learned, but likewise the poor and comparatively illiterate.

It is possible that a careful examination of existing manuscripts would shew that there are more than one old translation extant besides that of Wiclif. It has been positively asserted, that John de Trevisa, a native of Cornwall, who was vicar of Berkley, translated both the Old and New Testaments into English. He was cotemporary with Wiclif, though born some years before him, and also his survivor by some years; it has been supposed that he died in 1399 or the preceding year: Tanner says, in 1412. John de Trevisa was no friend to the then existing state of things in the Church, since he is reported to have said, "Our Saviour sent apostles and priests into the world, but never any monks or begging friars." Whether these were his words or not, they may at least be taken as the expression of his judgment. It is possible that his objection to the friars may have led to a translation of the Scriptures having been attributed to him.

John de Trevisa said to have translated the Scriptures.

His dislike to the friars.

If John de Trevisa did really translate the Old and New Testaments, it is probable that his work was either almost exactly cotemporary or else a little posterior to that of Wiclif; I suppose this from the fact of other works translated by him having been executed about that time: the Polychronicon of Ranulph of Chester was translated by him (to which he himself added a supplement of the events of fifty-five years), and it was finished in April, 1387.

Bale attributes a version of the Scriptures to Trevisa, as also Caxton seems to do; whether they had any data for their assertion is not easy to determine.

Bale and Caxton's testimony.

If Trevisa did translate the Scriptures, his work must have fallen with Wiclif's under the sweeping condemnation of Archbishop Arundel's Oxford Constitutions, and thus unless it were disseminated (like Wiclif's had been previously) by some strenuous efforts, copies of it would necessarily become almost extinct. As the name of John de Trevisa has thus been connected with the English translations of the Scriptures, it will not be amiss to give a few passages of Scripture extracted by Dr. Waterland out of his writings, and published by Lewis:—

Matt. 18: 32. "I forgave the al thy det bycause thou praydest me, wicked servant."

— 22: 18. "The slowe servant hidde his lorde's talent in the erthe."

— 26: 19. "Muche have I suffred by syghte bycause of him."

Luke 11: 45. "my lord taryeth to come" . . . "If a sorvant begynneth to drink and is drunken, and smiteth and beateth the meyny his lord shall come . . ."

— 19: 13. "The nobleman called his servauntes and bytold hem ten mnas, and he saide to these servauntes marchaundise with it tyll I come."

— — 16. "Lo, lord, thy mna hath made ten mnas, and his lorde sayde to him, and be thou haunge power over ten cities."

Fragments of Scripture in the writings of Trevisa.

I know of nothing farther which can be accurately ascertained respecting the claims of John de Trevisa to be regarded as a translator of the Scriptures.

VI.

OPPOSITION TO THE CIRCULATION OF THE SCRIPTURES, AND OTHER CIRCUMSTANCES PREVIOUS TO THE REIGN OF HENRY VIII.

I HAVE yet to speak of the opposition which, after the death of Wiclif, was raised against the spread of the Scriptures in English. I have already adverted to the mention which he himself makes of the enmity which this translation was even in his lifetime exciting. After his death this was carried still farther, for in the year 1390, a bill was brought into the House of Lords in order to suppress this English translation of the Scriptures. John of Gaunt, although he forsook Wiclif when he boldly combated the doctrine of transubstantiation, seems to have always respected both his principles and conduct, and now firmly opposed the enacting of such a law. He spoke thus, "We will not be the dregs of all; seeing other nations have the law of God, which is the law of our faith, written in their own language." He declared that he would support the circulation of the Scriptures in English against those who brought in the bill, whoever they

Opposition raised after Wiclif's death.

A bill brought into the House of Lords, 1390.

This bill opposed by John of Gaunt.

might be. In support of this opposition, it was said, that "if the Gospel by its being translated into English, was the occasion of men's running into error, they might know that more hereticks are to be found among the Latins than among the people of any other language. For that the Decretals reckoned no fewer than sixty-six Latin hereticks, and so the Gospel must not be read in Latin, which yet the opposers of the English translation allowed." The consequence of this opposition appears to have been that there was no legislative prohibition of the Bible in English.

We have a testimony from one who would perhaps be thought the least likely to give it, of the reception which the English Scriptures received even amongst those in the highest station. Anne of Bohemia, the queen-consort of Richard II., died in 1394, on the 7th of June; her funeral sermon was preached at Westminster by Thomas Arundel, then archbishop of York, and afterwards of Canterbury; in his commendation of "good Queen Anne" he says, that "although she was a stranger, yet she constantly studied the four Gospels in English, and explained by the exposition of the doctors; and in the study of these, and reading of godly books, she was more diligent than even the prelates themselves, though their office and business require this of them." From this it would appear that she had followed the example of her mother-in-law, the princess of Wales and Aquitaine, whose interference on Wiclif's behalf has been already mentioned.

The attendants of this queen, who had accompanied her to England, returned on her decease to Bohemia, conveying with them the writings of Wiclif; whence it was that the light of truth shone forth from Prague, a light which the council of Constance in vain endeavoured to extinguish. We have, I think, in the circumstance of the writings of Wiclif having been thus conveyed into Bohemia, a presumptive evidence that the English Gospels with the exposition of the doctors, was either of his translation, or else one of those which his followers had put forth. There appears to be some connection between the copy of the Scriptures in English used by this princess, and the subsequent dissemination of the works and doctrines of Wiclif by her attendants in Bohemia; for it cannot be questioned that some at least of her household had embraced the doctrines of this reformer. It appears very probable, that Anne of Bohemia herself had received some of his instructions. Wiclif knew something of her, although she came to this country but little more than two years before his death; for he speaks of her as possessing the Gospel written in three languages, Bohemian, German, and Latin; he asks whether to "hereticate her on that account would not be Luciferan folly?" It is possible that she was under some suspicion of holding or favouring the doctrines of Wiclif, and that, for this reason, he inquires respecting her being *hereticated*.

When "Lollardie," as it was termed, was introduced even into the abodes of royalty, it is not surprising that many of every class were also amongst the number of those who had received the doctrine of Scripture. Wiclif rejoiced that "many knights favoured the Gospel, and had a mind to read it in English;" among others the following are mentioned as adhering to the doctrines of Wiclif: Sir Lewis Clifford, Sir John Montacute, Sir Reginald Hilton, Sir William Neville, Sir John Peeche, Sir John Clenboun, Sir John Trussel, Sir Richard Scarry, Sir Thomas Latimer, and that faithful martyr of Christ, Sir John Oldcastle, Lord Cobham. Knyghton, as might have been expected, bewailed the *infatuation* of those knights, who preferred the reproach of Christ to the honours of this world.

It is no wonder that the adherents of the Romish doctrine should have been at length thoroughly alarmed, and induced to institute severe proceedings for the suppression of the supposed evil.

Six years subsequent to his sermon on the death of Queen Anne, namely in the year 1400, Archbishop Arundel, who had before this succeeded Courtney in the see of Canterbury, became the uncompromising persecutor of all who were suspected of "Lollardie." In this year it was that William Sautre became the first, in England, to yield his life for the truth of God. The archbishop's continued opposition brought other victims into his hands to be either burned or, like Thorpe, imprisoned. In the year 1408, we find him taking more determinate measures for hindering the propagation of what he called heresy: the circulation of the Scriptures in English (those Scriptures the reading of which he *once* had commended) was now to be prohibited by any means. A convocation of the province of Canterbury was held at Oxford, and thirteen Constitutions were enacted. The first two of these defined *who* might preach; the third and fourth determined *what* might be preached; the fifth related to what masters might teach their scholars; the sixth was directed against the writings of John Wiclif, by name; while the seventh was nothing short of a prohibition of the Scriptures in English:—"It is a dangerous thing, as St. Jerome assures us, to translate the holy Scripture, it being very difficult in a version to keep close to the sense of the inspired writers: for by the confession of the same father he had mistaken the meaning of several texts. We therefore decree and ordain, that from henceforward no unauthorised person shall translate any part of

It does not pass.

Abp. Arundel's testimony respecting Queen Anne, 1394.

The writings of Wiclif carried to Bohemia.

Wiclif's commendation of Queen Anne.

The spread of Lollardie.

Arundel becomes a severe persecutor, 1400.

1408.
A convocation at Oxford.
Constitutions Fox, i. 587.
Collier, iii. p. 290.

Wiclif's writings condemned.

The Scriptures in English prohibited.

the holy Scripture into English or any other language, under any form of book or treatise: neither shall any such book, treatise, or version, made either in Wiclif's time or since, be read, either in whole or in part, publicly or privately, under the penalty of the greater excommunication, till the said translation shall be approved either by the bishop of the diocese, or a provincial council as occasion shall require." The six other constitutions relate to the modes of expression in speaking of God; to disputations on points of Romish belief; to the letters dismissory of priests; to the exclusion of "Lollardie" from Oxford; to the deprivation of offenders; and to the process to be employed in dealing with heretics.

The seventh of these Constitutions, which I have quoted at length, is of great importance, as shewing both the danger which the archbishop supposed would arise from the spread of the Scriptures in English, and also how these things were connected in his mind with *John Wiclif*. Whatever previous versions of particular portions had existed, they had excited no enmity, for they had never been disseminated by the hands of such as Wiclif's "poor priests." So resolute was this prelate in his condemnation, that he perverts and misquotes Jerome to serve his purpose. It is probable that during the thirty years (or thereabouts) which had elapsed between the completion of Wiclif's version and this Oxford convocation, *very many* copies of the English Scriptures had been made, probably the greater part of those of this translation which have come down to us; and it appears likewise that some of the followers of Wiclif had put forth copies in which the translation was either re-wrought or varied, according to what they judged to be simpler English, or less literal in the renderings;—but however much may have been done in this way by others, Wiclif's was still the version which had unlocked the treasures of God's word to the English nation.

Importance of this seventh Constitution.

Copies of Wiclif's version multiplied.

Had not the circulation of Wiclif's translation been very wide prior to the enactment of Archbishop Arundel's Constitutions, it is not likely that so many copies would have come down to us; for it was after that time a dangerous thing to possess, or to transcribe them. And yet, in spite of the danger, this was done;—there were those who were willing to face the penalties for heresy, rather than that the word of God should not be circulated: but still we have no reason to suppose that this was done except in comparatively rare instances. The Conventual and Collegiate libraries, too, which were the means of preserving so many of the literary productions of the middle ages, were closed against the writings and translations of Wiclif, unless, indeed, they happened to be buried in unknown obscurity; so that the possession of individuals must have been the means of transmitting them. Perhaps in this way they were more read and prized, while held as dangerous possessions, than they would have been if honoured with a known place in public libraries; and thus they were, I doubt not, the means of secretly instructing many who "sighed and who cried" over the evils which were wrought by those who professed to act in the name of Christ and of his apostles.

The circulation of Wiclif's version.

Copies of Wiclif's version transmitted through individuals.

Such were the attempts made to hinder the circulation of the Scriptures, as well as the original writings of Wiclif, by the archbishop, and very ably were his purposes carried into execution. But the exercise of church authority was not yet fully carried out against Wiclif. In 1406, some of his friends at Oxford appear to have published an instrument, under the University seal, certifying his learning, probity, and godliness; they state that "in his answering, reading, preaching, and determining, he behaved himself laudably, and as a stout and valiant champion of the faith; vanquishing, *by the force of the Scriptures*, all such who by their wilful beggary [the mendicant friars] blasphemed and slandered Christ's religion. Neither was this doctor convicted of any heresy, either burned or our prelates after his burial. God forbid that our prelates should have condemned a man of such honesty for a heretic." This instrument is dated, "At Oxford, in our congregation-house, the 1st day of October, in the year of our Lord, 1406."

1406. The Oxford testimonial in Wiclif's favour. Fox, i. 511.

This testimonial appears to have drawn forth not a little opposition and anger on the part of the enemies of Wiclif and his doctrines; they tried to represent the document as being false or forged, although they could not deny that the University seal had been affixed thereto. Two years afterwards, as has been stated, Archbishop Arundel's Constitutions, condemning Wiclif and his works, were framed at Oxford. In 1410, the doctrines of Wiclif were condemned in a full congregation at Oxford; a vast number of propositions, as having been taken out of Wiclif's writings, were censured, and the books themselves were publicly burned. Any who maintained the doctrines which were thus censured were to lose their respective degrees. "But, as it happened, these opinions of Wiclif, instead of being stifled, gained ground by this opposition; and his books were more valued than before." Amongst these books, Wiclif's translation of the Scriptures, prohibited two years previously, is apparently to be included. The University of Oxford especially, as well as other parts of that which then was the diocese of Lincoln, was regarded as being "infected" with the

1410. The University of Oxford censures Wiclif's doctrines, and burns his books. Collier, iii. 207.

The doctrines of Wiclif still

prevail at
Oxford.

heresies of Wiclif. This occasioned stringent measures on the part of Archbishop Arundel, in which he was supported by King Henry IV.*

Alp. Arundel
applies to the
Pope to burn
Wiclif's bones,
1411.

Amongst other means of dishonouring the memory of Wiclif, Archbishop Arundel wished for papal authority to burn his remains; he solicited the Pope to grant him a Bull, condemning the censured conclusions, and also authorizing this brutal act. It is probable that Arundel could hardly, after the lapse of so many years, proceed to disinter the remains of this servant of Christ unless he were supported by this authority. The Pope, however, condemned the "Conclusions" without sanctioning the burning of his bones.

Council of
Constance,
1415.

In 1415, however, the council of Constance granted the needful authority for the execution of this indignity: they solemnly condemned him as a heretic, and ordered the removal of his bones far from the burial of any church. Had Archbishop Arundel been alive at this time, the sentence would doubtless have been carried into immediate execution; but his successor, Chicheley, was otherwise occupied than in disturbing the repose of the dead. In 1428, Richard Menning, bishop of Lincoln, who has been already mentioned as having for a time professed the doctrines of Wiclif, was commanded by Pope Martin V. to execute the decree, which he accordingly did. The bones of Wiclif were dug up and burned, and his ashes were cast into a stream which flows by Lutterworth:—it may seem to be an honour to his memory, that those who were so deeply busied in hindering the spread of the truth of God, and in persecuting those who held it, should have thus treated with indignity the unconscious remains of Wiclif. But strange indeed was it, if those who did it thought they were injuring one whose spirit was at rest in Christ, and whose body (whether mouldered into dust, or destroyed by the folly of man) will be changed and made like the body of Christ himself when he appears in glory.

Wiclif's bones
ordered to be
dug up.
His remains
burned, 1428.

Throughout the remainder of this century, from time to time, scattered notices are to be found of those who, in spite of the danger, read and circulated the English Scriptures. From the extracts given by Fox, from the register of William Alnwick, bishop of Norwich, a few particulars may be learned relative both to the circulation of the word of God in English, and the danger of so doing. In the year 1429, a charge was made against Richard Fletcher, of Beccles, that he "is a most perfect doctor in that sect [namely, that of the Lollards], and can very well and perfectly expound the Holy Scriptures, and hath a *book of the New Law in English*, which was Sir Hugh Pie's first." This charge shows how completely the possession of the Scriptures in English was one ground on which to accuse a man of heresy.

Register of
Alnwick,
Bishop of
Norwich.
Lollards
condemned, 1429.

R. Fletcher.
Fox, i. 755.
Charged with
possessing the
New Testament
in English.

The next charge which is mentioned is the following:—"That Nicholas Belward, son of John Belward, dwelling in the parish of Southelam, is one of the same sect, and hath a New Testament, which he bought at London, for *four marks and forty pence* [i.e., £2. 16s. 8d.], and taught the said William Wright, and Margery his wife, and wrought with them continually by the space of one year, and studied diligently upon the said New Testament."

Nich. Belward
charged with
buying a New
Testament.

It was not uncommon to make a part of the charge against certain who were convicted before the bishop that they could read English, making it at least probable that few of the common people, unless it was from the desire of reading the Scriptures for themselves, were able to do this. Some, who were accused of "Lollardie," had the fact of their possessing, or reading, the word of God in English, alleged in confirmation or aggravation; but some were charged with heresy simply upon this ground alone. For instance, the following is one of the charges:—"Sir Hugh Pie [a priest, who had intercourse with the Lollards] bequeathed to Alice, servant to William Whito, a New Testament, which they then called the Book of the New Law, and was in the custody of Oswald Godfrey, of Colchester."

Possession of
the English
New Test. a
sufficient
ground for a
charge of
heresy.

Fox, i. 804.

Price of New
Testaments in
English.

The charge mentioned above against Nicholas Belward, shews us the sum for which a copy of the New Testament in English was at this time sold; Fox, in another part, when speaking of the invention of printing, refers to this circumstance, saying: "Now the same price will serve *forty* persons with so many books." It is a very moderate computation to suppose that now *four hundred* bound copies of the New Testament can (from the altered value of money and increased facility of production) be purchased for this sum. It is probable that so much was demanded on account of the peculiar danger which at this time attended the circulation of any portion of Scripture in English. In order to form some estimate of the value of four marks and forty pence at that time, it may be stated that this was then a sufficient yearly stipend for a curate.

* A respect for the memory of Wiclif seemed to linger long, or rather, perhaps, to revive, at Oxford; for, in 1564, that University annulled all its statutes against him.—Collier, iii. 338.

But although the danger in which any were placed who meddled with the English Scriptures did in part increase the price of copies of the word of God, yet it is to be remembered that the *invention of printing* was the great means of causing books to be produced at a moderate price. Few inventions can be so directly ascribed to the providential guidance of God as this may be; would that it had never been used for any end which should militate against his glory! But this, like every other gift of God, has been perverted to evil uses by the blindness of the heart of man.

Invention of printing.

Fox, after speaking of this invention, under the year 1450, and discussing by whom, and how, it was discovered, speaks thus concerning the invention itself: "Notwithstanding, what man soever was the instrument, without all doubt God Himself was the ordainer and dispenser thereof, no otherwise than He was of the gift of tongues, and that for a singular purpose. And well may this gift of printing be resembled to the gift of tongues: for like as God then spake with many tongues, and yet, all that would not turn the Jews; so now when the Holy Ghost speaketh to the adversaries, in innumerable sorts of books, yet they will not be converted, nor turn to the Gospel." Fox's meaning clearly is, that innumerable sorts of books set forth the doctrine which the Holy Ghost wrote in the Scriptures.

Fox, i. 803.

"Now, to consider to what end and purpose the Lord hath given this gift of printing to the earth, and to what great utility and necessity it serveth, it is not hard to judge whose wisely perpendeth both the time of the sending, and the sequel which thereof ensueth."

After speaking of Papal efforts to suppress the truth, he says, "Although, through might, he stopped the mouth of John Hus before, and Jerome, that they might not preach, thinking to make his kingdom sure: yet instead of John Hus, and others, God hath opened the press to preach, whose voice the Pope is never able to stop, with all the puissance of his triple crown. By this printing, as by the gift of tongues, and as by the singular organ of the Holy Ghost, the doctrine of the Gospel soundeth to all nations and countries under heaven, and what God revealeth to one man, is dispersed to many, and what is known in one nation, is opened to all."

The results of Printing, as connected with the diffusion of the English Scriptures, belong, however, to a period subsequent to that in which they were known through the version of John Wiclif. There were many however who, in spite of the imminent peril, did both read the version of Wiclif themselves, and also taught it to others; and these efforts, amongst the poor of this world, continued, especially in the diocese of Lincoln, up to the era usually termed the Reformation. Not a few there were who suffered death on this very account: efforts still went on; and surely it was by the leading Spirit of God, that the word was thus read and prized in secret.

Continued effect of the labours of Wiclif. Martyrs for the word of God.

The first attempt at giving forth any portion of the Scripture in print in English, is to be found in the Exposition of the Seven Penitential Psalms, by John Fisher, bishop of Rochester, which was published in the year 1503. Reprints of it were made in succeeding years; and from this we may learn that it was both read and circulated. It differs, however, widely from a mere translation; for the exposition is the part to which prominence is principally given; this, being by a Romish prelate, could not, of course, be suspected of any taint of heresy; the episcopacy of the author and translator, would in itself free it from the censure of Archbishop Arundel's constitution.

Bishop Fisher's seven penitential Psalms, 1500.

PART II.

THE FORMER PART OF THE REIGN OF HENRY VIII.

I.

PERSECUTIONS ON ACCOUNT OF THE WORD OF GOD, 1519—21.

Changed circumstances at the period of the Reformation.

A NEW era in the history of the English translations of the Scriptures commences with the Reformation of the sixteenth century. The light which had been struck by Wiclif had not ceased to shine, when the Scriptures were by the labours of others even more purely set forth for the illumination of those who were involved in the papal darkness. In several respects, the circumstances were changed; the Providence of God had brought to light the art of PRINTING, an art which has been an instrument of incalculable blessing in the diffusion of the word of God; books had not now to be multiplied by the slow labours of copyists; there was a new stimulus given to any effort to set forth the Bible in English.

The testimony borne by the remnant of the Lollards has, in several respects, to be distinguished from that which principally commenced with William Tyndale, Thomas Bilney, and George Stafford.

Persecutions on account of the word of God in English.

It may be well just to notice the troubles of some who were persecuted but a little while before the time of the printing of the New Testament in English, on account of possessing a portion of the Scripture in their own tongue. This will shew how unchanged was the feeling of opposition which had led to the decree of Archbishop Arundel in 1408.

1521. Diocese of Lincoln. Lollards in Oxfordshire and Buckinghamshire. Fox, ii. p. 23. Number and zeal of true professors.

The Register of the diocese of Lincoln gives many instances of the sufferings of the servants of Christ; they seem to have been either more numerous or else more active in the counties of Oxford and Buckingham (then both in the diocese of Lincoln,) than in other parts of the kingdom. Fox speaks of "great multitudes which tasted and followed the sweetness of God's holy Word, almost in as ample manner for the number of well-disposed hearts as now [i.e. 1563] . . . The secret multitude of true professors was not much unequal: certes the fervent zeal of those Christian dayes seemed much superior to these our days and times, as manifestly may appear by their sitting up all night in reading and hearing; also by their expences and charges in buying of books in English, of whom some gave five Marks [£3. 6s. 8d.] some more, some less, for a Book: some gave a load of hay for a few Chapters of St. James, or of St. Paul in English. In which rarity of Books and want of Teachers, this one thing I greatly marvel and muse at; to note in the Registers [of the bishops] and to consider how the word of Truth notwithstanding did multiply so exceedingly as it did amongst them. Wherein is to be seen no doubt the marvellous working of God's mighty Power: for so I find and observe in considering the Registers, how one neighbour resorting and conferring with another, oftsoons with a few words of their first or second talk, did win and turn their minds to that wherein they desired to persuade them, touching the truth of God's word and his Sacraments. To see their travels, their earnest seeking, their burning zeals, their readings, their watchings, their sweet assemblies, their love and concord, their godly living, their faithful marryiug with the faithful, may make us now in these our days of free profession, to blush for shame."

High prices paid for portions of Scripture.

Manner in which truth was communicated.

To understand aright the reason why Fox thus mused and marvelled, it must be remembered how severe the penalties were against any who read or possessed the Scriptures in English.

Dr. John Colet Dean of St. Paul's.

One of the first who was brought into trouble on this account was Dr. John Colet, dean of St. Paul's (the celebrated founder of St. Paul's school), who died in the year 1519. He was in many respects much

in advance of the Romanists of the day in which he lived; and, although it is probable that the thought never crossed his mind of separating from the Romish Communion, yet the measure of truth which he held and preached was such, as both to excite the enmity of zealous Papists, and to attract to his ministry those who saw something of the light of God's truth; so much so, that it was made the ground of a suspicion of heresy that a person had been to hear him.

Bishop Fitzjames, of London, who was a determined enemy of all that was deemed heresy, was, a few years before his death, on the point of proceeding against Dr. Colet, alleging certain reasons for charging him with heretical opinions. This is no wonder, for at Oxford, before he was promoted to the deanery of St. Paul's, he had lectured publicly on the Epistles of St. Paul; and afterwards he was still accustomed to preach and teach Scripture, and not the opinions or writings of the Doctors. But although two bishops joined with Fitzjames in his accusation, the Archbishop of Canterbury, Warham, befriended him, and thus they were unable to injure him. One of the grounds on which they wished to make him appear a heretic, was his having translated the Lord's Prayer into English. This was in itself quite enough to cause a man to be regarded as a *fautor* of heresy, and therefore "violently suspected," so that such an one might be compelled to abjure all heresies, even if no specific crime were to be alleged as to doctrine.

Troubled by Bishop Fitzjames.

Abp. Warham befriends him. His having translated the Lord's prayer a ground of accusation.

That the Romanists would, at that day, judge a person to be a heretic, and burn him as such, merely on account of his possessing the Scriptures, or any portion thereof, in English, is proved by the fact of seven having been burned at Coventry in the year 1519, on this very account. The charge on which they were taken up by the bishop's officer, was their having taught their children and families the Lord's Prayer and the Ten Commandments in English, and their terrified children were examined to obtain evidence against them. One of them, a widow, was however dismissed by the bishop (probably for want of evidence); and as it was evening, Simon Mourtou, the bishop's summoner, offered to go home with her. "Now as he was leading her by the arm, and heard the rattling of a scroll within her sleeve: 'Yea,' saith he, 'what have ye here?' and so took it from her, and espied that it was the Lord's Prayer, the Articles of the Faith, and the Ten Commandments, in English." Mourtou, on discovering this evidence against her, said to her, "Ah Sirrah, come, as good now as another time!" and then led her back immediately to the bishop, who at once condemned her to be burned with the six men, who had previously been sentenced. They all suffered together on the fourth of April, 1519, in a place called the Little Park.

Seven martyrs of Coventry, 1519.

They all suffered, April 4th, 1519.

There was another person who fled when the others were taken up, or else he would have been treated as they were. He was afterwards taken and burned.

The death of these martyrs appears to have occasioned a considerable excitement at Coventry: it was felt to be at least a strange thing, that they should suffer simply on account of teaching their children some portion of the word of God in English; in consequence of this, the Bishop and his officers industriously spread a report, that the cause of their condemnation to be burned, was not that they had the Lord's Prayer and the Ten Commandments in English, but that they had eaten flesh on Fridays and other fast days. This, however, does not appear to have been objected against them when they were alive.*

False reports spread about them after their death.

The grounds of persecution in the diocese of Lincoln, were very similar to those which have just been mentioned as bringing several to the stake at Coventry.

In the year 1521, John Longland, bishop of Lincoln, carried on an active persecution against many of the poor in his diocese, who were suspected of being "*known men*." The manner in which evidence was obtained was this:—a suspected person who was convented before the bishop, was sworn to answer any interrogatories which might be put to him, he was then closely examined as to whom he was acquainted with, who were "*known men*," together with the circumstances which could be made definite matters of charge against such. Thus it was that relations were compelled, against their wills, to accuse one another, husbands and wives, parents and children, brothers, friends, and every other tie, was cruelly used for the purpose of obtaining ground of accusation against suspected persons. The cruelty of such a proceeding was very great, as great with regard to the unwilling accusers as with regard to the accused, it made them in many cases instrumental in bringing to punishment those who were dearest to them.

1521. Bishop Longland's persecution of "known men." Manner of obtaining evidence.

The results of the persecution of Bishop Longland, in 1521, were set forth in numerous articles

* The execution of these persons has been denied to be a fact, by a writer who offers not a tittle of evidence to disprove this, the direct statement of Fox.—(See Collier, vol. iv. p. 27).

concerning doctrine or practice charged against a great many individuals. In Fox's extract from the Register of Lincoln, many particulars of persons and charges, referring distinctly to the circulation of the word of God in English, may be found. See Fox, vol. ii. pp. 23—40.

II.

INTRODUCTORY ACCOUNT OF WILLIAM TYNDALE—HE TRANSLATES THE NEW TESTAMENT.

We now come to the labours of those who used the providential advantages of the art of printing, and the spread of the knowledge of Greek and Hebrew, for setting forth the Scriptures in the vernacular tongue. The instrument in the hand of God for translating the New Testament into English, for the first time out of the original language, was WILLIAM TYNDALE, whose memory is on this account to be held in veneration by all who prize the word of God. If the labour of Wiclif was a means of blessing, in giving an English translation from the Latin Vulgate, how much more was that of Tyndale in rendering it *from the original*, and giving it forth *in print*. Wiclif could only draw the water of truth from a stream which was flowing from the fountain; Tyndale could go to the well-spring itself, and give forth the water not sparingly, but with a liberal hand. Had circumstances been reversed, Wiclif would undoubtedly have anticipated the work of Tyndale; but as it is, each occupies his fitting place in the diffusion of the English Scriptures; Wiclif, the first to publish the whole in our tongue, translated from the Latin; Tyndale, the first to publish *in print* the New Testament and a portion of the Old, translated from the original; while MYLES COVERDALE follows in their steps, as the first to complete and publish in print the *whole Scripture*, translated into English from the original tongues.

We know comparatively little respecting the early life of William Tyndale, scarcely indeed more than we do of that of Wiclif; nor can we learn how his mind became first dissatisfied with the state of things then existing in the church:—we know to what this dissatisfaction led in result, but we know not *how* it was that his mind was wrought upon by God.

The known circumstances of the life of Tyndale previous to his becoming a translator of the Scriptures may be told very briefly. He was born in Gloucestershire about the year 1477: he was "brought up from a child in the University of Oxford, where he, by long continuance, grew up and increased, as well in the knowledge of tongues, and other liberal arts, as especially in the knowledge of the Scriptures, whereunto his mind was singularly addicted; insomuch that he, lying then in Magdalen Hall, read privily to certain students and fellows of Magdalen College some parcel of divinity; instructing them in the knowledge and truth of the Scriptures. Whose manners also and conversation being correspondent to the same, were such that all they that knew him, reputed and esteemed him to be a man of most virtuous disposition and of life unspotted."

At Oxford, Tyndale had peculiar facilities for the acquirement of those branches of knowledge which he afterwards turned to so good account in the service of God. The introduction of Greek learning by Linacre, had given a new stimulus to study; and it is evident, from the results, that Tyndale profited well by the opportunities thus afforded him. Fox mentions, that after "proceeding in degrees of the schools," he removed to Cambridge: but, as he gives no date, we need not, as I judge, infer that he means that he immediately went to Cambridge after taking his degree at Oxford. Other circumstances, and a lapse of several years, I believe, intervened.

The next circumstance of Tyndale's life of which we have any account, is his ordination as a priest of the Romish church, which "took place at the conventual church of the priory of St. Bartholomew in Smithfield, on the eleventh day of March, 1502, by Thomas, suffragan bishop of Pavaden, by authority of William Warham, bishop of London, and was ordained priest to the nunnery of Lambley, in the diocese of Carlisle."* He could not have continued in the north of England for many years, since we find him ceasing to be a

* "Will. Tyndale Carliol. dioc. ad tit. domus monialium de Lambley, ordinatur presbiter per D. Thomam Pavaden Ep'um, auctoritate Lond. Ep'i. xi. Martij 1502, Reg. Warham, Lond. KENNEDY." (Bliss's Wood's Athenae.) I do not know

from what place the suffragan styled *Episcopus Pavadenis* (or *Pavadenensis*) took his title. Qu. may he not have been an Italian, Ep. *Palacenensis*, and not an English bishop at all?

Wm. Tyndale
the first Eng-
lish translator
from the
Greek.

Coverdale
Tyndale's
successor.

Tyndale's early
life.

Born about
1477, in Glouc-
stershire.
Fox, ii. 301.
Educated at
Oxford.

At Magdalen.
Read lectures.
His character.

The state of
learning at
Oxford at the
time.

Tyndale pro-
ceeds to Cam-
bridge at a
later period.

Tyndale's
ordination.
Ottor's memoir,
pp. 7, 8.
March 11, 1502.

secular priest, and becoming a regular in 1508. The convent which he joined was that of the Observant Friars, at Greenwich.*

The fact of Tyndale having been a monk, was known from the following memorandum, which was found by the Rev. R. H. Barham, canon of St. Paul's, in a book in the cathedral library; "Charitativo orate pro aia Johis tyndall qui dedit hūc librū cōuentui de greuwych frum minorū de observancia die pfessionis sui filii frs Willm. Anno 1508."†

He becomes a monk at Greenwich, 1508.

What his motives were in becoming a monk it may not be easy precisely to say; but *perhaps* it was with him as with so many before him; his conscience was aroused, he wished to have peace with God, and he sought, in the observance of a conventual discipline, to attain to the holiness for which he was longing. It may have been so: without direct evidence, it is not possible to penetrate the motives by which Tyndale was actuated; but if it were so, it follows that as yet he was in ignorance of the *finished* work of the Lord Jesus Christ, and the assured salvation through His precious blood to every one that believeth. The seclusion of a cloister, with its routine of observances, might suit one who was going about to establish his own righteousness, but not the soul which really felt the polluting stain of sin, and was conscious of the need of something to put it truly away.

Why did he become a monk?

For several years we know hardly anything of Tyndale: it is probable that he was in his seclusion at Greenwich; all those gifts which he was afterwards to use in God's service being buried for a time in a cloister. And yet so far as he was concerned, this period may have been anything but lost time; he was afterwards to "endure hardness, as a good soldier of Christ," and the process of learning the impotence of all the resources of nature may have been the very means ordered of God, for causing him to rest fully and firmly upon Christ, not only for salvation, but likewise for daily support.

Nothing known of Tyndale for some years.

I have before intimated his having spent some time at Cambridge; and I do not doubt but that this must have been subsequent to the time of his becoming a monk by several years. The following are the reasons which lead to this conclusion:—those who have supposed that Tyndale migrated to Cambridge immediately, or at least soon after his taking his degree at Oxford, seem to think that his going thither was connected with a peculiar desire after learning, which was unsatisfied by anything which he could acquire at Oxford; but if this had been his motive, Cambridge, as it then was, would have been the last place to which he would have directed his steps. Indeed, the state of ignorance and even detestation of all real learning which then prevailed at Cambridge, is such as can scarcely now be imagined. Erasmus speaks of one college in Cambridge which, when he published the New Testament in Greek (first edition, 1516) absolutely forbade the use of it.

Sojourn at Cambridge about 1517–21. Cambridge then not a place for improvement in learning.

The testimony of Erasmus.

Thus learning could not have led Tyndale to Cambridge before the time of his becoming first a priest and then a monk; and, just so, there does not appear to have been any interval for him to have made any considerable stay there in the early part of his life. His avocation as a priest took him to the north of England; his noviciate at Greenwich, previous to his profession, occupied some time; and thus he can scarcely be supposed to have passed his recorded residence at that university until a later period of his life; his object, too, appears to have been a far higher one than that of study.

Tyndale's object is going to Cambridge.

It was at Cambridge that his intimacy commenced with JOHN FRITH, subsequently his fellow-labourer, and at length his predecessor in becoming a martyr for Christ. Frith was at that time a student at Cambridge, and it would appear, from his acquirements in learning, that he was one who profited by the improvements at the time when that university was beginning, through the efforts of Dr. Barnes and others, to be a place where real learning could be found. Frith was converted by the testimony of Tyndale, "through whose instructions he first received into his heart the seed of the Gospel and sincere godliness." Thus it is evident that Tyndale both knew and preached the Gospel himself before, or at least during, his

John Frith converted by Tyndale.

Dr. Barnes's efforts to restore learning. Fox, vol. ii. p. 250.

* This house was the first which, after Henry's rupture with the Pope, fell under his displeasure. Its inmates were warm opponents of his divorce. This monastery was one of the few which were refounded by Mary.

† Previous to this time, he appears to have had his mind directed to the work of translating the Scriptures, or at least some portions of them, into English. A Manuscript of some passages of the New Testament thus rendered is in the possession of Mr. Offer. In some places, the initials "W. T." are written, together with the date 1502. If this "W. T." be not William Tyndale, it is difficult to imagine who it could be. It is probable that his mind was in some sort aroused to the value and authority of the word of God when at Oxford; and

that, in becoming a priest, the object proposed by him was to preach to others some of that truth which he but partially knew himself. The fact of his making any translations from the Scripture shows him to be very different from the generality of those around him. This translation appears to have been from the Greek, which at this time must of course have been in manuscript. In John iii. 3, the Vulgate reads, "nisi quis renatus fuerit denuo;" this passage is translated, "born from above," which may be a translation of *ἀνωθεν*, but cannot be one of *denuo*.—For the examination of this MS., together with many books relative to Tyndale, &c. I am indebted to the kindness of Mr. Offer.

abode at Cambridge. The circumstance of Frith being there as a student during Tyndale's residence, supplies us with some farther proof of the lateness of the period at which he went thither.

It appears, from the testimony of Bale, that at the time of Frith's martyrdom, 1533, he was only twenty-six years old; consequently he must have been born in 1507, or the preceding year: he was thus Tyndale's junior by thirty years, and he must have been quite young at Cambridge in 1519 and 1520. Tyndale's residence there could hardly have continued later than this last mentioned year, having probably commenced about 1516 or 1517.

Fox states that Tyndale became, at Cambridge, "farther ripened in the knowledge of God's word;" and this was not merely to the profit of his own soul, but likewise to that of others. The conversion of Frith through his means has been already mentioned; but there can be but little question that he was also in a great measure the instrument of at least a part of the diffusion of the light of the truth of God which took place at Cambridge at that time. The three persons to whom that university appears to have been especially indebted for instruction in the light of the Gospel were—THOMAS BILNEY, a faithful preacher, who suffered martyrdom at Norwich in 1531; GEORGE STAFFORD, or STAFFORD, who commenced lectures on Scripture, and afterwards died of the plague, taken when he was paying a visit of mercy; and WILLIAM TYNDALE. These were the instruments in the enlightening of Cambridge: from Cambridge the Gospel shone into Oxford, as well as into many other places in England.

The commencement of the Reformation at Cambridge appears to have been in the year 1516, or else the following, which was the very year when Luther published his Theses against indulgences. It was through the reading of Erasmus's Testament when first published (1516) that Bilney learned the Gospel. The passage on which his soul rested was 1 Tim. i. 15; this taught him what peace with God is, and on what it rests. He had, like Luther, sought it in many ways for years. This he began soon to preach to the conversion of many;—it seems to have been about the same time that Tyndale became acquainted with him, and from them others were taught. If their acquaintance commenced then, it is evident that Tyndale's residence at Cambridge began about that time.

It is not of much importance to prove that the labours of Tyndale, Bilney, and Stafford at Cambridge were contemporaneous with those of Luther at Wittenberg; but the fact is very evident. It shews this, however, that the testimony in England was not the consequence of any thing heard or known of a similar movement in Germany. Stafford commenced his lectures on the Scripture at Cambridge about the time when Dr. Colet was troubled for religion. It is absolutely impossible to place this commencement later than the year 1517; probably it was rather earlier. Bilney was the professor of civil law, and he, like Stafford, seems to have been a remarkable exception to the generality of those at Cambridge.

We must carefully bear in mind the distinction between the testimony of the remnant of the Lollards, and that which now commenced in England. The one had been the exposure of various Romish errors, the other brought forward the vital question, "How is a sinner forgiven?" While there was much of godliness in the one, and of the working of the Spirit, there was in the other a life-giving energy which made itself felt. It was indeed the distinctive manner in which the Holy Ghost was testifying to the Lord Jesus Christ.

From Cambridge it appears that Tyndale went into Gloucestershire, his native county, to be tutor in the family of a knight named Sir John Welch, at Little Sodbury, twelve or fourteen miles from Bristol. He continued there until about the end of 1522; during which period it is evident that his mind became more opened to the evils existing in the Church, and also to the controversies then pending respecting the Pope and Luther. It is clear that up to this time no public suspicion had attached to his name amongst the persecutors of those who were called heretics; for had this been the case, the diligent inquisitions of Bishop Longland, in his diocese of Lincoln, in 1521, would have been pretty sure to have elicited something against him, seeing that suspected persons were forced to accuse all whom they knew. Still this does not prove but that Tyndale knew something of these "known men" and their tenets. The society into which Tyndale was now thrown is thus described by Fox—"This gentleman, as he kept a good ordinary commonly at his table, there resorted to him many times sundry abbots, deans, archdeacons, with divers other doctors and great beneficed men, who there, together with Master Tindal, sitting at the same table, did use many times to enter communication, and talk of learned men, as of Luther and of Erasmus; also of divers other controversies and questions upon the Scriptures." This gave Tyndale an opportunity of entering into the subjects discussed, and pressing the testimony of the word of God upon those with whom he was thus thrown in contact; a discipline which, no doubt, led him into more close and precise acquaintance

Fox, ii. 301.

Bilney, Stafford and Tyndale.

Commencement of the Reformation at Cambridge, 1516-1517.

Fox, ii. 219.

Strype, Mem. Ecc. i. 323.

Reformation at Cambridge, contemporaneous with the testimony of Luther.

Tyndale lives in Gloucestershire until 1522. His Wood's Ath. Oxon.

Tyndale's association in Gloucestershire with dignitaries.

with the truth; while at the same time the arguments of Tyndale occasioned the others to bear a grudge against him.

Not long after this, "certain of these great doctors" had an opportunity of freely uttering their sentiments to the knight and lady with whom Tyndale lived, without his being present to reply to the propositions which they advanced; thus "uttering their blindness and ignorance without any resistance or gainsaying." The knight and his lady reported these things to Tyndale, and he replied from the Scriptures to the errors which had been brought forward; this led to his being charged with presumption by the lady, for setting his opinion above that of so many learned doctors. But it is humility rather than presumption to adhere to the written testimony of God, and to assert its paramount authority in opposition to all the wise arguments by which men may resist it.

The Doctors express their opinions in Tyndale's absence. For, Tyndale replies from Scripture.

Tyndale was engaged at this time in translating, from the Latin of Erasmus, "*Enchiridion Militis Christiani*;" which he afterwards gave to Sir John Welch and his lady, who found in it that many of the things stated by Tyndale, were upheld by the testimony of Erasmus. This seems to have decided them that "the doctory prelates" were wrong, and their own unbeneficed tutor in the right. This incident shows very remarkably, how much more ready the human mind is to bow to the judgment of one who is deemed learned and wise, than to submit to the authority of the word of God.

Tyndale translates "Manual of a Christian Soldier."

This rejection of their teaching rendered the clergy around yet more opposed to Tyndale; so that they were ready to seek any occasion which they could against him: at length they accused him of heresy, and laid their complaint before the Bishop's chancellor. Soon after this, Tyndale, and other priests, were summoned before the chancellor: it does not appear that he was formally cited to answer any given charge, but simply, in common with others, he had notice to attend. But, knowing the temper of the priests whom he would meet there, he expected that they would lay some accusations against him; and thus (as he said himself), "he by the way in going thitherwards, cried in his mind heartily to God, to give him strength fast to stand in the truth of His word." It is important to observe, that the word of God and its authority, as coming from God himself, was continually the ground of Tyndale's testimony, and by it he was guided.

He is accused of heresy, and summoned.

At his appearance before the chancellor, it was evident that his adversaries had already prejudiced him against Tyndale; for although no one brought any public complaint against him, yet the chancellor threatened him, and made heavy charges, without however any ostensible ground. On this occasion, hard words were the worst that Tyndale received; a very different treatment than what he would have experienced from the bishops of Lincoln and Norwich, Longland and Nix.* After this, Tyndale conferred with an acquaintance of his, an old doctor who had been chancellor to a bishop, from whom he received a private statement of the opinion which he held: that the Pope is Antichrist mentioned in Scripture; but that it was a perilous thing to mention it, seeing that it would endanger any one's life; adding, "I have been an officer of his, but I have given it up, and defy him and all his works." It is most probable that these anti-papal sentiments were much in accordance with those which Tyndale had previously held in his heart. Tyndale, soon after this, was in company with a certain learned theologian; and in an argument this learned doctor, being hard pressed, exclaimed, "We were better to be without God's laws [*i. e.* the Holy Scriptures], than the Pope's [*i. e.* the Decretals]." Tyndale hearing this, burst through what many might deem prudent restraint, exclaiming, "I defy the Pope and all his laws! If God spare me life, ere many years, I will cause the boy that driveth the plough, to know more of the Scriptures than you do." A bold pledge, but nobly redeemed! From this moment we find Tyndale prosecuting the object which was upon his mind twenty years before—the translation and publication of the Scriptures in English.

Tyndale threatened by the bishop's chancellor.

He confers with an old doctor.

Tyndale defies the Pope, and pledges himself to translate the Scriptures.

Tyndale was evidently at this time a reader of the writings of Erasmus, which (be their deficiencies what they may) contained at least a portion of truth then rarely to be met with. They may probably have known each other at Oxford, for Erasmus was at Magdalen College at the time when Tyndale was at Magdalen Hall. The sentiments of Erasmus may, perhaps, have helped to fix the thoughts of Tyndale on the making of an English version of the New Testament: Erasmus says, "I differ exceedingly from those, who are unwilling that the Divine writings should be translated into the language of the common people, and read by private persons; as if either Christ had taught things so obscure, that they could hardly be understood by a very few theologians; or as if the fortress of the Christian religion be set in this, that it be not known. Perhaps it is more wise to conceal the mysteries of kings, but Christ desires to publish His mysteries as much as possible. I would that all private

Erasmus an advocate for vernacular versions of the Scriptures.

Eras. Rot. Paraclesia, prefixed to his New Testament, 1519.

* It is not unlikely that Tyndale's freedom from persecution was owing, in part, to the fact that Jerome de Ghinucci, an Italian, residing in Italy, was at this time been bishop of Worcester, in which diocese Gloucestershire then was.

women should read the Gospel and Paul's Epistles. And I wish that they were translated into all languages, that they may be read and known, not only by the Scotch and Irish, but also by the Turks and Saracens. To know in what manner soever is certainly the first step. Let it be that many would smile, yet some would receive it. *I would that the husbandman at the plough, should sing something from hence; that the weaver at his loom should sing something from hence; that the traveller might beguile the weariness of his journey by narrations of this kind. Let all the intercourse of all Christians be of these things; for our daily conversations will be such as we mostly are.*" It is scarcely possible to doubt that this sentence from Erasmus was in the mind of Tyndale in giving his bold reply; he almost cites it.

The opposition of the clergy increases.

Tyndale leaves Sir John Welch.

The opposition of the clergy around him now increased; heresy of every kind was laid to his charge; while he expressed the moderation of his desires, being willing to live any where on ten pounds a year, if he had but the liberty to teach children and to preach. In preaching, he appears to have been previously very diligent. St. Augustine's Green, Bristol, is mentioned as one of the places which he frequented for this purpose; this was at the time, I suppose, of his residence in Gloucestershire, in the family of Sir John Welch. He now left the situation which he then held, as chaplain and tutor; for it was evident, both to this worthy knight and to himself, that the molestation which he had already received, would be but the prelude to harsher measures.

He comes to London about the end of 1522.

Tunstall appointed bishop of London, Oct. 29, 1522.

He came from Gloucestershire to London about the time that Dr. Cuthbert Tunstall had been appointed bishop of this see. It is probable that this circumstance in part induced him to come to London rather than try to find occupation in the country. It was on October 22, 1522, that Tunstall was appointed bishop of London; and thus it is likely to have been at the end of that year or the beginning of the next that Tyndale came to the metropolis. He had heard of Tunstall by report, and especially through the mention of him by Erasmus, and hence he seemed to expect to find in him a liberal-minded patron of learning and religion. This was to a certain extent the character of Tunstall. Through Sir Henry Guildford, who was a friend both of Erasmus and of Sir John Welch, Tyndale sent to Bishop Tunstall an oration of Isocrates, translated into English, as a proof of his scholarship; the bishop, however, only returned him a civil answer, that his house was sufficiently filled with chaplains, and that he might probably, without difficulty, find occupation in London. Had the bishop known that Tyndale was only seeking a quiet resting-place, in order to translate the New Testament from Greek into English, it is likely that he would not have let him escape his hands so easily; and had Tyndale been other than a singularly guileless person, he would never have thought that the house of the bishop would be open to one who sought to translate the Scriptures into English.

Bp. Tunstall declines receiving Tyndale.

Humphrey Monmouth meets with Tyndale. Monmouth's account of Tyndale. *Strype, Mem. Ecc. v. 118.*

Some little time had probably elapsed between the arrival of Tyndale in London and his interview with the Bishop; for we find from the examination of a citizen of London named Humphrey Monmouth (in 1528), some particulars of this part of the life of Tyndale. The following is the account given by Monmouth in his petition addressed to Cardinal Wolsey, May 19, the twentieth year of the reign of King Henry VIII. (1528). He was charged with having furnished with money persons suspected of heresy, and with keeping heretical books. To the first of these charges he states in his petition that he had replied:—"I told them that iij yeres past I did give unto a prieste called Sir William Tyndal, otherwise called Hotchens." "Upon iij yeres & a half past and more, I herde the foresaid Sir William preach ij or iij sermons at St. Dunstones in the West in London; & after that I chaunced to meet with him, & with communication I examyned what lying he had. He said he had none at all, but he trusted to he with my Lord of London in his service. And therefore I had the better fantasy to him. And afterward he went to my lord & spake to him, as he tolde me, and my L. of London answered him, that he had chaplaines enough, & he said to him that he would have no more at that tyme. And so the priest came to me again & besought me to help him, & so I took him into my house half a yere, & there he lived like a good priest as methought. He studied most part of the day, & of the night at his book; and he woud eat but sodden meat by his good wil, nor drink but small single beer. I never saw him weare linnin about him in the space he was with me. I did promys him xL sterling, to prais for my father & mother theresowles, and al christen sowles." This last statement shews how much superstition still clung to one who had already learned "the just shall live by faith." Habit and education often cause things to be practised without any consciousness of their inconsistency with the truths which the soul really treasures. The mind of Monmouth seems to have been deeply entangled in Romish errors; before his death, however, he had learned to rejoice in the light of the Gospel; his will gives abundant evidence of this.

Tyndale finds that he cannot translate the

During the time that Tyndale remained in the house of this Humphrey Monmouth, he had sufficient opportunity to make his observations on the state of things in England, and it appears from the account given

by Fox that he learned that he could not with safety carry out his intention of translating the Scriptures in any part of this country. On this account, he resolved to leave England, being assisted so to do by some of his friends in London, and he turned his face towards Germany, where now the light of the Gospel which was in England dawning, had begun to shine brightly.

Scriptures safely in England.

It must have been about May 1524, that Tyndale left the abode of Humphrey Monmouth; and it appears, from the petition already referred to, that he went almost immediately to Hamburg. His poverty at this time has been already shown; but it ought to be mentioned that he stood high in estimation as a scholar; in so much that if the object which was so near his heart had not led him to a foreign land in order to give his own countrymen the Scriptures in their vernacular tongue, he might have obtained a competency in England. The foundation of the College of St. Frideswide at Oxford, by Cardinal Wolsey, has been already mentioned; among others who were intended by Wolsey to be placed there, we find William Tyndale was one. Had this been carried into effect, it would have been an addition of one more to the many Reformers whom Wolsey ignorantly collected and congregated at Oxford.

May 1524, Tyndale leaves England.

Sails to Hamburg.

Is in high estimation in England at this time.

Cardinal Wolsey wishes to place him at St. Frideswide's College, Fox, ii. 209.

Sir Thomas More's testimony respecting him.

Sir Thomas More at a later period thus wrote of the character which Tyndale bore by common report before he left England. "Wylliam Huchyn,* otherwyse called Mynster Tyndale, . . . was (as men say) well knowne or he wente ouer the see, for a man of ryght good luyng, studyous and well lerned in scrypture, and in dyuers places in England was very well lyked, and dyd gret good with prechyng."

Tyndale sailed from England to Hamburg, but does not appear to have remained there long; for, having received money from Monmouth, he went into Saxony, where, amongst others, he met with him whose name stands amongst reformers as one of the highest—Martin Luther. There can be no doubt but that the time which Tyndale spent at Wittenberg, and amongst the German reformers in other places, was of no little use to him in opening his mind to many of the portions of popery—such as purgatory—prayers for the dead, and the like, which still adhered to him when he quitted England.

Tyndale goes to Wittenberg and meets with Luther. He learns more truth.

But the great object for which Tyndale had become an exile from England, was that which especially engaged his attention. It must have been about the middle of 1524, that he reached Germany; and in less than two years the first edition of his version of the New Testament was printed. Fox mentions that Tyndale had conferred with his friend John Frith, about the value and importance of such a version, and the impossibility which there was of any thing material being accomplished for the dispelling of the ignorance which prevailed so widely in this country, unless this were done; and from this apparently the mistake has arisen that Frith was with Tyndale in Germany, and there assisting in the making of this version. Lewis states this, and others who assert the same have probably only copied from him. Now, the fact simply is, that Frith was, at the time of Tyndale's abode at Wittenberg, first of all at Cambridge, and then removed by Cardinal Wolsey to the new College which he had founded at Oxford, in which University he was incorporated in December 1525; at which place we shall find him getting into trouble on account, not of translating, but of circulating this version, and holding anti-popish principles.

His conference with Frith before leaving England.

Frith not with Tyndale at this time.

Frith at Oxford Dec. 1525. Wood's Fasti.

It does not appear certain in what place the first edition of Tyndale's Testament was printed, but it may have been completed before he left Wittenberg; the number of copies struck off is variously stated, so much so as to make it altogether uncertain how large the impression was. This first edition is a small octavo volume, which appears to have contained merely the text of the New Testament, with a few pages "to the Reader" at the end.† Very shortly after the publication of this octavo edition, another in quarto with marginal glosses was published, and this certainly was one of Tyndale's own, and not one of the editions surreptitiously published by the Dutch printers. From an account given by Cochlaeus, (a determined enemy to the Reformation,) we find that this second edition was commenced at Cologne, and, upon the conductors of it being driven from Cologne, it was completed at Worms; we further learn from him that it consisted of three thousand copies. He mentions "two English heretics" who were engaged in getting out this edition; these, doubtless, were Tyndale himself and William Roy who is said also to have been his assistant in making the translation. This Roy was, like Tyndale, one of the Observant Friars of Greenwich, and he either accompanied him in his flight to Wittenberg, or else joined him there. Roy, at length, suffered martyrdom in Portugal in 1531.‡ It was in 1526 that this second edition of Tyndale's Testament was commenced at

1526. Tyndale's Testament, where printed.

The first edition, octo.

A second edition 4to. with glosses.

William Roy assisted Tyndale.

Anno 1531. Fox, ii. 242.

* Tyndale is frequently mentioned under this name: an ancestor of his is said to have assumed it as a disguise during the wars of York and Lancaster. Tyndale himself sometimes used it in connection with his own name; "William Tyndale alias William Hitchens."

† This is the edition which was reprinted in 1836.

‡ Roy was a strange character. Tyndale speaks of him as winning friends with wonderful facility, and also as making

more enemies than almost any man. Some of the instruments used by Roy against the Romanists were such as cannot be approved of. Satire and ridicule may appeal to the flesh, but can the truth of God be thus advocated? Wolsey received much provocation from some of Roy's verses; and Tyndale was at length obliged to warn others against falling into the same error as Roy had done. What led him to Portugal does not appear.

Cologne, so that we may judge that the first edition had before this been almost entirely sent to England. The two editions differed not only in form and appearance, but likewise in the latter having a prologue and glosses in the margin; it had also probably the Epistles taken from the Old Testament according to the use of Sarum. This I judge because surreptitious Dutch editions have these epistles at the end, and the publishers had no Englishman to correct the press, much less to add any thing else in English. The existence of this second edition seems to have been overlooked by almost every modern writer previous to Mr. Anderson and Mr. Oflor, although the mention made of Tyndale's editions by Sir Thomas More and other circumstances might have shown the certainty of its having been printed: its existence is also proved by the fact of the New Testament, both with and without glosses, having been prohibited by Tonstall in this year.

Differences between the first and second edition.

Sir T. More and Bp. Tonstall mention both editions.

Tyndale's version made from the Greek. Ed. 3 Basini. 1522.

Reception in England of the New Testament.

Its circulation. Bishop Tonstall's prohibition, Oct. 23, 1526.

Fox, ii. 233. Strype, Ecc. Mem. i. 261.

Copies to be given up within thirty days.

Tonstall more merciful than many others.

Lewis, p. 58.

III.

THE ENGLISH NEW TESTAMENT CIRCULATED IN PRINT,—ITS SUPPRESSION ATTEMPTED.

We have now arrived at an important period in the history of the circulation of the English Scriptures: the first translation of the New Testament from the original language had been made; and it was now actually printed and sent into England. That it was made from the Greek, no one can question who has examined it with care: it will be found continually to leave the readings of the Latin Vulgate, and adhere to the third edition of Erasmus's Greek Testament. Sometimes, indeed, great deference is paid to the critical observations of Erasmus; but still, the translation is made from the Greek and not from his Latin version. When Erasmus departed from the Greek (as he does in several places, apparently through inadvertence), Tyndale does not follow him, but adheres closely to the original. It is true, that Tyndale's first edition bears very evident marks of haste, but still the formation and publication in print of even a hastily executed version was a most important advance.

How was the New Testament received in England? It was almost at once diligently circulated in various parts; we find that not a few of the friends of Tyndale in England earnestly seconded his labours by disposing of these books even at their imminent peril. Some of the copies (probably of the first of the two editions,) reached England early in the year 1526; and it must have been in great secrecy that the circulation commenced, for it was not until October 23rd in that year, that Bishop Tonstall issued his formidable prohibition. This, according to Strype, was done at the suggestion of Cardinal Wolsey. The prohibition expressly mentions that the English Testaments which were imported were "some with glosses and some without," thus proving that by this time the Cologne quarto edition had reached England. This makes it very probable that the first edition had been almost wholly dispersed in a very short time. All persons were required, within thirty days after the publication of this injunction, to deliver to the Bishop's Vicar General, under pain of excommunication, any copies of this New Testament which they might possess. The prohibition charged Tyndale with having craftily translated the New Testament into English, intermeddling therewith many heretical articles and erroneous opinions, pernicious and offensive, seducing the simple people. This "pestiferous and most pernicious poison" would, (the bishop said,) unless it were speedily foreseen, without doubt contaminate the flock committed to his charge with most deadly poison and heresy. If Tonstall could thus speak of Tyndale's version, the inference almost inevitably follows, that he charges the *Scripture itself* with being heretical. A system which avoids the light of God's truth stands condemned by the word of Christ Himself, John iii. 20.

In the two subsequent years we find many persons convented before their ecclesiastical superiors on charges connected with the possession or circulation of these books; but still, in these proceedings, blind as Bishop Tonstall was in prohibiting the word of God, it must be allowed that he shewed far more mercy to those who were on this account accused of heresy than did many of his cotemporaries.

Bishop Tonstall not only published his official condemnation of the translation, but he likewise preached against it at Paul's Cross, setting forth to the people that it was a perverted translation, stating that there were in it no fewer than *two thousand texts* falsely translated. But although this assertion was made in order to depreciate the work in the minds of the people, yet it does not appear either to have had that effect, or to have diminished the demand for copies. The following is the account given by John Lambert

of the impression which the preaching of Bishop Tonstall against the English New Testament made on him:—"Moreover I was at Paul's Cross, when the New Testament imprinted of late beyond the sea, was first forefended; and truly my heart lamented greatly, to hear a great man preaching against it, which shewed forth certain things that he noted for hideous errors to be in it, that I, yea, and not I, but likewise did many other think to be none. But (alack for pity!) malice cannot say well. God help us all and amend it."

We learn some particulars relative to the circulation of this version after its prohibition, from the details of various persecutions for heresy about this time and a little later: by these we see that Oxford, London, and the diocese of Norwich were the parts in which these books were particularly circulated.

IV.

PERSECUTIONS FOR THE NEW TESTAMENT.

DURING the period which had elapsed between Tyndale's leaving England and the importation of his New Testament, Cardinal Wolsey's college had been set up at Oxford, and many from both universities were removed thither; thus were the doctrines of the Reformation planted in Oxford through that which was done by one, who, of all others, would have peculiarly dreaded such a result. It was thus that the labour bestowed by Tyndale, Stafford, and Bilney, at Cambridge, were transplanted to another soil where again they took root.

The College of St. Frideswide founded.
Fox, ii.

Scholars from Cambridge removed thither, Dec. 1525.

Amongst others who circulated the New Testament in English was Thomas Garrett (or Gerard) curate of All Saints, Honey-lane, London, who took many copies with him to Oxford, where he dispersed them amongst the students, but especially amongst Tyndale's Cambridge friends who were now removed to St. Frideswide's. Rumours of these things reached Cardinal Wolsey, and in consequence a search was made to apprehend Garrett; this was in February 1527. Before this time he appears to have circulated a great number of copies not only in Oxford but also in other places. Garrett was at length apprehended and compelled to do penance, by which, however, he did but little satisfy his persecutors, and if he had not escaped he would have got into farther trouble. He was at length burned in 1540.

Thos. Garrett a circulator of the New Testament. Letter part of 1526.

A search made to find Garrett. Feb. 1527.

He is apprehended and does penance.

In St. Frideswide's college, copies of this prohibited volume were found in the possession of many of Tyndale's former Cambridge friends, who were imprisoned in consequence from February until August, "within a deep cave under the ground of the same college, where their salt fish was laid." John Frith was one of those who were thus confined, another was Cox, who was bishop of Ely in the reign of Queen Elizabeth. Three of these prisoners—Clerk, Sumner, and Bailey, became ill in consequence of having eaten nothing but salt fish from February till the middle of August, and then they all three died in the space of one week; Goodman, another of this company, was so ill when he was liberated that he died shortly after. These were four martyrs for the word of God and his truth; for though they suffered not at the stake, yet did they not love their lives unto the death for the sake of Christ their Lord. After the death of the three in prison, Cardinal Wolsey directed that Frith and the rest who survived should be set at liberty, they were, however, for some time restrained to the distance of ten miles from Oxford: subsequently, Frith left England and joined Tyndale.

Frith, &c. imprisoned, Feb. to Aug. 1527.

Cox, &c.

Frith & others liberated. Frith leaves England.

A little after this Bishop Tonstall had no small trouble in his own diocese on account of the circulation of the word of God in English, together with other indications of what was then deemed heresy. How far Tonstall acted, according to his own judgment, in these proceedings, may, perhaps be questioned; he was at this time Cardinal Wolsey's commissary, and he had to act as such. In the autumn of 1527, Bilney was taken up on a charge of heresy; and his recantation seems to have made others more willing to take the same course in order to escape from present suffering. The preaching of Bilney and the New Testament put forth by Tyndale, had, however, done very much for the introduction of the truth of God into London and Essex, as well as other parts. There was, in consequence, a Visitation of the whole of the dioceses of London, for the purpose of purging it of anti-popish books and doctrines. From the account of this visitation given by Strype, it is to be seen that the dispersers of the printed New Testament were, many of them, those who had previously been known as Lollards, who circulated manuscript copies of portions of the Scripture. Amongst others who were charged with keeping these forbidden books was Sebastian Heris, curate of Kensington; he had "the New Testament in the vulgar tongue, translated by William Hochlyn [Tyndale], priest, and Friar Roy." He was obliged to give up the books, to receive no

Bp. Tonstall's proceedings.

He visits his diocese.

Strype, Mem. Ecc. i. 114-137.

The Lollards circulate the New Test.

Seb. Heris accused, Feb. 24, 1528.

more of them, and leave London for two years, under pain of excommunication; this last-mentioned injunction is stated to be because of London "being so dangerous a place to be infected with heresy." Several persons in Essex, especially at Colchester, were summoned on charges connected with the possession of the New Testament in English. Some of these had written copies, some of them Tyndale's printed version. One of these, named John Pykas, was summoned before the Bishop, March 2, 1527 [1528, according to the present computation, making the year commence Jan. 1, instead of March 25]; he had had certain books of Scripture in English, "one book of Powle's Epistles" was one of them. "Also, about a two years last past, he bowght in Colchestre, of a Lumbard merchant of London, a New Testament in English, and payd for it foure shillinges. Which New Testament he kept, and read it thorowghly many tymes. And afterward, when he herd that the said N. Testaments were forbaden that no man should keep them, he delyvered it and the book of Powle's Epistles to his mother agon." In this statement, Pykas speaks of the Testament which he had, as being the one that was *afterwards* prohibited; this marks it as being Tyndale's, although he does not mention that it was printed; and the time at which he received it having been so early, proves that the New Testament must have been circulated in England as soon almost as it was printed. It is probable that the rapid circulation of the first octavo edition, occasioned it to be so speedily followed by the quarto impression, with glosses and prologues.

Another who was convented before the bishop during this examination, was Robert Forman, S.T.P., rector of the parish of All Saints, Honey Lane: the principal charge against him was the possession of the books of Luther. It is probable that his sentiments were the same as those of Thomas Garrett, his curate, whose labours in circulating the English Testament at Oxford have been already mentioned.

But of those who were apprehended at this time no one appears to have been so extensive a circulator of these books as Robert Necton; the following is a part of his confession:—"He bowght at sondry tymes of Mr. Fyshe,* dwellyngo by the Whight Frears, in London, many of the New Testaments in English; that is to say, now v. & now x.; and sometyme mo & sometyme less, to the nombre of xx. or xxx. in the gret volume. The which New Testaments the said Mr. Fyshe had of one Harmond, an English man, beyng beyond see. But how many he had this respondent cannot tell. And this respondent saith, that about a yere & half agon, he fell in acquaintance with Vicar Constantyne, here in London; which shewed this respondent first that the said Mr. Fyshe had New Testaments to sell; & caused this respondent to by some of the said New Testaments of Mr. Fyshe." He afterwards gives an account of some of those to whom he had sold copies. By this confession, we learn more particulars than we otherwise could respecting the manner in which the copies were introduced to England. Fyshe received them from Harmond, or Harman, an English merchant at Antwerp; and then through this Necton, Vicar Constantine, and probably Garrett, as well as others, they were sold in many directions. Necton himself was an itinerant circulator of the word of God; he mentions many places in which he had disposed of copies.... "this respondent saith that about the same tyme he sold fyve of the said New Testaments to Sir William Furboreshore, synging-man, in Stowmarket, in Suffolk, for vii. or viii. grotes apece. Also, two, of the same New Testaments in Bury St. Edmunds.".... "Also he saith, that about Cristmas last, he solde one New Testament to a priste, whose name he cannot tell, dwellyng at Pycknam Wade, in Northfolke.".... "Also, one New Testament to William Gibson, merchaunt-man, of the parish of S. Margaret Patena." After mentioning various dealings with Vicar Constantine, he stated, "Also, he sold Sir Richard Bayfell [Bayfield] two New Testaments unbound, about Cristmas last, for the which he payd iij. s. iij. d." He stated that since the preceding Easter he had bought of Geffray Usher, the servant of Mr. Forman, of Honey Lane (already mentioned), eighteen New Testaments, of the smaller volume; "of which New Testaments, since Easter this respondent carryed xv. of them.... to Lynne to sell." These he had left at Lynn, finding a difficulty in selling them, because of the prohibition. "And two of the said New Testaments he hath in his own custodie, with another of the great volume."

At the preceding Christmas, a Dutchman, who was now in the Fleet, offered Necton two or three hundred copies of the English New Testament for sale; he did not buy them, but sent the man to Fyshe, offering to purchase if Fyshe would do the same; "for the which iij. hundredth he shold have paid xvi. l. vs., after ix. d. a pece." [In the price there is some mistake; it should be either "xvi. l. vs., after xiii. d. a pece," or else, "xi. l. vs., after ix. d. a pece;" the latter, I judge, to be the more probable; but either of these sums would prove that the profits were considerable.]

It is probable that the Dutchman who offered these copies of the New Testament to Necton for sale was

* Probably this was Simon Fyshe, the author of a remarkable paper entitled, the "Supplication of Beggars;" to which Sir Thomas More replied in his "Supplication of Soules."

London, a dangerous place for heresy.

March 2, 1528. John Pykas.

Price of a New Testament.

This Testament Tyndale's.

R. Forman convented. Mar. 19, 1528.

Rab. Necton convented. Strype Mem. Ecc. v., 377.

Places where the New Testament was sold.

Bayfield buys one for 3s. 4d.

A Dutchman, in the Fleet, offers New Testaments for sale.

John Raymond, who was this year abjured for having caused fifteen hundred copies of Tyndale's New Testament to be printed at Antwerp, of which edition he had brought to England five hundred.

The Dutchman probably John Raymond, Fox, ii. 260. Many copies of the New Testament collected, and burned, 1528.

A considerable number of copies of the New Testament must have been collected in consequence of the prohibition, and the ulterior proceedings connected with the visitation; these seem to have been publicly burned at Paul's Cross, sometime in the year 1528. This burning is alluded to by Sir Thomas More (who defends it as a good deed), as well as by Tyndale himself. Other burnings of these books took place at subsequent periods, which have often been erroneously confounded with what was done in this year.

This burning of the word of God did not, however, cause the version to be disregarded; it rather led to a suspicion that there was some sinister purpose in thus keeping the Scriptures from the eyes of the people. Toustall, however, shortly after carried on his zeal in destroying the Scriptures on a larger scale than he had done before.

Another means adopted by Toustall to crush Tyndale and his translation was by employing the pen of Sir Thomas More to oppose the exiled monk. For this purpose he gave him, on the 7th of March, 1527-8, a licence to read these prohibited books—the New Testament, and some original writings of Tyndale, which had been proscribed by the same injunction. Sir Thomas attacked Tyndale with hearty goodwill in the cause of “holy Church,” but in his attacks on the translation he utterly failed; he stated indeed that he found one thousand texts by *tal* falsely rendered (that is, *one half* the number named by Bishop Toustall) but in his specification of faults he had but little to say. He had before him two editions, the octavo and the quarto with glosses; the marginal notes of the latter come in for their share of censure. The *distinct charges* against the translation are that “*Priests*,” “*Church*,” and “*Charity*,” are translated “*seniours*,” “*congregacyon*,” and “*love*,” and also that *grace* was sometimes rendered by *favour*, *penance* by *repentance*, and a *contrite heart* by a *troubled heart*. Such were the trifling reasons assigned for the prohibition and burning of the New Testament. The true one clearly was this, that the same feeling which prompted the constitution of Archbishop Arundel, in 1408, led to similar actions on the part of the popish authorities in the days of Tyndale.

More's Dialogue, book iii. ch. 8.

The alleged ground of prohibition, namely, the perversion of meaning in the English translation, had been thus expressed by Bishop Toustall in his original prohibition in 1526. He stated that certain “*blinded through extreme wickedness, wandering from the way of truth, and the catholic faith, craftily have translated the New Testament into our English tongue, intermeddling therewith many heretical articles and erroneous opinions*,” &c.; now unless it were shewn *what* these offending opinions were, it could not be said whether they were or were not maintained by Tyndale's translation. At all events, before the translation was thus prohibited and the books destroyed as being faulty, the errors or wilful perversions in translating should have been stated. It is no doubt quite true that the version upholds what Toustall and More called heresy; but this simply results from its *not* being a perversion of the original.

The ground of prohibition.

Meanwhile the Dutch printers were multiplying the copies of the English New Testament; in this they seem to have been simply actuated by the love of *gain*, a clear proof that in spite of strict prohibitions, and the fear of the spiritual authorities, the word of God was making its way among the people. The penalties of heresy (death by burning in case of relapse), would not have been lightly risked had there not been a deep and earnest desire for the possession of the pure word of God in a tongue known by the people.

The Dutch printers multiply copies of this New Testament.

The first of these Dutch editions appears, from the account given by George Joye, to have been published in 1527, and a second in 1528 or 9. This second must have been taken from Tyndale's quarto edition, because as the Dutch printers had no Englishman to correct the press for them, they could not have added any of the marginal glosses. The following account is given by George Joye of the two surreptitious editions:—“*Anon after the dwchemen got a cōpye, & printed it agen in a small volume, adding the kalendare in the beginning, concordances in the margent, & the table in thenda. But yet, for that they had no englissho man to correcte the setting, thei themselves, hauyng not the knowledge of our tongue, were compelled to make many mo fautes then were in the cōpye, and so corrupted the boke, that the simple redey might ofte tynes be taryed and steek. After this thei printed it agoin also without a correctour in a greater letter & volume, with the figures in thapocalipse, which were therefore miche falsar then their firste.*” It is most probable that the three hundred copies offered for sale to Robert Necton by a Dutchman were of the former of these two editions. The object of the Dutch printers having merely been profit (so entirely so that they did not even employ an English press corrector),

Two Dutch editions, 1527, and 1528.

Joye's account of these editions.

* I have to thank Mr. Offer for the use of a transcript made *verbatim et literatim* by himself of that very scarce tract “Joye's Apology.”

of course accuracy was little cared for; the demand for the copies appears to have been such as to make them saleable however carelessly executed. Tyndale meanwhile was busily engaged in publishing other works, urging on the same object which had led him to translate the New Testament. In those which were subsequently written he refers in a very interesting and affecting manner to the treatment with which his translation had been received in England; he says in one place, "Some man wil aske paraventure why I take the labour to make this worke, in so moch as they will brunne it, seiuge they brunt the gospel. I answere in brunninge the Newe Testamente they did none other thinges then I loked for, no more shal they doo if the brunne me also, if it be Gods will it shall be so." Thus was he willing to toil laboriously even if it were in the hope of getting but a few copies of the word of God into circulation in England.

The allusions to the burning of the New Testament, which are made by both Sir Thomas More and Tyndale, seem as though they referred to something more definite than the mere burning of the copies which were collected, which could hardly have attracted such peculiar attention. It is most probable that Tostall succeeded in seizing some of the proscribed books in considerable quantities, and then publicly burned them at Paul's Cross. To this Tyndale seems to refer in the passage just cited, looking forward to his own probable fate; and just so Sir T. More says, "Yt is enough for good cristen men that knowe those things for heresy, to abhorre and burne vppre his booke and the lykers of them with them."

Antwerp was the place from which the New Testaments of these four editions were principally exported to England; and therefore any attempt to suppress them in this country must have proved abortive, so long as they continued to be supplied from the Netherlands. Bishop Tostall had, however, soon an opportunity of doing what he could to prevent their exportation from Antwerp; in 1529 he went thither, probably in company with Sir T. More, on his return from the embassy at the treaty of Cambray; and then he purchased, through one Packington, all the copies of the New Testament which were there for sale; these are mentioned by Halle as having been all burned with many other books in St. Paul's Church-yard, in May, 1530. Lord Herbert dates the burning, May 4, 1530. It has been alleged that Tyndale was himself implicated in the sale of these books to the Bishop, but the fact is that he was at Hamburg at this very time. It is possible that he went thither to avoid the bishop, but at all events his being there proves that he had nothing to do with this sale at Antwerp.*

So carefully were the distributed copies of the four first editions of Tyndale's Testament collected and destroyed, and so thoroughly did Tostall procure all that were to be had in Antwerp, that those editions are almost totally extinct. Of the first edition but one perfect copy is in existence (the one from which the reprint of 1836 was executed); of the second (the quarto with glosses) only a fragment appears to be known; while the two Dutch editions have fared scarcely any better. Another edition was published by the Dutch in 1530.

Tyndale did not now confine himself to writing original works: he continued his labours of translation, commencing the Old Testament. Scarcely any thing seems to be known about where he lived, from the time of the publication of his Testament until the year 1529, except that in May, 1528, he was at Malborow (Marpurg) in Hessa, where he published some books. In the early part of this year Fox mentions his having sailed from Antwerp with the intention of going to Hamburg; he was, however, shipwrecked on the coast of Holland: this makes it not unlikely that he had been mostly at Antwerp, or in the neighbourhood, during the interval, and there had carried on his labours. He continued his voyage, and reached Hamburg in safety, where he found MYLES COVERDALE, now an exile from England waiting to receive him. It is probable that Coverdale had been known to Tyndale during the abode of the latter at Cambridge.

Fox says, that "at his appointment Master Coverdale tarried for him, and helped him in the translating of the whole five books of Moses, from Easter till December, in the house of a worshipfull widow, Mistress Margaret Van Emmerson, Anno 1529, a great sweating sickness being the same time in the town."†

* The story, as told by Halle, implies that Tyndale was the seller of the books to Packington; this would hardly have been likely even if Tyndale had been at Antwerp, for it was the Dutch printers who had got out the two latest editions for supplying England. As to the disclosures made by George Constantine, I place little reliance on them: his whole life was such a tissue of duplicity, that it is most probable that, when questioned by Sir Thomas More, he stated whatever he thought most fit at the time. Let it be remembered that Constantine was, in the reign of Edward VI., registrar to Bishop Farrar, of St. David's, he seems to have instigated the vexatious proceedings instituted in that reign against the bishop; and

in the days of Mary he acted as registrar when Farrar was degraded and given up to be burned.

† The accuracy of this statement as to date, &c., appears from enquiries made at Hamburg in the autumn of 1840 by Mr. Offer, which he has kindly communicated to me. There was at this time at Hamburg the widow of a senator, named Van Emmerson, whose proper style would be *worshipfull widow* (*ehrwürdige Wittwe*), and it was also in this very year, 1529, that the sweating sickness was raging there. The exactness of the date is important, as proving Tyndale's absence from Antwerp.

Tyndale's reference to the burning of his books.

Tostall at Antwerp, on his return from Cambray, 1529; buys Testaments.

Burning of the New Testament, May 4, 1530. Tyndale's absence from Antwerp.

1528. Tyndale goes to Hamburg. Shipwrecked.

He meets Coverdale.

It was not long after this time that part of the Pentateuch of Tyndale's translation was published. "The Part of the chapters of the book of Moses called Genesis," and "The Chapters of the Book of Deuteronomy," are marked by the Bishops as falling under the class of books prohibited by the king's proclamation in 1529. These of course are of Tyndale's translation, and the specification of these two portions of the Pentateuch seems to show that the other three books were not circulated in England until afterwards. The different books of the Pentateuch, as published by Tyndale, were printed at various places and in various types: Genesis was printed "at Malborow in the land of Hesse . . . in the yere of our Lord mccccxxx the xvii daye of January." Thus after he left Hamburg we find him, in the beginning of the next year, "at Malborow in the land of Hesse," whence probably before long he went to Antwerp.

Part of the Pentateuch published.
Strype, Eccl. Mem. i. 312.

Genesis printed Jan. 1630.
At Marburg, Jan. 1630.

The prohibitory proclamation just referred to, issued in 1529, gives very extended authority to the prelates in proceeding against persons suspected of heresy. A long list of books falling under the description of those forbidden, is subjoined in the bishop's register, the greater part in Latin, but some in English; in this list of condemned publications we find, besides Tyndale's Genesis and Deuteronomy, "David's Psalter in English," and "Seven Psalms;" the former of these must be the English Psalter printed by Francis Foxe at Argentine (Strasburgh), Jan. 16, 1530. Some account of this Psalter will be given at the close of the memorials relative to Tyndale's version and revision. As to the "seven Psalms," it appears as though the seven penitential Psalms translated into English by Bishop Fisher were meant: if so, it shews a determined attempt to suppress the English Scriptures; not only to condemn versions made by one who was deemed a heretic, but likewise that which had been executed by a bishop whose adherence to the doctrines and discipline of Rome was not to be questioned. It is evident that the people were not to be allowed to have the smallest portion of the word of God in their own tongue without incurring danger.

Proclamation, 1529.

Books prohibited.
Genesis, Deuteronomy, and the Psalter.

Seven Penitential Psalms.

This brings another important era in the history of English translations of the Scriptures before us. The Pentateuch of Tyndale was the first portion of the Old Testament which was translated into English out of the Hebrew; and thus the books of this translation, published at separate times, and in different places, claim an honourable precedence as respects the Old Testament, just as Tyndale's octavo edition of 1526 claims with respect to the New. The manner in which the singular volume, Tyndale's Pentateuch, is executed, shews that his must have been a very itinerant life: probably he was often straitened for means; and thus it was only from time to time that he could publish one after another of the books of the Old Testament.

Tyndale's Pentateuch, first portion of the Old Testament made from the original, and printed in English.

It is not unlikely that John Frith was Tyndale's assistant in translating this part of the Scripture, since after his escape from England he was with him, and he was apparently at Hamburg at the same time; and this has probably led to the supposition of his having aided Tyndale in the translation of the New Testament, which was published a year and a half, at least, before Frith had quitted Oxford.

Frith with Tyndale.

The enmity of the authorities in England against the person of Tyndale and his writings, but especially his translations, still continued unabated; while he, a forlorn exile, seems to have gone on in dependence upon God, and in full resignation to His will. One thing is important, his full recognition of the authority due to his Sovereign as being the ordinance of God: if any thing could have loosed him from this bond it might be thought that persecution for Christ's sake would have done so. In one of his proscribed works, "The Obedience of a Christian Man," he largely states the duty which ought to be cheerfully paid by a Christian to his prince as being the ordinance of God to him for good; thus shewing that he was actuated in making his translation of the Scriptures, not by a feeling of insubordination, but with the spirit of those who, when forbidden to teach or preach in the name of Jesus, replied, "Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye; for we cannot but speak the things which we have seen and heard."

Continued enmity in England against Tyndale.
His subordination to authority.

"Obedience of a Christian Man."

Only limit of obedience, Acts iv. 20.

The doctrines and the testimony of Tyndale, gave, perhaps, even more offence than they would have given, had he simply raised his voice against Romish corruptions, because the exposure of evil was the more marked, from the contrast in which it stood to the truth which he at the same time presented. The deepest ground of the enmity was clearly his having printed and published, for the first time, the word of God in English.

Effect of the testimony of Tyndale.

FURTHER PERSECUTIONS AND EFFORTS FOR THE SUPPRESSION OF THE SCRIPTURES.

THE continued labours of Tyndale to impart the light of Scripture to his countrymen, were not unnoticed in England. The year after Bishop Tonstall had purchased all the copies he could procure of the Testament at Antwerp, measures yet more stringent were resorted to, in order to prevent the spread of the Scriptures. This argues equally the fear which existed lest the light of God's word should make manifest the surrounding darkness, and the extreme difficulty there was in keeping the people from reading these proscribed books. It may be, that this restraint produced the desire of knowing *what* the prohibited books really contained, and that curiosity led to the procuring and retaining of that forbidden volume; while it is also yet more probable, that comparatively few were bold enough to dare the denounced penalties, unless their hearts had been wrought upon by the Spirit of God, to know and believe the love which God hath to us, and thus to desire to know what is His revealed will.

Bishop Tonstall took, as has been already shewn, the leading part in destroying the copies of the New Testament in English, which either were detected in England, or which were procured elsewhere; but while this temerity, on his part, is mentioned with due reprehension, it is but right to state, that he was far more merciful to the individuals who were brought before him, charged with the crime of possessing the Scriptures, or other grounds of "heresy," than others of the prelates were. Longland, the bishop of Lincoln, was in the habit of sending men to the stake for reading the Scriptures in English, and in this way there was, in his diocese, more of the sufferings of individuals on account of the word of God than in other parts. The burning of the books of the New Testament (apparently those purchased at Antwerp, in 1529) in public, at St. Paul's Church Yard, having taken place May 4, 1530, there was an assembly held in the same month, which seemed to set all the weight of human authority, both civil and ecclesiastical, against Tyndale and his translation. A few days after this great burning of the New Testament took place, several of the clergy, Richard Nix, bishop of Norwich, amongst the rest, had made such complaints as should reach the king's ears, concerning the prevalence of the diffusion of Tyndale's Testament; these complaints appear to have led to the publication of a prohibition, on the king's part, of all such books in English.

On May 24, 1530, there was an assembly convened by Archbishop Warham, the especial object of which was to examine, and formally to condemn, the books published and circulated by those who were disaffected to the church of Rome. The persons who met on this occasion were, the Lord Chancellor Sir Thomas More, Archbishop Warham, Bishop Tonstall, Stephen Gardiner, (afterwards bishop of Winchester), and several others, apparently delegates from the Universities. The documents drawn up on the occasion are probably from Gardiner's pen, who was the secretary, and one who very fully concurred both with the object of the convention and the measures to be adopted. By the instrument published on the occasion, it appears that the archbishop convened the assembly by direction of the king, who, "hearing that many books in the English tongue, containing many detestable errors and dampnable opinions, printed in parties beyonde the see, to be brought into diuerso townes and sondrie parties of this his realm in Englands and sawen abroad in the same, to the great decaye of our faith, and the perylous corruption of his people, vnles speedye remedye be brieueilie provided," his highness, considering also that he, being defender of the faith, would be "full lothe to suffre suche euill seeds sown amongst his people, soo to take roots that it myght ouergrowe the corne of the Catholic fayth," before sprung in the souls of his subjects. After this there followed a vast number of propositions, said to be drawn from the condemned books, each of the propositions is declared to be a heresy, while it is also said that those selected are but samples of the books themselves. But the great object was the proscription of the Scriptures in English; it was not enough to declare Scripture doctrines, such as justification through faith, to be a heresy, the books in which this teaching is found must be restrained if possible; for this reason, the instrument itself concludes thus:—"All whyche great errors and pestilent heresyes beyng contagious and dampnable, wyth all the bookes contenyng the same, *with the translation also of Scripture corrupted by Wyllyam Tyndall as well in the Olde Testament as yn the New*, and all other bookys yn Inglishe contenyng suche errors; the Kyngs hyghnes present yn person, by oone hole advyse and assent of the prelatys and clerkys, as well of the unyuersytes as all other, assembled together, determyned viterly to be expelled roieted and putt away out of the handys of hye

Renewed opposition, 1530.

Restraint excites curiosity.

Public burning of the New Testament, May 4, 1530.

Bishop Nix complains of Tyndale's Testament. May 14, 1530. Cott. MSS. Cleop. B. v. p. 360.

Assembly for condemning the English Scriptures, &c. May 24, 1530. Collier iv. 140.

The original at Lambeth.

Consequences said to result from the books of the reformers.

Tyndale's versions both of the New Testament and the Old condemned.

people, and not to be suffered to go abroad among his subjects." After a few more similar remarks, there follows a bill in English, which was to be publicly read by certain preachers; the object of this proceeding being to give due information to all, of the solemn condemnation of the books in question.

A bill to be read by preachers.

This bill deserves a very particular notice: it appears to be drawn up with peculiar care; and in its statements it is to a great degree guarded; the whole, however, turning upon entirely false premises. It sets forth that in the assembly for the purpose of examining the suspected books, "free liberty and licence were granted unto every man to say as his conscience and learning served him; without any reprove or blame to be imputed or arrested for any thing to be spoken then, whose person soever it touched; or any necessity to agree to the more parte; but only to say that his own learning and conscience could mayntayne and justify after mature deliberation and consultation had, it was thereby a hole consent, no man repugning or open saying, determined and agreed, that the bookys now being abroad yn thenglysshe tonge, conteynynge false tradycions and corrupte doctrine farr dyscrepant from the trewe sense of the Gospell and Catholicke vnderstandynge of the Scripture; only persuading pernycious heresies to the dostruccyon of the sowles of good chrysten men: and that the certentie herof I can reporte to yowe of my owne knowlege beyng oon of the sayd assemble, and hearyng and seying the sayd opynions redde declared and examyned, and by the trewe sense and meanyng of guddyss learning reprovyn and reiected." Then follows an earnest admonition against both the books and doctrines; after which the bill continues:—"Wherefore yow that haue the bookys, called the obedyence of a chrysten man, The summe of Scripture, The Reuelacyon of Antichryst, The supplicacyon of Beggars, Mamona iniquitatis, The matrimony of Tyndall, *The New Testamente in Englysshe of the translacyon whiche ys now prynced*, and suche other bookys yn Englysshe; the auctours wherof othor darr not or do not put to ther names, be [they unknowen unto yow, or els be they suche as haue set forth their]† pnyceous books, *detest them, abhorre them, kepe them not in your handys, deliuer them to the superiours suche as call for them: and yf by redynge of them heretofore, anythynge remayneth yn your brestys of that techynge; ether forgett yt, or by ynformacyon of the trewth, expell it and purge it, to thentent that ye so purifyed and clensid of that contagious doctrine, and pestiferous tradycions may be fyt and apt to receve and reterne the trewe doctrine and understandynge of chris lawes, to the comfort and edyfycacyon of our soules: thus I move and exhorte yowe in god to doo, thys ys your dewtie to doo thys ye ought to doo, and beyng obstynatt or denyng and refusynge this to doo, the prelats of the church havyng the cure and charge of your soules oughte to compele yowe, and your prynce to poyntsh and correct yowre not doynge of the same: unto whom saynet Paule saythe the sword ys gyven by goddys ordynce for that purpose."*

The judgment said to have been intended.

Titles of prohibited books.

The New Testament. Books to be given up.

Assertion that the kingly power was given to repress heresy.

The document goes on to speak of an opinion engendered "in dyverse of his subiectys, that yt ys his gracy dewtie to cause the Scripture of God to be translated yn to thenglysshe tonge to be commynycat unto the people; and that the prelats, and also his highnes do wrong in denyng or lettynge of the same." The citation of this as a common opinion, and its insertion in a document which was to be publicly read by preachers, shows that questionings of this kind were widely prevalent in England; if it had not been so, such doubts would certainly never have been thus promulgated by those in authority; for this would be the readiest way to suggest such questions. The bill continues to speak of the free leave which was given in the assembly to discuss this subject, and how the king promised to conform himself to that which might be approved and confirmed by Scripture and holy doctrine; on this matter there appears to have been much said on both sides;—the question, indeed, was so stated as to lay it open to a great variety of opinions, and this conclusion was arrived at:—"It appered that the having the hole scripture yn Englysshe ys not necessary to chrystian men; but that without havyng any suche scripture, endeuoryng themself to doo well, and to apply theire myndys to take and follow suche lessons as the precher techyth them, and so lerne by his mowth, may aswell edyfy spyrytually yn ther soules as yf they had the same Scripture yn Englysshe." After this, it is stated that it has sometimes seemed proper for the word of God to be circulated, while at other times it has been deemed needful for this to be restrained, and that the king taking into consideration all circumstances, "thynkyth yn his conscience that the dyuynlyng of the Scripture att thys tyme yn the Englysshetonge to be comytted to the people . . . shulde rather be to ther farther confusyon and destruccyon then the edyfycacyon of ther soules;" also it was said that *all* in the assembly thought that the king and the prelats did well in not suffering the Scriptures in English to be diffused "at this tyme;" also setting forth that the king promised to have the New Testament faithfully and purely translated into the

Prevalent opinion that the king was bound to provide the Scriptures in English.

The king's judgment that the present was an unfit time for the Scriptures to be circulated in English.

The New Testament to be

* These prohibited works are mostly those of Tyndale.

† These words within brackets are written in the margin of the document at Lambeth.

English tongue by learned men, so that he might have it in his hands ready to give to the people when they should deserve it. The people were there exhorted, "That you wyll so detest thes pnycyous bookys, so abhorre thes heresyces and newe opynyons [i. e. the doctrines of the Gospel of the grace of God] so declayne from arrogancy of knowlege and understandyng of scrypture after your fantasies; and shewe yourself yn commynyng and reasonyng so sober, quyott, ineeke and temperate as all feare of mysauyng the gyft of Scrypture taken away, ye may appere mote yn your prynces eyes, and eyes of your prelattys, as they shall haue no just cause to fear any suche daunger: persuadyng vnto yowr self yn the mean tyme wout grudgyng or murmuryng the very trowth, whych ys thys; *that we can not requyre or demand Scrypture to be dyualged yn the Englyssh tonge otherwyse then upon the discrecyons of the superiours*, so as whensoeuer they thynke yn their consyquence yt may doo yowe goode, they may & doo woll to geve it vnto yowe. *And when as eueryt shalbe seen otherwyse vnto they doo wayys yn suffering yow to haue yt.*"

I have been the more particular to give an ample account of this prohibition, because it is of especial importance in connection with the restraints laid in England upon the circulation of the Scriptures; it is likewise important, as being a record that it was a discussed question whether the king ought to give the people the Scriptures in English; the question would, however, have come home more closely, if it had been—Ought the king to restrain the people from possessing and using the Scriptures, which they already have in their hands? The last cited paragraph runs very counter to the paramount authority of God; for the statement is equivalent to this—God has no right to speak to men in His word, except when and how "the superiors" see fit. The question however is not Has man a right to read the word of God? but Has God paramount right for His word to be heard? The document in question answers this in the negative. At the end of it are given the names of the persons who were present at the assembly.

It is stated in the document that the condemnation of the prohibited books, and the withholding of the Scriptures were agreed to with the unanimous consent of those who were present; we shall, however, find shortly, good cause to question the accuracy of this statement with regard to one individual at least—Hugh Latimer.

The king followed up these proceedings by a proclamation issued in the ensuing month, in which he calls upon his subjects to banish Tyndale's translation of the Scriptures, as well as "all other hokes of heresie," promising to cause the Scriptures to be translated for the use of the people, when it should seem convenient. The proclamation farther holds out the severest threatenings against any one who might read any portion of the Scripture, either in writing or in print, in English, French, or Dutch.

These severe measures were not without their results; persons were apprehended for possessing books of Scripture, and in consequence of those circumstances, on the 1st of December, Hugh Latimer, afterwards bishop of Worcester, whose name appears at the end of the prohibition of May 24th preceding, wrote to the king, freely expostulating with him respecting the prohibitions which were laid upon the circulation of the Scriptures. This alone proves that the document in question did not really express the sentiments of all who were present in the assembly. Latimer intimates that those who disobeyed the mandate took it more as proceeding from the prelates than from the king. He even indirectly defends the New Testament as translated by Tyndale, speaking of its having been "meekly offered to every man that could and would, to amend it if there were any fault."

And not only does it appear that some of those in the assembly of the 24th of May, 1530, were dissentients in heart, but it is evident that their judgments likewise were expressed; for Latimer plainly tells the king—"But as concerning this matter, other men have shewed your grace their minds, how necessary it is to have the Scriptures in English. The which thing also your grace hath promised by your last proclamation; the which promise I pray God your gracious highness may shortly perform, even to-day before to-morrow." Farther on in the letter, Latimer says—"And so as concerning your last proclamation prohibiting such books, the very true cause of it and chief counsellors (as men say, and of likelihood it should be) were they whose evil living and cloaked hypocrisy, those books uttered and disclosed. And howbeit there were three or four, that would have had the Scripture go forth in English, yet it happened there [i. e. in the assembly of May 24], as it is evermore seen, that the most part overcometh the better; and so it might be that these men [i. e. those who had been taken into custody for retaining the Scriptures] did not take the proclamation as yours, but as theirs set forth in your name."

These extracts, from this interesting letter of Latimer, suffice to prove that he cannot be charged with having joined in the attempts which were made at this time to crush Tyndale, and hinder the light of God's truth. The charge would never have been brought against him, had it not been that the document before referred to, having his name amongst others, as present at its issue, was contemplated alone, without

given to the people when they should deserve it.

The judgment of superiors to be implicitly received.

Ought the king to restrain the people from having the Scriptures?

Hugh Latimer a dissentient.

Proclamation, May 8, 1530.

Reading the Scriptures in English, French, and Dutch, prohibited.

Latimer writes to the king, Dec. 1, 1530.

He defends the version of Tyndale.

He refers to the differing judgments in the assembly of May 24.

Number of the dissentients three or four.

The proclamation not taken as the king's.

Latimer fully exculpated from the charge of opposing the Scriptures.

the letter to the king having been taken into consideration at the same time. It was Latimer's misfortune that a document, containing direct falsehood, was approved by a large majority, and the few dissentients had sentiments thus put forth in their names which they both abhorred in their hearts, and against which they had borne their testimony.

The alleged testimony, a direct falsehood against Latimer.

The following is the conclusion of Latimer's letter to Henry VIII:—"Take heed of their worldly wisdom, which is foolishness before God, that you may do that God commandeth, and not that seemeth good in your own sight without the word of God; that your grace may be found acceptable in his sight, and one of the members of his church, and according unto the office which he hath called your grace unto, you may be found a faithful minister of his gifts, and not a defender of his faith, for he will not have it defended by man or man's power, but by *his word* only; by the which he hath evermore defended it, and that by a way far above man's power or reason, as all the stories of the Bible make mention.

Latimer's faithful exhortation to the king.

"Wherefore, gracious King, pity yourself, have mercy upon your soul, and think that the day is even at hand when you shall give account of your office and of the blood that hath been shed with your sword. In the which day, that your grace may stand stedfastly, and not be ashamed, but be clear and ready in your reckoning, and to have (as they say) your *Quietus est*, sealed with the blood of our Saviour Christ, which only serveth at that day, is my daily prayer to him that suffered death for our sins, which also prayeth to his Father for grace for us continually. The Spirit of God preserve your grace. *Anno Domini, 1530. 1 die Decembris.*"

Latimer refers to those who suffered martyrdom.

If it be asked who were the principal movers in these solemn proceedings for the suppression of the Scriptures, I believe that there can be very little doubt or question that it was the same who had previously done what they could to prevent their circulation in English, and to crush the translator; the previous efforts of Bishop Tunstall and Sir Thomas More having been so thoroughly unavailing to these ends, they seem now to have tried something yet more formidable, by adding the weight of the king's authority to their endeavours. It is pleasant to find that there was with them such a faithful witness for God and his word as Hugh Latimer.

Sir T. More and Tunstall, the principal actors in the suppression.

VL

TYNDALE'S LIFE IN EXILE.—ATTEMPTS TO ALLURE HIM TO ENGLAND.

Thus while in England the whole weight of authority was opposed to Tyndale and his godly labour of translating the Scriptures, he was himself in Antwerp or the vicinity, having just (as has been already said) completed the Pentateuch, a work the printing of which was evidently accomplished in the midst of many wanderings. It is not unlikely that even before this time attempts had been made to seize Tyndale's person, and that the changes in his place of abode were in part consequent upon this. But still it is deeply interesting to mark the steadiness of purpose with which he was prosecuting his godly design; and to this end the little separate pamphlets, in which he printed and began to reprint the Pentateuch, have great value. Wiclif was enabled, by the orderings of God's providence, to continue his labours with comparative tranquillity, there were even some of the great in this world who had befriended him, while with Tyndale it was altogether different. He lived a most precarious life, and was in continual danger of being arrested to receive the punishment which was then so commonly awarded to the faithful servants of Christ.

During a part of the time of his sojournings in various places he had the company of his friend John Frith, from whose testimony we learn a little of the life which Tyndale led. He says, in his answer to Sir Thomas More in 1533:—

"And Tyndale I trust lyeth well contente with such pore Apostles life as God gave hys Sonne Christ, and hys faythfull mynysters in thys worlde, whych is not sure of so many mytes as you be yearly of many poundes; altho' I am sure that for hys learninge and iudgement in the Scripture, he were more worthy to be promoted then all the Bishoppes in Englande. I receyved a letter from hym which was wrytten sens Christmas, wherin amonge other matters he wryteth thus:—'I call God to recorde agaynst the daye we shall appeare before oure Lorde Jesus to geve reckonyng of our doinges that I neuer altered one syllable of Godes worde agaynst my conscience, nor wolde do thys daye, yf all that is in Earth, whether it be honoure, pleasure, or ryches might be geuen me.

Tyndale's motives in translating the Scriptures.

"Moreover, I take God Almyghty to recorde to my conscience that I desyre of God to my selfe in thys worlde no more than that without which I cannot keep his Lawes," &c. "Judge, good Christen reader, whether these wordes be not spoken of a faythfull, cleme, and innocent herte. And as for hys behayoure is suche that I am sure no man can reprove him of any synne, howbeit no man is innocent before God whych beholdeth the herte."

This testimony of Frith concerning his friend and brother in Christ, William Tyndale, was given not long before he himself was called to lay down his life for Christ's sake, which took place on the fourth of July, 1533. It is introduced in this place, because the manner of Tyndale's life of hardship had continued much the same for some years, and it was to the period from 1528 to 1531 that Frith referred, as concerning which he had had personal experience; he having for that time been often the companion of Tyndale.

It is probable that the severities resorted to had in a great degree hindered the importation of copies of the New Testament into England, especially after the burning of Bayfield, for there does not appear to have been any edition printed from the year 1530 until 1534, whereas there had been from 1526 to 1530 no less than five editions, two of Tyndale's own, the one without glosses—the other with them, and three published by the Dutch printers. The difference in the issues of these New Testaments is at least remarkable, and can scarcely be attributed to any other cause than the severe proscription by the English authorities.

It is not only, however, the translation of the New Testament by Tyndale which was prohibited by the king's proclamation, the portions of the Old which were already executed fell under the same sweeping condemnation; this may account for the fact that no portion of the Old Testament was published by Tyndale beyond the Pentateuch, excepting the book of Jonah; the Pentateuch itself, however, does not, in Tyndale's life-time, appear to have been reprinted farther than the book of Genesis.

The prophecy of Jonah was the last portion of the Old Testament which Tyndale lived to publish; he was, however, engaged in the succeeding years of his life in translating the historical books as far as the end of the second of Chronicles, which translation appears to have remained in the hands of some of his friends—very probably in the possession of JOHN ROGERS, afterwards himself in part a translator or reviser of the Scriptures, and ultimately a martyr for Christ;—and thus at length, in the year 1537, the whole of the portions of Scripture which had been translated by the labour of Tyndale, were published together in the Bible which bears the name of Thomas Matthew: in this Bible, those books which had not been translated by Tyndale were supplied out of the version of Myles Coverdale.

The enemies of the truth in England were not content with proscribing equally the translations and the writings of Tyndale, for they sought to have his person also in their power. How soon these attempts commenced we have no evidence, but it is certain that early in the year 1530, efforts were made to induce him to return to England. Part of a letter from Stephen Vaughan, the agent of Henry VIII. in the Netherlands, is among the Cotton MSS. This letter is dated from Barrough, near Antwerp, Jan. 26, 1530, and is addressed to the king himself. He says, "I have written three sundry letters unto Wylliam Tyndale, and the same sent for the more suretie to iij several places, to Frankforde, Hamborough, and Marieborough." This proves that Vaughan had some information respecting the places in which Tyndale had been sojourning about that time; for he had spent a considerable part of the preceding year at Hamburg, and was a few days before the date of this letter (namely, on the 17th of January 1530) at Malborow, where and when he printed his translation of Genesis. Vaughan goes on to speak of the inducements which he had held out to Tyndale, to persuade him to return to England. One thing this letter proves indubitably—the importance which in the eyes of Henry was attached to getting Tyndale in his own power; for not only does Vaughan speak of his own exertions, but also of "some other person whom your magestie commanded to persuade by like meanys;" he enclosed to the king the letters which he had received from Tyndale, as well as his reply to this other emissary. The exact object which was sought in getting Tyndale to England does not transpire; it may be that ultimate proceedings in the matter were not arranged even in the mind of Henry himself.

Vaughan wrote a letter to Cromwell accompanying the one to the king: in this he says, "It is unlikely to get Tyndale into England when he dayly hereth so many thinges from thense whiche feareth hym. After his booke answering my Lord Chancellor's book be put fourth, I think he wyll wryte no more. The man is of a gretter knowlege then the Kyng Highnes duth take him for, which well appereth by his workes. Wolde God he were in England."

It is not unlikely that the letters of Vaughan were in part the means of leading his steps from Marl-

The circulation of the Scriptures hindered.

No edition of the New Testament in English from 1530 till 1534.

Why no farther portion of the Old Testament was published in English, except Jonah.

The whole of Tyndale's translations published in 1537, in Matthew's Bible.

Efforts of Tyndale's enemies to entice him to England, 1530.

Stephen Vaughan the king's agent. His letter concerning Tyndale, Jan. 26, 1530. Cott. MSS. Galba, B. x. p. 42.

The inducements held out to Tyndale.

Vaughan's letter to Cromwell.

Tyndale goes

borow to Antwerp or the neighbourhood; and we may judge from the letters of Vaughan which are extant, how much he urged his return to England—a step which, if taken, would have been of fatal consequences to him. A part of a letter from one of the king's agents is extant, which must have been written not long after that to which I have just referred; it shews that Tyndale had now come to Antwerp. This letter gives an interesting account of an interview which the writer of it had with Tyndale on the day preceding, close to the city of Antwerp.* He says,—

from Martin
borough to
Antwerp.

Tyndale reach-
es Antwerp
before April 18,
1531.

"The day before the date hereof, I spake with Tyndall without the town of Andwerp, and by this meanes. He sent a certeyne person to seeke me, whom he had advysed to say that a certeyne frend of myne unknowne to the messenger, was very desirous to speke with me; praying me to take paynes to go vnto him to suche place as he should bryng me. Then I to the messenger, what is your fryend and where is he? His name I know not, said he, but if it be your pleasure to go where he is, I wilbe glad thider to bryng you: thus doctfull what this matter ment, I concluded to go with hym, and folowed hym till he brought me without the gate of Andwerp into a feld lying nyghe unto the strame, where was abiding me this said Tyndall. At our metyng, do you not knowe me? said this Tyndale. I do not well remember you, said I to hym; my name, said he, is Tyndall. But Tyndall, said I, fortunate be our metyng. Then Tyndall: Sir, I have bene exceeding desirous to speke with you. And I with you; what is your mynd. Sir, said he, I am enformed that the Kyng's grace taketh great displeasure with me for puttyng furthe of certayne boke which I lately maid in these partes, but specially for the boke namyd the Practise of Prelates, whereof I have no littell marvail considering that, in it I did but warne his grace of the subtile demeanor of the Clergy of his Realme towards his person & of the shamefull abusons by them practised, not a littell threatnyng the displeasure of his grace and weale of his Realme. In which doying, I shewed and declared the harte of a trew subiect which sowght the safegard of his Riiall person and weale of his commons, to thetent that his grace thereof warnyd mygh in dewe tyme prepare his remedies against the subtile dreames. Yf for my paynes theirein takyn. Yf for my pouerthe. Yf for myn exile out of myn naturall contrey, and beyng absent from my fryndes. Yf for my longer—my thurst—my cold—the great danger where-with I am every where compassyd—and fynally yf for innumerable other hard and sharp sickneses whiche I indure, not yet feellyng theyre asperitie be reson I hopyd with my labors to doo honor to God—trew service to my pryncce, and plesure to his commons, how ys yt that his grace this consydering may ether by hymselfe thyncke or by the persuasions of wotther, he brought to thyncke, that in this doying I schold not achow a pure mynd, a trew and incurrupt zeale, and effecyon to his grace. Was there in me any suche mynde when I warned his grace to beware of his cardinal, whose iniquyte he schortly after approvyd accordyng to my writyng? Doth this deserve hatred? Ageyne, may his grace, beyng a crysten pryncce be so unkynd to God, whiche hathe commaundyd his word to be spredded thoroughowt the world; to geve more faythe to the wykked persuasions of men, whiche presumyng above Goddes wysdom and contrary to that which Crist expressly commaundeth in his testament dare saye, thatt yt is not lefull for the popell to have the same in a tonge that they understand, because the puritie thereof schold opyn mens eyes to see ther wyckednes!! Is there more danger in the kynges subjects then in the subjectes of all other princes, which in every of their tonges have the same under pryvilege of their sufferaynes, as I now am very deth ware more pleassant to me then lyffe consydering mans nature to be suche as can bare no trewethe. This, after a long communication had between us."

Vaughan's
interview with
Tyndale, April
17, 1531. Cont.
MSS. Tiam,
B.1. p. 67.

Their con-
versation.

Tyndale's de-
sire to be king.

Tyndale's
privations.

His previous
warnings to
the king.

The Scriptures
prohibited.

Tyndale's ob-
jections to
going to Eng-
land.

Vaughan ap-
ologizes for not
having pursued
Tyndale.

Dangers of
Tyndale's life.

Tyndale's
"Practise of
Prelates." His
opposition to
Henry's divorce.

The remainder of this letter speaks of the objections made by Tyndale as to his coming into England; he not feeling at all secure, whatever promises might be made him by the king, knowing the power which spiritual censures exerted against any one accused or suspected of heresy. The writer also makes a kind of apology for not having pursued Tyndale; this proves that the agents of the king had orders to arrest Tyndale, if they had the opportunity, and likewise that they had at least permission so to do from the authorities at Antwerp; well might Friith then call the life which Tyndale led "a poor apostle's life," for he had to suffer, not only from extreme poverty and privation, but also from the continual danger of his liberty and life. If we value the labour which he bestowed upon the version of the Scriptures which he sought to give his countrymen, our estimate of the pains which he took will greatly increase, when we consider his circumstances at the time.

This letter, from which the citation has just been made, shows how intensely the mind of Tyndale was directed to the free introduction of the Scriptures into England; it seems to have been in order to urge that point that Tyndale sought this remarkable interview. For the right understanding of the reference which Tyndale made to his book, "The Practise of Prelates," it may be needful to state that in it he had freely spoken against the divorce of Henry, tracing up the religious scruples which it was said that the king was acting, to insinuations which had been brought into his mind to serve certain ambitious ends.

* This letter is imperfect, and has neither date nor writer's name, but it may be constructively shewn to have been also written by Sir Stephen Vaughan (though the defective copy

in existence is a transcript by another hand), and the date to be April 18, 1531.

Tyndale spoke what he believed to be the truth of God in the matter, not dreading the displeasure of his sovereign, referring in justification of his conduct to the rebuke which John the Baptist had given to Herod. Nothing could have shewn less guile than the conduct of Tyndale in thus giving to the king advice so unpalatable.

In another letter from the agent of the king, mention is made of Tyndale, as well as of his friend Frith, who was yet absent from England. Sir Stephen Vaughan wrote to the king on May 20, 1531; the latter part of his letter related principally to these two exiles. Vaughan speaks in terms of high commendation of Frith, whilst mentioning, at the same time, his poverty, which he is disposed to regard as having partly induced him to marry; this he thinks may hinder his endeavours to induce him to come to England. As to Tyndale, he speaks of an interview which he had had with him, and the effect which the reading of a clause in a letter of Cromwell's, which spoke of the king's kindness and compassion to those who would be converted and amend.

S. Vaughan writes to the king, May 20, 1531. Cott. MSS. Galba B. x. p. 5.

An interview with Tyndale mentioned.

Tyndale much moved by part of a letter from Cromwell. His willingness to suffer that the Scriptures might be circulated in English.

"And as I thought so it cam to passe. For after sight therof, I perceyved the man to be exceedinge altered, and to take the same very nere vnto his hearte, in muche wise that water stode in his yees. And answered what gracious wordes are these. I assure youe, sayed he, *If it wolde stande with the kinge most gracious plaiour to graunte only a bare test of the scripture to be put furthe amonge his people, like as is put furthe amonge the subgettes of the emperour in these parties, and of other cristen princes, be it of the translation of what person soever shall please his magestie, I shall ymedyately make faithfull promyse never to write more, ne abide two dayes in these parties after the same: but ymedyately to repayre into his realme, and there most humbly submytt myselve at the fete of his roiall magestie, offeringe my bodie to suffer what payne or tortures, ye what dethe his grace will, so that this be obteyned.* And tyll that tyme, I will abide th aspect of all chaunces what so ever shall come, and indure my lyfe in as many paynes, as it is able to bere and suffer. And as concernynge my reconciliacion his grace may be assured that what soever I have sayed or written in all my life ageynst thonour of Goddes worde, and so proved; the same shall I before his magestie and all the worlde, vterly renounce and forsake. And with most humble and moche mynde imbrace the truthe, abhorringe all error sover at the most gracious and benygne request of his royall magestie, of whose wisdom, prudence and lernynge I heer so greute prayse and commendation, then of any other creature lyuyng. *But if those thinges whiche I have written be true, and stand with Goddes worde, why shalde his magestie haugnye so excellent a guyft of knowlege in the scriptures, move me to do any thinge agens my conscience.*"

Vaughan goes on to tell the king, that if he had a distinct promise from him to Tyndale, that he would be much more likely to succeed in inducing him to return to England.

This letter is valuable, as shewing how thoroughly the mind of Tyndale was bent upon his work of service to God—namely, the giving of the Scriptures to his countrymen in their own tongue. It was now nearly thirty years since his mind had been turned to this subject (some of the manuscript translations which appear to be his are dated 1502), and now in poverty, exile, sickness, and danger; this was to him the object for which he sought to live. It was not for name or credit that he toiled,—let the Scriptures be given forth in English, be the translation whose it might, so long as it was the true word of God, he was willing to write no more, and even to obey the orders of the king, by giving himself up, even knowing the certain consequence to be death by burning.

There is extant the draught of a letter from Cromwell to Vaughan, to which no date appears; but it would seem, from the contents, to have been written about the same time as the letter from Vaughan, an extract from which has just been given. This draught of a reply, must have been written before the king received the letter of Vaughan, dated May 20, 1531; while, at the same time, it is pretty evident that Vaughan had not received this letter when he wrote on that date. The draught of the reply to Vaughan's letter was corrected and interlined by the king himself, and the kind of alterations which are made, proves how the mind of Henry was bent upon opposing or destroying Tyndale. The diligence of Vaughan in procuring the book in reply to More is commended, yet very great apprehension is expressed lest Vaughan himself had not become too friendly with Tyndale, his letters being judged to shew much affection towards him.

The king clearly dreaded the influence which Tyndale might have over Vaughan, and was also much offended by the reply to Sir Thomas More. The letter running in Cromwell's name, but corrected by the king, contains this sentence: "... I myght well perceyve that he thought that ye have moche affection towards the saide Tyndale, whom in his maners, & knowledge in woordly thinges, ye vndoubtedlie in your letters do moche allowe and commende, who's workes being replete with abominable sleunders and lyes, imaged and onelye sayned to infecte the poopull, declareth him to lake grace,

Value of the testimony of this letter.

Cromwell's letter to Vaughan in reply to his of April 18, 1531. Cott. MSS. Galba B. x. p. 238.

The king himself corrects this draught.

Fear expressed lest Vaughan should be influenced by Tyndale.

The king's animosity against Tyndale increases.

Vaughan's commendation of Tyndale repressed.

native learning, godly discrecyon, and all other good qualities, nothing else pretending in all his workes but evedente dyssait, that ye in such wise, by your letters prayse, set forth, and avauce hym, which nothing else pretendyth but disquiet and sowe sedytion among the peopall of this realme. His highnes, therefore, hath commaunded me to aduertise you that his pleasure is to wryte that ye shoulde desyste, and leue any farther to perswade or attempte the sayde Tyndale to cum into this realme. Alldodging that he perceyving the malycious, perverse, vcharitable mynde and judgment of the said Tyndale, is in maner without hope of reconcylyacyon in hym, and is veray joyous to haue his realme destitute of such a person." The letter goes on to speak of the danger which might arise from the presence of Tyndale if he were to return to England; and how he might corrupt the whole realm to its great injury. What then was Tyndale's offence? He had put forth the New Testament in English,* and had defended his having done so against the foolish and frivolous charges brought against it by More. This was the true ground of the efforts of Henry and his emissaries; and so soon as it was manifest that the honest simplicity of Tyndale touched the heart of Henry's agent, the object which had been sought was abandoned, and Tyndale was to be no more solicited to return.

Four expressed lest Tyndale if in England might corrupt the whole realm.

If Vaughan's former letter had given offence, that of May 20th must have greatly increased it, so that it is not to be wondered at, that we find but little further mention of Tyndale in any of the proceedings in England.

Offence occasioned by Vaughan's letters.

The latter part of the letter to Vaughan mentions Frith, whom he was still to seek to allure to England; the king not having any such direct grounds of displeasure against him as he had against Tyndale, Frith did return to England, probably about the time of Lambert's arrest, fully expecting, it would seem, that the promises made to him would be kept, and that he would be unmolested for the faith of Christ; the result has been already told, he was taken up, committed to the tower, and after a long imprisonment and repeated examinations, was condemned by Bishop Stokesly, and suffered death in Smithfield, July 4, 1533. He had married while abroad: his wife had remained in the Netherlands; but she appears, from one of the letters of Tyndale to Frith, to have been able to give up her husband to suffer for the Lord's sake without repining, being able to look onward to the glory which is reserved for those who have washed their robes, and made them white in the blood of the Lamb. Fox, in the very interesting account which he gives of the sufferings of this faithful martyr of the Lord Jesus, speaks of the narrative as being the most affecting of any of those relating to the martyrs who laid down their lives in the days of Henry VIII.

Frith, still solicited to return to England, complies.

Committed to the tower. Condemned by Bp. Stokesly. Put to death July 4, 1533.

The letters of Tyndale to Frith while he was in the Tower, are very interesting, for they shew how his heart was stayed upon the Lord, and how earnestly he desired that Frith might in all things witness a good confession. He earnestly cautions him against saving his life by an abjuration, warning him how Dilney did this by the advice of false friends, and then had no ease in his conscience until he again gave himself up to suffer death, urging upon him the exceeding importance of consistent and faithful testimony.

Tyndale's letters to Frith.

"Dearly beloved, be of good courage, and comfort your soul with the hope of this high reward, and bear the image of Christ in your mortal body, that it may at his coming be made like to his immortal, and follow the example of all your other dear brethren, which choose to suffer in hope of a better resurrection. Keep your conscience pure and undefiled, and say against that nothing. Stick at necessary things, and remember the blasphemies of the enemies of Christ, saying, they find none but will abjure rather than suffer the extremity. Moreover, the death of them that come again after they have once denied, though it be accepted with God and all that believe, yet it is not glorious; for the hypocrites say, he must needs die, denying helpeth not. But might it have holpen they would have denied five hundred times, but seeing it would not help them, therefore, of pure pride and more malice together, they speak with their mouths that their conscience knoweth to be false. If you give your self, cast your self, yield your self, commit your self wholly and only to your loving Father, then shall his power be in you and make you strong, and that so strong, that you shall feel no pain, which should be to another present death; and His Spirit shall speak in you and teach you what to answer according to His promise."

The hope of the Christian. The resurrection.

In another letter Tyndale tells Frith, "Your wife is well content with the will of God, and would not for her sake have the glory of God hindered." These letters appear, from their contents, to have been written

Frith's wife mentioned by Tyndale.

* It is singular, that in a very short time after this, Cromwell became one of the most earnest promoters of the circulation of the Scriptures in English. It is probable that, even

at this time, he was acting as the instrument of Henry, as unhappily he often did afterwards. He was probably very willing that attempts to take Tyndale were to cease.

shortly before Frith was burned; and from them we may learn with what steadiness of purpose Tyndale looked on to the expected close of his own earthly pilgrimage. In another of his letters to Frith, written apparently some time previously to those from which the above extracts are taken, he exhorts him, if he has opportunity, to "thrust in that the Scripture may be in the mother tongue;" this great object being never kept out of sight by Tyndale.

Frith to use his influence for the Scriptures in English.

VII.

TYNDALE REVISES HIS NEW TESTAMENT—HIS IMPRISONMENT AND MARTYRDOM—COTEMPORARY VERSIONS.

TYNDALE'S "poor Apostle's life" was now drawing to a close; his occupation had been for some time continuing to translate the books of the Old Testament, which he accomplished up to the end of the Second of Chronicles. When his circumstances are considered, it is really wonderful that he could have done so much. In the early part of 1534, he appears to have had a little comparative repose, becoming an inmate in the family of Thomas Pointz, an English merchant, at Antwerp.* This period seems to have been employed in revising his translation of the New Testament—of this book he had not himself published an edition since the two of 1526, and it was now four years since the Dutch printers had published their third edition. In his labour of revision, Tyndale bestowed great pains; a comparison of the original with the revised edition proves this; not many verses can be found together in which he had not made some alterations (often but slight), in order more accurately to express the sense of the Greek. The Dutch printers seem to have tried to forestall Tyndale, by getting out another edition before his was ready; they procured the aid of an English refugee, named George Joye, who had previously published, in 1531, a translation of Isaiah from the Latin, and was at this very time engaged in publishing and translating Jeremiah and the Psalter. It was this circumstance probably that gave rise to the proposal on the part of the Dutch publishers, that Joye would aid them in their attempt to publish an English New Testament: he seems to have been a man of a very unsound mind, very earnest against the Church of Rome, but not particularly sound in Christian doctrine. The copy used by the Dutch printers, owing to its having been three times printed without the aid of an English press-corrector, had become so inaccurate that (by Joye's account) it was in not a few places unintelligible, so that his toil in correcting the press was considerable. Sometimes, also, he says, the text was in such a state that he was obliged to take his Latin Bible and re-render the passage, so as to give some meaning to the words which had become corrupted. But this was not all, for he made in one respect at least, a strange alteration, expunging the word "resurrection," and substituting "the life after this;" a translation which, if it meant anything, was a cloak for some unsoundness in doctrine; and for this end it was intended by Joye, as we shall see from the manner in which the subject is alluded to by Tyndale. This corrupted edition of Tyndale's New Testament was published in August, 1534.

In the following November, Tyndale published his own revised, or third, edition (the seventh in all); in this, besides amending the version, he also did much to remodel the language, so as to give the whole in more idiomatic English; for although this had been done with a considerable degree of success eight years before, yet Tyndale had then no opportunity to examine the whole so as to make it what he could wish. He took advantage, in his revision, of the faults which had been found with his version as first published, and thus made such changes as substituting "elder" for "senior," which he had previously given as the rendering of *πρεσβύτερος*; this, it may be remembered, was one of the great faults found by Sir T. More in the previous editions. In speaking of the editions of Tyndale's version, this his revision stands in the first place as exhibiting him as a translator. The two editions, octavo and quarto, of 1526, are precious as samples of the earliest endeavours of this holy servant of Christ to give the word of God to his countrymen. But the edition of 1534 is the one which should be taken into account when his accuracy as a translator is examined.

Early part of 1534, Tyndale has a little repose, in the house of Pointz, at Antwerp.

George Joye aids the Dutch printers.

Joye's alteration of the word "resurrection."

This corrupted edition published Aug. 1534.

Tyndale's corrected edition, Nov. 1534.

Πρεσβύτερος newly rendered.

Tyndale's revision.

* Fox mentions (ed. 1, p. 515), that Sir John Welch married a daughter of Sir Robert Pointz; this Thomas Pointz may have been one of the same family, and this may have connected him with Tyndale.

¶ The Be-
for Testament, un-
genly corrected and
compared with the
Grike by William
Tyndale: and trans-
lated in the yere of ou
re Lordes Godd.
A. M. D. & cccc.
in the month of
November.

Tyndale combats, shewing that the fulfilment of the will of God is attendant on that faith which truly justifies.

After this, a few lines are occupied with an explanation of the term "Elders," which in this edition was *Elders defined* as the more correct expression of what had been at first termed by Tyndale "Seniours."

Then follows, "A prologue into the iii. Euangelystes;" this is succeeded by a notice of an erratum, namely, in the twenty-third of Matthew. By mistake there had been printed, "Clense first the *outside* of the cup and platter;" for this he tells the reader to substitute "ynuicide."

Tyndale had heard of Joye's edition of the New Testament in English; but although he was surprised at *Tyndale re-* his attempt to supplant him, he took no particular notice, though it was in itself particularly ungenerous to *marks on* publish an edition in Tyndale's name at the very time when his genuine edition corrected was expected to *Joye's edition.* appear; but when the printing of this edition was almost finished, a copy was brought to him of Joye's edition, and many places were pointed out in which strange alterations had been made. In consequence of this, Tyndale prefixed another prologue* to this edition, stating that the changes which had been published under his name were not really his; for that instead of a copy which was so treated deserving the name of being diligently corrected, it was really grievously corrupted. Tyndale says, "thorow oute Mat. Mark & Luke perpetually: and ofte in the Actes, & sometyme in John, and also in the Hebrues, where he syndeth this worde Resurrection, he chaungeth it into the lyfe after this lyfe, or verie lyfe, and soche lyke, as one that abhorred the name of the resurrection." He goes on to say, that if this change be "a dyligent correccion then must my translacion be faultie in those places, and saynt Jeromes, and all the translatours that euer I heard of in what tonge so euer it be." Tyndale might well express his surprise at such a rendering having been adopted,—a rendering which seems as though it were only meant to take away the true hope of Christians, that as Christ arose, so shall they arise—they having in His resurrection the earnest and the exemplification of theirs. But it pained Tyndale that Joye had so acted as to make him seem responsible for this heretical perversion.

This New Testament altered by Joye, on which Tyndale animadverted, was the first attempt in English to pervert the word of God, for the purpose of upholding false doctrine; happily, this has been done but rarely, and those versions in which this dishonest mode of procedure has been adopted have never obtained much acceptance, or come into general use. Tyndale expressed much indignation at this conduct of Joye; but the offence was great:—1st. He had daringly corrupted the word of God. 2nd. He had done this in order to introduce and disseminate his own heretical doctrine. 3rd. He had done this in such a way as to cause his errors to be ascribed to Tyndale, as though Tyndale had been guilty of this gross dishonesty in translating, and as if he held these erroneous doctrines.

A short extract from the prologue, too interesting to be omitted, shows us what were Tyndale's feelings in giving out his own translation. He says, "As concerning all I have translated or other wise written, I beseeche all men to reade it, for that purpose I wrote it: even to bringe them to the knowledge of the scripture. And as farre as the scripture approveth it, so farre to slowe it, & if in anye place the worde of God dysalow it, there to refuse it, as I do before oure sayvour Christ & his congregacion. And where they fynde fautes, let them shew it me, if they be nye, or wryte to me if they be farre of: or wryte openly agaynst it & improve it, & I promyse them, if I shall perceave that thore reasons conclude I will confesse myne ignorance openly."

A few months (Feb. 27 1535) after Tyndale had thus disclaimed all participation in the heretical

The title of the revised edition.
The prologue.
The revision of the version.

The right use of Scripture.

Tyndale re-
marks on
Joye's edition.

The corruption as to the word "resurrection" noticed.

Joye's first attempt in English to pervert the word of God.

Joye's Apology published.

* From Joye's Apology, it would seem that this prologue had been circulated previous to the completion of the New Testament, to which it was afterwards prefixed.

perversions made by George Joye, the latter published an Apology for the New Testament with which he had been connected; in this Apology he represents his whole connection with regard to the surreptitious edition, as though it were one merely of a pecuniary nature on his part in undertaking the correction of the press of the New Testament in English; but he makes no real defence of himself with regard to the alteration of the word *resurrection*, and allowing this change to be attributed to Tyndale himself. He also, by implication, charges Tyndale with indolence in not having edited an impression of his New Testament for so many years, and with covetousness because of the sum said to have been given him by the printer for the copyright of his corrected version. Joye might have known that Tyndale instead of being indolent had been laboriously engaged in many works in the midst of danger, privation, and sickness; and as to the charge of covetousness, it applies very badly to one who was willing to live upon ten pounds a year, so that he might teach children and preach the gospel.

Joye asserts that Tyndale had not spoken correctly in charging him with holding heretical doctrine relative to the resurrection; he allows that in some places it really does signify the rising again of the body; but he maintains (whether from ignorance or perverseness) that in others it means simply the state of the separate spirit in happiness with the Lord. It is not easy to gather what his doctrine really was on this point, for he seems to contradict himself; alleging that "they that are in their graves" in John v. does not mean the body but the soul; if so what could the resurrection be?

He charges Tyndale with maintaining that the spirit is in a state of sleep from the time of its departure from the body until the resurrection; an assertion which appears from Tyndale's own previous statements to be utterly groundless. The Apology of Joye proves his scholarship to have been but limited, and also that he could but little appreciate Tyndale's learning.

The Dutch printers probably found that the sale of the edition edited by Joye was hindered by the publication of Tyndale's revision three months after; and thus they published an edition which is an evident imitation of Tyndale's revised edition; indeed there can hardly be a doubt but that it was intended to pass for the genuine edition, for it is even dated as being finished in 1534, in *November*, just like the genuine book, which of course cannot be the true date.

The completion of the revision and printing of Tyndale's third edition brings us to the time of his apprehension and imprisonment.

The account of the betrayal and martyrdom of Tyndale was communicated to Fox by Thomas Pointz, who had been his host for the previous nine months, it appears that one Henry Philips made acquaintance with Tyndale, so that he at length became an inmate in Pointz's house. After some time Philips went to Brussels, where he appears to have charged Tyndale with heresy, so that some of the officers of the emperor were sent to Antwerp to apprehend him. Shortly after this, Pointz had occasion to be absent for a few days from Antwerp, and Philips took the opportunity to put Tyndale into the hands of those who were sent to apprehend him. He was taken to the castle of Vilvoord or Filford, near Brussels; at which place he remained until his martyrdom, nearly two years afterwards. Great efforts were made by Pointz and others to procure his discharge, but all was ineffectual. Pointz procured letters from England in favour of Tyndale, and it appears probable that he would have obtained Tyndale's liberty, had not Philips, being resolved not to be baffled, charged Pointz likewise with heresy. On this account he also was arrested, and was subjected to a severe examination, as well as imprisonment for a considerable time. At length, having an opportunity he escaped, and again renewed his efforts to liberate Tyndale; the testimony which Pointz gives, concerning the character and conduct of Tyndale, in a letter addressed to his brother (dated Aug. 25, 1535), is highly interesting and valuable; he speaks of him in the highest terms.

It is difficult even to surmise who were the instigators of Philips in this matter. Henry had little or no influence in the Netherlands at this time, for his having divorced the aunt of the Emperor, Catherine of Arragon, was the occasion of almost an open rupture. Philips apparently belonged to that party amongst the English, who wished still to uphold the authority of the Pope, and who, therefore, condemned the divorce, else he would have been little likely to have gained any favour with the authorities at Brussels; but, however this may be, it was rather a strange proceeding to condemn Tyndale at such a time in the Emperor's dominions, he being known to be an opposer of the divorce, holding that the marriage having been made ought to be kept.

Of one thing we may be very certain, that Henry had no desire to procure Tyndale's liberation; it has been already shewn that Henry had a strong personal dislike to him, as well as to his proceedings; and although his rupture with the Pope might make him look with a more favourable eye upon some of the "Gospellers," yet Tyndale had no reason to expect any kindness from the king, seeing that to express a

He charges Tyndale with indolence.

Joye's statements respecting resurrection.

His charge of false doctrine against Tyndale.

The Dutch imitation of Tyndale's revision.

Tyndale's apprehension.

Henry Philips accuses Tyndale at Brussels.

He betrays him. Tyndale taken to Vilvoord Castle. Nov. 1534.

Pointz arrested.

Cott. MSS. Galba B. 2. p. 60.

The king of England not desirous of Tyndale's liberation.

judgment in opposition to his divorce from Catherine had become the surest way to excite his displeasure. It was on this account that Fisher, the aged Bishop of Rochester, and Tyndale's antagonist, Sir Thomas More, were beheaded in 1535. Hopes were entertained by many that his imprisonment might terminate, not by his martyrdom, but by his liberation: they made strenuous efforts to this end; and in the Prologue of Coverdale to his Bible, he also exhorts the reader to pray that this might be brought about.

In 1536, when Tyndale suffered, Henry VIII. and the Emperor were again on good terms; which may have been the reason of his being put to death, even though Henry had nothing to do with his apprehension. If Henry had chosen, he might now have interfered to save him.

During the latter years of Tyndale's life, subsequent to his having taken up his abode in the neighbourhood of Antwerp, great changes were going on in England: the authority of the Pope had been denied; many things connected with popery were abolished; and these events, humanly speaking, had led to the attainment of that which Tyndale so ardently desired, namely, the circulation of the word of God in English. We have no means of knowing whether he had heard before his death that the Scriptures of Coverdale's translation were printed. If Tyndale did know this, it must have been no small consolation to him; for all his sufferings were for the sake of the diffusion of the word of God. But whether Tyndale was or was not aware of it, it shews how graciously the Lord was favouring that work which his imprisoned servant had begun, carrying it on in His own way almost beyond the utmost expectations which Tyndale himself could have entertained. In the years 1535 and 1536 there were at least four editions of Tyndale's New Testament printed, that is, twelve editions altogether; this proves an increased demand for them, which, if known to the imprisoned translator, must have greatly encouraged him. It was proof that his labours had not been bestowed in vain.

His imprisonment appears to have been occupied with keeping up a continual correspondence with the ecclesiastical authorities at Louvain, who plyed him with interrogatories to which he was compelled to reply; his English writings being ransacked, and passages translated which could be made the groundwork of charges against him.

It was in September 1536, that the martyrdom of Tyndale took place. We know far fewer particulars of him at that time than we do concerning many of the servants of the Lord Jesus who suffered in this country; but the letters which he had written a few years previously to Frith shew on what his mind was stayed in the anticipation of such an event: the topics which he had suggested to his friend were, doubtless, those by which his own soul was now upheld. These letters may be taken as supplying to us the thoughts, feelings, and confidence of Tyndale himself under similar circumstances: he was willing to give his body to suffer for Christ's sake, knowing that at his coming it would be made like unto His glorious body; he was willing to suffer in hope of the promised resurrection. He was first strangled and then burned, meeting in this respect with more mercy in the manner of his death than he would have met with in England. His dying prayer was, "Lord, open the king of England's eyes!"

Thus died, about the sixtieth year of his age, this faithful servant of God and martyr of Christ, whose labours for his Lord had led him into paths of suffering here; but who will, according to the promise on which his soul was stayed, appear with Christ at His coming, bearing His image. Vainly did his enemies shew their hatred in burning his lifeless body, it was but a testimony that his service to Christ had drawn forth the enmity of Satan; and though his scattered ashes had no place of burial, yet He who has promised to change our vile body to make it like unto His own glorious body—can as well guard unto that day the scattered ashes of his martyred servants, as he can the mouldering bodies of those who lie in their graves until He shall come, when they "shall have their perfect consummation and bliss in His eternal and everlasting kingdom."

The life of Tyndale is in all its circumstances the history of the introduction of the Scriptures in English into England; without knowing who and what Tyndale was, we never could understand by what instrumentality God was pleased to work in bringing this blessing to pass. A poor exiled monk, wandering from country to country, was thus made by God the means of incalculable blessing to his ignorant countrymen: in vain did the authority of all England, civil and ecclesiastical and moral, strive to crush him; he went on steadfast in his purpose, not in any strength of his own, but in the power of the Spirit of God. And when, at length, his weary wanderings ended in imprisonment he had this joy, that he had been labouring in the service of a master who both could and would reward his every toil. Death was not that which could affright him, for he knew what the apostle meant when he said, "We had the sentence of 2 Cor. i. 9. death in ourselves, that we should not trust in ourselves but in God that raiseth the dead." He knew that when his enemies had done their worst, they could but take his mortal life, and then his spirit would

Changes in England in the latter part of Tyndale's life.

Coverdale's translation.

Four editions of Tyndale's New Testament, 1535 and 1536. Lewis, p. 85. Offer, p. 61. Tyndale's correspondence with the divines of Louvain.

Tyndale's martyrdom, Sept. 1536.

His dying prayer.

Tyndale's life: the introduction of the English Scriptures in print.

Phil. i. 23.

"depart and be with Christ which is far better," while the *resurrection* was the joyful point of expectation, which placed him both in body and in spirit beyond the power of death. The account of the labours of Tyndale closes the period in which the Scriptures in English were a proscribed book: from this time and onward more or less liberty was given for their possession and use:—all this must be looked on as a blessed result which the Lord was pleased to vouchsafe to the service and the prayers of Tyndale. Martyrs have suffered in various causes; Christian martyrs have laid down their lives for very many precious portions of God's truth, but William Tyndale was emphatically a MARTYR FOR THE WORD OF GOD.

Besides the translations from the original tongues of the New Testament and part of the Old published by Tyndale, there were likewise versions of a few books of the Old Testament executed from the Latin, and printed between the years 1530 and 1534.

The Argentine
English Psalter,
1529-30.

The first of these translations is the Argentine English Psalter (to which allusion has already been made), the translator of which calls himself by the designation of *Johan Aleph*;^{*} this Psalter was published in 1530, and it bears the following title:—"The Psalter of David in English, purely and faithfully translated after the text of Feline, every Psalm having his argument before declarynge bressly thentente and substance of the wholl Psalm."

From the "text
of Feline."

This translation has been already mentioned as having been prohibited soon after its publication: little, however, seems to be known respecting its reception and circulation in England. The date at the end is January 16, 1530; it was thus the first whole book of the Old Testament which was printed in English, the completion of Tyndale's Genesis having been *one day* subsequent.

Joye's transla-
tion of Isaiah,
1531.

Joye accused
of heresy, 1527.
He escapes.

In the year 1531, there was published a translation of the prophet Isaiah by George Joye, the same who has already been mentioned as having superintended an edition of Tyndale's New Testament with strange alterations. Joye had been a fellow of Peterhouse College at Cambridge, but being accused of heresy in 1527, and finding himself in danger he escaped to the continent—the common place of refuge for those who fled from persecution in England. Joye's learning does not seem to have been great; he indirectly shews that he knew little or nothing of Greek or Hebrew, for he made his translations of portions of the Old Testament from the Latin; and as to the New he himself says, that in correcting the press of the edition of Tyndale's Testament which he altered—"where I founde a wordes falsoly printed I mended it; and when I came to some derke sentennces that no reason coude be gathered of them, whether it was by the ignorance of the first translatour or of the prynter, I had the *latyne text* by me, and made it playne: and where any sentence was imperfite or elene left oute, I restored it agene, and gave many wordis their pure and native signification in their places which they had not before." It can scarcely be imagined that Joye would have taken the Latin text as his standard, if it were not that he was ignorant of the Greek.

His transla-
tions made
from the Latin.

Shortly after this George Joye appears to have contemplated the publication of the whole Bible in English. This is to be gathered from what Tyndale says in another of his letters to Frith, written towards the middle of 1533.

Joye contem-
plates the pub-
lication of an
English Bible.

In May, 1534, Joye published an English translation of the prophet Jeremiah; "The song of Moses is added in the ende to magnifie our Lorde for the fall of Pharao, the Bishop of Rome." The fall of the bishop of Rome here spoken of in this title meant, I suppose, the extinction of his supremacy in England by the authority of Henry and his parliament; however, the application of Exod. xv. to this event is using Scripture without much regard to analogy.

Joye's transla-
tion of Jere-
miah, May,
1534.

A translation of the book of Psalms was published by Joye in the month of August in the same year, 1534; this was in the title professed to be "diligently and faithfully translated;" the Latin text which he used is stated by Lewis to be that of Friar Felix;—a revised edition, I suppose, of one of the five Latin Psalters then commonly received and used in the Church services.† Joye's English Psalter was published in the same month that his unwarrantable edition of Tyndale's Testament was completed.

Joye's transla-
tion of the
Psalms, Aug.
1534.

* And yet it is possible that this was the real name of a London not many years subsequent to this period, and this translator; a Sir John Aleph was one of the sheriffs of may have been edited by one of the same family.

† See Stephens's *Psalterium Quincuplex*.

PART III.

THE LATTER PORTION OF THE REIGN OF HENRY VIII.

I.

MYLES COVERDALE PREVIOUS TO HIS TRANSLATING THE BIBLE.—PROCEEDINGS IN ENGLAND RELATIVE TO THE SCRIPTURES.

THE history of the translation and publication of the New Testament and of a portion of the Old by William Tyndale has been that of a kind of struggle between light and darkness; *authority* of every kind being used to repress the knowledge of the word of God. But during the imprisonment of Tyndale, times and circumstances were strangely changing, and thus, although it was not even tacitly permitted that his translation should be possessed or used, yet that of another was actually completed, and about to be circulated by the king's permission. Thus before Tyndale had laid down his life for the sake of Christ, the desire of his heart was on the point of being granted, though it is probable without his knowing it. The Scriptures in English were soon about to be placed in the hands of every one. How earnestly Tyndale had desired this is manifested by his own words,—“If it wolde stande wíthe the kinge most gracious plaiser to graunte only a bare text of the Scripture to be put forth emonge his people . . . *be it of the translation of what person soever shall please his magestie*, I shall . . . most humbly submytt myselfe at the fete of his roiall magestie, offerynge my bodye to suffer what payne or tortures, ye what dashe his grace will, *so that this be obtayned*.” If such were Tyndale's expressions when at liberty, what may we not judge were his feelings when he was a prisoner for the word of God? I doubt not that, during his confinement, his PRAYERS were earnest in this matter to Him who bath all hearts under his control, even, as we know, His prayers. that he prayed for this at the time of his execution, and that the unlooked for permission that the Scriptures should be freely circulated in English, was, in part, the answer of the Lord to the petition of His servant.

Change of circumstances in England during Tyndale's imprisonment.

The desire of his heart.

His prayers.

The translator, whose labours were thus permitted to be possessed and read, was MYLES COVERDALE, the first who translated the whole Bible into English from the original languages. The history of Coverdale is, as we shall find, intimately connected with translations of the Scriptures into English for a space of nearly thirty years.

Myles Coverdale.

The period passed at Hamburg by Coverdale, in company with Tyndale, his predecessor in biblical translation, has been already noticed. This is an interesting point in his history; it is one in fact which seems to have had a continued influence upon his future course. But before speaking of the labours of Coverdale, in connection with the translation of the Scriptures, it will be well to notice the few facts that are known of his previous life and conduct, and the circumstances which made him an exile for the faith of Christ his Lord.

Coverdale at Hamburg with Tyndale.

Myles Coverdale * was born in the year 1488 about eleven years after the birth of Tyndale. He was Coverdale's

* In many of the circumstances relative to Myles Coverdale, the “*Memorials of Coverdale*,” 8vo. 1838, have furnished much with regard to authorities and investigated facts, for which otherwise it would have been necessary to search: and my labour in comparing authorities has thus been much lessened. It is true that some facts have been ascertained which

the author of the “*Memorials*” has not noticed, but I owe much to his work. *Inferences* I have of course drawn for myself, for which the author of the “*Memorials*” must not be supposed to be responsible. He has my hearty thanks for the aid afforded by his careful researches.

birth, 1499, in
Yorkshire.

Brought up at
Cambridge,
Mans. Cov.
p. 3.

Becomes a
monk.

Coverdale re-
ceives priest's
orders.
Tanner.

He becomes a
diligent stu-
dent of Scrip-
ture.
His letter to
Cromwell.
Mans. Cov. p.
183. Chap. Ho.
West. Dind. C.

Soliciting
books.

Dr. Barnes the
prior of the
Augustines.
Fox ii. p. 493.

He encourages
learning at
Cambridge.

The Gospel
preached at
Cambridge.
Barnes
converted.

Tyndale at
Cambridge.

probably a native of the district of Coverdale in Yorkshire, from which it is most likely that he received his name: Coverdale is more likely to have been a personal than a family surname. He was brought up at Cambridge in the Augustine monastery, of which he afterwards became a monk. I have already, in speaking of Tyndale's visit to Cambridge, adverted to the state of that University during the greater part of the first quarter of the sixteenth century.

It was in the days in which Cambridge was yet enwrapped in ignorance, both spiritual and mental, that Coverdale studied there: and it was when some beginnings were made in the acquisition of knowledge, that he was one of the first to take some means of obtaining more learning than he had obtained from his hitherto limited education.

He received priest's orders at Norwich, from John, bishop of Chalcedon. This may have been some years before the time at which he gave himself diligently to the study of the Scriptures; and it is almost the only definite fact relating to the early part of the life of Coverdale, except his becoming a monk, of which we have any particular account.*

At some period between this and the open avowal of the doctrines of the Reformation made by Barnes and others at Cambridge, we find Coverdale diligently addicting himself to the study of the Scriptures; this is manifested by an interesting letter addressed to Thomas Cromwell, afterwards Earl of Essex, who seems, from what Coverdale says, to have made him some promise, or held out to him some hope of assistance in obtaining books for his studies. He says,—"I am the booldyr of your goodnesse in thys my rude style, yf yt lyke your favour, to revocate to your memory the godly communication which, your Mastyr-schyp had with me, your orastour, in Mastyr Moorys howse, upon Easter Eve," He then asks Cromwell's help, informing him, "Now I begyne to taste of Holy Schryptures; now (honour be to God) I am sett to the most swete smell of holy lottyes, with the godly savour of holy and awneyent Doctoures, unto whose knowlege I can not attayne, without dyversyte of bookys, as is not unknowne to your most excellent wysdome. Nothyng in the world I desyre, but hookys, as concernyng my lernyng; they ouse had, I do not doubt, but Almyghty God schall perfourne that in me, whych He, of Hys most plontyfull favour and grace, haith begone." This letter is subscribed, "Your chyld and beedman in Jesu Chryst, Frere Myles Cor'dale."†

The prior of the Augustines, the house to which Coverdale belonged, was Dr. Robert Barnes, who had studied at Louvain, and whose attainments were far greater than those of most others at Cambridge. It was probably through Barnes, that Coverdale began, as he says, to taste of Holy Scripture. It does not seem at all certain what the period was at which Barnes commenced his labours for the encouragement of learning at Cambridge; but it could hardly have been previous to the year 1517, and perhaps even later by a few years. About the time of this revival of learning at Cambridge, the Gospel began to be preached there by Thomas Bilney, who afterwards was burned at Norwich. Among others who were converted by this means was Barnes himself, who, though he had been diligent in studying the word of God, and in instructing others, as well as in preaching against hypocrisy of every kind, had hitherto never fully known what the Gospel of the grace of God meant.

The conversion of Barnes was an event of some importance in its results, as connected with the reformation. He stood at this time unrivalled in literary eminence at Cambridge, and yet had to learn the lesson so humbling to the pride of man, that "no flesh shall glory" in the presence of God. The energy and influence of Barnes received a direction which was felt by others; and thus his instructions became important auxiliaries of the efforts of those who were already labouring in setting forth from Scripture the Gospel of the grace of God. At a later period we find Barnes amongst those who laboured in other places, and who also aided in the distribution of the Scriptures.

About the same time, William Tyndale, being at Cambridge, was the means of the conversion of John Frith, afterwards his friend and fellow-labourer. About the same period, or perhaps earlier, likewise

* The author of the "Memorials of Coverdale" assigns the date of this circumstance to the year 1514. In his note he cites Tanner as his authority, saying, "He gives the date MDXCIV. but the C is evidently an error of the printer." That there is a mistake in the passage is evident, but whether the "C" ought to be wholly expunged, as the author of "Memorials of Coverdale" has done, or whether it ought to be changed into an "X," it would be difficult to determine; nor do I see at all whether it is the more probable to suppose that Coverdale became a priest in 1514 or in 1524.

† It is, perhaps, impossible to assign a date to this letter:

the author of "Memorials of Coverdale" thinks that it was written before the year 1514. This, I believe, is much too early; for it would make Coverdale exceedingly in advance of his fellows at Cambridge in having a "taste of Holy Schryptures." It was after 1516 (when the New Testament of Erasmus was first published) that the mind of Bilney was enlightened; and it was not till some time after this that Barnes was converted to Christ by Bilney. Whether Coverdale had a taste or desire for the truth of God at any previous period may be questioned.

GEORGE STAFFORD (or Stavert) of Pembroke Hall, first gave lectures in divinity at Cambridge; this appears to have been one of the means through which the light of God's truth became known there.

George Stafford lectures on divinity.

It is interesting in the midst of all that was going on at Cambridge, to find that the mind of Coverdale especially rested upon the study of Holy Scripture. It seems as though even then God had been fitting him for that work which in subsequent years he was to accomplish—the completion of the first English translation of the Scriptures from the original languages.

Scripture especially the object of Coverdale's study.

The preaching of the Gospel had continued some time both at Cambridge and in the neighbouring counties, but without any direct attack being made upon the authority or the doctrines of Rome. The Gospel was the means in England, as well as in other countries, of bringing to some souls the knowledge of peace with God; and this often went on for a considerable time without causing any decided collision with the ecclesiastical powers: but those who see what the finished work of Christ means, learn at length how it is denied by the doctrines of Rome; and thus, not only truth is held, but error is decidedly opposed and renounced. On the other hand, although the Romish authorities may not at first shew their displeasure, so long as they are not directly opposed, yet they soon feel the contradiction which exists between the doctrine of the free grace of God and the whole of the system of Rome. It was thus in England: Bilney and his companion Arthur at length attracted the attention of Cardinal Wolsey, and were brought into trouble in the year 1527. This was the signal for others, either to shrink back from the open profession of the Gospel, or to go forward at all hazards. Barnes and others at Cambridge chose the latter alternative. On the Sunday before Christmas-day, in the year 1527,* Dr. Barnes preached at St. Edward's Church, belonging to Trinity Hall: he took for his subject the Epistle for the day (the third Sunday in Advent), Phil. iv. 4—7, and *postilled*† it so as to form a resolute attack upon the Romish authorities, making Cardinal Wolsey the direct object of part of his assault; in this he may, perhaps have gone whither his zeal, rather than the spirit of a sound mind, led him. Barnes's sermon excited, as it might be expected, considerable attention; "he was immediately accused of heresy by two fellows of the King's Hall." From the subsequent examination of Barnes before Cardinal Wolsey, we learn how he had treated a part of his subject; it was probably from the words, "Let your moderation be known unto all men, the Lord is at hand,"—that he spoke of the grandeur of churchmen as forming a contrast to that which ought to characterise the disciples of Christ. The giving of alms, according to the command of the Lord, was set in contrast with all this worldly glory, and one point urged was, how much better it would be for all the superfluity of worldly glory to be sold, in order that the poor might be aided. It is no wonder that a discourse like this should have excited considerable attention, as well as the resolute opposition of those who upheld the pomp and authority of Rome's priests.

Progress of the Gospel at Cambridge. Fox ii. 484.

Bilney and Arthur arrested, 1527.

Held stand of the "Gospelers" at Cambridge. Barnes's sermon, 1527. Phil. iv. 4—7. His attack on Wolsey.

Barnes accused of heresy.

The proceedings at Cambridge lasted for some weeks, from Christmas, 1527, until "within six days of Shrovetide; in the following year;" so that the upholders of Barnes must have almost wondered at the non-interference of the ecclesiastical authorities. They were not, however, unmindful of these proceedings,

Proceedings from Christmas, 1527, to Lent, 1528.

* There can, I think, be no doubt that those occurrences at Cambridge took place almost immediately after the lamentable abjuration of Bilney (Dec. 7, 1527). The author of "Memorials of Coverdale," places it earlier: he says, "Fox does not mention the date of this circumstance, but he intimates, in his History of Wolsey, that it was about the year 1526." At first sight it would seem from the manner in which the circumstances are stated by Fox (ii. p. 206), that the submission of Bilney had been subsequent to that of Barnes: but there are many reasons for holding a contrary opinion; for instance, Bayfield was charged amongst other things, with having (Sep. 13, 1527) spoken well of Bilney and Arthur, then imprisoned by Cardinal Wolsey (Fox, ii. 268), and yet, after Bayfield had been imprisoned, Barnes was still at liberty, and exerting himself to procure his liberation: this alone is decisive as to the order of the events. But farther, although Fox does intimate loosely that it was about 1526 that Barnes was troubled, yet he mentions synchronous events which prove that it must have been in February, 1528. When Fox states a date, he often does it very loosely, or else his printer has made very numerous errors, but he frequently gives notes of time which serve to correct the erroneous date. He states expressly, that it was "as the ambassadors were thus travelling to Rome to promote the cardinal to be Pope, although the Pope was not yet dead, in the mean time the cardinal played the popish persecutor here in England," &c. These words, "in the mean time," give a synchronism which makes the time of the occurrence clear. When were these intrigues

for the Popedom going on at Rome? The date of his letter to Sir Gregory Cassaly on the subject is February 6, 1528, and it was only a little while before, that Pope Clement had become ill, and not very long after that he recovered. This agrees exactly with the dates which Fox gives in another place; so that the end of 1527 may be confidently recorded as the period of the preaching of Barnes against the pomp of the cardinal.

† To *postill* or to *postillate*, is to take a portion of Scripture, and, after reading it through, to expound in order the topics mentioned. This was done without excluding a large exposition of some one or more parts; the term is derived from *post illa*; that is, after a certain portion of text, a comment or exposition introduced. Nicholas Lyraeus formed his commentary in this manner, and several, Wiclif for one, followed the same plan in their preaching.

Another mode of preaching or teaching was called "declaring;" this was going through the Scriptures which spoke of a particular subject, and giving a combined view of their testimony when seen in connection. The modern plan of taking a few words and turning a discourse upon them, stands in marked contrast to both these modes of teaching, while it altogether loses the distinctive value of each. *Postillation* taught the import of the text with the context, thus leading to an exact knowledge of the Scriptures; while *declaring* led on to a comprehensive view of the range of truth revealed by God.

Barnes arrested publicly.

Books searched for.

Barnes taken to London. Coverdale accompanies him. Barnes adjudged a heretic. He is resolved to suffer, but is persuaded by his friends to recant.

Coverdale's zeal in preaching.

Coverdale preaches at Bumstead on the fourth Sunday in Lent, 1528. Fox, ii. 287. Thomas Topley's confession. He recants.

Coverdale opposes image worship and auricular confession.

Coverdale at Hamburgh, Easter to Christmas, 1529.

Coverdale and Tyndale together at Hamburgh, Easter to December, 1529.

for on the day above-mentioned, Dr. Barnes was arrested by a sergeant-at-arms, who had come down from London; this was done "openly in the convocation house, to make all others afraid." Nor was this all, for a search was likewise made, about the same time, for prohibited books, in the rooms of about thirty suspected individuals. The search at this time was occasioned by the fact of prohibited books in Latin and English having become very numerous since the latter part of the year 1526. However, not a single prohibited book was seized; for Dr. Farman, of Queen's College, heard that this search was likely to take place, and thus had time to warn the others, to conceal or carry away those that they possessed.

Dr. Barnes was taken as a prisoner to London. Coverdale accompanied him, and lent him his aid in writing for him, and giving him what assistance he could in replying to the articles objected to him. After various examinations Barnes was adjudged a heretic, and thus the only alternative left for him was to suffer death by burning, or recant. His own resolve was to lay down his life for the testimony of the truth; but, alas! he was overpersuaded by the suggestions of some of his friends, of whom, however, it is clear that Coverdale was not one, who used the argument which so often prevails in emboldening individuals to tamper with conscience; "they persuaded him rather to abjure than to burn, because (they said) he should do more good in time to come, and divers other persuasions which were mighty in the sight of reason and foolish flesh." How many have, since Barnes, done those things which they knew to be evil before the Lord, from the *desire of usefulness*; as though any supposed or hoped-for future good could justify the commission of present evil, however slight.

When Barnes consented to abjure, Coverdale probably left him; if he returned to Cambridge, he could have continued there but a short time, for almost immediately we find him preaching the Gospel in Essex. He is mentioned by Bishop Bale, as having been particularly active in this labour; he says of Coverdale, that while "others dedicated themselves in part only, he gave himself wholly up to propagating the truth of the gospel." This was a course which required a heart fully resting upon the knowledge of that heavenly inheritance which through the blood of Christ belongs to those who believe; he had seen in Barnes the consequences of testimony against Romish corruption of doctrine, but still he went on steadily in his course. So long as Barnes was at Cambridge as his prior, he had been comparatively safe; and now, that he was deprived of his encouragement, and Cambridge was a peculiarly dangerous place for those who favoured the reformed doctrines, he laid aside his monk's habit, and either left or did not return to his convent, and became an itinerant preacher, having assumed the habit of a secular priest.

About four weeks after Coverdale had been in London with Dr. Barnes, he was at Bumstead (or Steeple Bumstead) in Essex, a parish of which Richard Fox, a favourer of the Reformation, was the curate. We learn this from the confession of Thomas Topley, an Augustine friar of Stoke Clare, who was induced, partly by reading certain books, partly by the instructions which he received from Coverdale and Richard Fox, to renounce both his order and his habit, and, like Coverdale, to appear simply as a secular priest. Topley was brought before Bishop Tostall on this account, when, like others, he recanted the doctrines which he had received. We learn from his confession, that on the fourth Sunday in Lent, Coverdale had preached that images were not to be worshipped, that auricular confession to a priest was not necessary to the forgiveness of sins, and that transubstantiation was contrary to the word of God. In this last mentioned point he was probably in advance of Barnes.

The next place in which we find Coverdale is at Hamburgh, about a year subsequent to this sermon which he had preached at Bumstead. Where he had been in the interim, or how he had escaped to the Continent, are circumstances concerning which we have no information. It is, however, scarcely to be doubted, that after the information received from Topley, it was altogether unsafe for him to remain in England. The search for heretics which was then made in the diocese of London was very strict, as it was also in that of Lincoln (then much more extensive than it is at present), and Cambridge also could be no safe abode for him. He must have remained concealed if in England; and in escaping, it must have been with considerable difficulty and danger.

Fox, in his account of Tyndale, says that he, having finished the translation of the book of Deuteronomy, wished to print it at Hamburgh, and that in his voyage thither he was shipwrecked, and then "he came in another ship to Hamborough, where at his appointment Master Coverdale tarried for him, and helped him in the translating of the whole five books of Moses, from Easter till December, in the house of a worshipful widow, Mistress Margaret Van Emmerson, Anno 1529, a great sweating sickness being the same time in the town."

It is *probable*, from this account, that Hamburgh was the place to which Coverdale had escaped from

England, and that previous to his departure from this country he had some intercourse with Tyndale, so as for them to appoint to meet one another at Hamburg.

It is interesting to find these two laborious exiles thus brought together in a foreign land; the one having been obliged to quit England on account of his desire that the word of God should be circulated in English, the other on account of the opposition existing between the Gospel and the doctrines of Rome. It has been questioned how Tyndale became acquainted with Coverdale;* but when it is remembered that Tyndale had been for some time at Cambridge but a few years previous, that his being there was intimately connected with the introduction of the Gospel amongst those who lived there, and that Coverdale was one of those who very early upheld the truth at Cambridge, there can, I think, be but little doubt that the friendship of Tyndale for Coverdale as well as for Frith commenced at Cambridge.

With respect to *what portion* of the Pentateuch was translated conjointly by these two exiles, it has been doubted whether it was merely a retranslation of the book of Deuteronomy, or whether they retranslated together the whole of the five books: but whichever it be, we find Coverdale now using the "taste of Holy Schrypture" which he had received, and the Scriptural learning which he had acquired, to make known to his countrymen the word of God in their own tongue.

We find Coverdale at Hamburg from Easter till December, 1529, subsequently at Antwerp, previous to the end of 1534, and at some time during his exile in Denmark. Where he was at the time of the betrayal and imprisonment of Tyndale we do not know; but it is not unlikely that the same habits of itinerant preaching which had previously, as well as subsequently characterized him, led him at this period to various places. As yet, he had not begun to be a Bible translator independently of Tyndale; nor did he commence his labours until after the imprisonment of his predecessor. Had Tyndale lived, he would doubtless have continued his work, so as to have translated the whole of the Scriptures. To this point he was striving: if it had been so, Coverdale would not have laid aside for a time his itinerant life, in order to become a translator; but it is probable that the work on which he was engaged with Tyndale at Hamburg, suggested to him the first thought of carrying on the complete labour of translating the Scriptures.

Two leaves of Genesis were printed by George Joye, in February 1533: this circumstance, as we learn from Tyndale's letter to Frith, occasioned a rumour respecting a new Bible: "Out of this is sprung the noise of the new Bible; and out of this is the great seeking for English books at all printers and bookbinders in Antwerp, and for an English priest that should print." The rumour that such a Bible was to be published seems, from Tyndale's account, to have spread pretty widely. It is clear that such a work was wished for, and this desire may have led to the report being credited. Lewis says, "On the 17th of March, 1533, the convocation of the province of Canterbury met. Among other things done by it, it was decreed, that the Holy Scriptures should be translated into the vulgar tongue, and the laity prohibited contending about articles of the faith and the Holy Scripture; but I do not find, that the former part of this decree was executed at this time." It is questioned whether this be not altogether a mistake of Lewis's; and it is doubtful whence he took the statement. It is most certain that the convocation met as he describes, but that it decreed a translation of the Scriptures to be made, seems quite unfounded. Now it is clear, from what Tyndale wrote to Frith, that in this very year, and in the same part of it, there was "a noise about a new Bible," it is probable that some account connected with this rumour was the basis of Lewis's statement,—a statement which anticipated the proceedings of the convocation which met at the close of the following year.

It will be well for a while to leave Coverdale, and the circumstances in which he was, to look at the events which had passed in England during the time of his absence on the Continent,—events which led on to the most important results, as it regards this country.

During the time in which proceedings had been carried on for the entire suppression and extinction of the Scriptures in English, a change gradually took place in the relations in which Henry VIII. stood towards the Pope. This change, although it was brought about simply for worldly and selfish ends, was at length instrumental in giving free permission in England to possess and use the Scriptures.

No monarch of Europe possessed so absolute a sway as Henry: he governed, through Wolsey, the clergy of England as entirely as he did the laity; and when Clement VIII., during his imprisonment,

The work of Tyndale and Coverdale together.

Coverdale an itinerant preacher.

George Joye publishes two leaves of Genesis.

The rumour of a new English Bible.

Meeting of the convocation. Lewis, p. 78.

A translation of the Scripture decreed.

Henry's rupture with the Pope.

The power and authority of Henry.

* The author of "Memorials of Coverdale" suggests, that "through the means of Barnes, or his own reputation for learning and letters, he was favourably esteemed by Tyndal;"—as to Barnes having recommended Coverdale to the notice

of Tyndale, it is disproved by the fact that Barnes was yet in prison, so that Coverdale must have found his way to the continent the first of the two.

appointed Wolsey his vicar-general for England, Henry virtually held in his own hands an authority which none of his predecessors had wielded. He possessed even then, virtually, that ecclesiastical supremacy which he afterwards claimed formally. On the downfall of Wolsey, Henry's passions seem to have been directed against the clergy; and thus they were compelled, as an atonement for having acknowledged Wolsey's legative authority, to assent to the title of the king as being supreme head of the Church of England, so far as is permitted by the law of Christ. This, it is to be observed, was not intended as a direct renunciation of the papal authority, neither did it have that effect: other circumstances, which were in course of occurrence at the same time, led to this.

These circumstances were connected with the divorce of Henry from his first wife, Catherine of Arragon, the widow of his elder brother Arthur. The question of the lawfulness of the king's marriage was one on which the minds of Papists and Protestants were alike divided. The matter was argued (so far as it was referred to Scripture) upon the injunctions of the law of Moses, the principal question being this: Does the prohibition of Lev. xx. 21, extend universally? or, Is it limited by the directions of Deut. xxiv. respecting the marrying of a brother's widow? Some held that the directions of Deut. xxiv. were limited to the Israelites, while those in Lev. xx. were binding upon all men. Then, amongst Romanists, there was this farther question,—If the marriage be forbidden by the law of God, can the Pope's sanction render it valid? So that *if it were assumed* that the marriage were essentially prohibited, the question would be—Can the Pope set aside the commands of God? Both these questions were long debated, so that it was not until the divorce of Henry had been pending six years that it was concluded; and then (1533) it was done by virtue of his own absolute authority.

To show how very divided the minds even of the friends of the Reformation were on this subject, it will suffice to state that Tyndale condemned the divorce, while Coverdale approved it. It is thus a great mistake to suppose that this was made at the time in any sense a party question by the Reformers, and that they had unanimously favoured that step which led to such remarkable and (in the end) beneficial effects in England. This step of Henry brought about fully that rupture with the Pope and the discrediting of his authority, which introduced the free circulation of the Scriptures in our native tongue. Truly, it is wonderful to mark the means by which God accomplishes His own gracious purposes!

Dr. Thomas Cranmer was consecrated archbishop of Canterbury, March 30, 1533: he was nominated to the archbishopric by Henry; and the appointment was confirmed by the Pope, who sent the necessary bulls. It is probable that the Pope was not unacquainted with the character and sentiments of Cranmer; but it was not the time for him to question the appointment which Henry had made, unless indeed he wished to hasten the open rupture which was already threatening. In this appointment of Cranmer, the king found one who was fully prepared to help him through his difficulty in the affair of the divorce, as well as to confirm his marriage with Anne Boleyn, which had taken place Nov. 14, 1532. The sentence of nullity concerning Henry's previous marriage was not given by Cranmer until May 23, 1533, more than half a year after.

There were now three persons who were so connected with Henry as to have a peculiar influence over him; and all of them were in a certain measure favourable to the Reformation; so far, at least, as to uphold the publishing of the Scriptures in English: these persons were Anne, the new queen, Cranmer, and Cromwell, Henry's minister.

It is probable that it was his having some knowledge of this combination of circumstances, that induced George Joye to send to the king and queen the two leaves which he had printed of Genesis; but Henry was not yet prepared to sanction such an undertaking. However, one great hindrance was now removed; for the king had no longer any occasion to seek to stand well with the Pope. So long as he had been a suitor in the Papal Court, he had sought to do this; but his entire rupture with Rome left him wholly unshackled in that quarter.

Through the latter part of the year 1533, and the whole of 1534, the publication of the Scriptures in English seems to have been freely spoken of—especially among the clergy. This may be attributed to two causes,—1st. the desire on the part of Cranmer, Latimer, and others, that the Scriptures should be permitted in English; and 2nd. the difficulty which was found by the clergy to suppress the prohibited version of Tyndale, which could hardly be accomplished; and therefore it might be judged best to give the people an approved translation in the hope of thereby suppressing that which was forbidden. Thus when the convocation of the clergy of the province of Canterbury met in the close of 1534, there were certain resolutions agreed to unanimously; their purport being, that the archbishop of Canterbury should make instance to the king, in the name of the convocation—1. That he would please to decree and command that

Henry's case of divorce. The question at issue.

Lev. xx.
Deut. xxiv.

Henry as length of divorce, 1533.
Tyndale and Coverdale of opposite opinions on the question.

Cranmer consecrated archbishop of Canterbury, March 30, 1533.

The king's marriage with Anne Boleyn, Nov. 14, 1532. Sentence of divorce from Catherine, May 23, 1533.

Henry freed from obligation to the Pope.

Desire for the Scriptures in English.

Meeting of the convocation, Dec. 15, 1534. Certain resolutions agreed.

all who had any prohibited books in their possession, whether printed in England or abroad, should, within three months, deliver them up to such persons as the king might name, upon such penalties in case of non-compliance as the king might see fit to declare. 2. That the king would vouchsafe to decree that a translation of the Scriptures into English should be made by certain honest and learned men whom the king should nominate; and that the Scriptures so translated should be delivered to the people according to their learning. 3. That the king would prohibit, on certain penalties, that any laymen should contend publicly concerning the Catholic faith, or articles of faith, or the sacred Scripture, or its meaning.

These resolutions appear to be a kind of compromise; the people might have the Scriptures if they could be prevented from disputes about doctrines to be believed, and if they would hold in their possession none except a permitted translation. These resolutions a kind of compromise.

It may require some explanation why such matters should have been referred to the king. Now it occurred in the month preceding these resolutions of the convocation (namely, in Nov. 1534), that an act of parliament raised the claim of the king's supremacy so high, as to make him not merely the supreme ruler of all estates ecclesiastical as well as civil, but actually to put all church discipline into his hands. He was declared to have full authority to visit, order and reform all heresies, abuses, &c. which by any manner of spiritual authority or jurisdiction, may lawfully be ordered or reformed. This threw all ecclesiastical discipline completely into the hands of the king and those commissioned by him, making the convocation itself to be almost powerless. Previous to the passing of this act, there was no need for them to have petitioned the king respecting a version; for, by the constitution of Archbishop Arundel, in 1408 (to which an appeal had been made by More but about five years previously), the convocation possessed full power to authorise a translation of the Scriptures, or even a single bishop might have done this within his own diocese. An act of parliament sets the king's supremacy very high, Nov. 1534. Collier, iv. 251. The convocation almost powerless.

The convocation, in agreeing upon this petition to the king, seem to have so framed their requests, that nothing should be gained except in appearance, by those who favoured the Reformation. To let the people have the Scriptures, and to hinder them from knowing what the Scriptures taught, was certainly a rather ingenious device. It is probable also that, if the king were to have nominated several of the superior clergy to this task of translating the Scriptures, care would be taken by them, that the version, when complete, should not even seem to uphold the doctrines which Tyndale and Frith taught. Nothing as yet gained save an appearance by the friends of the Reformation.

There does not appear to be any thing known respecting the manner in which Henry received this petition. This much is certain, that Cranmer, Cromwell, and the queen, would by no means uphold the whole of what was solicited; and, at the same time, it is plain from the conditional promise made by the king in 1530, that he was not altogether averse to a translation of the Scriptures into English: he, however, was inclined to clog the concession much in the same way as it had been done by the convocation.

That some results followed immediately from the petition is, I think, most probable, although the connection cannot be directly traced: certain facts, however, relating to identity of time, &c. make it almost certain that the first complete English Bible translated from the original languages, is owing indirectly in some measure to the proceedings of this convocation. It is probable that the report of this petition to the king spread widely; and to those who longed for the Scriptures in English, it must have been no small encouragement thus to see even the prelates willing upon certain conditions to circulate them. The indirect cause of Coverdale's translation.

To return to Myles Coverdale: the place of his sojourn at this period—the close of 1534—is not certainly known. He had been at Antwerp, but he had probably gone elsewhere before this time, indeed, the arrest of Tyndale in the preceding month, would in itself shew him the insecurity of that city for an English exile; and thus he would probably have then gone elsewhere, even if he had remained there with Tyndale and Rogers up to this time. Coverdale at the close of 1534.

II.

COVERDALE'S TRANSLATION—ITS RECEPTION IN ENGLAND.

WE now come to regard Myles Coverdale as a Bible translator, a capacity in which he had been previously engaged, when he had at Hamburg aided Tyndale in the translation of part of the Pentateuch. It is from the dedication to King Henry VIII., and from the prologue to the reader, which Coverdale prefixed to his version of the Scriptures, that we learn some particulars as to the motives which induced him to take Coverdale as a Bible translator.

Reference to
Tyndale's
imprisonment.

the work in hand, together with other circumstances in connection with its history. It is evident that when Coverdale speaks, in this prologue, of the adversity of those who had commenced the work of translating the Scriptures, he refers to the imprisonment of Tyndale, his former fellow-labourer. Up to the very time of his apprehension, Tyndale had laboured in this field—the last work in which he had been engaged having been the careful revision of his version of the New Testament.

Date of
Coverdale's
commence-
ment of his
version, close
of 1534.
The cost
undertaken by
others.
Menn. Cov.,
p. 49.
Barnes again
in London.

From this we learn *when* it was that Coverdale first undertook this work of translation, namely, at some period subsequent to the imprisonment of Tyndale, in Nov. 1534.

In his dedication, he says that "as the holy ghost moved other men to do the cost herof, so was I boldened in god to labour in the same." The author of "Memorials of Coverdale" conjectures that it was Cromwell who, principally, if not wholly, bore the cost of the printing. This is not impossible; especially when we remember that Cromwell had, some years previously, patronised Coverdale, when he "began to taste of Holy Schrypture." Dr. Robert Barnes was also again in London, the patronage of Queen Anne making him safe for the time; and it is very likely that he was not at this period unmindful of his friend, who had at his own peril given him his support; he may indeed have urged Cromwell to move in the matter. It will be observed how remarkably the date which Coverdale incidentally states as that at which he commenced his translation, agrees with that of the address of the convocation to Henry VIII., respecting a new translation of the Scriptures. Tyndale was imprisoned in Nov. 1534; the address of the Convocation was in the very next month. Coverdale gives a further proof of the date of his beginning to translate: he speaks of his having been aided by five sundry interpreters in the Dutch [German] and Latin languages. Now what can these five have been? In the Old Testament he may have had, 1st, the Vulgate; 2nd, Paginus' version; 3rd, Luther's German translation; 4th, Leo Juda's German-Swiss version; but, as for a fifth, until the year 1534, there was no other, unless, indeed, versions taken from the Vulgate were meant: but this could not be the case, because he never could have considered the Vulgate, and a version made from it, as distinct aids.* Thus, at no period previous to the year 1534, could he have these aids. In this year, the first volume of Sebastian Munster's folio Hebrew Bible was published with a *Latin version*, and this must have been Coverdale's *fifth* subsidiary translation. In the prologue to the edition of Coverdale's version which was printed in 1550, he speaks expressly of the time when he was first moved to take this work in hand: he says—"For the which cause (accordinge as I was desyred Anno 1534.) I toke the more upon me, to set forth this specyall translation, not as a checker, not as a reprovour or despiser of other mens translations," &c.; so thus we have the most conclusive evidence as to the year in which the work was begun, and also what part of the year in which it must have been.

Motives which
led to the
making of this
version.

This version could not have been undertaken in direct compliance with the resolution of the convocation. Coverdale clearly was not appointed to the work by the king: had he been so, some intimation would certainly have been found in his dedication; and besides no steps were taken by Henry to comply with the other things requested in the resolutions. The truth was this, I should judge;—it was seen by some of those about the king that such a translation, if completed, would not be disagreeable to him; and thus they proposed it to Coverdale, offering pecuniary aid for the printing. Coverdale was unwilling to undertake it, questioning his own competency, and not wishing even to seem to interfere with the labours of Tyndale; but from the fact of the latter being imprisoned, all hopes being at an end that he would at present complete the version which he had commenced, Coverdale was willing to do his best to supply the immediate need by making a new version, which might serve as a temporary expedient, until Tyndale himself, if liberated, or else others more skillful than himself, might complete a translation of the Scriptures. Such appear to me to have been the motives and encouragements of Coverdale in commencing his work.

The resolu-
tions of the
convocation
neglected.

Coverdale thought that many and diverse translations were rather helpful than otherwise; because thus a reader who could not consult the original texts might have a better opportunity of obtaining a knowledge of the true meaning of the Scriptures; and thus his "specyall translatyon" would at least be helpful to this end. He says, "Now, where as the most famous interpreters of all geus sondrye iudgmentes of the texte (so farre as it is done by y^e sprete of knowlege in the holy goost) me thynke noman sholde be offended there at, for they referre theyr doinges in makenes to the sprete of trueth in the congregacyon of God: & sure I am, that there cometh more knowlege and understandings of the scripture by theyr sondrie translatyons, than by all the

Coverdale's
opinion of the
benefit of va-
rious transla-
tions.
Prologue.

* Whitaker, in his "Enquiry into the Interpretation of the Hebrew Scriptures," supposes that Coverdale did this; had he, however, paid a more deliberate attention to the statements made by Coverdale himself, and the whole bearing of the connected facts and dates, he would, I think, have come

to a different conclusion. Whitaker overlooks the possibility of Coverdale having used Sebastian Munster's Latin translation, and he seems to have forgotten Leo Juda's Swiss version.

glosses of our sophistical doctors." It is probable that most who have considered the subject would agree with the judgment which Coverdale thus expressed.

The period of the completion of Coverdale's version is marked by a subscription at the close of the volume, "Prynted in the yere of our LORDE, MDXXXV., and fynished the fourth daye of October." The completion of the work, Oct. 4, 1535.

I have already shewn that the translation could not have been commenced before November, 1534, and probably it was not until the following month; thus, the longest time that Coverdale could have had for the completion both of the translation and of the printing, was *eleven months*; and if his work did in any way result from the resolutions of the convocation (Dec. 19, 1534), then the whole was executed in the short space of *nine months and a half*. The time when he began was certainly not previous to Nov. 1534, the date of the completion is found in the book itself; so that, however difficult it is to believe that it was actually accomplished in the limited time stated, the fact cannot be reasonably called in question.

Coverdale's intense earnestness in giving the Scriptures to the people in English, as well as his unwearied diligence and assiduity are thus fully proved; without these, together with the blessing of God upon his labours, Coverdale's Bible would never have been the translation that it is: when the circumstances are taken into consideration, it certainly is one of the most astonishing performances ever executed.*

It might be thought that as time pressed so much when this translation was commenced, the simple course for Coverdale would have been to have taken Tyndale's Pentateuch and New Testament, just as they were, to have procured likewise those books (Joshua to Chronicles inclusive) which he had translated, but which remained unpublished, and then to have merely supplied the books which still remained untranslated: this would at least have diminished his labour not a little. Three reasons appear, however, to have hindered him from taking such a course:—1st. By so doing, he might in some measure interfere with Tyndale's own labours, and seem as though he intended to supplant him;—2nd. It was the firm conviction of Coverdale that many translations in a vernacular tongue are a help to the understanding of Scripture;—and 3rd. He had to bear in mind that Tyndale's translations, both in the Old Testament and in the New, were already prohibited in England; so that he would have made his book condemned before it was published, had he adopted the versions of Tyndale as a commencement. I have already adverted to the probability that there is of Coverdale's having good reason to believe, even when he commenced his version, that such a translation would not be altogether unacceptable to the king. Now it is clear, that the version itself should be such as the king would not be displeased with, which would most probably have been the case, if the offensive translation of Tyndale had been presented as a considerable part of this new Bible.

The Old Testament and the Apocrypha are thus a new translation; the Pentateuch bearing in some parts a strong resemblance to Tyndale's, but still it is a new translation. The New Testament appears to be in part a revision of Tyndale's, in which Coverdale took much care, and availed himself both of the original edition (1526) and the amended one (1534). He sometimes accords with one of these, sometimes with the other, but not unfrequently makes an entirely new version of a whole passage. If it be asked, why in the New Testament Tyndale was followed so much more than in the Old, I think it might thus be accounted for:—it is evident from the dedication to the king, that Coverdale knew before it was completed that it would probably receive the royal permission for its circulation, and that there had been some communication about the matter between Coverdale or some of his friends in England (such as Cromwell or Barnes) with the king. He may have thus learned, that even if a considerable part of the New Testament did follow Tyndale's version, it would not be made a ground of objection, provided it were revised throughout. Such a consideration as this, may account for the circumstance in question. It is not, however, to be understood, that Coverdale, even in the New Testament, is a servile follower of his predecessor,—far from it, but he uses Tyndale as his *basis*, just as King James's translators took the Elizabethan Version, or Bishop's Bible, for theirs.

The dedication to King Henry VIII. which is prefixed to Coverdale's Bible, shews that it was at length a privilege permitted by Henry to his subjects to have the Scriptures in their own language. This change in Henry's conduct is stated by Coverdale in express terms. He commences his dedication with a comparison of the high priest Caiaphas and the Pope, in that each had declared that of which he himself knew not the true meaning; Caiaphas, in prophesying that one man should die for the people; the Pope, in

* In the year 1837, the parishioners of St. Magnus the Martyr, erected a monument to the memory of Coverdale. In the inscription, it is stated that he "spent many years in preparing a translation of the Scriptures. This statement, however, is not quite correct; for though it is true that Cover-

dale spent many years in labours connected with the translation of the Scriptures, yet the period occupied by the work under notice was really less than one year. What deserves to be known, is the *shortness* of the period in which his intense assiduity completed his labour.

The title, "Defender of the Faith," given to Henry.

conferring the title of "Defender of the Faith" upon Henry. After speaking of Caiaphas, he says, "Even after the same manner y^e blynde bysshoppo of Rome (that blynde Baalam I say), not vnderstandyng what he dyd, gaue vnto your grace this tittle: *defendour of the fayth*, onely by cause your hyghnes suffred your bysshoppes to burne God's worde the rote of fayth, and to persecute the louers and mynisters of y^e same, where in very dede the blynde bysshoppo (though he knewe not what he dyd) prophesied, that by the ryghteous admystracyon and continuall diligence of your grace, the fayth shulde so be defended, that *God's worde the mother of Fayth with the frutes therof, shulde haue his fre course thorow out all Christendome, but specially in your realme.*" This is a very express testimony. Coverdale recites, with strong reprehension, the king's former conduct in keeping the Scriptures from the people, and punishing those who circulated them; and speaks in commendation of the altered course which the king had now commenced.

Coverdale's estimate of the king's conduct.

Circumstances in which Coverdale's version was completed.

To the same purport, he says, a little farther on:—"And the trueth of Baalam's prophesie is, y^e your graco in very dede shulde defende the Fayth, yee euen the true fayth of Christ, no dreames, no fables, no heresie, no papistical inuencions, but the vncorrupte fayth of God's most holy worde, which to set forth (preysed be the goodness of God, and increase youre gracyous purpose) your hyghnes with youre most honorable counsell, applyeth all his studye and endeouore." We learn, I think, from this dedication, the circumstances in which Coverdale completed his version, just as we learn from the prologue the events which led to its commencement. At first he had been urged to undertake the work, the king being apparently not directly hostile; but before it was completed the king was become actually friendly.

Jewish used as a comparison.

Coverdale does not put the king's authority as being paramount in spiritual things; God, and His word, he speaks of as being superior; and, by his plain statements respecting Henry's previous conduct, he shows that he would not flatter the king, in order to procure his sanction for the circulation of his version of the Bible.

Farther on, in the dedication, he speaks of Josiah, and his pious care in restoring the law of God; and then he compares the altered conduct of Henry with the reformation of that Jewish king. This may now seem a strange comparison; but Coverdale could then only judge of the king's actions, and from them he deemed that the grace of God was truly in the heart of Henry; and that this had led him to consent that the Scriptures might be circulated in English.

Intention of Henry to suffer the Scriptures in English.

Coverdale rests upon this intention of Henry, to let his subjects have the Scriptures in English, as being a known fact; and thus, towards the conclusion of the dedication, he commits his translation to the king's hands, "to correcte it, to amende it, to improve it, yee & cleane to reiecte it, yf youre godly wysdome shall thynke necessary. And as I do with all humblenes submitte myne vnderstandyng and my poore translacyon vnto the spirite of trueth in your grace [it has been before shown that Coverdale clearly regarded that Henry had now been converted to Christ, and thus he speaks on this supposition;], so I make this protestacyon (hauyng God to recorde in my conscience) that I haue nother wrested nor altered so moch as one worde for the mayntenance of any maner of secte: but haue with a cleare conscience purely & faythfully translated this out of fyue sundry interpreters [it has before been shown what these five were, and how they were used], hauyng onely the manifest trueth of the scripture before myne eyes."

Coverdale's faithful purpose in translating.

Coverdale's willingness that his translation should be suppressed if the king saw fit, and that some other might supply its place, resembles the expression of Tyndale's desire: "If it wolde stande with the kinge most gracious plaiour to graunte only a bare text of the Scripture to be put forth amonge his people..... be it if the translation of what person soever shall please his magestie," &c. Both of these translators sought to meet the need of their countrymen; and so long as they might freely have the Scriptures, they were satisfied, their object being very different from that of those who sought to establish their own credit as translators. Tyndale and Coverdale both sought the glory that cometh of God.

Coverdale's disinterestedness resembles that of Tyndale.

The notices which this prologue and dedication afford us, are of considerable interest: they let us know how some of the links of the chain of English Scripture translations were wrought.

Zurich, Frankfurt, and Cologne all mentioned as probable places for the printing of this Bible. M^{on}. of Tyndale, p. 77, see note.

It would appear from the difference of the type, &c., in which this Bible itself was printed, from that of the introductory pieces, as though those latter had been printed in England, and then prefixed; the book having probably been transmitted in sheets from the place in which it was printed: where this may have been is much disputed. The places to which it has been attributed are Zurich, Frankfurt, and Cologne. The first of these was supposed by Mr. Wanley, from the resemblance of the type to that used by Christopher Forechover. Frankfurt has been named from the wood cuts resembling some used there, while Mr. Offor ascribes it to Cologne.* Other cities have also been named as the place at which this was printed. If this

* There is this difficulty, however:—Would the printing of heretical books have been allowed there at this time?

could be ascertained, it would tell us where Coverdale himself was from the end of 1534 until the latter part of 1535.

This Bible, after it had been printed and sent to England, remained for several months before it was circulated. This has occasioned two alterations to be made in some of the copies—the one is a change in the introductory part of the dedication, which had at first mentioned “Queen Anne” as being the consort of Henry; this was changed into “Queen Jane,” subsequent, of course, to May 20, 1536, the day of Henry’s marriage with Jane Seymour:—the other alteration was the reprinting of the title-page, with the date of 1535 changed into 1536.

This Bible not circulated for many months.
Anne Boleyn beheaded, May 19.
Jane Seymour married to Henry, May 20, 1536.

The cause of the delay respecting this Bible was stated by Coverdale himself, in a sermon preached at Paul’s Cross. This sermon is thus alluded to by Fulke, in his reply to Gregory Martin.

“Now if some of our Translators or they all have not attained to the best and most proper expressing of the nature of all words and phrases of the Hebrew and Greeke tongues in English, it is not the matter that I will stand to defend, nor the translators themselves selves, I am well assured, if they were all living. But that the Scriptures are not impudently falsified, or wilfully corrupted by them, to maintaine any hereticall opinion, as the adversarie chargeth us, that is the thing that I will (by God’s grace) stand to defend against all the Papists in the world.....I myself, and so did many hundreds beside mee, heare that reverend Father M. Doctor Coverdale of holy and learned memorie in a sermon at Pauls Crosse, vpon occasion of some slanderous reports that then were raised against his translation, declare his faithfull purpose in doing the same, which, after it was finished, and presented to king Henry the eight, of famous memorie, and by him committed to divers Bishops of that time, to peruse, of which (as I remember) Steuen Gardiner was one: after they had kept it long in their hands, and the king was divers times sued vnto for the publication thereof, at the last being called for by the King himselfe, they redelivered the booke: and being demanded by the King, what was their iudgement of the translation, they answered that there were many faults therein. Well (said the King) but are there any heresies maintained thereby? They answered, that there were no heresies that they could finde maintained thereby. If there be no heresies (said the King) then in God’s name let it goe abroad among our people. According to this iudgement of the King and of the Bishops, M. Coverdale defended his translation, confessing that he did now himselfe capie some faults, which if he might reuiew it once ouer againe, as hee had done twice before, hee doubted not but to amend: but for anie heresie, hee was sure there was none maintained by his translation. After the same manner I doubt not (by God’s helpe) so to defend all our translations.....that not one shall be found of purpose to maintaine any hereticall opinion, and not many errors committed through negligence ignorance or humane frailtie.

Fulke does not say when it was that Coverdale preached the sermon in question at Paul’s Cross; but there can be very little doubt, I should think, that it must have been during some part of the reign of Edward VI., after his translation had been reprinted, in 1550.

It has been supposed that Queen Anne Boleyn’s influence led to Henry’s permission that the Bible should be read in English. This is probable, and seems confirmed by what that Queen herself wrote—a MS. manual of Devotions (quoted by Lewis), in which God is thanked for having put it into the king’s heart to let his people have the Scriptures; but although this permission appears to have been obtained through Anne’s request, or, at all events, in her life, yet the Bible clearly was not circulated in English until after she was beheaded (May 19, 1536). The reason of this appears to be that the bishops to whom Coverdale’s translation was delivered, had not returned it to the king.

Anne Boleyn’s influence.

Her prayer.
Lewis, p. 87.

The English Bible not circulated in her life.

A few days after the execution of Queen Anne, June 9, the convocation agreed upon a form of petition to be presented to the king, that he would graciously indulge unto his subjects of the laity the reading of the Bible in the English tongue, and that a new translation might be made for that end and purpose. This petition proves that Coverdale’s translation was not yet circulated, and that it did not altogether please those to whom it was given in order to be overlooked. Perhaps this objection may have partly arisen from its not having been executed in precise accordance with their petition, in Dec. 1534, when they requested that the king would name certain honest and learned men for the purpose of making a translation.

June 9, 1536.
The convocation petition for a new translation.
Heylin, quoted by Lewis, p. 102.

Coverdale’s translation not yet circulated.

However, it was very clear that the king was resolved that the people should have the Scriptures in English: and we find this shewn in a copy of certain injunctions issued by Cromwell, in the year 1536, as they stand in Fox. The seventh of these runs thus:—“Item. That every parson, or proprietary of any parish church within this realm, shall on this side the feast of St. Peter, ad vincula [i. e. Aug. 1], next coming, provide a book of the whole Bible in Latin, and also in English, and lay the same in the quire for every man that will to look and read thereon, and shall discourage no man from the reading of any part of the Bible, either in Latin or English, but rather comfort, exhort and admonish every man to read the same, as the very word of God, and the spiritual food of man’s soul, whereby they may the better know their duties to God, to their Sovereign Lord the King, and their neighbour; ever gently and charitably exhorting

The king resolved that the people should have the Scriptures.
Cromwell’s injunctions, 1536.
Fox, ii, p. 324.

them, that using a sober and modest behaviour in the reading and inquisition of the true sense of the same, they do in no wise stiffly or eagerly contend or strive one with another about the same, but refer the declaration of those places that be in controversie to the judgment of them that be better learned."

That this injunction, as it stands in Fox, must relate to Coverdale's Bible is clear, because there was then no other complete version printed; so that we see what the intention of Henry was in the matter; I say *intention*, because this never seems to have been carried into execution; and, in the copy of these injunctions, in Cranmer's register, this clause is altogether omitted. How is this discrepancy to be accounted for? It is owing, I suppose, to one of three causes,—either to the death and disgrace of Queen Anne causing the king for a time to change his mind; or else, because the convocation requested a new translation, and Cromwell was unwilling to issue injunctions directly opposed, in this respect, to the wishes of the prelates and clergy; or else, the copies put into the hands of the bishops by the king, were not yet returned; and thus it would be contradictory to command a copy to be in every parish church by a certain day, when, in fact, no copies could be obtained for carrying into effect the injunction. It is clear, from the copy in Cranmer's register, that when these injunctions of Cromwell were actually published, the clause in question was omitted.

But although this first printed English Bible was not set in every parish church, as had been at first intended; yet, before the close of the year 1536, it had found its way into circulation, rather as a version *permitted* by royal authority than enjoined. The specific proof that it was, at least, at the close of the year 1536, that the English Bible, translated by Coverdale, was allowed to be circulated, is to be found in the fact of two reprints having been executed in the very next year. This would certainly not have been done, had not the copies been previously exhausted.

In proof that this version was permitted by the king, and did not merely get into circulation without any such permission, we have—1st, the statement of Coverdale, in his sermon at Paul's Cross; and, 2nd, the thanks which he gives the king, in the dedication of the Latin and English Testament, published by Nicholson, in 1538, for his kindness and favour respecting the Bible which he had dedicated to the king.

It is also to be borne in mind, that in this same year, in which Coverdale's Bible was permitted to be read without peril, there were, at least, three or four editions of Tyndale's New Testament printed: this shews that they must have had an increasing sale in this country; for in no preceding year had there been, apparently, such a number of editions. It is true, that in 1534, there were three impressions; but one of these was Joye's corrupted text, and one of the others a surreptitious edition of Tyndale's own revision of his version. Thus we may conclude, that though the prohibition was not formally abrogated which made it penal to possess Tyndale's Testament, yet that virtually this was tacitly permitted, at least, during this year.

In all this time it does not seem to be certainly known where Coverdale was: we have not been able to trace his movements from the time that he was at Antwerp with Tyndale and Rogers. However, it appears on several grounds most probable, that he had come to England before the close of the year 1536. It is beyond a question that Coverdale was in England at the early part of the year 1538; at which time he addressed certain letters from Newbury to Cromwell: these letters prove that he was not in this country as a person in danger, but standing in Cromwell's favour. He was probably in England pretty soon after the arrival of the copies; and the alteration made in the title page (the date being changed, and the words "out of Douche and Latyn" omitted) were probably done by himself. We find, from one of his letters to Cromwell (without date), that he was in some way connected with Nicholson the printer; and this, as well as other circumstances, makes it probable that the Southwark reprints were executed under his own eye, and that the editions of 1537 formed one of the recensions of his translation to which he referred in his sermon at Paul's Cross.

And now I must leave Coverdale for a while, in order to advert to the publication of all the translations of William Tyndale, which were in this same year (1537) collected and printed.

This injunction must relate to Coverdale's Bible.

The intention of Henry thus shewn.

This clause omitted in Cranmer's register.

Inquiry into the cause of this discrepancy.

Coverdale's version gets into circulation.

More editions of Tyndale's Testament.

Tyndale's Testament probably now tacitly permitted.

Uncertain where Coverdale was.

Probable that he returned to England before the close of 1536.

Bibl. Sans. vol. ii.

III.

"MATTHEW'S BIBLE" PUBLISHED AND CIRCULATED.

It has already been shewn, how the intention of Tyndale to complete a translation of the Bible was frustrated, by his imprisonment and subsequent martyrdom. It is probable, that his revised New Testament was intended as a portion of such a complete version. The books of the Old Testament from the Chronicles and onwards, were (with the exception of Jonah) left untranslated at the time of his imprisonment; and even after that period, it was the hope of Coverdale, and others of his friends, that he would be set at liberty, and thus be able to complete his undertaking. He left, in manuscript, a translation of the books from Joshua to Chronicles, inclusive, which either remained with his friends at Antwerp, at the time of his arrest, or else was transmitted by him to some of them from Vilvoord. On the morning of his martyrdom, he is stated by Fox to have sent to his friend Pointz a packet of papers: it is not improbable that it contained part of this version. But however obtained, the translation was, after his death, in the hands of some of his friends; and now that the circulation of the Scriptures in English was tolerated, they were not long before all that had been executed by Tyndale came forth in print.

Tyndale's
intention
frustrated.

The books
from Joshua to
Chronicles left
in MS.

His friends
publish his
version.

In 1537, the year of the two reprints in England of Coverdale's Bible, the translations of Tyndale were published in a collected form, the portion of the Scriptures and the Apocryphal books which had not been translated by Tyndale being supplied out of the version of Coverdale. This Bible bears the name of MATTHEW'S BIBLE, from the name of Thomas Matthew being given on the title page and at the end of the dedication, as though he had been the translator or editor, or else publisher.

1537.
Matthew's
Bible.

It appears to have been commonly assumed, that Thomas Matthew was a name wholly fictitious, and that no such person was concerned in any way in connection with the publication of the Bible. It may be so; but it has, I think, been too hastily taken for granted. It is certain that there was at this time a person named Thomas Matthew, of Colchester, one of those who were convented on March 2, 1527, before Bishop Tonstall, on charges of heresy. This, at least, shews that there was one of the name amongst the favourers of the Reformation; and I judge it to be far more probable that he was in some way connected with this Bible, than that it was attributed to a wholly fictitious person of the same name. The Essex *Lollards* appear to have been well and closely acquainted with each other. Now Coverdale had, it is clear, laboured much amongst some of them: indeed, his notoriety in that county appears to have led to his becoming a voluntary exile; and thus, it is not improbable, that some of those who had been troubled on account of religion in that part, might, like him, have sought a refuge on the Continent. It is to be borne in mind, that Colchester, the abode of this Thomas Matthew, was one of the places to which Tyndale's Testaments were brought from the continent: Bayfield, who suffered martyrdom, had imported them thither. It is not impossible, from the connection of Bayfield with Tyndale, that the latter might continue to have some intercourse with the favourers of the word of God in that place: this may have led in some manner to this Thomas Matthew having in his possession the MS. of Tyndale, from which the Bible in question was subsequently printed. I would merely suggest the connection of Tyndale with Colchester, as having possibly something to do with the name affixed to this Bible; for, after all, it is to be remembered, that we have no record of the transactions which led to the publication of this Bible.

Thomas Mat-
thew perhaps a
fictitious name.

Thos. Matthew
of Colchester.

Doubtless there were, at this time, others of the name of Thomas Matthew. One of this name seems to have been a few years later a person of some consideration amongst the favourers of the Reformation; for, in the reign of Mary, he was one of the members of the House of Commons who withdrew (Jan. 12, 1555), after certain proceedings for the setting up of Popery were sanctioned.

Another Thos.
Matthew.
Styppo Mem.
Ecc. iv. p. 272.

If any real person of the name of Thomas Matthew were connected with this Bible, it is clear that he was not the translator (the dedicatory does not speak of himself as such), since it is taken out of Tyndale and Coverdale; nor yet does he seem to have been the editor, for this office is stated to have been occupied by JOHN ROGERS, an individual intimately connected with the publication and revision of the Bible in English. To this edition was prefixed, An Exhortation to the Study of Holy Scriptures, beneath which stand J. R. the initials of his name. This may, I think, be regarded as a proof that Thomas Matthew was not merely a fictitious name assumed by John Rogers; for had this been the case, the Exhortation would probably have been signed T. M. instead of J. R.

Thos. Matthew
not the trans-
lator.

John Rogers
the editor of
this Bible.

This Bible appears to have been printed at the expense of Richard Grafton and Edward Whitchurch, who, at a subsequent period, became printers themselves; and through whose means, in this manner, many

editions of the English Scriptures were published. Their initials appear at the beginning of the Prophets; perhaps the part of the expense which they defrayed commenced there. Thomas Matthew may actually have been the person at whose cost the preceding part was printed. Whether or not Archbishop Cranmer had any thing to do with the actual publishing of this Bible, does not appear to be clearly known, he did, however, patronize it warmly when it actually was published.*

It has been questioned, as in the case of Coverdale's Bible, where this was printed. In the absence of any certain proof, there appears no sufficient reason for discrediting the statement of Fox, who mentions Hamburg as the place; although it may be remarked, he knew so little about this edition, that his account is in some respects wholly inaccurate; events and records were the things with which he had to do, and not the history of books. Mr. Offer thinks it was at Lübeck.

JOHN ROGERS, the editor of this Bible, was brought to a knowledge of the truth at Antwerp by Tyndale and Coverdale. He had been educated at Cambridge. Subsequently he became the chaplain to the English company of merchant adventurers at Antwerp. After he saw the errors of popery, he is mentioned as having been for some time at Wittemberg. He may have gone thither at some period between 1531 and 1535; but when it was, or for what length of time, there does not appear to be evidence. He must afterwards have returned to England, as he is said to have again gone to the Continent about the time of the commencement of the printing of Matthew's Bible. Collier says, "When Tindal was executed for religion, Rogers being apprehensive of hard usage in England, under King Henry VIII., retired to Wittemberg in Germany, where, learning the language of the country, he had the charge of a parish." It seems, however, like an anticipation for a parochial charge to be spoken of as being given to Rogers thus early: it is pretty evident that this visit to Wittemberg must have been subsequent to the year 1540.

However, it is clear that he was on the Continent about, or a little after, the time of the martyrdom of Tyndale; but it is more probable, I should judge, that he went to superintend the publication of the translation which had been executed by that faithful martyr of Christ. This Bible has the character of Tyndale's labours so stamped upon it as clearly to shew that the undertakers of it were not ashamed of its being marked, as being (at least, in a considerable part) his version; some of his prologues and notes are retained: at the end, likewise, of the Old Testament, the letters W. T. are printed in very large text capitals curiously flourished. Thus, if the name of Thomas Matthew were a device to conceal the real translator, it was indeed a very transparent veil, and one but little fitted to serve the object proposed, while the book itself contained so many proofs of its true origin.

This Bible was completed and had reached England by August, 1537, for, on the 4th of that month, Cranmer wrote to Cromwell about it, requesting him to exhibit it to the king, to whom it had been dedicated, and, if possible, to procure the king's license for its being read and sold by all without any danger from any acts, ordinances, or proclamations, to the contrary: this refers, I suppose, to the prohibition, on May 28, 1530, of every portion of Scripture which had been published by Tyndale, to the penalties of which many might have thought themselves exposed, if they were to circulate copies without such a license being given by the king. The archbishop gave his judgment of the version that it was very well done. The license was requested as one that should be in force until the bishops should put forth a translation, which Cranmer thought would not be "till a day after Domesday;" this shews how the prelates opposed the Scriptures being freely circulated among the people. Those among them who desired this, such as Cranmer, Latimer, and Fox, must have found their path a very difficult one.

On the 18th of the same month (August) Cranmer wrote again to Cromwell: he speaks of his having heard that the Bible had been exhibited to the King, and also that the King had licensed it. He expresses his hearty thanks for this service, not questioning that God would reward him for his diligent care in thus exerting himself towards the setting forth of the word of God in English; and that for this, his name would be handed down to posterity. A few days afterwards (the 28th) in writing to Cromwell, he again adverts to the same thing.

It is rather remarkable that the first edition of the Scriptures in English, which received an express sanction from the king, was this, of which the New Testament and the Pentateuch had been but seven

* Strype says (Mem. Cran.) that after Cranmer had put the Bible into the hands of several to correct portions of it, and had obtained the king's leave for its publication, "he could not see his desire effected by these men, till it was happily done by other hands"; referring to the publication of Matthew's Bible. This might seem to decide the matter, that

Cranmer was not a corator of the edition which bears the name of Matthew; but it may be, that Cranmer, as he could not get his own design complied with, aided by his support the publication of this Bible, as well as giving it his patronage when actually printed.

Questioned where this Bible was printed.

Fox says it was at Hamburg, ii. p. 434.

Fox, iii. Lewis p. 223. [L. Coll. T. Baker, S. T. B.] Rogers educated at Cambridge. At Antwerp. Goes to Wittemberg. Returns to England. Goes again to the continent. Collier, p. 103.

Superintends Tyndale's version.

Matthew's Bible reaches England before Aug. 1537. Cranmer writes to Cromwell, Aug. 4. State Papers vol. i. pt. 2, no. xiv.

The Abp.'s judgment that the version was very well done.

Cranmer writes to Cromwell again, Aug. 18. Cotton MSS. Cleop. E. v. p. 329. b. Strype's Cran. 82. Cott. MSS. Cleop. E. v. p. 292.

First expressly sanctioned

years before so strictly prohibited. The version had been condemned as faulty: it was said to be filled with heresy; to be corrupted in order to maintain heretical doctrines and the like; and yet this very version of Tyndale was thus set forth at length with all the sanction which the king's license could give it. This seems indeed like an answer to the dying prayer of Tyndale. Here was the version, about which he had laboured so long and so laboriously—to execute which he had become an exile from England—the version which, when first sent to England, had been condemned and burned, and in consequence of which some who read it were burned likewise—the version which all men were prohibited to read, possess, or circulate—now, in less than a year after the translator's martyrdom, “set forth by the king's most gracious license.”

English edition contains parts previously prohibited.

An apparent answer to Tyndale's dying prayer.

Editorial care of Rogers.

He had nothing to do with the pecuniary concerns of this edition. Fox, vol. ii. p. 453. The bishops offended with Matthew's Bible.

The popularity of this translation.

New Test. of Matthew's Bible taken from Tyndale's revised Testament, 1534.

Much is due to Rogers as the editor of this edition, of which a great part was only in manuscript when it passed into his hands; he seems to have acted both as desiring to give his countrymen a Bible as correct as possible, and likewise to perpetuate the labours of his friend and instructor in the truth of the gospel. Rogers clearly had nothing to do with the pecuniary concerns connected with this Bible; probably, in making any arrangement with Grafton and others, he only sought to get the book printed as well as he could, while his business was to care for the accuracy of the impression. Fox gives the following account of the effect which this edition of the Bible produced,—“The setting forth of this book did not a little offend the clergy, namely, the bishops aforesaid, both for the prologues, and especially because in the same book there was one special table collected of the common places in the Bible, and the Scriptures, for the approbation of the same, and chiefly about the Supper of the Lord, and Marriage of Priests, and the Mass which there was said not to be found in the Scripture.” It is no wonder that such topics as these should give offence; it is also probable that the doctrinal statements of the New Testament, and those contained in the prologues of Tyndale were little calculated to make this translation acceptable with the greater part of the church authorities.

But this was quite the popular translation: the New Testament of Tyndale had been circulated for eleven years, and had quite a hold on the affections of the people. This was sufficient to make Matthew's Bible more acceptable than Coverdale's: indeed, this Bible, in various editions, was one which continued to be much used for many years, while that of Coverdale (highly valuable as being the first complete printed version of the Scriptures) had but one edition, after the appearance of Matthew's Bible, until its modern republication in 1838; and this one reprint was not until the year 1550. Coverdale's New Testament was, however, reprinted many times in the reigns of Henry VIII. and Edward VI. Coverdale does not seem to have wished in any way to rival Tyndale as a translator; and thus, although he made Tyndale's version of the New Testament in a great measure the basis of his own, yet it is clear, from his prologue, that nothing was farther from his thoughts than the idea of superseding it.

It should be added that the edition of Tyndale's Testament, from which that part of Matthew's Bible was taken, was that of the year 1534, which had been carefully revised with the Greek, completing it just before his apprehension and imprisonment. The version being one that had thus been revised may have been one reason why the king did not refuse to license this Bible, for it might be said, that the heresy was expunged in the revision; although it would be hard for any one who objected to the edition of the year 1526, to find any improvement in that respect in the one published eight years later.

IV.

PREPARATIONS FOR THE “GREAT BIBLE”—COVERDALE TRANSLATES THE NEW TESTAMENT FROM THE LATIN.

THE measures which had been taken in England before the end of the year 1587, for the licensing of the Bible in English were, as has been shown, very pleasing to Cranmer. He appears to have exerted himself, previously as well as subsequently, for some years to this end, both amongst the prelates in the convocation, and in the use which he made of the influence which he possessed over the king. At length he obtained, by the aid of Cromwell, permission from the king that the Bible might be translated into English and printed. “The care of the translation lay wholly upon him; assigning little portions of this holy book to

Cranmer's efforts for the Bible in English. Strype, Cran. p. 81.

Part of the N.

Text, distributed for revision.

divers bishops and learned men to do; and being dispatched, to be sent back to him." *When* this occurred does not precisely appear; but it is evident that the endeavours of Cranmer to procure a new translation were made between the middle of 1535, and the middle of 1537. It is thus, very likely, that the proceedings of Cranmer for the making of this translation were in reference to the resolution either of the convocation, Dec. 19, 1534; or else, which seems more probable, that of the convocation of June 9, 1536. The proof that these measures of Cranmer belong to the interval which I have thus assigned to them is this:—Strype speaks of their being "not long after" Cranmer's visitation of the diocese of London, in 1535; and he says expressly that these endeavours had been made previous to the publication of Matthew's Bible, by which they were at least for a time superseded.

Strype, Cran. p. 48, 81.

The manner in which Cranmer proceeded to obtain a revision of the Bible in English, is narrated in Fox's Manuscript preserved by Strype:—

"—The archbishop whose mind run very much upon bringing in the free use of the holy scripture in English among the people, put on vigorously a translation of it. And, that it might not come to be prohibited, as it had been, upon pretence of the ignorance or unfaithfulness of the translators, he proceeded in this method.—First; he began with the translation of the New Testament; taking an old English translation thereof, which he divided into nine or ten parts, causing each part to be written at large in a paper book, and then to be sent to the best learned Bishops, and others, to the intent they should make a perfect correction thereof. And when they had done, he required them to send back their parts, so corrected, unto him at Lambeth, by a day limited for that purpose: and the same course he took with the Old Testament. It chanced that the Acts of the Apostles was sent to Bishop Stokesly to oversee and correct. When the day came, every man had sent to Lambeth their parts corrected, only Stokesly's portion was wanting. My Lord of Canterbury wrote to the Bishop a letter for his part, requiring him to deliver them unto the bringer, his secretary. He received the Archbishop's letter at Fulham: unto which he made this answer; 'I marvel what my Lord of Canterbury meaneth, that thus abuseth the people, in giving them liberty to read the Scriptures: which doth nothing else but infect them with heresy. I have bestowed never an hour upon my portion, nor never will. And therefore my Lord shall have this book again, for I will never be guilty of leading the simple people into error.' My Lord of Canterbury's servant took the book, and brought the same to Lambeth unto my Lord, declaring my Lord of London's answer. When the Archbishop had perceived that the Bishop had done nothing therein, 'I marvel,' said he, 'that my Lord of London is so froward that he will not do as other men do.' One Mr. Thomas Lawney stood by; and hearing my Lord speak so much of the Bishop's untowardness, said, 'I can tell your Grace why my Lord of London will not bestow any labour or pains this way. Your Grace knoweth well, that his portion is a piece of New Testament. But he being persuaded that Christ had bequeathed him nothing in his Testament, thought it mere madness to bestow any labour or pain, where no gain was to be gotten. And besides this, it is the Acts of the Apostles; which were simple poor fellows, and therefore my Lord of London disdained to have to do with any of them.' Whereat my Lord of Canterbury and others that stood by could not forbear from laughter."

The book of Acts sent to Bp. Stokesly.

His refusal to translate.

Lawney's remarks on him.

Bp. Stokesly a great enemy to the Gospel.

It is to be remembered that Bishop Stokesly was particularly marked as an enemy of the Gospel: he had been the persecutor of Frith and many others who suffered for the alleged crime of heresy. Lawney, who made such free remarks upon him and his conduct, had been a companion of Frith at the college of St. Frideswide, where he likewise was one of the sharers of his imprisonment, on account of suspected books and doctrines.

Lewis, p. 90. Mem. Cr. p. 47.

The date of these events.

This account of Strype (or rather perhaps of Fox), requires a few observations. Lewis, and the author of "Memorials of Coverdale," speak of this narration, as though there were no clue to the period to which it belongs. Accordingly they place it rather before the time to which, according to the very words of Strype, it must be referred: they speak of it as though it might have taken place in 1534, although Strype says it was "not long after" the middle of 1535. The latter writer suggests in a note that this translation might have taken place some years later in connection with the Great Bible, which was published in 1539. If he means that these things might have happened, then he brings them to a period too late, for this must have been (as has been already shewn) prior to July or August, 1537. I should not have thought it so needful to clear up the point as to the date of these events, had not a degree of needless uncertainty been thrown over them, which would have been altogether avoided, had the account given by Strype been observed in all its particulars.

Tyndale's translation used by Cranmer as a basis.

The "old translation" taken by Cranmer was, I suppose, a copy of Tyndale's: this might be called "old," in the sense of having been one previously made, not as having existed for many years. The transcription of it into paper books was probably done that the revisers might have space for their corrections to be fairly written, and also lest any should object to bestow their labour upon a book which had been already condemned.

Although it be said, in the above account, that "the same course, no question, he took with the Old Testament," yet I think that this is very doubtful. It seems merely to be a surmise either of Strype or of Fox, drawn from the fact of the New Testament having been thus revised. If he did proceed in this manner with the Old Testament, what translation should he take? Tyndale had only published the Pentateuch and Jonah; and the version of Coverdale, though printed in October, 1535, was not published for some time: indeed, it might at this very period be yet in the hands of the bishops appointed by the king to examine it. I believe that there is no sufficient ground for supposing that more was accomplished in this revision than the New Testament by nine or ten bishops and others. It must have been in reference to this undertaking, that Gardiner wrote to Cromwell: "Nevertheless, I have as gret cause as any man, to desire rest and quiet, for the helth of my body: wherunto I thought to have entended, and to absteyne from bookes and wrytyng, having finished the translation of Saynt Luke and Saynt John, wherin I have spent a gret labour." This letter, of which the exact date is uncertain, shews that in some respects Crammer had authority to require the prelates, who so greatly opposed the reformed doctrines, to aid in this work, and thus Stokesley was a singular instance of opposition.

Bp. Gardiner's letter to Cromwell. M.S. chap. Copy Westm. Bound. C. Mem. Cov., p. 48.

It is probable, that the offence which was taken at the notes and prologues of the Bible which bears the name of Thomas Matthew, led the projectors of it, as well as the friends of the circulation of the word of God, to think of publishing a less obnoxious edition; an edition which should contain the text, but no annotations which might give needless offence. This appears to have been represented to the king, who committed the care of the matter to Cromwell. The parties employed by Cromwell for carrying this into execution were Richard Grafton and Edward Whitchurch, the same who had borne the expense of Matthew's Bible. It may be that this was done as an act of justice, as a compensation for the superseding of their Bible by the new one, which was about to be printed.

Grafton and Whitchurch employed.

With these, as corrector of the press and editor, Myles Coverdale was joined, who was at this time in England, and had been employed by Cromwell in various services. I have already noticed the fact which has been so commonly overlooked, that Coverdale returned from the continent about the year 1536: this in itself shews the reason he was now employed on this service by Cromwell. In the early part of the year 1538, Coverdale was at Newbury, in Berkshire, employed in searching out popish books, and carrying out the commands of the king, that Thomas Becket should be no longer honoured as a saint. He was there on the 7th of February; on which day, as well as the following, he wrote to Cromwell, and he continued there at least till the 5th of March, when he again wrote to him. How long before this he went to Newbury does not appear.*

Coverdale at Newbury, 1538.

He writes to Cromwell, Feb. 7, and Feb. 8, 1538.

In his letter of February 7, Coverdale tells Cromwell that for want of diligent care many books were circulated which upheld the papal power, or were "against the king's lawful object concerning Thomas Becket." He had required the curate of Newbury to call for such; in consequence of which, in two or three days a great number were brought to him. He seeks for Cromwell's authority for this, and that he may collect such books wherever he may find them. This letter was sent to Cromwell by Coverdale's servant. It would seem that Coverdale had been but a few days at Newbury when he wrote this letter; for, in another written the very next day, he mentions as a thing which he had just discovered, that the matin books in the church at Newbury set forth the Pope's authority, just the same as had been before the papal authority had been abolished in England. This appears to have troubled Coverdale greatly, supposing that the same might exist similarly elsewhere; and that thus many of the priests were under the penalty of a *pœnnance*: this fear he mentioned to Cromwell only, not letting even the bearer of the letter, "good Mr. Wynchcombe," know what he had written.

The third letter from Newbury, dated March 5, complains of certain things at Houley-upon-Thames, such as Thomas Becket's martyrdom in a window, and persons excluding from their houses those who favoured the Gospel. These things he attributed to the bishop of Lincoln (of whose diocese Hanley was a part): and

He writes again, March 5.

* These letters published by Mr. Pottigrew (Bibliotheca Sussexiana), prove incontestably, the return of Coverdale to England. I had formed my own judgment that he did so return, before I knew any thing of the contents of the letters in question, on the following grounds:—

1st. The statement of Bishop Bale as to the length of Coverdale's exile, shewing him to have been in England about 1539 or 40.

2nd. The reprints of Coverdale's Bible at Southwark, in 1537, which must have been supervised by himself.

3rd. The fact that the books which Coverdale wrote about this time were printed in England; which would probably not have been the case, had not Coverdale himself returned.

The letters of Coverdale published by Mr. Pottigrew, are without any date, as to the year in which they were written; but, from the mention of Prince Edward in them, it is evident that they belong to the early part of 1538, and not to the previous years.

when it is remembered that this bishop was Longland, the persecutor of the Lollards in 1521, we need not wonder at Coverdale's surprise.

Coverdale's occupations, while in England, may be properly adverted to before his steps are traced to Paris. Besides the employment at Newbury, and perhaps elsewhere, on which he seems to have been sent by Cromwell, he made about this time another version of the New Testament, using as his basis the Latin Vulgate. His judgment was decidedly in favour of many translations being used, in order that the English reader might have the opportunity of examining into the meaning of the Scripture, without being limited to the translation of any one man, or one body of translators. It may be asked, Why should he take the trouble to re-translate the New Testament himself? It may be, that, in his editions of the Bible, he had more closely followed the version of Tyndale than he had wished, and that pressure for time had induced him to make the New Testament much less of a new translation than those portions of the Old had been, which Tyndale also had rendered into English. It may be, that he wished, now that he had comparative leisure to re-translate the New Testament, to add one more version to the apparatus with which the vernacular reader was furnished for the understanding of the Scriptures. But whatever his motives may have been, he made at this time a new version of the New Testament, differing more from the translation contained in his Bible than that had done from Tyndale's.

This translation seems to have been printed in the beginning of 1538; and it became the basis of subsequent impressions of Coverdale's New Testament.* In the Lent of 1538, there was printed in Southwark, by James Nicholson, a New Testament of this version, together with the Latin text. Coverdale was not the corrector of it; and the only part for which he was responsible was the dedication to the king. Some one else appears to have prefixed a Preface to the Reader; and the execution of the whole book was clearly done with great carelessness, not at all answering the hopes of Coverdale respecting Nicholson's attention. He seems to have given him free leave to print it, having arranged the plan of the work, and written the dedication, and then personally to have ended his connection with this edition. With regard to what time in Lent it was published, it is evident that Coverdale was at Newbury during a good portion, at least, of that time, and then appears to have gone to Paris, while the book was yet in the press; so that the publication could have been but a little before Easter. This, in itself, explains what might now, after a lapse of more than three hundred years, have seemed difficult to account for; namely, why Coverdale should have written the dedication to the king, and then have left the book without bestowing any further trouble upon it: for the needful care in printing, he seems wholly to have relied upon the printer Nicholson. From the dedication to the king which was prefixed, we learn what the motives were which induced Coverdale to plan a New Testament in English and Latin on the same page. He commences his dedication thus:—*"Consyderynge (moost gracious Soueraigne) how louyngly, how fauourably, and how tenderly your hyghnesse hath taken myne infancy & rudenesse in dedicatyng the whole bible in English to your moost noble grace. And hauynge sure experience also how benynge and gracious a mynde your hyghnes doth ever beare to all them that in theyr callyng are wyllynge to do theyr beste: It doth euen animate & encourage me now lykewyse to vse the same audacite towards your grace."* After this, he speaks of the reproach and ill-will which the enemies of the word of God manifested toward those who sought to circulate the Scriptures in English. He says that they "seke out new occasions, how they may deprave & synistrally interprete our wel doynges. And where as wth all faythfulnes we go about to make our brethren (yours graces lorynge subiectes) participante of the frutes of oure good wylls, they yet not regardynge what profite we wulde be glad to do them, reporte ouell of vs, sklaunder vs; and saye the worste of vs: *Yee they are not ashamed to affirme, that we intende to peruerste the Scripture, and to condemne the commune translation in Latyn, whych custumably is red in the church: where as we purpose the cleane contrary.*"

This made it very desirable that the English text should be printed by the side of the Latin, so as to exhibit to all who were capable of forming a judgment, that there was no purpose in the minds of the translators, either to condemn the Latin version which had been used in the West for a thousand years, or to corrupt the Scripture. Coverdale had likewise other objects in procuring this Duoglott Testament to be

* I conclude that the 16mo. Testament mentioned in Memorials of Coverdale, p. 225 (out of Herbert), as published by Coverdale, was of this version. The following are my reasons:—The New Testament, English and Latin, printed in Lent of this year, by Nicholson, in Southwark, follows Coverdale's second translation, although carelessly printed so as to abound with errors. Of this edition by Nicholson, Coverdale said, that it was disagreeable to his former translation in English; by which he appears to have meant, that his translation

was not accurately given: however, he himself, in printing an edition at Paris (to supersede the inaccurate edition printed at Southwark), adopts the same translation which had been in the Southwark edition, correcting the typographical and other errors. This shews that he did not complain of the translation itself, for it must have been his own; and the "former translation" referred to, cannot be that of his Bible, but his new translation, which had, before this time, been printed. If it had not, Nicholson could not have printed a negligent impression of it.

Coverdale translates the New Test. from the Latin.

This translation printed beginning of 1538.

Memo. Cov., p. 50.

Eng. and Latin Testament. Lent, 1538.

Dedication written by Coverdale. Coverdale's motive in his Duoglott Test.

set forth: he says, that it was done, "not so much for the clamorous importuntye of euell speakers, as to satisfye the iust request of cortayne your graces faythfull subiectes. And specially to induce and instruct such as can but Englishe, & are not learned in the Latin, that in comparynge these two textes together, they maye the better vnderstande the one by y^e other. And I doute not but such ignoraunte bodies as (hauiuge cure and charge of soules) are very vnlearned in the Latyn tunge, shall trowgh thys smal labour be occasioned to attayne vnto more knowlege, and at the leest be constrayned to say well of the thyng, whyche here tofore they haue blasphemed." This second translation of the New Testament made by Coverdale, appears to have been in a great measure adapted to the Vulgate Latin, so as to shew that he did not at all despise that translation, and likewise, in order to help the English reader the more effectually to the understanding of the Latin text by the side. This accounts for many of the variations between the version in his Bible, and this which was published separately.

Farther on Coverdale says, "For as much as in our other translations, we do not followe thys olde Latyn texte word for word, they cry out vpon vs: As though al were not as nye the truth to translate the scripture out of other languages, as to turne it out of the Latyn. Or as though the holy goost were not the authoure of his scripture as well in the Hebrue, Greke, French, Dutche, and in Englysh, as in Latyn. The Scripture & wordes of God is truly to euery Christen man of lyke worthynesse and authoritie, in what language so euery the holy goost speaketh it. And therefore am I, and wyl be whyle I lyue (vnder youre moost gracious fauoure and correction) alwaye wyllynge and ready to do my best aswel in one translation, as in another."

Difference between this and Coverdale's previous version.

He makes some observations (as he very well might) on the inaccuracy of the Latin copies which were at that time commonly circulated; an inaccuracy which was before long acknowledged as freely by Romanists as by the advocates of the Reformation. Coverdale tells us, in the dedication to Cromwell, prefixed to the corrected Paris edition of the same year, that this dedication to the king had been written in the preceding Lent. I now for a while leave this edition, to which Coverdale's attention was again called, after he was at Paris engaged in the correcting of the Great Bible.

The inaccuracy of the common Latin copies noticed.

During Coverdale's stay in England, in 1537 or 1538, he appears to have published certain Psalms and other portions of Scripture turned into English metre, which seems to be the first attempt of the kind in the English language: and however quaint and rugged it may seem to modern ears, it may be regarded as being as much the precursor of the Hymns in which Christians join in "giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light," just as Coverdale's Bible has ushered in the version, in which we now read the record of the Holy Ghost concerning the love of the Father in the gift of the Son. The proof that this book of Psalms was published before the latter part of 1538, is found in the fact, that it was prohibited amongst other books at that time, and also it was printed in England, which shews that Coverdale had probably not as yet left for Paris.

Coverdale translates some of the Psalms into metre.

Col. i. 12.

We do not know where Coverdale was during any part of his stay in England, except at Newbury; but he mentions in his dedication to Cromwell (prefixed to the Latin and English Testament, printed at Paris in the latter part of this year), that he had "not long ago" been thirty miles from the place at which "a right famous man's sermon" was printed, which was falsely said to have been "depraved" by him, although he had never set pen thereto, although he had been desired to do so. This refers, I suppose, to the sermon of Osiander, "How and whither a Christen man ought to flye the horrible plage of the Pestilence," which bears the name of Myles Coverdale on the title-page; but as I suppose, from what he himself says, he was not really the translator, but was thirty miles away at the time when it was done. This was in 1537; so that Coverdale must have been at some place thirty miles from London (where the book was printed) before he was sent by Cromwell to Newbury. It is not at all improbable, that he was employed on similar business at various places in England; and letters may be discovered throwing some farther light upon the circumstances of Coverdale's stay in England.

Coverdale's movements when in England unknown.

Works attributed to him.

To return to the edition of the Bible which Cromwell was about to cause to be published. It has been already said that this was to be an edition without notes or prologues, such as had given offence in Matthew's Bible. What translation was ordered to be used does not appear; and with regard to the New Testament, it is, I think, most probable, that the recension which Cranmer had caused to be made a little while before, was now used: if not, it would seem strango for Cranmer to have obtained leave to procure a translation to be made, and to have it printed; and yet for no use to be actually made of the permission so obtained. If this were not the work which Cranmer had thus laboured to procure, we neither know what became of that recension, nor yet by whom or how the text of this Bible was formed. It may

The Bible to be published without notes or prologues.

Cranmer's recension of the New Testament probably used.

further be remarked, that this New Testament agrees very accurately with the account which is given of the recension directed by Cranmer: it is the text of the translation of Tyndale, revised throughout, more or less. Some, also, of the alterations are such as have crept in, from the revisers having the Vulgate in their minds. To take an instance: in John x. 16, Tyndale had rendered the Greek thus:—"and other shepe I have, which are not of this *fold*. Them also must I bringe, that they maye heare my voyce, and that ther maye be one *flocke* and one shephearde." In this translation the distinction between *αὐλή* and *ποιμήν* is rightly observed; but in the "Great Bible," of which I am now speaking, the verse is rendered, "and other shepe I haue, which are not of this *fold*. Them also must I bring, and they shall heare my voyce, and ther shall be one *fold* and one shepheerde." In this version, no distinction is made between the two words, the Latin being followed (in sense, at least), in which they are alike translated "*ovile*." Coverdale was right, like Tyndale, but the reviser (Gardiner appears to have had this portion sent to him) has introduced an inaccurate rendering, which has continued through various versions, and is retained to this day. The great difference in the sense of the passage, which is occasioned by this variation, I need hardly point out: in fact, the whole interpretation of this part of the chapter would be influenced by the rendering of this verse.

Bishop Stokesley's portion, the Acts of the Apostles, was probably revised, in some measure, by some one else for this edition; but it does not appear much changed from the translation of Tyndale.

With regard to the Old Testament in this edition, but little seems to be known. Many writers seem to have regarded this as but a reprint of Matthew's Bible; and thus many of the things which they have said regarding that edition, may really belong to this. There can be no question that Matthew's Bible (i. e. Tyndale's translation, in part, and Coverdale's, in part) was the basis of the Old Testament in this edition; but by whom the revision was made, and who translated the book of Psalms, and other parts which are actually re-wrought, does not appear to be stated. The title-page simply informs us, that it was "truly translated after the veryte of the Hebrue and Greke textes by the dylygent studye of dyuerse excellent learned men, expert in the forsayde tonges." Now there is an individual, whose name has not, as far as I can see, been connected with this edition, who seems to me to have strong claims to be considered one of the "dyuerse excellent learned men" who were engaged in this version or recension; this individual is JOHN ROGERS, the editor of Matthew's Bible, who has often been regarded as though he were, at least in part, the translator of that book; of which, however, he could not be, as it consists wholly of the version of Tyndale, with the parts which he did not execute, supplied out of Coverdale's translation.

Bale attributes to Rogers the translating of the whole of the Scriptures, from Genesis to Revelation, and that in this he had recourse to copies in Hebrew, Greek, Latin, German, and English. This work he connects with the publication of Matthew's Bible. In this he is plainly in error; but still, there is no reason why the whole statement should be incorrect; it may refer to this edition, although it could not to that. Rogers returned to England between the publication of Matthew's Bible and the year 1540; which is proved by his then escaping on account of the penalties imposed by the act of the Six Articles, to which he, having married abroad about the year 1537, was exposed. It is likely that he was in England at this time; and being already connected with Grafton in the publication of the Bible, this may have led to his introduction to Cranmer's notice, as a fit person to be engaged on the literary labour of the New Bible. Of course, in a case like this, probabilities alone can be brought forward: but the case is simply this;—there is a recension of the Old Testament, to which no author is assigned: Rogers is asserted to have made a translation of the Bible, which does not appear, unless this be it; so that I think the conclusion to be strongly probable that the Old Testament of this Bible (at least, in a great part) was really the work of Rogers. This portion, although in many places it is verbatim the same as Matthew's Bible, is in others so entirely different as to be a new version: the Psalms, especially, in the "Great Bible" are far superior to Coverdale's translation, which had been adopted in Matthew's.

The Bible which was to be printed, appears to have been prepared in England for the press; and then the care of the impression was confided by Cromwell to Grafton and Whitchurch, while the work of correcting the press was given to Myles Coverdale: this was done probably on account of his known competency and learning. Coverdale does not appear to have been in any way employed in the translation itself. This he probably would have been, had the preparation of the work been Cromwell's province, instead of Cranmer's. It does not clearly appear at whose suggestion it was, that this Bible was determined to be printed at Paris; whether it was the device of Cromwell for the procuring of better workmanship, or whether (as Strype suggests) it was the idea of Grafton himself.

The only intimation that I can find of the exact time at which Grafton and Coverdale went to Paris, in

Tyndale's New Testament the basis.

John x. 16. *αὐλή & ποιμήν*

Gardiner the reviser of this part.

Matthew's Bible the basis of the "Great Bible."

Psalms newly translated.

Rogers returns to England.

Rogers's claim stated.

The Great Bible prepared for the press in England.

order to superintend the printing of this Bible, is drawn from what Coverdale says in the dedication of his Latin and English Testament, in this year, to Cromwell: he mentions there the edition already spoken of, the dedication of which he had written "this last lent;" then, after speaking of his not having superintended the edition himself, he says, "trustinge, that *though I were absent & out of the lande*, yet all shoulde be well." This implies that Coverdale left England in Lent, 1538; that is to say, soon after his letter of March 5th, to Cromwell. The first intimation of their being actually at Paris, is found in a letter which they wrote jointly to Cromwell, on the 23rd of June; by which time they were already engaged in their work. It is probable that they had been for some time in Paris; for the manner in which they had settled to their work, implies that they had arranged all their plans of proceeding; while, at the same time, by their informing Cromwell what their plans were, it shews that they had not been devised in England. They say:—

Coverdale goes to Paris, Lent, 1538.

Coverdale and Grafton write to Cromwell from Paris. Chap. Ho. West. Bundle C. State Papers, 1. 372.

"After moost humble and hartie commendacions to your good Lordship. Pleaseth the same to understand, that we be entred into your worke of the Byble, wherof (accordynge to our moost bounden dutie) we have here sent unto your Lordship 2 ensamples; one, in parchment, wherein we entnde to prynt one for the Kynges Grace, and another for your Lordship; and the second, in paper, wherof all the rest shalbe made; trustynge, that it shalbe not onely to the glorye of God, but a synguler pleasure, also, to your good Lordship the cause therof, and a generall edefyenge of the Kinges subjectes, accordynge to your Lordshippes moost godlye request. For we folowe not only a standinge texte of the Hebrew, with the interpretation of the Caldce, and the Greke, but we set, also, in a pryvate table, the dyversite of redinges of all textes, with such annotations, in another table, as shall doubtes delcudate and clear the same; as well without any singulartye of opinions as all checkinges and reprofes."

Critical care.

By this account of the editorial care which this edition received in going through the press, it appears that Coverdale (for this was his department) compared the revised version with the Greek and Latin texts, marking and making a list of the variations. These passages when they contained any word or sentence in the Latin or Greek which was not in the Hebrew, we shall find that they afterwards inserted in the text itself, in a smaller type and within marks of parenthesis. The "standing text of the Hebrew with the Chaldee and Greek interpretation" can only indicate, I should imagine, the Complutensian Polyglott, which Coverdale, in his editorial care, may have used: certainly no other edition of the Scriptures which had at this time been printed suits the description.

Passages inserted from the Vulgate.

They afterwards speak of the mechanical execution, materials, and expense:—"The prynt, no doubt, shall please your good Lordship. The paper is of the beste sorte in France. The charge certainly is great." In the latter part of the letter they speak of their danger on account of the work in which they were engaged. They say that they hope "to be defended from the Papistes by your Lordshippes favourable letters; which we most humbly desyer to have (by this berer Wylliam Graye), ether to the Bysshop of Wynchester [Gardiner], or to some other, whom your Lordship shall thinke moost expedyent. We be dayly threatened, and looke ever to be spoken withall, as this berer can farther enforme your Lordship; but how they will use us, as yet we knowe not."

The print and paper.

Danger threatened.

It is evident, from this letter, that they had not as yet obtained any permission to proceed with their work in France, and that they found the opposition to be much greater than they had expected. The bishop of Winchester, Gardiner, to whom they requested that letters might be sent in their behalf, was at this time the English ambassador at the Court of France. A little while after this he was recalled; and Edmund Bonner, archdeacon of Leicester, who had previously been employed as ambassador to the Emperor Charles V., was sent to Paris in his room. In consequence of the application of Grafton and Coverdale to Cromwell, Henry VIII. wrote to Francis to request him "to permit and license a subject of his to imprint the Bible in English within the University of Paris, because Paper was there more meet and apt to be had for the doing thereof, than in the Realm of England, and also that there were more store of good workmen for the ready dispatch of the same."

Bonner succeeds Gardiner as ambassador.

For, ff. 434. Henry's application to Francis.

Bonner was directed likewise to give all the assistance that he could to those who were engaged in the printing of the Bible, so that they might be unmolested in the prosecution of their work; and that the needful license might be obtained for them to go on with safety. In this Bonner acted with promptitude, which indeed was ever one of his characteristics; and the needful permission from King Francis was obtained. This must have been procured after Coverdale had seen the faulty Southwark edition of his Latin and English Testament (which was some time in July), for the printing of this again at Paris was certainly contemplated in the permission which was obtained from Francis. This permission was addressed to Richard Grafton and Edward Whitchurch. It set forth that Francis had heard, on sufficient authority, that Henry had given them permission "to print and cause to be printed, and to be brought and transferred

Francis gives permission.

Cott. MS. B. 1. 1. v. 326 b.

into his kingdom, the Holy Bible both in Latin and in British or English;" and that as they "both for the sake of paper and other honest considerations" wished to perform their work at Paris, he gave them free leave so to do without any molestation or hindrance, whether to the printing or to the conveying of the books to England when printed. There was, however, this proviso, that the books should be printed sincerely and purely, so far as in them lay, without any private or unlawful opinions.

This license having been obtained through the exertions of Bonner, the work appears to have gone on for some time without any hindrance. They continued to print the Great Bible, and also another edition of Coverdale's Latin and English Testament: which is said to have been done, partly at least, at the instance of Bonner, who shewed great zeal for the publication of the Scriptures in English.

V.

THE PRINTING OF COVERDALE'S LATIN AND ENGLISH TESTAMENT AT PARIS.—THE COMPLETION OF THE "GREAT BIBLE."

It will be well here to give a brief account of the second edition of Coverdale's English and Latin Testament, seeing that it was printed during the time that the "Great Bible" was in hand, and was completed before that was finished. It is probable that Bonner procured the insertion of the Scriptures in *Latin* as well as in English, in the license of Francis, in order that he might attain his desire of getting this book printed. This Paris edition does not appear to have had any very great attention paid to its execution, Coverdale's time and mind were pretty well occupied with the work connected with the "Great Bible." However, it pleased Bonner, who was very anxious that it should be printed, and who "himself took a great many of them, and payed for them, and gave them to his friends." This New Testament was completed by the beginning of December, at which time Grafton mentions it in a letter to Cromwell. He complains greatly of the Southwark edition, and speaks of it as though Coverdale had himself had nothing whatever to do with it, whereas, in fact, he had permitted Nicholson to print it, and had written the dedication to the king. By his account, it seems to have been reprinted at Paris, in order to supersede the former inaccurate impression; although the other work, which they had upon their hands, was such that they had "enough to do besides."

Coverdale dedicated this edition to Cromwell; and, in so doing, he enters into the history of the preceding impression, thus supplying many of those particulars which are known respecting it. He commences his dedication thus:—

"I was neuer so wyllinge to laboure and trowayll for the edifyng of my brethren (right honorable and my singular good lorde) but I am and purpose to be while I lyue, by gods grace, euen as readye to amende and redresse anye manner of thyng, that I can espye to be ether synistrally prynted, or negligently correcte. And no leasse do I esteeme it my dewtye to amende other mens fautes, then yf they were myne owne. Trueth it is, that this last lent I dyd with all humblenesse directe an Epistle vnto the kynges most noble grace; trustinge, that the boke (wher vnto it was prefixed) shulde afterwarde haue been aswell correcte, as other boke be. And because I coulde not be present my selfe by the reason of sundrye notable impedimentes) therfore in asmuch as the new testament, which I had set forth in English before, doth so agree with the latyn, I was hartely well content that the latyn and it shulde be set together. Prouyded allwaye, that the correctour shulde followe the true cople of the latyn in anye wyse, and to kepe the true and right Englishe of the same. And so doyng I was content to set my name to it. And euen so I dyd: trustinge, that though I were absent and out of the lande, yet all shulde be well: And (as God is my recorde) I knew none other, till this last Iulye, that it was my chaunce here in these parties at a straungers hande, to come by a cople of the sayde prynte. Which when I had perused I founde, that as it was disagreeable to my former translation in English, so was not the true cople of the latyn texte obserued, nether the english so correspondent to the same, as it ought to be: but in many places both base, insensyble, and cleane contrary, not onely to the phrase of oure language, but also from the vnderstanding of the texte in latyn."

The translation mentioned in the above extract, which he had set forth in English, agreeing with the Latin, must, I suppose, mean (as has been already intimated) the New Testament, which had been published this same year, with the words, "Search the Scriptures," at the top of the title.

In an address to the reader, he states that this book "hath not bene set forth vnto the heretofore so

A proviso made,

Coverdale's Eng. & Lat. Test.

Fox. ii. 484.

Cotton MSS. Cleop. E. v. 328.

Grafton's letter to Cromwell, Dec. 1, 1538.

He mentions Nicholson's edition.

This edition first seen by Coverdale on July 1538.

exactly, and in all poyntes so perfectly as myght hane bene, I praye thee conster all to the best, and blame neyther the prynter ner me, consydering that we beare no worse mynde vnto the then thou doest to thy selfe." He exhorts the reader that he will so use the scripture, "that . . . thou wylt so embrace it, folowe it, and practise it in thy daylie lyuinge, that thou euen marve thy selfe to the frutes of the holy goost therein: And so use it, that thou be sober in the knowlege therof, not onely avoyding all contencion and strife; But also wyth all humbleness, & under correction to requyre of them (that be larned in scripture) the true sense and vnderstanding of such places, as vnto the be yet darke and obscure."

Coverdale makes some remarks upon the state of the Latin text: "There be in it many & sondrye sentences, wherof, some be more then the Greke, some lesse then the Greke, some in maner repugnaunt to the Greke, some contrary to the rules of the latyn tonge and to the right order therof, (as thou mayest easely perceave, yf thou compare the diuersyte of the interpreters together)." Yet he did not think that it was his place as a private individual to revise the Latin text, except, however, in one place, namely, in the Lord's Prayer in Luke xi., he inserted all the positions in the Latin, although the common copies of the Vulgate omit two of them. This edition was, in the title, stated to be printed "in Paris, by Fraunces Regnault, M. cccc. xxxviii. in Nouembre. Prynted for Richard Grafton and Edward Whitchurch, cytezens of London."

State of the Latin text.

The Southwark edition having been thus condemned for its inaccuracy, Nicholson the printer got out another edition, which was stated in the title to be "Faythfullie translated by Johan Hollybush." It has often been said, that Coverdale published it under the assumed name of John Hollybush; but not only does there appear to have been no reason why he should assume the disguise of so grotesque a name, but it is farther evident that it was simply a device of Nicholson's. His edition of Coverdale's Latin and English New Testament was known to be grievously inaccurate, he wished in some way to cover the loss he had incurred; and to this end he printed another edition, which he chose to ascribe to a fictitious person, John Hollybush, to distinguish it from his previous edition, so that its sale might not be hindered by the appearance of Coverdale's name.

Nicholson's other edition.

It is probable that Nicholson, hearing that Coverdale's Latin and English Testament was either about to be reprinted, or else was in course of reprinting at Paris, with more attention to accuracy, printed the one bearing the name of Hollybush without delay, in order to anticipate the Paris edition. I conclude that it was printed before the Paris edition was completed; otherwise it would probably have followed its text, which it does not. In the places in which it varies from the former inaccurate edition, it often differs equally from that printed at Paris: when it varies from the Paris edition, it appears commonly to agree with that which Nicholson had previously printed.



The publication of these various editions manifests the continued circulation of the word of God in England. A few years previously, all the weight of authority was opposed to the diffusion of the Scriptures; but now, through the good providence of God, the ruling powers in England were bending their efforts to this very end. It may be, that the motives of some of those who sought this were very low and selfish; but still God was pleased to overrule the whole;—while others, such as *Crommer* and *Cromwell* were unquestionably influenced in this matter by far higher motives. Coverdale must, indeed, have rejoiced at the occupation in which he was engaged: he had laboured to give his countrymen the word of God in their own tongue, with an intensity of earnestness which has rarely been equalled, and (I may confidently affirm) never has been exceeded. And now he was sent by the king's vice-gerent to care for the publication and correction of an edition which was to be freely read and circulated, with all the sanction that the king's authority could confer. Previously editions had been printed abroad; and all the difficulty and danger had been connected with their introduction into England; but now things were so entirely changed, that the only danger was connected with the printing of the books in a foreign land.

Continued circulation of the Scriptures in England.

Motives of Crommer and Cromwell.

The printing of Coverdale's Duoglott Testament did not prevent the "Great Bible" from continuing at press; on the 9th of August, 1538, Coverdale, Grafton, and Gray wrote to Cromwell, giving some account of their proceedings with the Bible. They say:—

Coverdale, Grafton, and Gray write to Cromwell, Aug. 9, 1538. Chap. Ho. West.

"After moost humble and due salutation to your good Lordship. Pleaseth the same to understand, that your worke going forward, we thought it our moost bounden dutie to sende unto your Lordship certayne leaves therof, specially saynge we had so good occasyon, by the returnyng of your beloved servaunt, Sebastian. And as they are done so will we sende your Lordship the residue, from tyme to tyme. As touchyng the manner and order that we kepe in the same worke pleaseth your good Lordship to be advertised that the merke  in the text signifieth, that upon the same (in the later ende of the booke) there is some notable annotacion This merke  betokeneth, that upon the same texte there is diversitie of redyng, amonge the Hebrues, Caldees, and Grekes, and Latenyntes; as in a table, at the

Bundle C. State papers, i. 578.

Stenographic marks used in the Great Bible.

ende of the booke, shalbe declared. This marke c^{ss} sheweth that the sentence written in small letters, is not in the Hebræe, or Caldee, but in the Latyn, and seldome in the Greke; and that we, nevertheless, wolde not have it extinct, but highe accept yt, for the more explanation of the text. This token †, in the Olde Testament, groweth to understand, that the same text, which foloweth it, is also alledged of Christ, or of some Apostle in the New Testament."

At the time when they wrote this letter they do not appear to have been in any apprehension of being disturbed or hindered in their labour, for they make no allusion to any thing of the kind. They probably judged that the license of the king made them fully secure.

During the time that the printing was going on, Edward Fox, bishop of Hereford died. Bonner was appointed his successor, but still continued at Paris as ambassador, and shewed his friendship in every way, apparently, to all who were concerned in the printing of the Bible. Fox says of him, "The which Bishop outwardly showed great friendship unto the merchants that were the imprinters of the same, and moreover did divers and sundry times call and command the said persons to be in manner daily at his table both dinner & supper, and so much rejoiced in the workmanship of the said Bibles, that he himself would visit the Imprinter's house, where the same Bibles were printed, and also would take part of such dinners as the Englishmen there had, and that to his cost, which as it seemed he little weighed." There can be very little doubt but that all this conduct on the part of Bishop Bonner was effected in order that he might stand well with Cromwell; it has been even supposed that his assiduity in aiding the work of the "Great Bible" was one reason, both of his being made bishop of Hereford, and likewise in the following year, on the death of Stokesley, of his subsequent translation to the see of London.

There is another letter extant in the handwriting of Coverdale, sent jointly by himself and Grafton to Cromwell, in favour of the printer of the Bible, whom they here call Fraunces Reynold. This letter states that he had been long a printer of English books, and that he had then by him a large number of primers and others, which he was hindered from selling by the Company of Booksellers [Stationers]. The request made is that he may, under certain provisos, be allowed to sell those which he had in stock already printed; if this were granted, he engaged in future to have an Englishman as press-corrector. They conclude the letter, advertising thus to the printing of the Bible:—"Thus are we bolde to wryte unto your Lordshippe, in his cause, (as doth also my Lord Elect of Herfford) beseeching your Lordshippe to pardon our boldnesse, and to be good lorde unto this honest man, whose servant shall geve attendaunce upon your Lordshippes most favorable answer. Yf your Lordshippe show him this benefyte, we schall not fare the worse in the readynesse and due expedition of this your Lordshippes work of the Bible, which goeth well forward, and, within few monethes, will drawe to an ende by the grace of Almighty God."

The work thus progressed without the conductors having any present apprehensions of danger. In a letter of Coverdale's to Cromwell, dated October 30th, he does not even mention it; his object in writing being to endeavour to nullify certain injurious reports which had been spread respecting a Mr. Beckynall, an Englishman studying at Paris, who had been reported to have continued to uphold the authority of the Pope. This Mr. Beckynall appears from this letter to have lodged with the Englishmen who were superintending the work of printing the "Great Bible."

In the following month (November), Coverdale's Duogloss New Testament was completed at press, and at once was put into circulation through the assiduity of Bonner. This may probably have led on to the catastrophe which soon after occurred. It appears likely that the Inquisition took the alarm at the publication of this book; and they feared to what the doings of the English superintendents of the press might lead.

By the 13th of December they had just reached the end of the printing of the "Great Bible." Fox says that "the Printer went forward, and printed forth the book even to the last part, and then was the quarrel picked with the Printer." Coverdale's letter to Cromwell, dated Dec. 13 [1538], speaks of the seizure of which they were apprehensive, and very plainly shews that the printing of the Bible itself was just completed. Coverdale commences his letter with inquiries respecting the annotations to the Bible expository of the passages marked with a hand f^{ss} : from this it seems clear that the only question now was, whether those additions should be appended to this edition or not; and by this it is intimated that the book itself had been completed. The supplementary tables of the Epistles, Gospels, &c., at the end of which is given the date, April, 1539, begin on the same page as the Revelation concludes. The book is printed in *gatherings* or *quires* of eight leaves, the folio pages being so printed that they lie inside one another, like those of an octavo volume. The *signatures* also run like those of an octavo; thus the last part of the New Testament could not be actually printed off, until it were known what was to come at the end, whether it should be

Bonner appointed Bp. of Hereford.
Fox, ii. 434.

Bonner seeks Cromwell's favour.

Coverdale and Grafton write to Cromwell, Sept. 12, 1538. Chap. Ho. West. Bunsell C. State papers, i. 566.


Coverdale's letter to Cromwell, Oct. 30, 1538. Bibl. Russ.

Coverdale's Duogloss New Test. completed, Nov. 1538.

Fox, ii. 434.

Coverdale's letter to Cromwell, Dec. 13, 1538. Harl. MSS. Cod. 604. p. 28.

the proposed annotations, or whether the volume should simply conclude with a table. To ascertain this appears to be one of the objects of Coverdale's letter. He says:—

"Right honorable and my syngular good lord (after all dew salutations) I humbly beseeche youre lordshippe, y^e by my lord electe of herford, I maye knowe youre pleasure, concernyng the Annotations of this byble, whether I shall procede therein or no.—Fitte it were, y^e the darck places of y^e text (vpon y^e which I have alwaye set a hande e annotations first to my sayde lord of herford; to ye intent y^e he shal so examen y^e same, afore they be put in prynte, yf it be y^e lordshippes good pleasure y^e I shall so do."

This may now seem to have been a strange work for Bonner to be employed about at this time. He was shewing as much zeal and earnestness for the setting forth of the Bible, as either Cromwell or Coverdale: it was therefore but natural that Coverdale should wish to submit the annotations which he might make to the approval of Bonner, as being a person with whom he might consult about their propriety.

Coverdale next adverts to his Duglott New Testament, which had been dedicated to Cromwell:—"As concernyng y^e new Testaments in english & latyn, whorof yo^r good lordshippe receaved lately a boke by yo^r seruauant Sebastian y^e cooke, I besech yo^r l. to consydre y^e greyness therof which (for lack of tyme) can not as yet be so apte to be bounde, as it shulde be." From the manner in which he then mentions the work of the Bible, it appears that not only had they, from time to time, sent "certayne leaves therof" (as they mention in their letter, Aug. 9), but that now they sent some considerable quantity of sheets: they were apprehensive of a seizure, and thus they employed the same means which conveyed this letter for transmitting to Cromwell's keeping and care a certain portion of the impression; as much, it is probable, as could be sent by the opportunity whatever that might be. Coverdale says:—"And whereas my sayde lord of herford is so good vnto us as to conuayo this moche of y^e Bible to yo^r good lordshippe, I humbly beseeche y^e same, to be y^e defender & keper therof: To y^e intent y^e yf these men procede in their cruellnesse agynst us & confiscate the rest, yet this at y^e leest may be safe by y^e meanes of youre lordshippe." This desire that what was sent might be in safety, plainly shews that it was not merely a copy, or even a few copies, that was transmitted to Cromwell, but a part of the impression, which was dispatched for further safety.

Sheets of the
"Great Bible"
sent to
Cromwell.

It is clear that before this letter was written they had had some intimations of what the proceedings of the Inquisition were likely to be, and thus they must have found that the royal permission given by Francis would avail them very little. It can hardly be thought that the Inquisitors would have proceeded in direct defiance of the license of the king, unless there was either some technical objection which they could raise against the instrument itself, or else something done by those so licensed which rendered void the permission which they had received: both of these grounds of objection might, I believe, have been raised: the latter, in that the Latin and English New Testaments had been circulated by Bonner at Paris, instead of being at once conveyed to England, according to the terms of the license. Many things, likewise, in the dedication and preface might be made grounds of accusation, so that the license might be judged to be forfeited, in consequence of "private and unlawful opinions" being maintained in the books printed. And then, as to the Instrument, it appears to have been regarded as in itself void, as having been granted for a purpose which only tended to the furtherance of heretical pravity.

The proceed-
ings of the
Inquisition.

Four days after Coverdale had warily transmitted to Cromwell, by the aid of Bonner, a portion of the impression: the dreaded interference of the ecclesiastical authorities actually took place. On the 17th of December, Henry Garvais, S.T.D., "Prior of the Convent of the Preaching Friars at Paris, & Vicar-general of the Venerable father Friar Matthew Ory, of the same order & D.D. Inquisitor-general of heretical pravity in the whole kingdom of France, by apostolical & regal authority especially deputed," issued an instrument setting forth, "That since from the translation of the Sacred Scriptures, as well of the Old Testament as New, into the mother tongue, which cometh to the hands of the simple, it is found in these last days that some have taken occasion of error in the faith; and that it is provided by edicts of the supreme court of parliament, that none should print the Old & New Testament in his mother tongue or sell it being printed." After thus stating the grounds of the proceedings, it is stated that one Francis Regnault printed the Bible "in the vulgar Brittanic or English language, by reason of which scandals & errors might arise in the Church;" in consequence of this, all priests, vicars, and curates are called upon to summon the said F. Regnault, "and all other whom it might concern," to answer to the charges. They were also prohibited, under canonical pains, to print the said Bible, or to remove or conceal the sheets already printed, without

The Instru-
ment of the
Inquisition.
Dec. 17, 1533.
Cotton MSS.
Ches. E. v. 220.

The printer
summoned
on a charge of
heresy.

their being seen by the Inquisitor's vicar-general. It will be observed, that Grafton and Coverdale were only mentioned by implication in this document; this may have been done to prevent any direct collision with the secular powers.


The subsequent transactions are thus narrated by Fox:—

"Then were sent for the English men that were at the cost and charge thereof, and also such as had the correction of the same, which was Miles Coverdale: but having some warning what would follow, the said English men posted away as fast as they could to save themselves, leaving behind them all their Bibles, which were to the number of two thousand five hundred, called the Bibles of the great volume, and never recovered any of them, saving that the Lieutenant Criminal having them delivered unto him to burn in a place of Paris (like Smithfield) called Malbert place, was somewhat moved with covetousness, and sold four great dry-fats of them to a Haberdasher to lap Caps in, and those were bought again, but the rest were burned to the great and importunate loss of those that bare the charge of them."

The copies which were "bought again," must, from what Fox says a little farther on, have continued for a considerable time in the hands of those who bought them of the "Lieutenant Criminal;" it was not until about a year, at least, subsequently, that Grafton recovered them.

This was the conclusion of the attempt to print at Paris an English Bible, which, for accuracy and execution, should surpass those which had preceded it. The history continues:—

"But notwithstanding the said loss, after they had recovered some part of the foresaid books, and were comforted and encouraged by the Lord Cromwell, the said English men went again to Paris & there got the Presses, letters & servants of the foresaid printer, and brought them to London, and there they became Printers themselves (which before they never intended) and printed out the said Bible in London, and after that printed out sundry impressions of them; but yet not without great trouble & loss, for the hatred of the Bishops, namely St. Gardiner & his fellows, who mightily did stonack and malign the printing thereof."

The transactions connected with the procuring of the presses, types, &c. must have occupied some time; for it was not until April, 1539, that this edition of the Bible (or, at least, that portion of it which Coverdale had sent to Cromwell) was published. Fox says, in the above extract, that they printed it out in London, although he had said before, that the printing of the Bible was complete, even to the last part of it, before the Inquisition interfered. By this we may understand, that the table to find the Epistles and Gospels, and the table of the Epistles and Gospels for various saints' days, were, with the conclusion of the book, printed at the date, which is afterwards given, "The ende of the new Testament and of the whole Byble, Fynished in Apryll, Anno m. cccc. xxxix. A dñō factū est istud." It is thus evident that these supplementary pieces were printed several months later than the greater part of the Bible itself; and it is probable that the printers had not made any formal conclusion of their book, because they did not as yet know whether the proposed annotations by Coverdale, upon the passages marked with a hand, , would be allowed to be appended, and these would then have commenced upon the page on which the Revelation ends.

This Bible is very commonly called "Cranmer's Bible." It is doubtful whence the name has arisen, whether from some of the copies having Cranmer's Prologue in them, or from some other cause. This Prologue is supposed, on good grounds, to belong really to the folio Bible of the year 1540, and to be inserted in some of the copies of this edition. How this came to pass may, I think, be easily explained. The name of "Cranmer's Bible" may belong to it, on account of the New Testament having been the recension which the archbishop had caused to be executed a few years before.

It could not be till the close of this year, 1539, that Grafton and his colleagues obtained the "four dry-fats full" of Bibles which had been preserved from the fire. Fox says, "After the Imprinters had lost their Bibles, they continued suitors to Bonner, as is aforesaid, to be a mean to obtain of the French King their Books again; but so long they continued suitors, and Bonner ever fed them with fair words, promising them much, but did nothing for them, till at the last Bonner was discharged from his Embassy, and returned home." Bonner is not to be blamed for his want of success in obtaining the interference of Francis for the recovery of the unburned copies. He had, before this, offended Francis, by his bluntness with regard to some diplomatic negotiations, about which he was employed. On his being translated from the see of Hereford, of which he was bishop elect, to that of London, vacant by the death of Stokesley, he sent for Grafton, who was then in Paris (this must have been when he went to try to procure his Bibles, for the date does not accord with the time of the printing). When Grafton came to him, Bonner said to him:—

"Master Grafton, so it is that the King's most excellent majesty hath by his gracious gift presented me to the Bishoprick of London, for the which I am sorry, for if it would have pleased his Grace, I could have been well content to have kept mine old Bishoprick of Hereford." Then, said Grafton, "I am right glad to hear of it, & so I am sure

Fox, ii. 434.
Coverdale and
Grafton leave
Paris.

The Bibles
seized,
and burned.
Four dry-fats
of them sold.

The English-
men got the
printing
presses, &c.
The Bible
completed in
London.

Part of this
edition pub-
lished April,
1539.

"Cranmer's
Bible."
Cranmer's pro-
logue, 1540.

Close of 1539.

Bonner re-
called.

Translated to
London.

His speech to
Grafton.

will be a great number of the city of London; for though they yet know you not, yet they have heard so much goodness of you from hence, as no doubt they will be glad of your placing." Then said Bonner, "I pray God I may do that may content them." After this, he said, adverting to his predecessor, "The greatest fault that ever I found in Stokesly was, for vexing and troubling of poor men; as Lobbey the book-binder and other, for having the Scripture in English; and, God willing, he did not so much hinder it, but I will as much further it, and I will have of your Bibles set up in the Church of Pauls, at least in sundry places, six of them, and I will pay you honestly for them, and give hearty thanks."

No blames Stokesly.

How little did it then seem that Bonner would himself so far outdo Stokesly as a persecutor of the saints of God, that his predecessor's name is scarcely known for cruelty in comparison with his own. But to be earnest for the circulation of the word of God in English, was the pathway to favour, so long as Cromwell continued at the head of affairs in England; and this had doubtless much to do with Bonner's zeal, though he may, indeed, have thought himself sincere; so little does the heart often know the motives by which it is actually influenced.

The contrast of Bonner's subsequent conduct.

Grafton appears to have been more successful, after the recall of Bonner, in procuring the portion of the books which the haberdasher had bought, than he had been before; for Fox says, expressly, that Grafton bought them, and that while Bonner continued ambassador at Paris, he did not succeed in so doing. These copies, obtained about the latter part of the year 1539, were, I expect, completed with the same additional pieces as those which had been issued in the preceding April, and their apparent date would be the same; these rescued copies are, I suspect, those to which Cranmer's preface is prefixed.* This preface appears to have been written in the latter part of 1539; for on the 14th of November (in this year it is almost certain) Cranmer wrote to Cromwell, asking if the king had seen and allowed the preface which he had written to the Bible, that it might be given to the printer to print. Now, at this time, this preface could not be wanted in haste for any Bible which was to be published in the following year; and I think it is most probable that this preface was first printed at this time, to be prefixed to the second issue of the Paris printed Bible. If, therefore, the name of Cranmer's Bible be supposed to belong rightly to the edition of 1540, on account of its having his prologue, the re-issue of this prior impression appears to deserve it on precisely similar grounds. Enough copies may have been printed off to serve both for this issue and for the forthcoming impression.

The copies bought and completed.

Cranmer's preface written, and of 1539. Chap. No. West. Manile C. Mem. Cor. p. 92.

The publishers of this edition, in a short preface which they have prefixed, inform the reader what was intended by the marks which are placed in various parts of the book.

"First, where as often tyme ye shall fynde a small letter in the texte, it signifyeth that so moche as is in the small lettre doth abounde and is more in the common translatioun in Latyn, then is founde ether in the Hebrue or in the Greke, whych wordes and sentences we have added, not only to manifest the same vnto you, but also to satisfie and content those, that here before tyme, hath misayd suche sentences in the Bybles and new testaments before set forth. Moreover whereas ye find this sign c-ss, it betokeneth a dyversyte and difference of readynge betwene the Hebrues and the Chaldees in the same place, which discreytes of readynge we were purposed to have set forth perticulerly vnto you: But for so moch as they are very longe and tedyous, and thys volume is very groute and hooge allreadye, we haue therfore at tyme left them oute, trustynge hereafter to set them forth in some lytle volume by them selues. We haue also (as ye maye se) added many handes both in the mergent of thys volume and also in the texte, vpon the which, we purposed to haue made in the ende of the Dyble (in a table by them selues) certen godly annotations: but for so moche as yet there hath not bene sufficient tyme minystrid to the Kynges moost honorable counsell, for the ouersyght and correccion of the sayde annotacyons, we will therfore omitt them, tyll their more conuenient tyme."

The variations omitted.

The title-page of this Bible is very remarkable for the engraving with which it is surrounded. In the upper part of the page above the title, Henry VIII. appears seated on his throne, with bishops and other ecclesiastics on his right hand, the Lord Cromwell and other lords on his left; he is delivering the Bible on each side, and from his mouth proceed labels containing portions of Scripture. Above this, in the

Title-page described.

* Various copies, which all appear as if they belonged to this Paris printed edition, have in them minor variations; they contain the same matter, folio for folio, but in the initial letters, &c. there are many variations. This singular fact may be in part accounted for, by supposing that the copies sent by Coverdale to Cromwell, as well as the recovered copies, were in some, or many of the sheets, partially defective, and that thus the printers re-composed some of the sheets, working the impressions which were needed to complete the sets.

Lewis speaks of the tome containing the Apocrypha in this Bible, as concluding on folio lxi. Now it is the first, with regard to certain of the copies (the splendid one, for instance, which

belongs to the Baptist College at Bristol, from which the version contained in the present work is printed), but the lxi is an erratum for lxxx; the preceding folio is numbered quite right. Other copies which have the same concluding date, have the true numbering of this folio; so that it is clear that that leaf was either reprinted, or else corrected while in course of printing; this is the greatest discrepancy which has been alleged with regard to the several copies. Some of the editions of 1540 are said to be those of the year 1539, continued in the same way, namely, by fresh sheets being printed to make up for deficiencies. All these issues of the Bible being alike, folio answering to folio, the pages of them have become much intermixed.

back ground, Christ appears in the clouds, and the king is kneeling on one side, with his crown placed on the ground. In the parts of the page on each side of the title, are two representations: on the one side, Cranmer appears mitred, delivering the Bible to the clergy, with an admonition to the exercise of their functions; and, on the other side, Cromwell gives it to the laity. At the feet of the two figures of Cranmer and Cromwell, their arms are exhibited within a circle. The lower part of the page is occupied by a preacher and a congregation. Out of the preacher's mouth proceeds a label, on which is inscribed 1 Tim. ii. 1, &c.; and the congregation respond to the exhortation to pray for kings and all that are in authority with the cry of "Vivat Rex," which proceeds from their mouths: some have "God save the King," but it is the general arrangement of the composition that the labels should be in Latin. In one corner of the representation of the preacher and the congregation there is a prison, at the bars of which some prisoners are to be seen, and they alone do not join in the acclamation: this was, I suppose, intended to intimate that this punishment awaited all unfaithful subjects.

¶ The Bible in

English, that is to saye the content of all the holy scripture bothe of y^e olde and newe testament, truly translated after the begette of the Hebrew and Greke textes, by y^e dygynnt studie of dyverse excellent learned men, expert in the foresayde tonges.

Printed by Richard Grafton & Edward Whitchurch.

Cum privilegio ad imprimendum solum.
1539.

The copies of this edition in circulation could not have been very numerous, so that this recension could not have come into general use until the re-impression in the year 1540. The prologue of Cranmer contained an exhortation to the reading of the Scripture, together with a setting forth of the uses for which it is profitable: the writing of this prologue was apparently connected with the setting up of the Bible in all churches, which was at this time directed, in order that the people might resort thither and read, and thus have the opportunity of knowing for themselves what was revealed in the Scriptures.

This prologue contains also an interesting allusion to the fact that although many in England at that time regarded the unfolding of the word of God to the people in their vernacular tongue as a strange innovation, yet that in truth the innovation had consisted in the withholding of the Scriptures.

"And yet if the matter should bee tried by custome, wee might also too alledge custome for the reading of the Scripture in the vulgar tongue, and prescribe the more auncient custome. For it is not much above one hundred years agoe, since Scripture hath not been accustomed to bee read in the vulgar tongue within this realm: and many hundred years before that it was translated and read in the Saxons tongue, which at that time was our mother tongue: whereof there remain yet divers copies, found lately in old abbies, of such antique manner of writing and speaking, that few men now been able to read and understand them. And when this language waned old, and out of common usage, became folk should not lack the fruit of reading, it was again translated into the newer language, whereof many copies remain, & bee daily found."

After thus discussing the question of innovation, he takes up the subject on the ground of its own merits,—"Let us here discuss, what it availeth, Scripture to bee had and read of the lay & vulgar people." On this matter Cranmer contends himself with quoting from Chrysostom, in a condensed form, certain earnest exhortations addressed to his hearers, that they would at home consider and read in the Scriptures those things concerning which they heard sermons. In these quotations, the various objections which different persons might raise against the reading of Scripture being necessary for them, are briefly answered. After the citations from Chrysostom, Cranmer speaks of the uses of Scripture, and then in the latter part of the prologue treats of the misuse which unholy men might make of the liberty of reading the word of God; against which abuse he earnestly cautions the readers.

This appeared to be the fittest place for noticing the prologue of Cranmer, since copies of it are sometimes found prefixed to the "Great Bible" of 1539, and since it appears it was for the second issue of that impression that it was printed at first.

The Psalms still retained in the Prayer-book.

Cranmer's Prologue.

The withholding the Scriptures an innovation.

V.

MEASURES TAKEN FOR THE CIRCULATION OF THE SCRIPTURES— TAVERNER'S BIBLE PUBLISHED.

THE care of Cromwell was not confined to the printing and publishing of the Bible in English, he also took measures for causing it to be circulated and read. The position of vicar-general and vice-gerent of Henry, which he occupied in his newly acquired ecclesiastical supremacy, was certainly a strange and anomalous one. It is not improbable that the idea of such an office had been suggested to the mind of the king from the circumstance of Pope Clement having, during his captivity, appointed Wolsey to the office of vicar-general under him for the kingdom of England. But although the office of Cromwell was strange and anomalous, yet it must be conceded that in one respect it was used for good. No one seems to have exceeded him in zeal and earnestness for the diffusion of the Scriptures: in this he was used as a providential instrument in the hands of God for bringing about great blessing. How little could this conduct have been looked for from Cromwell, when it is remembered that a very few years before he had joined in the fruitless attempts that were made by Henry to entrap Tyndale on account of the publication of the English Scriptures.

The measures which Cromwell adopted are to be found in the injunctions to the clergy which he published in September, 1538, while the "Great Bible" was in the press at Paris. The second and third of these injunctions ran thus:—

"Item, that ye shall provide on this side the feast of — next commynge, one booke of the whole Bible of the largest volume in Englyshe, and the same sett up in summe convenient place within the said church that ye have the cure of, wherent your parishners may most commodiously resort to the same and rede yt; the charges of whiche booke shal be ratable born between you the parson, and the parishners aforesaid, that ys to say, the one half by yowe, and th'other half by them.

For, li. 623.
Mem. Cov.
p. 107.

The Bible to be set up in every parish church.

"Item, that ye shall discourage no man pryvely or spertly from the readinge or hearings of the same Bible, but shall expresslye provoke, sterve, and exhorte every parson to rede the same, as that whyche ys the verye livelye wordes of God, that every christen man ys bounde to embrace, beleve, and folowe, yf he luke to be saved; admonyshinge them neverthelesse, to avoid all contention and alteration therein, and to use an honest sobretyc in the inquisition of the true sense of the same, and referre th'explication of obscure places to men of higher judgement in Scripture."

To be freely read.

It is to be remembered, that in the year 1536 an injunction, somewhat similar to the former of these, had been intended to be issued, although (as is shewn by Cranmer's register) it was afterwards withdrawn. It is probable that the objections which were made to the notes and prologues of Matthew's Bible prevented the intended injunction from being revived until this time, when a new edition was about to appear, which was regarded as clear of all such objectionable matter.*

A similar injunction intended in 1536.

The remainder of the injunctions issued by Cromwell at this time, refer to the teaching of the people the Lord's Prayer, &c., in English, the abolition of certain parts of popish idolatry which had been accustomed, the abrogation of Thomas Becket's day, and other similar subjects. Probably the abolition of many of these things gave less offence to the priests who received the injunctions, than did the setting forth the Bible in English.

The king also published a declaration to be read by all curates upon the publication of the Bible, the date of which is supposed to be about this time, probably a little later than the actual distribution of the copies of the Bible in various parishes: this distribution must have taken some considerable time, for as the number of copies of the "Great Bible" which were preserved was comparatively small, it was impossible for by far the larger number of parishes to be supplied with copies, unless indeed they were permitted to use, by way of a temporary provision, the translations which had been previously published. In the "declaration" which was thus to be read, the people were informed that the king "for a declaration of the

A declaration to be read.
Cott. MS.
Claus. E. v. 327.

* It has been said (Mem. Cov. p. 107), that it "cannot be ascertained whether these injunctions referred to Matthew's Bible, or to the one which was then printing at Paris;" now I believe, that it is very certain and clear that the injunction was purposely so worded as to exclude Matthew's Bible; "the whole Bible of the largest volume," seems expressly intended to apply to the forthcoming edition, to the exclusion of all that had preceded. The day not being named need not

lead to any uncertainty about which Bible it was, because, if the book had been already printed and in England, why should any such blank have been left at all? In the injunctions which were framed after the printing of Coverdale's Bible, the day is mentioned against which the book was to be provided; and so surely would it have been in this case, if the book itself had been completed.

The king's
sanction ex-
pressly stated.

greate zeale he bereth in the setting furth of Gods woordes," had permitted and commanded that the Bible, being translated into English, should be sincerely taught by the curates, and laid in every parish church, that all by reading and hearing might learn their duty to God, &c. This preamble was probably intended to meet the gainsaying of those who would not believe that the king had permitted the Scriptures to be thus read and taught. The declaration continues:—

The authority
of Scripture
set forth.

"His Majestie hath willed and commanded this to be declared unto youe, that his Graces pleasure and high commandment is, that in the reading and hearing thereof, first most humbly and reverently using and addressing your selves unto it, you shall have alwayes in your remembrance and memoryes, that all things conteyned in this booke is the undoubted Wyll, Lawe, and Commandement of Almighty God, thowly and streit meane to knowe the goodnes and benefyt of God towards us, and the true duty of every christen man to serve him accordingly. And that therefore reading this booke with such mind and firm feyth, as is aforesaid, you shall first endeavour yourselves to conforme your owne lyvinge and conversation to the contents of the same: and so by your good and vertuous example to encourage your wives children, and servants, to live-wel and christienly according to the rule therof."

Alehouses not
to be used for
disputing on
Scripture.

The latter part of this declaration is very singular: it principally relates to what should be done by those in whose minds any diversity of opinion should arise in the reading of Scripture. They are directed not to have open reasoning on the subject in taverns or alehouses; but to have recourse to learned men, to whose judgments they were quietly to submit themselves. It is most certain, that taverns and alehouses are very unfit places for the discussion of questions as to what the word of God teaches; but the proposed remedy savours much of human policy. It might be well for those who were in doubt to confer with others who might be able the better to instruct them; but for them to be allowed to read the Scriptures, and yet to be bound to receive the interpretation which men, however wise or learned, might choose to impose thereon, was causing them, at least, in some measure, to receive the truth of God as though it had been the tradition of man. If any interpretation of Scripture be *authoritatively* imposed, it makes the judgment of man to be received as being of equal weight with the word of God.

It is not that every man has a *right* to judge for himself as to what the truth of God is, but that every man is *responsible* to God for hearing and taking heed to whatever God is pleased to declare. It is thus the Scriptures are presented to us; and no one can transfer his own responsibility to another.

How little the curates, to whom the injunctions of the vicar-general and the direction of the king were sent, liked them, or cared to comply with them, we shall soon have cause to see.

Fox, ii. 389.
Mem. Cov.
p. 111.
Cott. MS.
Clop. E. v.
fol. 519, b.

The king also issued certain regulations respecting the importation and printing of the Scriptures in English. Certain injunctions, the date of which appears to be November, 1538, contain, amongst other things, a prohibition of the importation of English books printed abroad; also a prohibition of the printing of any book in English, unless it were first allowed by some of the king's privy council, and others whom he might appoint, and then the words "*Cum privilegio Regali*," were to be put with the addition of "*ad imprimendum solum*." No English books of Scripture were to be printed, or imported from abroad, with any annotations in the margin, or any prologue or additions in the calendar or table, unless such annotations or additions were first examined and allowed by the king, or by those whom he might appoint. Every book of Scripture that was printed, was to have the plain name of the translator affixed to it. No person within the realm was to print any book of Scripture, unless it had been examined by the king, or by one of the privy council, or by a bishop, whose name was to be expressed. These various particulars are enjoined under heavy penalties. The other parts of the injunctions show, even more plainly than the above, that they were framed with a spirit very hostile to the Reformation. They were probably the suggestions of Gardiner; and they seem to have been intended to hamper the circulation even of the "Great Bible," which was then at press in Paris.

On the 14th of November, 1539, the king issued his letters patent, prohibiting any one from printing any English Bible for the space of five years, unless he were licensed by Cromwell. This was done to avoid the inconveniences which might proceed from the use of a variety of translations.

Taverner's re-
vision, 1539.

In the year 1539, besides the "Great Bible," there was a recension of Matthew's Bible, executed by Richard Taverner. This edition is a sort of revision; the text being, for the most part, the same, except in minor particulars. It seems as though the object of Taverner had been to correct the translation in every place where he had observed any error, or what seemed to him to be such.

Richard Taverner, the editor of this Bible, was born in the year 1505, in the county of Norfolk. He was educated at Ben'et College Cambridge; afterwards, he removed to Oxford, where, at the College of St. Frideswide's, he was admitted a junior canon; and, in the year 1527, he took his degree of bachelor of arts.

After this, he returned to Cambridge, where he took his master's degree; and, coming to London, began to study law; first, at *Staire Inn*, otherwise called *Strond Inn* (which stood upon part of the site now occupied by *Somerset House*): from thence he removed to the *Inner Temple*, where he accustomed himself to make rather a singular and pedantic use of his knowledge of Greek, by quoting the law in that tongue whenever he had occasion.

Studies law.

In 1534, Taverner was taken into the employ of *Cromwell*; through whose interest, three years afterwards, he was made one of the clerks of the signet in ordinary; a situation which he retained till the accession of *Queen Mary*, in 1553. It was while thus standing in the favour both of the king and of *Cromwell*, that he published his "*Recognition*" of the Bible. He also published some other works about this time. After the fall of *Cromwell*, in 1540, Taverner was for some time committed prisoner to the Tower: this has been variously represented, some supposing that it was on account of the Bible which he had edited, while others have attributed it to his having slandered *Anne of Cleves*, *Henry's* fourth wife. Be that as it may, he was soon liberated, and continued in favour with the king.

Taken into Cromwell's employ, 1534.

Sent to the Tower, 1540.

In the reign of *Edward VI.*, in consequence of the great scarcity of godly preachers to set forth the Gospel, Taverner, although a layman, received from the king a license to preach throughout the kingdom. However strange the mention of this may now appear, it was not without some kind of precedent at that time. *Sir Thomas More*, after he was called to the bar, read a public lecture in the church of *St. Laurence*, *Old Jewry*; these lectures were attended by the more learned of the city of London. They were not, it is true, upon the Scripture, but upon *St. Augustin De Civitate Dei*; but still the thing itself bore a strong resemblance in kind to Taverner's license.

Licensed to preach, 1532.

Sir T. More a lecturer in St. Laurence's church.

The license granted to Taverner runs thus:—

The license to Taverner.

"Whereas y^e people are ignorant through the slackness of pastors, to y^e intent y^e people may learne how to use themselves toward God & us. Having knowledge of y^e learning & honest conversation of our servant *Rich. Taverner* sometimes student in *Oxford* & *Cambridge*, & M^r. of arts, wee have authorized him to preach in all places of our dominions, commanding all Bps. & officers of y^e clergy & laity to permitt him freely to preach & to apprehend all y^e shall interrupt him, &c.

"Given under our hand and seale the 13 May in y^e year of our raigne."

The year of this instrument (although omitted in the date) was 1552. Accordingly, he preached both at court before the king as well as in other places. His habit appears to have been studiously unclerical; for he preached in a velvet bonnet, a damask gown, and with a gold chain about his neck; he often preached thus attired in the beginning, at *St. Mary's*, *Oxford*, in the reign of *Elizabeth*.

He preaches before the king and in other places.

During the reign of *Mary*, Taverner retired to his house, *Norbiton Hall*, in the county of *Surrey*, where he mostly continued during the whole of her reign. On the accession of *Elizabeth* he presented her with a congratulatory epistle, upon which she offered him the honour of knighthood, which he declined, probably, in part, on account of his income being too limited for him to support this dignity. He was, a little after this, unable to lend 100*l.* to the queen, who had required from him this sum.

At Norbiton Hall in the reign of Mary. Elizabeth offers to knight him.

He continued to preach for several years, and was also put into the commission of the peace for the county of *Oxford*, of which he served the office of High Sheriff in the year 1569. In this year he preached before the University, but in a style which, however it might have been pleasing to pedantic scholars, did not much savour of Christian simplicity; it is not unlikely, however, that he accommodated himself in some measure to his audience. On this occasion, in addition to his other habiliments, he wore a sword at his side.

High Sheriff of Oxfordshire, 1569.

He died in the year 1575, 14th July, at his house, *Wood-Eaton*, near *Oxford*, aged seventy years.

His death, 1575.

Although Taverner holds a far from conspicuous place amongst the English Reformers of the sixteenth century, yet his zeal and care in seeking more purely and accurately to give forth the word of God in English, was a work which, doubtless, helped on the knowledge of the Gospel. The numerous editions through which it almost immediately went, prove that its circulation was considerable; and this too was without its being set forth by any authority as a translation which was to be set in the parish churches: the translation with which this had to compete in circulation was the "*Great Bible*," and it is very probable that many, who could not afford so large a volume, found Taverner's edition a book which more suited their means. It is to be observed, that they were private readers alone who used this book in its various editions, as it was never, even for a time, publicly made an "authorized" version.

The circulation of Taverner's Bible considerable.

The New Testament of Taverner's "*Recognition of the Bible*," is not to be confounded with that which he also published separately: this last mentioned has almost to be regarded as a distinct work. It was also published in 1539.

Taverner's New Test.

State of the
English Re-
formation.

A brief glance at the state in which things were in England, as regards the Reformation, at the time of the first publication of the "Great Bible" (namely, in April, 1538), together with a retrospective view of some events, will be fitting at this point.

Little opposi-
tion made in
England to the
casting off of
papal supre-
macy.

The hopes of
reformers.

Mistaken.

The fabric of Romish doctrine had received a severe shock in England, in the separation of this country from the communion of the see of Rome. This measure, if regarded in itself, was evidently popular in England. There was amongst the far greater part of the people, an earnest clinging to every jot of ceremonial superstition delivered to them by tradition; but their attachment to the see of Rome was far from strong. Thus it was, that the transfer of the ecclesiastical supremacy from the Pope to the crown, took place with scarcely a struggle. The consequences of this step were, however, momentous; and in the issue (through the overruling providence of God), productive of results replete with blessing. Those who had for years secretly longed for the free circulation of the Scriptures, and the unhindered preaching of the Gospel, were encouraged by the hope that the separation from Rome would become so wide, that nothing might hinder the introduction of better things; many sanguinely expecting the immediate result to be the full shining of the light of the Reformation.

Apprehensions
of the upholders
of Romish
doctrine.

Henry's incli-
nations and in-
terests.

In this hope they were greatly mistaken: they seem little to have borne in mind how multifarious error is, and that, although the authority of Rome was cast off, yet that that negative step was no pledge of what would next be done. On the other hand, those who wished doctrines, ceremonies, &c., to remain just where they had been, were filled with apprehensions lest the casting off of the papal authority might lead to farther departures from the doctrines and practices hitherto received. Thus, Henry with his title of "Supreme Head of the Church and Congregation of England," was placed between two widely opposing parties, the one urging on, the other retarding, the Reformation. But, besides these external influences, there were other motives which impelled him in contrary directions: his inclination, all other considerations aside, was decidedly and strongly in favour of popish doctrine and ceremonial, while, on the contrary, his interest led him into a course of opposition. Again, his desire of appropriating to himself the Abbeys, and other foundations of a similar kind, led him to make deep inroads upon the received doctrines. Purgatory, as then held, was not to be an obstacle to the grasp of the royal prerogative: and besides this, after his rupture with the Pope, he had taken a position in which it was necessary to entrench himself, if he would keep his people clear of papal influence.

The overruling
providence of
God with re-
gard to the
Scriptures.

The "Gos-
pellers" could
appeal to the
Bible in the
hands of the
people.

To the operation of these conflicting elements in the mind of the king, as well as around him, we may attribute much of his otherwise extraordinary conduct. He went a certain distance according to the counsel of Cromwell, Cranmer, and others; but, after a while, his end was answered, and the fear of too great innovation, together with the counsels of Gardiner, and of the great majority of others who were thoroughly papists in every thing except that of the supremacy, prevailed, and this caused him to take gradually retrograding measures.

More results
from the read-
ing of the word
than from
preaching.

But one great event, which was brought to pass by the sovereign and overruling hand of God, was the giving forth of the Scriptures in English: true it is, that they were afterwards restrained, but a deed was done which could not be undone; the truth of God was brought to bear upon the consciences of men—the light had shone forth, which Satan and his emissaries might strive in vain to extinguish.

And now that the Bible was in the hands of the people, there was that to which the "Gospellers" might appeal in support of the message which they bore; while, at the same time, the placing of one copy of the Bible in every parish church, for the free perusal of the people, led to this,—that even when there was no preacher to bear the glad tidings of God's grace, the book of God contained the message within itself. Thus the consciences of some were aroused by the reading of the word. The poorest and the most illiterate might hear it read; and those who could read, and possessed the means, might have the word of God in their own houses for their free use. The preaching of Latimer, Barnes, and others, may have done much; but the Spirit of God, working in the hearts of those who read and heard the word of God, did far more.

The form and appearance of the Scriptures as now printed, indicates the change which had taken place. When Tyndale first published the English New Testament in print, he did it, as he himself says, with the full expectation of its being burned by those of the ecclesiastical authorities into whose hands it might come. It was printed in a small volume, as were almost all the other impressions for several years. The portion of the Old Testament which Tyndale published in English, was likewise very small in size. The reason of this is obvious; it was a perilous thing for any one to possess any such books, and they were therefore made such as should attract very little observation. Thus, those whose hearts knew something of the preciousness of the word of God, retained their volumes of Scripture without the same probability of

detection. But now it seemed as though it were sought to make the Scriptures as conspicuous as might be; the size both of the volume and the type being amply enlarged. The latter of these changes was one which must have greatly increased the facility of reading the Scriptures, to those who had but little learning.

There is one class of persons who must have regarded the change concerning the free use of the Scriptures in English with peculiar joy; those who had been so severely persecuted a few years before by Bishop Longland, on account either of possessing, knowing, or teaching, some portion of Scripture, however small it might be. Well might the "Great Bible" close with the citation from Psalm cxviii. "This is the Lord's doing:" and indeed it might have been added, "and it is marvellous in our eyes."

Joy of those who had been persecuted, at now possessing the Scriptures freely.

But although in the free circulation of the Scriptures much was done, yet still the fabric of Romanism in a great measure remained; and there was still an abundant opportunity for the enemies of the truth to oppose themselves, in such a way, as to cause the destruction of some of those who held and prized it. This was soon done, and the advantage was not relinquished until the word of God was again attacked, and the effort made to consign it to oblivion. In fact, unless the word of God were again to have been taken away, the opposers of the truth could never have been sure of their victory, because in the Scripture was found that revelation of God, by which the Spirit of truth dispels every array of false doctrine which man may have set up.

Effects of the enemies.

It is, indeed, wonderful to see how God used the most unlikely means (as man might judge) for the introduction of His word and truth, and how He graciously wrought for the maintenance of what He had thus brought in.

VI.

EFFORTS OF THE OPPOSERS OF THE REFORMATION.—EXECUTION OF CROMWELL AND OTHERS.

THE visible progress of the Reformation in England had, in the early part of the year 1539, advanced farther than at any previous time. The efforts which had been made for so many years, seemed now to be crowned with success; and that which had now to be looked for, was the renunciation of the many portions of Romanism which still practically acted as so many denials of the Gospel of the grace of God. There were two means in operation for the accomplishment of this end: the one, the preaching of the Gospel, the other, the reading of the Scriptures. The latter was the instrument by far the most widely diffused of the two; for although there were several holy and faithful men, who set forth the Gospel of Christ in its simplicity, they were few indeed when compared with the length and breadth of England, and fewer still when compared with the numbers of those who were strenuously upholding the very things which the advocates of the Gospel sought to bring down.

Visible progress of the Reformation at the beginning of 1539.

But earnest as the friends of the reformed doctrine were, the opposers of the truth in England, with Gardiner, bishop of Winchester at their head, were not idle: the point to which they directed their efforts being the maintenance of such anti-scriptural tenets for doctrines, to be held under pain of suffering death, as should make the farther progress of Reformation a thing almost hopeless to its advocates.

Opposition to the truth by Gardiner and others.

In all these proceedings, the power and grace of God is wonderfully shewn out, while the counter workings of Satan are also very plainly to be traced. The one had been shewn by the manner in which the Scripture had, at length, in spite of all opposition, become circulated through England: the other was now to be displayed in the subsequent hindrances which were introduced.

The Act of the Six Articles, which was passed in this year, was a decided step for setting a limit to the Reformation; a limit which should make the casting off of the papal authority the only difference between England and any Roman Catholic country.

The Act of the Six Articles.

A little before, it appears that Cranmer had laid before the king certain considerations tending to a farther reformation: these considerations set up the authority of Scripture, and the impropriety of any thing being decreed in matters of religion except according to its warrant. Various doctrines, such as purgatory, invocation of saints, and "unwritten verities," in general are taken up, and the point is urged whether they ought to be required to be held or not. One thing to which these considerations particularly refer is, the marriage of priests, a matter which had been forbidden by the king's injunctions of November, 1538 (probably through the instigation of Gardiner); and Cranmer, being himself married, felt it exceedingly. He requests the king not to pronounce the marriage of priests to be against Scripture; but if it

Cranmer addresses the king for farther reformation. Collect. v. 33. Cod. MSS. (Jeop. E. v. 50. Marriage of priests referred to.

cannot be expressly permitted, to forbid either party to discuss the question under a penalty. If this could not be granted, he requests that the subject may, under certain regulations, be disputed in both Universities, offering that if the asserters of the lawfulness of the marriage of priests should fail in the argument they should be put to death: on the other hand, if they proved their point thus, that such marriages should be allowed.

Many circumstances shew that this document must be referred to about this time; and advantage appears to have been taken of it by the opponents of the Reformation to bring about the Act of the Six Articles. In the House of Lords, on the 5th of May in this year, Lord Audley, the chancellor, informed the House that the king had commanded him to move that a committee be appointed for the drawing up of articles for agreement in religion, which they were to report to the House. Accordingly a committee was appointed consisting of Cromwell, Cranmer, and the bishops of Worcester and Ely, together with five other prelates of entirely opposite sentiments. The consequence was that such a committee, after debating for eleven days, came to no conclusion. Upon this the duke of Norfolk informed the House that no progress had been made, and he himself proposed Six Articles for the consideration of the Lords, which, when concluded on, might be made the basis of a law. It is probable that Gardiner suggested this measure.

The first of these articles was, Whether there be the real presence in the Lord's supper, with or without transubstantiation; the second, Whether the laity ought to receive the Lord's supper in both kinds; the third, Whether, by the law of God, priests might marry; the fourth, Whether vows of chastity (i.e. monastic vows) ought to be observed; the fifth, Whether private masses ought to be celebrated; the sixth, Whether auricular confession ought to be continued.

Cranmer argued for three days together against these articles: but by the direct interposition of the king's authority, they were all determined according to the popish doctrine. Strange indeed for human authority to undertake to determine that such or such a thing is or is not according to the word of God; and yet so it is, the authority of God is pleaded, even when the revelation of the Holy Ghost is the most disregarded.

An act was at once passed, imposing the penalty of death for offences against the determination with regard to the articles. To oppose the first, namely, transubstantiation, was declared to be heresy; and this additional provision was made, that there was no liberty allowed of abjuration. The other five articles were established under the penalties of felony. One reason which probably influenced the king in causing this law to be made was, in order that the suppression of the monasteries might be more palatable to the popishly-affected part of the people. In these articles a limit was declared, beyond which the king would not go. Cromwell did not venture publicly to oppose the king's will with regard to this act, although he did afterwards what in him lay to hinder the penalties imposed from being enforced. Latimer resigned his bishopric of Worcester, and was imprisoned, as was also Shaxton, who resigned the bishopric of Salisbury: the latter, however, afterwards conformed, and was liberated.

Thus there were these two things tending in different directions: the spread of the Scriptures, and new laws of persecution. It is not surprising, that under such circumstances, the injunctions with regard to setting copies of the Bible in the parish churches, were not much regarded in many places.

"The parsons, vicars, and curates did read confusedly the word of God and the king's injunctions, lately set forth, and commanded by them to be read: humming and hawking therat, that almost no man could understand the meaning of the injunction. And they secretly enbored certain spreaders of rumours and false tales in corners, who interpreted the injunctions to a false sense.....And they bade their parishioners, notwithstanding what they read, being compelled so to do, that they should do as they did in times past, to live as their fathers; and that the old fashion is the best: and other crafty and seditious pambles they gave out among them."

But although the priests made this opposition, and in many places kept the people in ignorance of the fact that they had free leave to read the word of God in English, yet we find that in many places there was much joy manifested by those who, for the first time, received the Scripture in their own tongue.

"It was wonderful to see with what joy this book of God was received, not only among the learned sort and those that were noted for lovers of the Reformation, but generally all England over by the vulgar and common people; and with what greediness God's word was read, and what resort to places where the reading of it was. Every body that could, bought the book, or busily read it; or got others to read it to them, if they could not themselves; and divers more elderly people learned to read on purpose. And even little boys flocked among the rest to hear portions of the holy Scriptures read."

It is to be remembered that the Bible, chained in the parish church, might there be perused by the parishioners, when and as was convenient to them; this reading was (often, at least) aloud, so those who

Date of address.

Proceedings in the House of Lords, May 5, 1539.

A committee for articles of religion.

The Duke of Norfolk proposes Six Articles.

The king interferes.

The Act of the Six Articles passed.

Cromwell's dislike to the act.
Latimer and Shaxton resign their bishoprics.
The Bible not placed in many parish churches.
Sturpe, Cran. p. 22.

The Bible read aloud.

could not read themselves had often the advantage of hearing what was in the word of God. The description just given applies, of course, to those places where the king's injunctions were read, and where, in compliance with them, the Bible had been obtained.

But although the word of God was by the law of the land now permitted to be read, yet there were obstacles still existing, arising from the strong predilection in the hearts of many for all things which had been a part of their old superstition. Thus, although persecution on this account had ceased for a while, yet *household persecution* was still an instrument by which those who loved the truth could be troubled: the word of our Lord has in this respect ever been found to be true, "a man's foes shall be they of his own household." One of those who, at this time, had to "endure grief, suffering wrongfully" at the hands of his own kindred, was a lad about fifteen years old, named William Maldon, of Chelmsford. Immediately that the king had permitted the Bible to be set in all the churches to be read by the people, several poor men of that town bought the New Testament, and used on Sundays to sit reading it together in the lower end of the church. This attracted others to listen to what was read, and amongst them, this William Maldon, who came every Sunday to listen to the message of the Gospel.

Papery in the hearts of many.

Wm. Maldon persecuted by his relatives. *Scripture Cran. p. 91.*

He hears the Bible read.

His father, who was deeply attached to the belief and worship of Rome, having observed it, fetched him away, that he might say the Latin Matins with him: this grieved him; and when he went at other times to hear the Scriptures read, his father still persisted in taking him away. At length, he resolved to learn to read English so that he might peruse the Scriptures without being dependent on the aid of some one else who might be reading aloud; and when he had acquired this knowledge, he and his father's apprentice succeeded in purchasing together a copy of the New Testament. To conceal it, they hid it under their bed-straw, and when they had opportunity they perused it. One night after his father was asleep, he and his mother began to converse concerning the crucifix, and kneeling down to it; the knocking on the breast which was then used; the holding up of the hands to it when it was carried by in a procession: all this he told his mother was contrary to the commandment of Him who had said, "Thou shalt not make any graven image, nor bow down to it, nor worship it." This enraged his mother, who said to him, "Wilt thou not worship the cross, which was about thee when thou wert christened, and must be laid upon thee when thou art dead?" Upon this both the son and the mother went to their beds. The latter soon told her husband what had passed; whereupon, in great fury against his son for denying that the cross should be worshipped, he went to the room where he slept, and "taking him hold by the hair with both hands," he pulled him out of bed and whipped him unmercifully. This severe beating was borne by the lad with cheerfulness, inasmuch as he could truly regard it as being for Christ's sake. His constancy in enduring this treatment without even shedding a tear enraged his father the more; so that he ran and fetched a halter and put it about his neck, saying, that he would hang him. At last, after much intreaty from the mother and the brother of the sufferer, he left him almost dead. Such was the enmity which was manifested against those who held the truth of the Gospel,—an enmity, in fact, which ever exists in the unregenerate heart, although at times it may be so concealed as to seem as though it were not there. Doubtless, the case of William Maldon was far from being solitary, and many who were sheltered from the legal penalties which they would have suffered seven years previously, found enough to endure from those with whom they were most closely connected.

His father's opposition.

He learns to read and procures a New Testament.

The 2nd commandment.

Maldon's father ill-treats him.

But the energies of the opposers of the Reformation were not directed simply to hinder persons from reading the Scriptures, or to make them suffer for what they learned from thence; but, just as they had in the year 1539 procured the passing of the Act of the Six Articles, so, in the following year, they succeeded in working the downfall both of Cromwell, who had protected to the utmost of his power those who were liable to the penalties of that act, and of Barnes and others who were the most prominent as preachers of the Gospel. The dissolution of the abbeys had rendered Cromwell unpopular: many of his acts had been harsh and oppressive; and those who opposed the Reformation had deep cause of hatred against him, on the ground of his having been the chief mover in procuring the free circulation of the Bible: what the particular ground of offence was, which the king had against him, is not so easy to discover. It may be that, as he had listened to the suggestions of those who adhered to "the old learning" with regard to the Six Articles, so he did with regard to the destruction of Cromwell. It has been supposed that Cromwell's connection with Barnes was in part, at least, the cause of the king's altered feelings towards him; this is made the more probable, from the circumstance that Barnes and two others, Hierome and Garret, (the same who had in 1527 been troubled for circulating the Scriptures) were put to death almost immediately after the fall of Cromwell.

Cromwell's downfall.

The ground of Henry's offence.

His connection with Barnes.

Cromwell had but just reached the highest pitch of earthly greatness to which he ever attained. On the

Cromwell
created Earl of
Essex, Apr. 18,
1540.
His arrest,
June 18.
Attained in
parliament.

18th of April he was created Earl of Essex, and he was also appointed Lord Chamberlain. Nothing from this time till the 9th of June, seemed to intimate the change which awaited him. On that day, after having attended in his place in the House of Lords, he was arrested at the council board on a charge of high treason; and, a few days afterwards, a bill of attainder was read against him. He was allowed no opportunity of making any defence, or of meeting the charges which were laid against him: these charges were of heresy and treason, the former on account of his having favoured those who were now deemed heretical preachers, the latter on account of various acts done by him as vicar-general. The bill was read a second and third time in the House of Lords on the 19th of June, and on the 29th it came back from the Commons, having passed that house.

Beheaded,
July 28.

On the 28th of July, Cromwell was beheaded on Tower-hill, in pursuance of the act of attainder passed against him. He had, during his imprisonment in the Tower, sought to move the king to compassion, but in vain: he was doomed to die without knowing who were his accusers, or what were the definite grounds of his condemnation. Cromwell, too, sought to procure for him the mercy and favour of the king; but his interposition was altogether fruitless.

Cromwell
intercedes for
him.

I shall not pretend even to sketch Cromwell's career: he holds a place in this account as having been the great instrument, in the hands of God, to cause that the Scriptures should be unrestrainedly read and known in this land. His actions, which cannot be spoken of with commendation, have often been set forth against his memory; and yet it is, I think, impossible for any one, who himself knows the mercy of God in the blood of Jesus Christ, to read the account of his death, without believing him to have been a sinner saved through grace.

His conduct
on the scaffold.

When he was brought upon the scaffold, in addressing the spectators, he told them that he was not come thither to clear or exculpate himself, as some had thought that he would. He confessed himself to have been a great sinner, for which he asked the forgiveness of God; he called all present to witness that he died not doubting any article of the faith; he exhorted all to pray for the king and Prince Edward, and for himself that, while life remained, he might not waver in his faith. Then kneeling down, he commended himself to the Lord Jesus, the Almighty Saviour of sinners:—

His prayer.
Fox, ii. 489.

"O Lord Jesus, which art the only health of all men living, and the everlasting life of them which die in thee; I wretched sinner do submit myself wholly unto thy most blessed will, and being sure that the thing cannot perish, which is committed unto thy mercy, willingly now I leave this frail and wicked flesh, in sure hope that thou wilt in better wise restore it to me again at the last day in the resurrection of the just. I beseech thee, most merciful Lord Jesus Christ, that thou wilt by thy grace make strong my soul against all temptations, and defend me with the buckler of thy mercy against all the assaults of the devil. I see and know that there is in myself no hope of salvation, but all my confidence, hope, and trust, is in thy most merciful goodness. I have no merits or good works which I may alledge before thee. Of sins and evil works (alas!) I see a great heap; but yet through thy mercy I trust to be in the number of them to whom thou wilt not impute their sins; but wilt take and accept me for righteous and just, and to be the inheritor of everlasting life. Thou, merciful Lord, wert born for my sake, thou didst suffer both hunger and thirst for my sake; thou didst teach, pray, and fast, for my sake; all thy holy works and actions thou wroughtest for my sake, thou sufferedst most grievous pains and torments for my sake; finally thou gavest thy most precious body, and thy blood to be shed on the cross for my sake. Now, most merciful Saviour, let all these things profit me, which hast given thyself also for me. Let thy blood cleanse away the spots and foulness of my sins. Let thy righteousness hide and cover my unrighteousness. Let the merits of thy passion and bloodshedding be satisfaction for my sins. Give me, Lord, thy grace that the faith of my salvation in thy blood waver not in me, but may ever be firm and constant. That the hope of thy mercy and life everlasting in thy blood never decay in me, that love wax not cold in me. Finally, that the weakness of my flesh be not overcome with the fear of death. Grant me, merciful Saviour, that when death hath shut up the eyes of my body, yet the eyes of my soul may still behold and look upon thee; and when death hath taken away the use of my tongue, yet my heart may cry and say unto thee, Lord, into thy hands I commend my soul, Lord Jesus receive my spirit. Amen."

His execution.

He then gave himself into the hands of the executioner, and "patiently suffered the stroke of the axe."

Had Cromwell held a more humble station, had he not sought the power, wealth, and honours of this world, he might have adorned the doctrine of God in his life. His zeal for the Reformation might have led to his suffering death for the confession of the doctrine of Christ; but this would have been a very different thing to his being compelled to lay down his life on questionable charges.

Want of learning has been frequently objected against Cromwell. Amongst other things, it has been said, that his acquirements consisted only in knowing the New Testament in Latin by heart: if this be true, it shews at least some knowledge of that learning which is of value in the sight of God—of the holy Scriptures, which are able to make wise unto salvation through faith, which is in Christ Jesus.

Two days after the execution of Cromwell, Dr. Robert Barnes, Thomas Garrett, and William Hierome, were burned in Smithfield. Barnes, after his escape from Northampton to Antwerp, had gone to Wittemberg; and, remaining there for some time, he became established in the grace and knowledge of Christ. Soon after, he was sent to England on a mission by the king of Denmark, when Sir Thomas More would have entrapped him, had not the king prevented him. In 1533, he returned again to England unmolested, and was employed by the king in several affairs. He now became one of the most diligent and zealous preachers of the Gospel in London; and this at length, through the contriving of Gardiner, led to his martyrdom.

Barnes, Garrett, and Hierome burned, July 30. Barnes's escape. His return, 1533.

Garrett, who had been troubled on account of circulating Tyndale's New Testament at Oxford, was now become also one of the preachers of the Gospel in the city, as also was William Hierome, vicar of Stepney. It was in consequence of their preaching the Gospel fully, and that the flesh is altogether evil, so that "whatsoever is not of faith is sin," that Gardiner opposed them. One of the articles maintained by Gardiner against Barnes was, "I may do well by the gift of God, before I am justified towards the attainment of justification." Another was, "A man being in deadly sin, may have grace to do the works of penance, whereby he may attain to his justification." Barnes, Hierome, and Garrett, were required at the Easter sermon at St. Mary Spital, to recant what they had taught at Paul's Cross concerning justification by faith: accordingly, Barnes read what might seem a recantation, and then preached precisely the same doctrine as before. Hierome and Garrett did exactly the same. For this they were all three sent to the Tower, where they remained until the 30th of July following, when, without having ever been called to an answer, they were taken to Smithfield and burned as heretics.

Garrett. Wm. Hierome, vicar of Stepney.

Gardiner opposes them.

They are called on to recant.

Sent to the Tower. Burned July 30, without being called in to answer.

These three men were most truly martyrs for the Gospel of Christ. It was no collateral question that was made the ground of their death, but simply their having set forth that Gospel which Paul preached.

They were proceeded against by a bill of attainder, and condemned to be burned or to suffer whatever death the king might see fit they should suffer. They were brought to Smithfield, together with three papists, who were condemned to suffer the penalties of treason for denying the king's supremacy; so that here was a most extraordinary spectacle, persons of the most opposite doctrines put to death in different manners, according to the matter in which their belief was discrepant from that of the king.

A bill of attainder against them.

In Smithfield, Barnes made a protestation to the persons who were present, concerning the doctrine which he had taught.

The protestation of Barnes.

Hierome earnestly exhorted the spectators who were there present; and Garrett made a profession of the Christian doctrine which he had preached.

Two of these, Barnes and Garrett, had been persons very conspicuous, the one at Cambridge and the other at Oxford, in the early setting forth of the Reformed doctrines: both of them had previously shrunk back from resisting unto blood, so that now they might indeed regard it as being of the grace of that Lord in whom they had believed they were honoured thus, in the manner of their death, with bearing testimony to the doctrines which they had preached and the Scriptures which they had circulated.

VII.

PROCEEDINGS RELATIVE TO THE SCRIPTURES.—A NEW VERSION PROPOSED.

THE state of things, as regards religion in England, was now increasingly anomalous. The Gospel was not to be preached under the pain of suffering as heretics. Many doctrines were enjoined, on pain of death, to be received as being in Scripture; and yet the Bible, in which not a word was said about some of these very doctrines, was not only allowed to be circulated, but the injunctions which had been before made with regard to its being placed in every parish church, were repeated and enforced. This new proclamation was dated May 6, 1541: it recited, that the king had set forth certain injunctions requiring the Bible to be placed in every parish church, to the intent that all his subjects might read it: and, in order that the right end might be answered by this, the proclamation enjoined that none should read the Bibles with

Anomalous state of things in England.

The king's injunctions, May 6, 1541. Cott. MS. B. 1. 327.

a loud voice during the time of mass, or other divine service; that no laymen reading it should dispute or argue, but only reverently peruse it for his own edification.

By this it seems as though the Bibles had, in some places, been actually read aloud, while the Latin service was going on. The injunction seems to contemplate its still being read at such times, but only restrains the manner in which this should be done.

As to laymen being forbidden to dispute about Scripture, the Act of the Six Articles seems to have been already sufficiently stringent upon that point; for the things there defined were enough to make not laymen only but all others fear to hold lightly any disputation as to what the Bible actually contained.

This proclamation farther sets forth that the king had heard that, in spite of his former injunctions, there were many parishes destitute of Bibles; at which he marvelled not a little, enjoining that a Bible should be speedily procured for every parish church: the time limited for this was the next All Saints' day, (Nov. 1, 1541,) after which a penalty of 40s. a month was to be imposed where one was not obtained. The price likewise of the Bibles of the largest volume was fixed at 12s. well bound and clasped, and 10s. unbound.

It is not improbable that the knowledge of the king's intention to fix the price of copies so low may have led to the inferiority, both as it regards paper and press-work of the Bibles printed this year, to those which had been executed at Paris, and completed and perfected in London. The Bible published in the year 1541 has the title as copied in our margin: other copies have the name of Richard Grafton as the printer.

¶ The Bible in

Englyshe of the largest and greatest volume, authorised and appointed by the commaundement of our most redoubted Prynce, and soveraygne Lorde Henrye the .viii. supreme heade of this his church and Realme of Englande: to be frequented and used in every churche within this his sayd realme, accordinge to the trowth of his former Injunctions given in that behalf.

¶ Overseen and perused at the commaundment of the sayde hyshe, by the righte honorable fathers in God Cuthbert bishop of Durresme, and Nicolas bishop of Rochester.

¶ Printed by Edward Whitchurch.
Cum privilegio ad imprimendum solum.
1541.

This was probably stated to be overseen by two bishops, in consequence of the king's injunctions in November, 1538, which required that all books of Scripture should be examined and allowed by the king, or by a privy councillor, or by some one bishop whose name was to be expressed. It is not unlikely that these were specially appointed by the king for this service, because it was by some said that the Bible had only been of Cromwell's setting forth: and they, therefore, did not allow that the king wished it; for it would only be carrying out the actions of one who had been declared a traitor. This was met by the statement of the title, that these two bishops had overseen and perused it at the king's command. The wood engraving which had been before used was still retained, only that the Arms of Cromwell which had been under his feet in the original engraving, were now removed. This was done with respect to all the Bibles of the previous year which had been issued subsequent to his attainder.

The two bishops by whom this edition was overseen and perused were persons of no small celebrity and learning. Cuthbert, bishop of Durham, was the same Bishop Tonsall, who, when diocesan of London, had shown so much zeal for the destruction of Tynedale's New Testaments. It is rather remarkable that the version of the Great Bible, thus perused and overseen by him, is in its ground-work the very version which he fifteen years before

had condemned as being full of heresy. Tonsall was deprived of his bishopric towards the end of the reign of Edward VI., but restored at the accession of Mary; during whose reign, although he was always very popish in doctrine, yet he avoided the work of persecution: in particular, he protected his relative, Bernard Gilpin, who, although he conformed to all the ceremonies and ritual of Popery, continued by a strange inconsistency to preach the Gospel of Christ; and for this he became obnoxious to the ruling powers.

On the accession of Elizabeth, Tonsall was again deprived for refusing to admit her supremacy; a very few months after which he died, in the year 1559, aged eighty-six.

The other of these two prelates was Nicholas Heath, then bishop of Rochester; who had, in the latter part of the year 1535, accompanied Edward Fox, bishop of Hereford, and Dr. Barnes, to Smalcald, for the concluding of a league between Henry and certain of the Protestant princes of Germany. He was then archdeacon of Stafford; and, as "Heath, the archdeacon," he was spoken of highly by Melancthon. In 1540, he was made bishop of Rochester; and was supposed, at the time, to be in some measure a

Many parishes yet destitute of Bibles.

Penalty.

Price of Bibles.

Bibles printed, 1541.

Hrs. Tonsall and Heath oversee this edition.

Some account of Bp. Tonsall.

Deprived and restored.

His death, 1559, aged 86.

Some account of Bp. Heath.

Bp. of Rochester, 1540.

favourer of the Reformation, standing high in Cranmer's favour. However, he subsequently shewed strongly his attachment to "the old learning." He was translated from the see of Rochester to that of Worcester; of which, however, he was deprived in the reign of Edward VI. After the accession of Mary, he became archbishop of York; and, subsequently, Lord Chancellor. During this reign he was one who was leniently disposed towards Protestants. However, it may be questioned whether, if he had chosen, he might not have exerted himself in their behalf, considering the situations which he held. After the death of Mary, he was deprived both of his situation of Lord Chancellor, and of his archbishopric, and continued the rest of his life in a private station.

Bp. of Worcester.
Deprived.
Abp. of York.
Lord Chancellor.

It is not to be supposed, that two men of learning, such as these were, would have authorised an edition of a version which was corrupt, or palpably inaccurate: they were both of them competent scholars of the original languages of Scripture; and thus their public testimony is of some value.

Both these Bishops competent scholars.

Lewis says, "In this edition are omitted the hands pointing, and the mark $\text{c} \text{---} \text{m}$; but there is no difference in the text." The first of these remarks is correct, for the "hands" are omitted; the second is altogether inaccurate, for the mark is retained throughout the book; and the third is not quite correct, for there are some variations (although very few) in the text itself. For instance, in Isaiah lvii. 5, the "Great Bible" of 1539 had followed Coverdale, reading the verse, "Ye take your pleasure vnder the oaks, and vnder all grene trees, the chyldre beynge slayne in the valleyes, and dennes of stona." This was now altered into, "Ye make your fyre vnder the oaks, and vnder all grene trees, and ye offre children in the valleies and dennes of stona." This proves that some persons had had discretionary power of altering the version, if they had seen fit to use it: perhaps they shewed their judgment in allowing the text to remain almost unaltered. The orthography of this Bible resembles modern spelling much less than that of 1539; this may perhaps be accounted for by the fact, that Bishop Heath was remarkable for the little attention that he paid to orthography. It was even a subject of surprise when he was in Germany, in 1585. It is probable that the actual editorship devolved principally on him, as being so much younger than his coadjutor Tonstall.

Lewis's remarks on this edition, p. 141.

Variations in the text.

Defects of this Bible in orthography.

Some of the Bibles which appear to be of this impression are dated at the end, May, 1541, while others have November, 1540: the latest of these two dates is probably that at which the greater part of them were issued. It is probable that Bonner had long before complied with the king's injunctions by setting up a copy of the Bible in St. Paul's; however, this year he fulfilled the promise which he had made to Grafton, on his being appointed bishop of London, by setting six copies of the Bible of this edition in St. Paul's, that the people might resort thither and read them. It appears that at this time Bonner's chief aim was to ingratiate himself with the king, by obeying his commands most thoroughly. It can hardly be supposed that he had any real desire to promote the Reformation; and yet this seemed to be the case until the attainder of Cromwell. He had shewn it by appointing, in 1540, Barnes, Hierome, and Garrett, as three Lent preachers at Paul's Cross; and it was this very appointment that caused their collision with Gardiner, in consequence of which they were burned. But still as long as the king upheld the circulation of the Bible, so long Bonner went along with him in it.

Bonner sets six copies in St. Paul's.
Collier, v. 24.
Styrie Chron. 150.

The six copies placed in St. Paul's were chained to six pillars, to each of which an admonition was fastened. In this Bonner reminds them of the dispositions which they ought to bring with them when coming to read the word of God; directing them that they were not to make any expositions on the text, but simply what is declared in the book itself; they were "not to read aloud nor in time of divine service or sermon" [this means, I suppose, that according to the king's injunction, they were not to read aloud at the time of divine service or sermon, so as to disturb]. They were not to meet together in great numbers, so as to make a multitude; nor were they to fall into disputes, or clashing one with another; they were warned, that if they continued their former misbehaviour, and did not comply with these instructions, he would be forced, against his will, to remove the occasion, by taking the Bibles out of the church.

Bonner's admonition to those who read the Bible.

Collier, v. p. 34.

From the mention of "former misbehaviour" in these injunctions, it appears that they had previously assembled in great numbers, and had likewise created disturbance by disputations while they read. It is not unlikely that six copies were placed in different parts of the Cathedral, in order to remedy this inconvenience, so that many might read without too great a concourse being in any one place. The threat at the end of Bonner's admonition was but too indicative of the measures which were likely to be adopted.

Persecution for the Six Articles.

It is to be remembered, that persecution on account of the Act of the Six Articles was at this time going on with much violence. This had been the case ever since the attainder of Cromwell; so that for the people to have the Scriptures in their possession at all seemed wonderful, considering how they were the

The last public act in favour of the circulation of the Scriptures in Henry's reign.

means, through the grace of God, of enlightening them in matters of religion. But although the king had set forth his proclamation on the 6th of May, 1541, for the effectual observance of his previous injunctions, with regard to the placing of the Scriptures in the churches, and although a penalty was declared against those who dared to disobey, yet this was the last public act of this reign which seemed favourable to the circulation of the Scriptures. Six years (from 1535 to 1541), is the utmost limit of the time during which the king's mind was favourable to the unhindered diffusion of the Scriptures. Throughout the remainder of this reign, we shall find restriction after restriction imposed both upon the reading and also upon the printing of them.

Charges relative to Scripture. Fox, ii. 492.

Bonner a persecutor.

Lord Audley interferences.

During the time that persecution was going on, in consequence of the Act of the Six Articles, many also had charges laid against them on account of the word of God. Some were charged with reading it in service time, so as to make a "brabbling"; others, with collecting a crowd by reading; others, with disputing about it, or giving an exposition. In these proceedings Bonner was very active, completely frustrating the hopes which had been formed of him. A very large number of persons were taken into custody by him and others in London, on account of offences against the Six Articles, or for reading the Scriptures; so many that there was no room in the prisons for them to be lodged. Bonner was for resorting to severe measures, which probably would have been adopted, had not Lord Audley, the lord chancellor, boldly and generously interfered. Permission was obtained from the king, that the prisoners might become sureties one for another; and thus they were all discharged from custody: they were bound to appear in the Star Chamber on the morrow of the feast of All Souls, then next ensuing, to answer, if they were called on: and with this all further proceedings against them were dropped.

John Porter persecuted. Fox, ii. 492.

A little after these circumstances, a young man, named John Porter, began to read the Bible aloud in St. Paul's, and many used to resort to hear him; for he could read well, and had a loud voice. Bonner at length took offence at this; and, sending for Porter, he rebuked him very sharply for his reading. Porter defended his conduct, as being according to law, and therefore what he might do without giving offence. Bonner then charged him with making expositions on the text, and gathering great multitudes about him: to this he replied that he trusted that he should not be proved to be guilty of a disturbance. At length, Bonner sent him to Newgate, where he was treated with extreme cruelty. His friends having afterwards paid the gaoler to let him be placed with the other prisoners, he took the opportunity of reproving their wickedness and blasphemy, and gave them such instructions as he had learned out of the Scriptures. Such offence was taken at this, that he was placed in the lowest dungeon of the gaol, and there so loaded with irons, and treated, in other respects, so severely, that he died in about a week.

His death.

The translations consigned before the king.

The influence under which Henry was in this part of his reign, being almost entirely opposed to the work of the Reformation (and thus, doctrinally in accordance with his own natural inclinations), it is not to be wondered at, that he should have given heed to accusations which were made against the translation of the Scriptures which was now in use. Gardiner, who was at the head of this party, appears to have loaded it with all the accusations that he could, although it is probable that St. Luke and St. John were revised by himself. In this he was seconded by others; and thus both the version itself was depreciated, and the consequences resulting from the reading of it were represented as being very grievous.

Attempts to suppress the version in use.

The object which was sought to be effected was the suppression of the version already circulated, it being supposed that not only some considerable time must elapse before a new one could be executed, but, it might not be impossible so to hamper the business, as altogether to prevent its being finally accomplished.

A new version proposed. The convocation, Feb. 16, 1542. Fuller, b. 5, p. 237.

It is probable that the king's mind had been directed to the preparation of a new version, one which might be framed with the greatest care and circumspection; for he directed Cranmer to require the bishops and clergy, who met in convocation, February 16, 1542, to revise the translation of the New Testament. The intention probably was that the Old should be undertaken in the same manner, after the New had been completed.

Parts of the New Test. distributed to bishops.

In the third session of the convocation, a plan was arranged for the execution of the revision; a distinct portion being allotted to each bishop. The arrangements were thus proposed:—St. Matthew's Gospel, to Thomas Cranmer, archbishop of Canterbury; St. Mark's Gospel, to John Longland, bishop of Lincoln; St. Luke's Gospel, to Stephen Gardiner, bishop of Winchester; St. John's Gospel, to Thomas Goodrick, bishop of Ely; the Acts of the Apostles, to Nicholas Heath, bishop of Rochester; the Epistle to the Romans, to Richard Sampson, bishop of Chichester; I. and II. Corinthians, to John Capon, bishop of Salisbury; Galatians, Ephesians, Philippians, and Colossians, to William Barlow, bishop of St. David's; I. and II. Thessalonians, to John Bell, bishop of Worcester; I. and II. Timothy, Titus, and Philemon,

to Robert Parfew, bishop of St. Asaph; I and II Peter, to Robert Holgate, bishop of Llandaff; Hebrews, to John Skip, bishop of Hereford; James, John I, II and III. and Jude, to Thomas Thirlby, bishop of Westminster; Revelations, to John Wakeman, bishop of Gloucester, and John Chambers, bishop of Peterborough.

It is rather remarkable that a prelate ranking so high as Bonner did at this time, was altogether omitted in the distribution of the parts of the New Testament. Bonner omitted.

The greater part of those who were thus appointed were thoroughly opposed to the circulation of the Scriptures; and to this end they sought to delay the matter as much as possible, by debating trifling questions connected with the work; such for instance as whether the expression *The Lord* or *Our Lord* should be constantly used; as if this had not depended upon what the original might be in each distinct case. They debated whether *Ecclesia* should be rendered *Congregation* or *Church*; and here, indeed, they had much greater reason for coming to a definite understanding with one another: the versions made from the Greek having adopted the word *Congregation*, which had indeed been made a charge against Tyndale. Another word which was made a matter of debate was *Charitas*, about which it was questioned whether it should always be translated *Charity* or *Love*; Tyndale had given offence by the latter rendering, which, however, is much more accurate than the other. It would have been convenient if in every version one or the other had been uniformly adopted, as the equivalent of the Greek term. These revisers delay the business.
Points in the translation debated:—
Our Lord or *The Lord*;
Church or *Congregation*;
Charity or *Love*.

Another proposition made by Gardiner and his adherents, was marked with peculiar boldness: it was suggested, that in the Second Commandment, after the words "Thou shalt not make to thyself any graven image," there should be added, "*with a design to perform divine worship to it.*" How hopeless must have been the thought of obtaining a new translation at the hands of those who were so bent on blasphemous perversion. What could Gardiner and his party have thought of the Scripture, and of the Holy Ghost, who is the author of Scripture? Did they suppose themselves to be competent to mend the revelation of God? Gardiner proposes to add to the second Commandment.

From the Second Commandment having been thus mentioned, as needing, in Gardiner's mind, an emendation, it is clear, that if the revision of the New Testament had been completed, the Old was likewise to pass through the hands of the Convocation. It also appears, that they did not think of taking the Greek Text for their basis, but the Latin Vulgate; this is shewn by the words of which the manner of translation was debated, having been cited from that version. This is yet more clearly shewn by the fact that, in their sixth session, Gardiner read a catalogue of ninety-nine Latin words and phrases, which he proposed should be left untranslated, or else Englished with as little alteration as possible. This was proposed, on account, it was said, of their genuine and native meaning, and the majesty of the matter signified by them. It is, however, evident enough, that his design was so to hamper the matter, as to make the version, if ever it should be completed, not very intelligible to the poor and illiterate.* The Old Testament to have been revised as well as the New.
The Latin taken as a basis.
Ninety-nine terms proposed to be left untranslated.

It thus became very clear that no aid could be expected in this work from the bishops of "the old learning:" they were willing enough to find fault with the versions hitherto made; but they were far throwing every hindrance in their power in the way of making a new one. Upon this, Cranmer seems to have proposed to the king, that the matter should be taken out of the hands of the Convocation, and be given to the two Universities. This the king directed should be done; and Cranmer acquainted the upper House of Convocation with this determination of the king. They were much surprised; and all, except the Cranmer proposes that the work should be confided to the Universities.
The king assents.

* It will be well to give Gardiner's list of majestic words, which he would have had left untranslated: the reader will at once see that a great part of them are very simple terms, and others have an English equivalent formed from, and nearly resembling, the Latin.

<i>Ecclesia.</i>	<i>Sandalium.</i>	<i>Panis propositionis.</i>
<i>Penitentia.</i>	<i>Simplex.</i>	<i>Communio.</i>
<i>Pontifex.</i>	<i>Tetrarcha.</i>	<i>Perseverare.</i>
<i>Ancilla.</i>	<i>Sacramentum.</i>	<i>Dilectus.</i>
<i>Constitutus.</i>	<i>Simulachrum.</i>	<i>Sapientia.</i>
<i>Holococausta.</i>	<i>Gloria.</i>	<i>Pietas.</i>
<i>Justitia.</i>	<i>Conflictationes.</i>	<i>Presbyter.</i>
<i>Justificare.</i>	<i>Ceremonia.</i>	<i>Lites.</i>
<i>Idiota.</i>	<i>Mysterium.</i>	<i>Servus.</i>
<i>Elementa.</i>	<i>Religio.</i>	<i>Opus.</i>
<i>Baptizare.</i>	<i>Spiritus Sanctus.</i>	<i>Sacrificium.</i>
<i>Martyr.</i>	<i>Spiritus.</i>	<i>Beneficius.</i>
<i>Adorare.</i>	<i>Mercus.</i>	<i>Humilis.</i>
<i>Dignus.</i>	<i>Confiteor tibi Pater.</i>	<i>Humilitas.</i>

<i>Scientia.</i>	<i>Parabola.</i>	<i>Conversari.</i>
<i>Gentilis.</i>	<i>Magnifico.</i>	<i>Proffector.</i>
<i>Synagoga.</i>	<i>Oriens.</i>	<i>Impositio manuum.</i>
<i>Ephore.</i>	<i>Subditus.</i>	<i>Idololatria.</i>
<i>Miscricordia.</i>	<i>Distrechma.</i>	<i>Dominus.</i>
<i>Complacui.</i>	<i>Hospitalitas.</i>	<i>Sacrus.</i>
<i>Increpare.</i>	<i>Episcopus.</i>	<i>Confessio.</i>
<i>Distribueretur Or-</i>	<i>Gratia.</i>	<i>Imitator.</i>
<i>Incensipatus.</i> [his	<i>Charitas.</i>	<i>Pascha.</i>
<i>Senior.</i>	<i>Tyrannus.</i>	<i>Innumcrabilia.</i>
<i>Apocalypsis.</i>	<i>Concupiscentia.</i>	<i>Inenarrabilia.</i>
<i>Satibetho.</i>	<i>Sicra.</i>	<i>Infidelis.</i>
<i>Contentio.</i>	<i>Apostolus.</i>	<i>Paganus.</i>
<i>Conscientia.</i>	<i>Apostolatus.</i>	<i>Commilitio.</i>
<i>Peccatum.</i>	<i>Egenus.</i>	<i>Virtutes.</i>
<i>Peccator.</i>	<i>Stater.</i>	<i>Dominationes.</i>
<i>Idolum.</i>	<i>Societas.</i>	<i>Throni.</i>
<i>Prudentia.</i>	<i>Zuxaria.</i>	<i>Potestates.</i>
<i>Prudenter.</i>	<i>Christus.</i>	<i>Hostia.</i>

bishops of St. David's and Ely (Barlow and Goodrick), protested against such a measure. They spoke of both the Universities as being in a very degenerate condition, and that the chief learning in the land was to be found in the Convocation. The archbishop, however, adhered to the determination of the king, that the existing translation of the Old and New Testaments should be examined by the universities. Thus ended the proceedings of the Convocation relative to a translation of the Scriptures; but the councillors by whose advice Henry was now principally guided, took good care that nothing should be done towards the proposed revision by the universities.

Other measures were now set on foot to hinder the printing and publishing of the Bible. Grafton was summoned before the council, and first charged with the printing of Matthew's Bible, against which objections had been made on account of the introductory pieces and the marginal notes. Grafton, in fear, made excuses for himself in all things. He was afterwards examined relative to the "Great Bible," as to what notes had been intended to be affixed to it, to which the (hands) ~~are~~ in the text and margin referred: to this he said, that he knew of none; but that his intention had been to have employed learned men to have made the notes; but when he saw the king and the clergy not willing to have any, he proceeded no farther. Grafton's excuses and answers were not deemed satisfactory; and he was sent for six weeks to the Fleet, and was not liberated until he had given security in the sum of three hundred pounds, that he would neither sell, print, nor cause to be printed, any more Bibles, until the king and the clergy could agree on a translation.

On the 12th of March in this year, the king granted an exclusive privilege to Anthony Marlar, of London, haberdasher, to print the Bible for the ensuing four years. He does not appear, however, to have acted on this patent right himself, or to have employed others to do so for him, the only object in giving him the exclusive privilege was probably to prevent the Bible being printed. This Anthony Marlar had presented the king with a splendid copy on vellum of the Bible published 1540.

VIII.

THE ENGLISH SCRIPTURES PROHIBITED.

THE opposition to the diffusion of the Scriptures increased amongst those in authority; and thus, when parliament met on the 22nd of January, 1543, complaints were made of the injury which had been done by the circulation of the Scriptures through the false glosses and interpretations which had been put upon them: accordingly there were certain proceedings, both in parliament and in the Convocation, for remedying these disorders. What the evils were, which had arisen from the reading of Scripture, is not distinctly specified; but one thing is clear, that darkness ever deems light an evil thing and shuns its approach.

The proceedings in parliament were directed to the hindering of certain translations from being circulated, and to the limiting of the perusal of Scripture to persons of particular ranks. The proceedings in the Convocation seem to have been intended as a kind of substitute for the liberty thus taken away. Did we regard exclusively the proceedings of the Convocation, it would have seemed as though the nature of that body had been changed in the past year; but the whole looks like a compromise. The parliament passed an act in consequence of the representations that were made to it, in which, after reciting that a great diversity of opinion had sprung up in consequence of the reading of Scripture, &c., it enacted, that all manner of books of the Old and New Testament, being of the crafty, false, and untrue translation of Tyndale, and all books which should contain doctrines contrary to those set forth, or to be set forth by the king, should be abolished, extinguished, and forbidden to be kept and used in this realm, or any where else in the king's dominions. The penalty for disobedience was a fine of ten pounds for the first offence for every book, together with three months' imprisonment; while an offender was liable for a second offence to forfeit all his goods, and be imprisoned perpetually.

All Bibles or New Testaments, however, which were not of Tyndale's translation were to remain in use; but if any preambles or annotations were found in any of them, then the owners should cut or blot them out, so as to make them illegible: this was under a penalty of 40s. for every Bible. Summaries of chapters, however, were to be allowed to remain. The act set forth, that although the higher

Grafton summoned before the council.

Sent to the Fleet.

Privilege to print the Bible for four years granted to Marlar, March 12, 1543.

Parliament meets, Jan. 22, 1543.

The Scriptures complained of.

Proceedings of the Parliament and the convocation.

Tyndale's translations prohibited.

Other Bibles still allowed.

classes had made a good use of the king's permission to read the Bible, yet the lower classes had, on the contrary, abused the privilege. It was, therefore, enacted, that, after the following 1st of October, no one should read the Bible aloud publicly, in a church or elsewhere, unless he were appointed so to do by the Ordinary of the place (certain exceptions are then made to this clause); the penalty for an offence was to be a month's imprisonment. It was farther enacted (and this was the severest part of the whole), that no women, artificers, apprentices, journeymen, servingmen (of the degree of yeomen or under), husbandmen or labourers, should read to themselves or any other the Bible or New Testament in English. Permission was then expressly given for all who did not belong to the classes already named, and also for every noblewoman and gentlewoman, to read the Bible in private. These exceptions are said to have been obtained by Cranmer, and that not without strenuous exertions.

Many prohibited from reading the Bible.

The effect of this, it is to be observed, was that all who had the ability of reading the Scriptures in Latin might do so also in English; that is, the Scripture in English was allowed to those who could not be prevented from using it in another tongue, while those who were unlearned might remain without the liberty of reading God's word in any language at all.

The proceedings in the Convocation, to which reference was made, were these. On February the 21st, 1543, it was ordered, that on every Sunday and holiday throughout the year, the curate of the parish should, after the Te Deum and the Magnificat, read to the people, one chapter in the New Testament in English, without exposition; and when the New Testament had thus been read through, they should then begin the Old. What a poor substitute this must have been for the free permission of reading for themselves which the people had previously possessed! No doubt, it seemed like an important grant that the priest should himself read the Scripture to the people in English: but at the rate at which this was to be done, it would be a work of many years to go through the whole Bible; if any one heard something read, and wished to recall what it was, he would have had to wait for *seventeen years* or thereabout before it could again be read in course. Happily the state of things changed before there was even the opportunity of once reading through the Bible at the rate proposed; and before one seventeen years had passed, that liberty of reading the word of God for ourselves without hindrance, was so granted by the gracious providence of God, that no effort of Satan or his servants has as yet prevailed in taking from the inhabitants of this land the important privilege. Do we sufficiently remember our responsibility in this matter?

One chapter to be read in church every Sunday. Feb. 21, 1543.

Not long after these proceedings in Parliament and in the Convocation, the book which the king had employed several to compile during the preceding three years, was published under the title of "A Necessary Doctrine and Erudition for any Cristen Man;" in the preface the king speaks in defence of the limitations and restraints which were now imposed upon the reading of God's word. He thus addresses his subjects:—

The Necessary Erudition published.

"We, by the helpe of God and his worde, have trauslyed to purge and clense our realme from the apperent enormities of superstition wherein by openyng of goddes trueth, with setting furth and publishyng of the scriptures, our labours (chaunkes be to god) haue not ben void and frustrate."

The king then speaks of there being two classes of persons, those who teach and those who are taught; for the former of these,

"the haniug, reading, and studyng of holy scripture, is not only conuenient but also necessary; But for the other part of the church ordered to be taught, it ought to be demed certainly that the reading of the olde and new testament is not so necessary for al those folkes, that of duty they ought and be bound to read it, but as the prince and the policy of the realme shal thinke conuenient, so to be tollerated or taken from it."

Restraints on the Scriptures defended.

Let us consider this dogma of the king for a moment before continuing the quotation:—the Scripture is only to be read by the people at large, as the prince and policy of the realm think convenient. Suppose that at the time when the Apostle Paul wrote to the Thessalonians the governing powers had thought fit that that church should not read what he sent them, how would this have consisted with the apostle's inspired injunction, "I charge you by the Lord that this epistle be read unto *all* the holy brethren." In short, the argument of the king rests upon a false foundation; if the authority of God be not greater than that of Kings who are ordained of Him, then the ground which Henry takes is defensible, *but not else*.

The king's dogma considered.

The king goes on to say:—

"Consonant wherunto the politike law of our realme hath now restrained it [sc. the reading of the Scriptures] from a great meynay, esteeming it sufficient for those so restrained, to here & truly here away the doctrine of scripture taught by the preachers, and so imprint the lessons of the same, that they may obserue and kepe them inwardly in their hart, and as occasion serueth, expresse them in their dedes outwardly."

The only translation which was forbidden by name was Tyndale's; and it seems strange why that should be singled out for prohibition, and all others allowed still to be used. It is not known how this specification was construed, because it might seem to comprehend every version of the New Testament hitherto printed, except that one which Coverdale had made in conformity with the Latin Vulgate. The New Testament in Matthew's Bible, is simply Tyndale's reprinted. A great part of the New Testament in Coverdale's Bible, is simply a recension of Tyndale's; while in the "Great Bible" the same thing is evidently and emphatically true. Were all these then to be deemed the false crafty and untrue translation of Tyndale, or were they any thing better? It would indeed be difficult to draw a distinction, and call the New Testament of the "Great Bible" a sincere and genuine version, and yet condemn that of Tyndale. In proscribing this one version, it seemed as though every printed copy of the Scriptures was placed at the mercy of those who would have to administer the enactment.

It is not to be wondered at that there should have been no more editions of the Bible during the reign of Henry. The copies which were in circulation may have afforded a supply which sufficed for those who were willing to retain the Scriptures at all hazards, like the "known men," or Lollards, who had been troubled on that very account in the earlier part of this reign. The only impressions of any portions of the word of God which were subsequently printed, appear to have been the Pentateuch, in 1544, and an edition of the Epistles and Gospels for the Sundays, which was printed afterwards; together with one of the New Testaments according to the text of the "Great Bible." To these, Joye's Book of Daniel (1545) should be added.

The number of copies in circulation at this time must, however, have been very considerable. Besides the editions of Cranmer's (or the "Great Bible"), which were intended for the parish churches, and were probably mostly appropriated to them; and besides Matthew's Bible, which may be supposed to have been particularly prohibited by the act of Parliament,—there were three editions of Coverdale's Bible, and the same number of Taverner's. If we suppose that these editions were in number, an average between that of Matthew's Bible and the "Great Bible," as printed at Paris, they must altogether have consisted of about twelve thousand copies; while the various versions and recensions of the New Testament which were in circulation, must, at the same rate, have amounted to about fourteen thousand copies. Thus, exclusive of the supply for the parish churches, there were about twenty-six thousand copies of a considerable portion of the Scriptures still in the hands of the people; a large part of which, especially of the editions of the New Testament, was most probably in the hands of the classes who were now prohibited to use them.*

The number of Bibles which were distinctly proscribed by this act (the two editions of Matthew's) may have been about three thousand. The number of copies of the New Testament must have been much more considerable; because, besides the twelve separate editions which had been printed since Tyndale's revision of his version in 1534, there might probably be many even of the earlier Dutch editions in the hands of some: these copies probably amounted in number to fourteen thousand. If we suppose all the parish churches supplied with Bibles, or even enough copies of the "Great Bible" printed for a supply, this would make about twelve thousand copies more; so that the total number of printed Bibles in use may be estimated to have been about twenty-seven thousand, and the copies of the New Testament about twenty-eight thousand, besides various editions of portions of the Scriptures.

It is probable (or rather almost certain) that those who possessed copies which were of a proscribed translation, did not very easily or willingly part with them; and also it is not to be supposed that those who knew the value of the word of God in their own tongue, would be more ready to refrain from reading it for themselves, than had been the case when only written copies were obtainable, or when Tyndale's New Testament had first been printed. Such an act of parliament might hinder printers, such as Grafton, from endangering themselves by printing Bibles or New Testaments, but it could not be much regarded by those who indeed knew the Scriptures to be the word of God.

In some instances great severities were resorted to, in consequence of the word of God being found in the possession of those who had, by the act of parliament, been prohibited to read it. Some who were very zealous for the "old learning," went beyond the law altogether in their persecutions. It is not to be supposed that John Longland, bishop of Lincoln, would be the last in any thing of this kind. About this time he caused two men to be burned on the same day: the one named Thomas Bernard, for teaching the

* In the above estimate I merely take undoubted editions; I should not be surprised if the actual number of copies were nearly double what is stated above. Editions which are page

for page the same, are often found, when closely examined, to be of different impressions.

Tyndale's the only version forbidden by name.

No more editions of the Bible in Henry's reign.

The copies in circulation.

The copies proscribed.

The Scriptures retained in spite of the penalties.

Bp. Longland causes T. Bernard and J. Morton to be burned.

Lord's prayer in English (which was expressly permitted by the law); and the other named James Morton, For, ii. 423. for keeping the Epistle of St. James in English in his possession. This was completely in character with the persecution which Longland had carried on in 1522; and it shews how unchanged was his enmity against the word and truth of God.

The measures which the king had taken to hinder the Scriptures from being so read as to lead persons to discuss its doctrines, appear to have been so thoroughly ineffectual that some new measures were resorted to, in order if possible to keep the consciences of the people in subjection, not to God and his word, but to the imperious will of the king. In 1542, the attempt to keep the people from freely reading the Bible had commenced; and by the beginning of 1543, this had been so far carried into effect, as could be done by an act of parliament. Nearly three years after, however, the same things were complained of by the king as before. In proroguing the Parliament, on the 24th of December, 1545, the king took occasion to address them on this subject:—

"And although you be permitted to reade holy scripture, and to haue the worde of God in your mother tongue, The king's address to the Parliament, Dec. 24, 1545. you must vnderstande that it is licensed you so to doo, onely to informe your awne conscience, and to instruct your children and famely, & not to dispute and make scripture a ralyng and a taunting stocke against Priests and Preachers (as many light persons do). I am very sory to knowe and here, how unrecuerently that most precious well the worde of God is disputed, rined, sung, and langed in every Alehouse and Tauerne, contrary to the true meanyng and doctryne of the same. And yet I am even asmuche sory, that the readers of the same, folow it in dooyng so faintly and coldly. For of this I am sure that charitie was neuer so faint amongst you, and virtuous and godly luyng was neuer less used, nor was God himself amongst Christians cuer less reuerenced, honoured, or serued."

This last sentence appears like a reflection upon the Lords and Commons whom the king was addressing, for they belonged to the classes who were allowed to read all versions, except that which had been prohibited: those who were said to have disputed about Scripture, may be supposed to have belonged to the classes who were now forbidden to read for themselves.

In the following year, the king published a more stringent prohibition of books of Scripture, and others which contained matter that might be deemed offensive or heretical. This proclamation, which is dated July 6th, 1546, sets forth— Another prohibition of the Scriptures, July 6, 1546.

"The king's most excellent majesty understanding how, under the pretence of expounding and declaring the truth of God's Scripture, diuers lewd and evil disposed persons have taken upon them to utter and sow abroad, by Books imprinted in the English tongue, sundry pernicious and detestable errors & heresies, not only contrary to the laws of this realm, but also repugnant to the true sense of God's law & his word, by reason whereof certain men of late, to the destruction of their own bodies and souls, and to the evil example of others, have attempted, arrogantly and maliciously to impugn the truth, and therewith trouble the sober, quiet, and godly religion, united and established under the King's majesty in this his realm; his Highness minding to foresee the dangers that might ensue of the said books, is enforced to use his general Prohibition, Commandment, and Proclamation, as followeth."

The first thing enjoined is,

"That from henceforth no man, woman, or person, of what estate, condition, or degree soever he or they be, shall Tyndale and Coverdale's versions for- bidden. after the last day of August next ensuing, receive, have, take or keep in his or their possession, the Text of the New Testament of Tyndale or Coverdale's translation into English, nor any other than is permitted by the Act of Parliament made in the Session of the Parliament holden at Westminster, in the four and thirtieth and five and thirtieth year of his Majesty's most noble reign."

The act here referred to, is that which has been already mentioned as having passed in 1543, by which Tyndale's translation was prohibited. It does not expressly permit any particular version, but leaves all except Tyndale's in the same condition that they were in before: this proclamation appears to extend the prohibition to Coverdale's New Testament, leaving whatever was not Tyndale's or Coverdale's without any condemnation.

The proclamation goes on to prohibit the receiving or possessing of any books printed, or which might afterwards be printed, in English, in the names of Frith, Tyndale, Wiclif, Joye, Roy, Basil, Bale, Barnes, Coverdale, Turner, Tracy, or any of them; together with all books which might contain anything contrary to the act of parliament before referred to. All such books were to be delivered up to persons appointed for the purpose, before the last day of August, in order that they might be burned. The king published his forgiveness of those who still retained prohibited books, on this condition; namely, that they should now be given up in the manner provided; and those who were appointed to receive the books were forbidden to be curious in examining who the persons might be who brought them; all that they had to do was to receive them and burn them. Books of certain authors prohibited. Forgiveness for past offences if prohibited books were given up.

Penalties.

The penalty for disobedience of this proclamation was imprisonment at the king's pleasure, and also "such fine and ransom" as the king or four of his council might impose upon the offender. The same penalty, together with the king's extreme indignation, was denounced against all who should import from abroad any books concerning the Christian religion, without having first obtained the king's licence.

The "Great Bible" still unprohibited.

The prohibition of Coverdale's Testament, as well as that of Tyndale, was an extremely sweeping censure: it left comparatively few copies of any sort which were allowed to be read even by the privileged classes. It is clear, I think, that this proclamation intended some version or recension to remain as an allowed book; this must have been that of Cramer (or the "Great Bible,") which was distinctly regarded as not being Coverdale's, although he had the charge of it while it was passing through the press. The fact of this being the one permitted version of the New Testament was probably the occasion of an edition of it being printed this year. There probably would be some considerable demand for it if those of Coverdale's translation were destroyed in any considerable numbers.

A shepherd's memorandum.

It is probable that the prohibitory act of parliament had been in many places but little attended to, until this proclamation was issued. The following memorandum was written in this year by a shepherd on Sunbury Hill in Middlesex: it stands on a spare leaf of Polydore Vergil's *Invention of Arts* abridged in English:—"On the invention of things, at Oxford, the yere 1546 browt down to Seynbury by John Darbye, price 14d. When I kepe Mr. Letymers shype I bout thys boke when the Testament was aberagatyū, that sheperdys might not red hit: I prey God amende that blyndnes. Wryt by Robert Wylyiams, kopyynge sheps vpon Seynbury Hill." This shepherd must have retained his Testament until this year; and it would seem, from this memorandum, that it was then that he dated the prohibition for those in the lower classes to read the Scriptures. It is not too much to suppose that in other places the state of things in this respect was similar.

Destruction of English Bibles.

The destruction of the copies of the Scriptures must have been carried on with great diligence; and it is probably owing to the care with which this was done, that so few copies of the three editions of Coverdale's Bible have come down to us. Only about four copies appear to be known of the two editions (taken together) of the year 1537. The destruction must have been almost as complete as that of the two first editions of Tyndale's New Testament.

But although the king carried on his arbitrary proceedings, and shewed the bent of his inclination in thus suppressing the Scriptures, there was not wanting a faithful monitor to testify to him, even as Latimer done in 1530.

Supplication of the Poor Commons. Strype, Mem. Ecc. i. 633.

In this year, a few months apparently after the proclamation had been published, a book appeared addressed to the king, entitled, "A Supplication of the Poor Commons." It set out with a complaint concerning the state in which England was, through the conduct of the priests, &c. Speaking of their teaching, it is said:—

Priests complained of. Their teaching.

"They tell us, that vice, uncharitableness, lack of mercy, diversity of opinions, and other like enormities, have reigned in England ever since men had the Scriptures in English. . . . They say, it sufficeth a layman to believe as they teach, and not to meddle with the interpretation of Scripture. . . . They cannot abide this name, the *Word of God*; but they would have the Scriptures called, the *Commandments of God*. They have procured a law that none shall be so hardy as to have the Scriptures in his house unless he may spend 10*l.* by year. And what meaneth this, but that they would furnish the souls of the residue, withholding their food from them? We appeal to your highness's judgment in this behalf, whether this would be indifferent or no; if none should be allowed meat in your highness's house, but such as were clothed in velvet, with chains of gold about their necks? What servants would your majesty have shortly? What starvelings would your servants be of all other? For no man within your realm may refuse to do you service. Hath God put immortal souls in none other, but such as be possessioners of this world? Did not Christ send word to John the Baptist, that the poor received the Gospel? . . . Why do these men disable them from reading the Scriptures, that are not endued with possessions of this world? . . . Because they are the very same that shut up the kingdom of heaven before men. They enter not in themselves, nor suffer they them to enter that would."

The prohibition on reading the Bible.

The writer then speaks of the argument which might be used, that, as it was Parliament which had made the law, so it was in effect the act of the whole people:—

"Whereunto we answer, that if we have given it over from us to the possessioners of this world, we may well be likened to the Gadarenes (Mark v.), which desired Christ to depart from their country. . . . If we have rejected this merciful proffer of our most merciful Father (to have the Scriptures the declaration of God's will), when He used your highness as His instrument to publish and set forth His most lively word; let us fall down prostrate with repentance of this contempt of His most merciful gift: most humbly beseeching Him to behold the dolours of our hearts, and to forget our obstinacy therein, giving your highness such desires of our salvation, that you will as favourably restore

unto us the Scripture in our English tongue, as you did at the first translation thereof set it abroad. Let not the adversary take occasion to say, the Bible was of a traitor's setting forth, and not of your highness own doing. For so they report that Thomas Cromwell, late Earl of Essex, was the chief doer, and not your highness, but as led by him.

The writer, after this, speaks of the manner in which the king's former injunction had been abused by the bishops and clergy:—

"When your highness gave commandment that they should see that there was in every parish church, one Bible at the least, set at liberty: so that every man might freely come to it, and read therein such things as should be for his consolation; many of this wicked generation, as well priests as others their faithful adherents, would pluck it other into the quire, other else into some pew, where poor men durst not presume to come; yea, there is no small number of churches that hath no Bible at all. And yet not sufficed with the withholding it from the poor of their own parishes, they never rested till they had a commandment from your highness, that no man of what degree soever he were, should read the Bible in the time of God's service as they call it. As though the hearing of their Latin lies, and conjuring of water & salt, were rather the service of God, than the study of His most holy word. This was their diligence in setting forth the Bible at your highness commandment."

The Bishops, &c. oppose the Scriptures.

The zeal with which the late proclamation against Tyndale's and Coverdale's versions had been carried out is next adverted to, shewing how the letter of the king's orders had been even overstepped:—"But when your highness had devised a proclamation, for the burning of certain translations of the New Testament, they were so bold to burn *the whole Bible*, because they were of those men's translation."

After this, the proceedings relative to the making of a new translation are thus spoken of:—

"We heard say that they proffered your highness that if you would please to call in the Bible again, forasmuch as it was not faithfully translated in all parts, they would oversee it: and within seven years set it forth again Your bishops . . . if they might have gotten in the Bible for seven years, they would have trusted, that by that time, either your highness should have been dead, or the Bible forgotten; or else they themselves out of your highness' reach; so that you should not have had like power over them, as you have now."

Their unwillingness to set forth a version.

The writer next speaks of the Bible which had been overseen and perused at the king's command, by Bishops Toustall and Heath:—"When your Majesty appointed two of them to overlook the translation of the Bible, they said, they had done your highness' commandment therein: yea they set their names thereunto. But when they saw the world somewhat like to wring on the other side; they denied it and said, they never meddled therewith: causing the printer to take out their names which were erst set before the Bible, to certify to all men that they had diligently perused it according as your highness had commanded."

These notices of events then recent, relative to the circulation of the Scriptures, are highly interesting. It is to be observed, that in this "supplication," facts are arranged without any regard to the actual order of time. The writer speaks at considerable length of the sufferings of the poor, through the conduct of the priests; and he earnestly entreats the aid of the king. He thus presses upon him the responsibility under which he was:—

"If you suffer Christ's poor members to be thus oppress, look for none other than the rightful judgment of God, for your negligence in your office and ministry. For the blood of all them that by your negligence shall perish, shall be required at your hands. Be merciful therefore unto yourself, and unto us your most obnoxious subjects. . . . Remember that your hoar hairs are a token that nature maketh haste to absolve the course of your life."

The king's responsibility.

The king's end was probably much nearer than the writer of this supplication thought. He did not survive his proclamation for widely suppressing the Scriptures more than a few months; he died on the 28th of January, 1547, in the fifty-sixth year of his age, and the thirty-eighth of his reign. Thus the effects of that proclamation passed away in a very short time.

The death of Henry, Jan. 28, 1547.

It was now about one and twenty years since the first copies of the English New Testament in print had been circulated; the consequences of this had been momentous: the earnest desire after the knowledge of the revelation of God had been excited; and it would have been impossible to have thwarted it. Many would probably have suffered, for they had learned the value of the revelation of God, and that it is worth retaining at all hazards. Every effort had at first been made to crush the Scriptures in English; but, through the blessing of God, those efforts failed; the opposers afterwards lent a helping hand, and became, for a time, the instruments of their diffusion. At length, they again hindered the spread of God's word; but just when these hindrances were endeavoured to be greatly increased, the whole scene changed, and the restrictions vanished away. In tracing out these events, how much there is to manifest the overruling

power and grace of God in bringing such mighty results to pass, through the labours of two of His servants, **WILLIAM TYNDALE and MYLES COVERDALE.**

It is very evident, in reviewing the events of the preceding twenty years, that just as the Scriptures spread in England, so did the knowledge of that Gospel which had been so long obscured; namely, that God accounts sinners righteous for the sake of that work which Christ has finished; and that, through His blood, all who believe have forgiveness of sins as their present and continuing blessing.

IX.

REIGN OF EDWARD VI.—SCRIPTURES AGAIN CIRCULATED.

The knowledge of the Gospel accompanies the spread of the Scriptures.

UNFAVOURABLE as the close of Henry's reign had appeared to the circulation of the Scriptures, it was the prelude to better things. The restraint which had been laid upon the Scriptures in English, by the suppression of Tyndale's and Coverdale's translations, must have been very effectual in withdrawing from ostensible circulation the greater part of the copies of the whole Bible which had been printed, and all those of the New Testament, as a separate volume; until, in the same year in which this restraint was imposed, Grafton printed an edition of the New Testament, according to the "Great Bible," to meet the demand for the word of God which might yet exist amongst the privileged classes.

Thus, at the commencement of the reign of Edward VI., the Scriptures were almost entirely withdrawn from circulation; the mass of the people were forbidden to read them; and one chapter, read by the priest every week, was the only permitted manner for the people at large to obtain any knowledge of the revelation of God.

It is to be observed, that whatever liberty had been granted at times, in the reign of Henry, to the preaching of the Gospel, no steps of any importance had been taken to get clear of the ritual of Rome. Even those who held any post in the established church (such as it then was), were thorough conformists, in action, to the services of the Roman Missal; every thing relating to the Pope's jurisdiction had been weeded out, but the book was essentially the same. Some practices, which were full of idolatry and superstition, had been abrogated; and a few attempts had been made towards the introduction of English prayers, in the stead of those in Latin. In fact, the state of things, at the close of Henry's reign, was such, that a retrogradation to the owning of the Pope's authority seemed much more probable, than a steady advance in the doctrine of the Reformation.

But still, much had been done. The silent testimony of the word of God had gone forth; and, although that word had again become a volume withheld from the many, yet the seed sown in their hearts could not be so easily uprooted. Results, in the following reign, manifested that the seed which had been thus already sown, had not been wasted.

Romish ritual combined with the Gospel.

It is to be observed, that frequently, educational habit leads men into inconsistencies of conduct which seem almost inexplicable. This is found to be the case even with those who make the profession of the name and the Gospel of Christ; and thus it is that the routine of a false system is adhered to, long after the system itself has been seen to be evil. This in part explains how, in the reign of Henry VIII., even those who wished to further the Gospel of Christ, continued the usage of ceremonies which, when analysed, are found to be utterly subversive of the true doctrine of the grace of God. Thus, in England, it was long before the use of a false service was really felt to be an evil thing. The questions which occupied the minds of those who thought about righteousness and peace with God, were those which related to individual salvation, far more than those which had to do with the rectitude, or the reverse, of any particular prayer, system, or ceremony. Let this be borne in mind; and we shall understand how gradually, even after the death of Henry, the external framework of Romanism was thrown aside.

Somerset, the Protector, a helper of the Reformation.

At the accession of King Edward, the actual weight of government fell at the first upon his uncle, who was now created Duke of Somerset, and made Lord Protector. Somerset was an instrument in the hand of God, for carrying on the Reformation in England, very much in the same way in which Cromwell had been ten years before. Among the early acts of this reign, was the reversing of the restrictions which had been laid on the circulation and the reading of the Scriptures.

The Scriptures again permitted.

In May, 1547, there were certain injunctions drawn up; which, in the following September, were published, and circulated by the king's visitors, who were appointed to visit and to preach in every diocese of the kingdom. Amongst other things required by these injunctions, were the following:—

Injunctions circulated, Sept., 1547, Collier, v. 189. Fox, b. 3, p. 5.

"Within three months after this visitation, the Bible of the larger volume in English, and within twelve months Erasmus's Paraphrase on the Gospel was to be provided, and conveniently placed in the church for the use of the people," that they "might reverently, without any argument or contention, read and hear the same at such times as they listed, and not be inhibited therefrom by the parson and curate, but rather to be the more encouraged and provoked thereto."

"And that every ecclesiastical person under the degree of a bachelor of divinity, shall provide for himself the New Testament, in Latin and English, with Erasmus's Paraphrase. And that the bishops and their officers shall examine the parochial clergy in the study of Holy Scriptures."

The clergy were to "examine such as come to confession in Lent, whether they can repeat the Creed, the Lord's Prayer, and Ten Commandments, in English. And that unless they are thus far acquainted with the fundamentals of religion, they ought not to be admitted to the blessed sacrament of the altar."

"And that in the time of high mass, he that says or sings the same, shall read the Epistle and Gospel in English, and one chapter at matins, immediately after the lessons; and at even song, after Magnificat, one chapter of the Old Testament. And that when nine lessons are to be read in the church [sc. Latin lessons], three of them shall be omitted, with the responds; and at even song the responds, with all the memories [i.e. commemorations of persons deceased], shall be likewise omitted."

A form of "bidding" prayer was at the same time set forth, and prescribed to be used, the conclusion of it ran thus:—

"You shall pray for all them that be departed out of this world, in the faith of Christ, that they with us, and we with them, at the day of judgment, may rest both body and soul with Abraham, Isaac, and Jacob, in the kingdom of heaven."

These extracts from the instructions contain what was now ordered with regard to the word of God in English: they likewise shew how little had been done to innovate upon the service of Rome; in fact, the things which but a little while after were so strenuously and rightly condemned by the Homilies, were still in the most part remaining, only the light of the word of God was introduced amongst them: and this light soon began to manifest the darkness around.

Means taken that the word of God in English should be known.

It seems probable from these injunctions that in the latter part of the preceding reign, the Bibles had been removed from some of the churches: and indeed, when they might no longer be freely read by the people, no good reason seems to have remained for their continuing where they had been so set; since their being placed there was for that object and no other. These injunctions put matters relative to the circulation of the Scriptures in precisely the same position as they had been in the year 1541; this, however, was added,—the reading of some portions of them in public, which had commenced when they were prohibited to be read by the people in general. In other respects also the greater part of the observances were retained which had been upheld in the preceding reign. It is true that in some places there were those who had a zeal for the truth of God which led them without any warrant from the government to destroy various emblems of idolatry. The cessation of persecution upon the Act of the Six Articles, may have emboldened them in these proceedings. Strype says, "From the beginning of King Edward's reign, hitherto, the old way of worship, and the rites and ceremonies continued as they had done in the former reign, without, or but small, variation:" the reason of this, he states to have been that the meeting of a Parliament was waited for before any such innovations should be made.

Boldness of some reformers.

Strype, Mem. Eccl. H. 56.

It is probable that the copies of the "Great Bible," which had been printed between the years 1538 and 1541, were still undestroyed and preserved; for if this had not been the case, the injunctions could not have been complied with. No edition of the Bible was published in this reign previous to the year 1549, although in the year in which the injunctions were issued, an edition of the New Testament, English and Latin, was published; and in the following year several editions in English.

Copies of the Bible yet in existence. Cotton's list.

The Paraphrase of Erasmus on the Gospels completed Jan. 1548. Queen Catherine Parr causes the translation to be made.

The Paraphrase of Erasmus upon the Gospels, which was enjoined to be procured within twelve months after the issuing of the injunctions, was not yet printed. It was, however, completed in the ensuing January. The translation of this paraphrase from the Latin had been in a great part executed before the death of Henry VIII., through the instrumentality of the queen, Catherine Parr, his last wife.

Myles Coverdale had been on the continent during the latter years of the reign of Henry: he appears

Coverdale

during the
later part of
Henry's reign.
His second
exile, 1549.

His wander-
ings.

At Tübingen
made D.D.
His means of
subsistence.

At Augsburg,
May, 1544.
Nuremberg,
Oct. 1545.

Appointed
minister at
Bergzabern.

His marriage.

Strype,
Mem. Ecc. iii.
146.

Hoker, Mem.
Cor. p. 139.

Coverdale's
return to
England.
Appointed
almoner to the
Q. Dowager.

The queen's
death, Sept.
1548.

Her funeral
sermon preach-
ed by Cover-
dale.
MS. Coll. of
Aron.
Mem. Cov.
p. 141.

Parliament,
Nov. 1547.

Act of the Six
Articles re-
pealed.

Other changes.

Circulation of
the Scriptures.

to have returned to England after the seizure of the Bibles at Paris, and to have left it again either on the passing of the Act of the Six Articles, or else soon after; probably before the trouble of Barnes and his companions. Bale says that his return, on the accession of King Edward, was after an exile of seven years. The places of his abode during the time when he had thus become, for the second time, a voluntary exile from his native land, cannot be traced with any exactness; some of them are, however, known; and these shew that his was a very wandering life. It must indeed, in many respects, have resembled "the poor Apostle's life" of Tyndale, of which Frith made mention. One of the places at which he sojourned for some time was the University of Tübingen, where the degree of Doctor of Divinity was conferred upon him. He earned his livelihood during the time partly by teaching young children. It is not unlikely that some of his pupils were persons of more advanced age.

From the dates and places at which certain of his books were printed, while he was abroad, we may, I think, gather, that, in May, 1545, he was at Augsburg; and that, at the end of the following October, he was at Nuremberg. Where he had been, besides Tübingen, during the time preceding, does not appear.

His long residence in Germany had made him a complete master of the language; and thus, although no longer able to continue to preach to his own countrymen, he was not hindered from labouring as an evangelist abroad. He must have been occupied in this manner during some of his wanderings, for the Duke of Deux-Ponts presented him, in consequence, with the benefice of Bergzabern, in his duchy, three leagues south-west of Landau. This must have occurred during the latter part of his exile; for he is said to have retained it until the accession of Edward VI., when the persecution on account of the Six Articles having been stayed, he was able to return to England in safety.

He was now a married man. When he became so is uncertain—whether during his previous exile, or during this period of banishment: if the former, then most probably that circumstance alone sufficed to hinder him from being in England after the Act of the Six Articles was passed. His wife was born, it is said, "either in Germany or Denmark:" the latter, perhaps, is the country intended;* her name was Elizabeth. She was one of two sisters, of whom Johannes Macchabæus Alpinus, a Scotchman, holding a high situation in the employ of the King of Denmark, married the other. This makes it probable that Coverdale was himself married while in Denmark, which must have been, I believe, between the years 1531 and 1534. Very little is known of his wife, except that she was "a most sober, chaste, and godlike matrone," and that she was still alive while Coverdale was bishop of Exeter.

Coverdale must have returned to England very soon after the accession of King Edward. He returned, says Bale, "poor in this world, but rich in the grace of Christ." Soon after this, Catherine Parr, the Queen Dowager, who had married the king's uncle, Thomas, Lord Seymour of Sudely, appointed him her almoner. This it was, probably, that caused him to be connected with the translation of part of the second volume of the Paraphrase of Erasmus. The first volume of this was published in January, 1548. In the following September, the queen, who had patronized the work, died at the seat of her husband, Sudely Castle, in Gloucestershire. She was buried in the chapel belonging to Sudely Castle; and Coverdale preached her funeral sermon, warning the persons who were present, that none of the funeral ceremonies were performed with the view of benefiting the deceased queen; in order that in so doing, he might clearly avoid the Popish abuses which had universally prevailed. It is to be observed, that, as yet, the dead were prayed for in the services of the church; so that Coverdale, in boldly stating the truth on this subject, was going beyond what might be styled the existing state of the English Reformation.

In November, 1547, the Parliament and the Convocation both met, the latter on the 5th, the former on the preceding day. This Parliament enacted legally many of those things which the Protector had previously done by proclamation; for instance, the Act of the Six Articles was wholly repealed; all statutes for the punishment of Lollards were likewise repealed; as also was the act which had been passed in the preceding reign, by which the reading of the Scriptures was restricted. Thus there was now, not only legal permission for all to read the word of God without any hindrance, but likewise there was a repeal of those laws by which any might have been punished on account of the truth which they might learn. To the end of this reign, no restriction was imposed upon the use and diffusion of the Scriptures: editions multiplied; and the many things in which the rites of popery were thrown off, prove that the fruit of the circulation of the Scriptures was (through the blessing of God) abundantly ample. The instrument to whom the people of England were indebted for this blessing, was the king's uncle, the Protector Somerset.

* Strype says, "He lived long in Germany and Denmark; where he had a benefice, and married a sober woman, named Elizabeth, born in those parts." This is not very definite.

It was declared that the Lord's supper ought to be received according to the institution of Christ under both kinds, bread and wine, and likewise, that the priest ought not to receive alone, without the people.

The Convocation likewise, at the same time, agreed that the Lord's supper ought to be received under both kinds, and that priests might marry; the ground on which both these decisions rested was, the testimony of God in His word. The successive steps which were taken in the succeeding convocations by Crammer, Ridley, and others, in opposition to transubstantiation, the Latin service, and other ceremonies and doctrines of Rome, cannot be recounted here.

X.

OCCURRENCES CONNECTED WITH COVERDALE AND OTHERS, IN THE REIGN OF EDWARD VI.

OTHER matters of interest relative to Coverdale remain to be mentioned, as occurring in the reign of Edward VI. Many made an evil use of the liberty which was accorded them, of freely reading the word of God: this led to harsh measures towards certain of them. Those who received the reformed doctrines had yet to learn, both that the excision of heretics was not their province, and that varying judgments as to many points need not hinder the exercise of Christian love. Many are spoken of at this period as having given trouble from their holding, some Anabaptist,* and some Arian doctrines. Certain of the former were tried on the 27th of April, 1549, before Archbishop Crammer, and others at St. Paul's; and on the Sunday after their next meeting, one of the said Anabaptists, named John Champneys, of Stratford-le-Bow, did penance at Paul's Cross, on which occasion Coverdale preached. This is the first intimation as to where he was after he had left Sudely Castle upon the death of Queen Catherine Parr.

The proceedings which were carried on in this reign, for reformation in religion, were, of course, unpopular with those who clung to "the old learning;" while, at the same time, such a thing as toleration appears never to have entered the minds of those who were in authority. Those circumstances occasioned a great deal of commotion in England in the summer of 1549: insurrections broke out in various parts of the country, of which the most considerable was in Devonshire and Cornwall. This commenced in the month of June; soon after which, they sent their demands to the king, embodied in seven articles. To these a reply was sent in the king's name, which had, however, no effect in causing them to disperse, and they in return sent a supplication to the king. But although they took the place of suppliants, they were very far from thinking themselves to be merely such; for their articles are couched in a peculiarly dictatorial strain, and nothing would suffice them but a punctual compliance. The Lord Privy Seal, Lord Russell (afterwards Earl of Bedford), was sent against them; and he offering to receive their complaints, they gave him their demands, which were now increased to fifteen articles. They referred principally as before, to the re-establishment of popery, only now their demands were greater and more definite; they required that all ancient councils should be observed, that the law of the Six Articles should be re-enacted, that the Latin Mass should be restored, that all who would not worship the Sacrament should die as heretics, and other matters of a similar kind. Their tenth article is remarkable:—"We will have the Bible, and all books of Scripture in English, to be called in again. For we be informed that otherwise the clergy shall not of long time confound the heretics." This was an ingenuous confession, it shewed how ill all that which was of man's devising, and to which his heart so fondly clung, could bear the introduction of the light of God's pure word.

* It is right to state most explicitly, that those who are called by writers of this period "Anabaptists," are not to be confounded as regards either doctrine or practice with those Christians who now reject the doctrine of infant baptism.

If any ask, "What did the Anabaptists of this period hold?" It may suffice to refer such to the examination of the Anabaptists above mentioned. They held that "the elect sinned not, and could not sin; that they that be regenerate never fall away from godly love [this was a different doctrine from that

of the salvation of every justified person]; and that the elect have a right to take so much of the things of the world as may supply their necessities." That these were not misrepresentations, was proved by the confession and abjuration of John Champneys, above mentioned.

However, let the errors be grievous as they may, we no where in the New Testament find the church authorised to punish those who err, except in excluding them from the communion of God's people.

The Convocation.

The word of God abused.

Anabaptists and Arians. Anabaptists tried, April 27, 1549.

John Champneys does penance.

Coverdale preaches. Mem. Cov. p. 142.

Strype, Cran. p. 254.

Commotions in England. Summer 1549.

Devon and Cornwall.

The demands of the rebels.

Lord Russell sent against them.

Further demands of the rebels.

Their opposition to the Scripture.

Other measures were taken besides the Lords Russell and Gray having been sent against the rebels; various preachers were sent into the West on this occasion, but none seem to have shewn much willingness to undertake so dangerous a work, except Myles Coverdale. This was spoken of several years afterwards, as being greatly to his commendation.

The rebels, headed by Humphrey Arundel and Henry Bray, mayor of Bodmin, had laid siege to Exeter; and, after all attempts at a negociation had failed, Lord Russell attacked and routed part of their men. This was in the latter part of July: the siege of Exeter had continued several weeks, and the inhabitants were nearly starved into a surrender. In spite of a partial repulse, the rebels continued their siege, which was ended by their being totally routed on the 5th of August, by a second attack of Lord Russell. Four thousand men were killed or taken prisoners: they had at this time maintained the siege for six weeks.

Coverdale having been sent into the West on this occasion, preached in various places; this was as much needed there as in any part of England, or perhaps more so. He preached a thanksgiving sermon after the victory at Exeter. The council had guaranteed to requite the preachers who undertook the service on which they were employed in this matter; accordingly, we find in the following year (July 20), a reward of forty pounds given to him from the king.

Where Coverdale was during the period which had elapsed after the victory at Exeter until the following July (almost a year) does not appear. He may have continued in the West for some considerable time, which is rendered probable from the date of the king's donation to him; or he may have gone abroad; which is rendered not improbable, from the fact of an edition of his Bible having been published this year (1550) which is said to have been printed at Zurich. If he were present himself at the place at which it was printed, he could not have remained until it was completed, which was not until the 16th of August, 1550. This edition of his Bible is clearly one of the two revisions which he mentioned in his sermon at Paul's Cross, in which he defended his version; and this circumstance makes it seem likely that he was himself present at the place where the printing was executed.*

On the 18th of January, 1551, Coverdale is mentioned as one who was appointed a commissioner, with Crammer and others, for the searching out and examining of Anabaptists and other heretics. The powers given to these commissioners was very great. Under this commission, (the second of the kind which there had been in this reign,) an Arian, named George Van Paris, was condemned as an obstinate heretic: the warrant for his execution by burning was made out by the lord chancellor in April this year. It is needful to mention this circumstance, because Coverdale belonged to this commission; although it does not appear that he was concerned in the affair, and whether he acted at all as a commissioner cannot be ascertained. Arianism is a most awful and blasphemous heresy, nearly approaching to that of Socinianism (that resort of those who are too cowardly to avow themselves infidels); but that is no ground for the putting of such to death; and the deed is to be reprehended by whomsoever it be sanctioned.

Coverdale was in favour at this time with the ruling powers.† He had been for some time spoken of as likely to succeed to the bishopric of Exeter: such a supposition was mentioned in June, 1550, by Peter Martyr, who highly commended Coverdale, expressing his opinion that nothing could tend more to the restoring of true religion in England, than for men such as Coverdale to be generally entrusted with the administration of the Church.

Veysey, the bishop of Exeter at this time, was an old man who was commonly absent from his diocese, and who was altogether opposed to the Reformation. It was therefore looked on as sound policy to endeavour to induce him to resign. This was negotiated in some manner which does not seem very clear; the ground assigned in his resignation is that of old age and infirmities. Such measures as these gave an opportunity, throughout the reign of Edward VI., for rapacious courtiers to enrich themselves, by getting possession of the estates which had previously belonged to the various bishoprics. It was so in this case; for one of the arrangements of Veysey's resignation was, that the alienation on his part of the property of the see would be connived at. The property of the see was pretty well reduced by these alienations; for whereas, in 1534, the estimated annual value of this bishopric was more than fifteen hundred pounds, it was now reduced to one-third part of that sum.

* A re-issue of this edition in 1553 had a new title page printed for it.

† The following notice of him occurs about this time:—"On the 7th of March, 1551, Lord Wentworth, who had been

Lord Chamberlain to the king, was buried at Westminster in an honourable manner, and Coverdale preached the funeral sermon."—Mem. Cov. p. 145.

Preachers sent to the West.
Coverdale goes thither.
Siege of Exeter.

Rebels routed, Aug. 5, 1549.

Coverdale preaches in various places.

An edition of Coverdale's Bible printed, 1550.

Coverdale a commissioner for examining heretics, Jan. 18, 1551.
Van Paris condemned.

Coverdale proposed as Bishop of Exeter.
P. Martyr's commendation of Coverdale.

Bp. Veysey induces to resign.

He alienates the lands of the bishopric.
Revenue, £1665:14:7½.

Coverdale was nominated to the vacant see, August 14th, 1531. The next day the royal letters were directed to Archbishop Cranmer, informing him of the appointment, and desiring him to consecrate him. A delay, however, occurred: Coverdale was too poor to pay his "first fruits" to the king; he therefore had to wait at court in order to get himself excused this payment, and also to do homage on his appointment. He found, however, nothing but delays; and this apparently from secret hinderers of the Gospel, so that he was obliged at last to obtain the interference of Cranmer to help on the business. Cranmer accordingly wrote to Cecil, the secretary, for Coverdale, entreating that no delays might be made, and stating the need that there was of him in his diocese.

Coverdale's nomination, Aug. 14, 1531.

This apparently brought matters to a point, and he was consecrated on the 30th of August, by Archbishop Cranmer, assisted by Nicholas Ridley, bishop of London, and John Hodgkin, suffragan of Bedford. Scory was consecrated bishop of Rochester at the same time.

His consecration, Aug. 30, 1531.

A few days after, he received his license to preach, which was, in those days, needed even by Bishops; such a fear was there of popish doctrine being preached. On the 10th of September he also had a license for himself and Elizabeth his wife, with any five or six guests who might be with them, to eat flesh upon the days which had been appropriated to fasting or abstinence.

Coverdale's name occurs about this time in the king's commission, for revising and recompiling the Ecclesiastical Laws. This commission is dated October 6, 1531: it is probable, however, that Coverdale was in his diocese, and so did not act upon the commission.

Coverdale appointed a Commissioner for revising Ecc. Laws. Coverdale's diligence.

As Bishop of Exeter, Coverdale's diligence has been highly commended; he was especially remarked for what was then so much needed,—frequent preaching. This he attended to upon every holyday, as well as lecturing, at some one of the many churches in Exeter, twice every week. His godliness and uprightness of life seem to have procured for him general respect; and farther, they may have commended the Gospel to the consciences of some of those who thus saw its fruits. His care over his own house was likewise highly commended; which indeed is a thing most needful in any one who has the care of the Church of God: "If a man know not how to rule his own house, how shall he take care of the church of God?"

He does not appear to have been skilful in civil or canon law; and thus, he was glad to procure the services of Dr. Robert Weston, to whom he committed the charge of his ecclesiastical jurisdiction.

Dr. Robt. Weston, his chancellor.

Coverdale, however, had enemies: and surely it must be so, according to the teaching of the Apostle: "Yea, all that will live godly in Christ Jesus shall suffer persecution." The grounds of objection to him were these: that he was a preacher of the Gospel, an enemy of papistry, and a married man. Many attempts were made by his enemies to bring him into some snare, but in vain: other attempts were likewise made to kill him by poison; but, through the merciful care of his God and Father, this was frustrated. The Lord had service for him yet; and he whom He preserves is safe, let Satan rage as he will. It is probable, that Coverdale continued mostly in his diocese, during the two years that he retained his episcopal function. The only thing which is known to have called him away, was his attendance in parliament: in this, as in other things, punctuality and diligence were his characteristics. The first assembling of parliament after he was made bishop of Exeter, was on January 23, 1532: this session continued until the dissolution on the 5th of April following. During this session, there were but two days on which he was absent. Another parliament met in March, 1533: it assembled on the first day of the month, and was prorogued on the last; from this Coverdale was absent but one day.

Coverdale's obstinacy. 2 Tim. iii. 12. Efforts of his enemies.

His attendance in Parliament.

This brings the narrative of the known events relative to Coverdale, down to the close of the reign of Edward VI.; a period at which (as we shall see), not only his circumstances were changed, but his liberty and life endangered.

To return to the circumstances relative to the circulation and translation of the Scriptures. It is not to be expected that, in a reign like that of Edward VI., many incidents would occur relative to this subject. The circulation of the Scriptures now went on smoothly and quietly, without being subject to those various fluctuations which had taken place in the preceding reign. The even course of the current caused its progress to be less marked, than had been the case when its surface was continually rippled.

Free circulation of the Scriptures in the reign of Edward.

Many editions of the Bible and New Testament were printed; some being reprints of Matthew's Bible, some of Cranmer's, or the "Great Bible," and some of Taverner's revision. Those who were in power were avowed favourers of the Gospel; and thus, of course, no attempts were made to abridge the free permission with regard to the Scriptures, which had been granted in the beginning of this reign. In this

Many editions.

Labours of
Gospellers.

time of quiet, there was much likewise done, through the labours of diligent Gospellers; and by the twofold testimony—the word of God in the hands of the people, and the preaching of the true Gospel—many souls were converted.

Scarcely mention
of the duke of
Somerset.

The duke of Somerset has been already mentioned as having been, in the early part of the reign of his nephew, the principal instrument in altering the whole of that course of proceeding which had been adopted in the latter part of the reign of Henry VIII.

His actions in his high and perilous station of Lord Protector, do not belong to this place: it may suffice to say, that he shewed himself to be a favourer both of the Gospel and of those who preached it; and it was his endeavour, so far as he could, to appoint such men to be bishops as might be helpers forward of the truth.

His power of
short duration.

His power and authority were, however, but of short duration. He was much beloved by the people at large; but amongst the nobility there were many who envied his authority. In consequence of this, they took occasion a little after the various insurrections, in the year 1549, to accuse him of many things connected with the administration of affairs, and thus they succeeded in depriving him of his offices, and of a considerable portion of his property. The king was now almost entirely in the hands of Dudley, earl of Warwick (afterwards duke of Northumberland), who had principally exerted himself for the deprivation of Somerset. After this, the enemies of the Reformation seem to have taken courage, hoping that the deeds of Somerset would be as transient as his power had been short-lived. They likewise hoped that the earl of Warwick would exert himself to undo what the Protector had done.

The earl of
Warwick.

Collier, v. 875.

“Those who were averse to the Reformation made their court to the earl of Warwick, expecting his inclination lay for their purpose; but this nobleman, being more concerned for his own greatness than for any systems of religion, disappointed their hopes. He found the abetting the Reformation was the most effectual way to recommend him to the king. Thus he appeared in a new disguise, and appeared strongly in his master's sentiment.”

The Reforma-
tion continues.

Thus, although Somerset was no longer able to use his power and influence, the work of Reformation went on. It is true, that the chief power was in the hands of a wicked man, but still policy made him act as the king desired; and farther, the wholesale appropriations which the courtiers made of lands which had belonged to abbies or bishoprics, could only be kept up by an apparent zeal for the farther progress of Reformation.

Somerset a
prisoner.

After the duke of Somerset had been deprived by his enemies, who conspired against him, of his office of Protector, he was kept for a little while a prisoner in the Tower: his enemies, however, were unable to compass his death at this time; and, accordingly, he was set at liberty again. Two years afterwards, they appear to have been apprehensive lest he should recover his former station of Protector; and for that reason they concerted measures for his destruction. He was committed to the Tower, October the 16th, 1551, and on the first of the following December, he was tried in Westminster Hall. He was charged on several counts with high treason and felony. No evidence was brought against him except *written depositions*: the lords, who took the most prominent part in his trial, were his principal enemies; and yet so notoriously were the charges devoid of proof, that they could do no other than acquit him of the heavier charges of treason, although they convicted him of felony; this, however, was done without evidence which could warrant such a verdict. The people heard of his acquittal; and, without being aware that he was convicted on another charge, were loud in their acclamations: when, however, they knew the real state of the case, they gave full proof of their vexation.

Convicted of
felony.

Beheaded, Jan.
22, 1552.

He remained a prisoner in the Tower until the 22nd of January, 1552, on which day he was beheaded upon Tower Hill. After having prayed, he addressed the people who were there assembled, reminding them of obedience to the laws, and speaking of his willingness to die. He afterwards spoke of the progress of the Reformation:—

Fox, book ix.

“Moreover, dearly beloved friends, there is yet somewhat that I must put you in mind of, as touching Christian Religion, which, so long as I was in authority, I always diligently set forth and furthered to my power. Neither do I repent me of my doings, but rejoice therein, with that now the state of Christian Religion cometh most near unto the form and order of the Primitive Church. Which thing I esteem as a great benefit given of God, both unto you and me. Most heartily exhorting you all, that this which is most purely set forth among you, you will with like thankfulness accept and embrace, and set out the same in your living. Which thing, if you do not, without doubt greater mischief and calamity will follow.”

When he had proceeded thus far in his speech, there was a considerable disturbance among the people; and it was said that a messenger was bringing the king's pardon for the duke: this made them loud in

their vociferation and acclamations; but the duke, well knowing how fully his enemies had planned his destruction, beckoned to the people to be quiet, and then continued to speak to them. He informed them that they were mistaken in the thought of a pardon being sent him, and asked them to join with him in prayer for the king, to whom he said he had ever shewn himself to be a faithful and true subject, diligent in his affairs, and in seeking the common profit of the kingdom. To this the people heartily responded, exclaiming that this was most true. He then prayed for the king, and exhorted the people to obedience; after which he thus concluded his speech:—

“Moreover, forasmuch as heretofore I have had oftentimes affairs with divers men, & hard it is to please every man, therefore if there be any that hath been offended and injured by me, I most humbly require and ask him forgiveness, but especially Almighty God, whom throughout all my life I have most grievously offended; and all other whatsoever they be that have offended me, I do with my whole heart forgive them. Now I once again require you, dearly beloved in the Lord, that you will keep yourselves quiet and still, lest through your tumult you might trouble me. For albeit the spirit be willing and ready, the flesh is frail and wavering, and through your quietness I shall be much more quieter. Moreover, I desire you all to bear me witness that I die here in the faith of Jesus Christ; desiring you to help me with your prayers, that I may persevere constant in the same unto my life's end.”

His dying profession.

After he had again prayed, he prepared himself with very great composure for execution; binding a handkerchief over his own face, and laying himself upon the block.

“Thus this most meek and gentle duke lying along and looking for the stroke, because his doublet covered his neck he was commanded to rise up and put it off; and then laying himself down again upon the block, and calling thrice upon the name of Jesus, saying, *Lord Jesus, save me!* as he was the third time repeating the same, even as the name of Jesus was in uttering, in a moment he was bereft both of head and life, and slept in the Lord Jesus, being taken away from all dangers & evils of this life, and resting now in the peace of God; in the preferment of whose truth and gospel he always shewed himself an excellent instrument and member, and therefore hath received the reward of his labours.”

Fox, book ix.

“Whatsoever his other vices and virtues were, this is certain, that his end (the Lord so working with him) was constant in Christ's truth, as his life was before a great maintainer of the same.”

It is not a little remarkable that the two great instruments in setting forth the Scriptures to be read without danger, Cromwell and Somerset, should both have similarly suffered. The latter was by far the most unblemished as to his public administration of affairs, but Cromwell was placed in a yet more difficult position than that which Somerset afterwards held. Each, doubtless, was injured by ambition, and thus their devotedness to Christ and his glory was greatly hindered. Somerset had far greater opportunities than Cromwell for carrying on the work of Reformation, and it must be granted that he used them: if the means to which he resorted were not always such as can now be approved, it must ever be borne in mind that, although in some it is more discernible than in others, the work and service of every saint on earth is hindered and marred by imperfections. The only ground which either Somerset or Cromwell could take before God is that upon which alone any will join that innumerable multitude out of every tongue, who shall be gathered before the throne, namely, *the blood of the Lamb*, the unfailing resource provided by God for sinners.

Cromwell and Somerset.

Although there was, in this reign, perfect liberty as regards the use and circulation of the Scriptures, yet it is not a little remarkable, that no new translation or recension was published.* This shews, I think, that the proceedings in 1542 in the convocation, however much helped on by Cranmer, in the hope that a translation might be produced to which objections could not well be made by those who were popishly inclined, did in no way prove that he much objected to the version or revision then in use, which commonly bears his name. Throughout the reign of Edward, this was the version publicly used in the parish churches; and, indeed, the Psalms taken from it are, even at the present day, read in the services of the Established Church.

No new version made in the reign of Edward.

There appears, however, to have been a project for a new translation of the Bible into English, in which it is said that Martin Bucer was principally to have aided. Bucer and Paulus Fagius had been invited into England by the Protector Somerset, and Cranmer; after their arrival, they were appointed to be professors at Cambridge, the former of divinity, the latter of Hebrew. They had arrived in England in April, 1549, and for about three months had been Cranmer's guests. It was apparently during this interval

Project for a new translation.

Bucer and Fagius arrive in England, April, 1549.

* The Bible published by Beek, can scarcely be called a new recension, for it is almost the same as Matthew's Bible.

that the idea struck Crammer that these two learned foreigners might be fitly employed in making a revision of the English Bible.

"As it had been a great while his pious and most earnest desire, that the holy Bible should come abroad in the greatest exactness and true agreement with the original text, so he laid this work upon these two learned men. First, that they should give a clear, plain, and succinct interpretation of the Scripture, according to the propriety of the language. And, secondly, illustrate difficult and obscure places, and reconcile those that seemed repugnant to one another. And it was his will and advice, that to this end and purpose their public readings should tend. This pious and good work, by the Archbishop assigned to them, they most gladly and readily undertook. For their more regular carrying on this business, they allotted to each other, by consent, their distinct tasks. Fagius, because his talent lay in the Hebrew learning, was to undertake the Old Testament; and Bucer the New."

This proposed arrangement was presently frustrated by the illness with which both Fagius and Bucer were seized. The former wished, if possible, to get to Cambridge, to commence, if he could, his appointed lectures; he hoped, likewise, that the change thither might benefit his health. He left Bucer behind him, still sick, and unable to travel; Fagius, continuing ill, earnestly wished to be joined at Cambridge by Bucer, who arrived on the 3th November, 1549. Ten days after this, Fagius fell asleep in Christ, aged forty-five years: this event caused great sorrow to "all pious men that wished well to religion."

Upon the death of Fagius, he was succeeded as Hebrew professor by Immanuel Tremellius, who probably would have had that portion of the work which had been appointed to his predecessor, if the scheme of this translation had gone forward.

This, however, was prevented by the death of Bucer, which took place in the end of February, 1551; his loss was much felt by the Reformed in England, to whom he had been of great service, as regarded the defence and confirmation of the Gospel of Christ.*

We do not know, very exactly, the particulars of the plan, according to which the proposed translation or revision was to have been executed; it is probable, however, that Bucer and Fagius would have had much aid from English scholars, as to the more accurate manner of expressing the originals according to the idiom of our language; otherwise, it is probable, that however learned their version might have been, it would be one but little fitted for the use of more English readers.

Before concluding all mention of Bucer, it is to be observed, that England had, for several years before, been mediately benefited by his services. The Argentine English Psalter, published in 1530, was a translation from his Latin Version; it is not impossible that this fact may have suggested the idea of a revision of the whole of the English translation in which he was to be engaged.

During some part of this reign, Sir John Cheek (the king's Greek preceptor) executed a version of a part, at least, of the New Testament. This, if completed, would probably have been published; but it is not unlikely that it may have been begun towards the end of the reign, and thus discontinued in consequence of the change of events relative to religion and the Reformation. The following verse is given by Lewis, as a specimen of Sir John Cheek's manuscript version:—"When Jesus was boorn in Bethlem a citi of Juri in King Herood's daie, lo then the Wisards cam fro thest parties." Lewis says, "He has many other such peculiarities, as *toller*, for *publicane*, &c." Perhaps this version was never intended for publication, but merely executed for private use.

Having thus concluded an account of the events of this reign, relative either to the translation or the diffusion of the Scriptures in English, together with briefly noticing the instruments by whom these objects were principally effected; it will be well to give a general estimate of the probable number of copies of the Scriptures, which were in circulation at the close of this reign.†

The New Testament was printed in the very first year, and very frequently in those which succeeded; some of these editions were of the translation of Tyndale, some according to the "Great Bible," some few Coverdale's version. The number of these editions amounts together to at least twenty-five; so that, perhaps, it would not be too high an estimate, if we regard them to have together comprised seventy-five thousand copies. The editions of the Bible varied as to the text, just in the same manner as did

* The friends of the Reformation showed what honour was in their power to both Fagius and Bucer in their burial; a few years afterwards, however, they were disinterred, and their bodies burned, as being those of heretics. It was but a weak and foolish triumph of the restorers of popery, in the days of Mary, thus to attack the bodies of the dead; yet it was a very honourable testimony to those whose remains were thus treated.

† In the estimate given, nothing has been mentioned except what has been and is commonly acknowledged to have been published: how far the editions have been understated as to number and variety, by Dr. Cotton, &c. it is not easy to say, but probably many editions have not been, notwithstanding the diligence and ability of Dr. Cotton in this pursuit, properly noticed.

Scrype's Cran.
1541.
Intended to be
employed as
translators.

Both taken ill.

Fagius dies,
Nov. 15, 1549.

Tremellius
succeeds him.

Bucer's death,
Feb. 1551.

Sir J. Cheek
translates part
of the New
Testament.

Matt. ii. 7.

Copies in
circulation.

Twenty-five
editions of the
New Test.
75,000 copies.

those of the New Testament; the first of these was printed in the year 1549, in which year there were also several other editions. The total number of impressions in the reign of Edward was at least *thirteen*, containing probably together more than *thirty thousand* copies: besides these, there were various editions of separate books of Scripture; and likewise it is to be remembered that at least twelve thousand copies of the "Great Bible" were in existence, and probably in use. At the close of the reign of Edward (July 6th, 1553), there were in circulation and use in England, at least *one hundred and seventeen thousand copies* of the whole Bible or the New Testament in English; including those used in the parish churches.

Thirteen editions of the Bible.
80,000 copies.

117,000 copies at the close of Edward's reign, July 6, 1553.

Little need be said here of the effects which resulted from this diffusion of truth; when the copies of the Scriptures were few and forbidden, results might be marked with comparative ease; not so when the word of God was so widely diffused, and the working of the Spirit of God was bringing it to so many hearts with quickening power. The occurrences of the reign of Mary give ample proof of the working of the truth of God during the time of quiet which had preceded.

XL.

THE REIGN OF MARY.—RESTORATION OF ROMANISM.—SUFFERINGS OF REFORMERS.—PARTICULARS RELATIVE TO ROGERS AND COVERDALE.

THE death of Edward VI., on the 6th of July, 1553, immediately changed the whole scene. The liberty of the circulation of the word of God, and that of the preaching of the Gospel, were no longer continued. It is probable that the attempts which were made by ambitious and designing men to hinder the accession of Queen Mary, had no inconsiderable sway in prejudicing her mind yet more than it had been before against those who held the Reformed doctrines. Mary very soon declared her dislike of all the changes, with regard to religion, which had taken place. One of the first overt acts against the spread of Reformed doctrine was the prohibition of any to preach unless they were particularly licensed by the queen so to do; at the same time the Scriptures were forbidden to be read in the churches.

Edward's death, July 6, 1553, its consequences. Mary's accession and conduct.

Prohibition to preach.

A circumstance had occurred, just at this time, which led to the publication of this restriction. Gilbert Bourne, one of the canons of St. Paul's (afterwards bishop of Bath and Wells), who was strongly attached to the Popish doctrines, and to those who upheld them, was appointed (probably by those now in power) to preach at Paul's Cross. In his sermon, he largely justified Bonner, who was present; and he spoke of the harsh usage which he had really received in the preceding reign. The auditors, offended at the praise which they heard so bestowed upon Bonner, interrupted the preacher, telling him that the doctrine preached by Bonner was most abominable. The tumult increased, until at length some zealots sought to pull the preacher down from the pulpit: at this crisis, John Bradford, a prebendary of St. Paul's, and a faithful preacher of Christ, was requested by Bourne's brother to appease the people if possible. This he sought to do, by setting before them the duty of obedience to "the powers that be," as the ordinance of God: and this was effectual in causing the greater part of the multitude to disperse. Bourne, however, continued in fear (a dagger having been thrown at him in some part of the tumult); he therefore requested Bradford not to leave him until he should be in safety. Accordingly, Bradford and John Rogers (whose name has been already mentioned in this account as the editor of Matthew's Bible) guarded him until he was safely sheltered. The same afternoon Bradford preached in Bow Church, where he again reproved the people for the insubordination and sedition which they had just manifested.

Aug. 13, 1553. Bourne's sermon at Paul's Cross. Fox, iii. 14, 153.

A disturbance. Bradford intervenes.

The date assigned to these occurrences at Paul's Cross is the thirteenth of August, 1553; and, on the next day, the restrictions which have just been mentioned, were commanded to be published. The Lord Mayor and the Recorder of London were directed to state to the Common Council that the queen had informed them, on the twelfth of the month, of the substance of the restrictions, both with regard to preaching, and to the diffusion of the Scriptures. The calling of the Common Council, to which this statement was to be made, was avowedly in consequence of the tumult at Paul's Cross. The ante-dating of the restriction, so as to make it seem to have been issued previous to this affair, was either done to make it appear that the queen was not desirous of paying too much attention to what had passed, and that she was not acting upon that provocation;—or else, the date may have been the true one: only an opportunity had to be waited for, which might seem a fit occasion for making it public.

Publication of the restrictions in preaching Aug. 14, 1553.

This restriction wholly illegal.

To prove that this proclamation against preaching and publicly reading the Scriptures was illegal, and so

far invalid, would be sufficiently easy: however, it was acted upon, and thus it comes under notice here. Rogers and Bradford found but little favour with the queen: it may be, she was offended that their preaching should be so much more influential over the minds and conduct of the people, than was that of the preacher of whom she approved. On the sixteenth of August (only three days after the tumult) Bradford was committed to the Tower, and Rogers commanded to restrain himself to his own house, "without having any conference with any other than those of his own household."

Thus the queen was resolved that if no attention were given to her preachers, no others should be listened to. By far the greater part of the clergy obeyed this order, while those who had been much marked as friends of the Reformation, were either committed to prison, or else restrained to their own houses. Those who had been in any way concerned in the setting up of the Lady Jane as queen, were sufficiently obnoxious on that account; while those who were not involved in that affair, were troubled upon real or pretended grounds. Those who were Romishly affected (however they might have previously complied with the steps which had been taken for the carrying on of the Reformation) now shewed themselves ready even to anticipate the queen's will; they set up the altars which had been removed, and again officiated in the Latin service of the Mass.

Crammer, Ridley, Hooper, and others of the bishops, were committed to prison: others were deprived of their bishoprics on various grounds, while their places were supplied by those who might, from their attachment to Romanism, be regarded as sure to comply with the queen's will. Gardiner was again placed in the see of Winchester, of which he had been deprived; and Bonner was a second time similarly put in possession of the bishopric of London. The common grounds on which the prelates who favoured the Reformation were ejected, were either—of their being married men, or else their being in possession of bishoprics of which some Romish prelates had been deprived during the previous reign. Many finding that there was no liberty in England for the profession of the Gospel, sought a refuge on the continent; while some few, at the peril of their lives (as the events proved), continued to preach to the people in various parts of England, as they might find opportunity. One of those who so remained in England was John Harley, who had been made bishop of Hereford but a little while before the death of King Edward; and having been deprived of his bishopric on the ground of his being married, he continued in England preaching when and where he could, being frequently concealed in woods and similar places, and died at length "like a banished man in his own country." This conclusion of his labours was not until the last year of the reign of Mary, when he had seen enough to shew him the resolute opposition of the Romanists to all who favoured the Reformation.

The latter half of the year 1553, and the whole of the following year, were spent by those in power in doing what they could diligently to eradicate all that had been sown of the seed of the Reformation. The prisons were crowded with those who had been active in the setting forth of the Gospel, and who had thus opposed the whole system of Rome. It does not appear that any particular measures were taken to suppress the Scriptures; indeed, that might be deemed a hopeless task, the copies in circulation were now so numerous. The attempts which were made, were rather directed to the expulsion from England of all those doctrines concerning the Gospel which had been learned from the Scriptures.

Amongst the sufferers and exiles in this reign, we find two who had been peculiarly prominent in publishing and translating the Scriptures into English; namely, John Rogers and Myles Coverdale.

Rogers, about the time of the publication of Matthew's Bible, took a wife; which was, no doubt in a great measure, the reason of his quitting England when the Act of the Six Articles was passed. Upon this he went to Wittenberg, where he was appointed to the charge of a congregation; for this he was well qualified, as having not only the needful gifts from God to fit him spiritually for the work, but likewise being so well acquainted with the German language, that his being an Englishman was no impediment to his preaching. There he remained, until the death of King Henry VIII emboldened the exiles to return; which they did with the more confidence, seeing how fully the duke of Somerset was bent upon providing, so far as in him lay, that the word of God and the Gospel should be unhindered. Hereupon Rogers returned to England, leaving behind him the competent maintenance which he had in Saxony, in order that he might preach the Gospel of Christ in his own country, without any certainty concerning temporal things. He thus laboured diligently for some years: at length Ridley, when he was bishop of London, gave him a prebend in St. Paul's, and the Dean and Chapter chose him to lecture on divinity in the cathedral. His parochial charge was at this time the vicarage of the parish of St. Sepulchre.

There he continued until the accession of Queen Mary; when he, preaching at Paul's Cross, earnestly

Bradford committed to the Tower. Rogers remained to his own house, Aug. 16.

The Mass, &c. restored.

Several Bishops imprisoned and deprived.

Romish bishops restored.

Many leave England.

Some preachers remain.

Bp. Harley.

Efforts to restore Romanism.

No attempt apparently to destroy the Scriptures.

Some account of Rogers. His marriage, 1557.

Quits England, 1559.

At Wittenberg till the death of Henry, 1547.

His return to England.

He preaches.

Made prebend of St. Paul's. Divinity lecturer. Vicar of St. Sepulchre's.

exhorted his auditors to continue in the profession of the faith of Christ's Gospel. This sermon gave offence to the court, and he was summoned on account of it before the privy council. For the time he was discharged, until a little while after, when the queen had prohibited preaching, and the tumult had arisen about Bourne's sermon, he was again summoned before the council (August 16th, 1553); and then (as has been related) he was required to remain as a prisoner in his own house. He had now the opportunity of escaping if he would, but the obligation under which he was placed, as having been commanded by the council, as well as other causes, restrained him. He remained thus as a prisoner in his own house for several months, and then was sent by Bishop Bonner to Newgate.

Preacher at Paul's Cross after Mary's accession.

Imprisoned in his own house, Aug. 16, 1553. Sent to Newgate.

In order that the bishops and other prominent persons, who were friends to the Reformation, might be under the power of the council, they were, summoned soon after the accession of Mary. Thus, on the 22nd of August, 1553, Coverdale and Hooper, bishop of Gloucester, were both of them ordered to repair to court without delay, where they were to attend the pleasure of the council. Accordingly, on the 26th Hooper appeared, and on the 31st Coverdale did the same. It is probable that the longer period between the summons and the appearance of Coverdale, than there was in the case of Hooper, was owing to his being absent in his diocese.

Bishops Coverdale and Hooper summoned before the council, Aug. 22, 1553.

On the 1st of September, Hooper and Coverdale again appeared before the council; the former was committed a prisoner to the Fleet, and the latter was commanded to attend the pleasure of the Lords of the council. It is probable that he gave security for his appearance when summoned, and that this was deemed sufficient. It is to be observed that the systematic persecution of this reign did not commence for a considerable time; indeed as yet there were no laws enacted, which would authorise such a mode of procedure. Any of the bishops who were possessed of sees from which others had been ejected, were now in their turn deprived. Coverdale had his bishopric taken away from him on this ground; for although his predecessor had resigned, yet it was said that he had done this from intimidation.

Hooper sent to the Fleet, Sept. 1, 1553.

Coverdale deprived of his bishopric.

In October, the Parliament and the Convocation met. In the former of these, measures were taken for the restoration of every thing connected with the worship permitted by law, to much the same state in which it had been in the latter part of the reign of Henry VIII. In the Convocation, a proposition was made that the whole of the lower house should subscribe certain articles, of which one asserted the Romish doctrine of the "real presence" in the Lord's Supper. This doctrine had gradually been relinquished during the reign of Edward VI.; Ridley was convinced that it was not supported by the testimony of God in His word; and after he had suggested his doubts, Cranmer was induced to examine the subject, and he too, arrived at a negative conclusion. Latimer soon after accorded with them in judgment. The opposition to the Romish doctrine continued to spread just in proportion as the Gospel was known; so that at the accession of Mary the number was considerable of those who had on this subject renounced the Romish dogma.

Meeting of Parliament and the Convocation, Oct. 1553.

The "real presence" discussed.

Weston, the prolocutor of the Convocation, in proposing the recognition of the Romish doctrine on this subject, made a deliberate attack upon the Reformation. The whole of the lower house of Convocation were fully disposed (with the exception of six persons) to subscribe the article proposed. John Philpot, archdeacon of Winchester, one of the six who maintained on this point the reformed doctrine, requested the prolocutor that the matter might be considered and debated, instead of the whole house subscribing without consideration. He desired farther, that if a disputation were held on the subject, Bishop Ridley and John Rogers, together with a few others on the same side, might be allowed to take a part in it, as well as the six dissentients of that house.

The Reformation attacked.

All but six subscribers. Archdeacon Philpot opposed.

The former part of this request, namely, that there might be a disputation, was acceded to, the other was not allowed. The disputation lasted, accordingly, several days, but as might be expected, no benefit really resulted from it; to overcome in argument is a very different thing from conviction being brought to the conscience by the power of the Holy Ghost. One thing, however, was fully proved, namely, how earnestly the doctrines of Rome were held and pressed by many who had pretended to conform to all the changes adopted in the days of King Edward. Philpot and his coadjutors, although the truth was on their side, argued in vain; their adversaries were resolved to crush them by some means or other. In consequence of what passed in the Convocation house, Philpot was committed to the King's Bench prison; there he remained (after having been once examined before Gardiner, his diocesan) for a considerable time after that of which I am speaking, until the second of October, 1555, when he was examined before the queen's commissioners, who sent him to Bonner's coal-house, where other prisoners were confined. He was repeatedly examined before Bonner and others; and in these examinations Christ fulfilled unto him His gracious promise, "I will give you a mouth and wisdom which none of your adversaries shall be able to

A disputation

Philpot sent to the King's Bench.

Examined before the Commissioners, Oct. 2, 1555.

Before Bonner. Luke xxi. 15.

gainsay nor resist." In consequence of his confession of Christ, he was condemned as a heretic: one of the grounds of accusation against him was very remarkable; a sentence of Bernard's was found written in his Bible, importing that *the Spirit is the vicar of Christ upon earth*. This was deemed an heretical statement, and thus Bernard (and constructively our Lord himself—see John xiv—xvi.) was condemned with Philpot. He was burned, December 18th, 1553.

"Quand Spiritus sanctus Vicarius Christi in terra."
Philpot burned, Dec. 18, 1553.

The Lady Jane, Countess of Guildford Dudley, and Cranmer tried, Nov. 1553.

In November, 1553, the Lady Jane and her husband were tried for high treason: as was also Archbishop Cranmer. This was not a little harsh; for although he had acknowledged Jane as queen, yet he was far less implicated in the matter than were many others who were freely pardoned by Mary: it is not to be doubted that reasons connected with religion led to his being selected for trial.

Disputation on the Lord's Supper at Oxford, April 14, 1554. Cranmer, Ridley, and Latimer sent thither.

In the spring of the following year it was determined, for the better establishing of the Romish doctrine of the Lord's Supper, that a solemn disputation should be held on the subject at Oxford; not, let it be observed, for the inquiring what the true doctrine in the matter is, but in order to triumph over those who were already in the power of their adversaries. Cranmer, although attainted of treason, was to be sent to Oxford to dispute, and with him Ridley and Latimer. A deputation was sent from Cambridge to take a part in the contest; so that the conclusion might appear to be the determination of both Universities.

The disputation commenced on the 14th of April, 1554, the points were three:—

Articles disputed, Fox, iii. 36.

- "I. Whether the natural body of Christ be present in the Sacrament, after the words spoken by the priest, or no?
- "II. Whether in the Sacrament, after the words of consecration, any other substance do remain than the substance of the body and blood of Christ?
- "III. Whether the Mass be a sacrifice propitiatory for the sins of the quick and the dead?"

The two former of these articles were questions in which much of the important truth of God was concerned; but as to the third, the very substance and essence of the Gospel was at stake; the finished work of Christ to which the Holy Ghost bears witness was set at nought, and the sacrifice of Christ was made like unto the oft-repeated offerings of the Mosaic law.

Cranmer and Ridley dispute. Latimer's written statement.

Against the first and second of these especially, Cranmer and Ridley held much and long contention; Latimer, because of his age and infirmities, refused to dispute: he gave in a written statement in answer to the articles, in which he briefly and solidly refuted them from Scripture. He was, however, led into some discussion, in the course of which his adversaries actually tried to confound him by appealing from the Latin version to the Greek original (of which Latimer was ignorant), and in doing so *falsely* affirmed that passages were other than they really are. Truly this was handling the word of God deceitfully!

All three condemned as heretics. April 20, 1554.

Of course the three advocates for the truth were condemned as heretics; this was on the 20th of April, 1554. The Romish party by dint of numbers and authority claimed a triumphant victory over the three prisoners (one of them being already under sentence of death), against whom they had contended in the disputation.

After Dr. Weston had, in St. Mary's church, solemnly condemned them, their fautors, and patrons, they each gave a brief reply:—

Their replies to the sentence.

Cranmer.—"From this your judgment and sentence, I appeal to the just judgment of God Almighty, trusting to be present with Him in heaven, for whose presence in the altar I am thus condemned."

* The sufficiency of the word of God, as applied by the Spirit, to meet the exigencies of Christians has been so often opposed that it will be fitting to give a small portion of Latimer's disputation; it shows how the opposers of the scripture seek to pervert it to their own ends. Latimer, when asked the meaning of *dydai*, replied, "I understand no Greek; yet I think it meaneth charity." Upon this his opponents seem to have thought that they might practise as they pleased upon Latimer's ignorance; Dr. Weston asked presently after,—"Will you have all things done that Christ did then [in the institution of the Lord's Supper]. . . And where find you, I pray you, that a woman should receive the sacrament?" To this Latimer replied—"Will you give me leave to turn my book? I find it in the 11th chap. to the Corinthians. I trow these be his words—*Probet autem seipsum homo*, &c. I pray you, good master, which gender is *homo*?" Weston thus pressed, replied truly enough—"Marry, the common gender." This seemed to be a concession of point at issue,

but Cole interposed, saying—"It is in the Greek *ἑαυτοῦ*." His object in saying this is not very apparent; it may be that he ignorantly thought the masculine article, which he quoted (which is not really in the Greek), proved the point against Latimer. Harpsfield now interposed, making a false allegation, which was much more to the purpose; he boldly uttered this deliberate untruth, "It is *ἑαυτοῦ*, that is *vir*." To this impudent falsehood Latimer simply and sufficiently replied, "It is in my book of Erasmus's translation, *Probet seipsum homo*." They dared not allege that Erasmus had erred in his version, they only quibbled about the word *seipsum* being of the masculine gender.

The self-same argument, that the Scripture does not speak of women receiving the Lord's Supper, has often been brought forward by ignorant cavillers in more recent times; but it is probable that it has rarely been supported in so unprincipled a manner.

Ridley.—"Although I be not of your company, yet doubt I not but my name is written in another place, whither this sentence will send us sooner, than we should, by the course of nature, have come."

Latimer.—"I thank God most heartily, that He hath prolonged my life to this end, that I may in this case glorify God by that kind of death."

The Protestants had regarded the Oxford disputation with great interest, judging that it might serve as an indication of the treatment which they might expect: they looked upon the three advocates for the truth as being the representatives of all the Gospellers; and when they heard of the unfairness with which the dispute was conducted, and the consequent condemnation of the prisoners, they read the history of their own treatment.

In the following month (May) it was reported that a similar discussion was to take place at Cambridge, in which John Bradford, John Rogers, Laurence Saunders, and others of the Protestant prisoners were to be opposed and condemned, as their brethren had been at Oxford. In consequence of this, a declaration was drawn up by Bradford and Saunders, and signed by them and several other prisoners. They state that they do not refuse to dispute, but they would only do it in writing; for this, their determination, they give various reasons. They speak of their readiness to maintain the truth by any death which might be adjudged to them; at the same time earnestly disclaiming every thing which might seem like rebellion against the Queen or her authority. Then they set forth a statement of the Christian doctrine which they had received and taught; they declare their belief in the paramount authority of Scripture; that none can be the true church which does not listen to Scripture; they acknowledge various creeds and confessions as containing sound doctrine; and, in the fourth place, they declare very fully what they believed respecting the vital point of justification:—

A similar discussion proposed at Cambridge.

A statement signed by certain of the prisoners, May 8, 1554.

The doctrine they held.

"We believe and confess, concerning justification, that as it comes only from God's mercy, through Christ, so it is perceived and had of none which be of years of discretion, otherwise than by faith only: which faith is not an opinion, but a certain persuasion wrought by the Holy Ghost in the mind and heart of man; wherethrough, as the mind is illuminated, so the heart is supplied to submit itself to the will of God unfeignedly, and so sheweth forth an inherent righteousness; which is to be discerned in the article of justification, from the righteousness with which God endeth us withal, justifying us, although inseparably they go together. And thus we do not for curiosity or contention sake, but for conscience' sake, that it might be quiet, which it never can be, if we confound without distinction *forgiveness of sins and Christ's justice imputed to us, with regeneration and inherent righteousness*. By this we disallow Papistical doctrine of free-will, of works of supererogation, of merits, of the necessity of auricular confession, and satisfaction to Godwards."

Justification by faith only.

It is evident that by "*inherent righteousness*" is here meant what might be now more simply understood by the term "*infused righteousness*;" the distinction between our being justified and our being regenerate (although they ever go together) is, as they state, most important as regards the purging of the conscience.

After this they speak of other points of doctrine, including the articles of the Oxford disputation; they conclude with praying for the Queen, and promising submission and obedience, to which they exhort all; and "where they cannot obey, but [i.e. unless] they must disobey God; there to submit themselves with all patience and humility, to suffer as the will and pleasure of the higher powers shall adjudge." This declaration was dated the 8th of May, 1554. It was signed by several of the most prominent upholders of the Reformation, namely:—"Robert Menaven, *alias* Robert Ferrar; Rowland Taylor; John Philpot; John Bradford; John Wigorn, & Glou. Episcopus, *alias* John Hooper; Edward Crome; John Rogers; Laurence Saunders; Edmund Lawrence; F. P., T. M." Besides these, who were prisoners in the King's Bench, the Fleet, the Marshalsea, and Newgate, there was the following subscription:—"To these things abovesaid, do I, Myles Coverdale, late of Exon, consent and agree, with these mine afflicted brethren being prisoners, mine own hand." It does not appear that Coverdale had been actually put in prison; and it is very probable that he it was who conveyed this declaration from one to another amongst those by whom it was signed.

Obedience to the powers that be."

Coverdale's subscription.

In the course of this year, the queen was married to Philip of Spain (July 25th). Cardinal Pole came as legate from the Pope into England, and the realm was "reconciled" to the see of Rome (Nov. 30); and thus the whole of the system of Romanism was formally re-established.

The queen's marriage, July 25, 1550. Pole "reconciles" the realm, Nov. 30.

Early in the ensuing year (1553), measures were taken for punishing some of those who were already in prison as heretics. This probably was intended to be done by way of example; and, therefore, a few of those whose opposition to the Romish rule and doctrine had been most marked were selected as victims.

It is unlikely that any of the persecutors thought that the constancy of the Gospellers would furnish so vast a number of sufferers.

The first of that band who sealed their testimony for the doctrine of Christ by their death, was John Rogers, of whom previous mention has often been made. He remained a prisoner, at first in his own house, and afterwards at Newgate, from the 16th of August, 1553, until the 22nd of January, 1555; when he was brought, together with other preachers, before Gardiner, bishop of Winchester, the lord chancellor, in the church of St. Mary Overy, Southwark. Here he was examined upon numerous points of doctrine, and many endeavours were made to induce him to submit himself to the authority of the papal church. One of the charges against him was his being married, which he had been for eighteen years. He was again and again called on to answer to the interrogatories of the bishop on the following days: one of the things principally insisted on was, of course, the "real presence" in the Lord's supper. On these same days, Bishop Hooper and others were likewise examined. On the 29th of January, Rogers and Hooper were condemned by Gardiner as obstinate heretics, and delivered over to the secular power to be punished, "to the extirpation, terror, and confusion of the heretics;" and yet (according to the form) the rigour was directed not to be too extreme—as if burning men alive was not proceeding to extremities.

After Rogers and Hooper were thus condemned, Gardiner declared them to be under the sentence of the greater curse, denouncing the same against all who should eat, drink, aid, or have any communication with them. To this Rogers replied:

"Well, my lord, here I stand before God and you, and all this honourable audience, and take Him to witness, that I never wittingly or willingly taught any false doctrine; and therefore have I a good Conscience before God and all good men. I am sure that you and I shall come before a Judge that is righteous, before whom I shall be as good a man as you: as I nothing doubt but that I shall be found there a true member of the true Catholic Church of Christ, and everlastingly saved. And as for your false Church, ye need not to excommunicate me forth of it. I have not been in it these twenty years, the Lord be thanked therefore.

"But now ye have done what ye can, my lord, I pray you yet grant me one thing.

"Gardiner—What is that?

"Rogers—That my wife, being a stranger, may come and speak with me so long as I live. For she hath ten children which are hers and mine, and somewhat I would counsel her, what were best for her to do.

"Gardiner—No. She is not thy wife.

"Rogers—Yes, my lord, and hath been these eighteen years.

"Gardiner—Should I grant her to be thy wife?

"Rogers—Choose you, whether ye will or not; she shall be so nevertheless.

"Gardiner—She shall not come to thee.

"Rogers—Then I have tried out all your charity!"

After this, Rogers and Hooper were taken until night to the Clink, and then conveyed to Newgate. There they both remained until the martyrdom of Rogers, and then, on the following day, Hooper was sent to suffer at Gloucester.

While in prison, at this time, Rogers spake thus (amongst other things) to John Day, the printer, then in Newgate on account of religion:—"Thou shalt live to see the alteration of this religion, and the Gospel to be freely preached again. And therefore have me commended to my brethren, as well in exile as others, and bid them be circumspect in displacing the Papists, and putting good ministers into churches, or else their end will be worse than ours."

On the morning of Monday the 4th of February, Rogers was awaked very early by the wife of the keeper of Newgate, and was thus suddenly warned that he was then to be burned. He was sleeping so soundly that he could with difficulty be awaked. When he was aroused, and understood what they wanted, he said, "Then I need not tie my points." He was then taken with Hooper to Bonner to be degraded in the chapel of Newgate; after which he petitioned him, as he had Gardiner, to be allowed to speak a few words to his wife: this was again refused him. He was then delivered to the sheriffs, Chester and Woodroffe, to be burned. On his way to Smithfield, his request, which the two bishops had refused, was granted by the gracious providence of God. "His wife and children, being eleven in number, and ten able to go, and one sucking on her breast, met him by the way as he went towards Smithfield: this sorrowful sight of his own flesh and blood could nothing move him, but that he constantly and cheerfully took his death with wonderful patience in the defence and quarrel of Christ's Gospel."

* Alluding to a part of the dress then worn; if his points had been tied, his undressing, in order to be burned, would have taken the longer.

John Rogers,
the first martyr
in Mary's
reign.

Brought before
Gardiner,
Jan. 29.
Fox, iii. 99.
Examined.

Condemned,
Jan. 29.

His reply to
his sentence.

His wife for-
bidden to come
to him.

Degraded by
Bonner.

Woodroffe, one of the sheriffs, asked him, whether he would not revoke what he called "his abominable doctrine, and his evil opinion of the sacrament of the altar," Rogers replied, "That which I have preached, I will seal with my blood." "Then," replied Woodroffe, "thou art an heretic." Rogers answered, "That shall be known at the day of judgment." "Well," replied Woodroffe, "I will never pray for thee." "But I," said Rogers, "will pray for you!" Thus did he act on the command of the apostle, "Overcome evil with good."

On his way towards Smithfield, he repeated the fifty-first Psalm; "all the people wonderfully rejoicing at his constancy, with great praises and thanks to God for the same." The distance from Newgate to Smithfield is very little; but in that little space, he had to pass his own parish church of St. Sepulchre's; the people, probably, were many of them his own parishioners, to whom, close to the very street through which he went (Giltspur Street), he had often preached the Gospel of Christ.*

After he reached Smithfield, his pardon was brought, to be given him in case he would have recanted; but this he utterly refused.

"He shewed most constant patience, not using many words, for he could not be permitted, but only exhorting the people constantly to remain in that faith and true doctrine which he before had taught, and they had learned; and for the confirmation whereof he was not only content patiently to suffer and bear all such bitterness and cruelty as had been shewn him, but also most gladly to resign up his life, and to give his flesh to the consuming fire, for the testimony of the same."

Thus died the faithful servant and martyr of Christ, John Rogers, who was honoured by his Master, not only to be a preacher of His Gospel for twenty years, and a setter forth of His holy word, but likewise thus to yield his body to be burned, as the first of that blessed company of saints who were at this time called to suffer for their Lord. What, though their bodies endured bitter torture, and their ashes were scattered far and wide—they were the Lord's; and even as He ransomed them by His own precious blood, so did He care for and strengthen them in the hour of their need; and so will He, when He comes in glory, gather these His saints unto Him, making their once destroyed bodies glorious and incorruptible like unto His own.

A few days after the burning of Rogers, that faithful servant of Christ, John Bradford, addressed a letter to Cranmer, Ridley, and Latimer, at Oxford. He thus adverted to the condemnation of certain of the prisoners in London:—

"I had thought that every one of your staves had stood next the door, but now it is otherwise perceived. Our dear brother Rogers hath broken the ice valiantly: as this day (I think) or to-morrow at the uttermost, hearty Hooper, sincere Saunders, and trusty Taylor, take their course and receive their crown. The next am I, which hourly look for the Porter to open me the gates after them, to enter into the desired rest. God forgive me mine unthankfulness for this exceeding great mercy to choose me to be one in whom He will suffer."

This letter is dated the 8th of February.

Gardiner appears to have hoped that a few suffering as a terrible example would so intimidate all others, that the compliance with Romanism would be universal. However, he was disappointed; for, on the 8th of February, before all those who had been condemned were put to death, six others were examined on similar charges. But Gardiner would not meddle with their examination and condemnation, and left the whole matter in the hands of Bonner, who seemed to have found in this bloody persecution a work for which he was well suited; these six were all of them condemned the next day, although their death for the present was delayed; this was supposed to have been partly caused by a sermon which Alphonso, the confessor of King Philip, preached on the 10th of February against burning men for religion. But after a few weeks the flames were again kindled; and in less than four years, two hundred and seventy seven persons laid down their lives for the testimony of Christ. Ridley and Latimer suffered together on the 16th of October in this year; and on the following March 21st, Cranmer similarly suffered, after having been induced to recant, and then, by the merciful kindness of God, being enabled to see and condemn his weakness in having so acted.

It has been already noticed that many escaped to the continent in the early part of this reign, and were thus preserved from the bitter persecution which afterwards commenced. Some of the deprived bishops were among the number of these exiles: for instance, Poinet, bishop of Winchester; and also Barlow and

He goes to Smithfield.

Pardon offered him.
He refuses to revoke.

His death.

Bradford's mention of Rogers, Feb. 8.

Gardiner leaves persecution to Bonner.

Alphonso preaches against burning.
277 persons burned in 4 years.

Many escape to the continent.

* One who had been converted by the ministry of Rogers, was a youth named John Leaf, who, in the following July, was burned for the confession of the truth, together with John Bradford.—Fox, iii. 254.

Scory: the two latter, however, had been taken before they could effect their escape, and only obtained their liberation by submitting to the doctrines of Rome. This submission was, it is true, only nominal: neither of them did really in their hearts renounce the doctrines which they had previously held; they did, however, by their submission, most effectually mar their testimony for Christ, and thus lost the honour which so many had, of being witnesses for Him in patient endurance.

Coverdale at length escapes.

Amongst others who at length found a refuge in a foreign country was Coverdale. Although he had not been in prison, yet the "security" under which he was to appear before the council when called upon, bound him in conscience not to leave England: so that he was as one kept waiting the will of the persecutors. The Lord, however, in whose hands his cause was, had other things in store for him. His connection with Dr. Johannes Macchabeus Alpinus (they having married two sisters) has been already noticed; in consequence of the circumstances of danger in which Coverdale was placed in England, Macchabeus had besought the king of Denmark to intercede for him with Queen Mary. The king had, accordingly, written to her on the 25th of April, 1554. He speaks of having heard that Coverdale was in prison, and in danger of his life, on account of some charge connected with the political changes which had taken place in England, notwithstanding he was assured that he was entirely innocent. He therefore besought Mary to pardon him freely; and if, on any account, he could not be allowed to remain in England, he requested that he might be sent in safety to Denmark. In return, King Christiern promised to do what he could to oblige her.

Christiern of Denmark intercedes for him.
April 25, 1554.
Fox, iii. 148.

It has been questioned how Christiern could suppose that Coverdale was in trouble on account of any thing which had taken place "in hac recenti perturbatione ac motu regni Angliæ," when Wyatt and the duke of Suffolk's insurrection did not take place until some time after his summons before the council. It is probable, however, that Christiern looked at the setting up of the Lady Jane as queen, and the subsequent revolt, as belonging to one affair; and thus he may, very probably, have thought that Coverdale was called in question about something connected with the first attempt for making Jane queen.

The queen's reply.

Mary replied to the application of the king of Denmark, that Coverdale was not under restraint on the ground of religion, as he might have supposed, but for certain debts which were due from him.* She seemed, however, to intimate that Coverdale should feel the good effects of the king's interest for him. Nothing, however, was done towards his liberation; and, consequently, the king wrote again, on the 24th of September. In this letter, he expresses his satisfaction that there was nothing more serious laid to Coverdale's charge than a matter of debt; but as he understood that this must have arisen from something connected with his bishopric, of which he had been deprived, and from which he had received very little emolument; he hoped that even if his accounts should be involved, that the queen would shew him favour. He wrote as if not questioning at all that the queen would pardon Coverdale, and only apparently was glad that it was for nothing more serious than an alleged debt.

The king writes again, Sep. 24.

Some months passed, however, and no notice was taken of this letter. At length, however, even after the first selected band of witnesses had been condemned, and the fires of persecution were again kindled, the queen gave permission to Coverdale to leave England. She wrote to King Christiern, on February the 18th, 1555, stating that she complied with his request in consideration of the desire which he had expressed that Coverdale should be sent to him, although he was her subject, and had not paid certain sums of money which he owed to her treasury. What this complaint respecting debt might mean, is not very clear. It would hardly refer to any demand concerning his bishopric, for he had been excused his first-fruits in Edward's reign: it may, after all, have been nothing but the sum in which he was bound, together with his sureties, to appear when called upon. It may be questioned why Mary deferred so long to liberate Coverdale, and then complied just at this juncture. It is to be observed, that she had distinctly stated to King Christiern, that he was not in trouble for any matter of religion, but solely on a ground of debt; this might have been felt to be a pledge that he should not be molested on account of his non-compliance with the restoration of Romanism; and thus Mary would have been bound not to have allowed him to suffer with his brethren. It may be, indeed, that the wholesale slaughter of Protestants had not then been determined on. At a later period of this reign, so firm an adherent of the Gospel would not have been allowed to escape the flames.

Mary writes to king Christiern, Feb. 18, 1555.

Debt alleged as the ground of Coverdale's detention.

Coverdale receives his passport, Feb. 19, 1555.

Coverdale had his passport granted him for himself and two servants, February 19th, 1555. It is probable that his wife had left England, and was with her sister in Denmark. Coverdale, on his arrival thither, was

* This had been also made the pretext for the imprisonment of Hooper:—"He was commanded to ward, it being declared unto him at his departure that the cause of his im-

prisonment was only for certain sums of money, for which he was indebted to the queen, and not for religion" (Fox, iii. 123).

received joyfully by Macchabeus and his other friends, who, from the recent occurrences in England, had little reason to expect to see him amongst them. It was like Peter coming to the house of Mary where the saints were met in prayer for his liberation.

He reaches Denmark.

The English exiles scattered on the continent were mostly at Frankfort, Strasburgh, Wesel in Friesland, Bâle, Geneva, and a few of eminence at Zurich. After having remained for a little while in Denmark, Coverdale went away from that country, in order to be where he might have the opportunity of preaching the Lord Jesus Christ. The king of Denmark would gladly have retained this honoured confessor of Christ in his country, but he could not speak Danish, which hindered him from preaching there, and made some part of Germany a more eligible station for him; besides, in Denmark he had no opportunity of building up his own exiled countrymen in the doctrine of Christ.

Places of the abode of English exiles.

After leaving Denmark he went to Wesel, and preached for some time to the English exiles there. It was at this place that Bishop Scory remained, and regularly ministered to the exiles. He appears to have bewailed bitterly his weakness and sinful compliance in his submission, before his escape from England. Coverdale had not been long at Wesel, before Wolfgang, duke of Deux Ponts, offered him the benefice of Bergzabern, which he formerly had during his second exile in the days of Henry. It must have been to him deeply interesting again to labour, in the service of the Lord, amongst those to whom he had ministered the truth of God eight years before. At this place he probably remained for several months.

Coverdale goes to Wesel.

He goes to Bergzabern.

Now leaving for a while the exiles on the continent, let us take a brief glance at some of the occurrences in England. It is not to be supposed that the edicts of man could frustrate the power of the Spirit of God: there were not a few who, at the peril of their lives, continued to teach and preach the Lord Jesus Christ. This was now done, it is true, without courting publicity, but at the same time without shrinking from the confession of Christ. This continued during the whole of the reign of Mary, in such sort that it seemed like a revival of the days of the Lollards, when for one hundred years and more, there were not lacking such men as William Thorp and Thomas Marn, to testify and instruct, according to the gift which they had received of God.

Occurrences in England.

One of the most laborious of these evangelists, in the days of Mary, was George Eagles; who was commonly known, from his itinerant labours, by the name of *Trudge-over-the-world*. He would gather little companies together, and preach to them; and then secrete himself in the woods to avoid capture. At length the council offered a reward for his apprehension; and a diligent search was made, so that he was arrested. He was tried on a charge of high treason, which was endeavoured to be supported by the allegation that the small congregations to whom he preached, were traitorous assemblies: he was likewise charged with having prayed that the Lord would change the queen's heart, or else take her away: this latter clause being a mere false accusation. He was condemned, and suffered the penalties of treason at Chelmsford. This was in the middle of 1557.

George Eagles a diligent labourer. Fox, iii. 700.

Arrested and tried for treason.

Executed, 1557.

In London there was throughout this reign a congregation of Gospellers, who used to assemble, sometimes all together, sometimes in separate companies, to worship God, and to show the death of Christ in the Lord's supper. Several of them were taken and put to death from time to time, but still they the rather increased: several, at different times, were wont to minister among them. Two of the most prominent of these, were Cuthbert Symson, the deacon, and Augustine Bornher, a devoted Christian who had been Latimer's servant. Amongst the exiles at Wesel was one named John Rough, a Scotchman, who had laboured much in England, as a preacher, in the days of King Edward. During his exile he supported himself by knitting; to purchase yarn he came to London, on the 10th of November, 1557, and during his stay he associated with and ministered amongst the congregation of Gospellers. On the following 12th of December, they held a meeting (at which they were going to have received the Lord's supper), at the Saracen's Head, in Islington. At this meeting, through the treachery of a false brother, they were surprised, and many of them were taken; amongst others, John Rough and Cuthbert Symson. John Rough was burned in Smithfield, on the 22nd of December; and with him suffered Margaret Mearings, who belonged to the London congregation of Gospellers. She had been a little before excluded from their communion by an act of discipline, in which John Rough had taken a principal part: but so graciously did the Lord manifest the power of his restoring grace, that she sought repentantly to minister to the necessities of Rough while in prison, and thus being taken and condemned, they suffered martyrdom together.

The London congregation of Gospellers. Their sufferings.

Labourers, Cuthbert Symson, Aug. Bornher.

John Rough comes to London, Nov. 10, 1557.

A meeting in Islington, Dec. 12, 1557. Many arrested, Rough, Symson, and others, Rough burned, Dec. 22.

Margaret Mearings burned with him. Cuthbert Symson burned, Mar. 28, 1558.

Cuthbert Symson was not put to death until the 28th of March, 1558. He was cruelly tortured, in order to force him to disclose the names and abodes of those who belonged to this congregation.

T. Bentham
returns to
England.

In 1558, Thomas Bentham, one of the exiles, returned into England for the express purpose of ministering amongst those who were "counted as sheep for the slaughter." He appears to have been greatly strengthened by the Lord, and to have been a great blessing to those to whom he had thus gone. He thus wrote to Lever in Switzerland:—

His letter to
Lever.
Hypoc. Mem.
Ecc. v. 278.

"Whiles I was in Germany at liberty of body, having sufficient for it for the time, I was yet many tymes in great greyf of mynd, and terrible tormentes of hell; and now here beyng every moment of an hour in danger of takyng, and fear of bodily death, I am in mynd, the Lord he prayes, most quiet and joyful, crying the fervent soul of so many, and such increase of our congregation in the myddest of thys cruel and violent persecution. What shold I say but, *A Domino, factum est?*"

A meeting at
Islington,
April, 1558.

Seven burned
in Smithfield,
June 27.

All forbidden
to pray for
them.
Bentham's
conduct.

In April, 1558, about forty Gospellers met in a field at Islington; and several of them were taken and imprisoned: seven of these were examined before Bonner on the 14th of June, and on the 27th were burned in Smithfield. At the burning of these martyrs, there was a proclamation made in the name of the king and queen, that no man under pain of death should approach them, touch them, speak to them, comfort them, PRAY FOR THEM, or once say, "God help them!" Such a proclamation needs no comment. Thomas Bentham, however, as well as others of the congregation who were present, in spite of the threatening proclamation, comforted, exhorted, and strengthened the souls of the sufferers.

Six burned at
Brentford.

When the fire was set to them, he turned to the people who were assembled, and said to them:—"We know that they are the people of God, and, therefore, we cannot choose but wish well to them, and say, *God strengthen them!*" He then prayed, "Almighty God, for Christ's sake, strengthen them!" Upon this the whole assembled multitude responded, "Amen! Amen!" So many were there that joined in the cry, that the officers, amazed, knew neither whom to take or whom to accuse. After this Bonner, fearing lest such scenes might be repeated, sent six of the prisoners to Brentford, and had them burned there.

It was thus that the Lord wrought by His Holy Spirit in providing witnesses for Himself, and preserving them (almost as the three in the fiery furnace) throughout the bitter days of this persecution.

XII.

A TRANSLATION OF THE SCRIPTURES MADE BY THE EXILES AT GENEVA. THE NEW TESTAMENT PUBLISHED.

A translation
of the Scrip-
tures by the
exiles at
Geneva.

New Testament
published,
1567.

It has been already stated, that the accession of Mary had hindered the printing and circulation of the Scriptures in English; but notwithstanding the hindrances constantly thrown in their way, those who longed to see the word of God in the hands of their countrymen, continued their efforts to this end. Certain of the exiles from England, during this reign, made a new translation of the New Testament, and also advanced considerably in a version of the Old. It was at Geneva that this work was accomplished, and on that account the version is commonly called the Genevan translation. The New Testament was published in 1557, the printing being finished (according to a statement at the end of the volume) on the tenth of June. It is not known how long before this time the work was commenced: several of the parties concerned in it had taken up their abode at Geneva, in the spring of 1555; and they seem to have used the rest which was thus afforded them, in preparing this version. The greater part of those engaged in this work had taken a part in the grievous contentions which were carried on by the refugees about the service-book and the habits. It is not my place to discuss these questions which so divided at this time those who were one in Christ, I have only to speak of the results to which they led. Many of those who left Frankfort in consequence of their objections to these things, went to Geneva and formed an English congregation there; upon this, others who held similar sentiments joined them from Strasburgh and other places, some of whom undertook the work referred to.

English con-
gregation
formed at
Geneva.

They probably had motives which sufficiently influenced them in executing a new translation, instead of giving a mere reprint or revision of any which had preceded. The intention of such a work had been entertained in the reign of Edward VI.; and it is probable that in this projected revision, from the manner in which the name of Bucer was connected with it, there would have been embodied whatever might be learned from the Biblical knowledge possessed by reformers on the continent. The exiles at Geneva

possessed ample opportunity of profiting by such aid; and this may have been a leading motive with them for making the work entirely new, or at least entirely remodelled. Another reason which the translators themselves assign for making a new version, was, that the knowledge of Greek and Hebrew had greatly increased since the earlier English translations were made, and thus it was possible to translate with far more accuracy than could have been done some years before.

Reasons for a new version.

The last place at which it was noticed that Coverdale had arrived, was his old parish of Bergzabern, in the duchy of Deux Ponts; we next find him at Geneva, engaged in the execution of this translation. Whether he was invited to join the others who undertook the version, or whether he himself, hearing of what they had in hand, bent his steps to Geneva in order to aid them, does not appear. However, we find him as one of those who took the work in hand; and, therefore, we may regard the version, which was the result of much united labour, as containing Coverdale's last review of a version of the New Testament. It is very probable, however, that the principal part of the toil was borne by those who were his associates in this work. These are said to have been the following persons.

Coverdale goes to Geneva.

Thomas Sampson, who had been educated at Oxford, and who afterwards studied at one of the inns of court, being convinced of the erroneousness of the doctrines of Popery, and desiring to preach the truth which his own soul had received, was ordained by Bishop Ridley, and almost immediately afterwards became known as a preacher. Archbishop Cranmer collated him, in 1551, to the rectory of Allhallows, Bread Street. On the accession of Mary, in 1553, when so many of the Gospellers were compelled to leave England, or else were doomed to suffer imprisonment, he went to the continent, and remained for some time at Strasburgh, at which place he became very intimate with Immanuel Tremellius, who had, in the reign of Edward, succeeded Paulus Fagius at Cambridge. At the time when the unhappy contentions troubled the English exiles, he was one of those who opposed the introduction of the service book and the habits; and, in consequence of this, it is probable that he retired to Geneva.

Thos. Sampson one of the translators.

He returned to England after the accession of Queen Elizabeth, and, in 1561, received from her the deanery of Christ Church, Oxford. In 1564, he and Laurence Humphreys, president of Magdalen College, were cited before the ecclesiastical commissioners on a charge of not wearing the appointed habits; the result of which was that Sampson was deprived of his deanery. He appears to have been regarded, in the reign of Elizabeth, as one of the principal non-conformists.

Dean of Christ Church, 1561.

Deprived, 1564.

William Whittingham was another of the translators; he was born in the city of Chester, and was educated at Oxford, at Brazen-nose College, having been admitted about the year 1540, where he became eminent as a scholar. He was elected, in 1545, fellow of All Souls; and, in 1547, was made one of the senior students of Christ Church. He was one of those who, during the exile of the Reformers, went to Frankfort, and took the part of those who opposed the introduction of the English Liturgy, &c.: on this account he went to Geneva.

Wm. Whittingham.

Having returned to England, after the accession of Queen Elizabeth, he was made dean of Durham, July 19th, 1563. He was the translator of certain of the metrical Psalms in the version commonly called Sternhold and Hopkins's, to which the initials "W. W." are prefixed.

Dean of Durham, 1563.

Another of these translators was Christopher Goodman; who was, like Whittingham, a native of Cheshire, and, like him too, educated at Brazen-nose College, Oxford. He also became one of the senior students of Christ Church in 1547, and was appointed Margaret Professor of Divinity.

Chr. Goodman.

On the accession of Mary, he fled to Strasburgh, where he joined with others in writing to the English at Frankfort, endeavouring to induce them to adhere to what had been instituted in England, respecting religious worship, in the days of King Edward. The ground on which they based this argument was, the scandal which variations from it might occasion amongst the Papists. After this, however, Goodman joined the refugees of Geneva: and he seems to have fully acquiesced in the Geneva model. During his exile, he wrote against Queen Mary and her government, in a manner which must be regarded as very reprehensible by those who have learned to reverence "the powers that be" (be their character or conduct what it may), as "the ordinance of God." Whittingham, and others of the exiles, approved both of his sentiments and their expression; they yielded to that provocation to which the flesh is prone, and which, at a later period, led to the lamentable resistance of the constituted powers by the Covenanters in Scotland.

A violent writer against Queen Mary.

Goodman, however, it is only right to say, retracted the statements which he had published. The warmth of his feelings sometimes carried him away; but Christian grace led him afterwards to acknowledge his error.

Anthony Gilby was another of these translators: he appears to have pretty nearly accorded in sentiment with Goodman.

Anthony Gilby.

Thomas Cole.

Another, was Thomas Cole. The place of his exile, after the accession of Mary, was Frankfort; from whence, in consequence of the dissension, he went to Geneva.

In the reign of Elizabeth, Edmund Grindall, who had been his fellow exile, and was now become bishop of London, collated him to the archdeaconry of Essex, January 3rd, 1559; he likewise was appointed rector of High Ongar.

Besides these, it has been said that the well known Scottish Reformer, John Knox, as well as John Bodleigh and John Pullain, took some part in the execution of this version. It does not seem very probable that the former took any active part in the translation; but there can, I think, be hardly any question that John Bodleigh was connected with this version: this may be inferred from the proprietorship of it seeming to be in his hands in the reign of Elizabeth. It does not, however, prove him to have been one of the translators.

Characteristics of this version.

This translation differed from all that had preceded it, not only in its plan, but also in its execution. The other versions had been generally the work or the revision of an individual; or at most, a revision in which certain individuals executed certain particular parts: in this translation we find, on the contrary, many acting unitedly in the formation of a version, and thus, in the plan of operation, there was a principle of completeness which had not been acted on previously.

The execution of the work also is very different from that of preceding translations. This will be evident to any one who compares a portion of it with the translation of Tyndale, or its revision in Cranmer's Bible; the Geneva translators, by the use of *italic supplements*, often aided the sense without seeming to insert what was not found in the original. Perhaps, in some cases, they may have carried this liberty too far; but on the whole, it enabled them to give more exactly the force of the original.

Italic supplements.

The N. Test. of this version.

The New Testament rendered by these translators, was published (as has been already stated) in 1557, before the entire Bible. This was a small square volume printed in Roman letters, divided into verses, and with a good many notes in the margin. With regard to the division into verses, it is to be observed, that this was the first time the Scriptures had been printed thus broken into these sections. In Robert Stephens's fourth edition of the Greek Testament (1551), the notation of the verses had been for the first time appended: and in this edition, the numbers were put in the margin, while the text went on continuously. These numbers were found so convenient for purposes of reference, that they soon became universally adopted; the Geneva translators being the first to break the text into little paragraphs. It is probable, that they used Stephens's fourth edition when engaged in this work, while at the same time, in the manner of rendering not a few passages, they followed the judgment which Beza had expressed. In some places they paid a decided deference to his criticisms; with regard even to what he had considered (without adequate evidence) to be errors in the Greek text.

Deference paid to Beza.

The following was the title of this New Testament:—

THE
NEVVE TESTA-
MENT OF OVR LORD IE-
sus Christ.

Conferred diligently with the Greke, and best ap-
proved translations.

*With the arguments, of w^{ch} before the chapters, as for every Booke
& Epistle, also diuersities of readings, and w^{ch} profitable
annotations of all hard places: wherunto is added a copi-
ous Table.*

AT GENEVA
Printed By Conrad Badius.
M. D. LVII.

In an address headed, "To the Reader Mercie and Peace through Christ our Saniour," some account is given of the plan pursued by the translators. This address runs in the singular number, as though some particular person had been the principal conductor of the work.* He says,

"To these therefore which are of the flocke of Christ which knowe their Fathers wil, and are affectioned to the truth, I reudre a reason of my doing in fewe lines. First, as touching the perusing of the text, it was diligently reuised by the moste approved Greke examples, and conference of translations in other tonges, as the learned may easely iudge, both by the faithful rendering of the sentence, and also by the proprietie

of the wordes, and perspicuities of the phrase. Furthermore that the Reader might be by all meanes profited, I hane deuised the text into verses and sections, according to the best editions in other languages, and also as to this day the ancient Greke copies mention it was wont to be used. And because the Hebrew and Greke phrases, which are strange to reudre in other tongues, and also short, shalke not be to harde, I hane sometyne interpreted them without any whit

* This edition of the New Testament, with its copious marginal annotations, has been carefully reprinted, somewhat in its original form, page for page, and line for line, with fac- simile initial wood cuts, &c. &c. The prefaces and the index at the end of the volume, are also exactly reprinted. 1 vol. 8vo. large paper copies 4to.

diminishing the grace of the sense, as our language doth see them, and sometyms haue put to that words which lacking made the sentence obscure, but haue set it in such letters as may easily be discerned from the common text."

The anonymous writer of this preface then goes on to speak of the annotations which constitute so prominent a part of the editions of this version. The Annotations noticed.

"As concerning the Annotations, wherunto these letters a. b. c. &c. leade vs, I haue endeavored so to profit al thereby, that both the learned & others might be holpen: for to my knollage I haue omitted nothing vnexpounded, wherby he that is any thing exercised in the Scriptures of God, might iustely complayne of hardenes: and also in respect of them that haue more profited in the same, I haue explicat all suche places by the best learned interpreters as ether were falsely expounded of some or cla absurdely applyed by others: so that by this meanes both they which haue not abilitie to by the Commentaries vpon the New testament, and they also which haue not opportunitie & leasure to reade them because of their prolixitie may see this booke in stode therof."

In the conclusion of this address, the preservation of the New Testament by the nominal church throughout the long period of Romish apostasy is alluded to. He says:— Preservation of Scripture.

"So may we glorifie him [God] more and more rendering to him eternal thanks and praises for his heavenly and inestimable giftes bestowed vpon his church, that all though Setan, Antichrist, and all his enemies rage and barate, yet are they not able to suppress them, nether wil he diminische them: for seeing he doth not only brydel his enemies furie, but causeth them to defende and preserue his giftes for the vse of his Church (as we se the Lewes Christi professed enemies preserue the olde testament in moste integritie) what shulde we doute of his bountifull liberalitie towards vs? or why do we not rather with all humilitie and submission of mynde obey him, loue & feare him which is God blessed for euer?"

The margins of this New Testament (as well as those of the entire Bible when published) were plentifully filled with notes on the text. These were much in request amongst those who loved the word of God; so much so that several editions of King James's version were published with these notes appended to them. They appear, generally speaking, to be well written, and in them the doctrines of the Gospel are very prominently set forth. It is not unlikely that their character was partly influenced by the circumstances in which they were written; namely, by exiles, who were toiling for the benefit of their country, where Popery was again taking its stand.

XIII.

ACCESSION OF ELIZABETH.—RETURN OF THE EXILES.

GENEVA BIBLE PUBLISHED.

THE time of severe trial and persecution to the professors of the Gospel, during the reign of Mary, closed at her death, November 17th, 1558. The accession of Queen Elizabeth was one of those circumstances which, through the merciful ordering of God, led to the restored circulation both of the Scriptures and of the testimony of the Gospel in England; the former of these having never since that time been withdrawn. The transfer of the crown from Mary to her sister was an event which occasioned much joy and thankfulness. The persecutions in the preceding reign had failed to commend the religion of Rome to the people at large; and it is most likely that very many besides the two hundred and seventy-seven, who gave their lives in the defence and quarrel of Christ and His Gospel, and the several hundreds who were exiles on the continent, knew and prized the Gospel of the grace of God. The previous circulation of the Scriptures had been as the sowing of the seed of truth; and the harvest was springing up, even though external circumstances caused its progress to be seen but dimly. Accession of Queen Eliz. Nov. 17, 1558.

It is evident that the number of Christians in England, who were not ashamed of the profession of Christ, was considerable. Of course, the word of the Lord was then true even as it is now, that, "Wide is the gate and broad is the way that leadeth unto destruction, and many there are go in thereat:" the word of Christ in this, as in all things else, must stand steadfast, even though heaven and earth pass away; and never can we (if Scripture be our guide) expect to find the few and the many belong to different classes until that coming of the Son of man, when every eye shall see Him, and all kindreds of the earth shall wail because of Him. Many in England not ashamed to confess Christ.

The preservation of the London congregation of Gospellers.

Amongst those in England who were faithful to the profession of the Gospel, those Christians in London have, in the first place, to be mentioned, who continued to meet together throughout all this bitter time of trial. Their preservation was in itself a very gracious proof of the overruling care of God. It was just as the Lollards had been a continuous chain of witnesses, in the midst of almost uninterrupted persecution, connecting Wiclif and Tyndale; so these, set in the very fire, as it were, in the midst of persecution such as had never been equalled in England, were witnesses for the truth against those who slew the holy servants of the Lord. Some of the circumstances relative both to the sufferings of some of these saints in London, and to the preservation of others, have been already stated; in addition to which, it may be well here to notice, that they had collections in their meetings for the prisoners of the Lord, which sometimes, at a single meeting, amounted to ten pounds.

See above, p. 129. Additional notices respecting them. Their collections. Attempts to ensnare them.

Many were the devices used for ensnaring them,—sometimes through treachery, sometimes through force. On one occasion, a person who had gone amongst them in order to take an opportunity of betraying them, was arrested by the grace of God: so that, instead of opposing, he cast in his lot with this company, so seemingly devoted to destruction.

At Stoke in Suffolk, and other places.

In other places, likewise, there were many who were, humanly speaking, by the accession of Elizabeth snatched from impending destruction. There was a company of such at Stoke in Suffolk; while in the North of England, where, through the lenity of Archbishop Heath and Bishop Toustall, the persecution was comparatively little felt, there was much of testimony for the Gospel of Christ.

The exiles on the continent.

None, however, hailed the change more than did the scattered exiles who had taken refuge on the continent. Most truly might it be said of them, that their hearts yearned for their native country, which they sorrowed to see ruled over by superstition and persecution. As to themselves, they were indeed mourners and pilgrims during their exile: their subsistence was very precarious, depending mostly upon the pecuniary aid which was furnished them either from England, or else from the reformed in the countries in which they had found an asylum. Their books likewise are supposed to have aided them by their sale, but I think it may well be doubted whether they did as much as pay their own expenses. The importation of the books which the exiles might publish (amongst others those of Coverdale by name), were prohibited by a proclamation dated June the 18th, 1555; at the same time search was made for those who either had any correspondence with the exiles, or transmitted any money to them.

Importation of their books prohibited. June 13, 1555.

The minds of the exiles were much turned to the hope of again being permitted to dwell in their native land: and not only had they this as a matter of hope, but their speedy return was spoken of with confidence, even before the occurrence of that event which brought it to pass.

Fox's sermon at Beale. Scrype, Mem. Ecc. v. p. 304. Mr. Elmer present.

"Those at Beale had the news of their speedy return told them the day before the Queen's death. It was strange, but true; for Elmer (bishop of London afterwards) was present when John Fox preached there, when, among other arguments which he used for the consolation of the poor English, he had them to be of good comfort, for the time drew near that they should be restored to their own country; and said that this he told them *Dei monitu, being warned of God* so to do. He was reproved by the elder sort for thus preaching, but the issue of things excused him. And by comparing the times, it appeared that he preached this sermon but the day before the Queen's death."

The Geneva version of the whole Bible published 1560.

After the tidings of the accession of Elizabeth reached Strasburgh, messengers were sent to Zurich, through whom the English there learned the happy intelligence on the last day of November, 1558. On the following day, Peter Martyr, who had been professor of divinity at Oxford in the reign of Edward, and who at this time was professor at Zurich, wrote to Calvin; and thus the English at Geneva learned that they might return to their native land. The work of the translation of the Bible, in which Coverdale and some others of these were engaged, has been already noticed. The New Testament had now been printed nearly a year and a half, and thus it is probable that the version of the Old was by this time pretty far advanced: its actual publication did not take place until the year 1560, after many of the exiles had returned home. In this completed Bible it is to be observed, that the translation of the New Testament differs in several respects from that which had been separately printed in 1557. This Bible, which was stored with marginal notes, continued for many years to be the popular version in England, having been displaced only by King James's translation, which appeared fifty-one years afterwards. Even then the new version did but gradually supersede the Geneva translation, for from the year 1611 to 1621 inclusive, there were at least six editions printed of this latter version, besides the vast number of copies which were still in the hands of private possessors on every side. In some families it continued to be used for very many years after this,

Editions of it after the publication of King James's.

and I have occasionally met with copies of it which have been from the days of Queen Elizabeth, and are still in common use. Copies still in use.

The Geneva Bible of 1560 was the first edition printed in the reign of Elizabeth: hence, it is probable that the copies of previous translations, which had been in use in the reign of Edward VI., were yet in existence; and were now doubtless once more freely circulated and openly used. Thus there was again the same liberty which had been enjoyed for a little season during the reign of Henry, and fully during that of Edward. The labours of the Geneva translators had been like those of Tyndale, in 1526—an endeavour to shed the light of God's word upon England from a foreign land: and if we do not find these labours as reiterated as those had been, it evidently was only because the change of events rendered such efforts needless. Previous editions in circulation, 1560.

And now having brought down the narrative of the connection between the circulation of the Scriptures and the progress of the Reformation, as far as the point at which the uninterrupted use of the Bible in English commenced; it is needless farther to trace the history of editions, and of circumstances relative to them. There are, however, various separate matters, such as the conclusion of the life of that veteran translator, Myles Coverdale, as well as the history of the translations called the Bishop's Bible, the Rheish and Douay version, and King James's, which remain to be briefly noticed. No interruption to the circulation of the Scriptures, from the accession of Elizabeth to this day. *Laus Deo.*

XIV.

THE LATTER PART OF COVERDALE'S LIFE.

MYLES COVERDALE was at Geneva at the time of the accession of Queen Elizabeth; for he, with others at that place, wrote (December 15th, 1558) on the occasion a letter to the congregation at Frankfort, in which they congratulate them on the event, and desire that all their private dissension might cease, concerning ceremonies, &c. It is indeed pleasant to find that such gracious sentiments had a place in the hearts of the Geneva exiles towards their brethren: for it appears to be commonly supposed, that those who retired to Geneva had been by no means well treated by their brethren who remained at Frankfort. Indeed, it would have been well if both parties had ever been free from the charge of forcing things confessedly non-scriptural upon the consciences of their brethren. Coverdale at Geneva at the accession of Elizabeth. Letter of the Geneva exiles to those at Frankfort, Dec. 15, 1558. *Fullen.*

The first intimation of Coverdale's having actually reached England is this:—That on the 12th of November, 1559, he took his turn as preacher at Paul's Cross. He may probably have been already some months in England. Coverdale now occupied a remarkable position: he was the only patriarch of the English Reformation that was left; the only one of those whose testimony had commenced forty years before, at Cambridge; and who, by preaching the Gospel, or diffusing the Scriptures in English, had introduced the bright shining of the lamp of God's truth. Coverdale had done this in both ways. Coverdale returns to England. Preaches at Paul's Cross, 1559.

Coverdale was likewise the only one of the English bishops who had aided the Reformation in the days of Edward, and who still lived without having made any compromise of conscience. Barlow and Scory, who had been bishops, the one of Bath and Wells, the other of Chichester, still survived; but they had made compliances, in the reign of Mary, to preserve their liberty. Thus, in many respects, Coverdale stood alone in a place of pre-eminence, and thus we find him honoured by those who most valued the truth and word of God. The only English bishop who had not conformed to popery.

On the 17th of December, 1559, Coverdale was one of those who took a part in the consecration of Matthew Parker, archbishop of Canterbury. On this occasion he shewed how deeply rooted was his objection to the use of the "habits," for he chose only to appear in a plain black gown. It is not unlikely that it was his non-conformity in this matter that hindered his being again appointed to a bishopric. Barlow and Scory were again so appointed, but not to the same sees which they had before held. However, at the time of Archbishop Parker's consecration, the see of Exeter had not become vacant, for Turberville, who had been appointed bishop of that diocese in the reign of Mary, was not deprived until the commencement of January, 1560; so that Coverdale could not, as yet, have had his former bishopric. Coverdale at the consecration of Abp. Parker, Dec. 17, 1559. His opposition to the "habits." Bp. Turberville deprived, Jan. 1560.

Wm. Alley
made bishop of
Exeter, June
9, 1560.

offered to him. It seems probable that he was not offered any of the vacant sees, and that the cause of this was his non-conformity in the matter of the "habits," &c. William Alley was made bishop of Exeter on the 9th of June, 1560.

Mp. Grindall
befriended
Coverdale.

Proposes him
for the see of
Llandaff.

Coverdale, although poor and destitute of any preferment, was befriended by Edmund Grindall, bishop of London, who, on the vacancy of the see of Llandaff, wrote to the secretary of Queen Elizabeth, strongly recommending Coverdale as the bishop of that diocese. This makes it highly improbable that Coverdale had previously refused a bishopric. Grindall, however, expressed his doubts whether the see of Llandaff, despoiled as it was of its revenues, would yield sufficient for Coverdale to live on. He speaks in high commendation of Coverdale, "who was in Christ before us all," lamenting that thus in his old age he should be without means of subsistence. It is not known whether any attention was paid to Grindall's recommendation: this only is certain, that Coverdale did not receive the bishopric of Llandaff. Grindall made various attempts to befriend Coverdale, and complained that he did not receive the attention which was his due. "I cannot," he said, "excuse us bishops," although, as to himself, he stated that he had offered him many things, of which he had not thought fit to accept.

Gives him the
parish of St.
Magnus London
Bridge,
1563.

His poverty at
this time.

He petitions to
be excused his
"first fruits."

Coverdale was, however, for a short period, appointed to the rectorship of a parish; his friend, bishop Grindall having, in the beginning of 1563, presented him with the living of St. Magnus, near London Bridge. Some delay occurred in consequence of his being too poor to pay the queen her "first fruits," which amounted to 66*l.* 16*s.* 10*d.*, and thus he had to wait until he could get Elizabeth to excuse him the payment. He wrote to Archbishop Parker, as well as to others, requesting them to represent to the queen how utterly unable he was to meet this demand. He besought the archbishop to join with Grindall in soliciting her to forgive him the "first fruits." He represented how his bishopric had been taken from him ten years before, and how he had since remained in poverty. He likewise represented, that at his age it was not likely that he could enjoy the benefice, "going (he said) upon my grave as they say, and not like to live a year." If the queen would grant him this favour, he said to the archbishop, "so am I fully persuaded, God willing, to shew myself again as thankful, and in my vocation, during my short time, as fruitful and as quiet as I can." This letter to Archbishop Parker was dated, "29 Jan., New Year," and signed, "Myles Coverdale, quondam Exon."

The Queen
grants his re-
quest.

A few days after, he wrote to Cecil on the same subject; thanking him for former help which he had received, and telling him, that if it would please him to obtain this for him, he should think this enough "to be as good as a feast." This was on the 6th of February. A few weeks afterwards, Coverdale wrote again to Archbishop Parker, stating that he had received a message from Lord Robert Dudley, (better known as the earl of Leicester), to let him know that the queen had granted his request concerning the first fruits.

Coverdale
collated to the
rectory of St.
Magnus,
March 3, 1563.
Strict con-
formity not
yet pressed.

Coverdale was collated to this rectory of St. Magnus the Martyr, March 3rd, 1563. He was allowed at the time to remain a nonconformist, as regards the "habits" and other matters which troubled his conscience, so that there was no compromise in his having accepted the rectory. The strict compulsion to conformity which subsequently took place, had not as yet begun; and thus, under the protection of Grindall, he enjoyed much liberty. The Act of Uniformity, which had been passed at the commencement of the reign of Elizabeth, was not, as yet, brought into any thing like full practical operation.

Coverdale
taken with the
plague. Surrye.

In this year he was taken with the plague, and, old as he was (seventy-five), recovered again, "as though God had some more work for him to do in the church before his death." What his subsequent labours may have proved as to *result* is not known; but he continued to preach the Gospel of Christ. It is the day of account which must shew the fruit of his subsequent, as well as of his prior testimony.

Made D.D. by
the university
of Cambridge.

In the same year, 1563, Coverdale received the degree of Doctor of Divinity from the University of Cambridge, *per gratiam*; he had received this degree from that of Tübingen several years before. Barkley, bishop of Bath and Wells, took this degree at the same time as Coverdale. In the following year, Bishop Grindall desired to take his degree of Doctor of Divinity; and accordingly he wrote to the vice-chancellor of the University of Cambridge, requesting that he would either admit him himself, or else authorize some other person to do so. Upon this, the vice-chancellor transmitted the authority for this purpose (bearing date, April 10, 1564) to Coverdale, who admitted Grindall to his degree at the bishop's palace in London, on the 15th of the same month. This, at least, shews that both by the vice-chancellor and the bishop, this poor and aged servant of Christ was held in high respect.

Appointed to
admit Bishop
Grindall.
Ap. 15, 1564.

Conformity
pressed, 1564
and the follow-
ing years.

Coverdale continued to hold the rectory of St. Magnus until the year 1566; when he, and many others, were compelled either to conform or to resign whatever benefices they held. In 1564, the Act of Uniformity was pressed in several cases: and in the two following years, it was brought into full operation.

It has been questioned, but I think needlessly, whether it was on account of age and infirmity that Coverdale resigned, or whether it was on account of the uniformity required. That it was the latter is evident from the fact, that he was a nonconformist, and it was needful for him to conform, unless he preferred resigning; and he did not cease preaching until after this time.

Coverdale in consequence resigns his rectory, 1568.

Other ministers in London (about forty-six in all), were deprived at the same time, on the same ground. Strype thus speaks of them:—

Forty-six ministers deprived, Mar. 26, 1568. Collier, vi. 639.

"After the deprivation of the London ministers for seven or eight weeks, their hearers either came to the churches and heard the conformable preachers, or went no whither. Many of them ran after father Coverdale, who took that occasion to preach the more constantly; but yet with much fear, so that he would not be known where he preached, though many came to his house to ask where he would preach the next Lord's day. This it is likely he did, because he did not care for tumultuous meetings, lest he might give offence to the government."

He was now more than seventy-eight years old; and yet we find him still continuing to preach thus diligently: this, indeed, was what had peculiarly marked him forty years before amongst his contemporaries, when the profession of the Gospel began at Cambridge.

Coverdale a zealous preacher.

His long and laborious life was now near its close: of its conclusion we know no particulars beyond what is learned from his having continued to preach until, at the farthest, a few months of his death. This took place in the beginning of the year 1569; and, on the 19th of February, he was buried in the chancel of St. Bartholomew's Church, behind the Royal Exchange. His funeral was attended by vast crowds of persons, by whom he had been admired and loved.

Coverdale's death, 1569. His funeral, Feb. 19.

His tomb was marked by "a fair plated stone," with an inscription stating his age—*eighty-one years*; but this stone, together with much of the building, was destroyed by the fire of London. In the year 1840, this church was pulled down, to make way for certain improvements; on which occasion much care was taken in the removal of the remains of those who had been interred within its walls. A particular search was made for the bones of Coverdale; and the remains which were supposed to be his were carefully raised and removed to the church of St. Magnus, of which, till forced to resign, he had been rector. In this place the supposed remains of Coverdale were re-interred. The parishioners of St. Magnus had erected a monument to his memory in the year 1837; so that now his mouldering ashes are located in the place in which he has been more honoured in death than he was in life.

The disinterment of his remains, 1840. Re-interred at St. Magnus, London Bridge.

The long and weary life of service, exile, and suffering which Coverdale led, was but the result of the knowledge of grace received; proving blessedly that he who is freely forgiven, instead of being careless about the bringing forth of fruit, is the most diligent and devoted in so doing.

Coverdale seems in himself to connect together the two distinct periods of the history of the circulation of the English Scriptures—the time of restriction and that of liberty. He had been the associate of Tyndale, the martyr for the word of God; he was, in part, the means of the conversion of Rogers, another honoured instrument; and now, surviving his former fellow-workers, both his predecessors and successors in labour, he lived to see that liberty of circulation of the word of God restored in England which still exists, and has continued without interruption. There are but two names which occupy as high a place with regard to the diffusion of the word of God in English, and these are Wiclif and Tyndale; each of these three had his distinct work, and each was honoured by the blessing of God.

Long period of Coverdale's connection with the history of the English Scriptures.

It is impossible to take leave of Coverdale without regarding him as one of the most devoted and honoured amongst the many instruments of the Reformation raised up by God in the sixteenth century. He appears as the successor of Tyndale,—toiling to the same end, aided by the same grace, and, after a longer pilgrimage, entering into the same rest, and waiting for the full fruition of glory when Christ comes again, and raises all his sleeping saints in bodies of glory like unto His own.

XV.

THE "BISHOPS' BIBLE" PREPARED AND PUBLISHED.

AFTER the Scriptures were again permitted, in the reign of Elizabeth, to be freely read and used, one of the first steps for bringing them publicly into notice was their being again set up in the parish churches, where they were publicly read every Lord's day. The version which was thus "authorized" was of course

The Bibles again placed in the parish churches.

the "Great Bible," which had been adopted for this purpose in the reigns of Henry and of Edward: indeed no other Bibles would be so placed, unless, perhaps, enough copies of the Bible which bears the name of Thomas Matthew could have been gathered together for the purpose. The new version, by the Geneva exiles, was not yet published. It would therefore have been a needless delay, to have waited till that were obtainable; and even if it had been already completed, it is not very likely that those who now held ecclesiastical authority in England would have regarded, without suspicion, the version which had been executed by those who had separated from the other English exiles, on account of their dislike to the English service-book, "habits," &c.

In the early part of the reign of Elizabeth, Cranmer's Bible was thus restored to the place which it had previously occupied. It was not, however, long before many complaints were made against this translation; various statements were alleged as reasons for condemning the version altogether. It is probable that many now set to work to examine the English Bible more critically than had been done before, and thus many real or supposed corrections were suggested. The advocates of the Geneva version are mentioned as having depreciated Cranmer's. It is probable that the charges of *corruption* which they made might have had some reference to the insertion in it (in smaller type) of passages from the Latin Vulgate, which do not exist in the Hebrew or Greek originals. The Romanists of course objected to this version; but they had done the same with regard to every previous translation; and they have now done so with regard to all since, except indeed their own.

One of the Protestant objectors was Edwin Sandys, at this time bishop of Worcester, and, subsequently, archbishop of York. In writing to Archbishop Parker, Feb. 6, 1564-5, he charged the setters forth of Cranmer's Bible with having "followed Munster too much, who doubtless was a very negligent man in his doings, and often swerved very much from the Hebrew." This was after the preparation for a new Bible had commenced, for with this letter he returned a certain portion of the Bible, which the archbishop had sent to him for revision. Now let us see, first, how far Cranmer's Bible followed the Latin interpretation of Munster; and, secondly, how far the character which Archbishop Sandys thus gave to Munster is correct.

First, then, the basis of the Old Testament, in Cranmer's Bible, is in part the translation of Tyndale, and in part that of Coverdale. Now Tyndale published his version of the Pentateuch four years before Munster put forth his Hebrew and Latin Bible, so that in that part Tyndale could not possibly have followed Munster. Again, the other portion of Tyndale's labour, namely, from Joshua to the Chronicles inclusive, was in all probability executed before his imprisonment, which took place in the year when the first volume of Munster's Bible appeared. Tyndale could have made no use of it: for his occupation, during several months previous to his imprisonment, was not the translation of the Old Testament, but the revision of his version of the New. The basis of the rest of the Old Testament was Coverdale's version; one of his "subsidiaria" was certainly Munster's Latin version; but it cannot be proved that he followed it servilely: nay, it is most easy to shew, that while he used it as an aid, he did not take it as his basis. It would be difficult to prove, that the revisors of the joint labour of Tyndale and Coverdale, made too great a use of Munster.

Secondly, it has to be inquired whether Munster really "executed his version negligently, often swerving from the Hebrew." I do not think that this charge can be proved: for it appears to me that Munster adheres very closely to the original, always preferring literal exactness to elegance of phraseology. It is not to be denied that he has committed oversights (Who has not?); but the character here given to him was one by no means deserved. If particular examples had been brought forward, the question could have been fairly examined; but as it now stands, the general charge made by Archbishop Sandys can only receive a general answer. It seems to me that the existing version, which was publicly read, was made an object of attack; and those who disliked it, without having any particular objection which they could define, stated reasons which they supposed were sound. All such charges ought, however, to be examined, if we would form a true judgment.

Another objector was a person named Laurence, who is described as being "a noted Grecian at this time." He stated to Archbishop Parker, that various passages in the New Testament of the existing versions were inadequately rendered. He gave a list of particular texts, in which he noticed something to be amended; referring apparently, in his criticisms, to any of the existing translations indiscriminately. Several of his remarks apply apparently to some particular edition of these various versions; so that they refer not merely to errors of translation, but to those of editing and printing likewise. Although Laurence may be classed amongst the objectors to the "Great Bible;" yet his suggestions, if acted on, would not have amounted to any thing more than a revision.

Complaints made of Cranmer's Bible.

Bishop Sandys writes to Abp. Parker, Feb. 6, 1564-5. Strype's Par. i. 415.

The criticisms of Bp. Sandys considered. How far does the "Great Bible" follow Munster?

Was Munster a careful translator?

Laurence's objections to Cranmer's Bible.

Another reason, which had probably a good deal of weight in causing a new translation to be undertaken, was the fact of the Geneva version having become the one in daily use, in private families: this at least was the case very soon; and it is probable that it had begun to be preferred, before the Bishop's Bible was undertaken. It is likely that a version was thus desired by Archbishop Parker, which should be free from the objections urged by Bishop Sandys, Laurence, and others; and which should not only be authorised and appointed for public use, but also be calculated to compete with the Geneva translation for private reading. This last mentioned version had been, like all that had originally preceded it, the undertaking of private individuals. What Archbishop Parker wished for was, a version executed by those whose position and station might give the translation a kind of weight. In this Parker acted very differently from Cranmer, Cranmer had taken the best version that he could find which was then in existence, and used it with comparatively little revision: Parker, on the contrary, would have the work to be thoroughly remodelled, and made, not the adoption of the previous labours of others, but a version of a different character; in this respect resembling more the Geneva translation, than any of those of an earlier date.

Bishop Sandys, in another letter, urged on the archbishop to complete and carry out his design of publishing a new version of the Bible. He says, "Those which we have be not only false printed, but also give great offence to many, by reason of the depravity in reading."

The Book of Psalms had been sent to Guest, bishop of Rochester, for revision. He sent it back "with his notes and advertisements." In writing to Parker, he said—

That he "had not altered the translation but where it gave occasion of an error. As at the first Psalm, at the beginning, I turn the preterperfect tense into the present tense; because the sense is too harsh in the preterperfect tense. Where in the New Testament one piece of a Psalm is reported, I translate it in the Psalms according to the translation thereof in the New Testament, for the avoiding of the offence that may rise to the people upon diverse translations. Where two great letters be joined together or one great letter is twice put, it signifieth that both the sentences or the words be expounded together."

This latter sentence evidently refers to some of the marks of reference which Guest had made use of, in his manuscript.

Another portion was sent to Parkhurst, bishop of Norwich, who wrote in reply to Archbishop Parker, that he would labour in it to the best of his ability.

Davies, bishop of St. David's, had another part. He was at this time employed in aiding William Salesbury, in translating the New Testament into Welsh; he was thus taken away from his previous work, and the whole Bible in Welsh (which apparently they would have undertaken) was not executed for twenty years.

In the year 1566, Bishop Cox, of Ely, wrote to Archbishop Parker (May 3), in which he thus refers to the progress of the translation:—

"I trust your grace is well forward with the Bible by this time. I perceive the greatest burden will lie upon your neck, touching care and travail. I would wish that such nasal words as we English people be acquainted with, might still remain in their form & sound, so far forth as the Hebrew will well bear; ink-horn terms to be avoided."

The version of the Bible which Archbishop Parker thus superintended was published in the year 1568, with simply the following title:—

The holie Bible.

This is in the upper compartment of an engraved plate, the centre of which is occupied with a portrait of the queen, having the arms of England and Franco quarterly in a shield over her head, with those of Ireland in a shield to the right of it, and those of Wales in a shield to the left. Beneath the portrait of the queen is the following text:—

Non me pudet Evangelii Christi.
Virtus enim Dei est ad salutem
Omni credenti. Rom. i.

At the end of various portions of this Bible there are initial letters, which are supposed to intimate the respective individuals by whom they were executed. However, it is doubtful, in some instances, who were the persons intimated.

At the end of the Pentateuch are the letters, W. E., standing, as is supposed, for William Exoniensis; that is, William Alley, bishop of Exeter. This translator was born at Great Wycumbe, in Buckinghamshire; he was educated at Eton, and afterwards, in 1528, was admitted at King's College, Cambridge; he

Spread of the
Geneva trans-
lation.

The "Bishop's
Bible" in-
tended to
supercede it.

Bp. Sandys
again writes to
Abp. Parker.
Strype's Par.
I. 418.
The Psalms
revised by
Bp. Guest.

A portion re-
vised by Bp.
Parkhurst.

Another by
Bp. Davies.

Bp. Cox writes
to Abp. Parker,
May 3, 1566.

The "Bishop's
Bible" pub-
lished 1568.

Initials at the
ends of various
portions.

End of Pen-
tateuch,
W. E.

Wm. Alley,
bishop of
Exeter.

Notice of him.
Allen's Wood's
Athens Oxon.

took his degree of Bachelor of Arts and then removed to Oxford, where he continued for some time. He became a zealous reformer, and like many others married (this was, I suppose, in the reign of Edward VI.). He had a benefice, which he left on the accession of Queen Mary, being probably deprived on the ground of matrimony. He spent his time during the reign of Mary in wandering "from place to place in the north parts of England where he was not known; and by his sometimes practising of physic and teaching of youths he obtained a comfortable subsistence for himself and his wife." Several of the professors of the Gospel appear to have found at the same time a shelter in the northern counties of England, where they were comparatively safe in the dioceses of the non-persecuting prelates, Heath, Tostall, and Oglethorp. Thus there were many thrown together who were the means of strengthening one another's hands.

On the accession of Elizabeth, Alley was appointed Divinity Lecturer at St. Paul's, the situation which had six years before been filled by John Rogers. Some of his lectures thus delivered on the first epistle of St. Peter, were published under the title of "The Poor Man's Library."

In 1560 he was appointed bishop of Exeter, and consecrated in July of that year. He died April 15, 1570.

It is probable that he was one of the best Hebraists at this time in England: he wrote a Hebrew grammar, which he appears to have left behind in manuscript. In his epitaph he is described as being, "acerrimus Evangelicæ veritatis propugnator," no mean commendation, when it is remembered that earnestly contending for the faith once delivered to the saints would, in a part of his days, have put a man in peril of his life.

End of 2 Sam.
R. M.
Ed. Davies,
bishop of St.
David's.
A notice of
him.
Allen's Wood's
Athens Oxon.

The next portion appears to conclude at the end of the second book of Samuel, where the initials R. M. are placed. These are regarded as standing for "Richard Meusevensis." Richard Davies, bishop of St. David's, has been already mentioned as having been previously engaged about a version in his native language—the Welsh. He was born probably in Denbighshire, about the year 1509, and educated at New Inn, Oxford. He was one of the exiles in the reign of Mary; but, returning on the accession of Elizabeth, he was made bishop of St. Asaph, from which see he was in the following year translated to that of St. David's. He died in October, 1581. He published some small works in his native language, especially designed to set before them the Gospel which had been so long obscured and kept out of sight. In the Welsh New Testament, already referred to, he translated certain of the epistles.

End of 2 Chr.
E. W.
Edwin Sandys,
bishop of
Worcester.
Some notices
of him.

The third portion concludes at the end of the second book of Chronicles, where the letters E. W. appear, standing for "Edwin Wigornensis." This was Edwin Sandys, who has already been mentioned as one of the great promoters of this version. He was born near Hawkshead, in Lancashire, in the year 1519. He went to St. John's College, Cambridge, in the year 1532, or the following year. This college was, at that time, and for many years afterwards, the most remarkable place for the number of persons it contained who were professors of the Gospel; and it is probable that whilst there Sandys was converted. In 1547, Sandys was elected master of Catherine Hall. During the reign of Edward he received various benefices, but continued to reside at Cambridge. In 1552 he married a lady who appears from her surname to have been a relative of his own.

Vice-chancellor of Cambridge, 1553.
His troubles.

In the following year, when he was vice-chancellor of the University, Edward VI. died, and the Lady Jane having been proclaimed queen, he preached in support of her title. In consequence of this, he was, after the close of her brief reign, deprived of his vice-chancellorship, and committed to the Tower. Here he was deprived of everything, except a Bible, which his faithful servant, Quintin Swainton, brought to him. After having been kept in a vile prison for three weeks, he was removed to the same apartment with John Bradford, who was his companion for more than half a year. By the joint labour of Bradford and Sandys, their gaoler was converted, not only from Romanism, but to Christ: he used, from time to time, to bring them bread and wine, and thus these three united in happily receiving the Lord's supper.

His liberation and escape to the continent.

He was subsequently removed to the Marshalsea; whence, after nine weeks, he was liberated by the intercession of Sir Thomas Holcroft, knight-marshal. Upon this he escaped from England, although with great difficulty, the lord chancellor, bishop Gardiner, being very earnest to retake him. On the 6th May, 1554, he embarked for Flanders; two emissaries, sent to apprehend him, arriving at the shore while the vessel was yet in sight. His last act, before leaving England, had been preaching on the beach, to a congregation of sailors.

When he reached Antwerp, he found that even there orders had been already given for his apprehension. However, by the good hand of his God upon him, he escaped; and, at length, reached Strasburgh. His life at this place was saddened in very many ways; he was one who took some part in the grievous dissension, which divided the English exiles; but not, of course, to the same extent as was done by those at Frankfurt.

At the time of the accession of queen Elizabeth, he was at Zurich, with Peter Martyr: but he forthwith set out for England; and after preaching at Strasburgh, he returned with Grindall, and reached England on the day of the coronation of Queen Elizabeth. He was very soon after this appointed bishop of Worcester, and was consecrated by Archbishop Parker, December 21st, 1559. In 1570, when Grindall, bishop of London, was translated to the arch-diocese of York, Sandys succeeded him; and six years afterwards, when Grindall was translated to Canterbury, Sandys succeeded him at York. He died July 10th, 1588. His life, after his return to England, was disquieted by the schemes and projects of various enemies; so that few have experienced more continued turmoil. His judgment respecting the earlier English translations, and respecting Sebastian Munster, are, I think, very erroneous; but, in spite of his errors in judgment, he is to be regarded as a man deeply attached to the principles of the Reformation, and willing, if called upon, to suffer for their defence.

His return to England.
Bp. of Worcester, 1559.
Of London, 1570.
Bp. of York, 1576.
Died, 1588.

The fourth portion of Archbishop Parker's Bible concludes with the book of Job, where the letters *E. of Job*, A. P. *E.* appear; these are supposed to indicate Andreas Peerson, Cantuariensis; Andrew Peerson, A. P. C. prebend of Canterbury, being at this time one of Archbishop Parker's chaplains. He had been fellow of Bene't College, Cambridge; he was the reader of the service at the consecration of Archbishop Parker. Throughout the archbishop's life, he appears to have been highly esteemed by him.

End of Job, T. B.
Andrew Peerson, prebend of Canterbury.

The fifth portion consists of the book of Psalms; after which occur the letters T. B. It is very uncertain who was indicated by these letters: some have thought that they stand for Thomas Bentham; but as Bentham was at this time bishop of Lichfield and Coventry, it seems very unlikely that the initial of his surname would be used; especially, considering that the other bishops used the initial indicating their respective sees. It is, I think, much more probable, that Thomas Becon was the translator of this portion. It may be that he gave it a final revision, since it is certain that Edmund Guest, bishop of Rochester, had sent Archbishop Parker his "notes and advertisements" for this book.

End of Psalms, T. B.
Probably Thos. Becon.

Thomas Becon was distinguished amongst the Reformers by his writings. He was born in 1512, and was educated at Cambridge, where he took his bachelor's degree, in 1530; this was at the time when the Reformed doctrines had made considerable progress in that University. He was for some time one of Cramer's chaplains; and, on May 24th, 1547, he was presented to the rectory of St. Stephen, Walbrook. In the reign of Mary, after having been twice imprisoned, he escaped to the continent, where he continued, by writing, to do what he could for the upholding of the doctrines of the Gospel amongst his countrymen. Becon died about the year 1570.

Notice of him.

At the close of the Proverbs, the letters A. P. *E.* again occur; making this book a sixth portion. It has been supposed that the person indicated, was not the same as the previous A. P. C.; but for this I see no sufficient ground. The reason assigned for this opinion has been, that the C. stands at a greater distance from the A. P. in the latter case, than in the former. It is true that the space is a minute particle greater (not more than a *thin space*, in printing); but in each case the C. is purposely separated. I believe the indication to be simply that of the same individual, namely, Andrew Peerson.

End of Proverbs, A. P. C.

The seventh portion consists only of Ecclesiastes and the Canticles. At the end is A. P. *E.* denoting, it is said, Andreas Pern Eliensis, Andrew Perne being at this time prebendary of Ely.

End of Canticles, A. P. E.
Andrew Perne, Prebend of Ely.

The eighth portion concludes with the Lamentations, at the end of which the letters R. W. occur, indicating, as is supposed, Robert Wintonensis. Robert Horne, bishop of Winchester, was a person of considerable eminence amongst the reformers. He had been an exile at Frankfort during the reign of Queen Mary, and afterwards at Zurich. On his return to England at the accession of Queen Elizabeth, he was employed in various steps which were taken for the re-establishment of the Protestant doctrines as the professed religion. When he was made bishop of Winchester, he was regarded as one of those who were very friendly to the nonconformists with respect to the "habits," &c.

R. W.
Robert Horne, Bp. of Winchester.

At the end of the ninth allotment, which contains the two books, Ezekiel and Daniel, the initials are T. C. L. Strype asks, "Might it not be Thomas Cole of Lincolnshire?" Lewis assents to this without hesitation; but it would have been expected, if this had been the case, that the L. would have been (as in the similar instances) at a distance from the other two letters, and in a different character, whereas the

End of Daniel, T. C. L.
Probably Thos. Bentham, Bp. of Lichfield and Coventry.

interval is between the T and the two other letters, all being in the same character. This shews, I think, that it must have been Thomas Bentham, bishop of Lichfield and Coventry (who in his signature used to place Coventry the first), who had this portion assigned him. Thomas Bentham was born about the year 1513, in Yorkshire. He was admitted a fellow of Magdalen College, November 16, 1546, and became one of the most eminently learned in Hebrew of any of his contemporaries at Oxford. In the reign of Mary he was deprived of his fellowship, because of the zeal which he shewed for the reformed doctrines; and in consequence of the proceedings against the reformers, he fled to the continent. His return to preach to the London congregation of Gospellers, and his merciful preservation through the close of the reign of Mary, have been already narrated.

On the accession of Elizabeth, when the popish bishops were deprived, he was appointed to the see of Lichfield and Coventry, to which he was consecrated March 24, 1560. He was one of the most learned in the original languages of Scripture of all who were occupied in the preparation of the Bishops' Bible. He died February 21, 1579.

The minor prophets form the tenth of the allotted portions. At the end of them are the letters E. L., for Edmund Londinensis, as is supposed. Edmund Grindall, who was at this time bishop of London, was born in Cumberland in 1519. He was educated at Cambridge, belonging first to Magdalen College, then to Christ's, and afterwards to Pembroke Hall, of which in 1538 he was chosen fellow. In 1549 he became president (vice-master) of his college, and being now a bachelor of divinity, he was chosen Lady Margaret preacher.

In 1550, Bishop Ridley appointed him his chaplain, and in 1551 he was made precentor of St. Paul's, and also chaplain to the king. Not long after, when it was intended to divide the bishopric of Durham into two, Grindall was nominated to be one of the bishops. Ridley himself was to have been translated to the other portion.

At the accession of Mary, when so many fled for safety wherever they could find shelter, Grindall took up his abode at Strasburgh, where he studied German, in order to be able to preach in the churches in that city. He took some part, but not a prominent one, in the unhappy disputes by which the English exiles were divided. On the accession of Elizabeth he returned, arriving with Sandys on the day of her coronation. On the deprivation of Bunner, he was appointed to the bishopric of London, after having been chosen Master of Pembroke Hall, Cambridge. As bishop of London, he has been already noticed for the care and consideration with which he treated Myles Coverdale; indeed, he appears to have done what he could to hinder the deprivation of the non-conformist ministers. In several things he had to act with Archbishop Parker, to whom his unwillingness to molest those who scrupled about the "habits," &c., soon became very apparent. He was translated to the see of York in 1570; Parker is said to have procured this promotion, in order that there might be a bishop of London more decided in his promotion of uniformity.

On the death of Archbishop Parker, he was appointed his successor, in 1576; but in that very year he fell under the displeasure of the queen, because of the favour which he showed to what were termed "prophesyings." These "prophesyings" were expositions or exhortations, mutually delivered by various ministers, others also being present as auditors. Grindall also encouraged the preaching of the Gospel; while, on the other hand, Elizabeth thought that it was good for the church that the preachers should be few, and that three or four in a county were amply sufficient. The queen, on these grounds, required Grindall to lessen the number of preachers, and to put down the "prophesyings." In consequence of his refusal to comply, the queen sequestered him from his office, and for some time confined him to his own house. His sequestration continued almost up to the time of his death, which occurred July 6th, 1583. It may be interesting to mention that he aided Fox in the compilation of his "Acts and Monuments."

At the end of the Apocrypha, which forms the eleventh portion, are the letters J. N. indicating, as is supposed, Johannea Norwicensis. John Parkhurst, bishop of Norwich, had been educated at Oxford, at Merton College, of which he was elected a probationer-fellow in 1529. In the reign of Edward VI. he was appointed rector of Cleve, in Gloucestershire; but, on the accession of Mary, he became one of the Protestant exiles.

After his return, on the accession of Elizabeth, he was appointed bishop of Norwich. In this situation he was regarded as being more favourable to those who did not conform to the "habits" than any of the other prelates; this often brought him into collision with Archbishop Parker. He died in 1574.

The Four Gospels and the Acts formed the twelfth portion: the letters at the end are R. E. for, as is supposed, Richardus Eliensis. This was Richard Cox, who forty years before had been brought into

End of Malachi. E. L., Edmund Grindall, Bp. of London. Notice of him.

Bp. of London on Bonner's deprivation.

Bp. of York, 1570.

Bp. of Canterbury, 1576.

His sequestration. His death, 1583.

End of Apocrypha, J. N. J. Parkhurst, bishop of Norwich.

End of Gospels and Acts, R. E. Richard Cox.

trouble when the Scriptures were first printed in English. He had been elected from Eton as a scholar to King's College, Cambridge, whence, in December, 1525, he was removed to the New College of St. Fridewise at Oxford, which Cardinal Wolsey had founded. Here he, together with Frith and others, as has been already narrated, were persecuted and imprisoned on account of charges of heresy connected with the diffusion of Tyndale's New Testament.

At a subsequent period, we find him (1540) made archdeacon of Ely, and afterwards dean, first of Osney, and afterwards of Christ Church. In 1547, he was made chancellor of the University of Oxford, where he carried on the work of Reformation in a manner which has been bitterly censured. The search for superstitious books, which he instituted, is said to have led to the destruction of most valuable documents.

During the reign of Mary, he, like others, left England, when he fixed his abode at Frankfort, where he took a very prominent part in the unhappy contentions by which the English there were divided. So forward was he in pressing the introduction of the English service-book, &c., that the party who urged these things were denominated, from him, "the Coxians."

After his return to England, on the accession of Elizabeth, he was appointed bishop of Ely. He died in 1581.

At the end of the Epistle to the Romans, the letters R. E. are again placed: this is supposed to be by mistake for E. R., Edmund Roffensis. Edmund Guest, bishop of Rochester, has been already mentioned as one who took a part in this translation, having in some measure revised the book of Psalms. This makes it not improbable that the Romans was really his portion as a final revision, and that the letters, which as they stand, seem to intimate Bishop Cox of Ely, are really transposed.

End of Romans, R. E.
Doubtful who is meant.

At the end of the First Epistle to the Corinthians are the letters G. G., which are supposed to be for Gabriel Goodman, Dean of Westminster. No initials are subjoined to the remainder of the New Testament.

End of 1 Cor.
G. G.
Gabriel Goodman.

To this Bible was prefixed, amongst other things, *the sum of Scripture*, setting forth the Scripture doctrines, tables of genealogy, &c., and a preface written by Archbishop Parker.

The providential care of God in preserving the Scriptures is noticed, and also the endeavours which had been made to decree the translating of Scripture to be so perilous a thing that it can scarcely be hoped that it may be well performed.

This Bible was known by the name of "The Bishop's Bible," either from the greater part of those who were engaged in its preparation being bishops, or else from its having been executed under their direction. The name of "Matthew Parker's Bible" has sometimes been given to it, from the archbishop who first set it on foot. It continued to be the version authorised to be read in the parish churches for forty-three years; but in private use it never displaced the Geneva version. As a whole, it was not nearly so good a translation as that of the Geneva exiles, and now one of the things which especially gives it importance, is the fact of its having been the basis in the reign of James I. of the translation which we still use. But although the avowed basis of our authorised version, this latter was executed upon wholly different principles, and is very different in its general character from that which is now under consideration.

Character of the Bishop's Bible.

XVI

THE ANGLO-RHEMISH VERSION.

THE circumstances which led to the execution and publication of this version, are to be found in the history of the expulsion of Romanism during the reign of Elizabeth. The versions of the New Testament previously executed, from that of Tyndale to the Bishops' Bible inclusively (the English text of Coverdale's Duoglott New Testament excepted), had been made from the original Greek; but the Rhemish translators took for their basis the Vulgate Latin.

Circumstances leading to the making of the Rhemish version.

The authority of the Latin Vulgate was a point of dissension between Papists and Protestants: the latter were disposed to depreciate it very much, the former to extol it, as though it surpassed in authority even the original texts themselves. Its *authenticity* (whatever that may mean) had been declared by the Council of Trent, so that it could not be expected that zealous Romanists, in translating the Scriptures into English, would use any other basis than that version. One of the principal objects which the Rhemish translators had in view, was evidently to circulate their doctrinal and controversial notes, together with the Scripture translated by them. This had been done by the Geneva translators with regard to their version, and from this probably the idea was taken by the Rhemish translators.

Cardinal Allen,
the chief direc-
tor of the
Rhemish
version.
Some account
of him.

The chief agent in causing the Rhemish version to be made, was WILLIAM ALLEN (or Alleyn), more commonly known as Cardinal Allen. He was born about the year 1532, at Rosal, in Lancashire; and in 1547, entered at Oriol College, Oxford, where he became very distinguished for his learning and abilities: in 1550, he was chosen fellow of his college. He became principal of St. Mary's Hall in 1556, and in 1558 he was appointed canon of York.

He leaves Eng-
land on the ac-
cession of Eli-
zabeth.

On the accession of Elizabeth, Allen quitted his country, and gave up his church preferment. About the year 1560, he went to Louvain, where many of the more zealous English Romanists had taken up their abode. After this he returned to England for his health.

English semi-
nary of Douay
founded, 1568.
English semi-
nary at
Rheims.

He subsequently removed to Douay, where an academy had been set up about the year 1562; at this place he took the degree of Doctor of Divinity. Soon after he was made canon of Cambrai; and about the year 1568, by his endeavours, the English seminary at Douay was established, to receive such of the English Romanists as fled from their country on account of their religion.

Upon the appointment of Dr. Allen to be canon of Rheims, he exerted himself to establish an English seminary at this latter place; the state of the Netherlands having become so unsettled, that the English scholars were driven from Douay. Allen's efforts did not stop here; he procured the establishment of a similar institution at Rome, and two others in Spain, for the express object of furnishing England with missionaries for the dissemination of Romanism.

The Rhemish
version an ef-
fort to oppose
the Reforma-
tion.

Allen was a strenuous opposer of Queen Elizabeth's interest in every way: he was one who fully carried out the principles enjoined by the excommunicating bull of Pope Pius against her. Amongst his other efforts against Protestantism, the execution of the Rhemish and Douay version must be regarded as one. It is to be questioned whether he was personally concerned in its execution; but at all events, his counsel and directions led to its being undertaken. In 1589, Pope Sixtus V. created him a cardinal, and two years afterwards he was made archbishop of Mechlin.

His principal coadjutors in this translation were Gregory Martin, Richard Bristow, and Thomas Worthington: of these, it is probable that the first was the one chiefly concerned in the translation.

The New Testament prepared by those translators was published under the following title:—

Translator's
preface.

THE
NEW TESTAMENT
OF IESVS CHRIST, TRANS-
LATED FAITHFULLY INTO ENGLISH.

Account of the
version.

out of the authentical Latin, according to the best corrected copies of the same, diligently conferred with the Greeke and other editions in diuers languages: With ARGUMENTS of bookes and chapters, ANNOTATIONS, and other necessarie helpes, for the better vnderstanding of the text, and specially for the discouerie of the CORRUPTIONS of diuers late translations, and for clearing the CONTROVERSIES in religion of these daies:

IN THE ENGLISH COLLEGE OF RHEMES.

Reasons why it
was made.

Psal. 118.

Deus mihi intellectum, & seruetur legem tuam, & custodiam illam in toto corde meo.

That is,

Giue me vnderstanding, and I will searche thy law, and will keepe it with my whole hart.

S. Aug. tract. 2. in Epist. Ioan.

Omnia que legimus in scripturis sanctis, ad instructionem & salutem nostram intenti oportet: autem maxime tumus memoriam commendanda sunt, que aduersus Hereticos valent plurimum: quoniam fœdita, infirmiores quoque & negligetiores circumspectius non vident.

That is,

All things that are read in holy Scriptures, we must heare with great attention, to our instruction and saluation: but those things specially must be commended to memorie, which make most against Heretikes: whose deceitfulnesse causes not to circumspect and beguile of the weaker sort and the more negligent persons.

PRINTED AT RHEMES.

by John Fagny.

1582.

CVM PRIVILEGIO.

In a preface to the Reader of some length, they state their reasons for having translated out of the Latin instead of from the Greeke; together with noticing various other matters connected with translations of the Scripture in general, and this version in particular. They say that they had their translation of the whole Bible lying by them for some time; and that at length having means of publishing the New Testament, they have this printed first.

"which translation we doe not for all that publish, vpon erroneous opinion of necessitie, that the holy Scriptures should alwayes be in our mother tongue, or that they ought or were ordained by God, to be read indifferently of all, or could be easily vnderstood of euery one that readeth or heareth them in a knowen language: or that they were not often, through mans malice or infirmitie, pernicious and much hurtful to many: or that we generally and absolutely deemed it more conuenient in itself, & more agreeable to Gods word and honour, or edification of the faithful, to haue them turned into vulgar tongues, then to be kept & studied only in the Ecclesiastical learned languages. Not for these nor any such like

causes doe we translate this sacred booke, but vpon special consideration of the present time, state, and condition of our countrie, vnto which, diuers things are either necessarie, or profitable and medicinable now, that otherwise in the peace of the Church were neither much requisite, nor perchance wholly tolerable."

Thus cautiously do they guard against the supposition that the publication of this version was to be deemed an acknowledgment that the former opposition which had been made to the circulation of the English Scriptures, had been an error on the part of the Church of Rome.

They speak of the wisdom of the church in making regulations, both as to what translations of the Scriptures might be published, and also by whom they might be read. On the latter point they recite that it had been lately decreed by the Council of Trent, "that the holy Scriptures, though truly and Catholically translated into vulgar tongues, yet may not be indifferently readde of all men, nor of any other then such as haue expresse licence therunto of their lawful ordinaries, with good testimonie from their Curates or Confessors, that they be humble, discrete, and deuout persons, and like to take much good, and no harme thereby."

Wisdom of the church in regulating translations commended.

They enlarge on the subjection with which Scripture is to be read; not, however, subjection to what God has seen fit there to reveal, but subjection with regard to Scripture to the authorities in the church: as if any authority could be in any way so constituted of God as to make void the requirements of His holy word.

The Rhemish Translators find great fault with all the Protestant versions which had been made; they speak of the liberties taken with the text as having been most unwarranted: the translations of words deemed "ecclesiastical," and the manner in which proper names were expressed, being part of the ground of this charge. In consideration of the alleged state of the English translations of the Bible, they say:—

Protestant versions blamed.

"We therefore hauing compassion to see our beloued countrie men, vvith extreme danger of their soules, to vee onely such prophane translations, and erroneous mens mere phantasies, for the pure and blessed vvord of truth, much also moued therunto by the desires of many deuout persons: haue set forth, for you (benigne readers) the new Testament to begin vvithal, trusting that it may giue occasion to you, after diligent perusing thereof, to lay avay at least such their impure versions as hitherto you haue ben forced to occupie."

The Rhemish version intended to supersede them.

They state that the annotations appended were for the purpose of proving that the Romish Church was conformable to the Scripture. If this had been the case, why should she have taken such pains to keep them back, until they could no longer be withheld. In fact, the real truth was most unconsciously acknowledged in the demands of the Popish insurgents in the West, in the reign of Edward VI., who required that the English Scriptures might be suppressed; because they said that "they had heard that until this were done their priests could not refute the 'heretics.'"

Alleged object of the annotations.

The translators, in their preface, give ten reasons why they adopted the Latin Vulgate as their basis. They speak of its antiquity, gravity, sincerity, impartiality, and the like; but what were all these worth when assigned as reasons for preferring the Latin version to the Greek original? The fifth of their reasons for this preference was clearly that which decided the point in their minds, namely, that the Latin Vulgate had been declared, by the Council of Trent, to be authentic, and to be refused of none.

Reasons for translating from the Latin.

The ninth reason which they assign is this, "It is not onely better then al other Latin translations, but then the Greeke text it selfe, in those places where they disagree." This is a bold assertion, and one which at the time when it was made no one was competent to advance. It is quite true that the Vulgate Latin is valuable as an aid for judging amongst discrepant readings of Greek manuscripts; but to praise the version more than the original was, to say the least, a mere gratuitous assertion.

The Latin asserted to be better than the Greek.

They strengthen their arguments in favour of the Vulgate by alleging that various interpreters had, in some places, at least preferred its readings to those of the Greek copies then in use. This argument, however, amounts to very little worth for their purpose; the alleged passages in which the Greek was said to be deserted, and the Latin followed being in fact such as contained some supplied word or words to make the rendering clear.

The Rhemish translators likewise object to the authority of the Greek text, that in some places Erasmus and other critics had regarded it as preserving the genuine reading, when the Greek text, as then commonly read, had some variation; this argument has considerable weight when applied solely to the individual passages in question. In fact, the Rhemish translators incline to speak of the Latin Vulgate very much in the same strain as did the Complutensian editors: these latter actually compared the Latin text in the Old Testament of their Bible, standing between the Hebrew and the Septuagint, to Christ crucified between two thieves!

Critical reasons advanced for deservng the Greek text.

"Posuimus, inquit, duos hinc et inde latrones, medium autem Iesum."

The Latin Vulgate defended.

The Rhemish translators afterwards defend the Vulgate on critical grounds; and in this they speak with much more propriety. They defend it thus: first, that it commonly agrees with the Greek text; secondly, that when it differs from the common Greek text, it frequently accords with some of the various readings of Stephens's third edition; thirdly, they say that even Protestants do not unfrequently prefer the marginal reading to that in the text; fourthly, that in the passages in which the printed Greek authority does not agree with the Latin, there is sometimes to be found a manuscript Greek copy which does accord with the Latin; fifthly, they allege that where no Greek copy accords with the Latin text, not unfrequently the citation of some ancient Greek "father" supplies a confirmation; sixthly, they suppose in passages where some variation is found which cannot otherwise be accounted for, that the Latin interpreter followed some other Greek copy; seventhly, they bring forward the Latin "fathers" as witnesses of what the reading of the text was in their days; lastly, they account for variations in the citations made by the Latin "fathers" by the fact that the Latin versions were in the early days very numerous, and thus when their quotations vary from the Vulgate, they suppose that they may have cited some other of these versions. This last reason is merely apologetic; the rest contain, on the whole, a great deal of truth. One thing, however, they ought to have stated, namely, that the Vulgate contains not a few passages which are clearly the corruptions of copyists. Candour on the part of the Rhemish translators would have acknowledged this; but as that version had been declared "authentic" they were willing fully to carry out this Tridentine decree.

It is quite true that they do acknowledge some faults to have crept in, but merely such as would, in a printed book, be regarded as typographical errata; those to which I have just referred, are such as have a more serious character.

The Greek text asserted to favour Romanism more than the Latin.

They strenuously deny that they prefer the Latin to the Greek text, because of its being more favourable to their views and opinions; alleging that the Greek text makes for them more than the Latin. This they endeavour to prove by examples which they bring forward; and I think that it must be admitted, by any one who dispassionately considers the subject, that very few of the variations of the Latin from the Greek text bear the mark of having been made to serve a purpose. They almost all must have crept in just like various readings in Greek copies, through the negligence or oversight of transcribers.

The Rhemish translators give the following account of their version:—

The Rhemish account of their version.

"In this our translation, because we wish it to be most sincere, as becometh a Catholike translation, and have endeavoured so to make it: we are very precise & religious in following our copie, the old vulgar approved Latin: not onely in sense, which we hope we alwaies do, but sometime in the very wordes also and phrases, which may seeme to the vulgar Reader & to common English eares, not yet acquainted therewith, rudenesse or ignorance: but to the discrete Reader that deeply weigheth and considereth the importance of sacred wordes and speeches, and how easily the voluntarie Translatour may misse the true sense of the Holy Ghost, we doubt not but our consideration and doing therein, shal seem reasonable and necessarie: yea and that all sortes of Catholike Readers wil in short time thinke that familiar which at the first may seeme strange, & wil esteeme it more when they shal otherwise be taught to vnderstand it, then if it were the common knowen English."

By "otherwise," they mean by a table of explanations given at the end of the book.

Examples of unusual words.

They give several examples of unusual words which they introduced. They do not, however, give any good reason for not translating them; and, what is more, the meaning given in their glossary would, generally speaking, be far better if introduced into the text, than the comparatively unused word which they have adopted. The following are a few of the strange words thus introduced: *Parascene*, *Pasche*, *Argemes*, *Depositiun*, and such like.

Some of the words which they thus use, and speak of as newly introduced, are, however good and intelligible, such, for instance, as *Evangelize*, which alone fittingly and fully expresses *εὐαγγελίζω*; and, in such cases, this novelty of the Rhemish translators is not to be reprehended.

"Our Lord" substituted for "The Lord."

One of their peculiarities is, the use of the expression, "Our Lord," in cases where the Scripture has simply "The Lord." For an explanation of this, they refer from their preface to their notes on the 6th of Timothy. In the note they give no better reason for thus altering the text than this;—that the heretics (i. e. the Reformed) used the simple phrase; a strange reason, truly.

They farther thus expound their manner of translating:—

Their manner of translating.

"Moreover, we presume not in hard places to mollifie the speeches or phrases, but religiously keepe them word for word, and point for point, for feare of missing, or restraining the sense of the holy Ghost to our phantasie: as Eph. 6. *Against the spirituals of wickedness in the celestials. And what to me and thee, women.*"

They then give other instances, in some of which they not only add no new sense of their own, but absolutely exclude all meaning from the passages.

This account of portions of the preface will serve to give some idea of the plan pursued by these translators. They had their minds fully bent upon preserving, untouched, the whole of what they deemed "Catholic verity;" and their minds recoiled from whatever seemed to oppose this. In a previous part of their preface, they had spoken thus of their version:—

"How well we have done it, we must not be judges, but referre all to Gods Church and our superiours in the same. to them we submit our selves, and this, and all other our labours, to be in part or in the whole, reformed, corrected, altered, or quite abolished: most humbly desiring pardon, if through our ignorance, temeritie, or other humane infirmities, we haue any where mistaken the sense of the holy Ghost. further promising, that if hereafter we depie any of our owne errors, or if any other, either friends of good will, or aduersaries for desire of reprehension, shal open vnto vs the same: we will not (as Protestants doe) for defense of our estimation, or of pride and contention, by erranging wvordes vvilfully persist in them, but be most glad to heare of them, and in the next edition or otherwise to correct them: for it is truth that we seek for, and Gods honour: which being had, either by good intention or by occasion, al is well. This we profess only, that we haue done our endeavour vwith praier, much feare and trembling, lest we should dangerously erre in so sacred, high, and diuine a wvork: that we haue done it vwith all faith, diligence, and sinceritie: that we haue used no partialitie for the disadvantage of our aduersaries, nor no more licence then is sufferable in translating of holy Scriptures: continually keeping our selves as neere as is possible, to our text & to the very wvordes and phrases vwhich by long use are made venerable, though to some prophane or delicate eares they may seeme more hard or barbarous, as the whole stile of Scripture doth lightly to such at the beginning: acknowledging with S. Hieron, that in other writings it is y enough to giue in translation, sense for sense, but that in Scriptures, lest we misse the sense we must keepe the very wvordes."

The professions of the translators.

They thus invite criticism as to their labours, and the invitation has been very fully responded to. They attacked all previous versions, and in their turn were attacked, both as it regards their text and their notes.* It may, I believe, be said, as an impartial judgment on this version, that the translators were fully competent to execute the task before them, so far as learning and ability could go; but their minds were so imbued with the same feelings which had led but fifty years before, to persecution in England for the word of God, that they desired any thing rather than to give the rendering of the text simply and fairly. Very few passages, however, shew in their rendering a really dishonest perversion; but very many exhibit a desire of expressing the sense obscurely, or at least, in such a way that a common reader may find not a little difficulty in gathering from the words a definite meaning. If we take the whole version, we shall, however, find a very large portion well translated, and truly exhibiting the sense of the Latin Vulgate such as they had it. I say, such as they had it; for although the council of Trent had defined the Latin Vulgate to be the "authentic" version, it remained a considerable question what copy was to be regarded as such.

Criticism invited.

Learning of the translators.

Intentional obscurity.

At the time when the Rhemish version was printed, there had been no decision as to what this "authentic" Latin Vulgate might be. In 1589, Pope Sixtus V. published an edition, which by his bull prefixed, was declared to be what the Tridentine Council sought to establish. This edition was presently suppressed. Romish writers say, that it was in consequence of Pope Sixtus perceiving that it contained errors. But be that as it may, Pope Clement VIII. published his edition of the Vulgate in 1592, which he declared by his prefixed bull to be the only authentic edition of the Latin Vulgate. This has fared better, for this continues to be the standard text adopted and used by the Church of Rome.

The "authentic" Latin Vulgate. Edition of Pope Sixtus V. 1589.

Edition of Pope Clement VIII. 1592.

The Rhemish translators, as may be supposed, do not exactly agree with either the Clementine or the Sixtine edition. Sometimes they have the reading adopted afterwards by the one, sometimes that which is found in the other. This may be said to be a matter of comparatively small importance, so long as they used the best readings which were within their reach: it is, however, thus far of importance, that they give us a conclusive reason for translating from the Latin rather than the Greek, that the Council of Trent had decreed the authenticity of the Latin Vulgate. Now of what avail was this decree, if it could not be definitely said what this authentic copy was?

In the same year (1582) in which this New Testament appeared, Gregory Martin, one of the translators, published an attack upon the hitherto printed English Bibles and Testaments. This was evidently done to make way for this version. Dr. William Fulke, master of Pembroke Hall, Cambridge, published in the following year an ample refutation of the most part of the objections made, shewing very conclusively that the true ground of objection in the mind of Martin was the opposition which the circulation of the Scriptures gave to Romish doctrine.

Gregory Martin's attack on the English versions. 1582.

Answered by Fulke, 1583.

* A complete confutation of these arguments, glosses, and annotations, was published in 1617, by Fulke: and a second, in 1618, by Cartwright.

Rom. Cath.
version of Old
Test. published
1679-10.

The Roman Catholic translation of the Old Testament, which appears to have been executed on the same principles as that of the New, was not published till the years 1609 and 1610, when it was printed at Douay, in two volumes. The editors of this part of the version, speak of it as having been executed many years before, but that the poor estate of the English Romanists, in their banishment, hindered its publication. They say, that they have revised the version according to the Clementine edition of the Vulgate, that thus it might be fully in accordance with "the authentical Latin."

The Rhemish translation has a considerable value to a Protestant reader; for if he would see what can be done, in order to evade the force of those passages which set forth *the Gospel*, the great weapon against Rome, it may, of course, be expected here. While the general and substantial accordance of this version with Protestant translations, is a cause for great thankfulness to the overruling providence of God.

In the modern editions of the Douay Bible and the Rhemish Testament but few changes have been introduced: these are, however, some of them, not improvements.

Modern
editions of this
version.

XVII.

KING JAMES'S TRANSLATION.

THERE were, at the commencement of the reign of James I., two translations of the Bible in common use—that of Geneva and the Bishops'; the latter being what might be termed the then "authorised" version, while the former was the one in daily use among the people. It is not, therefore, surprising that another version, or revision, should have been projected. The following were the actual circumstances which led to the undertaking of a new version,—which has succeeded in supplanting both the one and the other of those which were at that time in use.

At the time of the accession of James I. to the throne, March 24, 1603, many of those whose conformity to the Church of England by law established was of an uneasy character, hoped that the accession of a monarch who had been educated like James in Presbyterianism, might lead either to a change in the system of the Anglican Establishment, or else to a permission of non-conformity. Accordingly, a petition running in the name of more than a thousand ministers was presented to the king, in which the "redress of divers abuses in the Church" was earnestly solicited. From the number of ministers in whose names it ran, it was called the "Millenary Petition," although the names actually subscribed are said to have been very far short of a thousand. Their complaints were ranged under four heads; 1st. Things connected with the Church service; 2nd. Church ministers; 3rd. Church living and maintenance; and 4th. Church discipline.

The University of Oxford drew up an answer to this petition, for which a letter of thanks was sent them by that of Cambridge. The king, however, chose to interfere in the matter, and bring it to a public conference. To this end certain delegates of each party received a summons to be at the palace of Hampton Court on the ensuing 12th of January. On the part of the Anglican establishment there were, the archbishop of Canterbury, Whitgift; the bishop of London, Bancroft, and several other prelates and dignitaries. The delegates on the part of the petitioners were, Dr. John Reynolds, and Dr. Thomas Sparks of Oxford, and Mr. Chadderton and Mr. Knewstubs from Cambridge.

This conference led incidentally to the execution of the translation of the Scriptures which is still in use. Dr. Reynolds, who took the lead on the part of the petitioners, made a request to the king on the second day of the conference "for a New Translation of the Bible." The ground upon which this request was made was, that the versions which were extant, did not in all places come up to the force and meaning of the original text. In proof of this, Dr. Reynolds brought forward a few instances; first, that in Gal. iv. 25, the word *ovroxei* is rendered in the Bishops' Bible by "bordroth," which is very wide of the mark; next in Psalm cv. 28, the translation says, "they were not obedient," whereas it ought to have been just the contrary; and thirdly, in Psalm cvi. 30, the translation said, "then stood up Phineas and prayed," whereas the last of these words should have been rendered "executed judgment."* It is probable that Dr. Reynolds, in specifying these three instances of mistranslation, did it in order to shew that a

* The last two of these objections applied to the version of the Psalms in Cranmer's Bible, which is still retained in the Liturgy.

Accession of
James I.
Mar. 24, 1603.

The "Millen-
ary" petition.

The Oxford
answer.

Hampton
Court con-
ference, Jan.
12, 1604.
Collier.

Dr. Reynolds
requests that a
new version of
the Bible
should be
made.

Points in
previous ver-
sions.

revision of the existing versions was desirable, if the full meaning of the original text were wished to be transfused into the English version.

Little notice appears to have been taken of these specific objections themselves: they had, it was said, been often brought before, and were already answered in print; what the answering of these objections may mean I do not know; for if they be mistranslations they ought to be acknowledged as such; if they had not been such, then they ought to have been preserved when a new version was made.

During the whole of this conference, Bancroft, the bishop of London, (who soon after succeeded Whitgift as archbishop of Canterbury,) had been foremost in the opposition to everything which was proposed by Dr. Reynolds and his fellow-delegates. On this ground he seems to have offered a kind of opposition to the proposal for a new version or recension of the Bible in English: he said, that there would be no end of translating if this were to be done to please every man's humour; the king, however, liked Dr. Reynolds's proposition, and said that he had never seen a good English version of the Bible as yet, though he thought that of all hitherto executed, the Geneva Bible was the worst. He wished the work of translation to be taken up, and that some special pains might be taken for there to be one uniform translation. The method proposed by the king was this;—that the version should be made by some of the most learned men in both the Universities, that it should then be reviewed by the bishops and other of the most learned ecclesiastics, that it should then be laid before the Privy Council, and last of all be ratified by Royal authority, so that in the whole Anglican establishment this translation so made should be used, and no other. Bancroft hinted the undesirableness of any marginal notes being allowed to be appended, to which the king assented, on the ground of his having found in those annexed to the Geneva Bible some that were very partial, untrue, seditious, and savouring too much of dangerous and traitorous conceits.

Bancroft opposes the making of a new version.

King James wishes a new version. The plan proposed.

Marginal notes objected to.

This assent of the king to the proposal of Dr. Reynolds requires a little explanation: perhaps the judgment of the king, relative to the previously existing English versions, may be regarded by all as very unjust and severe: granted that they were all of them capable of a good deal of emendation in many places, but still to say that none of them was a good translation, was going a great deal too far. In this point, the judgment of the translators employed by the king, differed greatly from that which the king himself had expressed. They say, in their preface, that their object was to make a *good* version better;—that it was *good* before, but they sought to improve it, and the like, and in this they clearly spoke the truth. It is to be observed, that the translation of the Bible had become a kind of party question between the thorough conformists and the partial conformists; the latter were considered to prefer and uphold the Geneva version, which was by far the most read in private, while the former were considered to uphold the Bishops' Bible, as being the one authoritatively set forth as being appointed to be read in public service. Thus the proposition of Dr. Reynolds for a new version might be regarded as savouring strongly of his party, while the whole of the king's reply was so directed as to express a very severe though not a deserved censure on the Geneva Bible. The proposal of Dr. Reynolds would, if acceded to, have the effect of rendering the Bishops' Bible obsolete; the king, however, so turns the matter, as to make it appear as though it were the Geneva version of which the suppression was desired, a result which, it is probable, was but little desired by Dr. Reynolds.

The king's censures on previous versions.

The Geneva Bible depreciated for party reasons.

The exclusion of marginal notes was, doubtless, a good suggestion: but the remarks made by King James with respect to those annexed to the Geneva version, were very far from just. The notes to which the king is said to have referred were the following:—On Exodus i. 19, where the non-compliance of the Hebrew midwives with the orders of Pharaoh is spoken of, they say, "Their disobedience herein was lawfull, but their dissembling euill." Now, I do not see what objection can be made to this note, the very next verse speaks of the blessing of God being bestowed upon these women, on the very ground of their non-compliance with the king's murderous commands, and the object of the note seems to be to shew, that although they acted rightly, yet they excused themselves to the king in a manner in which they ought not to have done. But if the non-compliance of the midwives was wrong, what would follow? That a king is to be obeyed, even if he command *murder* to be committed: and further, that this is to be done even when it is the murder of an indefinite number of helpless infants; and yet further, that it is to be done even when it is nothing short of a deliberate attempt to frustrate the declared purpose and counsel of God. I think that even King James would have acknowledged that *some* non-compliance with the orders of a king were more admissible than all this train of necessary consequences.

The king's objections to the Geneva notes. Ex. i. 19.

The other note to which the king objected, was that on 2 Chron. xv. 16, where the account is given of 2 Chr. xv. 16. Aa deposing Maachab, his mother, or grandmother, from being queen, on account of her idolatry. They say, "Herein he shewed that he lacked zeale, for she ought to have died, both by the covenant, as verse

18, & by the Law of God: but he gave place to foolish pity, and would also seeme after a sort to satisfie the Lawe." Would king James or any other objector say, that the law of Moses did not command the punishing of idolatry with death; death without pity, and without respect of persons? Or, can it be said that the covenant into which Asa and the people had just entered, did not pledge them to the self-same thing? I really believe, that such objections, however they arise, must have rested upon a basis of prejudice, and not of dispassionate judgment.

It seems, however, that King James thought the Geneva notes to be opposed to that obedience which is due from subjects to their sovereigns: if they had been, they would have been highly reprehensible; but before judgment is given let the facts be proved. "The powers that be are ordained of God, he therefore that resisteth the power resisteth the ordinance of God; and they that resist shall receive to themselves damnation," is the recorded sentence of the Holy Ghost against all who, under what lying pretext soever it be, dare to act in insubordination: but if we would see where the limit of obedience is to be found, we have only to look at the history of the three servants of God whom He preserved in the midst of the fiery furnace (Dan. iii.).

Thus it is very plain, that King James acquiesced in the proposal of Dr. Reynolds upon grounds wholly different from those upon which it was originally suggested; but whatever were the circumstances which led to the execution of the translation which was in consequence made, it cannot be controverted that the plan which was suggested by the king (and with some modifications at length adopted) was admirably devised for the procuring of a version well considered in all its parts. There was, as might have been expected, some little delay before the preliminary arrangements could be brought to bear. Some time probably was needed for the consideration of the fittest scholars to be employed upon the work, and also in the arrangement of the different companies of translators who should work together, and in the allotment of their respective portions of the Bible.

Some progress had been made in the outline of the proceedings before the lapse of many months; for on the 22d of July, 1604, the king wrote to the archbishop of Canterbury (Baneroff*) concerning some provision to be made for those who were to be employed in the proposed work. He states that he had appointed certain learned men, to the number of *fifty-four*, for the translation of the Bible into English. Of those who were to be appointed, some had very little church preferment, some none, and for this cause he directs the archbishop to write to the archbishop of York, and also to the other bishops, commanding them in the king's name, that when any benefice valued in the king's books at twenty pounds or upwards should become void, that instead of presenting any one to supply the vacancy, the king should be informed, in order that some of the learned persons whom he had appointed might be presented. This was to be done by the bishop whether the benefice were in his own gift or in any other patronage. The latter part of the letter chiefly relates to the obtaining of aid from other learned men, besides those who had been named as the four and fifty appointed by the king.

He says:—"Furthermore, we require you to move all our bishops to inform themselves of such learned men within their several dioceses, as having especial skill in the Hebrew and Greek tongues, have taken pains in their private studies of the Scriptures, for the clearing of any obscurities, either in the Hebrew or in the Greek, or touching any difficulties or mistakings in the former English translation, which we have now commanded to be thoroughly viewed and amended; and thereupon to write unto them, earnestly charging them, and signifying our pleasure therein, that they send such their observations, either to Mr. Livelie, our Hebrew reader in Cambridge, or to Dr. Harding, our Hebrew reader in Oxford, or to Dr. Andrewes, dean of Westminster, to be imparted to the rest of their several companies, that so our said intended translation may have the help and furtherance of all our principal learned men within this our kingdom."

It is not known what arrangements were made relative to the selection and appointment of the translators; but it would seem that some part of them were chosen by the University of Cambridge, and approved by the king: it is probable also, that the University of Oxford made a similar nomination. This selection at Cambridge must have taken place previous to the day on which the king wrote the letter already referred to, and in part quoted, namely, July 22, 1604, for on the same day the chancellor of the University of Cambridge, Robert Cecil, earl of Salisbury, wrote to the vice chancellor and heads, mentioning that such an appointment had been made by the king. The order for the translation was stated to be placed in the hands of Livelie, the Hebrew lecturer. The king's commandment was, that if they could remember any

* In some of the proceedings at this time, Baneroff is spoken of as archbishop of Canterbury, in some as bishop of London. The proceedings relative to his translation to the

archiepiscopal see were not complete, although he was Archbishop elect.

King James's judgment that the Geneva notes encourage insubordination.

The king's plan for a version excellent.

The king writes to Baneroff, July 22, 1604. Fifty-four translators appointed.

Lewis.

Inquiry to be made for learned men.

Translators nominated by the University.

fit men to join with those already appointed, they should, in the king's name, add such to those who had been previously selected for the work. The king likewise required that the University should give to those employed all the aid that could be afforded:—

"That such as are to be called out of the countrey may be intertayned in such colleges as they shall make choice of, without any charge unto them either for their entrance, their chamber, or their commons, except it happen that any do make choice to remayne in any of the poorer colleges, that are not well able to beare that charge; and then such order will be taken by the Lord Bishop of London, as that the same shall be defrayed."

Oecil's letter to the Vice-Chancellor of Cambridge.

On the last day of the same month (July, 1604), Bancroft sent a copy of the king's letter in favour of the translators, to all of those at Cambridge, whose names appear in the list. From this it would appear, that that University had not made any addition to the number originally appointed. The bishop, in his letter, told them, that the king (as Mr. Livelie could inform them), very much approved of the choice. And because the king was very desirous that the work should proceed with as little delay as possible, his pleasure was, that they should, with all possible speed, meet together in the University, and begin the same. They were directed to write to the bishop so soon as they were actually assembled, and had prepared themselves for the work.

Bancroft's letter, July 31, 1604.

The work urged on.

On the same day, the bishop wrote to the vice-chancellor and the heads of the University of Cambridge, earnestly urging them to expedite the work which had been assigned to the translators. They were particularly desired to write to any who might be absent from Cambridge, in order that they might, without any delay, repair thither, and commence their work.

It is probable, that similar letters were sent also to the University of Oxford at the same time; and that, just as the copy of the rules to be observed in the translation, were sent to Cambridge, to Livelie, the king's Hebrew reader, so were they, probably, to Dr. Harding, who held the similar station at Oxford.

Similar letters probably sent to Oxford.

The list of persons actually employed in the work (which will be given after the preliminary proceedings have been detailed), contains only *forty-seven* names, whereas, the king's letter to the archbishop mentions *fifty-four* as having been appointed. Some have supposed, that the deficiency was occasioned by the decease of certain who had been named for the work: but this is improbable; because, the number of those who actually met at Cambridge, was exactly the same, and the individuals were the same, as those who were at first proposed; whereas, if there had been any deficiencies through the decease of those appointed, it is very unlikely that the Oxford and Cambridge numbers would have been precisely the same. Others have supposed, that some who were appointed at first, were afterwards withdrawn; and that thus the numbers were reduced to forty-seven. But this, likewise, is improbable; for the learned Hugh Broughton, who has been supposed to have been thus excluded from having a part in the execution of this version, was clearly *not* one of the persons named; for on the 30th of August, 1604, the bishop of London sent to Cambridge, for the perusal of Livelie, and the rest of the translators there, "a certain learned epistle of Mr. Broughton's;" this, it can hardly be supposed, he would have done, had Broughton himself been proposed as a translator. Lewis suggests another way of accounting for the discrepancy, which, however, is equally open to objection. A kind of supplementary rule directed, that three or four of the most learned and grave divines of each University, should be assigned as having an oversight of the version; especially to see that the rules prescribed were attended to. He supposes, that those three or four may make up the deficiency; but, however, it is to be observed, that this rule was not communicated until August 30, 1604; whereas, the number of translators is spoken of by the king, as having been completed on the 22nd of July: and, farther, the fifty-four persons are distinctly said to be appointed for the purpose of executing the translation; whereas, the three or four of each University are distinctly excluded from that work.

Forty-seven names in the list of those actually engaged; Fifty-four mentioned in the king's letter.

Hugh Broughton not named.

Who then were the seven whose names do not appear in the list? It is to be remembered, that at the Hampton Court conference the method of translating proposed by the king was, that the version should be made by the most learned of the Universities, and then pass the examination of certain of the Bishops. Now, in the list of persons appointed, although several of them were made bishops before the work was completed, yet none of them were so at the time of their appointment; and thus the plan would have been incomplete (according to the king's original draught), had not certain prelates been named as having the work in some manner under their control. I do not doubt but that the number needed to make up the deficiency is to be found in the fact of certain bishops having been especially named to this work; *seven* these were, it may be more difficult to say: but Dr. Bancroft, the archbishop of Canterbury, has been said to have made some alterations in the version. This (if true) he would hardly have done, had he not been in some manner appointed to an oversight of it; and (if incorrect) it would hardly have been said, if he

Who were the seven not in the list?

Certain bishops appointed to superintend the work.

Abp. Bancroft connected with the version.

had not been connected with the work. It is evident, from the letters which were written by him (as bishop of London), that he had some important share in the conducting of the preliminary arrangements for the commencement of the work; so that I think it is not too much to conclude that he was one of the prelates so appointed. *Bilson*, bishop of Winchester, was one of those who gave the work its final revision; so that it may be deemed probable that *he* too was one appointed to the work.

The translators were, as has been said, some of them appointed by the University of Cambridge, some, in all probability, by that of Oxford, in a similar manner; while, besides these, there were several who were to meet at Westminster: these may have been appointed directly by the king. The translators meeting at each of these three places, were severally divided into two companies, so that there were in all six companies of translators. The instructions for their proceedings were conveyed for their information to the several places at which they were to meet, about the month of July, 1604. I give the instructions themselves, together with any elucidatory remarks which may appear needful.

"(1.) The Bible ordinarily read in the church, commonly called the 'Bishops' Bible,' to receive as few alterations as may be. And to pass throughout, unless the originals plainly call for an amendment." It was a good plan to take a previously existing version, and make it, as much as might be, the material of the new recension. The Bishops' Bible was apparently specified as the one which was to be used for this purpose, because also, some of the translators might have been disposed to have taken the more popular Geneva translation as their basis.

"(2.) The names of the prophets and the holy writers, with the other names in the text, to be kept as near as may be, according as they are vulgarly used." There was good sense in this rule; for it makes extremely little difference what the precise form may be in which any Hebrew or Greek name is transcribed into English; and, indeed, we have good authority for acting on such a rule as this, from the manner in which Old Testament names are found written in the New. We read those names which were known and familiar in their accustomed forms, while those which were altogether still unnaturalized, are taken in the forms in which they had been written in Greek letters by the Septuagint translators. We do not find the inspired writers busying themselves about writing Hebrew proper names in precisely equivalent Greek characters. Thus, in English, *Hazekiah* serves for all practical purposes, as well as "*Yehkizkiah* &c.," and so on of the rest. However, it would have been well if the translators had been admonished to give the same person the same name, whether found in Hebrew or in Greek; for instance, to have used the name *Hoza* in the New Testament, instead of *Osee*; and likewise to translate the same proper name uniformly in the same manner; for instance, not to call the same person sometimes *Luke*, and sometimes *Lucas*.

"(3.) The old ecclesiastical words to be kept, as the word *Church* not to be rendered *Congregation*." It would have been desirable if some more explicit statement had been made as to what words are to be regarded as "ecclesiastical." For instance, *ἐπισκοπος* is rendered in Acts xxi. by "overseer" (though the vulgate Latin takes it literally), and in other places by "bishops." Probably the want of sufficient definiteness prevented the full observance of this rule.

"(4.) When any word hath divers significations, that to be kept which hath been most commonly used by the most eminent Fathers, being agreeable to the propriety of the place, and the analogy of faith." This may perhaps be regarded, as well as the preceding, as a check against the introduction of what might be deemed *Puritanism*: but, however intended, I suppose that no right-minded Christian (whether called Episcopalian or Puritan), could object to words being used in the same sense in which they are taken by the writers called "*Fathers*," with the defined limitation above expressed.

"(5.) The division of the chapters to be altered either not at all, or as little as may be, if necessity so require."

"(6.) No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot, without some circumlocution, so briefly and fitly be expressed in the text." This regulation is one of great importance; because its tendency was to cause the translators to do what they could to give, in the text, the precise meaning of the original. A loose translation may be aided by an expository note; but if the original is to be transcribed into another tongue, without any such appendage, it can only be achieved by a version as close as may be made. One great evil of notes, in a commonly circulated version of the Scriptures, is this, that they lead the thoughts of a reader away from the text which the Spirit of God has given forth, to the thoughts and judgments of men (often perhaps very true, but still not authoritative) about that very text.

"(7.) Such quotations of places to be marginally set down, as shall serve for the fit reference of one Scripture to another."

The preceding seven rules are the general directions for proceeding in the work; the rest contain the precise directions for its execution.

"(8) Every particular man of each company to take the same chapter or chapters; and having translated or amended them severally by himself, where he thinks good, all to meet together, to confer what they have done, and agree for their part what shall stand." Thus in each company there would be as many separate revisions made, as there were individuals in the company (that is, from seven to ten); these various revisions would then be compared together, and from the whole they would digest one revised or re-translated copy of the particular portion.

Manner of proceeding with the execution of the translation.

"(9) As any one company hath dispatched any one book in this manner, they shall send it to the rest, to be considered of seriously and judiciously; for his Majesty is very careful in this point.

"(10) If any company, upon the review of the book so sent, shall doubt or differ upon any places, to send them word thereof, to note the places, and therewithal to send their reasons; to which, if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company, at the end of the work."

These rules would have to be carried into execution thus:—Each company, when they had made their version of a book, would have to send a transcript of it to each of the other five companies, for their judgments and criticism; so that every portion of the Bible would pass through the hands of the whole body of translators. Every part of the Bible would thus have been considered: first, by each of the translators in the company to which it was assigned, *separately*; secondly, by the whole of that company unitedly; thirdly, by the other five companies separately; and fourthly, by the committee of revision, who are hinted at in the close of the tenth rule. As the number of companies was six, and the numbers in each company varied from seven to ten, it follows that every several part would be examined at the least *fourteen* times distinctly; many parts *fifteen* times, and some *seventeen*. These rules were framed, in this part, with remarkable judgment and sagacity.

All the companies to revise each part.

Every part examined fourteen times at least.

"(11) When any place of special obscurity is doubted of, letters to be directed by authority, to send to any learned in the land for his judgment in such a place.

"(12) Letters to be sent from every bishop to the rest of his clergy, admonishing them of this translation in hand, and to move and charge as many as being skillful in the tongues have taken pains in that kind, to send their particular observations to the company, either at Westminster, Cambridge, or Oxford, according as it was directed before in the king's letter to the archbishop." This regulation explains why Bancroft communicated the king's letter to all of those who had been appointed at Cambridge as translators, the letter itself containing some things which related to the ordering of the version itself.

Inquiry to be made for learned men.

"(13) The directors in each company to be the deans of Westminster and Chester for the Westminster company, and the king's professors in Hebrew and Greek in the two Universities.

The directors in the companies.

"(14) These translations to be used, when they agree better with the text than the Bishops' Bible, viz. Tyndale's, Coverdale's, Matthew's, Whitechurch's, Geneva." In this list "Matthew's Bible" might quite as well have been omitted, as containing simply, in part the translation of Tyndale, in part that of Coverdale. "Whitechurch's Bible" evidently means the Bible commonly known as Cranmer's, or the Great Bible, of which Whitechurch was, in conjunction with Grafton, the printer. This regulation was a good one for making the newly revised translation as little as possible with the character of novelty stamped upon it. It is likely that in many cases, when they deserted the version of the Bishops' Bible, they might find some one or other of the four above-named versions expressing the sense which they wanted to give.

Early English versions to be used.

These fourteen were the whole of the original rules as sent to Livelie, at Cambridge; similar ones being, of course, also transmitted to Oxford and Westminster. Questions, however, seem to have arisen at Cambridge on two points connected with the third and fourth of the above regulations. *What* words are to be deemed old "ecclesiastical," and as such to be retained? How should it be determined in what sense words were used by the most eminent fathers, and when should such a sense be regarded as agreeable to the propriety of the place and the analogy of faith? It is evident that queries of this kind did actually arise, for Bancroft wrote a letter on the 30th of August, 1604, to Dr. Cowell, vice-chancellor of the University of Cambridge, in which he answers the difficulty. He states that it was the king's pleasure, that besides the learned persons employed for the Hebrew and Greek, there should be three or four of the most eminent and grave divines of the University assigned by the vice-chancellor upon conference with the rest of the heads, to be overseers of the translations, as well Hebrew as Greek, for the better observing of the rules appointed by the king; and especially concerning the *third* and *fourth* rule. The bishop further directed the vice-chancellor to inform him who the persons appointed for this part of the work were, when they

Questions with regard to the third and fourth rules.

Bancroft's letter to the Vice-Chancellor of Cambridge, Aug. 30, 1604.

Overseers of the translation to be appointed.

should have been agreed on. It does not appear whether any such appointments were actually made, or how the difficulties which the third and fourth rules might occasion were actually met.

The bishop mentioned a letter of Hugh Broughton's, which was, he says, brought to him at that very time: he sends a copy of it to Cambridge, in order that Livelie and the rest of the translators there might have the perusal of it, if they had not seen it before. This letter was doubtless one of those which this learned but untoward man had written relative to the manner in which a translation of the Bible should be undertaken and executed.

On the 31st of July, Bancroft had written to the other bishops, in pursuance of the king's command, with regard to a provision being made for those of the translators who possessed but little, or else no church preferment; he explains the king's meaning to be, that in each diocese two livings should be reserved, one in the presentation of the bishop himself, and another belonging to a lay-patron.

It was, however, necessary to raise money for the current expenses of the work. The king spoke in his letter about another point to be by the bishops imparted to the deans: this Bancroft also communicated to the bishops. On the same day as his letter just mentioned, he wrote to them a distinct letter on this point, which was, he said, reserved for his relation: it was simply this, that in order to meet the expenses, the king requested that the bishops and the deans and chapters would raise a contribution. Bancroft suggested that a thousand marks would be a sufficient sum to meet the whole charges, and thus he left it to the several bishops and deans to judge what their respective proportions ought to be. Bancroft's letters contained the following clause:—"I must requier yow, in his Majesty's name, accordinge to his good pleasure in that behalfe, that, as soon as possibly yow can, yow send me word what shall be expected from yow and your said Deane and Chapter. For I am to acquainte his Majestie with every man's liberality towards this most godly worke."

And now, after all things were so far arranged, a considerable delay took place before the work was actually commenced. No sufficient or satisfactory reason for this detention has, I think, been assigned. The death of Livelie, which took place in the year subsequent to the above proceedings, has been supposed to have been one reason; this may be quite true as it regards Cambridge, but how need this have affected the other companies of translators? Besides, if this had been the cause of detention, how was it that they had not begun their labour during the several months which elapsed after the appointment was made before Livelie's death took place? To me, it seems not improbable, that the delay was in some measure connected with the difficulty which the king found in raising the sum needed for the purpose, and thus, until something else could be devised, the matter was obliged to rest.

It might also be a difficult thing to get together the various translators, whose abodes were in such different parts; and this would be especially difficult, if the needful aid were not provided, in order to defray their expenses. At length, however, the work commenced in the early part of the year 1607. The companies who met at Oxford and Cambridge being provided for in several of the colleges, but receiving no farther compensation for their labours. Those who met at Westminster, probably provided for themselves, which the most part of them were well able to do.

In giving the list of the translators (as preserved by Fuller), together with the respective portions of the Bible which were appropriated to the several companies, it will be well briefly to state who and what they respectively were. It is a matter of peculiar interest to trace out by what means the Lord was pleased to work, in first causing the printed Scriptures to be published in English, and just so it ought to be of no small interest to know to whose labours we are indebted for the translation which has now continued as that daily used for two hundred and thirty years wherever the English language is spoken.

The First Company of Translators met at WESTMINSTER: they were ten in number; and the portion which was assigned them was the *Pentateuch*, and the *historical books to the Kings*, inclusive.

They consisted of the following persons:—

1st. DR. LAURENCE ANDREWS, who presided in this company, and who was, at the time of his having been appointed to the work of translation, dean of Westminster.

He was born in the year 1565, in London; he went to Pembroke Hall, Cambridge, having received one of the then newly founded Greek fellowships at that house. After the erection of Jesus College, he became one of the first fellows upon that foundation; subsequently he became one of the fellows of Pembroke Hall, of which, on the death of Dr. Fulke, he was afterwards master. Previously to this, however, his lectures at his college had attracted considerable attention. He became subsequently particularly known as a preacher. After having received preferment in various ways, he became a prebendary of Westminster, when Bancroft was made bishop of London. He afterwards succeeded Dr. Gabriel Goodman (one of the translators of the "Bishops' Bible") as dean of Westminster. This was his position

A copy of H. Broughton's letter sent to Cambridge.

Bancroft writes to the bishops, July 31, 1604.

Money to be raised for the expenses of the work.

1000 marks suggested to be sufficient.

A considerable delay.

Livelie's death, 1606.

The translators not easily brought together. Commencement of the work, 1607.

List of the translators.

The First Company ten, at Westminster. Consists to Kings inclusive. Rp. Andrews.

Dean of Westminster.

when appointed president of the first company of translators. Before, however, the work itself commenced, he was made bishop of Chichester (consecrated Nov. 3, 1605). From this see he was translated to that of Ely, Sep. 22, 1609; this was before the translation was completed. He was made bishop of Winchester, February 18, 1618. He died, September 25, 1626, in the seventy-first year of his age, leaving behind a high reputation for learning, no less than for godliness. His labour as presiding over the translation of so large a portion of the Old Testament, must have been considerable.

2nd. DR. JOHN OVERALL. He was born in 1539; became a fellow of Trinity College, Cambridge; and in 1596 he was appointed Regius professor of Divinity in that university. In 1601, he succeeded Dr. Alexander Nowell, as dean of St. Paul's. This was the station which he held when appointed one of the translators. In April, 1614, he was made bishop of Lichfield and Coventry; and in 1618, he was translated to the see of Norwich. He died May 12, 1619.

3rd. DR. ADRIAN DE SARAVIA. This translator was a learned foreigner, of Spanish extraction, but born at Artois in the year 1531. In 1582, he was invited to become professor of divinity at Leyden; where he was also preacher in the French church. He continued there about five years, and then removed to Jersey; where he kept a school, and preached in French. He subsequently removed to Southampton, where he also became a schoolmaster. He was treated with much favour by Archbishop Whitgift; and was successively appointed a prebendary of Gloucester, Canterbury, and Westminster. He was reinvited to Leyden after he had settled in England, with which request he did not incline to comply. He died, aged eighty-two, in 1613; two years after the publication of King James's translation of the Bible. It is probable that he was appointed to this work, rather on account of his great abilities as a linguist, than as being peculiarly qualified to translate critically into the English language.

4th. DR. RICHARD CLARKE, vicar of Mynstre and Monkton, in Thanet, and one of the six preachers, Canterbury.

5th. DR. JOHN LAITFIELD, rector of St. Clement Danes, fellow of Trinity College, Cambridge. "Being skilled in architecture, his judgment was much relied on for the fabric of the tabernacle and temple."

6th. DR. LEIGH, archdeacon of Middlesex, parson of Allhallows, Barking.

7th. MASTER BURGLEY. [Lewis adds "Stretford."]

8th. MR. KING. [Lewis adds "Sussex."]

9th. MR. THOMSON. [Lewis adds "Clare."]

10th. WILHELM BEDWELL, of St. John's College, Cambridge. He was appointed vicar of Tottenham 1607, where he died, May 3, 1632. He appears to have been an eminent oriental scholar.

The Second Company of Translators assembled at CAMBRIDGE, having for their portion of the translation, from the commencement of the *Chronicles* to the end of the *Canticles*, inclusive.

Those who belonged to this company were the following persons:—

1st. EDWARD LIVELIE; who has been already mentioned as the Regius professor of Hebrew, as such, he was nominated the president of this company; but he died before the work was actually commenced. This is supposed to have occasioned a considerable delay.

2nd. DR. JOHN RICHARDSON, fellow of Emmanuel College, then master of Peterhouse, and, lastly, master of Trinity College.

3rd. DR. LAURENCE CHADERTON. He was one of the Cambridge delegates at the conference at Hampton Court; and, as such, has been already mentioned, together with Dr. Reynolds. In his early life, he suffered much from the unkind treatment of his parents, in consequence of his embracing the reformed doctrines. He studied at Cambridge; where he became a fellow of Christ's College, in 1567. When Emanuel College was refounded, in 1584, he was appointed the first master. In the latter part of his life, when Arminianism was spreading in England, he so much feared, lest he might have a successor who did not hold the doctrines of grace, that he resigned in favour of one who held the same doctrine as himself. However, he not only survived this successor, but lived to see two other masters of the college. He died in November, 1640, aged ninety-four.

4th. FRANCIS DILLINGHAM, "fellow of Christ-College, beneficed at —, in Bedfordshire, where he died."

5th. MR. ANDREWS, afterwards D.D., brother to the bishop of Winchester, and master of Jesus-College.

6th. THOMAS HARRISON, vice-master of Trinity College.

7th. ROBERT SPALDING, fellow of St. John's. He succeeded Livell, as Regius professor of Hebrew.

8th. ANDREW BING, fellow of Peterhouse. He succeeded Spalding in his professorship.

The Third Company of Translators met at OXFORD, their portion being the remainder of the Old Testament, namely, from *Isaiah* to *Malachi*, inclusive. This company consisted of the following individuals:—

1st. DR. JOHN HARDING, president of Magdalen College, the Regius professor of Hebrew. He presided in this company.

- Dr. Reynolds.** 2nd. Dr. JOHN REYNOLDS, who has been already mentioned as one of the delegates at the Hampton Court Conference; at whose suggestion, indeed, this translation itself (as has been already said) was undertaken. This eminent scholar was born at Pinhoe, near Exeter, about the year 1549; he studied at Corpus Christi College, Oxford, of which, in 1598, he became president. In the reign of Queen Elizabeth, he refused to be promoted to a bishopric; probably objecting thereto to many of those things which were afterwards discussed in the conference at Hampton Court. He did not live long after the work of translation was commenced, dying on the 21st of May, 1607. Had he lived to continue the work, it is probable, that from his extraordinary learning, his aid would have been peculiarly valuable to his coadjutors.
- Dr. Holland.** 3rd. Dr. THOMAS HOLLAND, who was for many years rector of Exeter College, and stood high as a scholar. He is particularly mentioned for the part which he took in the labour of this translation; for which he was qualified, not merely by his extensive learning, but also by his knowledge of Scripture. He died, March 17th, 1612, a few months after the completion and publication of the version itself.
- Dr. Killye.** 4th. Dr. RICHARD KILLYE, rector of Lincoln College; he was eminent as a Hebrew Scholar, and became Regius professor in the University of Oxford. He died in 1620, aged about sixty years.
- Bp. Smith.** 5th. Dr. MILLS SMITH. He was, on the whole, regarded as the person who had the chief hand in the execution of this version; he was very learned, both as a classical and as an oriental scholar. He was made, in 1612 (Sept. 20th), bishop of Gloucester. This see was conferred upon him for the indefatigable pains which he had taken in the execution and final revision of the translation, to which he wrote the preface. He died in November, 1624. In doctrine he strenuously opposed Laud, during the time when the latter was dean of Gloucester.
- Dr. Brett.** 6th. RICHARD BRETT, B.D. This translator was for some time fellow of Lincoln College. He became rector of Quinton, near Aylesbury, in or about the year 1595. He died, April 15th, 1637, aged seventy.
- Fairclowe.** 7th. "MR. FAIRCLOWE." This must, I think, have been Daniel Fairclough (otherwise called Fentley), who was afterwards rector of Northill, in Cornwall. He died in 1645, aged sixty-three. He was the author of many works.

A Fourth Company who met at OXFORD, had assigned to them, for their portion, *the four Gospels, the Acts of the Apostles, and the Revelations.*

This company consisted of eight persons:—

- Fourth Company of Eight at Oxford.**
Gospels, Acts, Rev.
Bp. Ravis. 1st. Dr. THOMAS RAVIS, the president of this company. He was, at the time of his appointment as a translator, dean of Christ Church. On March 19th, 1605, he was made bishop of Gloucester; from whence he was translated to London, June 2nd, 1607, but a little while after the labour of this translation of the Bible had commenced. He died, December 14th, 1609, before the work was completed.
- Abp. Abbott.** 2nd. Dr. GEORGE ABBOT. He was, at the time of his appointment, dean of Winchester, and master of University College. He was made bishop of Lichfield and Coventry in 1609 (December 3). In February, 1610, he was translated to the see of London, vacant by the death of Dr. Ravis; and, in the following year (April 9), he was made archbishop of Canterbury. He died in 1633, aged 71. In doctrine, he was a striking contrast to his successor, Archbishop Laud.
- Dr. Eedes.** 3rd. Dr. RICHARD EEDS. He was at this time dean of Worcester; but although appointed to this part of the translation he did not live until it was actually commenced. He died, November 19, 1604.
- Bp. Tomson.** 4th. Dr. GILES TOMSON, dean of Windsor; bishop of Gloucester, June 9, 1611; died June 14, 1612, aged fifty-nine.
- Savile.** 5th. "MR. SAVILE;" this may perhaps be Sir Henry Savile, knighted in the latter part of 1604. If not, I do not know who it can have been.
- Dr. Pryn.** 6th. "DR. PRYN." This was, I conceive, Dr. John Perin, Regius Greek Professor: he was of St. John's College. He died May 9, 1615.
- Dr. Ravens.** 7th. "DR. RAVENS." This must have been Ralph Ravens, D.D., Jan. 20, 1596; afterwards rector of Eyston Magna. He died in 1616.
- Dr. Harmer.** 8th. Dr. JOHN HARMER; he was some time Regius Greek professor, chief master of Winchester School for nine years, and warden of the college there for seventeen years. He died October 11, 1613.

A Fifth Company of Translators met at WESTMINSTER, whose portion of the work was the whole of *the Epistles of the New Testament.*

This company consisted of the following persons:—

- Fifth Company of Seven at Westminster.**
The Epistles.
Bp. Barlowe. 1st. Dr. WILLIAM BARLOWE, then dean of Chester: before the translation was commenced, he was made bishop of Rochester, 1605; he subsequently became bishop of Lincoln.
- 2nd. "DR. HUTCHINSON." 4th. "MR. FENTON." 6th. "MR. SANDERSON."
- 3rd. "DR. SPENCER." 5th. "MR. RABBIT." 7th. "MR. DAKING."

The Sixth Company of Translators met at CAMBRIDGE. They had the *Apocrypha* for their portion; the whole of the Canonical Scripture having been distributed to the other companies. This body of translators, however, had as much to do as any of the others, in revising those portions which when completed by any one company, were sent to the rest for revision.

In this company of translators there were the following individuals:—

1st. DR. JOHN DUPONT, master of Jesus College, and prebendary of Ely.

Dr. Dupont.

2nd. DR. BRADTHWAITE, fellow of Emanuel, then master of Gonvil and Caius College."

Dr. Bradthwaite.

3rd. DR. JEREMIAH BATELLE, one of the senior fellows of Trinity College.

Dr. Batcliffe.

4th. DR. SAMUEL WARD, then of Emanuel College. He afterwards became master of Sidney College, and Lady Margaret professor of divinity. In 1618, he was one of the English delegates to the Synod of Dort.

Dr. Ward.

5th. ANDREW DOWNES, fellow of St. John's College, and Regius Greek professor.

Downes.

6th. JOHN BOYS, fellow of St. John's College, prebendary of Ely, rector of Roxworth, near Cambridge. This was one of the most learned and laborious of all the body of translators. It is difficult to say whether he was more distinguished for his knowledge of Greek or of Hebrew. After the portion which was assigned to him was completed, he acceded to the earnest request that was made to him to undertake another; this must have been the portion from the *Chronicles* to *Canticles* inclusive, which had been assigned to the other company who met at Cambridge. It is probable that the loss of Livelie's assistance was much felt; and they were glad to call in the aid of so distinguished a scholar as Boys. He appears to have been regarded as the principal Hebraist in that company whom he thus joined; although the then Hebrew professor, as well as his successor, belonged to it. This may be inferred from the fact, that he and Andrew Downes, the Regius professor of Greek, were the two who were delegated from Cambridge to the kind of committee of revision, which met in London.

7th. DR. WARD, of King's College, prebendary of Chichester, rector of Bishop-Waltham, in Hampshire.

Dr. Ward.

These are the forty-seven men to whose hands the task was assigned of preparing a new translation of the Bible. It will be seen that this list contains the names of many, who were eminent no less as scholars than as Christians; while it is also probable that those of whom but little is known, were men of very competent learning. Two persons are omitted in this list, who, although of singular eminence as Hebrew scholars, were not appointed to this service, Hugh Broughton, and William Bedell. The former was probably omitted on account of his overbearing spirit and temper: the latter was scarcely known in England till about the year 1613, although in other countries he was famed as an Oriental scholar: he subsequently became bishop of Kilmore.

Broughton and Bedell not employed.

The manner in which the translators proceeded has been already described: according to this system of management, each company formed a copy of the whole Bible, with the version revised. For convenience' sake, as it would seem, the translators at each of the three places met respectively together, and digested their corrections: this reduced the number of copies to three, and then it remained for one corrected Bible to be framed out of them. It must have been about the beginning of the year 1610, that they had proceeded thus far in their labour.

Three revised copies of the Bible.

For the completion of the work, two persons were dispatched from each place. The delegates from Cambridge, were John Boys and Andrew Downes, who went to London; where they were joined by the two delegates from Westminster, and the two from Oxford. These met daily at Stationers' Hall, for about three quarters of a year; during this part of their work they received, each of them, from the Stationers' Company, thirty pounds a week, although before they had received nothing.

Six delegates form a Committee of Revision.

Selden says that the translators, in one part of their work, met together and read what had been done; each one of them having a Bible in some language in his hand: if any thing struck any of them as requiring alteration, he spoke, otherwise they read on. It is probable that this was when one company received some book of the Scripture from another, that this was done: it seems to have been a very good method of observing variations in rendering. This may perhaps have belonged to some other stage of the proceedings; I therefore mention it in this place.

Selden's account of the revision.

At the Synod of Dort in 1618, when a new Dutch translation of the Scriptures was proposed (November 26) the English delegates who were present gave an account of the manner in which the authorized English version had been made. Their account states that, out of the whole number to whom the work was committed, twelve select men met together to review the version which had been prepared. This is not to be questioned; for, to say nothing of the notoriety of events which had occurred but seven years before, one of the English delegates, namely, Dr. Samuel Ward, was one of those who had been engaged

Account of the version given at the Synod of Dort.

in the work. Thus, in the committee of revision, there were six persons besides the six delegates; *who* those were cannot be positively stated; but it appears probable that they were six bishops to whom the task was assigned by the King. This accords with what has been before said relative to the number of the translators.

One of these six bishops was, I suppose, Dr. Bilson, of Winchester, who, with one of the Oxford translators, Dr. Miles Smith (soon afterwards bishop of Gloucester), gave the version a final revision. In doing this they prefixed the summaries of contents to the several chapters, and then Dr. Smith wrote the preface which was appended to this Bible when first printed, and which is in some editions still retained.

This Bible was published in London in 1611, in a large black letter folio, with the following title:—

THE
H O L Y
B I B L E

Conteyning the Old Testa-
ment, and the New:

¶ Newly translated out of
the Originall Tongues: and with
the former Translations diligently
compared and revised by his
Majesties speciall Com-
mandment.

¶ Appointed to be read in Churches.

¶ IMPRINTED

at London by Robert
Barker, Printer to the
Kings most excellent
Majestie.

ANNO DOM. 1611.

people; had the Scripture been intended by Him not to be circulated amongst men at large, surely He would at first have veiled it in a language not commonly known by the nation to whom it was given.

They speak of various versions which had been made both in early and in then recent times; after which they defend what had been by some opposed, namely, that a new version or revision was a desirable work. These objectors appear to have been chiefly Romanists, who were only too glad to find something against which to cavil with regard to the translation of the Scriptures. The objections are stated thus:—"Was their translation good before? Why do they now mend it? Was it not good? Why then was it obtruded upon the people?" The reply made to such objections is this:—"We do not deny; nay, we affirm and avow, that the very meanest translation of the Bible in English, set forth by men of our profession . . . containeth the word of God, nay, is the word of God." They then speak of the substantial correctness of any version not being any reason for abstaining from seeking to make it exact in every respect.

Another class of objectors to whom they reply, consisted of "certain brethren" who were, it seems, scandalized by a new version having been long in hand, asking why such a thing should be necessary? and whether the church had been deceived through all the time of the Reformation as to what the Scripture is? To these they reply, by speaking in terms of high commendation of all who had preceded them in their work, in the reign of Henry VIII. or since; while they speak of their own work as having consisted in the perusal of translations already made. In this reply, they refer to the objections of the Puritans and the Hampton Court conference, in consequence of which this version had been made.

After discoursing at some length upon these topics, they at last speak of their own labours:—

"We never thought from the beginning, that we should need to make a new Translation, nor yet to make of a bad one a good one, . . . but to make a good one better, or out of many good ones, one principal good one, not justly to be excepted against; that hath been our endeavour, that our mark. To that purpose there were many chosen, that were greater in other men's eyes than in their own, and that sought the truth rather than their own praise. . . . And in what sort did these assemble? In the trust of their own knowledge, or of their sharpness of wit, or deepness of

Six reviewers
besides the
delegates.

Dr. Bilson one
of them.
He and Dr.
Smith finally
revised the ver-
sion.

The Bible pub-
lished 1611.

The dedication
to King James.

The translator's
preface.

The Scripture
to be circu-
lated in ver-
nacular
tongues.

A new version
desirable.

Objectors as-
sured.

Other objec-
tions answered.

The labours of
the translators.

judgment, as it were in an arm of flesh? At no hand. They trusted in him that hath the key of David, opening and no man shutting; they prayed to the Lord the Father of our Lord, to the effect that S. Augustine did; O let thy Scriptures be my pure delight, let me not be deceived in them, neither let me deceive by them. In this confidence, and with this devotion did they assemble together; not too many, lest one should trouble another; and yet many, lest many things haply might escape them. If you ask what they had before them, truly it was the Hebrew text of the Old Testament, the Greek of the New. . . . These tongues therefore the Scriptures we say in those tongues, we set before us to translate, being the tongues wherein God was pleased to speak to his Church by his Prophets and Apostles. Neither did we run over the work with that posting haste that the Septuagint did, if that be true which is reported of them, that they finished it in seventy-two days; neither were we barred or hindered from going over it again, having once done it, . . . neither, to be short, were we the first that fell in hand with translating the Scripture into English, and consequently destitute of former helps. . . . None of these things: the work hath not been huddled up in seventy-two days, but hath cost the workmen, as light as it seemeth, the pains of twice seven times seventy-two days and more: . . . Neither did we think much to consult the Translators or Commentators, Chaldee, Hebrew, Syrian, Greek, or Latin; no, nor the Spanish, French, Italian, or Dutch; neither did we disdain to revise that which we had done, and to bring back to the anvil that which we had hammered; but having and using as great helps as were needful, and fearing no reproach for slowness, nor coveting praise for expedition, we have at the length, through the good hand of the Lord upon us, brought the work to that pass that you see."

The length of time which is thus intimated as having been occupied in this version, is about *three years*; This work three years in hand. it refers, probably, to all that was done previous to the three copies of the Bible being put into the hands of the committee for revision at Stationer's Hall. This revision lasted three quarters of a year more.

After this, they speak of the reasons which induced them to put sometimes another version in the margin The marginal renderings explained. than that which they let stand in the text. They assign as the reason, that they thought it not well to dogmatize with regard to passages of which the rendering, whether from the words occurring but rarely, or from the construction being peculiar, were in some measure doubtful.

They next speak of the variety of phraseology which they have used in translating, not having tied themselves down to rendering any one Greek or Hebrew word constantly by the same English term, even when the sense is identical. They seem, in fact, to have been fond of using synonyms: indeed they could hardly avoid it; for how could the three different companies to whom the Old Testament was assigned, without some previous concert, know what particular word to take to represent the same in Hebrew? Some of the variations are evidently to be accounted for in this manner, while others seem simply to have arisen from a love of synonyms. This was, I think, a mistake in judgment: it was one, however, which Coverdale had made before them; but a mistake it was, for how could an unlearned person be supposed to apprehend that one and the same thing is meant when the word varies? Would not such a one rather suppose, that if the word is varied there is at least some shade of variation in the meaning also? It is not with unkindly feelings that I mention this as being a flaw in our version. It was not occasioned by the incompetency of the translators, nor by their negligence, but simply from the judgment which they formed with regard to minor points in translating, and from the separation of the companies. Variations in phraseology. Synonyms to be avoided.

Before concluding the preface, they state how they have sought to steer clear between Puritanism and Popery. Popery and Puritanism avoided. The former would have sought to change what were then termed *ecclesiastical* words, such (they say) as *Baptism* into *Washing*, *Church* into *Congregation*; the latter sought (they say) by an affected obscurity to hinder the true meaning of the Scripture from appearing. Perhaps the former of these would have seemed too much like innovation for the mere sake of it; but still it is to be observed, that the early English printed versions used *Congregation* as the representative of *ἐκκλησία*, and thus the introduction of the word *Church* into printed Bibles and New Testament, had been an innovation. The great thing, after all is, that all such words should be so rendered as to give the most intelligible meaning in the language of the version.

In concluding, they thus address the "gentle reader":—

"It remaineth, that we commend thee to God, and to the Spirit of his grace, which is able to build further than we can ask or think. He removeth the scales from our eyes, the veil from our hearts, opening our wits that we may understand his word, enlarging our hearts, yea correcting our affections, that we may love it above gold and silver, yea that we may love it to the end. . . . It is a fearful thing to fall into the hands of the living God; but a blessed thing it is, and will bring us to everlasting blessedness in the end, when God speaketh unto us, to hearken; when he setteth his word before us, to read it; when he stretcheth out his hand and calleth, to answer, Here am I; here we are to do thy will, O God. The Lord work a care and conscience in us to know him and serve him, that we may be acknowledged of him at the appearing of our Lord Jesus Christ, to whom with the holy Ghost, be all praise and thanksgiving. Amen." Concluding address to the reader.

As to the execution of this translation, it combined the advantages both of the Geneva version and the Advantages of

PLAN OF THE ENGLISH HEXAPLA.

THE nature of the present work needs very little explanation, beyond what a simple inspection of its contents will at once convey. The name "Hexapla," signifies *six-fold*, or *six-columned*, and appropriately describes the arrangement of the Six English Versions.*

I. THE TRANSLATION BY WICLIF has been printed with the most scrupulous care, from a valuable manuscript in the library of His Royal Highness the Duke of Sussex, who has graciously permitted its use. The text of Wiclif's version, as here presented, is, in many respects, much more accurate and complete than the editions of Lewis and Baber. The present edition of this version has been minutely collated with the previously printed text, and every variation from it has been compared with the readings of twenty-one other MSS., so that not only have numerous transcriptural and typographical errors received correction, but it is believed that the genuine version of Wiclif is far more faithfully exhibited than by either of the two previous editions.

The introductory verses to the Gospel by St. Luke, which appear to be omitted in every known Wiclif MS., are supplied from a MS. in the library of Queen's College, Oxford, communicated by the kindness of Mr. Eastwick.

II. THE VERSION OF WILLIAM TYNDALE is reprinted from a copy of the edition which was revised by himself, and published in 1534; for the use of which the Publishers are indebted to the Trustees of the Baptist College, Bristol, where it forms part of the valuable collection of English Bibles and Testaments bequeathed by Dr. Gifford. Tyndale's "revision" has been adopted in preference to his first translation, because it far better exhibits him as a translator, and manifests the care which he took in revising what he had previously executed. The first edition, of 1526, has already been reprinted by the Publishers in 1896.

III. CRANMER'S, or "THE GREAT BIBLE" version, has been reprinted from a very fine copy of the first edition, 1539; also furnished by the kindness of the Trustees of the Baptist College, Bristol.

IV. THE GENEVA NEW TESTAMENT, is from a copy of the first edition, 1557.

An exact reprint of this edition has also been prepared in a separate form, in which the text is printed line for line, and word for word, with the whole of the interesting marginal doctrinal notes, the prefaces and indexes, with fac-simile initial letters and other ornaments.

V. THE ANGLO-RHEMISH TRANSLATION has been reprinted from the original edition, 1582.

VI. KING JAMES'S, or THE AUTHORISED VERSION, is printed from a large black letter copy, of the year 1611. The Rev. John Henry Montagu Luxmoore has obligingly allowed the use of a copy from his Library.

It will be found to differ in several minor respects, as to the punctuation and the use of italics, from the modern copies in general use; and it may therefore be necessary to state, that great care has been taken to follow the original copy very exactly.

The notation of the verses has been inserted in all the translations, for convenience of reference from one to another; which is difficult when these modern divisions are wholly omitted.

* The term "Hexapla" ἑξαπλά, was originally applied to the work executed by Origen in the 3rd century; in which the first column contained the Hebrew Text of the Old Testament; the second, the Hebrew text in Greek letters; the third,

Aquila's Greek version; the fourth, the translation of Symmachus; the fifth, the LXX version; the sixth, Theodotion's version.

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In illustration of the utility of the comparison of the various translations, much that is interesting might be advanced, but which the use of the volume will at once afford. The varied, although ordinarily equivalent manner in which the different translators render the same phrase, often throws much light upon the *exact* meaning; and when the versions vary in sense, the enquiry suggested with reference to the *Original* cannot fail to afford profit while it interests.

THE GREEK TEXT.

THE Greek text has been placed in the upper part of each page, for the purpose of facilitating the comparison of the versions with the *Original*, so desirable when they vary in rendering any passage.

An instance or two may suffice to exhibit this:—

καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κακεῖνά με δεῖ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσι· καὶ γενήσεται μία ποίμνη, εἰς ποιμήν.—JOHN X. 16.

WICLIF.	TYNDALE.	CRANMER.	GENEVA.	RHEIMS.	AUTHORISED.
I haue other sheep that ben not of this fold, and it bihoth me to bring hem to grete, and thei schulen here my vois, and it schal be made a fold: & a shepheard.	and other shepe I haue, which are not of this folde. Them also must I bringe, that they maye heare my voyce, and that ther maye be one flocke and one shep-herde.	and other shepe I haue, which are not of this fold. Them also must I bring, and they shall heare my voyce, and ther shall be one folde and one shepherde.	Othershepe I haue also which are not of this folde: them also must I bring, and they shall heare my voyce: and ther shal be one shepe-folde, and one shep-herde.	And other sheepe I haue that are not of this folde: them also I must bring, and they shal heare my voice, and there shal be made one folde and one Pas-tur.	And other sheepe I haue, which are not of this fold: them also I must bring, and they shall heare my voyce: and there shall be one fold, and one shep-herd.

It will be observed, that in this verse, Tyndale's version differs from the other five, in having "folde" in the early part of the verse, and "flocke" in the latter; the Geneva version also makes some variation, but still calls each a *fold*. The bare inspection of the Greek shows that *two different words* are used, namely, αὐλή and ποιμήν; the solitary testimony of Tyndale is thus confirmed. Wiclif and the Rhemish translators have correctly followed their Latin basis, which has *ovile* in each case.

κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῇ.—HEB. X. 23.

WICLIF.	TYNDALE.	CRANMER.	GENEVA.	RHEIMS.	AUTHORISED.
and holde we the confesoun of our hope howinge to no aide,	and let us kepe the profession of our hope, with oute wavering	let vs kepe the profes-sion of our hope with-out wavering	let vs kepe the profes-sion of our hope, with-out wavering	let vs hold the confes-sion of our hope re-solutely.	Let vs hold fast the profession of our faith without wavering

In this passage our authorised version has *faith* where the other five translations have *hope*: the original shews at once that *hope* is the right word. It is quite inexplicable how the word *faith* was introduced into this passage: it changes the whole meaning of the exhortation.

THE GREEK TEXT OF DR. M. A. SCHOLZ having been adopted in the present work, it will be needful to offer some remarks upon it, and to state briefly in what it differs from the ordinary text.

The commonly printed copies of the Greek New Testament are taken from the third edition of Robert Stephens (Paris, 1550); or else from the Elzevir edition of 1624 (styled in the preface of the reprinted edition of 1633, "Textus ab omnibus receptus"), which but rarely varies from the text of Stephens.

The early editions of Erasmus and Cardinal Ximenes, which form the basis of Stephens' text, were printed from but few manuscripts, and these were neither very ancient nor accurate. Although in more modern times the collation of many other manuscripts had been accomplished, and several attempts made to revise the Greek text, yet but little was really done, prior to the publication of the first edition of Griesbach (1775-1777). In his second and larger edition (1796-1806), he states the grounds upon which he founded his matured judgment; and in his "manual edition" (1806), he exhibits the results of his labours in a condensed form.

Griesbach collated very few manuscripts himself; but he used and arranged the previous labours of Mill, Wetstein, Birch, Matthæi, and Alter. He distributed Greek MSS. into three *families*: the *Alexandrine*,

COLLATION OF THE GREEK TEXT OF SCHOLZ WITH THAT OF GRIESBACH'S MANUAL EDITION.

(LEIPSIK, 1805.)

THE following "Collation of the corrected text of Scholz with that of Griesbach's manual edition of 1805," exhibits at a view the variations of the two texts as compared with one another, and also with the "Received text." The readings both of Griesbach and Scholz being given, "Rec. ib." implies that the "Received text" agrees with the reading to which it is affixed.

In this collation, the "Received text" is not restricted, as is commonly done, to that of the Elzevir editions, but is used to mark the coincidence of Stephens' third edition and the Elzevir text of 1633, which commonly agree. When these vary, the abbreviations "St. 3." and "Elz." are used. Mere variations in the manner in which words are written, such as *δεα* *τε*, or, *δαρι*, have not been noticed in this collation.

Griesbach's probable and not improbable readings have also been inserted when they accord with Scholz's text.

The following are Griesbach's marks with his explanation of them:—

- ~ signifies a reading almost or quite equal, or perhaps to be preferred to the reading which he retains or inserts in his text.
- ~ signifies a reading not to be despised, and worthy of further examination, but which seems inferior to the reading in his text.
- ‡ signify a probable omission.
- + signifies a less probable omission.

When the variation in this Collation arises from a correction of Scholz's text, the reading is marked *.

SCHOLZ.	GRIESBACH.	SCHOLZ.	GRIESBACH.
Mat. 1: 18. γέννησας [Rec. ib. & Gb. ~]	γέννησας.	Matt. 18: 29. ἀποθέσω [Gb. + πάντα]	{ πάντα ἀποθέσω [Rec. ib.]
5: 28. αὐτῶν [Gb. ~]	αὐτῆς [Rec. ib.]	35. τὰ παραπτώματα αὐτῶν [Rec. ib.]	omitted.
47. τῶντων [Rec. ib. & Gb. ~]	ἰδναι.	* 19: 5. κολληθήσεται [Gb. ~]	{ προσκολληθήσεται [Rec. ib.]
6: 1. ἀδικησάντων [Rec. ib.]	δικαιοσάντων.	9. εἰ μὴ [Rec. ib.]	μή.
8: 15. αὐτῶν [Gb. ~]	αὐτοῖς [Rec. ib.]	17. τί με λέγετε ἀγαθόν; οὐδὲς ἀγαθός.	{ τί με ἰσχυρεῖς καλεῖται ἀγαθός; εἰς ἵστιν ὁ ἀγαθός.
28. Γαββαριῶν [Gb. ~]	Γαββαριῶν [Rec. ib.]	20: 6. ἀργούς [Rec. ib.]	omitted.
29. Ἰησοῦ [Rec. ib.]	omitted.	22: 3. τὸ βασίλειον, ὃ ἐστὶν βασιλεία.	{ βασιτεῖα; [Rec. καὶ τὸ βασιλ. κ. τ. λ.]
31. ἐκτερέψαν ἡμῶν ἀπολεῖν [Rec. ib.]	ἀπολεῖν ἡμῶν.	23. 4. τὸ βασίλειον, ὃ ἐστὶν βασιλεία.	{ βασιτεῖα; [Rec. καὶ τὸ βασιλ. κ. τ. λ.]
32. τῶν ἀγγέλων τῶν χαίρων [Rec. ib.]	τοὺς χαίρους.	23: 7. καὶ ἀποθῶς ὁ βασιλεὺς ἱσχυρός	{ ἀποθῶς δι' ὁ βασιλεὺς [Rec. ib.]
— τῶν χαίρων (2nd) [Rec. ib.]	omitted.	23: 8. ὁ Χριστὸς [Rec. ib.]	omitted.
9: 5. ἱγυρί [Gb. ~]	ἱγυρί [Rec. ib.]	23. ταῖς ταῖς [Rec. ib.]	ταῖς 71 ταῖς.
13. εἰς μετόπισιν [Rec. ib.]	omitted.	24: 27. ἴσται [Gb. ~]	ἴσται καὶ [Rec. ib.]
10: 8. λαοὺς καθαρῶν	καρδοὺς ἱγυρίων, καθ. [Rec. λαοὺς καθ. νεκρ. ἱγυρίων]	35. παρελθόντων [Rec. ib.]	παρελθόντων.
10. ῥάβδους [Gb. ~]	ῥάβδων [Rec. ib.]	36. πατὴρ μου [Rec. ib.]	πατὴρ μου.
23. εἰς τὴν ἄλλαν [Rec. ib.]	{ εἰς τὴν ἑτέραν καὶ ἐκ ταύτης διώκων ἡμᾶς, αὐτοὶ εἰς τὴν ἄλλαν [The added words +].	45. διδόναι [Rec. ib. & Gb. ~]	δοῦναι.
11: 8. βασιλείων [Gb. ~]	βασιλείων [Rec. ib.]	49. συνδούλους αὐτοῦ [Gb. ~]	οὐκ αὐτοῦ [Rec. ib.]
12: 6. μέλων [Gb. ~]	μελῶν [Rec. ib.]	25: 2. εἰ πῦρ [St. 3, ib. Gb. ~]	οὐκ εἰ [Elz. ib.]
13. ἀποκατεστάναι	ἀποκατεστάναι [Rec. ib.]	9. οὐ μὴ [Gb. ~]	οὐκ [Rec. ib.]
32. ἐν τῇ σὺν αἰσῇ [Gb. ~]	{ ἐν ταύτῃ τῇ αἰσῇ [Rec. ib.]	31. ἄγων ἀγῶνας [Rec. ib.]	οὐκ ἄγων.
33. ἀγαθὸν [Gb. + τὰ]	τὰ ἀγαθὰ [Rec. ib.]	36: 9. τοῖς πτωχοῖς [Gb. ~]	οὐκ τοῖς [Rec. ib.]
23: 15. συναῖς [Gb. ~]	συναῖς [Rec. ib.]	26. ἐκλογίσης [Gb. ~]	ἐκλογίσης [Rec. ib.]
52. εἰς τὴν βασιλείαν [Rec. ib.]	τῇ βασιλείᾳ.	35. ὁμοῖος δι'	οὐκ δι' [Rec. ib.]
15: 8. Ὑγιᾶς μοι [Rec. ib.]	omitted.	36. Γεθσημανί [Gb. ~]	Γεθσημανί [Rec. ib.]
— τῇ σόματι αὐτῶν καὶ [Rec. ib.]	omitted.	38. ὁ Ἰησοῦς	omitted [Rec. ib.]
39. ἰσχυρῶν [Gb. ~]	ἀνδρῶν.	39. προσελθόντων [Gb. ~]	προσελθόντων [Rec. ib.]
16: 11. ἀρτων [Gb. ~]	ἀρτων [Rec. ib.]	59. θανατώσων αὐτὸν	{ αὐτὸν θανατώσων [Rec. ib.]
28. ὡς ἰσχυρῶν	τῶν ὡς ἰσχυρῶν.	60. καὶ πολλὰ ψευδέματα προσελθ. οὐχ	{ οὐκ καὶ 8 οὐχ ἴσται.
17: 5. φωνῶν [Rec. ib. & Gb. ~]	φωνῶν.	71. αὐτοῖς ἐπὶ [Gb. ~]	τοῖς ἐπὶ [Rec. ib.]
18: 4. ταπεινώσει [Gb. ~]	ταπεινώσει [Rec. ib.]	27: 4. ὁφθαλμοῦ	ὁφθαλμοῦ [Rec. ib.]
6. εἰς τὸν πῶν, [Gb. ~]	ἐπὶ τὸν πῶν [Rec. ib.]		
15. καὶ διαγῶν [Rec. ib.]	omit καὶ.		
29. εἰς τοὺς πόδας αὐτοῦ [Rec. ib.]	omitted.		

SCHOLZ.	GRIEBBACH.	SCHOLZ.	GRIEBBACH.
Mat. 27:42. <i>ἐν αὐτῷ</i> [Gb. ~]	omit <i>ἐν</i> [Rec. ib.]	Luke 2:44. <i>καὶ ἐν</i> [Rec. ib.]	omit <i>ἐν</i> .
28:20. <i>ἀπὸ</i> [Rec. lb.]	omitted.	45. <i>ἐπὶ τὸν αὐτὸν</i> [Rec. lb.]	omit <i>αὐτὸν</i> .
Mark 1: 5. <i>καὶ ἵκανίζοντες πάντας</i> [Rec. lb.]	<i>πάντας, καὶ ἵκανίζοντες</i> .	3:10. <i>πορεύμενος</i> [Gb. ~]	<i>πορεύμενος</i> [Rec. lb.]
13. <i>ἢν ἐστὶ</i> [Rec. lb.]	omit <i>ἐστὶ</i> .	4: 8. <i>ὅταν ὁπίσω μου, Σαραβή</i> [Rec. lb.]	omitted.
15. <i>αὐτοῦ τοῦ Σίμωνος</i>	{ omit τοῦ Σίμωνος [Rec. ib.] }	18. <i>ἰσάσθαι τοὺς συντεταγμένους τῇν ἀρχίαν</i> [Rec. lb.]	omitted.
37. <i>οὐ ζητοῦσι</i>	<i>ζητοῦσι αὐ</i> [Rec. ib.]	23. <i>ἐν τῇ</i> [Rec. lb. & Gb. ~]	<i>εἰς</i> .
39. <i>ἐν ταῖς συναγωγαῖς</i> [Rec. lb.]	<i>εἰς τὰς συναγωγὰς</i> .	29. <i>εἰς τὸ</i> [Rec. lb.]	<i>δυν.</i>
45. <i>πάνταθεν</i> [Gb. ~]	<i>πανταχόθεν</i> [Rec. ib.]	33. <i>τὸ ἱερὸν</i> [Rec. lb.]	omit <i>τὸ</i> .
2: 1. <i>ἐσθλὲς πᾶν</i>	<i>πᾶν ἐσθλὲν</i> [Rec. lb.]	41. <i>ὁ Ἰσραὴλ</i> [Rec. lb.]	omitted.
5. <i>οὐ αὖ ἁμαρτίας σου</i> [Rec. lb. & Gb. ~]	<i>οὐ αὖ ἁμαρτίας</i> .	5:20. <i>εἰπεν αὐτῷ</i> [Rec. lb.]	omit <i>αὐτῷ</i> .
3: 7. <i>ἀνεχώρησα μετὰ τῶν μαθητῶν</i>	<i>μετὰ τῶν μαθητῶν αὐτοῦ ἀνεχώρησιν</i> .	6: 7. <i>παρετήρουν δι</i> [Gb. ~]	<i>παρετήρουν δι αὐτὸν</i> [Rec. lb.]
— <i>πρὸς</i> [Rec. lb. & Gb. ~]	<i>εἰς</i> .	8. <i>ἔγχεα</i> [Rec. lb.]	<i>ἔγχεα</i> .
39. <i>τὰ ἁμαρτήματα τοῖς υἱοῖς τῶν ἀνθρώπων</i>	<i>τοῖς υἱοῖς τῶν ἀνθρώπων</i> .	10. <i>ἰσχυροὶ οὐκ</i> [Rec. lb.]	omit <i>οὐκ</i> .
— <i>θρῶν</i> [Rec. lb.]	<i>τὰ ἁμαρτήματα</i> .	— <i>ἀποκαταστήσῃ</i> [Rec. lb.]	<i>δυν.</i>
32. <i>καὶ αὖ ἀδελφαί σου</i>	omitted [Rec. ib.]	7:46. <i>μου τοὺς πόδας</i> [Rec. lb.]	<i>τοὺς πόδας μου. [A. ~]</i>
4: 7. <i>εἰς τὰς δαμάδας</i> [Rec. lb.]	omit <i>τὰς</i> .	8. 3. <i>αὐτοῖς</i> [Gb. ~]	<i>αὐτῷ</i> [Rec. lb.]
18. <i>οὐτοὶ</i> [Rec. lb.]	<i>ἄλλοι</i> .	21. <i>αὐτὸν</i> [Rec. lb.]	omitted.
19. <i>τοῦτον</i> [Rec. lb.]	omitted.	23. <i>ἐσθλὸν</i> [Gb. ~]	<i>ἐσθλὸν</i> [Rec. lb.]
24. <i>καὶ προσετίθενται ἑπὶ τοῖς ἀκούσιν</i> [Rec. lb.]	omitted.	45. <i>μὴ αὐτοῦ</i> [Rec. lb.]	<i>ἐν αὐτῷ</i>
36. <i>πληρέα</i> [Rec. lb.]	<i>πᾶσα</i> .	9: 1. <i>μαθητὰς αὐτοῦ</i> [Rec. lb.]	omitted.
38. <i>ἐπὶ</i> (lat) [Rec. lb. & Gb. ~]	<i>ἐν</i> .	12. <i>ἀντιθέτως</i> [Rec. lb. & Gb. ~]	<i>παρεπίστας</i> .
5:40. <i>ἀνακείμενος</i> [Rec. lb.]	omitted.	31. <i>ἐπὶ</i> [Rec. lb. & Gb. ~]	<i>λέγου.</i>
6:11. <i>Ἀπὸν λόγον ὅτι, ἀνακείμενος ὅστις δοξάζει ἢ ἐπαυλίζῃ ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πάλαι ἡμέρᾳ</i> [Rec. lb.]	omitted.	32. <i>ἰδοὺ, ἀπαρηγόρητος</i> [Rec. lb.]	<i>ἐρχομένη, ἀπαρηγόρητος</i> .
15. <i>ἄλλοι δὲ</i> (lat)	omit <i>δὲ</i> [Rec. lb.]	— omitted [Gb. ~]	<i>καθ' ἡμέραν</i> [Rec. lb.]
33. <i>αὐτὸν</i> (lat) [Rec. lb.]	omitted.	43. <i>ἐπὶ</i> [Rec. lb.]	<i>ἐπὶ</i> .
— <i>καὶ προσέθενται αὐτοῖς, καὶ συνήλθον πρὸς αὐτὸν</i> [Rec. lb.]	omitted.	49. <i>δαμόνια</i> [Gb. ~ τὰ]	<i>τὰ δαμόνια</i> [Rec. lb.]
34. <i>ὁ Ἰησοῦς</i> [Rec. lb.]	omitted.	10:11. <i>ἐπ' ὑμᾶς</i> [Rec. lb.]	omitted.
52. <i>αὐτῶν ἡ καρδία</i>	<i>ἡ καρδία αὐτῶν</i> [Rec. lb.]	22. <i>καὶ οὐρανοὶ πρὸς τοὺς μαθητὰς</i>	{ omitted [Ex. lb.] }
7: 5. <i>ἀνίσταται</i> [Rec. lb. & Gb. ~]	<i>κοιναῖς</i> .	— <i>εἰς</i> , [St. 3, lb.]	{ omitted [Ex. lb.] }
24. <i>οἰκίαν</i> [Gb. ~ τῇ]	<i>τῇ οἰκίᾳ</i> [Rec. lb.]	37. <i>οὐκ</i> [Rec. lb.]	<i>δι</i> .
26. <i>Σαραφονίαισα</i>	<i>Σαραφονίαισα</i> .	11: 3. <i>ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς</i> [Rec. lb.]	omitted.
31. <i>πρὸς τὴν θαλ.</i> [Rec. lb.]	<i>εἰς τὴν θαλ.</i>	— <i>ἡ βασιλεία σου</i> [Rec. lb.]	<i>σου ἡ βασιλεία</i> .
8:23. <i>ἄπαντα</i> [Gb. ~]	<i>ἄπαντα</i> [Rec. lb.]	— <i>γεννηθῇ τὸ ὄνομα σου, καὶ ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς</i> [Rec. lb.]	omitted.
9:16. <i>τοὺς γραμματεῖς</i> [Rec. lb. & Gb. ~]	<i>ἀπὸ τοῖς</i> .	11. <i>ἢ ὅτι</i> [Gb. ~]	omit <i>ἢ</i> [Rec. lb.]
22. <i>τὸ πῦρ</i>	omit <i>τὸ</i> [Rec. lb.]	29. <i>αὐτὸν</i> [Rec. lb.]	omitted.
26. <i>κρίαν</i> [Rec. lb.]	<i>κρίαν</i> .	29. <i>τοῦ προσήγου</i> [Rec. lb.]	omitted.
— <i>οὐρανοὶ αὐτὸν</i> [Rec. lb.]	<i>οὐρανοὶ</i> .	32. <i>Νοεὶ</i> [Gb. ~]	<i>Νοεὶ</i> [Rec. lb.]
38. <i>ὅς οὐκ ἀκούσθαι ἤρην</i> [Rec. lb.]	omitted.	34. <i>ὁφθαλμοὶ σου</i> (lat) [Gb. ~]	omit <i>σου</i> [Rec. lb.]
45. <i>ἐπὶ</i>	<i>ἐπὶ</i> [Rec. lb.]	44. <i>γραμματεῖς καὶ φαρισαῖοι, ὑπερηφάνοι</i> [Rec. lb.]	omitted.
10:16. <i>ἐλάττω</i>	<i>ἐλάττω</i> [Rec. lb.]	52. <i>ἐσθλὸν</i> [Rec. lb.]	<i>ἐσθλὸν</i> .
29. <i>καὶ ἀποκριθεὶς</i>	<i>ἀποκριθεὶς</i> .	13:15. <i>Ἰσχυροὶ</i> [Gb. ~]	<i>Ἰσχυροὶ</i> [Rec. lb.]
81. <i>οἱ ἰσχυροὶ</i> [Rec. lb.]	omit <i>οἱ</i> .	20. omitted [Gb. ~]	omit [Rec. lb.]
49. <i>ἔγχεα</i> [Rec. lb.]	<i>ἔγχεα</i> .	24. <i>πύργος</i> [Rec. lb. & Gb. ~]	<i>ὄρος</i> .
52. <i>τῷ Ἰησοῦ</i> [Rec. lb.]	<i>αὐτῷ</i> .	14: 5. <i>οὐκ</i> [Gb. ~]	<i>ὄρος</i> [Rec. lb.]
11: 7. <i>ἐπιβάλων</i> [Rec. lb.]	<i>ἐπιβάλλουσιν</i> .	10. <i>ἀνάστη</i>	<i>ἀνάστη</i> .
13. <i>ἀπὸ μακρόθεν</i> [Gb. ~]	omit <i>ἀπὸ</i> [Rec. lb.]	[Rec. ἀνάστη]	
15. <i>ὁ Ἰησοῦς</i> [Rec. lb.]	omitted.	16: 9. <i>ἐλάττω</i> [Gb. ~]	<i>ἐλάττω</i> [Rec. lb.]
32. <i>ἄλλ'</i> [Gb. ~]	<i>ἄλλ' ἐν</i> [Rec. lb.]	25. <i>ἄλλ'</i> [Gb. ~]	<i>ἄλλ'</i> [Rec. lb.]
12: 5. <i>πᾶν</i> [Rec. lb.]	omitted.	17:36. <i>δύο ἱστανται ἐν τῷ ἀγγῶ, ὁ εἰς παραληφθήσεται, καὶ ὁ ἕτερος ἀφελήσεται</i> [Ex. lb.]	omitted [St. 3, lb.]
— <i>ἀποκαταστήσῃ</i> [Rec. lb.]	<i>ἀποκαταστήσῃ</i> .	*19: 4. <i>σκαμνοὶ</i> [Rec. lb. & Gb. ~]	<i>σκαμνοί</i> .
29. <i>τῶν ἰσχυρῶν</i> [Rec. lb.]	<i>ἰσχυρῶν</i> .	21:15. <i>οὐδὲ</i> [Rec. lb.]	<i>ἢ</i> .
43. <i>λέγου</i> [Rec. lb. & Gb. ~]	<i>δυν.</i>	25. <i>ἡκούσας</i> [Rec. lb. & Gb. ~]	<i>ἡκούσας</i> .
13: 9. <i>ἀρχὴ</i> [Gb. ~]	<i>ἀρχαί</i> [Rec. lb.]	22:30. <i>καθίσταται</i> [Rec. lb.]	omitted.
14. <i>τὸ ῥῆμα ἀπὸ Δαυὶδ τοῦ προσήγου</i> [Rec. lb.]	omitted.	62. <i>ὁ Πέτρος</i> [Rec. lb.]	omitted.
14:51. <i>ἡκολούθησεν</i> [Gb. ~]	<i>ἡκολούθησεν</i> [Rec. lb.]	65. <i>αὐτὸν</i> [Gb. ~]	<i>αὐτὸν</i> [Rec. lb.]
71. <i>ἡμῶν</i> [Rec. lb. & Gb. ~]	<i>ἡμῶν</i> .	24:10. <i>ἢν</i>	<i>ἢν</i> [Rec. lb.]
Mar. 14:72. <i>καὶ ἐβόησεν</i>	omit <i>ἐβόησεν</i> [Rec. lb.]	36. <i>ὁ Ἰησοῦς</i> [Rec. lb.]	omitted.
— <i>τὸ ῥῆμα, ὃ</i> [Gb. ~]	<i>τὸ ῥῆμα, ὃ</i> [Rec. lb.]	24:43. <i>Ἰερουσαλὴμ</i> [Rec. lb.]	omitted.
Luke 1:15. <i>τοῦ Κυρίου</i> [Rec. lb.]	omit <i>τοῦ</i> .	John 1:16. <i>καὶ</i> [Rec. lb.]	<i>ἐν</i> .
29. <i>ἢ ἐπὶ ὅτις καταράσθῃ ἐπὶ τῷ λόγῳ αὐτοῦ</i> [Rec. lb.]	<i>ἢ ἐπὶ ὅτις καταράσθῃ ἐπὶ τῷ λόγῳ αὐτοῦ</i> [Rec. lb.]	27. <i>αὐτὸς ἵσταν</i> [Rec. lb.]	omitted.
2:33. <i>Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ</i> [Rec. lb.]	<i>ὁ πατήρ αὐτοῦ καὶ ἡ μήτηρ</i> .	— <i>ὃς ἔκρινεν μοι γέγονεν</i> [Rec. lb.]	omitted.
		44. <i>ὁ Ἰησοῦς</i> [Rec. transposed]	omitted.
		3: 6. <i>ὁ Ἰησοῦς</i> [Rec. lb.]	omit <i>ὁ</i> .
		4:36. <i>καὶ ὁ θεοῦ</i> [Rec. lb.]	omit <i>καὶ</i> .
		46. <i>ὁ Ἰησοῦς</i> [Rec. trans.]	omitted.
		50. <i>ὁ Ἰησοῦς</i> [2nd] [Gb. ~]	omit <i>ὁ</i> [Rec. lb.]

ΣΧΟΛΗ.	ΓΡΙΕΣΒΑΧ.	ΣΧΟΛΗ.	ΓΑΡΙΣΒΑΧ.
John 5: 4. Ἐγὼ οὐκ ἔχω δύναμιν ἀποστείλαι	Ἐγὼ οὐκ ἔχω δύναμιν ἀποστείλαι [Rec. ib.]	Acts 13:43. omitted [Gb. +]	ἀποστείλαι [Rec. ib.]
16. καὶ ἔλθουσιν αὐτὸν ἀποστείλαι	omitted.	15:21. Μωσῆς [Rec. ib.]	Μωσῆς.
6: 5. ἀγαράσμεν	ἀγαράσμεν [Rec. ib.]	16:16. τὴν προσευχὴν [Gb. +]	omit τὴν [Rec. ib.]
22. ἐκείνου, εἰς ἃ ἐλπίσαν οἱ μαθηταὶ	omitted.	39. καὶ πᾶσι [Rec. ib.]	ἐν πᾶσι.
— πλάσαν [2nd] [Rec. ib.]	πλάσαν.	17: 5. οἱ ἀποστόλοι [Rec. ib.]	omitted.
39. ἀπὸ τῆς [Rec. ib.]	omitted.	18. τινὲς δὲ καὶ [Gb. +]	omit καὶ [Rec. ib.]
45. ἀποστόλου [Gb. +]	ἀποστόλου [Rec. ib.]	19: 4. μὴν [Rec. ib.]	omitted.
54. ἐν	omitted [Rec. ib.]	— Χριστὸν [Rec. ib.]	omitted.
58. τὸ μένον [Rec. ib.]	omitted.	20:16. ἔριον [Rec. ib. & Gb. +]	καρίων.
63. λαλῶν [Gb. +]	λαλῶ [Rec. ib.]	23. ἰὼ διδόμενος [Rec. ib.]	διδόμενος ἰὼ.
69. Χριστὸς ἐπὶ τῆς [Rec. & Gb. +]	ἄρας.	28. Θεοῦ [Rec. ib. & Gb. +]	Καρίων.
7: 1. μετὰ ταῦτα περιπατεῖ ὁ Ἰησοῦς	περιπατεῖ ὁ Ἰησοῦς μετὰ ταῦτα [Rec. ib.]	21:20. Κόρυν [Rec. ib.]	Θιδόν.
16. οὐκ [Gb. +]	omitted [Rec. ib.]	21. Μωσῆς [Rec. ib.]	Μωσῆς.
8: 3. omitted	πρὸς αὐτὸν [Rec. ib.]	27. τὰς χεῖρας ἐν αὐτὸν [Rec. ib.]	ἐν αὐτὸν τὰς χεῖρας.
— ἐν μαχηρί [Rec. ib.]	ἐν μαχηρί [Rec. ib.]	22:24. αὐτὸν ἐχλάρχης ἐνταύθην	{ ὁ ἐχλάρχης ἐνταύθην αὐτὸν.
5. λιβαῖον	λιβαβαλίσσαι [Rec. ib.]	[Rec. αὐτ. ἐχλ. ἐνταύθην]	
— καὶ αὐτῆς	omitted [Rec. ib.]	23:15. αὐτὸν [Rec. ib.]	omitted.
6. κατηγορίαν αὐτῆς	κατηγορίαν [Rec. ib.]	16. τὸ ἱερὸν [St. 3 ib. Gb. +]	τὴν ἐκκλησίαν [Ez. ib.]
9. οὐκ	ἐστίν [Rec. ib.]	24:18. αἶς [Gb. +]	αἶς [Rec. ib.]
10. ἴδου	ἡ γυνὴ [Rec. ib.]	24. Ἰησοῦν	omitted [Rec. ib.]
39. ἴδου	ἴδου.	36. omitted [Gb. +]	{ ἴδου λέγει αὐτὸν [Rec. ib.]
54. ἴδου	ἴδου [Rec. ib.]	25: 5. δυνατοὶ ἐν ἑστῇ, φρεῖ [Rec. ib.]	ἐν ἑστῇ, φρεῖ, δυνατοὶ.
59. ἐκλήθη διὰ τὸν αὐτὸν, καὶ παρ-	omitted.	— ταῦτα [Rec. ib.]	omitted.
9:11. τὴν ἐκκλησίαν τοῦ Σιλωῆ	τὸν Σιλωῆ.	16. εἰς ἀπώλειαν [Rec. ib.]	omitted.
10: 8. πρὸ ἡμῶν ἦλθεν [Rec. ib.]	ἦλθεν πρὸ ἡμῶν.	26: 6. πατήρας ἡμῶν [Gb. +]	omit ἡμῶν [Rec. ib.]
11:21. ὁ Μάρθα [Rec. ib.]	omit ὁ.	17. νῦν [Rec. ib. & Gb. +]	ἰὼ.
52. εἰς τοὺς πόδας αὐτοῦ [Rec. ib.]	αὐτὸν εἰς τοὺς πόδας.	37:12. ἐκείθεν	καταβῆν [Rec. ib.]
44. καὶ ἐλπίσαν [Rec. ib.]	omit καὶ.	14. Κόρυν [Rec. ib.]	ἐκκλησίαν.
51. ὁ Ἰησοῦς [Rec. ib.]	omit ὁ.	19. ἰερέων [Rec. ib. & Gb. +]	ἰερέων.
12:12. ὁ Ἰησοῦς [Rec. ib.]	omit ὁ.	28: 3. ἐκκλησίαν [Gb. +]	ἐκκλησίαν [Rec. ib.]
13:33. ἀπὸ τῆς ἰσθμῆς [Rec. ib.]	ἰσθμῆς.	5. ἀποστολὴν [Rec. ib.]	ἀποστολὴν [Rec. ib.]
15: 6. τὸ πῦρ [Gb. +]	omit τὸ [Rec. ib.]	Rom. 1:29. πορνείᾳ [Rec. ib.]	omitted.
16: 7. ἰὼ [Gb. +]	omit ἰὼ.	2: 8. θυμὸς καὶ ἐργὴ [Rec. ib.]	ἐργὴ καὶ θυμὸς.
19. ἴδου αὐτὸν [Rec. ib.]	omit αὐτὸν.	4:12. τῆς πόλεως τῆς ἐν τῇ ἀποστολῇ	{ τῆς ἐν ἀποστολῇ πόλεως.
18: 8. ὁ Ἰησοῦς [Rec. ib.]	omit ὁ.	[Rec. τῆς ἐν τῇ ἀποστολῇ πόλεως.]	
20. πάντες [2nd] [St. 3, ib. Gb. +]	πάντες.	5: 1. ἴδου	ἴδου [Rec. ib.]
[πάντες Ez.]		6. ἀποστολὴν [Rec. ib.]	ἀποστολὴν.
28. πρὸς [Rec. ib.]	πρὸς.	6: 1. ἐκκλησίαν [Rec. ib. & Gb. +]	ἐκκλησίαν.
36. ὁ Ἰησοῦς [Rec. ib.]	omit ὁ.	12. ἀποστολὴν αὐτῇ [Rec. ib.]	omit αὐτῇ.
19: 4. οὐκ [Rec. ib.]	omitted.	10: 3. ἀποστολὴν [2nd] [Rec. ib.]	omitted.
11. ὁ Ἰησοῦς [Rec. ib.]	omit ὁ.	11: 9. ἀπὸ [Rec. ib.]	ἀπὸ.
26. ἰδὲ [Rec. ib. & Gb. +]	ἰδὲ.	30. καὶ ἡμεῖς [Rec. ib.]	omit καὶ.
40. ἐν ἐκκλησίᾳ [Gb. +]	omit ἐν [Rec. ib.]	12:11. Κορίνθ [Ez. B. Gb. +]	κορίνθ [St. 3, ib.]
20:11. τὸ μνημεῖον [1st] [Rec. ib.]	τὸ μνημεῖον.	14:18. κορίνθ [Rec. ib. & Gb. +]	κορίνθ.
14. ὁ Ἰησοῦς [Rec. ib.]	omit ὁ.		chap. 16, vs. 25—27, inserted at the end of chap. 14.
16. Ἐβραῖοι [Gb. +]	omitted [Rec. ib.]	15: 4. καὶ διὰ τῆς [Gb. +]	καὶ τῆς [Rec. ib.]
29. καὶ ἀποστολὴ [Rec. ib.]	omit καὶ.	16. νῦν 25—27	transposed.
21:13. οὐκ [Rec. ib.]	omitted.	1 Cor. 1:28. τὸ καὶ [Gb. + καὶ]	καὶ τὸ καὶ [Rec. ib.]
Acts 1:14. καὶ τῇ ἐκκλησίᾳ [Rec. ib.]	omitted.	3: 1. σαρκί [Rec. ib.]	σαρκί.
9: 7. omit πάντες [Gb. +]	πάντες καὶ [Rec. ib.]	5:13. Ἐβραῖοι [Rec. ib. & Gb. +]	Ἐβραῖοι.
30. τὸ κατὰ εἶδος ἀποστολὴν τὸν	omitted.	7:29. ἰσθμῆς τὸν ἰσθμῆς	τὸν ἰσθμῆς [Rec. ib.]
Χριστὸν [Rec. ib.]	omitted.	34. μετὰ ταῦτα καὶ	omit καὶ [Rec. ib.]
31. ὁ ψυχὴ αὐτοῦ [Rec. ib.]	omitted.	9: 9. Μωσῆς [Rec. ib.]	Μωσῆς.
33. οὐκ [Rec. ib.]	omitted.	11:15. διδοῦναι [Gb. + αὐτῇ]	δίδοι αὐτῇ [Rec. ib.]
3:22. Μωσῆς [Rec. ib.]	Μωσῆς.	24. omitted [Gb. +]	ταῦτα [Rec. ib.]
5:39. αὐτὸν [Rec. ib. & Gb. +]	αὐτὸν.	12: 2. οὐκ ἔστι [Gb. +]	οὐκ [Rec. ib.]
6: 8. δύνει [Rec. ib.]	omitted.	13. omitted [Gb. +]	ταῦ ἰσθμῆς [Rec. ib.]
7:10. ἐκκλησίαν [Rec. ib.]	ἐκκλησίαν.	15:14. ἀπὸ καὶ [Gb. +]	omit καὶ [Rec. ib.]
21. ἀποστολὴ [Rec. ib.]	ἀποστολὴ.		ἐπὶ παρακαλοῦμεθα, ὅτι
8:21. ἰσθμῆς [Rec. ib.]	ἰσθμῆς.	2 Cor. 1:6,7. τῆς ἐκκλησίας ἐν ἐκκλησίᾳ τῶν	τῆς ἐκκλησίας ἐν ἐκκλησίᾳ τῶν
9:18. παρακαλοῦμεθα [Rec. ib.]	omitted.	αὐτῶν παθημάτων, ὅν καὶ ἡμεῖς	αὐτῶν παθημάτων, ὅν καὶ ἡμεῖς
10: 1. τῆς ἐκ [Rec. ib. & Gb. +]	omit ἐκ.	παθόμεν, καὶ ἡ ἐκκλησία ἡμῶν	παθόμεν, καὶ ἡ ἐκκλησία ἡμῶν
20. ἰσθμῆς [Rec. ib. & Gb. +]	ἰσθμῆς.	βιβλίου ἐπὶ ἡμῶν ἀντι παρακαλοῦμεθα ἐπὶ τῆς ἐκκλησίας	βιβλίου ἐπὶ ἡμῶν ἀντι παρακαλοῦμεθα ἐπὶ τῆς ἐκκλησίας
13:21. αὐτὸν οὐκ [Gb. +]	omit οὐκ [Rec. ib.]	καὶ συνηρίαν [Gb. +]	καὶ συνηρίαν [Gb. +]
33. τῇ ψυχῇ τῇ ἐκκλησίᾳ [Rec. ib.]	τῇ ψυχῇ τῇ ἐκκλησίᾳ.		
39. Μωσῆς [Rec. ib.]	Μωσῆς.	[Rec. τῆς ἐκκλησίας ἐν ἐκκλησίᾳ	τῆς ἐκκλησίας ἐν ἐκκλησίᾳ
41. ὁ [Gb. +]	ὁ [Rec. ib.]	αὐτῶν παθημάτων, ὅν καὶ ἡμεῖς	αὐτῶν παθημάτων, ὅν καὶ ἡμεῖς

SCHOLZ.	GRIESBACH.	SCHOLZ.	GRIESBACH.
μετα, ἐπὶ τῆς ὁμῶν παραλήψεως καὶ συντηρίας, καὶ ἡ ἐλπίς ἡμῶν βεβαία ἐπὶ ὁμῶν.]		Tit. 1: 4. χάρις καὶ εὐφροσύνη [Gb. ~]	{ χάρις ὁμοῦ εὐφροσύνη [Rec. ib.]
2Cor.1:17. βουλευόμενος [Gb. ~]	βουλευόμενος [Rec. ib.]	5. ἰνδοκροθίσκος	ἰνδοκροθίσκος [Rec. ib.]
18. ἰστέ [Gb. ~]	ἰστένο [Rec. ib.]	2:10. διδακταλίου τῆν [Gb. ~]	omit τῆν [Rec. ib.]
3:14. σήμερον ἡμέρας [Gb. ~]	omit ἡμέρας [Rec. ib.]	Heb. 3: 2. Μωσῆς [Rec. ib.]	Μωσῆς.
— ὅτι [Rec. ib.]	ὅτι.	3. Μωσῆν [Rec. ib.]	Μωσῆν.
8:16. δόντι [Gb. ~]	δεδόντι [Rec. ib.]	5. Μωσῆς [Rec. ib.]	Μωσῆς.
21. προσοφθῆν [Gb. ~]	προσοφθῆναι [Rec. ib.]	4: 7. Δαβὶδ [Rec. ib.]	Δαβὶδ.
12: 1. δαί	δαί [Rec. ib.]	*7:14. Μωσῆς [Rec. ib.]	Μωσῆς.
21. με ὁ θεός	omit με [Rec. ib.]	16. σαρκίως [Rec. & Gb. ~]	σαρκίως.
Gal. 1:18. Κηρῶν [Gb. ~]	Μέτρον [Rec. ib.]	26. ἡμῖν καὶ [Gb. ~]	omit καὶ [Rec. ib.]
2: 4. καταβολήσωνται	{ καταβολήσωνται [Rec. ib.]	8: 4. ἵ μιν γὰρ [Rec. ib.]	ἵ μιν γὰρ [Rec. ib.]
11. Κηρῶν [Gb. ~]	Μέτρον [Rec. ib.]	*5. Μωσῆς [Rec. ib.]	Μωσῆς.
14. Κηρῶν [Gb. ~]	Μέτρον [Rec. ib.]	9: 5. τῆς δόξης	omit τῆς [Rec. ib.]
3:23. συνελευόμενοι [Rec. ib.]	συνελευόμενοι [Rec. ib.]	9. ἡν [Gb. ~]	ὅν [Rec. ib.]
4: 8. μὴ φέου [Gb. ~]	φέου μὴ.	18. δικαιοσύνη [Gb. ~]	δικαιοσύνη [Rec. ib.]
15. omitted [Gb. ~]	ὅν [Rec. ib.]	10:13. ὁστος [Gb. ~]	αὐτῆς [Rec. ib.]
5: 1. Χριστὸς ἡμᾶς [Rec. ib.]	ἡμᾶς Χριστὸς.	*12:21. Μωσῆς [Rec. ib.]	Μωσῆς.
— στήκατε αὐτῷ	omit αὐτῷ.	26. οἶον [Gb. ~]	οἶον [Rec. ib.]
[Rec. trans. ὁδῶν.]		Jas. 3:12. οὐδὲν ἀγγὺν ἀλλὰ καὶ [Rec. ib.]	οὐδὲν ἀλλὰ καὶ.
6:13. περιστρέφοντες [Gb. ~]	περιστρέφοντες [Rec. ib.]	4: 1. καὶ πᾶσιν [Gb. ~]	omit πᾶσιν [Rec. ib.]
Eph. 1:12. δόξης [Gb. ~]	τῆς δόξης [Rec. ib.]	15. ποιήσαντες [Rec. ib.]	ποιήσαντες [St. J. ib.]
3: 7. τῇ δοθείσῃ [Rec. ib. & Gb. ~]	τῆς δοθείσης.	1Pet. 2:21. ὅτι ἡμῶν [St. J. ib. & Gb. ~]	ὅτι ἡμῶν [Rec. ib.]
4:27. μὴ	μὴτα [Rec. ib.]	3:12. ὁρθολογοί	οὐ ὁρθολογοί [Rec. ib.]
Phil. 1: 7. καὶ ἐν τῇ [Gb. ~]	omit ἐν [Rec. ib.]	4:14. καὶ ὀνόματι	omit καὶ [Rec. ib.]
30. εἰδέναι [Gb. ~]	εἶδεναι [Rec. ib.]	3Pet. 2:12. γεννημένους [Rec. ib.]	γεννημένους [Rec. ib.]
2: 4. ἐγὼ ἰσχυροῦς [Rec. ib.]	ἐγὼ ἰσχυροῦς.	1John. 8: ἐν ἡμῖν αὐτῶν ἐστιν	{ αὐτῶν ἐστιν ἐν ἡμῖν [Rec. ib.]
3: 3. Οὐαὶ [Gb. ~]	Οὐαὶ [Rec. ib.]	4: 3. ἐν αὐτοῖς ἀληθῆς [Rec. ib.]	omit.
11. τῇ ἐν μαρτύρῳ	τῶν μαρτύρων [Rec. ib.]	Jude 25. πρὸ παντὸς τοῦ αἵματος [Gb. ~]	omit [Rec. ib.]
16. κανόνι, τὸ ἀπὸ ἀποστόλων [Rec. ib.]	omit.	Rev. 1:12. ἰδὼς [Gb. ~]	ἰδὼς [Rec. ib.]
4:23. omitted [Gb. ~]	ἡμῶν [Rec. ib.]	2:10. βαλλῶν	βαλὼν [Rec. ib.]
Col. 1: 7. καθὼς [Gb. ~]	καθὼς καὶ [Rec. ib.]	15. Νικολαῖτων	τῶν Νικολαῖτων [Rec. ib.]
2:13. συνεισπνοῖσιν ὑμᾶς [Gb. ~]	συνεισπνοῖσιν [Rec. ib.]	3: 7. Δαβὶδ [Rec. ib.]	Δαβὶδ.
3:16. ψαλμοῖς	ψαλμοῖς καὶ [Rec. ib.]	20. καὶ εἰσελεύσονται [Gb. ~]	omit καὶ [Rec. ib.]
21. παραργίζετε [Gb. ~]	παραργίζετε [Rec. ib.]	5. ὁρῶντες αὐτοῦ [Gb. ~]	omit αὐτοῦ [Rec. ib.]
22. ὁφθαλμοδουλίαις [Gb. ~]	{ ὁφθαλμοδουλίαις [Rec. ib.]	5: 1. ἔσθον [Gb. ~]	ἐσθοντες [Rec. ib.]
23. ὁ ἰαν	καὶ πᾶν ὅτι ἰαν [Rec. ib.]	3. ἀνὰ [Gb. ~]	omit καὶ [Rec. ib.]
4: 3. γινώσκοντες τὰ ἐν ἡμῶν [Gb. ~]	γινώσκοντες τὰ ἐν ἡμῶν [Rec. ib.]	5. Δαβὶδ [Rec. ib.]	omit.
1The. 1: 7. *ἐν τῇ Ἀχαΐᾳ [Gb. ~]	omit ἐν [Rec. ib.]	6: 7. φωνῶν [Rec. ib.]	φωνῶν [Rec. ib.]
8. ἐν τῇ Ἀχαΐᾳ [Gb. ~]	omit ἐν τῇ.	7: 1. τοῦτο [Gb. ~]	τοῦτο [Rec. ib.]
— ἔχον ἡμᾶς	ἡμᾶς ἔχον [Rec. ib.]	9:10. καὶ ἐν ταῖς	ἐν ἐν ταῖς [Rec. ib.]
2: 5. ἰσχυροῦς [Gb. ~]	γινώσκοντες [Rec. ib.]	— ἡ ἐξουσία αὐτῶν τοῦ	{ καὶ ἡ ἐξουσία αὐτῶν [Rec. ib.]
12. παρακαταρτῶν	παρακαταρτῶν [Rec. ib.]	11. ἔχουσαι [Gb. ~]	ἐχουσιν [Rec. ib.]
3: 2. καὶ δάσκοντες τοῦ θεοῦ	καὶ σινοῦντες τοῦ θεοῦ.	12: 2. ἐκράν [Gb. ~]	ἐκράν [Rec. ib.]
[Rec. καὶ δάσκοντες τοῦ θεοῦ καὶ σινουῦντες ἡμῶν.]		13:13. καταβαίνον	καταβῆ.
— ἡμᾶς ἐπὶ [Rec. ib. & Gb. ~]	ἡμᾶς ἐπὶ.	[Rec. καὶ καταβαίνον.]	
7. ἀνάγει καὶ εὐφροσύνη	{ εὐφροσύνη καὶ ἀνάγει [Rec. ib.]	16: 1. μαγδαλέ μωσῆς	μωσῆς μαγδαλέ [Rec. ib.]
4: 8. ἡμᾶς [Gb. ~]	ἡμᾶς [Rec. ib.]	2. εἰς τὴν γῆν [Gb. ~]	ἐπὶ τὴν γῆν [Rec. ib.]
5:15. εὐφροσύνη [Gb. ~]	εὐφροσύνη καὶ [Rec. ib.]	— ἐπὶ τοῦ ἀνθρ. [Gb. ~]	ἐπὶ τοῦ ἀνθρ [Rec. ib.]
2The. 1: 8. φλογὶ πυρὸς [Gb. ~]	πυρὶ φλογὸς [Rec. ib.]	3. omitted [Gb. ~]	ἐπὶ.
2:10. τοῖς ἀπολλυμένοις [Gb. ~]	{ ἐν τοῖς ἀπολλυμένοις [Rec. ib.]	[Rec. ὡσαύτ.]	
11. πᾶσι [Gb. ~]	πᾶσι [Rec. ib.]	9. οἱ ἄνθρωποι τὸ ὄνομα [Gb. ~]	{ omit αὐτῶν ἀνθρώπων [Rec. ib.]
13. εἰλατο [Rec. ib. & Gb. ~]	εἰλατο.	17: 4. στήθιον χρυσοῦν	{ χρυσοῦν στήθιον [Rec. ib.]
17. omitted [Gb. ~]	ἡμᾶς.	8. τὸ ὄνομα	τὸ ὄνομα [Rec. ib.]
— ἔργον καὶ λόγον [Gb. ~]	λόγον καὶ ἔργον [Rec. ib.]	18: 9. ἐλατόσυνα [Gb. ~]	ἐλατόσυνα [Rec. ib.]
3: 6. παρὰ λαβόν	παρὰ λαβόν.	16. λέγοντες [Gb. ~]	καὶ λέγοντες [Rec. ib.]
[Rec. παρὰ λαβόν.]		19. τὰ πλοῖα [Gb. ~]	omit τὰ [Rec. ib.]
1Tim. 3:16. θεός [Rec. ib.]	θεός.	19:15. εἰσπορευόμενοι [Gb. ~]	omit τὰ.
5:21. omitted [Gb. ~]	ἐκρίνον [Rec. ib.]	16. τὸ ὄνομα [Rec. ib.]	omit τὸ.
— Χριστοῦ Ἰησοῦ	Ἰησοῦ Χριστοῦ [Rec. ib.]	18. μικρὸν τε [Gb. ~]	omit τε [Rec. ib.]
6:11. πρᾶξις ἡμῶν [Gb. ~]	πρᾶξις [Rec. ib.]	19. τὸν πόλεμον [Gb. ~]	omit τὸν [Rec. ib.]
2Tim. 2: 3. Χριστοῦ Ἰησοῦ	Ἰησοῦ Χριστοῦ [Rec. ib.]	20: 8. τὸν πόλεμον [Gb. ~]	omit τὸν [Rec. ib.]
7. δόξαι [Gb. ~]	δόξαι [Rec. ib.]	14. ἡ λίμνη τοῦ πυρὸς [Gb. ~]	omit [Rec. ib.]
* Δαβὶδ [Rec. ib.]	Δαβὶδ.	21: 6. πᾶσι [Gb. ~]	omit [Rec. ib.]
13. ἀνθρώποις γὰρ [Gb. ~]	omit γὰρ [Rec. ib.]	8. καὶ ἀμαρτωλοῖς [Gb. ~]	omit [Rec. ib.]
4: 1. καὶ [Rec. & Gb. ~]	καὶ.	9. ἐκ τῶν [Gb. ~]	omit ἐκ [Rec. ib.]
14. ἀποστείλει [Gb. ~]	ἀποστείλει [Rec. ib.]	13. καὶ ἀπὸ [Gb. ~]	omit καὶ [Rec. ib.]
		[Three times.]	
		22:16. Δαβὶδ [Rec. ib.]	Δαβὶδ.

THE

ENCLOSURE

CHFXAPLEA

AND

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΤΘΑΙΟΝ.

Κεφάλαιον Α.

THE GOSPEL ACCORDING TO MATTHEW.

CHAPTER I.

ΒΙΒΛΟΣ γενέσεως Ἰησοῦ Χριστοῦ, υἱοῦ Δαυὶδ | υἱοῦ Ἀβραάμ. Ἀβραάμ ἐγέννησε τὸν Ἰσαάκ· Ἰσαάκ δὲ ἐγέννησε τὸν Ἰακώβ· Ἰακώβ δὲ ἐγέννησε τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ· Ἰούδας δὲ ἐγέννησε τὸν Φαρὲς καὶ τὸν Ζαρὰ ἐκ τῆς Θάμαρ· Φαρὲς δὲ ἐγέννησε τὸν Ἑσρὼμ· Ἑσρὼμ δὲ ἐγέννησε τὸν Ἀράμ· Ἀράμ δὲ ἐγέννησε τὸν Ἀμιναδάβ· Ἀμιναδάβ δὲ ἐγέννησε τὸν Ναασσών· Ναασσών δὲ ἐγέννησε τὸν Σαλμών· Σαλμών δὲ ἐγέννησε τὸν Βοὺζ ἐκ τῆς Ῥαχάβ· Βοὺζ δὲ ἐγέννησε τὸν Ὡβήδ ἐκ τῆς Ῥούθ· Ὡβήδ δὲ ἐγέννησε τὸν Ἰεσσαί· Ἰεσσαί δὲ

* Rec. ἀβὶδ. (et sic perim.)

WICLIIF—1380.

THE boke of the generacioun of ihesus crist: the sone of dawith, the sone of abraham.

² abraham bigat Isaac; Isaac: bigat Iacob; Iacob bigat Iudas & his bretheren.

³ Iudas bigat phares & zaram of thamar; Phares bigat Esrom; Esrom bigat Aram.

⁴ Aram bigat Amynadab. Amynadab bigat Naasson; nason bigat Salmon.

⁵ Salmon bigat Booz of raab; Booz bigat obeth of ruth; Obeth bigat Iesse. ⁶ Iesse bigat Dawith the king. Dawith the king bigat Salomon of hir that was vries wijf.

⁷ Salomon bigat Roboam; Roboam bigat abias; Abias bigat Asa. ⁸ Asa bigat Iosaphat. Iosaphat bigat Ioram; Ioram bigat Osiis.

⁹ Osiis bigat Iotham; Iotham bigat Achaz. Achaz bigat ezechie; ¹⁰ Ezechie bigat manasses; Manasses bigat Amon; Amon bigat Iosias; ¹¹ Iosias bigat Ieconyas & his bretheren in to the

TYNDALE—1584.

THIS is the boke of the generacion of Iesus Christ the sounce of Dauid, the sounce also of Abraham.

² Abraham begat Isaac: Isaac begat Iacob: Iacob begat Iudas and his brethren:

³ Iudas begat Phares and zaram of Thamar: Phares begat Esrom: Esrom begat Aram:

⁴ Aram begat Amynadab: Amynadab begat Naasson: Naasson begat Salmon:

⁵ Salmon begat Boos of Rahab: Boos begat Obed of Ruth: Obed begat Iesse: ⁶ Iesse begat Dauid the kynge:

Dauid the kynge begat Salomon, of her that was the wyfe of Ury:

⁷ Salomon begat Roboam: Roboam begat Abia: Abia begat Asa: ⁸ Asa begat Iosaphat: Iosaphat begat Ioram: Ioram begat Osiis:

⁹ Osiis begat Iotham: Iotham begat Achaz: Achaz begat Ezechias: ¹⁰ Ezechias begat Manasses: Manasses begat Amon: Amon begat Iosias: ¹¹ Iosias begat Ieconias and his brethren aboute

CRANMER—1580.

THYS is the boke of the generacion of Iesus Christ, the sounce of Dauid, the sounce of Abraham.

² Abraham begat Isaac: Isaac begat Iacob: Iacob begat Iudas and his brethren:

³ Iudas begat Phares and zaram of Thamar. Phares begat Esrom: Esrom begat Aram:

⁴ Aram begat Amynadab: Amynadab begat Naasson: Naasson begat Salmon:

⁵ Salmon begat Boos of Rahab: Boos begat Obed of Ruth: Obed begat Iesse: ⁶ Iesse begat Dauid the kynge:

Dauid the kynge begat Salomon, of her that was the wyfe of Ury:

⁷ Salomon begat Roboam: Roboam begat Abia: Abia begat Asa: ⁸ Asa begat Iosaphat: Iosaphat begat Ioram: Ioram begat Osiis:

⁹ Osiis begat Iotham: Iotham begat Achaz: Achaz begat Ezechias: ¹⁰ Ezechias begat Manasses: Manasses begat Amon: Amon begat Iosias: ¹¹ Iosias begat Ieconias & his brethren aboute the tyme they

ΕΤΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΤΘΑΙΟΝ.

Κεφάλαιον Α.

THE GOSPEL ACCORDING TO MATTHEW.

CHAPTER I.

ἐγέννησε τὸν Δαυὶδ τὸν βασιλέα. Δαυὶδ δὲ ὁ βασιλεὺς ἐγέννησε τὸν Ὕλομῶνα | ἐκ τῆς τοῦ Οὐρίου. Ὕλομῶν δὲ ἐγέννησε τὸν Ῥοβοάμ. Ῥοβοάμ δὲ ἐγέννησε τὸν Ἀβιά. Ἀβιά δὲ ἐγέννησε τὸν Ἀσά. Ἀσά δὲ ἐγέννησε τὸν Ἰωσαφάτ. Ἰωσαφάτ δὲ ἐγέννησε τὸν Ἰωράμ. Ἰωράμ δὲ ἐγέννησε τὸν Ὀζίαν. Ὀζίας δὲ ἐγέννησε τὸν Ἰωάθαμ. Ἰωάθαμ δὲ ἐγέννησε τὸν Ἀχαζ. Ἀχαζ δὲ ἐγέννησε τὸν Ἐζεκιάν. Ἐζεκιίας δὲ ἐγέννησε τὸν Μανασσῆ. Μανασσῆ δὲ ἐγέννησε τὸν Ἀμών. Ἀμών δὲ ἐγέννησε τὸν Ἰωσίαν. Ἰωσίας δὲ ἐγέννησε τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ,

ῥ Rec. Σολομῶντα.

ῥ Alex. Ἀσάφ.

ῥ Alex. Ἀμέε.

GENEVA—1557.

THE Booke of the generation of Iesus Christe, the sonne of David, the sonne of Abraham. ² Abraham begate Isaac. And Isaac, begate Jacob. And Jacob, begate Iudas and his brethren. ³ And Iudas, begate Phares and Zaram of Thamar. And Phares begate Esrom. And Esrom begate Aram. ⁴ And Aram begate Aminadab. And Aminadab begate Naasson. And Naasson begate Salmon. ⁵ And Salmon begate Booz of Rachab. And Booz begate Obed of Ruth. And Obed begate Iesse. ⁶ And Iesse begate David the Kynge. And David the Kynge begate Solomon, of her that was the wife of Vrie. ⁷ And Solomon begate Roboam. And Roboam begate Abia. And Abia begate Asa. ⁸ And Asa begate Iosaphat. And Iosaphat begate Ioram. And Ioram begate Ozias. ⁹ And Ozias begate Iotham. And Iotham begate Achaz. And Achaz begate Ezeccias. ¹⁰ And Ezeccias begate Manasses. And Manasses begate Amon. And Amon begate Iosias. ¹¹ And Iosias begate Iacim. And Iacim begate Iechonias and his brethren, about the time they

RHEIMS—1582.

THE booke of the generation of Iesus Christ, the sonne of David, the sonne of Abraham. ² Abraham begat Isaac, And Isaac begat Jacob. And Jacob begat Iudas and his brethren: ³ And Iudas begat Phares and Zaram of Thamar. And Phares begat Esrom. And Esrom begat Aram. ⁴ And Aram begat Aminadab. And Aminadab begat Naasson. And Naasson begat Salmon. ⁵ And Salmon begat Booz of Raah. And Booz begat Obed of Ruth. And Obed begat Iesse.

⁶ And Iesse begat David the King. And David the King begat Salomon of her that was the wiffe of Vrias. ⁷ And Salomon begat Roboam. And Roboam begat Abia. And Abia begat Asa. ⁸ And Asa begat Iosaphat. And Iosaphat begat Ioram. And Ioram begat Ozias. ⁹ And Ozias begat Iotham. And Iotham begat Achaz. And Achaz begat Ezechias. ¹⁰ And Ezechias begat Manasses. And Manasses begat Amon. And Amon begat Iosias. ¹¹ And Iosias begat Iechonias &

AUTHORISED—1611.

THE Booke of the generation of Iesus Christ, the sonne of David, the sonne of Abraham. ² Abraham begate Isaac, and Isaac begate Jacob, and Jacob begate Iudas and his brethren. ³ And Iudas begate Phares and Zara of Thamar, and Phares begate Esrom, and Esrom begate Aram. ⁴ And Aram begate Aminadab, and Aminadab begate Naasson, and Naasson begate Salmon. ⁵ And Salmon begat Boos of Rachab, and Boos begate Obed of Ruth, and Obed begate Iesse.

⁶ And Iesse begate David the King, & David the King begat Solomon of her that had bin the wife of Urias. ⁷ And Solomon begat Roboam, and Roboam begat Abia, and Abia begate Asa. ⁸ And Asa begate Iosaphat, and Iosaphat begate Ioram, and Ioram begate Ozias. ⁹ And Ozias begat Iotham, and Iotham begate Achas, and Achas begate Ezechias. ¹⁰ And Ezechias begate Manasses, and Manasses begate Amon, and Amon begate Iosias. ¹¹ And Iosias begate Iechonias and his

ῥ Rec. Iosias & Iechonias, and Iechonias & his brethren.

ἐπὶ τῆς μετοικεσίας Βαβυλῶνος. ¹² Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος, Ἰεχονίας ἐγέννησε τὸν Σαλαθιήλ· Σαλαθιήλ δὲ ἐγέννησε τὸν Ζοροβάβελ· ¹³ Ζοροβάβελ δὲ ἐγέννησε τὸν Ἀβιούδ· Ἀβιούδ δὲ ἐγέννησε τὸν Ἐλιακίμ· Ἐλιακίμ δὲ ἐγέννησε τὸν Ἀζώρ· ¹⁴ Ἀζώρ δὲ ἐγέννησε τὸν Σαδὰκ· Σαδὰκ δὲ ἐγέννησε τὸν Ἀχεὶμ· Ἀχεὶμ δὲ ἐγέννησε τὸν Ἐλιούδ· ¹⁵ Ἐλιούδ δὲ ἐγέννησε τὸν Ἐλεάζαρ· Ἐλεάζαρ δὲ ἐγέννησε τὸν Ματθάν· Ματθάν δὲ ἐγέννησε τὸν Ἰακώβ· ¹⁶ Ἰακώβ δὲ ἐγέννησε τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός.

¹⁷ Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαυὶδ, γενεαὶ δεκατέσσαρες· καὶ ἀπὸ Δαυὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος, γενεαὶ δεκατέσσαρες· καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ, γενεαὶ δεκατέσσαρες.

¹⁸ Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις | οὕτως ἦν. μνηστευθείσης γὰρ τῆς μητρὸς

• Conat. γέννησις. Alex. γέννησις.

WICLIIF—1380.

transmygracioun of babiloyne; ¹² and after the transmygracioun of babiloyne: Iechonias bigat Salathiel; Salathiel bigat zorobabel; ¹³ zorobabel bigat Abyud. Abyud bigat eliachym; Eliachym bigat Asor.

¹⁴ Asor bigat Sadoch; Sadoch bigat achym; Achym bigat Elyut. ¹⁵ Elyut bigat Eliasar; Eliasar bigat mathan; Mathan bigat Iacob; ¹⁶ Iacob bigat Ioseph the housbande of mari: of whom ihesus was borun that is clepid crist.

¹⁷ And so alle generaciouns fro abraham to dauith ben fourtene generaciouns; & from dauith to the transmygracioun of babiloyne: ben xiii. generaciouns; & fro the transmygracioun of babiloyne to crist: ben fourtene generaciouns.

¹⁸ but the generacioun of crist was thus. When mari the modir of ihesus was spousid to Ioseph: bifor thei camen to gidre, sche was founde havyng of the holy goost in the wombe; ¹⁹ & Ioseph hir housbande for he was ritful & wold not popplische hir: he wold priuily haue lefte hir; ²⁰ but while he thout these thingis; lo the engel of the lord apperid to hym in sleep and seide; Ioseph the sone of dauith: nyle thou drede to take marie thi wijf; for that thing that is borun in hir: is of the holi goost; ²¹ & sche schal bere a sone: & thou schalt clepe his name ihesus; for he schal make his puple saaf fro her synnes.

²² For al this thing was don, that it scholde be fulfilled that was seid of the lord bi a profete seiynge; ²³ lo a virgin schal bere a sone: & thei schulen clepe his name emanuel; that is to seie, god with us. ²⁴ & Ioseph roos fro sleep, and dide as the engel of the lord comandid him, & took marie his wijf;

TYNDALE—1534.

the tyme they were carryed awaye to Babylon.

¹² And after they were brought to Babylon, Iechonias begat Salathiel: Salathiel begat zorobabel: ¹³ zorobabel begat Abiud: Abiud begat Eliachim: Eliachim begat Azor:

¹⁴ Azor begat Sadoc: Sadoc begat Achin: Achin begat Eliud: ¹⁵ Eliud begat Eleasar: Eleasar begat Matthan: Matthan begat Iacob: ¹⁶ Iacob begat Ioseph the husbunde of Mary, of which was borun that Iesus: that is called Christ.

¹⁷ All the generacions from Abraham to David are fowrtene generacions. And from David vnto the captiuite of Babylon are fowrtene generacions. And from the captiuite of Babylon vnto Christ: are also fowrtene generacions.

¹⁸ The byrthe of Iesus Christ was on this wyse. When his mother Mary was betrotht to Ioseph before they came to dwell togedder; she was founde with chylde by the holy goost. ¹⁹ Then Ioseph her husbunde beinge a perfect man and loth to make an ensample of hir, was mynded to put her awaye secretly. ²⁰ Whill he thus thought, behold the angell of the Lorde appered vnto him in a dreame; saynge: Ioseph the sone of David, feare not to take vnto the, Mary thy wyfe. For that which is conceiued in her is of the holy goost. ²¹ She shall brynge furthe a sonne: & thou shalt call his name Iesus. For he shall save his puple from their synnes.

²² All this was done to fulfill that which was spoken of the Lorde by the Prophet; saynge: ²³ Beholde a mayde shall be with chylde, and shall brynge furthe a sonne; and they shall call his name Emanuel; which is by interpretation: God with vs.

²⁴ And Ioseph asone as he awoke out of slepe, dide as the angell of the Lorde bade hym; and toke his wyfe vnto hym;

CRANMER—1539.

were carryed awaye to Babylon. ¹² And after they were brought to Babylon, Iechonias begat Salathiel: Salathiel begat zorobabel: ¹³ zorobabel begat Abiud: Abiud begat Eliachim: Eliachim begat Asor:

¹⁴ Asor begat Sadoc: Sadoc begat Achin: Achin begat Eliud: ¹⁵ Eliud begat Eleasar: Eleasar begat Matthan: Matthan begat Iacob: ¹⁶ Iacob begat Ioseph the husbunde of Mary: of whom was borne Iesus, euen he that is called Christ.

¹⁷ And so all the generacions from Abraham to David, are fourtene generacions: And from David vnto the captiuite of Babilon, are fourtene generacions. And from the captiuite of Babilon vnto Christ, are fourtene generacions.

¹⁸ The byrth of Iesus Christ was on this wyse. When his mother Mary was maryed to Ioseph (before they came to dwell together) she was founde with chylde by the holy goost. ¹⁹ Then Ioseph her husbunde (because he was a righteous man, and wolde not put her to shame) he was mynded preuely to departe from her. ²⁰ But whyll he thus thought, beholde, the angell of the Lorde appered vnto him in slepe saynge: Ioseph, thou sone of David: feare not to take vnto the Mary thy wyfe. For that which is conceiued in her, cometh of the holy goost. ²¹ She shall bringe furth a sonne, and thou shalt call his name Iesus. For he shall save his people from their synnes. ²² All this was done, that it might be fulfilled, which was spoken of the Lorde by the Prophet, saynge: ²³ Beholde, a mayde shall be with chylde, and shall bringe furth a sonne, and they shall call his name Emanuel, which ys a nun interpret, it is as much to say as God wyth vs.

²⁴ And Ioseph as sone as he awoke out of slepe, dide as the angell of the Lorde had bydden him, and he toke his wyfe vnto

αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς, εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ Πνεύματος ἁγίου. ¹⁹ Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων αὐτὴν παραδευματίσαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν. ²⁰ ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδὼν, ἄγγελος Κυρίου κατ' ὄναρ ἐφάνη αὐτῷ, λέγων, ' Ἰωσήφ, υἱὸς Δαυὶδ, μὴ φοβηθῆς παραλαβεῖν Μαριάμ τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ Πνεύματος ἁγίου. ²¹ τέξεται δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαόν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. ²² Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου | διὰ τοῦ προφήτου, λέγοντος, ²³ " Ἰδοὺ, ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Ἑμμανουὴλ," ὃ ἐστὶ μεθερμηνεύμενον, Μεθ' ἡμῶν ὁ Θεός. ²⁴ Διεγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος Κυρίου καὶ

f Alex. ἀπὸ Κυρίου.

g Alex. ἐγερθεὶς.

GENEVA—1557.

were carried away to Babylon. ¹² And after they were brought to Babylon, Iechonias begate Salathiel. And Salathiel begate Zorobabel. ¹³ And Zorobabel begate Abiud. And Abiud begate Eliacin. And Eliacin begate Azor. ¹⁴ And Azor begate Sadoc. And Sadoc begate Achim. And Achim begate Eliud. ¹⁵ And Eliud begate Eleazar. And Eleazar begate Matthan. And Matthan begate Jacob. ¹⁶ And Jacob begate Joseph, the husband of Marie, of whom was borne Iesus, that is called Christe. ¹⁷ And so all the generations from Abraham to David, are fourtene generations. And from David to the tyme they were carryed into Babylon, are fourtene generations. And from the tyme they were carried into Babylon to Christe, are also fourtene generations.

¹⁸ Now the birth of Iesus Christ was on this wyse. When his mother Marie was betrothed to Ioseph (before they came together) she was found with chylde of the holy Gost. ¹⁹ Then Ioseph her husband beyng a iust man, and loth to make her a publike exemple of infamie, was mynded to put her a way secretly.

²⁰ Whye he thus reasoned with him self beholde the Angel of the Lord appeared vnto him in a dreame, saying, Ioseph the sonne of Dauid, feare not to take Marie for thy wife: For that which is conceived in her, is of the holy Gost. ²¹ She shal bring forth a sonne, and thou shalt call his name Iesus. For he shal save his people from their synnes. ²² All this was done to fulfil that which was spoken of the Lord by the Prophet,

²³ Behold, that mayde shal be with chylde, and shal bring forth a sonne, and they shal call his name Emmanuel, which is by interpretation, God with vs. ²⁴ And Ioseph as soon as he awoke out of slepe, dyd as the Angel of the Lord bade and

RHEIMS—1582.

his brethren in the Transmigration of Babylon. ¹² And after the Transmigration of Babylon, Iechonias begat Salathiel. And Salathiel begat Zorobabel. ¹³ And Zorobabel begat Abiud. And Abiud begat Eliacin. And Eliacin begat Azor. ¹⁴ And Azor begat Sadoc. And Sadoc begat Achim. And Achim begat Eliud.

¹⁵ And Eliud begat Eleazar. And Eleazar begat Matthan. And Matthan begat Jacob.

¹⁶ And Iacob begat Ioseph the husband of MARIE: of whom was borne Iesus, who is called CHRIST.

¹⁷ Therefore all the generations from Abraham vnto David, fourtene generations. And from David to the Transmigration of Babylon, fourtene generations. And from the Transmigration of Babylon vnto CHRIST, fourtene generations.

¹⁸ And the generation of CHRIST was in this wise. When his mother MARIE was spoused to Ioseph, before they came together, she was found to be with childe by the Holy Ghost. ¹⁹ Whereupon Ioseph, for that he was a iust man, & would not put her to open shame: was minded secretly to dismisce her. ²⁰ But as he was thus thinking, beholde the Angel of our Lord appeared to him in sleepe saying: Ioseph sonne of Dauid, feare not to take MARIE thy wife: for that which is borne in her, is of the Holy Ghost. ²¹ And she shal bring forth a sonne: and thou shalt call his name IESUS. For he shal save his people from their sinnes. ²² And all this was done that it might be fulfilled, which our Lord spake by the Prophet saying, ²³ Behold a Virgin shal be with childe, and bring forth a sonne, and they shal call his name Emmanuel, which being interpreted is, God with vs. ²⁴ And Ioseph rising vp from sleepe, did as the Angel of our Lord commanded him, and

AUTHORISED—1611.

brethren, about the time they were carried away to Babylon. ¹² And after they were brought to Babylon, Iechonias begate Salathiel, and Salathiel begate Zorobabel. ¹³ And Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begate Azor. ¹⁴ And Azor begate Sadoc, and Sadoc begate Achim, and Achim begate Eliud. ¹⁵ And Eliud begate Eleazar, and Eleazar begate Matthan, and Matthan begate Jacob. ¹⁶ And Iacob begate Ioseph the husband of Mary, of whom was borne Iesus, who is called Christ. ¹⁷ So all the generations from Abraham to David, are fourtene generations: and from David untill the carrying away into Babylon, are fourtene generations: and from the carrying away into Babylon vnto Christ, are fourtene generations.

¹⁸ Now the birth of Iesus Christ was on this wise: When as his mother Mary was espoused to Ioseph (before they came together) shee was found with childe of the holy Ghost. ¹⁹ Then Ioseph her husband being a iust man, and not willing to make her a publike example, was minded to put her away privily. ²⁰ But while he thought on these things, behold, the Angel of the Lord appeared vnto him in a dreame, saying, Ioseph thou sonne of Dauid, feare not to take vnto thee Mary thy wife: for that which is conceived in her, is of the holy Ghost. ²¹ And she shall bring forth a sonne, and thou shalt call his Name Iesus: for he shall save his people from their sinnes. ²² (Now all this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, ²³ Behold, a Virgin shall be with childe, and shall bring forth a Sonne, and they shall call his Name Emmanuel, which being interpreted, is, God with vs.) ²⁴ Then Ioseph, being raised from sleepe, did as the Angel of the Lord had bidden him, & tooke vnto him his

• Or, his name shall be called.

174
παρέλαβε τὴν γυναῖκα αὐτοῦ, ²⁵ καὶ οὐκ ἐγίνωσκεν αὐτήν, ἕως οὗ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον· καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ Ἰησοῦν.

II. Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας, ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ, μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα, ¹ λέγοντες, ² Πού ἐστιν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ ἤλθομεν προσκυνῆσαι αὐτῷ. ³ Ἀκούσας δὲ Ἡρώδης ὁ βασιλεὺς ἐταράχθη, καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ· καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ, ἐπυνθάνετο παρ' αὐτῶν, ποῦ ὁ Χριστὸς γεννᾶται. ⁴ οἱ δὲ εἶπον αὐτῷ, Ἐν Βηθλεὲμ τῆς Ἰουδαίας. οὕτω γὰρ γέγραπται διὰ τοῦ προφήτου, ⁵ “Καὶ σὺ, Βηθλεὲμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν

¹ Alex. = αὐτῆς τὸν πρωτότοκον.

² Alex. Ἱεροσόλημ.

³ Alex. ὁ βασιλεὺς Ἡρώδης.

WICLIIF—1380.

²⁵ and he knewe hir not til sche hadde borun hir first bigetun sone, & clepid his name Ihesus.

2. **WHENFOR** whanne Ihesus was borun in Bethleem of iuda, in the dayes of king Eroude: lo astronomyen comen fro the east to ierusalem ² & seiden, where is he that is borun king of iewis? for we han seen his sterre in the east: and we comen for to worship hym. ³ But kyng erode herde & was troublid: & al ierusalem with hym, ⁴ & he gaderid to gidre al the pryncis of prestis and scribis of the puple, & enquerid of hem where crist shulde be borun, ⁵ & thei seiden to him in bethleem of iuda, for so it is writun hi a profete. ⁶ And thou bethleem the lond of iuda are not the leest among the pryncis of iuda, for of thes a duyk schal go out that schal gouerne my pople israel,

⁷ than erode clepid pryvyli the astronomyen, and lerned of hem bisili the tyme of the sterre that apperid to hem; ⁸ and he sente hem in to bethleem: & seide, go ye & see ye biilli of the child, & whanne ye han founden tel ge it to me; that I also come & worship him. ⁹ & when thei hadde herd the king: thei wenten forth, and lo the sterre that they miien in the east, went bifor hem: til it came & stood aboue wher the child was; ¹⁰ & thei seyn the sterre: & ioiiden with a ful grete ioie; ¹¹ & thei entriden in to the hous: & founden the child, with marie his modir, & thei fillen down: & worshippiden him, & whanne thei hadden opened her treasouris: thei offriden to hym gylis, gold, euccence, and myrrer; ¹² And whanne thei hadden take an answer in sleep: that thei schulden not turne agen to erode: thei turneden agen oi another weye in to her cuntre.

¹³ & whanne thei weren gon awci: lo the angel of the lord, apperid to ioseph

bigetun, sone. astronomyen, astrologues, or wise men. clepid, called. ierusalem, iherusalem. founden, ber. thir. grete, dour, & a capitein or leader. seyn, say. ioie, gylis. agen, again.

TYNDALE—1534.

²⁵ and knewe her not tyll she had brought forth hir fyrst sonne, and called hys name Iesus.

2. **WHEN** Iesus was borne at Bethleem in Iury, in the tyme of Herode the kyng. Beholde, there came wyse men from the east to Ierusalem ² saynge: Where is he that is borne kyng of the Iues? We have sene his starre in the east, and are come to worship him.

³ When Herode the kyng had herde this, he was troubled, and all Ierusalem with hym, ⁴ and he gathered all the chefe Prestes and Scribes of the pople, and axed of them where Christ shulde be borne. ⁵ And they sayde vnto hym: at Bethleem in Iury. For thus it is written by the Prophet. ⁶ And thou Bethleem in the lande of Iury, art not the leest concernynge the Princes of Iuda. For out of the shall come the captayne, that shall govern my pople Israel.

⁷ Then Herod prevely called the wysc men, and dyligently enquyred of them, the tyme of the starre that appered, ⁸ and sent them to Bethleem saynge: Goo and searche dyligently for the chyld. And when ye have founde hym, bringe me worde, ⁹ I maye come & worshiippe hym also.

¹⁰ When they had heard the kyng, they departed: and lo the starre which they sawe in the east, went before them, tyll it came and stode over the place where the chyld was. ¹¹ When they sawe the starre, they were marvelously glad: ¹² and went into the house, and found the chyld with Mary hys mother, and knoled doun and worshipped hym, and opened their treasures, and offred vnto hym gyltes, gold, frankyncense and myrr. ¹³ And after they were warnid of God in a dreame, that they shuld not go agayne to Herod, they retourned into their awne countre another weye.

¹⁴ When they were departed: beholde the angel of the Lorde appered to Io-

CRANMER—1539.

hym, ²⁵ and knewe her not, till she had brought forth hyr fyrst begotten sone, and called his name Iesus.

2. **WHEN** Iesus was borne at Bethleem a cite of Iewry, in the tyme of Herode the kyng. Beholde, there came wysemen from the east to Ierusalem, ² saynge: where is he that is borne kyng of Iewes? For we haue sene hyr starre in the east, and are come to worshyp him. ³ When Herode the kyng had hearde these thinges, he was troubled, & all the cite of Ierusalem with hym: ⁴ And when he had gathered all the chefe Prestes & scribes of the pople together, he demanded of them, where Christ shulde be borne. ⁵ And they saide vnto hym: at Bethleem in Iewry. For thus it is writen by the Prophet: ⁶ And thou Bethleem in the lande of Iuda, art not the leest amonge the Princes of Iuda. For out of the shal there come vnto me the captayne, that shall gouerne my pople Israel.

⁷ Then Herode (when he had prevely called the wysemen) he enquyred of them dyligently, what tyme the starre appered, ⁸ and he bad them go to Bethleem and saide: Goo your weye thither, and searche dyligently for the chyld. And when ye haue founde hym, bringe me worde againe, that I maye come and worshyp hym also. ⁹ When they had heard the kyng, they departed: and lo, the starre which they sawe in the east, went before them, tyll it came, & stode ouer the place, where in the chyld was: ¹⁰ When they sawe the starre, they were excedyng glad: ¹¹ and went into the house, and found the chyld with Mary his mother & fell downe flat and worshipped hym, and opened their treasures, and offred vnto hym gyltes, gold, frankyncense & myrr. ¹² And after they were warnid of God in slepe (that they shuld not go agayne to Herode) they returned into their awne countre another weye.

¹³ When they were departed: beholde, the angel of the Lord appered to Ioseph

“Ἰσραὴλ.” ὁ τότε Ἡρώδης, λάθρα καλέσας τοὺς μάγους, ἠκρίβωσεν παρ’ αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος, καὶ πέμψας αὐτοὺς εἰς Βηθλεὲμ εἶπε, ‘Πο-
 ρευθέντες ἀκριβῶς ἐξετάσατε περὶ τοῦ παιδίου ἐπ’ αὐτῷ δὲ εὗρητε, ἀπαγγεῖλατέ
 μοι, ὅπως καὶ γὰρ ἐλθὼν προσκυνήσω αὐτῷ.’ Οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπο-
 ρεύθησαν· καὶ ἰδοὺ, ὁ ἀστήρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτοὺς, ἕως ἐλθὼν
 ἔστη ἐπάνω οὗ ἦν τὸ παιδίον. ἰδόντες δὲ τὸν ἀστέρα, ἐχάρησαν χαρὰν μεγάλην
 σφόδρα· καὶ ἐλθόντες εἰς τὴν οἰκίαν, εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς
 αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν
 προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν· καὶ χρηματισθέντες κατ’
 ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδη, δι’ ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.
 Ἄναχωρησάντων δὲ αὐτῶν, ἰδοὺ, ἄγγελος Κυρίου φαίνεται κατ’ ὄναρ τῷ

Alex. Marcourie ἀκριβῶς.

Alex. Lorrain.

Rec. ἰδού.

GENEVA—1557.

toke his wife vnto him. ²⁰ And knewe her not, till she had brought forth her first borne sonne, and called his name Iesvs.

2. VVHEN Iesus was borne at Bethle-
 hem in Iurie, in the tyme of Herode the
 king: Beholde there came wise men from
 the East to Ierusalem, ² Saying, Where
 is that king of Iewes that is borne? For
 we haue seene his starre in the East, and
 are come to worship him. ³ When king
 Herode heard this, he was troubled, and
 all Ierusalem with him. ⁴ And gather-
 ing together all the chiefe Priestes &
 Scribes of the people, he asked of them,
 where Christe should be borne. ⁵ And
 they said vnto him, at Bethlehem in Iurie.
 For so it is written by the Prophet: ⁶
 And thou Bethlehem in y land of Iurie,
 art not the least among the Princes of
 Iuda: for out of thee shal come vnto me,
 the captaine that shal gouerne my people
 Israel.

⁷ Then Herode priuily called the wise
 men and diligently inquired of them
 the time of the starre that appeared.
⁸ And sent them to Bethlehem, saying,
 Go, and search diligently for the babe.
 And when ye haue found him, bring me
 words againe, that I may come and
 worship him also. ⁹ When they had
 heard the king, they departed: and lo,
 the starre which they saw in the East,
 went before them, till it came & stode
 ouer the place where the childe was.
¹⁰ When they saw the starre, they reioysed
 with an exceeding great gladnes. ¹¹ And
 went into the house, and found the child
 with Marie his mother, and falling downe,
 worshipped him, and opened their trea-
 sures, and offered vnto him gyftes, gold,
 frankincense, and myrrhe. ¹² And after
 they were warned of God in a dreame,
 that they should not go againe to Herode:
 they returned into their owne contrey an
 other way.

¹³ After their departure, beholde the
 Angel of the Lord appeared to Ioseph in

RHEIMS—1582.

tooke his wiffe. ²⁰ And he knewv her not
 til she brought forth her first borne sonne:
 and called his name Iesva.

2. WIEN Iesvs therefore was borne in
 Bethlehem of Iuda in the dayes of Herod
 the King, behold, there came Sages
 from the East to Hierusalem, ² saying,
 vvhere is he that is borne King of the
 Iewes? For vve haue seene his starre in
 the East, and are come to adore him.
³ And Herod the King hearing this, was
 troubled, & al Hierusalem vvith him.
⁴ And assembling together al the high
 Priestes & the Scribes of the people, he
 inquired of them vvhere Christ should
 be borne. ⁵ But they sayd to him, In
 Bethlehem of Iuda. For so it is vvritten
 by the Prophet: ⁶ And thou Bethlehem
 the land of Iuda, art not the least among
 the Princes of Iuda: for out of thee shal
 come forth the Capitaine that shal rule
 my people Israel.

⁷ Then Herod secretly calling the Sages,
 learned diligently of them the time of the
 starre which appeared to them: ⁸ and
 sending them into Bethlehem, sayd, Goe,
 and inquire diligently of the childe: and
 when you shal finde him, make reports
 to me, that I also may come and adore
 him. ⁹ Who hauing heard the king,
 went their way: and behold the starre
 which they had seen in the East, went
 before them, vntill it came & stode ouer,
 where the childe was. ¹⁰ And seeing the
 starre, they reioycod vvith exceeding great
 ioy. ¹¹ And entring into the house, they
 found the childe vvith MARIE his mother,
 & falling downe adored him: and open-
 ing their treasures, they offered to him
 gyftes: gold, frankincense, & myrrhe.
¹² And hauing receiued an answer in
 sleepe that they should not returne to
 Herod, they vvent backe an other vvay
 into their country.

¹³ And after they vvere departed, behold
 an Angel of our Lord appeared in sleepe

AUTHORISED—1611.

wife: ²⁰ And knew her not, till shee had
 brought forth her first borne Sonne, and
 he called his Name Iesus.

2. NOW when Iesus was borne in Beth-
 lehem of Iudea, in the dayes of Herod
 the king, behold, there came Wise men
 from the East to Hierusalem, ² Saying,
 Where is he that is borne King of the
 Iewes? for we haue seene his Starre in
 the East, and are come to worship him.
³ When Herod the King had heard these
 things, he was troubled, and all Hieru-
 salem with him. ⁴ And when he had gathered
 all the chiefe Priests and Scribes of
 the people together, he demanded of them
 where Christ should be borne. ⁵ And they
 said vnto him, In Bethlehem of Iudea:
 For thus it is written by the Prophet;
⁶ And thou Bethlehem in the land of Iuda,
 art not the least among the Princes of Iuda:
 for out of thee shall come a Govern-
 our, that shall rule my people Israel.

⁷ Then Herod, when he had priuily called
 the Wise men, enquired of them dili-
 gently what time the Starre appeared:
⁸ And he sent them to Bethlehem, and
 said, Goe, and search diligently for the
 young child, and when ye haue found him,
 bring me word againe, that I may come
 and worship him also. ⁹ When they had
 heard the King, they departed, and loe,
 the Starre which they saw in the East,
 went before them, till it came and stood
 ouer where the young childe was. ¹⁰ When
 they saw the Starre, they reioycod with
 exceeding great ioy.

¹¹ And when they were come into the house,
 they saw the young child with Mary his
 mother, and fell downe, and worshipped him:
 and when they had opened their treasures,
 they presented vnto him gyfts, Gold, and
 Frankincense, and Myrrhe. ¹² And being
 warned of God in a dreame, that they
 should not returne to Herod, they departed
 into their owne country another way.

¹³ And when they were departed, be-
 hold, the Angel of the Lord appeareth to

Or, found.

Or, offered.

Ἰωσήφ, λέγων, 'Εγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεύγε
' εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως ἂν εἶπω σοί· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παι-
' δίου, τοῦ ἀπολέσαι αὐτό.' ¹⁴ 'Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα
αὐτοῦ νυκτὸς, καὶ ἀνεχώρησεν εἰς Αἴγυπτον, ¹⁵ καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς
Ἡρώδου· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου, λέγοντος,
"Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου." ¹⁶ Τότε Ἡρώδης, ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ
τῶν μάγων, ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνέειλε πάντας τοὺς παῖδας τοὺς ἐν
Βηθλεὲμ καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς, ἀπὸ διετούς καὶ κατωτέρω, κατὰ τὸν χρό-
νον ὃν ἠκρίβωσεν παρὰ τῶν μάγων. ¹⁷ Τότε ἐπληρώθη τὸ ῥηθὲν ὑπὸ Ἱερεμίου τοῦ
προφήτου, λέγοντος, ¹⁸ "Φωνὴ ἐν Ῥαμᾷ ἠκούσθη, ὁ θρήνος καὶ κλαυθμὸς καὶ ὕδρι-
" μὸς πολὺς, Ῥαχὴλ κλαίονσα τὰ τέκνα αὐτῆς· καὶ οὐκ ἤθελε παρακληθῆναι, ὅτι

* ΔΕΙΞ. = τοῦ.

* ΔΕΙΞ. ἴδ. Δ.

* ΔΕΙΞ. = θρήνος καὶ.

WICLIIF—1380.

in sleep, and seiðe, rise up & take the
child & his modir and fle in to egipt, &
be thou there til that I seye to thee, for
it is come: that croude seke the child
for to distri hym. ¹⁴ and ioseph roos: &
took the child & his modir by nyght, and
wente in to egipt, ¹⁵ & he was there to
the deeth of croude, that it schulde be
fulfilled that was seid of the lord bi the
profete seiynge, Fro egipt I have clepid
my sonne.

¹⁶ Thanne eroude seiynge, that he was
disceyved of the astronomyens was ful
wrooth, & he sente & slow alle the chil-
dren that weren in bethleem & in al the
coostis therof, fro ij yere age & with yn,
after the tyme that he had enquired of
the astronomyens. ¹⁷ Than it was fulfilled
that was seid bi ieremy the profete
seiynge. ¹⁸ A voyce was herd an his
wepinge & mook weylange, rachel bi
wepinge hir sonne, and sche wolde not be
comforted for thei ben not.

¹⁹ But whanne eroude was deed: lo the
angel of the lord apperid to ioseph in
sleep in egipt. ²⁰ & seiðe, rise up & take
the child & his modir: & go in to the
land of israel, for thei that sousten the
lif of the child ben deed. ²¹ Ioseph roos
& took the child and his modir & cam
in to the land of israel.

²² & he herde that archelaus regned in
iude for croude his fadre, & dredde for to
go thidir, and he was warned in sleep:
and wente in to the parties of galilee.
²³ and cam & dwelte in a cite that is
clepid nazareth, that it schulde be ful-
filled that was seid bi profetis, for he schul
be clepid a nazarete.

8. IN tho daies iohn baptist cam &
prechid in the desert of iudee. ² & seiðe,
do ye penance for the kyngdome of

TYNDALE—1534.

seph in dreame sayinge: arise, and take
the chyld and his mother, and fye into
egypte, and abyde there tyll I brynge
the worde. For Herod wyll seke the
chyld to destroy hym. ¹⁴ Then he arose,
and toke the chyld and his mother by
nyght, and departed into egypte, ¹⁵ and was
there vnto the deeth of Herod, to fulfill
that which was spoken of the Lorde, by
the Prophet which sayeth, out of egypte
have I called my sonne.

¹⁶ Then Herod perceyvinge that he was
mocked of the wyse men, was exceedinge
wroth, and sent forth and slawe all the
chyldren that were in Bethleem, and in
all the coastes therof, as many as were
two yere olde and vnder, accordynge to
the tyme which he had diligently searched
oute of the wyse men.

¹⁷ Then was fulfilled that which was spo-
ken by the Prophet Ieremy sayinge: ¹⁸ On
the hilles was a voyce herde, mornyng
wepyng, and grete lamentacion: Ra-
chel wepyng for her chyldren, and wolde
not be comforted, because they were not.

¹⁹ When Herode was deed: beholde, an
angell of the Lorde appered in a dreame
to Ioseph in egypte, ²⁰ sayinge: arise and
take the chyld and his mother, and go
into the lande of israel. For they are
deed which sought the chyldes life. ²¹ Then
he arose, and toke the chyld and his
mother, and cam into the lande of israel.

²² But when he hearde that Archelaus did
raygne in Iury, in the rowme of his father
Herode, he was afraide to goo thither.
Not withstandinge after he was warned
of god in a dreame, he turned a syde
into the parties of Galile, ²³ and went
and dwelt in a cite called Nazareth, to fulfill
that which was spoken by the Prophetes:
he shalbe called a Nazarite.

3. IN those dayes Iohn the Baptyst came
and preached in the wilderness of Iury,
² sayinge: Repent, the kyngdome of heuen

CRANMER—1539.

in slepe sayinge: arise and take the chyld
and hys mother, and fye into egypt, & be
thou there, tyll I brynge the worde. For
it will come to passe, that Herode shal
seke the chyld, to destroy hym. ¹⁴ So
whan he awoke, he toke the chyld and
hys mother by nyght, and departed into
egypt, ¹⁵ and was there vnto the deeth
of Herod: that it might be fulfilled,
which was spoken of the Lorde by the
Prophet, sayenge: out of egypte have I
called my sonne.

¹⁶ Then Herod, whan he sawe that he
was mocked of the wyse men, he was
exceedinge wroth, & sent forth men of
warre, and slawe all the chyldren that were
in Bethleem, and in all the coastes (as
many as were two yere olde or vnder)
accordynge to the tyme, whiche he had
diligently knowne out of the wyse men.

¹⁷ Then was fulfilled that, whiche was
spoken by the Prophet Ieremy: wher as
he sayd: ¹⁸ In Rama was there a voyce
hearde lamentacion, wepyng, and grete
mourninge: Rachel wepyng for hir chil-
dren, and wold not be comforted because
they were not.

¹⁹ But when Herode was deed: beholde,
an angell of the Lorde appered in a slepe
to Ioseph, in egypte, ²⁰ sayinge: arise,
and take the chyld and his mother, and
go into the lande of israel. For they are
deed which sought y chyldes lyfe. ²¹ And
he arose, and toke the chyld and hys mo-
ther, and came into the lande of israel.

²² But whan he heard, that Archelaus
dyd raygne in Iewry, in the rowme of
hys father Herode, he was afraide to go
thither. Notwithstandinge, after he was
warned of God in a slepe, he turned
asyde into the parties of Galile, ²³ &
went & dwelt in a cite which is called
Nazareth: that it might be fulfilled which
was spoken by the Prophetes: he shal
be called a Nazarite.

3. IN those dayes came Iohn the Bap-
tyst, preaching in the wyldernes of Iewry
² sayinge Repent, of the life that is past, for

“οὐκ εἰσὶ.” ¹⁰ Τελευτήσαντος δὲ τοῦ Ἡρώδου, ἰδοὺ, ἄγγελος Κυρίου κατ’ ὄναρ φαίνεται τῷ Ἰωσήφ ἐν Αἰγύπτῳ, ²⁰ λέγων, ‘Εγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσραὴλ· τεθνήκασι γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου.’ ²¹ Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ ἦλθεν εἰς γῆν Ἰσραὴλ. ²² ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει ἐπὶ τῆς Ἰουδαίας ἀντὶ Ἡρώδου τοῦ πατρὸς αὐτοῦ, ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ κατ’ ὄναρ, ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας, ²³ καὶ ἐλθὼν κατώκησεν εἰς πόλιν λεγομένην Ναζαρέτ· ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν, ὅτι Ναζωραῖος κληθήσεται.

III. Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστής, κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας, ² καὶ λέγων, ‘Μετανοεῖτε· ἤγγικε γὰρ ἡ βα-

¹ Alex. φαίνεται κατ’ ὄναρ.

² Alex. Ναζαρέθ.

³ Alex. = δε.

GENEVA — 1557.

a dreame, saying, Arise, and take the babe and his mother, and flee into Egypt, and be there til I bring thee worde. For it wil come to passe, that Herode wil seeke the babe to destroye him. ¹⁴ Then he arose & take the childe and his mother by night, and departed into Egypt. ¹⁵ And was there vnto the death of Herode, to fulfil that which was spoken of the Lord by the Prophet, which sayeth, Out of Egypt haue I called my sonne. ¹⁶ Then Herode perceauing that he was mocked of the wise men, was exceeding wroth, & sent forth and slewe al the male children that were in Bethlehem, and in all the coastes therof, as many as were two yere olde & vnder, according to the time which he had diligently searched out of the wise men. ¹⁷ Then was fulfilled that which was spoken by the Prophet Ieremie, saying, ¹⁸ In Rama was a voyce heard, mourning weeping, and great lamentation: Rachel weeping for her children, and would not be comforted, because they were not.

¹⁹ When Herode was dead, behold, an Angel of the Lord appeared in a dreame to Ioseph in Egypt, ²⁰ Saying, Arise and take the childe and his mother, & go into the land of Israel: for they are dead which sought the childes life. ²¹ Then he arose vp, and toke the childe and his mother, and came into the land of Israel. ²² But when he heard that Archelous dyd raygne in Iewrie, in the rounne of his father Herode, he was afraied to go thither. Notwithstanding, after he was warned of God in a dreame, he turned asyde into the parties of Galilee, ²³ And went and dwelt in a cite called Nazaret, to fulfil that which was spoken by the Prophetes: which was, that he shoulde be called a Nazarite.

3. AND in those daies, Iohn the Baptist came and preached in the wilderness of Iewrie, ² Saying, Repent, for the king-

RHEIMS — 1582.

to Ioseph, saying: Arise, & take the childe & his mother, & flee into Egypt: and be there vntil I shal tel the. For it evil come to passe that Herod wil seeke the childe to destroy him. ¹⁴ Who arose, & tooke the childe and his mother by night, and retured into Egypt: and he was there vntil the death of Herod: ¹⁵ that it might be fulfilled vvhich was spoken of our Lord by the Prophet, saying, Out of Egypt haue I called my sonne. ¹⁶ Then Herod perceauing that he was deluded by the Sages, Was exceeding angrie: and sending murdered al the men children that were in Bethlehem, & in al the borders therof, from two yere old & vnder, according to the time vvhich he had diligently sought out of the Sages. ¹⁷ Then was fulfilled that vvhich was spoken by Ieremie the Prophet saying, ¹⁸ A voice in Rama was heard, crying out & much weyling: Rachel beweyling her children, & would not be comforted, because they are not.

¹⁹ But vvhhen Herod was dead, behold an Angel of our Lord appeared in sleepe to Ioseph in Egypt, ²⁰ saying, Arise, and take the childe & his mother, & goe into the land of Israel. for they are dead that sought the life of the childe. ²¹ Who arose, & tooke the childe & his mother, and came into the land of Israel. ²² But hearing that Archelous raygned in Iewrie for Herod his father, he feared to goe thither: and being warned in sleepe retured into the quarters of Galilee. ²³ And coming he dwelt in a cite called Nazareth: that it might be fulfilled vvhich was said by the Prophetes: That he shal be called a Nazarite.

3. AND in those dayes cometh Iohn the Baptist preaching in the desert of Iewrie, ² & saying. Doe penance: for the King-

AUTHORISED — 1611.

Ioseph in a dreame, saying, Arise and take the yong childe, and his mother, and flee into Egypt, and bee thou there vntill I bring thee word: for Herode will seeke the yong childe, to destroy him. ¹⁴ When he arose, he tooke the yong childe and his mother by night, and departed into Egypt: ¹⁵ And was there vntill the death of Herode, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Out of Egypt haue I called my Sonne.

¹⁶ Then Herode, when hee saw that he was mocked of the Wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coastes thereof, from two yeeres olde and vnder, according to the time, which he had diligently enquired of the Wise men. ¹⁷ Then was fulfilled that which was spoken by Ieremie the Prophet, saying, ¹⁸ In Rama was there a voyce heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

¹⁹ But when Herode was dead, behold, an Angel of the Lord appeareth in a dreame to Ioseph in Egypt, ²⁰ Saying, Arise, and take the yong childe and his mother, and goe into the land of Israel: for they are dead which sought the yong childes life. ²¹ And he arose, and tooke the yong childe and his mother, and came into the land of Israel. ²² But when he heard that Archelous did raygne in Iudca in the rounne of his father Herod, hee was afraid to goe thither: notwithstanding, being warned of God in a dreame, he turned aside into the parts of Galilee: ²³ And he came and dwelt in a cite called Nazareth, that it might be fulfilled which was spoken by the Prophets, He shalbe called a Nazarene.

3. IN those daies came Iohn the Baptist, preaching in the wilderness of Iudea, ² And saying, Repent yee: for the king-

“σινεῖα τῶν οὐρανῶν.” Οὗτος γάρ ἐστιν ὁ ῥηθεὶς ὑπὸ Ἡσαίου τοῦ προφήτου, λέγοντος, “Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἐτομιάσατε τὴν ὁδὸν Κυρίου εὐθείας” “ποιεῖτε τὰς τρίβους αὐτοῦ.” Αὐτὸς δὲ ὁ Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ· ἡ δὲ τροφή αὐτοῦ ἦν ἀκρίδες καὶ μέλι ἄγριον.

Ἔτι τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου· καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῳ ὑπ’ αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ, εἶπεν αὐτοῖς, “Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; ποιήσατε οὖν καρπὸν ἄξιον! τῆς μετανοίας· καὶ μὴ δόξτε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ·

* Alex. δαδ.

* Alex. + καταμψ.

* Rec. καρποὺς ἀξίους.

WICLIFF—1380.

heuenes schal wys, ³ for this is he of whom it is seid bi Issac the profete seynge, a vois of a crier in desert make ye redi the wayes of the lord: make ye riȝt the pathis of hym, ⁴ and this Iohn hadde clothing of camels heris: and a girdil of skyn aboute his leendis; & his mete was hony soakis and hony of the wode.

⁵ Thanne ierusalem wente out to hym and al iudee, & al the cuntre aboute iordan: ⁶ & thei weren waichen of hym in iordan, & knowlechiden her synnes.

⁷ But he seiȝ many of farises & of saducees comynge to his baptizme: and seide to hem, generaciouns of eoldris: who schewid to god to fle fro wrath that is to come, ⁸ therfor do ye worthi fruytis of penance: ⁹ & nyle ye seiȝ with ynne you: we han abraham to fadir, for I seiȝ to you that god is myȝti to reise up of thes stoncs the soncs of abraham, ¹⁰ & now the axe is putte to the root of the tre, therfor every tre that makith not goodfruyt: schal be kutte doon, & schal be cast in to the fire.

¹¹ I waich you in watyr: in to penance, but he that schal come aftir me, is stronger than I whos schoon I am not worthi to bere, he schal baptise you in the holi goost and fier; ¹² whos wene- wyngc clooth is in his hond, and he schal falli clense his eern floor, and schal gadere his whete in to his berne: but the chaf he schal brenne with fier that mai not be quenched.

¹³ Thanne ihesus cam fro galilee in to iordan to Iohn: to be baptised of him; ¹⁴ & Iohn forbode hym and seide, I owe to be baptised of thee: & thou comest to me? ¹⁵ but ihesus answerid: & seide to hym, suffre now, for thus it fallith to us to fulfille alle riȝtfulnes; then Iohn suffrid

13. ihes. or ihesu. 14. Iohn. 15. Iohn. 16. Iohn. 17. Iohn. 18. Iohn. 19. Iohn. 20. Iohn. 21. Iohn. 22. Iohn. 23. Iohn. 24. Iohn. 25. Iohn. 26. Iohn. 27. Iohn. 28. Iohn. 29. Iohn. 30. Iohn. 31. Iohn. 32. Iohn. 33. Iohn. 34. Iohn. 35. Iohn. 36. Iohn. 37. Iohn. 38. Iohn. 39. Iohn. 40. Iohn. 41. Iohn. 42. Iohn. 43. Iohn. 44. Iohn. 45. Iohn. 46. Iohn. 47. Iohn. 48. Iohn. 49. Iohn. 50. Iohn. 51. Iohn. 52. Iohn. 53. Iohn. 54. Iohn. 55. Iohn. 56. Iohn. 57. Iohn. 58. Iohn. 59. Iohn. 60. Iohn. 61. Iohn. 62. Iohn. 63. Iohn. 64. Iohn. 65. Iohn. 66. Iohn. 67. Iohn. 68. Iohn. 69. Iohn. 70. Iohn. 71. Iohn. 72. Iohn. 73. Iohn. 74. Iohn. 75. Iohn. 76. Iohn. 77. Iohn. 78. Iohn. 79. Iohn. 80. Iohn. 81. Iohn. 82. Iohn. 83. Iohn. 84. Iohn. 85. Iohn. 86. Iohn. 87. Iohn. 88. Iohn. 89. Iohn. 90. Iohn. 91. Iohn. 92. Iohn. 93. Iohn. 94. Iohn. 95. Iohn. 96. Iohn. 97. Iohn. 98. Iohn. 99. Iohn. 100. Iohn.

TYNDALE—1534.

is at hande. ³ This is he of whom it is spoken by the Prophet Esay, which sayeth: The voyce of a crier in wyldernes prepare the Lordes waye and make hys pathes strayght.

⁴ This Iohn had hys garment of camels heer and a gerdill of a skynne aboute his loynes. Hys meate was locustes and wyld honey. ⁵ Then went oute to hym Ierusalem, and all Iury, and all the region rounde aboute Iordan, and were baptised of him in Iordan, confessynge their synnes.

⁷ When he saw many of the Pharises and of the Saducees come to hys baptim; he sayde vnto them: O generacion of vyperis, who hath taught you to fle from the vengeance to come? ⁸ Brynge forth therfore the frutes belongynge to repentance. ⁹ And so that ye can thynke not to saye in your selues, we haue Abraham to oure father. For I saye vnto you that God is able of thes stoncs to rayse up chyldren vnto Abraham. ¹⁰ Euen nowe is the axe put vnto the rote of the trees: soo that every tree which bringeth not forth the goode frute, is hewen doune and cast into the fyre.

¹¹ I baptise you in water in token of repentance: but he that cometh after me, is myghtier then I, whose shous I am not worthy to beare. He shall baptise you with the holy goost and with fyre: ¹² which hath also his fan in his hond, and will pouрге his floore, and gadre the wheet into his garner, and will burne the chaffe with unquenchable fyre.

¹³ Then cam Iesus from Galile to Iordan, unto Iohn, to be baptised of hym. ¹⁴ But Iohn forbade hym, saynge: I ought to be baptised of thee: and comest thou to me?

¹⁵ Iesus answered and sayd to hym: Let it be so now. For thus it becometh vs to fulfyll all rightewenes. Then he suffrid

CRANMER—1539.

the kyngdome of heauen is at hande ³ For thys is he, of whom the Prophet Esay spake, which sayeth The voyce of a crier in the wyldernes, prepare ye the waye of the lorde: & make hys pathes strayght. ⁴ Thys Iohn had hys garment of camels heer And a gyrdell of a skynne aboute hys loynes. His meate was locustes and wyld honey.

⁵ Then went out to hym Ierusalem and all Iewry, and all the regyon rounde aboute Iordan, and were baptysed of hym in Iordan, confessynge theyr synnes.

⁷ But when he saw many of the Pharises and Saducees come to his baptysme, he sayd vnto them: O generacyon of vyperis: who hath taught you to fle from the vengeance to come? ⁸ Brynge forth therfore the frutes that belong to repentance. ⁹ And be not of soch mynde that ye wolde saye with in youre selues: we haue Abraham to oure father. For I saye vnto you, that God is able to bring to passe, that of thes stoncs ther shall ryse vp chyldren vnto Abraham. ¹⁰ Euen now is the axe also put vnto the rote of the trees: so that every tree which bryngeth not forth good frute, is hewen doune, and cast into the fyre.

¹¹ I baptise you in water vnto repentance. but he that shall come after me is myghtier then I, whose shous I am not worthy to beare. He shall baptise you with the holy goost and with fyre: ¹² whose fan is in his hand, and he will purge his floore, and gather his wheet into the berne, but wyll burne the chaffe with vquenchable fyre.

¹³ Then cometh Iesus from Galile to Iordan vnto Iohn to be baptised of hym. ¹⁴ But Iohn forbade him, saynge: I haue neede to be baptised of thee: and comest thou to me? ¹⁵ Iesus answered and sayde vnto him: Let it be so now. For thus it becometh vs to fulfyll all rightewenes. Then he suffrid hym.

λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ.
 ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κείται· πᾶν οὖν δένδρον μὴ
 ποιοῦν καρπὸν καλὸν ἐκκόπτεται, καὶ εἰς πῦρ βάλλεται. Ἐγὼ μὲν βαπτίζω ὑμᾶς
 ἐν ὕδατι εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ
 οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι καὶ ὕδατι
 καὶ πυρὶ. ὃ τὸ πτύνον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαρίζει τὴν ἄλωνα αὐτοῦ, καὶ
 συναΐζει τὸν σίτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχρον κατακαύσει πυρὶ ἀσβέστω.
 Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν
 Ἰωάννην, τοῦ βαπτισθῆναι ὑπ' αὐτοῦ. ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν, λέγων,
 Ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με; Ἀποκριθεὶς
 δὲ ὁ Ἰησοῦς εἶπε πρὸς αὐτὸν, Ἀφες ἄρτι· οὕτω γὰρ πρέπειν ἐστὶν ἡμῖν πληρῶσαι

* Alex. = cal.

* Const. = cal. suppl.

GENEVA—1557.

dome of heauen is at hand. ³ For this is he of whome it hath bene spoken by the Prophet Esai, who saith, The voyce of him that crieth in wilderness is, Prepare the way of the Lord, make his pathes strayght. ⁴ This Iohn had his garment of Camels haire, and a gyrdle of a skyn about his loynes. His meate was locustes and wilde hony. ⁵ Then went out to him Ierusalem & all Iewrie, & all the region round about Iordan. ⁶ And were baptized of him in Iordan, confessing their synnes.

⁷ When he sawe many of the Pharisees & of the Sadduces come to his baptisme, he sayd vnto them, O generations of vipers, who hath taught you before to flee from the vengeance to come? ⁸ Bring forth therefore the fruites belongyng to amendement of life. ⁹ And presume not to say with your selues, we haue Abraham to our father: For I say vnto you, that God is able euen of these stones to raise vp children vnto Abraham. ¹⁰ Euen now is the axe put to the roote of the trees: so that euery tree which bryngeth not forth good fruit, is hewen downe, and cast into the fyre.

¹¹ In deed I baptize you with water to amendement of life: but he that cometh after me, is myghtier then I, whose shooes I am not worthy to beare: He shall baptize you wyth the holy Ghost and wyth fyre, ¹² Whych hath his fanne in his hand, & wil make cleane his floore, and gather the wheate into his garner, but wil burne vp the chaffe with vnquencheable fyre.

¹³ Then came Iesus from Calile to Iordan vnto Iohn, to be baptized of him. ¹⁴ But Iohn put him backe, saying, I haue neede to be baptized of thee, and comest thou to me?

¹⁵ Iesus answering, mied to him, Let it be so now: For thus it becometh vs to fulfill all rightuousnes. Then he suffered

RHEIMS—1582.

dome of heauen is at hand. ³ For this is he that was spoken of by Esay the Prophet, saying, *A voyce of one crying in the desert, prepare ye the way of our Lord, make straight his pathes.* ⁴ And the sayd Iohn had his garment of camels heare, & a gyrdle of a skynne about his loynes: and his meate was locustes & wilde honie.

⁵ Then went forth to him Hierusalem & al Iewrie, and al the country about Iordan: & were baptized of him in Iordan, confessing their sinnes.

⁷ And seeing many of the Pharisees & Sadducees coming to his heptisme, he sayd to them, Ye vipers brood, who hath shewed you to flee from the vwrath to come? ⁸ Yeld therefore fruites worthy of penance. ⁹ And delite not to say wrythin your selues, we haue Abraham to our father. for I tel you that God is able of these stones to raise vp children to Abraham. ¹⁰ For now the axe is put to the roote of the trees. Euery tree therefore that doth not yeld good fruites, shal be cut downe, & cast into the fyre.

¹¹ I in deede baptize you in wwater vnto penance. but he that shal come after me, is stronger then I, whose shooes I am not worthy to beare, he shal baptize you in the Holy Ghost & fire. ¹² Whose fanne is in his hand, & he shal cleane purge his floore: and he wil gather his wheate into the barn, but the chaffe he wil burne wryth vnquencheable fire.

¹³ Then cometh Iesus from Galilee to Iordan, vnto Iohn, to be baptized of him. ¹⁴ But Iohn stayed him, saying, I ought to be baptized of thee, and comest thou to me?

¹⁵ And Iesus answering, sayd to him, Suffer me for this time. for so it becometh vs to fulfill al iustice. Then he suffered him.

AUTHORISED—1611.

dome of heauen is at hand. ³ For this is he that was spoken of by the Prophet Esaias, saying, The voyce of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. ⁴ And the same Iohn had his raiment of camels haire, and a leathern girdle about his loynes, and his meate was locusts and wilde honie. ⁵ Then went out to him Hierusalem, and all Iudea, and all the region round about Iordane, ⁶ And were baptized of him in Iordane, confessing their sinnes.

⁷ But when he saw many of the Pharisees and Sadducees come to his Baptisme, he said vnto them, O generation of vipers, who hath warned you to flee from the wrath to come? ⁸ Bring forth therefore fruites meete for repentance. ⁹ And thinke not to say within your selues, We haue Abraham to our father: For I say vnto you, that God is able of these stones to raise up children vnto Abraham. ¹⁰ And now also the axe is layd vnto the roote of the trees: Therefore euery tree which bringeth not forth good fruit, is hewen downe, and cast into the fire.

¹¹ I indeed baptize you with water vnto repentance: but he that cometh after mee, is mightier then I, whose shooes I am not worthy to beare, hee shall baptize you with the holy Ghost, and with fire. ¹² Whose fanne is in his hand, and he will thoroughly purge his floore, and gather his wheate into the garner: but will burne up the chaffe with vnquencheable fire. ¹³ Then cometh Iesus from Galilee to Iordane, vnto Iohn, to be baptized of him: ¹⁴ But Iohn forbade him, saying, I haue need to be baptized of thee, and comest thou to me?

¹⁵ And Iesus answering, said vnto him, Suffer it to be so now: for thus it becometh vs to fulfill all righteousness. Then

‘πᾶσαν δικαιοσύνην.’ Τότε ἀφίησω αὐτόν. ¹⁶ Καὶ βαπτισθεὶς ὁ Ἰησοῦς ἀνέβη εὐθύς ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ, ἀνέωχθησαν αὐτῷ οἱ οὐρανοὶ, καὶ εἶδε τὸ Πνεῦμα τοῦ Θεοῦ καταβαίνον ὡσεὶ περιστέρα, καὶ ἐρχόμενον ἐπ’ αὐτόν. ¹⁷ καὶ ἰδοὺ, φωνὴ ἐκ τῶν οὐρανῶν λέγουσα, ‘Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.’

IV. Τότε ὁ Ἰησοῦς ἀνέχθη εἰς τὴν ἔρημον ὑπὸ τοῦ Πνεύματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου. ² καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα, ὕστερον ἐπείνασε. ³ καὶ προσελθὼν αὐτῷ ὁ πειράζων εἶπεν, | ‘Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ, ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται.’ ⁴ ‘Ὁ δὲ ἀποκριθεὶς εἶπε, ‘Γέγραπται, “Οὐκ ἐπ’ ἄρτω μόνῳ ζήσεται ἄνθρωπος, ἀλλ’ ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος Θεοῦ.”’ ⁵ Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἵστησιν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, ⁶ καὶ λέγει

* Alex. εὐδοκῶ ἀφίησθαι.

* Alex. ὁ πειράζων εἶπεν αὐτῷ.

* Alex. + δ.

* Alex. ἱστησιν.

WICLIFFE—1380.

hym, ¹⁶ & whanne ihesus was baptizid: anon he wente up fro the watir; & lo heuene was openid to hym; and he saw the spirit of god comynge down as a doune, & comynge on him; ¹⁷ & lo a vois fro heuene: seiynge, this is my loved sone in whiche I haue plesid to me.

4. THANNE ihesus was ledde of a spirit in to desert to be temptid of the fend; ⁵ & whanne he hadde fastid fourti dayes and fourti nyttis: afterward he hungred.

³ & the tempter cam nyge: and seide to hym; if thou art goddis sone: seye that thes stones be made looues; ⁴ whiche answerid and seide to hym; it is writun; not conli in breed lyueth man, but in euery word that cometh of goddis mouth; ⁵ thanne the fend took him in to the holi cite: & settid him on the pyname of the temple: ⁶ and seid to him; if thou art goddis sone: sende thes adoun; for it is writun; that to hise angels he comaundid of thes: & thei schal take thee in bondis, lest paramente thou hurt thi foot at a stoon; ⁷ afterones ihesus seide to hym; it is writun; thou schal not tempte thi lord god;

⁸ afterones the fend took hym in to a ful hig hille, & schewid to hym al the rewmes of the world; & the ioie of hem; ⁹ and seide to hym; alle thes I schal geue to thee, if thou falle down & worship me; ¹⁰ thanne ihesus seide to hym; go sathanas; for it is writun; thou schalt worship thi lord god: & to hym aloone thou schalt serue; ¹¹ thanne the fend lefte hym; & lo angels camen nyte; and serueden to hym.

¹² But whanne ihesus hadde herd that ion was taken: he wente in to galilee; ¹³ & he lefte the cite of nazareth; and cam & dwelte in the cite of capernaum

TYNDALE—1534.

hym. ¹⁶ And Iesus assone as he was baptised, came straight out of the water. And lo heuene was open over hym; and Iohn sawe the spirite of God descende lyke a doune, and lyght vpon hym. ¹⁷ And lo there came a voyce from heven saying: Thus ys that my beloved sone in whom is my deliyte.

4. THEN was Iesus ledde awaye of the spirite into wildernes, to be tempted of the devyll. ⁵ And when he had fasted fortye dayes and fortye nightes, he was afterward an hungred. ⁶ Then came to hym the tempter; and sayde: yf thou be the sonne of God, commaunde that thes stones be made bread. ⁷ He answered and sayde: yt is written; man shall not lyve by brede onely; but by every worde that procedeth out of the mouth of God.

⁸ Then the devyll took hym vp into the holy cite, and set hym on a pyname of the temple; ⁹ and sayd vnto hym: yf thou be the sonne of God, cast thyselfe downe. For it is written; he shall geve his angels charge over the; and with their handes they shall holde the vp; that thou darst not thy fote agaynst a stone. ¹⁰ And Iesus sayde to hym; it ys written also: Thou shalt not tempte thy Lorde God.

¹¹ The devyll toke hym vp agayne and ledde hym in to an excedyng hie mountayne; and shewed hym all the kyngdomes of the world; and all the glorie of them; ¹² and sayde to hym; all thes wyl I geve the; if thou wilt fall downe and worship me. ¹³ Then sayde Iesus vnto hym. Awaye Satan. For it is written; thou shalt worship the Lorde thy God; and hym only shalt thou serve. ¹⁴ Then the devyll left hym; and beholde the angels came and ministred vnto hym.

¹⁵ When Iesus had hearde that Iohn was taken; he departed into Galilee; ¹⁶ and left Nazareth; and went and dwelte in Capernaum;

CRANMER—1539.

¹⁶ And Iesus when he was baptizid, came straight waye out of the water. And lo heuene was open vnto hym; and he sawe the spirite of God descending lyke a doune, and lighting vpon him. ¹⁷ And loo, there came a voyce from heuene sayyng. This is my beloved sone, in whom I am well pleased.

4. THEN was Iesus led awaye of the spirite into wyldernes: to be tempted of the devyll. ⁵ And when he had fasted fortye dayes and fortye nyghtes, he was at the last an hungred. ⁶ And when the tempter came to him, he sayde: yf thou be the sonne of God commaunde, that thes stones be made bread. ⁷ But he answered and sayde: it is written man shall not lyue by bread onely, but by euery worde that procedeth out of the mouth of God. ⁸ Then the devyll taketh hym vp into the holy cite, & setteth hym on a pinacle of the temple, ⁹ and sayeth vnto hym: yf thou be the sonne of God, cast thy selfe downe headling. For it is written he shall geue his angels charge ouer the, & wyth their handes they shall holde the vp, lest at anye tyme thou darst thy fote agaynst a stone. ¹⁰ And Iesus saide to hym: it is written agayne Thou shalt not tempte the Lorde thy God.

¹¹ Agayne, the devyll taketh hym vp in to an excedyng hie mountayne, and sheweth him all the kyngdomes of the worlde, and the glorie of them, ¹² and sayeth vnto hym: all thes wyl I geue the, yf thou wilt fall downe, and worship me. ¹³ Then sayeth Iesus vnto him: Awaye Satan. For it is written Thou shalt worship the Lorde thy God, and hym onely shalt thou serue. ¹⁴ Then the devyll leaueh him and beholde the angels came, & ministred vnto hym. ¹⁵ When Iesus had hearde that Iohn was taken, he departed into Galilee, ¹⁶ and left Nazareth, and went and dwelt in Capernaum, which is a cite vpon the see

any, anon. downe, down. nyghte, night. nyge or nyte, night. comen, or comynge, againe, or presently. lyf, life. serueden, serued. geue, give.

αὐτῷ, 'Εἰ υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γάρ, "Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, καὶ ἐπὶ χειρῶν ἀρουσί σε, μήποτε προσκυνήσῃς πρὸς λίθον τὸν πόδα σου." 'Ἐφη αὐτῷ ὁ Ἰησοῦς, 'Πάλιν γέγραπται, "Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου." Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν, καὶ λέγει αὐτῷ, 'Ταῦτα πάντα σοι δώσω, εἰ μόνον πεσὼν προσκυνήσῃς μοι.' Τότε λέγει αὐτῷ ὁ Ἰησοῦς, 'Υπαγε, ὀπίσω μου, Σατανᾶ· γέγραπται γάρ, "Κύριον τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις." Τότε ἀφίησιν αὐτὸν ὁ διάβολος· καὶ ἰδοὺ, ἄγγελοι προσήλθον καὶ διηκόνουν αὐτῷ.

¹² Ἀκούσας δὲ ὁ Ἰησοῦς ὅτι Ἰωάννης παρεδόθη ἀνεχώρησεν εἰς τὴν Γαλιλαίαν καὶ καταλειπὼν τὴν Ναζαρέτ, ἐλθὼν κατέκησεν εἰς Καπερναούμ τὴν παρα-

⁴ Alex. ἀπεν. ⁵ Alex. σα πάντα. ⁷ Rec. = οὐτως μου. ⁸ Alex. = ὁ Ἰησοῦς. ⁹ Alex. Ναζαρέθ. ¹⁰ Alex. Καπερναούμ.

GENEVA — 1557.

him. ¹⁰ And Iesus as soon as he was baptized, came straight out of the water: and lo, the heavens were open vnto him: and Iohn saw the Spirit of God descending like a dove, and lighting vpon him. ¹⁷ And lo, there came a voice from heauen, saying, This is my beloued Sonne, in whom I am well pleased.

4. THEN was Iesus led asyde of the Spirit into the wilderness, to be tempted of the deuil. ² And when he had fasted forty dayes and forty nightes, he was afterward an hongred. ³ Then came to him the tempter, & said, if thou be the Sonne of God, commande that these stones be made bread. ⁴ But he answering, sayd, It is written, Man shal not liue by bread onely, but by every word that proceedeth out of the mouth of God. ⁵ Then the deuil toke him vp into the holy Citie, and set him on a pinacle of the temple. ⁶ And sayd vnto him, If thou be the Sonne of God, cast thy self downe: For it is written, that he shal geue his Angels charge over thee, and with their handes they shal hold thee vp, lest at any tyme thou shouldst dash thy fote against a stone.

⁷ Iesus said vnto him, It is written also, Thou shalt not tempt the Lord thy God. ⁸ The deuil toke him vp againe vnto an exceeding hye mountaine, and shewed him all the kingdomes of the worlde, and the glorie of them. ⁹ And said to him, All these wil I geue thee, if thou fallyng downe wilt worship me. ¹⁰ Then said Iesus vnto him, Awaye Satun, For it is written, Thou shalt worship the Lord thy God, & him onely shalt thou serue. ¹¹ Then the deuil left him: and beholde the Angels came and ministred vnto him. ¹² And when Iesus had heard that Iohn was taken, he returned into Galilee. ¹³ And leaving Nazareth, went and dwelt in Capernaum, which is nere the sea in the

RHEIMS — 1582.

¹⁰ And Iesus being baptized, forthwith came out of the water: and loe the heauens were opened to him: and he saw the Spirit of God descending as a dove, & cimming vpon him. ¹⁷ And behold a voyce from heauen saying, This is my beloued sonne, in whom I am well pleased.

4. THEN Iesus was ledde of the Spirit into the desert, to be tempted of the Deuill. ² And when he had fasted fourtie daies and fourtie nightes, afterward he was hungrie. ³ And the tempter approached & sayd to him, If thou be the sonne of God, commande that these stones be made bread. ⁴ Who answered & said, It is written, *Not is bread alone doth man liue, but is every word that proceedeth from the mouth of God.* ⁵ Then the Deuill toke him vp into the holy citie, and set him vpon the pinnacle of the Temple, & sayd to him, If thou be the sonne of God, cast thy self downe, for it is written, *That he wil giue his Angels charge of thee, & in their hands shal they hold thee vp, lest perhaps thou knocke they fote against a stone.*

⁷ Iesus sayd to him againe, It is written, *Thou shalt not tempt the Lord thy God.* ⁸ Again the Deuill toke him vp into a very high mountaine: and he shewed him all the Kingdoms of the worlde, and the glorie of them, & sayd to him, All these wil I giue thee, if falling downe thou wilt adore me. ¹⁰ Then Iesus sayth to him, Awaye Satun: for it is written, *The Lord thy God shalt thou adore, & him onely shalt thou serue.* ¹¹ Then the Deuill left him: and behold Angels came, and ministred to him. ¹² And when Iesus had heard that Iohn was deliuered vp, he returned into Galilee: ¹³ and leaving the citie Nazareth, came & dwelt in Capernaum, a sea towne,

AUTHORISED — 1611.

he suffered him. ¹⁶ And Iesus, when hee was baptized, went vp straightway out of the water: and loe, the heauens were opened vnto him, and he saw the Spirit of God descending like a dove, and lighting vpon him. ¹⁷ And loe, a voice from heauen, saying, This is my beloued Sonne, in whom I am well pleased.

4. THEN was Iesus led vp of the Spirit into the wilderness, to bee tempted of the deuill. ² And when hee had fasted forty dayes and forty nightes, hee was afterward an hongred. ³ And when the tempter came to him, he sayd, If thou be the sonne of God, commande that these stones be made bread. ⁴ But he answered, and said, It is written, Man shall not liue by bread alone, but by every word that proceedeth out of the mouth of God. ⁵ Then the deuill taketh him vp into the holy Citie, and setteth him on a pinnacle of the Temple, ⁶ And saith vnto him, If thou bee the Sonne of God, cast thy selfe downe: For it is written, He shall giue his Angels charge concerning thee, and in their handes they shall beare thee vp, lest at any time thou dash thy fote against a stone. ⁷ Iesus said vnto him, It is written againe, Thou shalt not tempt the Lord thy God. ⁸ Again the deuill taketh him vp into an exceeding high mountaine, and sheweth him all the kingdomes of the world, and the glory of them: ⁹ And sayth vnto him, All these things will I giue thee, if thou wilt fall downe and worship me. ¹⁰ Then saith Iesus vnto him, Get thee hence, Satun: for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serue. ¹¹ Then the deuill leaueth him, and behold, Angels came and ministred vnto him. ¹² Now when Iesus had heard that Iohn was cast into prison, he departed into Galilee. ¹³ And leaving Nazareth, he came and dwelt in Capernaum,

• Or, dalhaued vp.

¹⁷ Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν, ‘Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν.’ ¹⁸ Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδε δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν· ἦσαν γὰρ ἀλιεῖς. ¹⁹ καὶ λέγει αὐτοῖς, ‘Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων.’ ²⁰ Οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. ²¹ Καὶ προβάς ἐκεῖθεν, εἶδεν ἄλλους δύο ἀδελφούς,

* Dec. 1 & 1905.

CRANMER — 1589.

bindid the see, in the conatis of sabalon
and neptalym, ¹⁴ that it schuld be ful-
fillid that was seide bi Isaye the profete
seyynge, ¹⁵ the lond of sabulon & the
lond of neptalym, the wey of the see over
Iordan of galile of kethen men, ¹⁶ the
puple that walkid in darknessis: sey greet
liht, & while men saten in the cuntre of
achadewe of death: liht aroos to hem.

17 fro that tyme ihesus bi gan to preche
 & seye; do ye penance: for the kingdom
 of heuene schal come nys. 18 And ihesus
 walkid biiside the see of galilee: & saȝ
 twei britheren, Symount that is clepid
 petir: & andrew his brother casting netis
 in to the see; for thei weren fischers;
 19 & he seide to hem; come ye afir me:
 & i schal make you to be made fischers of
 men. 20 & anon thei leften the nettis:
 & esoden ihen.

21 g ho gedy forth fro that place, &
he saie twey other britheren, Iames
of sebede & loon his brother, in a
schip with sebede her fadir, amendinge
her nettie, and ho clepid bea, 22 g anoon
thai leffen the nettie and the fadir: &
aenden hym.

²³ And ihesus sede aboute al galilee: techinge in the synagogis of hem and prechyng the gospel of the kingdom, & heelyng euerl langour & eche sikennesse amonge the puple; ²⁴ & his fame: wente in to al sirie; & thei broughten to hym alle that werun at male ese & that werun takun with dyners langworis & turmentis; & hem that hadden fendis, & lunatik men, & men in palsi: and he heclid hem. ²⁵ & there sueden hym myche puple; of galile, & of decapoli, & of ierusalem, and of iude & of biconde iordan.

5. AND iherus seynghe the puple:
wente up in to an hyl, & when he was sette:

my, say, or said, etc. Up, Right. my, up. two, or two, two. rapid, called. sudden, followed. yield, went. how, their. make you, descend.

which is a cite upon the sea; in the coastes of zabulon and Neptalim; ¹⁴ to fulfill that which was spoken by Esay the Prophet, sayinge: ¹⁵ The londe of zabulon and Neptalim, the waye of the see beyonde Iordan; Galile of the Gentyle; ¹⁶ the people which sat in darknes, sawe greater lyght; and to them which sat in the region and shadowe of deeth, lyght is become to alivve.

17 From that tyme Iesus beganne to
proche; and to saye: repent for the
kingdome of heven is at hande.

¹⁰ As Iesus walked by the see of Galilee, he sawe two brethren: Simon which was called Peter, and Andrew his brother, castinge a nett into the see; for they were fishers; ¹⁰ and he sayde vnto them, folow me; and I will make you fishers of men. ¹¹ And they straight waye left their nettes, and folowed hym.

21 And he went forth from thence, and sawe other two brethren, James the sonne of zebede, and Iohn his brother, in the shippe with zebede their father, mendinge their nettes, and called them. 22 And they with out taryinge lefto the shyp and their father and folowed hym.

²³ And Iesus went aboute alle Galilee, teaching in their synagogues, and preachinge the gospell of the kyngdome, and healed all manner of sicknes, and all manner of diseases amonge the people. ²⁴ And his fame spread abroode throughout all Siria. And they brought vnto hym all sicke people that were taken with diuers diseases and gripinges, and them that were possessed with devils; and those which were lunatyke, and those that had the palseie: and he healed them. ²⁵ And ther folowed hym a greate nombre of people, from Galilee, and from the ten cyties, and from Ierusalem, and from Iury, and from the regions that lye beyonde Iordan.

5. WHEN he saw the people, he went
vp into a mountayne, and when he was set,

coast, in the borders of zabalon & Neptalim: ¹⁴ that it might be fulfilled which was spoken by Esay the Prophet, saying: ¹⁵ The lande of zabalon & Neptalim, by the waye of the see beyonde Iordan, Ga-
lile of the Gentyls: ¹⁶ the people which sat in darknes & in the shadow of death, sawe great lyght: & to them which sat in the region & shadowe of death, in the light sprang vp.

17 From that tyme, Iesus beganne to
preache, and to saye: repent, for the
kingdome of heauen is at hande.

18 As Iesus walked by the see of Galilee he sawe two brethren: Simon, whych was called Peter, & Andrew his brother, casting a net into the see (for they were fyshers): 19 he sayeth vnto them: folowe me, and I wyll make you (to become) fysshers of men. 20 And they straight waye left the nettes, and folowed hym.

²¹ And whan he was gone furth from
thence, he sawe other two brethren, James
the sonne of zebede, & Iohn his brother,
in the shyp wth zebede their father,
mendinge their nettes, & he called them.

27 And they ymediatley lefte the shyp and
their father, and folowed him.

²³ And Iesus went aboute all Galile, teachyng in their synagogues, & preachynge the gospell of the kyngdome, & a healing all maner of sykkes, & all maner of dyscesse amonge the people. ²⁴ And his fame spreed abroade throughout all Siria. And they brought vnto him all sycke people that were taken with diuers dysceses and gripinges, and them that were possessed with deuyls: and those which were lunatyke, & those that had the palsey: & he healed them. ²⁵ And ther folowed him greute multitudes of people, from Galile, and from the ten cities, and from Ierusalem, and from Iewry, and from the regions that lye beyonde Iordan.

5. WHEN he sawe the people, he went
vp into a mountayne, and when he was

Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῇ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν, καταρτίζοντας τὰ δίκτυα αὐτῶν, καὶ ἐκάλεσεν αὐτούς. ²² οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.

²³ Καὶ περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. ²⁴ καὶ ἀπῆλθεν ἡ ἀκοή αὐτοῦ εἰς ὅλην τὴν Συρίαν καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, ποικίλαις νόσοις καὶ βασάνοις συνεχομένους, καὶ δαμονιζομένους, καὶ σελημαζομένους, καὶ παραλυτικούς· καὶ ἐθεράπευσεν αὐτούς. ²⁵ καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας, καὶ πέραν τοῦ Ἰορδάνου.

V. Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ, προσῆλθον

Ἰ. Α. C. L. ὁ Ἰησοῦς ὅλην τὴν Γαλιλαίαν.

GENEVA — 1557.

borders of Zabulon, and Nephtalim. ¹⁴ That it might be fulfilled which was spoken by Esaias the Prophet, saying,

¹⁵ The land of Zabulon and the land of Nephtalim the way of the sea beyond Jordan, Galilee of the Gentiles: ¹⁶ The people which sat in darkness saw great light: and to them which sat in the region and shadow of death, light is begone to shine. ¹⁷ From that time Jesus began to preach, and to say, Amend ye your lyes, for the kingdom of heaven is at hand. ¹⁸ And Jesus walking by the sea of Galilee, saw two brethren, Simon which was called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. ¹⁹ And he said unto them, Follow me, & I will make you fishers of men. ²⁰ And they straight way leaving their nettes, followed him.

²¹ And when he was gone forth from thence, he sawe other two brethren, Iames the sonne of Zebedee, and Iohn his brother in a ship wyth Zebedee their father, mending their nettes: and he called them.

²² And they without taryng leaving the ship and their father, followed him. ²³ And Jesus went about all Galilee, teaching in their Synagoges, and preaching the gospel of the kingdom, and healing all manner of sicknesses, and all manner of diseases among the people. ²⁴ And his fame spread abroad through all Siria: and they brought vnto him all sycke people, that were taken wyth diuers diseases and gryppings, and them that were possessed with deuils, & those which were lunatike, and those that had the palsey: and he healed them. ²⁵ And there folowed him great numbres of people from Galilee, and from Decapolis, and from Ierusalem, and from Iurie, and from the regions that lye beyond Iordan.

5. AND seeing the presse of the people, he went vp into a mountayne: & when he

RHEIMS — 1582.

in the borders of Zabulon & Nephthali, ¹⁴ that it might be fulfilled which was said by Esai the Prophet.

¹⁵ Land of Zabulon & land of Nephthali, the way of the sea beyond Iordan of Galilee, of the Gentils: ¹⁶ the people that sat in darkness, hath seen great light: and to them that sat in a shadow of the shadow of death, light is risen to them.

¹⁷ From that time Iesus began to preach, and to say, Doe penance, for the Kingdom of heaven is at hand. ¹⁸ And Iesus walking by the sea of Galilee, saw two brethren, Simon who is called Peter, & Andrew his brother, casting a nette into the sea (for they were fishers) ¹⁹ & he sayth to them, Come ye after me, and I will make you to be fishers of men. ²⁰ But they incontinent leaving the nettes, folowed him.

²¹ And going forward from thence, he saw other two brethren, Iames of Zebedee & Iohn his brother in a shippe wyth Zebedee their father, repaying their nettes: and he called them. ²² And they forthwith left their nettes & father and folowed him.

²³ And Iesus went round about all Galilee, teaching in their Synagogs, & preaching the Gospel of the Kingdom: and healing every malacic and every infirmite in the people.

²⁴ And the bruite of him went into all Siria, and they presented to him all that were ill at ease, diuersly taken wyth diseases and torments, and such as were possessed, and lunatikes, and sicke of the palsey, and he cured them: ²⁵ And much people folowed him from Galilee and Decapolis, and Hierusalem, and from beyond Iordan.

5. AND seeing the multitudes, he went vp into a mountaine: and when he was

AUTHORISED — 1611.

which is upon the Sea coast, in the borders of Zabulon and Nephthali, ¹⁴ That it might be fulfilled which was spoken by Esaias the Prophet, saying,

¹⁵ The land of Zabulon, and the land of Nephthali, by the way of the Sea beyond Iordane, Galilee of the Gentiles: ¹⁶ The people which sat in darkness, saw great light: and to them which sat in the region and shadow of death, light is sprung up.

¹⁷ From that time Iesus began to preach, and to say, Repent, for the kingdom of heaven is at hand. ¹⁸ And Iesus walking by the sea of Galilee, saw two brethren, Simon, called Peter, and Andrew his brother, casting a net into the sea (for they were fishers) ¹⁹ And he said unto them, Follow mee: and I will make you fishers of men. ²⁰ And they straightway left their nets, and followed him.

²¹ And going on from thence, hee sawe other two brethren, Iames the sonne of Zebedee, and Iohn his brother, in a ship wyth Zebedee their father, mending their nets: and he called them. ²² And they immediatly left the ship and their father, and followed him. ²³ And Iesus went about all Galilee, teaching in their Synagogues, and preaching the Gospel of the kingdom, and healing all manner of sicknesses, and all manner of diseases among the people. ²⁴ And his fame went throughout all Siria: and they brought vnto him all sicke people that were taken with diuers diseases and torments, and those which were possessed with deuils, and those which were lunaticke, and those that had the palsey, and he healed them. ²⁵ And there followed him great multitudes of people, from Galilee, and from Decapolis, and from Hierusalem, and from Iudea, and from beyond Iordane.

5. AND seeing the multitudes, hee went vp into a mountaine: and when hee

184
 αὐτῷ οἱ μαθηταὶ αὐτοῦ·² καὶ ἀνοίξας τὸ στόμα αὐτοῦ, ἐδίδασκεν αὐτοὺς, λέγων,
³ Μακάριοι οἱ πτωχοὶ τῷ πνεύματι· ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
⁴ μακάριοι οἱ πενθοῦντες· ὅτι αὐτοὶ παρακληθήσονται. ⁵ μακάριοι οἱ πραεῖς· ὅτι
 αὐτοὶ κληρονομήσουσι τὴν γῆν. ⁶ μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δι-
 καιοσύνην· ὅτι αὐτοὶ χορτασθήσονται. ⁷ μακάριοι οἱ ἐλεήμονες· ὅτι αὐτοὶ ἐλε-
 ηθήσονται. ⁸ μακάριοι οἱ καθαροὶ τῇ καρδίᾳ· ὅτι αὐτοὶ τὸν Θεὸν ὄψονται.
⁹ μακάριοι οἱ εἰρηνοποιοί· ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται. ¹⁰ μακάριοι οἱ δε-
 διωγμένοι ἕνεκεν δικαιοσύνης· ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. ¹¹ μα-
 κάριοι ἐστε, ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσι, καὶ εἰπωσι πᾶν πονηρὸν ῥῆμα
 καθ' ὑμῶν ψευδόμενοι, ἕνεκεν ἐμοῦ. ¹² χαίrete καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς
 ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς. οὕτω γὰρ ἐδίδαξαν τοὺς προφῆτας τοὺς πρὸ ὑμῶν.

WICLIIF—1880.

hise disciples camen to hym, ² & he opened his mouth & taught hem, and seide.

³ Blessed be pou men in spirit: for the kyngdom of heuene is hem. ⁴ Blessed be mylde men: for thei schulen weeld the erthe. ⁵ Blessed be thei that moornen: for thei schulen be comfortide. ⁶ Blessed ben thei that hungren and thirsten riȝtwisnesse: for thei schulen be fulfild. ⁷ Blessed ben merciful men: for thei schulen gete merci. ⁸ Blessed ben thei that ben of cleme herte: for thei schulen se god. ⁹ Blessed be peacible men: for thei schulen be clepid goddis children. ¹⁰ Blessed ben thei that suffer persecucioun for riȝtwisnesse: for the kyngdom of heuene is hem. ¹¹ ye schulen be blessed whanne men schulen curse you, & schulen pursue you, & schulen seye al yuel wordes you: lyngre for me. ¹² ioie ye and be ye gladd: for youre mede is plentyuous in heuene; for so thei han pursued profetis that weren also bifor you.

¹³ ye ben salt of the erthe; that if the salt vanysch away: where yme schal it be saltid, to no thing it is worthe oure: no but that it be cast out and ben defouled of men. ¹⁴ ye ben lyȝt of the world; a citee set on a hill may not be hidde. ¹⁵ no me[n] teendith not a lantern & putith it vnder a bushell; but on a candlestik that it geue lyȝt to alle that ben in the hous. ¹⁶ so, schyne youre lyȝt bifor men: that thei se youre good werkis: & glorie youre fadir that is in heuene.

¹⁷ nyle ye deme that I cam to vndo the lawe or the profetie; I cam not to vndo the lawe but to fulfille. ¹⁸ forsothe I sey to you til heuene & erthe passe, o lettir, or o titil, schal not passe fro the lawe: ti alle thingis ben doon. ¹⁹ therfor be that brekith oon of thes leest maundementis, & teachith thus men, schal be clepid leest in the rewme of heuene; but

TYNDALE—1534.

his disciples came to hym, ² and he opened his mouth, and taught them sayinge: ³ Blessed are the poore in sperte: for theirs is the kyngdome of heven. ⁴ Blessed are they that moorne: for they shalbe comforted. ⁵ Blessed are the meke: for they shall inheret the erth. ⁶ Blessed are they which hunger and thirst for rightewesnes: for they shal be filled. ⁷ Blessed are the mercifull: for they shall obteyne mercy. ⁸ Blessed are the pure in herte: for they shall see God. ⁹ Blessed are the peacemakers: for they shalbe called the chyldren of God. ¹⁰ Blessed are they which suffre persecucion for rightewesnes sake: for theirs ys the kyngdome of heuen. ¹¹ Blessed are ye when men reuyle you, and persecute you, and shall falsly say all manner of yvell saynges agaynst you for my sake. ¹² Reioyce and be glad, for greaſe is youre rewarde in heven. For so persecuted they the Prophetes which were before youre dayes.

¹³ ye are the salt of the erthe: but and yf the salt haue lost hir saltnes, what can be salted therwith? It is thenceforth good for nothyng, but to be cast out, and to be troden vnder fote of men. ¹⁴ ye are the light of the world. A cite that is set on an hill, cannot be hid;

¹⁵ nether do men lyght a candell and put it vnder a bushell, but on a candlestyk, and it lighteth all that are in the house.

¹⁶ Let your light so shyne before men, that they maye see your good workes, and glorify youre father which is in heven.

¹⁷ Thinke not that I am come to destroye the lawe, or the Prophete: no I am nott come to destroye them, but to fulfill them. ¹⁸ For truly I saye vnto you, till heven and erth perishe, one iott or one tytle of the lawe shall not scape, tyll all be fulfilled.

¹⁹ Whosoever breaketh one of these leest commandmentes, and teacheth men so, he shalbe called the leest in the kyngdome of heven. But whosoever obserueth and

CRANMER—1539.

set, his disciples came to hym: ² and after that he had opened his mouth, he taught them, sayinge: ³ blessed are the poore in sperte, for theirs is the kyngdom of heu- en. ⁴ Blessed are they that mourne: for they shall receaue comforte. ⁵ Blessed are the meke: for they shall receaue the inheritaunce of the erth. ⁶ Blessed are they which hunger and thirst after rightewesnes: for they shalbe satisfied. ⁷ Blessed are the mercifull: for they shall obteyne mercy. ⁸ Blessed are the pure in herte: for they shall see God. ⁹ Blessed are the peace makers: for they shalbe called the chyldren of God.

¹⁰ Blessed are they which suffre persecucion for ryghtwesnes sake: for theirs is the kyngdom of heuene. ¹¹ Blessed are ye, when men reuyle you, and persecute you, and shall falsly say all manner of euyl saynges agaynst you, for my sake.

¹² Reioyce & be glad, for greaſe is youre rewarde in heuen. For so persecuted they the Prophetes, which were before you. ¹³ Ye are the salt of the erthe: But yf the salt haue lost the saltnes, what shalbe seasoned therwith? It is thence forth good for nothings, but to be cast out, and to be troden downe of men.

¹⁴ ye are the lyght of the world. A cite that is set on an hill, cannot be hid.

¹⁵ nether do men lyght a candell, and put it vnder a bushell, but on a candlestyk, and it geueth light vnto all that are in the house. ¹⁶ Let youre lyght so shyne before men, That they maye see youre good workes, & gloryfy youre father which is in heuen.

¹⁷ Thinke not that I am come to destroye the lawe, or the Prophete: no, I am nott come to destroye, but to fulfill. ¹⁸ For truly I saye vnto you, tyll heuene and erth passe, one iott or one tytle of the lawe shall not scape, tyll all be fulfilled.

¹⁹ Whosoever therfore breaketh one of these leest commandementes, and teacheth men so, he shalbe called the leest in the kyngdom of heuen. But whosoever

here, there. lyȝt, light. possible, possible. clepid, called. seye, say. teendith, teacheth. fulfille, fulfill. ioie, joy. nyle, no. deme, deem. geue, give. nyle, ye. deme, deem. geue, give. nyle, ye. deme, deem. geue, give.

¹² ‘Τμείς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μοραυθῇ, ἐν τίνι ἀλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθῆναι ἔξω, καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. ¹⁴ Τμείς ἐστε τὸ φῶς τοῦ κόσμου· οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κεκμένη· ¹⁵ οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ’ ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ. ¹⁶ οὕτω λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὥπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς. ¹⁷ Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφῆτας· οὐκ ἦλθον καταλῦσαι, ἀλλὰ πληρῶσαι. ¹⁸ ἀμὲν γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἐν ἡ μίᾳ κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται. ¹⁹ ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων, καὶ διδάξῃ οὕτω τοὺς ἀνθρώπους, ἐλάχιστος

GENEVA — 1557.

was set, his disciples came to him. ² And he opened his mouth and taught them, saying. ³ Blessed are the poore in spirit, for theirs is the kingdom of heaven. ⁴ Blessed are they that mourne: for they shalbe comforted. ⁵ Blessed are the mecke: for they shal inherit the earth. ⁶ Blessed are they which hunger & thirst for righteousnes: for they shal be filled. ⁷ Blessed are the merciful: for they shal obtayne mercy. ⁸ Blessed are the pure in heart: for they shal see God. ⁹ Blessed are the peace makers: for they shalbe called the children of God. ¹⁰ Blessed are they which suffer persecution for righteousness sake: for theirs is the kingdom of heaven.

¹¹ Blessed are ye when men reuile you, and persecute you, and say all manner of euil against you for my sake, falsely. ¹² Reioyce and be glad, for great is your reward in heauen: For so persecuted they the prophetes which were before you. ¹³ Ye are the salt of the earth: but if the salt haue lost his sauour wher with shal one salt? It is thence forthe good for nothing, but to be cast out, and to be troden vnder fote of men. ¹⁴ Ye are the light of the worlde. A citie that is set on an hyll, can not be hyl. ¹⁵ Neither do men light a candel, and put it vnder a bushel, but on a candlestyke: and it lygtheth all that are in the house. ¹⁶ Let your lyght so shyne before men, that they may see your good workes, and glorifie your father which is in heauen. ¹⁷ Thinke not that I am come to destroye the lawe, or the Prophetes: I am not come to destroye them, but to fulfyl them. ¹⁸ For truly I say vnto you, Tyl heauen and earth perishe, one iote, or one tittle of the law shal not scape, til all thinges be fulfilled.

¹⁹ Whosoever therefore shal breake one of these least commandementes, and teache men so, he shalbe called the least in the kingdom of heauen: But whosoever

BIREIMS — 1582.

set, his Disciples came vnto him, ² and opening his mouth he taught them, saying. ³ Blessed are the poore in Spirit: for theirs is the Kingdom of heauen. ⁴ Blessed are the mecke: for they shal possesse the land. ⁵ Blessed are they that mourne: for they shal be comforted. ⁶ Blessed are they that hunger & thirst after iustice: for they shal haue their fill. ⁷ Blessed are the merciful: for they shal obtayne mercie. ⁸ Blessed are the cleane of hart: for they shal see God. ⁹ Blessed are the peace-makers: for they shal be called the children of God. ¹⁰ Blessed are they that suffer persecution for iustice: for theirs is the Kingdom of heauen.

¹¹ Blessed are ye when they shal reuile you, and persecute you, & speake al that naught is agaynst you, vtruly, for my sake: ¹² be glad & reioyce, for your reuward is very great in heauen. For so they persecuted the Prophetes, that were before you. ¹³ You are the salt of the earth. ¹⁴ But if the salt leese his vertue, wherewith shal it be salted? It is good for nothing any more but to be cast forth, and to be troden of men. ¹⁵ You are the light of the vworld. A citie cannot be hid, situated on a mountaine. ¹⁶ Neither do men light a candel and put it vnder a bushel, but vpon a candlesticke, that it may shine to al that are in the house.

¹⁷ So let your light shine before men: that they may see your good vvorkes, and glorifie your father vvhich is in heauen. ¹⁸ Do not thinke that I am come to breake the Law or the Prophetes. I am not come to breake: but to fulfil. ¹⁹ For assuredly I say vnto you, til heauen and earth passe, one iote or one tittle shal not passe of the Law: til al be fulfilled.

²⁰ He therefore that shal breake one of these least commandementes, & shal no teach men: shal be called the least in the Kingdom of heauen. But he that shal

AUTHORISED — 1611.

was set, his disciples came vnto him. ² And he opened his mouth, and taught them, saying. ³ Blessed are the poore in spirit: for theirs is the kingdom of heauen. ⁴ Blessed are they that mourne: for they shall be comforted. ⁵ Blessed are the meeke: for they shall inherit the earth. ⁶ Blessed are they which doe hunger & thirst after righteousness: for they shall be filled. ⁷ Blessed are the mercifull: for they shall obtayne mercie. ⁸ Blessed are the pure in heart: for they shall see God. ⁹ Blessed are the peace-makers: for they shall bee called the children of God. ¹⁰ Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heauen.

¹¹ Blessed are ye, when men shall reuile you, and persecute you, and shall say all manner of euil against you falsely for my sake. ¹² Reioyce, and be exceeding glad: for great is your reward in heauen: For so persecuted they the Prophets which were before you. ¹³ Ye are the salt of the earth: But if the salt haue lost his sauour, wherewith shall it bee salted? It is thenceforth good for nothing, but to be cast out, and to be troden vnder fote of men. ¹⁴ Ye are the light of the world. A citie that is set on an hill, cannot be hid. ¹⁵ Neither doe men light a candle, and put it vnder a bushell: but on a candlesticke, and it giveth light vnto all that are in the house. ¹⁶ Let your light so shine before men, that they may see your good workes, and glorifie your father which is in heauen. ¹⁷ Thinke not that I am come to destroy the lawe or the Prophetes. I am not come to destroy, but to fulfill. ¹⁸ For verily I say vnto you, Till heauen and earth passe, one iote or one tittle, shall in no wise passe from the law, till all be fulfilled.

¹⁹ Whosoever therefore shall breake one of these least commandementes, and shall teach men so, he shall be called the least in the kingdom of heauen: but whoso-

κλήθησεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κλήθησεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. ²⁰ λέγω γὰρ ὑμῖν, ὅτι εἰ μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν. ²¹ Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ, ἐνοχος ἔσται τῇ κρίσει. ²² ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰς ἡμέραν, ἐνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ, Ῥακά, ἐνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ, Μωρὲ, ἐνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός. ²³ Εἰ μὴ οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, κἀκεῖ μνησθῇς ὅτι ὁ ἀδελφός σου ἔχει τὶ κατὰ σοῦ, ²⁴ ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὑπάγε, πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου. ²⁵ Ἴσθι εὐνοῶν

* Alex. mat. αὐτὸς ἐν τῇ ἡμέρᾳ.

* Rec. + τοὺς ἀρχαίους.

WICLIIF—1380.

he that doth 1 techith: schal be clepid greet in the kyngdom of heuene. ²⁰ And I seie to you that but youre rightfunesse be more pleanous, thanne of scribis & of fariseis: ye schulen not entre in to the kyngdom of heuene. ²¹ ye han herd that it was seid to old men, thou schalt not sle, & he that sleeth: schal be gilti to doom. ²² but I seie to you that ech man that is wrooth to his brothir: schal be gilti to doom; & he that seith to his brothir fy: schal be gilti to the counceill, but he that seith, fool schal he gilti to the fier of helle. ²³ therfor if thou offrist thi gift at the auter, & there thou bithenkest that thi brother hath samwhat ayeus thee: ²⁴ leue there thi gifte bifor the auter, & go first to be reconcilled to thi brother, & thanne thou schalt come: and schalt offre thi gifte.

²⁵ Be thou consentynge to thin aduersarie sone while thou art in the weye with hym: lest peraventure thin aduersarie take thee to the domesman, & the domesman take thee to the mynyster and thou be sent in to prison. ²⁶ truli I sei to thee, thou schalt not go out fro there: til thou yilde the lest farthinge. ²⁷ ye han herd that it was seid to old men, thou schalt not do lecherie, ²⁸ but I seie to you that euery man that seeth a woman to couete hir, hath now don lecherie by hir in his herte.

²⁹ that if thi riȝt eye sclaudre thee: pull hym out & cast fro thee, for it spedith to thee, that oon of thi membris perisch: thanne that al thi bodi go in to helle.

³⁰ & if thi riȝthond sclaudre thee: kitte hym awaye & cast fro thee, for it spedith to thee that oon of thi membris perische: thanne that al thi bodi go in to helle. ³¹ and it hath be seid who enere leeneth his wiif, geue he to hir a libel of forsaȝynge. ³² but

TYNDALE—1534.

teacheth, the same shalbe called greate in the kyngdome of heven. ²⁰ For I saye vnto you, except youre rightewesnes exceede the rightewesnes of the Scribes and Pharisee, ye cannot entre into the kyngdome of heven.

²¹ ye have herde howe it was sayd vnto them of the olde tyme: Thou shalt not kyll. For whosoever kyleth, shall be in daunger of iudgement. ²² But I say vnto you, whosoever is angre with his brother, shalbe in daunger of iudgement. Whosoever sayeth vnto his brother Racha, shalbe in daunger of a counsell. But whosoever sayeth thou fole, shalbe in daunger of hell fyre.

²³ Therefore when thou offrest thy gifte at the altare, and their remembrest that thy brother hath ought against the: ²⁴ leue there thyne offryngs before the altre, and go thy waye first and be reconcyled to thy brother, and then come and offre thy gifte. ²⁵ Agree with thyne aduersary quicklye, whyles thou art in the waye with hym, lest that aduersary deliuer the to the iudge, and the iudge deliuer the to the minister, and then thou be cast into prison. ²⁶ I say vnto the verely: thou shalt not come out thence till thou have payed the vtmost farthinge.

²⁷ ye haue heard howe it was sayde to them of olde tyme: Thou shalt not commit aduourie. ²⁸ But I say vnto you, that whosoever looketh on a wyfe, lustynge after her, hath committed aduourie with hir already in his hert.

²⁹ Wherefore yf thy right eye offende the, plucke hym out, and caste him from the. Better it is for the that one of thy membris perishe, then that thy hole bodye shulde be cast into hell. ³⁰ Also if thy right hand offend the, cut hym of, and caste hym from the. Better yt ys that one of thy membris perishe, then that all thy body shulde be caste into hell.

³¹ It ys sayd, whosoever put awaye his wyfe, let hym geue her a testymonyall also of the deuorcement. ³² But I say

CRANMER—1539.

doeth & teacheth, the same shalbe called greate in the kyngdom of heauen. ²⁰ For I saye vnto you: except your rightewesnes exceede the ryghtewesnes of the Scribes and Pharisee, ye cannot entre into the kyngdom of heauen.

²¹ ye haue heard that it was sayd vnto them of the olde tyme: Thou shalt not kyll: whosoever kyleth, shall be in daunger of iudgement. ²² But I say vnto you: that whosoever is angre wyth his brother (vnadvisedly) shalbe in daunger of iudgement. And whosoever saye vnto his brother Racha, shalbe in daunger of a counsell. But whosoever sayeth thou fole, shalbe in daunger of hell fyre.

²³ Therefore, yf thou offrest thy gifte at the altare, and there remembre that thy brother hath ought agaynst the: ²⁴ leaue there thyne offryngs before the altre and go thy waye fyrst, and be reconcyled to thy brother, and then come, and offre thy gifte. ²⁵ Agree with thyne aduersary quicklye, whyles thou art in the waye with him, lest at any tyme the aduersary deliuer the to the iudge, and the iudge deliuer the to the mynyster, and then thou be cast into prison. ²⁶ Verely I say vnto the: thou shalt not come out thence, tyll thou haue payed the vtmost farthinge.

²⁷ ye haue heard that it was sayde to them of olde tyme Thou shal not commit aduourie. ²⁸ But I say vnto you that whosoever loketh on another mans wyfe to lust after her, hath committed aduourie with her already in his hert.

²⁹ yf thy ryght eye hynder the, plucke him out, and cast him from the. For better it is vnto the, that one of thy membris perishe, than that thy hole body shulde be cast into hell. ³⁰ And yf thy ryght hand hynder the, cut hym of, and cast him from the. For better it is vnto the, that one of thy membris perishe, than that all thy body shulde be cast in to hell. ³¹ It is sayd, whosoever putteth awaye his wife let him geue her a lettre of the deuorcement. ³² But I saye vnto

τῷ ἀντιδίκῳ σου ταχὺ, ἕως ὅτου εἶ "ἐν τῇ ὁδῷ μετ' αὐτοῦ· | μήποτε σε παραδῶ
 ὁ ἀντίδικος τῷ κριτῇ, καὶ ὁ κριτὴς σε παραδῶ τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν
 βληθῇσιν. ²⁰ ἄμην λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως ἂν ἀποδῷς τὸν ἔσχατον
 κοδράντην. ²¹ Ἠκούσατε ὅτι ἐρρήθη, Οὐ μοιχεύσεις· ²² ἐγὼ δὲ λέγω ὑμῖν, ὅτι
 πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτήν | ἤδη ἐμοίχευσεν αὐτήν ἐν τῇ
 καρδίᾳ αὐτοῦ. ²³ εἰ δὲ ὁ ὀφθαλμὸς σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν
 καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου, καὶ μὴ
 ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν. ²⁴ καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει
 σε, ἔκκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν
 μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν. | ²⁵ Ἐρρήθη δὲ, ὅτι
 ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον· ²⁶ ἐγὼ δὲ λέγω ὑμῖν,

• Εἰς. αὐτῆς. • Αὐτὴν ἐκ γένων ἀπολύει. • Αὐτὴν = ὅτι.

GENEVA—1557.

shal observe and teache them, the same
 shal be called great in the kyngdome of
 heauen. ²⁰ For I say vnto you, except
 your righteousness exceede the righte-
 ousnes of the Scribes and Pharisees, ye
 shal not enter in to the kingdome of
 heauen. ²¹ Ye haue heard how it was
 said vnto them of the olde time, Thou
 shalt not kill: For whosoever killeth, shal
 be culpable of iudgement. ²² But I say
 vnto you, whosoever is angry with his
 brother vnadvisedly shal be culpable of
 iudgements. And whosoever saith vnto
 his brother Racha, shal be worthe to be
 punished by the Council: And whosoever
 shal say, thou Foole, shal be worthy to be
 punished with hel fire.

²³ If then thou bringe thy gift to the
 altare, and there rememberest that thy
 brother hath oght against thee, ²⁴ Leave
 there thine offerings before the altare,
 and go thy way: first be reconciled to
 thy brother, and then come and offer thy
 gift. ²⁵ Agree with thine aduersarie quick-
 ly, whiles thou art in the way with him,
 lest thy aduersarie deliuer thee to the
 iudge, and thy iudge deliuer thee to the
 sargeant, and then thou be cast into
 prison. ²⁶ Verely I say vnto thee, thou
 shalt not come out thence, tyl thou hast
 paid the vtmost farthing. ²⁷ Ye haue
 heard that it was sayd to them of olde
 time: Thou shalt not commit aduourtrie.
²⁸ But I say vnto you, that whosoever
 loketh on a woman to lust after her, hath
 committed aduourtrie with her already in his
 hart. ²⁹ Wherefore if thy right eye cause thee
 to offend, plucke it out, and cast it from
 thee: for better it is for thee, that one of
 thy members perish, then that thy whole
 body shoulde be cast into hel. ³⁰ Also if
 thy right hand make thee to offend, cut
 it of, and cast it from thee: better it is
 that one of thy members perish, then that
 all thy body shoulde be cast into hel. ³¹ It
 is sayd, whosoever shal put away his
 wife, let him giue her a testimonial of
 diuorcement. ³² But I say vnto you, who-

RHEIMS—1582.

doe and teach: he shal be called great in
 the Kingdom of heauen. ²¹ For I tel you,
 that vnto your iustice abound more then
 that of the Scribes and Pharisees, you
 shal not enter into the Kingdom of hea-
 uen. ²² You haue heard that it was sayd
 to them of old. Thou shalt not kill, and
 whoso killeth, shal be in danger of iudge-
 ment. ²³ But I say to you, that whoso-
 ever is angry with his brother, shal be
 in danger of iudgment. And whosoever
 shal say to his brother, Raca: shal be in
 danger of a council. And whosoever
 shal say, Thou foole: shal be guilty of
 the hel of fyre.

²⁴ If therefore thou offer thy gift at the
 altar, and there thou rememberest that thy
 brother hath oght agaynst thee: ²⁵ leave
 there thy offering before the altar, and
 goe first to be reconciled to thy brother:
 and then coming thou shalt offer thy gift.
²⁶ Be at agreement with thy aduersarie
 betimes whiles thou art in the way with
 him: lest perhaps the aduersarie deliuer
 thee to the iudge, and the iudge deliuer
 thee to the officer, and thou be cast into
 prison. ²⁷ Amen I say to thee, thou shalt
 not goe out from thence til thou repay the
 last farthing. ²⁸ You haue heard that it
 was sayd to them of old, Thou shalt not
 committe aduourtrie. ²⁹ But I say to you,
 that whosoever shal see a woman to lust
 after her, hath already committed aduour-
 trie with her in his hart.

³⁰ And if thy right eye scandalize thee,
 plucke it out, & cast it from thee. for it
 is expedient for thee that one of thy
 limmes perish, rather then thy vvhole
 body be cast into hel. ³¹ And if thy right
 hand scandalize thee, cut it of, and cast it
 from thee: for it is expedient for thee
 that one of thy limmes perish, rather then
 that thy vvhole body goe into hel. ³² It
 was sayd also, whosoever shal dimisse
 his wife, let him giue her a bil of di-
 uorcement. ³³ But I say to you, vvhoe-

AUTHORISED—1611.

uer shall doe, and teach them, the same
 shall be called great in the kingdome of
 heauen. ²⁰ For I say vnto you, That ex-
 cept your righteousness shall exceede the
 righteousness of the Scribes and Phari-
 sees, yee shall in no case enter into the
 kingdome of heauen. ²¹ Yee haue heard,
 that it was said* by them of old time,
 Thou shalt not kill: and, Whosoever shall
 kill, shall be in danger of the iudgment.
²² But I say vnto you, that whosoever is
 angry with his brother without a cause,
 shall be in danger of the Iudgement: and
 whosoever shall say to his brother, Racha,
 shal be in danger of the council: but who-
 soever shall say, Thou foole, shall be in dan-
 ger of hell fire. ²³ Therefore if thou bring
 thy gift to the altar, and there rememberest
 that thy brother hath ought against thee:
²⁴ Leave there thy gift before the altar, and
 goe thy way, first be reconciled to thy brother,
 and then come and offer thy gift.
²⁵ Agree with thine aduersarie quickly,
 whiles thou art in the way with him: least
 at any time the aduersarie deliuer thee to the
 iudge, and the iudge deliuer thee to the
 officer, and thou be cast into prison.
²⁶ Verily I say vnto thee, thou shalt by
 no means come out thence, till thou hast
 payed the vttermost farthing. ²⁷ Yee haue
 heard that it was said by them of old time,
 Thou shalt not commit adulterie. ²⁸ But I
 say vnto you, That whosoever looketh on
 a woman to lust after her, hath committed
 adultery with her already in his heart.

²⁹ And if thy right eye offend thee, plucke
 it out, and cast it from thee. For it is
 profitable for thee that one of thy mem-
 bers should perish, and not that thy whole
 body should be cast into hell. ³⁰ And if
 thy right hand offend thee, cut it off, and
 cast it from thee. For it is profitable for
 thee that one of thy members should per-
 ish, and not that thy whole body should
 be cast into hell. ³¹ It hath bene said,
 Whosoever shall put away his wife, let him
 giue her a writing of diuorcement. ³² But I

* Or, so them. • Or, do cause thee to offend.

ὅτι ὁς ἀν ἀπολύσῃ| τὴν γυναῖκα αὐτοῦ, παρεκτὸς λόγου πορνείας, ποιῇ αὐτήν
 μοιχᾶσθαι, καὶ ὁς ἐὰν ἀπολελυμένην γαμήσῃ, μοιχᾶται. ²³ Πάλιν ἠκούσατε ὅτι
 ἐρρέθη τοῖς ἀρχαίοις, Οὐκ ἐπιορκήσεις, ἀποδώσεις δὲ τῷ Κυρίῳ τοὺς ὅρκους σου·
²⁴ ἐγὼ δὲ λέγω ὑμῖν μὴ ὁμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ
 Θεοῦ· ²⁵ μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστι τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἱερο-
 σόλυμα, ὅτι πόλις ἐστὶ τοῦ μεγάλου βασιλέως· ²⁶ μήτε ἐν τῇ κεφαλῇ σου
 ὁμόσης, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι. ²⁷ ἔστω δὲ ὁ
 λόγος ὑμῶν, ναὶ ναὶ, οὐ αὐ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστίν.
²⁸ Ἐκούσατε ὅτι ἐρρέθη, Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ ὀδόντος·
²⁹ ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ' ὅστις σε ραπίσει ἐπὶ τὴν
 δεξιάν σου σιαγόνα, στρέφον αὐτῷ καὶ τὴν ἄλλην· ⁴⁰ καὶ τῷ θέλοντί σοι κρι-

* Alex. πᾶς ὁ ἀπολύων.

* Alex. μοιχεύουσι.

WICLIIF—1380.

I seie to you that eueri man that leueth his
 wiif, outakn cause of fornyccacion: mak-
 ith hir to do lecheri; & he that weddyth
 the forsaken wiif doith auoutrie. ²³ Eftso-
 ne ye han herd, that it was seid to oold
 men, thou schal not forswere, but thou
 schalt yilde thin othis to the lord,

²⁴ but I seie to you: that ye swere not
 for any thing; nether bi heuene: for it is
 the trone of god; ²⁵ nether bi erthe: for
 it is the stool of hies feet; nether bi ieru-
 salem: for it is the citee of a greet kyng;
²⁶ nether thou schalt swere bi thin heed:
 for thou maist not make oon heere whist
 ne black; ²⁷ but be youre word, ye se, nay
 nay, & that that is more thanne these is
 of yuel. ²⁸ ye han herd that it hath be
 seid ipe for ipe, and tooth for tooth;
²⁹ but I seie to you that ye agenswonde
 not an yuel man; but if any man smyte
 thee in the right cheke: schewe to hym the
 tother; ⁴⁰ & to hym that wole stryue with
 thee in dom, and take away thy coote:
 leue thou to hym also thi mantil; ⁴¹ and
 who ever constreyneth thee a thousand
 pacis: go thou with hym other tweyne;
⁴² yowc thou to hym that axeth of the:
 and turne not away fro hym that wol
 borowe of thee.

⁴³ ye han herd that it was seid; thou
 schalt loue thi neigbore, & hate thin enemy;
⁴⁴ but I seie to you; loue ye youre en-
 emies, do go wel to hem that haten you,
 and preie ye for hem that pursuen you &
 schandrew; ⁴⁵ that ye ben the sones of
 youre fadir that is in heuene, that makith
 his sunne to rise up on good & yuel men:
 & reyneth on iust men and uniuert; ⁴⁶ for if
 ye looen hem that looen you: what mede
 shulen ye haue? whether puppyns
 don not this? ⁴⁷ and if ye greten youre
 britheren oonli: what schulen ye do more?
 ne don not bethen men this? ⁴⁸ therefore

outakn, except. effraim, again. yilde, yield or pay.
 ipe, eye. agenswonde, resist, withstand. dom, judgment.
 yuel, evil. mede, reward.

TYNDALE—1534.

vnto you: whosoever put away his wyfe,
 (except it be for fornicacion), causeth her
 to breake matrimony. And whosoever
 maryeth her that is deuorced, breaketh
 wedlocke.

²³ Agayne ye haue hearde how it was
 sayd to them of olde tyme; thou shalt
 not forswere thy selfe; but shalt performe
 thyne othe to God. ²⁴ But I saye vnto
 you, swere not at all: nether by heuyn
 for it ys Goddes seate: ²⁵ nor yet by the
 erth, for it is his fete stole: nether by
 Ierusalem, for it ys the cyte of that greake
 kyng: ²⁶ nether shalt thou swere by
 thy heed, because thou canst not make
 one white heer; or blacke: ²⁷ But your
 communication shalbe, ye, ye: nay, nay.
 For what soeuer is more then that, com-
 meth of yuell.

²⁸ ye haue hearde how it ys sayd; an
 eye for an eye: a tothe for a tothe.
²⁹ But I saye to you, that ye resist not
 wronge. But whosoever geue the a blowe
 on thy right cheke, tourne to him the
 other. ⁴⁰ And yf any man will sue the at
 the lawe; and take away thy coote, let
 hym haue thy cloocke also. ⁴¹ And who-
 soever wyll compell the to goo a myle,
 goo wyth him twayne. ⁴² Geue to him
 that axeth; and from him that wolde
 borowe tourne not awaye.

⁴³ Ye haue hearde how it is sayde; thou
 shalt loue thyne neigbour; and hate thyne
 enemy. ⁴⁴ But I saye vnto you; loue youre
 enmyes. Blesse them that curse you.
 Do good to them that hate you. Praye
 for them which doo you wronge and
 persecute you: ⁴⁵ that ye maye be the
 chyldren of youre fadir that is in hea-
 uen: for he maketh his sunne to aryse
 on the yuell, and on the good; and sendeth
 his reyn on the iuste and vniuete. ⁴⁶ For yf
 ye loue them, which love you: what rewarde
 shall ye haue? Do not the Publicans onen so?
 And yf ye be frendly to youre brethren
 onely: what singular thyngc doo ye?
 Do not the Publicans lyke wyse? ⁴⁸ ye

CRANMER—1539.

you: that whosoever doth put away his
 wyfe (except it be for fornyccacion)
 causeth her to breake matrimony. And
 whosoever maryeth her that is deuorced,
 committed aduoutrye. ²³ Agayne, ye haue
 heard how it was sayd to them of olde
 tyme: thou shalt not forswere thy selfe,
 but shalt performe vnto the lord those
 thinges that thou swearest. ²⁴ But I saye
 vnto you, swere not at all: nether by
 heuyn for it is Goddes seate, ²⁵ nor by
 the erth, for it is his fete stole: nether
 by Ierusalem: for it is the cyte of the
 great kyng: ²⁶ nether shalt thou swere
 by thy heed, because thou canst not make
 one heere whyte or blacke. ²⁷ But youre
 communication, shalbe, ye, ye: nay, nay.
 For what soeuer is added more then these,
 it cometh of euyll. ²⁸ Ye haue hearde
 that it is sayde: an eye for an eye: and
 a toth for a toth. ²⁹ But I saye vnto you,
 that ye resist not euell. But whosoever
 geue the a blowe on the right cheke,
 turne to hym the other also. ⁴⁰ And yf
 any man wyll sue the at the law, and take
 away thy coate, let him haue thy cloocke
 also. ⁴¹ And whosoever will compell the to
 go a myle, go with him twayne. ⁴² Geue
 to him that asketh the: and from him
 that wolde borowe, turne not thou awaye.

⁴³ Ye haue heard that it is sayde; thou
 shalt loue thyne neyghbour, and hate thyne
 enemy. ⁴⁴ But I saye vnto you, loue youre
 enmyes. Blesse them that curse you.
 Do good to them that hate you. Praye
 for them which hurt you and persecute
 you, ⁴⁵ that ye maye be the children of
 youre fadir which is in heuyn: for he
 maketh his sonne to aryse on the euell,
 & on the good, & sendeth rayne on the
 iuste & vniuete. ⁴⁶ For yf ye loue them,
 which loue you: what rewarde haue ye?
 Do not the publicans also euen the same?
 And yf ye make moche of youre bre-
 thren onely, what singular thyngc do ye?
 Do not also the Publicans lykewyse?
⁴⁸ ye shal therefore be perfecte, euen as

‘ θῆναι, καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον. ⁴¹ καὶ ὅστις σε ἀγγαρεύσει μίλιον ἓν, ὑπαγε μετ’ αὐτοῦ δύο. ⁴² τῷ αἰτοῦντί σε δίδου· καὶ τὸν θέλοντα ἀπὸ σοῦ δανείσασθαι μὴ ἀποστραφῆς. ⁴³ Ἠκούσατε ὅτι ἐρρήθη, Ἀγαπήσεις τὸν πλησίον σου, καὶ μισήσεις τὸν ἐχθρόν σου. ⁴⁴ ἐγὼ δὲ λέγω ὑμῶν, ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοῖς μισοῦσιν | ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς, καὶ διακόντων ὑμᾶς. ⁴⁵ ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους. ⁴⁶ εἰ ἂν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι; ⁴⁷ καὶ εἰ ἂν ἀσπάσησθε τοὺς ἀδελφούς ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ τελῶναι | οὕτω | ποιοῦσιν; ⁴⁸ ἔσεσθε οὖν ὑμεῖς

‘ Rec. τοὺς μισοῦντας.

* Alex. ἰδιωτοί.

* Alex. τὸ ἀδελφ.

GENEVA—1557.

sooner shall put away his wife (except it be for fornication) causeth her to be an adulteress. And whosoever shall marie her that is divorced, committeth adulterie.

³³ Againe, ye have heard that it was sayd to them of olde time, Thou shalt not forswear thy self, but shalt perjure thine othe to God. ³⁴ But I say vnto you, sweare not at all, neither by heauen, for it is Goddes seat. ³⁵ Nor yet by the earth, for it is his fote stole: neither by Ierusalem, for it is the citie of the great king. ³⁶ Neither shalt thou sweare by thy heade, because thou canst not make one haire white or blacke. ³⁷ But let your communication be, Yea, yea: Nay, nay. For what soeuer is more then these, commeth of euill. ³⁸ Ye have heard that it hath bene sayd An eye, for & eye: & a tooth, for a tooth. ³⁹ But I say vnto you, Resist not wrong: but whoso euer shall smite thee on thy right cheeke, turne to him the other. ⁴⁰ And if any man wil sue thee at the law, and take away thy coate, let him haue thy cloke also. ⁴¹ And whosoever wil compell thee to go a myle, go wyth him twaine. ⁴² Goe to him that asketh, and from him that would borow, turne not away.

⁴³ Ye have heard that it hath bene said, Thou shalt loue thy neighbour, and hate thine enemy. ⁴⁴ But I say vnto you, Loue your enemies, blesse them that curse you, doe good to them that hate you, praye for them which hurt you, and persecute you: ⁴⁵ That ye may be the children of your father that is in heauen: for he maketh his sunne to arise on the euill and on the good, and sendeth his raine on the iust, and vniust. ⁴⁶ For if ye loue them, which loue you, what reward shal you haue? Do not the Publicans euen the same? ⁴⁷ And if ye be frendly to your brethern onely: what singular thing do ye? do not the Publicans likewise? ⁴⁸ Ye shal therefore be perfect,

RHEIMS—1582.

sooner shall dimiss his wiffe, excepting the cause of fornication, maketh her to committe adultrie: And he that shal marie her that is dimissed, committeth adultrie.

³³ Agayne you have heard that it was sayd to them of old, Thou shalt not committe perurie: but thou shalt performe thy othes to our Lord. ³⁴ But I say to you not to sweare at al: neither by heauen, because it is the throne of God: neither by the earth, because it is the fote-stole of his fete: neither by Hierusalem, because it is the citie of the great King. ³⁵ Neither shalt thou sweare by thy head, because thou canst not make one haire vvhite or blacke. ³⁷ Let your talke be, yea, yea: no, no: and that vvhich is ouer & aboue these, is of euill.

³⁹ You have heard that it was sayd, An eye for an eye, and a tooth for a tooth. ³⁹ But I say to you not to resist euill: but if one strike thee on thy right cheeke, turne to him also the other: ⁴⁰ and to him that vvill contend vvith thee in iudgement, and take away thy coate, let goe thy cloke also vnto him. ⁴¹ and vvhoeeuer vvill force thee one mile, goe vvith him other twayne.

⁴² He that asketh of thee, giue to him: and to him that vvould borow of thee, turne not away.

⁴³ You have heard that it was sayd, Thou shalt loue thy neighbour, and hate thine enemy. ⁴⁴ But I say to you, loue your enemies, doe good to them that hate you: and pray for them that persecute and abuse you: ⁴⁵ that you may be the children of your father vvhich is in heauen, vvho maketh his sunne to rise vpon good & bad, and rayneth vpon iust & vniust. ⁴⁶ For if you loue them that loue you, vvhat reuward shal you haue? do not also the Publicans this? ⁴⁷ And if you salute your brethern onely, vvhat do you more? do not also the heathen this? ⁴⁸ Be

AUTHORISED—1611.

say vnto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marie her that is divorced, committeth adulterie. ³³ Againe, ye have heard that it hath bene said by them of old time, Thou shalt not forswear thyself, but shalt performe vnto the Lord thine othes. ³⁴ But I say vnto you, Swear not at all, neither by heauen, for it is Gods throne: ³⁵ Nor by the earth, for it is his footstool: neither by Hierusalem, for it is the citie of the great king. ³⁶ Neither shalt thou sweare by thy head, because thou canst not make one haire white or blacke. ³⁷ But let your communication bee Yea, yea: Nay, nay: For whatsoever is more then these, commeth of euill.

³⁹ Yee have heard that it hath been said, An eye for an eye, and a tooth for a tooth. ³⁹ But I say vnto you, that yee resist not euill: but whosoever shall smite thee on thy right cheek, turne to him the other also. ⁴⁰ And if any man will sue thee at the law, and take away thy coate, let him haue thy cloake also. ⁴¹ And whosoever shall compell thee to goe a mile, goe with him twaine. ⁴² Giue to him that asketh thee: and from him that would borrow of thee, turne not thou away.

⁴³ Yee have heard, that it hath bene said, Thou shalt loue thy neighbour, and hate thine enemy: ⁴⁴ But I say vnto you, Loue your enemies, blesse them that curse you, doe good to them that hate you, and pray for them which despitefully use you, and persecute you: ⁴⁵ That yee may be the children of your father which is in heauen: for he maketh his sunne to rise on the euill and on the good, and sendeth raine on the iust, and on the vniust. ⁴⁶ For if ye loue them which loue you, what reward haue yee? Doe not euen the Publicans the same? ⁴⁷ And if yee salute your brethren only, what do you more then others? Doe not euen the Publicans so? ⁴⁸ Be

‘τέλειοι,’ ὥσπερ | ὁ πατήρ ὑμῶν “ὁ ἐν τοῖς οὐρανοῖς | τέλειός ἐστι.

VI. ‘Προσέχετε’ τὴν “ἐλεημοσύνην | ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μίγη, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς. “ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ σαλπίσσης ἔμπροσθεν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν αὐτῶν. “σοῦ δὲ ποιῶντος ἐλεημοσύνην, μὴ γνῶτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου, “ὅπως ἡ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ “αὐτὸς | ἀποδώσει σοι ἐν τῷ φανερῷ. | “Καὶ ὅταν “προσεύχῃ, οὐκ ᾔσῃ | ὥσπερ οἱ ὑποκριταί, ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως “ἂν | φανῶσι τοῖς ἀν-

“ Alex. ὡς. “ Alex. ὁ οὐρανός. “ Alex. + δὲ. “ Alex. ἐλεημοσύνην. “ Alex. = αὐτός. “ Alex. = ἐν τῷ φανερῷ.

WICLIIF—1380.

be ye perfyt: as youre heueneñ fadir is perfyt.

O. TAKETH heed that ye don not youre rightwysnesse biffore men to be seyn of hem: ellis ye schuln haue no mede at youre fadir that is in heuene; “therfor whanne thou doist almese, nyle thou trumpe bifor thee as ypoctitis don in synagogis and stretis that thei be worschipid of men; sothli I seie to you: thei han reseynd her mede;

“but whanne thou doist almese: knowe not thy lefthand, what thi righthand doth; “that thin almese be in hidlis; & thi fadir that seeth in hidelis schal quyte thee.

“And whanne ye preien: ye schuln not be as ypoctitis; that louen to preye stondyng in synagogis and corneris of stretis to be seen of men; trouli I seie to you thei han reseynd her mede; “but when thou schalt preie: entre in to thi chambur, & when the dore is schit, preie thi fadir in hidlis; and thi fadir that seeth in hidlis: schal yilde to thee;

“but in preiyng nyle ye speke moche as hethen men don; for thei geessen that thei be herd in her moche speche;

“therfor nyle ye be made like to hem; for youre fadir woot what is nede to you: lifur that ye axen hym;

“& thus ye schulen preye. Oure fadir that art in heuene halowid be thi name; “thi kyngdom come to be thi wille don in erthe as in heuene; “I geue to us this day oure breod oure other substaunce; “& forgyue to vs oure dettis, as we forgyuen to oure dettours; “& lede us not in to temptacioun; but delyuer us from yuel men; “For if ye

mede, reward. nyle, not. sothli, truly. hidlis, or hiddeles, private. quyte, requite. chamb, bed room. yuel, evil or pop. want, knowest.

TYNDALE—1534.

shall therfore be perfecte; even as youre father which is in heauen is perfect.

O. TAKE heed to youre almes. That ye geue it not in the syght of men to the intent that ye wolde be sene of them. Or els ye get no rewarde of youre father which is in heven. “When soever therfore thou geuest thine almes, thou shalt not make a trumpet to be blown before the, as the ypoctites do in the synagogis and in the stretis for to be preyed of men. Verely I say vnto you, they haue thir rewarde. “But when thou doest thine almes, let not thy lyft hand knowe what thy right hand doth; “that thine almes may be secret: and thy father which seith in secret, shall rewarde the openly.

“And when thou prayest, thou shalt not be as the ypoctites are. For they love to stond and praye in the synagoges and in the corneris of the stretes, because they wolde be sene of men. Verely I saye vnto you, they haue thir rewarde. “But when thou prayest, entre into thy chambur, and shut thy dore to the, and praye to thy father which ys in secretes: and thy father which seith in secret, shall rewarde the openly.

“And when ye praye, bable not moche, as the hethen do: for they thincke that they shalbe herde for their moche bablynges sake. “Be ye not lyke them therfore. For youre father knoweth wherof ye haue nede, before ye axe of him. “After thys maner therfore praye ye.

O our father which arte in heuon halowed be thy name. “Let thy kyngdome come. Thy wylle be fulfilled, as well in erth, as it ys in heven. “Geve vs this daye oure dayly breede. “And forgyue vs oure trespasses, even as we forgyue oure trespassers. “And leade vs not into temptation: but delyuer vs from euill. For thyne is the kyngdome

CRANMER—1539.

your father which is in heauen, is perfecte.

O. TAKE heed, that ye geue not youre almese in the syght of men, to the intent that ye wolde be sene of them. Or els ye haue no rewarde with youre father which is in heauen. “Therefore, when thou geuest thine almes, let not trompetes be blown before the, as the ypoctites do in the synagoges and in the stretes, for to be preyed of men. Verely I say vnto you: they haue thir rewarde.

“But when thou wilt geue almes, let not thy lyft hand knowe what thy right hand doth. “that thine almes may be in secretes: and thy father which seeth in secret, shall rewarde the openly.

“And when thou prayest thou shalt not be as the ypoctites are. For they love to stand praying in the synagoges, & in the corneris of the stretes, that they maye be sene of men. Verely I saye vnto you: they haue thir rewarde. “But when thou prayest entre into thy chambur, & when thou hast shut thy dore praye to thy father which is in secretes: & thy father which seith in secret, shall rewarde the openly.

“But when ye praye bable not moche, as the hethen do: for they thincke it wyl come to passe, that they shalbe heard for their moche bablynges sake: “Be not ye therfore lyke vnto them. For youre father knoweth what thinges ye haue nede of before ye aske of him: “after this maner therfore praye ye.

Oure father which art in heuene, halowed be thy name. “Let thy kyngdome come. Thy wylle be fulfilled, as well in erth, as it is in heuon. “Geue vs this daye oure dayly bred. “And forgyue vs oure dettis, as we forgyue oure detters. “And leade vs not into temptation: but delyuer vs from enyll. For thyne is the kyngdom and the

‘ θράνοις· ἀμὴν λέγω ὑμῖν, ‘ ὅτι | ἀπέχουσι τὸν μισθὸν αὐτῶν. ‘ σὺ δὲ, ὅταν
 ‘ προσεύχῃ, εἰσελθε εἰς τὸ ταμεῖόν σου, καὶ κλείσας τὴν θύραν σου, πρόσευξαι τῷ
 ‘ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀπο-
 ‘ δώσει σοι ἐν τῷ φανερῷ. | ‘ Προσευχόμενοι δὲ μὴ βαττολογήσητε, ὡς περ οἱ
 ‘ ἔθνη· δοκοῦσι γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται. ‘ μὴ οὖν
 ‘ ὁμοιωθῆτε αὐτοῖς· οἶδε γὰρ ὁ πατήρ ὑμῶν ὃν χρεῖαν ἔχετε, πρὸ τοῦ ὑμᾶς αἰτή-
 ‘σαι αὐτόν. ‘ οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς,
 ‘ ἁγιασθήτω τὸ ὄνομά σου, ¹⁰ ἐλθέτω ἡ βασιλεία σου, γενηθήτω τὸ θέλημά σου,
 ‘ ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς· ¹¹ τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δός ἡμῖν σήμε-
 ‘ ρον· ¹² καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις
 ‘ ἡμῶν· ¹³ καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονη-

‘ Alex. προσέχου, οὐκ ἐισθῇ.

‘ Alex. = ἀν.

‘ Alex. = ὅτι.

‘ Alex. = ἐν τῷ φανερῷ.

GENEVA—1557.

even as your father which is in heauen is perfect.

6. TAKE heed that ye geue not your almes in the syght of men, to the intent ye might be looked at of them: Or els ye get no reward of your father whych is in heauen.

² Whensocner therefore thou geuest thyne almes, thou shalt not make a trumpet to be blown before thee, as the hypocrites do in the Synagoges and in the stretes, far to be prayed of men. Verely I say vnto you, they haue their reward.

³ But when thou doest thine almes, let not thy left hand knowe what thy right hand doth. ⁴ That thyne almes may be secret: and thy father sayng it in secret, shal rewarde thee openly.

⁵ And when thou prayest, be not as the hypocrites are: for they loue to pray standyng in the Synagoges and in the corners of the stretes, because they would be seene of men. verely I say vnto you, they haue theyr reward. ⁶ But when thou prayest, enter into thy chamber, and when thou hast shut thy dore, pray thou to thy father which is in secret: and thy father which seeth in secret, shal rewarde thee openly. ⁷ Also when ye pray, babble not much as the heathen do: for they thyncke to be heard for their much babling sake.

⁸ Be ye not like them therefore: For your father knoweth wherof ye haue neede, before ye aske of him. ⁹ After this maner therefore pray ye, Our father which art in heauen, hallowed be thy name. ¹⁰ Let thy kingdome come. Thy will be done, euen in earth, as it is in heauen. ¹¹ Geue vs this day our daily bread. ¹² And forgiue vs our debtes, euen as we forgiue our debtors. ¹³ And leade vs not into temptation, but deliuer vs from euill. For thyne

RIDEIMS—1582.

you perfect therefore, as also your heauenly father is perfect.

6. TAKE good heed that you doe not your iustice before men, to be seen of them: otherwise reward you shall not haue with your father which is in heauen.

² Therefore when thou doest an almes-deede, sound not a trumpet before thee, as the hypocrites doe in the Synagogues and in the stretes, that they may be honoured of men: Amen I say to you, they haue receiued their reward.

³ But when thou doest an almes-deede, let not thy left hand know what thy right hand doeth: ⁴ that thy almes-deede may be in secret, and thy father which seeth in secret, wvill repay thee. ⁵ And vwhen ye pray, you shal not be as the hypocrites, that loue to stand & pray in the Synagogs and corners of the stretes, that they may be seen of men: Amen I say to you, they haue receiued their reward.

⁶ But thou vwhen thou shalt pray, enter into thy chamber, & hauing shut the dore, pray to thy father in secret: and thy father which seeth in secret, wvill repay thee.

⁷ And vwhen you are praying, speake not much, as the heathen. For they thinke that in their much-speaking they may be heard. ⁸ Be not you therefore like to them, for your father knoweth what is needefull for you, before you aske him.

⁹ Thus therefore shal you pray. OVR FATHER which art in heauen, sanctified be thy name. ¹⁰ Let thy Kingdome come. Thy wil be done, as in heauen, in earth also. ¹¹ Giue vs to day our supersubstantial bread. ¹² And forgiue vs our dettes, as we also forgiue our debtors. ¹³ And leade vs not into temptation. But deliuer

AUTHORISED—1611.

ye therefore perfect, euen as your father, which is in heauen, is perfect.

6. TAKE heed that ye doe not your almes before men, to bee seene of them: otherwise ye haue no reward: ² of your father which is in heauen. ³ Therefore, when thou doest thine almes, ⁴ doe not sound a trumpet before thee, as the hypocrites doe, in the Synagogues, and in the stretes, that they may haue glory of men. Verily, I say vnto you, they haue their reward. ⁵ But when thou doest almes, let not thy left hand know, what thy right doeth: ⁶ That thine almes may be in secret: And thy father which seeth in secret, himselfe shall reward thee openly.

⁷ And when thou prayest, thou shalt not bee as the hypocrites are: for they loue to pray standing in the Synagogues, and in the corners of the streets, that they may be seene of men. Verily I say vnto you, they haue their reward. ⁸ But thou when thou prayest, enter into thy closet, and when thou hast shut thy dore, pray to thy father which is in secret, and thy father which seeth in secret, shall reward thee openly. ⁹ But when ye pray, use not vaine repetitions, as the heathen doe. For they thinke that they shall be heard for their much speaking. ¹⁰ Doe not ye therefore like vnto them: For your father knoweth what things ye haue neede of, before ye aske him. ¹¹ After this maner therefore pray ye: Our father which art in heauen, hallowed be thy Name. ¹² Thy kingdome come. Thy will be done, in earth, as it is in heauen. ¹³ Giue vs this day our daily bread. ¹⁴ And forgiue vs our debtes, as we forgiue our debtors.

¹⁵ And leade vs not into temptation, but deliuer vs from euill: For thine is the kingdome, and the power, and the glory,

* Or, with.

* Or, cause not a trumpet to be sounded.

192
 ροῦ.¹⁴ Ἐὰν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατήρ ὑμῶν ὁ οὐράνιος·¹⁵ ἔαν δὲ μὴ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατήρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.¹⁶ Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὥσπερ αἱ ὑποκριταὶ σκυθρωποί· ἀφανίζουσιν γὰρ τὰ πρόσωπα αὐτῶν, ὅπως φανῶσι τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσιν τὸν μισθὸν αὐτῶν.¹⁷ σὺ δὲ νηστεύων, ἀλειφαί σου τὴν κεφαλὴν, καὶ τὸ πρόσωπόν σου ὕψαι·¹⁸ ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων, ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοί·.

¹⁹ Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρώσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν·²⁰ θησαυρίζετε δὲ ὑμῖν θησαυροὺς

¹⁴ Rec. et lat. Const. + ὅτι σοὶ ἰστέον ἡ βασιλεία καὶ ἡ δόξα καὶ ἡ δόξα εἰς τοὺς αἰῶνες. Ἀμήν.

¹⁶ Rec. + ἐν τῷ φανερῷ.

WICLIFFE—1380.

forgeuen to men her synnes: youre heuene- fadir, schal forgeue to you youre trespassis: ¹⁴ sothli if ye forgeuen not to men: nether youre fadir schal forgeue to you youre trespassis.

¹⁶ But whanne ye fasten: nyle ye be made as hypocritis sorowful for thei defaen hem self to seme fastyng to men; truli I seie to you: thei han rescayued her mede; ¹⁷ but whanne thou fastist annoynte thin hede, and wasch the face, ¹⁸ that thou be not seen fastyng to men; but to thi fadir that is in hidli; and thi fadir that seeth in pryuy schal gilde to the; ¹⁹ Nyle ye tresoure to you tresouris in erthe: where rust and mounye distrieth, and where theues deluen out and stelen; ²⁰ but gadir to you tresouris in heuene: where nether rust ne mounye distrieth, and where theues deluen not out ne stelen; ²¹ for where thi tresoure is: there also thin herte is;

²² the lanternes of thi bodi: is thin iye; if thin iye be synple: al thi bodi schal be lytful; ²³ but if thin iye be weiward: al thi bodi schal be derk; if thanne the lyt that is in thee, be derknessa: how greet schyn thilke derknessa be?

²⁴ No man mai serue twei lordia; for ether he schal hate the toon and loue the tother: either he schal susteyne the toon, and dispise the tother; ye moun not serue god and richesse; ²⁵ therefor I seie to you, that ye ben not bisie to youre lif, what ye schyn etc, nether to youre bodi with what ye schyn be clothid; where lif is not more thanne mete; and the bodi more thanne clothe; ²⁶ biholde ye the foules of the air, for thei sowne not; nether repen nether gadere in to barnes; and youre fadir of heuene fedith hem;

schyn, truly. nyle ye be, as ye met. hidli, pryuy. seie ye tresoure, tresoure ye not. mounye, wech. deluen, dely. iye, eye. schilke, chet. moun, myn. air, air.

TYNDALE—1534.

and the power, and the glorye for ever. Amen.

¹⁴ For and yf ye shall forgeve other men their trespasses, youre heuently father shall also forgeve you. ¹⁵ But and ye wyll not forgeve men their trespasses, nomore shall youre father forgeve youre trespasses.

¹⁶ Moreouer when ye faste, be not sad as the hypocrites are. For they disfigure their faces: that they myght be sene of men how they faste. Verely I say vnto you, they haue their rewardes. ¹⁷ But thou, when thou fastest, annoynte thyne heed, and washe thy face, ¹⁸ that it appere not vnto men howe that thou fastest: but vnto thy father which is in secreete: and thy father which seeth in secreet, shall rewarde the openly.

¹⁹ Se that ye gaddre you not treasure vpon the erth, where rust and mothes corrupte, and where theues breake through and steale. ²⁰ But gaddre ye treasure togeder in heuen, where nether rust nor mothes corrupte, and where theues nether breake vp nor yet steale. ²¹ For where soever youre treasure ys: there will youre hertes be also.

²² The light of the body is thyn cye. Wherefore if thyn cye be synple, all thy body shalbe full of light. ²³ But and if thyn cye be wycked then all thy body shalbe full of derkenes. Wherefore yf the light that is in the, be derkenes: how greates is that derkenes.

²⁴ No man can serue two masters. For ether he shall hate the one and love the other: or els he shall lene to the one and despise the other: ye can not serue God and mammon. ²⁵ Therefore I saye vnto you, be not carefull for your lyfe, what ye shall eate, or what ye shall drinke, nor yet for youre body, what ye shall put on. ys not the lyfe more worth then meate, and the body more of value then rayment? ²⁶ Beholde the foules of the ayer: for they sowe not, nether reepe, nor yet cary in to the barnes: and yet youre

CRANMER—1539.

power, and the glorye for ever. Amen.

¹⁴ Therefore yf ye forgeue other men their trespasses, youre heuently father shall forgeue you (your trespasses). ¹⁵ But yf ye wyll not forgeue men their trespasses, no more shal youre father forgeue you youre trespasses.

¹⁶ Moreouer when ye fast, be not sad as the hypocrites are. For they disfigure their faces that it maye appere vnto men, how that they fast. Verely I say vnto you: they haue their rewardes. ¹⁷ But thou, when thou fastest, annoynte thyne head, and wash thy face, ¹⁸ that it appere not vnto men, how that thou fastest: but vnto thy father, whych is in secreete: & thy father whych seeth in secreete, shall rewarde the openly.

¹⁹ Laye not vp for your selues treasure vpon earth, where the rust & mothe doth corrupte, and where theues breake through, & steale. ²⁰ But laye vp for you treasures in heauen, where nether rust nor mothe doth corrupte, and where theues do not breake thorow nor steale. ²¹ For where youre treasure is, there wyll youre hert be also.

²² The light of the body is the eye. Wherefore yf thyns eye be synple, all thy body shalbe full of lyght. ²³ But and yf thyns eye be wycked, all thy body shalbe full of derkenes. Wherefore, if the light that is in the be derkenes, how great is that derkenes.

²⁴ No man can serue two masters. For ether he shall hate the one and loue the other, or elles lene to the one, and despise the other: ye cannot serue God and Mammon. ²⁵ Therefore I saye vnto you: be not carefull for your lyfe, what ye shall eate, or drinke nor yet for your body, what rayment ye shall put on. Is not the lyfe more worth then meat, and the body more of value then rayment?

²⁶ Beholde the foules of the ayer: for they sowe not, nether do they reepe, nor cary into the barnes: and youre heuently father

ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε βρώσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορίσ-
 σουσιν οὐδὲ κλέπτουσιν. ²¹ ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἐστὶ καὶ ἡ
 καρδία ὑμῶν. ²² Ὁ λύχνος τοῦ σώματος ἐστὶν ὁ ὀφθαλμός· εἰ οὖν ὁ ὀφθαλμός
 σου ἀπλούς ᾖ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται· ²³ εἰ δὲ ὁ ὀφθαλμός σου πο-
 νηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος
 ἐστὶ, τὸ σκότος πόσον; ²⁴ Οὐδεὶς δύναται δυοὶ κυρίους δουλεύειν· ἢ γὰρ τὸν ἓνα
 μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἐνὸς ἀντιθέεται, καὶ τοῦ ἑτέρου καταφρονή-
 σει. οὐ δύνασθε Θεῷ δουλέυειν καὶ μαμωνᾷ. ²⁵ διὰ τοῦτο λέγω ὑμῖν, μὴ με-
 ριμῶντε τῇ ψυχῇ ὑμῶν, τί φάγητε, καὶ τί πίητε· μηδὲ τῷ σώματι ὑμῶν, τί
 ἐνδύσθητε. οὐχὶ ἡ ψυχὴ πλεονέχει τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος;
²⁶ ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπείρουσιν, οὐδὲ θερίζουσιν, οὐδὲ

ἢ κκ. παραφρ.

GENEVA.—1557.

is the kingdoms, and the power, and the glorie for ever, Amen. ¹⁴ For if ye do forgive other men their trespasses, your heavenly father will also forgive you. ¹⁵ But if ye do not forgive men their trespasses, neither will your father forgive yours.

¹⁶ Moreover, when ye fast, loke not sorrow as the hypocrites do: for they disfigure their faces, that they might be sene of men how they fast. Verely I say vnto you that they haue their rewardes. ¹⁷ But thou when thou fastest, annoynt thyne head, and washe thy face. ¹⁸ That thou seme not vnto men to fast but vnto thy father which is in secret: and thy father which seeth in secret, shal reward thee openly. ¹⁹ Se that ye gather you not treasure vpon the earth, wher the mothe and kanker corrupt, and wher theues digge through, and steale. ²⁰ But gather vp your treasures in heauen, where neither the mothes nor kanker corrupt, and where theues neither perce through, nor yet steale. ²¹ For wher soeuer your treasure is, there wil your harte be also. ²² The light of the body is the eye. Then if thyne eye be cleare, all thy body shal be ful of lyght. ²³ But if thyne eye be wycked, then all thy body shalbe ful of darknes. Wherefore if tho lyght that is in thee be darknes how greāt is that darknes?

²⁴ No man can serue two maisters: for either he shal hate the one, and loue the other: or els he shal leane to the one, and despise the other. Ye can not serue God and riches. ²⁵ Therefore I say vnto you, be not careful for your life, what ye shal eat, or what ye shal dryncke: nor yet for your body, what ye shal put on. Is not the life more worth then meat, and the body more of value then rayment? ²⁶ Beholde the fowles of the ayre: for they sowe not, neither reape, nor yet cary into the barnes: and yet your heavenly father

RHEIMS—1582.

as from euil. Amen. . . . ¹⁴ For if you vvil forgive men their offenses, your heavenly father vvil forgive you also your offenses. ¹⁵ But if you vvil not forgive men, neither vvil your father forgive you your offences.

¹⁶ And when you fast, be not as the hypocrites, and. For they disfigure their faces, that they may appeare vnto men to fast. Amen I say to you, that they haue receiued their reward. ¹⁷ But thou when thou doest fast, annoynt thy head, and vwash thy face: ¹⁸ that thou appeare not to men to fast, but to thy father vvhich is in secret: and thy father vvhich seeth in secret, vvil repay thee.

¹⁹ Heape not vp to your selues treasures on the earth: vvhether the rust & moths do corrupt, & vvhether theues digge through & steale.

²⁰ But heape vp to your selues treasures in heauen: vvhether neither the rust nor moths doth corrupt, and vvhether theues do not digge through nor steale.

²¹ For vvhether thy treasure is, there is thy hart also. ²² The candle of thy body is thine eye. If thine eye be simple, thy vvhole body shal be lightsome. ²³ But if thine eye be naught: thy vvhole body shal be darkesome. If then the light that is in thee, be darkened: the darkenes it self how great shal it be? ²⁴ No man can serue tyuo maisters. For either he vvil hate the one, and loue the other: or he vvil seruaunce the one, and contemne the other. You cannot serue God and Mammon.

²⁵ Therefore I say to you, be not careful for your life vvhether you shal eat, neither for your body vvhether rayment you shal put on. Is not the life more then the meate: and the body more then the rayment? ²⁶ Behold the fowles of the ayre, that they sowe not, neither reape, nor gather into barnes: and your heavenly father

AUTHORISED—1611.

for ever, Amen. ¹⁴ For, if ye forgive men their trespasses, your heavenly Father will also forgive you. ¹⁵ But, if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

¹⁶ Moreover, when ye fast, bee not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appeare vnto men to fast: Verily I say vnto you, they haue their reward. ¹⁷ But thou, when thou fastest, anoint thine head, and wash thy face: ¹⁸ That thou appeare not vnto men to fast, but vnto thy father which is in secret: and thy father which seeth in secret, shall reward thee openly.

¹⁹ Lay not vp for your selues treasures vpon earth, where moth and rust doth corrupt, and where theues breake thorow, and steale. ²⁰ But lay vp for your selues treasures in heauen, where neither moth nor rust doth corrupt, & where theues doe not breake thorow, nor steale.

²¹ For where your treasure is, there will your heart be also. ²² The light of the body is the eye: If therefore thine eye bee single, thy whole body shalbe full of light. ²³ But if thine eye be euil, thy whole body shalbe full of darknes. If therefore the light that is in thee be darkened, how great is that darknes?

²⁴ No man can serue two masters: for either he wil hate the one and loue the other, or else he will hold to the one, and despise the other. Ye cannot serue God and Mammon. ²⁵ Therefore I say vnto you, Take no thought for your life, what ye shall eat, or what ye shall drinke, nor yet for your body, what ye shall put on: Is not the life more then meate? and the body more then rayment? ²⁶ Behold the fowles of the aire: for they sow not, neither do they reape, nor gather into barnes, yet your heavenly Father

‘ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτὰ· οὐχ ὑμεῖς
 ‘ μᾶλλον διαφέρετε αὐτῶν; ’ τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν
 ‘ ἡλικίαν αὐτοῦ πῆχυν ἓνα; ’ καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ
 ‘ κρίνα τοῦ ἀγροῦ, πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει· ²⁹ λέγω δὲ ὑμῖν, ὅτι οὐδὲ
 ‘ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων. ³⁰ εἰ δὲ τὸν χόρτον
 ‘ τοῦ ἀγροῦ, σήμερον ὄντα, καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως
 ‘ ἀμφιένυσιν, οὐ πολλῶ μᾶλλον ὑμᾶς, ὀλιγόπιστοι; ³¹ μὴ οὖν μεριμνήσητε, λέ-
 ‘ γοντες, Τί φάγωμεν, ἢ τί πίωμεν, ἢ τί περιβαλώμεθα; ³² πάντα γὰρ ταῦτα τὰ
 ‘ ἔθνη ἐπιζητεῖ· οἶδε γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρῆζετε τούτων ἀπάντων·
 ‘ ³³ ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ Θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ
 ‘ ταῦτα πάντα προστεθήσεται ὑμῖν· ³⁴ μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον· ἢ γὰρ

WICLIFF—1380.

where ye ben not more worthi thanne thei?
²⁷ but who of you thinkinge, mai putte to
 his stature o calit? ²⁸ and of clothinge
 what ben ge hisse? biholdis ge the lilies of
 the feld how thei waxen, thei tranellen
 not: nether spyunen, ²⁹ and I seye to
 you that solomon in al his glorie: was
 not keuerid as oon of thes, ³⁰ and if god
 clothith thus the beye of the feld, that
 to dai is and to morowe is cast in to an
 oume: hou myche more you of lili feith?

³¹ therfor nyle ge be bisse-seyng, what
 schulu we ete or what schulu we drinke
 or with what thing schulu we be keuerid?
³² for hethen men sechen alle these thingis,
 and your fadir woot that ge han nede to
 alle these thingis, ³³ therfor seke ge first
 the kyngdom of god and his rightfunesse:
 and alle these thingis schulu be cast to
 you,

³⁴ therfor nyle ge be bisse in to the
 morowe for the morowe schal be bisse to
 hym self, for it sufficith to the dai, his
 owne malice.

7. Nyle ge deme e ge schulen not be
 demed, ² for in what dome ge demen:
 ge schulu be demed, and in what mesure
 ge meten: it schal be meten agen to you,
³ but what seest thou a lili mote, in the iye
 of thi brother: and seest not a beam in thin
 owne iye? ⁴ or housestest thou to thi brother,
 brother suffre I schal do out a moot fro thin
 iye: and lo a beam is in thin owne iye?
⁵ I pocrite do out first the beam of thin
 iye: and thanne thou schalt se to do out
 the moot of the iye of thi brother,

⁶ Nyle ge geue holi thing to houndis,
 nether cast ge youre margaritis bifor
 swyne: lest paramenture thei defoule
 hem with her feet, and the houndis be
 turned: e al to tere you.

⁷ Axte ge and it schal be geuun to you,
 seke ge, and ge schulu fynde: knocke ge,
 and it schal be opened to you, ⁸ for eche

TYNDALE—1534.

heavenly father fedeth them. Are ye not
 moche better then they?

²⁷ Which of you (though he toke thought
 therfore) could put one cubit vnto his
 stature? ²⁸ And why care ye then for
 rayment? Considre the lylies of the feldes,
 how they growe. They labour not nether
 spyune. ²⁹ And yet for all that I seye
 vnto you, that euen Salomon in all his
 royaltie was not arrayed lyke vnto one
 of these. ³⁰ Wherefore yf God so clothe
 the grasse, which ys to daye in the feld,
 and to morowe shalbe caste into the four-
 nace: shall he not moche more do the
 same vnto you, o ye of lylie fayth?

³¹ Therefore take no thought sayinge:
 what shall we eate, or what shall we drinke,
 or wherwith shall we be clothed? ³² After
 all these thynges seke the gentylis. For
 youre heuently father knoweth that ye
 haue neede of all these thynges. ³³ But
 rather seke ye fyrst the kyngdome of heuen
 and the rightwisnes therof, and all these
 thynges shalbe ministred vnto you.

³⁴ Care not then for the morow, but let
 the morow care for it selfe: for the daye
 present hath ever ynough of his awne trouble.

7. IVDGE not that ye be not iudged.

² For as ye iudge so shall ye be iudged.
 And with what mesure ye mete with the
 same shall it be mesured to you agayne.

³ Why seist thou a mote in thy brothers
 eye, and perceavest not the beame that
 ys yn thyne awne eye. ⁴ Or why sayest
 thou to thy brother: suffre me to plucke
 oute the mote oute of thyne eye, and
 behold a beame is in thyne awne eye.
⁵ ypocryte, fyrst cast oute the beame oute
 of thyne awne eye, and then shalt thou
 se clearly to plucke oute the mote oute
 of thy brothers eye.

⁶ Geve not that which is holy, to dogges,
 nether cast ye youre pearles before swyne,
 lest they treade them vnder their fete, and
 the other tourne agayne and all to rent you.

⁷ Axte and it shalbe geuen you. Seke and
 ye shall fynd. Knocke and it shalbe opened
 vnto you. ⁸ For whosoever axeth receaveth

CRANMER—1530.

fedeth them. Are ye not moche better
 then they? ²⁷ Whysh of you (by taking
 careful thought) can addre one cubit vnto
 his stature? ²⁸ And why care ye for ray-
 ment? Consydre the lylies of the felds,
 how they growe. They labour not, nether
 do they spyune. ²⁹ And yet I seye vnto
 you, that euen Salomon in all his royaltie
 was not arrayed lyke vnto one of these.

³⁰ Wherefore, yf God so cloth the grasse
 of the felds (which though it stand to daye,
 is to morowe cast into the founnasse) shall
 he not moche more do the same for you,
 O ye of lylie fayth? ³¹ Therefore, take no
 thought, sayinge: what shall we eate, or
 what shall we drynke, or wher with shal
 we be clothed? ³² after all these thinges do
 the gentylis seke. For youre heuently father
 knoweth, that ye haue neede of all these
 thinges. ³³ But rather seke ye fyrst the
 kingdome of God, and the rightwisnes ther-
 of, and all these thinges shalbe mynystred
 vnto you. ³⁴ Care not then for the morow,
 for to morowe day shall care for it selfe: suffi-
 cient vnto the daye, is the trowble therof.

7. IUDGE not, that ye be not iudged.

(condemne not and ye shal not and be
 condemned) ² For as ye iudge, so shall ye
 be iudged. And with what mesure ye
 mete, with the same shall other men me-
 sure to you. ³ Why seest thou a mote in
 thy brothers eye, but comidest not the
 beame that is in thyne awne eye? ⁴ Or
 how sayest thou to thy brother (Brother)
 suffre me, I will plucke out a mote out
 of thyne eye, and behold a beame is in
 thyne awne eye: ⁵ Thou ypocrite, fyrst cast
 oute the beame out of thyne awne eye, and
 then shalt thou se clearly to plucke oute the
 mote out of thy brotherseye. ⁶ Geue not ye
 that which is holy vnto dogges, nether cast
 ye youre pearles before swyne, lest they
 treade them vnder their fete and the other
 turne against you, and all to rent you.

⁷ Axte, and it shalbe geuen you. Seke,
 e ye shall fynd: Knocke, and it shalbe
 opened vnto you. ⁸ For whosoever asketh,

waken, grow. covered, covered. trouble, trouble.
 seke ye, do ye not. woe, disaster. dome, dome.
 judge, condemn. judge, ye, eye. you, you. you, you.
 you, you, you.

αὐριοῦν μεριμνήσει τὰ ἑαυτῆς. ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

VII. ¹ Μὴ κρίνετε, ἵνα μὴ κριθήτε· ² ἐν ᾧ γὰρ κρίματι κρίνετε, κριθήσεσθε· καὶ ἐν ᾧ μέτρῳ μετρεῖτε, ³ μετρηθήσεται ὑμῖν. ⁴ Τί δὲ βλέπετε τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς; ⁵ ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου, Ἄφες ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου· καὶ ἰδοὺ, ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου; ⁶ ὑποκριτὰ, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου. ⁷ Μὴ δῶτε τὸ ἅγιον τοῖς κυσί· μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἐμπροσθεν τῶν χοίρων, μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν, καὶ στραφέντες ῥήξωσιν ὑμᾶς. ⁸ Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρησεται· κρούετε, καὶ ἀνουγήσεται ὑμῖν. ⁹ πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ

* Rec. ἀνουγήσεται.

GENEVA—1557.

feedeth them. Are ye not much better then they? ² Which of you by taking careful thought, is able to put one cubit vnto his stature? ³ And why care ye for rayment? Learne, therefore of the lilies of the fildes, how they growe: They labour not, neither spinne. ⁴ And yet for al that I say vnto you, that euen Solomon in all his royaltie, was not arrayed lyke one of these. ⁵ Wherefore if God so clothe the thie grasse, of the fildes which standeth to daye, and to morowe is cast into the oven, shal he not muche more do the same vnto you, O ye of litle faith?

⁶ Therefore take no thought, saying, What shal we eat? or what shal we drinke? or wherewith shal we be clothed? ⁷ For after all these thynges seeke the Gentiles. For your heauenly father knoweth that ye haue nede of all these things. ⁸ But seeke ye first the kyngdome of heauen, and the righteousnes therof, and all these thinges shalbe ministred vnto you. ⁹ Care not then for the morow: for the morow shal care for it selfe: The day present hath ener ynough to do with it owne grief.

7. IVDGE not, that ye be not iudged. ² For as ye iudge, so shal ye be iudged: And wyth what measure ye mete, with the same shal it be measured to you agayne. ³ And why seeest thou a mote in thy brothers eye, and perceaiest not the beame that is in thine owne eye? ⁴ Or how sayest thou to thy brother, Let me cast out the mote out of thine eye, and behold a beame is in thine own eye? ⁵ Hypocrite, first cast out the beames out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brothers eye. ⁶ Give not that which is holy to dogges, neither cast ye your pearles before swyne: lest they treade them vnder their fete, and turnyng agayne, all to rent you.

⁷ Aske, and it shalbe giuen you: Seeke, & ye shal fynde: Knecke, and it shalbe opened vnto you. ⁸ For whosoever asketh

RHEIMS—1582.

father feedeth them. Are not you much more of price then they? ² And vvhich of you by caring, can addre to his stature one cubite? ³ And for rayment vvhay are you careful? Consider the lilies of the fild how they grow: they labour not, neither do they spinne. ⁴ But I say to you, that neither Solomon in all his glorie vvas arrayed as one of these. ⁵ And if the grasse of the fild, vvhich to day is, and to morow is cast into the oven, God doth so clothe: how much more you O ye of very smal fayth? ⁶ Be not careful therefore, saying, vvhath shal we cate, or vvhath shal we drinke, or vvhervvith shal we be couered? ⁷ For al these thinges the Heathen do seeke after. For your father knowveth that you neede al these thinges. ⁸ Seeke therefore first the Kingdom of God, & the iustice of him: and al these thinges shal be giuen you besides. ⁹ Be not careful therefore for the morow. For the morow day shal be careful for it selfe. sufficient for the day is the euil thereof.

7. IVDGE not, that you be not iudged. ² For in what iudgment you iudge, you shal be iudged: and in what measure you mete, it shal be measured to you agayne. ³ And why seeest thou the mote that is in thy brothers eye: and the beame that is in thine owne eye thou seeest not? ⁴ Or how sayest thou to thy brother, Let me cast out the mote of thine eye: and behold a beame is in thine owne eye? ⁵ Hypocrite, cast out first the beame out of thine owne eye, and then shalt thou see to cast out the mote out of thy brothers eye. ⁶ Give not that which is holy to dogges: neither cast ye your pearles before swine, lest perhaps they treade them with their fete, and turning, al to teare you.

⁷ Aske, and it shal be giuen you: seeke, and you shal fynde, knocke, and it shal be opened to you. ⁸ For every one that

AUTHORISED—1611.

feedeth them. Are yee not much better then they? ² Which of you by taking thought, can addre one cubite vnto his stature? ³ And why take ye thought for rayment? Consider the lilies of the fild, how they grow: they toile not, neither doe they spinne. ⁴ And yet I say vnto you, that euen Solomon in all his glory, was not arrayed like one of these. ⁵ Wherefore, if God so clothe the grasse of the fild, which to day is, and to morrow is cast into the oven: shall he not much more clothe you, O yee of litle faith? ⁶ Therefore take no thought, saying, What shall we cate? or, what shall we drinke? or wherewithall shall wee be clothed? ⁷ (For after all these thinges doe the Gentiles seeke:) for your heauenly father knoweth that ye haue neede of all these thinges. ⁸ But seeke ye first the kingdom of God, and his righteousnesse, and all these thinges shalbe added vnto you. ⁹ Take therefore no thought for the morrow: for the morrow shall take thought for the things of it selfe: sufficient vnto the day is the euil thereof.

7. IVDGE not, that ye be not iudged. ² For with what iudgment ye iudge, ye shal be iudged: and with what measure ye mete, it shal be measured to you agayne. ³ And why belukkest thou the mote that is in thy brothers eye, but considerest not the beame that is in thine owne eye? ⁴ Or how wilt thou say to thy brother, Let mee pull out the mote out of thine eye, and behold, a beame is in thine owne eye? ⁵ Thou hypocrite, first cast out the beame out of thine owne eye: and then shalt thou see clearly to cast out the mote out of thy brothers eye. ⁶ Give not that which is holy vnto the dogges, neither cast yee your pearles before swine: lest they trample them vnder their feet, and turne agayne and rent you. ⁷ Aske, and it shalbe giuen you: seeke, and ye shall fynde: knocke, and it shalbe opened vnto you. ⁸ For every one that

ὁ ζητῶν εὕρισκει, καὶ τῷ κρούοντι ἀνουγήσεται. ⁹ ἢ τίς ἐστὶν ἐξ ὑμῶν ἀνθρώ-
 'πος, ὃν εἰς αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; ¹⁰ καὶ ¹¹ εἰς αἰ-
 'τὴν εἰς αἰτήσῃ, μὴ ὄφιν ἐπιδώσει αὐτῷ; ¹² εἰ οὖν ὑμεῖς, πονηροὶ ὄντες, οἴδατε
 'δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσω μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς
 'οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν; ¹³ Πάντα οὖν ὅσα ἂν θέλητε ἵνα
 'ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γάρ ἐστιν ὁ
 'νόμος καὶ οἱ προφῆται. ¹⁴ Εἰσελθετε διὰ τῆς στενῆς πύλης· ὅτι πλατεία ἡ πύλη,
 'καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰσιν οἱ εἰσερχό-
 'μενοι δι' αὐτῆς. ¹⁵ Τί στενὴ ἡ πύλη, καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς
 'τὴν ζωὴν, καὶ ὀλίγοι εἰσιν οἱ εὕρισκοντες αὐτήν. ¹⁶ Προσέχετε δὲ ἀπὸ τῶν ψευ-
 'δοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων, ἐσθθεν δὲ εἰσι

Alex. ἡ καὶ.

= Alex. = ἐσθ.

= Rec. br.

WICLIIF—1380.

that axith; takith; and he that sekith:
 fyndith; and it schal be opened to hym
 that knockith. ⁹ what man of you is that,
 if his sonne axe hym bread: whether he
 wole take hym a stone? ¹⁰ or if he axe a
 fisch, whether he wole take hym an oddre?
¹¹ therfor if ye whanne ye ben yuel men,
 kunnen yeue good gifyte to youre sonnes:
 how myche more youre fadir that is in
 heuene schal yeue gode thingis to men
 that axen hym?

¹² therfor alle thingis what euer thingis
 ye wole that men don to you: do ye to
 hem, for this is the lawe, & profetia;

¹³ entre ye bi the streyte gate, for the
 gate that ledith to perdition is large
 and the weie is brood: and there ben
 many that entren bi it. ¹⁴ how streite is
 the gate, and narow the weye that ledith
 to liif, and ther ben fewe that fynden it.

¹⁵ Be ye ware of fals profetia that comen
 to you in clothingis of sheep: but
 withynne forth thei ben as wolues of
 raneyn. ¹⁶ of her fruytis ye schul knowe
 hem, whether men gaderen grapes
 of thornes: or figis of bryeres? ¹⁷ so eueri
 good tree: makith good fruytis; but an
 yuel tree: makith yuel fruytis. ¹⁸ a good
 tre mai not make yuel fruytis: nether an
 yuel tree make good fruytis. ¹⁹ eueri
 tree that makith not good fruyt: schal be
 kitte down and schal be cast in to the fyer.
²⁰ therfor of her fruytis ye schul knowe
 hem.

²¹ Not eche man that seith to me lord lord,
 schal entre in to the kyngdom of heuene;
 but he that doith the wille of the [my]
 fadir that is in heuene: he schal entre
 in to the kyngdom of heuene. ²² Many
 schuln seie to me in that dai lord lord,
 whether we han not profesed in thi
 name, & han cast out fendis in thi name,
 & han don many vertues in thi name?
²³ & thanne I schal knoweche to hem
 that I knowe you neuer; departs awei
 from me ye that worschen wickidnesse;

TYNDALE—1534.

and he that seketh fyndeth; and to
 hym that knocketh it shalbe opened.
⁹ Ye there eny man amonge you which
 if his sonne axed hym bread, wolde offer
 him a stone? ¹⁰ Or if he axed fysshe,
 wolde he proffer hym a serpent? ¹¹ yf
 ye then which are evyll, cane geve to youre
 chyldren good gyfte: how moche more
 shall youre father which is in heven, geve
 good thynges to them that axe hym?

¹² Therefore whatsoever ye wolde that
 men shulde do to you, even so do ye to
 them. This ys the lawe and the Pro-
 phettes.

¹³ Enter in at the stryete gate: for wyde
 is the gate, and broad is the weye that
 leadeth to destruction: and many ther
 be which goo yn therat. ¹⁴ But straye
 is the gate, and narowe ys the weye
 which leadeth vnto lyfe: and fewe there
 be that fynde it.

¹⁵ Beware of fals Prophetes, which come
 to you in shepes clothinge; but inwardly
 they are ravenynge wolues. ¹⁶ Ye shall
 knowe them by their frutes. Do men
 gadder grapes of thornes? or figges of
 bryeres? ¹⁷ Euen soo every good tree bryn-
 geth forth the good frute. But a corrupte
 tree; bryngeth forth the evyll frute. ¹⁸ A
 good tree cannot brynge forth the bad frute:
 nor yet a bad tree can bringe forth the good
 frute. ¹⁹ Every tree that bryngeth not
 forth the good frute, shalbe hewen downe
 and cast into the fyre. ²⁰ Wherefore by
 their frutes ye shall knowe them.

²¹ Not all they that saye vnto me, Master,
 Master, shall enter in to the kyngdome
 of heven: but he that dothe my fa-
 thers will which ys in heven. ²² Many
 will saye to me in that daye, Master,
 master, have we not in thy name pro-
 phesied? And in thy name have caste
 oute devyle? And in thy name have done
 many miracles? ²³ And then will I knowe
 vnto them, that I never knewe them.
 Departs from me ye workers of iniquite.

CRANMER—1539.

receaueth and whoeuer seketh findeth:
 and to him that knocketh, it shalbe open-
 ed. ⁹ Is there any man amonge you, which
 (yf his sonne aske bred) wil offer him a
 stone? ¹⁰ Or yf he make fysshe, will he
 proffer him a serpent? ¹¹ If ye then (whan
 ye are euill) can geue youre children good
 giftes, how moche more shall youre father
 which is in heauen, geue good thynges,
 yf ye aske of him? ¹² Therefore whatsoeuer
 ye wolde that men shuld do to you: do
 ye euenso to them also. For this is the
 lawe and the Prophetes. ¹³ Enter in at
 the strait gate: for wide is the gate, and
 broad is the weye that leadeth to de-
 struction: and many ther be which go in
 therat. ¹⁴ For strait is the gate, and na-
 rowe is the weye, which leadeth vnto lyfe:
 & fewe ther be that fynde it.

¹⁵ Beware of false prophetes, which come
 to you in shepes clothinge, but inwardly
 they are ravenynge wolues. ¹⁶ Ye shall
 knowe them by their frutes. Do men ga-
 ther grapes of thornes? or figgis of this-
 tles? ¹⁷ Euen so every good tree bringeth
 forth good frutes. But a corrupte tree,
 bryngeth forth euill frutes. ¹⁸ A good
 tree cannot bring forth bad frute: nether
 can a bad tree bring forth good frutes.
¹⁹ Every tree that bryngeth not forth
 good frute, is hewen downe, and cast into
 the fyre. ²⁰ Wherefore, by their frutes ye
 shall knowe them.

²¹ Not every one that sayeth vnto me
 Lorde, Lorde, shall enter into the kyng-
 dome of heuene: but he that doth the
 will of my father whych is in heuene.
 (He shall entre in to the kyngdome of hea-
 ven.)

²² Many wyll saye to me in that daye:
 Lorde, Lorde, haue we not prophesied
 thorow thy name? And thorow thy name
 haue cast out deuyles? And done many
 miracles, thorow thy name? ²³ And then
 wyll I knowledge vnto them: I neuer
 knew you. Departs from me, ye that
 worke iniquite.

‘ λύκοι ἀρπαγες. ¹⁶ ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς· μήτι συλλέγου-
 ‘ σιν ἀπὸ ἀκανθῶν σταφυλὴν, ἢ ἀπὸ τριβόλων σῦκα; ¹⁷ οὕτω πᾶν δένδρον ἀγαθὸν
 ‘ καρποὺς καλοὺς ποιεῖ· τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ. ¹⁸ οὐ δύναται
 ‘ δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς
 ‘ ποιεῖν. ¹⁹ πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.
 ‘ ²⁰ ἄραγε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. ²¹ Οὐ πᾶς ὁ λέγων μοι, Κύριε,
 ‘ Κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν· ἀλλ’ ὁ ποιῶν τὸ θέλημα τοῦ
 ‘ πατρός μου τοῦ ἐν οὐρανοῖς. ²² πολλοὶ ἐροῦσί μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ, Κύριε,
 ‘ Κύριε, οὐ τῷ σῷ ὀνόματι προεφητεύσαμεν, καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξεβά-
 ‘ λομεν, καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν; ²³ καὶ τότε ὁμολογήσω
 ‘ αὐτοῖς, ὅτι οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ’ ἐμοῦ οἱ ἐργαζόμενοι τὴν

GENEVA—1557.

receiveth, & he that seeketh findeth, & to him that knocketh, it shall be opened.
⁹ For what man is there among you, which if he some aske him bread, would geve hym a stone? ¹⁰ Or if he aske fysh, wil he geve hym a serpent? ¹¹ If ye then which are evil can geve to your children good gyftes, how much more shal your Father which is in heauen, geve good thynges to them that aske him?

¹² Therefore what so ever ye would that men should do to you, even so do ye to them: for this is the lawe and the Prophets. ¹³ Enter in at the strait gate: for it is the wide gate, and broad way that leadeth to destruction: and many there be which go in ther at. ¹⁴ Because the gate is strait, and the way narrow which leadeth vnto lyfe: and fewe there be that finde it.

¹⁵ Beware of false prophetes, which come to you in shepes cloythyng, but inwardly they are rauenyng wolues. ¹⁶ Ye shal know them by their frutes. Do men gather grapes of thornes? or figges of thystles? ¹⁷ Even so every good tre bringeth forth good fruit: and a corrupt tre bringeth forth euyl fruit. ¹⁸ A good tre, can not bryng forth bad fruit: nor yet a bad tre, can bryng forth good fruit. ¹⁹ Every tre not brynging forth good fruit, is hewen downe, & cast into the fyre. ²⁰ Then, by their frutes ye shal know them.

²¹ Not al they that say vnto me, Lord, Lord, shal enter into the kingdome of heauen: but he that doth my fathers wyl which is in heauen.

²² Many wyl say to me in that day, Lord, haue we not by thy name prophesied? and by thy name haue cast out deuyls? And by thy name haue done many miracles? ²³ And then wil I professe to them, I neuer knewe you. Departe from me ye that worke iniquitie.

RHEIMS—1582.

asketh, receiveth: and that seeketh, findeth: and to him that knocketh, it shal be opened. ⁹ Or what man is there of you, vvhom if his child shal aske bread, vvil he reach him a stone? ¹⁰ Or if he shal aske him fish, vvil he reach him a serpent? ¹¹ If you then being naught, know how to geue good gyftes to your children: how much more vvil your father vvhich is in heauen, geue good thynges to them that aske him? ¹² Al thynges therefore vvhatsouer you vvil that men doe to you doe you also to them. For this is the Lawe and the Prophets.

¹³ Enter ye by the narrow gate: because brode is the gate, and large is the vway that leadeth to perdition, and many there be that enter by it. ¹⁴ How narrow is the gate, and strait is the vway that leadeth to life: and fewe there are that finde it! ¹⁵ Take ye great heed of false Prophets, vvhich come to you in the cloything of sheepe, but inwardly are rauenyng volues. ¹⁶ By their frutes you shal know them. Do men gather grapes of thornes, or figges of thistels? ¹⁷ Euen so every good tree yeldeth good frutes, and the euyl tree yeldeth euyl frutes. ¹⁸ A good tree can not yeld euyl frutes, neither an euyl tree yeld good frutes. ¹⁹ Every tree that yeldeth not good fruit, shal be cut downe, and shal be cast into fyre. ²⁰ Therefore by their frutes you shal know them.

²¹ Not every one that sayth to me, Lord, Lord, shal enter into the Kingdome of heauen: but he that doeth the vvil of my father vvhich is in heauen, he shal enter into the kingdom of heauen.

²² Many shal say to me in that day, Lord, Lord, haue not we prophesied in thy name, and in thy name cast out diuels, and in thy name wrought many miracles? ²³ And then I vvil confesse vnto them, That I neuer knew you. depart from me you that worke iniquitie.

AUTHORISED—1611.

asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened. ⁹ Or what man is there of you, whom if his some aske bread, will hee geue him a stone? ¹⁰ Or if hee aske a fish, will hee geue him a serpent? ¹¹ If ye then being euill, know how to geue good gifts vnto your children, how much more shall your Father which is in heauen, geue good thynges to them that aske him? ¹² Therefore all thynges whatsoever ye would that men should doe to you, doe ye even so to them: for this is the Law and the Prophets.

¹³ Enter ye in at the strait gate, for wide is the gate, and broad is the way that leadeth to destruction, and many there be which goe in thereat: ¹⁴ Because strait is the gate, and narrow is the way which leadeth vnto life, and fewe there be that finde it. ¹⁵ Beware of false prophets which come to you in sheepes cloything, but inwardly they are rauenyng wolues. ¹⁶ Ye shall know them by their frutes: Doe men gather grapes of thornes, or figges of thistels? ¹⁷ Euen so, every good tree bringeth forth good fruit: but a corrupt tree bringeth forth euill fruit. ¹⁸ A good tree cannot bring forth euill fruit, neither can a corrupt tree bring forth good fruit. ¹⁹ Every tree that bringeth not forth good fruit, is hewen downe, and cast into the fire. ²⁰ Wherefore by their frutes ye shall know them.

²¹ Not every one that saith vnto mee, Lord, Lord, shall enter into the kingdome of heauen: but he that doeth the wil of my father which is in heauen.

²² Many will say to me in that day, Lord, Lord, haue we not prophesied in thy Name? and in thy Name haue cast out deuils? and in thy Name done many wonderful workes? ²³ And then will I professe vnto them, I neuer knew you: Depart from me, ye that worke iniquitie.

ἀνομίαν. ²⁴ Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους, καὶ ποιᾷ αὐτοὺς, ²⁵ ὁμοιώσω αὐτὸν ἄνδρὶ φρονίμῳ, ὅστις ὠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν· ²⁶ καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ ²⁷ προσέ-
πεσον· τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσε· τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν. ²⁸ καὶ
πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτοὺς, ὁμοιωθήσεται
ἄνδρὶ μωρῷ, ὅστις ὠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμον· ²⁹ καὶ κατέβη ἡ
βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέκοψαν τῇ οἰκίᾳ
ἐκείνῃ, καὶ ἔπεσε· καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη.

³⁰ Καὶ ἐγένετο ὅτε ³¹ συνετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήσιστον
οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ· ³² ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ
οὐχ ὡς οἱ γραμματεῖς.

* Alex. ἀποσπένδεται.

* Alex. προσέκταναν.

* Alex. ἐτίθεσεν.

* Alex. + αὐτῶν.

WICLIFFE—1380.

²⁴ therfor ech man that herith thes my
wordis, & doth hem: schal be made like
to a wise man that hath bieldid his hous
on a stoon, ²⁵ & reyn fildoun, & floodis
cumen, & wyndis blewun, & ruschiden in to
that hous, & it fil not down for it was
foundoun on a stoon, ²⁶ & every man that
herith thes my wordis & doith hem not:
is like to a fool, that hath bieldid his hous
on grauel, ²⁷ & reyn cam down and floodis
cumen, and wyndis blewun & thei hurle-
den agen that hous, and it fill down, and
the fallinge down therof was grete.

²⁸ And it was don whanne ihesus had
endid thes wordis: the puple wondrid on
his techynge, ²⁹ for he taughte hem as he
that hadde power: & not as the scribis of
hem and the fariseis.

8. BUT whanne ihesus was come down
of the hille: moche puple sued hym, ² and
lo a leprous man cam, & worshippid him
and seide, lord if thou wilt: thou maist
make me cleue, ³ and ihesus heeld forth
the hond: and touchid hym and seide, I
wole: be thou made cleue, and anon the
leprouse of hym was clesid, ⁴ and ihesus
seide to hym, se, seie thou to no man:
but go schewe thee to preestis, and offre
the gifte that Moises commaundid in wit-
nessynge to hem.

⁵ And whanne he hadde entrid in to cafer-
naum: the centurion nyed to hym, and
preid him ⁶ and seid, lord my child lithe
in the hous, sike on the palse: and is
ynel turmentid, ⁷ and ihesus seide to hym
I schal come & schal hele him.

⁸ and the centurion answerid and seide
to hym, lord I am not worthi that thou
entre vndir my roof: but onli seie
thou bi word: and my child schal be
hefid.

Siloun, full down, ruschiden, rushed, grauel, on
heech, or sand. reyn, rain, fildoun, followed. seie, say,
or tell. nyed, drew near.

TYNDALE—1534.

²⁴ Whosoever heareth of me these say-
inges and dothe the same, I wyll lyken
hym vnto a wyse man which bylt his
house on a rocke: ²⁵ and abundance of
rayne descended, and the fluddes came,
and the wyndes blew and bet vpon that
same house, and it fell not, because it
was grounden on the rocke. ²⁶ And
whosoever heareth of me these sayinges
and doth them not, shalbe lykened
vnto a folysh man which bylt his house
apon the sande: ²⁷ and abundance of
rayne descended, and the fluddes came,
and the wynden blew and bet vpon that
house, and it fell, and great was the fall
of it.

²⁸ And it came to passe, that when Iesus
had ended these sayinges, the people were
astonyed at his doctryne. ²⁹ For he
taught them as one hauinge power, and
not as the Scribes.

8. WHEN he was come downe from the
mountayne, moche people folowed him.
² And lo ther came a lepre and wor-
shaped him sayinge: Master, if thou
wylt, thou canst make me cleue. ³ And
Iesus put forth his hond and touched
hym, sayinge: I wyl, be thou cleue, and
immediatly his leprosie was clesed.
⁴ And Iesus sayde vnto him. Se thou
tell no man, but go and shewe thy
selfe to the preste, and offer the gyfte
that Moses commaunded, in witnes to
them.

⁵ When Iesus was entred into Capernaum
ther came vnto him a certayne Centurion,
and beaught hym sayinge: Master my
seruaunt lyeth sicke at home of the palsey,
and ys greuously payned. ⁷ And Iesus
sayd vnto hym: I will come and heale him.
⁸ The Centurion answered and sayde:
Syr I am not worthy that thou shuldest
come vnder my rofe, but speake the
wordes only and my seruaunt shalbe heald.

CRANMER—1580.

²⁴ For whosoever heareth of me these
wordes, & doth the same, I will liken
him vnto a wise man, which built his
house vpon a rocke: ²⁵ and a shower
of rayne descended, & the floudes
came, & the wyndes blew, and bet vpon
that house, & it fell not, because it was
grounded on the rocke.

²⁶ And every one that heareth of me
these wordes, & doth them not shalbe
lykened vnto a folysh man, which
buyit his house vpon sande: ²⁷ and
a shower of rayne descended, and the
floudes came, & the wyndes blew, & bet
vpon that house and it fell, and great was
the fall of it.

²⁸ And it came to passe, that when
Iesus had ended these sayinges, the peo-
ple were astonnyed at his doctryne. ²⁹ For
he taught them as one hauinge power,
& not as the scribes. (of them, and the
Pharisees.)

8. WHEN he was come downe from
the mountayne, moche people folowed
him. ² And beholde ther came a leper, &
worshipped him sayinge: Master, if thou
wylt, thou canst make me cleue. ³ And
Iesus put forth his hand and touched him
sayinge: I will, be thou cleane, and im-
mediatly his leprosie was clesed. ⁴ And
Iesus sayth vnto him: se thou tell no
man but go & shewe thy selfe to the preste,
and offer the gyfte (that Moses com-
maunded to be offred) for a wytnes vnto
them.

⁵ And when Iesus was entred into Ca-
pernaum, ther came vnto hym a Cen-
turion, and besought hym, sayinge: Mas-
ter, my seruaunt lyeth at home sicke of
the palsey, & is greuously payned. ⁷ And
Iesus sayeth: when I come vnto hym, I
wyl heale hym. ⁸ The Centurion an-
swered, & sayde: Syr, I am not worthy,
that thou shuldest come vnder my rofe:
but speake the wordes only, and my ser-
uaunt shalbe heald.

VIII. ¹Καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους, ἠκολούθησαν αὐτῷ ὄχλοι πολλοί.
²καὶ ἰδὼν, λεπρὸς ἐλθὼν προσκύνει αὐτῷ λέγων, 'Κύριε, ἐὰν θέλῃς, δύνασαι
 'με καθαρίσαι.' ³Καὶ ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ ὁ Ἰησοῦς, λέγων,
 'Θέλω, καθάρισθι.' Καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα. ⁴καὶ λέγει αὐτῷ
 ὁ Ἰησοῦς, 'Ὅρα μηδεὶ εἶπῃς· ἀλλὰ ὑπάγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσ-
 'ένεγκε τὸ δῶρον ὃ προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς.'

⁵Εἰσελθόντι δὲ αὐτῷ εἰς Καπερναούμ, προσῆλθεν αὐτῷ ἑκατόνταρχος παρα-
 καλῶν αὐτὸν, ⁶καὶ λέγων, 'Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικὸς,
 'δεινῶς βασανιζόμενος.' ⁷Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, 'Εγὼ ἐλθὼν θεραπεύσω
 'αὐτόν.' ⁸Καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη, 'Κύριε, οὐκ εἰμὶ ἱκανὸς ἵνα μου
 'ὑπὸ τὴν στέγην εἰσέλθῃς· ἀλλὰ μόνον εἶπὲν λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου.'

* Alex. καταβάντος αὐτοῦ.

* Alex. = ὁ Ἰησοῦς.

* Rec. Εἰσελθόντι δὲ τῷ Ἰησοῦ.

Alex. εἰσελθόντος δὲ αὐτοῦ.

* Rec. λέγων.

GENEVA—1557.

²⁴Whosoever then heareth of me these sayings, & doth the same, I wil liken him to a wise man, which hath builded his house on a rocke: ²⁵And the rayne fel, and the floodes came, and the wyndes blew, & beat vpon that same house, and it fel not: for it was grounded on a rocke.

²⁶But whosoever heareth these wordes which I speake, and doth them not: shalbe lykened vnto a folye man, whych hath buylded his house vpon the sand: ²⁷And the rayne fel, and the floodes came, and the wyndes blew, and beat vpon that house, and it fel, and great was the fall of it. ²⁸And it came to passe, when Iesus had ended these sayings, the people were astonished at his doctrine. ²⁹For he taught them as one hauyng autoritie, and not as the Scribes.

8. VVHEN he was come downe from the mountayne, great prease of people folowed him. ²And lo, there came a leper and worshipped him, saying, Maister, If thou wilt, thou canst make me cleane. ³And Iesus puttyng forth his hand, touched him, saying, I wil, be thou cleane: and immediatly his leprosie was censed. ⁴And Iesus sayd vnto him, se thou tel no man, but go, and shewe thy self vnto the Priest, and offer the gift that Moses commanded, for a witnes to them.

⁵When Iesus was entred into Capernaum, there came vnto him a Centurion, beseeching him. ⁶And said, Master, my scruant lieth sycke at home of the palsy, and is grievously payned.

⁷And Iesus sayd vnto him, I wil come and heale him. ⁸And the Centurion answered, saying, Syr, I am not worthy that thou shouldest come vnder my rofe: but speake the wordes only, and my scrvant shalbe healed.

RHEIMS—1582.

²⁴Every one therfore that heareth these my vvordes, and doeth them: shal be likened to a vvise man that built his house vpon a rocke, ²⁵and the rayne fel, and the floodes came, & the vvindes blew, and they beate agaynst that house, and it fel not, for it vvvas founded vpon a rocke.

²⁶And every one that heareth these my vvordes, & doeth them not, shal be like a foolish man that built his house vpon the sand, ²⁷and the rayne fel, and the floodes came, and the vvindes blew, and they beate agaynst that house, and it fel, & the fall thereof vvvas great.

²⁸And it came to passe, vvhen Iesus had fully ended these vvordes, the multitude vvvere in admiration vpon his doctrine. ²⁹For he vvvas teaching them as hauyng powver, and not as their Scribes and Pharisees.

8. AND vvhen he vvvas come downe from the mountaine, great multitudes folowed him: ²And behold a leper came and adored him saying, Lord, if thou vvilt, thou canst make me cleane. ³And Iesus stretching forth his hand, touched him, saying, I vvill be thou made cleane. And forthvvith, his leprosy vvvas made cleane. ⁴And Iesus sayth to him, See thou tel no body: but go, shew thy self to the priest, & offer the gift vvvhich Moses commaunded for a testimonie to them.

⁵And vvhen he vvvas entred into Capernaum, there came to him a Centurion, beseeching him, ⁶& saying, Lord my boy lieth at home sicke of the palsey, & is sore tormented. ⁷And Iesus sayth to him, I vvill come, & cure him.

⁸And the Centurion making answer, sayd, Lord I am not vvorthie that thou shouldest enter vnder my rofe: but only say the vvord, and my boy shal be healed.

AUTHORISED—1611.

²⁴Therefore, whosoever heareth these sayings of mine, and doeth them, I wil liken him vnto a wise man, which built his house vpon a rocke: ²⁵And the raine descended, and the floods came, and the vvindes blew, and beat vpon that house: and it fell not, for it was founded vpon a rocke.

²⁶And every one that heareth these sayings of mine, and doeth them not, shall bee likened vnto a foolish man, which built his house vpon the sand: ²⁷And the raine descended, and the floods came, and the vvindes blew, and beat vpon that house, and it fell, and great was the fall of it. ²⁸And it came to passe, vvhen Iesus had ended these sayings, the people were astonished at his doctrine. ²⁹For he taught them as one hauing authority, and not as the Scribes.

8. WHEN he was come downe from the Mountaine, great multitudes followed him. ²And behold, there came a Leper, and worshipped him, saying, Lord, If thou wilt, thou canst make me cleane. ³And Iesus put forth his hand, and touched him, saying, I wil, be thou cleane. And immediatly his leprosie was cleansed. ⁴And Iesus saith vnto him, See thou tell no man, but go thy way, shew thy selfe to the Priest, and offer the gift that Moses commanded, for a testimonie vnto them.

⁵And vvhen Iesus was entred into Capernaum, there came vnto him a Centurion, beseeching him, ⁶And saying, Lord, my scrvant lieth at home sicke of the palsey, grievously tormented. ⁷And Iesus saith vnto him, I wil come, and heale him.

⁸The Centurion answered, and said, Lord, I am not worthy that thou shouldest come vnder my rofe: but speake the vvord onely, and my scrvant shalbe healed.

⁹ καὶ γὰρ ἐγὼ ἄνθρωπος εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἐμαυτὸν στρατιώτας· καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται· καὶ ἄλλω, Ἔρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου, Πόλῃσον τούτο, καὶ ποιεῖ.¹⁰ Ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασε, καὶ εἶπε τοῖς ἀκολουθοῦσιν, Ἀμὴν λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὔρον.¹¹ λέγω δὲ ὑμῖν, ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἤξουσιν, καὶ ἀνακληθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.¹² οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.¹³ Καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῃ, Ὑπαγε, καὶ ὡς ἐπίστευσας γενηθήτω σοι.¹⁴ Καὶ ἰάθη ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ.¹⁵

¹⁴ Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου εἶδε τὴν πενθερὰν αὐτοῦ βεβλη-

⁹ Rec. ἑκατοντάρχῃ.

¹⁴ Alex. + καὶ ὑποστρίψας ὁ ἑκατοντάρχος εἰς τὴν οἰκίαν αὐτοῦ ἰὲν αὐτῇ τῇ ὥρᾳ αὐτῇ τὸν παῖδα ἀρρῶντα.

WICLIF—1380.

⁹ For why I am a man ordeynde vndir power and have knyghtis vndir me; and I seie to this go: and he goith; and to another come: and he cometh; and to my seruaunt do this: and he doith it;

¹⁰ and ihesus herd these thingis, and wondrid & seide to men that sudden hym; truly I seie to you: I found not so greet feith in israel.¹¹ and I seie to you, that many schulen come fro the east, and the west: and schulen reste with abraham Isaac and iacob in the kyngdom of heuene; ¹² but the sonnes of the rewme schulen be cast out in to uttner dardnesse; there schal be wepinge and grynnyng of teeth.¹³ and ihesus seide to the centurie go: and as thou hast bileued, be it doo to thee; and the child was heeled fro that our;

¹⁴ and whanne ihesus was come in to the hous of Symound Petre: he saie his wyues modir liggynge and schakun with feuers; ¹⁵ and he touchid hir hond, and the feuer lefte hir; and she roos and serued hem;

¹⁶ and whanne it was enen thei brougten to hym many that badden deuelis; and he castid out spiritis bi word, and heeled al that weren yuel at ese: ¹⁷ that it were fulfilled, that was seide bi Isaac the profete seynge; he took oure in firmytes, and bare oure sikenessis;

¹⁸ And ihesus saie moche puple aboute hym: and hade hise discipulis go ouer the water; ¹⁹ and a scribe mygd: and seide to hym; Maister I schal sue thee whidur ouer thou schalt go? ²⁰ and ihesus seide to hym; foris han denes, and briddis of heuene han nestis: but mannes some hath not where he schal reste his heed; ²¹ another of hise discipulis seide to him; lord suffre me to go first; and brie my fadir; ²² but ihesus seide to hym; sue thou

TYNDALE—1534.

⁹ For I also myselfe am a man vndre power; and have souldiers vndre me; and I saye to one; go; and he goeth; and to another come; and he cometh; and to my seruaunt; do this; and he doeth it.

¹⁰ When Iesus hearde that; he marueled and sayd to them that folowed hym. Verely I say vnto you; I haue not founde so great fayth: no; not in israel. ¹¹ I say therefore vnto you; that many shall come from the east and west; and shall rest with Abraham; Isaac and iacob in the kyngdome of heven; ¹² and the chyldren of the kyngdome shalbe cast out in to vtter dardnes: there shalbe wepinge and gnasyng of teshe. ¹³ Then Iesus sayd vnto the Centurie; go thy waye; and as thou beleuest so be it vnto the. And his seruaunt was healed the selfe houre.

¹⁴ And then Iesus went to Peters housse; and sawe his wyues mother lyinge sick of a fevre; ¹⁵ and touched her hande; and the fevre left hir; and she arose; and ministred vnto them.

¹⁶ When the euen was come; they brought vnto him many that were possessed with devyllis. And he cast out the spirites with a worde; and heeled all that were sick; ¹⁷ to fulfill that which was spoken by Esayas the Prophet sayinge. He toke on him oure infirmities; & bare oure sicknesses.

¹⁸ When Iesus sawe moche poeple about him; he commaunded to go ouer the water. ¹⁹ And ther came a scribe and sayd vnto hym; master; I wyll folowe the whither so ever thou goest. ²⁰ And Iesus sayd vnto him; the foxes have holes; and the byrddes of the ayer have nestes; but the sonne of the man hath not wheron to rest his hedde. ²¹ A noturc that was one of his disciples sayd vnto hym; master; suffre me fyrst; to go and burye my fadir. ²² But Iesus sayd vnto

CRANMER—1580.

⁹ For I also my selfe am a man subiect to the auctorithe of another, and have souldiers vnder me, and I saye to this man, go, & he goeth: & to another come, and he cometh, and to my seruaunt do this, and he doeth it.

¹⁰ When Iesus heard these wordes, he marueled and sayd to them that folowed hym: Verely I saye vnto you I haue not founde so great feyth in israel. ¹¹ I saye vnto you that many shal come from the east and west, and shall rest with Abraham and Isaac and iacob in the kyngdome of heuene: ¹² but the chyldren of the kyngdome shalbe cast out into vtter dardnes: there shalbe wepyng & gnasyng of teth. ¹³ And Iesus sayde vnto the Centurie: go thy waye, and as thou beleuest, so be it vnto the. And his seruaunt was healed in the selfe same houre.

¹⁴ And when Iesus was come in to Peters housse, he sawe his wyues mother lyinge in bed, and sycke of a feuer. ¹⁵ And he touched her hande, and the feuer left hir: and she arose, & mynstred vnto them.

¹⁶ When the euen drue on, they brought vnto hym many that were possessed with deuyls. And he cast out the sprites with a worde, & heeled all that were sycke, ¹⁷ that it might be fulfilled, which was spoken by Esay the Prophet, when he saith: He toke on him oure infirmities, and bare oure syncknesses.

¹⁸ When Iesus sawe moche poeple about hym, he commaunded that they shulde go vnto the other syde of the water.

¹⁹ And a certayne scribe (when he was come) sayd vnto him: Master: I wyll folowe the whither soeuer thou goest.

²⁰ And Iesus sayeth vnto hym: the foxes haue holes, and the byrdes of the ayer haue nestes, but the sonne of man hath not wher to rest his hed. ²¹ Another of the number of his disciples sayde vnto hym: Master, suffre me fyrst to go and burye my fadir. ²² But Iesus sayde vnto

kyghtis, soldiers. schulen, followed. reuene, restin. or heuene. schakun, shakyn. yuel at ese, diseased. ouer, aroose.

μένην καὶ πυρέσσουσιν, ¹⁶ καὶ ἤψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός· καὶ ἠγέρθη, καὶ δεηκόνει αὐτῷ. ¹⁷ Ὁφίας δὲ γενομένης προσήνεγκαν αὐτῷ δαμουζομένους πολλούς· καὶ ἐξέβαλε τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν. ¹⁸ Ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου, λέγοντος, “Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβε, καὶ τὰς νόσους ἐβάστασεν.”

¹⁹ Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτὸν ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν. ²⁰ καὶ προσελθὼν εἰς γραμματεὺς εἶπεν αὐτῷ, “Διδάσκαλε, ἀκολουθήσω σοι, ὅπου ἐὰν ἀπέρχῃ.” ²¹ Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, “Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσκει· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει, κοῦ τὴν κεφαλὴν κλίνῃ.” ²² Ἄλλος δὲ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ, “Κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου.” ²³ Ὁ δὲ Ἰησοῦς

⁹ Rec. αὐτοῖς.

GENEVA—1557.

⁹ For I am a man subject to the authority of another, and have souldiers vnder me: and I say to one, Go: and he goeth, and to an other, Come: and he cometh, and to my servant, Doe this: and he doeth it. ¹⁰ When Iesus heard that, he marvelled, and said to them that followed him, Verely I say vnto you, I haue not founde so great fayeth: no, not in Israel. ¹¹ I say therefore vnto you, that many shal come from the east and west, and shal sitt doune with Abraham, Isaac, and Iacob in the kingdome of heauen. ¹² And the children of the kingdome shal be cast out into vtter darknes: there shalbe weping and gnashing of teeth. ¹³ Then Iesus said vnto the Centurion, Go thy way, and as thou hast beleued, so be it vnto thee. And his scruant was healed the self same houre.

¹⁴ And Iesus coming to Peters house, sawe his wyues mother lyyng, and sycke of a feuer. ¹⁵ And he touched her hand, & the feuer left her: so she arose, & ministered vnto them. ¹⁶ When that euen was come, they brought vnto him many that were possessed with deuils: And he cast out the spirites with a worde and healed all that were sicke.

¹⁷ To fulfil that which was spoken by Esai the Prophet, saying, He toke on him our infirmities, and bare our sicknesses.

¹⁸ And when Iesus saw much people about him, he commanded them to go ouer the water. ¹⁹ And there came a certayne Scribe and sayed vnto him, Master, I wil follow thee whether soeuer thou goest. ²⁰ And Iesus said vnto him: The foxes haue holes, & the byrdes of the ayre haue nestes, but the sonne of man hath not where on to rest his head. ²¹ And another that was of his disciples sayed vnto him: master, suffer me first to go and bury my father. ²² But Iesus sayed vnto him,

RHEIMS—1582.

⁹ For I also am a man subject to authority, having vnder me souldiers: and I say to this, goe, and he goeth: and to an other, come, & he cometh: and to my servant, doe this, & he doeth it. ¹⁰ And Iesus hearing this, marvelled: and sayd to them that followed him, Amen I say to you, I haue not found so great faith in Israel.

¹¹ And I say to you, that many shal come from the East and West, and shal sitte doune with Abraham & Isaac & Iacob in the kingdom of heauen: ¹² but the children of the kingdom shal be cast out into the exterior darknesse: there shal be weeping & gnashing of teeth.

¹³ And Iesus said to the Centurion, Goe: and as thou hast beleued, be it done to thee. And the boy was healed in the same houre.

¹⁴ And when Iesus was come into Peters house, he saw his wyues mother layde, & was in a fitte of a feuer: ¹⁵ and he touched her hand, and the feuer left her, and she arose, and ministered to him. ¹⁶ And when euening was come, they brought to him many that had deuils: and he cast out the spirites with a vvord: and al that were il at ease he cured: ¹⁷ that it might be fulfilled vvith vvhat was spoken by Esai the Prophete saying, He tooke our infirmities, and bare our diseases.

¹⁸ And Iesus seeing great multitudes about him, commanded to goe beyond the vvater. ¹⁹ And a certayne Scribe came, and sayd to him, Master, I vvill follow thee vvithersoever thou shalt goe. ²⁰ And Iesus sayth to him, the foxes haue holes, and the foules of the ayre nestes: but the sonne of man hath not vvhere to lay his head. ²¹ And an other of his Disciples sayd to him, Lord permit me first to goe & bury my father. ²² But Iesus sayd to

AUTHORISED—1611.

⁹ For I am a man vnder authority, having souldiers vnder me: and I say to this man, Goe, and he goeth: and to another, Come, and he cometh: and to my servant, Doe this, and he doeth it. ¹⁰ When Iesus heard it, he marvelled, and said to them that followed, Verely, I say vnto you, I haue not found so great faith, no not in Israel. ¹¹ And I say vnto you, that many shall come from the East and West, and shal sit doune with Abraham, and Isaac, & Iacob, in the kingdome of heauen: ¹² But the children of the kingdome shall bee cast out into outer darknesse: there shall be weeping and gnashing of teeth. ¹³ And Iesus said vnto the Centurion, Go thy way, and as thou hast beleued, so be it done vnto thee. And his scruant was healed in the self-same houre.

¹⁴ And when Iesus was come into Peters house, he saw his wyues mother layd, and sicke of a feuer: ¹⁵ And he touched her hand, and the feuer left her: and she arose, and ministered vnto them.

¹⁶ When the Euen was come, they brought vnto him many that were possessed with deuils: and he cast out the spirits with his word, and healed all that were sicke, ¹⁷ That it might bee fulfilled which was spoken by Esaias the Prophet, saying, Himselfe tooke our infirmities, and bare our sicknesses.

¹⁸ Now when Iesus saw great multitudes about him, hee gaue commandement to depart vnto the other side. ¹⁹ And a certayne Scribe came, and said vnto him, Master, I will follow thee whithersoever thou goest. ²⁰ And Iesus sayth vnto him, The foxes haue holes, and the birds of the aire haue nestes: but the Sonne of man hath not vvhere to lay his head. ²¹ And another of his disciples said vnto him, Lord, suffer me first to goe, and bury my father. ²² But Iesus said vnto him,

‘Τί ἡμῖν καὶ σοὶ, Ἰησοῦ, υἱὲ τοῦ Θεοῦ; ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς;’ ²⁰ Ἦν δὲ μακρὰν ἀπ’ αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη. ²¹ οἱ δὲ δαίμονες παρεκάλουν αὐτὸν, λέγοντες, ‘Εἰ ἐκβάλλεις ἡμᾶς, ἐπίτρεψον ἡμῖν ἀπελθεῖν εἰς τὴν ἀγέλην τῶν χοίρων.’ ²² Καὶ εἶπεν αὐτοῖς, ‘Υπάγετε.’ Οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τὴν ἀγέλην τῶν χοίρων· καὶ ἰδοὺ, ὥρμησε πᾶσα ἡ ἀγέλη τῶν χοίρων κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασι. ²³ οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα, καὶ τὰ τῶν δαιμονιζομένων. ²⁴ καὶ ἰδοὺ, πᾶσα ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ καὶ ἰδόντες αὐτὸν, παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.

IX. Καὶ ἐμβαὲς εἰς τὸ πλοῖον διεπέρασε καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν.

¹ Alex. = Ἰησοῦ.

² Alex. ἀποσταλεν ἡμῶς.

³ Alex. τοὺς χοίρους.

⁴ Alex. = τῶν χοίρων.

⁵ Alex. = τὸ.

GENEVA — 1557.

Follow me, & let the dead bury their dead. ²³ And when he was entred into the shyp, his disciples folowed him. ²⁴ And behold, there arose a great tempest in the sea, in so much that the shyp was covered with waves, but he was a slepe. ²⁵ And his disciples came, and awoke him, saying, Master save vs, we perysh. ²⁶ And he said vnto them, Why are ye fearful, O ye of litle fayeth. Then he arose, and rebuked the windes and the sea: & there folowed a great calme. ²⁷ And the men marueled, saying, What man is this, that both windes and seas obey him?

²⁸ And when he was come to the other syde, into the country of the Gergesenes, there met him two possessed of deuils which came out of the graues, and were out of measure feared: so that no man myght go by that same way. ²⁹ And behold, they cryed out, saying, O Iesu thou Sonne of God, what haue we to do with thee? Art thou come hyther to torment vs before the tyme? ³⁰ And there was a good way off from them, a great heard of swyne feedyng. ³¹ Then the deuyls besought him, saying, if thou cast vs out, suffer vs to go our way into the heard of swyne. ³² And he sayd vnto them go your wayes. Then they went out, and departed into the heard of swine. And beholde, the whole heard of swyne was caried with violence frome a steepe downe place into the sea, and diod in the water.

³³ Then the herdemen fled, and went their wayes into the cite, and tolde everything, and what had fortunied vnto the possessed of the deuyl. ³⁴ And beholde all the cite came out, and met Iesus, and when they saw him, they besought him to departe out of their coastes.

9. THEN he entred into a shyp, and passed ouer and came into his owne cite.

RHEIMS — 1582.

him, Follow me, and let the dead burie their dead. ²³ And vhen he entered into the boate, his Disciples folowed him: ²⁴ and loe a great tempest arose in the sea, so that the boate was covered with vnaues, but he slept. ²⁵ And they came to him, and raised him, saying, Lord, save vs, we perish. ²⁶ And he saith to them, Why are you fearful O ye of litle faith? Then rising vp he commaunded the vvindes & the sea, and there ensued a great calme. ²⁷ Moreover the men marueled saying, What an one is this, for the vvindes and the sea obey him?

²⁸ And vhen he vvas come beyond the vvater into the country of the Gergasens, there mette him two that had deuils, coming forth out of the sepulchres, exceeding fierce, so that none could passe by that vvay.

²⁹ And behold they cried saying, What is betvvene vs and thee Iesv the sonne of God? art thou come hither to torment vs before the time? ³⁰ And there vvas not farr frons them an heard of many swine feedyng. ³¹ And the deuils besought him saying, If thou cast vs out, send vs into the heard of swine. ³² And he said to them, Goe. But they going forth vvent into the swine, and beholde the vvhole heard vvent vvith a violence headlong into the sea: and they dyod in the vvaters.

³³ And the swineheerdes fled: and comming into the cite, told al, and of them that had been possessed of deuils. ³⁴ And beholde the vvhole cite vvent out to meete Iesv, and vhen they savv him, they besought him that he vvould passe from their quarters.

9. AND entring into a boate, he passed ouer the vvater, and came into his ovvne cite.

AUTHORISED — 1611.

Follow me, & let the dead bury their dead. ²³ And when he was entred into a ship, his disciples followed him. ²⁴ And behold, there arose a great tempest in the Sea, inasmuch that the ship was covered with the waves: but he was asleep. ²⁵ And his disciples came to him, and awoke him, saying, Lord, save us: we perish. ²⁶ And he saith vnto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the Sea, and there was a great calme. ²⁷ But the men marvelled, saying, What manner of man is this, that even the winds and the Sea obey him?

²⁸ And when hee was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombes, exceeding fierce, so that no man might passe by that way. ²⁹ And behold, they cryed out, saying, What haue wee to doe with thee, Iesus thou Sonne of God? Art thou come hither to torment vs before the time?

³⁰ And there was a good way off from them, an herd of many swine, feeding. ³¹ So the devils besought him, saying, If thou cast vs out, suffer vs to goe away into the herd of swine. ³² And he said vnto them, Goe. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ranne violently downe a steepe place into the Sea, and perished in the waters. ³³ And they that kept them, fled, and went their waies into the cite, and told euery thing, and what was befallen to the possessed of the devils. ³⁴ And behold, the whole cite came out to meet Iesus: and when they saw him, they besought him that hee would depart out of their coastes.

9. AND hee entred into a ship, and passed ouer, and came into his owne cite.

204 καὶ ἰδὼν, προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπε τῷ παραλυτικῷ, 'Θάρσει, τέκνον, ἀφέονται σοι αἱ ἁμαρτίαι σου.' Καὶ ἰδὼν, τινὲς τῶν γραμματέων εἶπον ἐν ἑαυτοῖς, 'Οὗτος βλασφημεῖ.' Καὶ ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν, 'Ἰνα τί ὑμεῖς ἐνθυμείσθε ποιητὰ ἐν ταῖς καρδίαις ὑμῶν; τί γὰρ ἔστιν εὐκοπώτερον, εἰπεῖν, 'Ἀφέονται σοι αἱ ἁμαρτίαι' ἢ εἰπεῖν, 'Ἐγείρε καὶ περπάτει'; ἵνα δὲ εἰδῆτε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας, (τότε λέγει τῷ παραλυτικῷ,) 'Ἐγερθεὶς ἄρον σου τὴν κλίνην, καὶ ὑπάγε εἰς τὸν οἶκόν σου.' Καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. ἰδόντες δὲ οἱ ὄχλοι ἐθαύμασαν, καὶ ἐδόξασαν τὸν Θεόν, τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις. Καὶ παράγων ὁ Ἰησοῦς ἐκέλευεν εἶδεν ἄνθρωπον καθήμενον ἐπὶ τὸ τελώ-

¹ Alex. σου αἱ ἁμαρτίαι.

² Alex. = ἑμῆς.

³ Rec. σοι.

⁴ Rec. ἔγγραυ.

⁵ Alex. ἐροβήθησαν.

WICLIF—1380.

² & lo thei brought to him a man sike in palse, liggynge in a bedde; & ihesus saie the feith of hem; & seide to the man sike in palse, some haue thou trist? thi synnes ben forgyuen to thee; ³ & lo summe of the scribis: seiden with ynes hem silf this blasfemeth; ⁴ & whanne ihesus hadde seen her thougtis: he seide; wherto thekke 3e yuel thingis in 3oure hertis? ⁵ what is it lister to seye thi synnes ben forgyuen to thee, ether to seye, rise thou & walke? ⁶ but that 3e wite that mannes some hath power to forgyue synnes in erthe; thanne he seide to the sike man in palse: rise up, & take thi bed & go in to thi hous; ⁷ and he rose & wente in to his hous; ⁸ and the puple seyng dredded & glorified god that 3af such power to men.

⁹ And whanne ihesus passed fro thens; he saie a man mathen bi name sittynge in a tolbothe; and he seide to hym, & thou me; and he rose & folowid him; ¹⁰ & it was don the while he satte at the mete in the hous; to many puppils; & synful men cumen & eaten at the mete with ihesus & hys disciples.

¹¹ and farisies seien: & seiden to hys disciples; whi eatth your master with puppils & synful men? ¹² & ihesus herd and seide; a liche is not nedeful to men that faren wel; but to men that ben yuel at cece; ¹³ but go 3e and lerne what it is. I wole merci & not sacrifice; for I cam not to clepe ryghtful men; but synful men.

¹⁴ Thanne the disciples of Iohn camen to hym; & seiden; whi we and farisies fasten ofte? but thi disciples fasten not? ¹⁵ & ihesus acid to hem; whether the sones of the spouse moune moorne; as long as the spouse is with hem? but daies schal come, Whanne the spouse schol be takun

TYNDALE—1534.

² And lo they brought to him a man sicke of the palsy, lying in his bed. And when Iesus sawe the faith of them, he sayd to the sicke of the palsy: sonne be of good cheere, thy synnes be forgiven the. ³ And beholde certayne of the scribes sayd in them selves, this man blasphemeth. ⁴ And when Iesus sawe their thoughtes, he sayd: wherfore thinke ye evill in youre hertes? ⁵ Whether ye esye to saye, thy synnes be forgiven the; or to saye: arise and walke? ⁶ That ye maye knowe that the sonne of man hath power to forgyve synnes in erth; then sayd he vnto the sicke of the palsey: arise, take vp thy bed, and go home to thine housse. ⁷ And he arose and departed to his awne housse. ⁸ And when the people sawe it, they marvelled and glorified god which had geven suche power to men.

⁹ And as Iesus passed forth from thence, he sawe a man sittyng a reseyvinge of custome, named Mathew, and sayd to him: folowe me. And he arose and folowed him. ¹⁰ And it came to passe, as he sat at meate in the housse: beholde many publicans and synners came and sate downe also with Iesus and hys disciples.

¹¹ When the Pharisees sawe that, they sayd to hys disciples: why eateth youre master with publicans and synners? ¹² When Iesus herde that, he sayde vnto them: The whole neede not the phisician; but they that are sicke. ¹³ Good I learne, what that meaneth: I have pleasure in mercy, and not in offerynge. For I am not come to call the rightewys; but the synners to repentance.

¹⁴ Then came the disciples of Iohn to hym sayyng: why do we and the Pharisees fast ofte; but thy disciples fast not? ¹⁵ And Iesus sayde vnto them: Can the weddinge chylde renne morne as longe as the bridegrome is with them? The tyme will come when the bridegrome shalbe

CRANMER—1539.

² and beholde, they brought to hym a man sycke of the palsey, lyinge in a bed. And when Iesus sawe the fayth of them, he sayde vnto the sycke of the palsey: sonne, be of good cheare, thy synnes be forgiven the. ³ And beholde: certayne of the Scribes sayde with in them selves: this man blasphemeth. ⁴ And when Iesus sawe their thoughtes, he sayde: Wherfore thyncke ye sayll in youre heartes? ⁵ Whether is easier to saye, thy synnes be forgiven the, or to saye, arise and walke? ⁶ But that ye maye knowe, that the sonne of man hath power to forgyue synnes in erth, Then saith he vnto the sicke of the palsey: arise, take vp thy bed, and go vnto thynce housse. ⁷ And he arose, & departed to his housse. ⁸ But the people that sawe it, marvelled, and glorified God, which had geven such power vnto men.

⁹ And as Iesus passed forth from thence, he sawe a man (named Mathew) sittyng at the receate of custome, and he sayeth vnto hym: folowe me. And he arose, & folowed hym. ¹⁰ And it came to passe as Iesus sat at meate in his housse: beholde, many Publicans also and synners that came, sat downe with Iesus and hys disciples.

¹¹ And when the Pharisees sawe it, they sayd vnto hys disciples: why eateth youre master with publicans and synners? ¹² But when Iesus heard that, he sayde vnto them: They that be stronge, neede not the phisycyon, but they that are sicke. ¹³ Good ye rather and learne what that meaneth. I will haue mercy, and not sacrifice. For I am not come to call the ryghtewys, but synners to repentance.

¹⁴ Then came the Disciples of Iohn vnto him, sayyng: why do we and the Pharisees fast, for the most parte: but thy disciples fast not? ¹⁵ And Iesus sayd vnto them: can the brydegrome chylde renne morne, as longe as the brydegrome is with them? But the dayes wyl come, when the bryde-

lynges, lying. trist, trust or confidence. tolbothe, a house to receive toll or duties. liche, a publican. yuel at cece, distressed. ment, many.

wise, know. me, follow. clepe, call.

νιον, Ματθαίου λεγόμενον, καὶ λέγει αὐτῷ, 'Ἀκολούθει μοι.' καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. ¹⁰ Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ, πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. ¹¹ καὶ ἰδόντες οἱ Φαρισαῖοι εἶπον τοῖς μαθηταῖς αὐτοῦ, 'Διὰ τί μετὰ τῶν 'τελωνίων καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν;' ¹² Ὁ δὲ Ἰησοῦς ἀκούσας εἶπεν αὐτοῖς, | 'Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. ¹³ πορευθέντες δὲ μάθετε τί ἐστίν, "Ελεον| θέλω, καὶ οὐ θυσίαν" οὐ γὰρ 'ἤλθον καλέσαι δικαίους, ἀλλ' ἁμαρτωλοὺς' εἰς μετάνοιαν.' | ¹⁴ Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου, λέγοντες, 'Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλά, οἱ δὲ μαθηταὶ σου οὐ νηστεύουσιν;' ¹⁵ Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, 'Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφώνος πενθεῖν, ἐφ' ὅσον μετ' αὐτῶν ἐστίν ὁ νυμ-

* Alex. = ἀνέγει.

* Alex. Daec.

* Alex. = ἐς μετάνοιαν.

GENEVA — 1557.

² And lo, they brought to him a man sicke of the palsey, lying in his bed. And Iesus seeing their faith, sayed to the sicke of the palsey: sonne be of good cheere, thy synnes be forgiven thee. ³ And beholde, certaine of the Scribes sayed with themselves, this man blasphemeth. ⁴ And when Iesus saw their thoughtes, he sayed, Wherefore thinke ye euill thinges in your hartes?

⁵ For whether is it easier to say, thy synnes are forgiven thee: or to say, arise and walke? ⁶ And that ye may know that the sonne of man hath power to forgene synnes in earth: (then sayed he vnto the sicke of the palsey). Arise, take vp thy bed, and go home to thine house. ⁷ And he arose, and departed to his own house. ⁸ And when the people saw it they marvelled, and glorified God which had given such power to men. ⁹ And as Iesus passed forth from thence, he saw a man sytting at the receyte of custome named Matthew, and said to him Follow me. And he arose, and folowed him.

¹⁰ And it came to passe as Iesus sate at meate in his house, beholde many Publicans & sinners that came thither, sate down also wyth Iesus and his disciples. ¹¹ When the Pharisees saw that, they sayed to his disciples, Why catch you master with Publicans and sinners? ¹² And when Iesus heard that, he said vnto them, The whole nede not a physicion, but they that are sicke. ¹³ Go ye rather and learne what that meaneth: I wil haue mercie, and not sacrifice. For I am not come to call the righteous but the sinners to repentance.

¹⁴ Then came the disciples of Iohn to him, saying, Why do we and the Pharisees fast oft: and thy disciples fast not? ¹⁵ And Iesus sayed vnto them, can the wedding children mourne as long as the bridegrome is with them? But the dayes will

RHEIMS — 1582.

² And behold they brought to him one sicke of the palsey lying in bedde. And Iesus seeing their faith, said to the sicke of the palsey, I haue a good sonne, thy sinnes are forgiven thee.

³ And beholde certaine of the Scribes sayd within them selves, He blasphemeth. ⁴ And Iesus seeing their thoughtes, said, Wherefore thinke you euill in your hartes? ⁵ Whether is easier, to say, thy sinnes are forgiven thee: or to say, Arise and walke? ⁶ But that ye may know that the Sonne of man hath power in earth to forgie sinnes, (then sayd he to the sicke of the palsey). Arise, take up thy bedde, and goe into thy house. ⁷ And he arose, and went into his house. ⁸ And the multitudes seeing it, were afraide, and glorified God that gaue such power to men.

⁹ And when Iesus passed forth from thence, he saw a man sitting in the custome-house, named Matthew: And he sayth to him, Follow me. And he arose vp, and folowed him. ¹⁰ And it came to passe as he was sitting at meate in the house, behold many Publicans and sinners came, and sate downe wyth Iesus and his Disciples. ¹¹ And the Pharisees seeing it, sayd to his Disciples: why doth your Master eate wyth Publicans & sinners? ¹² But Iesus hearing it, sayd: They that are in health, neede not a physician, but they that are ill at ease. ¹³ But go your wayes and learne what it is, I will mercie, and not sacrifice. For I am not come to cal the iust, but sinners.

¹⁴ Then came to him the Disciples of Iohn, saying, why do we and the Pharisees fast often, but thy Disciples do not fast? ¹⁵ And Iesus sayd to them, Can the children of the bridegrome mourne, as long as the bridegrome is wyth them? But the dayes will come when the bride-

AUTHORISED — 1611.

² And behold, they brought to him a man sick of the palsey, lying on a bed: and Iesus seeing their faith, said vnto the sicke of the palsey, Son, be of good cheere, thy sinnes be forgiven thee. ³ And beholde, certaine of the Scribes said within themselves, This man blasphemeth. ⁴ And Iesus knowing their thoughtes, said, Wherefore thinke ye euill in your hearts? ⁵ For whether is easier to say, Thy sinnes be forgiven thee: or to say, Arise, and walke? ⁶ But that ye may know that the sonne of man hath power on earth to forgive sinnes, (Then saith hee to the sicke of the palsey) Arise, take vp thy bed, and goe vnto thine house. ⁷ And he arose, and departed to his house. ⁸ But when the multitudes saw it, they marvelled, & glorified God, which had given such power vnto men.

⁹ And as Iesus passed forth from thence, he saw a man named Matthew, sitting at the recit of custome: and he saith vnto him, Follow me. And he arose and folowed him.

¹⁰ And it came to passe, as Iesus sate at meate in the house, beholde, many publicanes and sinners, came and sate downe with him and his Disciples.

¹¹ And when the Pharisees saw it, they said vnto his disciples, Why eateth your master with publicanes & sinners? ¹² But when Iesus heard that, hec said vnto them, They that bee whole neede not a Physician, but they that are sicke. ¹³ But goe ye and learne what that meaneth, I will haue mercy and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

¹⁴ Then came to him the disciples of Iohn, saying, Why doe we and the Pharisees fast oft, but thy disciples fast not? ¹⁵ And Iesus sayd vnto them, Can the children of the bride-chamber mourne, as long as the bridegrome is with them? But the dayes will come when the bridegrome

φίλος; ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νη-
στεύσουσιν. ¹⁶ οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ.
αἶρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον σχίσμα γίνεται.
¹⁷ οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήγνυνται οἱ
ἄσκοι, καὶ ὁ οἶνος ἐκχέεται, καὶ οἱ ἄσκοι ἀπαλοῦνται· ἀλλὰ βάλλουσιν οἶνον
νέον εἰς ἀσκοὺς καινοὺς, καὶ ἁμφότεροι συντηροῦνται. ¹⁸ Ταῦτα αὐτοῦ λα-
λοῦντος αὐτοῖς, ἰδοὺ, ἄρχων· εἰς ἐλθὼν προσεκύνει αὐτῷ λέγων, "Οτι ἡ θυγά-
τηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν, καὶ
ζήσεται." ¹⁹ Καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθησεν αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.
²⁰ Καὶ ἰδοὺ, γυνὴ αἰμορροοῦσα δώδεκα ἔτη, προσελθοῦσα ὀπισθεν, ἥψατο τοῦ
κρασπέδου τοῦ ἱματίου αὐτοῦ. ²¹ ἔλεγε γὰρ ἐν ἑαυτῇ, "Εὰν μόνον ἄψωμαι τοῦ

* Rec. ἀμφότερα.

* Rec. ἁβάν.

WICLIF—1380.

awie fro hem : & thanne thei schaln faste,
¹⁶ and no man puttith a cloute of boistous
clooth in to an old clooth; for it doith
awe the fulnes of the clothe, and a worse
brekyng is made; ¹⁷ nether men putte
newe wyne in to olde botels; els the botels
ben to brokun & destried, and the wyne
schelde out; but men putten newe wyne
in to newe botels : and bothe ben kepte.

¹⁸ Whilis that ihesus spake these thingis
to hem : lo a prince came, & worshippid
hym and seide; lord my doyghtir is now
decd : but come thou and putte thin hond
on hir : and sche schal lyve. ¹⁹ and ihesus
roos & hise discipulis : & souden hym, ²⁰ and
lo a woman that had the bloddi fluxe
twelue yer : nyzod bihynde and touchid
the hemme of his clothe; ²¹ for sche seide
with ynne hir self; if I touche onli the
cloth of him : I schal be saaf; ²² and
ihesus turned & saie hir and seide; doyghtir
hane thou trist, thi feith hath made the
saaf; and the womman was hool fro that
oure.

²³ and whanne ihesus cam in to the hous
of the prince and saie mynystris and the
puple makynge noyse : ²⁴ he seide; go
ye awei; for the damysel is not deed : but
slepith; and thei scorneden hym; ²⁵ and
whanne the folk was putte out : he wente
in & heeld hir hand; and the damysel roos;
²⁶ and this fame wente out in to al that
land.

²⁷ And whanne ihesus passid fro thennes,
two blinde men crynge souden hym and
seiden; thou sone of dauidh haue merci on
us : ²⁸ and whanne he cam in to the
hous : the blynde men camen to hym;
and ihesus seid to hem; what wolen ye
that I do to you? and thei seiden; lord:
thatoure iyen ben opened; and ihesus
seide; bileuen ye, that I mai do this thing
to you? thei seiden to hym; yhe lord;
²⁹ thanne he touchid her iyen; and seide;

TYNDALE—1534.

taken from them; and then shall they
faste. ¹⁶ Noo man peceth and olde gar-
ment with a peece of newe cloothe. For
then taketh he aways the peece agayne
from the garment; and the rent ys made
greater. ¹⁷ Nether do men put newe wyne
into olde vessel; for then the vessels
breake; and the wyne runneth out; and
the vessels peryshe. But they powre
newe wyne into newe vessel; and so are
both saved togeder.

¹⁸ Whyis he thus spake vnto them; be-
holde ther came a certayne ruler; and
worshipped him sayinge : my doughtir is
euen now deceased; but come and lay thy
honde on her; and she shall lye. ¹⁹ And
Iesus arose and folowed hym with hys
disciples. ²⁰ And beholde; a woman which
was diseased with an yssue of bloude .xii.
yeres; came behynde hym and toched the
hem of hys vesture. ²¹ For she sayd in
her selfe : yf I maye toche but even his
vesture only; I shalbe safe. ²² Then Iesus
turned him about; and behelde her say-
inge : Doughtir be of good comforte; thy
faith hath made the safe. And she was
made whole even that same houre.

²³ And when Iesus came into the rulers
hous; and sawe the minstreis and the
people raging; ²⁴ he sayde vnto them :
Get you hence; for the mayde is not deed;
but slepeth. And they laughed hym to
scorne. ²⁵ Assone as the people were put
forthe; he went in and toke her by the
hand; and the mayde arose. ²⁶ And this
was noyced through out all that lande.

²⁷ And as Iesus departed thence; two
blynde men folowed hym crying and say-
ing : O thou sone of David; have mercy
on vs. ²⁸ And when he was come to
hous; the blynde came to hym. And Iesus
sayde vnto them : Belue ye that I am
able to do this? And they sayde vnto
hym : ye Iorde. ²⁹ Then touched he their
eyes; saying : accordynge to youre faythe;

CRANMER—1530.

grome shalbe taken from them, and then
shall they fast. ¹⁶ No man putteth a peece
of new cloth in an olde garment. For
then taketh he awaye the peece from the
garment, and the rent is made worse.
¹⁷ Nether do men put new wyne in to olde
botells : els the botells breake, and the
wyne runneth out, and the botells perysh.
But they putt new wyne into new butells,
and both are saved togeder.

¹⁸ Whye he thus spake vnto them, be-
holde, ther came a certayne ruler, and
worshipped him, saying : my daughter is
euen now diseased, but come and laye
thy hand vpon her, & she shall lye.
¹⁹ And Iesus arose, and folowed him, and
(so dyd) his discyples. ²⁰ and beholde,
a woman which was diseased with an
yssue of bloude twelue yeres, came be-
hynde him, and touchid the hemme of
his vesture. ²¹ For she sayd within her
selfe : yf I may touche but euen hys ve-
sture onely, I shalbe safe. ²² But Iesus
turned hym aboute, and whan he sawe
her, he sayde : Doughter, be of good
comforte, thy fayth hath made the safe.
And the woman was made whole, euen
that same tyme.

²³ And when Iesus came into the rulers
house, and sawe the minstreis, and the
people makinge a noyse, ²⁴ he sayde vnto
them : get you hence, for the mayde is
not deed but slepeth. And they laughed
him to scorn. ²⁵ But whan the people
were put furth, he went in, & toke her by
the hande, (and sayde : damsell, arise.)
and the damsell arose. ²⁶ And this noyse
went abroade into all that lande.

²⁷ And whan Iesus departed thence, two
blynde men folowed hym, crying & say-
inge : O thou sone of David, haue mercy
on vs. ²⁸ And when he was come into the
house, the blynde came to him. And
Iesus sayeth vnto them : Beleue ye, that
I am able to do this? They saye vnto
hym : Iorde, we beleue. ²⁹ Then touched
he their eyes, sayinge : accordynge to

‘ἱματίου αὐτοῦ, σωθήσομαι.’ ²⁰ ‘Ὁ δὲ Ἰησοῦς ἐπιστραφεὶς καὶ ἰδὼν αὐτὴν εἶπέ, ‘Θάρσει, θύγατερ· ἡ πίστις σου σέσωκέ σε.’ Καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης. ²¹ Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἀρχοντος, καὶ ἰδὼν τοὺς ἀλητὰς καὶ τὸν ὄχλον θορυβοῦμενον, ²² λέγει αὐτοῖς, ‘Ἀναχωρεῖτε· οὐ γὰρ ἀπέθανε τὸ κοράσιον, ἀλλὰ καθεύδει.’ Καὶ κατεγέλων αὐτοῦ. ²³ Ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησε τῆς χειρὸς αὐτῆς, καὶ ἠγέρθη τὸ κοράσιον. ²⁴ καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην. ²⁵ Καὶ παράγοντι ἐκεῖθει τῷ Ἰησοῦ, ἠκολούθησαν αὐτῷ δύο τυφλοὶ, κράζοντες καὶ λέγοντες, ‘Ἐλέησον ἡμᾶς, υἱὲ Δαυὶδ.’ ²⁶ Ἐλθόντι δὲ εἰς τὴν οἰκίαν, προσῆλθον αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, ‘Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι;’ Λέγουσιν αὐτῷ, ‘Ναὶ, Κύριε.’ ²⁷ Τότε ἥψατο τῶν ὀφθαλμῶν αὐτῶν, λέγων, ‘Κατὰ τὴν πίστιν

• Alex. Beryon.

GENEVA — 1557.

come when the brydegrome shalbe taken from them, and then shal they fast. ¹⁶ No man putteth an olde garment with a peece of new cloth and vndressed. For that same peece taketh away something from the garment, and the cutte is made worse. ¹⁷ Neither do men put new wine into olde vessels: for then the vessels breake, and the wyne runneth out, and the vessels perishe: but they powre new wine into new vessels, and so are both preserved together.

¹⁸ While he thus spake vnto them, behold ther came a certayne ruler, and worshipped him, saying, my daughter is even now deceased, but come and lay thy hand on her, and she shal lyue. ¹⁹ And Iesus arose and folowed him and his disciples.

²⁰ (And behold a woman which was diseased wyth an issue of blood. 12. yeres, came behynd him, and touched the hemme of his vesture. ²¹ For she sayd in her selfe, If I may touche but euen his vesture euely, I shalbe safe. ²² Then Iesus turned him about, and seeyng her, did say, Daughter, be of good comfort, thy faith hath made thee safe. And the woman was made whole euen that same houre.) ²³ Now when Iesus came into the rulers house, and saw the mynstrels and the people making noyse, ²⁴ He sayed vnto them, Get you hence, the mayde is not dead, but slepeth. And they laughed him to scorn, ²⁵ And when the people were put forth he went in, and toke her by the hand, and the mayde arose. ²⁶ And this was noysed through out all that lande.

²⁷ As Iesus departed thence, two blynd men folowed him crying, and saying, O thou sonne of Dauid, haue mercie vpon vs.

²⁸ And when he was come into the house, the blynde came to him: and Iesus said vnto them, Beleue ye that I am able to do this? And they sayd vnto him, yea Lord. ²⁹ Then touched he their eyes, saying, According to your fayth be it vnto

RHEIMS — 1582.

grome shal be taken away from them, and then they shal fast. ¹⁶ And no body putteth a peece of rayn cloth to an olde garment. For he taketh away the peece therof from the garment, and there is made a greater rent. ¹⁷ Neither do they put new wine into old bottels. Otherwise the bottels breake, and the wine runneth out, and the bottels perish. But new wine they put into new bottels: and both are preserved together.

¹⁸ As he was speaking this vnto them, behold a certayne Gouverneur approched, and adored him, saying, Lord, my daughter is even now dead: but come, lay thy hand vpon her, and she shal lyue. ¹⁹ And Iesus rysing vp folowed him, and his Disciples. ²⁰ And behold a woman which was troubled wvith an issue of blood twelue yeres, came behynd him, and touched the hemme of his garment. ²¹ For she sayd wvithin her self, If I shal touch only his garment: I shal be safe.

²² But Iesus turning and seeyng her, sayd, Haue a good hart daughter, thy faith hath made thee safe. And the woman became vvhole from that houre.

²³ And vvhyn Iesus was come into the house of the Gouverneur, & saw mynstrels and the multitude keeping a sturre, ²⁴ he sayd, Depart: for the vvenche is not dead, but slepeth. And they laughed him to skorne. ²⁵ And vvhyn the multitude was put forth, he entred in, and held her hand. And the mayde arose. ²⁶ And this bruite vvent forth into all that countrie.

²⁷ And as Iesus passed forth from thence, there folowed him two blinde men crying and saying, Haue mercie on vs, O sonne of Dauid. ²⁸ And vvhyn he was come to the house, the blinde came to him. And Iesus sayth to them, Do you beleue, that I can doe this vnto you? They say to him, Yea, Lord. ²⁹ Then he touched their eyes, saying, According

AUTHORISED — 1611.

shall bee taken from them, and then shall they fast. ¹⁶ No man putteth a peece of new cloth vnto an olde garment: for that which is put in to fill it vp, taketh from the garment, & the rent is made worse. ¹⁷ Neither doe men put new wine into old bottels: else the bottels breake, and the wine runneth out, and the bottels perish: but they put new wine into new bottels, and both are preserved.

¹⁸ While hee spake these things vnto them, beholde, there came a certayne ruler and worshipped him, saying, My daughter is euen now dead: but come, and lay thy hand vpon her, and she shall liue. ¹⁹ And Iesus arose, and folowed him, and so did his disciples. ²⁰ (And behold, a woman which was diseased with an issue of blood twelue yeres, came behinde him, and touched the hemme of his garment. ²¹ For she said within her selfe, If I may but touch his garment, I shall be whole. ²² But Iesus turned him about, and when he saw her, he said, Daughter, bee of good comfort, thy faith hath made thee whole. And the woman was made whole from that houre.) ²³ And when Iesus came into the rulers house, and saw the minstrels and the people making a noyse,

²⁴ He said vnto them, Give place, for the mayd is not dead, but slepeth. And they laughed him to scorn. ²⁵ But when the people were put forth, he went in, and tooke her by the hand, and the mayd arose. ²⁶ And the fame hercof went abroad into all that land.

²⁷ And when Iesus departed thence, two blinde men folowed him, crying, and saying, Thou sonne of Dauid, haue mercy on vs. ²⁸ And when he was come into the house, the blinde men came to him: and Iesus saith vnto them, Beleue ye that I am able to doe this? They said vnto him, Yea, Lord. ²⁹ Then touched he their eyes, saying, According to your faith, bee

• Or, new, or vntowrought cloth. • Or, this time.

ὑμῶν γενηθήτω ὑμῖν.' ³⁰ Καὶ ἀνεῴχθησαν αὐτῶν οἱ ὀφθαλμοί· καὶ ἐνεβριμήσατο αὐτοῖς ὁ Ἰησοῦς, λέγων, 'Ὁρᾶτε μηδεὶς γνωσκέτω.' ³¹ Οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.

³² Αὐτῶν δὲ ἐξερχομένων, ἰδοὺ, προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν δαμονιζόμενον. ³³ καὶ ἐκβληθέντος τοῦ δαμονίου, ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι, λέγοντες, 'Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραὴλ.' ³⁴ Οἱ δὲ Φαρισαῖοι ἔλεγον, 'Ἐν τῷ ἄρχοντι τῶν δαμονίων ἐκβάλλει τὰ δαιμόνια.'

³⁵ Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. ³⁶ ἰδὼν δὲ τοὺς ὄχλους, ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἑσकुμένοι καὶ ἐρριμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα

† Rec. + ὄν.

* Rec. et Const. + ἐν τῇ λαῷ.

* Rec. ἐκκλησίαν.

WICLIFF—1380.

after youre feith: be it don to you, ³⁰ and the yen of hem weren opened; and ihesus thretened hem: and seide, se ye that no man wite. ³¹ but thei jeden out and defameden hym thorow al that lond,

³² & when thei weren gon out: to thi broȝten to hym a dounbe man hauynge a deuel, ³³ and whanne the deuel was cast out: the dounbe man spak, & the puple wondrid and seide: it hath not be seen thus in israel. ³⁴ but the fariseis seiden, in the prince of deuils he castith out deuils.

³⁵ And ihesus wente aboute alle the citees and castels: techinge in synagogis of hem; and prechynge the gospel of the kyngdom: and helynge euery languor, and euery sikenesse; ³⁶ and he saie the puple, and hadde ruth on hem: for thei weren trauellid and liggyng as shep not hauynge a shepȝrd; ³⁷ thanne he seide to his discipulis, sothli there is myche ripe corne; but fewe werke men;

³⁸ therfor preie ye the lord of the ripe corne: that he sende workmen in to his ripe corne.

10. AND whanne hea twelue discipulis weren clepid togidre: he gaf to hem power of vnclene spiritis: to cast hem out of men, and to hele euery languore and sikenesse.

² And thes ben the names of the twelue apostolis; the first symound that is named Petir & Andrewe, his brother, James of zebede: ³ and iohn his brother, philip and Bartilmew, thomas and mathew puppican, and james alfeye & thaddes, ⁴ Symound canane, and iudas scarioth, that bitraied crist;

yon, apol. vlt. hene. zedee, and. defameden. serued abroad his name. castis, throw. ruth, pity. hepȝrd, shep. sothli, truly. clepid, called.

TYNDALE—1534.

be it vnto you, ³⁰ And their eyes were opened. And Iesus charged them saying: Se that no man knowe of it. ³¹ But they asone as they were departed, spread abroad his name through oute all the londe.

³² As they went out, beholde, they brought to hym a dounne man possessed of a deuyll. ³³ And as sone as the deuyll was cast out, the dounne spake: And the people merueled, sayinge: it was neuer so sene in israel. ³⁴ But the phariseis sayde: he casteth oute deuyls, by the power of the chefe deuyll.

³⁵ And Iesus went about all cities and townes, teaching in their synagoges and preaching the glad tidings of the kyngdome; and healinge all maner sicknes and disease amonge the people. ³⁶ But when he sawe the people, he had compassion on them, because they were pynd awaye, and scattered abroad, even as shepe havinge no shepȝrd.

³⁷ Then sayde he to his disciples: the harvest is grete, but the laborers are fewe. ³⁸ Wherefore praye the Lorde of the harvest, to sende forth the laborers into his harvest.

10. AND he called his .xii. disciples vnto hym, and gave them power over vnclene spiritis: to cast them out; and to heale all maner of sicknesses; and all maner of diseases.

² The names of the .xii. Apostles are these. The fyrst, Simon called also Peter: and Andrew his brother. James the sonne of zebede, and Iohn his brother. ³ Philip and Bartilmew. Thomas and Mathew the Publican. James the sonne of Alpha, and Lebbeus otherwys called Taddes. ⁴ Simon of Canan, and Iudas Iscariot, which also betrayed hym.

CRANMER—1539.

your feith be it vnto you. ³⁰ And their eyes were opened. And Iesus charged them, sayinge: Se that no man knowe of it? ³¹ But they, when they were departed, spread abroad his name in all that lande.

³² As they went out, beholde they brought to him a dounne man possessed of a deuyll. ³³ And when the deuyll was cast out, the dounne spake. And the people merueyled, sayinge: it was neuer so sene in israel. ³⁴ But the Phariseis sayde: he casteth out deuyls, thorow the prynce of deuils.

³⁵ And Iesus went about all cyties and townes, teaching in their synagoges: and preaching the glad tydings of the kyngdome, and healing euery syknes and euery dysease amonge the people. ³⁶ But when he sawe the people: he was mooued with compassion on them, because they were destitute, and scattered abroad, euen as shepe hauynge no shepȝrd.

³⁷ Then sayeth he vnto his disciples, the harvest truly is plenteous, but the labourers are fewe. ³⁸ Praye ye therefore the lord of the harvest, that he will sende labourers into his harvest.

10. AND when his .xii. disciples were called vnto him, he gaue them power agaynst vnclene spiritis, to cast them out, & to heale all maner of sicknesses, and all maner of dysease.

² The names of the .xii. Apostles are these: The fyrst, Simon which is called Peter: & Andrew his brother: James the sonne of zebede, & Iohn his brother:

³ Philip & Bartholomew: Thomas and Mathew, which had bene a Publican. James the sonne of Alpha, and Lebbeus (whose surname was Taddes) ⁴ Simon of Canan, and Iudas Iscariot, which also betrayed him.

ποιμένα. ²⁷ τότε λέγει τοῖς μαθηταῖς αὐτοῦ, ‘Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι· ²⁸ δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.’

X. Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ, ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, ὥστε ἐκβάλλειν αὐτὰ, καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. ² Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστι ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ· Ἰάκωβος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ· ³ Φίλιππος, καὶ Βαρθολομαῖος· Θωμᾶς, καὶ Ματθαῖος ὁ τελώνης· Ἰάκωβος ὁ τοῦ Ἀλφαίου, καὶ Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος· ⁴ Σίμων ὁ Κανανίτης, καὶ Ἰούδας ὁ Ἰσκαριώτης ὁ καὶ παραδούς αὐτόν.

* Alex. Κανανίτης.

* Alex. = δ.

GENEVA—1557.

you. ²⁸ And their eyes were opened: and Iesus charged them, saying, See that no man knowe of it.

³¹ But they as soon as they were departed, spread abroad his name throughout all the lande.

³² As they went out, beholde, they brought to him a dumme man possessed of a devyl. ³³ And as soon as the devyl was cast out, the dumme spake: then the people marvelled, saying, The like was never sene in Israel. ³⁴ But the Pharisees sayd, he casteth out deviles, through the prince of deviles. ³⁵ And Iesus went about al cities and townes, teaching in their Synagogues, and preaching the glad tydinges of the kyngdome, and healyng all manner of sycknes and disease among the people.

³⁶ But when he saw the people, he had compassion vpon them, because they were destitute and scatered abroad, euen as sheepe hauing no shepherde.

³⁷ Then said he to his disciples, The harvest is great, but the labourers are fewe. ³⁸ Wherefore, pray the Lord of the harvest to send forth labourers into his harvest.

10. AND he called his twelue disciples, & gaue them power agaynst vnckeane spirites, to cast them out, and to heale all manner of sicknesse, and disease.

² The names of the twelue Apostles are these. The first is Simon called Peter, and Andrew his brother: Iames the sonne of Zebedee, and Iohn his brother. ³ Philip and Bartlemew: Thomas, and Matthew which had bene a Publican: Iames the sonne of Alphæ, and Lebbeus whose surname was Thaddeus: ⁴ Simon of Canan, and Iudas Iscariote, which also betrayed him.

RHEIMS—1582.

to your faith, be it done to you. ²⁸ And their eyes were opened, and Iesus threatened them, saying, See that no man know it. ³¹ But they went forth, & bruited him in al that country.

³² And when they were gone forth, behold they brought him a dumme man, possessed with a diuel. ³³ And after the diuel was cast out, the dumme man spake, and the multitudes marvelled saying, Neuer was the like sene in Israel. ³⁴ But the Pharisees sayd, In the prince of diuels he casteth out diuels.

³⁵ And Iesus went about al the cities, and townes, teaching in their synagoges, and preaching the Gospel of the kingdom, and curing every disease, and every infirmite.

³⁶ And seeing the multitudes, he pitied them because they were vexed, and lay like sheepe that have not a shepherd.

³⁷ Then he sayth to his Disciples, The harvest surely is great, but the workmen are few. ³⁸ Pray therefore the Lord of the harvest, that he send forth workmen into his harvest.

10. AND having called his twelue Disciples together, he gave them power over vnckeane spirites, that they should cast them out, and should cure al manner of disease, and al manner of infirmite.

² And the names of the twelue Apostles be these: the first, Simon who is called Peter, and Andrew his brother, ³ Iames of Zebedee, and Iohn his brother, Philip and Barthlemew, Thomas and Matthew the publican, and Iames of Alphæus, and Thaddeus, ⁴ Simon Cananæus, and Iudas Iscariote, who also betrayed him.

AUTHORISED—1611.

it unto you. ²⁸ And their eyes were opened: and Iesus straitly charged them, saying, See that no man know it. ³¹ But they, when they were departed, spread abroad his fame in all that country.

³² As they went out, behold, they brought to him a dumbe man possessed with a devill. ³³ And when the devill was cast out, the dumbe spake, and the multitudes marvelled, saying, It was never so sene in Israel. ³⁴ But the Pharisees said, He casteth out the devils through the prince of the devils.

³⁵ And Iesus went about all the cities and villages, teaching in their Synagogues, and preaching the Gospel of the kingdome, and healing every sicknesse, and every disease among the people. ³⁶ But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheepe having no shepherd.

³⁷ Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few. ³⁸ Pray ye therefore the Lord of the harvest, that hee will send forth labourers into his harvest.

10. AND when hee had called unto him his twelue disciples, he gave them power ² against vnckeane spirites, to cast them out, and to heale all manner of sicknesse, and all manner of disease. ³ Now the names of the twelue Apostles are these: The first, Simon, who is called Peter, and Andrew his brother, Iames the sonne of Zebedee, and Iohn his brother:

³ Philip, and Bartholomew, Thomas, and Matthew the Publicane, Iames the sonne of Alphæus, and Lebbeus, whose surname was Thaddeus: ⁴ Simon the Cananite, and Iudas Iscariot, who also betrayed him.

* Or, were tyred and lay downe.

* Or, over

⁵ Ταύτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς, παραγγέλλας αὐτοῖς, λέγων, Ἐἰς ὁδὸν ἐθνῶν μὴ ἀπέλθῃτε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθῃτε· ⁶ πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλῶτα οἴκου Ἰσραὴλ. ⁷ Πορευόμενοι δὲ κηρύσσετε, λέγοντες, Ὅτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν. ⁸ Ἀσθενοῦντας θεραπεύετε, ⁹ λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε. δωρεὰν ἀλάβετε, δωρεὰν δότε. ¹⁰ Μὴ κτήσῃσθε χρυσὸν, μηδὲ ἄργυρον, μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν. ¹¹ μὴ πήραν εἰς ὁδόν, μηδὲ δύο χιτῶνας, μηδὲ ὑποδήματα, μηδὲ ῥάβδους· ἄξιός γάρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ ἔστιν. ¹² Εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθῃτε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστι· κακεῖ μέναιτε, ἕως ἂν ἐξέλθῃτε. ¹³ εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν, ἀσπάσασθε αὐτήν. ¹⁴ καὶ ἐὰν μὲν ἡ οἰκία ἀξία, ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ἡ ἀξία, ἡ εἰρήνη ὑμῶν πρὸς

⁵ Rec. λεπροὺς καθαρίζετε, νεκροὺς ἱγαιρεῖ. Alex. νεκροὺς ἱγαιρεῖ, λεπροὺς καθαρίζετε. ⁶ Rec. ῥάβδους. ⁸ Alex. = ἰσταν.

WICLIIF—1880.

⁵ Ihesus sente these tweleve: & comaundid hem and seide, go ye not in to the weye of bethen men: and entre ye not in to the citees of samaritane: ⁶ but rather go ye to the schepe of the hous of israel that han perischid. ⁷ And go ye, and preche ye and seie that the kyngdom of heueneis nhal nry. ⁸ hele ye sike men, reise ye deod men clense ye mysels, cast ye out deocies, freli ye han lakun: freli yeue ye. ⁹ Nile ye weuld gold ne siluer ne money in youre girdle, ¹⁰ nor a scrip in the weye, nether two cotes, nether schon nether a yerd, for a werk man is worthi his mete, ¹¹ in to what euer cite or castel ye schulin entre: axe ye who theyrnne is worthi, & there dwelle ye til ye gon out, ¹² and whanne ye goen in to an hous, grete ye it, and seien: pees to this hous, ¹³ and if thilke hous he worthi: youre pees schal come on it, but if that hous be not worthi, youre pees schal turne agen to you.

¹⁴ and who euer receyueth not you nether heerith youre wordis: go ye fro that hous or cite, and spryng of the dust of youre feet, ¹⁵ truli I seie to you, it schal be more suffrable to the lond of men of sodom and of Gommor, in the dai of iugement: thanne to thilke cite.

¹⁶ Io I sende you as sheep in the myddil of wolues, therfor be ye alye as serpentes: and symple as doves, ¹⁷ but be ye ware of men, for thei schulin take you in counceillis: and thei schalin bete you in her synagogis, ¹⁸ & to meyrin or prechendis & to kyngis ye schulin be led for me, in witnesynge to hem, and to hethen men:

¹⁹ but whanne thei taken you, nyle ye thanke hou or what thing ye schulin speke, for it schal be gownn to you in that our what ye schulin speke. ²⁰ for it ben not ye that spoken: but the spirit of youre fadir that spekieth in you. ²¹ & the

xy. drow near. mychis, lere. youe, gize, nile, not. wuld, pannen. scripp, a small bag or pouch. when. shou. a yerd, a stick to assist in walking or for defence. castel, town. thilke, that. alye, shy or cunning. doves, doves. meyrin, mayors. gownn, given.

TYNDALE—1534.

⁵ These .xii. sent Iesus, and comaunded them sayinge: Go not in to the wayes that leade to the gentyls, and in to the cities of the Samaritans enter ye not. ⁶ But go rather to the lost shepe of the house of Israel. ⁷ Go and preach sayinge: that the kyngdome of heven is at hande. ⁸ Heale the sick, clense the lepers, rayse the deed, cast out the devils. Frely ye have receved, frely geve agayne. ⁹ Posses not golde, nor silver, nor brasse yn youre girdels, ¹⁰ nor yet scrip towards your iorney: nether two cotes, nether shous, nor yet a staffe. For the workman is worthy to have his meate. ¹¹ In to whatsoever cite or towne ye shall come, enquire who ys worthy yn it, and there abyde till ye goo thence.

¹² And when ye come in to an housse salute the same. ¹³ And yf the housse be worthy, youre peace shall come upon it. But yf it be not worthy, youre peace shall retourne to you agayne.

¹⁴ And whosoever shall not receave you, nor will heare youre preachynge: when ye departe oute of that housse or that cite, shake of the duste of youre fete. ¹⁵ Truly I say vnto you: it shalbe easier for the lande of sodom and Gomorra in the daye of iudgement, then for that cite.

¹⁶ Beholde I sende you forth as shepe amonge wolues. Be ye therefore wyse as serpentes, and innocent as doves. ¹⁷ Beware of men, for they shall deliver you vp to the counsels, and shall scourge you in their synagoges. ¹⁸ And ye shall be brought to the heed rulers and kynges for my sake, in witnes to them and to the gentyls.

¹⁹ But when they deliuer you vp, take no thought how or what ye shall speake, for yt shalbe given you even in that same houre, what ye shall saye. ²⁰ For it is not ye that speke, but the spire of your father which speaketh in you.

CRANMER—1539.

⁵ Iesus sent forth these tweleve in nomine, whom he comaunded, sayinge. Go not into the weye of the gentyls, and into the cytie of the Samaritans enter ye not. ⁶ But goo rather to the lost shepe of the house of Israel. ⁷ Go and preache, saying: The kyngdome of heuene is at hand: ⁸ Heale the sycke, clense the lepers, rayse the deed, cast out deuyls. Frely ye haue receaved: geue frely. ⁹ Possesse not golde nor syluer, nor brasse in youre purses, ¹⁰ nor yet scrip towards your iorney: nether two cotes, nether shous, nor yet a rodde.

For the workman is worthy of his meate. ¹¹ Get to whatsoever cite or towne ye shall come, enquire who is worthy in it, and there abyde tyll ye go thence. ¹² And when ye come into an house, salute the same. ¹³ And yf the house be worthy, let youre peace come vpon it. But yf it be not worthy, let youre peace retourne to you agayne.

¹⁴ And whosoever shal not receaue you, nor will heare youre preachynge: when ye departe oute of the house or that cytie shake of the duste of youre fete. ¹⁵ Verely I saye vnto you: it shalbe easier for the land of zodoma and Gomorra in the daye of iudgement, then for that cytie.

¹⁶ Beholde, I sende you forth, as shepe amonge wolues. Be ye therefore wyse as serpentes and innocent as doves. ¹⁷ But be ware of men, for they shall deliuer you vp to the counsels, and shall scourge you in their synagoges. ¹⁸ And ye shall be brought to the heed rulers, and kynges, for my sake, in witnes to theis and to the Gentyls.

¹⁹ But when they deliuer you vp, take ye no thought, how or what ye shall speake: for it shalbe given you, euen in that same houre, what ye shall speake. ²⁰ For it is not ye that speke, but the spryte of youre father which speaketh in you. ²¹ The brother shall deliuer vp the

‘ὡμᾶς ἐπιστραφήτω. ¹⁴ καὶ ὃς ἐὰν μὴ δέξηται ὑμᾶς, μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης, ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν. ¹⁵ ἀμὴν λέγω ὑμῶν, ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ. ¹⁶ Ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περιστέραί. ¹⁷ προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσι γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς. ¹⁸ καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. ¹⁹ ὅταν δὲ παραδιδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσετε. ²⁰ σὺ γὰρ ὑμεῖς ἐστε οἱ λαοῦντες, ἀλλὰ τὸ Πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν. ²¹ Παραδώσει

¹ Alex. + Μεγατε, Εὐφραν γὰρ οὐκ οὐδὲν.

² Alex. Γομόρρων.

³ Alex. παραδόντων.

GENEVA—1657.

RHEIMS—1682.

AUTHORISED—1611.

⁶ These twelve did Jesus send, and commanded them, saying, ⁶ Go not into the way of the Gentiles, and into the cities of the Samaritans, enter ye not: But go rather to the lost shepe of the house of Israel. ⁷ Go and preach, saying, The kingdom of heaven is at hand. ⁸ Heale the sick, cleanse the lepers, raise the dead, cast out the devils: freely ye have received, freely give. ⁹ Possesse not golde, nor siluer, nor brasse in your girdels, ¹⁰ Nor yet scrip toward your journey, neither two cotes, neither shoes, nor a staffe. For the workman is worthy to have his meat.

¹¹ And into what so ever cite or towne ye shal come, enquire who is worthy in it, and there abide tyl ye go thence. ¹² And when ye come into an house, salute the same. ¹³ And if the house be worthy, let your peace come vpon it. But if it be not worthy, let your peace returne to you againe. ¹⁴ And whosoever shal not receive you, nor wil heare your preaching: When ye depart out of that house, or that cite, shake of the dust of your fete. ¹⁵ Truly I say vnto you, it shalbe easier for the land of Sodom and Gomorrah in the day of iudgment, then for that cite.

¹⁶ Beholde I send you as shepe among wolues: Be ye therefore wise as serpentes, and innocent as doves. ¹⁷ But beware of men, for they shal deliuer you vp to the Councils, & shal scourge you in their Synagoges. ¹⁸ And ye shal be brought to the head rulers and kynges for my sake, in wytnes to them, and to the Gentile.

¹⁹ But when they deliuer you vp, take no thought how or what ye shal speake: for it shalbe given you, even in that same houre, what ye shal say. ²⁰ For it is not ye that speake, but the spirit of your father which speaketh in you. ²¹ And the brother shal betray the brother to death,

⁶ These twelue did Iesus send: commaunding them, saying, Into the vway of the Gentiles goe ye not, and into the cities of the Samaritans enter ye not: ⁶ but goe rather to the sheepe that are perished of the house of Israel. ⁷ And going preach, saying, That the kingdom of heauen is at hand. ⁸ Cure the sicke, raise the dead, cleanse the lepers, cast out diuels: gratis you have receiued, gratis giue ye. ⁹ Do not possesse gold, nor siluer, nor money in your purses: ¹⁰ not a scrip for the vway, neither two cotes, neither shoes, neither rodde. for the vvorkman is vvorthie of his meate.

¹¹ And into vvhatsoever cite or tovvne you shal enter, inquire vvho in it is vvorthie: and there tarie til you goe forth. ¹² And vvhen ye enter into the house, salute it, saying, Peace be to this house. ¹³ And if so be that house be vvorthie, your peace shal come vpon it. but if it be not vvorthie: your peace shal returne to you.

¹⁴ And vvhatsoever shal not receive you, nor heare your vvordes: going forth out of the house or the cite shake of the dust from your fete. ¹⁵ Amen I say to you, it shal be more tolerable for the land of the Sodomites and Gomorrhians in the day of iudgement, then for that cite.

¹⁶ Behold I send you as sheepe in the middes of vvolfes. Be ye therefore vvise as serpents, and simple as doves. ¹⁷ And take heede of men. For they vvill deliuer you vp in Councels, and in their synagoges they vvill scourge you. ¹⁸ And to Presidents and to Kings shal you be ledde for my sake, in testimonie to them and the Gentiles. ¹⁹ But vvhen they shal deliuer you vp, take no thought how or vvhat to speake: for it shal be given you in that houre vvhat to speake. ²⁰ For it is not you that speake, but the spirit of your father that speaketh in you. ²¹ The brother also shal deliuer vp the brother

⁶ These twelue Iesus sent forth, and commanded them, saying, Goe not into the way of the Gentiles, and into any city of the Samaritans enter ye not: ⁶ But go rather to the lost sheepe of the house of Israel. ⁷ And as ye goe, preach, saying, The kingdom of heauen is at hand: ⁸ Heale the sicke, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. ⁹ Provide neither gold, nor siluer, nor brasse in your purses: ¹⁰ Nor scrip for your journey, neither two cotes, neither shoes, nor yet staves. (for the workman is worthy of his meat.)

¹¹ And into whatsoever cite or towne ye shall enter, inquire who in it is worthy, and there abide till ye goe thence. ¹² And when ye come into an house, salute it. ¹³ And if the house be worthy, let your peace come vpon it: but if it be not worthy, let your peace returne to you. ¹⁴ And whosoever shall not receive you, nor heare your words: when ye depart out of that house, or cite, shake off the dust of your feet. ¹⁵ Verily I say vnto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of iudgment, then for that cite.

¹⁶ Behold, I send you forth as sheepe in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. ¹⁷ But beware of men: for they will deliuer you vp to the Councils, and they will scourge you in their Synagogues. ¹⁸ And ye shall be brought before Governors and Kings for my sake, for a testimony against them, and the Gentiles.

¹⁹ But when they deliuer you vp, take no thought, how or what ye shall speake, for it shall be given you in that same houre what ye shall speake. ²⁰ For it is not ye that speake, but the Spirit of your Father, which speaketh in you. ²¹ And the brother shall deliuer vp the brother to death,

212

δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς. ²² καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. ²³ ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἄλλην. ἀμὴν· γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ, ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου. ²⁴ Οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον, οὐδὲ δούλος ὑπὲρ τὸν κύριον αὐτοῦ. ²⁵ ἄρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δούλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν οἰκοδεσπότην Βεελζεβοῦλ ἐπεκάλεσαν, πόσω μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ; ²⁶ Μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γάρ ἐστι κεκαλυμμένον, ὃ οὐκ ἀποκαλυφθήσεται· καὶ κρυπτὸν, ὃ οὐ γνωσθήσεται. ²⁷ ὁ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἶπατε ἐν τῷ φωτί· καὶ ὁ εἰς τὸ σὺς ἀκούετε, κηρύττετε ἐπὶ

· Alex. = γὰρ.

· Rec. ἀκούσαν.

WICLIFFE—1380.

brother schal take the brother in to deeth: and the fadir the sone, and somes schulu rise agens fadir and modir: a schula tormente hem bi deeth. ²² and ye schulu be in hate to alle men for my name, but he that schal dwelle stille in to the ende: schal be sauf.

²³ And whanne thei persue you in this citee, fle ye in to an othir, truli I seie to you: ye schulu not ende the citees of Israel: to for that mannes sone come: ²⁴ the disciple is not above the maistir, ne the seruaunt above his lord: ²⁵ it is know to the disciple, that he be as his maistir, & to the seruaunt as his lord: if thei han clepid the housbonde man beelzebub: how muche more his houshold meynes? ²⁶ Therfor drede ye not hem, for nothing is hid that schal not be schewid and nothing is priuy that schal not be wist:

²⁷ that thing that I seie to you in derknesis, seie ye in the liht: and preche ye on bouis: that thing that ye heren in the eere:

²⁸ & nyle ye drede hem that sleen the bodi: for thei moun not sle the soule but rather drede ye hym that mai lese bothe bodi and soule in to hells: ²⁹ whether two sparowis ben not seeld for oon halpenny: and oon of hem schal not falle on the erthe without your fadir? ³⁰ and al the heris of youre heed ben nombred: ³¹ therfor nyle ye drede, ye ben better thanne many sparowis:

³² therfor eueri man that schal knowleche me bifor men: I schal knowleche him bifor my fadir that is in heuene: ³³ but he that schal denye me bifor men: I schal denye hym bifor my fadir that is in heuene. ³⁴ Nyle ye deme that I cam to sende pees in to the erthe: I came not to sende pees: but a swerde: ³⁵ for I cam to departe a man agens his fadir:

TYNDALE—1534.

²¹ The brother shall betraye the brother to deeth, and the father the sonne. And the chyldren shall aryse agaynste their fathers and mothers, and shall put them to deeth: ²² and ye shall be hated of all men for my name. But he that endureth to the ende, shalbe saved.

²³ When they perscute you in one citee, flye in to another. I tell you for a treuth, ye shall not fynyshe all the cities of Israel, tyll the sonne of man be come.

²⁴ The disciple ys not above hys master: nor yet the seruaunt above his lord. ²⁵ It is ynough for the disciple to be as hys master ys, and that the seruaunt be as his lord ys. yf they have called the lord of the housse beelzebub: how moche more shall they call them of his householde so? ²⁶ Feare them not therefore.

There is no thinge so close, that shall not be openned, and no thinge so hyd, that shall not be knownen.

²⁷ What I tell you in derknes, that speake ye in lyght. And what ye heare in the eare, that preache ye on the housse toppes.

²⁸ And feare ye not them which kyll the body, and be not able to kyll the soule. But rather feare hym, which is able to destroye bothe soule and body into hell.

²⁹ Are not two sparowes solde for a farthing? And none of them dothe lyght on the grounde, with out youre father.

³⁰ And now are all the heris of youre heedis nombred. ³¹ Feare ye not therefore: ye are of more value then many sparowes.

³² Who soever therefore shall knowlege me before men, hym will I knowlege also before my father which is in heuen.

³³ But whoso ever shall denye me before men, hym will I also denye before my father which is in heuen.

³⁴ Thynke not, that I am come to sende peace into the erth. I came not to send peace, but a swerde. ³⁵ For I am come to set a man at varynace agaynste hys father, and the doughter agaynste hyr

CRANMER—1539.

brother to deeth, & the father the sonne. And the chyldren shall aryse agaynste their fathers and mothers, and shall put them to deeth: ²² & ye shall be hated of all men for my name sake. But he that endureth to the ende, shalbe saved.

²³ But when they persecute you in this citee, flye ye into another. For verely I saye vnto you: ye shall not go thorow all the citees of Israel, tyll the sonne of man be come. ²⁴ The disciple is not above the master: nor the seruaunt above his lord. ²⁵ It is ynough for the disciple, that he be as his master is, & that the seruaunt be as his lord is. If they haue called the Lord of the house, Beelzebub: how moche more shall they call them of his householde so? ²⁶ Feare them not therefore. For there is nothyng close, that shall not be opened: and nothyng hyd, that shall not be knowen.

²⁷ What I tel you in darknes, that speake ye in lyght. And what ye heare in the eare, that preache ye on the house toppes.

²⁸ And feare ye not them which kyll the body, but are not able to kyll the soule. But rather feare him, which is able to destroye both soule and body into hell.

²⁹ Are not two litle sparowes sold for a farthing? And one of them shall not lyght on the ground with out youre father:

³⁰ Yee, euen all the heris of your head are nombred. ³¹ Feare ye not therefore: ye are of more value then many sparowes.

³² Euery one therefore that shall knowledge me before men, him will I knowledge also before my father which is in heauen. ³³ But whosoever shall denye me before men, him will I also denye before my father, which is in heauen.

³⁴ Thinkes not that I am come to sende peace into the erth. I came not to send peace, but a swerde. ³⁵ For I am come to set a man at varynace agaynste his father, & the daughter agaynste her mother,

τῶν δαυμάτων. ²² καὶ μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτενούντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτείνει· φοβήθητε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεέννῃ. ²³ οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται; καὶ ἐν ἑξ αὐτῶν οὐ πωλεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν. ²⁴ ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἡριθμημέναι εἰσὶ. ²⁵ μὴ οὖν φοβηθῆτε· πολλῶν στρουθίων διαφέρετε ὑμεῖς. ²⁶ Πᾶς οὖν ὅστις ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω καὶ ἐγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. ²⁷ ὅστις δ' ἂν ἀρνήσῃται με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι αὐτὸν καὶ ἐγὼ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. ²⁸ Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν. ²⁹ ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ τῆς

* Rec. φοβήθητε.

* Rec. ἀποκτενούντων.

* Const. τὴν ψυχὴν καὶ τὸ σῶμα.

* Alex. φοβεῖσθε.

GENEVA — 1557.

and the father the sonne, and the children shal arise against their fathers and mothers, and shal cause them to dye. ²² And ye shalbe hated of al men for my name: but he that endureth to the ende, shalbe saved.

²³ When they persecute you in one citie, flee into an other: for verely I say vnto you, ye shal not finish all the cities of Israel, tyl the sonne of man become. ²⁴ The disciple is not above his master: nor yet the seruant above his lord.

²⁵ It is inough for the disciple to be as his master is, and that the seruant be as his Lord is. If they haue called the Lord of the house Beelzebub, how muche more them of his household? ²⁶ Feare them not therefore: for there is nothyng so hid, that shal not be disclosed, and nothing so secret, that shal not be knowen.

²⁷ What I tel you in darknes, that speake ye in lyght. And what ye heare in the eare, that preach ye on the house toppes. ²⁸ And feare ye not them whych kil the body, but are not able to kyl the soule: but rather feare hym, which is able to destroy both soule and body in hel. ²⁹ Are not two sparrows sold for an halfe penny? and one of them shal not fall on the ground without your father. ³⁰ Yea, and al the haeres of your heade are numbred. ³¹ Feare ye not therefore, ye are of more value then many sparrows. ³² Whosoever therefore shal confesse me before men, him will I confesse also before my father which is in heauen. ³³ But whosoever shal deny me before men, him will I also deny before my father which is in heauen.

³⁴ Thinke not that I am come to send peace into the earth. I came [not] to send peace, but the sword. ³⁵ For I am come to set a man at variance against his father, and the daughter agaynst her mother,

RHEIMS — 1582.

to death, and the father the sonne: and the children shal rise vp agaynst the parents, and shal vvorke their death. ²² And ye shal be odious to al men for my name, but he that shal persevere vnto the end, he shal be saved.

²³ And when they shal persecute you in this citie, flee into an other. Amen I say to you, you shal not finish al the cities of Israel, til the sonne of man come.

²⁴ The Disciple is not above the maister, nor the seruant above his lord. ²⁵ It sufficeth the disciple that he be as his maister: and the seruant as his lord. If they haue called the Goodman of the house Beelzebub, how much more them of his household? ²⁶ Therefore feare ye not them. For nothing is hid, that shal not be reuealed: and secrete, that shal not be knowen.

²⁷ That which I speake to you in the darke, speake ye in the light: and that which you heare in the eare, preache ye vpon the house toppes. ²⁸ And feare ye not them that kil the body, and are not able to kil the soul: but rather feare him that can destroy both soul and body into hel.

²⁹ Are not two sparowes sold for a farthing: and not one of them shal fall vpon the ground without your father? ³⁰ But your very haeres of the head are al numbred. ³¹ Feare not therefore: better are you then many sparowes. ³² Every one therefore that shal confesse me before men, I also wil confesse him before my father which is in heauen. ³³ But he that shal denie me before men, I also wil denie him before my father which is in heauen. ³⁴ Do not ye thinke that I came to send peace into the earth: I came not to send peace, but the sword. ³⁵ For I came to separate man agaynst his father, and the daughter agaynst her

AUTHORISED — 1611.

and the father the child: and the children shall rise up against their parents, and cause them to be put to death. ²² And ye shall be hated of all men for my Name's sake: but he that endureth to the end, shall be saved. ²³ But when they persecute you in this citie, flee ye into another: for verely I say vnto you, ye shall not have gone over the cities of Israel, till the Sonne of man be come.

²⁴ The disciple is not above his master, nor the seruant above his lord. ²⁵ It is enough for the disciple that he be as his master, and the seruant as his Lord: If they have called the Master of the house Beelzebub, how much more shall they call them of his household? ²⁶ Feare them not therefore: for there is nothing covered, that shall not be reueiled; and hidde, that shall not be knowen. ²⁷ What I tell you in darknesse, that speake ye in light: and what ye heare in the eare, that preach ye vpon the house tops.

²⁸ And feare not them which kill the body, but are not able to kill the soule: but rather feare him which is able to destroy both soule and body in hell. ²⁹ Are not two Sparrowes sold for a farthing? And one of them shall not fall on the ground without your Father. ³⁰ But the very haire of your head are all numbred. ³¹ Feare ye not therefore, ye are of more value then many Sparrowes.

³² Whosoever therefore shall confesse me before men, him will I confesse also before my Father which is in heauen. ³³ But whosoever shall deny me before men, him will I also deny before my Father which is in heauen. ³⁴ Think not that I am come to send peace on earth: I came not to send peace, but a sword. ³⁵ For I am come to set a man at variance against his Father, & the daughter against her mother,

μητρὸς αὐτῆς, καὶ νόμφην κατὰ τῆς πενθερᾶς αὐτῆς· ³⁰ καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ. ³¹ Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμέ, οὐκ ἔστί μου ἄξιος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμέ, οὐκ ἔστί μου ἄξιος· ³² καὶ ὁ οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστί μου ἄξιος. ³³ ὁ εὐρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ εὕρησει αὐτήν. ³⁴ Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται· καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά με. ³⁵ Ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήψεται· καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήψεται. ³⁶ καὶ ὁς ἐὰν ποτίσῃ ἓνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ ὕδατος εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

WICLIFFE—1380.

and the douȝtir aȝens hir modir: and the sones wyf aȝens the housbondis modir: ³⁰ and the enemyes of a man, ben thei that ben homeli with hym.

³¹ He that loveth fadir or modir more thanne me is not worthi to me, and he that loveth sone or douȝter ouer me: is not worthi to me: ³² and he that takith not his cros and smeth me: is not worthi to me. ³³ he that fyndith his lif, schal lese it: & he that lesith his lif for me: schal fynde it: ³⁴ he that receyueþ you, receyueþ me, and he that receyueþ me, receyueþ him that sente me: ³⁵ he that receyueþ a profete in the name of a profete: schal take the mede of a profete: and he that receyueþ a iust man in the name of a iust man: schal take the mede of a iust man. ³⁶ and who euer geueth drinke to oon of these leest a cupp of cold water oonly in the name of a discipule: truly I seie to you he schal not lese his mede.

11. AND it was don whanne ihesus hadde endid: he comaundid to his twelue discipulis & passid fro thens to preche and teche in the citees of hem. ² But whan Iohn in boordis hadde berde the werkis of crist: he sente twayne of hisse discipulis, and seide to hym, art thou he that schal come: or we abide an other? ⁴ and ihesus answered and seide to hem, go ye and telle aȝen to Ion thoos thingis that ye han herd and seyn: ⁵ blinde men seen, crokid men gon, mysels ben made clene, deaf men heren: deed men risen aȝen, pore men ben taken to prechyng of the gospel: ⁶ and he is blessed that schal not be scaundrid in me: ⁷ & whanne thei wuren gon awaye: ihesus bigan to seie of Ion to the puple, what thing wenten ye out in to desert to se? a reed wawid with the wynde? ⁸ or what thing wenten ye out to se, a man clothid with softe clothis? lo thei that ben clothid with

TYNDALE—1534.

mother, and the daughterlawe ageynst her motherlawe: ³⁰ And a mannes foes shalbe they of hys owne housholde.

³¹ He that lovith hys father, or mother more then me, is not mete for me. And he that loveth his souny, or daughter more then me, is not mete for me. ³² And he that taketh not his crosse and foloweth me, ys not mete for me. ³³ He that fyndeth hys lyfe, shall lose it: and he that losith hys lyfe for my sake, shall fynde it.

³⁴ He that receaiveth you, receaiveth me: and he that receaiveth me, receaiveth him that sent me. ³⁵ He that receaiveth a prophet in the name of a prophet, shall receive a prophetes reward. And he that receaiveth a righteous man in the name of a righteous man, shall receive the reward of a righteous man. ³⁶ And whosoever shall geve vnto one of these lytle ones to drynke, a cuppe of colde water only, in the name of a discipule: I tel you of a trouth, he shall not lose his reward.

11. AND it came to passe when Iesus had made an ende of commaundinge his .xii. disciples, that he departed thence, to teache and to preache in their cities.

² When Iohn beinge in prison hearde the workes of Christ, he sent two of his disciples, and sayde vnto him. Arte thou he that shall come: or shall we loke for another. ⁴ Iesus answered and sayde vnto them. Go and shewe Iohn what ye have heard and sene. ⁵ The blynd se, the halt go, the lepers are clyened: the deaf heare, the ded ryse agayne, and the glad tidinges is preached to the povre. ⁶ And happy is he that is not offended by me.

⁷ And as they departed Iesus begane to speake vnto the people of Iohn. What for to as went ye out in to the wyldernes? went ye out to se a reed shaken with the wynde? ⁸ other what went ye out for to se? A man clothed in softe rayment? Beholde they that weare softe clothing:

CRANMER—1539.

the daughter in lawe agaynst her mother in lawe: ³⁰ And a mannes foes shalbe they that are of his awne household.

³¹ He that loveth father, or mother more then me, is not worthy of me. And he that loveth sonne or daughter more then me, is not worthy of me. ³² And he that taketh not hys crosse and foloweth me, is not worthy of me. ³³ He that fyndeth hys lyfe, shall lose it: and he that losyth his lyfe for my sake, shall fynde it.

³⁴ He that receaiveth you, receaiveth me: & he that receaiveth me, receaiveth hym that sent me. ³⁵ He that receaiveth a prophet in the name of a prophet, shall receive a prophetes reward. And he that receaiveth a ryghteous man, in the name of a ryghteous man, shall receive a ryghteous mans reward: ³⁶ And whosoever shall geve vnto one of these lytle ones to drynke, a cuppe of colde water onely (in the name of a discipule) verely I saye vnto you: he shall not lose hys reward.

11. AND it came to passe, that when Iesus had made an ende of commaundynge hys twelue disciples, he departed thence, to teache and to preache in their cyties.

² When Iohn beyng in prison hearde the workes of Christ, he sent two of hys disciples, & sayde vnto him: Arte thou he that shall come: or do we loke for another. ⁴ Iesus answered & sayde vnto them. Go, and shewe Iohn agayne, what ye haue heard and sene. ⁵ The blynd receaue their sight: the lame walke, the lepers are clyened: & the deaf heare, the ded are rayed vp, & the poore receaue the glad tidinges of the gospel. ⁶ And happy is he, that is not offended by me.

⁷ And as they departed, Iesus begonne to saye vnto the people concerning Iohn. What went ye out in to the wyldernes to se? A reed that is shaken wyth the wynde? ⁸ Or what went ye out for to se? A man clothed in softe rayment? Beholde: they

XI. Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσαν τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκείθεν τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

Ἦ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμοτηρίῳ τὰ ἔργα τοῦ Χριστοῦ, πέμψας δύο τῶν μαθητῶν αὐτοῦ, εἶπεν αὐτῷ, Σὺ εἶ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν; Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγεῖλατε Ἰωάννῃ, ὅτι ἀκούετε καὶ βλέπετε τυφλοὶ ἀναβλέπουσι, καὶ χωλοὶ περιπατοῦσι, λεπροὶ καθαρίζονται, καὶ κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται, καὶ πτωχοὶ εὐαγγελίζονται· καὶ μακάριός ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί. Ταύτων δὲ πορευομένων, ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου, Τί ἐξήλθετε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; ἀλλὰ τί ἐξήλθετε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ,

Alex. δαδ.

Alex. + sal.

Alex. ἰσθλ.δαν.

Alex. ἰσθλ.δαν.

GENEVA—1557.

and the daughter in law against her mother in law. ³⁶ And a mans foes, shalbe they of his owne household. ³⁷ He that loveth his father or mother more then me, is not mete for me. And he that loveth his sonne, or daughter more then me, is not mete for me. ³⁸ And he that taketh not his crosse, and foloweth after me, is not mete for me. ³⁹ He that will save his life, shall lose it: and he that loseth this life for my sake, shall save it.

⁴⁰ He that receiveth you, receiveth me: and he that receiveth me, receiveth him that sent me. ⁴¹ He that receiveth a prophet in the name of a prophet, shal receive a prophetes reward: and he that receiveth a righteous man, in the name of a righteous man, shal receive the reward of a righteous man. ⁴² And who so ever shal geve vnto one of these litle ones to drinke a cup of colde water onely, in the name of a Disciple: verely I say vnto you, he shal not lose his reward.

11. AND it came to passe that when Iesus had made an ende of commanding his twelve disciples, he departed thence to teach and to preach in their cities. ² And when Iohn beyng in pryson heard the workes of Christe, he sent two of his disciples, ³ To aske vnto him, Art thou he that ought to come, or shall we loke for another? ⁴ And Iesus answering, sayed vnto them, Go and shewe Iohn what ye have heard, and sene. ⁵ The blinde see, the halt go, the lepers are cleensed, and the deafe heare, the dead rise agayne, and the poore receive the Gospell. ⁶ And blessed is he that shal not be offended in me.

⁷ And as they departed, Iesus began to speake vnto the people of Iohn: What went ye out into the wilderness to see? A reede shaken with the wynde? But what went ye out for to see? A man clothed in soft rayment? Behold, they

RHEIMS—1582.

mother, and the daughter in law against her mother in law. ³⁶ And a mans enemies, they of his owne household. ³⁷ He that loveth father or mother more then me, is not worthy of me: and he that loveth sonne or daughter above me, is not worthy of me. ³⁸ And he that taketh not his crosse, and followeth me, is not worthy of me. ³⁹ He that hath found his life, shall lose it: and he that hath lost his life for me, shall finde it.

⁴⁰ He that receiveth you, receiveth me: and he that receiveth me, receiveth him that sent me. ⁴¹ He that receiveth a Prophet in the name of a Prophet, shal receive the reward of a prophet. and he that receiveth a iust man in the name of a iust man, shal receive the reward of a iust man. ⁴² And whosoever shal give drinke to one of these litle ones a cuppe of cold water, only in the name of a disciple, amen I say to you, he shal not lose his reward.

11. AND it came to passe: when Iesus had done commanding his twelve Disciples, he passed from thence, to teach & preach in their cities. ² And when Iohn had heard in prison the workes of Christ: sending two of his disciples, he said to him, Art thou he that art to come, or looke we for another? ⁴ And Iesus making answer said to them, Go and report to Iohn what you have heard and seen. ⁵ The blinde see, the lame walke, the lepers are made cleane, the deafe heare, the dead rise agayne, to the poore the Gospel is preached: ⁶ and blessed is he that shal not be scandalized in me.

⁷ And when they went their way, Iesus began to say to the multitudes of Iohn, What went you out into the desert to see? a reede shaken with the wynde? But what went you out to see? a man clothed in soft garments? Behold they that are

AUTHORISED—1611.

and the daughter in law against her mother in law. ³⁶ And a mans foes shalbe they of his owne household. ³⁷ He that loveth father or mother more then me, is not worthy of me: and he that loveth sonne or daughter more then me, is not worthy of me. ³⁸ And he that taketh not his crosse, and followeth after me, is not worthy of me. ³⁹ He that findeth his life, shall lose it: and he that loseth his life for my sake, shall find it.

⁴⁰ He that receiveth you, receiveth me: and he that receiveth me, receiveth him that sent me. ⁴¹ He that receiveth a Prophet in the name of a Prophet, shall receive a Prophets reward: and he that receiveth a righteous man, in the name of a righteous man, shal receive a righteous mans reward. ⁴² And whosoever shall give to drinke vnto one of these litle ones, a cup of cold water onely, in the name of a disciple, verely I say vnto you, he shall in no wise lose his reward.

11. AND it came to passe, when Iesus had made an end of commanding his twelve Disciples, he departed thence to teach and to preach in their cities. ² Now when Iohn had heard in the prison the workes of Christ, he sent two of his disciples, ³ And said vnto him, Art thou he that should come? Or doe we looke for another?

⁴ Iesus answered and said vnto them, Go and shewe Iohn againe those things which ye doe heare and see: ⁵ The blinde receive their sight, and the lame walke, the lepers are cleensed, and the deafe heare, the dead are raised vp, and the poore have the Gospell preached to them. ⁶ And blessed is he, whosoever shal not be offended in me.

⁷ And as they departed, Iesus began to say vnto the multitudes concerning Iohn, what went ye out into the wilderness to see? a reede shaken with the wynde? But what went ye out for to see? A man clothed in soft rayment? Behold,

οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλείων εἰσὶν ἄλλα τί ἐξήλθετε ἰδεῖν; προφήτην; καὶ, λέγω ὑμῖν, καὶ περισσύτερον προφήτην. οὗτος γάρ ἐστι περὶ οὗ γέγραπται, “Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου.” Ἀμὴν λέγω ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μελὶς Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μελὶς αὐτοῦ ἐστίν. ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι, ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιασταὶ ἀρπάζουσιν αὐτήν. πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου προεφήτευσαν καὶ εἰ θέλετε δεῖξασθαι, αὐτός ἐστιν Ἠλίας ὁ μέλλων ἔρχεσθαι. ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω. Τίμι δὲ ὁμοιώσω τὴν γενεὰν ταύτην; ὁμοία ἐστὶ παιδίῳ | ἐν ἀγοραῖς καθημένῳ, | καὶ προσφωνοῦσι

† Rec. βασιλῆας.

† Rec. ταυταρίους.

† Alex. καθημένους ἐν ἀγ.

† Alex. & προσφωνοῦντα τοῖς ἑσπέραις αὐτῶν λέγουσιν.

WICLIIF—1380.

softe clothis: ben in the housis of kyngis: ⁹ but what thing wenten ȝe out to se: a profete? she I seie to ȝou? & more thanne a profete, ¹⁰ for this is he of whom it is writun, lo I sende myn aungel bifor thi face, that schal make redi thi weye bifor thee.

¹¹ truli I seie to ȝou: there roos noon more thanne Iohann Baptist among the children of wommen, but he that is lesse in the kyngdom of bouces: is more thanne he, ¹² and fro the daies of Iohn Baptist til now: the kyngdom of heuene suffreth violence, & violent men rauyschen it, ¹³ for alle profetis and the lawe til to Iohn profecieden, ¹⁴ and if ȝe wolen reccyue: he is elic that is to come, ¹⁵ he that hath eeres of herynge: here he.

¹⁶ But to whom schal I ȝesse this generacioun like? it is like to children sittynge in chepynges, that crien to her peris ¹⁷ and seien: we han sungun to ȝou: & ȝe has not dauncid, we han morned to ȝou: and ȝe han not weild, ¹⁸ for Iohn cam nether etynge ne drynkynge: and thei seien he hath a deuyl, ¹⁹ the sone of man cam etynge & drynkynge: and thei seien, lo a man a gloton and a drynker of wyne, & a frende of pappicans and of synful men: and wisdom is iustified of her sones.

²⁰ thanne iesus bigan to seie repreel to citeis in whiche ful many vertues of hym weren don: for thei diden not penance, ²¹ wo to thee corasayn, wo to thee bethsaida, for if the vertues that ben don in ȝou hadde ben don in tyre & sidon: sum tyme thei hadden don penance in heire & asches, ²² netheles I seie to ȝou it schal be lese payne to tyre and sidon, in the dai of doom, than to ȝou, ²³ and thou capernaum whether thou schalt be arerid up in to heuene? thou schalt go down in to helle, for if the vertues that ben

TYNDALE—1534.

are in kynges howses. ⁹ But what went ye outs for to se? A prophete? Ye I saye to you, and more then a prophete. ¹⁰ For this is he of whom it is writen. Beholde, I sende my messenger before thy face, which shall prepare thy waye before thee.

¹¹ Verely I saye vnto you, amonge the chyldren of women arose there not a gretter then Iohn the baptist. Notwithstandinge he that ys lesse in the kyngdome of heven, ys gretter then he. ¹² From the tyme of Iohn Baptist hytherto, the kyngdome of heven suffreth violence, and they that go to it with violence pluck it vnto them. ¹³ For all the prophetes and the lawe prophesied vnto to the tyme of Iohn. ¹⁴ Also yf ye wyll receiue it: this is Helyas which shuld come. ¹⁵ He that hath eares to heare let him heare.

¹⁶ But wher vnto shall I lyken this generacion? It ys lyke vnto chyldren which syt in the market and call vnto their felowes, ¹⁷ and saye: we haue pyppid vnto you, and ye haue not daunced? We haue morned vnto you, and ye haue not sorowed. ¹⁸ For Iohn came nether eatynge nor drynkynge, and they saye, he hath the deuyll. ¹⁹ The sones of man came eatynge and drynkynge, and they saye, beholde a gloton and drynker of wyne, and a frend vnto publicans and synners. Nevertheless wysdome ys iustified of hir children.

²⁰ Then began he to vpbraid the cities, in which most of his miracles were done, because they mended not. ²¹ Wo be to the Chorazin. Wo be to the Bethsaida: for if the miracles which were shewed in you, had bene done in Tyre and Sidon, they had repented longe agone in sackcloth and ashes. ²² Nevertheless I say to you: it shall be esier for Tyre and Sidon at the day of iudgement, then for you. ²³ And thou Capernaum, which art lift vp vnto heven, shalt be brought downe to hell. For if the miracles which have

CRANMER—1539.

that weare softe clothing: are in kynges houses. ⁹ But what went ye out for to se? A prophete: Verely I saye vnto you: and more then a Prophete. ¹⁰ For this is he, of whom it is writen. Beholde, I sende my messenger before thy face, which shall prepare thy waye before the.

¹¹ Verely I saye vnto you: amonge them that are borne of women, arose not a greater then Iohn the Baptist. Notwithstanding he that is lesse: in the kyngdome of heauen is gretter then he. ¹² From the dayes of Iohn Baptist vntill this daye, the kyngdome of heuen suffreth violence, and the violent pluck it vnto them. ¹³ For all the prophetes, and the lawe it selfe prophesied vnto Iohn. ¹⁴ And yf ye wyll receaue it this is Helyas, which was for to come. ¹⁵ He that hath eares to heare: let him heare.

¹⁶ But wher vnto shall I liken this generacion? It is like vnto chyldren, which syt in the market places, and call vnto their felowes, ¹⁷ and saye: we haue pyppid vnto you, and ye haue not daunced? We haue morned vnto you, & ye haue not sorowed. ¹⁸ For Iohn came nether eatynge nor drynkynge, & they saye, he hath the deuyl. ¹⁹ The sone of man came eatynge and drynkynge, and they saye, beholde a gloton, & an vnmeasurable drynker of wyne, and a frende vnto publicans & synners. And wysdome is iustified of her chyldren.

²⁰ Then began he to vpbraid the cities, which most of hys myracles were done in, because they repented not of their synes. ²¹ Wo vnto the Chorazin. Wo vnto the Bethsaida: for yf the myracles which were shewed in you, had bene done in the cities of Tyre or Sidon, they had repented of their synnes longe agone in sack cloth & ashes. ²² Nevertheless I saye vnto you: it shall be esier for Tyre & Sidon at the daye of iudgement, then for you. ²³ And thou Capernaum, which art lift vp vnto heuen, shalt be brought downe to hell. For yf the myracles which haue bene

τοῖς ἐταίροις αὐτῶν, καὶ λέγουσιν, Ἠυλόησαμεν ὑμῖν, καὶ οὐκ ἀρχήσασθε·
 ἐβρηνήσαμεν ὑμῖν, καὶ οὐκ ἐκόψασθε. ¹³ Ἦλθε γὰρ Ἰωάννης μῆτε ἐσθίειν
 μῆτε πίνειν, καὶ λέγουσι, Δαμιόμον ἔχει. ¹⁴ Ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίειν
 καὶ πίνων, καὶ λέγουσιν, Ἰδοὺ, ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος
 καὶ ἁμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς. ¹⁵ Τότε ἤρξ-
 ατο ὀνειδίζειν τὰς πόλεις, ἐν αἷς ἐγένοντο αἱ πλείους δυνάμεις αὐτοῦ, ὅτι οὐ
 μετενόησαν. ¹⁶ Οὐαὶ σοι, Χοραζὶν· οὐαὶ σοι, Βηθσαϊδάν· ὅτι εἰ ἐν Τύρῳ καὶ
 Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γεινόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ
 μετενόησαν. ¹⁷ πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ
 κρίσεως, ἢ ὑμῖν. ¹⁸ Καὶ σὺ, Καπερναούμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως
 ἄδου καταβιβασθήσῃ· ὅτι εἰ ἐν Σοδόμοις ἐγένοντο αἱ δυνάμεις αἱ γεινόμεναι ἐν

* Alex. = ἰκύν.

* Alex. Βηθσαϊδάν.

* Const. & Luc. τοῦ οὐρανοῦ ὑψώθη, Luc. . . Alex. μὴ Luc. οὐρανοῦ ὑψώθη; Luc. . .

GENEVA—1557.

that weare softe clothing are in kinges houses.

⁹ But what went ye out for to see? A Prophet? Yea, I say vnto you, and more then a Prophet. ¹⁰ For this is he of whom it is written, Beholde, I send my messenger before thy face, which shall prepare thy way before thee. ¹¹ Verily I say vnto you, among them which are begotten of women, arose ther not a greater then Iohn the Baptist: Notwithstanding, he that is lesse in the kingdom of heauen, is greater then he. ¹² From the tyme of Iohn Baptist hitherto, the kingdom of heauen suffereth violence, and the violent plucke it vnto them. ¹³ For all the Prophets and the law, prophesied vnto the tyme of Iohn. ¹⁴ And if ye wil receaue him, this is Elias which was to come. ¹⁵ He that hath eares to heare let him heare. But wher vnto shal I liken this generation? ¹⁶ It is lyke vnto children which syt in the markets, and call vnto their felowes saying, ¹⁷ We haue pyped vnto you, and ye haue not daunced: We haue songe mourning songes vnto you, and ye haue not wept.

¹⁸ For Iohn came nether eatyng nor drynckyn, and they say, he hath the deuyl. ¹⁹ The sonne of man came eatyng and drynckyn, and they say, Behold a glotton and druncker of wine, a friende vnto publicans and synners, not with standing wysedome is iustified of her children. ²⁰ Then began he to vpbraide the cities, in which mooste of his miracles were done, because they repented not. ²¹ Wo be to thee Chorazin: Wo be to thee Bethsaida: for if the miracles which were shewed in you, had ben done in Tyre and Sidon, they had repented longe agoe in sackcloth and asshes. ²² Neuertheles I say to you: It shalbe easier for Tyre and Sidon at the day of iudgement, then for you.

²³ And thou Capernaum, which art lyfted vp vnto heauen, shalt be brought downe to hel: For yf the miracles which haue

RHEIMS—1582.

clothed in soft garments, are in Kinges houses. ⁹ But what went ye out to see? a Prophet? yea I tel you and more then a Prophet. ¹⁰ For this is he of whom it is writen, Behold I send mine angel before thy face, which shall prepare thy way before thee.

¹¹ Amen I say to you, there hath not risen among the borne of women a greater then Iohn the Baptist: yet he that is the lesser in the kingdom of heauen, is greater then he. ¹² And from the dayes of Iohn the Baptist vntill now, the kingdom of heauen suffereth violence, and the violent beare it away. ¹³ For all the Prophets and the Law prophesied vnto Iohn: ¹⁴ and if you wil receiue it, he is Elias that is for to come. ¹⁵ He that hath eares to heare, let him heare.

¹⁶ And wherunto shal I esteeme this generation to be like? It is like to children sitting in the market place: which crying to their companions, ¹⁷ say, We haue piped to you, and you haue not daunced: wee haue lamented, and you haue not mourned. ¹⁸ For Iohn came neither eating nor drinking: and they say, He hath a deuyl. ¹⁹ The Sonne of man came eating and drinking, and they say, Behold a man that is a glotton and a vinedrinker, a friende of Publicans and sinners. And wisdom is iustified of her children.

²⁰ Then began he to vpbraide the cities, wherein were done the most of his miracles, for that they had not done penance.

²¹ Wo be to thee Corozaim, vnto thee Bethsaida: for if in Tyre & Sidon had been wrought the miracles that haue been wrought in you, they had done penance in sackcloth and ashes long agoe. ²² But neuerthelesse, I say to you, it shall be more tolerable for Tyre and Sidon in the day of iudgement, then for you. ²³ And thou Capernaum, shalt thou be exalted vp to heauen? thou shalt come downe enen vnto hel: for if in Sodom had been wrought the miracle that haue been

AUTHORISED—1611.

they that weare soft clothing, are in kinges houses. ⁹ But what went ye out for to see? A Prophet? yea, I say vnto you, and more then a Prophet. ¹⁰ For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. ¹¹ Verely I say vnto you, Among them that are borne of women, there hath not risen a greater then Iohn the Baptist: notwithstanding, he that is least in the kingdom of heauen, is greater then he. ¹² And from the dayes of Iohn the Baptist, vntill now, the kingdom of heauen suffereth violence, and the violent take it by force. ¹³ For all the Prophets, and the Law prophesied vntill Iohn. ¹⁴ And if ye wil receiue it, this is Elias which was for to come. ¹⁵ He that hath eares to heare, let him heare.

¹⁶ But wherunto shal I liken this generation? It is like vnto children, sitting in the markets, and calling vnto their fellows, ¹⁷ And saying, we haue piped vnto you, and ye haue not daunced: we haue mourned vnto you, and ye haue not lamented. ¹⁸ For Iohn came neither eating nor drinking, and they say, He hath a deuyl. ¹⁹ The sonne of man came eating and drinking, and they say, Behold a man gluttonous, and a wine bibber, a friend of publicans and sinners: but wisdom is iustified of her children.

²⁰ Then began he to vpbraid the cities wherein most of his mighty workes were done, because they repented not. ²¹ Woe vnto thee Chorazin, woe vnto thee Bethsaida: for if the mighty workes which were done in you, had bene done in Tyre and Sidon, they would haue repented long agoe in sackcloth and ashes. ²² But I say vnto you, it shall bee more tolerable for Tyre and Sidon at the day of iudgement, then for you. ²³ And thou Capernaum, which art exalted vnto heauen, shalt bee brought downe to hell: For if the mighty workes which haue bene done in thee,

‘σολ, ἐμειναν ἂν μέχρι τῆς σήμερον. ²⁴ πλὴν λέγω ὑμῖν, ὅτι γῇ Σοδόμων ἀνεκα-
 ‘τότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ σολ.’ ²⁵ Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ
 ‘Ἰησοῦς εἶπεν, ‘Ἐξομολογούμαι σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι
 ‘ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις.
 ‘²⁶ ναί, ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἐμπροσθέν σου. ²⁷ Πάντα μοι παρε-
 ‘δόθη ὑπὸ τοῦ πατρὸς μου· καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱόν, εἰ μὴ ὁ πατήρ· οὐδὲ
 ‘τὸν πατέρα τίς ἐπιγινώσκει, εἰ μὴ ὁ υἱός, καὶ ὃ ἐὰν βούληται ὁ υἱὸς ἀποκα-
 ‘λύψαι. ²⁸ Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, καὶ ἄνα-
 ‘παύσω ὑμᾶς. ²⁹ ἄρατε τὸν ζυγόν μου ἐφ’ ὑμᾶς, καὶ μάθετε ἀπ’ ἐμοῦ, ὅτι
 ‘πρᾶός εἰμι καὶ ταπεινὸς τῇ καρδίᾳ· καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν.
 ‘³⁰ ὁ γὰρ ζυγός μου χρηστός, καὶ τὸ φορτίον μου ἑλαφρόν ἐστιν.’

WICLIFFE—1380.

don in thee hadde he don in sodom: per-
 auntere thei schuldren have dwellid in to
 this dai; ²⁴ netheles I seie to you that to
 the lond of sodom it schal be lesse peyne
 in the dai of dome, thanne to thee.

²⁵ In that tyme ihesus answerid & seide;
 I knoweche to the fadir, lord of heuene
 & of erthe for thou hast hidde these thingis
 fro wise men & prudent: and hast schewid
 hem to litil children; ²⁶ so fadir: for so
 it was plesinge to fore thee; ²⁷ alle thingis
 ben goun to me of my fadir; I no man
 knowe the sone: but the fadir, nether
 any man knewe the fadir, but the sone,
 & to whom the sone wolde schewe;

²⁸ alle ye that traueilen & ben chargid
 come to me: & I schal fulfille you. ²⁹ take
 ye my yok on you & lerne ye of me for I
 am mykle and meke in herte: and ye
 schulen finde rest to youre soules; ³⁰ for
 my yok is soft & my charge ligh.

12. IN that tyme ihesus wente bi
 cornes in the saboth dai & hine disciples
 hungreden, & bigonnen to pink eeries of
 corne & to eate; ³ & farisies seynge, seiden
 to hym, lo thi disciples don that thing
 that is not leful to hem to do in saboth;

⁴ and he seide to hem, whether ye han
 not red: what dawith dide whanne he
 hungrid, & thei that weren with hym?
⁵ how he entrid in to the hous of god, and
 ate loones of proposicion; whiche loones
 it was not leful to hym to ate, nether to
 hem that weren with him: but to preestis
 alone; ⁶ or whether ye han not redde in the
 lawe that in saboth, preestis in the temple
 defoulen the saboth: and thei ben with-
 out blame? ⁷ & I seye to you that here is
 a gretter thanne the temple; ⁸ and if ye
 wisten what it is I wold merci & not sa-
 crifice: ye schuldren neuer have con-
 demned innocentis; ⁹ for mannes sone is
 lord, & he of the saboth;

TYNDALE—1584.

bane dome in the, had bene shewed in
 sodom: they had remayned to this daye.

²⁴ Nevertheless I seye vnto you: it shalbe
 easier for the lande of sodom in the daye
 of iudgement, then for the.

²⁵ At that tyme Iesus answered and sayd:
 I praye the o father lorde of heven and
 erth, because thou hast hid these thinges
 from the wyse and prudent, and hast
 opened them vnto babes: ²⁶ even so father,
 for so it pleased the. ²⁷ All thinges are
 geuen vnto me of my father. And noman
 knoweth the sone but the father: nether
 knoweth any man the father, save the
 sone; and he to whome the sone will
 open him.

²⁸ Come vnto me all ye that laboure and
 are laden, and I wyll ease you. ²⁹ Take
 my yoke on you and lerne of me; for I
 am meke and lowly in herte: and ye shall
 fynde rest vnto youre soules. ³⁰ For my
 yoke is easy, and my burden is light.

12. IN that tyme went Iesus on the
 Saboth daye thorow the corne and his
 disciples were an hongred, and begane to
 plucke the eares of coorne, and to eate.

³ When the pharisees sawe that, they
 sayde vnto him: Beholde, thy disciples
 do that which is not lawfull to do vpon
 the saboth daye. ⁴ He sayde vnto them:
 Have ye not read what David did, when
 he was anhungred, and they also which
 were with him? ⁵ How he entred into
 the house of God, and ate the halowed
 loaves, which were not lawfull, for him to
 eate, nether for them which were with
 him but only for the prestes. ⁶ Or have
 ye not read in the lawe, how that the
 prestes in the temple breake the saboth
 daye, and yete are blamelesse? ⁷ But I seye
 vnto you: that here is one greater then
 the temple. ⁸ Wherefore yf ye had wist
 what this sayinge meaneth: I require
 mercy and not sacrifice: ye wold never
 have condemned innocentes. ⁹ For the
 sone of man is lord even of the saboth
 daye.

CRANMER—1539.

dome in the, had bene shewed in sodom;
 they had remayned vntil this daye. ²⁴ Ne-
 uerthelesse, I seye vnto you: that it
 shalbe easier for the land of sodom in the
 daye of iudgement, then for the.

²⁵ At that tyme Iesus answered & sayde:
 I thanke the O father, Lord of heauen and
 erth, because thou hast hid these thinges
 from the wyse and prudent, and hast
 shewed them vnto babes, ²⁶ verely father,
 even so was it thy good pleasure. ²⁷ All
 thynges are geuen ouer vnto me of my
 father. And noman knoweth the sone
 but the father: nether knoweth any man
 the father, save the sone, and he to
 whom the sone will open him.

²⁸ Come vnto me all ye that laboure: and
 are laden, and I will ease you. ²⁹ Take
 my yoke vpon you, and lerne of me; for I
 am meke & lowly in herte: and ye shall
 fynde rest vnto youre soules. ³⁰ For my
 yoke is easy, and my burden is light.

12. AT that tyme Iesus went on the
 Sabbath dayes thorow the corne, and his
 disciples were an hongred, and begane
 to plucke the eares of corne, and to eate.

³ But when the Pharisees sawe it, they
 sayde vnto him: Beholde, thy disciples
 do that which is not lawfull (for them) to
 do vpon the Sabbath daye. ⁴ But he sayde
 vnto them: Have ye not read what David
 did, when he was an hongred, and they
 that were with him? ⁵ How he entred
 into the house of God, and dyd eate the
 shew breades whiche were not lawfull for
 hym to eate, nether for them whiche were
 with hym, but onely for the prestes? ⁶ Or
 have ye not read in the lawe, how that
 (on the Sabbath dayes) the prestes in the
 temple breake the Sabbath, & are blame-
 lesse? ⁷ But I seye vnto you: that in
 this place is one greater then the temple.
⁸ Wherefore, yf ye wist what thys mean-
 eth I require mercy, & not sacrifice: ye
 wold not have condemned innocentes.
⁹ For the sone of man also, is lord euen
 of the Sabbath daye.

XII. Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν, καὶ ἤρξαντο τίλλειν στάχνας καὶ ἐσθλεῖν. οἱ δὲ Φαρισαῖοι ἰδόντες εἶπον αὐτῷ, Ἰδοὺ, οἱ μαθηταὶ σου ποιοῦσιν, ὃ οὐκ ἔξεστι ποιεῖν ἐν σαββάτῳ. Ὁ δὲ εἶπεν αὐτοῖς, Οὐκ ἀνέγνωτε τί ἐποίησε Δαυὶδ, ὅτε ἐπείνασε καὶ οἱ μετ' αὐτοῦ; πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξον ἦν αὐτῷ φαγεῖν, οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσι μόνοις; Ἡ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ, ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσι, καὶ ἀναίτιοι εἰσι; λέγω δὲ ὑμῖν, ὅτι τοῦ ἱεροῦ μείζων ἐστὶν ὧδε. εἰ δὲ ἐγνώκετε τί ἐστίν, Ἐλεον θέλω καὶ οὐ θυσιάν, οὐκ ἂν κατεδικάσατε τοὺς ἀναίτιους. κύριος γὰρ ἐστὶ τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.

* Rec. + αὐτῶν.

* Rec. μείζων.

* Rec. + καὶ.

GENEVA—1557.

RHEIMS—1582.

AUTHORISED—1811.

bin done in Ihesu, had bin shewed in Sodome, they had remayned to this day.

²⁴ Nevertheless I say vnto you, that it shalbe easier for the land of Sodome in the day of iudgement, then for thee. ²⁵ At that tyme Iesus answered, and sayed, I priyse thee O father, Lord of heauen and earth, because thou hast hid these thynges from the wise and men of vnderstanding and hast opened them vnto babes. ²⁶ Verely father, enen so it was thy good pleasure. ²⁷ All thynges are geuen vnto me of my father: And no man knoweth the sonne but the father: neither knoweth any man the father, save the sonne, and he to whome the sonne wil open him.

²⁸ Come vnto me all ye that are wearie and laden, and I wil ease you. ²⁹ Take my yoke on you, and learne of me that I am meeke and lowly in heart: and ye shal finde rest vnto your soules. ³⁰ For my yoke is easy, & my burden is light.

19. AT that tyme Iesus went on the Sabbath daye through the corne, and his disciples were an hongred, and began to plucke the eares of corne and to eate. ² But when the Pharisees sawe that, they sayed vnto him, Beholde, thy disciples doe that which is not lawfull to do vpon the Sabbath day. ³ And he sayed vnto them, Hane ye not read what Dauid did when he was an hongred, and they also which were with him? ⁴ How he entred into the house of God, & ate the shewe loaves, which were not lawfull for him to eate, neither for them which were with him, but only for the priestes. ⁵ Or hane ye not read in the lawe how that on the Sabbath dayes the prestes in the temple breake the Sabbath, and are blamelesse? ⁶ But I say vnto you, that there is one greater then the temple. ⁷ Wherefor if ye wist what this meaneth, I require mercie and not sacrifice: ye would not haue condemned innocents. ⁸ For the sonne of man is Lord euen of the Sabbath day.

wrought in thee, perhaps it had remained vnto this day. ²⁴ But notwithstanding I say to you, that it shal be more tolerable for the land of Sodome in the day of iudgement, then for thee.

²⁵ At that time Iesus answered and said. I confesse to thee O Father lord of heauen and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones.

²⁶ Yea Father: for so hath it wel pleased thee. ²⁷ All things are delivered me of my Father. And no man knoweth the Sonne but the Father: neither doth any knovv the Father, but the Sonne, and to whom it shal please the Sonne to reveale.

²⁸ Come ye to me al that labour, and are burdened, and I will refresh you. ²⁹ Take vp my yoke vpon you, and learne of me, because I am meeke, and humble of hart: and you shal finde rest to your soules. ³⁰ For my yoke is swete, and my burden light.

19. AT that time Iesus went through the corne on the Sabbath: and his Disciples being hungrie, began to plucke the eares, and to eate. ² And the Pharisees seeing them, said to him. Lo, thy Disciples doe that which is not lawfull for them to doe on the Sabbath-dayes. ³ But he sayd to them, I hane you not read what Dauid did when he was an hongred, and they that were with him: how he entred into the house of God, and did eate the loaves of proposition, which it was not lawfull for him to eate, nor for them that were with him, but for priestes only? ⁵ Or hane ye not read in the Law, that on Sabbath-dayes the priestes in the temple doe breake the Sabbath, and are without blame? ⁶ But I tel you that there is here a greater then the temple. ⁷ And if you did know what it is, I will mercie, and not sacrifice: you would never haue condemned the innocents. ⁸ For the Sonne of man is lord of the Sabbath also.

had bene done in Sodome, it would haue remained vntill this day. ²⁴ But I say vnto you, that it shall bee more tolerable for the land of Sodome, in the day of iudgement, then for thee.

²⁵ At that time Iesus answered, and said. I thanke thee, O Father, Lord of heauen and earth, because thou hast hid these things from the wise & prudent, & hast revealed them vnto babes. ²⁶ Even so, Father, for so it seemed good in thy sight.

²⁷ All things are delivered vnto me of my Father: and no man knoweth the Sonne but the father: neither knoweth any man the Father, save the Sonne, and hee to whomsoever the Sonne will reveale him.

²⁸ Come vnto mee all ye that labour, and are heauie laden, and I will giue you rest.

²⁹ Take my yoke vpon you, and learne of me, for I am meeke and lowly in heart: and ye shall find rest vnto your soules. ³⁰ For my yoke is easie, and my burden is light.

19. AT that time, Iesus went on the Sabbath daye thorow the corne, and his disciples were an hongred, and began to plucke the eares of corne, and to eate. ² But when the Pharisees saw it, they said vnto him, Behold, thy disciples doe that which is not lawfull to doe vpon the Sabbath day. ³ But hee said vnto them, Hane ye not read what Dauid did when hee was an hongred, and they that were with him, how hee entred into the house of God, and did eate the Shew-bread, which was not lawfull for him to eate, neither for them which were with him, but only for the Priestes? ⁵ Or hane ye not read in the Law, how that on the Sabbath dayes the Priestes in the Temple prophane the Sabbath, and are blamelesse? ⁶ But I say vnto you, that in this place is one greater then the Temple. ⁷ But if ye had known what this meaneth, I will haue mercie, and not sacrifice, ye would not haue condemned the guiltlesse. ⁸ For the Sonne of man is Lord euen of the Sabbath day.

⁹ Καὶ μεταβὰς ἐκεῖθεν, ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν. ¹⁰ καὶ ἰδὼν, ἄνθρωπος ἦν τὴν χεῖρα ἔχων ξηράν· καὶ ἐπηρώτησαν αὐτὸν, λέγοντες, ‘Εἰ ἔξεστι τοῖς σάββασι θεραπεύειν;’ ἵνα κατηγορήσωσιν αὐτοῦ. ¹¹ Ὁ δὲ εἶπεν αὐτοῖς, ‘Τίς ἔσται ἐξ ὑμῶν ἄνθρωπος, ὃς ἔξει πρόβατον ἐν, καὶ εἰς ἐμπέση τοῦτο τοῖς σάββασι εἰς βόθυνον, οὐχὶ κρατήσῃ αὐτὸ καὶ ἐγερεῖ;’ ¹² πόσω οὖν διαφέρει ἄνθρωπος προβάτου; ὥστε ἔξεστι τοῖς σάββασι καλῶς ποιεῖν.’ ¹³ Τότε λέγει τῷ ἄνθρωπῳ, ‘Ἔκτεινον τὴν χεῖρά σου.’ Καὶ ἐξέτεινε, καὶ ἀπεκατεστάθη ἰγυῆς ὡς ἡ ἄλλη. ¹⁴ Οἱ δὲ Φαρισαῖοι συμβούλιον ἔλαβον κατ’ αὐτοῦ ἐξελθόντες, ὅπως αὐτὸν ἀπαλέσωσιν. ¹⁵ Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν· καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ, καὶ ἐθεράπευσεν αὐτοὺς πάντας· ¹⁶ καὶ ἐπετίμησεν αὐτοῖς, ἵνα μὴ φανερόν αὐτὸν ποιήσωσιν ¹⁷ ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ

* Rec. ἀποκατεστάθη.

* Alex. Ἐξελθόντες δὲ οἱ Φαρισαῖοι συμβούλιον διέβησαν κατ’ αὐτοῦ.

WICLIIF—1380.

⁹ & whanne he passid fro thennes, he cam in to the synagoge of hem; ¹⁰ & lo a man that hadde a drie hond, and thei axeden hym & seiden, wher it be leful to heele in the saboth? that thei schulden accuse hym; ¹¹ & he seid to hem, what man of you schal be that bath oo sleepe, and if it falle in to a diche in the saboth; where he schal not hold & lifte it vp? ¹² hou myche more is a man better thanne a sheep? therfor it is leful to do good in the saboth; ¹³ thanne be seide to the man, streche forth thin hond, and he straughte forth; and it was restorid to helthe as the tother;

¹⁴ And the farisees wenten out, and maden a counsel agens hym; how thei schulden distre hym; ¹⁵ and ihesus knewe it; and wente away fro thennes; and many sude him; and he heeled hem alle; ¹⁶ and he comandeide to hem: that thei schulden not make hym knowun; ¹⁷ that that thing were fulfillid; that was seid bi Isaye the profete sciynge; ¹⁸ lo my child, whom I haue chosun; ¹⁹ my derlyng in whom it bath wel plesid to my soule, I schal putte my spirit on hym; and he schal telle doom to hethen men; ²⁰ he schal not stryue ne crie: nether omy man schal here his vois in stretis; ²¹ a brisid reed he schal not breke; & he schal not quenche smokyng flexe, til he cast out dome to victorie; ²² and hethen men schuln hope in his name.

²³ thanne a man blynde and doumbe that hadde a fende: was brouyte to hym; and he heeled hym: so that he spake and seie; ²⁴ and al the puple wondrid and seide, whether this be the sone of dauid? ²⁵ but the farisees herden and seiden; he this castith not out fendis: but in belzabub prince of fendis;

²⁶ and ihesus wityng her thougth; seid

TYNDALE—1534.

⁹ And he departed thence, and went into their synagoge: ¹⁰ and beholde ther was a man, whiche had his hande dried vp. And they axed him sayinge: ys it lawfull to heale upon the saboth dayes? because they myght accuse him. ¹¹ And he sayde vnto them: whiche of you wolde it be, if he had a shepe fallen into a pitte on the saboth daye, that wolde not take him and lyft him out? ¹² And how muche is a man better then a shepe? Wherefore it is leful to do a good dede on the saboth dayes. ¹³ Then sayle he to the man: stretch forth thy hand. And he stretched it forth. And it was made whole agayne lyke vnto the other.

¹⁴ Then the Pharysees went out, and helde a counsell agaynst hym, how they myght destroye hym. ¹⁵ When Iesus knewe that, he departed thence; and moche people folowed him, and he healed them all. ¹⁶ and charged them, that they shuld not make him knowen: ¹⁷ to fulfill that which was spoken by Esay the Prophet, which sayeth. ¹⁸ Beholde my chyld, whom I haue chosen, my beloved, in whom my soule deliteth. I wyll put my sprete on hym, and he shall shewe iudgement to the gentyls. ¹⁹ He shall not stryue, he shall not crye; nether shall eny man heare his voyce in the streetes; ²⁰ a brosed rede shall he not breake, and flaxe that be gynneeth to burne, he shall not quenche; ²¹ he sende forth iudgement vnto victorie; ²² and in his name shall the gentyls truste.

²³ Then was brought to hym, one possessed with a deuyll which was both blynde and doumbe: and he healed hym, inasomuch that he which was blynd and doumbe, both spake and sawe. ²⁴ And all the people were amased, and sayde: Ys not this that sonne of Dauid? ²⁵ But when the Pharysees hearde that, they sayde: This felow dryveth the deuyls no other wyse oute but by the helpe of Belzabub the chefe of the deuyls.

²⁶ But Iesus knewe their thoughtes; and

CRANMER—1539.

⁹ And he departed thence and went into their synagoge; ¹⁰ and beholde, ther was a man which had his hande dried vp. And they asked hym, sayinge is it lawfull to heale vpon the Saboth dayes? that they myght accuse him. ¹¹ And he saide vnto them: whych of you will it be, that shall haue a shepe, and if it fall into a pytte on the Saboth daye, wythe not take it and lyft it out? ¹² Howe much more then is a man better then a shepe? Wherefore, it is lefull to do a good dede on the Saboth dayes. ¹³ Then sayeth he to the man: stretch forth thy hand. And he stretched it forth. And it was restored vnto health, like as the other.

¹⁴ Then the Pharisees went out, and helde a counsell agaynst hym, how they might destroye him. ¹⁵ But when Iesus knewe it, he departed thence, and moche people folowed him, and he healed them all. ¹⁶ and charged them, that they shuld not make him knowen: ¹⁷ that it might be fulfilled which was spoken by Esay the Prophet, which sayeth: ¹⁸ Beholde, my childe, whom I haue chosen, my beloved, in whom my soule deliteth. I will put my sprete vpon him, and he shall shewe iudgement to the gentyls. ¹⁹ He shal not stryue ne crye, nether shall eny man heare his voyce in the stretes; ²⁰ a brosed rede shall he not breake, and smokyng flax shall he not quenche, till he sende forth iudgement vnto victorie; ²¹ & in his name shall the gentyls trust.

²² Then was brought to hym a blynd & doumbe man, that was vexed with a deuyll: and he healed hym, inasomuch, that the blynde and doumbe, both spake & sawe. ²³ And all the people were amased, and sayde: Is not this that sonne of Dauid? ²⁴ But when the Pharysees hearde it, they sayd: This felow dryueth the deuyls no other wyse out, but by the helpe of Belzabub the chefe of the deuyls.

²⁵ But whan Iesus knewe their thoughtes,

un. ans. ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

προφήτου, λέγοντος, “¹⁸ Ἰδοὺ, ὁ παῖς μου, ὃν ᾔρετίσα· ὁ ἀγαπητός μου, εἰς
 “ ὃν εὐδόκησεν ἡ ψυχὴ μου· θήσω τὸ πνεῦμά μου ἐπ’ αὐτὸν, καὶ κρίσω τοῖς
 “ ἔθνεσιν ἀπαγγελεῖ·¹⁹ οὐκ ἐρίσει, οὐδὲ κραυγάζει· οὐδὲ ἀκούσει τις ἐν ταῖς
 “ πλατείαις τὴν φωνὴν αὐτοῦ.”²⁰ κάλαμον συντετριμμένον οὐ κατεάξει, καὶ λῖνον
 “ τυφόμενον οὐ σβέσει· ἕως ἂν ἐκβάλῃ εἰς νύκτος τὴν κρίσιν.”²¹ καὶ τῷ ὀνόματι
 “ αὐτοῦ ἔθνη ἐλπιούσι.”

²² Τότε προσηνέχθη αὐτῷ δαμονιζόμενος τυφλὸς καὶ κωφός· καὶ ἐθεράπευσεν
 αὐτὸν, ὥστε τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ βλέπειν.²³ καὶ ἐξίσταντο
 πάντες οἱ ὄχλοι καὶ ἔλεγον, ‘ Μήτι οὗτός ἐστιν ὁ υἱὸς Δαυὶδ; ’²⁴ Οἱ δὲ Φαρι-
 σαῖοι ἀκούσαντες εἶπον, ‘ Οὗτος οὐκ ἐκβάλλει τὰ δαμόνια, εἰ μὴ ἐν τῷ Βεελζε-
 ‘ βούλ ἄρχοντι τῶν δαμονίων.’²⁵ Εἰδὼς δὲ ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν

² Rec. + iv.

GENEVA—1557.

⁹ And he departed thence, and went in to their Synagogue: ¹⁰ And behold there was a man which had his hand dried up. And they asked him, saying, Is it lawful to heale vpon the Sabbath dayes? that they myght accuse him. ¹¹ And he sayed vnto them, What man shalbe among you, that shal haue a sheepe, and if it fall on the Sabbath day into a pyt, wil not he take it and lift it out?

¹² How much more then is a man better then a sheepe? Wherefore, it is lawful to do a good dede on the Sabbath dayes. ¹³ Then sayed he to the man, Stretch forth thy hand: And he stretched it forth, and it was made whole agayne as the other. ¹⁴ Then the Pharisees went out, and consulted against hym, how they myght destroy him. ¹⁵ But when Iesus knewe that, he departed thence, and moche people folowed hym, and he healed them all. ¹⁶ And charged them that they should not make hym knowen. ¹⁷ That it myght be fulfilled, which was spoken by Esau the Prophet, which sayeth. ¹⁸ Beholde my seruant whome I haue chosen, my beloued in whom my soule delyteth: I wyl put my Spirit on hym, and he shal shewe iudgement to the Gentils. ¹⁹ He shal not stryue, nor cry, nether shal any man heare his voyce in the streets. ²⁰ A bruised reede shal he not breake, & smok- yng flaxe he shal not quenche, til he bring forth iudgement vnto victorie. ²¹ And in his name shal the Gentiles trust. ²² Then was brought to hym, one possessed with a deuyll, which was both blynde, and dumbe, and he healed hym, in so moche that he which was blynde and dumbe, both spake and saw. ²³ And all the people were amased, and sayd, Is not this the sonne of Dauid? ²⁴ But when the Pharisees heard that, they sayd, This felow dryueth the deuils no otherwyse out, but through Beelzebub the prince of the deuyls.

²² But when Iesus knewe theyr thoughtes,

RHEIMS—1582.

⁹ And when he had passed from thence, he came into their synagoge. ¹⁰ And behold there was a man which had a withered hand, and they asked him say- ing, Whether is it lawful to cure on the Sabbathos? that they might accuse him. ¹¹ But he sayd to them, what man shal there be of you, that shal haue one sheepe: and if the same fall into a ditch on the Sabbathos, wyl he not take hold and lift it vp? ¹² How much better is a man more then a sheepe? therefore it is lawful on the Sabbathos to doe a good dede. ¹³ Then he sayth to the man, Stretch forth thy hand. and he stretched it forth, and it was restored to health euen as the other.

¹⁴ And the Pharisees going forth made a consultation agaynet him, how they might destroy him. ¹⁵ But Iesus know- ing it, retired from thence: and many folowed him, and he cured them all. ¹⁶ and he charged them that they should not disclose him. ¹⁷ That it might be fulfilled which was spoken by Esau the Prophete, saying. ¹⁸ Behold my seruant whom I haue chosen, my beloued in whom my soul hath ouer liked. I wil put my spirit vpon him, and iudgement to the Gentiles shal he shew. ¹⁹ He shal not contend, nor cry out, neither shal any man heare in the streets his voyce. ²⁰ The reede bruised he shal not breake, and smok- yng flaxe he shal not extingulah: til he cast forth iudgement vnto victorie. ²¹ And in his name the Gentiles shal hope.

²² Then was offered to him one possessed with a deuill, blinde and dumbe: and he cured him, so that he spake & saw. ²³ And all the multitudes were amased, and sayd, Whether this be the Sonne of Dauid? ²⁴ But the Pharisees hearing it, sayd, This felow casteth not out deuils but in Beel- zebub the Prince of the deuils. ²⁵ And Iesus knowing their cogitations, said to them,

AUTHORISED—1611.

⁹ And when hee was departed thence, he went into their Synagogue.

¹⁰ And behold, there was a man which had his hand withered, and they asked him, saying, Is it lawful to heale on the Sabbath daies? that they might accuse him. ¹¹ And hee saide vnto them, What man shall there bee among you, that shall haue one sheepe: and if it fall into a pit on the Sabbath day, will hee not lay hold on it, and lift it out? ¹² How much then is a man better then a sheepe? Wherefore it is lawful to doe well on the Sab- bath dayes. ¹³ Then saith he to the man, Stretch forth thine hand: and hee stretch- ed it forth, and it was restored whole, like as the other.

¹⁴ Then the Pharisees went out, and helde a counsell against him, how they might destroy him. ¹⁵ But when Iesus knew it, hee withdrew himselfe from thence: and great multitudes folowed him, and he healed them all, ¹⁶ and charged them that they should not make him knowen: ¹⁷ That it might be fulfilled which was spoken by Esau the Prophet, saying, ¹⁸ Beholde, my seruant whom I haue chosen, my beloued in whom my soule is well pleased: I will put my spirit vpon him, and hee shall shew iudgement to the Gen- tiles. ¹⁹ He shall not strue, nor cry, neither shall any man heare his voyce in the streets. ²⁰ A bruised reed shall he not breake, and smoking flaxe shall he not quench, til he send forth iudgement vnto victorie. ²¹ And in his Name shall the Gentiles trust.

²² Then was brought vnto him one pos- sessed with a deuill, blinde, and dumbe: and hee healed him, inasmuch that the blinde and dumbe both spake and saw. ²³ And all the people were amased, and sayd, Is this the sonne of Dauid? ²⁴ But when the Pharisees heard it, they sayd, This fellow doeth not cast out deuils, but by Beelzebub the prince of the deuils. ²⁵ And Iesus knew their thoughts, and

καὶ ὃς ἂν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς
 δ' ἂν εἴπῃ κατὰ τοῦ Πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ, οὔτε ἐν
 τῷ νῦν αἰῶνι οὔτε ἐν τῷ μέλλοντι. ἢ ποιήσατε τὸ δένδρον καλὸν, καὶ
 τὸν καρπὸν αὐτοῦ καλόν, ἢ ποιήσατε τὸ δένδρον σαπρὸν, καὶ τὸν καρπὸν
 αὐτοῦ σαπρὸν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. Γεννήματα
 ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν, πονηροὶ ὄντες; ἐκ γὰρ τοῦ περισσεύ-
 ματος τῆς καρδίας τὸ στόμα λαλεῖ. ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ
 θησαυροῦ ἐκβάλλει ἀγαθὰ· καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ
 θησαυροῦ ἐκβάλλει πονηρά. λέγω δὲ ὑμῖν, ὅτι πᾶν ῥῆμα ἀργόν, ὃ ἐὰν
 λαλήσωσιν οἱ ἄνθρωποι, ἀποδώσουσι περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως. ἐκ
 γὰρ τῶν λόγων σου δικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ.

⁴ Rec. τοῦτο γὰρ.

⁵ Rec. + τῆς καρδίας.

⁶ Rec. τὰ ἀγαθὰ.

GENEVA—1557.

he sayd to them, Every kyngdome
 divided agaynst it selfe, shalbe brought to
 naught: And every cite or house, de-
 vided agaynst it selfe, shal not stand. ²⁶ If
 Satan cast out Satan, then he is divided
 agaynst him selfe: How shal then his
 kingdome endure? ²⁷ Also if I through
 Beelzebub cast out devyls, by whose helpe
 do your chyldren cast them out? There-
 fore they shalbe your iudges. ²⁸ But if I
 cast out the devyls by the Spirite of God,
 then is the kyngdome of God come to
 you. ²⁹ Or els, how can a man enter into
 a strong mans house, & spoyle his iewels,
 except he fyrt hynd the stronge man,
 and then spoyle his house. ³⁰ He that is
 not with me, is agaynst me: and he that
 gathereth not with me, scattereth abroad.
³¹ Wherefore I say vnto you, all manner of
 synne and blasphemie shalbe forgiven
 vnto men: but the blasphemie agaynst
 the holy Gost, shal not be forgiven vnto
 men.

³² And whosoever shal speake agaynst
 the Sonne of man, it shalbe forgiven him.
 But whosoever shal speake agaynst the
 holy Gost, it shal not be forgiven him,
 nether in this world, nether in the world
 to come.

³³ Either make the tree good, and hys
 fruit good: or els make the tree euyl,
 and his fruit euyl. For the tree is
 known by his fruyte. ³⁴ O generations
 of vipers, how can you speake good thynges,
 when yo your selues are euyl? For of
 the abundaunce of the hart, the mouth
 speaketh. ³⁵ A good man out of the good
 treasure of his hart, bryngeth forth good
 thynges. And an euyl man out of his euyl
 treasure, bryngeth forth euyl thynges.

³⁶ But I say vnto you, that of every ydel
 worde that men shal speake, they shal
 geve accounte, at the day of iudgement.
³⁷ For by thy wordes thou shalt be iusti-
 fied: and by thy wordes thou shalt be
 condemned.

RHEIMS—1582.

Every kingdome divided against it self
 shal be made desolate: and every cite
 or house divided agaynst it self, shal not
 stand. ²⁶ And if Satan cast out Satan,
 he is divided against him self: how
 then shal his kingdome stand? ²⁷ And if
 I in Beelzebub cast out devils: your chil-
 dren in vvhom doe they cast out? There-
 fore they shal be your iudges. ²⁸ But if I
 in the Spirit of God doe cast out devils,
 then is the kingdome of God come vpon
 you.

²⁹ Or how can a man enter into the
 house of the strong, and rife his vessel,
 unless he first binde the strong? and then
 he wyl rife his house.

³⁰ He that is not with me, is agaynst me:
 and he that gathereth not vwith me, scat-
 tereth. ³¹ Therefore I say to you, every
 sinne and blasphemie shal be forgiven
 men, but the blasphemie of the Spirit
 shal not be forgiven.

³² And whosoever shal speake a vvord
 agaynst the Sonne of man, it shal be
 forgiven him: but he that shal speake
 agaynst the Holy Ghost, it shal not be
 forgiven him neither in this vvorld, nor in
 the vvorld to come.

³³ Either make the tree good, and his
 fruites good: or make the tree euil, and
 his fruites euil. for of the fruites the tree is
 knowen.

³⁴ You vipers broodes, how can you
 speake good things, vvhereas you are euil?
 for of the abundaunce of the hart the
 mouth speaketh. ³⁵ A good man out of a
 good treasure bringeth forth good things:
 and an euil man out of an euil treasure
 bringeth forth euil things. ³⁶ But I say
 vnto you, that every idle vvord that men
 shal speake, they shal render an account
 for it in the day of iudgement. ³⁷ For of
 thy wordes thou shalt be iustified, and of
 thy vvordes thou shalt be condemned.

AUTHORISED—1611.

sayd vnto them, Every kingdome divided
 against it selfe, is brought to desolation:
 and every cite or house divided against
 it selfe, shall not stand. ²⁶ And if Satan
 cast out Satan, he is divided against him-
 selfe: how shall then his kingdome stand?
²⁷ And if I by Beelzebub cast out devils,
 by whom doe your children cast them
 out? Therefore they shall be your Iudges.
²⁸ But if I cast out devils by the Spirit of
 God, then the kingdome of God is come
 vnto you. ²⁹ Or else, how can one enter
 into a strong mans house, & spoile his
 goods, except hee first binde the strong
 man, and then he will spoile his house.

³⁰ He that is not with me, is against me:
 and hee that gathereth not with me, scat-
 tereth abroad.

³¹ Wherefore I say vnto you, All manner
 of sinne and blasphemie shall be forgiven
 vnto men: but the blasphemie agaynst
 the holy Ghost, shall not be forgiven
 vnto men. ³² And whosoever speaketh a
 vvord against the sonne of man, it shall
 be forgiven him: but whosoever speaketh
 agaynst the holy Ghost, it shall not be
 forgiven him, neither in this vvorld, nei-
 ther in the vvorld to come. ³³ Either make
 the tree good, and his fruit good: Or else
 make the tree corrupt, and his fruit
 corrupt: For the tree is known by his
 fruit.

³⁴ O generation of vipers, how can ye,
 being euil, speake good things? For out
 of the abundaunce of the heart the mouth
 speaketh. ³⁵ A good man out of the good
 treasure of the heart, bringeth forth good
 things: and an euil man out of the euil
 treasure, bringeth forth euil things.

³⁶ But I say vnto you, That every idle
 vvord that men shall speake, they shall
 geue accompt thereof in the day of iudge-
 ment. ³⁷ For by thy vvords thou shalt
 bee iustified, and by thy vvordes thou shalt
 be condemned.

‘ἀνθρώπου, διέρχεται δι’ ἀνδρῶν τόπων, ζητοῦν ἀνάπαυσιν, καὶ οὐχ εὕρισκε.
 ‘ τότε λέγει, Ἐπιστρέψω εἰς τὸν οἶκόν μου, ὅθεν ἐξῆλθον· καὶ ἐλθὼν εὕρισκε
 ‘ σχολάζοντα, σεσαρωμένον καὶ κεκοσμημένον. ‘ τότε πορεύεται καὶ παρα-
 ‘ λαμβάνει μεθ’ ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα
 ‘ κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χεῖρονα τῶν πρώτων.
 ‘ οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.’

‘Ἐτι δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἰδὼν, ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ
 εἰσῆλθον εἰς τὴν συναγωγὴν αὐτοῦ λαλῆσαι. ‘ εἶπε δὲ τις αὐτῷ, ‘ Ἰδοὺ, ἡ μήτηρ
 ‘ σου καὶ οἱ ἀδελφοί σου ἔξω ἑστήκασιν, ζητοῦντές σοι λαλῆσαι.’ ‘ Ὁ δὲ ἀπο-
 κριθεὶς εἶπε τῷ εἰπόντι αὐτῷ, ‘ Τίς ἐστὶν ἡ μήτηρ μου; καὶ τίνας εἰσὶν οἱ
 ‘ ἀδελφοί μου; ‘ Καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν,

GENEVA—1557.

³⁸ Then answered certayne of the Scribes and of the Pharisees, saying, Maister, we will see a sygne of thee.

³⁹ But he answered, and said to them, The cuil and aduouterous generation seeketh a signe, but there shal no sygne be geuen to them, saue the signe of the Prophet Ionas. ‘ For as Ionas was three dayes, & three nyghtes in the whales belly: so shal the Sonne of man be three dayes and three nyghtes in the hart of the earth.

⁴¹ The Ninuities shal ryse in iudgement with this nation, and condemne them: for they amended at the preaching of Ionas. And behold, a greater then Ionas is here. ‘ The Quene of the south shal ryse in iudgement with this generation, and shal condemne it: for she came, from the vtmost parties of the world to heare the wysedome of Solomon. And beholde a greater then Solomon is here.

⁴² When the vncleane sprite is gone out of a man, he walketh throughout dry places, seeking rest, and findeth none. ‘ Then he sayeth, I wil returne into my house, from whence I came out. And when he is come, he fyndeth it empty, swept, & garnished.

⁴³ Then he goeth hys way, & taketh vnto hym seven other spirites worse then hym selfe, and so entre they in, and dwel there: and the ende of that man is worse then the begynnyng. Euen so shal it be with this euil nation. ‘ Why he yet talked to the people, beholde his mother, and his brethren stode without, desyryng to speake with him. ‘ Then one said vnto hym, Beholde thy mother and thy brethren stand without, desyryng to speake with thee. ‘ But he answered, and said to hym that told him, Who is my mother? And who are my brethren? ‘ And he stretched forth his hand

RHEIMS—1582.

³⁸ Then answered him certayne of the Scribes and Pharisees, saying, Maister, we wvould see a signe from thee. ‘ who answered, and said to them,

The vicked and aduouterous generation seeketh a signe: and a signe shal not be giuen it, but the signe of Ionas the Prophet. ‘ For as Ionas was in the vvholes belly three dayes and three nyghtes: so shal the Sonne of man be in the hart of the carth three dayes and three nyghtes.

⁴¹ The men of Ninuuee shal rise in the iudgement vvith this generation, and shal condemne it: because they did penance at the preaching of Ionas. And behold more then Ionas here. ‘ The Quene of the South shal rise in the iudgement vvith this generation, and shal condemne it: because she came from the endes of the earth to heare the vvisedom of Solomon, and behold more then Solomon here.

⁴² And vvhen an vncleane spirit shal goe out of a man, he vvalketh through dry places, sucking rest, and findeth not. ‘ Then he saith, I vvil returne into my house vvhen I came out. And coming he findeth it vacant, sveept vvith besome, and trimmed.

⁴³ Then goeth he, and taketh vvith him seven other spirites more vicked then him self, and they enter in and dwell there: and the last of that man be made vvorse then the first. So shal it be also to this vicked generation.

⁴⁴ As he vvvas yet speaking to the multitudes, behold his mother and his brethren stode vvithout, seeking to speake to him. ‘ And one said vnto him, Behold thy mother and thy brethren stand vvithout, seeking thee. ‘ But he answering him that told him, said, Who is my mother, and vvho are my brethren? ‘ And stretching forth his hand vpon his Disciples, he

AUTHORISED—1611.

³⁸ Then certayne of the Scribes, and of the Pharisees, answered, saying, Master, we would see a signe from thee. ‘ But hec answered, and saide to them, An euill and adulterous generation seeketh after a signe, and there shal no signe be giuen to it, but the signe of the Prophet Ionas.

⁴⁰ For as Ionas was three dayes and three nyghts in the whales belly: so shal the Son of man be three dayes and three nyghts in the heart of the earth. ‘ The men of Ninuue shall rise in iudgement with this generation, and shall condemne it, because they repented at the preaching of Ionas, and behold, a greater then Ionas is here.

⁴² The Quene of the South shall rise vp in the iudgement with this generation, and shall condemne it: for she came from the vtmost parts of the carth to heare the wysedome of Solomon, and behold, a greater then Solomon is here. ‘ When the vncleane spirit is gone out of a man, hec walketh thorow dry places, seeking rest, and findeth none. ‘ Then he saith, I wil returne into my house from whence I came out; And vvhen he is come, he findeth it emptie, sveept, and garnished.

⁴³ Then goeth he, and taketh vvith himselfe seven other spirites more wicked then himselfe, and they enter in and dwell there: And the last state of that man is vvorse then the first. Euen so shal it be also vvnto this wicked generation.

⁴⁴ While he yet talked to the people, beholde, his mother and his brethren stood vvithout, desiring to speake vvith him. ‘ Then one saide vvnto him, Behold, thy mother and thy brethren stand vvithout, desiring to speake vvith thee. ‘ But he answered, and said vvnto him that told him, Who is my mother? And vvho are my brethren? ‘ And he stretched forth his hand toward his Disciples, and said,

XIII. Ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τῆς οἰκίας ἐκάθητο παρὰ τὴν θάλασσαν· ² καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς τὸ πλοῖον ἐμβάντα καθῆσθαι· καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστῆκει. ³ καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς, λέγων, Ἰδοὺ, ἐξῆλθεν ὁ σπείρων τοῦ ὁσπεύειν. | ⁴ καὶ ἐν τῷ σπείρειν αὐτὸν, ἃ μὲν ἔπεσε παρὰ τὴν ὁδὸν καὶ ἦλθε | τὰ πετεινὰ, καὶ κατέφαγεν αὐτά. ⁵ ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη, ὅπου οὐκ εἶχε γῆν πολλήν· καὶ εὐθέως ἐξανέτειλε, διὰ τὸ μὴ ἔχειν βάθος γῆς· ⁶ ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ῥίζαν, ἐξηράνθη.

* Alex. Macov.

CRANMER-1539.

50 For who ever doith the wille of my
fadir that is in heuences; he is my brother
x sister x modir.

13. IN that dai ihesus gede out of the
houe : & eate breadis the seer ² & moche
puple was gaderid to hym : so that he
wente up in to a boot & sat : al the puple
stood on the brinke : ³ & he spake to hem
many thingis in parabolis & seide, lo he
that sowith sede out to sowe his seed.

4 and while he sowith : sum seedis fillen
bieldis the wey, and briddis of the eir
camen : and eten hem, ⁵ but othir sedis
fillen in to stony placis : where thei haddn
not moch erthe, & anoon thei sprung
vp, for thei haddn not depues of erthe
⁶ but whan the sunne was risen : thei swa-
liden, & for thei haddn not roote thei
dried up, ⁷ & other sedis fillen among
thornes : & thornes woxen up : & stran-
giden hem, ⁸ but other seedis fillen in to
good lode, and garen fruyt, sum an hun-
dride foold, another sixti foold, an other
thritti foold, ⁹ he that hath eern of he-
ringe : here he

10 & the discipulis camen nys, & seiden to him, whi spekest thou in parablis to hem, 11 & he answeride & seid to hem, for to you it is yowun to knowe the pryntices of the kingdom of heuenes: but it is not yowun to hem, 12 for it schal be yowun to hym that hath, & he schal haue plente, but if a man hath not, also that thing that he hath, schal be taken away fro him, 13 therfor I speke to hem in parablis, for thei seinge: se not, & thei heringe herenot, ne thei vnderstonden: 14 that the profecie of Isaie seiynge he fulfilled in hem, with heringe ye schulen here & ye schulen not vnderstonden and ye seiynge: schulen se: and ye schulen not se, 15 for the herte of this people is greetli fattid: and thei

gods, mod. realism, ethereal. green. pers. xy, sight.
young, place. primary, secrets.

behold my mother and my brethren.
 50 For whosoever doth my fathers will
 which is in heven, the same is my brother,
 suster and mother.

13. THE same daye went leasus out of the house, and sat by the see syde, ² and moche people resorted vnto him; so gretly that he went and sat in a shippe; and all the people stode on the shoore. ³ And he spake many thynges to them in similitudes, sayinge: Beholde; the sower went forth to sowe. ⁴ And as he sowed, some fell by the wayes syde; and the fowls came and deuoured it vp. ⁵ Some fell upon stony grounde where it had not moche erth; and a nonne it spronge vp; because it had no depth of erth: ⁶ and when the sunne was vp; it cault heet; and for lacke of rotyng wydded awaye. ⁷ Some fell amonge thornes; & the thornes spronge vp and chooked it. ⁸ Parte fell in good ground; & brought forth good frute: some an hundred fold; some sixtie fold; some thyrty folde. ⁹ Whosoever hath eares to heare, let him heare.

10 And the disciples came and sayde to him: Why speakest thou to them in parables? 11 He answered and sayde vnto them: it is geuen vnto you to knowe the secrets of the kyngdome of heven; but to them it is not geuen. 12 For whosoever hath to him shall be geuen: and he shall have abondance. But whosoever hath not: from hym shal be takyn a waye even that he hath. 13 Therefore speake I to them in similitudes: for though they see, they see not: & hearinge they heare not: neither vnderstande. 14 And in them is fulfilled the Prophecie of Esayes, which prophesie sayth: with the eares ye shall heare and shall not vnderstande; and with the eyes ye shall see, and shall not perceiue. 15 For this peoples hertes are waxed grosse, & their eares were dull of hearinge.

disciples, & said: behold, my mother and my brethren. ²⁰ For whosoever doth the will of my father which is in heaven, the same is my brother, sister, and mother.

13. THE same daye went Iesus out of the house, & sat by the sea side, ² and much people were gathered together vnto hym, so greatly that he went, and sat in a shippe, and all the people stode on the shore. ³ And he spake many thynges to them by synnilytudes, saying: Beholde, the sower went forth to sow. ⁴ And when he sowed, some seedes fell by the wayes syde, and the fowles came, and deuoured them vp. ⁵ Some fell vpon stony places, where they had not moche erth, and anone they sprong vp, because they had no depeasse of erth: ⁶ & when the sonne was vp, they caught heat, & because they had no rote, they wyddred awaye. ⁷ Again, some fell amonge thornes, and the thornes sprong vp and chooked them. ⁸ But some fell into good ground, & brought forth frute: some an hundred fold, some syxtye folde, some thirtie folde. ⁹ Whosoever hath eares to heare, let him care.

¹⁰ And the disciples came, & sayde vnto hym: Why speakest thou to them by parables? ¹¹ He answered and sayde vnto them: it is geuen vnto you to knowe the secretes of the kyngdome of heuē, but to them it is not geuen. ¹² For whosoener hath, to him shall be geuen: and he shall haue abondance. But whosoener hath not: from him shall be taken a waye euē that also which he hath. ¹³ Therefore speaks I to them by similitude: for they seing, se not: and hearing, they heare not: nother do they vnderstand. ¹⁴ And in them is fulfilled the prophesye of Esaias, which sayth: with the eares ye shall heare, and shall not vnderstand, and ceigne ye shall se, and shall not perceaue. ¹⁵ For these peoples herts is waxed grosse, & their eares are dull of

“ ἄλλα δὲ ἔπεσαν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἀκάνθαι, καὶ ἀπέπνιξαν αὐτά. ἄλλα δὲ ἔπεσαν ἐπὶ τὴν γῆν τὴν καλὴν, καὶ ἐδίδου καρπὸν, ὃ μὲν ἑκατὸν, ὃ δὲ ἐξήκοντα, ὃ δὲ τριάκοντα. ὁ ἔχων ὅτα ἀκούειν ἀκούτω. ” Καὶ προσελθόντες οἱ μαθηταὶ εἶπον αὐτῷ, “ Διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς; ” Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, “ Ὅτι ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται. ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ, καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει, ἀρθήσεται ἀπ’ αὐτοῦ. ” διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσι, καὶ ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνιούσι. ” καὶ ἀναπληροῦνται αὐτοῖς ἡ προφητεία Ἡσαίου, ἡ λέγουσα, “ Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνήτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε. ” ἐπαχύνθη γὰρ ἡ καρδιά τοῦ λαοῦ

‘ Rec. + iv’.

GENEVA—1557.

towards his disciples, and sayd, Beholde my mother and my brethren. ¹⁰ For whosoever shal do my fathers wyl which is in heauen, the same is my brother and syster, and mother.

13. THE same day went Iesus out of the house, and sate by the sea side. ² And muche people resorted vnto him, so that he went, and sate in a ship, and al the people stode on the shore. ³ And he spake many thynges to them in similitudes, saying, Beholde, a sower went forth to sow. ⁴ And as he sowed, some fell by the wayes syde, and the fowles came and deuoured them vp. ⁵ And some fell vpon stony grounde, where they had not much earth, & a noue they sprong vp, because they had no depth of earth. ⁶ And when the sonne was vp, they were parched, and for lacke of rotyng, wythred away. ⁷ And some fel among thornes, and the thornes sprung vp, and choked them. ⁸ Some agayne fel in good ground, and brought forth frute: one corne an hundred folde, some sixty folde, and another thirty folde. ⁹ Whosoever hath eares to heare, let hym heare.

¹⁰ And the disciples came, and sayd to hym, Why speakest thou to them in parables? ¹¹ He answered and sayd vnto them, because it is giuen vnto you, to knowe the secretes of the kyngdome of heauen, but to them it is not giuen. ¹² For whosoever hath, to hym shalbe giuen, and he shal haue abundance. But whosoever hath not, from hym shalbe taken away, euen that he hath. ¹³ Therefore speake I to them in similitudes, because they seying, do not see: & hearing, they heare not, nether vnderstand. ¹⁴ And in them is fulfilled the Prophete of Esai, which prophete sayth: with the eares ye shal heare, and shal not vnderstand: and with the eyes ye shal see, & shal not perceiue. ¹⁵ For this peoples hart is waxed fatter, and their

RHEIMS—1582.

said, Behold my mother and my brethren. ¹⁰ For whosoever shal doe the wyl of my father, that is in heauen: he is my brother, and sister, and mother.

13. THE same day Iesus going out of the house, sate by the sea side. ² And great multitudes vners gathered together vnto him, in so much that he went vp into a boote & sate: and al the multitude stode in the shore, ³ and he spake to them many things in parables, saying,

Behold the sower went forth to sow. ⁴ And whyles he soweth, some fell by the vway side, and the fowles of the aire did come and eate it. ⁵ Othersome also fell vpon rockie places, where they had not much earth: and they shot vp incontinēt, because they had not deepenes of earth, ⁶ and after the sunne was vp, they parched: and because they had not roote, they withered. ⁷ And other fell among thornes: and the thornes grewe and choked them. ⁸ And othersome fell vpon good ground: and they yelded fruite, the one an hundredfold, the other threescore, and an other thirtie. ⁹ He that hath eares to heare, let him heare.

¹⁰ And his Disciples came and said to him, Why speakest thou to them in parables? ¹¹ Who answered and said vnto them, Because to you it is giuen to know the mysteries of the kingdom of heauen: but to them it is not giuen. ¹² For he that hath, to him shal be giuen, and he shal abound: but he that hath not, from him shal be taken away that also which he hath. ¹³ Therefore in parables I speake to them: because seeing they see not, and hearing they heare not, neither do they vnderstand: ¹⁴ and the prophetic of Esay is fulfilled in them, which saith, With hearing shal you heare, and you shal not vnderstand: and seeing shal you see, and you shal not see. ¹⁵ For the hart of this people is waxed grosse, and their

AUTHORISED—1611.

Behold, my mother and my brethren. ¹⁰ For whosoever shall doe the will of my Father which is in heauen, the same is my brother, and sister, and mother.

13. THE same day went Iesus out of the house, and sate by the sea side. ² And great multitudes were gathered together vnto him, so that hee went into a ship, and sate, and the whole multitude stood on the shore. ³ And hee spake many things vnto them in parables, saying, Behold, a sower went forth to sow. ⁴ And when he sowed, some seedes fell by the way side, and the fowles came, and deuoured them vp. ⁵ Some fell vpon stony places, where they had not much earth: and forthwith they sprang vp, because they had no deepenes of earth. ⁶ And when the Sonne was vp, they were scorched: and because they had not roote, they withered away. ⁷ And some fell among thornes: and the thornes sprung vp, & choked them. ⁸ But other fell into good ground, and brought forth fruit, some an hundred folde, some sixtie folde, some thirty folde. ⁹ Who hath eares to heare, let him heare.

¹⁰ And the disciples came, and sayd vnto him, Why speakest thou vnto them in parables? ¹¹ He answered, and sayd vnto them, Because it is giuen vnto you to know the mysteries of the kingdom of heauen, but to them it is not giuen. ¹² For whosoever hath, to him shall be giuen, and he shall haue more abundance: but whosoever hath not, from him shall be taken away, euen that hee hath. ¹³ Therefore speake I to them in parables: because they seeing, see not: and hearing, they heare not, neither doe they vnderstand.

¹⁴ And in them is fulfilled the prophetic of Esaias, which saith, By hearing ye shall heare, and shall not vnderstand: and seeing ye shall see, and shall not perceiue. ¹⁵ For this peoples heart is waxed grosse, and their eares are dull of

“τούτου, καὶ τοῖς ὡς βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν
 “μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὡς ἀκούσωσι, καὶ τῇ καρδίᾳ συνιώσι,
 “καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι αὐτούς.” ¹⁵ Τμῶν δὲ μακάριοι οἱ ὀφθαλμοί,
 “ὅτι βλέπουν· καὶ τὰ ὧτα ὑμῶν, ὅτι ἀκούει.” ¹⁶ Ἄμην γὰρ λέγω ὑμῖν, ὅτι
 “πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδον· καὶ
 “ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν. ¹⁸ Τμεῖς οὖν ἀκούσατε τὴν παραβολὴν
 “τοῦ σπείροντος. ¹⁹ Παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος,
 “ἔρχεται ὁ ποιηρὸς, καὶ ἀρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν
 “ὁ παρὰ τὴν ὁδὸν σπαρεῖς. ²⁰ Ὁ δὲ ἐπὶ τὰ πετρώδη σπαρεῖς, οὗτός ἐστιν ὁ τὸν
 “λόγον ἀκούων, καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν· ²¹ οὐκ ἔχει δὲ ῥίζαν ἐν
 “ἐαυτῷ, ἀλλὰ πρόσκαιρός ἐστι· γενομένης δὲ θλίψεως ἢ διαγμοῦ διὰ τὸν λόγον,

= Alex. ἰδουμαι.

* Alex. ἀκούωσιν.

WICLIF—1380.

herden heynli with eris: and thei han
 closed her iȝen keet sumtyme thei seen
 with iȝen and heren with eeris & vnder-
 stonden in herte; & thei ben connectid &
 I heele hem;

¹⁵ but ȝoure iȝen that seen ben blessid:
 & ȝoure eeris that heren. ¹⁷ forsothe I sey
 to ȝou, that many profetis & iust men,
 couetiden to se tho thingis that ȝe seen:
 & thei miȝen not & to here tho thingis
 that ȝe heren: & thei herden not, ¹⁹ therfor
 here ȝe the parable of the sower, ¹⁹ ecche that
 herith the word of the rewme, and vnder-
 stondith not: the yuel spirit cometh &
 raunschith that, that is sowne in his herte;
 this it is that is sowne biside the weye;
²⁰ but this that is sowne on the stony
 lond: this it is that herith the word of
 god, and anon with ioie takith it, ²¹ and
 he hath not root in hym self: it is tem-
 peral; for whan tribulacioun & persecucioun
 is made for the word: anon he is schlaun-
 drid;

²² but he that is sowne in thornes:
 is this that berith the word, and the
 bisynes of this world, and the fallace of
 richesses strangith the word: and it is
 made without fruyt; ²³ but he that is sowne
 in to good lond: is this that herith the
 word and vnderstondith, and bryngith forth
 fruyt; and summe makith an hundred fold,
 truli another sixti fold: & another thritti
 folde.

²⁴ Another parable ihesus puttid forth
 to hem and seide; the kyngdom of heuene
 is made like to a man that sowe good seed
 in his feild; ²⁵ and whanne men slepen:
 his enemy cam and sowe aboute tares in the
 myddil of whete, & wente awey; ²⁶ but
 whanne the erbe was growun & made
 fruyt: thanne the tares appered, ²⁷ &
 the seruauntes of the housbonde man
 camen and seiden to him; lord where thou
 hast not sown good seed in thin feild:

ȝoun, eȝen, couetiden, closed. rewme, kyngdom.
 yuel, evil. raunschith, rooteth.

TYNDALE—1534.

& their eyes have they closed, lest they
 shoulde se with their eyes, and heare with
 their eares, and shoulde vnderstande with
 their hertes: & shoulde tourne; that I myght
 heale them.

¹⁵ But blessed are youre eyes, for they
 se: & youre eares, for they heare. ¹⁷ Ve-
 rely I say vnto you, that many Prophets
 & perfaiete men have desired to se tho
 thingis which ye se, & have not sene them:
 & to heare tho thingis which ye heare, &
 have not horde them. ¹⁸ Heare ye ther-
 fore the similitude of the sower. ¹⁹ Who-
 soever heareth the worde of the kyngdome,
 & vnderstandeth it not, ther cometh the
 evyll man and catcheth awaye that which
 was sowne in his hert. And this is
 he which was sowne by the weye syde.
²⁰ But he that was sowne in the stony
 grounde, is he which heareth the worde of
 God; & anon with ioye receaveth it, ²¹ yet
 hath he no rotte in him selfe; & therfore
 dureth but a season: for asone as tribu-
 lacion or persecucion aryseth because
 of the worde, by & by he falleth. ²² He that
 was sowne amonge thornes, is he that
 heareth the worde of God: but the care
 of this worlde, & the dissaytfulnes of ryches
 choke the worde, & so is he made unfrut-
 full. ²³ He which is sowne in the good
 grounde, is he that heareth the worde &
 vnderstandeth it: which also bereth frute
 & bringeth forth, some an .C. folde, some
 sixtie folde; and some .xxx. folde.

²⁴ Another similitude put he forth vnto
 them sayinge: The kyngdome of heven
 is lyke vnto a man which sowed good
 seed in his feilde. ²⁵ But whyll men slepte,
 ther came his foo & sowed tares amonge
 the whete; & went his wyge. ²⁶ When
 the blade was spronge vp, & had brought
 forth frute, then appered the tares also.
²⁷ The servauntes came to the housholder,
 & sayde vnto him: Syr sowdest not thou
 good seed in thy close, from whence

CRANMER—1539.

hearyng, and their eyes have they closed,
 lest at any tyme they shoulde se with their
 eyes, and heare with their eares, & shoulde
 vnderstand with their herte, & be con-
 uerted, that I also myght heale them.

¹⁵ But blessed are youre eyes, for they
 se: & youre eares, for they heare. ¹⁷ Ve-
 rely I saye vnto you, that many prophetes
 & righteous men have desired to se those
 thynges which ye se, & have noth sene
 them: & to heare those thynges which
 ye heare, and have not harde them.
¹⁸ Heare ye therefore the symilitude of
 the sower. ¹⁹ Whan one heareth the word of
 the kyngdom, & vnderstandeth it not, then
 cometh the euyl man, & taketh a weye
 that whych was sowne in his hert: this
 is he, which was sowne by the weye syde.
²⁰ But he that receaved the seed which
 was cast into stony places, the same is
 he that heareth the worde, & anon wyth
 ioye receaueth it, ²¹ yet hath he no rote
 in him selfe, but dureth for a season: for
 whan trybulacyon or persecutyon hap-
 peneth because of the worde, by and by
 he falleth. ²² He also that receyved sede
 into the thornes, is he that heareth the
 worde: and the care of this worlde, and
 the dissaytfulnes of riches, choke vp the
 worde, and so is he made vnfrutefull.
²³ But he that receaved sede in to the good
 grounde, is he that heareth the worde,
 and vnderstandeth it: whych also bereth
 frute, & bryngeth furth, some an hundred
 folde, some syxtye folde, some thirtye
 folde.

²⁴ Another symilitude put he forth vnto
 them, sayinge: The kyngdome of heuene
 is lykened vnto a man, which sowed good
 seed in his feild. ²⁵ But whyll men slepte,
 his enemye came, & sowed tares amonge
 the whete, & went hys wyge. ²⁶ But
 when the blade was spronge vp, & had
 brought forth frute, then appered the
 tares also. ²⁷ So the seruauntes of the
 housholder came, and sayde vnto him
 Syr, dydest not thou sowe good seed in
 thy felde? from whence then hath it

‘εὐθὺς σκανδαλίζεται. ²² ‘Ο δὲ εἰς τὰς ἀκάνθας σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ ἡ μέριμνα τοῦ αἰῶνος τούτου καὶ ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον, καὶ ἄκαρπος γίνεται. ²³ ‘Ο δὲ ἐπὶ τὴν γῆν τὴν καλὴν σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιών ὃς δὴ καρποφορεῖ, καὶ ποιεῖ ὁ μὲν ἑκατὸν, ὁ δὲ ἐξήκοντα, ὁ δὲ τριάκοντα.’

²⁴ Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων, ‘Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ὁ σπείρου. ²⁵ ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους, ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἔσπειρε ζιζάνια ἀνὰ μέσον τοῦ σίτου, καὶ ἀπῆλθεν. ²⁶ ὅτε δὲ ἐβλάστησεν ὁ χόρτος, καὶ καρπὸν ἐποίησε, τότε ἐφάνη καὶ τὰ ζιζάνια. ²⁷ προσελθόντες δὲ οἱ δούλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ, Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει

* Alex. σπείρου.

GENEVA—1557.

eyes are dul of hearing, and with their eyes they have winked, lest they should see, with thysr eyes, and hear with thysr eares, and shuld vnderstand with their hartes, & shulde returne, that I myght heale them.

¹⁶ But blessed are your eyes, for they see: and your eares, for they heare.

¹⁷ Verely I say vnto you, that many Prophets, and perfect men haue desired to see those thynges which ye see & haue not seene them: and to heare those thynges which ye heare, & haue not heard them.

¹⁸ Heare ye therefore the similitude of the sower.

¹⁹ When soeuer a man heareth the worde of the kyngdome, and vnderstandeth it not, there cometh that enyl one, and catcheth away that which was sown in his heart. And this is the corne which was sown by the way syde. ²⁰ But he that was sown in the stony grounde, is he which heareth the worde, and anone with ioy receaueth it. ²¹ Yet hath he no roote in hym selfe, and therefore dureth but a season: for as soone as tribulation or persecution ariseth because of the worde, by & by he is offended. ²² And the corne that was sown among thornes, is he that heareth the worde: but the care of thys world, and the deceitfulness of riches choke the worde, and so is he made vnfertile.

²³ But he which is sown in the good grounde, is he that heareth the worde, & vnderstandeth it: which also beareth frute, & bringeth forth, some an hundred folde, some sixty folde, and some thyrty folde. ²⁴ Another similitude put he forth vnto them, saying, The kyngdome of heauen is like vnto a man which sowed good seed in his field. ²⁵ But while men slept, there came his fo, & sowed tares among the wheat, and went his way. ²⁶ And when the blade was sprong vp, & brought forth frute, then appeared the tares also.

²⁷ Then came the seruantes of the householder, & sayd vnto him, Syr soweddest not thou good seed in thy close, from

RHEIMS—1592.

their eares they haue heavily heard, and their eyes they haue shut: lest at any time they may see with their eyes, and heare with their eares, and vnderstand with their hart and be conuerted, and I may heale them. ¹⁶ But blessed are your eyes because they doe see, and your eares because they doe heare. ¹⁷ For amen I say to you, that many Prophets and iust men haue desired to see the things that you see, and haue not seen them: and to heare the things that you heare, and haue not heard them. ¹⁸ Heare ye therefore the parable of the sower.

¹⁹ Every one that heareth the vvord of the kingdom and vnderstandeth not, there cometh the vvicked one, and catcheth away that vvich vvvas sown in his hart: this is he that vvvas sown by the vvay side. ²⁰ And he that vvvas sown vpon rockie places: this is he that heareth the vvord, and incontinent receiueh it vvith ioy, ²¹ yet hath he not roote in him self, but is for a time: and vvhen there fulleth tribulation and persecution for the vvord, he is by and by scandalized. ²² And he that vvvas sown among thornes, this is he that heareth the vvord, and the carefulness of this vvorld and the deceitfulness of riches chokeh vpp the vvord, and he becometh fruitles.

²³ But he that vvvas sown vpon good ground: this is he that heareth the vvord, and vnderstandeth, and bringeth fruite, and yeldeth some an hundred-fold, and other threescore, and an other thirtie.

²⁴ An other parable he proposed to them, saying, The kingdom of heauen is ressembled to a man that sowed good seede in his field. ²⁵ But vvhen men vvvere a sleepe, his enemy came and ouersowed cockle among the vvheat, and went his vvay. ²⁶ And vvhen the blade vvvas shot vp, and had brought forth fruite, then appeared also the cockle. ²⁷ And the seruantes of the goodman of the house comming said to him, Sir, didst thou not sow good seede in thy field? Whence then hath it

AUTHORISED—1611.

bearing, and their eyes they haue closed, lest at any time they should see with their eyes, and heare with their eares, and should vnderstand with their heart, and should be conuerted, and I should heale them. ¹⁶ But blessed are your eyes, for they see: and your eares, for they heare. ¹⁷ For verely I say vnto you, that many Prophets, and righteous men haue desired to see those things which ye see, and haue not seene them: and to heare those things which ye heare, and haue not heard them.

¹⁸ Heare ye therefore the parable of the sower. ¹⁹ When any one heareth the word of the kingdom, and vnderstandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart: this is hee which receiued seed by the way side. ²⁰ But he that receiued the seed into stony places, the same is he that heareth the word, & anon with ioy receiueh it: ²¹ Yet hath hee not root in himselfe, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. ²² He also that receiued seed among the thorns, is he that heareth the word, and the care of this world, and the deceitfulness of riches choke the word, and he becometh vnfruitfull. ²³ But he that receiued seed into the good ground, is hee that heareth the word, and vnderstandeth it, which also beareth fruit, and bringeth forth, some an hundred fold, some sixty, some thirty.

²⁴ Another parable put he forth vnto them, saying; The kingdom of heauen is likened vnto a man which sowed good seed in his field: ²⁵ But while men slept, his enemy came & sowed tares among the wheat, and went his way. ²⁶ But when the blade was sprong vp, and brought forth fruit, then appeared the tares also.

²⁷ So the seruantes of the householder came, and said vnto him, Sir, didst not thou sow good seede in thy field? from whence

230 ζιζάνια; 23 'Ο δὲ ἔφη αὐτοῖς, Ἐχθρὸς ἄνθρωπος τοῦτο ἐποίησεν. οἱ δὲ δούλοι
 ' εἶπον αὐτῷ, θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά; 24 'Ο δὲ ἔφη, Οὐ· μήποτε
 ' συλλέγοντες τὰ ζιζάνια, ἐκριζώσγητε ἅμα αὐτοῖς τὸν σῖτον. 25 ἄφετε συναυξά-
 ' νεσθαι ἀμφοτέρωθεν μέχρι τοῦ θερισμοῦ καὶ ἐν 'καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς
 ' θερισταῖς, Συλλέξατε πρῶτον τὰ ζιζάνια, καὶ δέσσατε αὐτὰ εἰς δέσμας πρὸς τὸ
 ' κατακαῦσαι αὐτά· τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.' 26 Ἄλλην
 ' παραβολὴν παρέθηκεν αὐτοῖς, λέγων, 'Ομοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν
 ' κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἐσπείρεν ἐν τῷ ἀγρῷ αὐτοῦ. 27 ὁ μικρό-
 ' τερον μὲν ἐστὶ πάντων τῶν σπερμάτων· ὅταν δὲ αὐξηθῇ, μεῖζον τῶν λαχάνων
 ' ἐστὶ, καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ κατασκη-
 ' νοῦν ἐν τοῖς κλάδοις αὐτοῦ.' 28 Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς· 'Ομοία

2 Rec. + τὰ. 3 Rec. + τῷ. 4 Alex. + λένων.

WICLIFFE—1380.

wherof thanne hath it taris? 23 & he seide to hem, an enemy hath don this thing; & the seruauntes seiden to him, wilt thou then that we go and gader them? 24 & he seide, nay, lest peraventure ye in gaderinge taris: drawn vp with hem the whete bi the root; 25 suffre ye hem bothe wexe in to repynge tyme: & in the tyme of ripe corne, I schal seie to the repers; first, gadere ye to gidre the taaris, & bynde hem togidre in knyches to be brente: but gadre ye the whete in to my berne;

24 Another parable ihesus putte forth to hem and seide; the kyngdom of heuene is like to a corne of synenay: whiche a man took & sowe in his feeld: 25 whiche is the leest of alle seedis; but whanne it hath wuxen: it is the moste of alle wortes: & is made a tree, so that briddis of the air, comen & dwellen in the bowis therof.

26 Another parable ihesus spak to hem; the kyngdom of heuene is like to sourdoun; which a woman took & hid in thre mesuris of mele: til it were al sourid.

27 ihesus spak alle these thingis in parabis to this puple: & he spak not to hem without parabis 28 that it schuld be fulfilled that is seid bi the profete seiynge; I schal opene my mouth in parabis: & I schal tel out hidde thingis fro the makynge of the world.

28 thanne he left the puple & came in to an hous; & hys discipulis camen to hym: & seiden; Expowne to vs the parable of taris of the felde; 27 which answerid & seide; he that sowith good seed: is mannes sone; 28 the felde is the world; but the good seed, thes ben sones of the kyngdom; but taris thes ben yuel children; 29 the enemye that sowith hem, is the fend; and the ripe corn: is the endynge of the world; the repers ben

TYNDALE—1584.

then hath it tares? 23 He sayde to them; the envious man hath done this. Then the seruauntes sayde vnto him: wilt thou then that we go and gader them? 24 But he sayde, nay; lest whill ye go aboute to wedde out the tares, ye plucke vpe also with them the wheate by the rutte: 25 let bothe growe to gether tyll harvest come; and in tyme of harvest; I wyll saye to the repers; gather ye fyrst the tares; and bind them in sheues to be brent: but gather the wheate into my berne.

24 Another parable he put forth vnto them sayynge. The kyngdome of heven is lyke vnto a grayne of mustard seed; which a man taketh & soweth in his felde; 25 which is the leest of all seedes. But when it is growne, it is the greatest amonge yerbes; & it is a tree: so that the bryddes of the ayer come & bylde in the braunches of it.

26 Another similitude sayde he to them. The kyngdome of heven is lyke vnto leuen which a woman taketh and hydeth in .iij. peckes of meele; tyll all be leuended.

27 All these thyngs spake Iesus vnto the people by similitudes; and with oute similitudes spake he nothinge to them; 28 to fulfill that which was spoken by the Prophet sayynge: I wyll open my mouth in similitudes; and wyll speake forth thynges which have bene kepte secreete from the begynnyng of the worlde.

29 Then sent Iesus the people away; and came to house. And his disciples came vnto him; sayynge: declare vnto vs the similitude of the tares of the felde.

27 Then answered he and sayde to them. He that soweth the good seed; is the sonne of man. 28 And the felde is the worlde. And the chyldren of the kyngdome; they are the good seed. And the tares are the chyldren of the wicked.

29 And the enemye that soweth them; is the devell. The harvest is the end of the worlde. And the repers be the

CRANMER—1539.

tares? 23 He sayde vnto them: the envious man hath done this. The seruauntes sayde vnto him: wyll thou then that we go, and wede them vp? 24 But he sayd, nay, lest whill ye gather vp the tares, ye plucke vp also the wheats with them 25 let both growe together vntyll the harvest & in tyme of harvest, I wyll saye to the repers: gather ye fyrst the tares, and bynde them together in sheues to be brent: but gather the wheate into my berne.

26 Another parable put he forth vnto them, sayynge: The kyngdome of heauen is lyke vnto a grayne of mustard seed, which a man took and sowed in his felde; 27 which is the leest of all seedes. But when it is growne, it is the greatest amonge herbes, and is a tree: so that the birdes of the ayer come, and make their nestes in the braunches therof.

28 Another symylitnde spake he vnto them: The kyngdom of heauen is lyke vnto leuen, which a woman taketh and hydeth in .iij. peckes of meele, tyll all be leuended.

29 All these thynges spake Iesus vnto the people by symylitundes, & with out a parable spake he nothyng vnto them: 30 that it might be fulfilled, which was spoken by the prophet, that saith I wyll open my mouth in parables: I wyll speake forth thynges which hane bene kepte secreete from the begynnyng of the worlde.

31 When the people were sent away, then came Iesus into the house. And hys discyples came vnto hym, sayynge: declare vnto vs the parable of the tares of the felde. 32 He answered and sayd vnto them: He that soweth the good seed, is the sonne of man. 33 The felde is the worlde. And the chyldren of the kyngdome, they are the good seed: the tares are the chyldren of the wycked: 34 the enemye that soweth them, is the deuyll. The harvest is the ende of the worlde: the repers be the

‘ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμη, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου
 ‘σάτα τρία, ἕως οὗ ἐξυμώθη ὅλον.’ * Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν
 παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς παραβολῆς οὐκ ἐλάλει αὐτοῖς. * ὅπως
 πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος, “Ἀνοίξω ἐν παραβολαῖς τὸ
 “στόμα μου ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς κόσμου.”

* Τότε ἀφίεις τοὺς ὄχλους, ἦλθεν εἰς τὴν οἰκίαν ὁ Ἰησοῦς· καὶ προσήλθον
 αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες, ‘Φράσον ἡμῶν τὴν παραβολὴν τῶν ζυζανίων
 ‘τοῦ ἀγροῦ.’ * Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, ‘Ὁ σπείρων τὸ καλὸν σπέρμα
 ‘ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου * ὁ δὲ ἀγρός ἐστὶν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα,
 ‘οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζυζανία εἰσιν οἱ υἱοὶ τοῦ πονηροῦ * ὁ
 ‘δὲ ἐχθρὸς ὁ σπείρας αὐτὰ ἐστὶν ὁ διάβολος· ὁ δὲ θερισμὸς συντέλεια τοῦ αἰῶνος

GENEVA.—1557.

whence then hath it tares? * And he said to them, the cautious man hath done this. Then the servants said vnto hym, Wilt thou then that we go and weede them out? * But he said, Nay, lest while ye go about to weede out the tares, ye plucke vp also with them the wheat. * Let both growe together tyl harvest come, and in tyme of harvest, I wyl say to the reapers, gather ye fyrst the tares, & bynd them in sheues to be burned: but gather the wheat into my barn. * Another parable he put forth vnto them, saying, The kyngdome of heauen is lyke vnto a grayne of mustard seed, which a man taketh and soweth in his field: * Which in deed is the least of al seedes. But when it is growen, it is the greatest amonge herbes, and it is a tree, so that the byrdes of the ayre come & brylde in the branches of it.

* Another similitude sayd he to them, The kyngdome of heauen is lyke vnto leuen which a woman taketh and hideth in three peckes of meale, til all be leuenned. * All these thynges spake Iesus vnto the people by similitudes, & without similitudes spake he nothing to them. * That it might be fulfilled, which was spoken by the Prophet, saying, I wil open my mouth in similitudes, and wil speake of the thynges whych haue ben kept secrete from the begynning of the world. * Then sent Iesus the people away, and came home: And his disciples came vnto him saying, Declare vnto vs the similitude of the tares of the feld. * Then answered he, and sayd to them, He that soweth the good seed, is the sonne of man. * And the feld is the world. And the chyldren of the kyngdome, they are the good seed.

* And the tares are the chyldren of the wycked. And the enemye that soweth them, is the deuill. The harvest is the ende of the world. And the reapers be

RHEIMS—1582.

cockle? * And he said to them, The enemy man hath done this. And the seruants said to him, Wilt thou we goe and gather it vp?

* And he said, No: lest perhaps gathering vp the cockle, you may roote vp the vyheate also together vwith it. * Suffer both to grow vntil the harvest, and in the time of harvest I wil say to the reapers, Gather vp first the cockle, and binde it into bundles to burne, but the vyheate gather ye into my barn.

* Another parable he proposed vnto them, saying, The kingdom of heauen is like to a mustard-seede, vvhich a man tooke and sowed in his field. * Which is the least surely of al seedes: but vwhen it is growen, it is greater then al herbes, and is made a tree, so that the foules of the aire come, and dvel in the branches thereof.

* Another parable he spake to them, The kingdom of heauen is like to leauen, vvhich a woman tooke and hid in three measures of meale, vntil the vyhole vvas leuenned.

* All these things Iesus spake in parables to the multitudes, and vwithout parables he did not speake to them: * That it might be fulfilled vvhich vvas spoken by the Prophet, saying, I wil open my mouth in parables, I wil utter things hidden from the foundation of the world.

* Then hauing dismissed the multitudes, he came into the house, and his Disciples came vnto him, saying, Expound vs the parable of the cockle of the field. * Who made an answer and said to them, He that soweth the good seed, is the sonne of man. * And the field, is the vworld. And the good seed: these are the chyldren of the kingdom. And the cockle: are the chyldren of the wycked one. * And the enemye that soweth them, is the deuill. But the harvest, is the ende of the vworld.

AUTHORISED—1611.

then hath it tares? * He said vnto them, An enemy hath done this. The seruants said vnto him, Wilt thou then that we goe and gather them vp? * But he said, Nay: lest while yee gather vp the tares, ye root vp also the wheat with them. * Let both grow together vntil the harvest: and in the time of harvest, I will say to the reapers, Gather ye together first the tares, and binde them in bundles to burne them: but gather the wheat into my barn.

* Another parable put he forth vnto them, saying, The kingdom of heauen is like vnto a grain of mustard seed, which a man tooke, and sowed in his field. * Which indeed is the least of al seeds: but when it is growen, it is the greatest among herbes, and becommeth a tree: so that the birds of the aire come and lodge in the branches thereof.

* Another parable spake he vnto them, The kingdom of heauen is like vnto leauen, which a woman tooke, and hid in three measures of meale, till the whole was leuenned. * All these things spake Iesus vnto the multitude in parables, and without a parable spake he not vnto them: * That it might bee fulfilled which was spoken by the Prophet, saying, I will open my mouth in parables, I will utter things which haue bin kept secret from the foundation of the world. * Then Iesus sent the multitude away, and went into the house: and his disciples came vnto him, saying, Declare vnto vs the parable of the tares of the field. * He answered, and said vnto them, Hee that soweth the good seeds, is the sonne of man.

* The field is the world. The good seed, are the children of the kingdom: but the tares are the children of the wicked one. * The enemy that soweth them, is the deuill. The harvest, is the ende of the world. And the reapers are

ἔστιν οἱ δὲ θεριστὰι ἄγγελοι εἰσιν. ὥσπερ οὖν συλλέγεται τὰ ζιζάνια, καὶ πυρὶ καίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος τούτου. ἡ ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἄγγελους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν, καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμνον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. τότε οἱ δίκαιοι ἐκλάμπουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. Ὁ ἔχων ὅτα ἀκούειν ἀκούτω. Πάλιν, ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὐρὼν ἀνθρώπος ἐκρύψε· καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει, καὶ πάντα ὅσα ἔχει πωλεῖ, καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον. Πάλιν, ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ, ζητοῦντι καλοὺς μαργαρίτας· εὐρὼν δὲ ἓνα πολύτιμον μαργαρίτην, ἀπελθὼν

* Rec. καταλείπει.

* Alex. = τούτου.

* Rec. & Alex. ἔς τέρμα.

WICLIIF—1380.

angelis, ⁴⁰ therefore as tares ben gad- deride togidre & ben brent in fier: so it schal be in the endyng of the world; ⁴¹ mannes some schal sende hise ewngelias, & thei schulen gadere fro his rewme alle sclaudris & hem that doon wikkidnesse; ⁴² & thei schulen sende hem, in to the chymenei of fier, there schal be wepyng & betyng to gidre of teth; ⁴³ thanne iust men schulen schyne as the sunne: in the rewme of her fadir, he that bath cris of heryng here he.

⁴⁴ the kyngdom of hevenes is lyk to tresour hid in a felde, whiche a man that fyndith: hidith, and for ioie of it: he goith and sellith alle thingis that he hath: & bieth thilke felde.

⁴⁵ eftanes the kyngdom of hevenes is like to a marchaunte: that sekith gode margaritis; ⁴⁶ but whanne he hath founden, o, precious margarite: he wente & selde alle thingis that he hadde: & bouyte it.

⁴⁷ eft the kyngdom of hevenes is like to a nette cast in to the see: & that gad- derith togidre of alle kinde of fisches; ⁴⁸ whiche whanne it was ful, thei drowen vp: and saten bi the brykke, & chosen the good in to her vessels: but the yuel thei casten out; ⁴⁹ so it schal be in the endyng of the world; angelis schulen goen out, & schulen departen yuel men, fro the myddil of iust men; ⁵⁰ and thei schulen sende hem in to the chymenei of fier, there schal be wepyng & grytynge of teth;

⁵¹ han 3e vnderstonen alle these thingis? thei seyn to hye; yea; ⁵² he seith to hem, therefore euery wise man of lawe in the kyngdom of hevenes is like to an housbonde man that bryngith forth of his tresour, newe thingis and olde; ⁵³ & it was doon whanne ihesu hadde endid these parabolis: he passid fro thence.

TYNDALE—1534.

angels. ⁴⁰ For even as the tares are gad- dred and brent in the fyre: so shall it be in the ende of this worlde. ⁴¹ The sonne of man shall send forth his angels, and they shall gather out of his kyng- dome all thingis that offende, and them which do iniquite; ⁴² and shall cast them into a furnes of fyre. There shalbe way- linge and gnashyng of teth. ⁴³ Then shall the iuste men shyne as bryght as the sunne in the kyngdome of their father. Whosoever hath eares to heare, let him heare.

⁴⁴ Agayne the kyngdome of heven is lyke vnto treasure hidde in the felde, the which a man fyndeth and hideth: and for ioie therof goeth & selketh all that he hath, and byeth that felde.

⁴⁵ Agayne the kyngdome of heven is lyke vnto a marchaunt that seketh good pearles; ⁴⁶ which when he had founde one precious pearle, went and solde all that he had, and bought it.

⁴⁷ Agayne the kyngdome of heven is lyke vnto a net cast into the see; that gadereth of all kynde of fysshes: ⁴⁸ which when it is full, men drawe to lande; & sitte & gadre the good in to vessels; & cast the bad awaye. ⁴⁹ So shall it be at the ende of the worlde. The angels shall come out; & sever the bad from the good; ⁵⁰ & shall cast them in to a furnes of fyre: there shalbe waylinge and gnashyng of teth.

⁵¹ Iesus sayde vnto them: vnderstonde ye all these thyngs? They sayde, yea; Lorde. ⁵² Then sayde he vnto them: Therefore every scribe which is taught vnto the kyngdome of heven, is lyke an housholder, which bryngeth forth out of his tresour, thyngs bothe new and olde.

⁵³ And it came to passe when Iesus had finished these similitude, that he departed thence.

CRANMER—1539.

Angels. ⁴⁰ Even as the tares therefore, are gathered & brent in the fyre: so shall it be in the ende of this worlde. ⁴¹ The sonne of man shall sende forth his Angels, & they shall gather out of his kyngdome all thynges that of- fende, & them which do iniquite: ⁴² and shall cast them into a furnes of fyre. There shalbe waylinge & gnashyng of teth. ⁴³ Then shall the righteous shine as the Sonne in the kyngdom of their father. Whosoever hath eares to heare, let him heare.

⁴⁴ Agayne, the kyngdom of heauen is lyke vnto treasure hyd in the felde, the whiche a man hath found and hyd: and for ioie therof goeth & selketh all that he hath, & byeth the felde.

⁴⁵ Agayne, the kyngdome of heauen is lyke vnto a marchaunt man, sckyng goodly pearles, ⁴⁶ which (when he founde one precious pearle) went & solde all that he had, & bought it.

⁴⁷ Agayne, the kyngdom of heauen is lyke vnto a nett, that was cast into the see & geathered of all kynde (of fishes) ⁴⁸ which when it was full men drew to lande, & sat downe & geathered the good into vessels, but cast the bad awaye. ⁴⁹ So shall it be at the ende of the worlde. The angelles shall come & scur the bad from among the good, ⁵⁰ & shall cast them into a furnace of fyre: there shalbe waylinge and gnashyng of teth.

⁵¹ Iesus sayeth vnto them: haue ye vnderstande all these thynges? They saye vnto him: yea Lorde. ⁵² Then sayde he vnto them: Therefore euery Scribe whiche is taught vnto the kyngdome of heauen, is lyke vnto a man that is an housholder, whiche bringeth forth out of his tresour, thinges newe and olde.

⁵³ And it came to passe that when Iesus had finished these similitudes, he departed thence.

‘πέπρακε πάντα ὅσα εἶχε, καὶ ἠγόρασεν αὐτόν. ⁴¹ Πάλιν, ὁμοία ἐστὶν ἡ βασιλεία
 ‘τῶν οὐρανῶν σαγήνη βλαθείσῃ εἰς τὴν θάλασσαν, καὶ ἐκ παντὸς γένους συναγα-
 ‘γούσῃ. ⁴² ἥν, ὅτε ἐπληρώθη, ἀναβιβάσαντες ἐπὶ τὸν αἰγάλον, καὶ καθίσαντες,
 ‘συνέλεξαν τὰ καλὰ εἰς ἀγγεῖα, τὰ δὲ σαπρὰ ἔξω ἔβαλον. ⁴³ οὕτως ἔσται ἐν τῇ
 ‘συντελείᾳ τοῦ αἰῶνος ἐξελεύσονται οἱ ἄγγελοι, καὶ ἀφορινοῦσι τοὺς πονηροὺς ἐκ
 ‘μέσου τῶν δικαίων. ⁴⁴ καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται
 ‘ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.’ ⁴⁵ Λέγει αὐτοῖς ὁ Ἰησοῦς, ‘Συνήκατε ταῦτα
 ‘πάντα; Λέγουσιν αὐτῷ, ‘Ναὶ, κύριε.’ | ⁴⁶ Ὁ δὲ εἶπεν αὐτοῖς, ‘Διὰ τοῦτο πᾶς
 ‘γραμματεὺς μαθητευθεὶς ⁴⁷ εἰς τὴν βασιλείαν | τῶν οὐρανῶν ὁμοίός ἐστιν ἀνθρώπῳ
 ‘οἰκοδεσπότη, ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.’ ⁴⁸ Καὶ
 ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετήρην ἐκεῖθεν

* Alex. = ἐκρη.

* Alex. ἐν τῇ βασιλείᾳ.

GENEVA—1557.

the Angels. ⁴⁰ For even as the tares are gathered & burned in the fyre, so shal it be in the ende of this world.

⁴¹ The sonne of man shal send forth his Angels, and they shal gather out of his kyngdome all thynges that offend, and them which do iniquitie. ⁴² And shal cast them into a furnesse of fyre. There shalbe waylyng & gnashyng of teeth. ⁴³ Then shal the just men shyne as the sunne in the kyngdome of theyr father. Whosoever hath eares to heare, let hym heare.

⁴⁴ Agayne, the kyngdome of heauen is lyke vnto a treasure hyd in the felde, the which a man fyndeth and hideth and for ioye thereof, departeth and selleth al that he hath, and buyeth that felde. ⁴⁵ Agayne, the kyngdome of heauen is lyke to a marchant that seeketh good pearles. ⁴⁶ Which when he had found one of great price, went and solde all that he had, and bought it.

⁴⁷ Agayne, the kyngdome of heauen is lyke vnto a drawe nette cast into the sea, that gathereth of all kindes of thynges.

⁴⁸ Which when it is ful, men drawe to land, and syt & gather the good into vessels, and cast the bad away. ⁴⁹ So shal it be at the ende of the world. The Angels shal goe forth, & sencer the bad from the good. ⁵⁰ And shal cast them into a furnes of fyre, there shal be waylyng, and gnashyng of teeth:

⁵¹ Iesus sayd vnto them, Vnderstand ye all these thynges? They sayd vnto him, yē Lord. Then sayd he vnto them, ⁵² Therefore euery Scribe which is taught vnto the kyngdome of heauen, is lyke vnto an housholder, which bringeth forth out of his treasure, thynges both newe and olde. ⁵³ And it came to passe, when Iesus had ended these similitudes, that he departed thence.

RHEIMS—1582.

And the reapers, are the Angels. ⁴⁰ Even as cockle therefore is gathered vp, and burnt with fyre: so shal it be in the ende of the vworld.

⁴¹ The Sonne of man shal send his Angels, and they shal gather out of his kingdom al scandale, and them that vworke iniquitie: ⁴² and shal cast them into the furnace of fyre. There shal be vweeping and gnashing of teeth. ⁴³ Then shal the iust shine as the sunne, in the kingdom of their father. He that hath eares to heare, let him heare.

⁴⁴ The kingdom of heauen is lyke a treasure hidden in a field. vvhich a man hauing found, did hilde it, and for ioy thereof goeth, and selleth al that he hath, and buyeth that field.

⁴⁵ Againe the kingdom of heauen is lyke to a marchant man, seeking good pearles. ⁴⁶ And hauing found one precious pearle, he vvent his vway, and sold al that he had, and bought it.

⁴⁷ Againe the kingdom of heauen is lyke to a nette cast into the sea, and gathering together of al kind of fishes. ⁴⁸ Which, vwhen it vvas filled, drawing it forth, and sitting by the shore, they chose out the good into vessels, but the bad they did cast out. ⁴⁹ So shal it be in the consummation of the vworld. The Angels shal goe forth, and shal separate the cuil from among the iust, ⁵⁰ and shal cast them into the furnace of fyre, there shal be vweeping and gnashing of teeth.

⁵¹ Hane ye vnderstoude al these thynges? They say to him, Yea. ⁵² He said vnto them, Therefore euery Scribe instructed in the kingdom of heauen, is lyke to a man that is an housholder, vvhich bringeth forth out of his treasure new thynges and old.

⁵³ And it came to passe: vwhen Iesus had ended these parables, he passed from thence.

AUTHORISED—1611.

the Angels. ⁴⁰ As therefore the tares are gathered and burnt in the fire: so shal it be in the end of this world. ⁴¹ The Sonne of man shal send forth his Angels, and they shal gather out of his kingdom all things that offend, and them which doe iniquitie: ⁴² And shal cast them into a furnace of fire: there shall be wailing and gnashing of teeth. ⁴³ Then shall the righteous shine forth as the Sonne, in the kingdom of their father. Who hath eares to heare, let him heare.

⁴⁴ Againe, the kingdom of heauen is lyke vnto treasure hid in a field: the which when a man hath found, hee hideth, and for ioy thereof goeth and selleth all that hee hath, and buyeth that field.

⁴⁵ Againe, the kingdom of heauen is lyke vnto a marchant man, seeking good pearles: ⁴⁶ Who when he had found one pearle of great price, he went and sold all that he had, and bought it.

⁴⁷ Againe, the kingdom of heauen is lyke vnto a net that was cast into the sea, and gathered of euery kind, ⁴⁸ Which, when it was full, they drew to shore, and sate downe, and gathered the good into vessels, but cast the bad away. ⁴⁹ So shall it be at the end of the world: the Angels shal come forth, and sencer the wicked from among the iust, ⁵⁰ And shal cast them into the furnace of fire: there shall bee wailing, and gnashing of teeth.

⁵¹ Iesus saith vnto them, Hane ye vnderstood all these thynges? They say vnto him, Yes, Lord. ⁵² Then said he vnto them, Therefore euery Scribe which is instructed vnto the kingdom of heauen, is lyke vnto a man that is an housholder, which bringeth forth out of his treasure thynges new and old.

⁵³ And it came to passe, that when Iesus had finished these parables, hee departed thence.

³⁴ Καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ, ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπλήττεσθαι αὐτοὺς καὶ λέγειν, 'Πόθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνάμεις; ³⁵ οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχὶ ἡ μήτηρ αὐτοῦ λέγεται 'Μαριὰμ, καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσὴς καὶ Σίμων καὶ Ἰούδας; ³⁶ καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πάσαι πρὸς ἡμᾶς εἰσι; πόθεν οὖν τούτῳ ταῦτα πάντα; ³⁷ Καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, 'Οὐκ ἔστι προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.' ³⁸ Καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς, διὰ τὴν ἀπιστίαν αὐτῶν.

XIV. Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετράρχης τὴν ἀκὰὴν Ἰησοῦ, ² καὶ εἶπε τοῖς παισὶν αὐτοῦ, 'Οὗτός ἐστιν Ἰωάννης ὁ Βαπτιστής· αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ.' ³ Ὁ γὰρ Ἡρώδης

WICLIFFE—1380.

³⁴ And he came in to his cuntrey, & taught hem in her synagoge, so that thei wonderiden & seiden: Fro whences this wisdom & vertues comen to this? ³⁵ whether is not this the sone of a carpenter? wher his modir be not seide marie & hise bithren James & Ioseph? and symound & Iudas? ³⁶ & hise susteris, where thei alle be not among vs? fro whannes thanne alle these thingis comen to this? ³⁷ & so thei weren scandalid in him: but ihesus seide to hem: a profete is not with oute worship: but in his owne cuntre, & in his owne hous. ³⁸ and he didde not there many vertues: for the vnbelief of hem.

14. IN that tyme eroude titrarke, pryce of the fourth parties berde the fame of ihesu. ² & seide to hise children: this is Iohn Baptist, he is risen fro deeth: and therfor vertues worchyn in hym.

³ for eroude hadde holden ioun: & bounden hym, & puttid hym in to prison, for erodias the wyf of his brother. ⁴ for Iohn seide to hym: it is not leueful to thec: to haue hir, ⁵ & he wyllynge to sle hym: dredde the peple: for thei hadden hym as a profete.

⁶ but in the day of erodias birthe, the dougter of erodias dauncide in the myddil: & plesid eroude. ⁷ wherfor with an ooth he bihipte to geue to hir: What euer thing sche askid of hym. ⁸ & sche bifore warned of her modir: seide: geue thou to me here the heed of Iohn Baptist in a disch. ⁹ and the kyng was sorwful: but for the ooth, & for hem that saten to gidre at the mete: he comanndid to be gown, ¹⁰ and he sente: & bihedid Iohn in the prison. ¹¹ and his heed was bruyte in a disch, & it was gown to the damel, & sche bare it to hir modir.

¹² and hise discipils camen & token his

TYNDALE—1534.

³⁴ and came in to his awne countre, and taught them in their synagogs, in so moche that they were astonied and sayde: whence cometh all this wysdome and power vnto him? ³⁵ Is not this the carpenters sone? Is not his mother called Mary? and his brethren be called James and Ioseph and Simon and Iudas? ³⁶ And are not his susters all here with vs? Whence hath he all these thyngs. ³⁷ And they were offended by him. Then Iesus sayd to them: A Propheet is not with out honoure, sere in hys awne countre, and amonge his awne kynne. ³⁸ And he dyd not many myracles there, for there vnbelifes sake.

14. AT that tyme Herod the tetrarcha heard of the fame of Iesu, ² and sayde vnto his seruantes: This is Iohn the baptist. He is risen agayne from deeth, and therefore are soche myracles wrought by him. ³ For Herod had taken Iohn and bounde him and put him in prison for Herodias sake, his brother Philips wyfe. ⁴ For Iohn sayde vnto him: Yt is not lawfull for the to haue her. ⁵ And when he wold haue put him to deeth, he feared the people, because they counted him as a prophet.

⁶ But when Herods birth daye was come, the daughter of Herodias daunced before them, and pleased Herod. ⁷ Wherefore he promysed with an oth, that he wolde geue hir what soeuer she wolde aske. ⁸ And she beinge informed of her mother before, sayde: geue me here Iohn baptists heed in a platter. ⁹ And the kyng was sorowed. Nevertheless for his othes sake, and for their sakis which sate also at the table, he commaunded yt to be geuen hir: ¹⁰ and sent and beheaded Iohn in the prison, ¹¹ and his heed was brought in a platter and geuen to the damell, and she brought it to her mother. ¹² And his disciples

CRANMER—1539.

³⁴ And when he came into his awne countre, he taught them in their synagogs, in so moche, that they were astonied and sayde: whence cometh thys wysdome and powers vnto him? ³⁵ Is not this the carpenters sone? Is not his mother called Mary? and hys brethren, James and Ioseph and Simon and Iudas? ³⁶ And are not all his systers with vs? Whence hath he then all these thynges? ³⁷ And they were offended at hym. Iesus sayde vnto them: A prophete is not without honoure, sene in hys awne countre, and in hys awne house. ³⁸ And he did not many myracles there, because of their vnbeliefe.

14. AT that tyme Herode the Tetrarcha heard of the fame of Iesu, ² and sayde vnto his scrutenes: this is Iohn the Baptist. He is risen from the dead, and therefore are myracles wrought by him. ³ For Herode had taken Iohn, and bound him, and put him in prison because of Herodias, hys brother Philips wyfe. ⁴ For Iohn sayd vnto him: it is not lawfull for the to haue her. ⁵ And when he wold haue put hym to deeth, he feared the people, because they counted him as a prophet.

⁶ But when Herodes byrthdaye was kepte, the daughter of Herodias daunced before them, and pleased Herode: ⁷ Wherefore he promysed with an othe, that he wolde geue her whatsoever she wolde aske: ⁸ And she beyng instructed of her mother before, saide: geue me here Iohn Baptistes heed in a platter. ⁹ And the Kyng was sory. Nevertheless, for the othes sake, and them which sate also at the table, he commaunded it to be geuen her: ¹⁰ and sent tourmentours, and beheaded Iohn in the prison, ¹¹ and his heed was brought in a platter, and geuen to the damsell, and she brought it to her mother. ¹² And his disciples came and toke vp his

κρατήσας τὸν Ἰωάννην ἔδωκεν αὐτὸν καὶ ἔθετο ἐν φυλακῇ, | διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ. * ἔλεγε γὰρ αὐτῷ ὁ Ἰωάννης, 'Οὐκ ἔξεστι σοι ἔχειν αὐτήν.' * Καὶ θέλων αὐτὸν ἀποκτείνειν, ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον. * γενεσίαν δὲ ἀγομένειν τοῦ Ἡρώδου, ὡρχήσατο ἡ θυγάτηρ τῆς Ἡρωδιάδος ἐν τῷ μέσῳ, καὶ ἤρεσε τῷ Ἡρώδῃ. * ὅθεν μεθ' ὅρκου ὁμολόγησεν αὐτῇ δοῦναι ὃ εἰς αὐτήσῃται. * Ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς, 'Δός μοι,' φησὶν, 'ὥδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ Βαπτιστοῦ.' * Καὶ ἐλυπήθη ὁ βασιλεὺς, διὰ δὲ τοὺς ὅρκους καὶ τοὺς συνανακειμένους ἐκέλευσε δοθῆναι. * καὶ πέμψας ἀπεκεφάλισε τὸν Ἰωάννην ἐν τῇ φυλακῇ. * καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι, καὶ ἐδόθη τῷ κορασίῳ· καὶ ἤνεγκε τῇ μητρὶ αὐτῆς. * καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ σῶμα, | καὶ ἔθαψαν αὐτό· καὶ

* Alex. in τῇ φυλακῇ.

* Alex. σῶμα.

GENEVA — 1557.

34 And came into his own country, and taught them in their Synagoge, in so muche that they were astonyed, and sayd, whence cometh this wysedome and power vnto this man? 35 Is not this the Carpenters sonne? Is not his mother called Marie? and his brethren be called Iames and Ioses, and Simon and Iudas? 36 And are not his systers al here with vs? Whence thun bath he al these thynges? 37 And they were offended by hym. Then Iesus sayd to them, a Prophet is not without honour, saue in his own country, and in his own house. 38 And he did not many miracles there, for theyr vnbeliefes sake.

14. AT that tyme Herode the Tetrarche heard of the fame of Iesu, 2 And sayed vnto his seruantes, this is Iohn the Baptist. He is risen agayne from death, & therefore are miracles wrought by hym.

3 For Herode had taken Iohn, and bonde him, and put hym in prysen for Herodias sake, his brother Philips wyfe. 4 For Iohn sayd vnto hym, it is not lawfull for thee to haue her. 5 And when he wolde haue put hym to death, he feared the people, because they counted hym a Prophet.

6 But when Herodes byrth day was kept, the daughter of Herodias daunced before them, and pleased Herode. 7 Wherefore he promised with an othe, that he wolde geue her what soeuer she woulde aske. 8 And she beyng before instructed of her mother, sayed, geue me here Iohn Baptist head in a platter.

9 And the kyng sorowed: neuertheles for his othes sake, and for theyr sakes which sate also at the table, he commanded it to be geuen her. 10 And sent, and behedded Iohn in the prison.

11 And his head was brought in a platter and geuen to the mayde, & she brought it vnto her mother.

12 And his disciples came, and toke

RHEIMS — 1582.

34 And coming into his owne countrey, he taught them in their synagogues, so that they marvelled, and said, How came this fellow by this wysedom and vertues? 35 Is not this the carpenters sonne? Is not his mother called MARIE, and his brethren, Iames and Ioseph, and Simon and Iude? 36 and his sisters, are they not al vvith vs? Whence therefore hath he al these things? 37 And they vvure scandalized in him. But Iesus said to them, There is not a Prophet vvithout honour but in his owne countrey, and in his owne house. 38 And he vvrought not many miracles there because of their incredulity.

14. AT that time Herod the Tetrarch heard the fame of Iesus: 2 and said to his scrvants, This is Iohn the Baptist: he is risen from the dead, and therefore vertues vvorkte in him. 3 For Herod apprehended Iohn and bound him, and put him into prison because of Herodias, his brothers' wyfe. 4 For Iohn said vnto him, It is not lawfull for thee to haue her. 5 And vvilling to put him to death, he feared the people: because they esteemed him as a Prophet.

6 But on Herods birth-day, the daughter of Herodias daunced before them: and pleased Herod. 7 Wherevpon he promised with an othe, to geue her vvhatsoeuer she vvould aske of him. 8 But she being instructed before of her mother saith, Geue me here in a dish the head of Iohn the Baptist.

9 And the king vvvas stricken sad: yet because of his othe and for them that sate vvith him at table, he commaunded it to be geuen. 10 And he sent, and behedded Iohn in the prison.

11 And his head vvvas brought in a dish: and it vvvas geuen to the damsell, and she brought it to her mother.

12 And his Disciples came and tooke the

AUTHORISED — 1611.

34 And when he was come into his owne countrey, he taught them in their Synagoge, inasmuch that they were astonished, and said, Whence hath this man this wysedome, and these mighty workes? 35 Is not this the Carpenters sonne? Is not his mother called Marie? and his brethren, Iames, and Ioses, and Simon, and Iudas? 36 And his sisters are they not all vvith vs? whence then hath this man all these things? 37 And they were offended in him. But Iesus said vnto them, A Prophet is not vvithout honour, saue in his owne countrey, and in his owne house. 38 And hee did not many mighty workes there, because of their vnbeliefe.

14. AT that time Herod the Tetrarch heard of the fame of Iesus, 2 And said vnto his scrvants, This is Iohn the Baptist, hee is risen from the dead, and therefore mighty workes do shew forth themselves in him.

3 For Herode had layd hold on Iohn, and bound him, and put him in prison for Herodias sake, his brother Philips wyfe. 4 For Iohn said vnto him, It is not lawfull for thee to haue her. 5 And when he vvould haue put him to death, hee feared the multitude, because they counted him as a Prophet. 6 But when Herods birth day was kept, the daughter of Herodias daunced before them, and pleased Herod. 7 Wherevpon he promised with an oath, to geue her vvhatsoeuer she vvould aske. 8 And she, being before instructed of her mother, said, Geue me heere Iohn Baptists head in a charger. 9 And the king was sorie: neuerthelesse for the othes sake, and them which sate vvith him at meate, he commaunded it to be geuen her. 10 And he sent, and behedded Iohn in the prison. 11 And his head was brought in a charger, and geuen to the Damsell: and she brought it to her mother.

12 And his Disciples came, and took vp

* Or, were wrought by him.

236
ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ. ¹³ καὶ ἀκούσας ὁ Ἰησοῦς ἀνεχώρησεν ἐκείθεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν. καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ περὶ τῶν πόλεων.

¹⁴ Καὶ ἐξελθὼν ὁ Ἰησοῦς εἶδε πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς καὶ ἐθεράπευσε τοὺς ἀρρώστους αὐτῶν. ¹⁵ Ὀψίας δὲ γενομένης, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες, Ἐρημός ἐστιν ὁ τόπος, καὶ ἡ ὥρα ἤδη παρήλθεν ἀπὸ λυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα. ¹⁶ Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ χρεῖαν ἔχουσιν ἀπελθεῖν δότε αὐτοῖς ὑμεῖς φαγεῖν. ¹⁷ Οἱ δὲ λέγουσιν αὐτῷ, Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας. ¹⁸ Ὁ δὲ εἶπε, Φέρετέ μοι αὐτοὺς ὧδε. ¹⁹ Καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοὺς χόρτους, λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας,

* Alex. Ἀκούσας ἑλ.

* Alex. = ὁ Ἰησοῦς.

* Rec. ἀκούσας.

* Alex. + αὐτῶν.

* Rec. + καὶ.

WICLIIF—1380.

body, & buried it; & thei camen & tolde to ihesus,

¹³ and whanne ihesus hadde herd this thing: he wente fro thence in a boot in to desert place biwiday & whanne the puple hadde herd: thei foloweden hym on her feet fro citis. ¹⁴ and ihesus seide out & sey a greet puple: & hadde reuthe on hem: & heold the sike men of hem, ¹⁵ but whanne the enentide was come: hisse disciples camen to hym & seiden, the place is desert: & the tyme is now passid; let the puple go in to townes to bie hem mete.

¹⁶ ihesus seide to hem, thei han not nede to go; for ye hem sumwhat to ete. ¹⁷ thei answerden, we han not here: but fyue looues & tweye fischis. ¹⁸ and he seide to hem, bryng ye hem hidir to me. ¹⁹ & whanne he hadde comaundid the puple to sitte to mete on the hey: he took fyue looues & tweye fischis: & he biheld in to heuene & blessid & brak & gaf to hisse disciples; and the disciples gauen to the puple. ²⁰ and alle eten & weren fulfilled; & thei token the reliefs of broken gobetes. xii. cofyns ful. ²¹ & the nombre of men that eten: was fyue thousand of men outaken wymmen and litle children.

²² And anon ihesus compellid the disciples to go vp in to a boot, & go bfore hym ouer the see: while he left the puple. ²³ & whanne the puple was left: he stode alone in to an hil to praye: but whanne the euenynge was come: he was thero alone. ²⁴ and the boot in the myddil of the see: was scheggid with wavis; for the wynde was contrarie to hem. ²⁵ but in the fourthe walkynge of the nyght: he came to hem walkynge aboue the see. ²⁶ And thei seynge hym walkynge on the see: weren distrublid & seiden, that it is a

TYNDALE—1584.

came and toke vp his body, and buried it: and went and tolde ihesus.

¹³ When ihesus heard that, he departed thence by shippe in to a desert place out of the waye. And when the people had heard that, they folowed him a fote out of their citis. ¹⁴ And ihesus went forth and sawe moche people, and his herte did melte vpon them, and he healed of them those that were sicke. ¹⁵ When euen was come, his disciples came to him sayinge. This is a deserte place, and the daye is spent: let the people departe, that they maye go in to the townes, and bye them vytayllis. ¹⁶ But ihesus sayde vnto them. They haue no nede to go awaye. Geue ye them to eate. ¹⁷ Then sayde they vnto him: we haue here but .v. loaves and two fischis. ¹⁸ And he sayde: bringe them hyther to me. ¹⁹ And he comaunded the people to syt downe on the grasse: and toke the .v. loaves, and the ii. fischis, and loked vp to heuene and blessed, and brake and gaue the loaves to his disciples, and the disciples gaue them to the people. ²⁰ And they dyd all eate, and were sufficed. And they gadered vp of the gobets that remayned .xii. baskets full. ²¹ And they that ate, weren nombre about .v. M. men, besyde women and chylidren.

²² And strayght waye ihesus made his disciples enter into a shippe, and to goo ouer before him, while he sent the people awaye. ²³ And asone as he had sent the people awaye, he went vp into a mountayne alone to praye. And when nyght was come, he was there him self alone. ²⁴ And the shippe was now in the middles of the see, and was toost with wavis; for it was a contrary wynde. ²⁵ In the fourthe watche of the nyght ihesus came vnto them walkynge on the see. ²⁶ And when his disciples sawe him walkynge on the see, they were troubled, sayinge: it is some spirite;

CRANMER—1539.

body, and buried it: and went, and tolde ihesus.

¹³ When ihesus heard of it, he departed thence in a shyppe vnto a desert place, out of the waye. And when the people had heard therof, they folowed hym on fote and left the citis. ¹⁴ And ihesus went forth, & sawe moche people, and was moued with mercy toward them, and he healed of them those that were sicke. ¹⁵ And when the euen drew on, his disciples came to him, saying: this is a deserte place, & the houre is now past. let the people departe, that they maye go in to the townes, and bye them vytayllis. ¹⁶ But ihesus sayde vnto them: They haue no nede to go awaye. Geue ye them to eate. ¹⁷ They saye vnto him: we haue here but .v. loaves and two fischis. ¹⁸ He saide: lryngs them hyther to me. ¹⁹ And he comaunded the people to syt downe on the grasse, & he toke the .v. loaves & the .ii. fischis, and lift vp his eyes toward heauen and blessed: And when he had broken them, he gaue the loaves to his disciples, & his disciples gaue them to the people. ²⁰ And they dyd all eate, and were sufficed. And they gathered vp (of the fragmentes that remayned) .xii. baskets full. ²¹ And they that dyd eate, were aboute .v. M. men, besyde women and chylidren.

²² And stryght waye ihesus made his disciples to get vp into a shippe, & to goo before him vnto the other syde, while he sent the people a waye. ²³ And when the people were sent a waye, he went vp into a mountayne to praye alone. And when nyght was come, he was there him self alone. ²⁴ But the shyppe was now in the middles of the see, & was toost with wavis, for it was a contrary wynde. ²⁵ And in the fourth watche of the nyght, ihesus went vnto them walkynge on the see. ²⁶ And when the disciples sawe hym walkynge on the see, they were troubled, saying: it is some sprite, and they cryed

boot, boat. her, their. yale, want. say, say. remede, pray. celo, place. xii, twelve. gubetes, bits. cofyns, naprons, kerchiefs. outaken, except. stide, answered. scheggid, moved. nyght, night.

ἀναβλέψας εἰς τὸν οὐρανὸν, εὐλόγησε καὶ κλάσας, ἔδωκε τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις. ¹³ καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν καὶ ἦσαν τὸ περισσεῦον τῶν κλασμάτων, δώδεκα κοφίνους πλήρεις. ¹⁴ οἱ δὲ ἐσθιόντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι, χωρὶς γυναικῶν καὶ παιδίων.

¹⁵ Καὶ εὐθέως ἠνάγκασεν τὸν μαθητὰς ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσῃ τοὺς ὄχλους. ¹⁶ καὶ ἀπολύσας τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι. Ὁφίας δὲ γενομένης, μόνος ἦν ἐκεῖ. ¹⁷ τὸ δὲ πλοῖον ἦδη μέσον τῆς θαλάσσης ἦν, βασανιζόμενον ὑπὸ τῶν κυμάτων ἦν γὰρ ἐναντίος ὁ ἄνεμος. ¹⁸ Τετάρτη δὲ φυλακῇ τῆς νυκτὸς ἀπῆλθε πρὸς αὐτοὺς περιπατῶν ἐπὶ τῆς θαλάσσης. ¹⁹ καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ ἐπὶ τὴν θάλασσαν περιπατοῦντα ἐταράχθησαν, λέγοντες, Ὅτι φάντασμα ἐστὶ.

Rec. et Const. + ὁ Ἰησοῦς. Rec. et Const. + αὐτῶν. Rec. + ὁ Ἰησοῦς. Alex. τὴν θάλασσαν. Alex. ἐπὶ τῆς θαλάσσης περιπατοῦντα.

GENEVA—1557.

vp his body, and buried it: and went & tolde Iesus. ¹³ And when Iesus heard that, he departed thence by shyp into a desert place out of the way. And when the people had heard thereof, they followed him a fute out of the cities.

¹⁴ And Iesus went forth and saw much people, and was moved wyth compassion vpon them, and he healed their sycke.

¹⁵ When euen was come, his Disciples came to him, saying, This is a deserte place, and the houre is already paste: let the people departe, that they may go into the townes, and bye them vitayles. ¹⁶ But Iesus sayed to them, They haue no nede to go away: Geue ye them to eat. ¹⁷ Then sayed they vnto him: we haue here but fise loues, and two fyshe. ¹⁸ And he sayed, bring them hyther to me. ¹⁹ And he commanded the people to syt downe on the grasse, & toke the fise loues and the two fyshe, and loked vp to heauen and blessed, and brake, and gaue the loues to his disciples, and the disciples gaue them to the people. ²⁰ And they did all eat, and were sufficed. And they gathered vp of the fragmentes that remained twelue baskets full. ²¹ And they that did eate, were in number about, fise thousand men, beside women and yong children. ²² And straight way Iesus compelled his disciples to enter into ashyp, and to go ouer before him, while he sent the people away. ²³ And as sone as he had sent the people away, he went vp into a mountayne alone to pray. And when the euenyng was come, he was there alone. ²⁴ And the shipe was now in the middes of the sea, and was tossed with waues: for it was a contrary wynde.

²⁵ And in the fourth wathe of the night, Iesus came vnto them walkyng on the sea. ²⁶ And when his disciples saw him walkyng on the sea, they were troubled, saying, It is some اسپrite, and cryed out

RHEIMS—1582.

body, and buried it: and came and told Iesus.

¹³ Which vwhen Iesus had heard, he retired from thence by boate, into a desert place apart, and the multitudes hauing heard of it, folowed him on foote out of the cities. ¹⁴ And he coming forth saw a great multitude, and pitied them, and cured their diseased. ¹⁵ And vwhen it was euenyng, his Disciples came vnto him, saying, It is a desert place, and the houre is now past: dimisse the multitudes that going into the townes, they may bye them selues victuals. ¹⁶ But Iesus said to them, They haue no nede to goe: geue ye them to cate. ¹⁷ They answered him, We haue not here, but fise looues, and two fishes. ¹⁸ Who said to them, Bring them hither to me. ¹⁹ And vwhen he had commanded the multitude to sitte downe vpon the grasse, he tooke the fise looues and the two fishes, and looking vp vnto heauen he blessed and brake, and gaue the looues to his Disciples, and the Disciples to the multitudes.

²⁰ And they did al cate, and had their fill. And they tooke the leauings, twelue ful baskettes of the fragmentes. ²¹ And the number of them that did eate was, fise thousand men, beside women and children.

²² And forth vwith Iesus commanded his Disciples to goe vp into the boate, and to goe before him ouer the vwater, til he dimissed the multitudes. ²³ And hauing dimissed the multitude, he ascended into a mountaine alone to praye. And vwhen it was euenyng, he was there alone. ²⁴ But the boate in the middes of the sea was tossed vwith waues, for the wynde was contrary. ²⁵ And in the fourth vwatch of the night, he came vnto them vwalkyng vpon the sea. ²⁶ And seeing him vpon the sea vwalkyng, they were troubled saying, That it is a ghost, and

AUTHORISED—1611.

the body, and buried it, and went and told Iesus.

¹³ When Iesus heard of it, he departed thence by ship, into a desert place apart: and when the people had heard thereof, they followed him on foote, out of the cities. ¹⁴ And Iesus went forth, and saw a great multitude, and was moved with compassion toward them, and hee healed their sicke.

¹⁵ And when it was euenyng, his Disciples came to him, saying, This is a desert place, and the time is now past: send the multitude away, that they may goe into the villages, and buy themselves victuals. ¹⁶ But Iesus said vnto them, They neede not depart: geue yee them to cate. ¹⁷ And they say vnto him, We haue here but fise looues, and two fishes. ¹⁸ He said, Bring them hither to me. ¹⁹ And hee commanded the multitude to sit downe on the grasse, & tooke the fise looues, and the two fishes, and looking vp to heauen, hee blessed, and brake, and gaue the loues to his Disciples, and the Disciples to the multitude. ²⁰ And they did all eat, & were filled: and they tooke vp of the fragmentes that remained twelue baskets full. ²¹ And they that had eaten, were about fise thousand men, beside women and children.

²² And straightway Iesus constrained his Disciples to get into a ship, and to goe before him vnto the other side, while he sent the multitudes away. ²³ And when he had sent the multitudes away, hee went vp into a mountaine apart to pray: and when the euenyng was come, he was there alone. ²⁴ But the ship was now in the midet of the Sea, tossed with waues: for the wind was contrary. ²⁵ And in the fourth watch of the night, Iesus went vnto them, walkyng on the Sea. ²⁶ And when the Disciples saw him walkyng on the Sea, they were troubled, saying, It is

καὶ ἀπὸ τοῦ φόβου ἔκραξαν. ²⁷ εὐθέως δὲ ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς, λέγων, 'Θαρσείτε· ἐγὼ εἰμι, μὴ φοβεῖσθε.' ²⁸ Ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπε, 'Κύριε, εἰ σὺ εἶ, κέλευσόν με πρὸς σε ἐλθεῖν ἐπὶ τὰ ὕδατα.' ²⁹ Ὁ δὲ εἶπεν, 'Ἐλθέ.' καὶ καταβὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα, ἐλθεῖν πρὸς τὸν Ἰησοῦν. ³⁰ βλέπων δὲ τὸν ἄνεμον ἰσχυρὸν ἐφοβήθη· καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξε, λέγων, 'Κύριε, σῶσόν με.' ³¹ Εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ, καὶ λέγει αὐτῷ, 'Ολιγόπιστε, εἰς τί ἐδίστασας;' ³² Καὶ ἑμβάντων αὐτῶν εἰς τὸ πλοῖον, ἐκόπασεν ὁ ἄνεμος· ³³ οἱ δὲ ἐν τῷ πλοίῳ ἑλθόντες προσεκύνησαν αὐτῷ, λέγοντες, 'Ἀληθῶς Θεοῦ υἱὸς εἶ.'

³⁴ Καὶ διαπεράσαντες ἦλθον εἰς τὴν γῆν Γεννησαρέτ. ³⁵ καὶ ἐπυγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην,

²⁷ Alex. εὐθέως πρὸς αὐ.

²⁸ Alex. ἀποκρίντων.

³³ Alex. = ἐλθόντες.

WICLIFFE—1380.

fantum, & for drede thei crieden; ²⁷ & anon ihesus spak to hem: and seide, haue ye trust I am: nyle ye drede;

²⁸ and petir answerid & seide, lord if thou art: comaunde me to come to thee on the water;

²⁹ and he seide, come thou & petir jede down fro the boot, and walkid on the water to come to ihesus; ³⁰ but he sighe the wynde strong; & was aferd; & whanne he bigan to drenchen: he cried & seide, lord make me saaf; ³¹ & anon ihesus held forth his hond: & toke petir & seide to hym, thou of litil feith: whi hast thou doutid; ³² and whanne he hadde stied in to the boot: the wynde ceside; ³³ and thei that weren in the boot: camen and worschippeden hym & seiden; verrili thou art goddis sone.

³⁴ And whanne thei hadden passid ouer the see: thei camen in to the lond of genasareth; ³⁵ & whanne men of that place hadden knowen hym: thei senten in to alle the cuntre, & thei brouyten to hym alle that hadden sikennes; ³⁶ & thei preiiden hym that thei schulden touche the hemme of his clothing; & who euer touchiden: weren made saaf.

15. THANNE the scribis and the phariseis camen to hym fro iherusalem: & seiden, ² whi breken thi discipulis the tradiciouns of eldres men? for thei waischen not there hondis: whanne thei eten brede;

³ he answerid & seide to hem, whi breken ye the comaundement of god for youre tradiciouns? ⁴ for god seide, onoure thi fadir & thi modir, and he that cursith fadir or modir: die bi deeth; ⁵ but ye seien, who euer seith to fadir or modir, what euer gifte is of me, it schal profite to thee; ⁶ & he hath not worschipped his

TYNDALE—1534.

and cryed out for feare. ²⁷ And streyght waye Iesus spake vnto them sayinge: be of god cheare; it is I, be not a frayd.

²⁸ Peter answered him, and sayde: master, if thou be he, bid me come vnto the on the water. ²⁹ And he sayde; come. And when Peter was come downe out of the shippe, he walkid on the water, to go to Iesus. ³⁰ But when he sawe a myghty wynde, he was afraied. And as he beganne to synke, he cryed sayinge: master save me. ³¹ And immediatly Iesus stretched forth his honde, and caught him, and sayde to him: O thou of lytell faith, wherfore diddest thou dout? ³² And as soon as they were come in to the shippe, the wynde ceased. ³³ Then they that were in the shippe, came and worschipped him, sayinge: of a truth thou arte the sonne of God. ³⁴ And when they were come over, they went in to the londe of Genasareth. ³⁵ And when the men of that place had knowledge of him, they sent out in to all that cowntre rounde about, and brought vnto him all that were sicke; ³⁶ and besought him, that they myght touche the hemme of his vesture only. And as many as touched it were made safe.

15. THEN came to Iesus scribes and pharisees from Iherusalem, sayinge: ² why do thy disciples transgresse the tradicions of the elders? for they wasshe not their hondes, when they eate brede. ³ He answered, and sayde vnto them: why do ye also transgresse the comaundment of God, thorowe youre tradicions? ⁴ For God commaunded, sayinge: honoure thy father & mother; & he that curseth father or mother, shall suffer deeth. ⁵ But ye saye, every man shall saye to his father or mother: That which thou desyrest of me to helpe the with: is geven God; ⁶ and so shall he not honoure his father or his

CRANMER—1539.

out for feare. ²⁷ But streyght waye, Iesus spake vnto them, sayinge: be of good cheare, it is I, be not a frayd.

²⁸ Peter answered him, and sayde: lordie, yf it be thou, byd me come vnto thee on the water. ²⁹ And he sayd, come. And when Peter was come downe out of the shippe, he walked on the water, to go to Iesus. ³⁰ But when he sawe a myghty wynde, he was a frayd. And when he beganne to syncke, he cryed sayinge: lordie saue me. ³¹ And immediatly Iesus stretched forth his hand, & caught him, & sayd vnto him: O thou of lytell fayth, wherfore diddest thou dout? ³² And when they were come into the shippe, the wynde ceased. ³³ Then they that were in the shippe, came and worschipped hym, saying: of a trulthe thou art the sonne of God. ³⁴ And when they were gone over, they came into the londe of Genasareth. ³⁵ And when the men of the place had knowledge of him, they sent out messengers into all that cowntre rounde about the coast & brought vnto him all that were sycke, ³⁶ & besought him, that they myght touche the hemme of his vesture only. And as many as touched it, were made safe.

15. THEN came to Iesus Scribes and Pharisees (which were come from Iherusalem) sayinge: ² Why do thy disciples transgresse the tradicion of the elders? for they wasshe not their handes when they eate bread. ³ But he answered & saide vnto them: why do ye also transgresse the comaundement of God, because of your awne tradicion: ⁴ For God commaundeth saying, honoure father and mother and he that curseth father or mother: let him dye the deeth. ⁵ But ye saye: eueri one shall saye to his father and mother what gift so euer shalde haue come of me, the same is turned vnto thy profit: ⁶ and so shall he not honoure his

καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας· καὶ παρεκάλουν αὐτὸν, ἵνα μόνον ἀφῶνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἤψαντο, διεσώθησαν.

XV. Τότε προσέρχονται τῷ Ἰησοῦ οἱ ἀπὸ Ἱεροσολύμων ἑβραῖοι καὶ Φαρισαῖοι, λέγοντες, ὁ Διὰ τί οἱ μαθηταὶ σου παραβαίνουνσι τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ κύνονται τὰς χεῖρας αὐτῶν, ὅταν ἄρτον ἐσθίωσιν. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν; ὁ γὰρ Θεὸς ἐνετείλατο, λέγων, Τίμα τὸν πατέρα καὶ τὴν μητέρα· καί, ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω· ὑμεῖς δὲ λέγετε, Ὅς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ, Δῶρον, ὃ ἐστὶν ἐξ ἐμοῦ ὠφελήσῃ, καὶ οὐ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα αὐτοῦ· καὶ

* Alex. = oi.

* Alex. φαρσ. καὶ γραμμ.

* Alex. εἰσι.

* Rec. + σοο.

* Alex. = eul.

* Alex. τιμήσω.

GENEVA—1557.

for feare. ²⁷ And straight way Iesus spake vnto them, saying, Be of good cheere: it is I, be not afrayed. ²⁸ Peter answered hym, and sayd, Master, yf thou be he, byd me come vnto thee on the water. ²⁹ And he said, come. And when Peter was come downe out of the shype, he walked on the water, to go to Iesus.

³⁰ But when he saw a myghty wynde, he was afrayde. And as he begane to syncke, he cryed, saying, Muster saue me. ³¹ And immediatly Iesus stretched forth his hand, & caught hym, and sayd to him, O thou of lytle fayth, wherefore dydest thou doubt? ³² And aswene as they were come into the shyppe, the wynde ceased. ³³ Then they that were in the shyp, came and worshipped hym, saying, Of a truth thou art the Sonne of God.

³⁴ And when they were come ouer, they went into the lnd of Genesareth. ³⁵ And when the men of that place had knowledge of him, they sent out into al that country rounde about, and brought vnto hym all that were sycke. ³⁶ And besought hym, that they myght touche the hemme of his vesture only: and as many as touched it, were made whole.

15. THEN came to Iesus certeyn Scribes & Phariseis of Ierusalem, saying, ² Why do thy Disciples transgresse the tradition of the Elders? for they washe not their handes when they ate bread.

³ But he answered, and sayd vnto them, Why do ye also transgresse the commandement of God, through your traditions? ⁴ For God hath commanded, saying, Honour thy father and mother, And he that curseth father or mother, let him die the death. ⁵ But ye say whosoever shal say to his father or mother: by every gyft that procedeth from me, thou shalt be helpeu: ⁶ Though he honour not

RHEIMS—1582.

for feare they cried out. ²⁷ And immediatly Iesus spake vnto them, saying, Have confidence: it is I, feare ye not.

²⁸ And Peter making answer said, Lord if it be thou, bid me come to thee vpon the vvaters. ²⁹ And he said, Come. And Peter descending out of the boate, vvalked vpon the vvater to come to Iesus. ³⁰ But seeing the vvinde rough, he vvvas afraid: and vvhen he began to be drownded, he cried out saying, Lord, saue me. ³¹ And incontinēt Iesus stretching forth his hand tooke hold of him, and said vnto him, O thou of litle faith, vvhy didst thou doubt? ³² And vvhen they were gone vp into the boate, the vvinde ceased. ³³ And they that vvvere in the boate, came and adored him, saying, In deede thou art the sonne of God.

³⁴ And hauing passed the vvater, they came into the countrie of Geneser. ³⁵ And vvhen the men of that place vvnderstoode of him, they sent into al that countrie, and brought vnto him al that vvvere ill at ease: ³⁶ and they besought him that they might touche but the hemme of his garment, and vvhosoeuer did touche, vvvere made hole.

15. THEN came to him from Hierusalem Scribes and Pharisees, saying, ² Why do thy Disciples transgresse the tradition of the Auncientes? For they wash not their handes When they ate bread.

³ But he answering said to them: Why do you also transgresse the commandement of God for your tradition? For God said, ⁴ Honour father and mother. and, He that shal curse father or mother, dying let him dye. ⁵ But you say, Whosoever shal say to father or mother, The gift vvhatsoever procedeth from me, shal profite the: ⁶ and shal not

AUTHORISED—1611.

a spirit: and they cried out for feare. ²⁷ But straightway Iesus spake vnto them, saying, Be of good cheere: it is I, be not afraid. ²⁸ And Peter answered him, and said, Lord, if it be thou, bid me come vnto thee on the water. ²⁹ And he said, Come. And when Peter was come downe out of the ship, he walked on the water, to go to Iesus. ³⁰ But when he saw the wind boysterous, he was afrail: and beginning to sinke, he cried, saying, Lord saue me. ³¹ And immediatly Iesus stretched forth his hand, and caught him, and said vnto him, O thou of litle faith, wherefore didst thou doubt? ³² And when they were come into the ship, the wind ceased. ³³ Then they that were in the ship, came and worshipped him, saying, Of a truth thou art the Sonne of God.

³⁴ And when they were gone ouer, they came into the land of Genesaret. ³⁵ And when the men of that place had knowledge of him, they sent out into all that countrey round about, and brought vnto him all that were diseased, ³⁶ And besought him, that they might onely touch the hemme of his garment; and as many as touched, were made perfectly whole.

15. THEN came to Iesus Scribes and Pharisees, which were of Hierusalem, saying, ² Why do thy disciples transgresse the tradition of the Elders? for they wash not their handes when they eat bread. ³ But he answered, and said vnto them, Why doe you also transgresse the Commandement of God by your tradition? ⁴ For God commanded, saying, Honour thy father and mother: And he that curseth father or mother, let him die the death. ⁵ But ye say, Whosoever shall say to his father or his mother, It is a gift by vvhatsoever thou mightest be profited by me, ⁶ And honour not his

ἡκουσάτε τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν. Ἰποκριταί, καλῶς προεφήτευσεν περὶ ὑμῶν Ἡσαΐας, λέγων, “Ἐγγίξει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν, καὶ τοῖς χεῖλεσί με τιμᾷ· ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ’ ἐμοῦ.”⁹ μάτην δὲ σέβονται με, διδάσκοντες διδασκαλίας, ἐντάλματα ἀνθρώπων.”¹⁰ Καὶ προσκαλεσάμενος τὸν ὄχλον, εἶπεν αὐτοῖς, “Ἀκούετε καὶ συνίετε. οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον· ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, τοῦτο κοινοῖ τὸν ἄνθρωπον.”¹² Τότε προσελθόντες οἱ μαθηταὶ αὐτοῦ εἶπον αὐτῷ, “Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν;”¹³ ὁ δὲ ἀποκριθεὶς εἶπε, “Πᾶσα φυτεία, ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος, ἐκρίζωθήσεται. ἄφετε αὐτοὺς· ὁδηγοὶ εἰσι τυφλοὶ τυφλῶν τυφλὸς δὲ τυφλὸν εἰς ὁδηγῆν, ἀμφοτέροι εἰς βόθυνον πεσοῦνται.”¹⁵ Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ,

⁹ Alex. τὸν νόμον. & τὸν λόγον. * Alex. = Ἐγγίξαι μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν καὶ. * Alex. = ἀπὸ τοῦ. * Alex. λέγουσαν.

WICLIFFE—1380.

fadir or his modir, & ze han made the maundement of god voido: for youre tradicioun. ⁷ Ypocritis, I kene the profete proufecide weel of you & seide, ⁸ this peple onourith me with lippis: but her herte is fer fro me. ⁹ & thei worschipeu me with out cause: techynge the doctrynes and maundementis of men.

¹⁰ & whanne the peple weren clepid to-gidre to him: he seide to hem, here ze & vnderstonde ze. ¹¹ that thing that encrith in to the mouth: defoulieth not a man; but that thing that cometh out of the mouth: defoulieth a man.

¹³ Thanne his discipulis camen & seiden to hym, thou knowist that if this word be herde the pharisees ben schandrid! ¹⁴ & he answerid & seide, every plantynge that my fadir of heuene hath not plantid: schal be drawn vp bi the rote, ¹⁵ suffre ze hem: thei ben blynde & ledres of blynde men; & if a blynde man lede a blynde man: bothe fallen down in to the dyche.

¹⁶ Petr answerid: & seide to hym, expounne to us this parable. ¹⁷ & he seide, jit ze ben also with oute vnderstondynge? ¹⁸ vnderstonde ze not that alle thing that encrith in to the mouth: goith in to the wombe, & is sente out in to the goynge away, ¹⁹ but the thingis that comen forth fro the mouth: goen out of the herte & the thingis defoulen a man. ²⁰ for of the herte goen out yuel thoughtis, maliseyngis, scoutries, fornyaciounis, theftis, fals witnesmyngis, blasfemyes. ²¹ these thingis it ben: that defoulen a man; but to ete with hondis not waischen: defoulieth not a man.

²² And Ihesus yede out fro thence: & wente in to the coostis of tyre & of sidon. ²³ and lo a woman of canaan yede out of the coostis: and cried & seide to hym, lord the sone of dauid: haue merci on me; my dooghtir is yuel transeilid of a fend; ²⁴ and he answerid not to hir a word; and his discipulis camen: & preioden hym &

TYNDALE—1534.

mother. And thus haue ye made, that the commaundment of God is with out effecte; through youre tradicions. ⁷ Ypocrites well prophesied of you Esay sayinge: “This people draweth nye vnto me with their mouthes, and honoureth me with their lippes; howbe it their hertes are farre from me: ⁸ but in vayne they worschipe me teachinge doctrynes, which are nothing but mens precepts.”

¹⁰ And he called the people vnto him; and sayde to them: heare and vnderstande. ¹¹ That which goeth in to the mouth; defyleth not the man: but that which cometh out of the mouth; defyleth the man.

¹² Then came his disciples; and sayde vnto him. Perceavest thou not; how that the pharisees are offended in hearinge thys sayinge? ¹³ He answered, and sayde: all plantes which my heuently father hath not plantid; shalbe plucked vp by the rotes. ¹⁴ Let them alone; they be the blynde leaders of the blynde. If the blynde leade the blynde; bothe shall fall in to the dyche.

¹⁵ Then answered Peter and sayd to him: declare vnto vs this parable. ¹⁶ Then sayde Iesus: are ye yet with oute vnderstandinge? ¹⁷ perceave ye not; that what soever goeth in at the mouth; descendeth downe in to the bely; and is cast out in to the draught? ¹⁸ But those thingis which procede out of the mouth; come from the herte; and they defyle the man. ¹⁹ For out of the herte come cvyll thoughtis; murder; breakynge of wedlocke; whordom; thefte; false witness beryng; blasphemye. ²⁰ These are the thingis which defyle a man. But to eate with vncleane handes; defyleth not a man.

²¹ And Iesus went thence; & departed in to the coostis of Tyre and Sidon. ²² And beholde a woman which was a Cananite came out of the same coostis; & cryed vnto him; sayinge: have mercy on me; Lorde the sone of David; my daughter is pytiously vexed with a devyll. ²³ And he gave her never a word to answer. Then came to

CRANMER—1539.

father or his mother. And thus haue ye made the commaundment of God of none effecte, because of youre awne tradicioun. ⁷ Ypocrites, full well thyd Esay prophesie of you, saying: “This people draweth nye vnto me with their mouth, and honoureth me with lippes; howbeit; their hertes are farre from me: ⁸ but in vayne do they scrue me, techynge the doctrynes and preceptes of men.”

¹⁰ And he called the people to him, and sayd vnto them: heare and vnderstande. ¹¹ That which goeth into the mouth, defyleth not the man: but that which cometh out of the mouth, defyleth the man.

¹² Then came his disciples, and sayde vnto him: knowest thou not, that the pharisees were offended at this saying? ¹³ But he answered and sayd. Every plante which my heauynly father hath not plantid, shalbe plucked vp by the rotes. ¹⁴ Let them alone, they be the blynde leaders of the blynde. If the blynde leade the blynde, both shall fall into the dyche.

¹⁵ Then answered Peter & sayd vnto him: declare vnto vs this parable. ¹⁶ Iesus sayde: are ye also yet without vnderstandinge? ¹⁷ do not ye yet vnderstande, that whatsoener entreth in at the mouth, goeth into the bely, & is cast out into the draught? ¹⁸ But those thynges which procede out of the mouth, come forth from the hert, & they defyle the man. ¹⁹ For out of the herte procede euill thoughtes, murders, breakynge of wedlocke, whordoma, thefts, false witness, blasphemyes. ²⁰ These are the thynges, which defyle a man. But to take meate with vncleane handes, defileth not a man.

²¹ And Iesus went thence, & departed into the coastes of Tyre and Sydon, ²² & beholde, a woman of Canaan (which cam out of the same coastes) cryed vnto hym, sayinge: haue mercy on me o Lorde, thou sone of Dauid: my daughter is pytiously vexed wyth a deuyll. ²³ But he answered her nothing at all, & his disciples

‘Φράσσω ἡμῖν τὴν παραβολὴν ταύτην.’ ¹⁶ ‘Ὁ δὲ Ἰησοῦς | εἶπεν, ‘Ἀκμὴν καὶ ὑμεῖς
 ‘ἀσύνετοί ἐσθε; ¹⁷ οὕτω | νοεῖτε, ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν
 ‘κοιλίαν χωρεῖ, καὶ εἰς ἀφεδρῶνα ἐκβάλλεται; ¹⁸ τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στό-
 ‘ματος ἐκ τῆς καρδίας ἐξέρχεται, κακεῖνα κοινοὶ τὸν ἄνθρωπον. ¹⁹ ἐκ γὰρ τῆς
 ‘καρδίας ἐξέρχονται διαλογισμοὶ πονηροὶ, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδο-
 ‘μαρτυρίαι, βλασφημίαι. ²⁰ ταῦτά ἐστι τὰ κοινούντα τὸν ἄνθρωπον· τὸ δὲ ἀνύπτους
 ‘χεροὶ φαγεῖν οὐ κοινοὶ τὸν ἄνθρωπον.’

²¹ Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος.
²² καὶ ἰδοὺ, γυνὴ Χαναanaία ἀπὸ τῶν ὀρίων ἐκείνων ἐξελθοῦσα ἐκραύγασεν αὐτῷ,
 λέγουσα, ‘Ἐλέησόν με, κύριε, υἱὲ Δαυὶδ· ἡ θυγάτηρ μου κακῶς δαμονίζεται.’

²³ Ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἠρώτων

* Alex. = Ἰησοῦς.

* Alex. οὐ.

* Alex. = αὐτῷ.

GENEVA — 1557.

his father, or his mother: and thus haue
 ye made, that the commandment of God
 is without effect, through your traditions.
⁷ Hypocrites, wel prophesied of you Esai,
 saying, ⁸ This people draweth nye vnto
 me with their mouthes, and honoureth
 me with theyr lippes, how be it, their
 hartes are furre from me: ⁹ But in vayne
 they worship me, teaching for doctrines,
 which are but mens precepta.

¹⁰ And he called the people vnto him,
 and sayd to them, Heare and vnderstand.
¹¹ That which goeth into the mouth, de-
 fileth not the man: but that which cometh
 out of the mouth, defileth the man.
¹² Then came his disciples, and sayd vnto
 him, Perceiuest thou not, that the Pha-
 risees are offended in hearing this saying?
¹³ But he answered and sayd, Al plantes
 which my heavenly father hath not
 planted, shalbe plucked vp by the rootes.
¹⁴ Let them alone, they be the blynde
 leaders of the blynde. If the blynde lead
 the blynde, both shall fall into the ditch.
¹⁵ Then answered Peter, and sayd to hym,
 Declare vnto vs this parable. ¹⁶ Then sayd
 Iesus, Are ye yet without vnderstandyng?

¹⁷ Perceiue ye not, that what soeuer
 goeth in at the mouth, descendeth downe
 into the belly, and is cast out into the
 draught? ¹⁸ But those thynges which
 procede out of the mouth, come from the
 hart, & they defile the man. ¹⁹ For out
 of the hart come euyl thoughtes, murder,
 breakyng of wedlocke whoredome, thefts,
 false wytnes bearing, slanders. These
 are the thynges which defyle a man.
²⁰ But to eat with vnrashen handes, de-
 fileth not a man. ²¹ And Iesus went
 thence, and departed into the coastes of
 Tyre and Sidon. ²² And beholde a woman
 whych was a Cananite came out of the
 same coastes, & cryed, saying vnto him,
 Haue mercie on me Lord, thou sonne of
 Dauid, my daughter is piteously vexed
 with a deuill. ²³ And he answered her
 neuer a worde. Then came to him his

RHEIMS — 1582.

honour his father or his mother: and
 you haue made frustrate the commande-
 ment of God for your owne tradition.
⁷ Hypocrites, well hath Esay Prophesied
 of you, saying, ⁸ This people honoureth
 me with their lippes: but their hart is
 farre from me. ⁹ And in vaine do they
 worshippe me, teaching doctrines and
 commandements of men.

¹⁰ And having called together the mul-
 titudes vnto him, he said to them, Heare
 ye and vnderstand. ¹¹ Not that which
 entreth into the mouth, defileth a man:
 but that which proceedeth out of the
 mouth, that defileth a man. ¹² Then came
 his Disciples, and said to him, Doest thou
 know that the Pharisees, when they heard
 his word, were scandalized? ¹³ But he
 answering sayd: All planting which my
 heavenly father hath not planted, shal
 be rooted vp. ¹⁴ Let them alone: blinde
 they are, guides of the blinde. And if the
 blinde be guide to the blinde, both shall
 fall into the ditch. ¹⁵ And Peter answering
 sayd to him, Expound vs this parable.

¹⁶ But he sayd, Are you also as yet with-
 out vnderstandyng? ¹⁷ Do you not vnder-
 stand, that al that entreth into the mouth,
 goeth into the belly, and is cast forth into
 the priy? ¹⁸ But the things that pro-
 ceede out of the mouth, come forth from
 the hart, and those things defile a man.
¹⁹ For from the hart come forth euil cogi-
 tations, murders, aduoutrices, fornications,
 thefts, false testimonies, blasphemies.
²⁰ These are the things that defile a man.
 but to eate with vnrashen handes, doeth
 not defile a man.

²¹ And Iesus went forth from thence
 and retired into the quarters of Tyre and
 Sidon. ²² And behold a woman of Cha-
 naan came forth out of those coastes, and
 crying out, sayd to him, Haue mercie
 vpon me, O lord the Sonne of Dauid:
 my daughter is sore vexed of a Deuill.
²³ Who answered her not a word. And
 his Disciples came and besought him

AUTHORISED — 1611.

father or his mother, *hee shall bee free.*
 Thus haue ye made the Commandement
 of God of none effect by your tradition.
⁷ Ye hypocrites, well did Esaias prophesie
 of you, saying, ⁸ This people draweth nigh
 vnto me with their mouth, and honour-
 eth me with their lips: but their heart is
 farre from me. ⁹ But in vaine they do
 worship me, teaching for doctrines, the
 commandments of men.

¹⁰ And he called the multitude, and said
 vnto them, Heare and vnderstand. ¹¹ Not
 that which goeth into the mouth defileth
 a man: but that which cometh out of
 the mouth, this defileth a man. ¹² Then
 came his disciples, and said vnto him,
 Knowest thou that the Pharisees were
 offended after they heard this saying?
¹³ But he answered, and said, Every plant
 which my heavenly Father hath not planted,
 shall be rooted vp. ¹⁴ Let them alone:
 they be blind leaders of the blind. And
 if the blind lead the blinde, both shall
 fall into the ditch. ¹⁵ Then answered Peter,
 and said vnto him, Declare vnto vs this
 parable. ¹⁶ And Iesus said, Are ye also
 yet without vnderstandyng? ¹⁷ Doe not
 ye yet vnderstand, that whatsoever en-
 treth in at the mouth, goeth into the
 belly, and is cast out into the draught?
¹⁸ But those things which proceed out
 of the mouth, come forth from the heart,
 and they defile the man. ¹⁹ For out
 of the heart proceed euill thoughts, murders,
 adulteries, fornications, thefts, false wit-
 nes, blasphemies. ²⁰ These are the things
 which defile a man: But to eate with
 vnrashen handes, defileth not a man.

²¹ Then Iesus went thence, and departed
 into the coastes of Tyre and Sidon. ²² And
 behold, a woman of Canaan came out
 of the same coastes, & cryed vnto him,
 saying, Haue mercie on me, O Lord, thou
 Son of Dauid, my daughter is grievously
 vexed with a deuill. ²³ But he answered her not
 a word. And his disciples came, and

242 αὐτὸν, λέγοντες, 'Ἀπόλυσον αὐτήν, ὅτι κράζει ὀπισθεν ἡμῶν.' ²⁴ 'Ὁ δὲ ἀποκριθεὶς εἶπεν, 'Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ.' ²⁵ 'Ἡ δὲ ἐλθοῦσα προσεκύνει αὐτῷ λέγουσα, 'Κύριε, βοήθει μοι.' ²⁶ 'Ὁ δὲ ἀποκριθεὶς εἶπεν, 'Οὐκ ἔστι καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ βαλεῖν τοῖς κυναρίοις.' ²⁷ 'Ἡ δὲ εἶπε, 'Ναὶ, κύριε· καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν.' ²⁸ Τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ, 'Ὡ γύναι, μεγάλη σου ἡ πίστις· γεννηθήτω σοι ὡς θέλεις.' Καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

²⁹ Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς ἦλθε παρὰ τὴν θάλασσαν τῆς Γαλιλαίας· καὶ ἀναβὰς εἰς τὸ ὄρος, ἐκάθητο ἐκεῖ. ³⁰ καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ, ἔχοντες μεθ' ἑαυτῶν χωλοὺς, τυφλοὺς, κωφοὺς, κυλλοὺς, καὶ ἐτέρους πολλοὺς, καὶ ἔρριψαν

* Alex. ἀσθεῖ.

* Alex. πολλὰς ὀφθαλμοὺς καὶ.

* Rec. ἄρτους.

WICLIF—1380.

seiden, leue thou hir: for sche crieth after vs. ²⁴ he answerid & seide, I am not sente but to the sheep of the hous of Israel that perischiden, ²⁵ & sche came and worchschipid hym & seide, lorde helpe me, ²⁶ whiche answerede & seide, it is not good to take the breed of children: and caste to boundis?

²⁷ and sche seide, this lord, for whelpis eten of the crommys, that fallen down fro the bord of her lordis. ²⁸ thanne ihesus answeride: & seide to hir, a woman, thi faith is greet: be it don to thee: as thou wilt, & hir doughtir was hild fro that our.

²⁹ And whanne ihesus hadde passid fro thennes: he came bisidis the see of galilee, and he jede vp in to an hil: & sat there, ³⁰ and myche peple came to hym: and hadden with hem dounbe men, & crokid, & feble and blynde & many other: and castiden down hem at his feet, & he helide hem, ³¹ so that the puple wondride: seynge dounbe men spekyng: & crokide men goynge blynde men seynge: & thi magnyfyeden god of israel.

³² and ihesus whanne hisc discipulis weren clepid to gidre, seide to hem, I have reuhte of the puple, for thei han abiden now thre dayes with me & han no thing to ete, and I wole not leue hem fastynge: lest thei fallen in the weye. ³³ and the discipulis seiden to hym, wher of thanne so many loouys among vs in desert: to fulfills so greet a peple? ³⁴ and ihesus seide to hem, how many loouys han ye? & thei seiden, seuen, & a fewe smale fischis, ³⁵ & he comaundid to the puple to sitte to mete on the erthe, ³⁶ and he took scuen looues & fyue fischis & dide thankyngis & brak & gaf to hinc discipulis, and the discipulis pauen to the puple, ³⁷ & alle eten

TYNDALE—1534.

him his disciples, and besought him saying: sende her away, for she foloweth vs crying. ²⁴ He answered, and sayde: I am not sent, but vnto the losse shepe of the housse of Israel. ²⁵ Then she came and worshipped him, sayinge: master helpe me. ²⁶ He answered and sayde: it is not good, to take the chyldrens bread, and to cast it to whelpes. ²⁷ She answered and sayde: truthe Lorde: nevertheless the whelpes eate of the crommes, which fall from their masters table. ²⁸ Then Iesus answered and sayde vnto her, O woman grete is thy faith, be it to the, even as thou desyrest. And her daughter was made whole even at that same houre.

²⁹ Then Iesus went awaye from thence, and came nye vnto the see of Galilee, and went vp in to a mountayne and sat doun there. ³⁰ And moche people came vnto him, havinge with them, halt, blynde, dounbe, maymed, and other many: and cast them doun at Iesus fete. And he healed them, ³¹ in so moche that the people wondred, to se the dounbe speake, the maymed walke, the halt to go, and the blynde to se. And they glorified the God of Israel.

³² Then Iesus called his disciples to him, and sayde: I have compassion on the people, because they have continued with me now .iiij. dayes, and have nought to eate: and I wyll not let them departe fastynge, lest they perishe in the waye. ³³ And his disciples sayd vnto him: whence shuld we get somuche breed in the wilderness, as shuld suffice so grete a multitude? ³⁴ And Iesus sayde vnto them: how many loves have ye? And they sayde: seven, and a fewe litle fyshes. ³⁵ And he comaunded the people to syt doun on the grounde: ³⁶ and toke the seven loves, and the fyshes, and gave thanks, and brake them, and gave to his disciples, and the disciples gave them to the people. ³⁷ And

CRANMER—1539.

came, and besought him, sayinge: sende her awaye, for she crieth after vs. ²⁴ But he answered, & sayde: I am not sent but vnto the lost shepe of the housse of Israel. ²⁵ Then cam she, and worshipped him, sayinge: lorde, helpe me. ²⁶ He answered and said: it is not mete, to take the chyldrens bread, and to cast it to dogges.

²⁷ She answered and sayde: truthe Lorde, for the dogges eate of the crommes, which fall from their masters table. ²⁸ Then Iesus answered and sayde vnto her, O woman, grete is thy faith, be it vnto the, even as thou wilt. And her daughter was made whole even at that same tyme.

²⁹ And Iesus went awaye from thence, and cam nye vnto the see of Galilee, and went vp into a mountayne, and sat doun there. ³⁰ And moche people came vnto him, bringing with them those that were lame, blind, deafe, maymed, and other many: & cast them doun at Iesus fete. And he healed them: ³¹ in so moch, that the people wondred, when they sawe the dounbe speake, the maymed to be whole, the lame to walke, and the blynde to se. And they glorified the God of Israel.

³² Then Iesus called his disciples vnto him, & sayde: I have compassion on the people, because they continue with me now .iiij. dayes, and have nothing to eate: and I will not let them departe fastynge, lest they myscre by the waye. ³³ And his disciples saye vnto him whence shulde we get so moche bread in the wyldernesse, as to suffice so grete a multitude? ³⁴ And Iesus sayeth vnto them: how many looues haue ye? And they saye seuen, & a fewe litle fyshes. ³⁵ And he comaunded the people to syt doun on the grounde: ³⁶ and toke the seven looues, and the fyshes: & after that he had given thanks, he brake them, & gave to his disciples, & the disciples gaue them to the people. ³⁷ And

αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐθεράπευσεν αὐτούς· ὥστε τοὺς ὄχλους θαυμάσαι, βλέποντας κωφούς λαλοῦντας, κυλλοὺς ὑγιεῖς, χαλούς περιπατοῦντας, καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν Θεὸν Ἰσραὴλ. Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπε, Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσίν μοι, καὶ οὐκ ἔχουσι τί φάγωσι. καὶ ἀπολύσαι αὐτοὺς νήστες οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ. Καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Πόθεν ἡμῶν ἐν ἐρημίᾳ ἄρτοι τοσούτοι, ὥστε χορτάσαι ὄχλον τοσούτον; Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πόσους ἄρτους ἔχετε; Οἱ δὲ εἶπον, Ἑπτὰ, καὶ ὀλίγα ἰχθύδια. Καὶ ἐκέλευσε τοῖς ὄχλοις ἀναπεσεῖν ἐπὶ τὴν γῆν· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας, εὐχαριστήσας ἐκλάσσε, καὶ ἔδωκε τοῖς μαθηταῖς αὐτοῦ, οἱ δὲ μαθηταὶ τῷ ὄχλῳ. Καὶ ἔφαγον

⁴ Alex. παραγγέλλας τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τὴν γῆν, διαβλ.

⁵ Alex. ἰδιῶς.

⁶ Alex. = αὐτοῖς.

GENEVA—1557.

disciples, & besought him, saying, Send her away, for she crieth after vs. ²⁴ But he answered, and said, I am not sent but vnto the lost sheepe of the house of Israel. ²⁵ Then she came and worshipped him, saying, Lord helpe me. ²⁶ But he answered, and sayd, It is not good to take the childrens bread, and to cast it to whelpes. ²⁷ And she said, Truth Lord, for in deed the whelpes eat of the crummes, which fall from their masters table.

²⁸ Then Iesus answered, and sayd vnto her, O woman great is thy faith, be it to thee, euen as thou desirest. And her daughter was made whole enen at that same houre.

²⁹ Then Iesus went away from thence, & came nye vnto the sea of Galile, & went vp into a mountayne & sate downe there. ³⁰ And muche people came vnto him, hauing brought with them, halt, blynde, dumme, mayned, and many other, and caet them downe at Iesus fete, and he healed them. ³¹ In so muche that the people woudered, to see the dumme speake, the mayned whole, the halt to go, & the blynde to see: And they glorified the God of Israel. ³² Then Iesus called his disciples, and sayd, I haue compassion on the people, because they haue continued with me already three dayes, and haue nought to eat: and I wil not let them depart fasting, lest they faynt in the way.

³³ And his disciples sayd vnto him, whence should we get somuche bread in the wilderness, as should suffice so great a multitude? ³⁴ And Iesus sayd vnto them, how many loaves haue ye? And they sayd, Seuen, and a fewe lytel fishes. ³⁵ And he commaunded the people to sit downe on the ground. ³⁶ And toke the seuen loaves, and the fishes, and gaue thanks, brake them, and gaue to his disciples, and the disciples gaue them to the people. ³⁷ And

RHEIMS—1582.

saying, Dimisse her: because she crieth out after vs: ²⁴ And he answering said: I vvas not sent but to the sheepe that are lost of the house of Israel.

²⁵ But she came and adored him, saying, Lord, helpe me. ²⁶ Who answering, said: It is not good to take the bread of the Children, and to cast it to the dogges.

²⁷ But she said, Yea lord: for the vvhelpes also eate of the crummes that fal from the table of their maistern. ²⁸ Then Iesus answering said to her, O vvoman, great is thy faith: be it done to thee as thou vvilt: and her daughter vvas made hole from that houre.

²⁹ And vvhen Iesus vvas passed from thence, he came beside the sea of Galilee: and ascending into the mountaine, sate there. ³⁰ And there came to him great multitudes, hauing vvith them dumme persons, blinde, lame, feeble, and many others: and they cast them downe at his fete, and he cured them: ³¹ so that the multitudes marueled seeing the dumme speake, the lame walke, the blinde see: and they magnified the God of Israel.

³² And Iesus called together his Disciples, and said: I pitie the multitude: because thre dayes now they continue vvith me, and haue not vvhat to eate: and dimisse them fasting I vil not, lest they faunte in the vvay. ³³ And the disciples say vnto him: vvhence then may vve gette so many loaves in the desert as to fill so great a multitude? ³⁴ And Iesus sayd to them, How many loaves haue you? but they sayd, Seuen, & a fewe litle fishes.

³⁵ And he commaunded the multitude to sit downe vpon the ground. ³⁶ And taking the seuen loaves & the fishes, and giuing thanks, he brake, & gaue to his disciples, and the disciples gaue to the people. ³⁷ And

AUTHORISED—1611.

besought him, saying, Send her away, for she crieth after vs. ²⁴ But he answered, and said, I am not sent, but vnto the lost sheepe of the house of Israel. ²⁵ Then came she, and worshipped him, saying, Lord, helpe me. ²⁶ But he answered, and said, It is not meete to take the childrens bread, and to cast it to dogs. ²⁷ And she said, Truth Lord: yet the dogs eat of the crummes which fall from their masters table. ²⁸ Then Iesus answered, and said vnto her, O woman, great is thy faith: bee it vnto thee euen as thou wilt. And her daughter was made whole from that very houre.

²⁹ And Iesus departed from thence, and came nigh vnto the sea of Galilee, and went vp into a mountaine, and sate downe there. ³⁰ And great multitudes came vnto him, hauing with them those that were lame, blinde, dumbe, maymed, and many others, and cast them downe at Iesus feet, and he healed them: ³¹ Inasmuch that the multitude woudered, when they saw the dumbe to speake, the maymed to be whole, the lame to walke, and the blind to see: and they glorified the God of Israel.

³² Then Iesus called his disciples vnto him, and sayd, I haue compassion on the multitude, because they continue with me now three dayes, and haue nothing to eate: and I will not send them away fasting, lest they faint in the way.

³³ And his disciples say vnto him, Whence should we haue so much bread in the wilderness, as to fill so great a multitude?

³⁴ And Iesus saith vnto them, how many loaves haue yee? And they sayd, Seuen, and a fewe litle fishes. ³⁵ And he commaunded the multitude to sit downe on the ground. ³⁶ And he tooke the seuen loaves and the fishes, and gaue thanks, and brake them, and gaue to his disciples, and the disciples to the multitude. ³⁷ And

244 πάντες, καὶ ἐχορτάσθησαν καὶ ἦσαν τὸ περισσεῖον τῶν κλασμάτων, ἐπὶ τὰ σπυρίδας πλήρεις. ²⁹ οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι ἄνδρες, χωρὶς γυναικῶν καὶ παιδίων. ³⁰ Καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὄρια Μαργδαλά.

XVI. Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι πειράζοντες ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδείξαι αὐτοῖς. ² ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὁψίας γενομένης λέγετε, Εὐδία· πυρρᾶζει γὰρ ὁ οὐρανός. ³ καὶ πρῶτῃ, Ὁψίμερον χειμῶν πυρρᾶζει γὰρ στουγνάζων ὁ οὐρανός. ⁴ ὑποκριταί, τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε; ⁵ ὅτι γενηὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, ⁶ εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. Καὶ καταλὼπὼν αὐτοὺς, ἀπῆλθε.

* Alex. = ὑποκριταί.

WICLIFF—1380.

⁊ weren fulfilled, and thei taken that that was lefte of releis: seuen lepus full, ²⁹ and thei that ctun, weren foure thousand of men: withouten litil children ⁊ wymmen, ³⁰ ⁊ whanne he hadde lefte the puple: he wente vp in to a boot: ⁊ cam in to the costis of magdala.

16. AND the pharisees and the saduceis camen to hym temptynge, ⁊ preiden him to schewe hem a token fro heuene. ² ⁊ he answered ⁊ seide to hem, whanne the euentide is come, ye seien: it schal be clere, for heuene is rody, ³ and the mornytide: to day tempest, for heuene schyneth heuily; thanne ye cumen doun the face of heuene: but ye moun not write the tokenes of tymes. ⁴ an yuel generacioun ⁊ avoutresse sekith a token, and a tokene schal not be youn to it, but the tokene of Ionas the prophete; ⁊ whanne he hadde lefte hem: he wente forth.

⁵ and whanne hisse discipulis camen ouer the see: thei forȝeten to take looues. ⁶ ⁊ he seide to hem, bihold ye ⁊ be ware of sordouȝ of Pharisees ⁊ saduceis, ⁷ ⁊ thei thouȝten among hem: a seiden, for we han not take looues, ⁸ but ihesus witynge seide to hem, what thenke ye among you of litil feith: for ye han not looues? ⁹ sit vnderstonden not ye nether han mynde of fyne looues in to fyne thousand of men? ⁊ hou many cofyns ye token? ¹⁰ nether of seuen looues in foure thousand of men: and hou many lepus ye token? ¹¹ Whi vnderstonde ye not, for I seide not to you of breed: be ye ware of the sordouȝ of Pharisees ⁊ saduceis? ¹² thanne thei vnderstoden: that he seide not be ware of sordouȝ of looues: but of the tochyng of farisees ⁊ saduceis.

¹³ And ihesus cam in to the partis of

TYNDALE—1534.

they dyd all eate and were sufficed. And they toke vp of the broken meate that was lefte .vij. basketis full. ²⁹ And yet they that ate were .iiiiij. M. men, besyde women and chyldren. ³⁰ And he went awaye the people, and toke shipp and came into the parties of Magdala.

16. THEN came the pharisees and saducees and did tempte him, desyringe him to shewe them some signe from heven. ² He answered and sayde vnto them. At even ye saye, we shall have fayre wedder, and that because the skye is reed: ³ and in the morninge ye saye, to daye shalbe foule wedder, and that because the skye is cloudy and reed. O ye ypocrites, ye can discerne the fasson of the skye: and can ye not discerne the signes of the tymes? ⁴ The frowarde nation and aduoutrous seketh a signe, and there shall no other signe be geuen vnto them, but the signe of the prophet Iona. So lefte he them and departed.

⁵ And when his disciples were come to the other side of the water, they had forgotten to take bread with them. ⁶ Then Iesus sayd vnto them: Take hede and beware of the leuen of the Pharisees and of the Saducees. ⁷ And they thought in them selves sayinge: because we have brought no bread with vs. ⁸ When Iesus vnderstode that, he sayd vnto them. O ye of lytell feith, why are youre myndes cumbered because ye have brought no bread? ⁹ Do ye not yet perceave, nether remember those .v. loaves when there were .v. M. men, and how many basketis toke ye vp? ¹⁰ Nether the .vij. loaves, when there were .iiiiij. M. and how many basketis toke ye vp? ¹¹ Why perceave ye not then, that I spake not vnto you of breed, when I sayde, beware of the leuen of the Pharisees and of the Saducees? ¹² Then vnderstode they, how that he had not them beware of the leuen of breed: but of the doctrine of the Pharisees and of the Saducees.

¹³ When Iesus cam in to the costis of the

CRANMER—1539.

they dyd all eate, and were sufficed. ²⁹ And they toke vp (of the broken meate that was lefte) seven baskettes full. And yet, they that dyd eate were. iij. M. men, besyde women ⁊ chyldren. ³⁰ And he went awaye the people, and toke shyppe, ⁊ came into the parties of Magdala.

16. THE Pharisees also with the Saducees, came and tempted him ⁊ desyred him that he wolde shewe them a sygne from heuen. ² He answered and sayde vnto them: when it begynneth to draw toward even, ye saye, it wyll be fayre wether, for the skye is reed? ³ And in the mornynge: It wyll be foule wether to daye, for the skye is glowynge reed. O ye ypocrites, ye can discerne the outward appareance of the skye: but can ye not discerne the signes of the tymes? ⁴ The frowarde ⁊ aduoutrous mayson requyren a sygne, and there shall no sygne be geuen vnto it, but the sygne of the Prophet Iona. And he lefte them, and departed.

⁵ And when his disciples were come to the other syde of the water, they had forgotten to take bread with them. ⁶ Then Iesus sayde vnto them. Take hede and beware of the leuen of the Pharisees and of the Saducees. ⁷ And they thought in them selves sayyng: we haue taken no bread with vs. ⁸ Which when Iesus vnderstode, he sayd vnto them: O ye of lytell feith, why take ye thought within your selues, because ye haue brought no bread? ⁹ Do ye not yet perceave, nether remember those .v. loaves, when there were. v. M. men, ⁊ how many baskettes toke ye vp? ¹⁰ Nether the .vij. loaves when there were. iij. M. men: and how many baskettes toke ye vp? ¹¹ how happeneth it that ye do not vnderstande, that I spake it not vnto you concernyng breed, that ye shulde beware of the leuen of the Pharisees ⁊ of the Saducees? ¹² Then vnderstode they, how that he had not them beware of the leuen of breed: but of the doctrine of the Pharisees, and of the Saducees.

¹³ When Iesus cam into the costis of

releis, releifs. lepus, basketis. seuen, viij. wylle, readily. cumen, doun. cam, iudges. moun, may. vnto, vnto. yuel, evil. avoutresse, adulteresse. puple, puple. sordouȝ, sordouȝ. Iona, Iona. witynge, knowing. seiden, seiden.

⁶ Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν ἐπελάβαντο ἄρτους λαβεῖν. ⁷ ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων. ⁸ Οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς, λέγοντες, Ὅτι ἄρτους οὐκ ἐλάβομεν. ⁹ Ἰησοῦς δὲ ὁ Ἰησοῦς εἶπεν, Τί διαλογίζεσθε ἐν ἑαυτοῖς, ὁλογύπιστα, ὅτι ἄρτους οὐκ ἐλάβετε; ¹⁰ οὐπω νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων, καὶ πόσους κοφίνους ἐλάβετε; ¹¹ οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων, καὶ πόσας σφυρίδας ἐλάβετε; ¹² πῶς οὐ νοεῖτε, ὅτι οὐ περὶ ¹³ ἄρτων εἶπον ὑμῖν προσέχειν ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων; ¹⁴ Τότε συνῆκαν, ὅτι οὐκ εἶπε προσέχειν ἀπὸ τῆς ζύμης τοῦ ἄρτου, ἀλλ' ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

¹⁵ Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου ἠρώτα τοὺς

^a Rec. + αβροῖς.

^b Alex. ἔχον.

^c Rec. ἀπὸ.

GENEVA—1557.

they dyd all eat, and were sufficed: and they toke vp the broken meat that was left seven baskets full. ⁸ And yet they that dyd eat, were foure thousand men, beside women, and children. ⁹ And Iesus sent away the people, and toke shyp, and came into the partes of Magdala.

10. THEN came the Pharisees and Sadducees, and dyd tempt hym, desiring him to shewe them some signe from heauen. ² But he answered and sayd vnto them, At euen ye say, Fayre wether: for the skye is red. ³ And in the morning ye say, To day shal be a tempeste, because the skye is red and cloudy. O ye hypocrites, ye can discerne the fashion of the skye, and can ye not discerne the signes of the tymes? ⁴ The frowarde nation, and aduouterous seeketh a signe, and ther shal no signe be geuen vnto them, but that signe of the Prophet Ionas. And he leuyng them, departed.

⁵ And when his disciples were come to the other syde of the water, they had forgotten to take bread with them. ⁶ Then Iesus sayd vnto them, Take hede and beware of the leuen of the Pharisees and Sadducees. ⁷ And they reasoned with them selues, saying, It is because we haue brought no breade with vs. ⁸ When Iesus vnderstode that, he sayd vnto them, O ye of little fayth, why are your myndes cumbered because ye haue brought no bread? ⁹ Doe ye not yet perceane, neither remember the fise loaves, when there were fise thousand men, and how many baskettes toke ye vp? ¹⁰ Neither the seven loaves when there were foure thousand men, and how many baskettes toke ye vp? ¹¹ Why perceane ye not then that I spake not vnto you of bread, when I sayd, be ware of the leuen of the Pharisees, and Sadducees? ¹² Then vnderstode they, how that he had not them beware of the leuen of bread: but of the doctrine of the Pharisees, and Sadducees.

¹³ When Iesus came into the coastes of

RHEIMS—1582.

they did al eate, and had their fill. And that which was left of the fragments they tooke vp, seven baskets full. ⁸ And there were that did eate, foure thousand men, beside children & women. ⁹ And having dismissed the multitude, he went vp into a boate, and came into the coastes of Magedan.

16. AND there came to him the Pharisees and Sadducees tempting: and they demanded him to shew them a signe from heauen. ² But he answered & said to them, When it is evening, you say, It wil be faire-weather, for the element is redde. ³ And in the morning, This day there wil be a tempest, for the clement doth growe and lowre. The face therefore of the element you haue skill to discerne: and the signes of times can you not? ⁴ The naughtie and aduouterous generation seeketh for a signe: and there shal not a signe be geuen it, but the signe of Ionas the Prophet. And he left them and went avay.

⁵ And when his disciples were come ouer the water, they forgot to take bread. ⁶ Who said to them, Looke vvel and beware of the leauen of the Pharisees & Sadducees. ⁷ But they thought within them selues saying, Because we tooke not bread. ⁸ And Iesus knowing it, said, Why do you thinke within your selues O ye of little faith, for that you haue not bread? ⁹ Do you not yet vnderstand, neither do you remember the fise loaves among fise thousand men, and how many basketts you took vp? ¹⁰ neither the seven loaves, among foure thousand men, and how many maundes you tooke vp? ¹¹ Why do you not vnderstand that I said not of bread to you, Beware of the leauen of the Pharisees & Sadducees? ¹² Then they vnderstode that he said not they should beware of the leauen of bread, but of the doctrine of the Pharisees and Sadducees.

¹³ And Iesus came into the quarters of

AUTHORISED—1611.

they did all eate, and were filled: and they tooke vp of the broken meat that was left, seven baskets full. ⁸ And they that did eat, were foure thousand men, beside women and children. ⁹ And he sent away the multitude, and tooke ship, and came into the coastes of Magdala.

16. THE Pharisees also, with the Sadducees, came, and tempting, desired him that he would shew them a signe from heauen. ² He answered, and said vnto them When it is evening, ye say, it will be faire weather: for the skie is red. ³ And in the morning, It will be foule weather to day: for the skie is red and lowring. O ye hypocrites, ye can discerne the face of the skie, but can ye not discerne the signes of the times? ⁴ A wicked and adulterous generation seeketh after a signe, and there shall no signe be geuen vnto it, but the signe of the Prophet Ionas. And hee left them, and departed. ⁵ And when his disciples were come to the other side, they had forgotten to take bread.

⁶ Then Iesus said vnto them, Take heed and beware of the leauen of the Pharisees, and of the Sadducees. ⁷ And they reasoned among themselves, saying, It is because we haue taken no bread. ⁸ Which when Iesus perceiued, he said vnto them, O ye of little faith, why reason ye among your selues, because ye haue brought no bread? ⁹ Doe ye not yet vnderstand, neither remember the fise loaves of the fise thousand, and how many baskets ye tooke vp? ¹⁰ Neither the seven loaves of the foure thousand, and how many baskets ye tooke vp? ¹¹ How is it that ye doe not vnderstand, that I spake it not to you concerning bread, that ye should beware of the leauen of the Pharisees, and of the Sadducees? ¹² Then vnderstood they how that he had them not beware of the leauen of bread: but of the doctrine of the Pharisees, and of the Sadducees.

¹³ When Iesus came into the coastes of

246
 μαθητὰς αὐτοῦ, λέγων, 'Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι, τὸν υἱὸν τοῦ
 'ἀνθρώπου;' ¹⁴ Οἱ δὲ εἶπον, 'Οἱ μὲν Ἰωάννην τὸν Βαπτιστὴν· ἄλλοι δὲ Ἡλῖαν
 'ἕτεροι δὲ Ἰερεμίαν, ἣ ἓνα τῶν προφητῶν.' ¹⁵ Λέγει αὐτοῖς, 'Τμεῖς δὲ τίνα με
 'λέγετε εἶναι;' ¹⁶ Ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπε, 'Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ
 'Θεοῦ τοῦ ζῶντος.' ¹⁷ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ, 'Μακάριος εἶ, Σίμων
 'βὰρ Ἰωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι, ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς
 'οὐρανοῖς. ¹⁸ Καὶ γὰρ δὲ σοὶ λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκο-
 'δομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾄδου οὐ κατισχύσουσιν αὐτῆς. ¹⁹ καὶ
 'δώσω σοὶ τὰς κλεῖς τῆς βασιλείας τῶν οὐρανῶν· καὶ ὃ ἐὰν δέῃς ἐπὶ τῆς γῆς,
 'ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς· καὶ ὃ ἐὰν λύῃς ἐπὶ τῆς γῆς, ἔσται λελυμένον
 'ἐν τοῖς οὐρανοῖς.' ²⁰ Τότε διεστείλατο τοῖς μαθηταῖς αὐτοῦ, ἵνα μηδεὶν εἴπωσιν,

¹ Αἰ. α. Ἀποκριθεὶς δὲ.

WICLIF—1380.

cesarie of philip: & axed hise disciplis
 and seide, whom seien men to be mannes
 sone? ¹⁴ And thei seiden, somme ion baptis-
 tist, other elie: & other ieremy, or oon of
 the prophetis. ¹⁵ Ihesus axide to hem, but
 whom seien ze me to be? ¹⁶ Symount Petir
 answeride & seide, thou art crist the sone
 of god lyvinge. ¹⁷ Ihesus answeride &
 seide to hym, blessid art thou Symount
 bariona: that is sone of culuer: for fleisch
 & blode schewid not to thee, but my fadir
 that is in heuene. ¹⁸ & I seye to thee that
 thou art petir, & on this ston I schal brike
 my chirche, & the satyn of helic schulen
 not haue myght agens it. ¹⁹ & to the I schal
 geue the keyes of the kyngdom of heuene:
 & what euer thou schalt bynde on erthe:
 schal be bounden also in heuene: & what
 euer thou schalt vnbynde on erthe: schal
 be vnbounden also in heuene.

²⁰ thanne he comaundid to hise disciplis,
 that thei schulde sey to no man, that he
 was crist. ²¹ fro that tyme ihesus bigan to
 schewe hise disciplis: that it bihouen him
 to go to ierusalem: & suffre many thingis:
 of the elder men, & of scribis & pryncis of
 prectis, and be slayn, & the thridde day
 to risse agyn. ²² & petir took him: and
 bigan to blame hym and seide, fer be it
 fro thes lord this thing schal not be to
 the. ²³ & he turned & seide to Petir, sa-
 thanas go affir me: thou art a sclandre
 to me, for thou sauierist not tho thingis
 that ben of god: but tho thingis that
 ben of men.

²⁴ thanne ihesus seide to hise disciplis,
 if ony o man wole come affir me: & denye
 he hym self: and take he his croce & sue
 me.

²⁵ for he that wole make his liif saaf:
 schal lese it, & he that schal leue his liif
 for me: schal fynde it. ²⁶ for what pro-
 feth it to a man, if he wyne alle the
 world: & suffre peyring of his soule? or

TYNDALE—1534.

cite which is called Cesarea Philippi, he
 axed his disciples sayings: whom do
 men saye that I the sonne of man am?
¹⁴ They saide; some saye that thou arte Iohn
 Baptist, some Helias, some Ieremias, or
 one of the prophets. ¹⁵ He sayde vnto
 them: but whom saye ye that I am?
¹⁶ Simon Peter answered and sayde: Thou
 arte Christ the sonne of the lyvinge God.
¹⁷ And Iesus answered and sayde to him:
 happy arte thou Simon the sonne of ionas:
 for fleshe and bloud hath not opened vnto
 the that, but my father which is in heuen.
¹⁸ And I saye also vnto the: that thou
 arte Peter: and vpon this rocke I wyll
 bylde my congregacion. And the gates of
 hell shall not prouaile ageynst it. ¹⁹ And
 I wyll geue vnto the the keyes of the
 kyngdom of heuen: and what soever
 thou byndest vpon erth, shall be bounde
 in heuen: and what soever thou lowest
 on erthe, shalbe lowest in heuen.

²⁰ Then he charged his disciples, that
 they shulde tell no man that he was Iesus
 Christ. ²¹ From that tyme forth, Iesus
 began to shewe vnto his disciples, how
 that he must go vnto Ierusalem, and suffer
 many thinges of the Elders, and of the
 hye prestes, and of the scribes, and must
 be killed, and ryse agayne the thirde daye.
²² But Peter toke him a syde, and began
 to rebuke him sayinge: master faver
 thy selfe this shall not come vnto the.
²³ Then tournd he aboute, and sayde vnto
 Peter: come affir me Satan, thou offend-
 est me, because thou sauourest not godly
 thinges, but worldly thinges.

²⁴ Iesus then sayde to his disciples. If
 eny man wyll folowe me, leet him forsake
 him selfe, and take vp his crosse, & folowe
 me. ²⁵ For who soever wyll save
 his lyfe, shall loose it. And whosoever
 shall loose his lyfe for my sake, shall fynde
 it. ²⁶ What shall it profitt a man, though
 he shulde wyne all the whole worlde:
 yf he loose his owne soule? Or els what

CRANMER—1539.

the cite which is called Cesarea Philippi,
 he asked his disciples sayinge whom do
 men saye that I the sonne of man am?
¹⁴ They sayde: some saye that thou art
 Iohn Baptist, some Helias, some Ieremias,
 or one of the nombre of the prophets.
¹⁵ He sayeth vnto them: but whom saye
 ye that I am? ¹⁶ Simon Peter answered
 and sayde: Thou art Christ the sonne of
 the lyvinge God. ¹⁷ And Iesus answered,
 & sayde vnto hym: happy art thou Simon
 the sonne of ionas, for fleshe and bloud
 hath not opened that vnto the but my
 father which is in heuen. ¹⁸ And I saye
 also vnto the, that thou art Peter: and
 vpon this rocke I wil bylde my congre-
 gacion. And the gates of hell shal not
 preuaile agaynst it. ¹⁹ And I wil geue
 vnto the, the keyes of the kyngdom of
 heuen: And whatsoever thou byndest in
 erth, shall be bounde in heuen: & what-
 soever thou loosest in erth, shalbe lowest
 in heuen.

²⁰ Then charged he hye disciples, that
 they shulde tell no man, that he was
 Iesus Christ. ²¹ From that tyme forth
 beganne Iesus to shewe vnto his disciples,
 how that he must go vnto Ierusalem, and
 suffer many thinges of the elders, & hye
 Prestes, and Scribes, and must be kylled,
 and be raysed agayne the thirde daye.
²² And when Peter had taken him asyde,
 he began to rebuke him, saying: master,
 faver thy selfe, this shal not happen vnto
 the: ²³ but he turned him aboute, and sayde
 vnto Peter: go after me Satan, thou
 hyndrest me: for thou sauourest not the
 thinges that be of God, but those that be
 of men.

²⁴ Then sayde Iesus vnto his disciples:
 If eny man wil folowe me, let him forsake
 him selfe and take vp his crosse, & folowe
 me. For whoso wil saue hys lyfe, shall loose
 it. ²⁵ Agayne, whoso doth lose his life for
 my sake, shall fynde it. For what doth
 it profitt a man, yf he wyne all the whole
 worlde: and lose his awne soul? ²⁶ Or what

ὅτι αὐτός ἐστιν ὁ Χριστός. ²¹ Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ, ὅτι δεῖ αὐτὸν ὑπελθεῖν εἰς Ἱεροσόλυμα, καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. ²² καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ, λέγων, Ὕψλῳ σοι, κύριε· οὐ μὴ ἔσται σοι τοῦτο. ²³ Ὁ δὲ στραφεὶς εἶπε τῷ Πέτρῳ, Ὕπαγε ὀπίσω μου, Σατανᾶ, σκάνδαλόν μου εἶ· ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων. ²⁴ Τότε ὁ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ, Ἐἰ τις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθεῖτω μοι. ²⁵ ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, εὕρησει αὐτήν. ²⁶ τί γὰρ ὠφελεῖται ἄνθρωπος, ἐὰν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί

* Rec. + Ἰησοῦς.

* Rec. & Alex. εἰς Ἱεροσόλυμα ἀπελθεῖν.

* Alex. ὠφελεῖσθαι.

GENEVA—1557.

Cesarea Philippi, he asked his disciples, saying, Whome do men say that I am the Sonne of man? ¹⁴ And they said, Some say that thou art Iohn Baptist: and some Elias: and some Ieremie, or one of the Prophetes. ¹⁵ He sayd vnto them, But whome say ye that I am? ¹⁶ Simon Peter answered, and said, Thou art Christe the Sonne of the liuyng God. ¹⁷ And Iesus answered, and sayd to him, happy art thou Simon the sonne of Ionas, for flesh & blood hath not opened vnto thee that, but my father which is in heauen.

¹⁸ And I say also vnto thee, that thou art Peter, and vpon this rocke I will build my congregation. And the gates of hel shal not overcome it. ¹⁹ And I will geue vnto thee, the keyes of the kyngdome of heauen: & what soeuer thou shalt hynde vpon earth, shalbe bound in heauen: and what soeuer thou shalt loose on earth, shalbe loosed in heauen. ²⁰ Then he sharply charged his disciples, that they shuld tel no man that he was Iesus the Christ. ²¹ From that tyme forth Iesus began to shew vnto his disciples, how that he must go vnto Ierusalem, and suffer many thynges of the Elders, and of the hye Priestes, and Scribes, and must be killed, and ryse agayn the thyrday. ²² But Peter toke hym asyde, and began to rebuke him, saying, Master looke to thy self, this shal not be vnto thee. ²³ Then turned he about, and sayd vnto Peter, Away from me Satan: thou offendest me: because thou enuouest not the thynges that are of God, but the thynges that are of men.

²⁴ Iesus then sayd to his disciples, If any man wyl folow me, let him forsake hym self, and take vp his crosse, and followe me. ²⁵ For whosoever wil save his lyfe, shal lose it. And whosoever shal lose his lyfe for my sake, shal fynde it. ²⁶ For what is a man the better though he should wyne all the whole worlde, if he be condemned to paye his soule? Or els what

RHEIMS—1582.

Cesarea Philippi: and he asked his disciples, saying, Whom say men that the Sonne of man is? ¹⁴ But they said, Some Iohn the Baptist, & others Elias, and others Ieremie, or one of the Prophetes.

¹⁵ Iesus saith to them, But vnto whom do you say that I am? ¹⁶ Simon Peter answered & said, Thou art Christ the sonne of the liuyng God. ¹⁷ And Iesus answering, said to him, Blessed art thou Simon her-Iona: because flesh & blood hath not revealed it to thee, but my father which is in heauen. ¹⁸ And I say to thee, That thou art Peter: and vpon this Rocke will I build my Church, and the gates of hel shal not preuaile against it. ¹⁹ And I will geue to thee the keyes of the kingdom of heauen. And whatsoeuer thou shalt binde vpon earth, it shal be bound also in the heauens: and whatsoeuer thou shalt loose on earth, it shal be loosed also in the heauens.

²⁰ Then he commaunded his disciples that they should tel no body that he was Iesus CHRIST.

²¹ From that time Iesus began to shew his disciples, that he must goe to Hierusalem, & suffer many things of the Ancients & Scribes & cheefe-Priestes, and be killed, and the third day rise againe. ²² And Peter taking him vnto him, began to rebuke him, saying, Lord, be it farre from thee, this shal not be vnto thee.

²³ Who turning said to Peter, Goe after me Satan, thou art a scandal vnto me: because thou samonest not the things that are of God, but the things that are of men.

²⁴ Then Iesus said to his disciples, If any man will come after me, let him denie him self, and take vp his crosse, and follow me. ²⁵ For he that will save his life, shal lose it. and he that shal lose his life for me, shal fynde it. ²⁶ For what doth it profite a man, if he gaine the vvhole worlde, and sustaine the damage of his soule? Or vvhath permutation shal a man

AUTHORISED—1611.

Cesarea Philippi, he asked his disciples, saying, Whom doe men say, that I the sonne of man, am? ¹⁴ And they said, Some say that thou art Iohn the Baptist, some Elias, and others Ieremie, or one of the Prophetes. ¹⁵ He saith vnto them, But whom say ye that I am? ¹⁶ And Simon Peter answered, and said, Thou art Christ the sonne of the liuyng God. ¹⁷ And Iesus answered, and said vnto him, Blessed art thou Simon Bar Iona: for flesh and blood hath not revealed it vnto thee, but my Father which is in heauen. ¹⁸ And I say also vnto thee, that thou art Peter, and vpon this rocke I will build my Church: and the gates of hell shall not preuaile against it. ¹⁹ And I will geue vnto thee the keyes of the kingdom of heauen: and whatsoeuer thou shalt binde on earth, shall be bound in heauen: whatsoeuer thou shalt loose on earth, shall be loosed in heauen. ²⁰ Then charged hec his disciples that they should tell no man that hee was Iesus the Christ.

²¹ From that time fourth began Iesus to shew vnto his disciples, how that he must goe vnto Hierusalem, and suffer many things of the Elders and chiefe Priests & Scribes, and bee killed, and be raised againe the third day. ²² Then Peter tooke him, and began to rebuke him, saying, Be it farre from thee Lord: This shall not be vnto thee. ²³ But he turned, and said vnto Peter, Get thee behinde me, Satan, thou art an offence vnto me: for thou sauest not the things that bee of God, but those that be of men.

²⁴ Then saide Iesus vnto his disciples, If any man will come after me, let him denie himselfe, and take vp his crosse, and follow me. ²⁵ For whosoever will save his life, shall lose it: and whosoever will lose his life for my sake, shall fynde it. ²⁶ For what is a man profited, if he shall gaine the whole world, and lose his owne soule? Or what shall a man gaine

248
 δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; ²⁷ μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου
 ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ· καὶ τότε
 ἀποδώσει ἐκάστῳ κατὰ τὴν πράξιν αὐτοῦ. ²⁸ Ἀμὴν λέγω ὑμῖν, εἰσὶ τινες ὧδε
 ἐστῶτες, αἵτινες οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσι τὸν υἱὸν τοῦ ἀνθρώπου
 ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

XVII. Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον
 καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν.
 καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος,
 τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς. ² καὶ ἰδοὺ, ὤφθησαν αὐτοῖς Μωσῆς
 καὶ Ἡλίας, μετ' αὐτοῦ συλλαλοῦντες. ³ ἀποκριθεὶς δὲ ὁ Πέτρος εἶπε τῷ Ἰησοῦ,
 Κύριε, καλὸν ἐστὶν ἡμῶς ὧδε εἶναι· εἰ θέλεις, ποιήσωμεν ὧδε τρεῖς σκηνάς, σοὶ

2 Alex. vñ ἄνθρωπος. Const. ἄνθρωπος. Rec. vñ ἄνθρωπος.

WICLIIF—1380.

what chaungyng schal a man geue for
 his soule?

²⁷ For mannes sone schal come in
 glorie of his fadir, with hisse angelis;
 & thanne he schal yelde to every man
 aftir hisse werkis. ²⁸ treuli I seye to you
 there ben summe of hem that stondeu
 here; whiche schulen not taste deeth:
 til thei se mannes sone comyng in his
 kyngdom.

17. AND aftir sixe dayes Ihesus took
 petir James & Ioon his brother: & ledde
 hem up into an hye hil, ² & was turned
 in to an other likenes biforn hem; & his
 face schon as the sunne: & hise clothis
 weren made whyt as snowe; ³ & lo moises
 & elie aperid to hem: & spoken with
 hym

⁴ & petir answeride & seide to ihesus, lord
 it is goode: vs to be here; if thou wilt;
 make we here three tabernacles: to the
 oon, to moises oon, & to elie oon; ⁵ shil
 the while he spake: lo a bryht cloude ouer
 schadewid hem; and lo a vois came out of
 the cloude that seide, this is my deeworthie
 sone in whom I hane weel plesid to me:
 here ye hym. ⁶ & the discipulis herden
 & falden down on her face; & dredden
 greetli.

⁷ & ihesus cam & touchid hem: & seide to
 hem, rise so up & nyle ye drede, ⁸ and thei
 leftiden vp her ijen & saien no man: but
 ihesus alone; ⁹ & as thei camen down of
 the hil: ihesus comoundide to hem; & seide,
 seye ye to no man the visoun: til mannes
 sone ryse agen fro deeth. ¹⁰ And hisse
 discipulis axeden hym: & seiden, what
 thanne seien the scribis, that it bihoueth
 that elie come first; ¹¹ he answeride &
 seide to hem, elie schal come: & he schal
 restore alle thingis; ¹² and I seye to you,
 that elie is now comen & thei knowen hym

hys, 24th. shil, get. downworthie, beloved. nyle ye
 drede, dread not. ijen, eyes. seye, shew. shil, shal.

TYNDALE—1534.

shall a man geve to redeme his soule
 agayne with all? ²⁷ For the sone of man
 shall come in the glory of his fader,
 with his angels: and then shall he re-
 ward every man accordyng to his dedes.
²⁸ Verely I seye vnto you, some ther be
 amonge them that here stonde, which
 shall not taste of deeth, tyll they shall have
 sene the sone of man come in his kyng-
 dom.

17. AND after .vi. dayes Iesus toke
 Peter and James and Iohn his brother,
 and brought them vp into an hye moun-
 tayne out of the waye; ² and was trans-
 figured before them: and his face did
 shyne as the sunne; and his clothes were
 as whyte as the light. ³ And beholde ther
 appered vnto them, Moses and Helyas,
 talkinge with him. ⁴ Then answered Peter,
 and sayde to Iesus: master here is good
 beinge for vs. If thou wylt, let vs make
 here .iii. tabernacles, one for the, and
 one for Moses, and one for Helyas.
⁵ Whyll he yet spake, beholde a bryght
 cloude shadowed them. And beholde there
 came avoyces out of the cloude sayyng:
 this is my deare sone, in whom I delite;
 heare him. ⁶ And when the disciples hearde
 that, they fell on their faces, and were
 sore affrayd. ⁷ And Iesus cam and
 touched them, and sayde: arise and be
 not affrayd. ⁸ And when they looked vp,
 they saw no man, save Iesus only.

⁹ And as they came doune from the
 mountayne, Iesus charged them sayyng:
 se that ye shewe the visoun to no man;
 vntyll the sone of man be ryen agayne
 froa deeth. ¹⁰ And his disciples axed
 of him, sayyng: Why then saye the
 scribis, that Helyas muste fyrst come?
¹¹ Iesus answered, and sayd vnto them:
 Helyas shall fyrst come, and restore all
 thingis. ¹² And I seye vnto you that He-
 lyas is come already, and they knewe him

CRANMER—1539.

shal a man geue to redeme his soule
 agayne with all? ²⁷ For the sone of man
 shall come in the glory of his fader, with
 his angels: & then shall he rewarde euery
 man accordyng to his dedes. ²⁸ Verely I
 seye vnto you, ther be stondyng here,
 whych shall not tast of deeth, tyll they
 se the sone of man come in hys kyng-
 dome.

17. AND after .vj. dayes, Iesus taketh
 Peter, James and John his brother, and
 bringeth them vp into an hye mountayne
 out of the waye. ² and was transfigured
 before them and his face dyd shyne as
 the sunne, and hys clothes were as whyte
 as the lyght. ³ And beholde, there apered
 vnto them Moses and Elias talking with
 him. ⁴ Then answered Peter, and sayd
 vnto Iesus, Lorde, here is good beinge for
 vs. If thou wylt, let vs make here .iii.
 tabernacles: one for the, and one for
 Moses, and one for Helias. ⁵ Whyhe he yet
 spake, behold, a bryght cloude shadowed
 them.

And beholde, there came a voyce out of
 the cloude which sayde this is my beloued
 sone in whom I delecte heare him. ⁶ And
 when the disciples hearde these thinges,
 they fell on their faces and were sore
 affrayd. ⁷ And Iesus came and touched
 them, and sayde: arise, & be not affrayd.
⁸ And when they had lift vp their eyes
 they sawe no man save Iesus only.

⁹ And when they came doune from the
 mountayne, Iesus charged them sayyng:
 shew the visoun to no man, vntyll the
 sone of man be ryen agayne from the
 deed. ¹⁰ And his disciples asked him,
 sayyng. Whi then saye the Scribis, that
 Helias muste fyrst come? ¹¹ Iesus an-
 swered, and sayde vnto them Helias
 trulye shall fyrst come, and restore all
 thinges. ¹² But I seye vnto you, that
 Helias is come already, and they knewe
 him not: but haue done vnto him what-

‘ μίαν, καὶ Μωσῇ μίαν, καὶ ² μίαν Ἡλίαν. ’ ³ Ἐτι αὐτοῦ λαλοῦντος, ἰδοὺ, νεφέλῃ φωτεινῇ ἐπεσκέλασεν αὐτούς· καὶ ἰδοὺ, φωνὴ ἐκ τῆς νεφέλης, λέγουσα, ‘ Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· αὐτοῦ ἀκούετε. ’ ⁴ Καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσον ἐπὶ πρόσωπον αὐτῶν, καὶ ἐφοβήθησαν σφόδρα. ⁵ καὶ προσελθὼν ὁ Ἰησοῦς ἤψατο αὐτῶν, καὶ εἶπεν, ‘ Ἐγέρθητε καὶ μὴ φοβεῖσθε. ’ ⁶ Ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν, οὐδένα εἶδον, εἰ μὴ τὸν Ἰησοῦν μόνον. ⁷ Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους, ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς, λέγων, ‘ Μὴδεὶ εἴπητε τὸ ὄραμα, ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστή. ’ ⁸ Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες, ‘ Τί οὖν οἱ γραμματεῖς λέγουσιν, ὅτι Ἡλίας δεῖ ἐλθεῖν πρῶτον; ’ ⁹ Ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς, ‘ Ἡλίας μὲν ἔρχεται πρῶτον, καὶ ἀποκαταστήσει πάντα. ’ ¹⁰ λέγω δὲ ὑμῖν, ὅτι Ἡλίας ἤδη ἦλθε, καὶ οὐκ

¹ Alex. Ἰδὶα μίαν.

² Rec. ἀπό.

³ Alex. = Ἰησοῦς.

⁴ Alex. = πρῶτον.

GENEVA—1557.

shal a man geue to redeme his soule agayn with all? ²⁷ For the Sonne of man shal come in the glorie of his father, with his Angels: and then shal he reward euery man accordyng to his decedes. ²⁸ Verely I say vnto you some there be standing here, which shal not tast of death, tyl they shal see the Sonne of man come in his kyngdome.

17. AND after six dayes, Iesus toke Peter, & Iames, and Iohn his brother, & brought them vp into an hye mountayne out of the way. ² And was transfigured before them: and his face dyd shyne as the sunne, and his clothes were as whyte as the light. ³ And behold they saw Moses, and Elias, talking with hym. ⁴ Then answered Peter, and sayd to Iesus, Master, here is good helyng for vs: If thou wilt, let vs make here three tabernacles, one for thee, and one for Moses, and one for Elias.

⁵ Whye he yet spake, behold a bright cloude shadowed them: And beholde, there came a voyce out of that cloude, saying, This is my deare sonne, in whom I delyte, Heare him. ⁶ And when the disciples heard that, they fel on theyr faces and were afraied. ⁷ But Iesus came and touched them, and sayd, Arise and be not afraied. ⁸ And when they loked vp, they saw no man, save Iesus onely.

⁹ And as they came downe from the mountayne, Iesus charged them, saying, See that ye shewe the vision to no man, vntill the Sonne of man be rysen agayne from death.

¹⁰ And his disciples asked hym, saying, Why then say the Scribes, that Elias must fyrst come? ¹¹ Iesus answered, and sayd vnto them, Certeynly Elias must fyrst come, and restore all thynges. ¹² But I say vnto you, that Elias is come already, and they knewe him not, but haue done

RHEIMS—1682.

giue for his soule? ²⁷ For the Sonne of man shal come in the glorie of his father with his Angels: and then will he render to euery man according to his workes.

²⁸ Amen I say to you, there be some of them that stand here, that shal not taste death, til they see the Sonne of man coming in his kingdom.

17. AND after six dayes Iesus taketh vnto him Peter and Iames and Iohn his brother, and bringeth them into a high mountaine apart: ² And he was transfigured before them. And his face did shine as the sunne: & his garments became vvhite as snow. ³ And behold there appeared to them Moyses and Elias talking with him. ⁴ And Peter answering, said to Iesus, Lord, it is good for vs to be here: if thou wilt, let vs make here three tabernacles, one for thee, and one for Moyses, and one for Elias.

⁵ And as he was yet speaking, behold a bright cloude overshadowed them. And loe a voice out of the cloude, saying, This is my wellbeloued sonne, in whom I am well pleased: heare ye him. ⁶ And the disciples hearing it, fel vpon their face, and were sore afraid. ⁷ And Iesus came and touched them: and he said to them, Arise, and feare not. ⁸ And they lifting vp their eyes, saw no body, but only Iesus.

⁹ And as they descended from the mount, Iesus commanded them, saying, Tell the vision to no body, til the Sonne of man be risen from the dead.

¹⁰ And his Disciples asked him, saying, What say the Scribes then, that Elias must come first? ¹¹ But he answering, said to them, Elias in dede shal come, and restore all thynges. ¹² And I say to you, that Elias is already come, and they did not know him, but wrought on him

AUTHORISED—1611.

in exchange for his soule? ²⁷ For the Sonne of man shall come in the glory of his Father, with his Angels: and then he shall reward euery man according to his workes.

²⁸ Verely I say vnto you, There be some standing here, which shall not taste of death, till they see the Sonne of man coming in his Kingdome.

17. AND after sixe dayes, Iesus taketh Peter, Iames, and Iohn his brother, and bringeth them vp into an high mountaine apart. ² And was transfigured before them, and his face did shine as the Sunne, and his raiment was white as the light.

³ And behold, there appeared vnto them Moyses, and Elias, talking with him. ⁴ Then answered Peter, and said vnto Iesus, Lord, it is good for vs to be here: If thou wilt, let vs make here three Tabernacles: one for thee, and one for Moyses, and one for Elias. ⁵ While he yet spake, behold, a bright cloud overshadowed them: and behold a voyce out of the cloude, which saide, This is my beloued Sonne, in whom I am well pleased: heare ye him.

⁶ And when the disciples heard it, they fell on their face, and were sore afraid. ⁷ And Iesus came and touched them, and said, Arise, and be not afraid. ⁸ And when they had lift vp their eyes, they saw no man, save Iesus onely. ⁹ And as they came downe from the mountaine, Iesus charged them, saying, Tell the vision to no man, vntill the Sonne of man be risen againe from the dead. ¹⁰ And his disciples asked him, saying, Why then say the Scribes that Elias must first come? ¹¹ And Iesus answered, and saide vnto them, Elias truly shall first come, and restore all thynges:

¹² But I say vnto you, that Elias is come already, and they knew him not, but haue

ἐπέγνωσαν αὐτὸν, ἀλλ' ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν· οὕτω καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχει ὑπ' αὐτῶν. ¹² Τότε συνήκαν οἱ μαθηταί, ὅτι περὶ Ἰωάννου τοῦ Βαπτιστοῦ εἶπεν αὐτοῖς.

¹³ Καὶ ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον, προσήλθεν αὐτῷ ἄνθρωπος γονυπετῶν αὐτὸν, | ¹⁴ καὶ λέγων, 'Κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιάζεται καὶ κακῶς πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ ὕδωρ. ¹⁵ καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεῦσαι.' ¹⁶ Αποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, 'Ὡ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι μεθ' ὑμῶν; | ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε.' ¹⁷ Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαμόνιον, καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης. ¹⁸ Τότε προσελθόντες οἱ μαθηταί τῷ Ἰησοῦ κατ' ἰδίαν εἶπον, 'Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;' ¹⁹ Ὁ δὲ Ἰησοῦς | εἶπεν

* Rec. αὐτῶν.

* Alex. μὲθ' ἑαυτῶν ἰσοῦται.

* Alex. = Ἰησοῦς.

WICLIIF—1380.

not; but thei didnen in hym what ener thingis thei wolden; & so mannes sone schal suffre of hem; ¹³ Thanne the disciplis vnderstonden that he seide to hem of Iohn the baptist.

¹⁴ & whanne he came to the puple: a man came to hym & fil down on knees before hym & seide; ¹⁵ lord have thou merci on my sone, for he is lanatik and suffreth yuel; for ofte tymes he fallith in to the fier; & ofte times in to the watir;

¹⁶ and I broughte hym to thin disciplis; and thei myyte not heles hym; ¹⁷ ihesus answered & seide; a thou generacioun vnblesseful & weyward: hou longe schal I be with you, hou longe schal I suffre you; brynge ge hym hidir to me; ¹⁸ & ihesus hamede hym: & the deuil wente out fro hym; & the child was heild fro that our.

¹⁹ Thanne the disciplis camen to ihesus pryueli: & seiden to hym whi myyte not we casten hym out? ²⁰ ihesus seith to hem; for youre vnblesse; treuli I sey to you, if ge han feith as a corn of senney, ge schulen sey to this hill, passe thou hences, and it schal passe, and no thing schal be impossible to you; ²¹ but this kynde is not cast out: but bi preyng & fastyng;

²² and whilis thei weren abydng to gidre in galile: ihesus seide to hem; mannes sone schal be betrayed in to the hondis of men; ²³ & thei schulen sle hym: & the thridde day he schal rise agen to liif; and thei weren ful sori.

²⁴ And whanne thei camen to capernaum: thei that taken tribut camen to petir & seiden to him; youre mastir paieth not tribute? ²⁵ & he seide; shis & whanne he was comen in to the hous: ihesus came before him and seide; symount: what semeth to thee? kyngis of erthe of wisdom taken thei tribute? of her sones ether of aliens? ²⁶ & he seide; of aliens; ihesus

TYNDAL—1534.

not; but have done vnto him what so- ever they listed. In lyke wyse shall also the sone of man suffre of them. ¹³ Then the disciples perceaved that he spake vnto them of Iohn baptist.

¹⁴ And when they were come to the people, ther cam to him a certayne man; and kneled doune to him; and sayde: ¹⁵ Master have mercy on my sone for he is frantike: and is sore vexed. And oft tymes he falleth into the fyre; and oft into the water. ¹⁶ And I brought him to thy disciples; and they coude not heale him.

¹⁷ Iesus answered and sayde: O genera- tion faythles and croke: how longe shall I be with you? how longe shall I suffre you? bring him hidder to me. ¹⁸ And Iesus rebuked the devyll; and he cam out of him. And the child was healed even that same houre. ¹⁹ Then came the disciples to Iesus secretly and sayde: Why could not we cast him out? ²⁰ Iesus sayd vnto them: Because of youre vnbelefe. For I saye verily vnto you: yf ye had faythe as a grayne of musterd seed, ye shuld saye vnto this mountayne, remove hence to yonder place; and he shuld remove: nether shuld any thinge be vnpossible for you to do. ²¹ How be it this kynde goeth not out; but by prayer and fastyng.

²² As they passed the tyme in Galile, Iesus sayde vnto them: the sone of man shalbe betrayed into the hondes of men; ²³ and they shall kill him; and the thyrde daye he shall ryse agayne. And they sorowed greatly.

²⁴ And when they were come to Capernaum; they that were went to gadre poll money; came to Peter and sayde: Doth youre master paye tribute? ²⁵ He sayd: ye. And when he was come into the house; Iesus spake fyrst to him; saying What thinkest thou Simon? of whome do the kyngs of the erth take tribute or poll money? of their chyldren; or of straungers? ²⁶ Peter sayde vnto him: of

CRANMER—1539.

soeuer they listed. In lyke wyse shall also the sone of man suffre of them. ¹³ Then the disciples vnderstode, that he spake vnto them of Iohn Baptist.

¹⁴ And when they were come to the people, ther came to him a certayne man kneeling downe to him, and sayeng: ¹⁵ Master, haue mercy on my sone, for he is lunatike and sore vexed, for oft tymes he falleth into the fyre, and oft into the water. ¹⁶ And I brought him to thy disciples, & they coude not heale him. ¹⁷ Iesus answered and sayd: O faythles and croke nation: how longe shall I be wyth you? how longe shall I suffre you? bring him hyther. ¹⁸ And Iesus reboked the deuyll, and he departed out of him. And the childe was healed euen that same tyme.

¹⁹ Then came the disciples to Iesus secretly and sayde: why could not we cast him out? ²⁰ Iesus sayd vnto them: Because of your vnbelefe. For verely I saye vnto you: yf ye haue fayth as a grayne of musterd seed, ye shall saye vnto this mountayne: remove hence to yonder place, and it shal remove: nether shal any thinge be vnpossible vnto you. ²¹ Howbeit this kynde goeth not out, but by prayer and fastyng. ²² While they were occupied in Galile Iesus sayde vnto them: it wyll come to passe that the sone of man shalbe betrayed into the handes of men, ²³ and they shall kyl him and the thyrde daye shall he ryse agayne. And they were exceeding sorye.

²⁴ And when they were come to the cite of Capernaum, they that use to receave tribute money, cam to Peter, and sayd: Doth your master paye tribute? ²⁵ He sayeth: yee. And when he was come into the house, Iesus presented him saying: What thinkest thou Simon? of whom do the kynges of the erth take trybute or toll, of their chyldren, or of straungers? ²⁶ Peter sayeth vnto him: of

αὐτοῖς, 'Διὰ τὴν ἀπιστίαν ὑμῶν. ἀμὴν γὰρ λέγω ὑμῶν, εἰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ, Μετάβηθι ἐντεῦθεν ἐκεῖ, καὶ μεταβήσεται· καὶ οὐδὲν ἀδυνατήσει ὑμῶν. ²¹ τούτο δὲ τὸ γένος οὐκ ἐκπορεύεται, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.'

²² Ἀναστρεφόμενον δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ, εἶπεν αὐτοῖς ὁ Ἰησοῦς, 'Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων, ²³ καὶ ἀποκτενοῦσιν αὐτὸν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.' Καὶ ἐλυπήθησαν σφόδρα.

²⁴ Ἐλθόντων δὲ αὐτῶν εἰς Καπερναοὺμ, προσῆλθον οἱ τὰ δίδραχμα λαμβάνοντες τῷ Πέτρῳ, καὶ εἶπον, 'Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ δίδραχμα;' ²⁵ Λέγει, 'Ναί.' Καὶ ὅτε εἰσῆλθεν εἰς τὴν οἰκίαν, προέφθασεν αὐτὸν ὁ Ἰησοῦς, λέγων, 'Τί σοὶ δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσι τέλη ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἀλλοτρίων;' ²⁶ Λέγει αὐτῷ ὁ Πέτρος, 'Ἀπὸ τῶν

* Alex. ἀναστρέφειν.

GENEVA—1557.

vnto hym what soever they lusted: In like wyse shal also the Sonne of man suffer of them.

¹² Then the disciples perceaved that he spake vnto them of Iohn Baptist. ¹⁴ And when they were come to the people, there came to him a certayne man, & kneled downe to him, ¹⁵ And sayd, Master haue mercie on my sonne, for he is lunatike, and is sore vexed: For oft tymes he falleth into the fyre, and oft into the water. ¹⁶ And I broght him to thy disciples, and they could not heale hym.

¹⁷ Iesus answered and sayd O generation faithles & croked: How longe shal I be with you, how longe shal I suffer you? Bring hym hyther to me. ¹⁸ And Iesus rebuked the deuyl, and he came out of hym. And the childe was healed euen that same houre. ¹⁹ Then came the disciples to Iesus secretly, and sayd, Why could not we cast him out?

²⁰ Iesus sayd vnto them, Because of your vnbeliefe. For verely I say vnto you, if ye had fayth as muche as is a grayne of mustard seed, ye should say vnto this mountayne, Remoue hence to yonder place, and it should remoue: neither should any thyng be vnposible for you to do. ²¹ How be it this kynde goeth not out, but by prayer and fastyng.

²² As they passed the tyme in Galilee, Iesus sayd vnto them, The sonne of man shal be betrayed into the handes of men. ²³ And they shal kyl hym, and the thyrday shal he rysegayne. And they sorowed greatly.

²⁴ And when they were come to Capernaum, they that were wont to gather pulc money, came to Peter, and sayd, Doth not your maister pay tribute? ²⁵ He sayd, yea. And when he was come into the house, Iesus spake fyrst to hym, saying, What thinkest thou Simon? Of whom do the kynges of the earth take tribute, or polle mony? of their chyldren, or of strangers? ²⁶ Peter sayd vnto hym,

RHEIMS—1582.

whatsoever they would. So also the Sonne of man shal suffer of them.

¹² Then the Disciples vnderstood, that of Iohn the Baptist he had spoken to them.

¹⁴ And when he was come vnto the multitude, there came to him a man falling downe vpon his knees before him, ¹⁵ saying, Lord haue mercie vpon my sonne, for he is lunatike, and sore vexed: for he falleth often into the fire, and often into the water. ¹⁶ And I offered him to thy Disciples: and they could not cure him. ¹⁷ Iesus answered and said, O faithles and peruerse generation, how long shal I be with you? How long shal I suffer you? bring him hither to me.

¹⁸ And Iesus rebuked him, and the deuyl went out of him, and the ladde was cured from that houre. ¹⁹ Then came the Disciples to Iesus secretly, and said, Why could not we cast him out? ²⁰ Iesus said to them, because of your incredulity. for, amen I say to you, if you haue faith as a mustard seed, you shal say to this mountaine, Remoue from hence thither: and it shal remoue, and nothing shal be impossible to you. ²¹ But this kinde is not cast out but by prayer and fasting.

²² And when they conuersed in Galilee, Iesus said to them, The Sonne of man is to be betrayed into the hands of men: ²³ and they shal kill him, and the third day he shal rise againe. And they were stricken sadde exceedingly.

²⁴ And when they were come to Capernaum, there came they that receiued the didrachmes, vnto Peter, and said to him, Your maister doth he not pay the didrachmes? ²⁵ He saith, Yea. And when he was entered into the house, Iesus prevented him, saying, What is thy opinion Simon? The kings of the earth of whom receiue they tribute or censur? of their children, or of strangers? ²⁶ And

AUTHORISED—1611.

done vnto him whatsoever they listed: Likewise shall also the Son of man suffer of them. ¹² Then the disciples vnderstood that he spake vnto them of Iohn the Baptist.

¹⁴ And when they were come to the multitude, there came to him a certaine man, kneeling downe to him; and saying, ¹⁵ Lord, haue mercie on my sonne, for he is lunatike, and sore vexed: for oft tymes he falleth into the fire, and oft into the water.

¹⁶ And I brought him to thy disciples, and they could not cure him. ¹⁷ Then Iesus answered, and said, O faithlesse and peruerse generation, how long shall I be with you? howe long shall I suffer you? bring him hither to me. ¹⁸ And Iesus rebuked the deuill, and hee departed out of him: and the childe was cured from that very houre.

¹⁹ Then came the Disciples to Iesus apart, and said, Why could not we cast him out? ²⁰ And Iesus said vnto them, Because of your vnbeliefe: for verely I say vnto you, If ye haue faith as a graine of mustard seed, yee shall say vnto this mountaine; Remoue hence to yonder place: and it shall remoue, and nothing shal be vnposible vnto you. ²¹ Howbeit, this kinde goeth not out, but by prayer and fasting.

²² And while they abode in Galilee Iesus said vnto them, The sonne of man shall be betrayed into the hands of men: ²³ And they shall kill him, and the third day he shall be raised againe: And they were exceeding sorry.

²⁴ And when they were come to Capernaum, they that receiued tribute money, came to Peter, and said, Doeth not your maister pay tribute? ²⁵ Hee saith, Yea. And when hee was come into the house, Iesus prevented him, saying, What thinkest thou, Simon? of whom doe the kings of the earth take custome or tribute? of their owne children, or of strangers? ²⁶ Peter saith vnto him, Of strangers,

‘αλλοτρίων.’ Ἐφη αὐτῷ ὁ Ἰησοῦς, ‘Ἀραγε ἐλεύθεροί εἰσιν οἱ υἱοί. ²¹ ἵνα δὲ μὴ
 ‘σκανδαλίσωμεν αὐτοὺς, πορευθεὶς εἰς τὴν| θάλασσαν, βάλε ἄγκιστρον, καὶ τὸν
 ‘ἀναβάντα πρῶτον ἰχθὺν ἄρον· καὶ ἀνοίξας τὸ στόμα αὐτοῦ, εὐρήσεις στατήρα·
 ‘ἐκεῖνον λαβὼν δὸς αὐτοῖς ἀπὸ ἐμοῦ καὶ σοῦ.’

XVIII. Ἐν ἐκείνῃ τῇ ὥρᾳ προσήλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες, ‘Τίς
 ‘ἄρα μεζῶν ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;’ ² Καὶ προσκαλεσάμενος ὁ Ἰησοῦς
 παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν, ³ καὶ εἶπεν, ‘Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ
 ‘στραφῇτε καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν
 ‘οὐρανῶν. ⁴ ὅστις οὖν ταπεινώσει| ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ
 ‘μεζῶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. ⁵ καὶ ὃς ἐὰν δέξῃται παιδίον τοιούτου ἐν ἐπὶ
 ‘τῷ ὀνόματί μου, ἐμὲ δέχεται. ⁶ ὃς δ’ ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων τῶν

* Alex. = τὴν.

* Eccl. παρακαλῶν.

WICLIFFE—1380.

seide to hym, thanne somes ben fre, ²⁷ but
 that we sclaudren hem not : go thou to
 the see, & cast an hook, & take thilke fishe
 that first cometh vp & whanne his mouth
 is opened thou schal fynde a statir & gese
 for thee & for me.

18. IN thatoure the disciples camen
 to ihesus & seiden, who gresset thou is
 gretter in the kyngdom of heuene? ² &
 ihesus clepid a litil child: & put hem
 in the myddil of hem, ³ and seide, I seye
 treuthe to you, but ye be turned & made
 as litil children: ye schulen not entre in to
 the kyngdom of heuene; ⁴ therfor who
 emekith him as this litil child: he is
 gretter in the kyngdom of heuene; ⁵ & he
 that resceyue oon suche litil child in
 my name: resceyueth me, ⁶ but who so
 sclaudreth oon of these anele that bileuen
 in me it spedith to hym, that a mylle
 stoon of assis be hangid in his necke & he
 be drenchid in the depnesse of the see;
⁷ wo to the world for sclaudris. For it is
 nede: that sclaudris come; nethelss wo
 to thilke man: bi whom a sclaudre
 cometh.

⁸ & if thin hond or thi foot sclaudrith
 thee: kit it of & caste away fro thee; it is
 betir to thee to entre to lif, feble ether
 croid: than hauryge two handis, or
 tweyne feet to be sente in to euerlastinge
 fire;

⁹ & if thin eye sclaudre thee: pulle
 it out & caste awaye fro thee; it is betir
 to thee with oon eye to entre in to lif,
 thanne hauryge tweye igen to be sente in
 to the fire of helle;

¹⁰ so ye that ye despise not oon of these
 of litil; for I seye to you, that the angelis
 of hem in heuene: seen euermore the
 face of my fadir that is in heuene; ¹¹ for
 mannes sone cam to saue that thing that

TYNDALE—1534.

straungers. Then sayd Iesus vnto him
 agayne: Then are the chyldren fre. ²⁷
²⁸ Nevertheless, lest we shuld offende
 them: goo to the see and cast in thyne
 angle; and take the fysh that fyrst
 cometh vp: and when thou hast opened
 his mouth, thou shalt fynde a peece of
 twentis peece: that take and paye for me
 and the.

18. THE same tyme the disciples came
 vnto Iesus saying: who is the greatest
 in the kyngdome of heven? ² Iesus called
 a chyld vnto him; and set him in the
 myddes of them: ³ and sayd. Verely I
 say vnto you: except ye tourne, and be-
 come as chyldren, ye cannot enter into
 the kyngdom of heven. ⁴ Whosoever
 therefore humble him sylf as this chyld;
 the same is the greatest in the kyngdome
 of heven. ⁵ And whosoever receaueth
 suche a chyld in my name, receaueth
 me. ⁶ But whosoever offende one of these
 lytelons, which beleue in me: it were
 better for him, that a milstone were
 hangid aboute his necke, and that he
 were drowned in the depth of the see.
⁷ Wo be vnto the world because of of-
 fences. How be it, it cannot be avoided
 but that offences shalbe geuen. Never-
 thelesse woo be to the man, by whom the
 offence cometh.

⁸ Wherefore yf thy hande or thy fote
 offende the, cut him of and cast him
 from the. It ys better for the to enter
 into lyfe halt or maymed, rather then
 thou shuldest haueinge two bondes or two
 fete, be cast into euerlastinge fyre. ⁹ And
 yf also thyne eye offende the, plucke him
 oute and caste him from the. It is better
 for the to enter into lyfe with one eye,
 then haueinge two eyes to be cast into hell
 fyre.

¹⁰ Se that ye despise not one of these
 lytelons. For I saye vnto you, that in
 heuen their angels alwayes behold the
 face of my father, which is in heuen.
¹¹ Ye and the sonne of man is come to

CRANMER—1539.

straungers. Iesus sayeth vnto him: Then
 are the children fre: ²⁷ Notwithstanding.
 lest we shuld offende them, go thou to
 the see, and cast an angle, and take the
 fish that fyrst cometh vp: and when thou
 hast opened his mouth, thou shalt fynde
 a peece of twentie peece: that take, and
 geue it vnto them for me and the.

18. AT the same tyme came the
 disciples vnto Iesus, sayinge: who is
 the greatest in the kyngdom of heauen?
² Iesus called a chyld vnto him, and
 set him in the myddes of them, ³ and
 sayde: Verely I saye vnto you except
 ye turne, & become as chyldren, ye shall
 not enter in to the kyngdom of heauen.
⁴ Whosoever therefore humbleth him
 selfe, as this childe, the same is the
 greatest in the kyngdom of heauen. ⁵ And
 whoso receaueth such a chyld in my
 name, receaueth me. ⁶ But whoso doth
 offende one of these lytelons which be-
 leue in me: it were better for him, that
 a mylstone were hangid aboute his
 necke, and that he were drowned in the
 depth of the see. ⁷ Wo vnto the world
 because of offenses. Necessary it is that
 offences come: But wo vnto the man, by
 whom the offence cometh.

⁸ Wherefore yf thy hande or thy fote
 hinder the, cut him of and cast it from
 the. It is better for the to enter into lyfe
 halt or maymed, rather then thou shuldest
 (haueinge two handes or two fete) be cast
 into euerlastinge fyre. ⁹ And yf thyne eye
 offende the, plucke it oute, and caste it
 from the. It is better for the to enter
 into lyfe with one eye, rather then (haueinge
 two eyes) to be cast into hell fyre. ¹⁰ Take
 hede: that ye despise not one of these
 lytelons. For I saye vnto you, that in
 heauen their angels do alwayes behold
 the face of my father, which is in heauen.
¹¹ For the sonne of man is come to man

‘πιστευόντων εἰς ἐμὲ, συμφέρει αὐτῷ, ἵνα κρεμασθῇ μύλος οὐκὸς εἰς τὸν τρα-
 ‘χῆλον αὐτοῦ, καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης. Ὁὐαὶ τῷ κόσμῳ
 ‘ἀπὸ τῶν σκανδάλων· ἀνάγκη γάρ ἐστιν ἐλθεῖν τὰ σκάνδαλα· πλὴν οὐαὶ τῷ
 ‘ἀνθρώπῳ· ἐκεῖνο, δι’ οὗ τὸ σκάνδαλον ἔρχεται. Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου
 ‘σκανδαλίζει σε, ἔκκοψον αὐτὰ καὶ βάλε ἀπὸ σοῦ· καλόν σοι ἐστὶν εἰσελθεῖν εἰς
 ‘τὴν ζωὴν χωλὸν ἢ κυλλόν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ
 ‘τὸ αἰώνιον. καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ
 ‘σοῦ· καλόν σοι ἐστὶ μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμούς
 ‘ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός. ¹⁰ Ὁρατε μὴ καταφρονήσητε εἰς
 ‘τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν, ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντὸς
 ‘βλέπουσι τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. ¹¹ ἦλθε γὰρ ὁ υἱὸς τοῦ

* Const. cō. Rec. ἐπὶ. Alex. παρλ.

* Alex. = lectv.

* Alex. = ἐκείνο.

* Alex. αὐτὸν.

* Alex. = vs. 11.

GENEVA—1557.

of strangers. Then sayd Iesus vnto hym: Then are the children free. ² Neuerthelesse, lest we should offend them: go to the sea, and cast in thyne angle, and take the fyshes that fyrst cometh vp, and when thou hast opened his mouth, thou shalt fynd a peece of twenty pence, that take, and pay for me and thee.

18. THE same tymes the disciples came vnto Iesus saying, Who is the greatest in the kyngdome of heauen? ² Iesus called a younge childe vnto hym, and set him in the middes of them. ³ And sayd, Verely I say vnto you, except ye turne, and become as litel children, ye shal not enter into the kyngdome of heauen. ⁴ Whosoever therefore shal humble him selfe as this litel childe, the same is the greatest in the kyngdome of heauen. ⁵ And whosoever shal receaue such a litel child in my name, receaue me. ⁶ But whosoever shal offende one of these lytel ones which beleue in me: it were better for hym, that a mylstone were hanged about his necke, and that he were drowned in the depth of the sea. ⁷ Wo be vnto the world because of offences. For it can not be enoyded but that offences shalbe geuen, Neuerthelesse wo be to that man, by whom the offence cometh.

⁸ Wherefore, if thy hand or thy fote cause thee to offende, cut them of, and cast them from thee. It is better for thee to enter into lyfe, halt, or maymed, rather then thou shouldest, hauing two handes or two fete, be cast into euerlastyng fyre.

⁹ And if thine eye cause thee to offende plucke it out, and cast it from thee. It is better for thee to enter into lyfe with one eye, then hauing two eyes, to be cast into hel fyre. ¹⁰ See that ye despise not one of these lytel ones, for I say vnto you, That in heauen their Angels alwayes beholde the face of my father which is in heauen. ¹¹ For the sonne of man is come to save

RHEIMS—1582.

he said, Of strangers. Iesus said to him, Then the children are free. ² But that vvo may not scandalize them, goe thy vvaies to the sea, and cast a hooke: and that fish vvhich shal first come vp, take: and vvhen thou hast opened his mouth, thou shalt find a stater: take that, and giue it to them for me and thee.

18. AT that houre the Disciples came to Iesus, saying, Who, thinkest thou, is the greater in the kingdom of heauen? ² And Iesus calling vnto him a litte childe, set him in the middes of them, ³ and said, Amen I say to you, vnales you be conuerted, and become as litte children, you shal not enter into the kingdom of heauen.

⁴ Whosoener therefore shal humble him self as this litte childe, he is the greater in the kingdom of heauen. ⁵ And he that shal receiue one such litte childe in my name, receiue me. ⁶ And he that shal scandalize one of these litte ones that beleue in me, it is expedient for him that a milstone be hanged about his necke, and that he be drovned in the depth of the sea.

⁷ Vvo be to the vvorld for scandale, for it is necessary that scandale do come: but neuerthelesse vvo to that man by vvhom the scandall cometh. ⁸ And if thy hand, or thy fote scandalize thee: cut it of, and cast it from thee. It is good for thee to goe in to life maymed or lame, rather then hauing tvo handes or tvo fete to be cast into euerlasting fire. ⁹ And if thine eye scandalize thee, plucke him out, and cast him from thee: It is good for thee hauing one eye to enter into life, rather then hauing tvo eyes to be cast into the hel of fire.

¹⁰ See that you despise not one of these litte ones: for I say to you that their Angels, in heauen alwaies do see the face of my father vvhich is in heauen. ¹¹ For the Sonne of man is come to save that vvhich

AUTHORISED—1611.

Iesus saith vnto him, Then are the children free. ² Notwithstanding, lest wee should offend them, goe thou to the Sea, and cast an hooke, and take vp the fish that first cometh vp: and when thou hast opened his mouth, thou shalt finde a peece of money: that take, and giue vnto them for me, and these.

18. AT the same time came the Disciples vnto Iesus, saying, Who is the greatest in the Kingdome of heauen? ² And Iesus called a litte child vnto him, and set him in the midst of them, ³ And said, Verely I say vnto you, Except yee be converted, and become as litte children, ye shall not enter into the kingdome of heauen. ⁴ Whosoever therefore shall humble himselfe as this litte childe, the same is greatest in the kingdome of heauen. ⁵ And who so shall receiue one such litte child in my name, receiue me. ⁶ But who so shall offend one of these litte ones which beleue in me, it were better for him that a milstone were hanged about his necke, and that hee were drowned in the depth of the Sea.

⁷ Wo be vnto the world because of offences: for it must needs be that offences come: but wo to that man by whom the offence cometh. ⁸ Wherefore if thy hand or thy fote offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maymed, rather then hauing two handes or two fete, to be cast into euerlasting fire. ⁹ And if thine eye offend thee, plucke it out, and cast it from thee: it is better for thee to enter into life with one eye, rather then hauing two eyes, to be cast into hell fire.

¹⁰ Take heed that ye despise not one of these litte ones: for I say vnto you, that in heauen their Angels do alwaies behold the face of my father which is in heauen. ¹¹ For the sonne of man is come to save that which was lost.

ἀνθρώπου σώσαι τὸ ἀπολωλός. | ¹² Τί ὑμῖν δοκεῖ; ἐὰν γένηται τι ἀνθρώπῳ
 ἑκατὸν πρόβατα, καὶ πλανηθῇ ἐν ἐξ αὐτῶν οὐχὶ ἀφεῖς τὰ ἐννενηκονταεννέα, ἐπὶ
 τὰ ὄρη πορευθεὶς ζητεῖ τὸ πλανώμενον; ¹³ καὶ ἐὰν γένηται εὗρεν αὐτὸ, ἀμὴν
 λέγω ὑμῖν, ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον, ἢ ἐπὶ τοῖς ἐννενηκονταεννέα τοῖς μὴ
 πεπλανημένοις. ¹⁴ οὕτως οὐκ ἔστι θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν
 οὐρανοῖς, ἵνα ἀπόληται εἷς | τῶν μικρῶν τούτων. ¹⁵ Ἐὰν δὲ ἁμαρτήσῃ εἰς σέ ὁ
 ἀδελφός σου, ὑπάγε | ἔλγξον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνου. ἐὰν σου
 ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου. ¹⁶ ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ
 ἑτὶ ἓνα ἢ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥήμα. ¹⁷ ἐὰν δὲ
 παρακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ. ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ,
 ἔστω σοι ὡσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης. ¹⁸ Ἀμὴν λέγω ὑμῖν, ὅσα ἐὰν δήσητε

f Alex. 2v.

f Alex. = val.

WICLIIF—1380.

perischid, ¹² what semeth to you, if there
 weren to sum man an hundred sheep &
 oon of hem hath errid: where he schal not
 lene nynty & nyne in desert, and schal go
 to seche that, that errid? ¹³ & if it falle
 that he fynde it: truli I sey to you that
 he schal haue icie thereon more thanne on
 nynty & nyne that erriden not. ¹⁴ so it is
 not the wille bifore youre fadir that is in
 heuene, that oon of these litil perische.

¹⁵ But if thy brother synneth agens thee
 go thou & repreue hym, bitwixe thee &
 hym aloune; if he herith thee thou hast
 wonne thi brother; ¹⁶ & if he herith not thee,
 take with thee oon or tweyne that every
 word stonde in the mouth of tweyne or
 thre witnessis; ¹⁷ & if he herith not hem:
 sey thou to the chirche; but if he here not
 the chirche: be he as an hethen man & a
 puppican to thee. ¹⁸ I seye to you truli
 what euer thing ye bynden on erthe:
 tho schulen ben bounde also in heuene; &
 what euer thing ye vnbynden on erthe:
 tho schulen ben vnbounden also in heuene;

¹⁹ eftsones I seye to you: that if tweyne
 of you consenten on the erthe; of every
 thing what euer thei axen it schal be doen
 to hem of my fadir that is in heuene;
²⁰ for where tweyne or .iii. ben gaderid in
 my name there I am in the myddil of hem

²¹ thanne petir cam to hym & seide; lord
 how ofte schal my brother synne agens
 me: & I schal forgyue hym? whether til
 seene tymes? ²² ihesus seith to hym; I
 seye not to thee til seene sithis: but til
 seventi sithis seene sithis: ²³ therefore
 the kingdom of heuene is likenede to a
 man kyng: that wolde rikene with hise
 seruautis; ²⁴ & whanne he bigan to rikene:
 oon that ony ten thousand talentis: was
 brouyte to hym; ²⁵ & whan he hadde not

TYNDALE—1534.

saue that which is lost. ¹² How thinke
 ye? Yf a man haue an hondred shepe; and
 one of them be gone astray; dothe he not
 leue nynty and nyne in the mountains;
 and go and seke that one which is gone
 astray? ¹³ If it happen that he fynd him;
 verely I say vnto you: he reioyseth more
 of that shepe; then of the nynty and nyne
 which went not astray. ¹⁴ Even so it is
 not the wyll of youre father in heuene
 that one of these lytelon shulde perische.

¹⁵ Moreover yf thy brother trespass
 agaynst the. Go and tell him his faute
 betwene him and the alone. Yf he heare
 the; thou hast wonne thy brother: ¹⁶ But
 yf he heare the not; then take yet with
 the one or two; that in the mouth of two
 or thre witnessis; all thinges maye be
 stablished. ¹⁷ If he heare not them; tell
 it vnto the congregacion. If he heare not
 the congregacion; take him as an hethen
 man; and as a publican. ¹⁸ Verely I say
 vnto you; what soever ye bynde on erth;
 shalbe bounde in heven. And what so-
 ever ye lowes on erth; shalbe lowed in
 heven.

¹⁹ Agayn I say vnto you; that yf two of
 you shall agree in erth upon any maner
 thyng; what soever they shall desyre: it
 shalbe geven them of my father which
 is in heven. ²⁰ For where two or thre
 are gathered togadder in my name; there
 am I in the myddes of them.

²¹ Then came Peter to him; and sayde:
 master howe ofte shall I forgyue my
 brother; yf he synne agaynst me; seven
 tymes? ²² Iesus sayd vnto him: I seye
 not vnto the seven tymes: but seventy
 tymes seuentymes. ²³ Therefore is the
 kyngdome of heven lykened vnto a cer-
 tayne kyng; which wolde take a countie
 of his seruautis. ²⁴ And when he had
 begone to recken; one was broughte vnto
 him; whiche ought him ten thousande
 talentis: ²⁵ whome because he had nought

CRANMER—1539.

that which was lost. ¹² How thinke ye
 If a man haue an hundred shepe, and one
 of them be gone astray, doth he not leaue
 nynty and nyne in the mountains, and
 goeth and seeketh that was gone astray? ¹³
 And if it happen that he fynd it, verely
 I saye vnto you: he reioyseth more of
 that shepe then of the nynty and nyne
 which went not astray. ¹⁴ Even so it is
 not the wyll of youre father in heauen,
 that one of these lytel on shulde pe-
 rishe.

¹⁵ Moreover, if thy brother trespass
 agaynst the, go and tell him his faute be-
 twene him & the alone. If he heare the,
 thou hast wonne thy brother: ¹⁶ But yf
 he heare the not, then take yet with the
 one or two, that in the mouth of two or
 .iii. witnessis, every matir may be sta-
 blyshed. ¹⁷ If he heare not them, tell it
 vnto the congregacion. If he heare not
 the congregacion let him be vnto the as
 an hethen man and as a publican. ¹⁸ Verely
 I seye vnto you: whatsoeuer ye bynde
 on erth, shalbe bounde in heauen. And
 whatsoeuer ye lose on erth, shalbe lowed
 in heauen. ¹⁹ Agayne I seye vnto you that
 yf two of you agree in erthe vpon any
 maner of thyng, whatsoeuer they desyre:
 they shal haue it of my father which is
 in heauen. ²⁰ For where two or thre are
 gathered togyther in my name, there am I
 in the myddes of them.

²¹ Then came Peter to him, and sayde:
 Lorde howe oft shall I forgyue my brother,
 yf he synne agaynst me: Tyll seuen
 tymes? ²² Iesus sayeth vnto him: I seye
 not vnto the vntill seuen tymes: but
 seuenti tymes seuentymes.

²³ Therefore is the kyngdome of heauen
 lykened vnto a certayne man that was a
 kyng, which wolde take accountes of his
 seruantes. ²⁴ And when he had begonne
 to recken, one was brought vnto him,
 which ought him ten thousand talentes,
²⁵ but forasmuch as he was not able to

‘ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν τῷ οὐρανῷ· καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς, ἔσται λελυμένα ἐν τῷ οὐρανῷ. ¹⁹ πάλιν ἔγωγ ὑμῖν, ὅτι ἐὰν δύο ὑμῶν συμφω- νήσωσιν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὗ ἐὰν αἰτήσωται, γεινήσεται αὐτοῖς παρὰ τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. ²⁰ οὐ γὰρ εἰσι δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμὶ ἐν μέσῳ αὐτῶν.’

²¹ Τότε προσελθὼν αὐτῷ ὁ Πέτρος εἶπε, ‘Κύριε, ποσάκις ἁμαρτήσῃ εἰς ἐμὲ ὁ ἀδελφός μου, καὶ ἀφήσω αὐτῷ; ἕως ἐπτάκις;’ ²² Λέγει αὐτῷ ὁ Ἰησοῦς, ‘Οὐ, λέγω σοι, ἕως ἐπτάκις, ἀλλ’ ἕως ἐβδομηκοντάκις ἐπτά. ²³ Διὰ τοῦτο ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησε συναῖραι λόγον μετὰ τῶν δούλων αὐτοῦ. ²⁴ ἄρξαμένου δὲ αὐτοῦ συναῖρειν, προσηνέχθη αὐτῷ εἰς ὀφειλέτης μυρίων ταλάντων. ²⁵ μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος

^a Alex. et Compl. + ἀπὸ.

GENEVA—1557.

that which was lost. ¹⁹ How thinke ye? If a man have an hundred sheepe, and one of them be gone astray, doth he not leane nynty and nyne in the mountaynes, and go and seeke that one which is gone astray? ²⁰ If it happen that he finde it, verely I say vnto you: he reioyceth more of that sheepe, then of the nynty and nyne which went not astray. ²¹ Euen so it is not the wil of your father in heauen, that one of these lytle ones should perishe.

²² Moreover, if thy brother trespass agaynst thee. Go and tel him his fault betwene him & thee alone. If he heare thee, thou hast wouned thy brother. ²³ But if he heare thee not, then take yet with thee one or two: That by the mouth of two or three witnessess, all the matter may be confirmed. ²⁴ And if he wil not vouchesane to heare them, tel it vnto the congregation. And if he refuse to heare the congregation, let him be vnto thee as an heathen man, and as a Publican. ²⁵ Verely I say vnto you, whatsoever ye hynde on earth, shalbe bound in heauen. And whatsoever ye loose on earth, shalbe loosed in heauen. ²⁶ Agayne, verely I say vnto you, that if two of you shal agree in earth vpon any maner thyng, whatsoever they shal desire, it shal be gyven them of my father which is in heauen. ²⁷ For where two or three are gathered together in my name, there am I in the myddes of them.

²⁸ Then came Peter to hym, and sayed, Master how oft shal I forgue my brother if he sinne agaynst me? shal I euen seven times? ²⁹ Iesus sayd vnto him: I say not vnto thee seven tymes, but seventy tymes seven tymes. ³⁰ Therefore is the kyngdome of heauen likened vnto a certayne kyng, which would take accountes of his seruantes. ³¹ And when he had begon to reckon, one was brought vnto him, which ought hym ten thousand talentes. ³² Whom because he

RHEIMS—1582.

vvas perished. ¹⁹ How thinke you? If a man haue an hundred sheepe, and one of them shal goo astray: doth he not leane nyntie nine in the mountaynes, and goeth to seeke that which is strayed?

²⁰ And if it chauce that he finde it: amen I say to you, that he reioyceth more fore that, then for the nyntie nine that vvent not astray. ²¹ Euen so it is not the vvil of your father, vvhich is in heauen, that one perish of these lytle ones.

²² But if thy brother shal offend agaynst thee, goe, and rebuke him betwene thee and him alone. If he shal heare thee, thou shalt gaue thy brother. ²³ And if he vvil not heare thee, ioyne vwith thee besides, one or two: that in the mouth of two or three vvitneses every vword may stand. ²⁴ And if he vvil not heare them, tel the Church. ²⁵ And if he vvil not heare the Church, let him be to thee as the heathen and the Publican. ²⁶ Amen I say to you, whatsoever you shal binde vpon earth, shal be bound also in heauen: and vvhatsouer you shal loose vpon earth, shal be loosed also in heauen. ²⁷ Againe I say to you, that if two of you shal consent vpon earth, concerning every thing vvhatsouer they shal aske, it shal be done to them of my father vvhich is in heauen. ²⁸ For vvhether there be two or three gathered in my name, there am I in the myddes of them.

²⁹ Then came Peter vnto him and said, Lord, how often shal my brother offend agaynst me, and I forgie him? vntill seven times? ³⁰ Iesus said to him, I say not to thee vntill seven times; but vntill seuentie times seven times; ³¹ Therefore is the kyngdom of heauen likened to a man being a king, that vould make an account vwith his seruants. ³² And vwhen he began to make the account, there vvas one presented vnto him that owed him ten thousand talentes. ³³ And hauing not

AUTHORISED—1611.

¹⁹ How thinke yee? if a man haue an hundred sheepe, and one of them be gone astray, doth he not leane the nyntie and nyne, and goeth into the mountaynes, and seeketh that which is gone astray? ²⁰ And if so be that he find it, Verely I say vnto you, he reioyceth more of that sheepe, then of the nyntie and nyne which went not astray. ²¹ Euen so, it is not the will of your father which is in heauen, that one of these lytle ones should perish.

²² Moreover, if thy brother shall trespass against thee, goe and tell him his fault betwene thee and him alone: if he shall heare thee, thou hast gained thy brother. ²³ But if he wil not heare thee, then take with thee one or two more, that in the mouth of two or three witnessess, every word may be established. ²⁴ And if hee shall neglect to heare them, tell it unto the Church: But if he neglect to heare the Church, let him be vnto thee as an heathen man, and a Publicane. ²⁵ Verely I say vnto you, Whatsoever ye shall binde on earth, shall be bound in heauen: and whatsoever yee shall loose on earth, shall be loosed in heauen. ²⁶ Againe I say vnto you, that if two of you shall agree on earth as touching any thing that they shall aske, it shall be done for them of my Father which is in heauen. ²⁷ For where two or three are gathered together in my Name, there am I in the midst of them.

²⁸ Then came Peter to him, and said, Lord, how oft shall my brother sinne against mee, and I forgie him? till seven times? ²⁹ Iesus saith vnto him, I say not vnto thee, Untill seven times: but, Untill seventy times seven.

³⁰ Therefore is the kyngdome of heauen likened vnto a certayne king, which would take account of his seruants. ³¹ And when he had begon to reckon, one was brought vnto him which ought him ten thousand talentes. ³² But forasmuch as

256,

αὐτοῦ πρᾶτῃναι, καὶ τὴν γυναῖκα αὐτοῦ καὶ τὰ τέκνα, καὶ πάντα ὅσα εἶχε, καὶ ἀποδοθῆναι. ²⁸ πεισὼν οὖν ὁ δούλος προσκύνει αὐτῷ, λέγων, Κύριε, μακροθύμησον ἐπ' ἐμοί, καὶ πάντα σοὶ ἀποδώσω. | ²⁹ σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτὸν, καὶ τὸ δάνειον ἀφήκεν αὐτῷ. ³⁰ Ἐξελθὼν δὲ ὁ δούλος ἐκείνος εὗρεν ἕνα τῶν συνδούλων αὐτοῦ, ὃς ὀφείλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτὸν ἔπνυγε, λέγων, Ἀπόδος μοι | εἴ τι ὀφείλεις. ³¹ πεισὼν οὖν ὁ σύνδουλος αὐτοῦ εἰς τοὺς πόδας αὐτοῦ παρεκάλεi αὐτὸν, λέγων, Μακροθύμησον ἐπ' ἐμοί, καὶ ἀποδώσω σοι. ³² ὁ δὲ οὐκ ἠθέληεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν, ἕως οὗ ἀποδῶ τὸ ὀφειλόμενον. ³³ ἰδόντες δὲ οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα ἐλπήθησαν σφόδρα· καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ αὐτῶν πάντα τὰ γενόμενα. ³⁴ Τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ

¹ Alex. ἀποδῶ σοι.² Alex. = μοι.³ Rec. ὁ τ.⁴ Alex. = εἰς τοὺς πόδας αὐτοῦ.⁵ Rec. + πάντα.

WICLIF—1380.

wherof to gylde: his lord comaundid hym to be sold, & his wyf, & children, and alle thingis that he hadde, & to be paid,

²⁸ but thilk seruaunt fil down: & preied hym & seide, haue pacience in me: & I schal yelde to thee alle thingis, ²⁹ and the lord hadde merci on that seruaunt: and suffrid hym go & forȝaf to hym the dette,

³⁰ but thilke seruaunt yelde out: & found oon of his euen seruauntis, that ouȝte hym an hundred pence, and he held hym, and strangled hym & seide, yelde that that thou owest, ³¹ and his euen seruauntis fil down: & preied hym seide, haue pacience in me: and I schal quite alle thingis to thee, ³² but he wolde not: but wente out and putte hym in to prisoun til he paid al the dette, ³³ & his euen seruauntis seynge the thingis: that weren don, sorwedon greetli and thei camen & telden to her lord: alle the thingis that weren don, ³⁴ thanne his lord clepid hym, and seide to hym, wickid seruaunt I forȝaf to thee al the dette: for thou preiested me,

³⁵ therefore where it bihoveth not also thee, to haue merci on this euen seruaunt as I hadde merci on thee? ³⁶ & his lord was wroth & took hym to tormentouris til he paid al the dette, ³⁷ so my fadir of hemus schal do to you, if ye forȝeue not eury man to his brother of youre hertis.

19. AND it was doen whanne ihesus hadde endid these wordis: he passid fro galilee & cam in to the costis of iude ouer iordan, ² & myche puple sued hym: & he helide hem there.

³ And Pharisees camen to hym: temptyng hym & seiden: wher it be lawful to a man to leue his wyf for oony cause?

⁴ whiche answerid & seide to hem, haue

TYNDALE—1534.

to paye his mester commaunded him to be sold; and his wyfe, and his chyldren; and all that he had; and payement to be made. ²⁸ The seruaunt fell downe and besought him sayinge: Sir, geve me respyte, and I wyll paye it every whit. ²⁹ Then had the Lorde pytie on that seruaunt, and lowed him; and forgaue him the det.

³⁰ And the sayde seruaunt went oute and founde one of his felowes, which ouȝt him an hundred pence; and leyed handes on him; and toke him by the throte, sayinge: paye me that thou owest. ³¹ And his felowe fell downe and besought him sayinge: have pacience with me, and I wyll paye the all. ³² And he wolde not; but went and cast him into prison; tyll he shulde paye the det. ³³ When his other felowes sawe what was done; they were very sory; and came and tolde vnto their lorde all that had happened. ³⁴ Then his lorde called him; and sayde vnto him. O evyll seruaunt I forgave the all that det; because thou prayedst me: ³⁵ was it not mete also that thou shouldest have had compassion on thy felow; even as I had pitie on the?

³⁶ And his lorde was wrooth; and delynered him to the iaylers; tyll he shuld paye all that was due to him. ³⁷ So lyke wyse shall my heavenly fadir do vnto you; except ye forȝeue with youre hertes; eache one to his brother their trespasses.

19. AND it came to passe; when Iesus had fynished those sayinges; he gat him from Galile, and came into the coostes of Iewry beyonde Iordan; ² and moche people folowed him; and he healed them theare.

³ Then came vnto him the pharisees temptyng him; and sayinge to him: Ys it lawful for a man to put a waye his wyfe for all maner of causes? ⁴ He answered

CRANMER—1539.

paye, his lorde commaunded him to be solde, and his wyfe and chyldren, and all that he had, and payement to be made. ²⁸ The seruaunt fell downe, and besought him, saying: Sir, haue pacience with me, and I will paye the all. ²⁹ Then had the Lorde pytie on that seruaunt, and lowed him and forgaue him the det.

³⁰ So the same seruaunt, went out, and founde one of his felowes which ouȝt him an hundred pence: and he layed handes on him, and toke him by the throte, saying: paye that thou owest.

³¹ And his felowe fell downe, and besought him saying: haue pacience wyth me, and I will paye the all. ³² And he wolde not, but went, and cast him into prison, tyll he shulde paye the det. ³³ So, when his felowes sawe what was done, they were very sory, and came, and tolde vnto their Lorde all that had happened. ³⁴ Then his Lorde called him and sayd vnto him: O thou vngracious seruaunt, I forgave the all that det, when thou desyrest me: ³⁵ shuldest not thou also haue had compassion on thy felow, even as I had pytie on the? ³⁶ And his lorde was wrooth, and delynered him to the iaylers, tyll he shuld paye all that was due vnto him. ³⁷ So lyke wyse shall my heavenly fadir do also vnto you yf ye from youre hertes, forȝeue not (eury one his brother) their trespasses.

19. AND it came to passe that when Iesus had fynished these sayinges, he gat him from Galile, and came into the coostes of Iewry beyonde Iordan, ² and moche people folowed him, and he healed them there.

³ The Pharisees also came vnto him temptyng him, and saying vnto him: Is it lawful for a man to make a deuocement wyth his wyfe for any maner of cause? ⁴ He answered and sayd vnto

λέγει αὐτῷ, Δούλε πόνηρέ, πᾶσαν τὴν ὀφειλὴν ἐκέλευν ἀφήκᾳ σοι, ἐπεὶ παρὰ
 κάλεσάς με·²³ οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὡς καὶ ἐγὼ σε
 ἠλέησα; καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς, ἕως
 οὗ ἀποδῶ πᾶν τὸ ὀφειλόμενον αὐτῷ.²⁵ Οὕτω καὶ ὁ πατήρ μου ὁ ἐπουράνιος
 ποιήσει ὑμῖν, ἐὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν
 τὰ παραπτώματα αὐτῶν.]

XIX. Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετήρην ἀπὸ
 τῆς Γαλιλαίας, καὶ ἦλθεν εἰς τὰ ὄρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου.² καὶ
 ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ, καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ.³ Καὶ προσῆλθον
 αὐτῷ οἱ Φαρισαῖοι πειράζοντες αὐτὸν, καὶ λέγοντες αὐτῷ, Εἰ ἐξέστιν ἀνθρώπῳ
 ἀπολύσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν; Ὁ δὲ ἀποκριθεὶς εἶπεν

* Alex. εὐνάμενος.

* Alex. = τὰ παραπτώματα αὐτῶν.

* Alex. = αὐτῶν.

GENEVA—1557.

had ought to paye, his maister com-
 manded to be sold, & his wyfe, and his
 children, and all that he had and payement
 to be made.²³ The seruant, therefore fel
 downe and besought hym, saying, Syr
 appease thine anger towards me and I
 wyl pay it euery whyt.²⁴ Then had the
 Lord pitie on that seruant, and lowsed
 him, and forgane hym the dette.²⁵ And
 the sayd seruant went out, and founde
 one of his felowes which ought him an
 hundred pence, and layed handes on hym,
 and toke hym by the throte, saying, Pay
 me that thou owest.²⁶ And his fellow
 therefore fel downe at his fete, and besought
 hym, saying, Appease thyn anger towards
 me, and I wyl pay thee all thinges.²⁷ And
 he would not, but went and cast hym into
 prison, tyl he should pay the dette.

²⁸ And when his other felowes saw what
 was done, they were very sory, and came
 & tolde plainly vnto theyr Lord that had
 hapened.²⁹ Then his Lord called him,
 and sayd to hym, O euill seruant, I for-
 gane thee all that dette, because thou
 praydest me.³⁰ Was it not mete also
 that thou shouldest haue had compassion
 on thy fellow, euens as I had pitie on
 thee?

³¹ And his Lord was wroth, and deliuered
 hym to the iaylers, til he should pay al
 that was due to hym.³² So lykewise shall
 my heauenly father do vnto you, except
 ye forgoe with your hartes, eche one to
 his brother their trespasses.

19. AND it came to passe, when Iesus
 had finished those sayings, he gate him
 from Galilee, and came into the coastes of
 Iewrie beyond Iordan.² And much peo-
 ple folowed hym, and he healed them
 there.

³ Then came vnto him the Pharisees
 tempting him, and saying to hym, Is it
 lawfull for a man to put away his wyfe
 for euery cause? ⁴ And he answered and

RHEIMS—1582.

vengeance to repay it, his lord commanded
 that he should be sold, and his Wife and
 children, and all that he had, and it to be
 repayed.²³ But that seruant falling
 downne, besought him, saying, Haue pa-
 tience toward me, and I wvill repay thee
 all.

²⁴ And the lord of that seruant moued
 wvith pitie, dismissed him, and the dette
 he forgane him.²⁵ And wvhen that seruant
 wvas gone forth, he found one of his fellow
 seruants that did owe him an hundred
 pence: and layng handes vpon him thratted
 him, saying, Repay that thou owest.²⁶ And
 his fellow seruant falling downne, besought
 him, saying, Haue patience toward me,
 and I wvill repay thee all.²⁷ And he wvould
 not: but wvent his wvay, and cast him
 into prison, till he repayed the dette.

²⁸ And his fellow-servants seeing what
 wvas done, wvere very sorie, and they
 came, and told their lord al that wvas
 done.²⁹ Then his lord called him: and
 he said vnto him, Thou vagrations seru-
 ant, I forgane thee al the dette because thou
 besoughtest me: oughtest not thou there-
 fore also to haue mercie vpon thy fellow-
 seruant, euens as I had mercie vpon thee?

³⁰ And his lord being angry deliuered
 him to the tormenters, vntill he repayed
 al the dette.³¹ So also shal my heauenly
 father doe to you, if you forgine not euery
 one his brother from your hartes.

19. AND it came to passe, wvhen Iesus
 had ended these wvordes, he departed
 from Galilee, & came into the coastes of
 Iewrie beyond Iordan,² and great mul-
 titudes folowed him: and he cured them
 there.

³ And there came to him the Pharisees
 tempting him, and saying, Is it lawfull
 for a man to dimisse his wvife, for euery
 cause? ⁴ Who answering, said to them,

AUTHORISED—1611.

he had not to pay, his lord commanded
 him to be sold, and his wife, and chil-
 dren, and all that he had, and payment
 to be made.²³ The seruant therefore fel
 downe, and worshipped him, saying, Lord,
 haue patience with me, and I will
 pay thee all.²⁴ Then the Lord of that
 seruant was moued with compassion, and
 loosed him, and forgane him the debt.²⁵
 But the same seruant went out, and
 found one of his fellow-servants, which
 ought him an hundred pence: and he
 layd handes on him, and tooke him by
 the throte, saying, Pay me that thou
 owest.²⁶ And his fellow seruant fell
 downe at his feet, and besought him,
 saying, Haue patience with me, and I
 will pay thee all.²⁷ And he would not:
 but went out and cast him into prison,
 till he should pay the debt.

²⁸ So when his fellow-servants saw what
 was done, they were very sorie, and came,
 and told vnto their lord all that was done.
²⁹ Then his lord, after that he had called
 him, said vnto him, O thou wicked ser-
 uant, I forgane thee all that debt because
 thou desiredst me: ³⁰ Shouldest not thou
 also haue had compassion on thy fellow-
 seruant, euens as I had pity on thee?

³¹ And his lord was wroth, and deliuered
 him to the tormentors, till he should
 pay all that was due vnto him.³² So like-
 wise shall my heauenly Father doe also
 vnto you, if ye from your hearts forgine
 not euery one his brother their trespasses.

19. AND it came to passe, that when
 Iesus had finished these sayings, he de-
 parted from Galilee, and came into the
 coastes of Iudea, beyond Iordane,² And
 great multitudes folowed him, and he
 healed them there.

³ The Pharisees also came vnto him,
 tempting him, and saying vnto him, Is it
 lawfull for a man to put away his wife for
 euery cause? ⁴ And he answered, and

αὐτοῖς, | 'Οὐκ ἀνέγνωτε ὅτι ὁ ποιήσας ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς,
 ' καὶ εἶπεν, "Ἐνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα
 " καὶ 'κολληθήσεται | τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν;"
 " ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ σὰρξ μία· ὁ οὖν ὁ Θεὸς συνέθεξεν, ἄνθρωπος μὴ
 ' χωριζέτω.' Ἄγουσιν αὐτῷ, 'Τί οὖν Μωσῆς ἐνετείλατο δοῦναι βιβλίον ἀποσ-
 ' τασίου, καὶ ἀπολύσαι αὐτήν; | Λέγει αὐτοῖς, "'Ὅτι Μωσῆς πρὸς τὴν σκληρο-
 ' καρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολύσαι τὰς γυναῖκας ὑμῶν ἀπ' ἀρχῆς δὲ οὐ
 ' γέγονεν οὕτω. Ἄγω δὲ ὑμῖν, ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, "εἰ μὴ ἐπὶ
 ' πορνείᾳ, | καὶ γαμήσῃ ἄλλην, μοιχᾷται· καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾷται.'
 10 Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, 'Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ
 ' τῆς γυναίκος, οὐ συμφέρεي γαμήσαι.' 11 Ὁ δὲ εἶπεν αὐτοῖς, 'Οὐ πάντες χωροῦσι

* Alex. = αὐτοῖς. * Rec. ἀποκαταστήσεται. * Alex. = αὐτῶν. * Compl. πρὶ ἰατρ. πορνείᾳ. Alex. παρατὸς λέγον πορνείας.

WICLIIF—1380.

not so red for he that made men at the
 begynnyng made hem male & female?
 & he seide; for this thing a man schal
 leue fadir & modir, & he schal drawe to his
 wiif: & thei schulen be tweyne in o fleisch;
 & so thei ben not now tweyne but o
 fleische; therefore a man departe not that
 thing that god hath ioyned;

7 thei seiden to him, what thanne com-
 mandid moises to geue a libel of forsaikyng:
 and to leue of? & he seide to hem; for
 moises, for the hardnesse of youre herte
 suffrid you to leue youre wyues; but fro the
 begynnyng it was not so. & I seie to
 you that who ever leue his wiif but for
 fornicacion, & weddith another; doith
 lecherie; & he that weddith the forsaken
 wiif doith lecherie;

10 hise discipulis seiden to hym; if the
 cause of a man with a wiif is so: it sped-
 ith not to be weddid; 11 and he seide to
 hem; not alle men taken this word; but
 to whiche it is geoun; 12 for there ben
 gildyngis; whiche ben thus horn of the
 modris wombe; & there ben gildyngis:
 that ben mad of men; & ther ben gildyngis:
 that han gildid hemself for the rewme of
 heuene; he that may take; take he;

12 thanne litil children weren brougte to
 hym: that he schulde putte hondis to
 hem & preye; & the discipulis blameden
 hem; 14 but ihesus seide to hem; suffre ye
 litil children come to me: & nyle ye for-
 bede hem; for of suche is the kyngdom
 of heuene; 15 & whanne he hadde putte
 to hem hondis: he wente fro thence;

16 & lo oon cam & sayde to hym; good
 maistir, what good schal I do: that I
 haue ewerlastyng lif? 17 whiche seith to
 hym; what axest thou me of good thinge?
 there is oon good god; but if thou wilt

TYNDALE—1534.

and sayd vnto them: Have ye not redde;
 how that he which made man at the
 begynnyng, made them man and woman
 & sayde: for this thinge, shall a man
 leue father and mother and cleve vnto his
 wyfe; and they twayne shalbe one fleashe.
 6 Wherefore now are they not twayne; but
 one fleashe. Let not man therefore put a
 sunder, that which God hath coupled to-
 gether.

7 Then sayde they to him: why did
 Moses commande to geue a testimoniall
 of divorcement and to put hyr awaye?
 8 He sayde vnto them: Moses because of
 the hardnes of youre hertes suffrid you
 to put awaye youre wyfes: But from the
 begynnyng it was not so. 9 I saye ther-
 fore vnto you; whosoever putteth awaye
 his wyfe (except it be for fornicacion) and
 maryeth another; breaketh wedlocke. And
 whosoever maryeth her which is divorced;
 doeth commyt adultery.

10 Then sayde his disciples to him: yf
 the mater be so betwene man and wyfe,
 then is it not good to mary? 11 He sayde
 vnto them: all men can not awaye with
 that sayinge save they to whom it is
 geven. 12 Ther are chaste; which were so
 borne out of their mothers belly. And
 ther are chaste; which be made of men.
 And ther be chaste; which have made
 them selves chaste for the kyngdome of
 hevns sake. He that can take it, let him
 take it.

13 Then were brought to him yonge
 chylidren; that he shuld put his hondes
 on them and praye. And the disciples
 rebuked them. 14 But Iesus sayde: suffre
 the chylidren and forbid them not to come
 to me: for of suche is the kyngdome of
 hevns. 15 And when he had put his hondes
 on them he departed thence.

16 And beholde one came and sayde vnto
 him: good master, what good thinge
 shall I do, that I maye have eternall lyfe?

17 He sayde vnto him: why callest thou
 me good? there is none good but one;

CRANMER—1539.

them: Have ye not red, how that he
 which made man at the begynnyng made
 them man and woman: & sayd for
 this, cause shall a man leaue father and
 mother, and shall cleve vnto hyr wyfe, &
 they twayne shalbe one fleashe. 6 Wherefore
 now, they are not twayne, but one fleashe.
 Let not man therefore put a sunder, that
 which God hath coupled together. 7 They
 saye vnto him: why dyd Moses then
 commande to geue a testimoniall of dy-
 vorcement, and to put her awaye? 8 He
 sayde vnto them: Moses (because of the
 hardnes of youre hartes) suffered you to
 put awaye youre wyfes: But from the
 beginning it was not so. 9 I saye vnto
 you: whosoever putteth awaye his wyfe
 (except it be for fornicacion) and marieth
 another, breaketh wedlocke. And whoso
 marieth her which is divorced, doeth com-
 myt adultery.

10 His disciples saye vnto him: yf the
 mater be so betwene man and wyfe, then
 is it not good to mary. 11 He sayde vnto
 them: all men cannot comprehend this
 sayinge save they to whom it is geven: for
 ther are some chaste which are so borne
 out of their mothers wombe. 12 And ther
 are some chaste, which be made chaste
 of men. And ther be chaste, which have
 made themselves chaste for the kyngdome
 of hevns sake. He that can comprehend
 it, let him comprehend it. 13 Then were
 there brought vnto him yonge children,
 that he shuld put his handes on them, &
 praye. And the disciples rebuked them.
 14 But Iesus sayde vnto them: suffre the
 children and forbid them not to come
 vnto me: for of such is the kyngdome of
 hevns. 15 And when he had put his
 handes on them, he departed thence.

16 And beholde, one came, and sayde
 vnto him: good master, what good thinge
 shall I do that I maye have eternall lyfe?
 17 He sayd vnto him: why callest thou
 me good? there is none good but one, and
 that is God. But yf thou wilt entre into

τὸν λόγον τούτου, ἀλλ' οἷς δέδοται. ¹³ εἰσὶ γὰρ εὐνούχοι, οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτω καὶ εἰσιν εὐνούχοι, οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων καὶ εἰσιν εὐνούχοι, οἵτινες εὐνούχισαν ἑαυτοὺς, διὰ τὴν βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος χωρεῖν χωρεῖτω.

¹³ Τότε προσηνέχθη αὐτῷ παιδία, ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς, καὶ προσεύξηται οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς. ¹⁴ ὁ δὲ Ἰησοῦς εἶπεν, Ἀφετε τὰ παιδία, καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρὸς με· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. ¹⁵ Καὶ ἐπιθεὶς αὐτοῖς τὰς χεῖρας, ἐπορεύθη ἐκεῖθεν.

¹⁶ Καὶ ἰδὼν, εἰς προσελθὼν εἶπεν αὐτῷ, Διδάσκαλε ἀγαθε, τί ἀγαθὸν ποιήσω, ἵνα ἔχω ζωὴν αἰώνιον; Ὁ δὲ εἶπεν αὐτῷ, Τί με λέγεις ἀγαθόν; | οὐδεὶς ἀγαθός, εἰ μὴ εἷς, ὁ Θεός. | εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν, τήρησον τὰς

* Αλκ. προσήχθησαν. * Αλκ. + αὐτοῖς. * Αλκ. = ἀγαθὸν. * Αλκ. τί με λέγεις πρὸς τοῦ ἀγαθοῦ. * Αλκ. εἰς ἵνα ὁ ἀγαθός.

GENEVA—1557.

said vnto them Hane ye not reade, how that he which made man at the begynning, made them man and woman? ⁸ And sayd, for this thyng, shal a man leaue father and mother, and cleue vnto his wyfe, and they twayne shalbe made one fleshe. ⁹ Wherfore they are no more twayne, but one fleshe. Let not man therefore put a sundre, that which God hath coupled together. ¹⁰ Then sayd they to hym, Why did then Moses command to geue a testimonial of diuorcement, and to put her away? ¹¹ He sayd vnto them, Moyses because of the hardnes of your heartes, suffered you to put away your wyues: But from the begynnyng it was not so. ¹² I say therefore vnto you, that whosoener shal put away his wyfe (except it be for whoredome) and marye another, committeth aduoutrie. And whosoener marieth her which is diuorced, doth commit aduoutrie.

¹⁰ Then sayd his disciples to him, If the matter be so betwene man & wyfe, then is it not good to mary. ¹¹ And he sayd vnto them, All men receyue not this speeche, saue they to whome it is geuen. ¹² For ther are some chaste, which were so borne of their mothers belly. And there be some chaste, which be made of men. And there be some chaste, which haue made them selues chaste, for the kingdome of heauens sake. He that can take this, let hym take it. ¹³ Then were brought to hym yonge chyldren, that he shoulde put his handes on them, and pray: And the disciples rebuked them. ¹⁴ But Iesus sayd, Suffre the litle chyldren, and forbyd them not to come to me: for of suche is the kingdome of heauen. ¹⁵ And when he had put his handes on them, he departed thence.

¹⁶ And beholde one came, and sayd vnto hym, Good Master what good thyng shal I do, that I may haue eternal lyfe? ¹⁷ He sayd vnto him, Why callest thou me good? there is none good but one, and that is

RHEIMS—1582.

Hane ye not read, that he which did make from the beginning, made them male and female? And he said, ⁸ For this cause, man shal leaue father and mother, and shal cleaue to his wyfe: and they two shal be in one flesh. ⁹ Therefore now they are not two, but one flesh. That therefore vvhich God hath ioyned together, let not man separate. ¹⁰ They say to him, Why then did Moyses command to geue a bill of diuorce, and to dimiss her? ¹¹ He saith to them, Because Moyses for the hardnes of your hart permitted you to dimiss your wyues: but from the beginning it was not so.

¹² And I say to you, that whosoener shal dimiss his wyfe, but for fornication, and shal marry an other, doth committe aduoutrie: and he that shal marry her that is dimissed, committeth aduoutrie. ¹³ His disciples say vnto him, If the case of a man vvith his wyfe be so, it is not expedient to mary. ¹⁴ Who said to them, Not al take this vvord, but they to vvhom it is geuen. ¹⁵ For there are eunuches which were borne so from their mothers wombe: and there are eunuches vvhich were made by men: and there are eunuches, vvhich haue gelded them selues for the kingdome of heauen. He that can take, let him take.

¹⁶ Then were litle children presented to him, that he should impose hands vpon them & pray. And the disciples rebuked them. ¹⁷ But Iesus said to them, Suffer the litle chyldren, and stay them not from coming vnto me: for the kingdome of heauen is for such. ¹⁸ And when he had imposed hands vpon them, he departed from thence.

¹⁹ And behold one came and said to him, Good Maister, vvhat good shal I doe that I may haue life euerslasting? ²⁰ Who said to him, What askest thou me of good? One is good, God. But if thou vvilt

AUTHORISED—1611.

said vnto them, Hane ye not read, that he which made them at the beginning, made them male and female? ⁸ And said, For this cause shall a man leaue father and mother, and shall cleaue to his wife: and they twaine shall be one flesh. ⁹ Wherefore, they are no more twaine, but one flesh. What therefore God hath ioyned together, let not man put asunder. ¹⁰ They say vnto him, Why did Moses then command to geue a writing of diuorcement, and to put her away? ¹¹ He sayth vnto them, Moses, because of the hardness of your hearts, suffered you to put away your wyues: but from the beginning it was not so. ¹² And I say vnto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away, doth commit adultery.

¹³ His disciples say vnto him, If the case of the man be so vvith his wife, it is not good to marry. ¹⁴ But hee said vnto them, All men cannot receiue this saying, save they to vvhom it is geuen. ¹⁵ For there are some Eunuches, which were so borne from their mothers wombe: and there are some Eunuches, which were made Eunuches of men: and there be Eunuches, which haue made themselves Eunuches for the kingdome of heauens sake. He that is able to receiue it, let him receiue it.

¹⁶ Then were there brought vnto him litle children, that he should put his hands on them, and pray: and the disciples rebuked them. ¹⁷ But Iesus said, Suffer litle children, and forbid them not to come vnto me: for of such is the kingdome of heauen. ¹⁸ And he layd his hands on them, and departed thence.

¹⁹ And behold, one came and said vnto him, Good master, vvhat good thing shal I do, that I may haue eternall life? ²⁰ And he said vnto him, Why callest thou me good? there is none good but one, that is

260

ἐνταλάς.¹⁸ Λέγει αὐτῷ, 'Ποίας;' Ὁ δὲ Ἰησοῦς εἶπε, 'Τό, "Οὐ φονεύσεις· Οὐ μοιχεύσεις· Οὐ κλέψεις· Οὐ ψευδομαρτυρήσεις·"¹⁹ Τίμα τὸν πατέρα²⁰ καὶ τὴν μητέρα²¹ καὶ, "Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν."²² Λέγει αὐτῷ ὁ νεανίσκος, 'Πάντα ταῦτα | ἐφυλάξαμην | ἐκ νεότητός μου· τί ἔτι ὑστερῶ;²³ Ἐφη αὐτῷ ὁ Ἰησοῦς, 'Εἰ θέλεις τέλειος εἶναι, ὑπάγε, πώλησόν σου τὰ ὑπάρχοντα, καὶ δὸς πτωχοῖς καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι.²⁴ Ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.²⁵ Ὁ δὲ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ, 'Ἀμὴν λέγω ὑμῖν, ὅτι²⁶ δυσκόλως πλούσιος, | εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν.²⁷ πάλιν δὲ λέγω ὑμῖν, εὐκόλως²⁸ τερὸν ἐστὶ κάμηλον διὰ τρυπήματος | ραφίδος²⁹ εἰσελθεῖν, | ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ³⁰ εἰσελθεῖν.'³¹ Ἀκούσαντες δὲ οἱ μαθηταὶ³² ἐξεπλήσσοντο

* Rec. + σου.

* Alex. πάντα πάντα.

* Alex. ἰράλας.

* Alex. πλούσιος δυσκόλως.

* Alex. τρυπήματος.

/ Rec. διὰ τρυπ.

WICLIFFE—1380.

entre in to liif; kepe the comamndementis.¹⁸ he seith to hym, whicher ȝ ihesus seide, thou schalt not do manakynge; thou schalt not do anoutrie, thou schalt not do thefte, thou schalt not seye fals witnessynge,¹⁹ worschip thi fadir ȝ thi modir; ȝ thou schalt loue thi neigbore as thi self,²⁰ the younge man seith to hym, I haue kept alle these thingis fro my youthe, what ȝit faillith to me,²¹ ihesus seide to hym, if thou wilt be perfyt; go ȝ selle alle thingis that thou hast, ȝ geue to pore men, and thou schalt haue tresore in heuene, ȝ come ȝ sue me;²² ȝ whanne the yong man hadde herd these wordis: he wente away sorrowful, for he hadde many possessions;²³

²⁴ ȝ ihesus seide to hisse discipulis, I seye to you trathe, for a riche man of hard schal entre in to the kyngdom of heuene;²⁵ ȝ eft some I seye to you, it is liȝter a camele to passe thorow an nedlis iȝe: thanne a riche man to entre in to the kyngdom of heuene;²⁶ whanne these thingis weren herd: the discipule wondrid greetli ȝ seiden, who thanne may be saaf? ²⁷ ihesus bihold ȝ seide to hem, aientis men this thing is in possible: but aientis god alle thingis ben possible:

²⁸ thanne Petir answerid ȝ seide to hym, io we han forsaken alle thingis: ȝ we han used thes, what thanne schal be to us? ²⁹ ihesus seide to hem, truli I seye to you, that ȝe that han forsaken alle thingis, ȝ han mad me: in regeneracioun, whanne mannes some schal sitte in the seate of his maicste; ȝn schulen sitte on twelve seetis, danyng the twelve kynredis of Israel;³⁰ and euery man that forniketh hous britheren or sustren, fadir or modir, wiif oother children or feldis for my name: he schal take an hundred fold, and schal welde everlasting liif,³¹ but many schulen be the first: the last, ȝ the laste: the firste.

20. THE kyngdom of heuene is liȝt

TYNDALE—1584.

and that is God. But yf thou wilt entre in to lyfe, kepe the comamndementes.

¹⁸ Thacother sayde to him, Which? And Iesus sayde: breake no wedlocke, kill not, steale not: beare not false witness: ¹⁹ honour father and mother: and love thynē neighbour as thy sylfe. ²⁰ And the younge man sayde vnto him: I haue observed all these thingis from my youth, what lacke I yet? ²¹ And Iesus sayde vnto him, yf thou wilt be perfecte, goo and sell that thou hast, and geue it to the poore, and thou shalt haue treasure in heuen, and come and folowe me. ²² When the younge man hearde that sayinge, he went awaye mourninge. For he had greute possessions.

²³ Then Iesus sayde vnto his disciples: Verely I seye vnto you: yt is harde for a ryche man to enter into the kyngdoms of heauen. ²⁴ And moreover I seye vnto you: it is easier for a camell to go through the eye of a nedle, then for a ryche man to enter into the kyngdome of God. ²⁵ When his disciples hearde that, they were exceedingly amased, sayinge: who then can be saved? ²⁶ Iesus behelde them, and sayde vnto them: with men this is vnpowable, but with God all thinges are possible.

²⁷ Then answered Peter, and sayde to him: Beholde, we haue forsaaken all and folowed the, what shall we haue? ²⁸ Iesus sayde vnto them: verely I saye to you: when the sonne of man shal syt in the seate of his maicste, ye which folowe me in the seconde generacion shall syt also vpon .xii. seate, and iudge the .xii. tribes of Israel. ²⁹ And whosoever forsaketh housen, or brethren, or systers, other father, or mother, or wyfe, or chyldren, or landes, for my names sake, the same shall receave an hundred fold, and shall inheret everlastinge lyfe. ³⁰ Many that are fyrst shalbe laste, and the laste shalbe fyrst.

20. FOR the kyngdoms of heven ys

CRANMER—1589.

lyfe kepe the commaundementes. ¹⁸ He sayeth vnto him. Which? Iesus sayd Thou shalt not commit manslaughter. Thou shalt not commit adouctrye: Thou shalt not steale: Thou shalt not beare false witness: ¹⁹ honour father and mother: and thou shalt loue thynē neybour as thy selfe. ²⁰ The younge man sayeth vnto him: All these thinges haue I kepte from my youth vp: what lacke I yet? ²¹ Iesus sayde vnto him, yf thou wilt be perfecte go and sell (all) that thou hast, and geue to the poore, and thou shalt haue treasure in heauen, and come and folowe me. ²² But when the younge man herde that sayinge, he went awaye sayng. For he had greute possessions.

²³ Then Iesus sayd vnto his disciples: Uerely I say vnto you: it shalbe harde for the ryche to enter into the kyngdom of heauen. ²⁴ And agayne I seye vnto you: it is easier for a camell to go through the eye of a nedle, then for the ryche to enter into the kyngdom of God. ²⁵ When the disciples hearde this, they were exceedingly amased, saying: who than can be saued? ²⁶ But Iesus behelde them, ȝ sayd vnto them: with men this is vnpossible but with God all thynges are possible.

²⁷ Then answered Peter, and sayd vnto him: Beholde we haue forsaaken all, and folowed the, what shall we haue therefore? ²⁸ Iesus sayde vnto them: verely I saye vnto you: that when the sonne of man shal syt in the seate of his maicste, ye that haue folowed me in the regeneracion shall syt also vpon .xii. seates, and iudge the .xii. trybes of Israel. ²⁹ And euery one that foranketh house, or brethren, or systers, or father, or mother, or wyfe, or chyldren, or landes for my names sake, shal receoue an hundred folde, and shall inheret everlastinge lyfe. ³⁰ But many that are fyrst, shalbe last and the last shalbe fyrst.

20. FOR the kyngdom of heuene is

gl. ȝc. you, ȝc. all men, again. Ihesu, ander
lyfe, ȝc. anoutre, with or according to. schal, schalbe
danyng, iudging. seide, seide. welde, gouerne. he, he.

σφόδρα, λέγοντες, 'Τίς ἄρα δύναται σωθῆναι;' ²⁰ Ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, 'Παρὰ ἀνθρώποις τοῦτο ἀδύνατον ἐστὶ, παρὰ δὲ Θεῷ πάντα δυνατά.' ²¹ Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ, 'Ἰδού, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμέν σοι· τί ἄρα ἔσται ἡμῶν;' ²² Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, 'Ἀμὴν λέγω ὑμῖν, ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθίσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ. ²³ καὶ πᾶς ὃς ἀφήκῃ οἰκίαν, ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγροὺς, ἔνεκεν τοῦ ὀνόματός μου, ἑκατονταπλασίονα λήψεται, καὶ ζῶν αἰώνιον κληρονομήσει. ²⁴ πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι. XX. Ὁμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ;

¹ Alex. = ἀναλθῖν.

² Rec. + αἰρεθ.

³ Rec. + ἐστι.

⁴ Alex. + τις.

GENEVA—1557.

God. But if thou wilt entre into life, kepe the commandements. ¹⁸ He sayd to hym, Which? And Iesus sayd, Kill not: Breake not wedlocke: Steale not: Beare not false wytnes: ¹⁹ Honour father and mother, and loue thy neyghbour as thy selfe.

²⁰ The yonge man sayd vnto him, I haue obserued al these thynges from my youth: what lacke I yet? ²¹ And Iesus sayd vnto him, yf thou wilt be perfecte, go, sel that thou hast, and gyue it to the poore, and thou shalt haue treasure in heauen, and come and folowe me. ²² And when the yonge man heard that saying, he went away mourning: For he had great possessions. ²³ Then Iesus sayd vnto his disciples, Verely I say vnto you, that it shalbe hard for a ryche man, to enter into the kyngdome of heauen. ²⁴ And moreover I say vnto you, It is easer for a camell to go through the eye of a needle, then for a ryche man to entre into the kyngdome of God. ²⁵ And when his disciples heard that, they were exceedingly amased, saying, Who then can be saved? ²⁶ Iesus behelde them, and sayd vnto them, With men this is vnpossible, but with God al thynges are possible.

²⁷ Then answered Peter, & sayd to hym, Beholde, we haue forsaken al, and folowed thee, what shal we haue?

²⁸ Iesus sayd vnto them, Verely I say to you, when the sonne of man shal sit in the throne of his maiestie, ye which folowed me, in the regeneration, shal sit also vpon twelue seates, and iudge the twelue tribes of Israel. ²⁹ And whosoever shal forsake houses, or brethren, or systers, or father, or mother, or wyfe, or children, or landes, for my names sake, the same shal receiue an hundredth folde, and shal inherite euerlasting life. ³⁰ And many that are fyrst, shalbe last, and the last shalbe fyrst.

RHEIMS—1582.

enter into life, keepe the commandements. ¹⁸ He saith to him, Which? And Iesus said, Thou shalt not murder, Thou shalt not committe adultery, Thou shalt not steale, Thou shalt not beare false witness, ¹⁹ Honour thy father and thy mother, Thou shalt loue thy neighbour as thyself. ²⁰ The yong man saith to him, All these haue I kept from my youth: what is yet wanting vnto me? ²¹ Iesus said to him, If thou wilt be perfect, goe, sel the things that thou hast, & giue to the poore, and thou shalt haue treasure in heauen: and come, follow me. ²² And when the yong man had heard this word, he went away sad: for he had many possessions. ²³ And Iesus said to his disciples, Amen I say to you, that a rich man shal hardly enter into the kingdom of heauen. ²⁴ And againe I say to you, it is easier for a camel to passe through the eye of a needle, then for a rich man to enter into the kingdom of heauen. ²⁵ And when they had heard this, the disciples marvelled very much, saying, Who then can be saved? ²⁶ And Iesus beholding, said to them, With men this is impossible: but with God al things are possible.

²⁷ Then Peter answering, said to him, Behold we haue left al things, and haue folowed thee: what therefore shal we haue?

²⁸ And Iesus said to them, Amen I say to you, that you which haue folowed me, in the regeneration, when the Sonnes of man shal sitte in the seate of his maiestie, you also shal sitte vpon twelue seates, iudging the twelue tribes of Israel. ²⁹ And euery one that hath left house, or brethron, or sisters, or father, or mother, or wyfe, or children, or landes for my names sake: shal receiue an hundred fold, and shal possesse life euerlasting. ³⁰ And many shal be first, that are last: and last, that are first.

AUTHORISED—1611.

God: but if thou wilt enter into life, keep the commandements. ¹⁸ He saith vnto him, Which? Iesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steale, Thou shalt not beare false witness, ¹⁹ Honour thy father and thy mother: and, Thou shalt loue thy neighbour as thy selfe. ²⁰ The young man saith vnto him, All these things haue I kept from my youth up: what lacke I yet? ²¹ Iesus said vnto him, If thou wilt be perfect, goe and sell that thou hast, and giue to the poore, and thou shalt haue treasure in heauen: and come and follow me. ²² But when the yong man heard that saying, he went away sorrowfull: for he had great possessions.

²³ Then said Iesus vnto his disciples, Verily I say vnto you, that a rich man shall hardly enter into the kingdom of heauen. ²⁴ And againe I say vnto you, It is easier for a camel to goe thorow the eye of a needle, than for a rich man to enter into the kingdom of God. ²⁵ When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? ²⁶ But Iesus beheld them, and said vnto them, With men this is vnpossible, but with God al things are possible.

²⁷ Then answered Peter, and said vnto him, Behold, we haue forsaken all, and folowed thee, what shall we haue therefore?

²⁸ And Iesus sayd vnto them, Verily I say vnto you, that ye which haue folowed me, in the regeneration when the Sonne of man shal sit in the throne of his glory, ye also shal sit vpon twelue thrones, iudging the twelue tribes of Israel. ²⁹ And euery one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wyfe, or children, or lands, for my Names sake, shall receiue an hundred fold, and shall inherite euerlasting life. ³⁰ But many that are first, shall be last, and the last shall be first.

ὅστις ἐξῆλθεν ἅμα πρῶτῳ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. ¹ Συμ-
 φωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν, ἀπέστειλεν αὐτοὺς εἰς
 τὸν ἀμπελῶνα αὐτοῦ. ² Καὶ ἐξελθὼν περὶ ³ τρίτην ὥραν, εἶδεν ἄλλους ἐστῶτας
 ἐν τῇ ἀγορᾷ ἀργούς. ⁴ ἠὲ καλεῖνοις | εἶπεν, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα,
 καὶ ὁ εἰς τὴν δίκαιον δώσω ὑμῖν. ⁵ οἱ δὲ ἀπῆλθον. Πάλιν ⁶ ἐξελθὼν περὶ ἕκτην καὶ
 ἑννιάτην ὥραν, ἐποίησεν ὡσαύτως. ⁷ Περὶ δὲ τὴν ἐνδεκάτην ὥραν | ἐξελθὼν,
 εὗρεν ἄλλους ἐστῶτας ἀργούς, καὶ λέγει αὐτοῖς, Τί ὧδε ἐστήκατε ὅλην τὴν
 ἡμέραν ἀργοί; ⁸ λέγουσιν αὐτῷ, Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. λέγει αὐτοῖς,
 Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, ⁹ καὶ ὁ εἰς τὴν δίκαιον λήψεσθε. ¹⁰ Ὁφείας
 δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ, Κάλεσον τοὺς
 ἐργάτας, καὶ ἀπόδος αὐτοῖς τὸν μισθόν, ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν

¹ Const. καὶ συμφωνήσας. ² Rec. + εἰς. ³ Const. καὶ ἑννιάτην. ⁴ Alex. + εἰς. ⁵ Alex. ἐννιάτην. ⁶ Alex. = ὥραν. ⁷ Alex. = ἀργούς.

WICLIFFE—1380.

to an housbonde man: that wente out first
 bi the mornynge to hire werkmen to his
 vyneyard, ² & whanne conenaunt was made
 with werkmen of a peny for the day:
 he sente hem in to his vyneyard, ³ & he
 yede out aboute the thirde our: & seide
 othere stondynge idil in the cheping,
⁴ and he seide to hem, go ye also in to
 my vyneyard: & that, that schal be ryghtful.
 I schal geue to you, & thei wenten forth,
⁵ & eftones he wente out aboute the sixe
 our, & the nyynthe: & dide on like maner,
⁶ but aboute the xi. our he wente out,
 & fonde othere stondynge & he seide to
 hem, what stonde ye idil here al day?
⁷ thei seiden to hym, for no man hath
 hirid us, he seide to hem, go ye also in to
 my vyneyard.

⁸ & whanne euenynge was comen: the
 lord of the vyneyard seide to his pro-
 curatour, clepe the werkmen: and geelde
 to hem her hire, and bigynne thou at the
 laste til to the first, ⁹ & so whanne thei
 weren comen that camen aboute the xi.
 our: also thei tooken enyryche of hem
 a peny, ¹⁰ but the first camen & demeden
 that thei schulden take more, but thei
 tooken ech oon bi hym self a peny, ¹¹ &
 in the takynge grucchiiden agens the
 housbonde man: ¹² and seiden these laste
 wroghten oon our: & thou hast made hem
 even to us, that han born the charge of
 the day & the hete?

¹³ & he answerid to oon of hem: & seide,
 frend I do thee no wrong, where thou
 hast not acordid with me for a peny,
¹⁴ take thou that that is thine & go, for I
 wole geue to this laste man as to thee,
¹⁵ wher it is not leful to me, to do that
 I wole? where thin ige is wickid: for I
 am good? ¹⁶ so the laste schulden be the
 friste, & the first the laste, for many ben
 clepid: but fewe ben chosen.

¹⁷ And Ihesus wente vp to iherusalem:
 & toke hie .xij. discipulis in pryuyte, &

TYNDALE—1584.

lyke vnto an housholder, which went out
 early in the mornynge to hyre labourers
 into his vyneyarde. ² And he agreed
 with the labourers for a peny a daye, and
 sent them into his vyneyarde. ³ And he
 went out about the thyrde houre, and
 sawe other standing ydell in the market
 place, ⁴ and sayd vnto them, go ye also
 into my vyneyarde: and whatsoever is
 right, I will geve you. And they went
 there waye. ⁵ Agayne he went out about
 the sixte and nyynthe houre, and dyd lyke
 wyse. ⁶ And he went out aboute the
 eleventh houre and founde other ston-
 dinge ydell, and sayde vnto them: Why
 stonde ye here all the daye ydell? ⁷ They
 sayde vnto hym: because no man hath
 hyred vs. He sayde to them: goo ye
 also into my vyneyarde, and what so
 ever is right, that shall ye receave.

⁸ When even was come, the lord of the
 vyneyarde sayde vnto his steward: call
 the labourers, and geve them their hyre,
 begynnyng at the laste, tyll thou come to
 the fyrste. ⁹ And they which were hyred
 aboute the eleventh houre, came and
 receaved every man a peny. ¹⁰ Then came
 the fyrst, supposyng that they shuld re-
 ceave moare: and they like wyse receaved
 every man a peny. ¹¹ And when they had
 receaved it, they murmured agaynst the
 good man of the house: ¹² saying: These
 laste have wrought but one houre, and
 thou hast made them equall vnto vs which
 have born the burthen and beet of the daye.

¹³ He answered to one of them sayynge:
 frende I do the no wronge: dydest
 thou not agre with me for a penny?
¹⁴ Take that which is thy duty, and go
 thy waye. I will geve vnto this laste, as
 moche as to the. ¹⁵ Ye it not lawfull for
 me to do as me listeth with myne awne?
 Ye thynke eye evyll because I am good?
¹⁶ Soo the laste shalbe fyrste, and the
 fyrste shalbe laste. For many are called
 and fewe be chosen.

¹⁷ And Ihesus ascended to iherusalem, and
 toke the .xij. discipulis a parte in the

CRANMER—1539.

lyke vnto a man that is an housholder,
 which went out early in the mornynge to
 hyer labourers in to his vyneyard. ² And
 whan the agrement was made with the
 labourers for a peny a daye, he sent them
 into his vyneyarde. ³ And he went out
 about the thirde houre and sawe other
 standing ydell in the market place, ⁴ and
 sayd vnto them: go ye also into the
 vyneyarde: and whatsoever is ryght, I
 will geve you. And they went their waye,
⁵ Agayne, he went out about the sixte
 and nyynthe houre, and dyd lyke wyse.
⁶ And aboute the eleventh houre he went
 out, and founde other stondinge ydell,
 and sayde vnto them: why stand ye here
 all the daye ydell? ⁷ They saye vnto him:
 because no man hath hyred vs. He sayeth
 vnto them: go ye also into the vyneyarde:
 and whatsoever is ryght, that shall ye re-
 ceave. ⁸ So, whanne even was come, the Lord
 of the vyneyarde sayeth vnto his steward:
 call the labourers, and geve them their
 hyre, begynnyng at the laste vntill the
 fyrst. ⁹ And whan they did come, that
 cam about the eleventh houre, they re-
 ceaved every man a peny. ¹⁰ But whan
 the fyrst came also, they supposed that
 they shuld have receaved moare, and they
 likewise receaved every man a peny.
¹¹ And when they had receaved it, they
 murmured agaynst the good man of the
 house, ¹² sayynge: These laste have wrought
 but one houre, and thou hast made them
 equall vnto vs, which have borne the bur-
 then and heat of the daye.

¹³ But he answered unto one of them
 and sayde: frende, I do the no wronge:
 dydest thou not agre with me fore a penny?
¹⁴ Take that thine is, and go thy waye: I
 wil geve vnto this last, even as vnto the.
¹⁵ Is it not lawfull for me to do as me
 listeth with myne awne goodes? Is thynke
 eye evyll, because I am good? ¹⁶ So the
 last shalbe fyrst, and the fyrste shalbe
 last. For many be called, but fewe be chosen.
¹⁷ And Ihesus going vp to iherusalem, toke
 the .xij. discipulis a parte in the

pride, even. dya, nam. cheping, market. you, giv.
 clepe, call. p. receaved, cleave. clepe, call.
 geide, give. sayynge, sayng. grucchiiden grucchiiden
 grucchiiden. Iste, Iste. Iste, Iste. Iste, Iste.

‘πρώτων. ⁹ καὶ ἐλθόντες οἱ περὶ τὴν ἐνδεκάτην ὥραν ἔλαβον ἀνὰ δηνάριον.
¹⁰ ἐλθόντες δὲ οἱ πρῶτοι ἐνόμισαν ὅτι πλεόνα | λήψονται· καὶ ἔλαβον καὶ αὐτοὶ
 ἀνὰ δηνάριον. ¹¹ λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου, ¹² λέγοντες, Ὅτι
 οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἰσους ἡμῖν αὐτοὺς ἐποίησας, τοῖς
 βασιτάσαι τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα. ¹³ ὁ δὲ ἀποκριθεὶς εἶπεν ἐνὶ
 αὐτῶν, Ἐταῖρε, οὐκ ἀδικῶ σε· οὐχὶ δηνάριον συνεφώνησάς μοι; ¹⁴ ἄρον τὸ σὸν
 καὶ ὑπάγε· θέλω δὲ τούτῳ τῷ ἔσχάτῳ δοῦναι ὡς καὶ σοί. ¹⁵ ἢ οὐκ ἔξεστί μοι
 ποιῆσαι ὃ θέλω | ἐν τοῖς ἐμοῖς; ἢ ὁ ὀφθαλμός σου πονηρός ἐστίν, ὅτι ἐγὼ
 ἀγαθός εἰμι; ¹⁶ οὕτως ἐσονται οἱ ἔσχατοι πρῶτοι, καὶ οἱ πρῶτοι ἔσχατοι·
 πολλοὶ γάρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.’

¹⁷ Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα παρέλαβε τοὺς δώδεκα μαθητὰς

* Alex. + μὲν. † Alex. = καὶ 3 ἰδὲν ὃ δίκαιον, λήψονται. * Alex. Καὶ ὁ δὲ δόντες. * Alex. πλεόν. * Alex. 3 ὁ δὲ πλεόν.

GENEVA—1557.

like unto an house holder, which went out at the dawning of the day to hyer labourers into his vineyard. ² And he agreed with the labourers for a peny a day, and sent them into his vineyard. ³ And he went out about the third houre, & sawe other standing ydle in the market place. ⁴ And sayd vnto them, Go ye also into my vineyard, and whatsoever is ryght, I wyl geue you: And they went theyr way. ⁵ Agayne he went out about the syxt, and nyynth houre, and dyd likewise. ⁶ And he went out about the eleuenth houre, and found other standyng ydle, & sayd vnto them, Why stand ye here all the day ydle? They sayd vnto hym, because no man hath hyred vs. ⁷ He sayd to them, go ye also into my vineyard, and whatsoever is ryght, that shal ye receaue. ⁸ And when euen was come, the Lord of the vineyard sayd vnto his steward, Call the labourers, and geue them theyr hyer, begynnyn at the last, tyl thou come to the fyrst.

⁹ And they which were hyred about the eleuenth houre, came and receaued euery man a peny. ¹⁰ Then came the fyrst, supposyng that they should receaue more, and they lykewyse receaued euery man a peny. ¹¹ And when they hadd receaued it, they murmured agaynst the good man of the house. ¹² Saying, These last haue wrought but one houre, and thou hast made them equal vnto vs, which haue borne the burthen, & heate of the day. ¹³ And he answered to one of them, saying, Friend I do thee no wrong: Dyddest thou not agre with me for a peny? ¹⁴ Take that which is thy duety, and go thy way, I will geue vnto this last, as much as to thee.

¹⁵ Is it not lawfull for me to do as me lysteth with mine own goods? Is thine eye euyl because I am good? ¹⁶ So the last shalbe fyrst, and the fyrst shalbe last. For many are called, and fewe be chosen.

¹⁷ And Iesus ascended to Ierusalem, & toke the twelue disciples aparte in

RHEIMS—1582.

a man that is an householder vvhich vvent forth early in the morning to hire vvorke-men into his vineyard. ² And hauing made couenant vwith the workemen for a penie a day, he sent them into his vineyard.

³ And going forth about the third houre, he sawv other standing in the market place idle, ⁴ and he said to them, Goe you also into the vineyard: and that vvhich shal be iust, I vvill geue you. ⁵ And they vvent theyr vway. And againe he vvent forth about the sixt and the ninth houre: and did likewise. ⁶ But about the eleuenth houre he vvent forth and found other standing, and he saith to them, What stand you here al the day idle? ⁷ They say to him, Because no man hath hired vs. He saith to them, Goe you also into the vineyard.

⁸ And vvhen euenyng vvvas come, the lord of the vineyard saith to his bailife, Call the vvorke-men, and pay them theyr hire, beginning from the last euen to the first. ⁹ Therefore vvhen they vvvere come that came about the eleuenth houre, they receiued euery one a penie. ¹⁰ But vvhen the first also came, they thought that they should receiue more: and they also receiued euery one a penie. ¹¹ And receiuing it they murmured against the good man of the house, ¹² saying, These last haue continued one houre: and thou hast made them equal to vs that haue borne the burden of the day and the heates.

¹³ But he answering said to one of them, Frende, I doe the no vvrong: didst thou not couenant vwith me for a penie? ¹⁴ Take that is thine, and goe: I vvill also geue to this last euen as to thee also. ¹⁵ Or, is it not lawfull for me to do that I vvill? is thine eye naught, because I am good? ¹⁶ So shal the last, be first: and the first, last. For many be called, but fewv elect.

¹⁷ And Iesus going vp to Hierusalem, tooke the twelue disciples secretly, and

AUTHORISED—1611.

like vnto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. ² And when hee had agreed with the labourers for a peny a day, he sent them into his vineyard. ³ And hee went out about the third houre, and saw others standing idle in the market place, ⁴ And said vnto them, Go ye also into the vineyard, & whatsoever is right, I will geue you. And they went their way. ⁵ Againe he went out about the sixth and ninth houre, and did likewise. ⁶ And about the eleuenth houre, he went out, and found others standing idle, and saith vnto them, Why stand ye here all the day idle? ⁷ They say vnto him, Because no man hath hired vs. He saith vnto them, Go ye also into the vineyard: and whatsoever is right, that shall ye receiue. ⁸ So when euen was come, the lord of the Vineyard saith vnto his Steward, Call the labourers, and giue them their hire, beginning from the last, vnto the first. ⁹ And when they came that were hired about the eleuenth houre, they receiued euery man a penie. ¹⁰ But when the first came, they supposed that they should haue receiued more, and they likewise receiued euery man a penie. ¹¹ And when they had receiued it, they murmured against the good man of the house, ¹² saying, These last haue wrought but one houre, and thou hast made them equal vnto vs, which haue borne the burden, and heat of the day. ¹³ But he answered one of them and said, Friend, I do thee no wrong: didst not thou agree with me for a penie? ¹⁴ Take that thine is, and goe thy way, I will geue vnto this last, euen as vnto thee. ¹⁵ Is it not lawfull for mee to doe what I wil with mine owne? Is thine eye euill, because I am good? ¹⁶ So the last shall be first, and the first last: for many bee called, but few chosen.

¹⁷ And Iesus going vp to Hierusalem, tooke the twelue disciples apart in the

* Or, haue continued one hour-vvork.

κατ' ἰδὼν· ἐν τῇ ὁδῷ, καὶ εἶπεν αὐτοῖς, ¹⁸ Ἴδου, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ γραμματεῦσι καὶ κατακρινούσιν αὐτὸν θανάτῳ, ¹⁹ καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται. ²⁰ Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς, προσκυνούσα καὶ αἰτοῦσά τι παρ' αὐτοῦ. ²¹ ὁ δὲ εἶπεν αὐτῇ, Τί θέλεις; λέγει αὐτῷ, Εἰπὲ ἵνα καθίσωσιν οἱ δύο υἱοί μου, εἰς ἐκ δεξιῶν σου, καὶ εἰς ἐξ ἐκωνύμων σου· ἐν τῇ βασιλείᾳ σου. ²² Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον, ὃ ἐγὼ μέλλω πίνειν, ἢ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι; λέγουσιν αὐτῷ, Δυνάμεθα. ²³ Καὶ λέγει αὐτοῖς, Τὸ μὲν ποτήριόν μου πίεσθε, ἢ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπ-

* Alex. καὶ ἐν τῇ ὁδῷ.

* Rec. = σου.

* Rec. καὶ. Alex. = ὃ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι.

WICLIFFE—1380.

seyde to hem, ¹⁸ lo we goen vp to ierusalem: & mannes some schal be bitaken to the pryces of preestis & scribis & thei schulen condempne hym to deeth, ¹⁹ & thei schulen bitake hym to hethen men: for to be scorned, and scorgid, and crucified, & the thridde day he schal rise ayen to liif.

²⁰ thanne the modir of the sonnes of Zebidee: came to hym with her sonnes: couourynge & axynge som thing of hym, ²¹ & se seide to hir what wilt thou? sche seide to hym, seye that these twey myn sonnes sitte: oon at thi ryghthalf, & oon at thi lefthalf in thi kyngdome.

²² ihesus answered & seide, se witen not what se axen; moun se drinke the cuppe: whiche I schal drynke? thei seiden to hym we moun, ²³ he seith to hem, se schulen drynke my cuppe: but to sitte at my ryghthalf or lefthalf, it is not myn to geue to you but to whiche it is made redi of my fadir.

²⁴ And the ten herynge hadden indignacion of the twey brithren, ²⁵ but ihesus depid hem to him and seide, se witen that princes of hethen men: ben lordis of hem, & thei that ben greeatre: vnen power on hem,

²⁶ it schal not be so among you; but who ever wole be made greeatre amonge you: he be youre mynister, ²⁷ & who ever amonge you wole be the first: he schal be youre seruaunt, ²⁸ as mannes some cam not to be seruyd: but to serue, and to geue his liif redempcion for many.

²⁹ & whanne thei yeden out of iericho: and myche puple sued him, ³⁰ and lo ij. blynde men eten bihiden the weye, & harden that ihesus passeide, & thei criiden & seiden, lord the sone of davið! haue merci on us, ³¹ & the puple blamed hem:

TYNDALE—1534.

waye, and sayde to them. ¹⁸ Beholde we goo vp to Ierusalem, and the sonne of man shalbe betrayed vnto the chiefe prestes, and vnto the scribes, and they shall condempne him to deeth, ¹⁹ and shall delyvre him to the gentils, to be mocked, to be scourged, and to be crucified: and the thyrd daye he shall ryse agayne.

²⁰ Then came to hym the mother of zebedes chyl dren with her sonnes, worshippinge him, and desyringe a certayne thinge of him. ²¹ And he sayd vnto her: what wilt thou haue? She sayde vnto him: Graunte that these my two sonnes may sit, the one on thy right hond, and the other on the lyfte hond in thy kyngdome.

²² Iesus answered and sayd: Ye wot not what ye axe. Are ye able to drynke of the cuppe that I shall drynke of, and to be baptised with the baptyme that I shalbe baptised with? They answered to him, that we are. ²³ And he sayd vnto them: Ye shall drinke of my cyp, and shalbe baptised with the baptyme that I shalbe baptised with. But to syt on my ryght hond and on my lyft hond, is not myne to geue: but to them for whom it is prepared of my father.

²⁴ And when the ten hearde this, they disdayned at the two brethren: ²⁵ But Iesus called them vnto him and sayde: Ye knowe that the lordes of the gentyls have dominacion ouer them. And they that are great, exercise power ouer them.

²⁶ It shall not be so amonge you. But whosoever wyll be greate amonge you, let him be youre mynister: ²⁷ and whosoever wyll be chiefe, let him be youre seruaunt, ²⁸ even as the sonne of man came, not to be ministred vnto, but to minister, and to geue his lyfe for the redempcion of many.

²⁹ And as they departed from Hierico, moche people folowed him. ³⁰ And beholde two blinde men sittinge by the way syde, when they hearde Iesus passe by, cryed sayinge: Thou Lord the sonne of David haue mercy on vs. ³¹ And the

CRANMER—1539.

sayde vnto them: ¹⁸ Beholde, we go vp to Ierusalem, and the sonne of man shalbe betrayed vnto the chiefe Prestes, and vnto the Scribes, and they shall condempne him to deeth, ¹⁹ and shall delyuer him to the gentyle, to be mocked and to be scourged, and to be crucified: and the thirde daye he shall ryse agayne.

²⁰ Then came to him the mother of zebedes chyl dren, with her sonnes, worshippinge him and desyring a certayne thinge of him. ²¹ And he sayeth vnto her, what wilt thou? She sayde vnto him: Graunte, that these my two sonnes may syt, the one on thy ryght hande and the other on the lefte, in thy kyngdome.

²² But Iesus answered and sayde: Ye wot not what ye aske. Are ye able to drinke of the cuppe that I shall drinke of: and to be baptised with the baptyme, that I am baptised with? They saye vnto him: we are. ²³ He sayde vnto them: ye shall drinke in dede of my cup: and be baptised with the baptyme that I am baptised with. But to syt on my right hande and on my left, is not myne to geue: but it shall chaunce vnto them, that it is prepared for of my father.

²⁴ And when the ten heard this, they disdayned at the two brethren: ²⁵ But Iesus called them vnto him, and sayde: ye knowe that the princes of the nacions haue dominion ouer them. And they that are great men, exercise auctorite vpon them.

²⁶ It shall not be so amonge you. ²⁷ But whosoever wyll be greate amonge you, let him be your mynister: and who so wyll be chiefe amonge you, let him be your seruaunt: ²⁸ even as the sonne of man came, not to be ministred vnto, but to minister, and to geue his lyfe a redempcion for many.

²⁹ And as they departed from Hiericho, much people folowed him. ³⁰ And beholde, two blynd men syttinge by the way syde, when they hearde that Iesus passed by, they cryed sayinge: O lord thou sonne of David, haue mercy on vs. ³¹ And the

‘τιωθήσεσθε· τὸ δὲ καθίσαι ἐκ δεξιῶν μοι καὶ ἐξ ἐωνύμων ὁ μου,| οὐκ ἔστιν
 ‘ἐμὸν δοῦναι, ἀλλ’ οἷς ἡτοίμασται ὑπὸ τοῦ πατρὸς μου.’ ²⁰ ‘Καὶ ἀκούσαντες | οἱ
 δέκα ἡγανάκτησαν περὶ τῶν δύο ἀδελφῶν. ²¹ ὁ δὲ Ἰησοῦς προσκαλεσάμενος
 αὐτοὺς εἶπεν, ‘Οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ οἱ
 ‘μεγάλοι κατεξουσιάζουσιν αὐτῶν. ²² οὐχ οὕτως ἔσται ἐν ὑμῖν· ἀλλ’ ὅς ἐάν θέλῃ
 ‘ἐν ὑμῖν μέγας γενέσθαι, ἔστω| ὑμῶν διάκονος. ²³ καὶ ὅς ἐάν θέλῃ ἐν ὑμῖν
 ‘εἶναι πρῶτος, ἔστω| ὑμῶν δούλος. ²⁴ ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε
 ‘διακονηθῆναι, ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.’

²⁵ Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἰεριχῶ, ἠκολούθησεν αὐτῷ ὄχλος πολὺς.
²⁶ καὶ ἰδὸν, δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδὸν, ἀκούσαντες ὅτι Ἰησοῦς παράγει,
 ἔκραξαν, λέγοντες, ²⁷ ‘Ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαυὶδ.’ Ὁ δὲ ὄχλος ἐπετίμησεν

• Rec. vul. Alex. — ἡ ἐν δεξιῶν μοι, ὁ ἐν δεξιῶν μοι, δεξιῶν μοι. • Alex. — μοι. • Alex. — Ἀκούε. δι. • Rec. + δι. • Alex. Ieron. • Alex. vii.

GENEVA — 1557.

the way, and said to them. ¹⁸ Behold we go vp to Ierusalem, and the Sonne of man shalbe betrayed vnto the chief Priestes, and vnto the Scribes, and they shal condemne him to death. ¹⁹ And shal deliuer hym to the Gentiles, to be mocked, and scourged, and to be crucified: and the thyrd day he shal ryse agayne. ²⁰ Then came to hym the mother of Zebedee chylidren with her sonnes, worshyping hym, and desirynge a certayne thing of him. ²¹ And he said vnto her, what wilt thou haue? She sayd to him, Grant that these my two sonnes may sit, the one at thy ryght hand, & the other at thy lyft hand in thy kyngdome. ²² And Iesus answered and sayd, Ye wot not what ye aske. Are ye able to drinke of the cup that I shal drinke of: & to be baptized with the baptisme that I shalbe batized with? They sayd to hym, we are able. ²³ And he sayd vnto them, Ye shal drynke in deed of my cup, and shalbe baptized with the baptisme, that I am batized with. But to sit at my ryght hand, and at my lyft hand, is not myne to geue: but it shall be geuen to them for whome it is prepared of my father. ²⁴ And when the other ten heard this, they disdayned at the two brethren.

²⁵ But Iesus called them vnto him, and sayd, Ye know that the lordes of the Gentiles haue domination ouer them. ²⁶ And they that are great, exercise power ouer them. It shal not be so among you. But whosoever wyl be great among you, let him be your minister. ²⁷ And whosoever wyl be chief among you, let him be your seruant. ²⁸ Euen as the Sonne of man came, not to be ministered vnto, but to minister, and to geue his lyfe for the redemption of many.

²⁹ And as they departed from Iericho, muche people folowed him. ³⁰ And behold two blinde men sitting by the way syde: When they heard Iesus passe by, cryed saying, Thou Lord the sonne of Dauid, haue mercie on vs. ³¹ And the

RHEIMS — 1582.

said to them, ¹⁸ Behold we goe vp to Hierusalem, and the Sonnes of men shal be deliuered to the cheefe priestes and to the Scribes, and they shal condemne him to death, ¹⁹ and shal deliuer him to the Gentiles to be mocked, and scourged, and crucified, and the third day he shal rise agayne.

²⁰ Then came to him the mother of the sonnes of Zebedee with her sonnes, adoring and desiring some thing of him.

²¹ Who said to her, What wilt thou? She saith to him, Say that these my two sonnes may sitte, one at thy right hand, and one at thy left hand in thy kyngdom.

²² And Iesus answering, said, You know not what you desire. Can you drinke of the cuppe that I shal drinke of? They say to him, We can. ²³ He saith to them, My cuppe in deede you shal drinke of: but to sitte at my right hand and left, is not mine to geue to you: but to whom it is prepared of my father. ²⁴ And the ten hearing it, were displeased at the two brethren.

²⁵ And Iesus called them vnto him, and said, You know that the princes of the gentiles ouerrule them: and they that are the greater, exercise power against them. ²⁶ It shal not be so among you, but whosoever wyl be the greater among you, let him be your minister: ²⁷ and he that wyl be first among you, shal be your seruant. ²⁸ Euen as the Sonne of man is not come to be ministered vnto, but to minister, and to geue his life a redemption for many.

²⁹ And when they went out from Iericho, a great multitude folowed him. ³⁰ And beholde two blinde men sitting by the way side, heard that Iesus passed by, and they cried out saying, Lord, haue mercie vpon vs, sonne of Dauid. ³¹ And

AUTHORISED — 1611.

way, and said vnto them, ¹⁸ Behold, we goe vp to Hierusalem, and the Sonne of man shal be betrayed vnto the cheefe Priests, and vnto the Scribes, and they shal condemne him to death, ¹⁹ And shal deliuer him to the Gentiles to mocke, and to scourge, and to crucifie him: and the third day he shall rise agayne.

²⁰ Then came to him the mother of Zebedee children, with her sonnes, worshipping him, and desiring a certainething of him. ²¹ And he said vnto her, What wilt thou? She saith vnto him, Grant, that these my two sonnes may sit, the one on thy right hand, and the other on the left in thy kingdom. ²² But Iesus answered, and said, Yee know not what ye aske. Are ye able to drinke of the cup that I shall drinke of, and to be baptized with the baptisme that I am baptized with? They say vnto him, We are able. ²³ And he saith vnto them, Ye shall drinke indeed of my cup, and be baptized with the baptisme that I am baptized with: but to sit on my right hand, and on my left, is not mine to geue, but it shall be geuen to them for whom it is prepared of my Father. ²⁴ And when the ten heard it, they were moued with indignation against the two brethren. ²⁵ But Iesus called them vnto him, and said, Ye know that the Princes of the Gentiles exercise dominion ouer them, and they that are great, exercise authoritie vpon them. ²⁶ But it shal not be so among you: But whosoever will bee greatest among you, let him be your minister. ²⁷ And whosoever will be chiefe among you, let him be your seruant. ²⁸ Euen as the Sonne of man came not to bee ministered vnto, but to minister, and to geue his life a ransom for many.

²⁹ And as they departed from Hiericho, a great multitude folowed him. ³⁰ And behold, two blind men sitting by the way side, when they heard that Iesus passed by, cried out, saying, Haue mercie on vs, O Lord, thou sonne of Dauid. ³¹ And

αὐτοῖς ἵνα σιωπήσωσιν. οἱ δὲ μεῖζον ἔκραζον, λέγοντες, Ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαυὶδ.³² Καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς, καὶ εἶπε, Τί θέλετε ποιήσω ὑμῖν; Ἀποκριθεὶς αὐτῷ, Κύριε, ἵνα ἀνοιχθῶσιν ἡμῶν οἱ ὀφθαλμοί.³³ Σπλαγχμισθεὶς δὲ ὁ Ἰησοῦς ᾤψατο τῶν ὀφθαλμῶν αὐτῶν καὶ εὐθέως ἀνέβλεψαν αὐτῶν οἱ ὀφθαλμοί, καὶ ἠκολούθησαν αὐτῷ.

XXI. Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα, καὶ ἦλθον εἰς Βηθφαγὴν πρὸς τὸ ὄρος τῶν ἐλαιῶν, τότε ὁ Ἰησοῦς ἀπέστειλε δύο μαθητὰς, λέγων αὐτοῖς, Πορεύθητε εἰς τὴν κώμην τὴν ἀπέναντι ὑμῶν καὶ εὐθέως εὐρήσετε ὄνον δεδεμένον, καὶ πᾶλον μετ' αὐτῆς λύσαντες ἀγάγετέ μοι. καὶ εἰάν τις ὑμῶν εἴπῃ τι, ἐρεῖτε, Ὅτι ὁ Κύριος αὐτῶν χρεῖαν ἔχει· εὐθέως δὲ ἀποστέλλει αὐτούς. Τούτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος, Εἶπατε τῇ

³² Alex. κραῖον. ³³ Alex. εἶπε, ἐλέησον ἡμᾶς. ³⁴ Alex. ἀναγῶν. ³⁵ Alex. οἱ ὀφθ. ἡμῶν. ³⁶ Alex. ἐμμένον. ³⁷ Alex. = αὐτῶν οἱ ὀφθαλμοί.

WICLIIF—1380.

that thei schulden be stille; & thei crieden more & seiden, lord the sone of dauidh haue merci on vs;³² & ihesus stode & clepid hem & seide, what wolen ye that I do to you? ³³ & thei seiden to hym, lord thatoure ien ben opened; ³⁴ and ihesus hadde merci on hem and touchid her ien, and anon thei saien: & smeden him.

21. AND whanne ihesus cam nyge to ierusalem, & came to bethfage at the mounte of olyuete: thanne sente he his ii. disciples, ² & seide to hem, go ye in to the castil that is agens you: & anon ye schulen fynde an asse tied, & a colt with hir, vntre ye, & bryngith to me; ³ & if any man seye to you any thing: seye ye that the lord hath neede to hem; and anon he shal leue hem; ⁴ at this was doen, that that thing schulde be fulfilled that was seide bi the profete seiynge, ⁵ seye ye to the daugter of sion, lo thi kyng cometh to thee meke sittynge on an asse & a fole of an asse vndir yok; ⁶ and the disciples yeden & didden as ihesus comaundid hem;

⁷ & thei brougten an asse & the fole, & leiden her clothis on hem: & smeden hym sitte aboue; ⁸ & ful myche puple streweden her clothis in the wey, other kittiden branchis of trees, & strewen in the wey; ⁹ & the puple that wente bifore & that smeden: crieden and seiden, osanna to the sone of dauidh; blessed is he that cometh in name of the lord: osanna in hye thingis.

¹⁰ And whanne he was entrid in to ierusalem: al the citee was stirid & seide, who is this? ¹¹ but the puple seide, this is ihesus the profete of nazareth of galilee; ¹² & ihesus entride in to the temple of god: & castid out of the temple alle that

TYNDALE—1534.

people rebuked them, because they schulde holde their peace. But they cryed the more, sayinge: haue mercy on vs thou Lorde which arte the sone of David. ³² Then Iesus stode still, and called them, and sayde: what will ye that I shulde do to you? ³³ They sayd to him: Lorde thatoure eyes maye be opened. ³⁴ Iesus had compassion on them, and touched their eyes. And immediatly their eyes receaved syght. And they folowed him.

21. WHEN they drewe nye vnto ierusalem, and were come to Bethfage, vnto mounte olyuete: then sent Iesus two of his disciples, ² sayinge to them: Go in to the towne that lyeth over agaynste you, and anon ye shall fynde an asse bounde, and her colte with her: lose them, and bringe them vnto me. ³ And if any man saye ought vnto you, saye ye to the Lorde hath neede of them: and streyght waye he will let them go. ⁴ All this was done, to fulfill that which was spoken by the Prophet, sayinge: ⁵ Tell ye the daughter of Sion: beholde thy kyng cometh vnto the meke, and sittynge vpon an asse and a colte, the fole of an asse vnto the yoke. ⁶ The disciples went and dyd as Iesus commaunded them, ⁷ and brought the asse and the colte, and put on them their clothes, and set him thereon. ⁸ And many of the people spred their garments in the weye. Other cut downe branchis from the trees, and strowed them in the weye. ⁹ Moreover the people that went before, and they also that came after, cryed sayinge: Hosanna to the sone of David. Blessed be he that cometh in the name of the Lorde, Hosanna in the hyest.

¹⁰ And when he was come in to ierusalem, all the citee was moved sayinge: who is this? ¹¹ And the people sayde: this is Iesus the Prophet of Nazareth a cite of Galilee. ¹² And Iesus went in to the temple of God, and cast out all them that

CRANMER—1539.

people rebuked them, because they shulde holde their peace. But they cryed the more sayinge: haue mercy on vs O Lord thou sone of David. ³² And Iesus stode still, and called them, and sayde: what wyll ye that I shall do vnto you? ³³ They saye vnto him: Lorde, thatoure eyes maye be opened: ³⁴ So Iesus had compassion on them, and touched their eyes, and immediatly their eyes receaved syght. And they folowed him.

21. AND when they drew nye vnto ierusalem, and were come to Bethfage, vnto mounte Olyuete: then sent Iesus two disciples, ² saying vnto them: Go into the towne that lyeth ouer agaynste you, and anon ye shall fynde an asse bound, and a colte with her: loose them, and bringe them vnto me. ³ And yf any man say ought vnto you, say ye: the Lorde hath neede of them: and straight waye he will let them go. ⁴ All this was done, that it might be fulfilled which was spoken by the prophete, saying. ⁵ Tell ye the daughter of Sion: beholde, thy kyng cometh vnto the, meke, syttinge vpon an asse and a colte, the fole of the asse vnto the yoke. ⁶ The disciples went and dyd as Iesus commaunded them, ⁷ and brought the asse, and the colte, and put on them their clothes, and sett him thereon. ⁸ And many of the people spred their garments in the weye. Other cut downe branchis from the trees, and strowed them in the weye. ⁹ Moreover, the people that went before, and they that came after, cryed saying: Hosanna to the sone of David. Blessed is he that cometh in the name of the Lorde Hosanna in the hyest.

¹⁰ And when he was come to ierusalem, all the citee was moued, saying: who is this? ¹¹ And the people sayde: this is Iesus the Prophet of Nazareth (a cite) of Galilee. ¹² And Iesus went into the temple of God, and cast out all them that

³² Alex. kraion. ³³ Alex. eipe, eleeson hmas. ³⁴ Alex. anagon. ³⁵ Alex. oi ophth. hmon. ³⁶ Alex. emmenon. ³⁷ Alex. = autwn oi ophthalmoi.

“ θυγατρὶ Σιών, Ἰδοὺ, ὁ βασιλεὺς σου ἔρχεται σοι, πρᾶνς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον καὶ πῶλον υἱὸν ὑποζυγίου.” ⁹ Πορευθέντες δὲ οἱ μαθηταί, καὶ ποιήσαντες καθὼς προσέταξεν αὐτοῖς ὁ Ἰησοῦς, ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπάνω αὐτῶν τὰ ἱμάτια αὐτῶν, καὶ ἑπекάθισεν ἐπάνω αὐτῶν. ¹⁰ ὁ δὲ πλείστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ· ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων, καὶ ἔστρώννυσον ἐν τῇ ὁδῷ. ¹¹ οἱ δὲ ὄχλοι οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον, λέγοντες, Ὡσαννὰ τῷ υἱῷ Δαυὶδ· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου· Ὡσαννὰ ἐν τοῖς ὑψίστοις. ¹² Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα, ἐσείσθη πᾶσα ἡ πόλις, λέγουσα, Τίς ἐστὶν οὗτος; ¹³ Οἱ δὲ ὄχλοι ἔλεγον, Οὗτός ἐστι Ἰησοῦς ὁ προφήτης, ὁ ἀπὸ Ναζαρετ τῆς Γαλιλαίας.

¹³ Καὶ εἰσηλθὼν ὁ Ἰησοῦς εἰς τὸ ἱερὸν τοῦ Θεοῦ, καὶ ἐξέβαλε πάντας τοὺς

GENEVA — 1557.

people rebuked them, because they should holde their peace. But they cried the more saying, Have mercie on vs thou Lord, which art the sonne of David. ¹⁰ Then Iesus stode styll, and called them, and sayd, What wyl ye that I should do to you? ¹¹ They sayd to hym, Lord that our eyes may be opened. ¹² And Iesus had compassion on them, and touched their eyes, and immediatly their eyes receaved syght, and they folowed hym.

21. AND when they drew nye to Ierusalem, & were come to Bethphage, vnto the mount of the Oliues, then sent Iesus two of his disciples. ² Saying to them, Go into the towne that lyeth ouer agaynat you, and anon ye shal fynde an asse bound, and her colt with her: loose them, and bryng them vnto me. ³ And if any man say ought vnto you, say ye, that the Lord hath neede of them: and straight way he wyl let them go. ⁴ All this was done to fulfil that which was spoken by the Prophet, saying, ⁵ Tel ye the daughter of Sion, Behold thy kyng cometh vnto thee, meke and sytting vpon an asse, and a colte, the fole of an asse vved to the yocke. ⁶ The disciples went and dyd as Iesus commanded them. ⁷ And brought the asse and the colte, and put on them theyr clothes, and set him thereon. ⁸ And many of the people spread theyr garmentes in the way: and other cutte doune branches from the trees, and strawed them in the way. ⁹ Moreover, the people that went before, and they also that came after cryed, saying, Hosanna the sonne of David. Blessed be he that cometh in the name of the Lord, Hosanna thou which art in the hiest heauens. ¹⁰ And when he was come into Ierusalem, all the cite was moued, saying, Who is this? ¹¹ And the people sayd, this is Iesus the Prophet of Nazaret a cite of Galile.

¹² And Iesus went into the temple of God, and cast out all them that soule

RHEIMS — 1582.

the multitude rebuked them that they should holde their peace. But they cried out the more, saying, Lord, haue mercie vpon vs, sonne of David. ¹⁰ And Iesus stode, and called them, and said, Vvhat wyl ye that I doe to you? ¹¹ They say to him, Lord, that our eyes may be opened. ¹² And Iesus hauing compassion on them, touched their eyes. And immediatly they saw, and folowed him.

21. AND when they drew nigh to Hierusalem, and were come to Bethphage vnto Mount-olinet, then Iesus sent two disciples, ² saying to them, Goe ye into the towne that is agaynat you, and immediatly you shal finde an asse tied and a colt vvith her: loose them & bring them to me: ³ and if any man shal say ought vnto you, say ye, that our Lord hath neede of them: and forthvvith he wyl let them goe. ⁴ And this vvvas done that it might be fulfilled vvwhich vvvas spoken by the Prophet, saying, ⁵ Say ye to the daughter of Sion, Behold thy kyng cometh to thee, meeke, & sitting vpon an asse and a colt the fole of her that is vved to the yoke. ⁶ And the disciples going, did as Iesus commanded them. ⁷ And they brought the asse and the colt: and laide their garmentes vpon them, and made him to sit thereon. ⁸ And a very great multitude spred their garmentes in the vvay: and others did cut boughes from the trees, and strawed them in the vvay: ⁹ and the multitudes that went before and that folowed, cried, saying, Hosanna to the sonne of David: blessed is he that cometh in the name of our Lord. Hosanna in the highest. ¹⁰ And vvhen he vvvas entred Hierusalem, the vvhole cite vvvas moued, saying, Who is this? ¹¹ And the people said, This is Iesus the Prophet, of Nazareth in Galilee.

¹² And Iesus entred into the temple of God, and cast out al that sold and bought

AUTHORISED — 1611.

the multitude rebuked them, because they should holde their peace: but they cried the more, saying, Haue mercy on vs, O Lord, thou Sonne of David.

¹⁰ And Iesus stood still, and called them, and said, What will yee that I shall doe vnto you? ¹¹ They say vnto him, Lord, that our eyes may be opened. ¹² So Iesus had compassion on them, and touched their eyes: and immediatly their eyes receiued sight, and they folowed him.

21. AND when they drew nigh vnto Hierusalem, and were come to Bethphage, vnto the mount of Oliues, then sent Iesus two Disciples, ² Saying vnto them, Goe into the village ouer agaynat you, and straightway yee shall finde an Asse tied, and a colt vvith her: loose them, and bring them vnto vs. ³ And if any man say ought vnto you, ye shall say, The Lord hath need of them, and straightway hee vvill send them. ⁴ All this vvvas done, that it might be fulfilled vvwhich vvvas spoken by the Prophet, saying, ⁵ Tell yee the daughter of Sion, Behold, thy King cometh vnto thee, meeke, and sitting vpon an Asse, and a colt, the fole of an Asse. ⁶ And the Disciples went, and did as Iesus commanded them, ⁷ And brought the Asse, and the colt, and put on them their clothes, and they set him thereon. ⁸ And a very great multitude spread their garmentes in the vvay, others cut doune branches from the trees, and strawed them in the vvay. ⁹ And the multitudes that went before, and that folowed, cried, saying, Hosanna to the Sonne of David: Blessed is he that cometh in the Name of the Lord, Hosanna in the highest. ¹⁰ And vvhen hee vvvas come into Hierusalem, all the Cite vvvas moued, saying, Who is this? ¹¹ And the multitude said, This is Iesus the Prophet of Nazareth of Galilee.

¹² And Iesus went into the temple of God, and cast out all them that sold and

268
 πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν
 κατέστρεψε, καὶ τὰς καθέδρας τῶν πωλοῦντων τὰς περισσότεράς· ¹² καὶ λέγει αὐτοῖς,
 ‘Γέγραπται, “Ὁ οἶκος μου οἶκος προσευχῆς κληθήσεται· ὑμεῖς δὲ αὐτὸν ἐποίησατε
 “σπήλαιον ληστῶν.”’ ¹³ Καὶ προσήλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ· καὶ
 ἐθεράπευσεν αὐτούς. ¹⁴ Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ
 ἐποίησε, καὶ τοὺς παῖδας κρίζοντας ἐν τῷ ἱερῷ, καὶ λέγοντας, ‘Ὡσαννὰ τῷ υἱῷ
 ‘Δαυὶδ,’ ἠγανάκτησαν, ¹⁵ καὶ εἶπον αὐτῷ, ‘Ἀκούεις τί οὗτοι λέγουσιν;’ Ὁ δὲ
 Ἰησοῦς λέγει αὐτοῖς, ‘Ναί· οὐδέποτε ἀνέγκωτε, “Ὅτι ἐκ στόματος νηπίων καὶ
 “θηλαζόντων κατηρτίσω αἶνον;”’ ¹⁶ καὶ καταλεπόντων αὐτοὺς ἐξῆλθεν ἔξω τῆς
 πόλεως εἰς Βηθανίαν, καὶ ἠύλισθη ἐκεῖ. ¹⁷ Πρωίας δὲ ἐπανάγων εἰς τὴν πόλιν,
 ἐπείνασε· ¹⁸ καὶ ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ, ἦλθεν ἐπ’ αὐτήν, καὶ οὐδὲν εὗρεν

WICLIIF—1380.

boughten & selden, & he turned vpo down
 the bordis of chaungers, and the chaires
 of men that selden culueris, ¹² & he seith
 to hem, it is writun; myn hous schal be
 clepid an hous of praier; but ye han made
 it a den of theues; ¹³ & blynde & crokid
 camen to hym in the temple; & he helid hem;
¹⁴ but the pryncis of preestis & scribes,
 seynge the merucilous thingis that he
 dide, & children cryynge in the temple, and
 seynge osanna to the sone of dauid; he
 hadden indignacioun ¹⁵ & seiden to hym,
 herist thou wat these seyn; & ihesus acide
 to hem; she, wher ye han neuer red that
 of the mouth of soungis children; and of
 soukyng children; thou hast made par-
 fyt heriynge; ¹⁶ & whanne he hadd lefte
 hem; he wente forth out of the cite in to
 bethanye; & there he dwelte; & tauyte hem
 of the kingdom of god.

¹⁷ But on the morwe he turnynge agen
 in to the cite; hungryd; ¹⁸ And he seie a
 fige tree biidis the weye; & cam to it; &
 fond no thing thereynne; but leues onli; &
 he acide to it; neuer fruyt come forth
 of thee; in to withouten ende; & anon the
 fige tre was dried vpo; ¹⁹ and the disciplis
 sien & wondriden seynge hou anon it
 dried; ²⁰ & ihesus answered & acide to
 hem; truly I seie to you; if ye han feith &
 douten not; not onli ye schulen do of
 the fige tre; but also if ye seien to this hill,
 take & cast the in to the see; it schal be
 doen so; ²¹ & alle thingis whateuer ye
 bileynge schule axe in preier; ye schulen
 take; ²² and whanne he came in to the tem-
 ple; the pryncis of preestis, & eldere men
 of the puple camen to him that tauyte, &
 seiden; in what power, doist thou these
 thingis; and who gaf thee this power?
²³ Ihesus answered & acide to hem; and I
 schal axe you o word the whiche gif ye
 tellen to me; I schal seie to you in what
 power I do these thingis; ²⁴ of whennes
 was the baptyem of iohan; of heuene or of

ecclie, down or p'p'm. ch'ld, called. gho. jhu.
 baptyem (baptism) prayng—probably teaching, or
 instructing ecclesiastical. agan, again. aye, ay.

TYNDALE—1534.

souldes and bought in the temple; and
 overthrow the tables of the many chaung-
 ers; and the seates of them that solde
 doves; ¹² and sayde to them: It is writen;
 my housse shalbe called the housse
 of prayer. But ye have made it a denne of
 thieves. ¹³ And the blinde and the halt came
 to him in the temple; and he healed them.
¹⁴ When the chiefe prests and scribes
 sawe the marcyfies that he dyd; and the
 chyldren cryynge in the temple and say-
 ynge; Hosanna to the sonne of David; they
 disdayned; ¹⁵ and sayde vnto him: hearest
 thou what these saye? Iesus sayde vnto
 them yee: have ye never redde; of the
 mouth of babes and suckelinge thou haste
 ordeyned prayse? ¹⁶ And he lefte them;
 and went out of the cite vnto Bethanie;
 and had his abydinge there.

¹⁷ In the mornyng as he returned in to
 the cite ageyne; he hungryd; ¹⁸ and spied
 a fygge tree in the waye; and came to it;
 and founde nothings ther on; but leues
 only; and sayd to it; never frute growe on
 the hence forwards. And anon the fygge
 tree wyddered awaye. ¹⁹ And when his
 disciples sawe that; they marvelled sayynge:
 Howe sone is the fygge tree wyddered
 awaye? ²⁰ Iesus answered; and sayde vnto
 them: Verely I seie vnto you; yf ye shall
 have faith and shall not dout; ye shall not
 only do that which I have done to the
 fygge tree; but also yf ye shall seie vnto
 this mountayne; take thy selfe awaye; and
 cast thy selfe into the see; it shalbe done.
²¹ And whatsoever ye shall axe in prayer
 (if ye beleve) ye shall receave it.

²² And when he was come in to the tem-
 ple; the chiefe prestes and the elders
 of the people came vnto him as he was
 teachinge; and sayde: by what auctorite
 doest thou these thingis? and who gave
 thee this power? ²³ Iesus answered; and
 sayde vnto them: I also will axe of you
 a certayne question; which if ye asswele
 me; I in lyke wyse wyll tell you by what
 auctorite I do these thingis. ²⁴ The bap-
 tisme of iohm; whence was it? from

CRANMER—1539.

solde and bought in the temple, and over-
 threw the tables of the many chaungers,
 and the seates of them that solde doves,
 and sayde vnto them: It is writen
 my house shalbe called the house of prayer.
 But ye have made it a denne of theues.
¹⁴ And the blynde and the halt came to
 him in the temple, and he healed them.

¹⁵ When the chiefe Prestes and Scribes
 sawe the wonders that he dyd, and the
 chyldren cryynge in the temple (and say-
 ynge: Hosanna to the sonne of David)
 they disdained, ¹⁶ and sayd vnto him:
 hearest thou what these saye? But Iesus
 sayeth vnto them: Why not? have ye
 neuer redde Out of the mouth of babes
 and suckelinges thou haste ordeyned
 prayse? ¹⁷ And he lefte them, and went
 out of the cite vnto Bethanie, and had
 his abydinge there.

¹⁸ In the mornyng as he returned into
 the cite ageyne, he hungryd: ¹⁹ and when
 he had spied a fygge tree in the waye,
 he came to it, and founde nothinge there-
 on, but leaves onely, and sayde vnto it:
 Neuer frute growe on the hence forwards.
 And anon the fygge tree wyddered awaye.
²⁰ And when his disciples saw it, they
 marveled, saying: How sone is the fygge
 tree wyddered awaye? ²¹ Iesus answered,
 and sayd vnto them: Verely I seie vnto
 you yf ye have faith and dout not, ye
 shall not only do this that is happened
 vnto that fygge tree: but also yf ye shall
 seie vnto this mountayne, remove, and
 cast thy selfe into the see, it shalbe done.
²² And all thinges whatsoeuer ye aske in
 prayer (yf ye beleue) ye shal receave them.

²³ And when he was come in to the temple,
 the chiefe Prestes and the elders of the
 people came vnto him (as he was teach-
 ynge) and sayde: By what auctorite doest
 thou these thinges? and who gave thee
 this power? ²⁴ Iesus answered and sayde
 vnto them: I also wyll aske of you a
 certayne thing, which yf ye tell me, I in
 lyke wyse wyll tell you by what auctorite
 I do these thinges. ²⁵ The baptisme of

ἐν αὐτῇ εἰ μὴ φύλλα μόνον καὶ λέγει αὐτῇ, 'Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα.' Καὶ ἐξηράνθη παραχρῆμα ἡ συκὴ. ²⁰ Καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν, λέγοντες, 'Πῶς παραχρῆμα ἐξηράνθη ἡ συκὴ;' ²¹ Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, 'Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν, καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ καὶ τῷ ὄρει τοῦτω εἴπητε, Ἀρθῆτι καὶ βλήθῃτι εἰς τὴν θάλασσαν, γενήσεται. ²² καὶ πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ, πιστεύοντες, λήψετε.' ²³ Καὶ ἔλθοντι αὐτῷ εἰς τὸ ἱερὸν, προσήλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροὶ τοῦ λαοῦ, λέγοντες, 'Ἐν ποῖα ἐξουσία ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκε τὴν ἐξουσίαν ταύτην;' ²⁴ Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, 'Ἐρωτήσω ὑμᾶς καὶ γὰρ λόγον ἓνα, ὃν ἐὰν εἴπητέ μοι, καὶ γὰρ ὑμῖν ἐρῶ ἐν ποῖα ἐξουσία ταῦτα ποιῶ. ²⁵ τὸ βάπτισμα Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ, ἢ ἐξ

* Alex. Dabörger αὐτοῦ.

GENEVA—1557.

& bought in the temple, and overthrow the tables of the money changers, and the seats of them that solde doves. ¹³ And sayd to them, It is written, My house shalbe called the house of prayer. But ye haue made it a denne of theenes. ¹⁴ And the blind and the lame came to him in the temple, and he healed them. ¹⁵ And when the chiefe Priestes & Scribes saw the maruicles that he dyd, and the children crying in the temple, and saying, Hosanna the sonne of David, they disdaind. ¹⁶ And said vnto him, Hearst thou what these say? Iesus sayd vnto them, yea, read ye neuer, By the mouth of babes and sucklings, thou hast made perfitt the praise? ¹⁷ And he left them, and went out of the cite vnto Bethania, and had his abyding there. ¹⁸ And in the morning as he returned into the cite agayne, he hungerd. ¹⁹ And spied a fygge tree in the way, and came to it, and founde nothing thereon, but leaues only, & sayd to it, Neuer frute grow on thee henceforwardes. And anonc the fygge tree wythered away. ²⁰ And when his disciples sawe that, they maruelled, saying, How soone is the fygge tree wythered away?

²¹ Iesus answered and sayd vnto them, Verely I say vnto you, if ye shal haue fayth, and shal not doubt, ye shal not onely do that which I haue done to the fygge tree: but also If ye shal say vnto this mountaine, Take thy selfe away, and cast thy selfe into the sea, it shalbe done. ²² And what soeuer ye shal aske in prayer, if ye beleue, ye shal receaue it. ²³ And when he was come into the temple, the chiefe Priestes and the Elders of the people, came vnto him as he was teaching, and sayd, By what auctoritie doest thou these thynges? and who gaue thee this power? ²⁴ Iesus answered and sayd vnto them, I also wyl aske of you a certayne question, which if ye asswyle me, I in lyke wyse wyl tel you by what auctoritie I doe these thynges. ²⁵ The baptisme of Iohn whence was it, from heauen, or of men?

RHEIMS—1582.

in the temple, and the tables of the bankers, and the chaires of them that sold pigeons he overthrowe: ¹³ and he saith to them, It is writtē, My house shal be called the house of prayer: but ye haue made it a denne of theenes. ¹⁴ And there came to him the blinde, and the lame in the temple: and he healed them. ¹⁵ And the chiefe priestes & Scribes seeing the the maruclous things that he did, and the children crying in the temple, & saying, *Hosanna to the sonnes of David:* they had indignation, ¹⁶ and said to him, Hearst thou what these say? And Iesus said to them, Verely, haue ye neuer read, *That out of the mouth of infants and sucklings thou hast perfected praise?* ¹⁷ And leauing them, he went forth out of the cite into Bethania, and remained there.

¹⁸ And in the morning returning into the cite, he was an hungred. ¹⁹ And seeing a certayne figtree by the vway side, he came to it: and found nothing on it but leaues only, and he saith to it, Neuer growe there fruite of thee for euer. And incontinent the figtree was withered. ²⁰ And the disciples seeing it, marueled saying, How is it withered incontinent? ²¹ And Iesus answering said to them, Amen I say to you, if you shal haue faith, and stugger not, not only that of the figtree shal you doe, but also if you shal say to this mountaine, Take vp and throw thy selfe into the sea, it shal be done. ²² And all things whatsoever you shal aske in prayer beleeuing, you shal receiue.

²³ And when he was come into the temple, there came to him as he was teaching, the chiefe Priests and aunients of the people, saying, In what power doest thou these things? and vvhō hath giuen thee this power? ²⁴ Iesus answering said to them, I also wyl aske you one vvvord: vvhich if you shal tell me, I also wyl tel you in what power I doe these things. ²⁵ The Baptisme of Iohn vvhen was it? from heauen, or from men?

AUTHORISED—1611.

bought in the Temple, and overthrow the tables of the money changers, and the seats of them that solde doves. ¹³ And said vnto them, It is written, My house shall bee called the house of prayer, but ye haue made it a denne of theenes. ¹⁴ And the blind and the lame came to him in the temple, and he healed them. ¹⁵ And when the chiefe Priests and Scribes saw the wonderfull things that hee did, & the children crying in the temple, & saying, Hosanna to the Son of David, they were sore displeased. ¹⁶ And said vnto him, Hearst thou what these say? And Iesus saith vnto them, Yea, haue ye neuer read, Out of the mouth of babes and sucklings thou hast perfected praise?

¹⁷ And he left them, and went out of the cite into Bethany, and he lodged there. ¹⁸ Now in the morning, as hee returned into the cite, hee hungered. ¹⁹ And when he saw a figge tree in the way, hee came to it, and found nothing thereon but leaues only, and said vnto it, Let no fruit growe on thee henceforward for euer. And presently the figge tree withered away. ²⁰ And when the Disciples saw it, they maruelled, saying, How soone is the figge tree withered away? ²¹ Iesus answered, and said vnto them, Verely I say vnto you, if ye haue faith, and doubt not, ye shall not onely doe this which is done to the figge tree, but also, if ye shall say vnto this mountaine, Be thou removed, and be thou cast into the Sea, it shall be done. ²² And all things whatsoever ye shall aske in prayer, beleeuing, ye shall receiue.

²³ And when he was come into the temple, the chiefe Priests and the Elders of the people came vnto him as he was teaching, and sayd, By what authoritie doest thou these things? and who gaue thee this authoritie? ²⁴ And Iesus answered, and said vnto them, I also will aske you one thing, which if ye tell me, I in like wise will tell you by what authoritie I doe these things. ²⁵ The baptisme of Iohn, whence was it? from heauen, or of

ἀνθρώπων; Οἱ δὲ διελογίζοντο παρ' ἑαυτοῖς, λέγοντες, ²⁸ 'Εὰν εἴπωμεν, ἐξ οὐ-
 ' ρανοῦ, ἐρεῖ ἡμῖν, Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ; εἰ δὲ εἴπωμεν, ἐξ ἀνθρώπων,
 ' φοβούμεθα τὸν ὄχλον· πάντες γὰρ ἔχουσι τὸν Ἰωάννην ὡς προφήτην.' ²⁹ Καὶ
 ἀποκριθέντες τῷ Ἰησοῦ εἶπον, 'Οὐκ οἶδαμεν.' Ἐφη αὐτοῖς καὶ αὐτὸς, 'Οὐδὲ ἐγὼ
 ' λόγῳ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. ³⁰ Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχε
 ' τέκνα δύο, καὶ προσελθὼν τῷ πρώτῳ εἶπε, Τέκνον, ὕπαγε, σήμερον ἐργάζου ἐν
 ' τῷ ἀμπελῶνί μου. | ³¹ Ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐ θέλω· ὕστερον δὲ μεταμελη-
 ' θείς, ἀπηλθε. | ³² Καὶ προσελθὼν τῷ ἑτέρῳ εἶπεν ὡσαύτως. ὁ δὲ ἀποκριθεὶς
 ' εἶπεν, Ἐγὼ, κύριε· καὶ οὐκ ἀπηλθε. ³³ Τίς ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ
 ' πατρὸς; Λέγουσιν αὐτῷ, | 'Ὁ πρῶτος.' Λέγει αὐτοῖς ὁ Ἰησοῦς, 'Ἀμὴν λέγω
 ' ὑμῖν, ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ Θεοῦ.

* Alex. = μου.

* Alex. ἐγὼ εἶπεν, καὶ οὐκ ἀπηλθε.

* Alex. Προσελθὼν δι.

* Rec. διεστέρη.

* Alex. = ἀπὸ.

WICLIIF—1380.

men? and thei thought withynne hem
 self seiynge, if we seien of heuene: he
 schal seye to us, whi thanne biusen ze
 not to hym, ²⁸ if we seien of men: we
 dreden the puple, for alle hadden ioun as
 a profete, ²⁹ & thei answereden to ihesus
 & seide, we witen not, & he seide to hem,
 nether I seye to you: in what power I
 do thes thingis.

³⁰ but what semeth to you? A man
 hadde ji. sonnes and he came to the
 first & seide, come go worche to day in
 my vyneyard, ³¹ & he answered and seide
 I wyl, but afterwarde he for thougt &
 wente forth, ³² but he came to the
 tother, and seide on like maner, & he
 answerid & seide, lord I go, & he wente
 not. ³³ who of the tweyne dide the fadiris
 wille? thei seyn to hym, the first, ihesus
 seide to hem, truli I sey to you, for pop-
 plicans & housis, schulen go bifore you
 in the kyngdom of god, ³⁴ for ioun came
 to you in the wey of rightwisnesse: & ze
 biweiden not to hym, but papplicans &
 housis: biweiden to hym, but ze seien
 & hadden noo forthenkyng after that ze
 biweiden to hym.

³⁵ Here ze another parable; there was
 an housbondeman that plantid a vyne-
 yerd, & heggid it aboute, & delf a pres-
 sour thereyn, & buldide a towre, & hired
 it to erthebilers: and wente for in pil-
 grymage, ³⁶ but whanne the tyme of
 fruytis mygede: he sente hys seruauntis
 to the erthebilers to take fruytis of it,
³⁷ & the erthebilers taken hys seruauntis
 & betyn the oon, thei slouen another &
 stoned another, ³⁸ & channes he sente
 othere seruauntis, mo thanne the first, &
 in lik maner they diden to hem, ³⁹ & at
 the last he sente his sone to hem & seide,
 thei schulen drede my sone, ⁴⁰ but the
 erthe bilers seyngde the sone, seiden with-

TYNDALE—1534.

heaven or of men? Then they reasoned
 amonge them selves sayinge: yf we shall
 saye from heven, he will seye vnto vs:
 why dyd ye not then beleue hym? ²⁸ But
 and if we shall saye of men, then feare we
 the people. For all men holde Iohn as a
 Prophet. ²⁹ And they answered Iesus and
 sayde: we cannot tell. And he lyke wyse
 sayd vnto them: nether tell I you by
 what auctorite I do thes thinges.

³⁰ What saye ye to this? A certayne
 man had two sonnes, and came to the
 elder and sayde: some go and worke to
 daye in my vineyard. ³¹ He answered
 and sayde, I will not: but afterwarde
 repented and went. ³² Then came he to
 the second, and sayde lyke wyse. And
 he answered and sayde: I will syr: yet
 went not. ³³ Whether of them twayne dyd
 the will of the father? And they sayde
 vnto hym: the fyrst. Iesus sayde vnto
 them: verely I seye vnto you, that the
 publicans and the harlotes shall come into
 the kyngdome of God before you. ³⁴ For
 Iohn came vnto you in the waye of righte-
 weasne, and ye beleued hym not. But
 the publicans and the harlotes beleued
 him. And yet ye (though ye sawe it)
 were not yet moved with repentance,
 that ye myght afterwarde have beleued
 hym.

³⁵ Herken another similitude. Ther was
 a certayne housholder, which planted a
 vineyard, and hedged it rounde about,
 and made a wynepresse in it, and bilt a
 tower, and let it out to husbandmen,
 and went in to a straunge countre. ³⁶ And
 when the tyme of the frute drewe neare,
 he sent his seruaunts to the husbandmen,
 to receiue the frutes of it. ³⁷ And the
 husbandmen caught his seruaunts and bet
 one, kyllid another, and stoned another.
³⁸ Agayne, he sent other seruaunts, moo
 then the fyrst: and they serued them
 lyke wyse. ³⁹ But last of all, he sent vnto
 them his awne sone sayinge: they will
 feare my sone. ⁴⁰ But when the husband-
 man sawe the sone, they sayde amonge

CRANMER—1539.

Iohn: whence was it? from heauen or
 of men? And they thought amonge them
 selues saying: yf we saye from heauen,
 he will seye vnto vs: whi dyd ye not
 then beleue him? ²⁸ But yf we shall seye
 of men, then feare we the people. For all
 men holde Iohn as a prophet. ²⁹ And they
 answered vnto Iesus and sayd: we can-
 not tell. And he sayd vnto them: nether
 tell I you, by what auctorite I do thes
 thynges. ³⁰ What saye ye to this? A man
 had two sonnes, and cam to the fyrst, and
 sayde: some, go and worke to daye in
 my vyneyarde. ³¹ He answered and sayd,
 I will not but afterward, he repented, and
 went. ³² Then cam he to the seconde,
 and sayd likewise. And he answered, and
 sayde: I will syr, and went not. ³³ Whe-
 ther of them twayne dyd the will of the
 father? And they seye vnto him: the
 fyrst. Iesus sayeth vnto them; verely I
 seye vnto you, the publicans and harlotes
 go into the kyngdom of God before you.
³⁴ For Iohn cam vnto you by the waye
 of rightewasnes, and ye beleued him not:
 but publicans and harlottes beleued him.
 And ye (whan ye had sawe it) were not
 moued afterwarde with repentance, that
 ye might haue beleued him.

³⁵ Herken another similitude. Ther was a
 certayne man an housholder, which plant-
 ed a vyneyarde, and hedged it rounde
 about, and made a wynepresse in it, and
 bilt a tower, and let it out to husband-
 men, and went into a straunge countre.
³⁶ And when the tyme of the frute drewe
 neare, he sent his seruautes to the hus-
 bandmen that they might receaue the
 frutes of it. ³⁷ And the husbandmen caught
 his seruautes, and bet one, killed an-
 other, and stoned another. ³⁸ Againe, he
 sent other seruautes, moo then the fyrst:
 and they dyd vnto them lyke wyse. ³⁹ But
 last of all, he sent vnto them hys awne
 sone, saying: they will stande in awe
 of my sone. ⁴⁰ But when the husband-
 men sawe the sone, they sayd amonge

erthe, know. xij. not. delf. [fath.] dug or delved.
 papplicans. [παππῆν] clerics, dwelling in a
 country and not dwelling as it now is to a religious journey.
 [Wicliif does not use this word to express the popular
 doctrine of papplicans.] myght, from might. er-
 thers, again.

²² ἦλθε γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν ὕδατι δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ, οἱ δὲ τελῶναι καὶ αἱ πόρνοι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες ὅτι μετεμελήθητε ὑστερον τοῦ πιστεῦσαι αὐτῷ· ²³ Ἄλλην παραβολὴν ἀκούσατε. ἄνθρωπος ἦν οἰκοδεσπότης, ὅστις ἐφύτευσεν ἀμπελῶνα, καὶ φραγμὸν αὐτῷ περιέθηκε, καὶ ὤρυξεν ἐν αὐτῷ ληνὸν, καὶ ὠκοδόμησε πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν. ²⁴ ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλε τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς, λαβεῖν τοὺς καρποὺς αὐτοῦ· καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ, ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτευναν, ὃν δὲ ἐλιθοβόλησαν. ²⁵ πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων καὶ ἐποίησαν αὐτοῖς ὡσαύτως. ²⁶ ὕστερον δὲ ἀπέστειλε πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ, λέγων, Ἐντραπήσονται τὸν υἱὸν μου. ²⁷ Οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς, οὗτός

² Alex. add.

² Rec. + vs.

GENEVA—1557.

then they reasoned among them selves, saying, If we shal say from heauen, he wil say vnto vs: why did ye not then beleue him? ²² But & yf we shal say of men, then feare we the people. For all tyme held Iohn as a Prophet. ²³ And they answered Iesus, and said, We can not tel. And he sayd vnto them, Nether tel I you, by what auctoritie I do these thynges.

²² But what thinke ye? A certayne man had two sonnes, and came to the elder, & sayd, Sonne, go and worke to day in my vineyard. ²³ He answered and sayd, I wil not: but afterward aduised him selfe, and went. ²⁴ Then came he to the seconde, and sayd likewise. And he answered, and sayd, I wyl syr, yet went not. ²⁵ Whether of them twayne dyd the wyl of the father? They sayd vnto him, The fyrst. Iesus sayd vnto them, Verely I say vnto you, that the publicans and the harlots shal come into the kyngdome of God before you. ²⁶ For Iohn came vnto you in the way of righteousnes, & ye beleued him not. But the publicans, and the harlots beleued him. And yet ye, though ye sawe it, were not moued with repentance, that ye myght afterward haue beleued him.

²⁷ Herken another similitude. There was a certayne householder, which planted a vineyard, and hedged it round about, and made a wynepresse in it, and built a tower, and let it out to husband men, and went into a strange countrey. ²⁸ And when the tyme of the fruit drew nere, he sent his seruantes to the husbandmen to receaue the fruites of it. ²⁹ And the husbandmen caught his seruantes, and beat one, killed another, and stoned another. ³⁰ Againe he sent other seruantes, mo then the fyrst, and they serued them likewise. ³¹ But last of all, he sent vnto them his owne sonne, saying, They wyl feare my sonne. ³² But when the husbandmen saw the sonne, they sayd among them

RHEIMS—1582.

But they thought wvithin them selves, saying, ²² If vvo shal say from heauen, he wvill say to vs, wvhy then did you not beleuee him? but if vve shal say from men: vvo feare the multitude, for al hold Iohn as a Prophet. ²³ And answering to Iesus they said, We knowv not. He also said to them, Neither do I tel you in vvhvat povver I doe these thynges.

²² But vvhath is your opinion? A certayne man had tvo sonnes: and coming to the first, he said, Sonne, goe vvorke to day in my vineyard. ²³ And he answering, said, I wvill not. But afterward moued wvith repentance he went. ²⁴ And coming to the other, he said likewise. And he answering, said, I goe Lord, and he went not. ²⁵ Which of the tvo did the fathers vvil? They say to him, The first. Iesus saith to them, Amen I say to you, that the Publicans and vvhoores goe before you into the kingdom of God. ²⁶ For Iohn came to you in the vway of iustice: and you did not beleuee him, but the publicans and vvhoores did beleuee him: but you seeing it, neither have ye had repentance aftervvard, to beleuee him.

²⁷ An other parable heare ye: A man there vvas an householder vvhio planted a vineyard, and made a hedge round about it, and digged in it a presse, and builded a towvre, and let it out to husbandmen: and went forth into a strange countrey. ²⁸ And vvhien the tyme of fruites drew nigh, he sent his seruantes to the husbandmen, to receiue the fruites thereof. ²⁹ And the husbandmen apprehending his seruantes, one they beat, an other they killed, and an other they stoned. ³⁰ Againe he sent other seruants moe then the former: and they did to them likewise. ³¹ And last of al he sent to them his sonne, saying, They wvill reuerence my sonne. ³² But the husbandmen seeing the sonne, said wvithin them

AUTHORISED—1611.

men? and they reasoned with themselves saying, If we shall say, From heauen, hee will say vnto vs, Why did yee not then beleuee him? ²² But if we shall say, Of men, we feare the people, for all hold Iohn as a Prophet. ²³ And they answered Iesus, and said, We cannot tell. And he said vnto them, Neither tell I you by what auctoritie I doe these things.

²² But what thinke you? A certaine man had two sonnes, and he came to the first, and said, Sonne, goe worke to day in my vineyard. ²³ He answered, and said, I will not: but afterward he repented, and went.

²⁴ And hee came to the second, and said likewise: and hee answered, and said, I goe sir, and went not. ²⁵ Whether of them twaine did the will of his father? They say vnto him, The first. Iesus saith vnto them, Verely I say vnto you, that the Publicanes and the harlots go into the kingdom of God before you. ²⁶ For Iohn came vnto you in the way of righteousness, and ye beleueed him not: but the Publicanes and the harlots beleueed him. And ye when ye had seene it, repented not afterward, that ye might beleuee him.

²⁷ Heare another parable. There was a certaine house-holder, which planted a Vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a farr countrey. ²⁸ And when the time of the fruit drew nere, he sent his seruants to the husbandmen, that they might receiue the fruits of it. ²⁹ And the husbandmen tooke his seruants, and beat one, and killed another, and stoned another. ³⁰ Againe hee sent other seruants, moe then the first, and they did vnto them likewise. ³¹ But last of all, he sent vnto them his sonne, saying, They will reuerence my sonne. ³² But when the husbandmen saw the sonne,

ἔστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτὸν, καὶ κατὰσχωμεν τὴν κληρονομίαν αὐτοῦ. ³⁹ καὶ λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν. ⁴⁰ ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις; ⁴¹ λέγουσιν αὐτῷ, Κακοὺς κακῶς ἀπολέσει αὐτούς· καὶ τὸν ἀμπελῶνα ἐκδόσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν. ⁴² λέγει αὐτοῖς ὁ Ἰησοῦς, Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς, “λίθον ὃν ἀπέδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας. παρὰ κυρίου ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;” ⁴³ διὰ τοῦτο λέγω ὑμῖν, ὅτι ἀρθήσεται ἀφ’ ὑμῶν ἡ βασιλεία τοῦ Θεοῦ, καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς. ⁴⁴ καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλαστήσεται· ἐφ’ ὃν δ’ ἂν πέσῃ, λικμήσῃ αὐτόν. ⁴⁵ Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς

* Alex. σχίζουσιν.

* Alex. ἰσθλ.

/ Alex. ἰσθ.

* Alex. ἡγοῦμαι.

WICLIIF—1880.

ynne hem alif this is the cir come 3e, ale we hym, & we schulen haue his crigate, ³⁹ and thei tooken a castiden hym out of the vyneyard, & slowen him, ⁴⁰ therefore whanne the lord of the vyneyard schal come: what schal he do to the erthe-tillers? ⁴¹ and thei seyn to hym, he schal lese yuel the yuele men, & he schal sette to hire his vyneyard to other erthe-tillers: whiche schulen selde fruytis to him in here tymes.

⁴² ihesus seith to hem, redden 3e neuer in scripturis, the stoon whiche the blders repreden: this is made in to the heed of the corner, of the lord this thing is doen: & it is meruelous bi fore oure eyen, ⁴³ therefore I seye to 3ou that the kyngdom of god schal be taken fro 3ou & schal be 3our to a folk doynge fruytis of it, ⁴⁴ and he that schal falle on this stoon, schal be broken, but on whom it schal falle it schal al to lryse him, and whann the pryncis of prestis & pharises hadden herd hise parabis, thei knewen that he seide of hem, & thei souyten to holde him, but thei dreden the peple, for thei hadden him as a profete.

²² AND ihesus answerde & spak effones in parabis to hem & seide, ² The kyngdom of hevenes is made like to a kyng that made weddyng to his sone, ³ and he sente hise seruantes fur to clepe men that weren beden to the weddyng: & thei wolde not come, ⁴ effones be sente other seruantes: & a seide, seye 3e to the men that ben beden to the fest, lo I haue made redi my mete my bolis & my volatilis ben slayn, & alle thingis ben redi: come 3e to the weddyng, ⁵ but thei dispised, & wenten forth, oon in to his toum, another to his marchaundise, ⁶ but other holden hise seruantes, & turmentiden hem & slowen, ⁷ but the king whanne he hadde herde: was wroth, and he sente hise costis & he

TYNDALE—1534.

them selues: This is the beyre: come, let vs kyll him, and let vs take his inheritance to oure selues. ³⁹ And they caught him and thrust him out of the vineyard, and slewe him. ⁴⁰ When the lord of the vineyard cometh, what will he do with those husbandmen? ⁴¹ They sayde vnto him: he will cruellye destroye those evyll persons, and wyll let out his vineyard vnto other husbandmen which shall deliuer him the frute at tymes convenient.

⁴² Iesus sayde vnto them: dyd ye never redden in the scriptures? The stone which the bylders refused, the same is set in the principall parte of the corner: this was the lordes doynge, and yt is meruelous in oure eyes. ⁴³ Therefore seye I vnto you, the kyngdome of God shalbe taken from you, and shalbe geven to the gentyle, which shall brynge forth the frutes of it. ⁴⁴ And whosoever shall fall on this stone, he shalbe broken, but on whosoever it shall fall vpon, it will grynde him to powder. ⁴⁵ And when the chefe prestes and Pharises hearde these similitudes, they perceaved that he spake of them. ⁴⁶ And they went about to laye hands on him, but they feared the peple, because they tooke him as a Prophet.

²² AND Iesus answered and spake vnto them agayne, in similitudes sayinge. ² The kyngdome of heven is lyke vnto a certayne kynge, which maryed his sone, ³ and sent forth his servants, to call them that were byd to the weddinge, and they wolde not come. ⁴ Agayne he sent forth other scrvantes sayinge: Tell them which are bydden: beholde, I have prepared my dynner, myne oxen and my fedynges are kylled, and all thinges are redy, come vnto the mariage. ⁵ But they made light of it, and went their wayes: one to his ferme place, & nother about his marchaundise, ⁶ the remnant toke his scrvantes and intreated them vngodly and slowe them. ⁷ When the kinge hearde that, he was wroth, and send forth his warrayers and

CRANMER—1580.

them selues: This is the heyre: come, let vs kyll him, and let vs enioye his inheritance. ³⁹ And they caught him, and thrust him out of the vineyard, and slewe him. ⁴⁰ When the Lord therefore of the vineyard cometh, what will he do vnto those husbandmen? ⁴¹ They sayd vnto him: For asmuch as they be cuell, he will cruellye destroye them, and will let out his vineyard vnto other husbandmen, which shall deliuer him the frute in due seasons. ⁴² Iesus sayeth vnto them: did ye neuer redden in the scriptures The stone which the bylders refused, the same is become the heade of the corner: this is the Lordes doynge, and it is meruelous in youre eyes. ⁴³ Therefore seye I vnto you, the kyngdom of God shalbe taken from you, and geuen to a nacion, which shall bringe forth the frutes therof. ⁴⁴ And whosoever falleth on this stone, shalbe broken in peces: but on whosoever it falleth it shal all to grynd him. ⁴⁵ And when the chefe Prestes and Pharises had hearde his parables, they perceaved, that he spake of them. ⁴⁶ And they went about to laye hands on him but they feared the peple, because they tooke him as a Prophet. And Iesus answered, and spake vnto them agayne by parables and made.

²² THE kyngdome of beaurp is lyke vnto a man that was a Kynge, which made a mariage for his sone: ³ and sent forth his scrvantes, to call them that were byd to the weddinge, and they wolde not come. ⁴ Agayne, he sent forth other scrvantes sayinge: Tell them which are bydden: beholde, I haue prepared my dynner: myne oxen and my fedynges are kylled, and all thinges are ready, come vnto the mariage. ⁵ But they made lyght of it, and went their wayes: one to his ferme place, another to his marchaundise, ⁶ and the remnant toke his scrvantes, and intreated them shamefully and slewe them. ⁷ But when the kyng hearde therof, he was wroth, and sent forth his men of

hym, yuel, destroy miserably. yuele, evil.
gilde, glad. repreden, rejected. lryse, rise.
pauze, pause. effones, againe. slowe, kill. bolis, bulis
or fat beasts. volatilis, fatted fowls. slowen, slew.

παραβολαῖς αὐτοῦ ἐγνωσαν ὅτι περὶ αὐτῶν λέγει· ⁴⁶ καὶ ζητοῦντες αὐτὸν κρατῆσαι, ²⁷³
ἐφοβήθησαν τοὺς ὄχλους, ἔπειδὴ ὡς προφῆτην αὐτὸν εἶχον.

XXII. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς ἐν παραβολαῖς, λέγων,
Ἐμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησε γάμους τῷ
νιῷ αὐτοῦ· καὶ ἀπέστειλε τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς
τοὺς γάμους, καὶ οὐκ ἤθελον εἰσελθεῖν. Πάλιν ἀπέστειλεν ἄλλους δούλους, λέγων,
Εἰπατε τοῖς κεκλημένοις, Ἰδοὺ, τὸ ἄριστόν μου ἡτοίμασα, οἱ ταῦροι μου καὶ τὰ
σιτιστὰ τεθυμένα, καὶ πάντα ἑτοίμα· δεῦτε εἰς τοὺς γάμους. Οἱ δὲ ἀμελή-
σαντες ἀπηλλθον, ὁ μὲν εἰς τὸν ἴδιον ἀγρὸν, ὁ δὲ εἰς τὴν ἐμπορίαν αὐτοῦ·
οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν. Καὶ
ἀκούσας ὁ βασιλεὺς ἐκέως ὠργίσθη, καὶ πέμψας τὰ στρατεύματα αὐτοῦ

* Alex. Bc.

* Alex. Inti.

* Const. καὶ ἀκούσας ὁ βασιλεὺς. Rec. Ἀκούσας δὲ ὁ β. Alex. ὁ δὲ βασιλεὺς αὐτὸν ἀκούσας.

* Rec. = ἀκούσας.

GENEVA—1557.

selues, This is the heyre: come, let vs
kyl hym, and let vs take his inheritance.

³⁹ And they caught him, and thrust him
out of the vineyard, and slew him. ⁴⁰ When
therefore the Lord of the vineyard shal
come, what wil he do with those hous-
bandmen? ⁴¹ They sayd vnto him, He
wil cruely destroy those euil persons, and
wyl let out his vineyard vnto other hous-
bandmen, which shal deliuer him the fruit
at tymes conuenient. ⁴² Iesus sayd vnto
them, Red ye neuer in the Scriptures.
The stone which the builders refused, the
same, is made the head stone of the cor-
ner? This was the Lordes doing, and it
is marvelous in our eyes. ⁴³ Therefore
say I vnto you, the kyngdome of God
shalbe taken from you, & shalbe geuen to
a people, which shal bryng forth the
frutes of it. ⁴⁴ And whosoever shal fall on
this stone, he shalbe broken: but on whom
soever it shal fall vpon, it wyl grynde him
to powder. ⁴⁵ And when the chiefe Priestes
and Pharises heard these similitudes, they
perceaued that he spake of them. ⁴⁶ And
they seckynge to lay handes on him, feared
the people, because they toke him as a
Prophet.

22. AND Iesus answered, and spake
vnto them agayne in similitudes, saying,
¹ The kyngdome of heauen is like vnto a
certaine kyng which married his sonne.
² And sent forth his seruantes, to call
them that were byd to the wedding, and
they would not come. ³ Agayne he sent
forth other seruantes, saying, Tel them
which are bidden, Beholde I haue pre-
pared my dinner, mine oxen and my fat-
tinges are killed, and all thinges are ready,
come vnto the marriage. ⁴ But they made
light of it, and went their wayes, one to
his ferme place, another about his mar-
chandise. ⁵ And the remnant toke his
seruantes, and intreated them sharply,
and slew them. ⁶ But when the king
heard that, he was wroth: and sent forth

RHEIMS—1582.

selues, This is the heire, come, let vs kil
him, and vve shal haue his inheritance.
³⁹ And apprehending him they cast him
forth out of the vineyard, and killed him.
⁴⁰ When therefore the lord of the vineyard
shal come, vvhath vvil he doe to those
husbandmen? ⁴¹ They say to him, The
naughtie men he vvil bring to naught:
and his vineyard he vvil let out to other
husbandmen, that shal render him the
fruite in their seasons.

⁴² Iesus saith to them, Haue you neuer
read in the Scriptures, *The stone which
the builders rejected, the same is made
into the head of the corner?* By our lord
was this done, and it is marvelous in our
eyes. ⁴³ Therefore I say to you, that the
kingdom of God shal be taken away
from you, and shal be given to a nation
yielding the frutes thereof. ⁴⁴ And he that
falleth vpon this stone, shal be broken:
and on vvhom it falleth, it shal al to
bruise him. ⁴⁵ And vvhene the chiefe
Priestes and Pharisees had heard his pa-
rables, they knewe that he spake of
them. ⁴⁶ And seeking to lay handes vpon
him, they feared the multitudes: because
they held him as a Prophet.

22. AND Iesus answering, spake
again in parables to them, saying:
¹ The kingdom of heauen is likened to a
man being a king, vvhich made a marriage
to his sonne. ² And he sent his seruants
to call them that were invited to the
marriage: and they would not come.
³ Agayne he sent other seruants, saying,
Tel them that were invited, Behold I
haue prepared my dinner: my becces and
fatlings are killed, and all things are
ready: come ye to the marriage. ⁴ But
they neglected: and went their wayes,
one to his ferme, and another to his
merchandise: ⁵ and the rest laid hands
vpon his seruants, and spitefully intreat-
ing them, murdered them. ⁶ But vvhene
the king had heard of it, he was wroth,

AUTHORISED—1611.

they said among themselves, This is the
heire, come, let vs kill him, and let vs
seize on his inheritance. ³⁹ And they
caught him, and cast him out of the
Vineyard, and slew him. ⁴⁰ When the
Lord therefore of the Vineyard cometh,
what will he doe vnto those husband-
men? ⁴¹ They say vnto him, He will
miserably destroy those wicked men, and
will let out his Vineyard vnto other
husbandmen, which shall render him the
fruits in their seasons. ⁴² Iesus saith vnto
them, Did ye neuer read in the Scrip-
tures, The stone which the builders re-
jected, the same is become the head of
the corner? This is the Lords doing, and
it is marvelous in our eyes. ⁴³ Therefore
say I vnto you, the kingdom of God
shall be taken from you, and given to a
nation bringing forth the fruits thereof.
⁴⁴ And whosoever shall fall on this stone,
shall be broken: but on whosoever it
shall fall, it will grinde him to powder.
⁴⁵ And when the chiefe Priests and Pha-
risees had heard his parables, they per-
ceiued that he spake of them. ⁴⁶ But
when they sought to lay hands on him,
they feared the multitude, because they
tooke him for a Prophet.

22. AND Iesus answered, and spake
vnto them againe by parables, and said,
¹ The Kingdom of heauen is like vnto a
certaine King, which made a marriage
for his sonne. ² And sent forth his ser-
uants to call them that were bidden to
the wedding, and they would not come.
³ Agayne, he sent forth other seruants,
saying, Tell them which are bidden, Be-
hold, I haue prepared my dinner: my
oxen, and my fatlings are killed, and all
things are ready: come vnto the mar-
riage. ⁴ But they made light of it, and
went their wayes, one to his ferme,
another to his merchandise: ⁵ And the
remnant tooke his seruants, and intreated
them spitefully, and slew them. ⁶ But
when the king heard thereof, he was

274 ἀπώλεσε τοὺς φονεῖς ἐκείνους, καὶ τὴν πόλιν αὐτῶν ἐνέπρησε. ^a Τότε λέγει τοῖς δούλοις αὐτοῦ, Ὁ μὲν γάμος ἑτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι. ^b Πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ^c ἂν εὑρητε, καλέσατε εἰς τοὺς γάμους. ^d Καὶ ἐξελθόντες οἱ δούλοι ἐκείνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας ὅσους εὑρον, ποιηροὺς τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων. ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ka} ^{kb} ^{kc} ^{kd} ^{ke} ^{kf} ^{kg} ^{kh} ^{ki} ^{kj} ^{kk} ^{kl} ^{km} ^{kn} ^{ko} ^{kp} ^{kq} ^{kr} ^{ks} ^{kt} ^{ku} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz} ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ka} ^{kb} ^{kc} ^{kd} ^{ke} ^{kf} ^{kg} ^{kh} ^{ki} ^{kj} ^{kk} ^{kl} ^{km} ^{kn} ^{ko} ^{kp} ^{kq} ^{kr} ^{ks} ^{kt} ^{ku} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

= Alex. ian.

= Alex. = Δραστὴ ἀδύνατον, καὶ.

WICLIFF—1380.

destroyed the manquellers & brent her citeca, ^a thanne he seide to hisse seruantes, the weddyng is ben roddi; but thei that weren clepid to the fest wer not worthil; ^b therefore go ye in to the endis of weies: & whom euer ye fynden, clepe ye to the weddyngis. ^c & hisse seruantes yeden out in to weies: & gaderiden to gidre alle that thei founden good & yuel; and the bridale was fulfillid with men sitting at the mete; ^d and the kyng entrid to se men sittynge at the mete; and he seide there a man not clothid with bride clooth; ^e & he seide to hym, Frend hou entridist thou hidir, with out bride clothis; and he was doomb; ^f thanne the kyng bade hisse mynystria, bynde hym bothe bondis & feet: & sende ye him in to vittimore darknessis; there schal be wepyng & grentynge of teeth. ^g for many ben clepid but fewe ben chosen.

^h Thanne pharisees yeden away & took a counsaile: to take ihesus in word; ⁱ and thei senden to hym her discipulis with erodians, & seiden, maistir we witen that thou art sothefast; & thou teachist in treuths the wey of god: & thou chargist not of any man; for thou biholdist not the persone of men; ^j therfor scie to us: what it semith to thee, is it leufel that tribute be yowm to the emperour ether nay? ^k & whanne ihesus hadde knowen the wickednesse of hem: he seide ipocritis what tempten ye me? ^l schewe ye to me the prynte of the monei; and thei broun to hym a peny; ^m & ihesus seide to hem, whose is this ymage, & the writynge aboute? ⁿ thei seien to hym, the emperour; thanne he seith to hem, therefore geelde ye to the emperour: the thingis that ben the emperouris, & to god: the thingis that ben of god; ^o and thei herden & wondriden; and thei leften hym: & wenten away.

^p In that day saduceis that seien there

TYNDALE—1534.

destroyed those murderers; and brent vp their cyte.

^q Then sayde he to his seruantes: the weddyng was prepared. But they which were bydden, were not worthy. ^r Go ye therefore out into the hye wayes; and as many as ye fynde, byd them to the mariage. ^s The seruantes went out in to the hie wayes; and gaddered to godder as many as they coukde fynde, both good and bad; and the weddyng was furnysched with gastes. ^t Then the kyng came in, to viset the gastes; and spyed there a man which had not on a weddyng garment; ^u and sayde vnto him: frende, how fortunied it that thou camest in hither and hast not on a weddyng garment? And he was even spechlesse. ^v Then sayde the kyng to his ministers: take and bynde hym hand and fote; and caste hym into vtter darcknes; there shalbe wepyng and gnashynge of teth. ^w For many are called and fewe be chosen.

^x Then went the Pharisees and toke counsell how they might tangle him in his wordes. ^y And they sent vnto him their discipulis with Herodes seruantes sayinge: Master, we knowe that thou art true; and teachest the waye of god trulie; nether carest for any man; for thou consydrest not mennes estate. ^z Tell vs therefore: how thynkest thou? Is it lawfull to geve tribute vnto Cesar or not? ^{aa} Jesus perceaued their wickednes; and sayde: Why tempte ye me ye ypocrites? ^{ab} Let us se the tribute money. And they toke hym a peny. ^{ac} And he sayde vnto them: whose is this ymage and superscription? ^{ad} They sayde vnto him: Cesars. Then sayde he vnto them. Geve therefore to Cesar; that which is Cesars: and geve vnto god; that which is goddes. ^{ae} When they herde that; they marveled; and lefte hym and went there waye.

^{af} The same daye the Saduceis came to him (which saye that there is no resurrec-

CRANMER—1539.

warre and destroyed those murderers, and brent vp their cytie.

^{ag} Then sayde he to his seruantes: the mariage in dede is prepared. But they which were bydden, were not worthy. ^{ah} Go ye therefore out into the hie wayes: and as many as ye fynde byd them to the mariage. ^{ai} And the seruantes went out into the hie wayes, and gathered together all, as many as they coukde fynde, both good and bad, and the weddyng was furnysched with gastes. ^{aj} Then the kyng came in, to se the gastes, and whan he spyed there a man, which had not on a weddyng garment, ^{ak} he sayde vnto him: frende, how camest thou in hyther not haryng a weddyng garment? And he was euen spechlesse. ^{al} Then sayde the kyng to the ministers: take and binde him hand and fote, and cast him into vtter darcknes there shal be wepyng and gnashynge of teth. ^{am} For many be called but fewe are chosen:

^{an} Then went the pharisees, and toke counsell how they might tangle him in his wordes. ^{ao} And they sent out vnto him their discipulis wyth Herodes seruantes, sayinge: Master, we knowe that thou art true, and teachest the waye of God truely, nether carest thou for any man, for thou regardest not the outward appearance of men. ^{ap} Tell vs therefore: how thinkest thou? Is it lawfull that tribute be geuen vnto Cesar or not? ^{aq} But Iesus perceauing their wyckednes, sayde: Why tempte ye me ye ypocrites? ^{ar} Shewe me the tribute mony. And they toke him a peny. ^{as} And he sayde vnto them: whose is this ymage and superscription? ^{at} They saye vnto him, Cesars. Then sayde he vnto them. Geue therefore vnto Cesar, the thinges which are Cesars: and vnto God, those thinges that are Gods. ^{au} When they had hearde these wordes, they marneled, and left him, and went their waye.

^{av} The same daye came to him the Saduceis (which saye that there is no resurrec-

manquellers, murderers, clepid, called, goddes, want, yuel, evil, witen, know, sothefast, true, chargist, (reproche) regardist, leufel, lawfull, yowm, yowen, ayen, apene,

ἐλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ. ¹⁶ καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρωδιανῶν, λέγοντες, Ὑπάκουε, οἶδαμεν ὅτι ἀληθὴς εἶ, καὶ τὴν ὁδὸν τοῦ Θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων. ¹⁷ εἶπε οὖν ἡμῖν, τί σοι δοκεῖ; ἔξεστι δούναί κήρσον Καίσαρι, ἢ οὐ; ¹⁸ Ἰησοῦς δὲ ὁ Ἰησοῦς τὴν ποιηρίαν αὐτῶν εἶπε, Τί με πειράζετε, ὑποκριταί; ¹⁹ ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήρσου. Οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον. ²⁰ καὶ λέγει αὐτοῖς, Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; ²¹ λέγουσιν αὐτῷ, Καίσαρος. τότε λέγει αὐτοῖς, Ἀπόδοτε οὖν τὰ Καίσαρος, Καίσαρι καὶ τὰ τοῦ Θεοῦ, τῷ Θεῷ. ²² Καὶ ἀκούσαντες ἐθαύμασαν καὶ ἀφέντες αὐτὸν ἀπῆλθον.

²³ Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, οἱ λέγοντες μὴ εἶναι

* Alex. + εἰπὼν τοῦ Ἰησοῦ ε. κατ' ἀβρόα.

* Alex. + δ' Ἰησοῦς.

* Alex. = α.

GENEVA—1557.

his warriors, and destroyed those murderers, and burnt vp their citie. ⁸ Then sayd he to his seruantes, Truly the weddinge is prepared: But they which were bidden, were not worthy. ⁹ Go ye therefore out into the hye wayes, and as many as ye fynde, byd them to the mariage.

¹⁰ And the seruantes went out into the hye wayes and gathered to gether as many as they coulde fynd, both good and bad: and the weddinge was furnished with giestes.

¹¹ Then the king came in, to see the giestes; and spyed there a man which had not on a wedding garment. ¹² And sayd vnto hym, friend, how camest thou in hyther, and hast not on a wedding garment? And he was euen speechlesse. ¹³ Then sayd the king to the ministres, Take and bynde hym hand and fote, and cast hym into viter darkenes, there shalbe weeping and gnashyng of teeth. ¹⁴ For many are called, & fewe be chosen.

¹⁵ Then went the Pharisees and toke counsell how they myght tangle him in hya wordes. ¹⁶ And they sent vnto hym their disciples with Herodes seruantes, sayyng, Master we knowe that thou art true, and teachest the way of God truly, nether carest for any man, for thou considerest not mennes estat. ¹⁷ Tel vs therefore, how thinkest thou? Is it lawfull to geue tribute vnto Cesar or not? ¹⁸ Iesus perceaued theyr wyckednes, and sayd, Why tempt ye me ye hypocrites? ¹⁹ Let me see this tribute money. And they brought him a peny. ²⁰ And he sayd vnto them, whose is this Image and superscription? They sayd vnto him, Cesars. ²¹ Then sayd he vnto them, Geue therefore to Cesar, that which is Cesars, and geue vnto God, that which is Goddes. ²² When they heard that, they merueyled, and left him, and went their way.

²³ The same day the Sadduces came to him (which say that there is no resur-

RHEIMS—1582.

and sending his hostes, destroyed those murderers, and burnt their citie. ⁸ Then he saith to his seruants, The mariage in deede is ready: but they that were invited, were not worthy. ⁹ Goe ye therefore into the high wayes: and whosoever you shal fynde, call to the mariage. ¹⁰ And his seruants going forth into the wayes, gathered together all that they found, bad and good: and the mariage was filled with giestes.

¹¹ And the king went in to see the giestes: and he saw there a man not attired in a wedding garment. ¹² And he saith to him, Frende, how camest thou in hither not hauing a wedding garment? But he was dumme. ¹³ Then the king said to the waiters, Binde his hande and feete, and cast him into the viter darkenes: there shal be weeping and gnashing of teeth. ¹⁴ For many be called, but few elect.

¹⁵ Then the Pharisees departing, consulted among them selues for to entrappe him in his talke. ¹⁶ And they send to him their disciples with the Herodians, saying, Maister, we know that thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man, for thou dost not respect the person of men: ¹⁷ tel vs therefore what is thy opinion, is it lawfull to giue tribute to Cesar, or not? ¹⁸ But Iesus knowing their naughtines, said, What do you tempt me Hypocrites? ¹⁹ Shew me this tribute coine. And they offred him a peny. ²⁰ And Iesus saith to them, Whose is this image and superscription? ²¹ They say to him, Cesars. Then he saith to them, Render therefore the things that are Cesars, to Cesar: and the things that are Gods, to God. ²² And hearing it they marueled, and leauing him went their wayes.

²³ That day there came to him the Sadduces, that say there is no resurrection:

AUTHORISED—1611.

wroth, and hee sent forth his armies, and destroyed those murderers, and burnt vp their citie. ⁸ Then saith hee to his seruants, The wedding is ready, but they which were bidden, were not worthy. ⁹ Goe ye therefore into the high wayes, and as many as ye shall fynde, bid to the mariage. ¹⁰ So those seruants went out into the high wayes, and gathered together all as many as they found, both bad and good, and the wedding was furnished with giestes.

¹¹ And when the king came in to see the giestes, hee sawe there a man, which had not on a wedding garment, ¹² And hee saith vnto him, Friend, how camest thou in hither, not hauing a wedding garment? And hee was speechlesse. ¹³ Then said the king to the seruants, Binde him hand and foote, and take him away, and cast him into outer darknesse, there shall be weeping and gnashing of teeth. ¹⁴ For many are called, but few are chosen.

¹⁵ Then went the Pharisees, and tooke counsell, how they might intangle him in his talke. ¹⁶ And they sent out vnto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men. ¹⁷ Tell vs therefore, what thinkest thou? Is it lawfull to giue tribute vnto Cesar, or not? ¹⁸ But Iesus perceiued their wickednesse, and said, Why tempt ye me, ye hypocrites? ¹⁹ Shew me the tribute money. And they brought vnto him a peny. ²⁰ And he saith vnto them, Whose is this imago and superscription? ²¹ They say vnto him, Cesars. Then saith he vnto them, Render therefore vnto Cesar, the things which are Cesars: and vnto God, the things that are Gods. ²² When they had heard these words, they marueled, and left him, and went their way.

²³ The same day came to him the Sadduces, which say that there is no resur-

276

ἀναστασιν, καὶ ἐπηρώτησαν αὐτὸν, ²⁴ λέγοντες, ὁ Διδάσκαλε, Μωσῆς εἶπεν, ὅτι ἂν
 “ τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπυγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα
 “ αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.” ²⁵ Ἦσαν δὲ παρ’ ἡμῶν ἑπτὰ
 “ ἀδελφοί· καὶ ὁ πρῶτος γαμήσας ἐτελεύτησε· καὶ μὴ ἔχων σπέρμα, ἀφῆκε τὴν
 “ γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ. ²⁶ ὁμοίως καὶ ὁ δεύτερος, καὶ ὁ τρίτος, ἕως τῶν
 “ ἑπτὰ. ²⁷ ὕστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή. ²⁸ ἐν τῇ οὖν ἀναστάσει, τίνος
 “ τῶν ἑπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν.” ²⁹ Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν
 αὐτοῖς, ὁ Πλανῶσθε, μὴ εἰδότες τὰς γραφὰς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ. ³⁰ ἐν γὰρ
 “ τῇ ἀναστάσει οὔτε γαμοῦσιν, οὔτε ἑγκαμιζονται, ἀλλ’ ὡς ἄγγελοι τοῦ Θεοῦ ἐν
 “ οὐρανῷ εἰσι. ³¹ περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν, οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν
 “ ὑπὸ τοῦ Θεοῦ, λέγοντος, ³² “ Ἐγὼ εἰμι ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ

* Alex. γαρίζονται & γαρίζονται.

* Alex. = θεός.

WICLIF—1380.

is no risinge asen to liif, camen to him :
 and axiden hym ²⁴ & seiden, maister,
 moises seide, if any man is deed, not
 havyng a sone : that his brother wedde
 his wiif & reise scol to his brother, ²⁵ and
 seuenne brithren weren at us, and the
 first weddid a wiif & is deed, & he hadde
 no seed, & lefte his wiif to his brother,
²⁶ also the secunde & the thridde til to the
 seuenthe, ²⁷ but the laste of alle :
 the womman is deed also.

²⁸ in the risinge asen to liif, whos
 wiif of the seuenne schal sche be? for al
 hadden hir, ²⁹ ihesus answerid & seide
 to hem, ye erren & ye knowen not scripturis
 ne the vertues of god, ³⁰ for in the
 risinge asen to liif, nether thei schulen
 wedde nether schulen be weddid : but
 thei ben as the engelis of god in
 heuene.

³¹ & of the risinge asen of deed men ye
 han not redde, that is seide of the lord,
 that seith to you, ³² I am god of Abra-
 ham, & god of Isaac, & god of iacob, he is
 not god of deed men : but of lyvinge
 men, ³³ and the people heringe : won-
 deriden in his techyng.

³⁴ And pharisees herde that he hadde
 putte sciencce to saduceis camen to gidre,
 & oon of hem a techere of the lawe
 axed ihesus & temptid hym, ³⁵ maister
 whiche is a grette maundement in the
 lawe?

³⁶ ihesus seide to hym, thou schalt loue
 thi lord god of al thin herte, & in al
 thin soule & in al thin mynde : ³⁷ this is
 the first & the moste maundement, ³⁸ &
 the secunde is like to this, thou schalt loue
 thi neigbore as thi self, ³⁹ in these .ij.
 maundementis : hangith al the lawe & the
 prophetis.

⁴¹ & whanne the pharisees weren gaderid
 to gidre, ihesus axed to hem, ⁴² and seide,
 what cometh to you of crist? whos sone

TYNDALE—1534.

cion) and axed him ²⁴ sayinge : Master,
 Moses bade yf a man dye havyng no
 chylidren, that the brother marry his wyfe,
 and reyse vp seed vnto his brother.

²⁵ Ther were with vs seven brethren, and
 the fyrste married and decessed with oute
 yssue, and lefte his wyfe vnto his brother.
²⁶ Lyke wise the secunde and the thyrde,
 vnto the seuenthe. ²⁷ Laste of all the
 woman dyed also. ²⁸ Now in the resur-
 reccion, whose wyfe shall she be of the
 seven? For all had her. ²⁹ Jesus answered
 and sayde vnto them : ye are deceaved,
 and understonde not the scriptures, nor
 yet the power of God. ³⁰ For in the
 resurreccion they nether mary nor are
 maryed : but are as the angels of God
 in heven.

³¹ As touchyng the resurreccion of the
 deed : haue ye not redde what is sayde
 vnto you of God, which sayeth : ³² I am
 Abrahams God, and Ysaacs God, and
 the God of iacob? God is not the God
 of the deed : but of the lyvinge. ³³ And
 when the people hearde that, they were
 astonyed at his doctrine.

³⁴ When the Pharisee had hearde, how
 that he had put the Saducees to silence,
 they drew togedder, ³⁵ and one of them
 which was a doctoure of lawe, axed a
 question temptyng him and sayinge :
³⁶ Master which is the chefe commaund-
 ment in the lawe? ³⁷ Jesus sayde vnto
 him : loue the Lorde thy God with all
 thine herte, with all thy soule, and with
 all thy mynde. ³⁸ This is the fyrst
 and the chefe commaundement. ³⁹ And ther
 is another lyke vnto this. Loue thyne
 neigbour as thy selfe. ⁴⁰ In these two
 commaundementes hange all the lawe and
 the Prophetes.

⁴¹ Whyll the Pharisees were gaddered
 togedder, Iesus axed them ⁴² sayinge :
 what thinke ye of Crist? Whose sone
 is he? They sayde vnto him : the sone

CRANMER—1539.

reccion) and asked him ²⁴ sayinge : Master,
 Moses sayde : that yf a man dye havyng
 no chylde, his brother shulde marry his
 wyfe, and reyse vp seed vnto his brother.

²⁵ Ther were with vs seuen brethren : and
 the fyrste married a wyfe, and decessed
 without yssue and lefte his wyfe vnto his
 brother. ²⁶ Lykewyse, the secunde and
 the third, vnto the seuenth. ²⁷ Laste of
 all the woman dyed also. ²⁸ Therefore in
 the resurreccion, whose wyfe shall she be
 of the seuen? For they all had her.
²⁹ Iesus answered and sayde vnto them :
 ye do erre, not knowyng the scriptures,
 nor the power of God. ³⁰ For in the resur-
 reccion, they nether mary, nor are
 maryed but are as the Angels in heuene.

³¹ But as touchyng the resurreccion of
 the deed : haue ye not red that which
 is spoken vnto you of God, which sayth :
³² I am the God of Abraham and the God
 of Isaac, and the God of iacob? God is
 not a God of deed, but of lyvinge. ³³ And
 when the people heard this, they were
 astonyed at his doctryne.

³⁴ But when the pharisee had heard, that
 he had put the Saducees to sylence, they
 came togedder, ³⁵ and one of them which
 was (a doctour of lawe) asked him a ques-
 tion, temptyng him, and sayinge : ³⁶ Mas-
 ter, which is the grete commaundement
 in the lawe? ³⁷ Iesus saide vnto him :
 Thou shalt loue the Lord thy God with
 all thy herte, and with all thy soule, and
 with all thy mynde. ³⁸ This is the fyrst
 and grete commaundement. ³⁹ And the
 secunde is lyke vnto it : Thou shalt loue
 thyne neybour as thy selfe. ⁴⁰ In these
 two commaundementes hange all the lawe
 and the Prophetes.

⁴¹ Whyle the Pharisees were gathered
 together, Iesus asked them, ⁴² saying :
 what thynke ye of Christ? Whose sone
 is he? They saye vnto him : the sone of

“ὁ Θεὸς Ἰακώβ;” Οὐκ ἔστιν ὁ Θεὸς νεκρῶν, ἀλλὰ ζώντων. ²⁷ Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.

²⁸ Οἱ δὲ Φαρισαῖοι, ἀκούσαντες ὅτι ἐφίμωσε τοὺς Σαδδουκαίους, συνήχθησαν ἐπὶ τὸ αὐτό. ²⁹ καὶ ἐπηρώτησεν εἰς ἐξ αὐτῶν νομικὸς, πειράζων αὐτὸν καὶ λέγων, ³⁰ Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; ³¹ Ὁ δὲ Ἰησοῦς ἔφη αὐτῷ, ³² Ἀγαπήσεις Κύριον τὸν Θεόν σου, ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου. ³³ αὕτη ἐστὶ πρώτη καὶ μεγάλη ἐντολὴ. ³⁴ δευτέρα δὲ ὁμοία αὐτῇ, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν. ³⁵ ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος καὶ οἱ προφῆται κρέμονται.

³⁶ Συνηγμένων δὲ τῶν Φαρισαίων, ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς, λέγων, Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνος υἱὸς ἐστι; Λέγουσιν αὐτῷ, Τοῦ Δαυὶδ.

³⁷ Alex. = καὶ λέγ. * Alex. = Ἰησοῦς. * Rec. λέγει. * Const. ἐν ὅλῃ καρδίᾳ σου καὶ. * Alex. ἡ μεγάλη καὶ πρώτη. * Alex. ἐπὶ ταῖς καὶ οἱ προφῆται.

GENEVA — 1557.

rection) and asked him, ²⁴ Saying, Master, Moses said, if a man dye, hauynge no chyldren, that his brother marry his wyfe, & rayse vp seede vnto his brother.

²⁵ There were with vs seuen brethren, & the fyrst married a wyfe, and decessed without yssue, and left his wyfe vnto his brother. ²⁶ Likewise also the second, and the thyrd, vnto the seuen. ²⁷ Last of all the woman dyed also. ²⁸ Now in the resurrection, whose wyfe shal she be of the seuen? For all had her.

²⁹ Iesus answered and sayd vnto them, Ye are deceaued, not vnderstandyng the Scriptures, nor the power of God. ³⁰ For in the resurrection, men nether marry wyues, nor wyues are bestowen in marriage: but are as the Angels of God in heauen. ³¹ As touchyng the resurrection of the dead, haue ye not read what is sayd vnto you of God, which sayth, ³² I am Abrahams God, and Isaacs God, and the God of Iacob? God is not the God of the dead, but of the lyving. ³³ And when the people heard that, they were astonied at his doctrine.

³⁴ When the Pharisees had heard, how that he had put the Sadducees to silence, vpon that they drewe together, ³⁵ And one of them which was an expounder of the lawe, asked him a question, tempting him, and saying, ³⁶ Master, which is the chiefe commandement in the law? ³⁷ Iesus sayd to him, Loue the Lord thy God, with all thy hart, with all thy soule, and with all thy mynde. ³⁸ This is the fyrst and the chiefe commandement. ³⁹ And the second is like vnto this. Loue thine neyghbour as thy selfe. ⁴⁰ In these two commandementes, hangeth all the lawe and the Prophetes.

⁴¹ While the Pharisees were gathered together, Iesus asked them, ⁴² Saying, What thynke ye of Christ? Whose sonne is he? They sayd vnto him, The sonne of

RHEIMS — 1582.

and asked him, ²⁴ saying, Maister, Moyses said, If a man die not hauing a childe, that his brother marie his wyfe, and raise up seede to his brother.

²⁵ And there were with vs seuen brethren: and the first hauing married a wyfe, died: and not hauing issue, left his wyfe to his brother. ²⁶ In like maner the second and the third euen to the seuenth. ²⁷ And last of al the woman died also. ²⁸ In the resurrection therefore whose wyfe of the seuen shal she be? for they al had her.

²⁹ And Iesus answering, said to them, You do erre, not knowing the Scriptures, nor the power of God. ³⁰ For in the resurrection neither shal they marie nor be married: but are as the Angels of God in heauen. ³¹ And concerning the resurrection of the dead, haue you not read that which was spoken of God saying to you, ³² I am the God of Abraham, and the God of Isaac, and the God of Iacob? He is not God of the dead, but of the lyving. ³³ And the multitudes hearing it, marvelled at his doctrine.

³⁴ But the Pharisees hearing that he had put the Sadducees to silence, came together: ³⁵ and one of them a doctor of law asked of him, tempting him, ³⁶ Maister, which is the great commandement in the law? ³⁷ Iesus said to him, Thou shalt loue the lord thy God from thy whole hart, and with thy whole soule, and with thy whole minde. ³⁸ This is the greatest and the first commandement. ³⁹ And the second is like to this, Thou shalt loue thy neyghbour as thyselfe. ⁴⁰ On these two commandements dependeth the vhole Law and the Prophetes.

⁴¹ And the Pharisees being assembled, Iesus asked them ⁴² saying, What is your opinion of Christ? Whose sonne is

AUTHORISED — 1611.

rection, and asked him, ²⁴ Saying, Master, Moses said, If any man die, hauing no children, his brother shall marrie his wyfe, and raise vp seed vnto his brother.

²⁵ Now there were with vs seuen brethren, and the first when he had married a wyfe, decessed, and hauing no issue, left his wyfe vnto his brother. ²⁶ Likewise the second also, and the third, vnto the seuenth. ²⁷ And last of al the woman died also. ²⁸ Therefore, in the resurrection, whose wyfe shall she be of the seuen? for they all had her.

²⁹ Iesus answered, and said vnto them, Ye doe erre, not knowing the Scriptures, nor the power of God. ³⁰ For in the resurrection they neither marry, nor are given in marriage, but are as the Angels of God in heauen. ³¹ But as touchyng the resurrection of the dead, haue ye not read that which was spoken vnto you by God, saying, ³² I am the God of Abraham, and the God of Isaac, and the God of Iacob? God is not the God of the dead, but of the lyving. ³³ And when the multitude heard this, they were astonied at his doctrine.

³⁴ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. ³⁵ Then one of them, which was a Lawyer, asked him a question, tempting him, and saying, ³⁶ Master, which is the great Commandement in the Law? ³⁷ Iesus sayd vnto him, Thou shalt loue the Lord thy God with all thy heart, and with all thy soule, and with all thy minde. ³⁸ This is the first and great Commandement. ³⁹ And the second is like vnto it, Thou shalt loue thy neyghbour as thy selfe. ⁴⁰ On these two Commandements hang all the Law and the Prophetes.

⁴¹ While the Pharisees were gathered together, Iesus asked them, ⁴² saying, What thinke ye of Christ? whose sonne is he? They say vnto him, The sonne

“Λέγει αὐτοῖς”, “Πῶς οὖν Δαυὶδ ἐν πνεύματι κύριον αὐτὸν καλεῖ; λέγων, “Εἶπεν ὁ κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.” “Εἰ οὖν Δαυὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστὶ; “Καὶ οὐδεὶς ἐδύνατο αὐτῷ ἀποκριθῆναι λόγον· οὐδὲ ἐτόλμησέ τις ἀπ’ ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

XXIII. Τότε ὁ Ἰησοῦς ἐλάλησε τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ, λέγων, “Ἐπὶ τῆς Μωσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι· πάντα οὖν ὅσα ἂν εἴπωσιν ὑμῖν τηρεῖν, | τηρεῖτε καὶ ποιεῖτε· | κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσι γὰρ καὶ οὐ ποιοῦσι. δεσμεύουσι γὰρ φορτία βαρέα καὶ δυσβάστακτα, καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων· τῷ δὲ δακτύλῳ αὐτῶν οὐ θέλουσι κινήσαι αὐτά. πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσι πρὸς τὸ

² Alex. + ἰ. ἰουδ. ³ Alex. ὁμοῦ. ⁴ Alex. ἀποκριθῆναι αὐτῷ. ⁵ Alex. = τηρεῖν. ⁶ Alex. ποιῶντες. ποιῶντες καὶ τηρεῖν. ⁷ Alex. δ. ⁸ Alex. ἀπὸ τοῦ ὅτι τῷ δακτύλῳ αὐτῶν.

WICLIIF—1380.

is he? thei seiden to hym of dauith ⁴³ he seith to hem, how thanne dauith in spirit clepith hym lord, & seith? ⁴⁴ the lord seide to my lord: sitte on my ryghthalf, til I putte thin enemyes a stool of thi feet.

⁴⁵ thanne if dauith clepith hym lord: how is he his sone? ⁴⁶ & no man mygte answer a word to hym: nether omy man was hardie fro that day, to axe hym more.

23. THANNE ihesus spak to the people: & to hisse disciples ² & seide on the chaire of moises: scribis & pharisees han sette, ³ therfor kepe ye & do ye alle thingis what ever thingis thei seien to you, bat nyle ye do aftir her werkis, for thei seien & doen not, ⁴ & thei bynden greuous chargis & that moun not be born, & potten on schuldris of men: but with her fyngter thei wole not moue hem,

⁵ therfore thei doen alle her werkis, that thei be seien of men, for thei drawen abroad her filateries, & magnyfien hemmes, ⁶ & thei lowen the first sittynge placis in sopers, & the first chaires in synagogis: ⁷ & salutiuous in chepyng, & to be clepid of men maistris.

⁸ But nyle ye be clepid maistris for oon is youre maistris, & alle ye ben bretheren, ⁹ & nyle ye clepe to you a fadir on erthe, for oon is youre fadir that is in heuene.

¹⁰ nether he ye clepid maistris for oon is youre maistris criet, ¹¹ he that is grettist among you: schal be youre minystre, ¹² for he that hiȝeth hym self: schal be mekid, and he that mekidith hym self: schal be enhauensid.

¹³ But wo to you scribis & pharisees hypocritis, that closen the kyngdom of hevenes bifore men, & ye entre not: nether suffren

TYNDALE—1534.

of David. ⁴³ He sayde vnto them: how then doeth David in spirite, call him Lorde sayinge? ⁴⁴ The Lorde sayde to my Lorde, syt on my right honde: tyll I make thyne enemyes thy fote stole. ⁴⁵ Yf David call him Lorde: how is he then his sonne? ⁴⁶ And noma coulde answer him ageyne one worde: nether durste eny from that daye forth, axe him eny moo questions.

23. THEN spake Iesus to the people, and to his disciples ² sayinge. The Scribes and the Phariseis sit in Moses seate. ³ All therfore what soever they byd you observe, that observe and do: but after their workes do not: For they saye, and do not. ⁴ Ye and they bynde hevy burthens and grevous to be borne, and ley them on mennes shuldres: but they them selves will not heave at them with one of their fyngers. ⁵ All their workes they do, for to be sene of men. They set abroad their philateries, and make large borders on there garmentes, ⁶ and love to sit vppermooste at feastes, and to have the chefe seates in the synagoges, ⁷ and greetynge in the marketes, and to be called of men Rabi.

⁸ But ye shall not suffre youre selves to be called Rabi. For one is youre master, that is to wyt Christ, and all ye are brethren. ⁹ And call no man youre father vpon the erth, for there is but one youre father, and he is in heven. ¹⁰ Be not called masters, for there is but one youre master, and he is Christ. ¹¹ He that is greatest amonge you, shalbe youre seruaunte. ¹² But whosoever exalteth him self, shalbe brought lowe. And he that humbleth him self, shalbe exalted.

¹³ Wo be vnto you Scribes and Pharisees, hypocrites, for ye shutte vp the kyngdome of heven before men: ye youre selves goo not in, nether suffre ye them that

CRANMER—1539.

David. ⁴³ He sayde vnto them how then doeth David in sprete, call him Lorde sayinge: ⁴⁴ The Lorde sayde vnto my Lorde syt thou on my ryght hande tyll I make thyne enemyes thy fote stoole. ⁴⁵ If Dauid then, call him Lord, how is he then his sonne? ⁴⁶ And no man was able to answer him anye thing: nether durste eny man (from that daye forth) aske him any moo questions.

23. THEN spake Iesus to the people, and to his disciples, ² saying: The Scribes and the Phariseis sit in Moores seate. ³ All therfore whatsoever they bid you observe, that observe and do: but do not ye after their workes: for they saye, and do not. ⁴ yee they bynde together hevy borthens and greuous to be borne, and laye them on mennes shoulders: but they them selves will not heave at them with one of their fyngers. ⁵ All their workes do they for the intent, that they maie be sene of men. They set abroad their philateries, and make large the borders of their garmentes, ⁶ and love the vppermooste seates at feastes, and to sytt in the chefe place in counceils, ⁷ and gretynge in the markett, and to be called of men, Rabbi.

⁸ But be not ye called Rabbi. For one is youre master, euen Christ, and all ye are brethren. ⁹ And call no man youre father vpon the erth, for one is your father which is in heauen. ¹⁰ Neither be ye called masters, for one is youre master, euen Christ. ¹¹ He that is greatest amonge you, shalbe youre seruaunt. ¹² But whosoever exalteth him selfe shalbe brought lowe. And he that humbleth him selfe, shalbe exalted.

¹³ Wo vnto you Scribes and Pharisees, ye hypocrites, for ye shutte vp the kyngdome of heuene before men ye nether go in your selues, nether suffre ye them that come, to enter in.

clepid, called. nyle, not. moue, may or oue. mekid, mekith, strike or smite. chepyng, market. bifore, befor. mekid, mekith.

θεαθῆναι τοῖς ἀνθρώποις. πλατύνουσι ⁸ δὲ | τὰ φυλακτήρια αὐτῶν, καὶ μεγαλύνουσι
 τὰ κράσπεδα τῶν ἱματίων αὐτῶν. ⁹ φιλοῦσιν ¹ τε | τὴν πρωτοκλισίαν ἐν τοῖς
 δαίπνοις, καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, ⁷ καὶ τοὺς ἀσπασμούς ἐν
 ταῖς ἀγοραῖς, καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων, ῥαββί, ῥαββί. | ⁸ ὑμεῖς δὲ μὴ
 κληθῆτε, ῥαββί: εἰς γὰρ ἐστὶν ὑμῶν ὁ καθηγητὴς, ⁹ ὁ Χριστός. | πάντες δὲ ὑμεῖς
 ἀδελφοί ἐστε. ⁹ καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς: εἰς γὰρ ἐστὶν ὁ
 πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς. ¹⁰ μὴδὲ κληθῆτε καθηγηταί: ¹ εἰς γὰρ ὑμῶν
 ἐστὶν ὁ καθηγητὴς, | ὁ Χριστός. ¹¹ ὁ δὲ μείζων ὑμῶν ἐστὶν ὑμῶν διάκονος.
¹² ὅστις δὲ ὑψώσει ἑαυτὸν, ταπεινωθήσεται: καὶ ὅστις ταπεινώσει ἑαυτὸν, ὑψω-
 θήσεται. ¹³ Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ¹ ὅτι κατεσθίετε
 τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι: διὰ τοῦτο λήψεσθε

⁸ Alex. γάρ. ⁹ Alex. δὲ. ¹ Alex. = ῥαββί. ² Alex. = ὁ Χριστός. ³ Alex. ὅτι καθηγητὴς ὁ αὐτὸς ἐστιν εἰς. ⁴ Const. Οὐαὶ . . . ὅτι κατεσθίετε . . .
 κρίμα pon. ante οὐαὶ . . . ὅτι ἐλεῖτε . . . ἐλεῖσθαι. and see. pon. post. ⁵ Alex. = ὅτι κατεσθίετε usque ad ἐκκαρπιαί.

GENEVA—1557.

David. ⁴³ He sayd vnto them, How then
 doth David in spirit call him Lord, saying,
⁴⁴ The Lord sayd to my Lord, syt on my
 right hand tyl, I make thyne enemyes thy
 fote stole? ⁴⁵ If David call hym Lord,
 how is he then his sonne? ⁴⁶ And none
 could answer him agayne one worde,
 nether durst any from that day forth,
 aske him any mo questions.

23. THEN spake Iesus to the people,
 and to his disciples, ² Saying, The Scribes
 and the Pharisees syt in Moyses seat. ³ All
 therefore what soever they byd you ob-
 serve, that observe and do: but after
 their workes do not: For they say, and
 do not. ⁴ For they bynde heavy burthens,
 and greuous to be borne, and lay them on
 mens shoulders, but they them selues wyl
 not boue at them with one of theyr fin-
 gers. ⁵ All theyr workes they do for
 to be seene of men. For they make theyr
 Phylacteries broad, and make longe the
 skirtes of theyr garmentes. ⁶ And loue to
 syt in the worstest place at feastes, and
 to haue the chiefe seates in the assemblies.
⁷ And gretynge in the markettes, and to
 be called of men Rabbi, Rabbi. ⁸ But be
 not ye called masters: For one is your
 master, that is to wyt, Christe, and all ye
 are brethren. ⁹ And call noman your
 father, vpon the earth, for there is but one
 your Father, and he is in heauen. ¹⁰ Be
 not called Doctors, for there is but one
 your Doctor, and he is Christe. ¹¹ But he
 that is greatest among you, let him be
 your seruant. ¹² For whosoever will ex-
 alte hym selfe, shalbe brought low. And
 he that wil humble hym selfe, shalbe
 exalted.

¹³ Wo therefore be vnto you Scribes and
 Pharisees, hypocrites, because ye shut vp
 the kyngdome of heauen before men: for
 ye yourselues go not in, nether suffer ye
 them that enter in.

RHEIMS—1582.

he? They say to him, Dauid. ⁴³ He
 saith to them, How then doth Dauid in
 spirit call him Lord, saying, ⁴⁴ The Lord
 said to my Lord, sitte on my right hand,
 until I put thine enemyes the fote stole of
 thy feet? ⁴⁵ If Dauid therefore call him
 Lord, how is he his sonne? ⁴⁶ And no
 man could answer him a word: neither
 durst any man from that day aske him
 any more.

23. THEN Iesus spake to the multi-
 tudes and to his disciples, ² saying, Vpon
 the chaire of Moyses haue sitten the
 Scribes and the Pharisees. ³ All things
 therefore whatsoever they shal say to you,
 observe ye and doe ye: but according to
 their workes doe ye not, for they say and
 doe not. ⁴ For they binde heavy burdens
 & importable: and put them vpon mens
 shoulders: but with a finger of theyr
 owne they wil not moue them.

⁵ But they doe al theyr workes, for to be
 seen of men, for they make brode their phy-
 lacteries, and enlarge their fringes. ⁶ And
 they loue the first places at suppers, and
 the first chaires in the Synagogs, ⁷ and
 salutations in the market-place, and to be
 called of men, Rabbi. ⁸ But be not you
 called Rabbi, for one is your maister, and
 al you are brethren. ⁹ And call none fa-
 ther to your self vpon earth: for one is
 your father, he that is in heauen. ¹⁰ Nei-
 ther be ye called maisters: for one is
 your maister, Christ. ¹¹ He that is the
 greater of you, shal be your seruiteur.
¹² And he that exalteth him self, shal be
 humbled: and he that humbleth him self,
 shal be exalted.

¹³ But woe to you Scribes & Pharisees,
 hypocrites: because you shut the king-
 dome of heauen before men. For your
 selues do not enter in: and those that are
 going in, you suffer not to enter.

AUTHORISED—1611.

of David. ⁴³ He saith vnto them, How
 then doth David in spirit call him Lord,
 saying, ⁴⁴ The Lord said vnto my Lord,
 Sit thou on my right hand, till I make
 thine enemyes thy footstool? ⁴⁵ If Da-
 uid then call him Lord, how is he his
 sonne? ⁴⁶ And no man was able to an-
 swere him a word, neither durst any
 man (from that day forth) aske him any
 mo questions.

23. THEN spake Iesus to the multi-
 tude, and to his disciples, ² Saying, The
 Scribes and the Pharisees sit in Moyses
 seate: ³ All therefore whatsoever they bid
 you observe, that observe and doe, but
 doe not ye after their workes: for they
 say, and doe not. ⁴ For they binde heavy
 burdens, and greuous to be borne, and
 lay them on mens shoulders, but they
 themselves will not moue them with one
 of their fingers. ⁵ But all their workes
 they doe, for to bee seene of men: they
 make broad their phylacteries, and enlarge
 the borders of their garmentes, ⁶ and loue
 the vppermost roomes at feastes, and the
 chiefe seates in the Synagogues, ⁷ And
 greetings in the markets, and to be called
 of men, Rabbi, Rabbi. ⁸ But be not ye
 called Rabbi: for one is your Master,
 woe Christ, and all ye are brethren.
⁹ And call no man your father vpon the
 earth: for one is your father which is in
 heauen. ¹⁰ Neither be ye called masters:
 for one is your Master, woe Christ.
¹¹ But hee that is greatest among you,
 shall be your seruant. ¹² And whosoever
 shall exalt himselfe, shall be abased: and
 he that shall humble himselfe, shall be
 exalted.

¹³ But woe vnto you, Scribe and Pha-
 risees, hypocrites: for ye shut vp the
 kingdom of heauen against men: For
 ye neither goe in your selues, neither
 suffer ye them that are entering, to goe

περισσότερον κρίμα. ¹⁴ Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν. ¹⁵ Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν, ποιῆσαι ἓνα προσήλυτον, καὶ ὅταν γένηται, ποιεῖτε αὐτὸν υἱὸν γεέννης δεπλότερον ὑμῶν. ¹⁶ Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοὶ, οἱ λέγοντες, Ὃς ἂν ὁμώσῃ ἐν τῷ ναῷ, οὐδὲν ἐστίν· ὃς δ' ἂν ὁμώσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει. ¹⁷ Μωροὶ καὶ τυφλοί· τίς γὰρ μεῖζων ἐστίν, ὁ χρυσός, ἢ ὁ ναὸς ὁ ἀγιάζων τὸν χρυσόν; ¹⁸ Καί, Ὃς ἂν ὁμώσῃ ἐν τῷ θυσιαστηρίῳ, οὐδὲν ἐστίν· ὃς δ' ἂν ὁμώσῃ ἐν τῷ δῶρῳ τῷ ἐπάνω αὐτοῦ, ὀφείλει. ¹⁹ Μωροὶ καὶ τυφλοί· τί γὰρ μεῖζον, τὸ δῶρον, ἢ τὸ θυσιαστήριον τὸ ἀγιάζον τὸ δῶρον; ²⁰ Ὁ οὖν ὁμώσας ἐν τῷ θυσιαστηρίῳ ὁμνύει ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς

* Alex. 2v.

WICLIF—1380.

men entrynge for to entre. ¹⁴ Wo to you scribis & phariseis hypocritis: that eten the housis of widewis & preich bi long preier for this thing ye schulen take more doom.

¹⁵ Wo to you scribis & phariseis hypocritis that goen aboute the see & the lond: to make a proselite, *that is comertid to youre ordre*, and whanne he is made: ye maken hym a sone of helle double more thanne ye ben.

¹⁶ Wo to you blynde leders that seien: whocuer swerith bi the temple of god: it is nothing; but he that swerith in the gold of the temple is dettoure. ¹⁷ Ye folis & blynde, for what is gretter: the gold or the temple that halowith the gold? ¹⁸ & who euer swerith in the autir, it is nothing; but he that swerith in the gifte, that is on the autir: owith. ¹⁹ blynde men, for what is more: the gifte or the autir that halowith the gifte? ²⁰ therefore he that swerith in the autir: swerith in it, & in alle thingis that ben thereon. ²¹ and he that swerith in the temple: swerith in it & in hym that dwellith in the temple. ²² and he that swerith in heuene: swerith in the troon of god, & in hym that sittith thereon.

²³ wo to you scribis and phariseis hypocritis: that tithen mynte anes & comyn & han lefte the thingis that ben of more charge of the lawe, doom & merci & faith, and it bihould to do these thingis & not to leue the. ²⁴ blinde leders clenenge a gnat, but swolowyng a camel.

²⁵ wo to you scribis & phariseis hypocritis that cleneth the cuppe & plater with oute forth, but withynne ye ben full of rauynne & vncleanness. ²⁶ thou blynde pharisee cleneth thou the cuppe & the plater with ynnre forth, that that is with oute forth, be made cleue.

²⁷ wo to you scribis and phariseis hypocritis: that ben like to sepulchris whitid,

TYNDALE—1534.

come, to enter in. ¹⁴ Wo be vnto you Scribes and Pharisees hypocrites: ye deuoure widowes houses, and that vnder a colour of praying longe prayers: wherefore ye shall receave greater damnacion.

¹⁵ Wo be vnto you Scribes and Pharisees hypocrites, which compass see and londes: to bringe one in to youre belefe: and when he ys brought, ye make him two folde more the chyld of hell, then ye youre selues are.

¹⁶ Wo be vnto you blynde guides, which saye whosoever sweare by the temple, it is no thinge: but whosoever sweare by the golde of the temple, he offendeth. ¹⁷ Ye folis and blinde? whether is greater, the golde, or the temple that sanctifieth the golde. ¹⁸ And whosoever sweareth by the aultre, it is nothinge: but whosoever sweareth by the offeringe that lyeth on the aultre, offendeth. ¹⁹ Ye folis and blinde: whether is greater the offeringe, or the aultre which sanctifieth the offeringe? ²⁰ Whosoever therefore sweareth by the aultre, sweareth by it, and by all that there on is. ²¹ And whosoever sweareth by the temple, sweareth by it, and by hym that dwelleth therein. ²² And he that sweareth by heuen, sweareth by the seate of God and by hym that sytteth ther on.

²³ Wo be to you Scribes and Pharisees hypocrites, which tythe mynt, annys and commyn, and leaue the wayghtyer matres of the lawe vndone: iudgement, mercy, and fayth. These ought ye to haue done, and not to haue left the othere vndone. ²⁴ Ye blinde gydes which strayne out a gnat and swallowe a cammyll.

²⁵ Wo be to you scribis and pharisees hypocrites, which make cleue the vter syde of the cuppe, and of the platter: but within they are full of brybery and ex-cesse. ²⁶ Thou blinde Pharisee, cleue fyrst the ynnre side of the cup and platter, that the out syde of them maye be cleue also.

²⁷ Wo be to you Scribes and Pharisees hypocrites, for ye are lyke vnto paynted

CRANMER—1539.

¹⁴ Wo vnto you Scribes and pharises, ye hypocrites: for ye deuoure widowes houses: and that vnder a pretence of longe prayer: therefore shall ye be the sorer punished.

¹⁵ Wo be vnto you Scribes and Pharisees, ye hypocrites: for ye compass see and lande, to make one proselyte: and when he is become one, ye make him two folde more the chyld of hell, then ye youre selues are.

¹⁶ Wo be vnto you ye blynde gydes, for ye saye: whosoever doth sweare by the temple: it is notkyng: but whosoever sweareth by the golde of the temple, he is guiltye. ¹⁷ Ye fuoles and blinde: For whether is greater: the gold, or the temple that sanctifieth the gold? ¹⁸ And whosoever sweareth by the aultre, it is nothinge, but whosoever sweareth by the gift that is vpon it, he is guiltye. ¹⁹ Ye folis and blind, for whether is greater? the gift: or the altare that sanctifieth the gift? ²⁰ Whoso therefore sweareth by the aultre, sweareth by it, and by all thinges that are there on. ²¹ And whoso sweareth by the temple, sweareth by it, and by him that dwelleth therein. ²² And he that sweareth by heauen, sweareth by the seate of God, and by him that sytteth thereon.

²³ Wo vnto you Scribes and Pharisees, ye hypocrites: For ye tyth mynt, and annys, and commyn, and haue leaft the waighter matters of the lawe: iudgement, mercy, and faith. These ought ye to haue done, and not to leaue the other vndone. ²⁴ Ye blynde gydes, which strayne out a gnat, and swallowe a Camell.

²⁵ Wo vnto you Scribes and pharisees, ye hypocrites: for ye make cleue the vter syde of the cuppe, and of the platter: but wythin they are full of brybery and ex-cesse. ²⁶ Thou blynde Pharisee, cleue fyrst that which is within the cup and platter, that the outeside of them maye be cleue also.

²⁷ Wo vnto you Scribes and Pharisees, ye hypocrites: for ye are lyke vnto painted

ἐπάνω αὐτοῦ. ¹⁴ καὶ ὁ ὁμόςας ἐν τῷ ναῷ ὁμνύει ἐν αὐτῷ καὶ ἐν τῷ ¹⁵ κατοικήσαντι αὐτόν. ¹⁶ καὶ ὁ ὁμόςας ἐν τῷ οὐρανῷ ὁμνύει ἐν τῷ θρόνῳ τοῦ Θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ. ¹⁷ Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι ἀποδεκατοῦτε τὰ ἡδύσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν ταῦτα ἔδει ποιῆσαι, κακεῖνα μὴ ἀφίεναι. ¹⁸ ὁδηγοὶ τυφλοὶ, οἱ διυλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες. ¹⁹ Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ ἀδικίας. ²⁰ Φαρισαῖε τυφλὲ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτῶν καθαρὸν. ²¹ Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι παρομοιάζετε τάφοις κεκολλη-

P Rec. κατακολλημένῳ.

Alex. τὸ δισκο.

Alex. + Et.

Const. ἀδικίας. Alex. & Rec. δεσποίας.

Alex. ἀνθρώ.

GENEVA—1557.

¹⁴ Wo be vnto you Scribes and Pharisees, hypocrites: For ye denoure widowes houses, and that vnder a colour of longe prayers. Wherefore ye shall receive the greater damnation. ¹⁵ Wo be vnto you Scribes and Pharisees, hypocrites, for ye compasse sea and land to bring one into your beliefe: and when he is brought, ye make him two folds more the childe of hell, then ye your selues are.

¹⁶ Wo be vnto you blynde guydes, which say, Whosoever sweareth by the temple, it is nothing: but whosoever sweareth by the golde of the temple, he offendeth.

¹⁷ Ye fooles and blynde, whether is greater, the gold, or the temple that sanctifieth the golde? ¹⁸ And whosoever sweareth by the aulter, it is nothing: but whosoever sweareth by the offering that lyeth on the aulter, offendeth. ¹⁹ Ye fooles and blynde: whether is greater, the offering, or the aulter which sanctifieth the offering? ²⁰ Whosoever therefore swareth by the aulter, sweareth by it, and by all that thereon is. ²¹ And whosoever sweareth by the temple, sweareth by it, and by hym that dwelleth therein. ²² And he that sweareth by heauen, sweareth by the seate of God, and by hym that sitteth thereon.

²³ Wo be to you Scribes, and Pharisees, Hypocrites, which tyeth mynt, annise, and cummin, and leave the wayghtyer matters of the lawe vndone: iudgement, mercie, and faith. These ought ye to have done, and not to have left the other vndone. ²⁴ Ye blynde guydes, which strayne out a gnat, and swallow a cammel. ²⁵ Wo be to you Scribes and Pharisees, hypocrites, for ye make cleane the viter side of the cup, & of the platter: but within they are ful of brybery and excese.

²⁶ Thou blynde Pharise, cleane fyrst the insyde of the cup & platter, that the out syde of them may be cleane also. ²⁷ Wo be to you Scribes, and Pharisees, hypocrites, for ye are lyke vnto paynted tombes,

RHEIMS—1582.

¹⁴ Wo to you Scribes and Pharisees, hypocrites: because you deuoure widowes houses, praying long prayers, for this you shall receiue the greater iudgement.

¹⁵ Wo to you Scribes and Pharisees, hypocrites: because you goe round about the sea and the land, to make one promelyte: and when he is made, you make him the childe of hel double more then your selues.

¹⁶ Wo to you blinde guides, that say, Whosoever shal sweare by the temple, it is nothing: but he that shal sweare by the gold of the temple, is bound. ¹⁷ Ye foolish and blinde, for whether is greater, the gold, or the temple that sanctifieth the gold? ¹⁸ And whosoever shal sweare by the altar, it is nothing: but whosoever shal sweare by the gift that is vpon it, is bound. ¹⁹ Ye blinde, for whether is greater, the gift, or the altar that sanctifieth the gift? ²⁰ He therefore that sweareth by the altar, sweareth by it and by al things that are vpon it: ²¹ and whosoever shal sweare by the temple, sweareth by it and by him that dwelleth in it: ²² and he that sweareth by heauen, sweareth by the throne of God and by him that sitteth thereon.

²³ Wo to you Scribes and Pharisees, hypocrites: because you tithe mint, and annise, and cummin, and haue left the vweightier things of the law, iudgement, and mercie, and faith. these things you ought to haue done, & not to haue omitted those. ²⁴ Blinde guides, that straine a gnat, and swallow a camel.

²⁵ Wo to you Scribes and Pharisees, hypocrites: because you make cleane that on the outside of the cuppe and dish: but within you are ful of rapine and vnicannes. ²⁶ Thou blinde Pharisee, first make cleane the inside of the cuppe and the dish, that the outside may become cleane.

²⁷ Wo to you Scribes and Pharisees, hypocrites: because you are like to whited

AUTHORISED—1611.

in. ¹⁴ Woe vnto you Scribes and Pharisees, hypocrites; for yee deuoure widowes houses, and for a pretence make long prayer; therefore ye shall receive the greater damnation. ¹⁵ Woe vnto you Scribes and Pharisees, hypocrites; for ye compasse Sea and land to make one Promelyte, and when hee is made, yee make him two fold more the childe of hell then your selues. ¹⁶ Woe vnto you, yee blind guides, which say, Whosoever shall sweare by the Temple, it is nothing: but whosoever shall sweare by the gold of the Temple, he is a debtor. ¹⁷ Ye fooles and blind: for whether is greater, the gold or the Temple that sanctifieth the gold? ¹⁸ And whosoever shall sweare by the Altar, it is nothing: but whosoever sweareth by the gift that is vpon it, he is "guilty." ¹⁹ Ye fooles and blind: for whether is greater, the gift, or the Altar that sanctifieth the gift? ²⁰ Who so therefore shall sweare by the Altar, sweareth by it, and by all things thereon. ²¹ And who so shall sweare by the Temple, sweareth by it, and by him that dwelleth therein. ²² And hee that shall sweare by heauen, sweareth by the throne of God, and by him that sitteth thereon.

²³ Woe vnto you Scribes and Pharisees, hypocrites; for yee pay tithes of mint, and annise, and cummine, and haue omitted the weightier matters of the Law, iudgement, mercie and faith: these ought ye to haue done, and not to leave the other vndone. ²⁴ Ye blind guides, which straine at a gnat, and swallow a camel. ²⁵ Woe vnto you Scribes and Pharisees, hypocrites; for yee make cleane the outside of the cup, and of the platter, but within they are full of extortion and excese. ²⁶ Thou blind Pharisee, cleane first that which is within the cup and platter, that the outside of them may bee cleane also. ²⁷ Woe vnto you Scribes and Pharisees, hypocrites, for yee are

‘ μένοις, οἵτινες ἐξωθεν μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν
 ‘ καὶ πάσης ἀκαθαρσίας. ²⁸ οὕτω καὶ ὑμεῖς ἐξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις
 ‘ δίκαιοι, ἔσωθεν δὲ ²⁹ μεστοὶ ἐστε ὑποκρίσεως καὶ ἀνομίας. ³⁰ Οὐαὶ ὑμῖν, γραμ-
 ‘ ματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν, καὶ
 ‘ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων, ³¹ καὶ λέγετε, Εἰ ᾗ ἡμεθα ἐν ταῖς ἡμέραις τῶν
 ‘ πατέρων ἡμῶν, οὐκ ἂν ᾗ ἡμεθα κοινωνοὶ αὐτῶν ἐν τῷ αἵματι τῶν προφητῶν.
 ‘ ³² ὥστε μαρτυρεῖτε ἑαυτοῖς, ὅτι υἱοὶ ἐστε τῶν φονευσάντων τοὺς προφῆτας ³³ καὶ
 ‘ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν. ³⁴ ὄφεις, γεννήματα ἐχιδνῶν,
 ‘ πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης; ³⁵ Διὰ τοῦτο, ἰδοὺ, ἐγὼ ἀποστέλλω
 ‘ πρὸς ὑμᾶς προφῆτας καὶ σοφοὺς καὶ γραμματεῖς καὶ ἐξ αὐτῶν ἀποκτενεῖτε καὶ
 ‘ σταυρώσατε, καὶ ἐξ αὐτῶν μαστιγώσατε ἐν ταῖς συναγωγαῖς ὑμῶν, καὶ διώξτε

* Alex. ἔστι μιστοί.

* Rec. ἔστιν.

WICLIIF—1380.

whiche with oute forth, semen faire to
 men: but withinn thei ben ful of boomis
 of deed man, & of al filthe. ²⁸ so ye with
 out forth, semen innt to men: but with
 ynnis ye ben ful of ipocrisie & wickid-
 nesse.

²⁸ wo to you scribis & phariseis ipocrites:
 that bilden sepulchris of profetis: & maken
 feire the birielis, of iust men ³⁰ & seies, if
 we hadden be in the dayes of oure fadiris:
 we schulden not haue be her felowis in
 the blood of profetis, ³¹ and so ye ben in
 witnessinge to you self: that ye ben the
 somes of hem that slouen the profetis,
 & fulfill ye the mesure of youre fadiris,
³² ye eddis and eddis briddis: how
 schulen ye fle fro the doom of helle?

³⁴ therefore lo I sende to you profetis &
 wise men & scribis, & of hem ye schulen
 sle & crucifie & of hem ye schulen scourge
 in youre synagogis, & schulen pursue fro
 cite in to cite: ³⁵ that al the iust blood
 come on you: that was shed on the
 erthe, fro the blood of iust abel, to the
 blood of Zacharie the sone of barachie:
 whom ye slouen bitwixe the temple and
 the auter, ³⁶ truli I seye to you, alle
 these thingis schulen come on this gene-
 raciom. ³⁷ Ierusalem Ierusalem that sleest
 profetis & stonest hem that ben sent to
 thee: how ofte wolde I gadir togidre
 thi children as an henne gaderith to gidre
 hir chekenis vadir hir wengis, & thou
 woldest not, ³⁸ lo youre hous schal be lefte
 to you desert, ³⁹ and I seye to you: ye
 schulen not se me fro hennes forth til ye
 seyn blessed is he that cometh in the
 name of the lord.

24. AND ihesus wentis out of the
 temple: and hisse discipulis camen to hym:
 to schewe hym the byldyngis of the tem-
 ple: ² but he answered & acide to hem,

Michis, buried places. Michis Michis, Michis & brooch,
 or offering. Michis, Michis.

TYNDALE—1534.

tombes which appere beautifull outwarde:
 but are with in full of deed bones and of
 all fylthynesse. ²⁸ So are ye for outwarde
 ye appere righteous vnto men, when
 within, ye are full of ypocrisie and ini-
 quitye.

²⁹ Wo be vnto you Scribes and Pharisees
 ypocrites: ye hyde the tombes of the
 Prophetes, and garnishe the sepulchres
 of the righteous, ³⁰ and saye: Yf we had
 bene in the dayes of oure fathers, we
 wolde not haue bene parteners with them
 in the bloud of the Prophetes. ³¹ So then
 ye be wytnesses vnto youre selves, that ye
 are the chyldren of them which killed the
 prophetes. ³² Fulfill ye lyke wyse the
 measure of youre fathers. ³³ Yee serpentes
 and generacion of vipers, how shuld ye
 scape the dampnation of hell?

³⁴ Wherefore, beholde I sende vnto you,
 prophetes, wyse men and scribes, and of
 them ye shall kyl and crucifye: and of
 them ye shall scourge in youre synagoges,
 and persecute from cyte to cyte, ³⁵ that
 vpon you maye come all the righteous
 bloude that was shed vpon the erth,
 from the blood of righteous Abel, vnto
 the blood of zacharias the sonne of Bara-
 chias, whom ye slewe betwene the temple
 and the altre. ³⁶ Verely I say vnto you,
 all these thinges shall light vpon this
 generacion. ³⁷ Hierusalem, Hierusalem
 which kyllest prophetes, and stonest them
 which are sent to the: how often wolde
 I have gadered thy chyldren to gether, as
 the henne gadroth her chickens vnder
 her wynges, but ye wolde not; ³⁸ Beholde
 your habitacion shalbe lefte vnto you
 desolate. ³⁹ For I saye to you, ye shall
 not se me hence furthe, tyll that ye saye:
 blessed is he that cometh in the name
 of the Lorde.

24. AND Iesus went out and departed
 from the temple: and his disciples came
 to hym, for to shewe him the byldynges
 of the temple. ² Iesus sayde vnto them:

CRANMER—1539.

sepulchres which in dede appere beautifull
 outwarde but are within full of deed mens
 bones and of all fylthynesse. ²⁸ Euen so ye
 also: outward ye appere righteous vnto
 men: But within, ye are full of fained-
 nesse and iniquitye.

²⁹ wo vnto you Scribes and Pharisees, ye
 ypocrites: ye buylde the tombes of the
 Prophetes, and garnishe the sepulchres
 of the ryghteous, ³⁰ and saye: yf we had
 bene in the dayes of oure fathers, we
 wolde not haue bene parteners wyth them
 in the bloude of the prophetes. ³¹ And
 so ye be wytnesses vnto youre selves,
 that ye are the chyldren of them which
 kylled the prophetes. ³² Fulfill ye like-
 wyse the measure of youre fathers. ³³ ye
 serpentes, ye generacion of vipers, how
 will ye scape the damnacion of hell?

³⁴ Wherefore beholde I sende vnto you
 prophetes and wyse men, and scribes, and
 some of them ye shall kyl and crucifye:
 and some of them shal ye scourge in youre
 synagoges, and persecute them from cite
 to cite: ³⁵ that vpon you maye come all
 the ryghteous bloude which hath bene
 shedd vpon the erthe, from the bloude of
 ryghteous Abel, vnto the bloude of za-
 chary sonne of Barachias, whom ye slewe
 betwene the temple and the altare. ³⁶ Ue-
 rely I saye vnto you: all these thynges
 shall come vpon this generacion. ³⁷ O
 Ierusalem, Ierusalem, thou that kyllest
 the prophetes, and stonest them which
 are sent vnto the: how often wolde I
 haue gathered thy chyldren together, euen
 as the henne gathereth her chylckens
 vnder her wynges, and ye wolde not?
³⁸ Beholde youre house is lefte vnto you
 desolate. ³⁹ For I saye vnto you: ye shall
 not se me hence forth, tyll that ye saye
 blessed is he, that cometh in the name
 of the lorde.

24. AND Iesus went out, and departed
 from the temple: and his disciples came
 to him, for to shewe him the byldynges
 of the temple. ² Iesus sayde vnto them: Se

‘ ἀπὸ πόλεως εἰς πόλιν ’ ²⁸ ὅπως ἔλθῃ ἐφ’ ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυνόμενον ἐπὶ τῆς γῆς, ἀπὸ τοῦ αἵματος Ἀβελ τοῦ δικαίου, ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. ²⁹ ἀμὴν λέγω ὑμῖν, ³⁰ ὅτι ἤξει ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην. ³¹ Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφῆτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ³² ἐπισυνάγει ὄρνις τὰ νοστίλα ἐαυτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε; ³³ ἰδοὺ, ἀφίεται ὑμῶν ὁ οἶκος ὑμῶν ἔρημος. ³⁴ λέγω γὰρ ὑμῖν, Οὐ μὴ με ἴδῃτε ἀπ’ ἄρτι, ἕως ἂν εἴπητε, ³⁵ εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.’

XXIV. Καὶ ἐξελθὼν ὁ Ἰησοῦς ¹ ἐπορεύετο ἀπὸ τοῦ ἱεροῦ· καὶ προσήλθον οἱ μαθηταὶ αὐτοῦ ἐπιδειξάμενοι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ. ² ὁ δὲ Ἰησοῦς εἶπεν

* Rec. = Bri.

* Alex. ὅπως ἐπισυνάγῃ.

* Alex. ἀπὸ τοῦ ἱεροῦ, ἱερουσαλὴμ.

* Alex. ἀποκτείνεις.

GENEVA—1557.

which appeare beautiful outward: but are with in ful of dead mens bones, and of al filthines. ²⁸ So are ye, for outward ye appeare ryghteous vnto men, when with in, ye are ful of hypocrisie and iniquitie.

²⁹ Wo be vnto you Scribes, and Pharises, hypocrites, For ye buykle the tombes of the Prophetes, & garnish the sepulchres of the righteous, ³⁰ And sayd, If we had bene in the dayes of our fathers, we would not haue bene parteners with them, in the blood of the Prophetes. ³¹ So then ye be wytnesses vnto your selues, that ye are the chyldren of them which kylled the Prophetes. ³² Fulfil ye lykewyse the measure of your fathers. ³³ Ye serpentes, ye generations of vipers, how should ye escape the damnation of hel?

³⁴ Wherefore, behold I send vnto you Prophetes, & Wyse men, and Scribes, & of them ye shal kyl and crucifie: and of them shal ye scourge in your Synagoges, & persecute from citie to citie: ³⁵ That vpon you may come all the righteous blood that was shed vpon the earth, from the blood of ryghteous Abel, vnto the blood of Zacharias the sonne of Barachias, whome ye slew betwene the temple and the altar. ³⁶ Verely I say vnto you, all these thynges shal lyght vpon this generation. ³⁷ Ierusalem, Ierusalem which kyllest the Prophetes, and stonest them which are sent to thee: How often would I haue gathered thy chyldren together, as the henne gathereth her chyckens vnder her wynges, and ye woulde not. ³⁸ Beholde your habitation shalbe left vnto you desolate. ³⁹ For I say vnto you, ye shal not see me henceforth til that ye say, Blessed is he that commeth in the name of the Lord.

RHEIMS—1582.

sepulchres, which outwardly appeare vnto men beautiful, but within are ful of dead mens bones, and al filthines. ²⁸ So you also outwardly in dede appeare to men iust: but inwardly you are ful of hypocrisie and iniquitie.

²⁹ Wo to you Scribes and Pharisees, ye hypocrites: because you build the Prophetes sepulchres, and garnish the monuments of iust men, ³⁰ and say: If wee had been in our fathers dayes, wee had not been their felowes in the blood of the Prophetes. ³¹ Therefore you are a testimonie to your owne selues, that you are the sonnes of them that killed the Prophetes. ³² And fill you vp the measure of your fathers. ³³ You serpents, vipers broodes, how vvil you flee from the iudgement of hel? ³⁴ Therefore behold I send vnto you Prophetes and wise men and scribes, and of them you shal kil & crucifie, and of them you shal scourge in your Synagoges, and persecute from citie into citie: ³⁵ that vpon you may come all the iust blood that was shed vpon the earth, from the blood of Abel the iust euen vnto the blood of Zacharias the sonne of Barachias, vvhom you murdered betwene the temple and the altar. ³⁶ Amen I say to you, al these things shal come vpon this generation. ³⁷ Hierusalem, Hierusalem, which killest the Prophetes, and stonest them that vvere sent to thee, how often would I gather together thy children as the henne doth gather together her chickens vnder her vvings, and thou vvouldest not? ³⁸ Behold, your house shal be left desert to you. ³⁹ For I say to you, you shal not see me from hence forth til you say, Blessed is he that commeth in the name of our Lord.

24. AND Iesus being gone out of the temple, went. And his disciples came to shew him the buildings of the temple. ² And he answering said to them, Do you

AUTHORISED—1611.

like vnto whited sepulchres, which indeed appeare beautifull outward, but are within full of dead mens bones, and of all uncleannesse. ²⁸ Even so, ye also outwardly appeare righteous vnto men, but within ye are full of hypocrisie and iniquitie. ²⁹ Woe vnto you Scribes and Pharisees, hypocrites, because yee build the tombes of the Prophetes, and garnish the sepulchres of the righteous, ³⁰ And say, If wee had been in the dayes of our fathers, wee would not haue been partakers with them in the blood of the Prophetes. ³¹ Wherefore yee be witnesses vnto your selues, that yee are the children of them which killed the Prophetes. ³² Fill ye vp then the measure of your fathers. ³³ Yee serpents, yee generation of vipers, How can ye escape the damnation of hell?

³⁴ Wherefore behold, I send vnto you Prophetes, and wisemen, and Scribes, and some of them yee shall kill and crucifie, and some of them shall yee scourge in your synagogues, and persecute them from citie to citie: ³⁵ That vpon you may come all the righteous blood shed vpon the earth, from the blood of righteous Abel, vnto the blood of Zacharias, sonne of Barachias, whom ye slew betwene the temple and the altar. ³⁶ Verily I say vnto you, All these things shal come vpon this generation. ³⁷ O Hierusalem, Hierusalem, thou that killest the Prophetes, and stonest them which are sent vnto thee, how often would I haue gathered thy children together, euen as a hen gathereth her chickens vnder her wings, and yee would not? ³⁸ Behold, your house is left vnto you desolate. ³⁹ For I say vnto you, yee shall not see me henceforth, till ye shall say, Blessed is he that commeth in the Name of the Lord.

24. AND Iesus went out and departed from the temple, & his disciples came to him, for to shew him the buildying of the temple. ² And Iesus sayd vnto them,

24. AND Iesus went out, and departed from the temple, and his Disciples came to him, for to shew him the buildings of the temple. ² And Iesus said vnto them,

αὐτοῖς, “ Οὐ βλέπετε πάντα ταῦτα; ἀμὴν λέγω ὑμῶν, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον, ὃς οὐ καταλυθήσεται.” Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ἄρουρος τῶν ἐλαιῶν, προσῆλθον αὐτῷ οἱ μαθηταὶ κατ’ ἰδίαν, λέγοντες, “ Εἰπὲ ἡμῖν, πότε ταῦτα ἔσται; καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας, καὶ τῆς συντελείας τοῦ αἰῶνος;” Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, “ Βλέπετε, μή τις ὑμᾶς πλανήσῃ. πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες, Ἐγὼ εἰμι ὁ Χριστός· καὶ πολλοὺς πλανήσουσι. ⁶ Μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων ὁράτε, μὴ θροεῖσθε· δεῖ γὰρ πάντα γενέσθαι. ἀλλ’ οὐπω ἐστὶ τὸ τέλος. Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν καὶ ἔσονται λιμοὶ καὶ λοιμοὶ καὶ σεισμοὶ κατὰ τόπους. ⁹ πάντα δὲ ταῦτα ἀρχὴ ὀδίνων. ¹⁰ Τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν, καὶ ἀποκτενοῦσιν ὑμᾶς· καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων

* Alex. = οὐ.

* Rec. + καὶ.

* Alex. = τῆς.

* Alex. = πάντα.

* Alex. = καὶ λοιμοί.

WICLIFFE—1380.

seen ye alle these thingis? truly I seye to you, a stoon schal not be left here on a stoon, that ne it schal be destroyed.

³ And whanne he sate on the hill of olivets: hisse discipulis camen to hym pryuyli & seiden seie to us whanne these thingis schulen be: & what tokene of thi comynge, & of the endynge of the world; & ihesus answeride and seide to hem, loke ye that no man dissewe you; ⁶ for many schulen comen in my name & schulen seie, I am crist: and thei schulen dissewe many;

⁶ for ye schulen here batailes: & openyngis of batailes, as ye that ye be not disturblid, for it bihoovith these thingis to be doon but not yet is the ende; ⁷ folk schulen rise togidre agens folk: & rewme agens rewme & pestilencis & hungrie; and the erthe moovynge schulen be bi placiis; & alle these ben bigynnyngis of sorwis;

⁹ Thanne men schulen bitake you in tribulacioun & schulen ele you, & ye schulen ben in hate to alle folk for my name; ¹⁰ & thanne many schulen ben sclandrid, and bitraie ech other; and thei schulen hate ech other; ¹¹ & many false profetis schulen rise: & dissewe many; ¹² & for wickidnesse schal be piteuous: the charite of many schal waxe cold; ¹³ but he that schal dwelle stable in to the outen ende schal be safe; ¹⁴ And this gospel of the kyngdom schal be prechid in al the world; in witnessynge to alle folk; & thanne the ende schal come;

¹⁵ therefore whanne ye acien the abhominacioun of discomfort, that is seide of daniel the profete, standynge in the holi place: he that redith vnderstonde he; ¹⁶ thanne thei that ben in iudee: fle to the mountaynes; ¹⁷ & he that is in the hous roof: come not down, to take any thing of his hous; ¹⁸ and he that is in the feld: turne not agen to take his cote; ¹⁹ but wo to hem that ben with childe, & narschen in the dayes; ²⁰ preic ye that

TYNDALE—1534.

ye not all these thinges? Verely I seye vnto you: ther shall not be here left one ston vpon another, that shall not be cast doune. ³ And as he sat vpon the mount Olivete, his disciples came vnto hym secretly sayinge. Tell vs when these thinges shalbe? and what signe shalbe of thy comynge, and of the ende of the world?

⁴ And Iesus answered, and sayde vnto them: take hede that no man deceave you. ⁵ For many shall come in my name sayinge: I am Christ, and shall deceave many. ⁶ Ye shall heare of warres, and of the fame of warres: but so that ye be not troubled. For all these thinges must come to passe, but the ende is not yet. ⁷ For nation shall ryse agaynst nation, and realme agaynst realme: and ther shalbe pestilence, hunger and erth quakes in all quarters. ⁸ All these are the beginninges of sorowes.

⁹ Then shall they put you to trouble, and shall kyl you: and ye shalbe hated of all nacions for my names sake. ¹⁰ And then shall many be offended, and shall betraye one another, and shall hate one the other. ¹¹ And many false prophetes shall aryse, and shall deceave many. ¹² And because iniquite shall have the vpper hande, the love of many shall abate. ¹³ But he that endureth to the ende, the same shalbe safe. ¹⁴ And this gladtydinges of the kyngdome shalbe preached in all the world; for a witnes vnto all nacions: and then shall the ende come. ¹⁵ When ye therefore shall see the abhominacion that betokeneth desolacion, spoken of by Daniell the Prophete, stande in the holi place: let him that redeth it, vnderstonde it. ¹⁶ Then let them which be in iury, fflye into the mountaynes. ¹⁷ And let him which is on the house topp; not come downe to set any thinge out of his housse. ¹⁸ Nether let him which is in the feld, retorne backe to fetch his clothes. ¹⁹ Wo be in those dayes to them that are with chylde, and to them that geve sucke. ²⁰ But praye that

CRANMER—1539.

ye not all these thinges? Verely I seye vnto you ther shall not be here left one ston vpon another, that shall not be destroyed. ³ And as he sat vpon mount Olivete, his disciples came vnto him secretly, saying: Tell vs: when shall these thinges be: and what shalbe the token of thy comynge and of the ende of the world?

⁴ And Iesus answered, and sayd vnto them: take hede, that no man deceave you. ⁵ For many shall come in my name, sayinge: I am christ: and shall deceave many. ⁶ Ye shall heare of warres, and tidings of warres: be not troubled. ⁷ For all (these thynges) must come to passe, but the ende is not yet. Nation shall ryse agaynst nation, and realme shall ryse agaynst realme: and ther shalbe pestilence, and hunger, and erthquakes in all places. ⁸ All these are the begynnynges of sorowes.

⁹ Then shall they put you to trouble, and shall kyl you: and ye shalbe hated of all nacions for my names sake. ¹⁰ And then shall many be offended, and shall betraye one another, and shall hate one another. ¹¹ And many false prophetes shall aryse, and shall deceave many. ¹² And because iniquite shall have the vpper hand, the love of many shall abate. ¹³ But he that endureth to the ende, the same shalbe safe. ¹⁴ And this gospel of the kyngdome shalbe preached in all the world, for a wytynes vnto all nacions, and then shall the ende come.

¹⁵ When ye therefore shall see the abhominacion of desolacion (that was spoken of by Daniell the prophet) stande in the holi place: whoso readeth it let him vnderstande. ¹⁶ Then lett them which be in Jewry, fflye into the mountaynes. ¹⁷ And let him which is on the house topp, not come downe to fetch any thinge out of his house. ¹⁸ Nether let him which is in the feld, retorne backe to fetch his clothes. ¹⁹ Wo shalbe in those dayes to them that are with childe, and to them that geve sucke. ²⁰ But praye ye that your flight

signis, apertis. revocis, relictis. erthe moovynge, earth-quake. outen ende, uttermost. eyn, againe.

τῶν ἐθνῶν διὰ τὸ ὄνομά μου. ¹⁰ καὶ τότε σκανδαλισθήσονται πολλοὶ, καὶ ἀλλήλους παραδώσουσι, καὶ μισήσουσιν ἀλλήλους. ¹¹ καὶ πολλοὶ ψευδοπροφήται ἐγερθήσονται, καὶ πλανήσουσι πολλούς. ¹² καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν, ψυγήσεται ἡ ἀγάπη τῶν πολλῶν. ¹³ ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. ¹⁴ καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ, εἰς μαρτύριον πᾶσι τοῖς ἔθνεσι. καὶ τότε ἥξει τὸ τέλος. ¹⁵ Ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρμώσεως, τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου, ἔστω ἐν τόπῳ ἁγίῳ· (ὃ ἀναγινώσκων νοείτω) ¹⁶ τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐπὶ τὰ ὄρη. ¹⁷ ὁ ἐπὶ τοῦ δώματος μὴ καταβαινέτω ἄραι τὰ ἐκ τῆς οἰκίας αὐτοῦ. ¹⁸ καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἄραι τὰ ἱμάτια αὐτοῦ. ¹⁹ οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. ²⁰ προσεύχεσθε

f Rec. = τῶν.

g Alex. καταβαίνω.

h Rec. τῶν.

i Alex. τὸ ἱμάτιον.

GENEVA—1557.

RHEIMS—1582.

AUTHORISED—1611.

See ye not all these things? Verily I say unto you, there shal not be here left one stone vpon another, that shal not be cast downe. ³ And as he sate vpon the mount of Oliues, his disciples came vnto him them selues alone, saying, Tell vs when these thynges shalbe, & what signe shalbe of thy comynng, and of the ende of the worlde? ⁴ And Iesus answered, and sayd vnto them, Take heed that no man deceaue you. ⁵ For many shal come in my name, saying, I am Christe, and shal deceaue many. ⁶ And ye shal heare of warres, & of the rumors of warres: but see that ye be not troubled: For all these thynges must come to passe, but the ende is not yet.

⁷ For nation shal ryse against nation, and realme against realme: & there shalbe pestilence, hunger, and earthquakes, in certayne quarters. ⁸ All these are the begynnyng of sorowes. ⁹ Then shal they put you to trouble, & shal kyl you, and ye shalbe hated of all nations for my names sake. ¹⁰ And then shal many be offended, and shal betray one another, and shal hate one another. ¹¹ And many false prophetes shal aryse, and shal deceaue many. ¹² And because iniquitie shal haue the vpper hand, the loue of many shal abate. ¹³ But he that endureth to the ende, the same shalbe safe.

¹⁴ And this glad tidings of the kyngdome, shalbe preached through the whole world, for a witness vnto all nations: & then shal the ende come. ¹⁵ When ye therefore shal see the abomination of desolation spoken of by Daniel the Prophet, standing in the holy place: let him that readeth it, take heed. ¹⁶ Then let them which be in Iurie, fflye into the mountaynes. ¹⁷ And let hym which is on the house top, not come downe to fet any thing out of his house. ¹⁸ Neither let him which is in the fildes, retorne backe to fetch his clothes. ¹⁹ Wo shalbe in those dayes to them that are with chylde, and to them that geue sucke. ²⁰ But pray that

see al these things? Amen I say to you, there shal not be left here a stone vpon a stone that shal not be destroyed.

³ And when he vvas sitting vpon Mount-oliuet, the disciples came to him secretly, saying: Tell vs, when shal these things be? and what shal be the signe of thy comynng, and of the consummation of the vvorlde? ⁴ And Iesus answering, said to them, Beware that no man seduce you: ⁵ for many shal come in my name saying, I am Christ: and they shal seduce many. ⁶ For you shal heare of vvarres, & brutes of vvarres. Se that ye be not troubled. for these things must be done: but the end is not yet. ⁷ for nation shal rise against nation, and kingdom against kingdom: and there shal be pestilences, and famines, and earth-quakes in places, ⁸ and al these things are the beginnings of sorowes. ⁹ Then shal they deliuer you into tribulation, and shal kil you: and you shal be odious to al nations for my names sake. ¹⁰ And then many shal be scandalized: and they shal deliuer vp one an other: and they shal hate one an other. ¹¹ And many falscprophets shal rise: and shal seduce many. ¹² And because iniquitie shal abound: the charitie of many shal waxe cold. ¹³ But he that shal persevere to the end, he shal be saved. ¹⁴ And this Gospel of the kingdom shal be preached in the vvhole vvorlde, for a testimonie to al nations, and then shal come the consummation.

¹⁵ Therefore when you shal see the abomination of desolation, vvhich vvas spoken of by Daniel the Prophet, standing in the holy place (he that readeth, let him vnderstand) ¹⁶ then they that are in Iervrie, let them flee to the mountaynes: ¹⁷ and he that is on the house-toppe, let him not come downe to take any thing out of his house: ¹⁸ and he that is in the fildes, let him not goe backe to take his coate. ¹⁹ And vvo to them that are vvith childe, and that geue sucke in those dayes. ²⁰ But

See yee not all these things? Verily I say unto you, there shall not be left here one stone vpon another, that shall not be thrown downe.

³ And as he sate vpon the mount of Oliues, the Disciples came vnto him privately, saying, Tell vs, when shall these things be? and what shall be the signe of thy comynng, and of the end of the world? ⁴ And Iesus answered, and said vnto them, Take heed that no man deceaue you. ⁵ For many shall come in my name, saying, I am Christ: and shall deceaue many. ⁶ And yee shall heare of warres, and rumors of warres: See that ye bee not troubled: for all these things must come to passe, but the end is not yet. ⁷ For nation shall rise against nation, and kingdome against kingdome, and there shall be famines, and pestilences, and earthquakes in diuers places. ⁸ All these are the beginning of sorrowes. ⁹ Then shall they deliuer you vp to be afflicted, and shall kill you: and yee shall bee hated of all nations for my names sake. ¹⁰ And then shall many be offended, and shall betray one another, and shall hate one another. ¹¹ And many false Prophets shall rise, and shall deceiue many. ¹² And because iniquitie shal abound, the loue of many shall waxe cold. ¹³ But he that shall endure vnto the end, the same shall be saved. ¹⁴ And this Gospell of the kingdom shall be preached in all the world, for a witness vnto al nations, and then shall the end come. ¹⁵ When yee therefore shall see the abomination of desolation, spoken of by Daniel the Prophet, stand in the holy place, (who so readeth, let him vnderstand.) ¹⁶ Then let them which be in Iudea flee into the mountaynes. ¹⁷ Let him which is on the house top, not come downe, to take any thing out of his house: ¹⁸ Neither let him which is in the field, retorne backe to take his clothes. ¹⁹ And vvo vnto them that are with child, and to them that geue sucke in those dayes. ²⁰ But pray yee that your flight bee not

286
 δε ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος, μηδὲ ἰσχυρῶς. | ²¹ Ἔσται γὰρ τότε
 θλίψις μεγάλη, ὅσα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν, οὐδ' οὐ μὴ γένη-
 ται. ²² καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· διὰ
 δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι. ²³ Τότε εἰάν τις ὑμῖν εἴπῃ,
 Ἴδού, ὧδε ὁ Χριστὸς, ἢ ὧδε, μὴ πιστεύετε. ²⁴ Ἐγερθήσονται γὰρ ψευδόχριστοι
 καὶ ψευδοπροφῆται, καὶ δώσουσι σημεῖα καὶ τέρατα, ὥστε πλανῆσαι, εἰ
 δυνατόν, καὶ τοὺς ἐκλεκτούς. ²⁵ Ἴδού, προεῖρηκα ὑμῖν. ²⁶ εἰάν οὖν εἴπωσιν ὑμῖν,
 Ἴδού, ἐν τῇ ἐρήμῳ ἐστὶ, μὴ ἐξέλθετε. Ἴδού, ἐν τοῖς ταμείοις, μὴ πιστεύετε.
²⁷ ὥσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως
 ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. ²⁸ ὅπου γὰρ εἰάν ᾧ τὸ πτώμα, ἐκεῖ συναχ-
 θήσονται οἱ αἰετοί. ²⁹ Εὐθὺς δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων, ὁ ἥλιος σκο-

²¹ Rec. ἐν χειμῶνι.

²² Rec. + καὶ.

²³ Alex. = γὰρ.

WICLIF—1380.

your fleynge he not made in winter, or
 in the somer; ²¹ For thanne schal be greet
 tribulacioun: what maner hath not be fro
 the bigynnyng of the world til now;
 neither schal be made; ²² and but tho
 daies hadden be abriggid oche fleish
 schulden not be mad saaf; but tho daies
 schulen be made short for the chosen men.

²³ thanne if ony man seye to you, lo here
 is crist or there: nyle ye helene; ²⁴ For
 fals cristis & fals profetis, schulen rise
 and thei schulen yeve greet tokenesse &
 wondris; so that also the chosen be led in
 to error: if it may be doon; ²⁵ lo I have
 bifore seide to you; ²⁶ therefore if thei seie
 to you: lo he is in desert: nyle ye go out;
 lo in preyne places: nyle ye trowe; ²⁷ for
 as leyt goith out fro the east, & aperith in
 to the west: so schal be also the comynge
 of mannes sonne; ²⁸ where evere the bodi
 schal be: also the egles schulen ben
 gaderid thidir.

²⁹ And anon afir the tribulacioun of
 the dayes: the sunne schal be made derk:
 & the moone schal not geve her lyt, & the
 sturris schulen falle fro hevenc, and the
 vertues of hevenes schulen be moened;
 & thanne the tokene of mannes sonne
 schal apere in hevenc: & thanne alle
 kynredis of the erthe schulen wile, & thei
 schulen se mannes sonne comynge in the
 cloudis of hevenc: with myche vertu &
 majeste; ³⁰ & he schal sende hise angelis with
 a trumpe & a greet voice: & thei schulen
 gader hise chosen, fro foure wyndis; fro
 the hyest thingis of hevenes to the endis
 of heyn;

³¹ and lerne ye the parable of a fige tre;
 whanne his brannche is now tendere, &
 the leues ben sprungen: ye witen that
 somer is ny; ³² so & ye whanne ye seen
 alle these thinges: wite ye that it is ny in
 the gatis; ³³ truli I seye to you, for alle
 generacioun schal not passe; til alle
 thingis ben doon; ³⁴ hevene & erthe schule
 passe: but myn wordis schulen not passe;

oyle, mol. jona, plov. troove, frost. vertu, power.
 witen, know.

TYNDALE—1534.

your flight be not in the winter, neither
 on the sabbath daye. ²¹ For then shall
 greates tribulacion; suche as was not from
 the beginninge of the worlde to this
 tyme; ner shalbe. ²² Ye and except those
 dayes shuld be shortened; there shuld no
 fleshe be saved: but for the chosenes
 sake; those dayes shalbe abshortened.

²³ Then yf ony man shall seye vnto you:
 lo; here is Christ; or there is Christ:
 beleve it not. ²⁴ For there shall arise
 fals christes; and fals prophetes; and
 shall do greates myracles and wondres. In
 so muche that if it were possible; the
 verie electe shuld be deceaved. ²⁵ Take
 hede; I have tolde you before. ²⁶ Where-
 fore if they shall seye vnto you: beholde
 he is in the desert; go not forth; beholde
 he is in the secret places; beleve not. ²⁷
 For as the lightynge cometh out of
 the east and abyeth vnto the west: so
 shall the comynge of the sonne of man
 be. ²⁸ For wheresoever a deed karkas is;
 even thither will the egles resorte.

²⁹ Immediately after the tribulacions
 of those dayes; shall the sunne be darkened:
 and the moone shall not geve hir light;
 and the sturres shall fall from hevenc;
 and the powers of heven shall move. ³⁰
 And then shall appere the egysse of the
 sonne of man in hevenc. And then shall
 all the kynredes of the erth mourne; and
 they shall se the sonne of man come in
 the cloudes of heven with power and
 greates glorie. ³¹ And he shall sende his
 angelis with the greates voyce of a trumpe;
 and they shall gader to gether his chosen;
 from the fower wyndes; and from the one
 ende of the worlde to the other.

³² Lerne a similitude of the fygge tree:
 when his brannche is yet tender & his
 leves spronge; ye knowe that somer is
 nye. ³³ So lyke wyse ye; when ye see all
 these thynges; be ye sure that it is nere;
 even at the doore. ³⁴ Verely I seye vnto
 you; that this generacion shall not passe
 tyll all these be fulfilled. ³⁵ Heven & erth
 shall perishe; but myn wordes shall abyde.

CRANMER—1539.

be not in the winter, neither on the Sa-
 both daye. ²¹ For then shalbe great tri-
 bulacions suche as was not sene the be-
 ginninge of the worlde to this tyme, nor
 shalbe. ²² Ye and except those dayes
 shuld be shortened, there shuld no fleshe
 be saved: but for the chosenes sake, those
 daies shalbe shortened.

²³ Then yf ony man seye vnto you: lo
 here is Christ, or there: beleve it not. ²⁴
 For there shall arise fals Christes,
 and fals prophetes and shall shew great
 myracles, and wondres. In so much (that
 yf it were possible) the verie electe shuld
 be deceaved: ²⁵ beholde, I have tolde you
 before. ²⁶ Wherefore, yf they seye vnto
 you: beholde, he is in the desert, go not
 ye forth: beholde, he is in the secret places,
 beleve it not. ²⁷ For as the lightynge
 cometh out of the East, and appereth
 into the west: so shal the comynge of
 the sonne of man be.

²⁸ For wheresoever a deed karkas is, even
 thither will the Egles also be gathered to-
 gether. ²⁹ Immediately after the tribula-
 cions of those dayes, shall the sunne be
 darkened: and the moone shal not geve
 her lyght, and the sturres shal fall from
 hevenc, and the powers of hevenc shal
 be mooved. ³⁰ And then shall appere the
 token of the sonne of man in hevenc. And
 then shall all the kynredes of the
 earth mourne, and they shall se the sonne
 of man comynge in the cloudes of hevenc,
 with power and greates glorie. ³¹ And he
 shall sende his Angels with the greates
 voyce of a trompett; and they shall gather
 together his chosen, from the fower wyndes:
 even from the hyghest partes of hevenc,
 vntill the endes ther of.

³² Lerne a similitude of the fygge tree:
 when his brannche is yet tender, and the
 leaves spronge, ye knowe that somer is
 nye. ³³ So likewise ye, when ye see all
 these thinges, be ye sure that it is nere,
 even at the doore. ³⁴ Verely I seye vnto
 you: this generacion shall not passe, tyll
 all these thinges ben fulfilled. ³⁵ Heven

‘ τισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. ³⁰ καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ· καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς, καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου, ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς. ³¹ καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης, καὶ ἐπισυναΐξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ’ ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν. ³² Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν ἦδῃ ὁ κλάδος αὐτῆς γένηται ἀπαλὸς, καὶ τὰ φύλλα ἐκφύῃ, γινώσκετε ὅτι ἐγγὺς τὸ θέρος· ³³ οὕτω καὶ ὑμεῖς, ὅταν ἴδῃτε πάντα ταῦτα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. ³⁴ ἀμὴν λέγω ὑμῖν, ³⁵ οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα ταῦτα γένηται. ³⁶ Ὁ οὐρανὸς καὶ ἡ γῆ ³⁷ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι.

* Alex. & ſitt.

* Alex. ταῦτα πάντα.

* Alex. παρελεύσονται.

GENEVA — 1557.

your flight be not in the wynter, nether on the Sabbath day. ²¹ For then shal be great tribulation, such as was not from the begynning of the worlde to this tyme, nor shalbe. ²² Yea, and except those dayes should be shortened, there should no fleshe be saved, but for the chosen sake those dayes shalbe shortened. ²³ Then if any man shal saye vnto you : Lo, here is Christe, or there is Christe : beleue it not. ²⁴ For there shal arise false Christes, & false prophetes, and shal do great miracles, and wonders : In so muche, that yf it were possible, the very electe should be deceaued. ²⁵ Behold, I haue tolde you before. ²⁶ Wherefore if they shal saye vnto you : Beholde he is in the desert, goe not forth : Beholde he is in the secrett places, beleue not.

²⁷ For as the lyghtning cometh out of the East, and shyneth in to the West : so shal the comyng of the Sonne of man be. ²⁸ For where soeuer a dead carke is, euen thither wyl the Eagles resort. ²⁹ Immediately after the tribulations of those dayes, shal the sunne be darkened : and the moone shal not geue her lyght, and the starres shal fal from heauen, and the powers of heauen shal be moued. ³⁰ And then shal appeare the signe of the Sonne of man in heauen. And then shal all the kynredes of the earth mourne, and they shal see the Sonne of man come in the cloudes of heauen with power and grent glorie. ³¹ And he shal send his Angels with the great voyce of a trumpet, & they shal gather together his chosen, from the four winde, and from the one ende of the world to the other. ³² Learne a similitude of the fygge tree, when her branches are yet tender, and her leaues sprong, ye knowe that sommer is nye. ³³ So like wyse ye, when ye see all these thinges, be ye sure that the kyngdome of God is nere, euen at the doore. ³⁴ Verely I saye vnto you, that this generation shal not passe, tyl all these be fulfilled. ³⁵ Heauen and earth shal passe awaye : but my wordes shal not passe awaye.

RHEIMS — 1582.

pray that your flight be not in the winter or on the Sabbath. ²¹ For there shal be then great tribulation, such as hath not been from the beginning of the world vntill now, neither shal be. ²² And vntill those daies had been shortened, no flesh should be saved : but for the elect the daies shal be shortened. ²³ Then if any man shal say vnto you, Loe here is Christ, or there : do not beleue him. ²⁴ For there shal rise false-Christes and false-Prophets, and shal shew great signes and wonders, so that the elect also (if it be possible) may be induced into error. ²⁵ Loe I haue foretold you. ²⁶ If therefore they shal say vnto you, Behold he is in the desert : goe ye not out : behold in the closete, beleue it not. ²⁷ For as lightening cometh out of the east, and appeareth euen into the west, so shal also the aduent of the sonne of man be. ²⁸ Wheresoeuer the body is, thither shal the eagles also be gathered together.

²⁹ And immediately after the tribulation of those dayes the sunne shal be darkened, and the moone shal not geue her light, and the starres shal fal from heauen, and the powers of heauen shal be moued : ³⁰ and then shal appeare the signe of the Sonne of man in heauen : and then shal all tribes of the earth beuaile : and they shal see the Sonne of man coming in the cloudes of heauen with much power and maiestie. ³¹ And he shal send his Angels with a trumpet, and a great voyce : and they shal gather together his elect from the four windes, from the furthest partes of heauen euen to the endes thereof. ³² And of the figtree learne a parable : When now the bough thereof is tender, and the leaues come forth, you knowe that sommer is nigh. ³³ So you also, when you shal see these thinges, know ye that it is nigh euen at the doores. ³⁴ Amen I saye vnto you, that this generation shal not passe, till all these thinges be done. ³⁵ Heauen and earth shal passe, but my wordes shal not passe.

AUTHORISED — 1611.

in the winter, neither on the Sabbath day : ²¹ For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor euer shall be. ²² And except those dayes should be shortened, there should no flesh be saved : but for the elects sake, those dayes shall be shortened. ²³ Then if any man shall say vnto you, Lo, heere is Christ, or there : beleue it not. ²⁴ For there shall arise false Christes, and false prophets, and shal shew great signes and wonders : insomuch that (if it were possible,) they shall deceiue the very elect. ²⁵ Behold, I haue tolde you before. ²⁶ Wherefore, if they shall say vnto you, Behold, he is in the desert, goe not forth : Behold, he is in the secret chambers, beleue it not. ²⁷ For as the lightning cometh out of the East, and shineth euen vnto the West : so shall also the coming of the Sonnes of man be. ²⁸ For wheresoeuer the carkeise is there will the Eagles bee gathered together. ²⁹ Immediately after the tribulation of those dayes, shall the Sonne be darkened, and the Moone shall not geue her light, and the starres shall fall from heauen, and the powers of the heauens shall be shaken. ³⁰ And then shall appeare the signe of the Sonne of man in heauen : and then shall all the Tribes of the earth mourne, and they shall see the Sonne of man coming in the cloudes of heauen, with power and grout glory. ³¹ And hee shall send his Angels with a great sound of a trumpet, and they shall gather together his Elect from the four winds, from one end of heauen to the other. ³² Now learne a parable of the figtree : when his branch is yet tender, and putteth forth leaues, yee knowe that Summer is nigh : ³³ So likewise yee when ye shall see all these things, know that it is nigh, euen at the doores. ³⁴ Verely I saye vnto you, this generation shall not passe, till all these things be fulfilled. ³⁵ Heauen and earth shall passe away, but my wordes shall not passe away.

* Or, with a Trumpet and a great voice.

³⁶ Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν, εἰ μὴ ὁ πατήρ μου ὁ μόνος. ³⁷ Ὡς περ δὲ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. ³⁸ ὥς περ γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ, τρώγοντες καὶ πίνοντες, γαμῶντες καὶ ἐγκαμίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτὸν, ³⁹ καὶ οὐκ ἔγνωσαν, ἕως ἤλθεν ὁ κατακλυσμὸς καὶ ἤρεν ἅπαντας, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. ⁴⁰ Τότε δύο ἔσονται ἐν τῷ ἀγρῷ ὁ εἰς παραλαμβάνεται, καὶ ὁ εἰς ἀφίεται. ⁴¹ δύο ἀλήθουσαι ἐν τῷ μύλῳ· μία παραλαμβάνεται, καὶ μία ἀφίεται. ⁴² Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποία ὥρα ὁ κύριος ὑμῶν ἔρχεται. ⁴³ ἐκεῖνο δὲ γινώσκετε, ὅτι εἰ ἦδαι ὁ οἰκοδεσπότης ποία φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν, καὶ οὐκ ἂν εἴασε διοριγῆναι τὴν οἰκίαν αὐτοῦ. ⁴⁴ διὰ τοῦτο καὶ ὑμεῖς

Rec. + εἴς.

Alex. + εἰδὼς ὁ υἱός.

Alex. = μου.

Alex. = εἰ.

Alex. ἡμέρας.

WICLIFFE—1380.

³⁶ but of thiſke day & our no man woot, nether engelis of hevene: but the fadir alone;

³⁷ but as it was in the dayes of noe, so schal be the comynge of mannes sone; ³⁸ for as in the dayes before the grette flood thei weren etyng and drynkynge, weddyng & takynge to weddyng til that day that noe entrid in to the archy, ³⁹ and thei knewen not, til the greet flood cam and took alle men: so schal be the comynge of mannes sone; ⁴⁰ thanne twey schulen ben in a feld, oon schal be taken another left; ⁴¹ tweine wymanen schulen ben gryndynge in a querne oon schal be taken & the tother left; twey in a bed the oon schal be taken & the other left;

⁴² therefore wake ye, for ye witen not in what our the lord schal come; ⁴³ but wite ye this, that if the housbonde man wiste in what our the theif were to come; certis he wolde wake and suffre not his hous to be vndirmynde; ⁴⁴ & therefore be ye redi, for in what our ye gesse not, mannes sone schal come. ⁴⁵ Who gessist thou is a trewe scravaunt & a prudent: whom his lord ordeyned on his meyne to jeme hem mete in tyme? ⁴⁶ blessed is that scravaunt: whom his lord whanne he schal come, schal fynde so doyng; ⁴⁷ truli I seye to you, for on alle hys goodis, he schal ordeyne hym; ⁴⁸ but if thiſke yuel scravaunt seie in his herte: my lord tarieth to come, ⁴⁹ & bigynneth to smyte his cene scravaunt, & ete & drynke with drunken men: ⁵⁰ the lorde of that scravaunt, schal come in the day which he hopith not, and in the our that he knowith not: ⁵¹ & schal departe him: and putte his part with ipocritis; there schal be wepinge & gretyng of teeth.

25. THANNE the kingdom of hevenes schal be like to ten virgins, which token

thiſke, that. woot, knowest. o, one. querne, mill. wite, knowe. wite, knowe. certis, surely. scravaunt, or seruant. yuel, good. yuel, evil. depart, separate.

TYNDALE—1534.

³⁶ But of that daye and houre knowith no man; no not the angels of heaven; but my father only.

³⁷ As the tyme of Noe was; so lyke wyse shall the comynge of the sone of man be. ³⁸ For as in the dayes before the flood: they dyd eat and drynke; mary and were married; even vnto the daye that Noe entred in to the shyppe; ³⁹ and knewe of nothyng; tyll the floude came and toke them all awaye. So shall also the comynge of the sone of man be. ⁴⁰ Then two shalbe in the felde, the one shalbe receaved and the other shalbe refused; ⁴¹ two shalbe gryndinge at the myll the one shalbe receaved; and the other shalbe refused.

⁴² Wake therefore; because ye knowe not what houre youre master wyll come. ⁴³ Of this be sure; that yf the good man of the housse knewe what houre the theif wolde come: he wolde surely watche; and not suffre his housse to be broken vpp. ⁴⁴ Therefore be ye also redy; for in the houre ye thinke he wolde not: wyll the sone of man come. ⁴⁵ If there be any faithfull scravaunt and wyse; whome his master hath made ruler over his housholde to geve them meate in season convenient: ⁴⁶ happy is that scravaunt whom his master (when he cometh) shall finde so doynge. ⁴⁷ Verely I seye vnto you; he shall make hym ruler over all his goodes. ⁴⁸ But and yf that evill scravaunt shall seye in his herte; my master wyll defer his comynge; ⁴⁹ and begynne to smyte his felowes; yee and to cate and to drynke with the drunken: ⁵⁰ that servauntes master wyll come in adaye when he loketh not for him; and in an houre that he is not ware of; ⁵¹ and wyll devyde him; and geve him his reward with ypocrites. There shalbe wepinge and a nashynge of tethe.

25. THEN the kyngdome of heven shalbe lykened vnto .x. virgins; which

CRANMER—1539.

and earth shall passe; but my wordes shall not passe. ³⁶ But of that daye and houre knoweth no man; no not the angels of heaven; but my father only.

³⁷ But as the dayes of Noe were; so shall also the comynge of the sone of man be. ³⁸ For as in the dayes (that went before the flood) they dyd eat and drynke; marry, and were married; even vntill the daye that Noe entred into the shippe; ³⁹ and knewe not, tyll the floude came and toke them all awaye: So shall also the comynge of the sone of man be. ⁴⁰ Then shall two be in the felde, the one receaved; and the other refused; ⁴¹ two women shalbe gryndinge at the myll, the one receaved and the other refused (Two is a bedd; the one shalbe receaved; and the other refused) ⁴² Watch therefore; for ye knowe not what houre youre lord will come.

⁴³ Of this yet be sure; that yf the good man of the housse knew what houre the theif wolde come: he wolde surely watche; and not suffre his house to be broken vp. ⁴⁴ Therefore, be ye also ready; for in such an houre as ye thinke not: wyll the sone of man come. ⁴⁵ Who is a faithfull and wyse scravaunt; whom his lorde hath made ruler over his housholde; to geve them meate in season. ⁴⁶ Blessed is that scravaunt whom his lord (when he cometh) shall finde so doynge. ⁴⁷ Verely I seye vnto you; that he shall make him ruler over all his goodes. ⁴⁸ But and yf that cuyll scravaunt seye in his herte; my lord will be long a comynge; ⁴⁹ (and so begynne to smyte his felowes; yee and to cate and drynke with the drunken) ⁵⁰ the same servauntes lorde shall come in a daye when he loketh not for him; and in an houre that he is not ware of; ⁵¹ and shall hew him in peces; and geve him his porcion wyth ypocrites: there shalbe wepinge and gnashynge of teth.

25. THEN shall the kyngdome of heaven be like vnto ten virgins; which take their

γίνεσθε ἑτοίμοι· ὅτι ἡ ὥρα οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. ⁴³ Τίς ἀρα ἔστιν ὁ πιστὸς δούλος καὶ φρόνιμος, ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ διδόναι αὐτοῖς τὴν τροφήν ἐν καιρῷ; ⁴⁴ μακάριος ὁ δούλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα οὕτως. ⁴⁵ Ἀμὴν λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. ⁴⁶ Ἐὰν δὲ εἴπῃ ὁ κακὸς δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριός μου ἐλθεῖν, ⁴⁷ καὶ ἀρξῇται τύπτειν τοὺς συνδούλους αὐτοῦ, ἐσθίῃ δὲ καὶ πίνῃ μετὰ τῶν μεθύοντων, ⁴⁸ ἥξει ὁ κύριος τοῦ δούλου ἐκεῖνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει, ⁴⁹ καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

XXV. Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες

* Alex. = αὐτοῦ. * Alex. δούλου. * Alex. οὕτως ποιοῦντα. * Alex. μου ὁ κύριος. * Rec. = αὐτῶν. * Rec. ἰσχυρὸν ἐπὶ καὶ πίνοντα.

GENEVA—1557.

⁴³ But of that day and houre knoweth no man, no not the Angels of heauen, but my Father only. ⁴⁴ But as the tyme of Noe was, so like wyse shal the coming of the Sonne of man be. ⁴⁵ For as in the dayes before the flood, they dyd eat and drinck, mary, and gyue in marriage, even vnto that day that Noe entred into the Arke: ⁴⁶ And knewe of nothing, tyl the flood came and toke them all away: So shal also the coming of the Sonne of man be. ⁴⁷ Then two men shalbe in the fieldes, the one shalbe receaved, and the other shalbe refused.

⁴⁸ Two women shalbe grynnyng at the myl, the one shalbe receaved, and the other shalbe refused. ⁴⁹ Wake therefore, because ye know not what houre your master will come. ⁵⁰ Of this be sure, that if the good man of the house knewe at what watche the theefe woulde come, he woulde surely watch, and not suffer his house to be broken vp. ⁵¹ Therefore be ye also ready, for in the houre that ye thinke not, wyl the Sonne of man come. ⁵² Who is a faythful seruant and wyse, whome his master hath made ruler ouer his householde, to geue them meat in season conuenient? ⁵³ Happy is that seruant whome his master (when he cometh) shal fynde so doynge. ⁵⁴ Verely I say vnto you, he shal make him ruler ouer all his goodes.

⁵⁵ But and if that euyl seruant shal say in his hart, My master doth deferre his coming. ⁵⁶ And begyn to smyte his folowes, yea, and to eat and to drincke with the drunken, ⁵⁷ That seruantes master wyl come in a day, when he loketh not for him, and in an houre that he is not ware of: ⁵⁸ And wyl cut hym of, and geue hym his portion with hypocrites. there shalbe wepyng, and gnashyng of teeth.

25. THEN the kingdom of heauen shalbe likened vnto ten virgins: which

RHEIMS—1582.

⁴³ But of that day and houre no body knoweth, neither the Angels of heauen, but the Father alone. ⁴⁴ And as in the dayes of Noe, so shal also the coming of the Sonne of man be. ⁴⁵ For as they were in the dayes before the flood, eating and drinking, marrying and giuing to marriage, even vnto that day in which Noe entred into the arke, ⁴⁶ and knewe not til the flood came, and tooke them all: so also shal the coming of the Sonne of man be. ⁴⁷ Then two shal be in the field: one shal be taken, and one shal be left. ⁴⁸ Two women grinding in the mill: one shal be taken, and one shal be left. ⁴⁹ Watch therefore because you know not what houre your Lord wil come. ⁵⁰ But this know ye, that if the good man of the house did know what houre the theefe woulde come, he woulde surely watch, and woulde not suffer his house to be broken vp. ⁵¹ Therefore be ye also ready, because at what houre you know not, the Sonne of man wil come.

⁵² Who, thinkest thou, is a faithful and wise seruant, whom his lord hath appointed ouer his familie, to giue them meate in season? ⁵³ Blessed is that seruant, whom when his lord cometh, he shal finde so doing. ⁵⁴ Amen I say to you, that ouer all his goods shal he appoint him.

⁵⁵ But if that naughty seruant shal say in his hart, My lord is long a coming: ⁵⁶ and shal begimme to strike his fellow-servants, and eateth, and drinketh with drunkards: ⁵⁷ the lord of that seruant shal come in a day that he hopeth not, and an houre that he knoweth not, ⁵⁸ and shal deuilde him, and appoint his portion with the hypocrites: there shal be weeping and gnashing of teeth.

25. THEN shal the kingdom of heauen be like to ten virgins: which taking their

AUTHORISED—1611.

⁴³ But of that day and houre knoweth no man, no, not the Angels of heauen, but my Father onely. ⁴⁴ But as the dayes of Noe were, so shall also the coming of the Sonne of man be. ⁴⁵ For as in the dayes that were before the Flood, they were eating, and drinking, marrying and giuing in marriage, vntill the day that Noe entred into the Arke, ⁴⁶ And knew not vntill the Flood came, and tooke them all away: so shall also the coming of the Sonne of man be. ⁴⁷ Then shall two be in the field, the one shall be taken, and the other left. ⁴⁸ Two women shall be grinding at the mill: the one shall be taken, and the other left.

⁴⁹ Watch therefore, for ye know not what houre your Lord doth come. ⁵⁰ But know this, that if the good man of the house had knowen in what watch the theefe would come, he would haue watched, and would not haue suffered his house to be broken vp. ⁵¹ Therefore be ye also ready: for in such an houre as you thinke not, the Sonne of man cometh. ⁵² Who then is a faithfull and wise seruant, whom his Lord hath made ruler over his household, to giue them meate in due season? ⁵³ Blessed is that seruant, whome his Lord when he cometh shall finde so doing. ⁵⁴ Verely I say vnto you, that hee shal make him ruler over all his goods. ⁵⁵ But and if that euil seruant shal say in his heart, My Lord delayeth his coming. ⁵⁶ And shall begin to smite his fellow seruant, and to eat and drinke with the drunken: ⁵⁷ The Lord of that seruant shall come in a day when hee looketh not for him, and in an houre that hee is not ware of: ⁵⁸ And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

25. THEN shall the kingdom of heauen be likened vnto ten virgins, which

290 λαβοῦσαι τὰς λαμπάδας αὐτῶν ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου. ² πέντε δὲ ἦσαν ἐξ αὐτῶν | φρόνιμοι, καὶ αἱ πέντε μωραῖ. | ³ αἰτινες | μωραὶ, λαβοῦσαι τὰς λαμπάδας αὐτῶν, | οὐκ ἔλαβον μεθ' ἐαυτῶν ἔλαιον ⁴ αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν ταῖς ἀγγείαις αὐτῶν μετὰ τῶν λαμπάδων αὐτῶν. ⁵ χρονίζοντος δὲ τοῦ νυμφίου, ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον. ⁶ μέσης δὲ νυκτὸς κραυγὴ γέγονεν, Ἰδοὺ, ὁ νυμφίος ἔρχεται, | ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ. ⁷ τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι, καὶ ἐκόσμησαν τὰς λαμπάδας αὐτῶν. ⁸ αἱ δὲ μωραὶ ταῖς φρονήμοις εἶπον, Δότε ἡμῖν ἐκ τοῦ ἔλαιου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται. ⁹ Ἀπεκρίθησαν δὲ αἱ φρόνιμοι, λέγουσαι, Μήποτε ¹⁰ οὐ μὴ | ἀρκέσῃ ἡμῖν καὶ ὑμῶν πορεύεσθε ¹¹ μᾶλλον πρὸς τοὺς πωλοῦντας, καὶ ἀγοράσατε ἐαυταῖς. ¹² Ἀπερχομένων δὲ αὐτῶν ἀγοράσαι, ἦλθεν ὁ νυμφίος καὶ αἱ ἑτοίμοι εἰσῆλθον

¹ Alex. & αὐτῶν ἦσαν. ² Alex. μωραὶ καὶ πέντε φρόνιμοι, Rec. = cod. ³ Alex. αἱ γὰρ. ⁴ Rec. ἰσχυρῶν. ⁵ Alex. = ἰσχυρῶν. ⁶ Rec. αἱ. ⁷ Rec. & δι.

WICLIF—1380.

her lampis & wenten out agen the housbonde & the wif : ² & fyve of hem weren folis, & fyve prudent ; ³ but the fyve folis token her lampis : & tokyn not oyle with hem, ⁴ but the prudent token oyle in her vessels with her lampis : ⁵ & while the housbonde tariede, alle nappiden & alepten, ⁶ but at myd nyght a crye was made, lo this spouse cometh, go ye out to mete with hym, ⁷ thusne alle the virgynes risen vp : & araieden her lampis, ⁸ and the folis seiden to the wise zeue ye to us of youre oyle ? for oure lampis ben quenched, ⁹ the prudent answeriden & seiden, leest peraventure it suffice not to us : & to you, go ye rather to men that sellen, & bien to you.

¹⁰ & while thei wenten for to hie : the spouse cam, and tho that weren redi : entriden with hym to the weddingis, & the gate was schit, ¹¹ & at the last the other virgynes camen & seiden, lord lord : opene to us, ¹² & he answeride & seide, truli I seye to you : I knowe not you, ¹³ therefore wake ye, for ye witen not the day, ne the our.

¹⁴ For as a man that goith in pilgrimage : clepid hisse seruauantis & bitook to hem hisse godis, ¹⁵ to oon he gaf .v. talentis, to another tweyne, & to another oon, to ecche aftir his owne vertu : & wente forth to mooon, ¹⁶ & he that hadde fyve besauantis wente forth and royste in hem : & wane othere fyue, ¹⁷ also & he that hadde taken tweyne : wan othere tweyne, ¹⁸ but he that hadde taken oon, zede forth & dalf in to the erthe, & hidde the money of his lord,

¹⁹ but aftir long tyme the lord of the seruauantis came : & rikemed with hem, ²⁰ & he that hadde take fyve besauantis came & broughte othere fyue, & seide,

agon, agonist. 3000, pise. wiken, leop. in pilgri-
mage, abrood. clepid, called. verin, capacity.
besauantis, talents. royste, wrought. zede, and.

TYNDALE—1534.

toke their lampes, and went to mete the brydgrome : ² fyve of them were folysahe, and fyve were wyse. ³ The folysahe toke their lampes, but toke none oyle with them. ⁴ But the wyse tooke oyle with them in their vessels with their lampes also. ⁵ Whill the brydgrome taryed, all slombered and alepte. ⁶ And even at mydnyght there was a crye made : beholde the brydgrome cometh, goo out against him. ⁷ Then all those virgins arose, and prepared their lampes. ⁸ And the folysahe sayde to the wyse : geve vs of youre oyle, for oure lampes goo out ? ⁹ but the wyse answered sayinge. Not so, lest ther be not ynough for vs and you : but goo rather to them that sell, and by for youre selves.

¹⁰ And whill they went to bye, the brydgrome came : and they that were redy, went in with him to the weddinge, and the gate was shett vp. ¹¹ After wardes came also the other virgins sayinge : master master, open to vs. ¹² But he answered and sayde : verely I saye vnto you : I knowe not you. ¹³ Watche there fore : for ye knowe nether the daye nor yet the houre, when the sonne of man shall come.

¹⁴ Lykwyse as a certayne man redy to take his iorney to a straunge countre, called his seruantes and delivered to them his gooddes. ¹⁵ And vnto one he gave .v. talentes, to another .ii. and to another one : to every man after his abilitie, and streyght waye departed. ¹⁶ Then he that had receaved the fyve talentes, went and bestowed them, and wanne othere fyve talentes. ¹⁷ Lykwyse he that receaved .ii. gayned other .ii. ¹⁸ But he that receaved the one, went and digged a pit in the erth and hyd his masters money. ¹⁹ After a longe season the lorde of those seruantes came and rekened with them. ²⁰ Then came he that had receaved fyve talentes,

CRANMER—1539.

lampes, and went to mete the brydgrome (and the bride) ² But fyve of them were foolysahe, and fyve were wyse. ³ They that were folysahe, toke their lampes, but toke none oyle with them. ⁴ But the wyse toke oyle with them in their vessels with the lampes also. ⁵ While the brydgrome taryed, they all slombered and alept. ⁶ And euen at mydnyght, there was a crye made : behold, the brydgrome cometh, go out to mete him. ⁷ Then all those virgins arose, and prepared their lampes. ⁸ So the folysahe sayde vnto the wyse : geue vs of youre oyle : for oure lampes are gone out. ⁹ But the wyse answered, sayinge : not so, lest ther be not ynough for vs and you : but go ye rather to them that sell, and by for your selues. ¹⁰ And whyll they went to bye, the brydgrome came : and they that were ready, went in with him to the mariage, and the gate was shut vp. ¹¹ Afterwarde came also the other virgins, saying : lord, lord, open to vs. ¹² But he answered and sayde : verely I saye vnto you : I knowe you not. ¹³ Watche therefore : for ye knowe nether the daye nor yet the houre wher in the sonne of man shall come.

¹⁴ Lykewise as a certaine man ready to take his iorney to a straunge countre, called his seruantes, and deliuered vnto them his gooddes. ¹⁵ And vnto one he gaue .v. talentes, to another .ii. and to another one : to euery man after his habilitie, and streight waye departed.

¹⁶ Then he that had receaved the fyve talentes, went, and occupied with the same, and wanne othere fyve talentes. ¹⁷ Lykewise also, he that receaved two, gayned other two. ¹⁸ But he that receaved that one, went and dygged in the erth, and hid his lordes money. ¹⁹ After a longe season, the Lorde of those seruantes came, and rekened with them. ²⁰ And so he that had receaved fyve talentes came, and broughte other fyve talentes, sayinge : Sir,

μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα. ¹¹ ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι, λέγουσαι, Κύριε, κύριε, ἀνοίξου ἡμῖν. ¹² Ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. ¹³ Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν. ¹⁴ Ὡς περ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσε τοὺς ἰδίους δούλους, καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ. ¹⁵ καὶ ὃ μὲν ἔδωκε πέντε τάλαντα, ὃ δὲ δύο, ὃ δὲ ἓν ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν καὶ ἀπεδήμησεν εὐθέως. ¹⁶ πορευθεὶς δὲ ὁ τὰ πέντε τάλαντα λαβὼν εἰργάσατο ἐν αὐτοῖς, καὶ ἐποίησεν ἄλλα πέντε τάλαντα. ¹⁷ ὡσαύτως καὶ ὁ τὰ δύο ἐκέρδησε καὶ αὐτὸς ἄλλα δύο. ¹⁸ ὁ δὲ τὸ ἓν λαβὼν ἀπελθὼν ὤρυξεν ἐν τῇ γῇ, καὶ ἀπέκρυψε τὸ ἀργύριον τοῦ κυρίου αὐτοῦ. ¹⁹ Μετὰ δὲ χρόνον πολὺν ἔρχεται ὁ κύριος τῶν δούλων ἐκεῖνων, καὶ συναίρει μετ' αὐτῶν λόγον. ²⁰ καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν

¹ Rec. + in ὃ ἡ εὐχὴ τοῦ ἀνθρώπου ἔρχεται. ² Alex. κείρην. ³ Alex. = τάλαντα. ⁴ Alex. = καὶ αὐτὸς. ⁵ Alex. ἔργον. ⁶ Alex. πολλὸν χρόνον. ⁷ Alex. Λόγον μετ' αὐτῶν.

GENEVA — 1557.

toke their lampes & went to mete the brydegrome. ² And fine of them were folyshe, and fine were wyse. ³ The folyshe toke theyr lampes, but toke none oyle with them. ⁴ But the wyse toke oyle in their vessels with their lampes. ⁵ Whye the brydegrome taried, all alombred and asept. ⁶ And euen at mydnyght, there was a crye made: Beholde the brydegrome cometh, Go out against him. ⁷ Then all those virgins arose, & trymmed their lampes. ⁸ And the folyshe said to the wyse, Geue vs of your oyle, for our lampes go out. ⁹ But the wyse answered, saying, We sure leust there wil not be ynough for vs and you: but go ye rather to them that sel, and bye for your selues.

¹⁰ And whye they went to bye, the brydegrome came: and they that were redie went in with him to the wedding, and the gate was shut vp. ¹¹ Afterwardes came also the other virgins, saying, Master, Master, open to vs. ¹² But he answered, and sayd, Verely I say vnto you, I know you not.

¹³ Watche therefore: for ye knowe nether the day, nor yet the houre, when the Sonne of man wil come. ¹⁴ For certeynly the kyngdome of heauen is like as when a man taking his iorney to a strange cuntry, called his seruantes, & deliuered to them his goodes. ¹⁵ And vnto one he gaue fye talentes, to another two, & to another one, to euery man after his habilitie: & strayght way departed. ¹⁶ Then he that had receiued the fye talentes, went and bestowed them, and gayned other fye talentes, ¹⁷ Like wyse, he that receiued two, gayned other two. ¹⁸ But he that receiued that one, went & dygged in the earth, & hid his masters money.

¹⁹ But after a longe season, the Lord of those seruantes came, and rekened with them. ²⁰ Then came he that had receiued fye talentes, and broght other fye talentes

RHEIMS — 1582.

lampes went forth to mete the brydegrome and the bride. ² And fine of them were foolish, and fine wise. ³ but the fine foolish, hauing taken their lampes, did not take oyle with them: ⁴ but the wise did take oyle in their vessels with the lampes. ⁵ And the brydegrome taryng long, they slumbered all and slept. ⁶ And at midnight there was a clamour made, Behold the brydegrome cometh, go ye forth to mete him. ⁷ Then arose all those virgins: and they trymmed their lampes.

⁸ And the foolish said to the wise, Geue vs of your oyle: because our lampes are going out. ⁹ The wise answered, saying, Lest peradventure there suffice not for vs and you, goe rather to them that sel: and bye for your selues. ¹⁰ And whyles they went to bye, the brydegrome was come: and they that were ready, entred with him to the marriage, and the gate was shut. ¹¹ But last of al came also the other virgins, saying: Lord, Lord, open to vs. ¹² But he answering said, Amen I say to you, I know you not. ¹³ Watch ye therefore, because you know not the day nor the houre.

¹⁴ For euen as a man going into a strange cuntry, called his seruants, and deliuered them his goods. ¹⁵ And to one he gaue fye talentes, and to an other two, and to an other one, to euery one according to his propre facultie: and immediatly he tooke his iourney. ¹⁶ And he that had receiued the fye talentes, went his way, and occupied with the same, and gained other fye. ¹⁷ Likewise also he that had receiued the two, gained other two. ¹⁸ But he that had receiued the one, going his way digged into the earth, and hid his lords money. ¹⁹ But after much time the lord of those seruants cometh, and made a count with them. ²⁰ And there came he that had receiued the fye talentes,

AUTHORISED — 1611.

tooke their lampes, & went forth to meet the brydegrome. ² And fine of them were wise, and fine were foolish. ³ They that were foolish tooke their lampes, and took no oyle with them: ⁴ But the wise took oyle in their vessels with their lampes. ⁵ While the brydegrome taried, they all slumbered and slept. ⁶ And at midnight there was a cry made, Beholde, the brydegrome cometh, go ye out to meet him. ⁷ Then all those virgins arose, and trymmed their lampes. ⁸ And the foolish said vnto the wise, Geue vs of your oyle, for our lamps are gone out. ⁹ But the wise answered, saying, Not so, lest there bee not enough for vs and you, but go ye rather to them that sell, and buy for your selues. ¹⁰ And while they went to buy, the brydegrome came, and they that were ready, went in with him to the marriage, and the doore was shut. ¹¹ Afterward came also the other virgins, saying, Lord, Lord, open to vs. ¹² But he answered, and said, Verely I say vnto you, I know you not. ¹³ Watch therefore, for ye know neither the day nor the houre, wherein the Sonne of man cometh.

¹⁴ For the kyngdome of heauen is as a man travelling into a farre cuntry, who called his owne seruants, and deliuered vnto them his goods: ¹⁵ And vnto one he gaue fye talentes, to another two, and to another one, to euery man according to his seuerall abilitie, & straightway tooke his iourney. ¹⁶ Then he that had receiued the fye talentes, went & traded with the same, and made them other fye talentes. ¹⁷ And likewise he that had receiued two, he also gained other two. ¹⁸ But hee that had receiued one, went and digged in the earth, and hid his lords money. ¹⁹ After a long time the lord of those seruants cometh, and reckoneth with them. ²⁰ And so he that had receiued fye talentes, came

προσήνεγκεν ἄλλα πέντε τάλαντα, λέγων, Κύριε, πέντε τάλαντά μοι παρέδωκας·
 ἴδε, ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. | ²¹ Ἐφη αὐτῷ ὁ κύριος αὐτοῦ,
 Εὖ, δούλε ἀγαθὲ καὶ πιστὲ, ἐπὶ ὀλίγα ἧς πιστὸς, ἐπὶ πολλῶν σε καταστήσω·
 εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. ²² Προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα
 λαβὼν εἶπε, Κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε, ἄλλα δύο τάλαντα ἐκέρ-
 δησα ἐπ' αὐτοῖς. ²³ Ἐφη αὐτῷ ὁ κύριος αὐτοῦ, Εὖ, δούλε ἀγαθὲ καὶ πιστὲ, ἐπὶ
 ὀλίγα ἧς πιστὸς, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου
 σου. ²⁴ Προσελθὼν δὲ καὶ ὁ τὸ ἐν τάλαντον εἰληφὼς εἶπε, Κύριε, ἔγνων σε ὅτι
 σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ συνάγων ὅθεν οὐ διεσκόρ-
 πισας· ²⁵ καὶ φοβηθεὶς, ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε, ἔχεις
 τὸ σόν. ²⁶ Ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ, Πονηρὲ δούλε καὶ ὀκνηρὲ,

* Alex. = ἐπ' αὐτοῖς.

* Rec. + ἂν.

* Alex. = λαβὼν.

WICLIFFE—1380.

lord thou bitokiste to me fyve besauntis :
 lo I have gotten aboute othir fyve, ²¹ his
 lord seide to hym, wel be thou good
 servaunte & faithfull, for on fewe thingis
 thou hast ben trewe : I schal ordeyne thee
 on many thingis, entre thou in to [the]
 ioie of thi lord, ²² & he that hadde taken
 twayne talentis, cam and seide, lord thou
 bitokiste to me twayne besauntis : & lo I
 have wonnen ouer other twayne, ²³ his
 lord seide to hym, wel be thou gode
 servaunt & trewe, for on fewe thingis thou
 hast ben trewe I schal ordeyne thee on
 many thingis, entre thou in to the ioie of thi
 lord. ²⁴ But he that hadde take a besaunt,
 cam : & seide, lord I woot that thou art
 an hard man, thou repest where thou hast
 not sowe, and thou gadrest togidre, where
 thou hast not sprad abroad, ²⁵ and I
 dredynge wente & hidde thi besaunt in the
 erthe : lo thou hast that that is thin, ²⁶ his
 lord answeride & seide, to hym yuel ser-
 vaunt and alouȝ : wistist thou that I repe
 where I seew not : and gadere to gidre
 where I spraddle not abroad, ²⁷ therefore
 it bihoued thee to bitake my money to
 chaungers that whanne I cam I schulde
 receyve that that is myn with usuris,
²⁸ therfor take away fro hym the besaunt :
 & geve to hym that hath ten besauntis,
²⁹ for to every man that hath, me schal
 geve, & he schal encrese, but fro hym that
 hath not, also that that he semeth to have,
 schal be taken away fro hym, ³⁰ & caste
 ye out the vnprofitable servaunt in to
 vttermore darknessis, there schal be wep-
 ynge & grynynge of teeth.

³¹ Whanne mannes sone schal come in
 his maieste, & alle hise angelis with hym :
 thanne he schal sitte on the sege of his
 maieste, ³² & alle folkis schal be goderide
 bifore hym : & he schal departe hem
 aswonne as a shepherde departith schep
 fro kidis, ³³ & he schal sette the schep
 on his ryght half : and the kidis on his left
 half. ³⁴ thanne the kyng schal seye to

TYNDALE—1534.

and brought other fyve talentes sayinge :
 master, thou deliverdest vnto me fyve
 talentes: beholde I have gayned with them
 fyve talentes moo. ²¹ Then his master
 sayde vnto him : well good servaunt and
 faithfull. Thou hast bene faithfull in lytell,
 I will make the ruler over moche : entre
 in into thy masters ioie. ²² Also he that
 receaved .ii. talentes, came and sayde :
 master, thou deliverdest vnto me .ii.
 talentes : beholde, I have wonne .ii. other
 talentes with them. ²³ And his master
 sayde vnto him, well good servaunt and
 faithfull. Thou hast bene faithfull in lytell,
 I will make the ruler over moche : go in
 into thy masters ioie.

²⁴ Then he which had receaved the one
 talent, came, and sayd : master, I con-
 sidered that thou wast an harde man,
 which repest where thou sowdest not, and
 gaddest where thou strawdest not, ²⁵ and
 was therfore affrayde, and went and hyd
 thy talent in the erth : Beholde, thou hast
 thyn owne. ²⁶ His master answered and
 sayde vnto him : thou evyll servaunt and
 sleuthfull, thou knewest that I repte where
 I sowed not, and gadde where I strawed
 not : ²⁷ thou oughtest therefore to have
 had my money to the chaungers, and then
 at my comynge shuldest I have receaved
 myne owne with vantage. ²⁸ Take there-
 fore the talent from him, and geve it vnto
 him which hath .v. talentes. ²⁹ For vnto
 every man that hath shalbe geven, and he
 shall have abundance : and from him
 that hath not, shalbe taken awaye, even
 that he hath. ³⁰ And cast that vnprofitable
 servaunt into vttre dercknes : there shalbe
 wepyng and gnashynge of teeth.

³¹ When the sone of man cometh in his
 glorie, and all the holy angels with him,
 then shall he syt upon the seate of his
 glorie, ³² and before him shalbe Gaddred
 all nacions. And he shall separate them
 one from another, as a shepherde devideth
 the shepe from the gootes. ³³ And he
 shall set the shepe on his right honde,
 and the gootes on the lyfte. ³⁴ Then shall

CRANMER—1539.

thou delyveredst vnto me fyve talentes :
 beholde, I have gayned with them fyve
 talentes moo. ²¹ His lord seide vnto him :
 well thou good and faithfull servaunt.
 Thou hast bene faythfull over fewe thinges,
 I will make the ruler over many thinges :
 entre thou in to the ioie of thy lord. ²² He
 also that had receaved two talentes,
 came and seide : Sir, thou delyveredst vnto
 me two talentes : beholde, I have wonne
 two other talentes with them : ²³ his lord
 seide vnto him : well good and faythfull
 servaunt. Thou hast bene faithfull over
 fewe thinges. I wyll make the ruler over
 many thinges. Entre thou into the ioie
 of thy lord.

²⁴ Then he which had receaved the one
 talent, came, and seide : Sir I knewe
 that thou art an harde man : reaping where
 thou hast not sowed, and gathering where
 thou hast not strawed, ²⁵ and therefore was
 I afraid, and went, and hyd thy talent
 in the erth : lo, there thou hast that thine
 is. ²⁶ His lord answered and seide vnto
 him, thou evyll and slowthfull servaunt,
 thou knewest, that I reape where I sowed
 not, and gather, where I have not strawed :
²⁷ thou oughtest therefore to have delyvered
 my money to the exchaungers, and then
 at my comynge shuldest I have receaved
 myne owne with vantage. ²⁸ Take there-
 fore the talent from him, and geve it vnto
 him which hath ten talentes. ²⁹ For vnto
 every one that hath shalbe geven, and he
 shall have abundance : But he that hath
 not, from him shalbe taken awaye, even
 that which he hath. ³⁰ And cast the vnpro-
 fitable servaunt into vttre dercknes there
 shalbe wepyng and gnashynge of teeth.

³¹ When the sone of man cometh in
 his glorie, and all the holy angels with
 him, then shall he syt vpon the seate of
 his glorie, ³² and before him shalbe gath-
 ered all nacions. And he shall separate
 them one from another, as a shepherde
 devideth the shepe from the gootes :
³³ and he shall set the shepe on his ryght
 hande, but the gootes on the lyfte. ³⁴ Then

Wycliffe, talentis. a, one. vnto, hanc. yuel, evil.
 vnto, hanc. vnto, hanc. vnto, hanc. vnto, hanc.

ἦδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὅθεν οὐ διεσκόρπισα; ἔδει οὖν σε βαλεῖν τὸ ἀργύριόν μου τοῖς τραπεζίταις· καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἅν τὸ ἐμὸν σὺν τόκῳ. ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον, καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα. Τῷ γὰρ ἔχοντι παντὶ δοθήσεται, καὶ περισσευθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ. Καὶ τὸν ἀχρεῖον δούλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ, καὶ πάντες οἱ ἅγιοι ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ, καὶ συναχθήσεται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφοριεῖ αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων, καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ ἐκωνύμων. Τότε ἐρεῖ ὁ βασιλεὺς

Rec. ἐσβάλλετε.

Alex. = ἔρανε.

Alex. συναχθήσονται.

GENEVA—1557.

saying, Master, thou deliyueredst vnto me fyue talentes: beholde I haue, gayned with them fyue talentes mo. ²¹ Then his master sayd vnto hym, It is wel done good seruant and faithful: Thou hast ben faithful in lytle, I wil make thee ruler ouer muche: Entre in, into thy masters ioye. ²² Also he that receaued two talentes, came & sayd, Master thou deliyueredst vnto me two talentes: beholde, I haue wonne two other talentes with them. ²³ And his master sayd vnto him, Wel good seruant, and faithful. Thou hast ben faythful in lytle, I wyl make thee ruler ouer muche, Go in, into thy masters ioye.

²⁴ Then he which had receaued the one talent, came and sayd, Master, I considered that thou wast an hard man, which respect where thou sowdest not, and gatherest where thou strawdest not: ²⁵ I was therefore afayrd, and went and hyd thy talent in the earth: beholde thou hast thine owne. ²⁶ And his master answered, & sayd vnto him, Thou coul seruant, and slothfull, Thou knewest that I reape where I sowd not, and gather where I strawd not: ²⁷ Thou oughtest therefore to haue put my monye to the exchangers, and then at my commyng, should I haue receaued myne owne with vantage. ²⁸ Take therefore the talent from him, & geue it vnto him which hath ten talentes. ²⁹ For vnto euery man that hath shalbe geuen, and he shal haue abundance: and from him that hath not, shalbe taken away, euen that he hath. ³⁰ And cast that vnprofitable seruant into vtter darcknesse, there shalbe wepyng, and gnashing of teeth.

³¹ When the Sonne of man commeth in his glorie, and all the holy Angels with him, then shal he syt vpon the throne of his glorie. ³² And before hym shalbe gathered all nations, and he shal separate them one from another, as a shepherde diuidenth the sheepe from the goates. ³³ And he shal set the sheepe on his ryght hand, and the goates on the left. ³⁴ Then

RHEIMS—1582.

and offred other fyue talentes, saying, Lord fyue talentes thou didst deliuer me, beholde I haue gayned other fyue besides. ²¹ His lord said vnto him: Wel fure thee good and faithful seruant, because thou hast been faithful ouer a few things, I vvill place thee ouer many things: enter into the ioy of thy lord. ²² And there came also he that had receiued the two talentes, and said, Lord two talentes thou didst deliuer me: beholde I haue gayned other two. ²³ His lord said to him, Wel fure thee good and faithful seruant: because thou hast been faithful ouer a few things, I vvill place thee ouer many things, enter into the ioy of thy lord. ²⁴ And he also that had receiued the one talent, came forth, and said, Lord, I know that thou art a hard man, thou respect vvhere thou didst not sow: and gatherest vvhere thou strawdest not: ²⁵ and being afraid I vvent, and hid thy talent in the earth: beholde loe here thou hast that vvchich thine is. ²⁶ And his lord answering, said to him: Naughtie and sloughfull seruant, thou didst know that I reape vvhere I sow not, & gather vvhere I strawd not: ²⁷ thou oughtest therefore to haue committed my money to the bankers, and comming I might haue receiued mine owne vvith vsuris. ²⁸ Take ye away therefore the talent from him, and giue it him that hath ten talentes. ²⁹ For to euery one that hath shal be giuen, and he shal abound: but from him that hath not, that also vvchich he seemeth to haue, shal be taken away from him. ³⁰ And the vnprofitable seruant cast ye out into the vtter darcknesse. There shal be vweeping and gnashing of teeth.

³¹ And vvhen the sonne of man shal come in his maiestie, and al the Angels vvith him, then shal he sitte vpon the seate of his maiestie: ³² and al nations shal be gathered together before him, and he shal separate them one from another, as the pastor separateth the sheepe from the goates: ³³ & shal set the sheepe at his right hand, but the goates at his left. ³⁴ Then

AUTHORISED—1611.

and brought other fyue talentes, saying, Lord, thou deliueredst vnto mee fyue talentes, beholde, I haue gayned besides them, fyue talentes moe. ²¹ His lord said vnto him, Well done, thou good and faithfull seruant, thou hast bene faithfull ouer a few things, I wil make thee ruler ouer many things: enter thou into the ioy of thy lord. ²² He also that had receiued two talentes, came and said, Lord, thou deliueredst vnto mee two talentes: beholde, I haue gayned two other talentes besides them. ²³ His lord said vnto him, Well done, good and faithfull seruant, thou hast bene faithfull ouer a few things, I wil make thee ruler ouer many things: enter thou into the ioy of thy lord. ²⁴ Then he which had receiued the one talent, came & said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, & gathering where thou hast not strawed: ²⁵ And I was afraid, and went and hidde thy talent in the earth: loe, there thou hast that is thine. ²⁶ His lord answered, and said vnto him, Thou wicked and sloughfull seruant, thou knewest that I reape where I sowd not, and gather where I haue not strawed: ²⁷ Thou oughtest therefore to haue put my money to the exchangers, and then at my comming I should haue receiued mine owne with vsury. ²⁸ Take therefore the talent from him, and giue it vnto him which hath ten talentes. ²⁹ For vnto euery one that hath shal be giuen, and he shall haue abundance: but from him that hath not, shal be taken away, euen that which he hath. ³⁰ And cast yee the vnprofitable seruant into outer darcknesse, there shall be weeping and gnashing of teeth.

³¹ When the Sonne of man shall come in his glory, and all the holy Angels with him, then shall he sit vpon the throne of his glory: ³² And before him shall be gathered all nations, and he shall separate them one from another, as a shepherd diuidenth the sheepe from the goates. ³³ And he shall set the sheepe on his right hand, but the goates on the left. ³⁴ Then

τοῖς ἐκ δεξιῶν αὐτοῦ, Δεῦτε, οἱ εὐλογημένοι τοῦ πατρὸς μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου. ²² ἐπείνασα γὰρ, καὶ ἐδώκατέ μοι φαγεῖν ἐδίψησα, καὶ ἐποτίσατέ με· ξένος ἤμην, καὶ συνηγάγετέ με· ²⁶ γυμνός, καὶ περιβάλετέ με· ἡσθένησα, καὶ ἐπεσκεψασθέ με· ἐν φυλακῇ ἤμην, καὶ ἤλθετε πρὸς με. ²⁷ Τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι, λέγοντες, Κύριε, πότε σὲ εἶδομεν πεινῶντα, καὶ ἐθρέψαμεν; ἢ δαψῶντα, καὶ ἐποτίσαμεν; ²⁸ πότε δέ σε εἶδομεν ξένον, καὶ συνηγάγομεν; ἢ γυμνόν, καὶ περιβάλομεν; ²⁹ πότε δέ σε εἶδομεν ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ ἤλθομεν πρὸς σε; ³⁰ Καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐν τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε. ⁴¹ Τότε ἐρεῖ καὶ τοῖς ἐξ ἐυνούμων, Πορεύεσθε ἀπ' ἐμοῦ, οἱ κατηραμένοι, εἰς τὸ πῦρ τὸ αἰώνιον, τὸ ἡτοι-

* Alex. φάρετε.

WICLIF—1380.

hem, that schulen be on his right halfe, come ye the blessed of my fadir: take ye in possession the kyngdom: made redi to you fro the making of the world. ²² For I hungred & ye gave me to ete: I thirstid & ye gave me to drynke, I was herborwe lees: & ye herborweden me: ²⁶ nakid: and ye helide me: seik & ye visitid me, I was in prison: & ye camen to me. ²⁷ thanne just men schulen answer to hym: and seie, lord whanne seien we thes hungrede: and we fedden thes? thirstid: and we gaven to thes drynke? ²⁸ & whanne seien we thes herborweles: & we herborwiden thes? or nakid: & we heliden thes? ²⁹ or whanne seien we thes seik or in prison: & we camen to thes? ³⁰ & the kyng answering schal seie to hem, truli I seie to you, as long as ye diden to oon of thes my leest bretheren: ye diden to me.

⁴¹ thanne the kyng schal seie also to hem, that schulen be in his lefthond, departith fro me ye cursid in to everlastynge fier: that is made redi to the deuel & hisse angelis. ⁴² For I hungred: & ye gaven not me to ete, I thirstid & ye gaven not me to drynke, ⁴³ & I was herborweles: & ye herborweden not me, nakid & ye keucriden not me, seik & in prison: & ye visitid not me.

⁴⁴ thanne & thei schulen answer to hym: & schulen seie, lord whanne seien we thes hungred or thurstynge or herborweles, or nakid or seik or in prison: & we serueden not to thes? ⁴⁵ thanne he schal answer to hem: & seie, truli I seie to you: how long ye diden not to oon of thes leest: nether ye diden to me, ⁴⁶ and thes schulen go in to everlastynge turnente, but the iust men schulen go in to everlastynge lif.

26. AND it was doom whanne Ihesus hadde endid alle thes wordis: he seide to hisse discipulis, ²⁷ ye witen that aftir .ij. dayes, peake schal he made & mannes oon schal be bitaken to be crucified, ²⁸ thanne

TYNDALE—1534.

the kyng seie to them on his right honde: Come ye blessed chyldren of my fader, inheret ye the kyngdom prepared for you from the beginninge of the world.

²² For I was an hongred, and ye gave me meate. I thirsted, and ye gave me drinke. I was herbourlesse, and ye lodged me. ²⁶ I was naked and ye clothed me. I was sicke and ye visited me. I was in prison and ye came vnto me. ²⁷ Then shall the righteous answer him sayinge master, when sawe we the an hongred, and fedd the? or a thurst, and gave the drinke? ²⁸ when sawe we the herbourlesse, and lodged the? or naked and clothed the? ²⁹ or when sawe we the sicke or in prison, and came vnto the? ³⁰ And the kyng shall answer and seie vnto them: verely I seie vnto you: in as moche as ye have done it vnto one of the leest of thes my brethren, ye have done it to me.

⁴¹ Then shall the kyng seie vnto them that shalbe on the lyfte hande: departe from me ye cursed into overlasinge fyre, which is prepared for the devyll and his angels. ⁴² For I was an hungred, and ye gave me no meate. I thirsted, and ye gave me no drinke. ⁴³ I was herbourlesse, and ye lodged me not. I was naked, and ye clothed me not. I was sicke and in prison, and ye visited me not.

⁴⁴ Then shall they also answer him sayinge: master when sawe we the an hungred, or a thurst, or herbourlesse, or naked, or sicke, or in prison, and did not minstre vnto the? ⁴⁵ Then shall he answer them and seie: Verely I seie vnto you, in as moche as ye dyd it not to one of the leest of thes, ye dyd it not to me. ⁴⁶ And thes shall go into everlastinge payne: And the righteous into lyfe eternall.

26. AND it came to passe, when Iesus had finished all thes sayinges, he sayd vnto his discipulis: ²⁷ Ye knowe that aftir .ii. dayes shalbe estery, and the sonne of man shalbe delывered to be crucified. ²⁸ Then

CRANMER—1539.

shall the Kyng seie to them that shalbe on his righte hande: Come ye blessed of my fader, inheret the kyngdome prepared for you from the beginninge of the worlde.

²² For I was an hongred, and ye gave me meate. I was thirstye, and ye gave me drinke. I was herbourlesse, and ye toke me in: ²⁶ Naked, and ye clothed me: Sicke and ye visited me. I was in prison, and ye came vnto me. ²⁷ Then shall the ryghteous answer him sayinge: lordes, when sawe we the an hongred, and fedd the? or thirstye, and gave the drinke? ²⁸ when sawe we the herbourlesse, and tooke the in? or naked, and clothed the? ²⁹ or when sawe we the sicke, or in prison, and came vnto the? ³⁰ And the kyng shall answer, and seie vnto them: verely I seie vnto you: in as much as ye have done it vnto one of the leest of thes my brethren, ye have done it to me.

⁴¹ Then shall he seie also vnto them, that shalbe on the lyfte hand: departe from me ye cursed into everlastynge fyre: which is prepared for the devyll and his angels. ⁴² For I was an hongred, and ye gave me no meate. I was thirstye, and ye gave me no drinke. ⁴³ I was herbourlesse, and ye toke me not in. I was naked, and ye clothed me not. I was sicke and in prison, and ye visitied me not.

⁴⁴ Then shall they also answer him, saying, lordes, when sawe we the an hongred, or a thurst, or herbourlesse, or naked, or sicke, or in prison, and dyd not minister vnto the? ⁴⁵ Then shall he answer them sayeng: Verely I seie vnto you, in as much as ye dyd it not to one of the leest of thes, ye dyd it not to me. ⁴⁶ And thes shall go into everlastynge payne: the ryghteous into lyfe eternall.

26 AND it came to passe, when Iesus had finished all thes sayinges he sayd vnto his discipulis: ²⁷ ye knowe that after two dayes shalbe Easter, and the sonne of man shalbe delывered over, to be crucified. ²⁸ Then assembled together the

295.
 'μασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ. " ἐπείνασα γὰρ, καὶ οὐκ ἐδώκατέ
 'μοι φαγεῖν· ἐδίψησα, καὶ οὐκ ἐποτίσατέ με· " ξένος ἤμην, καὶ οὐ συνηγάγετέ
 'με· γυμνός, καὶ οὐ περιεβάλετέ με· ἀσθενής, καὶ ἐν φυλακῇ, καὶ οὐκ ἐπεσκεψάσθε
 'με. " Τότε ἀποκριθήσονται " καὶ αὐτοὶ, λέγοντες, Κύριε, πότε σὲ εἶδομεν
 'πενῶντα, ἢ διψῶντα, ἢ ξένον, ἢ γυμνόν, ἢ ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ οὐ διη-
 'κονήσαμεν σοι; " Τότε ἀποκριθήσεται αὐτοῖς, λέγων, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον
 'οὐκ ἐποιήσατε ἐν τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. " Καὶ ἀπελεύ-
 'σονται οὗτοι εἰς κόλασιν αἰώνιον· οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.'

XXVI. Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους,
 εἶπε τοῖς μαθηταῖς αὐτοῦ, " Οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ
 'ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι.' " Τότε συνήχθησαν οἱ

* Rec. + εὐαγγ.

GENEVA—1557.

shal the kyng say to them on his ryght hand, Come ye blessed of my Father, inherite ye the kingdome prepared for you from before the foundations of the world wer layed. ³³ For I was an hungred, & ye gaue me meat. I thirsted, and ye gaue me drinke. I was herbourlesse, and ye lodged me. ³⁶ I was naked, and ye clothed me. I was sicke, and ye visited me. I was in prison, and ye came vnto me.

³⁷ Then shal the righteous answer him, saying, Lord, when sawe we thee an hungred, and nourished thee? or a thirst, and gaue thee drinke? ³⁸ And when sawe we thee herbourlesse, and lodged thee? or naked, and clothed thee? ³⁹ Or when sawe we thee sycke, or in pryson, and came vnto thee? ⁴⁰ And the kyng shal answer and say vnto them, Verely I say vnto you, In as muche, as ye haue done it vnto one of the least of these my brethren, ye haue done it to me. ⁴¹ Then shal the kyng say vnto them that shalbe on the lyfte hand, Departe from me ye cursed, into euerlastyng fyre which is prepared for the deuyl and his angels.

⁴² For I was an hungred, and ye gaue me no meat. I thirsted, and ye gaue me no drinke. ⁴³ I was herbourlesse, and ye lodged me not. I was naked, and ye clothed me not. I was sycke & in prison, and ye visited me not. ⁴⁴ Then shal they also answer hym saying, Sir, when sawe we thee an hungred, or a thirst, or herbourlesse, or naked, or sycke, or in pryson, and dyd not minister vnto thee? ⁴⁵ Then shal he answer them, and say, Verely I say vnto you, in as much as ye dyd it not to one of the least of these, ye dyd it not to me. ⁴⁶ And these shal go into euerlastyng payne, & the ryghteous into life eternal.

26. AND it came to passe, when Iesus had finished all these sayings, he said vnto his disciples, ² Ye know that within two dayes is Easter, and the Sonne of man shalbe deliuered to be crucified. ³ Then assembled together the chief

RHEIMS—1582.

shal the king say to them that shal be at his right hand, Come ye blessed of my father, possess ye the kingdom prepared for you from the foundation of the worlde. ³³ For I was an hungred, and you gaue me to eate: I was a thirst, and you gaue me to drinke. ³⁴ I was a stranger, and you tooke me in: naked, and you covered me: sicke, and you visited me. I was in prison, and you came to me. ³⁷ Then shal the iust answer him, saying: Lord, when did we see thee an hungred, and fed thee: a thirst, and gaue thee drinke? ³⁸ and when did we see thee a stranger, and tooke thee in? or naked, and covered thee? ³⁹ or when did we see thee sicke or in prison: and came to thee? ⁴⁰ And the king answering, shall say to them, Amen I say to you, as long as you did it to one of these my least brethren, you did it to me. ⁴¹ Then he shal say to them also that shal be at his left hand, Get ye away from me you cursed into fire euerlasting, which was prepared for the Deuill and his angels.

⁴² For I was an hungred, and you gaue me not to eate: I was a thirst, and you gaue me not to drinke. ⁴³ I was a stranger, and you tooke me not in: naked, and you covered me not: sicke, and in prison, and you did not visite me. ⁴⁴ Then they also shall answer him, saying, Lord, when did we see thee an hungred, or a thirst, or a stranger, or naked, or sicke, or in prison: and did not minister to thee? ⁴⁵ Then he shal answer them, saying, Amen I say to you, as long as you did it not to one of these lesser, neither did you it to me. ⁴⁶ And these shal goe into punishment euerlasting: but the iust, into life euerlasting.

26. AND it came to passe, when Iesus had ended all these wordes, he said to his Disciples, ² You know that after two dayes shal be Pasche, and the Sonne of man shal be deliuered to be crucified. ³ Then were gathered together the cheefe

AUTHORISED—1611.

³⁴ Then shall the King say vnto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. ³⁵ For I was an hungred, and ye gaue me meat: I was thirsty, and ye gaue me drinke: I was a stranger, and ye tooke me in: ³⁶ Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came vnto me. ³⁷ Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gaue thee drinke? ³⁸ When saw we thee a stranger, and tooke thee in? or naked, and clothed thee? ³⁹ Or when saw we thee sicke, or in prison, and came vnto thee? ⁴⁰ And the king shall answer, and say vnto them, Verely I say vnto you, in as much as ye haue done it vnto one of the least of these my brethren, ye haue done it vnto me. ⁴¹ Then shall he say also vnto them on the left hand, Depart from mee, ye cursed into everlasting fire, prepared for the deuill and his angels. ⁴² For I was an hungred, and ye gaue me no meat: I was thirsty, and ye gaue me no drinke: ⁴³ I was a stranger, and ye tooke me not in: naked, and ye clothed mee not: sicke, and in prison, and ye visited me not. ⁴⁴ Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee?

⁴⁵ Then shall he answer them, saying, Verely, I say vnto you, in as much as ye did it not to one of the least of these, ye did it not to me. ⁴⁶ And these shall go away into everlasting punishment: but the righteous into life eternall.

26. AND it came to passe, when Iesus had finished all these sayings, he said vnto his disciples, ² Ye know that after two dayes is the feast of the Pasche, and the Sonne of man is betraied to be crucified. ³ Then assembled together the chiefe

‘ τούτο ἐπὶ τοῦ σώματός μου πρὸς τὸ ἐνταφιάσαι με ἐποίησεν. ’ ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τούτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὁ ἐποίησεν αὐτῇ, εἰς μνημόσυνον αὐτῆς. ’ Τότε πορευθεὶς εἰς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς, ἔειπε, ‘ Τί θέλετέ μοι δοῦναι, καὶ γὰρ ὑμῶν παραδώσω αὐτόν; ’ Οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια. ’ καὶ ἀπὸ τότε ἐξήτει εὐκαιρίαν ἵνα αὐτὸν παραδῷ.

Ἡ δὲ πρώτη τῶν ἀξύμων προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες ὅτι αὐτῷ, | Πού θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα; ’ Ὁ δὲ εἶπεν, ‘ Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δέονα, καὶ εἰπατε αὐτῷ, Ὁ διδάσκαλος λέγει, Ὁ καιρὸς μου ἐγγύς ἐστι· πρὸς σὲ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου. ’ Καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς, καὶ ἡτοίμασαν τὸ πάσχα. ’ Ὁφίας δὲ

* Alex. = αὐτοῦ.

* Rec. + τὸ μέρον.

/ Rec. = τοῦ.

f Alex. = αὐτοῦ.

GENEVA—1557.

Priestes, and the Scribes, and the Elders of the people in to the hall of the hye Priest, called Caiaphas. ⁴ And consulted how they myght take Iesus by subtiltie, and kyl hym. ⁵ But they sayd, Not on the feast day, lest any vprore aryse among the people. ⁶ And when Iesus was in Bethanie, in the house of Simon the leper, ⁷ There came vnto him a woman, which had an alabaster boxe of vrie costely oymntent, and powred it on his head, as he sat at the board. ⁸ And when his disciples saw that, they had indignation, saying, What neded this waste? ⁹ For this oymntent myght haue bene wel solde, and geuen to the poore. ¹⁰ And Iesus knowinge that, sayd vnto them, Why trouble ye the woman? She hath wrought a good worke vpon me. ¹¹ For ye shal haue the poore alwayes with you: but me shal ye not haue alwayes. ¹² For in that she powred thys oymntent on my body, she dyd it to bury me.

¹³ Verely I say vnto you, Wheresoeuer this Gospel shalbe preached throughout al the world, there shal also this that she hath done, be spoken of for a memorial of her.

¹⁴ Then one of the twelve called Iudas Iscariot, went vnto the chiefe priestes, ¹⁵ And sayd, What wil ye geue me and I wyl deliuer him vnto you? And they appoynted vnto him thyrty pecces of syluer. ¹⁶ And from that tyme, he sought opportunitie to betraye hym.

¹⁷ Now on the fyrst day of the feast of vauenened bread, the disciples came to Iesus, saying vnto him, Where wylt thou that we prepare for thee to eat the passouer? ¹⁸ And he sayd, Go into the citie, to a certayne man, and say to hym, The Master sayeth, My time is at hand, I wyl kepe myne Easter at thy house with my disciples.

¹⁹ And the disciples dyd as Iesus had gyuen them charge, and made ready the passouer. ²⁰ When the euen was come,

RHEIMS—1582.

Priestes and auncients of the people into the court of the high priest, vwho vvas called Caiaphas: ⁴ and they consulted how they might by some vville apprehend Iesus, and kil him. ⁵ But they said, Not on the festiual day, lest perhaps there might be a tumult among the people.

⁶ And vwhen Iesus vvas in Bethania in the house of Simon the Leper, ⁷ there came to him a vwoman hauing an alabaster-boxe of pretious oymntent, and povvred it out vpon his head as he sate at the table.

⁸ And the Disciples seeing it, had indignation saying, Whereto is this vvas? ⁹ for this might haue been sold for much, and giuen to the poore. ¹⁰ And Iesus knowing it, said to them: Why do you molest this vwoman? for she hath wrought a good vvorke vpon me. ¹¹ For the poore you haue alwayes vrith you: but me you haue not alwayes. ¹² For she in povvring this oymntent vpon my body: hath done it to burie me. ¹³ Amen I say to you, vvhersoeuer this Gospel shal be preached in the vvhole vvrld, that also vvhich she hath done, shal be reported for a memorie of her.

¹⁴ Then vvent one of the Twelvins, vvhich vvas called Iudas Iscariot, to the chiefe Priestes, ¹⁵ and said to them, What vvil you giue me, and I vvil deliuer him vnto you? But they appointed vnto him thirte pecces of siluer. ¹⁶ And from thenceforth he sought opportunitie to betray him.

¹⁷ And the first day of the Asymes the Disciples came to Iesus, saying, Where vvlit thou that vve prepare for thee to este the Pasche? ¹⁸ But Iesus said, Goe ye into the citie to a certayne man: and say to him, The Maister saith, My time is at hand, vvith thee do I make the Pasche vvith my Disciples. ¹⁹ And the Disciples did as Iesus appointed them, and they prepared the Pasche. ²⁰ But vwhen it vvas

AUTHORISED—1611.

Priests, and the Scribes, and the Elders of the people, vnto the palace of the high Priest, who was called Caiaphas, ⁴ And consulted that they might take Iesus by subtiltie, and kill him. ⁵ But they said, Not on the feast day, lest there be an uprore among the people.

⁶ Now when Iesus was in Bethany, in the house of Simon the leper, ⁷ There came vnto him a woman, hauing an alabaster boxe of very precious oymntent, and powred it on his head, as he sate at meat. ⁸ But when his disciples saw it, they had indignation, saying, To what purpose is this waste? ⁹ For this oymntent might haue bin sold for much, and giuen to the poore. ¹⁰ When Iesus vnderstood it, he said vnto them, Why trouble ye the woman? For she hath wrought a good work vpon me. ¹¹ For yee haue the poore alwayes with you, but me ye haue not alwayes. ¹² For in that she hath powred this oymntent on my body, she did it for my buriall. ¹³ Verely I say vnto you, Wheresoeuer this Gospel shal be preached in the whole world, there shall also this, that this woman hath done, be told for a memoriall of her.

¹⁴ Then one of the twelue, called Iudas Iscariot, went vnto the chiefe Priests, ¹⁵ And said vnto them, What will ye giue me, and I will deliuer him vnto you? and they covenanted with him for thirtie pecces of siluer. ¹⁶ And from that time he sought opportunitee to betray him.

¹⁷ Now the first day of the feast of vauenened bread, the disciples came to Iesus, saying vnto him, Where wilt thou that we prepare for thee to eat the Passouer? ¹⁸ And he sayd, Goe into the citie to such a man, and say vnto him, The Master saith, My time is at hand, I will keepe the Passouer at thy house with my disciples. ¹⁹ And the Disciples did as Iesus had appoynted them, and they made ready the Passouer. ²⁰ Now when the euen was

γενόμενης ἀνέκειτο μετὰ τῶν δώδεκα. ²¹ καὶ ἐσθιόντων αὐτῶν εἶπεν, 'Ἀμὴν λέγω ὑμῶν, ὅτι εἰς ἐξ ὑμῶν παραδώσει με.' ²² Καὶ λυπούμενοι σφόδρα ᾤρξαντο λέγειν αὐτῷ, 'ἕκαστος αὐτῶν, | 'Μήτι ἐγὼ εἰμι, κύριε;' ²³ Ὁ δὲ ἀποκριθεὶς εἶπεν, 'Ὁ ἐμβάψας μετ' ἐμοῦ ἐν τῷ τρυβλίῳ τὴν χεῖρα, | οὗτός με παραδώσει. ²⁴ ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται· καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκείνος.' ²⁵ Ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδούς αὐτὸν εἶπε, 'Μήτι ἐγὼ εἰμι, ῥαββί;' λέγει αὐτῷ, 'Σὺ εἶπας.' ²⁶ Ἐσθιόντων δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς τὸν ἄρτον, καὶ ²⁷ εὐχαριστήσας, | ἔκλασε καὶ ²⁸ ἐδίδου τοῖς μαθηταῖς, καὶ εἶπε, 'Λάβετε, φάγετε· τοῦτό ἐστι τὸ σῶμά μου.' ²⁹ Καὶ λαβὼν τὸ ποτήριον, καὶ εὐχαριστήσας, ἔδωκεν αὐτοῖς, λέγων, 'Πίετε ἐξ αὐτοῦ πάντες.' ³⁰ τοῦτο γάρ ἐστι

²¹ Alex. + μαθητῶν. ²² Alex. ὁ ἕκαστος. ²³ Alex. τὴν χεῖρα ἐν τῷ τρυβλίῳ. ²⁴ Alex. = τὸν. ²⁵ Rec. et Alex. εὐλογήσας. Const. εὐχαριστήσας. ²⁶ Alex. ὁὗτος τοῖς μαθηταῖς.

WICLIF—1380.

sete to mete with his .xij. disciples, ²¹ & he seide to hem as thei eten truli I seye to you that oon of you: schal betraye me; ²² and thei ful son biȝonnen ech bi hym self to seye, lord whether I am? ²³ & he answeride and seide, he that puttith with me his hond in the plater: schal bitraye me; ²⁴ Forsothe mannes sone goith: as it is writun of hym, but wo to that man, bi whom mannes sone schal be bitraid, it were good to hym: if that man hadde not be born;

²⁵ but indas that bitraid hym: answerynge seiyng, maistir where I am? ihesus seide to hym, thou hast seide. ²⁶ And while thei sopeden: ihesus took breed and blessid & brak & gaf to hise disciples & seide, take ye & ete: this is my bodi; ²⁷ & he toke the cuppe & dide thankynge & gaf to hem and seide, drinke ye alle here of; ²⁸ this is my blood of the newe testaments: whiche schal be schede for many in to remission of synnes, ²⁹ & I seye to you, I schal not drynke fro this tyme, of this fruyt of the vyne in to that day, whanne I schal drynke it newe with you in the kyngdom of my fadir;

³⁰ & whanne the ympne was seide thei wenten out in to the mount of olyuete; ³¹ thanne ihesus seide to hem, alle ye schulen suffer schandre in me in this nyȝt; for it is writen, I schal smyte the schepherde: & the schape of the flok schulen be scaderide; ³² but aftir that I schal rise agayn: I schal go bifore you in to galile; ³³ petir answeride & seide to hym, thouȝ alle schulen be sclaudrid in thee: I schal neuer be sclaudrid; ³⁴ ihesus seide to hym, truli I seie to thee, for in this nyȝt, bifore the kocke crowe thries thou schal denye me; ³⁵ petir seide to hym, zhe

sopeden, supped. gaf, gave. ympne, hymne. agayn, agayn. zhe, yet.

TYNDALE—1534.

dounce with the .xii. ²¹ And as they dyd eate, he sayde: Verely I saye vnto you, that one of you shall betraye me. ²² And they were exceedinges sorowfull, and beganne every one of them to saye vnto him: is it I master? ²³ He answered and sayde: he that deppeth his hande with me in the disshe, the same shall betraye me. ²⁴ The sonne of man goeth as it is written of him: but wo be to that man, by whom the sonne of man shalbe betrayed. It had bene good for that man, yf he had never bene borne.

²⁵ Then Judas wich betrayed him, answered and sayde: is it I master? He sayde vnto him: thou hast sayde. ²⁶ As they dyd eate, Iesus toke breed and gave thanks; brake it, and gave it to the disciples; and sayde: Take, eate; this is my body. ²⁷ And he toke the cup, and thanked; and gave it them, sayinge: drinke of it every one. ²⁸ For this is my bloude of the new testament, that shalbe shedde for many, for the remission of synnes. ²⁹ I saye vnto you: I will not drinke henceforth of this frute of the vyne tree, vntyll that daye, when I shall drinke it new with you in my fathers kyngdome.

³⁰ And when they had sayde grace, they went out into mounte olyuete. ³¹ Then sayd Iesus vnto them: all ye shall be offended by me this nyght. For it is wrytten. I will smyte the shepherde; and the shepe of the flocke shalbe scattered abroad. ³² But after I am risen agayne, I will goo before you into Galile. ³³ Peter answered, and sayde vnto him: though all men shulde be offended by the, yet wolde I never be offended. ³⁴ Iesus sayde vnto him. Verely I saye vnto the, that this same nyght before the cocke crowe thou shalt denye me thryse. ³⁵ Peter sayde vnto him: Yf I shulde dye with the, yet

CRANMER—1539.

doune with the twelue. ²¹ And as they dyd eate, he sayd: Verely I saye vnto you, that one of you shall betraye me. ²² And they were exceedingly sorowfull, and beganne every one of them to saye vnto him: Lord, is it I? ²³ He answered and sayde: he that dyppeth hys hande with me in the disshe, the same shall betraye me. ²⁴ The sonne of man truly goeth, as it is wrytten of him; but wo vnto that man, by whom the sonne of man is betrayed. It had bene good for that man, if he had not bene borne.

²⁵ Then Judas which betrayed him, answered, and sayd: master, is it I? He sayde vnto him: thou hast sayd. ²⁶ When they were eatynge, Iesus toke bread, and when he had geuen thanks, he brake it, and gave it to the disciples, and said: Take, eate, this is my body. ²⁷ And he toke the cup, and thanked, and gave it them, sayinge: drinke ye all of this. ²⁸ For this is my blood (which is of the new testament) that is shed for many, for the remission of synnes. ²⁹ But I saye vnto you: I wyll not dryncke henceforth of thys frute of the vyne tree, vntyll that daye, when I shall dryncke it new wyth you in my fathers kyngdome.

³⁰ And when they had sayde grace, they went out vnto mount Olyuete. ³¹ Then sayeth Iesus vnto them: all ye shalbe offended because of me thys nyght. For it is wrytten: I will smyte the shepherde, and the shepe of the flocke shalbe scattered abroad. ³² But after I am risen agayne, I wil go before you into Galile.

³³ Peter answered, and sayde vnto hym: though all men be offended because of the, yet will not I be offended. ³⁴ Iesus sayd vnto him: Verely I saye vnto the, that in this same nyght, before the cocke crowe, thou shalt denye me thryse. ³⁵ Peter sayde vnto him: Yce though I

τὸ αἷμά μου, τὸ τῆς καυῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν. ²⁰ λέγω δὲ ὑμῖν, ὅτι οὐ μὴ πῶς ἀπ' ἄρτι ἐκ τούτου τοῦ γεννηματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω μεθ' ὑμῶν καὶ οὖνον ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου.

²⁰ Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν. ²¹ τότε λέγει αὐτοῖς ὁ Ἰησοῦς, Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἡμέρᾳ ἐν τῇ νυκτὶ ταύτῃ· γέγραπται γάρ, “Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα τῆς ποιμένης.” ²² μετὰ δὲ τὸ ἐγερθῆναι με, προῆλθον εἰς τὴν Γαλιλαίαν. ²³ Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, Εἰ πάντες σκανδαλισθήσονται ἐν σοὶ, ἐγὼ οὐδέποτε σκανδαλισθήσομαι. ²⁴ Ἐφη αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι, ὅτι ἐν ταύτῃ τῇ νυκτὶ, πρὶν ἀλέκτορα φωνῆσαι, τρίς ἀπαρνήσῃ με. ²⁵ Λέγει αὐτῷ ὁ Πέτρος, Κἂν δέῃ

* Alex. = τῆ.

* Alex. = καυῆς.

* Alex. ἐκχυνόμενον.

* Alex. = ὅτι.

* Alex. γεννηματος.

* Alex. καὶ οὖνον μεθ' ὑμῶν.

* Alex. διασκορπισθήσονται. * Rec. + καὶ.

GENEVA — 1557.

he sate downe with the twelve. ²¹ And as they did eat, he sayd, Verely I say vnto you, that one of you shal betraye me. ²² And they were exceeding sorrowful, & began euery one of them to say vnto him, Is it I Master? ²³ He answered and sayd, He that dippeth his hand with me in the dyshe, the same shal betraye me. ²⁴ The Sonne of man goeth as it is writen of him: But wo be to that man, by whome the Sonne of man is betrayed. It had bene good for that man, yf he had neuer bene borne. ²⁵ Then Iudas which betrayed hym, answered, and sayd, Is it I Master? He sayd vnto hym, thou hast sayd.

²⁶ And as they dyd eat, Iesus toke bred and gaue thanks, brake it, and gaue it to the disciples, and sayd, Take, eat, this is my body. ²⁷ And he toke the cup, gaue thanks, and gaue it them, saying, Drinke ye eueryone of it. ²⁸ For this is my bloude of the newe Testament, that is shed for many, for the remission of synnes.

²⁹ I say vnto you, I wyl not dryncke henceforth of this frute of the vine, vntyl that day, when I shal dryncke it newe with you in my Fathers kyngdome. ³⁰ And when they had soung a songe of thanks geuyng, they went out into the hill of Oliues. ³¹ Then sayd Iesus vnto them, Al ye shalbe offended by me this nyght. For it is written: I wyl smyte the shepherde, and the shepe of the flocke shalbe scattered abroad. ³² But after I am risen agayne, I wyl go before you into Galilee.

³³ But Peter answered and sayd vnto hym, Though all men should be offended by thee, yet would I neuer be offended. ³⁴ Iesus sayd vnto him, Verely I say vnto thee, that this same nyght, before the cocke crowe, thou shalt deny me thrise. ³⁵ Peter sayd vnto him, Though I should

RHEIMS — 1582.

euery, he sate downe with his twelue Disciples. ²¹ And while they were eating, he said: Amen I say to you, that one of you shal betray me. ²² And they being very sad, began euery one to say, Is it I Lord? ²³ But he answering said, He that dippeth his hand with me in the dish, he shal betray me. ²⁴ The Sonne of man in deede goeth as it is written of him: but wo be to that man, by whom the Sonne of man shal be betrayed. It were good for him, if that man had not been borne. ²⁵ And Iudas that betrayed him, answering said, Is it I Rabbi? He saith to him, Thou hast said.

²⁶ And while they were at supper, Iesus tooke bread, and blessed, and brake: and he gaue to his Disciples, and said, Take ye, and eat: This is my body. ²⁷ And taking the chalice, he gaue thanks; and gaue to them, saying: Drinke ye all of this. ²⁸ For this is my blood of the new Testament, which shal be shed for many vnto remission of synnes. ²⁹ And I say to you, I wil not drinke from henceforth of this fruite of the vine, vntil that day when I shal drinke it with you new in the kingdom of my father. ³⁰ And an hymne being said, they went forth vnto Mount-olivet.

³¹ Then Iesus saith to them, Al you shal be scandalized in me, in this night. For it is written, I wil strike the Pastor, and the sheepe of the flocke shal be dispersed.

³² But after I shal be risen agayne, I will goe before you into Galilee. ³³ And Peter answering, said to him, Although all shal be scandalized in thee, I wil neuer be scandalized. ³⁴ Iesus said to him, Amen I say to thee, that in this night before the cocke crowe, thou shalt denie me thrise. ³⁵ Peter saith to him, Yea though I should

AUTHORISED — 1611.

come, he sate downe with the twelve. ²¹ And as they did eat, he said, Verily I say vnto you, that one of you shall betray me. ²² And they were exceeding sorrowfull, and began euery one of them to say vnto him, Lord, is it I? ²³ And hee answered and said, Hee that dippeth his hand with mee in the dish, the same shall betray me. ²⁴ The Son of man goeth as it is written of him: but wo unto that man by whom the Son of man is betrayed: It had bene good for that man, if hee had not bene borne. ²⁵ Then Iudas, which betrayed him, answered, and said, Master, is it I? He said vnto him, Thou hast said.

²⁶ And as they were eating, Iesus tooke bread, and blessed it, and brake it, and gaue it to the disciples, and said, Take, eat, this is my body. ²⁷ And he tooke the cup, and gaue thanks, and gaue it to them, saying, Drinke ye all of it: ²⁸ For this is my blood of the new Testament, which is shed for many for the remission of sinnes. ²⁹ But I say vnto you, I will not drinke henceforth of this fruite of the vine, vntil that day when I drinke it new with you in my fathers kingdom. ³⁰ And when they had sung an hymne, they went out into the mount of Oliues. ³¹ Then saith Iesus vnto them, All ye shall be offended because of mee this night, For it is written, I will smite the Shepherd, and the sheepe of the flocke shall be scattered abroad. ³² But after I am risen agayne, I will goe before you into Galilee.

³³ Peter answered, and said vnto him, Though all men shall be offended because of thee, yet will I neuer bee offended. ³⁴ Iesus said vnto him, Verily I say vnto thee, that this night before the cocke crow, thou shalt deny me thrise. ³⁵ Peter said vnto him, Though I should die with

* Many Greeke copies have, gaue thanks.
* Or, psalms.

‘με σὺν σοὶ ἀποθανεῖν, οὐ μὴ σε ἀπαρνήσομαι.’ | ‘Ὁμοίως δὲ καὶ πάντες οἱ μαθηταὶ εἶπον. ³⁸ Τότε ἔρχεται μετ’ αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Γεθσημανεῖ, | καὶ λέγει τοῖς μαθηταῖς, | ‘Καθίσατε αὐτοῦ, ἕως οὗ ἀπελθὼν προσεύξωμαι ἐκεῖ.’ ³⁹ Καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου, ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν. ⁴⁰ τότε λέγει αὐτοῖς ὁ Ἰησοῦς, | ‘Περὶ λυπὸς ἐστὶν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε μετ’ ἐμοῦ.’ ⁴¹ Καὶ προσελθὼν μικρὸν, ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος, καὶ λέγων, ‘Πάτερ μου, εἰ δυνατόν ἐστι, παρελθέτω ἀπ’ ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ’ ὡς σύ.’ ⁴² Καὶ ἔρχεται πρὸς τοὺς μαθητάς, καὶ εὕρισκε αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, ‘Οὕτως οὐκ ἠσχύσατε μίαν ὥραν γρηγορῆσαι μετ’ ἐμοῦ; ⁴³ γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν. τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής.’ ⁴⁴ Πάλιν ἐκ δευτέρου ἀπελθὼν προσ-

* Const. ἀπαρνήσομαι.

* Rec. = εἰ.

* Rec. Γεθσημανεῖ.

* Alex. τοῖς μαθηταῖς αὐτοῦ.

* Alex. = οὐ.

* Alex. καὶ προσελθὼν.

* Rec. = ὁ Ἰησοῦς.

* Rec. προσελθὼν.

* Alex. παρελθὼν.

WICLIF—1380.

thous it bihoue that I die with thee: I schal not demie thee; Also alle the discipulis seiden.

³⁸ Thanne ihesus came with hem in to a town: that is seide Iessemany, and he seide to hisse discipulis sitte ye heere: this while I go thedir & praye; ³⁹ & whanne he hadde take petir, and .ij. sones of Zebide: he bigan to be heuye & wri; ⁴⁰ thanne he seide to hem, my soules is scawful: to the deeth, abide ye here: & wake ye with me; ⁴¹ & he fede forth a litil & fil down on his face, preyinge & seyinge, my fadir if it is possible, passe this cuppe fro me; netheles not as I wole: but as thou wolt; ⁴² & he came to hisse discipulis: and fond hem slepyng; and he seide to petir, so wher ye myt not oon our wake with me? ⁴³ wake ye & preie ye that ye entre not in to temptacioun; for the spirit is redi: but the flesche is sike;

⁴⁴ eftes the secundo tyme he wente & preiede seyinge, my fadir if this cuppe may not passe but if I drynke hym: thi wille be doon; ⁴⁵ & eftsoone he came: & fond hem slepyng; for her ijen weren heuyede; ⁴⁶ & he lefte hem & wente eftsoone & preiede the thridde tyme & seide the same word; ⁴⁷ thanne he came to hisse discipulis: & seide to hem, slepe ye now and reeste ye; lo the our bath nyede & mannes sone schal be bitaken, in to the hondis of synners; ⁴⁸ rise ye go we; lo he that schal take me: is nyge; ⁴⁹ sit the while he spake: lo Judas oon of the twelve cam; & with him a gret company with swerdis and battis sente fro the pryncis of preestis: & fro the elder men of the puple; ⁵⁰ & he that bitraied hym: gaf to hem a tokene; & seide; whom ever I kysse: he it is holde ye him; ⁵¹ & anon he came to ihesus and seide; heil maistir; and he kysid hym; ⁵² & ihesus seide to

TYNDALE—1534.

wolde I not deuye the. Lyke wyse also sayde alle the disciples.

³⁸ Then went Iesus with them into a place which is called Gethsemane; and sayde vnto the disciples, syt ye here; whyll I go and praye yonder. ³⁹ And he toke with him Peter and the two sones of zebede; and began to wene sorrowfull and to be in an agonye. ⁴⁰ Then sayd Iesus vnto them: my soule is hevy even vnto the deeth. Tary ye here and watche with me. ⁴¹ And he went a lytell aparte; and fell flat on his face; and prayed sayinge: O my father, yf it be possible let this cuppe passe from me: nevertheless; not as I wyll, but as thou wylt. ⁴² And he came vnto the disciples; and founde them a slepe; and sayde to Peter: what coulde ye not watche with me one houre? ⁴³ watche and praye; that ye fall not into temptacion. The spirite is willinge; but the flesche is weak. ⁴⁴ He went awaye once more; and prayed; sayinge: O my father, yf this cuppe can not passe away from me; but that I drinke of it; thy wyll be fulfilled. ⁴⁵ And he came; and founde them a slepe agayne. For their eyes were hevy. ⁴⁶ And he lefte them and went agayne and prayed the thirde tyme sayinge the same wordes. ⁴⁷ Then came he to his disciples and sayd vnto them: Slepe hence forth and take youre reest. Take hede the houre is at hande; and the sone of man shalbe betrayed into the hondes of synners. ⁴⁸ Ryse; let vs be goinge; beholde; he is at hande that shal betraye me. ⁴⁹ Whyll he yet spake: lo Judas one of the xii. came and with him a greates multitude with sweardes and staves; sent from the chiefe prestes and elders of the people. ⁵⁰ And he that betrayed him; had geuen them a token; sayinge: whosoever I kysse; that same is he; ley hondes on him. ⁵¹ And forth with all be came to Iesus; and sayde: hayle master; and kysed him. ⁵² And Iesus

CRANMER—1539.

shuld dye with the, yet will I not deuye the: Like wyse also sayde all the discyples.

³⁸ Then came Iesus with them vnto a farme place (which is called Gethsemane) and sayde vnto the discyples: syt ye here whyll I go and praye yonder. ³⁹ And he toke with hym Peter and the two sones of zebede, and began to waxe sorrowfull and heuye. ⁴⁰ Then sayde Iesus vnto them: my soule his heuy, euen vnto the deeth. Tary ye here: and watche with me. ⁴¹ And he went a lytell farther, and fell flat on hys face, and prayed, sayinge: O my father, yf it be poesyble, let this cuppe passe from me: neuerthelesse, not as I will, but as thou wilt. ⁴² And he came vnto the discyples, & founde them aslepe, & sayeth vnto Peter: what coulde ye not watch wyth me one houre? ⁴³ watche, and praye, that ye entre not into temptacyon. The spryte is willinge, but the flesche is weak.

⁴⁴ He went awaye once agayne and prayed, sayinge, O my father, yf this cuppe waye not passe away from me, excepte I dryncke of it, thy will be fulfilled. ⁴⁵ And he came, and founde them aslepe agayne. For their eyes were heuy. ⁴⁶ And he lefte them and went agayne, and prayed the thyrde tyme, sayinge the same wordes. ⁴⁷ Then cometh he to hys discyples, and sayeth vnto them: Slepe on now, and take youre rest. Beholde, the houre is at hande, and the sone of man is betrayed into the handes of synners. ⁴⁸ Ryse, let vs be goinge; beholde, he is at hande, that doth betraye me. ⁴⁹ Whil he yet spake: lo: Judas one of the nombre of the twelve, came, and with him a greates multitude, with sweardes and staves, sent from the chiefe prestes and elders of the people. ⁵⁰ But he that betrayed him gaue them a token, sayinge: whosoever I kysse, that same is he, hold him fast. ⁵¹ And forthwith he came to Iesus, & sayde, hayle Master: and kysed him. ⁵² And

ἤξαστο, λέγων, 'Πάτερ μου, εἰ οὐ δύναται τοῦτο τὸ ποτήριον παρελθεῖν ἀπ' ἐμοῦ,| εἰ μὴ αὐτὸ πίνω, γενηθήτω τὸ θέλημά σου.' ⁴³ Καὶ ἐλθὼν εὗρίσκει αὐτοὺς πάλιν| καθεύδοντας· ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι. ⁴⁴ Καὶ ἀφείς αὐτοὺς, ἀπελθὼν πάλιν,| προσῆξαστο ἐκ τρίτου, τὸν αὐτὸν λόγον εἰπών. ⁴⁵ τότε ἔρχεται πρὸς τοὺς μαθητὰς αὐτοῦ,| καὶ λέγει αὐτοῖς, 'Καθεύδετε τὸ| λοιπὸν καὶ ἀναπαύεσθε· ἰδοὺ, ἤγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδί-
'δοται εἰς χεῖρας ἀμαρτωλῶν. ⁴⁶ ἐγείρεσθε, ἄγωμεν· ἰδοὺ, ἤγγικεν ὁ παραδιδούς
'με.' ⁴⁷ Καὶ ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ, Ἰούδας εἰς τῶν δώδεκα ἦλθε, καὶ μετ'
αὐτοῦ ὄχλος πολὺς μετὰ μαχαίρων καὶ ξύλων, ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων
τοῦ λαοῦ. ⁴⁸ ὁ δὲ παραδιδούς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον, λέγων, 'Ὁν ἂν φιλήσω,
'αὐτός ἐστι· κρατήσατε αὐτόν.' ⁴⁹ Καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπε, 'Χαῖρε,
'ῤαββί,' καὶ κατεφίλησεν αὐτόν. ⁵⁰ ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, 'Ἐταῖρε, ἔφ' ὃ|

¹ Alex. = τὸ ποτήριον.

² Alex. = ἀπ' ἐμοῦ.

³ Alex. πάλιν ἔρχεν αὐτοῦ.

⁴ Alex. πάλιν ἀπὸ τῶν.

⁵ Alex. = αὐτοῦ.

⁶ Alex. = τῷ.

⁷ Rec. ἰφ' ὃ.

GENEVA—1557.

dye with thee, yet would I not deny thee. Likewise also, sayd all the disciples.

⁴³ Then went Iesus with them into a place which is called Gethsemane, and sayeth vnto his disciples, Syt ye here, whyle I go and pray yonder. ⁴⁴ And he take with hym Peter, and the two sonnes of Zebedee, and began to waxe sorrowfull, and greuously troubled. ⁴⁵ Then sayd Iesus vnto them, my soule is verie heavy euen vnto the death: Tary ye here, and watche with me. ⁴⁶ And he went a litle aparte, and fel flat on his face, and prayed, saying, O my father, yf it be possible, let this cup passe from me, neuertheless, not as I wyll, but as thou wilt. ⁴⁷ And he came vnto the disciples, and found them a slepe, and sayd to Peter, What, couldst yee not watch with me one houre? ⁴⁸ Watch, and pray, that ye fall not into tentation. For the spirit is wylling, but the flesh is weak. ⁴⁹ He went awaye once agayne and prayed, saying, O my father, yf this cup can not passe away from me, but that I drinke it, thy wyll be fullylled. ⁵⁰ And he came, and found them a slepe agayne. For their eyes were heavy. ⁵¹ And he left them and went agayne, and prayed the thyrde tyme, saying the same wordes. ⁵² Then came he to his disciples and sayd vnto them, Sleepe henceforth, and take your rest. Beholde the houre is at hand, and the Sonne of man is betrayed into the handes of synners. ⁵³ Ryse, let vs be goyng: beholde, he is at hand that betrayeth me. ⁵⁴ Whyle he yet spake, lo, Iudas one of the twelue came, and with hym a great multitude with swordes and staves, sent from the Priestes and Elders of the people. ⁵⁵ And he that betrayed hym, had geuen a token, saying, Whomsoeuer I shal kisse, that same is he, lay handes on him. ⁵⁶ And forthwith he came to Iesus, and sayd, God saue thee Maister: and kyssed hym. ⁵⁷ And Iesus sayd vnto hym, Friend,

RHEIMS—1582.

die vvith thee, I vvill not denie thee. Likewise also said al the Disciples.

⁴³ Then Iesus commeth vvith them into a village called Gethsemani: and he said to his Disciples, Sitte ye here til I goe yonder, and pray. ⁴⁴ And taking to him Peter and the two sonnes of Zebedee, he began to vvaxe sorrowfull and to be sad. ⁴⁵ Then he saith to them: My soul is sorrowfull euen vnto death: stay here, and vvatch vvith me. ⁴⁶ And being gone forward a litle, he fel vpon his face, praying, and saying, My Father, if it be possible, let this chalice passe from me, neuertheless not as I vvill, but as thou. ⁴⁷ And he commeth to his Disciples, and findeth them sleeping, and he saith to Peter, Euen so? Could ye not vvatch one houre vvith me? ⁴⁸ Watch ye, and pray that ye enter not into tentation. The spirit in dedee is prompt, but the flesh vvake. ⁴⁹ Againe the second time he vvent, and prayed, saying, My Father, if this chalice may not passe, but I must drinke it, thy vvill be done. ⁵⁰ And he commeth againe, and findeth them sleeping: for their eyes vvere become heavy. ⁵¹ And leauing them, he vvent againe: and he prayed the third time, saying the self same vvord. ⁵² Then he commeth to his Disciples, and saith to them, Sleepe ye nowv and take rest: behold the houre approacheth, and the Sonne of man shal be betrayed into the handes of sinners. ⁵³ Rise, let vs goe: behold he approacheth that shal betray me. ⁵⁴ As he yet spake, behold Iudas one of the Twelue came, and vvith him a great multitude vvith swordes and clubs, sent from the chiefe Priestes and the auncients of the people. ⁵⁵ And he that betrayed him, gaue them a signe, saying, Whomsoeuer I shal kisse, that is he, hold him. ⁵⁶ And forthvvith comming to Iesus, he said, Haile Rabbi. And he kyssed him. ⁵⁷ And Iesus said to him, Friend, vvhereto

AUTHORISED—1611.

thee, yet will I not denie thee. Likewise also said all the disciples.

⁴³ Then commeth Iesus with them vnto a place called Gethsemane, and saith vnto the disciples, Sit ye here, while I goe and pray yonder. ⁴⁴ And hee tooke with him Peter, and the two Sonnes of Zebedee, and began to be sorrowfull, and very heauie. ⁴⁵ Then saith hee vnto them, My soule is exceeding sorrowfull, euen vnto death: tary ye here, and watch with me. ⁴⁶ And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup passe from me: neuertheless, not as I will, but as thou wilt. ⁴⁷ And he commeth vnto the disciples, and findeth them asleep, and saith vnto Peter, What, couldst yee not watch with me one houre? ⁴⁸ Watch and pray, that yee enter not into temptation: The spirit indeed is willing, but the flesh is weak. ⁴⁹ He went awaye againe the second time, and prayed, saying, O my Father, if this cup may not passe away from me, except I drinke it, thy will be done. ⁵⁰ And hee came and found them asleep againe: for their eyes were heauie. ⁵¹ And hee left them, and went awaye againe, and prayed the thirde time, saying the same wordes. ⁵² Then commeth hee to his disciples, and saith vnto them, Sleepe on now, and take your rest, behold, the houre is at hand, & the Sonne of man is betrayed into the handes of sinners. ⁵³ Rise, let vs be going: behold, he is at hand that doeth betray me. ⁵⁴ And while he yet spake, loe, Iudas one of the twelue came, and with him a great multitude with swordes and staves from the chiefe Priests and Elders of the people. ⁵⁵ Now he that betrayed him gaue them a signe, saying, Whomsoeuer I shall kisse, that same is he, hold him fast. ⁵⁶ And forthwith he came to Iesus, and saide, Haile master, and kyssed him. ⁵⁷ And Iesus said vnto him, Friend,

302, παρει; Τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν, καὶ ἐκράτησαν αὐτόν. ³¹ Καὶ ἰδὼν, εἰς τῶν μετὰ Ἰησοῦ, ἐκτείνας τὴν χεῖρα, ἀπέσπασε τὴν μάχαιραν αὐτοῦ, καὶ πατάξας τὸν δούλον τοῦ ἀρχιερέως ἀφεῖλεν αὐτοῦ τὸ ὠτίον. ³² Τότε λέγει αὐτῷ ὁ Ἰησοῦς, Ἀπόστρεψόν σου τὴν μάχαιραν | εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μάχαιρα | ἀπολοῦνται. | ³³ ἢ δοκεῖς ὅτι οὐ δύναμαι ἄρτι παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι πλείους ἢ δώδεκα λεγεῶνας ἀγγέλων; ³⁴ πῶς οὖν πληρωθῶσιν αἱ γραφαί, ὅτι οὕτω δεῖ γενέσθαι; ³⁵ Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις, Ὡς ἐπὶ ληστὴν ἐξήλθετε | μετὰ μαχαίρων καὶ ξύλων συλλαβεῖν με; καθ' ἡμέραν πρὸς ὑμᾶς | ἐκαθεζόμεν διδάσκων ἐν τῷ ἱερῷ, καὶ οὐκ ἐκρατήσατέ με. ³⁶ τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῶσιν αἱ γραφαί τῶν προφητῶν. Τότε οἱ μαθηταὶ πάντες ἀφέντες

* Δεξ. τὴν μάχαιραν σου. * Δεξ. μαχαίρ. * Const. ἀποσπένοντα. * Δεξ. ἱερῶν. * Δεξ. = πρὸς ὑμᾶς. * Δεξ. = καὶ οἱ πρεσβύτεροι.

WICLIF—1380.

hym frende wher to art thou I come; thanne thei camen myȝt leiden hondis on ihesus: & halden him.

³¹ & lo oon of hem that weren with ihesus: streȝte out his hand & drowe out his sward & he smote the seruant of the pryncis of preestis & kytte of his ere; ³² thanne ihesus seide to hym, turn thi sward in to his place; For alle that taken swerde: schulen perische bi sward; ³³ wher gesaist not thou that I may preic my fadir! and he schal geue to me now, mo thanne .xij. legiouns of angelis? ³⁴ how thanne schulde the scripturis be fulfilled? for so it bihoueth to be doon;

³⁵ In that oore ihesus seide to the puple; as to a theef ȝe han goon out: with swerdis & hattis to take me, day bi day I sette among ȝou & targe in the temple; and ȝe halden me not; ³⁶ but alle this thing .ii. doen: that the scripturis of profetis schulden ben fulfilled; thanne alle the discipulis fledden: & leften hym; ³⁷ & thei halden ihesus & leden hym to caifas the prync of preestis; where the scribis & the pharisees & the elder men of the puple weren come to gidre; ³⁸ but petir sude hym aser, in to the halle of the prync of preestis & he wente in & sat with the seruantis to se the ende;

³⁹ & the prync of preestis & al the counceill souȝten fals witnessȝe agens ihesus that thei schulden taken him to deeth; ⁴⁰ & thei founden not: whanne many falsc witnessis weren comen, but at the last: .ij. falsc witnessis: camen ⁴¹ & seiden, this seide; I may destrie the temple of god; & afir the thridde day bilde it agen; ⁴² & the prync of preestis roos and seide to hym, answeris thou no thing to tho thingis that these witnessen agens thes? ⁴³ But ihesus was stille; & the prync of preestis seide to hym, I comoure the bi [the] leyunge god; that thou seke to us if thou art crist the sone of god;

TYNDALE—1534.

sayde vnto him: fronde, wherfore arte thou come? Then came they and layed hondes on Iesus and toke him.

³¹ And beholde, one of them which were with Iesus, stretched oute his honde and drue his swardes, and stroke a seruant of the hye preste, and smote of his eare. ³² Then sayde Iesus vnto him: put vp thy sward into his sheathe. For all that ley hond on the swardes, shall perishe with the swardes. ³³ Ither thinkest thou that I cannot now praye to my father; and he shall geue me moo then .xii. legions of angelles? ³⁴ But how then shuld the scriptures be fulfilled: for so must it be.

³⁵ The same tyme sayd Iesus to the multitude: ye be come out as it were vnto a thefe, with swardes and staves for to take me. I ate daylie teachinge in the temple amonge you and ye toke me not. ³⁶ All this was done that the scriptures of the Prophetes myght be fulfilled. Then all the disciples forsoke him and fled. ³⁷ And they toke Iesus and led him to Cayphas the hye preste, where the Scribes and the Elders were assembled. ³⁸ And Peter folowed him: a farr of vnto the hye prestees place: and went in, and sate with the seruantes, to se the ende.

³⁹ The chefe prestes and the elders, and all the counceill, souȝt falsc witness agens Iesus, for to put him to deeth; ⁴⁰ but founde none: in somoch that when many falsc witnesses cam, yet founde they none. At the last came two falsc witnesses and sayd: ⁴¹ This felowe sayde: I can destroye the temple of God; and byilde it agayne in .iii. dayes.

⁴² And the chefe preste arose, and sayde to him: answerest thou nothing? How is it that these beare witness agens the? ⁴³ But Iesus helde his peace. And the chefe Preste answered, and sayd to him: I charge the in the name of the lyvinge God; that thou tell vs, whether thou be Christ the sonne of God.

CRANMER—1580.

Iesus sayde vnto hym: frende, wherfore art thou come? Then came they, and layed handes on Iesus and toke him.

³¹ And beholde, one of them which were wyth Iesus, stretched out his hande, and drue his swardes, and stroke a seruant of the hye preste, and smote of hys eare. ³² Then sayd Iesus vnto hym: put vp thy swardes into hys sheath.

³³ For All they that take the swardes, shall perishe with the swardes. ³⁴ Thinkest thou that I cannot now praye to my father, and he shall geue me (even now) more then twelue Legions of angels? ³⁵ But how then shall the scriptures be fulfilled? for this must it be. ³⁶ In that same houre sayde Iesus to the multitude: ye be come out as it were vnto a thefe, with swerdes and staves, for to take me. I eat daylie with you, teachinge in the temple, and ye toke me not. ³⁷ But all this is done, that the scriptures of the prophetes myght be fulfilled. Then all the disciples forsoke him, and fled. ³⁸ And they toke Iesus, and led him to Cayphas the hye Preste, where the Scribes and the elders were assembled. ³⁹ But Peter folowed hym a farr of, vnto the hye prestes palace: and went in, and sate with the seruantes, to se the ende.

⁴⁰ The chefe Prestes and the elders, and all the counceill, souȝt falsc witness agens Iesus (for to put him to deeth) ⁴¹ but founde none: yea, when mani falsc witnesses came, yet founde they none. At the last came two falsc witnesses, ⁴² and sayde: This felowe sayde. I am able to destroye the temple of God, and to byilde it agayne in thre dayes. ⁴³ And the chefe preste arose, and sayd vnto him: answerest thou nothing? Why do these beare witness agens the? ⁴⁴ But Iesus helde hys peace. And the chefe preste answered and sayde vnto hym: I charge the by the lyvinge God, that thou tell vs, whether thou be Christ the sonne of God.

αὐτὸν ἐφύγον. ⁵⁷ Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν. ⁵⁸ Ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν, ἕως τῆς αἰλῆς τοῦ ἀρχιερέως· καὶ εἰσελθὼν ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν, ἰδεῖν τὸ τέλος. ⁵⁹ Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως ἑθνατώσωσιν αὐτόν, ⁶⁰ καὶ οὐχ εὖρον· καὶ πολλῶν ψευδομαρτύρων προσελθόντων, οὐχ εὖρον. ὕστερον δὲ προσελθόντες δύο ⁶¹ ψευδομάρτυρες· εἶπον, Ὁὗτος ἔφη, Δύναμαι καταλύσαι τὸν ναὸν τοῦ Θεοῦ, καὶ διὰ τριῶν ἡμερῶν οἰκοδομήσαι αὐτόν. ⁶² Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Οὐδὲν ἀποκρίνη; τί οὗτοί σου καταμαρτυροῦσιν; ⁶³ Ὁ δὲ Ἰησοῦς ἐσιώπα. καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Ἐξορκίζω σε ⁶⁴ κατὰ τοῦ Θεοῦ τοῦ ζῶντος, ἵνα ἡμῖν εἴπῃς, εἰ σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ.

* Rec. αὐτὸν θανατώσωσιν.

* Alex. πολλῶν ψευδομαρτύρων προσελθόντων.

* Alex. = ψευδομάρτυρες.

* Alex. = ἐκωρκίζεις.

GENEVA—1557.

wherefore art thou come? Then came they, and layd handes on Iesus and toke hym. ⁵⁷ And beholde, one of them whych were with Iesus, stretched out hys hande and drue hys sword, and stroke a seruante of the hye Prieste, and smote of hys eare. ⁵⁸ Then sayd Iesus vnto hym: Put vp thy sword into his sheathe. For all that laye hand on the sworde, shal perishe with the sworde. ⁵⁹ Eytter thynkest thou, that I can not now pray to my father, and he shal geue me mo then twelue Legions of Angels? ⁶⁰ But how then should the Scriptures be fulfilled which say, that it must be so?

⁶¹ The same tyme sayd Iesus to the multitude, Ye be come out as it were against a thefe, with swordes, and staves, for to take me. I sate dayly teaching in the temple among you, and ye toke me not. ⁶² But all this was done, that the Scriptures of the Prophets might be fulfilled. Then all the disciples forsooke hym, and fled. ⁶³ And they toke Iesus, and led him to Caiaphas the hye Priest, where the Scribes and the Elders were assembled.

⁶⁴ And Peter followed hym a farr of, vnto the hye Priestes place, and went in, and sate with the seruantes to see the ende. ⁶⁵ Now the chiefe Priestes and the Elders, and all the whole Councell, sought false witnes against Iesus, for to put him to death. ⁶⁶ And they founde none: Insomuche, that when many false witnesss came, yet found they none. At the last, came two false witnesss, ⁶⁷ And sayd, This fellow sayd, I can destroy the temple of God, and buyde it in thre dayes. ⁶⁸ And the chiefe Priest arose, and sayd to him, Answerest thou nothing? What is the matter that these men witnes against thee? ⁶⁹ But Iesus helde his peace. And the chiefe Priest answered, and sayd to him, I charge thee in the name of the liuyng God, that thou tel vs, whyther thou be Christe the Sonne of God.

RHEIMS—1582.

art thou come? Then they drevve neere, and laid handes on Iesus, and held him. ⁵⁷ And behold one of them that vvith Iesus, stretching forth his hand, drevve out his svword: and striking the seruant of the high Priest, cut of his eare, ⁵⁸ Then Iesus saith to him, Returne thy sword into his place: for al that take the svword, shal perish vvith the svword. ⁵⁹ Thinkest thou that I cannot seke my Father: and he vvil gine me presently more then tvvelue legions of Angels? ⁶⁰ How then shal the scriptures be fulfilled, that so it must be done?

⁶¹ In that houre Iesus said to the multitudes: You are come out as it vvore to a theefe vvith svwordes and clubbes to apprehend me: I sate dayly vvith you teaching in the temple: and you laid no hands on me. ⁶² And al this vvvas done, that the scriptures of the Prophets might be fulfilled. Then the disciples al leauing him, fled.

⁶³ But they taking hold of Iesus, led him to Caiaphas the high Priest, vvhere the Scribes and auncients vvore assembled. ⁶⁴ And Peter followed him a farr of, euen to the court of the high Priest. And going in he sate vvith the seruantes, that he might see the end. ⁶⁵ And the chiefe Priestes and the vvhole Councell sought false vvitness against Iesus, that they might put him to death: ⁶⁶ and they found not, vvhereas many false vvitnesses had come in. And last of al there came tvvo false vvitnesses: ⁶⁷ and they said, This man said, I am able to destroy the temple of God, and after thre dayes to reedifie it. ⁶⁸ And the high Priest rising vp, said to him: Answerest thou nothing to the things vvich these do testifie against thee? ⁶⁹ But Iesus held his peace. And the high Priest said to him: I aduere thee by the liuyng God, that thou tel vs if thou be Christe the sonne of God.

AUTHORISED—1611.

Wherefore art thou come? Then came they, and layde handes on Iesus, and tooke him. ⁵⁷ And beholde, one of them which were with Iesus, stretched out his hand, and drew his sword, and stroke a seruante of the high Priests, and smote off his eare. ⁵⁸ Then said Iesus vnto him, Put vp againe thy sword into his place: for all they that take the sword, shall perish with the sword. ⁵⁹ Thinkest thou that I cannot now pray to my Father, and he shall presently gine mee more then twelue Legions of Angels? ⁶⁰ But how then shall the Scriptures be fulfilled, that thus it must be?

⁶¹ In that same houre said Iesus to the multitudes, Are ye come out as against a theefe with swords and staves for to take mee? I sate dayly with you teaching in the Temple, and ye layd no hold on me. ⁶² But all this was done, that the Scriptures of the Prophets might be fulfilled. Then all the disciples forsooke him and fled:

⁶³ And they that had layd hold on Iesus, led him away to Caiaphas the high Priest, where the Scribes and the Elders were assembled. ⁶⁴ But Peter followed him afarr off, vnto the high Priests palace, and went in, and sate with the seruantes to see the end. ⁶⁵ Now the chiefe Priests and Elders, and all the Councell, sought false witness against Iesus to put him to death, ⁶⁶ But found none: yea, though many false witnesss came, yet found they none. At last came two false witnesss, ⁶⁷ And said, This fellow said, I am able to destroy the Temple of God, and to build it in thre dayes. ⁶⁸ And the high Priest arose, and said vnto him, Answerest thou nothing? what is it, which these witness against thee? ⁶⁹ But Iesus held his peace. And the high Priest answered, and said vnto him, I aduere thee by the liuyng God, that thou tel vs, whether thou be the Christ the Sonne of God.

⁶⁴ Λέγει αὐτῷ ὁ Ἰησοῦς, 'Σὺ εἶπας. πλὴν λόγῳ ὑμῶν, ἀπ' ἄρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.' ⁶⁵ Τότε ὁ ἀρχιερεὺς διέρρηξε τὰ ἱμάτια αὐτοῦ, λέγων, "Ὅτι ἐβλασφήμησε· τί ἔτι χρεῖαν ἔχομεν μαρτύρων; ἴδε, νῦν ἠκούσατε τὴν βλασφημίαν αὐτοῦ." ⁶⁶ Τί ὑμῶν δοκεῖ; Οἱ δὲ ἀποκριθέντες εἶπον, "Ενοχος θανάτου ἐστί." ⁶⁷ Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ, καὶ ἐκολάφισαν αὐτὸν οἱ δὲ ἑρράπυσαν, λέγοντες, 'Προφῆτευσον ἡμῖν, Χριστὲ, τίς ἐστὶν ὁ παῖσας σε;'

⁶⁸ Ὁ δὲ Πέτρος ἐξῶ ἐκάθητο ἐν τῇ αὐλῇ, καὶ προσῆλθεν αὐτῷ μία παιδίσκη, λέγουσα, 'Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου.' ⁶⁹ Ὁ δὲ ἠρνήσατο ἐμπροσθεν αὐτῶν πάντων, λέγων, 'Οὐκ οἶδα τί λέγεις.' ⁷⁰ Ἐξελλόντα δὲ αὐτὸν εἰς τὸν πυλῶνα, εἶδεν αὐτὸν ἄλλῃ καὶ λέγει αὐτοῖς 'Ἐκεῖ καὶ οὗτος ἦν μετὰ Ἰησοῦ

* Alex. = 37. * Alex. = αὐτοῦ. * Alex. ἰράδισον. * Rec. = αὐτῶν. * Alex. ἑκκαθόντα δὲ αὐτῶν. * Rec. τοὺς ἑκκαθόντας. * Rec. τοὺς ἑκκαθόντας.

WICLIF—1380.

⁶⁴ ihesus seide to hym, thou hast seide, ne thes I seye to you fro honours furth ye schulen se mannes sone sittinge at the ryght of the vertu of god: & cominge in the cloudis of hevenis;

⁶⁵ thanne the prynces of prestis to rente hise clothis: and seide, he hath blasfemed; what jyt han we nedes to witnessis? lo now ye han herd blasfemy, ⁶⁶ what semeth to you? & thei answeredn & seiden, he is gilty of deeth; ⁶⁷ thanne thei apetten in to his face; and smote hym with buffetis other ganen strokis with the pawne of her hondis in his face; ⁶⁸ & seiden thou crist arede to us; who is he that smote thee?

⁶⁹ and petir sate with outen in the halle; & a damysel cam to hym & seide; thou were with ihesus of galile; ⁷⁰ & he denyed bifore alle men & seide; I woot not what thou seist; ⁷¹ and whanne he jede out at the gate: another damysel seij hym; and seide to him that weren there; & this was with ihesus of nazareth; ⁷² & eftoon he denyede with oon ooth for I knewe not the man; ⁷³ & a 3til affir, thei that stoden camen: and seiden to petir truli thou art of hem; for thi speche makith thee known; ⁷⁴ thanne he bigan to warie and to swere that he knewe not the man; & smoon the cok crowe; ⁷⁵ & petir bihoust on the word of ihesus that he hadde seide; bifor the cok crowe: thries thou schalt denye me; & he jede out & wepte bittirli.

27. BUT whanne the morwetide was come: alle the prynces of prestis & the elders men of the puple token a conceil agens ihesus; that thei schulden taken hym to the deeth; ² & thei leden hym bounden: & bitook to pilat of pounce iustice;

³ thanne iudas that bitrayed hym, saij that he was dampoede: he repented & brougte agen the thritti pennis to the pryncis of prestis & to the elders men of the puple ⁴ & seide; I haue synned bitraynyng

TYNDALE—1534.

⁶⁴ Iesus sayd to him: thou haste sayd. Nevertheless I seye vnto you: hereafter shall ye se the sonne of man syttinge on the right hande of power; and come in the cloudes of the skye.

⁶⁵ Then the hye preste rent his clothes sayinge: He hath blasphemed: what nede we of any moo witnesses? Behold now ye have heard his blasphemie: ⁶⁶ what thinke ye? They answered and sayd: he is worthy to dye. ⁶⁷ Then spet they in his face; and boffeted him with fistes. And other smote him with the palme of their hondes on the face; ⁶⁸ sayinge: tell vs thou Christ; who is he that smote the?

⁶⁹ Peter sate with out in the the pallice. And a damsell came to him sayinge: Thou also wast with Iesus of Galilee: ⁷⁰ but he denyed before them all sayinge: I woot not what thou sayest. ⁷¹ When he was gone out into the porche; a nother wenche sawe him; and sayde vnto them that were there: This felowe was also with Iesus of Nazareth. ⁷² And agayne he denyed with an othe that he knewe the man. ⁷³ And after a whyle came vnto him they that stode by; and sayde vnto Peter: surely thou arte even one of them; for thy speache bewrayeth the. ⁷⁴ Then beganne he to curse and to sweare; that he knewe not the man. And immediatly the cocke krew. ⁷⁵ And Peter remembered the wordes of Iesu which sayde vnto him: before the cocke crowe; thou shalt deny me thryse: and went out at the doore and wepte bitterly.

27. WHEN the mornynge was come; all the chefe prestes and the elders of the people helde a counsaile agaynst Iesu; to put him to deeth; ² and brought him bounde and delivered him vnto Pouncius Pilate the debite.

³ Then when Iudas which betrayed him; sawe that he was condemned; he repented him sylfe; and brought ageyne the xxx. plattes of sylver to the chefe prestes and elders ⁴ sayinge: I have synned be-

CRANMER—1539.

⁶⁴ Iesus sayeth vnto him, thou hast sayd. Nevertheless I seye vnto you here after shall ye se the sonne of man syttinge on the right hande of power, and commynge in the cloudes of the skye.

⁶⁵ Then[the] hye preste rent his clothes, sayinge: he hath spoken blasphemie: what nede we of any moo witnesses? Beholde, now ye haue heard his blasphemie: ⁶⁶ what thinke ye? They answered, and sayde: he is worthy to dye: ⁶⁷ Then dyd they spyt in hye face, and boffeted hym wyth fistes. And other smote him on hye face wyth the palme of their handes, ⁶⁸ sayinge: tell vs thou Christ, who is he that smote the?

⁶⁹ Peter sat with oute in the pallice. And a damsell came to him, sayinge: Thou also wast with Iesus of Galile: ⁷⁰ but he denyed before them all, saying. I woot not what thou sayest. ⁷¹ When he was gone out into the porche, a nother wenche sawe hym, and sayde vnto them that were there: Thyne felowe was also wyth Iesus of Nazareth. ⁷² And agayne he denyed wyth an othe: (sayeng). I do not know the man. ⁷³ And after a whyle, came vnto hym they (that stode by) and sayde vnto Peter. surely thou art euen one of them, for thy speache bewrayeth the. ⁷⁴ Then beganne he to curse and to sweare, that he knewe not the man. And immediatly the cocke krew. ⁷⁵ And Peter remembered the wordes of Iesu, which sayde vnto him: before the cocke crow, thou shalt denye me thryse: and he went out, and wepte hytterly.

27. WHEN the mornynge was come, all the chefe prestes and the elders of the people helde a counsaile agaynst Iesu, to put hym to deeth. ² and brought hym bounde and deliuered hym vnto Pouncius Pilate the debite.

³ Then Iudas (whych had betrayed hym) seing that he was condemned, repented hym sylfe, and brought agayne the thirtie platys of sylver, to the chefe Prestes and elders, ⁴ sayinge: I haue synned, betraynyng

‘τοῦ Ναζωραίου.’ ⁷³ Καὶ πάλιν ἠρνήσατο μεθ’ ὅρκου, ‘Ὅτι οὐκ οἶδα τὸν ἄνθρωπον.’
⁷⁴ Μετὰ μικρὸν δὲ προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ, ‘Ἀληθῶς καὶ σὺ
 ‘ἐξ αὐτῶν εἶ· καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ.’ Τότε ἤρξατο ‘καταθεματί-
 ζειν| καὶ ὀμνύειν, ‘Ὅτι οὐκ οἶδα τὸν ἄνθρωπον.’ Καὶ εὐθέως ἀλέκτωρ ἐφώνησε.
⁷⁵ καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος ‘τοῦ| Ἰησοῦ εἰρηκότος ‘αὐτῷ,| ‘Ὅτι πρὶν
 ‘ἀλέκτορα φωνῆσαι, τρίς ἀπαρνήσῃ με’ Καὶ ἐξελθὼν ἔξω ἔκλαυσε πικρῶς.

XXVII. Πρωίτας δὲ γενομένης, συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ
 οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ, ὥστε θανατῶσαι αὐτόν. ² καὶ δῆσαντες
 αὐτὸν ἀπήγαγον, καὶ παρέδωκαν ‘αὐτὸν| Ποντίῳ| Πιλάτῳ τῷ ἡγεμόνι. ³ Τότε
 ἰδὼν Ἰούδας ὁ παραδίδους αὐτόν, ὅτι κατεκρίθη, μεταμεληθεὶς ἀπέστρεψε τὰ τριά-
 κοντα ἀργύρια τοῖς ἀρχιερεῦσι καὶ ‘τοῖς| πρεσβυτέροις, ‘λέγων ‘Ἡμαρτον

¹ Rec. καταθεματίζειν.

² Alex. = τοῦ.

³ Alex. = ἀπ’ αὐτοῦ.

⁴ Alex. = ἀπ’ αὐτοῦ.

⁵ Alex. = Ποντίῳ.

⁶ Alex. = τοῖς.

GENEVA—1557.

⁶⁴ Iesus said to him, thou hast said it. Nevertheless, I say unto you, hereafter shalt ye see the Sonne of man, sitting at the right hand of the myghtie God and come in the cloudes of the skye.

⁶⁵ Then the hye Priest rent his clothes, saying, He hath blasphemed: What neede we of any mo wytnesses? Beholde, now ye have heard his blasphemie, ⁶⁶ What thinke ye? They answered, and said, He is worthy to dye, ⁶⁷ Then spat they in his face, and buffeted hym. And other smote hym with their rodde, ⁶⁸ Saying, Prophecie to vs Christ, Who is he that smote thee? ⁶⁹ Peter sate without in the hall. And a mayde came to hym saying, Thou also wast with Iesus of Galilee. ⁷⁰ But he denied before them all, saying, I wot not what thou sayest. ⁷¹ And when he went out into the porche, another mayde sawe him, and sayd unto them that were there, This fellow was also with Iesus of Nazareth. ⁷² And agayne he denyed wyth an othe, saying, I knowe not the man. ⁷³ And after a while, came vnto him they that stode by, and sayd vnto Peter, Surely thou art euen one of them, for thy speache bewrayeth thee. ⁷⁴ Then began he to curse him selfe and to sweare, saying, I knowe not the man. And immediately the cocke crowe. ⁷⁵ And Peter remembered the wordes of Iesu, which sayd vnto him, Before the cocke crowe, thou shalt deny me thrice, and went out, and wept bitterly.

27. VVHEN the mornynge was come, all the chiefe Priestes, and the Elders of the people tooke counsell agaynst Iesus, to put hym to death. ² And brought him bound, and deliuered him vnto Pontius Pilate the Deputie. ³ Then when Iudas which betrayed hym, sawe that he was condemned, he repented hym self, and brought agayne the thirtie peces of syluer to the chief Priestes and Elders, ⁴ Saying,

RHEIMS—1582.

⁶⁴ Iesus saith to him, Thou hast said. neuertheless I say to you, hereafter you shal see the Sonne of man sitting on the right hand of the pover of God, and comming in the cloudes of heauen. ⁶⁵ Then the high Priest rent his garments, saying, He hath blasphemied, vvhath neede vve wytnesses any further? behold, nowv you haue heard the blasphemie, ⁶⁶ howv thinke you? But they answervng said, He is guilty of death. ⁶⁷ Then did they spit on his face, and buffeted him, and other smote his face vvith the palmes of their hands, ⁶⁸ saying, Prophecie vnto vs O Christ: vvho is he that strooke thee?

⁶⁹ But Peter sate vvithout in the court: and there came to him one vvenchic, saying: Thou also vvast vvith Iesus the Galilean. ⁷⁰ But he denied before them all, saying, I vvot not vvhat thou sayest. ⁷¹ And as he vvent out of the gate, an other vvenchic sawv him, and she saith to them that vvere there, And this fellow also vvast vvith Iesus the Nazazrite. ⁷² And agayne he denied vvith an othe, That I knowv not the man. ⁷³ And after a litle they came that stode by, and said to Peter, Surely thou also art of them: for euen thy speache doth bewray thee. ⁷⁴ Then he began to curse and to sweare that he knewe not the man. And incontynent the cocke crewe. ⁷⁵ And Peter remembred the vvord of Iesus vvwhich he had said, Before the cocke crewv, thou shalt deny me thrise. And going forth, he wept bitterly.

27. AND vvhen morning vvast come, all the chiefe Priestes and aunrients of the people consulted together agaynst Iesus, that they might put him to death. ² And they brought him bound and deliuered him to Ponce Pilate the President.

³ Then Iudas that betrayed him, seeing that he vvast condemned, repeating hym, returned the thirtie siluer peces to the chiefe Priestes and aunrients, ⁴ saying, I

AUTHORISED—1611.

⁶⁴ Iesus saith vnto him, Thou hast saide: Neuertheless I say vnto you, Hereafter shall ye see the Sonne of man sitting on the Right hand of power, and comming in the cloudes of heauen. ⁶⁵ Then the high Priest rent his clothes, saying, He hath spoken blasphemie: what further need haue wee of witnesses? Behold, now ye haue heard his blasphemie. ⁶⁶ What thinke ye? They answered and said, He is guilty of death. ⁶⁷ Then did they spit in his face, and buffeted him, and others smote him with the palmes of their hands, ⁶⁸ Saying, Prophecie vnto vs, thou Christ, who is he that smote thee?

⁶⁹ Now Peter sate without in the palace: and a damosell came vnto him, saying, Thou also wast with Iesus of Galilee. ⁷⁰ But hee denied before them all, saying, I know not what thou sayest. ⁷¹ And when he was gone out into the porch, another maid saw him, and said vnto them that were there, This fellow was also with Iesus of Nazareth. ⁷² And agayne hee denied with an oath, I doe not know the man. ⁷³ And after a while came vnto him they that stood by, and said to Peter, Surely thou also art one of them, for thy speech bewrayeth thee. ⁷⁴ Then began hee to curse and to sweare, saying, I know not the man. And immediatly the cocke crew. ⁷⁵ And Peter remembred the wordes of Iesus, which said vnto him, Before the cocke crow, thou shalt denie me thrice. And he went out, and wept bitterly.

27. WHEN the morning was come, all the chiefe Priestes and Elders of the people, tooke counsell against Iesus to put him to death. ² And when they had bound him, they led him away, and deliuered him to Pontius Pilate the gouernour. ³ Then Iudas, which had betrayed him, when he saw that he was condemned, repented himself, and brought agayne the thirtie peces of siluer to the chiefe Priests and Elders, ⁴ Saying, I haue sinned, in

ἡ παραδοὺς αἷμα ἀθῶων. Οἱ δὲ εἶπον, 'Τί πρὸς ἡμᾶς; σὺ ὁ ὄψῃ.' ⁵ Καὶ ρίψας τὰ ἀργύρια ἐν τῷ ναῷ, ἀνεχώρησε· καὶ ἀπελθὼν ἀπῆγγατο. ⁶ Οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπον, 'Οὐκ ἔξεστι βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἱματός ἐστι.' ⁷ Συμβούλιον δὲ λαβόντες, ἠγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ κεραμέως, εἰς ταφὴν τοῖς ξένοις. ⁸ διὸ ἐκλήθη ὁ ἀγρὸς ἐκείνος ἀγρὸς αἱματος, ἕως τῆς σήμερον. ⁹ τότε ἐπληρώθη τὸ ρηθὲν διὰ Ἰερεμίου τοῦ προφήτου, λέγοντος, "Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετμημένου, ὃν ἐτμήσαντο, ἀπὸ υἱῶν Ἰσραὴλ. ¹⁰ καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέ μοι Κύριος." ¹¹ Ὁ δὲ Ἰησοῦς ἔστη ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν, λέγων, 'Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;' Ὁ δὲ Ἰησοῦς ἔφη αὐτῷ, 'Σὺ

² Rec. 3411.

⁴ Διγ. εἰς τὸν ναὸν.

WICLIF-1380.

ryghtful blood, & thei seiden, what to use bi
me thee, & and whanne he hadde caste
forth the silver in the temple: he passid
forth & gede & hangide hym self with a
snare.

6 a the prynces of prestis token the siluer
 & seiden, it is not leful to putte it in to
 the tresorie, for it is the pryce of blood;
 7 a whanne thei hadden taken counceill
 thei bougten with it a felde of a potters,
 in to beryng of pilgremes, 8 herfore thiinke
 feeld is cleped a child mak, that is a felde
 of blood in to this day, 9 thanne that was
 fulfillid, that was seide bi the profete
 jeremye seiynge, and thei han taken .xxx.
 pens the prisce of a man preizid whom thei
 preizeden of the children of israhel, 10 a
 thei sauen hem to a felde of a potters, as
 the lord hath ordeinede to me, 11 a ihesus
 stode before the domesman, a the iustice
 axede hym a seide, art thou king of ierusalem?
 ihesus seith to hym, thou seist, 12 a whanne
 he was accusid of the prynces of prestis &
 of the eldere men of the puple, he answerid
 nothing, 13 thanne plate seith to hym,
 herist thou not hou many witnessyngis thei
 acien aymes thee? 14 a he answeride not to
 him a word, so that the iustice wondrid
 greetli.

14 but for a solempne day the iustice
was wrothe, to deliuer to the people oon
bounden, whom thei wolden, 15 & he
hadde tho a famous man bounden that
was seide barrabas, 17 therfore pilat seide
to hem whanne thei welen to giue, whom
wolen ye that I deliuer to you, wher
barrabias: or ihesus that is seide crist?
18 for he wiste: that hi enyge thei bitraiden
hym,

Is and while he sat for domesman, his
wif sente to him & seide, no thing to thee:
& to that iust man, for I haue suffrid this
day many thingis for hym bi a visoun;

26 forsothe the princea of preestis and
the elder men counceilleden the puple that
thei schulden axe barabas; but thei schuld-

to go, see or look. join, unite. think, that. cryed,
called. upon, upon. downcast, judge. upon, against.
into, among.

TYNDALE--1534

trayinge the innocent blood. And they sayde: what is that to vs? Se thou to that. ⁵ And he cast doun the sylver plattes in the temple and departed, and went and hounge him sylfe.

6 And the chefe prestes toke the sylver
plattes and sayd: it is not lawfull for to
put them in to the treasury, because it
is the pryce of blood. 7 And they toke
counsell, and bought with them a potters
felde to bury strangers in. 8 Wherefore
that felde is called the felde of blood,
vntyll this daye. 9 Then was fulfilled,
that which was spoken by Ieremy the
Prophet sayinge: and they toke.xxxx.
sylver plattes, the pryse of him that was
valued, whom they bought of the chyldren
of Israel, 10 and they gave them for the
potters felde, as the Lorde appoynted me.

11 Iesus stode before the debite: and
the debite axed him sayinge: Arte thou
the kynge of the Iues? Iesus sayd vnto
him: Thou sayest,¹² and when he was
accused of the chefe prestes and elders,
he answered nothinge.¹³ Then sayd Pilate
vnto him: hearest thou not how many
thinges they laye ageynste the? ¹⁴ And
he answered him to neuer a worde:
in somuche that the debite marveilled
greatlie.

15 At that feast, the debite was wonte to deliver vnto the people a prisoner, whom they wolde deasyer. 16 He had then a notable prisoner, called Barrabas. 17 And when they were gadered together, Pilate sayde vnto them: whether wyll ye that I geve losse vnto you, Barrabas or Iesus which is called Christ? 18 For he knewe well, that for eny they had deliuered him.

¹⁹ When he was set doune to geve iudgement, his wyfe sent to him sayinge: haue thou nothinge to do with that inste man. For I haue suffered many thinges this daye in adreame about him.

* But the chefe preestes and the elders had perauaded the people, that they shulde axe Barrabas, and shulde destroye

CRANMER—1539.

the innocent blood. And they said: what is that to us? Se thou to that. ⁵ And he cast downe the syluer tables in the temple, and departed and went and hanged hym selfe.

6 And the chefe prestes toke the synner plates and sayd: it is not lawfull for to put them into the treasure, because it is the pryce of blood. 7 And they toke counsell: and bought with them a potters felde to bury straungers in. 8 Wherefore the felde is called (*Haceldema, that is,*) the felde of blood, vntyll this daye. 9 Thus was fulfilled, that which was spoken by Ieremy the Prophet, sayinge: and they toke thirtie synner plates, the pryce of hym that was valued, whom they bought of the chyldren of Israel, 10 and gaue them for the potters felde, as the Lorde appoynted me. 11 Iesus stode before the debite: and the debite asked him, sayinge: art thou the kyng of the Iewes? Iesus sayeth vnto hym: Thou sayest. 12 And when he was accused of the chefe prestes and elders, he answered nothing. 13 Then sayeth Pilate vnto hym: hearest thou not, how many witnesses they laye agaynst the? 14 And he answered hym to neuer a worde: in so much that the debite marvelled greatiue.

12 At that feast, the debate was wraite to deliuer vnto the people a prisoner, whom they wold desier. 13 He had then a notable prisoner, called Barrabas. 14 Therefore when they were gathered together, Pilate sayd: whether wil ye that I geue looses vnto you? Barrabas, or Iesus, which is called Christ? 15 For he knewe, that for enie he had deliuered hym.

19 When he was set downe to geue iudgement, his wyfe sent vnto hym sayinge: haue thou nothinge to do with that iust man. For I haue suffered many thynges this daye in sleepe because of hym. 20 But the chiefe prestes and the elders perswaded the people, that they shoulde make Harra-

‘λέγεις.’ ¹² Καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ τῶν πρεσβυτέρων, οὐδὲν ἀπεκρίνατο. ¹³ τότε λέγει αὐτῷ ὁ Πιλάτος, ‘Οὐκ ἀκούεις πόσα σοῦ καταμαρτυροῦσι;’ ¹⁴ Καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲν ἐν ῥῆμα, ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν. ¹⁵ Κατὰ δὲ ἑορτὴν εἰσθεὶς ὁ ἡγεμὼν ἀπολύειν ἓνα τῷ ὄχλῳ δέσμον, ὃν ᾔθελον. ¹⁶ εἶχον δὲ τότε δέσμον ἐπίσημον, λεγόμενον Βαραββάν. ¹⁷ συνηγμένων οὖν αὐτῶν, εἶπεν αὐτοῖς ὁ Πιλάτος, ‘Τίνα θέλετε ἀπολύσω ὑμῖν; Βαραββάν, ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν;’ ¹⁸ Ἦδει γὰρ ὅτι διὰ φθόνον παρέδωκεν αὐτόν. ¹⁹ Καθημένους δὲ αὐτοῦ ἐπὶ τοῦ βήματος, ἀπέστειλε πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ, λέγουσα, ‘Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον κατ’ ὄναρ δι’ αὐτόν.’ ²⁰ Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους, ἵνα αἰτή-

GENEVA—1557.

I have sinned betraying the innocent blood. And they said, What is that to vs? See thou to that. ⁶ And he cast downe the syluer peeces in the temple, and departed, and went and hanged him self.

⁶ The chiefe Priestes take the syluer peeces, and sayd, It is not lawfull for vs to put them into the treasure, because it is the price of bloude. ⁷ And they toke counsell, and bought with them a potters fiede, to bury strangers in. ⁸ Wherefore, that fiede is called the fiede of bloude, vntyl this day. ⁹ (Then was fulfilled that which was spoken by Ieremie the Prophet, saying, And they toke thirty syluer peeces, the price of him that was valued, whome they bought of the chyldren of Israel. ¹⁰ And they gaue them for the potters fiede, as the Lord appointed me.)

¹¹ And Iesus stode before the Deputie, and the Deputie asked him, saying, Art thou the kyng of the Iewes? Iesus sayd vnto hym, Thou sayest so. ¹² And when he was accused of the chiefe Priestes, and Elders, he answered nothyng. ¹³ Then sayd Pilate vnto him, Hearest thou not how many thinges they laye against thee? ¹⁴ And he answered him to neuer a worde in so much, that the Deputie marvelled greatly. ¹⁵ And at that feast, the Deputie was wont to deliuer vnto the people a prisoner, whom they would desire. ¹⁶ They had then a notable prisoner, called Barabbas.

¹⁷ When they were then gathered together, Pilate sayd vnto them, Whether wyl ye that I geue loose vnto you, Barabbas, or Iesus which is called Christe? ¹⁸ For he knewe wel, that for enuie they had deliuered him. ¹⁹ When he was set downe to geue iudgement, his wyfe sent to hym, saying, Haue thou nothing to do with that iuste man. For I have suffered many thinges this day in my dreame by reason of him. ²⁰ But the chiefe Priestes and the Elders, had perswaded the people, that they shulde aske Barabbas, and shulde destroy Iesus.

RHEIMS—1582.

have sinned, betraying iust blood. But they said, What is that to vs? looks thou to it. ⁶ And casting downe the syluer peeces in the temple, he departed: and vrent and hanged him self with an halter. ⁶ And the chiefe Priestes hauing taken the syluer peeces, said, It is not lawfull to cast them into the Cōbarnas: because it is the price of blood. ⁷ And after they had consulted together, they bought with them the potters field, to be a burying place for strangers. ⁸ For this cause that field was called *Hæcladama*, that is, the field of blood, euen to this present day. ⁹ Then was fulfilled that which was spoken by Ieremie the Prophet, saying, And they toke the thirtie peeces of syluer, the price of the priced, whom they did price of the children of Israel: ¹⁰ and they gaue them into the potters field, as our Lord did appoint to me.

¹¹ And Iesus stode before the President, and the President asked him, saying, Art thou the King of the Iewes? Iesus saith to him, Thou sayest. ¹² And when he was accused of the chiefe Priestes and auncients, he answered nothing. ¹³ Then Pilate saith to him, Dost thou not heare how many testi-monies they alleage against thee? ¹⁴ And he answered him not to any word: so that the President did marvel exceedingly.

¹⁵ And vpon the solempne day the President had accustomed to release vnto the people one prisoner whom they would. ¹⁶ And he had then a notorious prisoner, that was called Barabbas. ¹⁷ They therefore being gathered together, Pilate said: Whom wyl you that I release to you, Barabbas, or Iesus that is called Christ? ¹⁸ For he knewe that for enuie they had deliuered him. ¹⁹ And as he was sitting in place of iudgment, his wyfe sent vnto him, saying: Haue thou nothing to doe with that iust man. for I haue suffered many thinges this day in my sleepe for him. ²⁰ But the chiefe Priestes and auncients perswaded the people, that they should aske Barabbas, and make Iesus

AUTHORISED—1611.

that I haue betrayed the innocent blood. And they said, What is that to vs? see thou to that. ⁶ And he cast downe the peeces of syluer in the Temple, and departed, and went and hanged himselfe.

⁶ And the chiefe Priests tooke the syluer peeces, and said, It is not lawfull for to put them into the Treasure, because it is the price of blood. ⁷ And they tooke counsell, and bought with them the potters field, to burie strangers in. ⁸ Wherefore that field was called, The field of blood vnto this day. ⁹ (Then was fulfilled that which was spoken by Ieremie the Prophet, saying, And they tooke the thirtie peeces of syluer, the price of him that was valued, whom they of the children of Israel did value: ¹⁰ And gaue them for the potters field, as the Lord appointed me.) ¹¹ And Iesus stood before the gouernour, and the gouernour asked him, saying; Art thou the King of the Iewes? And Iesus said vnto him, Thou sayest. ¹² And when he was accused of the chiefe Priests and Elders, he answered nothing. ¹³ Then saith Pilate vnto him, Hearest thou not how many thinges they witness against thee? ¹⁴ And he answered him to neuer a word: inasmuch that the Gouernour marvelled greatly. ¹⁵ Now at that Feast the Gouernour was wont to release vnto the people a prisoner, whom they would. ¹⁶ And they had then a notable prisoner, called Barabbas. ¹⁷ Therefore when they were gathered together, Pilate said vnto them, Whom wyl ye that I release vnto you? Barabbas, or Iesus, which is called Christ? ¹⁸ For hee knew that for enuie they had deliuered him.

¹⁹ When he was set downe on the Iudgement seate, his wife sent vnto him, saying, Haue thou nothing to doe with that iust man: for I haue suffered many thinges this day in a dreame, because of him. ²⁰ But the chiefe Priests and Elders perawaded the multitude that they should aske Barabbas, and destroy Iesus.

⁹ Or, whom they bought of the children of Israel.

308

σονται τὸν Βαραββάν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν. ²¹ ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς, 'Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; Οἱ δὲ εἶπον, 'Βαραββάν.' ²² Λέγει αὐτοῖς ὁ Πιλάτος, 'Τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν; Λέγουσιν αὐτῷ πάντες, 'Σταυρωθήτω.' ²³ Ὁ δὲ ἡγεμὼν ἔφη, 'Τί γὰρ κακὸν ἐποίησεν; Οἱ δὲ περισσῶς ἐκραζον, λέγοντες, 'Σταυρωθήτω.' ²⁴ Ἰδὼν δὲ ὁ Πιλάτος, ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ, ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου, λέγων, 'Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου· ὑμεῖς ὄψεσθε.' ²⁵ Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπε, 'Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.' ²⁶ Τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββάν τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ. ²⁷ Τότε οἱ στρατιῶται τοῦ ἡγεμόνος, παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον, συνήγαγον ἐπ' αὐτὸν ὄλην

²¹ Alex. = αὐτῶν.

²² Alex. χαλὰς καὶ πῦρ περιέθηκεν αὐτῶν.

²³ Alex. ἐν τῷ δεξιῷ.

²⁴ Alex. ἐνταῦθα.

²⁵ Rec. ἰς.

²⁶ Alex. = λεγόμενος α. hab. Κρατὶς τόπος λεγόμενος.

WICLIF—1380.

TYNDALE—1534.

CRANMER—1539.

en distric ihesus, ²¹ but the iustice answerid e seide, whom of the twayne wolen ye that be delyuerid to you? & thei seiden, barabas, ²² pilat seith to hem, what thanne schal I do of ihesus that is seid crist, alle seiden be he crucified, ²³ the iustice seith to hem, what yuel hath he don? & thei crieden more and seiden, be he crucified.

²⁴ And pilat seyng that he profitid nothing, but that the more noyse was made: toke watir and waischid his hondis bifor the puple and seide, I am giltyf of the blood of this ryghtful man, bi se you, ²⁵ and alle the puple answeriden and seide, his bloode be on us and on oure children, ²⁶ Thanne he delyuerid to hem barabas, but he toke to hem ihesus scourgid to be crucified.

²⁷ thanne knyghts of the iustice token ihesus in the moote halle, and gaderiden to him alle the company of knyghtis, ²⁸ and thei vnclothedden hym and diden aboute hym a reede mantil, ²⁹ and thei foldyng a crowne of thornes putten on his heede, and a reed in his ryghtonde, and thei kneleden bifor hym and scorneden hym and seiden, hail kyng of iewis, ³⁰ and thei spetten on hym, and token a reed and smoot his heed,

³¹ and afir that the hadden scorneden hym: thei vnclothiden hym of the mantil, and thei clotheden hym with lise clothis and lediden hym to crucifie, ³² and as thei jeden out: thei founden a man of syrenen comyng fro the towne, Symound bi name, thei constreyneden hym to take his cros, ³³ and thei camen in to a place: that is clepid golgotha, that is the place of calmar, ³⁴ and thei jauen hym to drynke wyne meynd with galle, and whanne he hadde tastid: he wolde not drynke, ³⁵ and afir that thei hadden crucified hym, thei departiden his clothis and Kesten lot, to fulfille that is seid bi the profete seyinge, thei partiden to hem my clothis, and on my clothe, thei Kesten

Jesus. ²¹ Then the debite answered and sayde vnto them: whether of the twayne wyll ye that I let loose vnto you? And they sayde, Barabas. ²² Pilate sayde vnto them: what shall I do then with Iesus which is called Christ? They all sayde to him: let him be crucified. ²³ Then sayde the debite: what evyll hath he done? And they cryed the more sayinge: let him be crucified. ²⁴ When Pilate sawe that he preyed nothing, but that more busines was made, he toke water and washed his hondes before the people sayinge: I am innocent of the blood of this iuste person, and that ye shall se. ²⁵ Then answered all the people and sayde: his blood be on vs, and on oure chylidren. ²⁶ Then let he Barabas loose vnto them, and scourged Iesus and delivered him to be crucified.

²⁷ Then the soudours of the debite toke Iesus vnto the comen hall, and gaddered vnto him all the company. ²⁸ And they strippid him and put on him a purpyll robe, ²⁹ and platted a crowne of thornes and put vpon his heed, and a reed in his ryght honde, and bowed their knees before him, and mocked him, saying: hayle kinge of the Iewes: ³⁰ and spittid vpon him, and toke the reed and smote him on the heed.

³¹ And when they had mocked him, they toke the robe of him ageyne, and put his awne reymen on him, and led him awaye to crucify him. ³² And as they came out, they founde a man of Cyren, named Simon: him they compellid to beare his crosse. ³³ And when they cam vnto the place, called Golgotha (that is to saye, a place of deed mens sculles) ³⁴ they gave him veneger to drinke mengled with gall. And when he had tasted therof, he wolde not drinke. ³⁵ When they had crucified him, they parted his garmentes, and did cast lottes: to fulfill that was spoken by the prophet. They deuyded my garmentes amonge them: and upon my vesture did cast lottes. ³⁶ And they sate and

has, and destroye Iesus. ²¹ The debite answered, and sayde vnto them: whether of the twayne, will ye, that I let loose vnto you? They sayd: Barabas. ²² Pilate sayde vnto them: what shall I do then with Iesus which is called Christ? They all sayd vnto him: let hym be crucified. ²³ The debite sayde: What evyll hath he done? But they cryed the more, sayinge: let hym be crucified. ²⁴ When Pilate sawe that he coude preuayle nothing, but that more busines was made, he toke water, and washed hys handes before the people, sayinge: I am innocent of the blood of this iuste person, re shall se. ²⁵ Then answered all the people, and sayd his blood be on vs, and on oure chylidren. ²⁶ Then let he Barabas loose vnto them, and scourged Iesus, and delynered hym to be crucified.

²⁷ Then the soudours of the debite toke Iesus in the comen hall, and gathered vnto him al the company. ²⁸ And they strippid him, and put on him a purpyll robe, ²⁹ and platted a crowne of thornes and put vpon his heed, and a reed in hys ryght hande: and bowed the knec before hym: and mocked hym, saying: hayle, kyng of the Iewes: ³⁰ and when they had spyt vpon him, they toke the reed, & smote hym on the heed.

³¹ And after that they had mocked him, they toke the robe of hym ageyne, and put hys awne rayment on hym, and led hym awaye to crucifye him. ³² And as they came out, they founde a man of Cyren (named Simon) him they compellid to beare his crosse. ³³ And they came vnto the place which is called Golgotha (that is to saye, a place of deed mens sculles) ³⁴ and gaue him veneger to drinke mengled with gall. And when he had tasted therof, he wolde not drynke.

³⁵ When they had crucified him, they parted his garmentes, and dyd cast lottes: that it myght be fulfilled which was spoken by the Prophet. They parted my garmentes amonge them: and vpon my

seiden, said, yuel, evil. bi se, as ar loth. knyghte, soldiers. moote halle, court hall. gaderen, went. jauen, gave. mengled, mingled. clepid, called.

τὴν σπεῖραν²⁰ καὶ ἐκδύσαντες αὐτὸν, " περιέθηκεν αὐτῷ χλαμύδα κοκκίνην·²¹ καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκεν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ κάλαμον ἐπὶ τὴν δεξιάν· αὐτοῦ· καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ, " ἐνέπαιζον· αὐτῷ, λέγοντες, ' Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων·'²² καὶ ἐμπτύσαντες εἰς αὐτὸν, ἔλαβον τὸν κάλαμον, καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ.²³ Καὶ ὅτε ἐνέπαιζαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ· καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι.²⁴ Ἐξερχόμενοι δὲ εἶρον ἄνθρωπον Κυρηναῖον, ὀνόματι Σίμωνα· τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.²⁵ Καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθὰ " ὅ| ἐστι " λεγόμενος Κρανίου τόπος,|²⁶ ἔδωκαν αὐτῷ πιεῖν " ὅξος| μετὰ χολῆς μεμιγμένον· καὶ γενεσάμενος οὐκ ἤθελε| πιεῖν.²⁷ Σταυρώσαντες δὲ αὐτὸν, διμερίσαντο τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον·²⁸ Καὶ καθήμενοι

* Alex. αὐτον.

* Alex. ἡδύσαν.

* Rec. + ἔτα πληροῦς τὸ ῥῆμα ἐκ τοῦ προηγουμένου, " Διαμερίσαντο τὰ ἱμάτια σου ἰσχυρῶς, καὶ ἐκ τὴν ἱσχυρῶς μου βάλον κλῆρον."

GENEVA—1557.

²¹ Then the Deputie answered, and said vnto them, Whether of the twayne will ye that I let loose vnto you? And they said, Barabbas.²² Pilate said vnto them, What shal I do then with Iesus which is called Christe? They all sayd to him, Let him be crucified.²³ Then sayd the Deputie, What euill hath he done? And they cried the more, saying, Let him be crucified.²⁴ When Pilate sawe that he prepayled nothing, but that more busines was made, he toke water and washed hys handes before the people, saying, I am innocent of the blood of this iuste person, take heed what ye do.²⁵ Then answered all the people, and sayd, His blood be on vs, and on our children.²⁶ Then let he Barabbas loose vnto them and scourged Iesus, and deliuered hym to be crucified.²⁷ Then the souldiers of the Deputie, toke Iesus into the common hall, and gathered about him all the bande of their *compaignie*.²⁸ And they stripped him, and put about him a purple robe.²⁹ And platted a crowne of thornes, and put vpon his head, and a reede in his ryght hande: and bowed their knees before hym, and mocked hym, saying, God saue thee kyng of the Iewes.³⁰ And spitting vpon hym, and toke a reede, and smote hym on the head.

³¹ And when they had mocked him, they toke the robe from hym, and put his owne rayment on hym, and led hym away to crucifie hym.³² And as they came out, they founde a man of Cyren, named Simon: him they compelled to beare Iesus crosse.³³ And when they came vnto the place called Golgotha (that is to say, The place of *dead mens* Seules:)³⁴ They gaue him vineger to drinke, mingled with gall, and when he had tasted thereof, he would not dryncke.³⁵ When they had crucified him, they parted his garmentes and did cast lottes: to fufyl that which was spoken by the Prophet. They deuicid my garmentes among them, and vpon my vesture dyd cast lottes.³⁶ And they saie

RHEIMS—1582.

away.³⁷ And the President answering, said to them: Whether will you of the two to be released vnto you? But they said, Barabbas.³⁸ Pilate saith to them, What shal I doe then with Iesus that is called Christ? They say al, Let him be crucified.³⁹ The President said to them, Why what euill hath he done? But they cried the more, saying, Let him be crucified.⁴⁰ And Pilate seeing that he nothing preuailed, but rather tumult was toward: taking water he washed his hands before the people, saying, I am innocent of the blood of this iust man: looke you to it.⁴¹ And the vvhole people answering, said, His blood be vpon vs, and vpon our children.⁴² Then he released to them Barabbas, and hauing scourged Iesus, deliuered him vnto them for to be crucified.

²⁷ Then the Presidents souldiers taking Iesus into the Palace, gathered together vnto him the vvhole band: ²⁸ and stripping him, put a scarlet cloke about him, ²⁹ and plattning a crowne of thornes, put it vpon his head, and a reede in his right hand. And bowing the knee before him, they mocked him, saying, Haile King of the Iewes.³⁰ And spitting vpon him, they tooke the reede, and smote his head.³¹ And after they had mocked him, they took of the cloke from him, and put on him his owne garments, and led him away to crucifie him.³² And in going they found a man of Cyrene, named Simon: him they forced to take vp his crosse.³³ And they came into the place that is called Golgotha, vvhich is, the place of Caluarie.³⁴ And they gaue him vine to drinke mingled with gall. And when he had tasted, he would not drinke.

³⁵ And after they had crucified him, they deuicid his garmentes, casting lottes: that it might be fulfilled vvhich was spoken by the Prophet, saying: *They deuicid my garmentes among them: and vpon my vesture they did cast lottes.*³⁶ And they

AUTHORISED—1611.

²¹ The Gouernour answered, and said vnto them, Whether of the twaine will ye that I release vnto you? They said, Barabbas.²² Pilate said vnto them, What shall I doe then with Iesus, which is called Christ? They all said vnto him, Let him be crucified.²³ And the Gouernour said, Why, what euill hath he done? But they cried out the more, saying, Let him be crucified.

²⁴ When Pilate saw that he could preuaile nothing, but that rather a tumult was made, hee tooke water, and washed his hands before the multitude, saying, I am innocent of the blood of this iust person: see ye to it.²⁵ Then answered all the people, and said, His blood be on vs, and on our children.

²⁶ Then released hee Barabbas vnto them, and when hee had scourged Iesus, he deliuered him to be crucified.²⁷ Then the souldiers of the Gouernour tooke Iesus into the common hall, and gathered vnto him the whole band of *souldiers*.²⁸ And they stripped him, and put on him a scarlet robe.

²⁹ And when they had platted a crowne of thornes, they put it vpon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Haile King of the Iewes.³⁰ And they spit vpon him, and tooke the reed, and smote him on the head.³¹ And after that they had mocked him, they tooke the robe off from him, and put his owne raiment on him, and led him away to crucifie him.³² And as they came out, they found a man of Cyrene, Simon by name: him they compelled to beare his Crosse.³³ And when they were come vnto a place called Golgotha, that is to say, a place of a skull,³⁴ They gaue him vineger to drinke, mingled with gall: and when hee had tasted thereof, hee would not drinke.

³⁵ And they crucified him, and parted his garmentes, casting lots: that it might be fulfilled which was spoken by the Prophet, They parted my garmentes among them, and vpon my venture did they cast lots.

310
 ἐτήρουν αὐτὸν ἐκεῖ. ³⁷ Καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην, 'Οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων.' ³⁸ Τότε σταυροῦνται σὺν αὐτῷ δύο λησταί, εἰς ἐκ δεξιῶν καὶ εἰς ἐξ ἐωνύμων. ³⁹ Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν, κινοῦντες τὰς κεφαλὰς αὐτῶν, ⁴⁰ καὶ λέγοντες, 'Ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτὸν εἰ υἱὸς εἶ τοῦ Θεοῦ, ⁴¹ κατάρθῃ ἀπὸ τοῦ σταυροῦ.' ⁴² Ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς ἐμπαλζοντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων ἔλεγον, ⁴³ 'Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. ⁴⁴ εἰ| βασιλεὺς Ἰσραὴλ ἐστι, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, καὶ πιστεύσομεν ⁴⁵ ἐπ' αὐτῷ.' ⁴⁶ πέποιθεν ἐπὶ τὸν Θεὸν ῥυσάσθω νῦν αὐτὸν, εἰ θέλει αὐτόν. εἶπε γὰρ, Ὅτι Θεοῦ εἰμι υἱός.' ⁴⁷ Τὸ δ' αὐτὸ καὶ οἱ λησταί οἱ συσταυρωθέντες αὐτῷ ὠνείδιζον αὐτόν. ⁴⁸ Ἀπὸ δὲ ἑκτης ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν

* Const. + καὶ θαυμασίως.

* Alex. = εἰ.

* Rec. αὐτῷ.

* Rec. αὐτῷ.

WICLIF—1380.

lotte, ³⁶ and thei receten and kepten hym, ³⁷ and setten aboue bis heed his cause writen; this is ihesus of nazareth kyng of iewis; ³⁸ Thanne twei theues weren crucified with hym, oon on the ryghthalf, and oon on the lefthalf;

³⁹ and men that passiden furth blasfemed hym: mouynge her heedis ⁴⁰ and seynge; vath to thee that districte the temple of god: and in the thridde day bildist it agen; sone thou thi self, if thou art the sone of god: come down of the cros; ⁴¹ also and pryncis of preestis scorneden with scribis and elders men: seiden; ⁴² he made othere men saaf: he may not make hym self saaf; if he is kyng of israel: come he now down from the cros, and we belyuen to hym; ⁴³ he tristi in god, delyuer he him now if he wole; for he seide: that I am goddis sone; ⁴⁴ and the theues that weren crucified with hym, vrbreiden hym of the same thing;

⁴⁵ but fro the sixte our derkeness weren made on al the erthe; to the nynthe our; ⁴⁶ and aboute the nynthe our: ihesus cryed with a grete vois; and acide; holi, holi lamazabathany; that is to seie; my god, my god whi hast thou forsake me? ⁴⁷ and summe men that stoden there and herynge; seiden; this clepith beli; ⁴⁸ and unoon oon of hem reynynge: took and fillid a sponge with venegre and putte on a reed; and gaf to hym to drynk; ⁴⁹ but othere seiden; suffre thou, se we where he cometh to delyuer hym; etsones forsothe ⁵⁰ ihesus cryed with greet vois; and gaf vp the goost;

⁵¹ and so the veil of the temple was torete in tweye parties fro the hyst to the lowist; and the erthe shook; and stones weren cloue; ⁵² and birielis weren opened; and many bodies of seyntis that hadden slepte rissun up; ⁵³ and thei geden out of her birielis; and aftir his resurrexioun thei camen in to the holi citee and appered to many; ⁵⁴ and the centurion;

TYNDALE—1534.

watched him there. ³⁷ And they set vp over his heed the cause of his deeth written. This is Iesus the kyng of the Iewes. ³⁸ And ther were two theues crucified with him; one on the right honde; and a nother on the lyfte.

³⁹ They that passed by; revyled him waggynge ther heedis; ⁴⁰ and sayinge: Thou that destroyest the temple of God and byldest it in thre dayes; save thy sylfe. If thou be the sone of God; come downe from the crosse. ⁴¹ Lykwyse also the hye preates mockinge him with the scribes and elders sayde: ⁴² He saved othere; him sylfe he can not save. If he be the kyng of Israel: let him now come downe from the crosse; and we will beleve him. ⁴³ He trusted in God; let him deliver him now; yf he will have him: for he sayde; I am the sone of God. ⁴⁴ That same also the theves which were crucified with him; cast in his tethe.

⁴⁵ From the sixte houre was there derkenes over all the lande vnto the nynthe houre. ⁴⁶ And about the nynthe houre Iesus cryed with a loud voice; sayinge: Eli Eli lama sabathani. That is to saye; my God; my God; why hast thou forsaken me? ⁴⁷ Some of them that stode there; when they herde that; sayde: This man calleth for Helias. ⁴⁸ And streight waye one of them ranne and take a sponge and filled it full of veneger; and put it on a reed; and gave him to drinke. ⁴⁹ Other sayde; let be: let vs se whether Helias will come and deliver him. ⁵⁰ Iesus cryed agayne with a lowde voice and yelded vp the goost.

⁵¹ And beholde the vayle of the temple dyd rent in twayne from the toppe to the bottome; and the erth dyd quake; and the stones dyd rent; ⁵² and graves dyd open: and the bodies of many sainctes which slepte; arose; ⁵³ and came out of the graves after his resurreccion; and came into the holy cite; and appered vnto many. ⁵⁴ When the Centurion and they that

CRANMER—1539.

vesture dyd they cast lottes. ³⁶ And they sate and watched him there; ³⁷ and set vp over hys heed the cause of his deeth, wrytten: This is Iesus the kyng of the Iewes. ³⁸ Then were there two theues crucified with hym; one on the ryght hande; and another on the lyfte.

³⁹ They that passed by; revyled him; waggynge their heedis; ⁴⁰ and sayinge: thou that destroydest the temple of God and dyddest bylde it in thre dayes; save thyselfe. If thou be the sone of God; come downe from the crosse. ⁴¹ Likwyse also the hye preates; mocking him with the Scribes and elders sayde: ⁴² He saved othere; hym selfe can he not save. If he be the kyng of Israel: let him now come downe from the crosse; and we will beleue hym. ⁴³ He trusted in God; let hym delyuer hym now; yf he will have hym: for he sayde; I am the sone of God. ⁴⁴ The theues also; which were crucified with him; cast the same in his tethe.

⁴⁵ From the sixte houre was there derkenes over all the lande vnto the nynthe houre. ⁴⁶ And about the nynthe houre; Iesus cryed; with a loud voice; sayinge: Eli. Eli lamasabachthani. That is to saye: my God; my God; why hast thou forsaken me? ⁴⁷ Some of them that stode there; when they hearde that; sayde: This man calleth for Helias. ⁴⁸ And streight waye one of them ranne; and toke a sponge; and whan he had fylled it full of veneger; he put it on a reed; and gave him to dryncke. ⁴⁹ Other sayde; let be: let vs se whether Helias will come and delyuer him. ⁵⁰ Iesus; whan he had cryed agayne with a loud voice; yelded vp the goost.

⁵¹ And beholde; the vayle of the temple dyd rent in to two partes; from the toppe to the bottome; and the earth dyd quake; and the stones rent; ⁵² and graves dyd open: and many bodies of sainctes which slepte; arose; ⁵³ and went out of the graves after his resurreccion; and came in to the holy cite; and appered vnto many. ⁵⁴ When the Centurion and they that were

τὴν γῆν ἕως ὥρας ἐναντίας· ⁴⁰ περὶ δὲ τὴν ἐναντίαν ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων, Ἠλὶ, Ἠλὶ, λαμὰ σαβαχθανὶ; τοῦτ' ἐστὶ, Θεέ μου, Θεέ μου, ἵνα τί με ἐγκατέλιπες; ⁴¹ Τινὲς δὲ τῶν ἐκεῖ ἐστῶτων ἀκούσαντες ἔλεγον, Ὅτι Ἠλίαν φωνεῖ οὗτος. ⁴² Καὶ εὐθέως δραμὼν εἰς ἐξ αὐτῶν, καὶ λαβὼν σπόγγον, πλήσας τε ὄξους, καὶ περιθεὶς καλάμῳ ἐπότιζεν αὐτόν. ⁴³ οἱ δὲ λοιποὶ ἔλεγον, Ἀφες, ἴδωμεν εἰ ἔρχεται Ἠλίας σῶσαι αὐτόν. ⁴⁴ Ὁ δὲ Ἰησοῦς πάλιν κράζας φωνῇ μεγάλῃ ἀφήκε τὸ πνεῦμα. ⁴⁵ Καὶ ἰδοὺ, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἀνωθεν ἕως κάτω· καὶ ἡ γῆ ἐσεισθή, καὶ αἱ πέτραι ἐσχίσθησαν. ⁴⁶ καὶ τὰ μνημεῖα ἀνεόχθησαν, καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἐγήγερθη, ⁴⁷ καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ, εἰσῆλθον εἰς τὴν ἁγίαν πόλιν, καὶ ἐνεφανίσθησαν πολλοῖς. ⁴⁸ Ὁ δὲ ἐκατόνταρχος καὶ οἱ

⁴⁰ Alex. + ἄλλοι δὲ λαβὼν λέγχην, ἔνθεν αὐτοῦ εἰς πλάγαν, καὶ ἔβλεπον ἕως καὶ αἶρα.

⁴¹ Alex. ἡγίσθησαν.

GENEVA—1557.

and watched him there. ⁴⁰ And they set vp over his head, the cause of his death written. *THIS IS IESVS THE KING OF THE IEWES.* ⁴¹ And there were two thesses crucified with him, one on the ryght hand, and another on the lyft. ⁴² And they that passed by, reuyled him, wagging theyr heades: ⁴³ And saying, Thou that destroyest the temple, and buydest it in three dayes, saue thy selfe, If thou be the Sonne of God, come downe from the crosse. ⁴⁴ Likewise also the hye Priestes mockyng him, with the Scribes, Elders, and Pharisees, sayd, ⁴⁵ He saued other, and can not saue hym selfe: If he be the king of Israel, let hym now come downe from the crosse, and we wil beleue him. ⁴⁶ He trusteth in God, let him deliuer him now, if he wil haue him: For he sayd, I am the Sonne of God. ⁴⁷ That same also the thesses which were crucified with him cast in his teeth. ⁴⁸ From the sixt houre, was there darkenes ouer all the lande, vnto the nynt houre. ⁴⁹ And aboute the nynt houre, Iesus cryed with a loude voyce, saying, Eli, Eli, lamasa-bachthani? that is to say, My God, my God, why hast thou forsaken me?

⁴⁹ And some of them that stode there, when they heard that, sayd, This man calleth for Elias. ⁵⁰ And strayght way one of them ran, and toke a sponge, and filled it ful of vineger, and put it on a reede, and gaue him to drinke. ⁵¹ Other sayd, Let be, let vs see whether Elias wyl come and deliuer him. ⁵² And Iesus cryed agayne with a loude voyce, and yelided vp the gost. ⁵³ And beholde, the vyle of the temple dyd rent in twayne, from the top to the bottome: and the earth did quake, and the stones dyd rent. ⁵⁴ And granes dyd open, and many bodies of the minctes which slept, arose. ⁵⁵ And came out of the granes after his resurrection, and came into the holy Citie, and appeared vnto many. ⁵⁶ When the Centurion, and

RHEIMS—1582.

sate and watched him. ⁴⁰ And they put ouer his head his cause written, *THIS IS IESVS THE KING OF THE IEWES.* ⁴¹ Then were crucified with him two thesses: one on the right hand, and one on the left. ⁴² And they that passed by, blasphemed him, vragging their heades, ⁴³ and saying, Vah, thou that destroyest the temple of God, and in three daies doest reedifie it: saue thine owne self: if thou be the sonne of God, come downe from the Crosse. ⁴⁴ In like maner also the chiefe Priestes with the Scribes and aunicients mocking, said, ⁴⁵ Ho saued other: him self he can not saue: if he be the King of Israel, let him now come downe from the Crosse, and we wil beleue him. ⁴⁶ He trusted in God: let him now deliuer him if he will: for he said, That I am the sonne of God. ⁴⁷ And the self same thing the thesses also that were crucified with him, reproched him withal.

⁴⁸ And from the sixt houre, there was darkenesse made vpon the whole earth, vntill the ninth houre. ⁴⁹ And about the ninth houre Iesus cried with a mighty voice, saying, *Eli, Eli, lamasa-nabachthani?* that is, *My God, my God, why hast thou forsaken me?* ⁵⁰ And certaine that stode there and heard, said, he calleth Elias. ⁵¹ And incontinent one of them running, tooke a sponge, and filled it with vinegre: and put it on a reede, and gaue him to drinke. ⁵² And other said, Let be, let vs see whether Elias come to deliuer him. ⁵³ And Iesus againe crying with a mighty voice, yelided vp the gost. ⁵⁴ And behold the vyle of the temple was rent in two peeces, from the toppes euen to the botome, and the earth did quake, and the rockes were rent, ⁵⁵ and the granes were opened: and many bodies of the sancts that had slept, rose. ⁵⁶ And they going forth out of the granes after his resurrection, came into the holy citie: and appeared to many. ⁵⁷ And the Centurion and they

AUTHORISED—1611.

⁴⁰ And sitting downe, they watched him there: ⁴¹ And set vp over his head, his accusation written, *THIS IS IESVS THE KING OF THE IEWES.* ⁴² Then were there two thesses crucified with him: one on the right hand, and another on the left.

⁴³ And they that passed by, reuiled him, wagging their heads, ⁴⁴ And saying, Thou that destroyest the Temple, & buildest it in three dayes, saue thy selfe: If thou be the Sonne of God, come downe from the Crosse. ⁴⁵ Likewise also the chiefe Priests mocking him, with the Scribes and Elders, said, ⁴⁶ He saued others, himselfe he cannot saue: If he be the King of Israel, let him now come downe from the Crosse, and we will beleue him. ⁴⁷ He trusted in God, let him deliuer him now if he will haue him: for he said, I am the Sonne of God. ⁴⁸ The thesses also which were crucified with him, cast the same in his teeth. ⁴⁹ Now from the sixth houre there was darkenesse ouer all the land vnto the ninth houre. ⁵⁰ And about the ninth houre, Iesus cried with a lowd voyce, saying, *Eli, Eli, lamasa-bachthani,* that is to say, My God, my God, why hast thou forsaken mee? ⁵¹ Some of them that stood there, when they heard that, said, This man calleth for Elias. ⁵² And straightway one of them ranne, and tooke a sponge, and filled it with vineger, and put it on a reede, and gaue him to drinke. ⁵³ The rest said, Let be, let vs see whether Elias will come to saue him.

⁵⁴ Iesus, when hee had cried againe with a lowd voyce, yelided vp the gost. ⁵⁵ And behold, the vyle of the Temple was rent in twaine, from the top to the bottome, and the earth did quake, and the rockes rent. ⁵⁶ And the granes were opened, and many bodies of Saints which slept, arose, ⁵⁷ And came out of the granes after his resurrection, and went into the holy Citie, and appeared vnto many. ⁵⁸ Now when

Ἡ δὲ ἐπαύριον, ἥτις ἐστὶ μετὰ τὴν παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον, λέγοντες, 'Κύριε, ἐμνήσθημεν ὅτι ἐκείνος ὁ πλάνος εἶπεν ἔτι ζῶν, Μετὰ τρεῖς ἡμέρας ἐγείρομαι. 'κέλευσον οὖν ἀσφαλίσθαι τὸν τάφον ἕως τῆς τρίτης ἡμέρας· μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ κλέψωσιν αὐτὸν, καὶ εἰπωσιν τῷ λαῷ, Ἡγέρθη ἀπὸ τῶν νεκρῶν καὶ ἐστὶ ἡ ἐσχάτη πλάνη χειρὸν τῆς πρώτης.' Ἐφ' αὐτοῖς ὁ Πιλάτος, Ἐχετε κοστῶν διὰν ὑπάγετε, ἀσφαλίσασθε ὡς οἴδατε.' Οἱ δὲ πορευθέντες ἡσφάλισαν τὸν τάφον σφραγίσαντες τὸν λίθον μετὰ τῆς κοστωδίας.

XXVIII. Ὅψ' δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἦλθε Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία, θεωρῆσαι τὸν τάφον. Καὶ ἰδοὺ, σεισμός ἐγένετο μέγας· ἄγγελος γὰρ Κυρίου καταβὰς ἐξ οὐρανοῦ, προσελθὼν ἀπεκύλισε

* Rec. + νεκρῶν.

* Rec. + δι.

* Alex. + καὶ.

GENEVA—1557.

they that were with him watching Iesus, saw the earthquake, and those things which happened, they feared greatly, saying, Of a surety, this was the Sonne of God. ⁵⁵ And many women were there, beholding him a farre off, which folowed Iesus from Galilee, ministring vnto hym. ⁵⁶ Among which was Marie Magdalene, and Marie the mother of Iames and Ioses, and the mother of Zebedee's sonnes.

⁵⁷ When the euen was come, there came a riche man of Arimathea, named Ioseph, which man also had bene Iesus disciple. ⁵⁸ He went to Pilate, and asked the body of Iesus. Then Pilate commanded the body to be deliuered. ⁵⁹ And Ioseph toke the body, and wrapped it in a cleane linnen cloth: ⁶⁰ And put it in his newe tombe, which he had hewen out in a rocke, and rolled a great stone to the dore of the sepulchre, and departed. ⁶¹ And there was Marie Magdalene, and the other Marie sytting ouer against the sepulchre. ⁶² The next day that folowed, the day of the Preparation of the Sabbath, the hye Priestes, and Pharisees gat them selues to Pilate. ⁶³ And sayd, Syr, we remember, that this deceiver sayd, whyle he was yet aliue, With in three dayes I wyl ryse. ⁶⁴ Commande therefore, that the sepulchre be made sure vntyl the thyrd day, lest peradventure his disciples come in the night, and steale hym away, and say vnto the people, He is ryssen from the dead, and the last error, shalbe worse then the fyrst. ⁶⁵ Pilate sayd vnto them, Ye haue watche men: Go and make it as sure as ye can. ⁶⁶ And they went, and made the sepulchre sure with a watche, and sealed the stone.

28. ABOUT the later ende of the Sabbath day, when the first day of the weeke began to dawne, Marie Magdalene, and the other Marie came to see the sepulchre. ² And beholds, there was a great earthquake. For the Angel of the

RHEIMS—1582.

that were with him watching Iesus, hauing seen the earth-quake and the things that were done, were sore afraid, saying, In dedde this was the sonne of God.

⁵⁵ And there were there many women a farre off, which had folowed Iesus from Galilee, ministring vnto him: ⁵⁶ among whom was Marie Magdalene, and Marie the mother of Iames and Ioseph, and the mother of the sonnes of Zebedee. ⁵⁷ And when it was enening, there came a certaine rich man of Arimathea, named Ioseph, who also him self was disciple to Iesus. ⁵⁸ He went to Pilate, and asked the body of Iesus. Then Pilate commanded that the body should be deliuered. ⁵⁹ And Ioseph taking the body, wrapped it in cleane sindon, ⁶⁰ and laid in his owne newe monument, which he had heved out in a rocke. And he rolled a great stone to the dore of the monument, and went his way. ⁶¹ And there was there Marie Magdalene, and the other Marie, sitting ouer against the sepulchre.

⁶² And the next day, which is after the Parasceus, the cheefe Priestes and the Pharisees came together to Pilate, ⁶³ saying, Sir, we haue remembered, that that seducer said yet liuing, After three dayes I wyl rise againe. ⁶⁴ Command therefore the sepulchre to be kept vntil the third day: lest perhaps his Disciples come, and steale him, and say to the people, He is risen from the dead: and the last error shal be worse then the first. ⁶⁵ Pilate said to them, You haue a gard: goe, gard it as you know. ⁶⁶ And they departing, made the sepulchre sure: sealing vp the stone, with watchmen.

28. AND in the enening of the Sabbath which davneth on the first of the Sabbath, came Marie Magdalene, and the other Marie to see the sepulchre. ² And behold there was made a great earthquake. For an Angel of our Lord

AUTHORISED—1611.

the Centurion, and they that were with him, watching Iesus, saw the earthquake, & those things that were done, they feared greatly, saying, Truly this was the Son of God. ⁵⁵ And many women were there (beholding a farre off) which folowed Iesus from Galilee, ministring vnto him. ⁵⁶ Among which was Mary Magdalene, & Mary the mother of Iames and Ioses, and the mother of Zebedee's children. ⁵⁷ When the Euen was come, there came a rich man of Arimathea, named Ioseph, who also himselfe was Iesus disciple: ⁵⁸ Hee went to Pilate, and begged the body of Iesus: then Pilate commanded the body to be deliuered. ⁵⁹ And when Ioseph had taken the body, hee wrapped it in a cleane linnen cloth. ⁶⁰ And layde it in his owne new tombe, which he had hewen out in the rocke: and he rolled a great stone to the dore of the Sepulchre, and departed. ⁶¹ And there was Mary Magdalene, and the other Mary, sitting ouer against the Sepulchre.

⁶² Now the next day that folowed the day of the preparation, the cheefe Priestes and Pharisees came together vnto Pilate, ⁶³ Saying, Sir, we remember that that deceiver sayd, while he was yet aliue, After three daies I will rise againe. ⁶⁴ Command therefore that the sepulchre be made sure, vntill the third day, lest his disciples come by night, and steale him away, and say vnto the people, He is risen from the dead: so the last error shalbe worse then the first. ⁶⁵ Pilate said vnto them, Ye haue a watch, goe your way, make it as sure as you can. ⁶⁶ So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

28. IN the ende of the Sabbath, as it began to dawne towards the first day of the weeke, came Mary Magdalene, and the other Mary, to see the sepulchre. ² And beholds, there was a great earthquake, for the Angel of the Lord

τὸν λίθον ἀπὸ τῆς θύρας, καὶ ἐκάθητο ἐπάνω αὐτοῦ. ἦν δὲ ἡ ἰδέα αὐτοῦ ὡς ἀστραπή, καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὥσεϊ χιὼν. ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες, καὶ ἐγένοντο ὥσεϊ νεκροί. Ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπε ταῖς γυναῖξι, Μὴ φοβεῖσθε ὑμεῖς· οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε. οὐκ ἔστιν ὧδε· ἠγγέρθη γὰρ, καθὼς εἶπε. δεῦτε, ἴδετε τὸν τόπον ὅπου ἔκειτο ὁ Κύριος. καὶ ταχὺ πορευθεῖσαι εἰπάτε τοῖς μαθηταῖς αὐτοῦ, ὅτι ἠγγέρθη ἀπὸ τῶν νεκρῶν καὶ ἰδοὺ, προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε. ἰδοὺ, εἶπον ὑμῖν. Καὶ ἐξελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης, ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ. ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ, καὶ ἰδοὺ ὁ Ἰησοῦς ἀπήντησεν αὐταῖς, λέγων, Χαίρετε. Αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας, καὶ προσεκύνησαν αὐτῷ. τότε

/ Alex. ἀπὸ τῆς θύρας τοῦ μνημείου α. = ἀπὸ τῆς θύρας.

* Alex. ὧς.

* Alex. = ὁ κύριος.

WICLIF—1380.

down from heuene: and nyghed and turned away the stoon, and sat thereon: and his lokyng was as leit: and his clothis as snowe, and for drede of hym the keepers weren afeerde: and thei weren made as deed men.

but the angel answerid and seide to the women nyle ye drede, for I woot that ye seeken ihesus that was crucified: he is not here, for he is risen: as he seide, come ye and se ye the place: where the lord was leyde, and go ye soone and seye so to hise disciples: that he is risen, and lo he schal go bifor you in to galilee: there ye schulen se him: lo I haue bifor seide to you.

and thei wenten out soone fro the buriels with drede and greet ioye: rennyng to telle hise disciples: and lo ihesus mette hem: and seide, heil ye, and thei nygeden g heelden his feet, and worschipped hym. Thenne ihesus seide to hem, nyle ye drede, go ye, telle so to my bretheren, that thei go in to galilee, there thei schulen se me.

and whanne thei weren gon lo somme of the keepers camen in to the citee g teelden to the pryncis of preestis, alle thingis that weren don, and whanne thei weren gaderide to gidre with the elder men and hadden takun her counceill thei yamen to the knyghtis myche money and seiden, seie ye that hise disciples camen bi nyght and han stole hym while ye slepten, and if this be herde of the iustice, we schulen counceill hym and make you sikere, and whanne the money was takun thei diden as thei weren taught, and this word is pupplischid among the iewis: til in to this dai.

And the enleuene disciples wenten in to galilee in to an hille where ihesus hadde

TYNDALE—1534.

descended from heuene: and came and rowlled backe the ston from the dore, and satte upon it. His countenance was lyke lyghtynge, and his rayment whyte as snowe. And for feare of him the keepers were astonyed, and he came as deed men.

The angel answered, and sayde to the women, feare ye not. I knowe that ye seeke Iesus which was crucified: he is not here: he is risen as he sayde. Come, and se the place where the lord was put: and goo quickly and tell his disciples that he is risen from death. And behold, he will go before you into Galilee, there ye shall se him. Lo I haue tolde you.

And they departed quickly from the sepulchre with feare and greute ioye: and dyd runne to bringe his disciples worde. And as they went to tell his disciples: behold, Iesus met them sayinge: All haile. And they came and held him by the fete and worshipped him. Then sayde Iesus vnto them: be not afrayde. Go and tell my bretheren, that they goo in to Galilee, and there shall they se me.

When they were gone, beholde, some of the keepers came in to the cytie, and shewed vnto the hie prestes, all the thinges that were hapened. And they gaddered them to godder with the elders, and toke counsell, and gaue large money vnto the soudiers sayinge: Saye that his disciples came by nyght, and stole him awaye whill ye slept. And if this come to the rulers eares, we wyll pence him, and saue you harmeles. And they toke the money and dyd as they were taught. And this sayinge is noyed amonge the Iewes vnto this daye.

Then the .xii. disciples went awaye into Galilee, in to a mountayne where

CRANMER—1539.

descended from heauen, and came and rowlled backe the ston from the dore, and sat vpon it. His countenance was lyke lyghtynge, and his rayment whyte as snowe. And for feare of him the keepers were astonyed, and became as deed men.

The angel answered, and sayd vnto the women: feare ye not. For I know, that ye seeke Iesus which was crucified: he is not here: he is risen as he sayde. Come se the place where that the Lord was layed: and go quickly, and tell his disciples, that he is risen agayne from the deed. And behold, he goeth before you into Galilee, there ye shall se him. Lo I haue tolde you:

And they departed quickly from the sepulchre, with feare and greute ioye, and dyd runne, to bring his disciples worde. And as they went to tell his disciples: behold, Iesus met them, sayinge: All haile. And they came, and held him by the fete, and worshipped him. Then sayd Iesus vnto them: be not afrayde. Go tell my bretheren, that they go into Galilee and there shall they se me.

When they were gone, behold, some of the keepers came into the cytie and shewed vnto the hie prestes, all the thinges that had hapened. And they gathered them together wyth the elders, and toke counsell, and gaue large money vnto the soudiers, sayinge: Saye ye, that his disciples came by nyght and stole him awaye whill ye slept. And if this come to the rulers eares, we will perswade him, and saue you harmeles. So they toke the money, and dyd as they were taught. And this sayinge is noyed amonge the Iewes vnto this daye.

Then the .xii. disciples went awaye into Galilee, into a mountayne where Iesus had

nyghed, draw nigh. nyle, not. buriels, burying places. yamen, yemen. knyghtis, soldiers. sikere, secure.

λέγει αὐταῖς ὁ Ἰησοῦς, 'Μὴ φοβεῖσθε ὑπάγετε, ἀπαγγεῖλατε τοῖς ἀδελφοῖς μου, ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κακεῖ με ὄψονται.'

¹¹ Πορευομένων δὲ αὐτῶν, ἰδὼν, τινὲς τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ὅπαντα τὰ γενόμενα. ¹² καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων, συμβουλίον τε λαβόντες, ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις, ¹³ λέγοντες, 'Εἰπατε, Ὅτι οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν ἡμῶν κοιμωμένων, ¹⁴ καὶ εἰάν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτὸν, καὶ ὑμᾶς ἀμερμένους ποιήσομεν.' ¹⁵ Οἱ δὲ λαβόντες τὰ ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν. καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον.

¹⁶ Οἱ δὲ ἑνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν, εἰς τὸ ὄρος οὗ ἐτάξατο

* Alex. = 'Ὅς εἰ ἰσχυροῦς ἀπαγγέλλαι τοῖς μαθηταῖς αὐτοῦ.

GENEVA—1537.

Lord descended from heauen, and came and rolled backe the stone from the dore, and sate vpon it. ³ His countenance was lyke lyghtnyng, and his rayment whyte as snowe. ⁴ And for feare of hym, the keepers were astounded, and became as dead men. ⁵ But the Angel answered, and sayd to the women, Feare ye not, for I know that ye seeke Iesus which was crucified: ⁶ He is not here, for he is risen, as he sayd: come, see the place where the Lord was put.

⁷ And go quickly, and tel his disciples that he is risen from death: And behold he goeth before you into Galilee, there ye shal see him. lo, I haue told you. ⁸ And they departed quickly from the sepulchre, with feare and great ioye, and did runne to bryng his disciples worde. ⁹ And as they went to tel his disciples: Beholde, Iesus met them, saying, God saue you. And they came, and helde his feete and worshipped him. ¹⁰ Then sayd Iesus vnto them, Be not affraied. Go and tel my brethren, that they go into Galilee, and there shal they see me.

¹¹ When they were gone, beholde, some of the keepers came into the cite, and shewed vnto the hye Priestes all the thynges that were happened. ¹² And they gathered them together with the Elders, and toke counsel, and gaue large money vnto the souldiers, ¹³ Saying, Say that his disciples came by nyght, and stole hym away whyle we slept. ¹⁴ And if this come before the Gouernour, we wyl pacifie him, and save you harmelesse. ¹⁵ And they toke the money, and dyd as they were taught. And this saying, is noyed among the Iewes vnto this day.

¹⁶ Then the eleven disciples went away in to Galilee, into a mountayne, where

RHEIMS—1582.

descended from heauen: and coming, rolled backe the stone, and sate vpon it: ³ and his countenance was as lightening: and his garment as snow. ⁴ And for feare of him, the watchmen were frighted, and became as dead. ⁵ And the Angel answering said to the women, Feare not you, for I know that you seeke Iesus that was crucified. ⁶ he is not here: for he is risen, as he said. come, and see the place where our Lord was laid.

⁷ And going quickly, tel ye his Disciples that he is risen: and behold he goeth before you into Galilee. there you shal see him. loe I haue fortdold you.

⁸ And they went forth quickly out of the monument with feare and great ioy, running to tel his Disciples. ⁹ And behold Iesus mette them, saying, All haile. But they came neere and tooke hold of his feete, and adored him. ¹⁰ Then Iesus said to them, Feare not. goe, tel my brethren that they goe into Galilee, there they shal see me.

¹¹ Who when they were departed, behold certaine of the watchmen came into the cite, and told the chiefe Priestes all things that had been done. ¹² And being assembled together with the auncients, taking counsel, they gaue a greate summe of money to the souldiers, ¹³ saying, Say you, That his Disciples came by night, and stole him away when we were a sleepe. ¹⁴ And if the President shal heare of this, we wyl perswade him, and make you secure. ¹⁵ But they taking the money, did as they were taught. And this word was bruited abroad among the Iewes, euen vnto this day.

¹⁶ And the eleven Disciples went into Galilee, vnto the mount where Iesus had

AUTHORISED—1611.

descended from heauen, and came and rolled backe the stone from the doore, and sate vpon it. ³ His countenance was lyke lightening, and his raiment white as snowe. ⁴ And for feare of him, the keepers did shake, and became as dead men. ⁵ And the Angel answered, and said vnto the women, Feare not ye: for I know that yee seeke Iesus, which was crucified. ⁶ He is not here: for he is risen, as he said: Come, see the place where the Lord lay.

⁷ And go quickly, and tell his disciples that he is risen from the dead. And behold, he goeth before you into Galilee, there shall ye see him: loe, I haue told you. ⁸ And they departed quickly from the sepulchre, with feare and great ioy, and did run to bring his disciples word.

⁹ And as they went to tell his disciples, behold, Iesus met them, saying, All haile. And they came, and held him by the feete, and worshipped him. ¹⁰ Then said Iesus vnto them, Be not afraid: Goe tell my brethren that they goe into Galilee, and there shall they see me.

¹¹ Now when they were going, behold, some of the watch came into the cite, and shewed vnto the chiefe Priests all the thynges that were done. ¹² And when they were assembled with the Elders, and had taken counsell, they gaue large money vnto the souldiers, ¹³ Saying, Say ye, His disciples came by night, and stole him away while we slept. ¹⁴ And if this come to the gouernours eares, we will perswade him, and secure you. ¹⁵ So they tooke the money, and did as they were taught. And this saying is commonly reported among the Iewes vntill this day.

¹⁶ Then the eleven disciples went away into Galilee, into a mountaine where Iesus

αὐτοῖς ὁ Ἰησοῦς. ¹⁷ καὶ ἰδόντες αὐτὸν, προσεκύνησαν ¹ αὐτῷ· οἱ δὲ ἐδίστασαν.
¹⁸ καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς, λέγων, Ἐδόθη μοι πᾶσα ἐξουσία ἐν
 οὐρανῷ καὶ ἐπὶ γῆς. ¹⁹ παρευθέντες ¹ μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες

¹ Alex. = αὐτῷ.¹ Rec. + ἐν.

WICLIFFE—1380.

ordeyned to hem, ¹⁷ and thei seinge hym
 and worschypiden, but summe of hem
 doutiden, ¹⁸ and ihesus cam aȝy, and
 spake to hem and seide, al power in heu-
 ens & in erthe is ȝouun to me, ¹⁹ therfor
 go ye, and teche alle folkis baptisyng
 hem in the name of the fadir and of the
 sone, and of the holi goost, ²⁰ techynge
 hem to kepe alle thingis : whatever thingis
 I have comaundid to you, and lo I am with
 you in al daies in to the ende of the world.

277. 2184. 70000. 67000.

TYNDALE—1534.

Jesus had appoynted them. ¹⁷ And when
 they sawe hym, they worshipped him.
 But some of them doubted. ¹⁸ And Iesus
 came and spake vnto them sayinge : All
 power ys geuen vnto me in heven, and in
 erth.

¹⁹ Go therefore and teache all nacions,
 baptysinge them in the name of the
 father, and the sonne, and the holy
 goost : ²⁰ Teachinge them to observe all
 thynges, what soever I commaunded you.
 And lo I am with you all waye, even
 vntyll the ende of the worlde.

CRANMER—1539.

appoynted them. ¹⁷ And when they sawe
 hym, they worshipped him. But some
 doubted. ¹⁸ And Iesus came, and spake
 vnto them, sayinge : All power is geuen
 vnto me in heauen, and in erth.

¹⁹ Go ye therefore, and teach all nacions,
 baptising them in the name of the father,
 and of the sonne, and of the holy goost :
²⁰ Teachinge them to observe all thinges,
 whatsoever I have commaunded you. And
 lo I am with you allwaye, even vntyll the
 ende of the worlde.

αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, ²⁰ διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ, ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος. "Ἀμήν."

²⁰ *Abra. = ἀμήν.*

GENEVA—1557.

Jesus had appointed them. ¹⁷ And when they sawe him, they worshipped him: but some doubted. ¹⁸ And Jesus came and spake vnto them, saying, All power is geuen vnto me in heauen, and in earth.

¹⁹ Go therefore and teache all nations, baptizing them in the Name of the Father, and the Sonne, and the holy Ghost. ²⁰ Teaching them to obserue all thynges, whatsoever I commanded you. And lo, I am with you alway, euen vnto the ende of the worlde.

RHEIMS—1582.

appointed them. ¹⁷ And seeing him they adored, but some doubted. ¹⁸ And Iesus coming neere spake vnto them, saying, Al power is giuen to me in heauen and in earth.

¹⁹ going therefore teach ye al nations: BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SONNE AND OF THE HOLY GHOST, ²⁰ teaching them to obserue al things vwhatsoever I haue commanded you, and behold I am vwith you al daies, euen to the consummation of the vworld.

AUTHORISED—1611.

had appointed them. ¹⁷ And when they sawe him, they worshipped him: but some doubted. ¹⁸ And Iesus came, and spake vnto them, saying, All power is giuen vnto me in heauen and in earth.

¹⁹ Goe ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Sonne, and of the holy Ghost: ²⁰ Teaching them to obserue all things, whatsoever I haue commanded you: and loe, I am with you alway, euen vnto the ende of the world. Amen.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ.

Κεφάλαιον Α.

THE GOSPEL ACCORDING TO MARK.

CHAPTER I.

ἈΡΧΗ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ, υἱοῦ τοῦ Θεοῦ.¹ ὡς| γέγραπται ἐν
 Ἡσαΐα τῷ προφῆτῃ,| “Ἴδου, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου,
 “ὃς κατασκευάσει τὴν ὁδόν σου.”² “Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἐτοίμασατε
 “τὴν ὁδὸν Κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.”³ ἔγένετο Ἰωάννης βαπ-
 τίζων ἐν τῇ ἐρήμῳ καὶ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν.⁴ καὶ
 ἔξεπορεύετο| πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, καὶ οἱ Ἱεροσολυμίται· καὶ
 ἐβαπτίζοντο πάντες| ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ’ αὐτοῦ,| ἐξομολογούμενοι τὰς

¹ Alex. καθὺς.² Rec. τοῖς προφήταις.³ Rec. + ἔμπροσθεν σου (cf Mt. 1, 10. Luc. 7, 27.)⁴ Const. ἱεροσολίταις.⁵ Alex. πάντες καὶ ἱερατικοὶ.

WICLIIF—1380.

1. THE bigynnyng of the gospel of
 ihesus crist the sone of god, ² as it is writun
 in Isaie the profete; lo I sende myn angel
 bifor thi face: that schal make redi thi
 weye bifor thee; ³ the vois of a crier in
 desert, make ye redi the weye of the lord:
 make ye hise pathis ryt.

⁴ Iohn was in desert baptisynge and
 prechyng the baptyng of penance in to
 remyssion of synnes; ⁵ and al the cuntre
 of iudee wenten out to hym: and al men
 of ierusalem; and thei weren baptisid
 of hym in the flum iordan: and knowlechi-
 den her synnes.

⁶ And Iohn was clothid with heeris of
 camels: and a girdil of skyn was aboute
 his lendis; and he ete hony soukis, and
 wilde hony: ⁷ And prechide and seide; a
 stronger than I schal come aftir me; and
 I am not worthi to knele down & vnloose
 his schoon; ⁸ I have baptisid you in watir,
 but he schal baptise you in the holi goost;

⁹ And it was don in tho dayes ihesus
 cam fro nazareth of galilee, & was baptisid
 of Iohn in iordan; ¹⁰ and anon he wente
 vp of the watir and seið heuene opened,

TYNDALE—1534.

1. THE begynnyng of the Gospell of
 Iesu Christ the sonne of God; ² as yt is
 wrytten in the Prophetes: beholde I
 sende my messenger before thy face;
 which shall prepared thy weye before the.
³ The voyce of a cryer in the wilderness:
 prepare ye the weye of the Lorde; make
 his pathes streight.

⁴ Iohn dyd baptise in the wyldernes; and
 preche the baptyne of repentance; for
 the remission of synnes. ⁵ And all the
 londe of iurie and they of Ierusalem; went
 out vnto him; and were all baptised of him in
 the ryver Iordan; confessynge their synnes.

⁶ Iohn was clothed with cammylles heer;
 and with a gerdyll of a skyn a bout hys
 loynes. And he dyd eate locustes and
 wyldie hony; ⁷ and preached sayinge: a
 stronger then I cometh aftir me; whose
 shue latchet I am not worthy to stoupe
 doune and vnloose. ⁸ I have baptised you
 with water: but he shall baptise you with
 the holi goost.

⁹ And yt came to passe in those dayes;
 that Iesus cam from Nazareth, a cyte of
 Galilee: and was baptised of Iohn in Ior-
 dan. ¹⁰ And asone as he was come out
 of the water; Iohn sawe heauen open; and

CRANMER—1539.

1. THE begynnyng of the Gospell of
 Iesu Chryst the sonne of God, ² as it is
 written in the Prophetes, behold, I sende
 my messenger before thy face which shall
 prepare thy weye before the. ³ The voyce
 of a cryer in the wilderness: prepare ye
 the weye of the Lord, and make his pathes
 strait. ⁴ Iohn dyd baptise in the wylder-
 nes, and preached the baptyne of repent-
 aunce, for the remission of synnes. ⁵ And
 all the lande of Iewrie and they of Ierusa-
 lem, went out vnto hym, and were all
 baptised of hym in the ryuer Iordan, con-
 fessynge their synnes.

⁶ Iohn was clothed wyth camilles herr, and
 with a gerdyll of a skyn about hys loynes.
 And he dyd eate locustes and wilde
 hony, ⁷ and preached, sayinge. He that is
 stronger then I, cometh aftir me, whose
 sho latchet I am not worthy to stoupe
 downe, and vnloose. ⁸ I have baptysed you
 wyth water: but he shall baptise you
 with the holi goost.

⁹ And it came to passe in those dayes, that
 Iesus cam from Nazareth, of Galilee: and
 was baptysed of Iohn in Iordan. ¹⁰ And as-
 sone as he was come vp out of the water:
 he sawe heauen open, and the sperte de-

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ.

Κεφάλαιον Α.

THE GOSPEL ACCORDING TO MARK.

CHAPTER I.

ἀμαρτίας αὐτῶν. ² ἦν δὲ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ, καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον. ³ Καὶ ἐκήρυσσε, λέγων, Ἐρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἱκανὸς κύψας λύσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ. ⁴ ἐγὼ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι· αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν Πνεύματι ἁγίῳ. ⁵ Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις, ἦλθεν Ἰησοῦς ἀπὸ Ναζαρέτ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην. ⁶ καὶ εὐθέως ἀναβαίνων ἀπὸ τοῦ ὕδατος, εἶδε σχιζομένους τοὺς

¹ Alex. ἰν' αὐτοῦ ἐν τῇ Ἰορδάνει.

² Alex. Ἦν δὲ ὁ Ἰωάννης.

³ Alex. = μόν.

⁴ Alex. εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου.

⁵ Alex. ἔ.

GENEVA—1557.

1. THE beginning of the Gospel of Iesus Christe, the Sonne of God. ² As it is written in the Prophetes, Behold I send my messenger before thy face, which shall prepare thy way before thee. ³ The voyce of one crying in the wilderness is, Prepare the waye of the Lord, make his pathes strayght. ⁴ Iohn dyd baptize in the wilderness, and preache the Baptisme of amendement of life, for the remission of synnes. ⁵ And all the land of Iurie, and they of Ierusalem, went out vnto hym, and were all baptized of hym in the ryuer Iordan, confessing their synnes.

⁶ And Iohn was clothed with camels haire, and with a gyrdle of a skyn about his loynes. And he did eat locustes and wyld honie. ⁷ And preached, saying, A stronger then I cometh after me, whose shoes latchet I am not worthy to stoupe downe, and vnlouee. ⁸ Trueth it is, I haue baptized you with water, but he shall baptize you with the holy Ghost.

⁹ And it came to passe in those dayes, that Iesus came from Nazareth a citie of Galilee: and was baptized of Iohn in Iordan. ¹⁰ And as soon as he was come out of the water, Iohn saw heauen cleafte,

RHEIMS—1582.

1. THE beginning of the Gospel of IESVS CHRIST the sonne of God. ² As it is written in Esay the Prophet, (Behold I send mine Angel before thy face, who shall prepare thy way before thee.) ³ A voice of one crying in the desert, Prepare ye the way of our Lord, make straight his pathes. ⁴ Iohn was in the desert baptizing, and preaching the baptisme of penance vnto remission of sinnes. ⁵ And there went forth to him all the countrie of Ievrie, and al they of Hierusalem: and were baptized of him in the riuer of Iordan, confessing their sinnes.

⁶ And Iohn was clothed with camels haire, and a girdle of a skinne about his loines: and he did eate locustes and wyld honie. ⁷ And he preached, saying, There cometh a stronger then I after me: whose latchet of his shoes I am not worthy stouping downe to vnlouee. ⁸ I haue baptized you with water: but he shall baptize you with the holy Ghost.

⁹ And it came to passe: in those daies came IESVS from Nazareth of Galilee: and was baptized of Iohn in Iordan. ¹⁰ And forthwith coming vp out of the water, he saw the heauens opened, and

AUTHORISED—1611.

1. THE beginning of the Gospel of Iesus Christ, the Sonne of God. ² As it is written in the Prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. ³ The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. ⁴ Iohn did baptize in the wilderness, and preach the baptisme of repentance, for the remission of sinnes. ⁵ And there went out vnto him all the land of Iudea, and they of Ierusalem, & were all baptized of him in the riuer of Iordane, confessing their sinnes. ⁶ And Iohn was clothed with camels haire, and with a girdle of a skin about his loines: and he did eat locusts and wilde honie. ⁷ And preached, saying, There cometh one mightier then I after me, the latchet of whose shoes I am not worthy to stoupe downe, and vnlouee. ⁸ I indeed haue baptized you with water: but hee shall baptize you with the holy Ghost.

⁹ And it came to passe in those daies, that Iesus came from Nazareth of Galilee, and was baptized of Iohn in Iordane. ¹⁰ And straightway coming vp out of the water, hee saw the heauens opened,

⁶ Or, wild.

⁸ Or, cloath, or weed.

τὰ δίκτυα αὐτῶν, ἠκολούθησαν αὐτῷ. ¹⁹ Καὶ προβάς ἑκείθεν ὀλίγον, εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα. ²⁰ καὶ εὐθέως ἐκάλεσεν αὐτοὺς καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν, ἀπῆλθον ὀπίσω αὐτοῦ.

²¹ Καὶ εἰσπορεύονται εἰς Καπερναοὺμ καὶ εὐθέως τοῖς σάββασιν εἰσελθὼν εἰς πρὶν συναγωγὴν, ἐδίδασκε. ²² καὶ ἐξεπλήσσαντο ἐπὶ τῇ διδαχῇ αὐτοῦ ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς. ²³ Καὶ ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, καὶ ἀνέκραξε, λέγων, Ἐγώ, τί ἡμῖν καὶ σοὶ, Ἰησοῦ Ναζαρηνέ; ἤλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ. ²⁴ Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων, Φιμώθητι, καὶ ἐξέλθε ἐξ αὐτοῦ. ²⁵ Καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον, καὶ κράξαν φωνῇ μεγάλῃ, ἐξῆλθεν ἐξ αὐτοῦ. ²⁷ καὶ ἐθαμβήθησαν πάντες, ὥστε συζητεῖν πρὸς

¹⁹ Const. αὐτοῦ τοῦ Σίμωνος. Rec. αὐτοῦ. Alex. τοῦ Σίμωνος. ²⁰ Rec. βάλλοντας (cf. Mt. 4, 18). ²¹ Alex. τα δίκτυα. ²² Alex. = ἐκείθεν. ²³ Alex. + αὐτῶν. ²⁴ Alex. = ἐκείθεν. ²⁵ Alex. = ἐκείθεν. ²⁶ Alex. = ἐκείθεν. ²⁷ Alex. = ἐκείθεν. ²⁸ Alex. = ἐκείθεν.

GENEVA — 1557.

in twaine, and the holy Ghost descending vpon him lyke a dove. ¹¹ And there came a voyce from heauen. Thou art my deare Sonne in whom I delyte. ¹² And immediatly the Spirite driueth him sodenly into wyldernes. ¹³ And he was there in the wyldernes forty dayes, and was tempted of Satan: he was also with the wyld beasts, and the Angels ministred vnto him. ¹⁴ And after Iohn was committed to prison, Iesus came into Galile, preaching the Gospel of the kyngdome of God. ¹⁵ And saying, The tyme is fulfilled, and the kyngdome of God is at hand, Amende your liues, and beleue the Gospel. ¹⁶ As he walked by the sea of Galilee, he sawe Simon, and Andrew his brother, casting a nette into the sea, (for they were fisyers.) ¹⁷ And Iesus sayd vnto them, Folowe me, and I wyl make you to be fisyers of men. ¹⁸ And straight way, they forsoke their nettes, and folowed him. ¹⁹ And when he had gone a lytle further thence, he saw Iames the sonne of Zebede, and Iohn his brother, euen as they were in the shyppe mending their nettes. ²⁰ And anone he called them: and they left their father Zebede in the shyp with his hyred seruantes, and went their way after him. ²¹ And they entred into Capernaum, and straight way on the Sabbath daye, he entred into the Synagoge and taught. ²² And they marueled at his learning: For he taught them as one that had power, and not as the Scribes. ²³ And there was in their Synagoge a man vexed with an vncleane spirite, and he cried, ²⁴ Saying, Ah, what haue we to do with thee, thou Iesus of Nazaret? Art thou come to destroy vs? I knowe thee what thou art, euen that holy one of God. ²⁵ And Iesus rebuked him, saying, Hold thy peace, and come out of him. ²⁶ And the vncleane spirite tare him, and cried with a loud voice, and came out of hym. ²⁷ And they

RHEIMS — 1582.

the Spirit as a dove descending, and remaining on him. ¹¹ And a voice was made from heauen. Thou art my beloved Sonne, in thee I am well pleased. ¹² And forthwith the Spirit droue him out into the desert. ¹³ And he was in the desert fourtie daies, and fourtie nightes: and was tempted of Satan, and he was with beastes, and the Angels ministred to him. ¹⁴ And after that Iohn was deliuered vp, Iesus came into Galilee, preaching the Gospel of the kingdom of God. ¹⁵ And saying, That the time is fulfilled, and the kingdom of God is at hand: be penitent, and beleue the Gospel. ¹⁶ And passing by the sea of Galilee, he saw Simon and Andrew his brother, casting nettes into the sea (for they were fisyers) ¹⁷ and Iesus said to them, Come after me, and I will make you to become fisyers of men. ¹⁸ And immediatly leauing their nettes, they folowed him. ¹⁹ And being gone thence a litle further, he saw Iames of Zebedee, and Iohn his brother, and them repairing their nettes in the shippes: ²⁰ and forthwith he called them. And leauing their father Zebedee in the shippes with his hired men, they folowed him. ²¹ And they enter into Capernaum, and he forthwith vpon the Sabbath going into the Synagoge, taught them. ²² And they were astonished at his doctrine. For he was teaching them as hauing power, and not as the Scribes. ²³ And there was in their Synagoge a man in an vncleane spirit: and he cried out, ²⁴ saying, What to vs and to thee Iesus of Nazareth? art thou come to destroy vs? I know vwho thou art, the Saint of God. ²⁵ And Iesus threatned him, saying, Hold thy peace, and goe out of the man. ²⁶ And the vncleane spirit tearing him, and crying out with a great voice, went out of him. ²⁷ And they marueled al, in so much that

AUTHORISED — 1611.

and the Spirit like a dove descending vpon him. ¹¹ And there came a voice from heauen, saying, Thou art my beloved Sonne, in whom I am well pleased. ¹² And immediatly the Spirit driueth him into the wilderness. ¹³ And he was there in the wilderness fourtie dayes tempted of Satan, and was with the wildest beasts, and the Angels ministred vnto him. ¹⁴ Now after that Iohn was put in prison, Iesus came into Galilee, preaching the Gospel of the kingdom of God. ¹⁵ And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and beleue the Gospel. ¹⁶ Now as he walked by the Sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the Sea (for they were fisyers.) ¹⁷ And Iesus said vnto them, Come ye after me; and I will make you to become fisyers of men. ¹⁸ And straightway they forsooke their nets, and followed him. ¹⁹ And when hee had gone a litle further thence, hee saw Iames the sonne of Zebedee, and Iohn his brother, who also were in the ship mending their nets. ²⁰ And straightway he called them: & they left their father Zebedee in the ship with the hired seruants, & went after him. ²¹ And they went into Capernaum, & straightway on the Sabbath day he entred into the Synagoge, & taught. ²² And they were astonished at his doctrine: for he taught them as one that had authoritie, and not as the Scribes. ²³ And there was in their Synagoge a man with an vncleane spirit, and he cried out, ²⁴ Saying, Let vs alone, what haue we to doe with thee, thou Iesus of Nazareth? Art thou come to destroy vs? I know thee who thou art, the Holy one of God. ²⁵ And Iesus rebuked him, saying, Hold thy peace, and come out of him. ²⁶ And when the vncleane spirit had torne him, and cried with a loud voice, he came out of him. ²⁷ And they were all amazed, inasmuch

αὐτοὺς, λέγοντας, ²⁸ 'Τί ἐστὶ τοῦτο; τίς ἡ διδαχὴ ἡ καὶ αὐτὴ, ὅτι κατ' ἐξουσίαν
' καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ; ²⁹ 'Ἐξήλθε
δὲ ἡ ἀκοὴ αὐτοῦ εὐθὺς εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας. ³⁰ Καὶ εὐθέως
ἐκ τῆς συναγωγῆς ἐξελθόντες, ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου, μετὰ
Ἰακώβου καὶ Ἰωάννου. ³¹ ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα· καὶ
εὐθέως λέγουσιν αὐτῷ περὶ αὐτῆς. ³² καὶ προσελθὼν ἤγειρεν αὐτήν, κρατήσας
τῆς χειρὸς αὐτῆς· καὶ ἀφῆκεν αὐτήν ὁ πυρετὸς εὐθέως, καὶ διηκόνει αὐτοῖς.
³³ Ὁφίας δὲ γενομένης, ὅτε ἔδυ ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς
ἔχοντας καὶ τοὺς δαμονιζομένους· ³⁴ καὶ ἡ πόλις ὅλη ἐπισυνηγμένη ἦν πρὸς τὴν
θύραν. ³⁵ καὶ ἐθεράπευσε πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις καὶ δαίμονια

²⁸ Alex. τί ἐστὶ τοῦτο; διδαχὴ καὶ αὐτὴ κατ' ἐξουσίαν καὶ τοῖς πνεύμασι. ²⁹ Alex. καὶ ἔξελθε. ³⁰ Alex. εὐθέως παντοῦ. ³¹ Alex. εὐθέως.
³² Alex. εὐθέως. ³³ Alex. εὐθέως. ³⁴ Alex. εὐθέως.

WICLIF—1380.

that thei thouȝten withynne hem self and seiden, what thing is this? what newe doctryne is this; for in power he comaundith to unclene spiritis: and thei obeien to hym, ²⁹ and the fame of him wente forth anon in to alle the cuntre of galile.

³⁰ And anon thei seiden oute of the synagoge, and camen in to the hous of symounde and of andrew with James and Ion, ³¹ and the modir of symoundis wiif laye sike in the feneris, and anon thei seiden to hym of hir, ³² and he cam nyȝ and ererid hir; and whanne he hadde take hir bonde, anon the fener lefte hir, and sche served hem,

³³ but whanne the eventide was come & the sunne was gon doun: thei brouȝten to hym al that weren at male ese and hem that hadden fendis, ³⁴ and al the citee was gaderid at the gate: ³⁵ and he heeldid many that hadden dyvers sikennes; & he castide out many fendis, and he suffrid hem not to speke: for thei knewen hym,

³⁶ and he roos ful cerli and geden out and wente in to a desert place: and preied there, ³⁷ and symounde sued hym: and thei that weren with hym, ³⁸ and whanne thei hadden founden hym: thei seiden to hym, that alle men seken theȝ, ³⁹ and he seide to hem, go we into the next townes and citees: that I preche also thereȝ; for hereto I came, ⁴⁰ and he prechid in the synagogs of hem: and in al galilee: and castid out fendis,

⁴¹ and a leprous man cam to hym: and bisought and kneid, and seide, if thou wilt: thou maist cleane me, ⁴² and Ihesus hadde merci on hym: and streite out his bonde, and touchid hym and seide, I wote be thou made cleve, ⁴³ and whanne he hadde thus: anon the lepre passid awie fro hym, and he was cleaneide,

TYNDALE—1534.

that they demanded one of another amonge them selves saying: what thinge is this? what newe doctryne is this? For he comaundeth the foule spiritis with power, and they obeye him. ²⁹ And immediatly his fame spread abroad throughoute all the region borderinge on Galile.

³⁰ And forth with, anon as they were come out of the synagoge, they entred in to the house of Symon and Andrew, with James and Iohn. ³¹ And Symons mother in lawe laye sike of a fever. And anon they tolde him of her. ³² And he came and toke her by the honde and lifte her vp: and the fever forsoke hir by and by: and she ministred vnto them.

³³ And at even when the sunne was downe, they brought to him all that were diseased, and them that were possessed with devils. ³⁴ And all the citee gaddred to geder at the dore, ³⁵ and he healed many that were sick of divers diseases. And he cast out many devils, and suffrid not the devils to speake, because they knewe him.

³⁶ And in the morninge very early, Iesus arose and went out in to a solitary place, and there prayed. ³⁷ And Simon and they that were with him folowed after him. ³⁸ And when they had founde him, they sayde vnto him: all men seke for the. ³⁹ And he sayd vnto them: let vs go in to the next town, that I maye preache there al so: for truly I cam out for that purpose. ⁴⁰ And he preached in their synagogs, throughout all Galilee, and cast the devils out.

⁴¹ And there came a leper to him, beseeching him, and knelid downe vnto him, and sayde to him: yf thou wilt, thou cannest make me cleane. ⁴² And Iesus had compassion on him, and putforth his bonde, touchid him, and sayde to him: I will, be thou cleane. ⁴³ And anon as he had spoken, immediatly the leprosy departed from him, and was cleased.

CRANMER—1539.

amazed, in so much that they demanded one of another amonge them selves saying: what thyng is this? What newe doctrine is this? For with auctorite comaunded he the foule spiritis, and they obeyed him. ²⁹ And immediatly his fame spread abroad throughout all the region borderinge on Galile.

³⁰ And forthwith, when they were come out of the Synagoge they entred into the house of Symon and Andrew, with James and Iohn. ³¹ But Simons mother in lawe laye sycke of a fever. And anon they tell him of her. ³² And he came, and toke her by the hande: and lifte her vp: and ymedyatly the fever forsoke hyr, and she ministred vnto them. ³³ And at even when the sunne was downe, they brought vnto hym all that were diseased, and them that were vexed with devils. ³⁴ And all the citee was gathered to gether at the dore, ³⁵ and he healed many that were sycke of divers diseases, and cast out many devils, and suffrid not the devils to speake, because they knew him.

³⁶ And in the morninge very early, Iesus (when he was risen vp) departed, and went out into a solitary place, and there prayed. ³⁷ And Symon and they that were with hym, folowed after hym. ³⁸ And when they had founde him, they saye vnto him: all men seke for the. ³⁹ And he sayd vnto them: let vs go into the next townes, that I maye preach there also: for therfore am I come. ⁴⁰ And he preached in their Synagogs, in all Galile, and cast the devils out.

⁴¹ And ther came a leper to hym, beseeching him, and knelyng downe, and sayeng vnto him, yf thou wilt, thou cannest make me cleane. ⁴² And Iesus had compassion on hym, and put forth his hande, touchid him, and sayeth vnto him: I will, be thou cleane. ⁴³ And anon as he had spoken, immediatly the leprosy departed from him,

πολλὰ ἐξέβαλε, καὶ οὐκ ἦφιε λαλεῖν τὰ δαιμόνια, ὅτι ᾔδεισαν αὐτόν.³² Καὶ πρᾶι
 ἔννυχον| λίαν ἀναστὰς ἐξῆλθε, καὶ ἀπῆλθεν εἰς ἔρημον τόπον, κακεῖ προσήνυχετο.
³³ καὶ κατεδίωξαν αὐτόν ὁ Σίμων καὶ οἱ μετ' αὐτοῦ.³⁴ καὶ εὐρόντες αὐτόν, λέγουσιν
 αὐτῷ, "Οτι πάντες σε ζητοῦσι." ³⁵ Καὶ λέγει αὐτοῖς, "Ἀγωμεν εἰς τὰς ἐχομένας
 ' κομπούλεις, ἵνα καὶ ἐκεῖ| κηρύξω εἰς τοῦτο γὰρ ἐξελέλθῃα." ³⁶ Καὶ ἦν κηρύσσων
 ἐν ταῖς συναγωγαῖς| αὐτῶν, εἰς ὅλην τὴν Γαλιλαίαν, καὶ τὰ δαιμόνια ἐκβάλλων.
³⁷ Καὶ ἔρχεται πρὸς αὐτόν λεπρὸς, παρακαλῶν αὐτόν καὶ γονυπετῶν αὐτόν, καὶ
 λέγων αὐτῷ, "Οτι,| εἰς θέλῃς, δύνασαι με καθαρίσαι." ³⁸ Ὁ δὲ Ἰησοῦς σπλαγχ-
 νισθεὶς, ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ, καὶ λέγει αὐτῷ, "Θέλω, καθαρίσθητι."
³⁹ Καὶ ἐπὶ αὐτοῦ, εὐθέως ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἐκαθαρίσθη.

³² Alex. + Χριστὸν εἶπαι.

³³ Alex. Ἰννοχα.

³⁴ Rec. Ζητοῦσι αὐτόν.

³⁵ Alex. + ἄλλαχοῦ.

³⁶ Rec. εἰς αὐτὴν.

³⁷ Alex. εἰς τὰς συναγωγὰς.

³⁸ Alex. Κύριε εἰς θεοῦ.

³⁹ Alex. = εὐχόμενος αὐτοῦ.

GENEVA—1557.

were all amazed, in so much that they demanded one of another, saying, What thing is this? What new doctrine is this? For he commandeth the foule spirites with power, and they obey him. ³³ And immediately his fame spread abroad, throughout all the region bordering on Galilee. ³⁴ And forthwith, as soon as they were come out of the Synagoge they entred into the house of Simon and Andrew, with James and Iohn. ³⁵ And Simons mother in lawe, laye sycke of a feuer: and as soon they tolde him of her.

³⁶ And he came and toke her by the hand, and lyft her vp, and the feuer forsooke her by and by, and she ministred vnto them. ³⁷ And at euen when the sunne was downe, they brought to hym all that were diseased, and them that were possessed with deuils.

³⁸ And all the cite gathered together at the dore. ³⁹ And he healed many that were sycke of diuers diseases. And he cast out many deuils, and suffered not the deuyles to speake, because they knewe him.

⁴⁰ And in the morning very early, before daye Iesus arose and went out into a solitarie place, and there prayed. ⁴¹ And Simon, and they that were with him folowed after him. ⁴² And when they had founde him, they sayd vnto him, All men seeke for thee. ⁴³ And he sayd vnto them, Let vs go into the next towne, that I may preache there also: for I came out for that purpose. ⁴⁴ And he preached in their Synagoges, throughout all Galilee, and cast the deuyls out. ⁴⁵ And there came a leper to him: beseeching hym, and kneléd downe vnto hym, and sayd to hym, If thou wilt, thou canst make me cleane. ⁴⁶ And Iesus had compassion on hym, and put forth his hand, touched him, and sayd to him, I wyl, Be thou cleane. ⁴⁷ And as soon as he had spoken, immediately the leprosy departed from him, and he was made cleane.

RHEIMS—1582.

they questioned among them selves, saying, What thing is this? what is this new doctrine? for with power he commandeth the vncleane spiritis also, and they obey him. ³³ And the bruite of him went forth incontinent into all the countrie of Galilee.

³⁴ And immediately going forth out of the Synagoge, they came into the house of Simon and Andrew, with James and Iohn. ³⁵ And Simons wifes mother lay in a fit of a feuer: and forthwith they tel him of her. ³⁶ And coming neere he lifted her vp taking her by the hand: and incontinent the ague left her, and she ministred vnto them. ³⁷ And when it was euening after sunne set, they brought to him all that were ill at ease and that had deuils. ³⁸ And all the cite was gathered together at the dore. ³⁹ And he cured many that were vexed with diuerse diseases: and he cast out many deuils, and he suffered not them to speake that they knew him.

⁴⁰ And rising very early, and going forth he went into a desert place: and there he prayed. ⁴¹ And Simon sought after him, and they that were with him. ⁴² And when they had found him, they said to him, That all seeke for thee. ⁴³ And he saith to them, Let vs goe into the next towne and citie, that I may preache there also: for to this purpose am I come.

⁴⁴ And he was preaching in their Synagogs, and in all Galilee: and casting out deuils. ⁴⁵ And a leper commeth to him beseeching him: and kneeling downe saith to him, If thou wilt, thou canst make me cleane. ⁴⁶ And Iesus having compassion on him, stretched forth his hand: and touching him, he saith vnto him, I wil, be thou made cleane. ⁴⁷ And when he had spoken, immediately the leprosie departed from him, and he was made cleane.

AUTHORISED—1611.

that they questioned among themselves, saying, What thing is this? What new doctrine is this? For with authority commandeth he euen the vncleane spiritis, and they doe obey him. ³³ And immediately his fame spread abroad throughout all the region round about Galilee.

³⁴ And forthwith, when they were come out of the Synagoge, they entred into the house of Simon, and Andrew, with James and Iohn. ³⁵ But Simons wifes mother lay sicke of a feuer: and as soon they tell him of her. ³⁶ And he came and tooke her by the hand, and lift her vp, and immediately the feuer left her, and she ministred vnto them. ³⁷ And at euen, when the Sonne did set, they brought vnto him all that were diseased, and them that were possessed with deuils: ³⁸ And all the city was gathered together at the dore. ³⁹ And hee healed many that were sicke of diuers diseases, and cast out many deuils, and suffered not the deuils to speake, because they knew him. ⁴⁰ And in the morning, rising vp a great while before day, hee went out, and departed into a solitary place, and there prayed. ⁴¹ And Simon, and they that were with him, followed after him: ⁴² And when they had found him, they said vnto him, All men seeke for thee. ⁴³ And he said vnto them, Let vs go into the next towne, that I may preache there also: for therefore came I forth. ⁴⁴ And hee preached in their Synagogues throughout all Galilee, and cast out deuils. ⁴⁵ And there came a leper to him, beseeching him, and kneeling downe to him, and saying vnto him, If thou wilt, thou canst make me cleane. ⁴⁶ And Iesus mooued with compassion, put forth his hand, and touched him, and said vnto him, I will, be thou cleane. ⁴⁷ And as soon as hee had spoken, immediately the leprosie departed from him, and he was cleansed.

* Or, so say that they know him.

324 Καὶ ἐμβριμώμενος αὐτῷ, εὐθέως ἐξέβαλεν αὐτὸν, " καὶ λέγει αὐτῷ, "Ορα, ' μηδενὶ μηδὲν εἶπης· ἀλλ' ὑπάγε, σεαυτὸν δείξον τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ᾧ προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς.' " Ο δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι φανερώς εἰς πόλιν εἰσελθεῖν· ἀλλ' ἔξω ἐν ἐρήμοις τόποις ἦν, καὶ ἤρχοντο πρὸς αὐτὸν πάντοθεν.]

II. Καὶ εἰσῆλθε πάλιν εἰς Καπερναοὺμ δι' ἡμερῶν καὶ ἠκούσθη ὅτι εἰς οἶκόν ἐστι· καὶ εὐθέως συνήχθησαν πολλοὶ, ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν καὶ ἐλάλει αὐτοῖς τὸν λόγον. Καὶ ἔρχονται πρὸς αὐτὸν, παραλυτικὸν φέροντες, αἰρόμενον ὑπὸ τεσσάρων. καὶ μὴ δυνάμενοι προσεγγίσει αὐτῷ διὰ τὸν ὄχλον, ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσι τὸν κράββατον,

* Alex. = μηδέν.

* Rec. παντοθεν.

* Rec. πάλιν εἰσῆλθεν.

* Alex. π. εὐλ.

* Alex. = εὐθεως.

* Alex. Καὶ ἔξω.

* Alex. οὐκ εἰς ἐρήμους.

WICLIF—1380.

and ihesus threatened hym and putte hym out, " and seide to hym, se thou seie to no man, but go shewe thee to the pryncis of prestis, and offre for thi clem-synge in to witnessynge to hem, tho thingis that moises badde, " and he yode oute: & bigan to preche, and to pupplische the wordis, so that now he mygt not go opunli in to the cite: but be with out furth in desert places, and thei camen to hym on alle sides.

2. AND eftes he entrid in to capernaum aftir eight dayes, and it was herde that he was in an hous, " and many camen to gidre, so that thei mysten not be in the hous, ne at the gate, and he spake to hem the word, " and there camen to hem men that brougten a man sike in palsie: whiche was borun of four, " and whanne thei mysten not brynge hym to ihesus: for the puple: thei vnbediden the roof where he was, and openede it and thei leten down the hedde in whiche the sike man in palsie laye, " and whanne ihesus hadde seen the feith of hem he seide to the sike man in palsie, some thi synnes ben for-goun to thee,

" But there were summe of the scribes sittynge and thankyng in her hertis, " what spekeith he thus? he blasfemeth, who may forgyve synnes but god aloone? " and whanne ihesus hadde knowen this by the holi goost that thei thougten so withynne hem all: he seith to hem, what thencen ye these thingis in youre hertis? " What is lyster to sey to the sike man in palsie, the synnes ben forgyoun to thee: or to seye rise take thi bedde and walke? " but that ye witen that mannes soue hath power in erthe to forgyve synnes, he seide to the sike man in palsie, " I seie to thee ryse up, take thi bedde and go in to thi hous, " and anon he roos up, & whanne he

TYNDALE—1534.

" And he charged him, & sent him away forthwith " and sayd vnto him: Se thou saye no thinge to any man: but get the hence and shewe thy selfe to the preste, and offer for thy clemensynge, those thinges which Moyses commaunded for a testi-moniall vnto them. " But he (assone as he was departed) beganne to tell many thinges, and to publyshe the dede: in so moche that Iesus coulde no more openly entre in to the cite, but was with out in desert places. And they came to him from every quarter.

2. AFTER a fewe dayes, he entred into Capernaum agayne, and it was noysed that he was in a housse. " And anone many gadered to gedre, in so moche that now there was no roume to receave them: no, not so moche as a bout the dore. And he preached the wordes vnto them. " And there came vnto him that brought one sick of the palsie, borne of fower men. " And because they coulde not come nye vnto him for prease, they vncovered the rofe of the housse where he was. And when they had broken it open, they let doune the bedd where in the sick of the palsie laye. " When Iesus sawe their fayth, he sayde to the sick of the palsie, some thy synnes are forgiven the.

" And ther were certayne of the scribes sittynge there, and reasonynge in their hertes: " how doeth this felowe so blas-pheme? Who can forgyve synnes, but God only? " And immediatly when Iesus perceaved in his sprete, that they so reason-ed in them selves, he sayde vnto them: why thynke ye soche thinges in youre hertes? " Whether is it easier to saye to the sick of the palsie, thy synnes are forgiven the: or to saye, aryse take vp thy bedd, and walke? " That ye maye knowe that the sonne of man hath power in erth to forgyve synnes, he spake vnto the sick of the palsie: " I saye vnto the, aryse and take vp thy bedd, and get the hence in to thyne awne house. " And

CRANMER—1539.

" and he sent him awaye forthwith, " and sayeth vnto him. Se thou saye nothyng to any man: but gett the hence, shewe thy selfe to the Preste, and offer for thy clemensynge, those thinges whych Moyses com-maunded, for a witness vnto them. " But he (assone as he was departed) beganne to tell many thinges, and to publyshe the sayenge: in so moche that Iesus coulde no more openly entre into the cite, but was with out in desert places. And they came to him from every quarter.

2. AFTER a fewe dayes also, he entred into Capernaum agayne, and it was noysed that he was in the house. " And anone many were gathered together, in so moche that now there was no roume to receave them, no not so moche as about the dore. And he preached the wordes vnto them. " And they came vnto him, bryngynge one sycke of the palsie whych was borne of fower men. " And when they coulde not come nye vnto him for prease, they vncovered the rofe of the house that he was in. And when they had broken vp the rofe, they dyd (with cordes) let doune the bedd wherin the sycke of the palsey laye. " When Iesus sawe their fayth, he sayde vnto the sycke of the palsey: some thy synnes be forgiven the.

" But ther were certayne of the Scribes syttinge there, and thinking in their hertes: " why doth he speaks thys blas-phemyes? who can forgyve synnes, but God only? " And immediatly when Iesus perceaved in his sprete, that they so thought with in them selves, he sayeth vnto them: why thynke ye soch thinges in youre hertes? " Whether is it easier to saye to the sycke of the palsey: thy synnes be forgiven the: or to saye, aryse, take vp thy bed, and walke? " But that ye maye knowe, that the sonne of man hath power in earth to forgyve synnes, he spake vnto the sycke of the palsey: " I saye vnto the: aryse, & take vp thy bedd, & get the hence vnto thyne awne house. " And immediatly

ἐφ' ᾧ ὁ παραλυτικὸς κατέκειτο. * ἰδὼν δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ, 'Τέκνον, ἀφέωνταί σοι αἱ ἁμαρτίαι σου.' * Ἦσαν δὲ τινες τῶν γραμματέων ἐκεῖ καθήμενοι, καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν, 'Τί οὗτος οὕτω λαλεῖ βλασφημίας; τίς δύναται ἀφιέναι ἁμαρτίας, εἰ μὴ εἰς, ὁ Θεός;' * Καὶ εὐθέως ἐπιγινούς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ, ὅτι οὕτως αὐτοῖς διαλογίζονται ἐν ἑαυτοῖς, εἶπεν αὐτοῖς, 'Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; * τί ἐστὶν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ, 'Αφέωνταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν, 'Ἐγειρε, | * ἄρον σου τὸν κράββατον, | καὶ περιπάτει; * ἵνα δὲ εἰδῆτε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας, | λέγει τῷ παραλυτικῷ, * Σοὶ λέγω, ἔγειρε, | ἄρον τὸν κράββατόν σου, καὶ ὑπάγε εἰς τὸν οἶκόν σου.' * Καὶ ἡγέρθη εὐθέως, καὶ ἄρας τὸν κράββατον, ἐξῆλθεν ἐναντίον

* Rec. = αὐτοί.

* Rec. σοί.

* Rec. Ἐγειρε.

* Rec. + καί.

* Alex. ἄρον τὸν κράββατόν σου.

* Rec. ἀφίεναι ἐπὶ τῆς γῆς ἁμαρτίας.

* Rec. ἔγειρε.

* Rec. + καί.

GENEVA—1557.

43 And after he had given hym a strayt commandement, he sent hym away forthwith. 44 And sayd vnto him, See thou say nothing to any man, but get thee hence, and shewe thy selfe, to the Priests, and offer for thy cleansing those thinges which Moses commanded, for a testimoniall vnto them. 45 But he assume as he was departed, began to tel many thinges, and to publishe the dede, insomuch that Iesus coulde no more openly entre into the citie, but was without in desert places. And they came to hym from every quarter.

2. AFTER a fewe dayes, he entred into Capernaum agayn, and it was noysed that he was in the house. 2 And anon, many gathered together, insomuch, that now there was no roome to receaue them, no, not so much as about the doore. And he preached the worde vnto them. 3 And there came vnto him, that brought one sycke of the palsey, borne of foure men. 4 And because they coulde not come nye vnto hym for prease, they vncouered the rofe of the house where he was. And when they had broken it open, they let downe the bed, wherein the sycke of the palsey laye. 5 When Iesus saw their faith, he sayd to the sick of the palsey, Sonne thy synnes are forgiven thee.

6 And there were certayne of the Scribes, syttyng there, and reasoning in their hartes, 7 Why doth this felow so blaspheme? Who can forgene synnes, but God onely? 8 And immediately when Iesus perceaued in hys spirite, that thus they thought with them selues, he sayd vnto them, Why reason ye these thinges in your hartes? 9 Whether is it easier to say to the sick of the palsey, Thy synnes are forgiven thee: or to say, Arise, take vp thy bed, and walke. 10 And that ye may know, that the Sonne of man hath power in earth to forgene synnes, he spake vnto the sick of the palsey. 11 I say vnto thee, Arise and take vp thy bed, and get thee hence into thine owne house. 12 And

RHEIMS—1582.

43 And he threatened him, and forthwith cast him forth. 44 and he saith to him, See thou tel no body: but goe, shew thy self to the high priest, and offer for thy cleansing the thinges that Moyses commaunded, for a testimonie to them.

45 But he being gone forth, began to publish, and to blase abroad the vword: so that now he could not openly goe into the citie, but was abroad in desert places, and they came together vnto him from all sides.

2. AND againe he entred into Capernaum after some daies, and it was heard that he was in the house, 2 and many came together, so that there was no place no not at the doore, and he spake to them the vword. 3 And they came to him bringing one sick of the palsey, who was caried of foure. 4 And when they could not offer him vnto him for the multitude, they vncouered the rofe where he was: and opening it they did let downe the couche vwherein the sick of the palsey lay. 5 And when Iesus had seen their faith, he saith to the sick of the palsey, Sonne, thy sinnes are forgiven thee. 6 And there were certayne of the Scribes sitting there and thinking in their hartes, 7 Why doth he speake so? he blasphemeth. Who can forgie sinnes but only God? 8 Which by and by Iesus knowing in his spirit, that they so thought within them selues, saith to them, Why thinke you these things in your hartes? 9 Whether is easier, to say to the sick of the palsey, Thy sinnes are forgiven thee: or to say, Arise, take vp thy couche, and walke? 10 But that you may know that the Sonne of man hath power in earth to forgie sinnes (he saith to the sick of the palsey) 11 I say to thee, Arise, take vp thy couche, and goe into thy house. 12 And forthwith he arose: and

AUTHORISED—1611.

43 And he straitly charged him, and forthwith sent him away. 44 And saith vnto him, See thou say nothing to any man: but goe thy way, shew thy selfe to the Priest, and offer for thy cleansing those thinges which Moses commanded, for a testimony vnto them. 45 But he went out, and beganne to publish it much, and to blase abroad the matter: insomuch that Iesus could no more openly enter into the citie, but was without in desert places: and they came to him from every quarter.

2. AND againe he entred into Capernaum after some dayes, and it was noysed that he was in the house. 2 And straightway many were gathered together, insomuch that there was no roome to receiue them, no not so much as about the doore: and he preached the word vnto them. 3 And they came vnto him, bringing one sick of the palsey, which was borne of foure. 4 And when they could not come nigh vnto him for preases, they vncouered the rofe where he was: and when they had broken it vp, they let downe the bed wherein the sick of the palsey lay. 5 When Iesus saw their faith, hec said vnto the sick of the palsey, Sonne, thy sinnes be forgiven thee. 6 But there were certayne of the Scribes sitting there, and reasoning in their hearts, 7 Why doeth this man thus speake blasphemies? Who can forgie sinnes but God onely? 8 And immediately, when Iesus perceaued in his Spirit, that they so reasoned within themselues, hec said vnto them, Why reason ye these things in your hearts? 9 Whether is it easier to say to the sick of the palsey, Thy sinnes be forgiven thee: or to say, Arise, and take vp thy bed and walke? 10 But that yee may know that the Sonne of man hath power on earth to forgie sinnes, (hec saith to the sick of the palsey,) 11 I say vnto thee, Arise, & take vp thy bed, & goe thy way into thine house. 12 And immediately hec

παντων ὥστε ἐξίστασθαι πάντας, καὶ δοξάζειν τὸν Θεὸν, λέγοντας, Ὅτι οὐδέποτε οὕτως εἶδομεν.

¹³ Καὶ ἐξῆλθε πάλιν παρὰ τὴν θάλασσαν καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτὸν, καὶ ἐδίδασκεν αὐτούς. ¹⁴ Καὶ παράγων εἶδε Λευὴν τὸν τοῦ Ἀλφαίου, καθήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ, Ἀκολουθε μοι. Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. ¹⁵ Καὶ ἐγένετο ἐν τῷ κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ ἦσαν γὰρ πολλοί, καὶ ἠκολούθησαν αὐτῷ. ¹⁶ καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, ἰδόντες αὐτὸν ἐσθίοντα μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν, ἔλεγον τοῖς μαθηταῖς αὐτοῦ, Τί ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει καὶ πίνει; ¹⁷ Καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς, Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς

¹³ Alex. κατακεῖσθαι αὐτὸν.

¹⁴ Alex. καὶ ἠκολούθησεν αὐτῷ καὶ (αἱ) γραμματεῖς τῶν Φαρισαίων καὶ ἰδόντες ἐν ἰσθίᾳ.

¹⁵ Rec. + εἰς μετάνοιαν (cf. Luc. 5, 22.)

WICLIFFE—1380.

hadde take the bedde he wente bifore alle men, so that alle men wondriden, & honour-eden god & seiden, for we saien neuer so.

¹³ and he wente out eftsonce to the see and alle the people comen to hym, and he taughte hem. ¹⁴ and whanne he passid, he saie leue of othe, sittinge at the tol-bothe, and he said to hym, sue me; and he roos and suede hym. ¹⁵ And it was don, whanne he satte at the mete in his hous, many pupplices and synful men saten togidre at the mete with ihesus; and hise disciples; for there weren many that foloweden hym. ¹⁶ and scribis and farises seynge that he ete with pupplices and synful men: seiden to hise disciples, whi etith and drynkith youre maistr with pupplices and synners? ¹⁷ whanne this was herde, ihesus seide to hem, hoole men han no nede to a leche: but thi that ben yuel at ere, for I cam not to clepe iust men but synners.

¹⁸ and the discipils of Iohn and the farises weren fastyng: and thei comen and seiden to hym, whi fasten the discipils of Iohn, and the farises fasten; but thi discipils fasten not? ¹⁹ and ihesus seide to hem, whether the sones of sponseis moun faste: as long as the spouse is with hem? as long tyme as thei han the spouse with hem, thei moun not faste; ²⁰ but daies schulen come, whanne the spouse schal be taken awaie fro hem, and thanne thei schulen fast in tho daies.

²¹ no man sewith a pocke of newe clothe to an olde clothe; ellis he takith awei the newe pocke fro the olde and more breking is made;

²² and no man puttith newe wyne, into olde botels; ellis the wyn schal burst the botelis: and the wyne schal be sched out, and the botelis schulen perische; but newe wyne schal be putte in to newe botelis.

TYNDALE—1534.

by and by he arose, take vp the bedd, and went forth before them all: in so moche that they were all amazed, and glorified God sayinge: we neuer sawe it on this fassyon.

¹³ And he went agayne vnto the see, and all the people resorted vnto him, and he taught them. ¹⁴ And as Iesus passed by, he sawe Levy the sonne of Alphay, syt at the receyte of custome, and sayde vnto him: folowe me. And he arose and folowed him. ¹⁵ And it came to passe, as Iesus sate at meate in his hous, many publicans and synners sate at meate also with Iesus and his disciples. For there were many that folowed him. ¹⁶ And when the Scribes and Pharises sawe him eate with publicans and synners, they sayde vnto his disciples: how is it, that he eateth and drynketh with publicans and synners? ¹⁷ When Iesus hearde that, he sayde vnto them. The whole have no nede of the phisicion, but the sicke. I came not to call the rightwys, but the synners to repentaunce.

¹⁸ And the disciples of Iohn and the Pharises dyd faste: and therefore came and sayde vnto him. Why do the disciples of Iohn and of the Pharises faste; and thy disciples fast not? ¹⁹ And Iesus sayde vnto them: can the chyldren of a weddinge faste, whils the brydgrome is with them. As longe as they have the brydgrome with them, they cannot faste. ²⁰ But the dayes will come when the brydgrome shalbe taken from them, and then shall they faste in those dayes.

²¹ Also no man soweth a pocke of newe cloth vnto an olde garment; for then taketh he awaye the newe pocke from the olde, and so is the rent worse.

²² In lyke wyse, no man poureth newe wyne in to olde vessels: for yf he do, the newe wyne breaketh the vessels, and the wyne runneth out, and the vessels are marred. But new wyne must be poured in to new vessels.

CRANMER—1530.

he arose, toke vp the bed, and went furth before them all: in so moche that they were all amazed, and gloryfied God, sayinge: we neuer sawe it on this fassyon.

¹³ And he went agayne vnto the see, and all the people resorted vnto him, and he taught them. ¹⁴ And as Iesus passed by, he sawe Levy the sonne of Alphene, sytting at the receyte of custome, and sayde vnto him: folowe me. And he arose, and folowed hym. ¹⁵ And it came to passe that whan Iesus sate at meate in his hous, many publicans and synners sate also together at meate with Iesus and his disciples. For there were many, that folowed him. ¹⁶ And when the Scribes and Pharises sawe him eate with publicans and synners, they sayde vnto his disciples: how happeneth it, that he eateth, and drynketh with publicans and synners? ¹⁷ When Iesus hearde that, he sayde vnto them: They that be whole, haue no nede of the Phisyceion, but they that are sycke. I came not to call the ryghtwys, but synners to repentaunce.

¹⁸ And the disciples of Iohn and the Pharisees dyd fast: and they come and saye vnto him. Why do the disciples of Iohn and of the Pharises fast, but thy disciples fast not? ¹⁹ And Iesus sayde vnto them: can the chyldren of the weddinge fast while the brydgrome is with them? As longe as they haue the brydgrome with them, they cannot fast. ²⁰ But the dayes wyll come, when the brydgrome shalbe taken awaye from them, and then shall they fast in those dayes.

²¹ No man also soweth a pocke of new cloth vnto an olde garment, els taketh he awaye the new pocke therof from the olde, and so is the rent worse. ²² And no man powreth new wine into olde butts: els the new wynde doth burst the botche, and the wyne runneth out, and the botche is marred. But new wine must be put into new bottels.

saie, new. eftsonce, againe. tolbothe, a booth in which dues or toll was taken. vna, fellow. leche, physicion. yuel, at one, ill at ease. drynke, call. sponseis, sponsores, or weddinges. moun, maye.

ἔχοντες. οὐκ ἦλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλούς·¹⁸ Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύοντες· καὶ ἔρχονται καὶ λέγουσιν αὐτῷ, Διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν;¹⁹ Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστι, νηστεύειν; ὅσον χρόνον μεθ' ἐαυτῶν ἔχουσι τὸν νυμφίον, οὐ δύνανται νηστεύειν.²⁰ ἔλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύουσιν ἐν²¹ ἐκείνῃ τῇ ἡμέρᾳ. | οὐδεὶς ἐπιβλημα ῥάκους ἀγνάφου ἐπιρράπτει ἐπὶ ἱματίῳ παλαιῷ· εἰ δὲ μὴ, αἶρει τὸ πλήρωμα αὐτοῦ τὸ καυδὸν τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα γίνεται.²² καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μὴ, ῥήσσει ὁ οἶνος ὁ νέος τοὺς ἀσκοὺς, καὶ ὁ οἶνος ἐκχέεται καὶ οἱ ἀσκοὶ ἀπολούνται· ἀλλὰ οἶνον νέον εἰς ἀσκοὺς και-

¹⁸ Rec. τῶν Φαρισαίων.¹⁹ Rec. ἱκανὰς αἰεὶς ἡμέρας (cf. Luc. 5, 32).²⁰ Rec. + καὶ.²¹ Alex. ἡμέρας παλαιῶν.²² Alex. ῥάκη.

Alex. = ὁ νέος.

GENEVA—1557.

by and by he arose, take vp his bed, and went forth before them all: insomuche, that they were all amazed, and glorified God, saying, We neuer sawe suche a thinge.¹³ Then he went agayne vnto the sea, and all the people resorted vnto him, and he taught them.¹⁴ And as Iesus passed by, he sawe Leui the sonne of Alphæus syt at the receypte of custome, and sayd vnto him, Followe me. And he arose and folowed hym.¹⁵ And it came to passe, as Iesus sate at meat in his house, many publicans and synners sate at meat also with Iesus, and his disciples: for there were many that folowed him.

¹⁶ And when the Scribes and Pharisees saw him eat with publicans and synners, they sayd vnto his disciples, How is it, that he catcheth and drinketh with Publicans and synners? ¹⁷ And when Iesus heard that, he sayd vnto them, The whole haue no neede of the phisition, but the sycke. I came not to call the ryghteous, but the synners to repentance.¹⁸ And the disciples of Iohn, and the Pharisees dyd fast: and came and sayd vnto him, Why do the disciples of Iohn and of the Pharisees fast, and thy disciples fast not? ¹⁹ And Iesus sayd vnto them, Can the children of the wedding fast, whyles the bridegrome is with them? as long as they haue the bridegrome with them, they can not fast.²⁰ But the dayes wil come, when the bridegrome shalbe taken from them, and then shal they fast in those dayes.

²¹ Also no man soweth a peece of newe and vndressed cloth in an olde garment, for then that newe peece taketh away from the olde, and so is the breache worse.²² In lyke wyse, no man powreth new wyne into olde vessels, for if he do, the newe wyne breaketh the vessels, and the wyne runneth out, and the vessels are lost. But new wyne must be powred into

RHHEIMS—1582.

taking vp his couche, went his vway in the sight of al, so that al marueled, and glorified God, saying, That vve neuer sawv the like.

¹³ And he went forth againe to the sea: and al the multitude came to him, and he taught them.¹⁴ And vwhen he passed by, he sawv Leui of Alphæus sitting at the custome place: and he saith to him, Follow me. And rising vp he folovved him.¹⁵ And it came to passe, as he sate at meate in his house, many Publicans and sinners did sit dovne together vvith Iesus and his Disciples. for they vvere many, vvho also folovved him.¹⁶ And the Scribes and the Pharisees seeing that he did cate vvith Publicans and Sinners, said to his Disciples, Why doth your Maister cate and drinke vvith Publicans and sinners? ¹⁷ Iesus hearing this, saith to them, The vvhole haue not neede of a Physician, but they that are ill at ease. for I came not to call the iust, but sinners.

¹⁸ And the disciples of Iohn and the Pharisees did vse to fast: and they come, and say to him, Why doe the disciples of Iohn and of the Pharisees fast: but thy disciples do not fast? ¹⁹ And Iesus said to them, Why, can the children of the marriage fast, as long as the bridegrome is vvith them? So long time as they haue the bridegrome vvith them, they can not fast.²⁰ But the daies vvil come vvhen the bridegrome shal be taken away from them: and then they shal fast in those daies.

²¹ No body sovrveth a peece of ravy cloth to an old garment: otherwise he taketh away the newv peece from the old, and there is made a greater rent.²² And no body putteth newv vvine into old bottels: otherwise the vvine bursteth the bottels, and the vvine vvil be shed, and the bottels vvil be lost. but newv vvine must be put into newv bottels.

AUTHORISED—1611.

arose, took vp the bed, and went forth before them all, insomuch that they were all amazed, and glorified God, saying, Wee neuer saw it on this fashion.¹³ And he went forth againe by the Sea side, and all the multitude resorted vnto him, and he taught them.¹⁴ And as he passed by, he saw Leui the son of Alphæus sitting at the receipt of Customs, and said vnto him, Follow me. And he arose, and folowed him.¹⁵ And it came to passe, that as Iesus sate at meate in his house, many Publicans and sinners sate also together with Iesus and his disciples: for there were many, and they folowed him.¹⁶ And when the Scribes and Pharisees saw him cate with Publicans and sinners, they said vnto his disciples, How is it that hee eateth and drinketh with Publicans and sinners? ¹⁷ When Iesus heard it, he saith vnto them, They that are whole, haue no need of the Physician but they that are sicke: I came not to call the righteous, but sinners to repentance.

¹⁸ And the disciples of Iohn, and of the Pharisees vsed to fast; and they come, and say vnto him, Why doe the disciples of Iohn, and of the Pharisees fast, but thy disciples fast not? ¹⁹ And Iesus said vnto them, Can the children of the bride-chamber fast, while the Bridegrome is with them? As long as they haue the Bridegrome with them, they cannot fast.²⁰ But the dayes will come, when the Bridegrome shall bee taken away from them, and then shall they fast in those dayes.²¹ No man also soweth a peece of new cloth on an old garment: else the new peece that filled it vp, taketh away from the old, and the rent is made worse.²² And no man putteth new wine into old bottels, else the new wine doth burst the bottels, and the wine is spilled, and the bottels will bee marred: But new wine must be put into new bottels.

¹ Or at the place where the Customs was received.
² Or, raw, or vnravght.

‘*νοὺς βλαττέον.*’ ²² Καὶ ἐγένετο παραπορεύεσθαι αὐτὸν ἐν τοῖς σάββασι διὰ τῶν σπορίμων, καὶ ἤρξαντο οἱ μαθηταὶ αὐτοῦ ὁδὸν ποιεῖν τὴν λόντοντες τοὺς στάχνας. ²³ καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ, ‘*Ἴδε, τί ποιῶσιν*’ ἐν τοῖς σάββασι, ὃ οὐκ ἔξεστι;’ ²⁴ Καὶ αὐτὸς ἔλεγεν αὐτοῖς, ‘*Οὐδέποτε ἀνέγνωτε, τί ἐποίησε Δαυὶδ, ὅτε χρεῖαν ἔσχε καὶ ἐπείνασεν αὐτὸς καὶ οἱ μετ’ αὐτοῦ;*’ ²⁵ πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ ἐπὶ Ἀβιάθαρ τοῦ ἀρχιερέως, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστι φαγεῖν εἰ μὴ τοῖς ἱερεῦσι, καὶ ἔδωκε καὶ τοῖς σὺν αὐτῷ οὖσι;’ ²⁶ Καὶ ἔλεγεν αὐτοῖς, ‘*Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον.*’ ²⁷ ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

III. Καὶ εἰσῆλθε πάλιν εἰς τὴν συναγωγὴν, καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμ-

* Alex. οἱ μαθηταὶ αὐτοῦ ἤρξαντο.

* Alex. + οἱ μαθηταὶ αὐτοῦ.

* Alex. = ἐν.

* Const. ἐπὶ Ἀβιάθαρ ἀρχιερέως.

WICLIFFE—1380.

²² And it was done eftsones, whanne the lord walkide in the sabotis bi the cornes and hise discipulis bigunne to passe forth: and plucke eris of the cornes; ²³ and the farisies seiden to hym, lo what thi discipulis doon in sabotis that is not kful;

²⁴ and he seide to hem, redde 3c neuere; what Dauith dide: whanne he hadde nede? & he hungrede and thei that weren with hym? ²⁵ how he wente in to the hous of god vndir aliaithar prync of prestis: and ate lous of propocioun; whiche it was not kful to ete but to prestis aloun; and he gaf to hem that weren with hym; ²⁶ and he seide to hem, the sabote is made for man: and not a man for the sabot; ²⁷ And so mannes sone is also lord of the sabote.

3. AND he entrid eftson in to the synagoge: and there was a man hauynge a drye honde; ² and thei aspiiden hym, if he heeld in the sabotis to accuse hym; ³ and he seide to the man that hadde a drye honde, rise in to the myddil; ⁴ and he seith to hem, is it leueful to do wel in the sabote, ether yuel? to make a soul saaf, ether to lese? and thei weren stille; ⁵ and he biheelde hem aboute with wraththe; and hadde sorowe on the blyndnes of her hertes; and seith to the man, holde forth thi honde; and he heelde forth and his honde was restorde to hym;

⁶ sotheli furisies yoden oute anon and made a counceille with erodians agens hym: how thi schulen lese hym; ⁷ but ihesus with hise discipulis wenten to the see; and myche puple fro galilee and iudee comen hym; ⁸ and fro ierusalem and fro idume and fro bigende iordan; and thei that weren aboute tire and sidon

offens, again. sabotis, sabbath. lous of propocioun, [partly propocioun]; also bread. kful, lawful. yuel, evil. lese, destroy. her, their. sotheli, truly. jordan, river. bigende, beyond.

TYNDALE—1534.

²² And it chaunced that he went thorow the corne felde on the Saboth daye: and his disciples as they went on their waye, begonne to plucke the eares of corne. ²³ And the Phariseis sayde vnto him: beholde, why do they on the Saboth dayes that which is not lawfull? ²⁴ And he sayde to them: have ye neuer rede what David dyd, when he had nede, and was an hungered, bothe he and they that were with him? ²⁵ How he went into the house of God in the dayes of Abiathar the hye preste, and dyd eate the halowed loaves, which is not lawfull to eate, but for the prestes only: and gave also to them which were with him? ²⁶ And he sayde to them: the Saboth daye was made for man, and not man for the Saboth daye. ²⁷ Wherefore the sonne of man is Lord even of the Saboth daye.

3. AND he entred agayne into the synagoge, and there was a man there which had a withered honde. ² And they watched him to se, whether he wolde heale him on the Saboth daye, that they might accuse him. ³ And he sayde vnto the man which had the wyddred honde: arise and stonde in the myddes. ⁴ And he sayd to them: whether it is lawfull to do a good dede on the Saboth daye, or an evyll? to save life or kyll? But they helde their peace. ⁵ And he loked round aboute on them angerly, mournynge on the blindnes of their hertes; and sayde to the man: stretch forth thyne honde. And he stretched it out. And his honde was restored, even as whole as the other.

⁶ And the Phariseis departed, and streight waye gaddad a counsell with them that belonged to Herode agaynst him, that they might destroye him. ⁷ And ihesus awayed with his disciples to the see. And a greute multitude folowed him from Galile and from iurie; ⁸ and from ierusalem, and from idumea, and from beyonde iordane: and they that dwelled about Tyre and Sidon, a greute multitude: which

CRANMER—1539.

²² And it chaunced (agayne) that he went throw the corne felde on the Sabboth dayes, and his disciples, begonne by the waye to plucke the eares of corne. ²³ And the Phariseis sayde vnto him: beholde, why do they on the Sabboth dayes, that which is not lawfull? ²⁴ And he sayde vnto them: have ye neuer real what David dyd, when he had nede, and was an hungered, both he, and they that were with him? ²⁵ How he went into the house of God in the dayes of Abiathar the hye Preast, and dyd eate the shewbread, (which is not lawfull to eate, but for the Prestes onely) and gave also to them which were with him?

²⁶ And he sayde vnto them: the Sabboth was made for man, and not man for the Sabboth. ²⁷ Therefore is the sone of man, Lord also of the Sabboth.

3. AND he entred agayne into the synagoge, and ther was a man there which had a withred honde. ² And they watched him, whether he wolde heale him on the Sabboth daye, that they might accuse him. ³ And he sayde vnto the man which had the wythred honde: arise, and stonde in the myddes. ⁴ And he sayth vnto them, whether it is lawfull to do good on the Sabboth dayes, or to do evyll? to save lyfe, or to kyll? But they helde their peace. ⁵ And whan he had looked round aboute on them, with anger, mournynge on the blyndnes of their hertes, he sayeth to the man, stretch forth thine hande. And he stretched it out. And his hande was restored, even as whole as the other.

⁶ And the Phariseis departed, and streight waye gathered a counsell (with them that belonged to Herode) agaynst him, that they might destroye him. ⁷ But ihesus awayed with his disciples to the see. And a greute multitude folowed him from Galile: and from iurie, ⁸ and from ierusalem, and from idumea, and from beyonde iordane, and they that dwelled about Tyre and Sidon, a greute multitude of men:

μένην ἔχων τὴν χεῖρα· ² καὶ παρετήρουν αὐτὸν εἰ τοῖς σάββασιν θεραπεύσει αὐτὸν, ἵνα κατηγορήσωσιν αὐτοῦ. ³ καὶ λέγει τῷ ἀνθρώπῳ τῷ ἐξηραμμένῳ ἔχοντι τὴν χεῖρα, “Ἐγείρε| εἰς τὸ μέσον.” ⁴ Καὶ λέγει αὐτοῖς, “Ἐξεστὶ τοῖς σάββασιν ἀγαθοποιῆσαι, ἢ κακοποιῆσαι; ψυχὴν σῶσαι, ἢ ἀποκτεῖναι; Οἱ δὲ ἐσιώπων. ⁵ καὶ περιβλεψάμενος αὐτοὺς μετ’ ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ, “Ἐκτεινον τὴν χεῖρά σου. Καὶ ἐξέτεινε, καὶ ἀπεκατεστάθη| ἡ χεὶρ αὐτοῦ.” ⁶ Καὶ ἐξελλόντες οἱ Φαρισαῖοι εὐθέως μετὰ τῶν Ἡρωδιανῶν συμβούλιον ἔποιουν| κατ’ αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσι.

⁷ Καὶ ὁ Ἰησοῦς ἀνεχώρησε μετὰ τῶν μαθητῶν αὐτοῦ| πρὸς τὴν θάλασσαν· καὶ πολὺν πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολούθησαν αὐτῷ, καὶ ἀπὸ τῆς Ἰουδαίας, ⁸ καὶ ἀπὸ Ἱεροσολύμων, καὶ ἀπὸ τῆς Ἰδουμαίας, καὶ πέραν τοῦ Ἰορδάνου· καὶ οἱ

^v Rec. Ἐγείρε. ^w Rec. ἀπεκατεστάθη. ^x Rec. + ἐγείρε ἕως ἢ ἄλλῃ. ^y Alex. ἐβλῶν. ^z Alex. μετὰ τῶν μαθητῶν αὐτοῦ ἀνεχώρησεν.

GENEVA—1557.

new vessels. ²⁰ And it chanced that he went through the corne fields on the Sabbath day: and his disciples as they went in their way, began to plucke the eares of corne. ²¹ And the Pharisees said vnto him, Beholde, why do they on the Sabbath dayes, that which is not lawfull?

²² And he sayd to them, Haue ye neuer read what Dauid dyd, when he had nede, and was an hungred, bothe he, and they that were with him? ²³ How he went into the house of God, in the dayes of Abiathar the hye Priest, and dyd eat the Shewe loaves, which were not lawfull to eat, but for the Priestes onely: and gaue also to them which were with him? ²⁴ And he sayd to them, The Sabbath was made for man, and not man for the Sabbath. ²⁵ Wherefore the Sonne of man is Lord, euen of the Sabbath day.

3. AND he entred agayne into the Synagoge, and there was a man which had a wythered hand. ² And they watched hym, whether he would heale him on the Sabbath day, that they might accuse him. ³ And he said vnto the man which had the wythered hand, Arise, and stand in the myddes. ⁴ And he sayd to them, Whether is it lawfull to do a good dede on the Sabbath day, or an euyl? to saue the lyfe, or to kyl? But they held their peace: ⁵ And he looked rounde about on them angrily, mourning also for the hardenes of their hartes, and sayd to the man, Stretche forth thyne hand: and he stretched it out: and his hand was restored, euen as whole as the other. ⁶ And the Pharisees departed, and straight waye gathered a councill with them that belonged to Herode agaynst him, that they might destroye hym.

⁷ And Iesus auoyded with his disciples to the sea. And a great multitude folowed hym from Galile, and from Iurie, ⁸ And from Ierusalem, and from Idumaea, and from by yonde Iordan, and they that dwelled about Tyre and Sidon, when they

RHEIMS—1582.

²⁰ And it came to passe againe when he vwalked through the corne on the Sabbath, and his Disciples began to goe forward and to plucke the carcs. ²¹ And the Pharisees said to him, Behold, why do they on the Sabbath that which is not lawfull?

²² And he said to them, Did you neuer read what Dauid did, when he was in necessitie, and him self was an hungred and they that were with him? ²³ How he entred into the house of God vnder Abiathar the high Priest, and did eate the loaves of Proposition, which it was not lawfull to eate but for the Priests, and did giue vnto them which were with him? ²⁴ And he said to them, The Sabbath was made for man, and not man for the Sabbath. ²⁵ Therefore the sonne of man is Lord of the Sabbath also.

3. AND he entred againe into the Synagoge, and there was a man there that had a wythered hand. ² And they watched him whether he would cure on the Sabbath: that they might accuse him. ³ And he saith to the man that had the wythered hand, Rise vp into the middes. ⁴ And he saith to them, Is it lawfull on the Sabbath to doe wel or ill? to saue a soule, or to destroy? but they held their peace. ⁵ And looking round about vpon them with anger, being sorrowfull for the blindness of their hart, he saith to the man, Stretch forth thy hand. And he stretched it forth: and his hand was restored vnto him.

⁶ And the Pharisees going forth, immediately made a consultation with the Herodians against him how they might destroy him. ⁷ But Iesus with his Disciples retired to the sea: and a great multitude from Galilee and Ierurie folowed him, ⁸ and from Hierusalem, and from Idumaea, and beyond Iordan. And they about Tyre and Sidon, a great

AUTHORISED—1611.

²⁰ And it came to passe, that he went thorow the corne fields on the Sabbath day, and his disciples began as they went, to plucke the eares of corne. ²¹ And the Pharisees saide vnto him, Behold, why do they on the Sabbath day that which is not lawfull? ²² And he said vnto them, Haue ye neuer read what Dauid did, when he had need, and was an hungred, he, and they that were with him? ²³ How he went into the house of God in the dayes of Abiathar the high Priest, and did eate the Shew-bread, which is not lawfull to eate, but for the Priests, and gaue also to them which were with him? ²⁴ And hee said vnto them, The Sabbath was made for man, and not man for the Sabbath: ²⁵ Therefore the Sonne of man is Lord also of the Sabbath.

3. AND he entred againe into the Synagogue, and there was a man there which had a withered hand: ² And they watched him, whether he would heale him on the Sabbath day, that they might accuse him. ³ And he saith vnto the man which had the withered hand, Stand forth. ⁴ And he saith vnto them, Is it lawfull to doe good on the Sabbath dayes, or to doe euill? to saue life, or to kill? but they held their peace. ⁵ And when he had looked round about on them with anger, being grieved for the hardness of their hearts, He saith vnto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other. ⁶ And the Pharisees went forth, and straightway tooke counsel with the Herodians against him, how they might destroy him. ⁷ But Iesus withdrew himselfe with his disciples to the Sea: and a great multitude from Galilee followed him, and from Iudea, ⁸ And from Hierusalem, and from Idumaea, and from beyond Iordane, and they about Tyre and Sydon, a great multitude, when

330
 παρὶ Τύρον καὶ Σιδῶνα, πλήθος πολὺ, ἀκούσαντες ὅσα ἐποίει, ἦλθον πρὸς αὐτόν. ⁹ καὶ εἶπε τοῖς μαθηταῖς αὐτοῦ, ἵνα πλοιάριον προσκαρτερῇ αὐτῷ, διὰ τὸν ὄχλον, ἵνα μὴ θλίβωσιν αὐτόν. ¹⁰ πολλοὺς γὰρ ἐθεράπευσεν, ὥστε ἐπιπίπτειν αὐτῷ, ἵνα αὐτοῦ ἄψωνται, ὅσοι εἶχον μάστιγας. ¹¹ καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἑθεώρει, | προσέειπεν | αὐτῷ, καὶ ἔκραζε, | λέγοντα, 'Ὅτι σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ.' ¹² Καὶ πολλὰ ἐπετίμα αὐτοῖς, ἵνα μὴ φανερὸν αὐτὸν | ποιήσωσι. | ¹³ Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται οὓς ἠθέλεν αὐτός· καὶ ἀπῆλθον πρὸς αὐτόν. ¹⁴ καὶ ἐποίησε δώδεκα; ἵνα ὡσι μετ' αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν, ¹⁵ καὶ ἔχειν ἐξουσίαν θεραπεύειν τὰς νόσους, καὶ ἐκβάλλειν τὰ δαιμόνια. ¹⁶ καὶ ἐπέθηκε τῷ Σίμωνι ὄνομα | Πέτρον. ¹⁷ καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν

* Alex. Ἰσάκρον.

* Alex. προστίθεται.

* Alex. ἱεροῦ.

* Rec. αὐτὸν φανερόν.

* Const. φανερόν αὐτῷ.

* Alex. ποιεῖ.

WICLIFF—1380.

a greet multitude heryng the thingis that he dide camen to hym

⁹ and ihesus seide to hisse disciples: that the boot schuld serve hym for the puple, lest thou thristen him. ¹⁰ for he heelde many, so that thei fillen fast to hym: to touche hym, and how many ever hadden syknessis ¹¹ and vncleane spiritis whanne thei saien hym til down to hym, & crieden seyinge, thou arte the sone of god, ¹² and greedli he manasse hem: that thei schulden not make him knowun.

¹³ & he wente in to an hille and clepid to hym whom he wolde; and thei camen to hym. ¹⁴ and he made that there weren twelue with hym: to sende hem to preche; ¹⁵ and he gaf to hem power to hele syknessis, and to cast out fendis, ¹⁶ and to Symounde he gaf a name Petir, ¹⁷ and he clepide James of zebedei, and Iohn the brothere of James: and he gaf to hem names Bonarges that is sones of thundryng, ¹⁸ and he clepide Andrew, and Filip, and Bartilmewe and Mathewe and Thomas and James alfeie and Taddes and Symounde Canane, ¹⁹ and Iudas Scarioth that bitraide hym: & thei comen to an hous

²⁰ and the puple come to gidre eftsome: so that thei myyten not este breede. ²¹ and whanne hisse kynnesmen hadden herde: thei wenten out to holde hym, for thei seiden, that he is turnede in to wodenessey. ²² and the scribis that camen down fro ierusalem: seiden that he hath belsahub: and that in the prince of deuils he castith out fendis. ²³ & he clepid hem to gidre and he seide to hem parables.

hou mai sathanas cast oute sathanas? ²⁴ and if a rewme be departide agens it self, thilke rewme mai not stonde; ²⁵ and if an hous be disparpide on it self: that

boot, boof, manasse, manasse, clepid, called, gaf, gave, offenes, agens, wodenessey, wodeness, rewme, rewm, thilke, that, disparpide, scattered.

TYNDALE—1534.

when they had herde what thinges he dyd, came vnto him.

⁹ And he commaunded his disciples, that a shippe shuld wayte on him, because of the people, lest they shuld throunge him. ¹⁰ For he had heeled many, in somuche that they pressed upon him, for to touche him, as many as had plagis. ¹¹ And when the vncleane sprites sawe him, they fell downe before him, and cryed sayinge: thou arte the sonne of God. ¹² And he straytly charged them that they shuld not vtter him.

¹³ And he went vp into a mountayne, and called vnto him whom he wolde, and they came vnto him. ¹⁴ And he ordeyned the .xii. that they shuld be with him, and that he myght sende them to preache: ¹⁵ and that they might have power to heale syknesses, and to cast out devyls. ¹⁶ And he gave vnto Symon, to name Peter. ¹⁷ And he called James the sonne of zebedei, and Iohn James brother, and gave them Bonarges to name, which is to saye the sones of thounder. ¹⁸ And Andrew, and Philip, and Bartlemew, and Mathew, and Thomas, and James the sonne of Alphrey, and Taddes, and Symon of Cana, ¹⁹ and Iudas Iscarioth, which came also betrayed him.

And they came vnto house, ²⁰ and the people assembled toggeder agayne, so greatly that they had not leesse so moche as to eate breed. ²¹ And when they that longed vnto him heard of it, they went out to holde him. For they thought he had bene beside him selfe. ²² And the Scribes which came from Ierusalem, sayde: he hath Belzebub, and by the power of the chefe devyll, casteth out devyls. ²³ And he called them vnto him, and sayde vnto them in similitudes.

How can Satan drive out Satan? ²⁴ For yf a realme be devided agaynste it selfe, that realme cannot endure. ²⁵ Or yf a house be devided agaynste it selfe, that house

CRANMER—1539.

which (when they had herde what thinges he dyd) came vnto him.

⁹ And Iesus commaunded his disciples, that a ship shuld wayte on him, because of the people, lest they shuld throunge him. ¹⁰ For he had heeled many, in somoch that they pressed vpon him, for to touche him, as many as had plagis. ¹¹ And when the vncleane sprites sawe him, they fell downe before him, and cryed, sayinge: thou art the sonne of God. ¹² And he straitly charged them, that they shuld not make him knowen.

¹³ And he went vp into a mountayne, and calleth vnto him whom he wolde, and they came vnto him. ¹⁴ And he ordeyned the twelue that they shuld be with him, and that he myght sende them forth to preach: ¹⁵ and that they myght have power to heale syknesses, and to cast out devyls. ¹⁶ And he gave vnto Symon to name, Peter. ¹⁷ And he called James the sonne of zebedei and Iohn, James brother, and gave them to name Bonarges, which is to saye, the sones of thonder. ¹⁸ And Andrew, and Philip, and Bartlemew, and Mathew, and Thomas, and James the sonne of Alphene, and Thaddes, and Symon of Canaan, ¹⁹ and Iudas Iscariot: which also betrayed him.

²⁰ And they came into the house, and the people assembled together agayne, so that they had not leysur, so much as to eate breed. ²¹ And when they that belonged vnto him, heard of it, they went out to laye handes vpon him. For they sayde: he is madd. ²² And the Scribes which came downe from Ierusalem, sayde: he hath Belzebub, and by the chefe devyll, casteth he out devyls. ²³ And he called them vnto him, and sayde vnto them in parables.

How can Satan dryue out Satan? ²⁴ And yf a realme be devided agaynste it selfe, that realme cannot endure: ²⁵ And yf a house be devided agaynste it selfe, that

τοῦ Ἰακώβου· καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανεργές, ὃ ἐστίν, Ὡς βρον-
τῆς· ¹⁸ καὶ Ἀνδρέαν, καὶ Φίλιππον, καὶ Βαρθολομαῖον, καὶ Ματθαῖον, καὶ
Θωμᾶν, καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου, καὶ Θαδδαῖον, καὶ Σίμωνα τὸν Ἰ-
σκαριώτην, ¹⁹ καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ παρέδωκεν αὐτόν. Καὶ ἔρχονται
εἰς οἶκον· ²⁰ καὶ συνέρχεται πάλιν ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μήτε
ἄρτον φαγεῖν· ²¹ καὶ ἀκούσαντες οἱ παρ' αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν. ἔλε-
γον γὰρ, 'Ὅτι ἐξέστη·' ²² Καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων κατα-
βάντες ἔλεγον, 'Ὅτι Βεελζεβούλ ἔχει,' καὶ 'Ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων
'ἐκβάλλει τὰ δαιμόνια.' ²³ Καὶ προσκαλεσάμενος αὐτοὺς, ἐν παραβολαῖς ἔλεγεν
αὐτοῖς, 'Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν; ²⁴ καὶ ἐὰν βασιλεὺς ἐφ'
'ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ βασιλεῖα ἐκείνη·' ²⁵ καὶ ἐὰν οἰκία ἐφ'

† Alex. οἱς καὶ ἐπιστάταις ὡράσαν, ἵνα θύσι.

† Alex. ὄνομα τῷ Σίμωνι.

† Alex. Καναναῖον.

† Alex. Ἰσκαριώτ.

GENEVA—1557.

had heard what things he dyd, came vnto him in great number.

⁹ And he commanded his disciples, that a shyp shoulde wayte on him, because of the people: lest they should thronge hym to death. ¹⁰ For he had healed many, insomuche, that they pressed vpon hym, fur to touche hym as many as had plagues. ¹¹ And when the vncleane spirites sawe him, they fel downe before hym, and cryed, saying, Thou art the Sonne of God. ¹² And he sharpeley chyd them, to thends they should not vtter hym.

¹³ Then he went vp into a mountayne, and called vnto hym whom he would, and they came vnto him. ¹⁴ And he appoynted twelue that they should be with hym, and that he might send them to preache. ¹⁵ And that they myght haue power to heale sicknesses, and to cast out deuyls. ¹⁶ And he named Simon, Peter. ¹⁷ And he called Iames the sonne of Zebedee, and Iohn, Iames brother, and called them Boanerges, (which is to say,) the sonnes of thunder. ¹⁸ And Andrew, and Philip, and Barthelmew, and Matthew, and Thomas, and Iames, the sonne of Alphaeus, and Thaddeus and Simon of Cane. ¹⁹ And Iudas Iscariot, whych also betrayed hym: and they came home. ²⁰ And somuche people assembled together agayne, that they had not leasure somuche as to eat bread. ²¹ And when his kynsfolkes heard of it, they went out to holde him: For they thought he had bene beeyde him selfe.

²² And the Scribes which came from Ierusalem, sayd, He hath Beelzebub and through the chiefe of deuils casteth out deuyls. ²³ And he called them vnto him, and sayd vnto them in similitude. How can Satan dryue out Satan? ²⁴ For yf a realme be deuicid against it selfe that realme can not endure.

²⁵ Or if a house be deuicid against it

RHEIMS—1582.

multitude, hearing the things which he did, came to him. ⁹ And he spake to his Disciples that a boate might attend on him because of the multitude, lest they should throng him. ¹⁰ For he healed many, so that there pressed in vpon him for to touch him, as many as had hurtes. ¹¹ And the vncleane spirites, when they saw him, fel downe vnto him: and they cryed saying, ¹² Thou art the sonne of God. And he vehemently charged them that they should not disclose him.

¹³ And ascending into a mountaine, he called vnto him vvhom he would him self: and they came to him. ¹⁴ And he made that twelue should be with him, and that he might send them to preache. ¹⁵ And he gaue them power to cure infirmities, and to cast out diuels. ¹⁶ And he gaue to Simon the name Peter. ¹⁷ And Iames of Zebedee, and Iohn the brother of Iames; and he called their names, Boanerges, vvhich is, the sonnes of thunder. ¹⁸ And Andrew and Philippe, and Bartlemew and Matthev, and Thomas and Iames of Alphaeus, and Thaddeus, and Simon Cananeus, ¹⁹ and Iudas Iscariote, vvhich also betrayed him.

²⁰ And they come to a house: and the multitude resorteth together agayne, so that they could not so much as eate bread. ²¹ And when his had heard of it, they went forth to lay hands on him, for they said, That he was become mad. ²² And the Scribes vvhich were come downe from Ierusalem, said, That he hath Beelzebub: and that in the prince of deuils he casteth out deuils. ²³ And after he had called them together, he said to them in parables, How can Satan cast out Satan? ²⁴ And if a kingdom be deuicid against it self, that kingdom can not stand. ²⁵ And if a house be deuicid

AUTHORISED—1611.

they had heard what great things he did, came vnto him. ⁹ And he spake to his disciples that a small ship should wait on him, because of the multitude, lest they should throng him. ¹⁰ For he had healed many, insomuch that they "pressed vpon him, for to touch him, as many as had plagues. ¹¹ And vncleane spirits, when they saw him, fell downe before him, and cried, saying, Thou art the Sonne of God. ¹² And straightly charged them that they should not make him knowne.

¹³ And he goeth vp into a mountain, and calleth vnto him whom he would: and they came vnto him. ¹⁴ And he ordeined twelue, that they should be with him, and that he might send them forth to preach: ¹⁵ And to haue power to heale sicknesses, and to cast out deuils. ¹⁶ And Simon he surnamed Peter. ¹⁷ And Iames the sonne of Zebedee, and Iohn the brother of Iames (and he surnamed them Boanerges, which is, The sonnes of thunder.) ¹⁸ And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and Iames the sonne of Alphaeus, and Thaddæus, and Simon the Canaanite, ¹⁹ And Iudas Iscariot, which also betrayed him: and they went ²⁰ into an house. ²¹ And the multitude commeth together againe, so that they could not so much as eate bread. ²² And when his friends heard of it, they went out to lay hold on him, for they said, He is beside himselfe.

²³ And the Scribes which came downe from Ierusalem, said, He hath Beelzebub, and by the prince of the deuils, casteth he out deuils. ²⁴ And he called them vnto him, and said vnto them in parables, How can Satan cast out Satan? ²⁵ And if a kingdom be deuicid against it selfe, that kingdom cannot stand. ²⁶ And if a house be deuicid against it selfe, that

332
 'εαυτήν μερισθῇ, οὐ δύναται ἵσταθῆναι| ἡ οἰκία ἐκείνη·²⁸ καὶ εἰ ὁ Σατανᾶς ἀνέστη
 'ἐφ' ἑαυτὸν καὶ μεμέρισται, οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει.²⁹ οὐδεὶς
 'δύναται| τὰ σκεύη τοῦ ἰσχυροῦ, εἰσελθὼν εἰς τὴν οἰκίαν αὐτοῦ, διαρπάσαι, εἰ
 'μὴ πρῶτον τὸν ἰσχυρὸν δῆσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ³⁰ διαρπάσει.|³¹ ἀμὴν
 'λέγω ὑμῖν, ὅτι πάντα ἀφεθήσεται³² τὰ ἁμαρτήματα τοῖς υἱοῖς τῶν ἀνθρώπων,
 'καὶ αἱ βλασφημίαι ὅσας ἂν βλασφημήσωσιν³³ ὃς δ' ἂν βλασφημήσῃ εἰς τὸ
 'Πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλ' ἐνοχὸς ἐστὶν αἰωνίου
 'κρίσεως·|³⁴ ὅτι ἔλεγον, 'Πνεῦμα ἀκάθαρτον ἔχει.'³⁵ Ἐρχονται οὖν| ἡ μήτηρ
 αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ ἔξω ἐστῶτες ἀπέστειλαν πρὸς αὐτὸν, φωνοῦντες
 αὐτόν.|³⁶ καὶ ἐκάθητο ὁ χλὸς περὶ αὐτόν·|³⁷ εἶπον δὲ αὐτῷ, 'Ἰδοὺ, ἡ μήτηρ σου
 'καὶ οἱ ἀδελφοί σου³⁸ καὶ αἱ ἀδελφαί σου| ἔξω ζητοῦσί σε.'³⁹ Καὶ ἀπεκρίθη

²⁸ Alex. στήται. ²⁹ Rec. οὐ δύναται οὐδεὶς. ³⁰ Const. διαρπάσει. ³¹ Alex. τοῖς υἱοῖς τῶν ἀνθρώπων τὰ ἁμαρτήματα. ³² Rec. = αἱ.
³³ Alex. ἁμαρτήματα α. ἁμαρτίας. ³⁴ Alex. καὶ ἔρχονται. ³⁵ Rec. αἱ ἀδελφαὶ καὶ ἡ μήτηρ αὐτοῦ. ³⁶ Alex. καλοῦντες αὐτόν.

WICLIFF—1380.

houes may not stonde,²⁸ and if sathanas
 hath risen agayn hymself: he is departed:
 & he schal not mowe stonde: but hath
 an ende;

²⁹ no man mai go in to a strong mannes
 hous, and take awei hisse vessels; but he
 binde first the strong man, and thanne
 he schal spoile his hous;

³⁰ truli I seie to you that alle synnes and
 blasfemyes, bi whiche thei han blasfemed,
 schulen ben forgyuen to the sones of man;
³¹ but he that blasfemeth agens the holi
 goost: hath not remyssion in to with-
 outen ende; but he schal be gylti of euer-
 lastyng trespas; ³² for thei seiden; he
 hath an vnclene spirit;

³³ And his modir and brithren comen
 and thei stonden with out forth and senten
 to hym and clepiden hym; ³⁴ and the pe-
 ple sette aboute hym; and thei seien to
 hym; lo thi modir & thi bretheren without
 forth: seken the; ³⁵ and he answeride
 to hem and seyde; who is my modir and
 my bretheren? ³⁶ and he biheeld: thi-
 lke that saten aboute hym and seyde; lo my
 modir and my brithren; ³⁷ for who that
 doith the wille of god, he is my brother
 and my sistr and modir.

4. AND eftes ihesus bigan to teche at
 the see: and moche puple was gaderid to
 hym; so that he wente in to a boot and
 sette in the see; & al the puple¹ was
 aboute the see on the lond; ² and he tauhte
 hem in parabis many thingis; & he seide
 to hem in his techinge; ³ here ye; lo a man
 sowinge goith out to sow; ⁴ and while
 he sowith, summe seed fille aboute the
 weye: and briddis of, herens comen and
 eten it; ⁵ and othere fille down on stony
 placis where it hadde not moche crthe,
 and anon it sprunge vp: for it hadde not

TYNDALE—1534.

cannot continue: ²⁸ So yf Satan make
 insurrection agaynste him selfe and be
 devided, he cannot continue, but is at an
 ende. ²⁹ No man can entre into a stronge
 mans house; and take awaye hys gooddes;
 excepte he fyrst bynde that stronge man;
 and then spoyle hys house.

³⁰ Verely I saye vnto you, all synnes
 shalbe forgiven vnto mens chyldren and
 blasphemie wherwith they blaspheme.
³¹ But he that blasphemeth the holy
 goost, shall never have forgyuenes:
 but is in daunger of eternall dampna-
 tion: ³² because they sayde; he had an vn-
 cleane sprete.

³³ Then came his mother and his brethren;
 and stode with out, and sent vnto him
 and called him. ³⁴ And the people saie
 aboute hym; and sayde vnto him; beholde
 thy mother and thy brethren seke for the
 with out. ³⁵ And he answered them say-
 inge; who is my mother and my brethren?
³⁶ And he lokyd rounde about on his dis-
 ciples which sate in compasse about hym;
 and sayde; beholde my mother and my
 brethren. ³⁷ For who soever doeth the
 will of God, he is my brother my syster
 and mother.

4. AND he began agayne to teache by
 the see syde. And there gadred to gedder
 vnto him moche people, so greatly that
 he entred into a ship, and sate in the see;
 and all the people was by the see side on
 the shoore. ² And he taught them many
 thynges in similitudes and sayde vnto
 them in his doctrine: ³ Herken to. Be-
 holde, There went out a sower to sowe.

⁴ And it fortunyd as he sowyd; that some
 fell by the weye syde, and the fowles of
 the ayre came and deuoured it vp. ⁵ Some
 fell on stony grounde; where it had not
 moche erth: and by and by sprange vp;

CRANMER—1539.

house cannot contynue. ²⁸ And yf Satan
 make insurreccyon agaynst him selfe, and
 be devided, he cannot contynue, but hath
 an ende:

²⁹ No man can entre into a stronge
 mans house, and take awaye hys gooddes,
 excepte he fyrst bynde the stronge man,
 and then spoyle his house. ³⁰ Uerely
 I saye vnto you, all synnes shalbe forgyuen
 vnto mens children: and blasphemyes
 wherwith soeuer they haue blasphemed.
³¹ But he that speaketh blasphemie agaynst
 the holy goost, hath neuer forgyuenes,
 but is in daunger of eternall damnacyon:
³² For they sayde: he hath an vnclene
 sprete.

³³ There came also his mother and his
 brethren, and stode without, and sent
 vnto him to call him out. ³⁴ And the peo-
 ple sat aboute him, and sayde vnto him:
 beholde, thy mother and thy brethren
 seke for the with out. ³⁵ And he answered
 them, sayinge: who is my mother and
 my brethren? ³⁶ And when he had lokyd
 rounde about on his disciples, which sat
 in compasse about him, he sayde: behold
 my mother and my brethren. ³⁷ For who-
 soeuer doeth the wyll of God, the same
 is my brother and my syster and mother.

4. AND he began agayne, to teach
 by the see side. And there gathered to-
 gether vnto him moch people, so greatly
 that he entred into a ship, and sat in the
 see, and all the people was by the see
 syde on the shoore. ² And he taught them
 many thynges by parables, and sayde
 vnto them in his doctrine: ³ Herken to:
 beholde, there went out a sower to sowe.

⁴ And it fortunyd as he sowyd, that
 some fell by the weye syde, and the
 fowles of the ayre came, and deuoured
 it vp: ⁵ Some fell on stony grounde
 where it had not moch erth: and im-
 mediately sprunge vp, because it had not

αὐτοῖς, λέγων, 'Τίς ἐστὶν ἡ μήτηρ μου ἢ οἱ ἀδελφοί μου; * Καὶ περιβλεψάμενος κύκλῳ τοὺς περὶ αὐτὸν καθήμενους, λέγει, * "Ἴδε, ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. * ὃς γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ Θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφή μου καὶ μήτηρ ἐστί.'"

IV. Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν καὶ ¹συνήχθη| πρὸς αὐτὸν ὄχλος πολὺς, ὥστε αὐτὸν ²ἐμβάντα εἰς τὸ πλοῖον| καθῆσθαι ἐν τῇ θαλάσσῃ· καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦν. ³καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰ, καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ, * 'Ακούετε. ἰδοὺ, ⁴ἐξῆλθεν ὁ σπεῖρων τοῦ σπεῖραι· καὶ ἐγένετο ἐν τῷ σπεῖρειν, ὃ μὲν ἔπεσε παρὰ τὴν ὁδὸν, καὶ ἦλθε τὰ πετεινὰ, καὶ κατέφαγεν αὐτό. ⁵ἄλλο δὲ ἔπεσεν ἐπὶ τὸ πετρῶδες, ὅπου οὐκ εἶχε γῆν πολλήν· καὶ εὐθέως ἐξανέτειλε, διὰ τὸ μὴ ἔχειν

* Alex. περὶ αὐτὸν ὄχλος. * Alex. καὶ λέγουσιν αὐτῷ. * Rec. = καὶ οἱ ἀδελφοί σου. * Alex. ἴδου. * Alex. = μου. * Alex. συνέχεται. * Alex. εἰς τὴν (s. = τὴν) πλοῖον ἐμβάντα. * Rec. = τοῦ σπεῖρου.

GENEVA—1557.

selfe, that house can not continue. ²⁸ So yf Satan make insurrection agaynst himselfe, and be deuided, he can not continue, but is at an ende.

²⁹ No man can entre into a strong mans house, and take away hys goodes, except he fyrst bynde that stronge man, and then spoyle his house. ³⁰ Verely I say vnto you, all synnes shal be forgiven vnto the chyldren of men, and blasphemie, where with they blaspheme: ³¹ But he that shall blasphemeth agaynst the holy Ghost, shal neuer haue forgiveness, but is culpable of eternal damnation. ³² Because they said, He had an vnclene spirite.

³³ Then came his brethern and mother, and stode without, and sent vnto hym, and called hym. ³⁴ And the people sate about him, and they sayd vnto him, Beholde thy mother and thy brethern seeke for thee without. ³⁵ And he answered them, saying, Who is my mother and my brethren? ³⁶ And he loked round about on his disciples, which sate in compasse about hym, and sayd, Beholde my mother and my brethern. ³⁷ For whosoever doeth the wyl of God, he is my brother, my syster, and mother.

4. AND he began agayn to teache by the sea side, and ther gathered vnto him much people, inso much, that he entred into a shyp, and sate in the sea, and all the people was by the sea syde on the shore. ² And he taught them many thynges in similitudes, and sayd vnto them in his doctrine. ³ Hearken to, Beholde, there went out a sower to sow. ⁴ And it fordeined as he sowed, that some fel by the way syde, and the fowles of the ayre came and deuoured it vp. ⁵ Some fel on stony ground, where it had not much earth: and by and by sprang vp, because it had

RHEIMS—1582.

against it self, that house can not stand. ²⁸ And if Satan be risen against him self, he is deuided, and can not stand, but hath an end.

²⁹ No body can rife the vessel of the strong, being entred into his house, vnles he first binde the strong, and then shal he rife his house. ³⁰ Amen I say to you, that al synnes shal be forgiven the sonnes of men, and the blasphemies wherewith they shal blasphemize. ³¹ But he that shal blasphemize agaynst the Holy Ghost, he hath not forgiveness for euer, but shal be guilty of an eternal sinne. ³² Because they said, He hath an vnclene spirit.

³³ And there came his mother and brethren: and standing without they sent vnto him calling him, ³⁴ and the multitude sate about him: and they say to him, Behold thy mother and thy brethren without seeke thee. ³⁵ And answering them, he said, Who is my mother and my brethren? ³⁶ And looking about vpon them which sate round about him, he saith, Behold my mother and my brethren. ³⁷ For whosoever shal doe the wyl of God, he is my brother and my sister and mother.

4. AND againe he began to teach at the sea side: and a great multitude vvas gathered together vnto him, so that he vvent vp into a boate, and sate in the sea, and al the multitude about the sea vvas vpon the land: ² and he taught them in parables many things, and said to them in his doctrine, ³ Heare ye: Behold, the sower vvent forth to sow. ⁴ And whyles he soweth, some fel by the way side, and the fowles of the aire came, and did eate it. ⁵ And other some fel vpon rocky places vwhere it had not much earth: and it shot vp immediatly, because it had

AUTHORISED—1611.

house cannot stand. ²⁸ And if Satan rise vp against himselfe, and be diuided, he cannot stand, but hath an end.

²⁹ No man can enter into a strong mans house, and spoile his goods, except he will first binde the strong man, and then he will spoyle his house. ³⁰ Verily I say vnto you, All synnes shalbe forgiven vnto the sonnes of men, and blasphemies, wherewith soeuer they shall blaspheme: ³¹ But he that shall blaspheme agaynst the holy Ghost, hath neuer forgiveness, but is in danger of eternal damnation. ³² Because they said, He hath an vnclene spirit.

³³ There came then his brethren, and his mother, and standing without, sent vnto him, calling him. ³⁴ And the multitude sate about him, and they said vnto him, Behold, thy mother and thy brethren without seeke for thee. ³⁵ And he answered them, saying, Who is my mother, or my brethren? ³⁶ And hee looked round about on them which sate about him, and sayd, Behold my mother and my brethren. ³⁷ For whosoever shall doe the will of God, the same is my brother, and my sister, and mother.

4. AND hee begonne againe to teach by the Sea side: and there was gathered vnto him a great multitude, so that he entred into a ship, and sate in the Sea: and the whole multitude was by the Sea on the land. ² And he taught them many things by parables, and said vnto them in his doctrine, ³ Hearken, Behold, there went out a sower to sow: ⁴ And it came to passe as hee sowed, some fell by the way side, and the fowles of the aire came, and deuoured it vp. ⁵ And some fell on stonie ground, where it had not much earth: and immediatly it sprang vp, because it had no depth

‘βάθος γῆς’⁶ ἡλίου δὲ ἀνατείλαντος | ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ῥίζαν
 ἐξηράνθη. ⁷ καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας· καὶ ἀνέβησαν αἱ ἄκανθαι, καὶ
 συνέπνιξαν αὐτὸ, καὶ καρπὸν οὐκ ἔδωκε. ⁸ καὶ ἄλλο | ἔπεσεν εἰς τὴν γῆν τὴν
 καλὴν, καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξάνοντα, | καὶ ἔφερεν ἐν τριάκοντα,
 καὶ ἐν ἐξήκοντα, καὶ ἐν ἑκατόν. ⁹ Καὶ ἔλεγεν, ‘Ὁ ἔχων ὧτα ἀκούειν ἀκουέτω.’
¹⁰ Ὅτε δὲ | ἐγένετο καταμόνας, ἠρώτησαν αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα
 τὴν παραβολήν. | ¹¹ καὶ ἔλεγεν αὐτοῖς, ‘Τμῶν δέδοται γινῶναι | τὸ μυστήριον τῆς
 βασιλείας τοῦ Θεοῦ· ἐκείνοις δὲ τοῖς ἔξω, ἐν παραβολαῖς τὰ πάντα γίνονται. ¹² ἵνα
 βλέποντες βλέπωσι, καὶ μὴ ἴδωσι· καὶ ἀκούοντες ἀκούωσι, καὶ μὴ συνιώσι·
 μήποτε ἐπιστρέψωσι, καὶ ἀφεθῇ αὐτοῖς τὰ ἁμαρτήματα.’ ¹³ Καὶ λέγει αὐτοῖς,
 Οὐκ οἴδατε τὴν παραβολὴν ταύτην; καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε;

⁶ Alex. καὶ ὅτε ἀνέτελλεν ὁ ἥλιος. ⁷ Alex. ἄλλα. ⁸ Alex. ἀβλαβήτων. ⁹ Rec. + αὐτοῖς. ¹⁰ Alex. καὶ ὅτε. ¹¹ Alex. ἠρώτων αὐτὸν ἐκπαράλλον. ¹² Alex. τὰς παραβολὰς. ¹³ Alex. = γνώσει. ¹⁴ Alex. = τὰ ἁμαρτήματα.

WICLIF—1380.

depnesse of erthe, ⁶ and whanne the sunne
 roos vp : it wilwed for heete and it dried
 up for it hadde not roote;

⁷ and othere fil down : in to thornes :
 and thornes spruynge vp, and stranglehiden
 it, and it saf not fruyt, ⁸ and othere fil
 down in to good lond, and it saf fruyt
 springynge up and weyunge, and oon
 brougte forth thritti folde : and oon sixti
 fould, and oon an hundred fould, ⁹ & he
 seide, he that hath eeres of herynge here
 he, ¹⁰ And whanne he was bi hym self : tho
 twelue that werun with hym, axeden him
 to expowne the parable, ¹¹ and he seide
 to hem, to you it is gounen to knowe the
 pryuyte of the kyngdom of god; but to
 hem that ben with oute forthre : alle thingis
 ben made in parables, ¹² that thei seyng
 se : and so not, and thei herynge here :
 and vnderstonde not, leest sumtyme thei
 be conuertide : and synnes be forgooun to
 hem, ¹³ and he seide to hem, knowe not
 ye, this parable, and how ye schulun knowe,
 alle parables;

¹⁴ he that sowith : sowith a word, ¹⁵ but
 these it ben that ben aboute the weye,
 where the word is sowen, and whanne
 thei han herde : anon cometh sathanas
 and takith aweie the word that is sowen
 in her hertis, ¹⁶ and in like maner ben
 these that ben sowen on stony placis :
 whiche whanne thei han herd the word,
 anon thei taken it with ioie : ¹⁷ and thei
 han not roote in hem self, but thei ben
 lastynge a litil tyme, afterward whanne
 tribulacion risith & persecucion for the
 word : anon thei ben schaudrid, ¹⁸ &
 there ben othere that ben sowen in thornes;
 these it ben that heren the word : ¹⁹ and
 disese of the world, and disceit of richesses
 and othere charge of concidies entrieth
 and strangleth the word, and it is made with
 out fruyt, ²⁰ and these it ben that ben
 sowen on good lond whiche heren the
 word and takun and maken fruyt, oon,

TYNDALE—1534.

because it had not depth of erth : ⁶ but
 asone as the sunne was vp it caught heet,
 and because it had not rotyng, wyddred
 awaye. ⁷ And some fell amonge the thornes,
 and the thornes grewe vp and choked it, so
 that it gave no frute. ⁸ And some fell vpon
 good grounde and dyd yelde frute that
 spronge and grewe, and brought forth :
 some thirty folde, some sixtie folde and
 some an hundred folde. ⁹ And he sayde
 vnto them : he that hath eares to heare,
 let him heare.

¹⁰ And when he was alone, they that
 were aboute him with the .xii. axed him
 of the similitude. ¹¹ And he sayde vnto them.
 To you it is geuen to knowe the mystery
 of the kyngdome of God. But vnto them
 that are with oute shall all thinges be
 done in similitudes : ¹² that when they
 se, they shall se, and not discerne : and
 when they heare they shall heare, and not
 vnderstande : leste at any tyme they shulde
 turne, and their synnes shuld be for-
 geyven them. ¹³ And he sayde vnto them :
 Perceave ye not this similitude? how then
 shulde ye vnderstande all other similitudes?

¹⁴ The sower soweth the worde. ¹⁵ And
 they that are by the wayes syde, where
 the worde is sowen, are they to whom
 asone as they have herde it, Sathan com-
 eth immediatly, and takith awaye the
 worde that was sowen in their hertes.

¹⁶ And likewise they that are sowen on
 the stonye grounde, are they : which when
 they have harde the worde, stonce re-
 ceave it with gladnes, ¹⁷ yet have no rotes
 in them selves, and so endure but a tyme :
 and anon as trouble and persecucion
 arysyth for the wordes sake, they fall im-
 mediately. ¹⁸ And they that are sowen
 amonge the thornes, are soche as heare
 the worde : ¹⁹ and the care of this worlde
 and the disceytfulnes of ryches and the
 lustes of othere thinges, entre in and choocke
 the worde, and it is made vnfuytfull.
²⁰ And those that weare sowen in good
 grounde, are they that heare the worde,

CRANMER—1539.

depth of erth : ⁶ but as sone as the
 sonne was vp, it caught heet : and because
 it had not rotyng, it wyddred awaye.

⁷ And some fell amonge thornes, and the
 thornes grew vp, and choked it, and it
 gaue no frute. ⁸ And some fell vpon good
 grounde, and dyd yelde frute that sprong
 vp, and grewe, and brought forth, some
 thyrty folde, and some sixtye folde, and
 some an hundred folde. ⁹ And he sayde vnto
 them : he that hath eares to heare, let him
 heare. ¹⁰ And when he was alone, they that
 were aboute hym wyth the twelue asked
 him of the parable. ¹¹ And he sayde vnto
 them. To you it is geuen to knowe the
 mystery of the kyngdome of God. But
 vnto them that are with out, all thynges
 happen by parables : ¹² that when they
 se, they maye se, and not discerne, and
 when they heare, they maye heare, and
 not vnderstande : leste at any tyme they
 shulde turne, and their synnes shuld be
 forgoeyen them. ¹³ And he sayde vnto them :
 Knowe ye not this parable? and how then
 wyl ye knowe all other parables?

¹⁴ The sower soweth the worde. ¹⁵ And
 they (wherof some be rehearsed to be by
 the waye syde) are those, where the worde
 is sowen : And when they heare, Sathan
 cometh immediatly, and taketh awaye the
 worde that was sowen in their hertes.

¹⁶ And lyke wyse the other that receave
 sede in to the stonye grounde, are they :
 which when they heare the worde, at once
 receave it with gladnes, ¹⁷ yet haue no
 rote in themselves, and so endure but a
 tyme : and anon when trouble and per-
 secucion arysyth for the wordes sake, they
 fall immediatly. ¹⁸ There be othere also
 that receave sede into thornes and those
 are soche as heare the worde, ¹⁹ and the
 cares of this worlde and the disceytfulnes
 of ryches and the lustes of othere thinges,
 entre in and chooke the worde, and it is
 made vnfuytfull : ²⁰ and othere ther be,
 that haue receaved sede into a good ground :
 they are soche that heare the worde, and

“ὁ σπείρων τὸν λόγον σπείρει. οὗτοι δὲ εἰσιν οἱ παρὰ τὴν ὁδὸν, ὅπου σπεί-
 ρεται ὁ λόγος, καὶ ὅταν ἀκούσωσιν, εὐθέως ἔρχεται ὁ Σατανᾶς καὶ αἶρει τὸν
 λόγον τὸν ἐσπαρμένον ἐν ταῖς καρδίαις αὐτῶν. καὶ οὗτοί εἰσιν ὁμοίως οἱ ἐπὶ
 τὰ πετρώδη σπειρόμενοι, ὅταν ἀκούσωσιν τὸν λόγον, εὐθέως μετὰ χαρᾶς
 λαμβάνουσιν αὐτόν, καὶ οὐκ ἔχουσι ῥίζαν ἐν ἑαυτοῖς, ἀλλὰ πρόσκαιροί εἰσιν·
 εἴτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, ἐκβαλίζονται. καὶ
 οὗτοί εἰσιν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι, οὗτοί εἰσιν οἱ τὸν λόγον ἀκούοντες,
 καὶ αἱ μέμναι τοῦ αἰῶνος τούτου, καὶ ἡ ἀπάτη τοῦ πλούτου, καὶ αἱ περὶ τὰ
 λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι συμπνύγουσι τὸν λόγον, καὶ ἄκαρπος γίνεται.
 καὶ οὗτοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, οἵτινες ἀκούουσι τὸν
 λόγον καὶ παραδέχονται, καὶ καρποφοροῦσιν, ἐν τριάκοντα, καὶ ἐν ἐξήκοντα, καὶ

¹ Alex. εὐθείας. = Alex. εὐθείας. = Alex. εὐθείας. = Alex. εὐθείας. = Const. = οὗτοί εἰσιν. = Alex. ἀκούοντες. = Alex. = τούτου.
² Alex. ἐκβαλίζονται.

GENEVA — 1557.

not depth of earth. ⁶ But as sown as the sunne was vp, it caught heate, and because it had not rooting, withered away. ⁷ And some fel among the thornes, and the thornes grew vp and choked it, so that it gane no frute. ⁸ And some fel in good ground, and dyd yelde frute that sprong and grew, and brought forth, some thyrty folde, some syxty folde, and some an hundred folde. ⁹ And he sayd vnto them, He that hath eares to heare, let him heare. ¹⁰ And when he was alone, they that were about him with the twelue, asked him of the similitude. ¹¹ And he sayd vnto them, To you it is geuen to know the mystery of the kyngdome of God: but vnto them that are without, all thinges be done in similitudes. ¹² That they seeing, may see and not discern: and they hearing, may heare, and not vnderstand: lest at any tyme they should tourne, and their synnes should be forgiven them. ¹³ And he sayd vnto them, Perceave ye not this similitude? How then should ye vnderstand all other similitudes?

¹⁴ The sower soweth the worde. ¹⁵ And these are they that receyue the seed by the wayes syde, to whome the worde is sown: and when they haue heard it, Satan cometh immediatly and taketh away the worde that was sown in their hartes. ¹⁶ And lykewyse they that receyue the seed in stony ground, are they, which when they haue heard the worde, at once receave it with gladnes, ¹⁷ Yet haue no rootes in them selues, and so endure but a tyme: and anon as trouble and persecution aryseth for the wordes sake, immediatly they are offended. ¹⁸ And they that receyue the seed among the thornes, are suche as heare the worde. ¹⁹ But the cares of this world, and the deceitfulness of riches, and the lustes of other thinges, entre in, and choke the worde, and is made vnfertile. ²⁰ And those that haue receyued seed in good ground, are they that heare the worde

RHEIMS — 1582.

not deeper of earth: ⁶ and vwhen the sunne was risen, it parched, and because it had not roote, it withered. ⁷ And some fel among thornes: and the thornes grew vp, and choked it, and it yielded not fruite. ⁸ And some fel vpon good ground: and it yielded fruite that grew vp and increased, and it brought forth, one thirtie, one sixtie, and one an hundred. ⁹ And he said, He that eares to heare, let him heare.

¹⁰ And vwhen he was alone, the Twelue that were vvith him, asked him the parable. ¹¹ And he said to them, To you it is given to know the mysteries of the kingdom of God: but to them that are vvithout, all thinges are done in parables: ¹² that seeing they may see, and not see: and hearing they may heare, and not vnderstand: lest at any tyme they should be converted and their synnes be forgiven them. ¹³ And he saith to them, Do you not know this parable? and how shal you know all parables? ¹⁴ He that soweth: soweth the vvord. ¹⁵ And they by the vvay side, are these: vvhere the vvord is sown, and vwhen they shal haue heard, immediatly cometh Satan, and taketh away the vvord that was sown in their hartes. ¹⁶ And thy likewise that are sown vpon the rocky places, are these: vvho vwhen they heare the vvord, immediatly vvith ioy receiue it: ¹⁷ and they haue not roote in them selues, but are temporal: aftervvard vwhen tribulation is risen and persecution for the vvord, forthvvith they are scandalized.

¹⁸ And other there be that are sown among thornes: these are they that heare the vvord, ¹⁹ and the cares of the vvorld and the deceitfulness of riches, and concupiscences about other thinges entre in, choke the vvord, and it is made fruitles. ²⁰ And these are they that were sown vpon the good ground, vvwhich heare the vvord and

AUTHORISED — 1611.

of earth. ⁶ But when the Sunne was vp, it was scorched, and because it had no roote, it withered away.

⁷ And some fell among thornes, and the thornes grew vp, and choked it, and it yielded no fruit. ⁸ And other fell on good ground, and did yeld fruit that sprang vp, and increased, and brought fourth some thirty, & some sixty, & some an hundred. ⁹ And he said vnto them, He that hath eares to heare, let him heare. ¹⁰ And when hee was alone, they that were about him with the twelue, asked of him the parable. ¹¹ And he said vnto them, Vnto you it is given to know the mystery of the kingdom of God: but vnto them that are without, all these thinges are done in parables: ¹² That seeing they may see, and not perceiue, and hearing they may heare, and not vnderstand, lest at any tyme they should be converted, and their sinnes should be forgiven them. ¹³ And he said vnto them, Know ye not this parable? And how then will you know all parables?

¹⁴ The Sower soweth the word. ¹⁵ And these are they by the way side, where the word is sown, but when they haue heard, Satan cometh immediatly, and taketh away the word that was sown in their hearts. ¹⁶ And these are they likewise which are sown on stonie ground, who when they haue heard the word, immediatly receiue it with gladness: ¹⁷ And haue no roote in themselves, and so endure but for a tyme: aftervvard when affliction or persecution ariseth for the wordes sake, immediatly they are offended. ¹⁸ And these are they which are sown among thorns: such as heare the word, ¹⁹ And the cares of this world, and the deceitfulness of riches, and the lusts of other thinges entre in, choke the word, and it becometh vnfertile. ²⁰ And these are they which are sown on good ground, such as heare the word, and re-

‘ἐν ἑκατόν.’ ²¹ Καὶ ἔλεγεν αὐτοῖς, ‘Μήτι ὁ λύχνος ἔρχεται, ἵνα ὑπὸ τὸν μῶδιον
 ‘τεθῇ ἢ ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν ἐπιτεθῇ;| ²² οὐ γὰρ ἐστὶ *τι|
 ‘κρυπτόν, *ὃ εἰ μὴ| φανερωθῇ οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ’ ἵνα εἰς φανερόν
 ‘ἔλθῃ. ²³ εἰ τις ἔχει ὦτα ἀκούειν, ἀκουέτω.’ ²⁴ Καὶ ἔλεγεν αὐτοῖς, ‘Βλέπετε τί
 ‘ἀκούουσιν ²⁵ ὃς γὰρ ἂν ἔχη, δοθήσεται αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθή-
 ‘σεται ἀπ’ αὐτοῦ.’ ²⁶ Καὶ ἔλεγεν, ‘Οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, ὡς *εἰ|
 ‘ἄνθρωπος βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς, ²⁷ καὶ *καθεύδῃ καὶ ἐγείρηται| νύκτα
 ‘καὶ ἡμέραν, καὶ ὁ σπόρος βλαστάνῃ καὶ μηκύνῃται ὡς οὐκ οἶδεν αὐτός. ²⁸ αὐτο-
 ‘μάτη *γὰρ ἡ γῆ καρποφορεῖ, πρῶτον χόρτον, εἴτα στάχυν, εἴτα πλήρη σῖτον ἐν

‘Alex. τῶθ.

* Alex. = τ.

* Alex. εἰς μὴ.

* Alex. = εἰς.

* Const. καθύπαι καὶ ἐγείρηται.

* Alex. = γὰρ.

WICLIF—1380.

thirty folde, oon sixti fold & oon an
 hundred folde,

²¹ and he seide to hem, where a lanterne
 cometh that it be putte vnder a buysschel,
 or vnder a bedde? nay, but that it be
 putte on a candilstick: ²² There is no thing
 hidde: that schal not be made opene;
 nether anything is pryuy: that schal not
 come in to opene, ²³ if ony man haue eiris
 of heryng, here he, ²⁴ and he seide to
 hem, se ye what ye heren in what mesure
 ye meten: it schal be meten ayn to you,
 and be cast to you, ²⁵ for it schal be yowun
 to hym that hath, and it schal be taken
 awaye fro hym that hath not, also that
 that he hath,

²⁶ and he seide, so the kyngdom of god
 is, as if a man cast seed in to the erthe,
²⁷ and he slepe, and it rise up nyte and
 dai, and bryng forth the seed and waxe
 fast, while he wote not, ²⁸ for the erthe
 makith fruyt, first the gras afterward the
 eere and after ful fruyt in the eere, ²⁹ and
 whanne of it self it hath brougte forth fruyt,
 and anon he sendith a sikil, for repynge
 tyme is come,

³⁰ and he seide, to what thing schuln we
 likne the kyngdom of god, or to what
 [thing] parable, schuln we comparowne it?
³¹ as a corne of synowe, whiche whanne
 it is sowen in the erthe, is lesse than
 alle seedis that ben in the erthe, ³² and
 whanne it is sprungen vp, it waxeth in
 to a tree, and is made gretter thanne
 alle eerbis, and it makith gret braunchis,
 so that briddis of heuene moun dwelle
 vnder the schadowe there of,

³³ and in many soche parabis he spake
 to hem the word as thei mysten here,
³⁴ and he spake not to hem without para-
 ble, but he expownde to hise discipulis
 alle thingis, bi hem self, ³⁵ and he seide
 to hem, in that dai whanne eueryng was
 come, passe we towarde, ³⁶ and thei leften

TYNDALE—1534.

and receave it, and bringe forth frute, some
 thirty folde, some sixty folde, some an
 hundred folde.

²¹ And he sayde vnto them: is the can-
 dle lighted, to be put vnder a busshell, or
 vnder the table, and not rather to be put
 on a candelstick? ²² For there is nothinge
 so pryuy, that shall not be opened: nether
 so secret, but that it shall come abroad.
²³ Yf eny man haue eares to heare, let
 him heare. ²⁴ And he sayde vnto them:
 take hede what ye heare. With what
 mesure ye mete, with the same shall it
 be measured vnto you agayne. And vnto
 you that heare shall more be geuen.
²⁵ For vnto him that hath, shall it be
 geuen: and from him that hath not, shalbe
 taken awaye, even that he hath.

²⁶ And he sayde: so is the kyngdome
 of God, euen as yf a man shuld sowe
 seede in the grounde, ²⁷ and shulde slepe
 and ryse vp nyght and daye: and the
 seede shuld springe and growe vp, he not
 ware. ²⁸ For the erth bringeth forth
 frute of her selfe: fyrst the blade, then
 the eares, after that full corne in the eares.
²⁹ And as sowe as the frute is brought
 forth, anon he throusteth in the syckell,
 because the heruest is come.

³⁰ And he sayde: where vnto shall we
 lyken the kyngdome of God? or with what
 comparason shall we compare it? ³¹ It is
 lyke a grayne of mustardec, which when
 it is sowen in the erth is the leest of all
 seedes that be in the erth: ³² but after
 that it is sowen it groweth vp, and is
 grettest of all yerbes: and bereth greate
 braunches, so that the fowles of the ayre
 maye dwell vnder the shadowe of it.

³³ And with many soche similitudes he
 preached the worde vnto them, after as
 they myght heare it. ³⁴ And with out
 similitude spake he no thinge vnto them.
 But when they were a parte, he ex-
 pounde all thingis to his disciples. ³⁵ And
 the same daye when euene was come, he
 sayde vnto them: let vs passe ouer vnto
 the other syde. ³⁶ And they left the

CRANMER—1539.

receave it, so that one corne doth bryng
 forth thirty, some sixty, some an hundred.

²¹ And he sayde vnto them: is the candle
 lighted, to be put vnder a busshell, or
 vnder the table? It is not lighted to be
 put on a candelstick? ²² For there is no-
 thyng so pryuy, that shall not be opened:
 nether hath it bene so secret, but that it
 shall come abroad. ²³ If eny man haue
 eares to heare, let him heare. ²⁴ And he
 sayde vnto them: take hede what ye
 heare. Wyth what mesure ye mete,
 with the same shal other men mesure
 vnto you agayne. And vnto you that
 heare, shall more be geuen. ²⁵ For vnto
 him that hath, shall it be geuen, and from
 him that hath not, shalbe taken awaye,
 euen that which he hath.

²⁶ And he sayde: so is the kyngdome of
 God, euen as yf a man shuld sowe seede
 in the grounde ²⁷ and shulde slepe, and
 ryse vp nyght and daye: and the seede
 shuld sprynge and growe vp, while he is
 not aware. ²⁸ For the earth bryngeth forth
 frute of her selfe: fyrst the blade, then
 the eare, after that the full corne in the
 eare. ²⁹ But when the frute is brought
 forth, anon he throusteth in the syckell,
 because the heruest is come.

³⁰ And he sayde: where vnto shall we
 lyken the kyngdome of God? or with
 what comparason shall we compare it?
³¹ It is lyke a grayne of mustardec:
 which when it is sowen in the earth, is
 lesse then all seedes that be in the earth:
³² when it is sowen, it groweth vp, and is
 gretter then all herbes: and beareth greate
 braunches, so that the fowles of the ayre
 maye make their nestes vnder the shadow
 of it.

³³ And with many soche parables spake
 he the worde vnto them, after as they
 myght heare it. ³⁴ But wyth out parable
 spake he no thyng vnto them. But when
 they were alone, he expounded all thynges
 to his disciples. ³⁵ And the same daye
 when euene was come, he sayde vnto them:
 let vs passe ouer vnto the other syde.
³⁶ And they left the people, and toke him

τῷ στάχυϊ. ²⁰ ὅταν δὲ παραδῶ ὁ καρπὸς, εὐθέως ἀποστέλλει τὸ δρέπανον, ὅτι
 'παρέστηκεν ὁ θερισμός.' ²⁰ Καὶ ἔλεγε, 'Τίνι ὁμοιώσωμεν τὴν βασιλείαν τοῦ
 Θεοῦ; ἢ ἐν ποίᾳ παραβολῇ παραβάλαμεν αὐτήν; | ²¹ ὡς κόκκον σινάπεως,
 ὃς, ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερος πάντων τῶν σπερμάτων ἐστὶ τῶν ἐπὶ
 τῆς γῆς. ²² καὶ ὅταν σπαρῇ, ἀναβαίνει, καὶ γίνεται πάντων τῶν λαχάνων μέγιστον,
 καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκίαν αὐτοῦ τὰ πετεινὰ
 τοῦ οὐρανοῦ κατασκηνοῦν. ²³ Καὶ τοιαύταις παραβολαῖς πολλάς ἐλάλει αὐτοῖς
 τὸν λόγον, καθὼς ἠδύναντο ἀκούειν. ²⁴ χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς.
 κατ' ἰδίαν δὲ τοῖς μαθηταῖς αὐτοῦ ἐπέλυε πάντα. ²⁵ Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ
 τῇ ἡμέρᾳ ὅφιας γενομένης, Διέλθωμεν εἰς τὸ πέραν. ²⁶ Καὶ ἀφέντες τὸν ὄχλον,

* Alex. εὐθέως.

* Alex. πῶς.

* Alex. τίνι.

* Alex. αὐτὴν παραβολὴν θῶμεν.

* Rec. κόκκον.

* Alex. μέγιστον πάντων τῶν λαχάνων.

GENEVA—1557.

and receive it, and bring forth fruit, for
 one sower thirty, for another sixty, for
 some an hundred.

²¹ Also he said vnto them, Is the candle
 brought to be put vnder a bushell, or vnder
 the table, and not rather to be put on a
 candlestick? ²² For there is nothing so
 hid, that shal not be opened: neither so
 secret, but that it muste come abroad. ²³ If
 anyman haue eares to heare, let him heare.
²⁴ And he said vnto them, Take hede what
 ye heare, With what measure ye mete, it
 shalbe measured vnto you: and vnto you
 that heare, shal more be geuen. ²⁵ For vnto
 him that hath, shal it be geuen, and from
 him that hath not, shalbe taken away,
 enen that he hath. ²⁶ And he said, So is
 the kyngdome of God, enen as if a man
 should sowe seede in the grounde. ²⁷ And
 should sleepe and rise vp nyght and day:
 and the seede shulke spryng and grow vp,
 he not ware. ²⁸ For the earth bringeth
 forth frute of her selfe, fyrst the blade, then
 the eares, after that, ful come in the eares.

²⁹ And as soon as the frute is brought forth,
 anon he thrusteth in the sickle, because
 the harvest is come. ³⁰ He sayd, More-
 over where vnto shal we lyken the kyng-
 dome of God? or with what comparison
 shal we compare it? ³¹ It is like a grayne
 of mustarde seede, which when it is sowed
 in the earth, is the least of all seedes that
 be in the earth: ³² But after that it is
 sowed, it groweth vp, and is greatest of
 all herbes, and beareth great branches,
 so that the foules of the ayre may dwel
 vnder the shadow of it.

³³ And with many such similitudes he
 preached the worde vnto them, as they
 were able to heare it. ³⁴ And without
 similitude spake he nothing vnto them.
 But when they were aparte, he expounded
 all thinges to his disciples. ³⁵ Now the
 same day when euen was come, he said
 vnto them, Let vs passe ouer vnto the
 other syde.

³⁶ And they left the people, and toke him

RHEIMS—1582.

receive it, and yeld fruite one thirtie, one
 sixtie, and one an hundred.

²¹ And he said to them, Commeth a
 candle to be put vnder a bushell, or vnder
 a bed? and not to be put vpon the candle-
 sticks? ²² For there is nothing hid vvhich
 shal not be made manifest: neither vvas
 any thing made secret, but that it shal
 come to light. ²³ If any man haue eares to
 heare, let him heare.

²⁴ And he said to them, See vvhath you
 heare. In vvhath measure you mete, it shal
 be measured to you againe, and more shal
 be given to you. ²⁵ For he that hath, to
 him shal be giuen: and he that hath not,
 that also vvhich he hath, shal be taken
 away from him.

²⁶ And he said, So is the kingdom of
 God, as if a man cast seede in the earth,
 and sleepe, and rise vp night and day,
 and the seede spring and growe vp vvhiles
 he knoweth not. ²⁷ For the earth of it
 self bringeth forth fruite, first the blade,
 then the eare, afterward the full come in
 the ear. ²⁸ And vvhhen the fruite hath
 brought out it self, immediately he putteth
 in the sickle, because harvest is come.

²⁹ And he said, To vvhath shal vve liken
 the kingdom of God? or to vvhath parable
 shal vve compare it? ³¹ As a mustard
 seede: vvhich vvhhen it is sowed in the
 earth, is lesse then al the seedes that are
 in the earth: ³² and vvhhen it is sowed,
 it riseth vp, and becommeth greater then
 al herbes, and maketh great boughes, so
 that the birdes of the aire may dwel vnder
 the shadow thereof.

³³ And vvvith many such parables he
 spake to them the vvvord, according as
 they vvere able to heare: ³⁴ and vvvithout
 parable he did not speak vnto them, but
 apart, he explicated al thinges to his Dis-
 ciples.

³⁵ And he said to them in that day,
 vvvhen euen was come, Let vs passe
 ouer to the other side. ³⁶ And dismissing

AUTHORISED—1611.

cease it, and bring forth fruit, some thirty
 fold, some sixty, and some an hundred.

²¹ And he said vnto them, Is a candle
 brought to be put vnder a bushell, or
 vnder a bed? and not to be set on a
 candlestick? ²² For there is nothing hid,
 which shall not be manifested: neither
 was any thing kept secret, but that it
 should come abroad. ²³ If any man haue
 eares to heare, let him heare. ²⁴ And he
 said vnto them, Take heed what you
 heare: With what measure ye mete, it
 shalbe measured to you: And vnto you
 that heare, shall more be giuen. ²⁵ For
 he that hath, to him shall be giuen: and
 he that hath not, from him shall be taken,
 enen that which he hath.

²⁶ And he said, So is the kingdom of
 God, as if a man should cast seed into
 the ground, ²⁷ And should sleepe, and
 rise night and day, and the seed should
 spring, and grow vp, he knoweth not
 how. ²⁸ For the earth bringeth forth
 fruit of herseife, first the blade, then the
 eare, after that the full come in the eare.
²⁹ But when the fruit is brought forth,
 immediately hee putteth in the sickle,
 because the harvest is come.

³⁰ And he said, Wherunto shal we liken
 the kingdom of God? Or with what
 comparison shall we compare it? ³¹ It is
 like a grain of mustard seed: which
 when it is sowed in the earth, is lesse
 then all the seedes that be in the earth.
³² But when it is sowed, it groweth vp,
 and becommeth greater then all herbes,
 & shooteth out great branches, so that the
 foules of the ayre may lodge vnder the
 shadow of it. ³³ And with many such
 parables spake he the word vnto them, as
 they were able to heare it. ³⁴ But without
 a parable spake he not vnto them, and
 when they were alone, he expounded all
 thinges to his disciples. ³⁵ And the same
 day, when the Euen was come, he said
 vnto them, Let vs passe ouer vnto the
 other side. ³⁶ And when they had sent

παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ· καὶ ἄλλα δὲ πλοῖα ἦν μετ' αὐτοῦ. ³⁷ καὶ γίνεται λαίλαψ ἀνέμου μεγάλης· τὰ δὲ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε αὐτὸ ἦδη γεμίζεσθαι. ³⁸ καὶ ἦν αὐτὸς ἐπὶ τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων· καὶ διεγείρουσιν αὐτὸν, καὶ λέγουσιν αὐτῷ, Διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα; ³⁹ Καὶ διεγερθεὶς ἐπετίμησε τῷ ἀνέμῳ, καὶ εἶπε τῇ θαλάσσῃ, Σιώπα, πεφίμωσο. Καὶ ἐκόπασεν ὁ ἀνεμος, καὶ ἐγένετο γαλήνη μεγάλη. ⁴⁰ καὶ εἶπεν αὐτοῖς, Τί δειλοί ἐστε οὗτω; πῶς οὐκ ἔχετε πίστιν; ⁴¹ Καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους, Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἀνεμος καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;

V. Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης, εἰς τὴν χώραν τῶν Γαδαρηνῶν. καὶ ἐξελθόντι αὐτῷ ἐκ τοῦ πλοίου, εὐθέως ἀπήντησεν αὐτῷ ἐκ τῶν μνημείων

³⁷ Alex. πλοῖον. ³⁸ Alex. καὶ τὰ. ³⁹ Alex. ἦδη γεμίζεσθαι τὸ πλοῖον. ⁴⁰ Alex. ἴν. ⁴¹ Alex. = οὕτω. ⁴² Alex. οὕτω. ⁴³ Alex. ὁπασοῦν. ⁴⁴ Alex. ἐξελθόντος αὐτοῦ. ⁴⁵ Alex. ἀπήντησεν.

WICLIIF—1380.

the puple, and token hym, so that he was in a boot and othere botis weren with hym.

³⁷ and a greet storme of wynd was made: and krost wawis in to the boot, so that the boot was ful, ³⁸ and he was in the hyndir part of the boot: and sleppte on a pelewe: and thei reisen hym: and seiden to hym, maistr perteyneth it not to thee: that we perisohen? ³⁹ and he rose vp and manasside the wynde: and seide to the se, be stille wexe dumber, and the wynde cesside: and greet pesiblenes was made. ⁴⁰ and he seide to hem, what dreden ye? ye han no feith yet: ⁴¹ and thei dreden with greet drede, and seiden to eche othere, who gessist thou is this: for the wynde and the see obelachen to hym.

5. AND thei camen ouere the see: in to the cuntre of gerasene, ² and aftir that he was gon out of the boot, anon a man in an vncleue spirit ranne out of burials to hym, ³ whiche man hadde an hous in biriele, and nether with chaynes now mygte any man bynde hym, ⁴ for oft tymes he was bounden in stockis and cheynes and he hadde broken the cheynes and hadde brokun the stockis to smale gobetis: and no man mygte make hym tame, ⁵ and euer more nytt and day in birielis and in hillis: he was oryngne, and betyng hym self with stones, ⁶ and he se; ihesus aful and ranne and worchschipe hym, ⁷ and he cried with greet vois and seide, what to me and to thee, thou ihesus the sone of the hyist god? I confire thee bi god: that thou turmente me not, and ihesus seide to hym, thou vncleue spirit go out fro the man, ⁸ and ihesus axed hym, what is thi name? and he seith to hym, a legioun is my name, for we ben many, ⁹ and he preied ihesus myche: that he scholde not pette hym out of the cuntree, ¹⁰ and there was there aboute the hille a

TYNDALE—1534.

people, and take him even as he was in the ship. And ther were also with him other shippes.

³⁷ And ther arose a great storme of wynde, and dashed the waves into the ship, so that it was full. ³⁸ And he was in the sterne a slepe on a pelowe. And they awoke him, and sayde to him: Master, carest thou not that we perishe? ³⁹ And he rose vp, and rebuked the wynde, and sayde vnto the see: peace and be still. And the wynde alayed, and ther folowed a greate calme. ⁴⁰ And he sayde vnto them: why are ye so fearfull? How is it that ye have no fayth? ⁴¹ And they feared exceedingly, and sayde one to another: what felowe is this? For booth winde and see obey him.

5. AND they cam ouer to the other syde of the see in to the cuntre of the Gaderenites. ² And when he was come out of the shippe, there met him out of the graves a man possesseyd of an vncleue sprete, ³ which had his abydinge amonge the graves. And no man coulede bynde him: no not with cheynes, ⁴ because that when he was often bounde with fetters and cheynes, he plucked the cheynes asunder, and brake the fetters in peeces. Nether coulede any man tame him. ⁵ And alwaye bothe nyght and daye, he cryed in the mountaynes and in the graves, and bet him selfe with stones. ⁶ When he had spied Iesus afarre of, he ranne and worshipped him, ⁷ and cryed with a lowde voyce and sayde: what haue I to do with the Iesus the sonne of the moost hyest God? I requyre the in the name of God that thou torment me not. ⁸ For he had sayd vnto hym: come out of the man thou fowle sprete. ⁹ And he axed him: what is thy name? And he answered sayinge: my name is Legion, for we are many. ¹⁰ And he prayd him instantly, that he wolde not sende them awaye out of the cuntree.

¹¹ And ther was there nye vnto the

CRANMER—1539.

even as he was in the ship. And ther were also with him other shippes.

³⁷ And ther arose a great storme of wynde, and the waves dashed in to the ship, so that it was now full. ³⁸ And he was in the sterne a slepe on a pelowe. And they awake him, and saye vnto hym: Master, carrest thou not, that we perishe? ³⁹ And he rose vp, and rebuked the wynde, and sayde vnto the see: peace, be still. And the wynde ceased, and ther folowed a greate calme. ⁴⁰ And he sayde vnto them: why are ye so fearfull? How happeneth it, that ye haue no fayth? ⁴¹ And they feared exceedingly, and sayde one to another: who is this? For both wynde and see obeye hym.

5. AND they cam ouer to the other syde of the see into the countre of the Gaderenites. ² And when he was come out of the shippe, immediately there met him out of the graues a man possessed of an vncleue sprete, ³ which had his abydinge amonge the graues. And no man coulede bynde him: no not wyth cheynes, ⁴ because that when he was often bounde with fetters and cheynes, he plucked the cheynes a sundre, and brake the fetters in peeces. Nether coulede any man tame him. ⁵ And alwaye, nyght and daye he was in the mountaynes and in the graues, cryingng and beating hym selfe wyth stones. ⁶ But when he had spied Iesus a farre of, he ranne, and worshipped him, ⁷ and cryed with a loude voyce and sayde what haue I to do wyth the: Iesus thou sonne of the moost hyest God? I requyre the in the name of God that thou torment me not. ⁸ For he sayd vnto him: come out of the man thou foule sprete. ⁹ And he asked him: what is thy name? And he answered and sayde vnto hym: my name is Legion, for we are many. ¹⁰ And he prayd him instantly, that he wolde not sende them awaye out of the countre.

¹¹ But ther was there nye vnto the moun-

ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνήμασι· καὶ οὔτε ἁλύσεις| οὐδεὶς ἡδύνατο| αὐτὸν δῆσαι, διὰ τὸ αὐτὸν πολλάκις πέδας καὶ ἁλύσεις δεδεσθαι, καὶ διεσπᾶσθαι ὑπ' αὐτοῦ τὰς ἁλύσεις, καὶ τὰς πέδας συντε-
τρίφθαι, καὶ οὐδεὶς αὐτὸν ἰσχυε δαμάσαι· καὶ διαπαντὸς νυκτὸς καὶ ἡμέρας ἐν
τοῖς μνήμασι καὶ ἐν τοῖς ὄρεσιν| ἦν κρίζων καὶ κατακόπτων ἑαυτὸν λίθοις. Ἰδὼν
δὲ| τὸν Ἰησοῦν ἀπὸ μακρόθεν, ἔδραμε καὶ προσεκύνησεν αὐτῷ, καὶ κρίζας φωνῇ
μεγάλῃ εἶπε, Τί ἐμοὶ καὶ σοί, Ἰησοῦ, υἱὸς τοῦ Θεοῦ τοῦ ὑψίστου; ὀκρίζω σε τὸν
Θεόν, μή με βασανίσῃς· ἔλεγε γὰρ αὐτῷ, Ἐξελθε, τὸ πνεῦμα τὸ ἀκάθαρτον
ἐκ τοῦ ἀνθρώπου. Καὶ ἐπρώτα αὐτόν, Τί σοι ὄνομα; Καὶ λέγει αὐτῷ,
Λεγεὼν| ὄνομά μοι, ὅτι πολλοὶ ἐσμεν. Καὶ παρεκάλει αὐτὸν πολλὰ, ἵνα μὴ
αὐτοὺς ἀποστείλῃ ἔξω τῆς χώρας. ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει| ἀγέλη χοίρων

* Rec. μνημαίος. * Alex. δίδωσι οὐδὲν. * Alex. δίδωται. * Rec. δίδωσι καὶ ἐν τοῖς μνήμασιν. * Alex. καὶ ἰδὼν. * Alex. λέγει.
* Alex. θανάτου σου. * Rec. ἀπεριβή, λέγων. * Alex. λέγων. * Rec. πρὸς τὰ ὄρη.

GENEVA—1557.

even as he was in the ship: and there were also with him other shippes. And there arose a great storme of winde, and dashed the waves into the ship, so that it was full. And he was in the sterne a sleepe on a pelowe: and they awoke him, and sayd to him, Master, caret thou not that we perishe? And he rose vp, and rebuked the wynde, and sayd vnto the sea, Peace, and be styl. And the wynde obeyed, and there folowed a great calme. Then he sayd vnto them, Why are ye so fearful? How is it that ye haue no fayth? And they feared exceedingly, and said one to another, What fellow is this, that both wynde and sea obey him?

5. AND they came over to the other syde of the sea into the country of the Gadarenites. And when he was come out of the ship, there met him out of the graues, a man possessed of an vnclane spirite: Which had his abyding among the graues: And no man coule binde him, no, not with cheynes. Because that when he was often bound with fetters and cheynes, he plucked the cheynes a sondre, and brake the fetters in peeces: nether could any man tame him. And alwayes bothe nyght and day he cried in the mountaynes, and in the graues, and stroke him selfe sore against stones. And when he espied Iesus a farre off, he ranne and worshypped him. And cried with a loude voyce, and sayd, What haue I to do with thee Iesus the Sonne of the moste byest God? I require thee in the name of God, that thou torment me not. (For he said vnto him, Come out of the man thou soule spirite.) And he asked him, What is thy name? and he answered saying, My name is Legion, for we are many. And he prayed him instantly, that he would not send them away out of the country.

11 And there was there in the moun-

RHEIMS—1582.

the multitude, they take him so as he was in the boate: and there were other boates with him. And there arose a great storme of wynde, and the waves beate into the boate, so that the boate was filled. And he was in the hinder part of the boate sleeping vpon a pillow: and they raise him, and say to him, Maister, doth it not pertaine to thee that wee perish? And rising vp he threatened the wynde, and said to the sea, Peace, be still. And the wynde ceased: and there was made a great calme. And he said to them, Why are you feareful? neither yet haue you fayth? And they feared with great feare: and they said one to an other, Who is this (thynkest thou) that both wynde and sea obey him?

5. AND they came beyond the straites of the sea into the countrey of the Gerasens. And as he went out of the boate, immediately there mette him out of the sepulchres a man in an vnclane spirit, that had his dwelling in the sepulchres, and neither with chaines could any man now binde him: for being often bound with fetters and chaines, he had burst the chaines, and broken the fetters, and no body could tame him. And he was alwayes day and night in the sepulchres and in the mountaynes, crying and cutting him self with stones. And seeing Iesus a farre off, he ranne and adored him: and crying with a great voice, said, What to me and thee Iesus the sonne of God most high? I adure thee by God that thou torment me not. For he said vnto him, Goe out of the man thou vnclane spirit. And he asked him, What is thy name? and he saith to him, My name is Legion: because wee are many. And he besought him much, that he would not expel him out of the countrey.

11 And there was there about the

AUTHORISED—1611.

away the multitude, they took him, even as he was in the ship, and there were also with him other little ships. And there arose a great storme of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship sleepe on a pillow: and they awake him, and say vnto him, Master, carest thou not, that we perish? And hee arose, and rebuked the winde, and said vnto the sea, Peace, be still: and the winde ceased, and there was a great calme. And he said vnto them, Why are ye so fearefull? How is it that you haue no faith? And they feared exceedingly, and sayd one to another, What manner of man is this, that euen the winde and the sea obey him?

5. AND they came over vnto the other side of the sea, into the countrey of the Gadarenes. And when he was come out of the ship, immediately there met him out of the tombes, a man with an vnclane spirit, Who had his dwelling among the tombes, and no man could binde him, no not with chaines: Because that hee had bene often bound with fetters and chains, and the chaines had bene plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And alwayes night and day, hee was in the mountaynes, and in the tombes, crying, and cutting himselfe with stones. But when hee saw Iesus a farre off, he came and worshipped him. And cried with a loud voyce, and said, What haue I to doe with thee, Iesus, thou Sonne of the most high God? I adure thee by God, that thou torment me not. (For he said vnto him, Come out of the man, thou vnclane spirit.) And hee asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. And he besought him much, that hee would not send them away out of the country. 11 Now there was there nigh vnto the mountaynes a

¹⁵ Καὶ ἑμβάντος| αὐτοῦ εἰς τὸ πλοῖον, παρεκάλει αὐτὸν ὁ δαίμονισθεὶς, ἵνα ἦ μετ' αὐτοῦ. | ¹⁶ καὶ| σὺκ ἀφῆκεν αὐτὸν, ἀλλὰ λέγει αὐτῷ, "Ἔπαυε εἰς τὸν οἶκόν σου πρὸς τοὺς σοὺς, καὶ ἀνάγγειλον αὐτοῖς ὅσα σοι ὁ Κύριος ἔποιήκης,| καὶ ἡλέησέ σε." ²⁰ Καὶ ἀπῆλθε καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει, ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς· καὶ πάντες ἐθαύμαζον. ²¹ Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοῖῳ, πάλιν εἰς τὸ πέραν, συνήχθη ὄχλος πολὺς ἐπ' αὐτὸν, καὶ ἦν παρὰ τὴν θάλασσαν. ²² Καὶ ἰδοῦ,| ἔρχεται εἰς τῶν ἀρχισυναγῶγων, ὀνόματι Ἰάειρος, καὶ ἰδὼν αὐτὸν, πίπτει πρὸς τοὺς πόδας αὐτοῦ. ²³ καὶ παρεκάλει| αὐτὸν πολλὰ, λέγων, "Ὅτι τὸ θυγάτριόν μου ἐσχάτως ἔχει· ἵνα ἐλθὼν ἐπιθῇς αὐτῇ τὰς χεῖρας, ὅπως| σωθῇ· καὶ ζήσεται." ²⁴ Καὶ ἀπῆλθε μετ' αὐτοῦ· καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, καὶ

¹⁵ Alex. ἰρβαίνοντος. ¹⁶ Alex. μετ' αὐτοῦ ὁ. ²⁰ Eccl. ὁ δὲ Ἰησοῦς. ²¹ Rec. ἰσολογία. ²² Alex. = Eccl. ²³ Alex. παρεκάλει. ²⁴ Alex. ἰσολογία.

GENEVA—1557.

taines a greate bearde of swyne, feeding. ¹² And all the deuils besought him, saying, Send vs into the bearde of swyne, that we may entre into them. ¹³ And anon Iesus gaue them leaue. And the vncleane spirits went out and entred into the swyne: and the bearde ran headlyng from the bye bancke into the sea. (They were about, two thousand swyne) and they were drowned in the sea. ¹⁴ And the swyneheardes fled and toke it in the cite, and in the countrie: and they came out for to see what had happened. ¹⁵ And come to Iesus, and see him that was vexed with the fiende, and had the Legion, syt both clothed, and in hys ryght mynde, and were affraide. ¹⁶ And they that saw it tolde them, how it had happened to hym that was possessed with the deuyl: and also of the swyne. ¹⁷ Then they began to pray hym, that he woulde depart from their coastes. ¹⁸ And when he was come into the shyp, he that had the deuyl, prayed him that he myght be with him. ¹⁹ Howbeit, Iesus woulde not suffre him, but sayd vnto him, Go home to thy house, and friendes, and shewe them what great thinges the Lord hath done vnto thee, and how he hath had compassion on thee. ²⁰ And he departed, and began to publishe in Decapolis, what great thinges Iesus had done vnto hym, and all men dyd maraueyl.

²¹ And when Iesus was come ouer agayne by shyp vnto the other syde, much people gathered to hym, and he was nye vnto the sea. ²² And beholde, there came one of the rulers of the Synagoge, whose name was Iairus: and when he saw him, he fel downe at his feete. ²³ And besought him greatly, saying, My litle daughter lyeth at poynt of death, I pray thee that thou wouldest come and laye thy handes on her, that she may be deliuered of her disease, and lye. ²⁴ Ther he went with him, and muche people folowed hym, and thronged him.

RHEIMS—1582.

mountaine a great heard of swyne, feeding. ¹² And the spirits besought him, saying, Send vs into the swyne, that vve may enter into them. ¹³ And Iesus immediately graunted vnto them. And the vncleane spirits going out, entred into the swyne: and the beard vvith great violence vvvas caried headlong into the sea, about two thousand, and vvvere stifled in the sea.

¹⁴ And they that fed them, fled, and caried nerres into the cite and into the fields. And they vvvent forth to see vvwhat vvvas done: ¹⁵ and they come to Iesus, and they see him that vvvas vexed of the deuyl, sitting, clothed, and vvvel in his vvvitces: and they vvvere affraid. ¹⁶ And they that had seen it, told them, in vvwhat manner he had been dealt vvwithal that had the diuel: and of the swyne. ¹⁷ And they began to desire him, that he vvould depart from their coastes. ¹⁸ And vvwhen he vvvent vp into the boate, he that had been vexed of the diuel, began to beseeche him that he myght be vvwith him, ¹⁹ and he admitted him not, but saith to him, Goe into thy house to thine, and tel them howv great thinges the Lord hath done for thee, and hath had mercie vpon thee. ²⁰ And he vvvent his vvway, and began to publish in Decapolis howv great thinges Iesus had done to him: and al marueled.

²¹ And vvwhen Iesus had passed in boate againe ouer the straite, a great multitude assembled together vnto him, and he vvvas about the sea. ²² And there commeth one of the Archsynagoga, named Iairus: and seeing him, he falleth dovne at his feete, ²³ and besought him much, saying, That my daughter is at the point of death, come, impose thy handes vpon her, that she may be safe and liue. ²⁴ And he vvvent vvwith him, and a great multitude folowed him, and they thronged him.

AUTHORISED—1611.

great heard of swine, feeding. ¹² And all the devils besought him, saying, Send vs into the swine, that we may enter into them. ¹³ And forthwith Iesus gave them leave. And the unclean spirits went out, and entered into the swine, and the herd ranne violently downe a steepe place into the sea (they were about two thousand) and were choked in the sea. ¹⁴ And they that fed the swine, fled, and tolde it in the cite, and in the countrey. And they went out to see what it was that was done. ¹⁵ And they come to Iesus, and see him that was possessed with the devill, and had the Legion, sitting, and clothed, and in his right mind: and they were afraid. ¹⁶ And they that saw it, tolde them how it befell to him that was possessed with the devill, and also concerning the swine. ¹⁷ And they began to pray him to depart out of their coastes.

¹⁸ And when he was come into the ship, he that had bene possessed with the devill prayed him that hee might bee with him. ¹⁹ Howbeit Iesus suffered him not, but sayth vnto him, Goe home to thy friends, and tel them how great thinges the Lord hath done for thee, and hath had compassion on thee. ²⁰ And he departed, and beganne to publish in Decapolis, how great thinges Iesus had done for him: and all men did marvaile. ²¹ And when Iesus was passed over againe by ship vnto the other side, much people gathered vnto him, and he was nigh vnto the sea.

²² And behold, there commeth one of the Rulers of the Synagogue, Iairus by name, and when he saw him, he fell at his feet, ²³ And besought him greatly, saying, My little daughter lieth at the poynt of death, I pray thee come and lay thy hands on her, that she may be healed, and shew shall liue. ²⁴ And Iesus went with him, and much people followed him, and thronged him. ²⁵ And a certaine woman

συνέθλιβον αὐτόν. ²⁵ Καὶ γυνή τις | οὔσα ἐν ῥύσει αἵματος ἔτη δώδεκα, ²⁶ καὶ πολλὰ παθούσα ὑπὸ πολλῶν ἰατρῶν, καὶ δαπανήσασα τὰ παρ' αὐτῆς πάντα, | καὶ μηδὲν ὠφελθεῖσα, ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθούσα, ²⁷ ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθούσα ἐν τῷ ὄχλῳ ὅπισθεν, ἤψατο τοῦ ἱματίου αὐτοῦ. ²⁸ ἔλεγε γάρ, ²⁹ Ὅτι, κὰν τῶν ἱματίων αὐτοῦ ἄψωμαι, σωθήσομαι. ³⁰ Καὶ εὐθέως | ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς, καὶ ἔγνω τῷ σώματι ὅτι ἵαται ἀπὸ τῆς μάστιγος. ³¹ καὶ εὐθέως ὁ Ἰησοῦς ἐπυγνούς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελθούσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ, ἔλεγε, ³² Τίς μου ἤψατο τῶν ἱματίων; ³³ Καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ, ³⁴ Βλέπεις τὸν ὄχλον συνθλίβοντά σε, καὶ λέγεις, Τίς μου ἤψατο; ³⁵ Καὶ περιβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν. ³⁶ ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα, εἰδυῖα ὁ γέγονεν ἐπ' αὐτῇ, | ἦλθε καὶ προσέπεσεν αὐτῷ, καὶ εἶπεν αὐτῷ πᾶσαν τὴν

¹ Alex. = γε.

² Rec. τὰ παρ' αὐτῆς πάντα.

³ Alex. οὐδὲ.

⁴ Alex. αὐτῇ.

⁵ Alex. + Ἰησοῦ.

WICLIFFE—1380.

²⁵ and a woman hadde ben in the bloði fluxe twelve yere, ²⁶ and hadde receyvede many thingis of ful many lechis, and hadde spendid al hir good and was no thing amended, but was rather the worse: ²⁷ Whanne sche hadde herde of ihesus sche cam among the puple bihynde and touchid his clothe, ²⁸ for sche seide, that if I touche his cloth I schal be saaf; ²⁹ and anon the welde of hir blood was dried up: and sche felide in body that sche was heuiled of the sikenesse,

³⁰ and anon ihesus knewe in hym self the vertu that was gon out of hym and turnede to the puple and seide, who touchide my clothe? ³¹ and hisse disciples seiden to him, thou seest the puple thristing thee, and seist who touchid me? ³² and ihesus lokid aboute to se hir that hadde don this thing; ³³ & the woman dreide and quakide wityng that it was don in hir: and came and al down bifor hym, and seide to hym al the truthe; ³⁴ and ihesus seide to hir, dougtir thi feith hath made thee saaf: go in pees, and be thou hool of thi syknesse;

³⁵ zit while he spake messangers comen to the prince of the synagoge and seien, thi dougtir is deed, what trauelst thou thes matir ferther? ³⁶ but whanne the word was herd that was seid: ihesus seide to the prince of the synagoge, nyle thou drede: oonli bileue thou; ³⁷ and he took no man to sue hym: but petir and james and ion the brother of james, ³⁸ and thei camen in to the hous of the prince of the synagoge, and he say noise: and men wepinge and weyllyng myche, ³⁹ and he seide yone: and seide to hem, what ben ye troublid, and wepen? the damysel is not deed: but slepith; ⁴⁰ and thei scorneden hym, but whanne al werun putte oute: he takith the fadir and the modir of the damysel and hem that werun with hym, and thei estriden where the damysel laye; ⁴¹ and he heeld the hand of the

TYNDALE—1534.

²⁵ And ther was a certen woman, which was diseased of an yssue of bloude .xii. yeres ²⁶ and had suffred many thinges of many phisicians, and had spent all that she had, and felte none amendment at all, but waxed worsse and worsse. ²⁷ When she had herde of Iesus: she came into the prece behynde him, and touchid his garment. ²⁸ For she thought: yf I maye but touche his clothes, I shall be whole. ²⁹ And streight waye her fountayne of bloude was dried vp, and she felt in her body, that she was healed of the plage.

³⁰ And Iesus immediatly felt in him self, the vertue that went out of him, and tourned him rounde aboute in the prece, and sayde: who touchid my clothes? ³¹ And his disciples sayde vnto him: seist thou the people thrust the, and yet axest, who dyd touche me? ³² And he lokid round about for to se her that had done that thinge. ³³ The woman feared and trembled (for she knew what was done with in her) and she came and fell doun before him, and tolde him the truth of every thinge. ³⁴ And he sayde to her: Doughter, thy fayth hath made the whole: goo in peace, and be whole of thy plage.

³⁵ Whyll he yet spake, ther came from the ruler of the synagoge house, certayne which sayde: thy doughter is deed: why diseasest thou the master any further? ³⁶ Asone as Iesus herde that wordes spoken, he sayde vnto the ruler of the synagoge: be not afraied, only beleue. ³⁷ And he suffred woman to folowe him moo then Peter and James and Iohn the brother of James. ³⁸ And he came vnto the house of the ruler of the synagoge, and sawe the wondryng, and them that wepte and wayled greatly, ³⁹ and went in and sayde vnto them: why make ye this adoo and wepe? The mayden is not deed, but slepeth. ⁴⁰ And they lawght him to scorn. Then he put them all out, and toke the father and the mother of the mayden, and them that were with him, and entred in where the mayden laye;

CRANMER—1580.

²⁵ And ther was a certen woman, which had bene diseased of an yssue of bloude .xii. yeres, ²⁶ and had suffred many thinges of many physicions, and had spent all that she had, and felte none amendment at all, but rather was worsse, and worsse. ²⁷ When she had herde of Iesus, she came in the prece behinde him, and touchid his garment. ²⁸ For she sayde: yf I maye but touch his clothes, I shall be whole. ²⁹ And streight waye the fountayne of her bloude was dried vp, and she felt in her body, that she was healed of that plage.

³⁰ And Iesus immediatly felinge in him self, that vertus proceedd from him, tourned hym aboute in the prece, and sayde, who touchid my clothes? ³¹ And his disciples sayde vnto him: thou seest the people thrust the, and axest, who did touch me? ³² And he lokid round about for to se her that had done this thinge. ³³ But the woman fearing and trembling (knowyng what was done with in her) came, and fell doun before him, and tolde him all the truth. ³⁴ And he sayd vnto her: Doughter thy fayth hath saved the: go in peace, & be whole of thy plage.

³⁵ Whyll he yet spake, ther came from the ruler of the Synagoge house, certayne which sayd: thy doughter is deed: why diseasest thou the Master any further? ³⁶ Asone as Iesus hearde the wordes that was spoken, he sayde vnto the ruler of the Synagoge: be not afraied, onely beleue. ³⁷ And he suffred no man to folowe him, save Peter, and James, and Iohn the brother of James. ³⁸ And he came vnto the house of the ruler of the Synagoge, and sawe the wondryng: and them that wepte and wayled greatly, ³⁹ and went in, and sayde vnto them: why make ye this a doo, and wepe? The damocell is not deed, but slepeth. ⁴⁰ And they lawght him to scorn. But he put them all out, and taketh the father and the mother of the damocell, and them that were with him, and entred in where

ἀλθίσαιαν. * ὁ δὲ εἶπεν αὐτῇ, 'Θύγατερ, ἡ πίστις σου σέσωκέ σε ὑπάγε εἰς εἰρήνην, καὶ ἴσθι ὑγιὴς ἀπὸ τῆς μαστίγος σου.' * Ἐτι αὐτοῦ λαλοῦντος, ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου, λέγοντες, 'Ὅτι ἡ θυγάτηρ σου ἀπέθανε· τί ἔτι σκύλλεις τὸν διδάσκαλον;' * Ὁ δὲ Ἰησοῦς εὐθέως ἀκούσας τὸν λόγον λαλούμενον λέγει τῷ ἀρχισυναγώγῳ, 'Μὴ φοβοῦ, μόνον πίστευε.' * Καὶ οὐκ ἀφῆκεν οὐδένα αὐτῷ συνακολουθῆσαι, εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου. * καὶ ἔρχεται εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον, καὶ κλαίοντας καὶ ἀλαλάζοντας πολλὰ. * καὶ εἰσελθὼν λέγει αὐτοῖς, 'Τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν, ἀλλὰ καθεύδει.' * Καὶ κατεγέλων αὐτοῦ. ὁ δὲ ἐκβαλὼν πάντας, παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ' αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον ἀνακείμενον * καὶ κρατή-

* Alex. = εὐθείως. * Alex. per' αὐτοῦ. * Alex. ἔρχονται. * Rec. = rel. * Alex. αὐτὸς δὲ. * Rec. θεωρεῖς. * Alex. = ἀνακείμενον.

GENEVA—1557.

25 (And there was a certayne woman, which was diseased of an yssue of blood twelue yeres. 26 And had suffered many thinges of many phisitions, and had spent all that she had, and felt none amende-ment at all, but waxed worse and worse. 27 When she had hearde of Iesus, she came in the prease behynd hym, and touched his garments: For she saide, 28 If I may but touche his clothes I shal be whole. 29 And strayght way the course of her bloude was dried vp, and she felt in her body, that she was healed of that plague. 30 And immediately when Iesus dyd knowe in hym self, the vertue that went out of hym, he tourned him rounde about in the prease and sayd, Who hath touchyd my clothes? 31 And his disciples said vnto him, Thou seest the people thrust thee, and yet askest Who dyd touche me? 32 And he loked round about, for to see her that had done that thing. 33 The woman feared and trembled, for she knewe what was done with in her, and she came and fel downe before hym, and tolde hym the verie truth. 34 And he sayd to her, Daughter, thy fayth hath made thee whole, go in peace, and be whole of thy plague.)

35 Whye he yet spake, there came from the same ruler of the Synagoges house, certayne which sayd, thy daughter is dead: why diseasest thou the Maister any further. 36 Assoone as Iesus heard that wordes spoken, he sayd vnto the ruler of the Synagoge, Be not afraide, onely beleue. 37 And he suffered no man to folowe hym more then Peter and Iames, and Iohn, the brother of Iames. 38 And he came vnto the house of the ruler of the Synagoge, and sawe the wonderynge, and them that wept and wayled greatly. 39 And went in, and sayd vnto them, Why make ye this a do, and wepe? The childe is not dead, but slepeth. 40 And they laughd hym to scorne: but he put them all out, and toke the father and the mother of the mayden, and them that were with hym,

RHEIMS—1582.

25 And a woman which was in an issue of blood twelue yeres, 26 and had suffered many thinges of many Physicians, and had bestowed al that she had, neither was any thing the better, but was rather worse: 27 when she had heard of Iesus, she came in the prease behind him, and touched his garment. 28 for she said, That if I shal touche but his garment, I shal be safe. 29 And forthwith the fountaine of her blood was dried: and she felt in her body that she was healed of the maladie. 30 And immediatly Iesus knowing in him self the vertue that had proceeded from him, turning to the multitude, said, Who hath touchyd my garments? 31 And his Disciples said to him, Thou seest the multitude thronging thee, and sayest thou, Who hath touchyd me?

32 And he looked about to see her that had done this. 33 But the woman fearing and trembling, knowing what was done in her: came and fel downe before him, and told him al the truth. 34 And he said to her, Daughter, thy faith hath made thee safe, goe in peace, and be vvhole of thy maladie.

35 As he was yet speaking, they come to the Archsynagogue, saying, That thy daughter is dead: vvhy doest thou trouble the Maister any further? 36 But Iesus hauing heard the vvord that was spoken, saith to the Archsynagogue, Feare not: onely beleue. 37 And he admitted not any man to folow him, but Peter and Iames and Iohn the brother of Iames. 38 And they come to the Archsynagogs house, and be seeth a tumult, and folke vvweeping and vvailing much. 39 And going in, he saith to them: Why make you this a doe and vvewe? the vvrenche is not dead, but slepeth. 40 And they derided him. But he hauing put forth al, taketh the father and the mother of the vvrenche, and them that vvare vvith him, and they goe in vvhere the vvrenche was lying. 41 And

AUTHORISED—1611.

which had an issue of blood twelue yeres, 26 And had suffered many thinges of many Physicians, and had spent all that shee had, and was nothing bettered, but rather grew worse, 27 When shee had heard of Iesus, came in the prease behinde, and touched his garment. 28 For she said, If I may touch but his clothes, I shalbe whole. 29 And straightway the fountaine of her blood was dried vp: and she felt in her body that she was healed of that plague. 30 And Iesus immediatly knowing in himselfe that vertue had gone out of him, turned him about in the preases, and said, Who touched my clothes? 31 And his Disciples said vnto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? 32 And he looked round about to see her that had done this thing. 33 But the woman fearing and trembling, knowing what was done in her, came and fel down before him, and told him all the truth. 34 And he said vnto her, Daughter, thy faith hath made thee whole, goe in peace, and be whole of thy plague. 35 While he yet spake, there came from the Ruler of the Synagogues house, certayne which said, Thy daughter is dead, why troublest thou the Master any further? 36 Assoone as Iesus heard the word that was spoken, he saith vnto the Ruler of the Synagogues, Be not afraid, onely beleue. 37 And he suffered no man to follow him, same Peter, and Iames, and Iohn the brother of Iames.

38 And hee commeth to the house of the Ruler of the Synagogue, and seeth the tumult, and them that wept and wayled greatly. 39 And when hee was come in, hee sayth vnto them, Why make ye this adoe, and weepe? the damosell is not dead, but slepeth. 40 And they laughed him to scorne: but when he had put them all out, hee taketh the father and the mother of the damosell, and them that were with him, and entreth in vvhere the damosell was lying. 41 And he tooke

344
 σας τῆς χειρὸς τοῦ παιδίου, λέγει αὐτῇ, 'Ταλιθὰ, κούμ·' ὃ ἐστὶ μεθερμηνεύμενον,
 'Τὸ κοράσιον, (σοὶ λέγω), 'ἔγειρε.' "Καὶ εὐθέως ἀνέστη τὸ κοράσιον καὶ περι-
 πάτει, ἦν γὰρ ἐτῶν δώδεκα· καὶ ἐξέστησαν ἐκστάσει μεγάλη. "καὶ διεστείλατο
 αὐτοῖς πολλὰ, ἵνα μηδεὶς ἡγῶ| τοῦτο· καὶ εἶπε δοθῆναι αὐτῇ φαγεῖν.

VI. Καὶ ἐξῆλθεν ἐκεῖθεν, καὶ ἦλθεν εἰς τὴν πατρίδα αὐτοῦ· καὶ ἀκολουθοῦσιν
 αὐτῷ οἱ μαθηταὶ αὐτοῦ. "καὶ γενομένου σαββάτου, ἤρξατο ἐν τῇ συναγωγῇ
 διδάσκειν· καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο, λέγοντες, 'Πόθεν οὕτω ταῦτα;
 'καὶ τίς ἡ σοφία ἡ δοθεῖσα αὐτῷ, καὶ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ
 'γίνονται; 'οὐχ οὗτός ἐστιν ὁ τέκτων, ὁ υἱὸς Μαρίας, ἀδελφὸς δὲ| Ἰακώβου καὶ
 'Ἰωσῆ| καὶ Ἰούδα καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς;
 Καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. "ἔλεγε δὲ| αὐτοῖς ὁ Ἰησοῦς, "Ὅτι οὐκ ἐστὶ προφήτης

"Rec. Ἰγρον. / Alex. γιν. / Rec. αὐτῷ, ἦν. / Alex. + οὐκ. / Alex. καὶ ἀδελφός. / Alex. Ἰωσή. / Alex. καὶ Ἰούδα.

WICLIFF—1380.

damysel, and seide to hire tabita cumy
 that is to seye, damysel I seye to thee
 arise, "and anon the damysel roos and
 walkid, and sche was of twelve jeer; and
 thei weren abaischide with a greet stoni-
 ynge "and he comaundide to hem greetli
 that no man schulde wite it; and he co-
 maundide to geue hir mete;

6. AND he yede out fro thennes; and
 wente in to his owne cuntry; and hisse
 disciples foloweden hym; "and whanne
 the sabboth was come, ihesus bigan to teche
 in a synagoge; and many herden and
 wondriden in his techynge and seiden, of
 whennes to this, alle these thingis; and
 what is the wysdom that is goun to hym;
 and suche vertues whiche ben made bi
 hisse hondis; "Whether this is not a car-
 penter? the sone of marie, the brothere
 of iames and of ioseph, and of iudas and
 of symoun? Whether his sistris ben not
 bare with us? and they weren schandide
 in hym; "and ihesus seide to hem; that a
 profete is not with out ouour; but in his
 owne cuntry, and among his kyn and in
 his hous; "c he mygt not do there any
 vertu; anne he heeld a fewe sike men
 leyng on hem hisse hondis; "and he
 wondrid for the vnbeleue of hem;

and he wente aboute castels on ech side;
 and tauhte; "c he clepid to gidre twelue,
 and bigan to sende hem bi two to gidre;
 c yaf to hem power of vnclene spiritis;
 "and comaundid hem, that thei schulden
 not take any thing in the weye; but a
 gerdie onely, not a scrippe ne breed nether
 money in the girdil; "but shood with
 sandale, and that thei schulden not be
 clothide with tweie cootes; "and he seide
 to hem; whidir ouer ye entren in to an
 hous; dwelle ye there; til ye goen out fro
 thennes; "and who soeuer resceyue you
 not ne here you; go ye out fro thennes
 and schake away the poudir fro youre feet
 in to witnessynge to hem;

abaischide, abaischid. standynge, abaischment. wite,
 knowe. yede, yede. geue, geue. geue, geue. geue,
 geue. geue, geue. geue, geue. geue, geue. geue,
 geue. geue, geue. geue, geue. geue, geue. geue,
 geue.

TYNDALE—1534.

"and toke the mayden by the honde; and
 sayde vnto hyr: Tabitha, cumi: which
 is by interpretation: mayden I saye vnto
 the, arise. "And strayght the mayden
 arose; and went on her fete. For she was
 of the age of twelve yeres. And they were
 astonied at it out of measure. "And he
 charged them straytely that no man shuld
 knowe of it; and comaunded to geue her
 meate.

6. AND he departed thence; and cam
 into his owne cuntry; and his disciples
 folowed him. "And when the sabboth
 daye was come; he beganne to teache in
 the synagoge. And many that hearde
 him were astonied; and sayde: From
 whence hath he these thinges? and what
 wysdom is this that is geuen vnto him?
 and suche vertues that are wrought by his
 hondes? "Is not this that carpenter
 Maryes sonne, the brother of iames and
 ioses and of iuda and simon? and are
 not his systers here with vs? And they
 were offended by him. "And Iesus sayde
 vnto them: a prophet is not despysed
 but in his owne cuntry; and amonge his
 awne kynne; and amonge them that are
 of the same householde. "And he coulde
 there shewe no miracles; but leyde his
 hondes upon a fewe sicke folke and
 healed them. "And he merueyled at their
 vnbelefe.

And he went aboute by the townes that
 laye on every syde, teachynge. "And he
 called the twelue and beganne to sende
 them; two and two; and gave them power
 over vnclene spretes. "And comaunded
 them; that they shuld take nothinge vnto
 their iorney; save a rodde only: Nether
 scrippe; nether breed; nether money in
 their pourses: "but shuld be shod with
 sandale. And that they shuld not put on
 two cootes. "And he sayde vnto them:
 whosoever ye entre in to an house; there
 abyde tyll ye departe thence. "And who-
 soever shall not receaue you; nor heare
 you; when ye departe thence; shake of the
 duste that is vnder youre fete; for a wit-

CRANMER—1539.

the damosell laye, "and taketh the da-
 mosell by the hande, and sayeth vnto hyr:
 Tabitha, cumi: which is (yf cas do in-
 terprete it) damosell, I saye vnto the:
 arise. "And strayght waye the damosell
 arose, and walked. For she was of the
 age of twelue yeres. And they were
 astonied out of measure. "And he
 charged them straytely, that no man
 shuld knowe of it, and comaunded, to
 geue her meate.

6. AND he departed thence, and cam
 into his awne cuntry, and his discyples
 folowed hym. "And when the Sabbath
 daye was come, he beganne to teache
 in the synagoge. And many that hearde
 hym were astonied, and sayde: from
 whence hath he these thynges? and
 what wysdome is this that is geuen vnto
 hym: and suche vertues that are wrought
 by his handes? "Is not this the car-
 penter Maryes sonne, the brother of iames
 and ioses and of iuda and symon? and
 are not his systers here with vs? And
 they were offended at him. "Iesus sayde
 vnto them: a Prophet is not despysed,
 but in his awne cuntry, and amonge his
 awne kynne, and in his owne householde.
 "And he coulde there shewe no myracle,
 but leyde his handes vpon a fewe sycke
 folcke, and healed them, "and merueyled,
 because of their vnbelefe.

And he went aboute by the townes that
 laye on every syde, teachinge: "And he
 called the twelue, and beganne to sende
 them forth two and two, and gaue them
 power agaynst vnclene spretes. "And
 comaunded them, that they shuld take
 nothing in their iorney save a rodde
 onely: no scrippe, no bread, no money
 in their pourses; "but shuld be shod with
 sandale. And that they shuld not put on
 two cootes. "And he sayde vnto them:
 whosoever ye entre into an house, there
 abyde, tyll ye departe thence. "And who-
 soever shall not receaue you nor heare
 you, when ye departe thence, shake of
 the duste that is vnder youre fete, for a

‘*ἄνθρωπος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ, καὶ ἐν τοῖς συγγενέσι*—*καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.*’
 ‘*Καὶ οὐκ ἠδύνατο ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι, εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεῖς*
τὰς χεῖρας, ἐθεράπευσεν.’ *καὶ ἐθαύμαζε διὰ τὴν ἀπιστίαν αὐτῶν· καὶ περιῆγε τὰς*
κόμας κύκλῳ διδάσκων.

‘*Καὶ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο, καὶ*
ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων.’ *καὶ παρήγγειλεν αὐτοῖς,*
ἵνα μὴδὲν αἴρωσιν εἰς ὁδόν, εἰ μὴ ῥάβδον μόνον· μὴ πήραν, μὴ ἄρτον, μὴ εἰς τὴν
ζώνην χαλκόν· ἄλλ’ ὑποδεδεμένους σανδάλια· καὶ—*μὴ ἑνδύσησθε δύο χιτῶνας.*’
 ‘*Καὶ ἔλεγεν αὐτοῖς, “Ὅπου ἂν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθῃτε*
ἐκεῖθεν.’ *καὶ ὅσοι ἂν μὴ δέξωνται ὑμᾶς, μὴδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι*
ἐκεῖθεν, ἐκτινάξατε τὸν χεῖν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν, εἰς μαρτύριον αὐτοῖς.

“*Ἄλλ.* + *αὐτῶν.* “*Rec.* ἰσχύσεσθαι. “*Ἄλλ.* οὐοὶ ἴαν μὴ δέξονται α. ὅς ἂν ῥήτος μὴ δέξεται.

GENEVA—1557.

and entred in where the mayden laye.
 41 And toke the mayden by the hand, and sayd vnto her, *Talitha cumi*, which is by interpretation, *Mayden, I say vnto thee, arise.* 42 And straight the mayden arose, and went on her fete: for she was of the age of twelue yeres: and they were astonied at it out of measure. 43 And he charged them straitly that no man should knowe of it, and commanded to geue her meat.

6. AND he departed thence, and came into his owne country, and his disciples folowed him. 2 And when the Sabbath day was come, he began to teach in the Synagoge: and many that heard hym were astonied, and sayd, From whence hath he these thynges? and what wysedome is this that is geuen vnto him, that euen such vertues are wrought by his bandes. 3 Is not this the carpenter Maries sonne, the brother of Iames and Ioses, and of Iude and Simon? and are not hys systers here with vs? And they were offended in him. 4 And Iesus sayd vnto them, A Prophet is not despised but in his owne country, and among his owne kynne, and in his owne house. 5 And he coulde there shewe no miracles, but layd his handes vpon a fewe sycke folke, and healed them. 6 And he marvelled at their vnbeliefe: and went about by the townes that lay on euery syde, teachyng. 7 And he called the twelue, and began to send them two and two, and gaue them power ouer vncleane Spirits. 8 And commanded them, that they should take nothing to carrie in their iourney, saue a rod only: neither scrip, neither bread, neither money in their purses. 9 But should be shod with sandales. And that they shoulde not put on two coats. 10 And he sayd vnto them, Whosoever ye shal entre into a house, there abide tyl ye departe thence. 11 And whosoever shal not receaue you, nor heare you, when ye departe thence, shake of the dust that is vnder your fete, for a witnes vnto them: Verely I say

RHEIMS—1582.

holding the vncleane hand; he saith to her, *Talitha cumi*, which is being interpreted, *wenche* (I say to thee) arise. 42 and forthwith the wenche rose vp, and walked. and she was twelue yeres old: and they were astonied with great astonishment. 43 And he commanded them earnestly that no body should know it: and he had that some thing should be giuen her to eat.

6. AND going out from thence, he went into his countrey: and his Disciples folowed him. 2 and when the Sabbath was come, he began to teach in the Synagoge: and many hearing him were in admiration at his doctrine, saying, How came this felow by al these things? and what wysedome is this that is giuen to him, and such vertues as are wrought by his hands? 3 Is not this the Carpenter, the sonne of MARIN, the brother of Iames and Ioseph and Iude and Simon? why, are not also his sisters here with vs? And they were scandalized in him. 4 And Iesus said to them, That there is not a Prophet without honour, but in his owne countrey, and in his owne house, and in his owne kinred. 5 and he coulde not doe any miracle there, but only cured a few that were sicke, imposing his hands: and he marvelled because of their incredulity, and he went about the townes in circuite teaching.

7 And he called the Twelue: and began to send them two and two, and gaue them power ouer vncleane spirits. 8 And he commanded them that they should take nothing for the way, but a rod only: not skrippe, not bread, nor money in their purse, 9 but shod with sandales, and that they should not put on two coats. 10 And he said to them, Whithersoever ye shal enter into an house, there tarie til ye depart thence. 11 and whosoever shal not receiue you, nor heare you: going forth from thence shake of the dust from your fete for a testimonie

AUTHORISED—1611.

the damosell by the hand, and said vnto her, *Talitha cumi*, which is, being interpreted, *Damosell* (I say vnto thee) Arise. 42 And straightway the damosell arose, and walked, for she was of the age of twelue yeres: and they were astonied with a great astonishment. 43 And hee charged them straitly, that no man should know it: and commanded that some thing should be giuen her to eat.

6. AND hee went out from thence, and came into his owne countrey, and his disciples follow him. 2 And when the Sabbath day was come, he began to teach in the Synagoge: and many hearing him, were astonied, saying, From whence hath this man these things? And what wysedome is this which is giuen vnto him, that euen such mightie workes are wrought by his hands? 3 Is not this the carpenter, the son of Mary, the brother of Iames and Ioses, and of Iude, and Simon? And are not his sisters heere with vs? And they were offended at him. 4 But Iesus sayde vnto them, A Prophet is not without honour, but in his owne countrey, and among his owne kinne, and in his owne house. 5 And he coulde there doe no mighty workes, save that he laid his hands vpon a few sicke folke, and healed them. 6 And he marvelled because of their vnbeliefe. And he went round about the villages, teaching.

7 And he calleth vnto him the twelue, and began to send them forth, by two and two, and gaue them power ouer vncleane spirits, 8 And commanded them that they should take nothing for their iourney, saue a staffe onely: no scrip, no bread, no money in their purse: 9 But be shod with sandales: and not put on two coats. 10 And he said vnto them, In what place soever ye enter into an house, there abide til ye depart from that place. 11 And whosoever shall not receiue you, nor heare you, when ye depart thence, shake off the dust vnder your feet, for a testimonie against them: Verely I say

‘ἀμὲν λέγω ὑμῖν, ἀνεκτότερον ἔσται Σοδόμοις ἢ Γομόρροις ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ.’¹² Καὶ ἐξελθόντες ἐκήρυσσον ἵνα μετανοήσωσι.¹³ καὶ δαυμόνια πολλὰ ἐξέβαλλον, καὶ ἤλειφον ἐλαίῳ πολλοὺς ἀρρώστους καὶ ἐθεράπευον.

¹⁴ Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης, (φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ,) καὶ ἔλεγεν, ‘Ὅτι Ἰωάννης ὁ βαπτίζων ἐκ νεκρῶν ἠγέρθη, καὶ διὰ τοῦτο ἐνεργαῖσιν αἱ δυνάμεις ἐν αὐτῷ.’¹⁵ Ἄλλοι δὲ ἔλεγον, ‘Ὅτι Ἡλίας ἐστίν.’ ἄλλοι δὲ ἔλεγον, ‘Ὅτι προφήτης ἐστίν,’ ὡς εἰς τῶν προφητῶν.¹⁶ Ἀκούσας δὲ ὁ Ἡρώδης εἶπεν, | ‘Ὅτι | ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτος | ἠγέρθη ἐκ νεκρῶν.’ |¹⁷ Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας ἐκράτησε τὸν Ἰωάννην, καὶ ἔδησεν αὐτὸν ἐν φυλακῇ, διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν.¹⁸ ἔλεγε γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ, ‘Ὅτι οὐκ ἔξεστί σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ

† Alex. = Ἀμὲν λέγω ὑμῖν κ. τ. λ. † Alex. ἐκέρχων. † Alex. ἠγέρθητος ἐκ νεκρῶν κ. ἐκ νεκρῶν ἀνίστη. † Rec. Δετον, ὅτι. † Rec. + ἢ. † Alex. βασιλ.

WICLIIF—1380.

¹² and they seiden forth and prechiden, that men schuldoun do penance; and thei castiden out many fendis; and annoynteden with oyle many sike men and thei werun hecilde;

¹⁴ & kyng eroude herde: for his name was made openy; and seide; that Ion Baptist hath risun agen fro deeth; and therfor vertues worken in hym; ¹⁵ other seiden that it is elia; but other seiden that it is a profete as oon of profetis; ¹⁶ and whanne this thing was herd: eroude seide; this Ion whom I have bihecid: is risun agen fro deeth; ¹⁷ for thilke eroude sente and held Ion: and bounde hym in to prison for erodias the wif of filip his brother for he hadde weddid hir; ¹⁸ for Ion seide to eroude; it is not leful to thee: to haue the wif of thi brothyr; ¹⁹ and erodias leide spies to hym & wolde sle hym and myrte not; ²⁰ and eroude drodde Ion: and knewe hym a iust man and holi and kepte hym; and eroude herde hym: & he didde many thingis and gladli herde hym;

²¹ and whanne a conenable dai was fallen: eroude in his birthe dai made a supper to the princis and tribunes and to the grettist of galile; ²² and whanne the doughtir of thilke erodias, was come ymne and daunced and plesid to eroude and also to men that sate at the mete: the kyng seide to the damysel; axe thou of me, what thou wilt? & I schal geue to thee; ²³ and he swoor to hir, that what ener thou axe I schal geue to thee: thoug it be the half of my kyngdom; ²⁴ and whanne sche hadde gon out: sche seide to hir modir; what schal I axe? and sche seide; the heed of Ion baptist; ²⁵ and whanne sche was come ymne anon with haast to the kyng: sche axid and seide, I wille

TYNDALE—1534.

nesse vnto them. I saye verely vnto you; it shalbe easer for zodom and Gomor at the daye of iudgement; then for that cite.

¹² And they went out and preached; that they shuld repent: ¹³ and they caste out many devylles. And they annoynted many that were sicke; with oyle and healed them.

¹⁴ And kyng Herode herde of him (for his name was spreade abroad) and sayd: Iohn Baptiste is risen agayne from deeth; and therefore miracles are wrought by him. ¹⁵ Wother sayd; it is Helyas; and some sayde: it is a Prophet or as one of the Prophetes. ¹⁶ But when Herode hearde of him; he sayd: it is Iohn whom I beheaded; he is risen from deeth agayne.

¹⁷ For Herode him sylfe; had sent forth and had taken Iohn; and bounde him and cast him into prison for Herodias sake which was his brother Philippes wyfe. For he had married her. ¹⁸ Iohn sayd vnto Herode: It is not lawfull for the to have thy brothers wyfe. ¹⁹ Herodias layd wayte for him; and wolde have killed him; but she coulde not. ²⁰ For Herode feared Iohn; knowynge that he was a iuste man and an holy: and gave him reverence: and when he hearde him; he dyd many thinges; and hearde him gladly.

²¹ But when a convenient daye was come: Herode on his birth daye made a supper to the lordes; captayns; and chefe estates of Galile. ²² And the daughter of the sayde Herodias came in and daunced; and pleased Herode and them that sate at bourde also. Then the kyng sayd vnto the mayden: axe of me what thou wilt; and I will geve it the. ²³ And he sware vnto hyr; whatsoever thou shalt axe of me; I will geve it the; even vnto the one halfe of my kyngdome. ²⁴ And she went forth and sayde to her mother: what shall I axe: And she sayde; Iohn Baptistes heed. ²⁵ And she cam in streyght waye with haaste vnto the kyng; and axed sayinge: I wille; that thou geve me by

CRANMER—1539.

wyttesse vnto them. I saye verely vnto you: it shalbe easer for zodom and Gomor in the daye of iudgement; then for that cytye. ¹² And they went out and preached; that men shuld repent: ¹³ and they cast out many denyis; and annoynted many that were sycke wyth oyle; and healed them.

¹⁴ And kyng Herode hearde of hym (for his name was spreade abroad) and he sayde: Iohn Baptiste is risen agayne from the deed; and therefore myrracles are wrought by him. ¹⁵ Other sayd it is Helyas: some sayde: it is a prophet; as one of the prophetes. But when Herode hearde of hym; he sayde: ¹⁶ it is Iohn whom I beheaded; he is risen from deeth agayne.

¹⁷ For Herode hym selfe had sent forth men of warre; and layed handes vpon Iohn; and bounde hym; and cast hym into prison for Herodias sake; his brother Philippes wyfe (because he had married her) ¹⁸ For Iohn sayde vnto Herod. It is not lawfull for the to haue thy brothers wyfe. ¹⁹ Herodias layd wayte for hym; and wolde haue kyled hym; but she coulde not. ²⁰ For Herod feared Iohn; knowing that he was a iust man and an holy; and gaue hym reuerence: and when he hearde hym; he dyd many thynges; and hearde hym gladly.

²¹ And when a conuenient daye was come; that Herode on his byrth daye; made a supper to the lordes hye captayns; and chefe estates of Galile: ²² and whar the daughter of the same Herodias cam in; and daunced; and pleased Herode and them that sate at bourde also: the kyng sayde vnto the damosell: axe of me what thou wilt; and I will geue it the. ²³ And he sware vnto hyr: whatsoever thou shalt axe of me; I wyl geue it the; even vnto the one halfe of my kyngdome. ²⁴ And she went forth; and sayde vnto her mother: what shall I axe? she sayde: Iohn Baptistes heed. ²⁵ And she cam in streyght waye wyth haaste vnto the kyng;

‘ σου. ’ ¹⁹ Ἡ δὲ Ἡρώδιās ἐνείχεν αὐτῷ, καὶ ἤθελεν αὐτὸν ἀποκτεῖναι· καὶ οὐκ ἠδύνατο. ²⁰ ὁ γὰρ Ἡρώδης ἐφοβέτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ συνετήρει αὐτόν· καὶ ἀκούσας αὐτοῦ, πολλὰ ἐποίει, καὶ ἡδέως αὐτοῦ ἤκουε. ²¹ καὶ γενομένης ἡμέρας εὐκαίρου, ὅτε Ἡρώδης τοῖς γενεαίοις αὐτοῦ δέειπνον ἐποίει τοῖς μεγιστᾶσιν αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας, ²² καὶ εἰσελθούσης τῆς θυγατρὸς αὐτῆς τῆς Ἡρωδιάδος, καὶ ὀρχησαμένης, καὶ ἀρεσάσης τῷ Ἡρώδῃ καὶ τοῖς συνανακειμένοις, εἶπεν ὁ βασιλεὺς τῷ κορασίῳ, Ἀἰτήσόν με ὃ ἐὰν θέλῃς, καὶ δώσω σοί· ²³ καὶ ὁμοσεν αὐτῇ, Ὅτι ὃ ἐὰν με αἰτήσῃς, δώσω σοι, ἕως ἡμίσεος τῆς βασιλείας μου. ²⁴ Ἡ δὲ ἐξελθούσα εἶπε τῇ μητρὶ αὐτῆς, Τί αἰτήσομαι; Ἡ δὲ εἶπε, Τὴν κεφαλὴν Ἰωάννου τοῦ Βαπτιστοῦ. ²⁵ Καὶ εἰσελθούσα εὐθέως μετὰ σπουδῆς πρὸς τὸν βασιλέα, ᾤκνησεν, λέγουσα,

* Alex. = εἶπεν.

* Rec. οὐδὲς ἵσταν αὐτῆς.

* Alex. = ἡ μερὶς.

* Rec. + τῇ.

* Alex. ἰσχυρῶς.

* Alex. αὐτῇ α. τῆς.

* Alex. ἔρπον . . . ὃ δὲ βασιλεὺς ἀνεν. * Alex. αἰτήσομαι. * Alex. εὐθὺς α. = εὐθέως.

GENEVA — 1557.

vnto you, It shalbe easier for Sodome, or Gomorrhā at the day of iudgement, then for that citie. ¹² And they went out and preached, that men should amende their lyues. ¹³ And they cast out many deuyls. And they annoynted many that were syck, with oyle, and healed them. ¹⁴ And kyng Herode heard of hym, for hys name was spred abroad and sayd, Iohn Baptist is risen agayne from death, and therefore miracles are wrought by hym. ¹⁵ Other sayd, It is Elias: and some sayd, It is a Prophet, or one of the Prophets. ¹⁶ But when Herode heard of hym, he sayd, It is Iohn whom I beheaded, he is rysen from death agayne.

¹⁷ For Herode him selfe had sent forth, and had taken Iohn, and bound him, and cast him into prison for Herodias sake, which was his brother Philippes wyfe, because he had married her. ¹⁸ For Iohn sayd vnto Herode, It is not lawfull for thee to haue thy brothers wyfe. ¹⁹ So that Herodias sought all occasion against hym, and would haue kyled hym, but she could not. ²⁰ For Herode feared Iohn, knowing that he was a iust man, and an holy, and gaue hym reuerence, and when he hearde hym, he did many thynges, and heard him gladly. ²¹ But when a conuenient day was come, Herode on hys byrth day made a supper to the Lordes, Captaynes, and chief estates of Galile. ²² And the daughter of the sayd Herodias came in and danced, and pleased Herode, and them that sat at board together. Then the kyng sayd vnto the mayde, Aske of me what thou wylt, and I wyl geue it thee. ²³ And he sware vnto her, Whatsoeuer thou shalt aske of me, I wyl geue it thee, euen vnto the one halfe of my kyngdome. ²⁴ But she went forth, and sayd to her mother, What shal I aske? And she sayd, Iohn Baptistes head. ²⁵ Then she came in straight way with hast vnto the kyng, and asked, saying, I wyl that

RHEIMS — 1582.

to them. ¹² And going forth they preached that they should doe penance: ¹³ and they cast out many deuils, and anoynted wvith oile many sicke, and healed them.

¹⁴ And king Herod heard (for his name vvas made manifest) and he said, That Iohn the Baptist is risen againe from the dead, and therefore vertues vvorke in him. ¹⁵ And others said, That it is Elias. But others said, That it is a Prophet, as one of the Prophets. ¹⁶ Which Herod hearing, said, Iohn vvhom I beheaded, he is risen againe from the dead.

¹⁷ For the said Herod sent and apprehended Iohn, and bound him in prison for Herodias the wyfe of Philippe his brother, because he had married her. ¹⁸ For Iohn said to Herod, It is not lawfull for thee to haue thy brothers wyfe. ¹⁹ And Herodias lay in vvaite for him: and vvas desirous to kil him, and could not. ²⁰ For Herod feared Iohn, knowing him to be a iust and holy man: and he kept him, and by hearing him did many thynges: and he heard him gladly. ²¹ And vvhē a conuenient day vvas fallen, Herod made the supper of his birth-day to the Princes and the Tribunes and the cheefe of Galilee.

²² And vvhē the daughter of the same Herodias came in, and had daunced, and pleased Herod, and them that sate vvvith him at the table: the King said to the damsel, Aske of me vvvhat thou vvilt, and I vvill geue it thee. ²³ And he svvare to her, That vvhatsoeuer thou shalt aske I vvill geue thee, though the halfe of my kyngdom. ²⁴ Who vvhen she vvas gone forth, said to her mother, What shall I aske? But she said, The head of Iohn the Baptist. ²⁵ And vvhē she vvas gone in by and by vvith hast to the King, she asketh saying, I vvill that forthvvith thou

AUTHORISED — 1611.

vnto you, it shalbe more tolerable for Sodome and Gomorrhā in the day of iudgement, then for that citie. ¹² And they went out, and preached that men should repent. ¹³ And they cast out many deuils, and anoynted with oyle many, that were sicke, and healed them. ¹⁴ And king Herod heard of him (for his name was spread abroad:) and hee said that Iohn the Baptist was risen from the dead, and therefore mightie workes doe shew forth themselves in him. ¹⁵ Others said, That it is Elias. And others said, That it is a Prophet, or as one of the Prophets. ¹⁶ But when Herod heard thereof, he said, It is Iohn, whome I beheaded, he is risen from the dead. ¹⁷ For Herod himselfe had sent forth and laid hold vpon Iohn, and bound him in prison for Herodias sake, his brother Philipps wyfe, for hee had married her. ¹⁸ For Iohn had said vnto Herod, It is not lawfull for thee to haue thy brothers wyfe. ¹⁹ Therefore Herodias had a quarrel against him, & would haue killed him, but she could not. ²⁰ For Herod feared Iohn, knowing that he was a iust man, and an holy, and obscured him: and when hee heard him, he did many thynges, and heard him gladly. ²¹ And when a conuenient day was come, that Herod on his birth day made a supper to his lords, high captaynes, and chiefe estates of Galilee: ²² And when the daughter of the said Herodias came in, and danced, and pleased Herod, and them that sate with him, the king said vnto the damosell, Aske of me vvhatsoeuer thou vvilt, and I vvill geue it thee. ²³ And he svvare vnto her, Whatsoeuer thou shalt aske of me, I vvill geue it thee, vnto the halfe of my kyngdome. ²⁴ And she went furth, and said vnto her mother, What shall I aske? And she said, The head of Iohn the Baptist. ²⁵ And she came in straightway with haste, vnto the king, and asked, saying, I vvill that

* Or, an forward grade. * Or, kept him or saved him.

‘Θέλω ἵνα μοι δῶς ἑξαυτῆς ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ Βαπτιστοῦ.’
 26 Καὶ περίλυπος γενόμενος ὁ βασιλεὺς, διὰ τοὺς ὄρκους καὶ τοὺς συνανακειμένους
 οὐκ ἠθέλησεν αὐτὴν ἀβελῆσαι. 27 καὶ εὐθέως ἀποστείλας ὁ βασιλεὺς σπεκουλά-
 τωρα ἐπέταξεν ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ. 28 ὁ δὲ ἀπελθὼν ἀπεκεφάλισεν
 αὐτὸν ἐν τῇ φυλακῇ, καὶ ἤνεγκε τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι, καὶ ἔδωκεν αὐτὴν
 τῇ καρασίῳ· καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς. 29 Καὶ ἀκούσαντες
 οἱ μαθηταὶ αὐτοῦ ἦλθον, καὶ ἦραν τὸ πτῶμα αὐτοῦ, καὶ ἔθηκαν αὐτὸ ἐν
 μνημείῳ.

30 Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ πάντα,
 31 καὶ ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν. 32 καὶ εἶπεν αὐτοῖς, ‘Δεῦτε ὑμεῖς αὐτοὶ κατ’
 ἰδίαν εἰς ἔρημον τόπον, καὶ ἀναπαύεσθε ἡλγόν.’ Ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ

²⁶ Alex. εὐθέως s. = εὐθέως.

²⁷ Alex. καὶ.

²⁸ Alex. = καὶ.

²⁹ Alex. ἀναπαύεσθε.

³⁰ Const. εὐαγγελιστῶν.

³¹ Const. ἀπὸ τῶν.

³² Alex. ἐν τῇ πύλῃ αὐτοῦ ἱ. ἡ. κατ’ ἰδίαν.

WICLIFFE—1380.

that anon thou geue to me in a dische
 the heed of Iohn baptist, 26 and the kyng
 was sorie for the othe, and for men that
 saten to gidre at the mete, he wolde not
 make hir sorie, 27 but sente a manqweller
 and comaundid that Iones hede were
 brougt in a disch, and he bihedid hym in
 the prison: 28 and brougt his heed in
 a disch, and gaf it to the damysel and
 the damysel gaf to hir modir: 29 and
 whanne this thing was herd, his disciplis
 camen and token his bodi and leiden it
 in a biriel.

30 And the apostlis comen to gidre to
 ihesus and telden to hym alle thingis that
 thei hadden don and taught, 31 and he
 seide to hem, come ye bi you self, in to a
 desert place: and reste ye a litil, for there
 were many that camen and wenten agen,
 and thei hadden not space to ete: 32 and
 thei geden in to a boot, and wenten in to
 a desert place bi hemself, 33 and thei saien
 hem go swete: and many knewen, and
 thei wroten a fote fro alle citees and
 runnen thidir and camen bifor hem, 34 and
 ihesus jede out and saie myche puple and
 hadde ruthe on hem, for thei weren as
 schepes, not hauynge a shepherde, and he
 biganne to teche hem: many thingis.

35 and whanne it was forth daies: his
 disciplis camen and seiden, this is a desert
 place and the tyme is now passid, 36 lode
 hem go in to the nexte townes and vilagis:
 to bie hem mete to ete, 37 and he answerid
 and seide to hem, geue ye to hem to ete,
 and thei seiden to hym, go we and bie
 we looes with two hundrid pens: and we
 schuln geue to hem to ete, 38 and he seith
 to hem, how many looes han ye? go ye

TYNDALE—1534.

and by in a charger the heed of Iohn
 Baptist. 26 And the kyng was sorie:
 howebeit for his othes sake, and for their
 sakes which sate at supper also, he wolde
 not put her besyde her purpose. 27 And
 immediatly the kyng sent the hangman
 and comaunded his heed to be brought
 in. And he went and beheaded him in the
 prison, 28 and brought his heed in in a
 charger, and gave it to the mayden, and
 the mayden gave it to her mother. 29 And
 when his disciplis hearde of it, they came
 and toke vp his body, and put it in a
 tombhe.

30 And the apostels gaddered them selves
 to geddre to Iesus, and tolde him all
 thinges, both what they had done, and
 what they had taught. 31 And he sayd
 vnto them: come ye asparte into the wyl-
 dernes, and rest a whyle. For there were
 many commers and goers, that they had
 no leasure so moche as to ete. 32 And
 he went by ship out of the waye into a
 deserte place. 33 But the people spyed
 them when they departed: and many
 knewe him, and ranne afote thither out
 of all citeis, and cam thither before them,
 and came togodder vnto him. 34 And Iesus
 went out and sawe moche people, and
 had compassion on them, because they
 were lyke shepe which had no shepe-
 herde. And he biganne to teache them
 many thinges.

35 And when the daye was now farre
 spent, his disciplis came vnto him say-
 inge: this is a desert place, and now the
 daye is farre passed, 36 let them departe,
 that they maye goo into the countrey
 rounde about, and into the townes, and
 bye them breed: for they haue nothinge
 to eate. 37 He answered and sayde vnto
 them: geue ye them to ete. And they
 sayde vnto him: shall we goo and bye
 ii. C. penyworth of breed, and geue them
 to eate? 38 He sayde vnto them: how
 many looes haue ye? Goo and loke. And

CRANMER—1539.

and asked, sayinge: I wyll, that thou geue
 me by and by in a charger, the heed of
 Iohn Baptist. 26 And the kyng was
 sorie: howbeit for hys othes sake, and for
 their sakes whiche sate at supper also, he
 wolde not cast her off. 27 And immedi-
 atly the kyng sent the hangman, and
 comaunded hys heed to be brought in.
 And he went, and beheaded hym in the
 prison, 28 and brought his heed in in a
 charger, and gave it to the damosell, and
 the damosell gaue it to her mother. 29 And
 when hys discyples hearde of it, they
 came, and toke vp hys body, and layed
 it in a grane.

30 And the Apostles gathered them selues
 together vnto Iesus, and told hym all
 thynges, both what they had done, and
 what they had taught. 31 And he sayd
 vnto them come ye alone out of the waye
 into the wyldernes, and rest a whyle.
 For there were many commers, and
 goers, and they had no leasure so moche
 as to ete. 32 And he went by ship out
 of the waye into a deserte place. 33 And
 the people spyed them when they de-
 parted: and many knewe hym, and ranne
 a fote thither out of all cytyes, and cam
 thither before them, and came to gether
 vnto hym. 34 And Iesus went out and
 sawe moche people, and had compassyon
 on them, because they were lyke shepe,
 not hauing a shepherde. And he biganne
 to teache them many thynges.

35 And when the daye was now farre
 spent, hys discyples came vnto hym, say-
 inge: this is a desert place, and now
 the tyme is farre passed, 36 let them de-
 parte, that they maye go into the coun-
 trey round about, and into the townes, and
 bye them bread: for they haue nothinge
 to eate. 37 He answered and sayd vnto
 them, geue ye them to ete. And they
 sayde vnto him: shall we go and bye
 two hundred penyworth of bread, and
 geue them to eate? 38 He sayde vnto
 them: how many looes haue ye. Go

ὑπάγοντες πολλοὶ, καὶ οὐδὲ φαγεῖν ἠνυκαίρουν. | ³² καὶ ἀπῆλθον | εἰς ἔρημον τόπον τῷ πλοίῳ κατ' ἰδίαν. | ³³ Καὶ εἶδον αὐτοὺς ὑπάγοντας, καὶ ἐπέγνωσαν αὐτὸν | πολλοὶ, καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ καὶ προῆλθον αὐτοὺς, | καὶ συνηλθον πρὸς αὐτόν. | ³⁴ καὶ ἐξελθὼν εἶδεν ὁ Ἰησοῦς | πολλὸν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα· καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά. ³⁵ Καὶ ἥδη ὥρας πολλῆς γενομένης, προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγουσιν, Ὅτι ἔρημός ἐστιν ὁ τόπος, καὶ ἥδη ὥρα πολλή· ³⁶ ἀπόλυσον αὐτοὺς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγρούς καὶ κάμιας, ἀγοράσωσιν ἑαυτοῖς ἄρτους· τί γὰρ φάγωσιν οὐκ ἔχουσιν. | ³⁷ Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Δότε αὐτοῖς ὑμεῖς φαγεῖν. Καὶ λέγουσιν αὐτῷ, Ἀπελθόντες ἀγοράσωμεν ἡνερρίων διακοσίων | ἄρτους, καὶ δώμεν αὐτοῖς φαγεῖν. | ³⁸ Ὁ δὲ λέγει αὐτοῖς, Πόσους

³² Rec. + οἱ ὄχλοι. * Alex. αὐτοὺς s. = αὐτόν. * Alex. καὶ προσῆλθον αὐτοῖς s. = καὶ προῆλθον αὐτοῖς. * Alex. = συνηλθον πρὸς αὐτόν. * Alex. = ὁ Ἰησοῦς. * Alex. τί φάγωσιν. * Rec. διακοσίων ἡνερρίων. * Alex. s. δώσωμεν (s. δώσωμεν) δ. φ.

GENEVA.—1557.

thou geue me euen now in a charger, the head of Iohn Baptist.

³² And the kyng was verie sory, howbeit, for his othes sake, and for their sakes which eat at supper also, he woulde not put her besyde her purpose. ³⁷ And immediatly the kyng sent the hangman, and geue charge that his head should be brought. And he went and beheaded him in the pryson. ³⁸ And brought his head in a charger, and geue it to the mayden, and the mayden geue it to her mother. ³⁹ And when his disciples heard of it, they came and toke vp his body and put it in a tombe. ⁴⁰ And the Apostles gathered them selues together to Iesus, and tolde hym all thynges, both what they had done, and what they had taught. ⁴¹ And he sayd vnto them, Come ye asparte into the wyldernes, and reste a whyle. For there were many commers and goers, that they had not leaue, so muche as to eat. ⁴² So they went by shyp out of the way into a desert place. ⁴³ But the people spyed them when they departed: and many knewe hym, and ranne a fote thither out of all cities, and came thither before them, and came together vnto hym. ⁴⁴ And Iesus went out, and saw muche people, and had compassion on them, because they were like shepe which had no shepheard. And he began to teache them many thynges.

³⁵ And when the day was now farre spent, his disciples came vnto him, saying, This is a desert place, and now the day is farre passed. ³⁶ Let them depart, that they may go into the villages and townes about and bye them bread: for they haue nothing to eat. ³⁷ But he answered, and sayd vnto them, Geue ye them to eat. And they sayd vnto hym, Shal we go and bye two hundred pennyworth of bread, and geue them to eat? ³⁸ But he sayd vnto them, How many loaves haue ye? Go and loke.

RHEIMS.—1582.

give me in a platter the head of Iohn the Baptist. ³² And the King vvas stricken sad. Because of his othe and for them that sate together at table he wvould not displease her: ³⁷ but sending the hangman, commanded that his head should be brought in a platter. ³⁸ And he beheaded him in the prison, and brought his head in a platter: and gaue it to the damsel, and the damsel gaue it to her mother. ³⁹ Which his disciples hearing came, and tooke his body: and they put it in a monument.

³⁵ And the Apostles gathering together vnto Iesus, made relation to him of al things that they had done and taught. ⁴¹ And he said to them, Come aspart into the desert place, and rest a litle. For there vvcre that came and vvvent, many: and they had not so much as space to eate. ⁴² And going vp into the boate, they vvvent into a desert place aspart.

⁴³ And they savv them going avvay, and many knewv: and they ranne flocking thither ou fote from al cities, and prevented them.

³⁴ And going forth, Iesus sawv a great multitude: and he had compassion on them, because they vvcre as sheepe not having a shepheard, and he began to teach them many things. ³⁶ And vvhen the day vvas novv farre spent, his Disciples came to him, saying, This is a desert place, and the houre is novv past: ³⁷ dismiss them, that going out into the next villages and townes, they may bye them selues meates to eate. ³⁸ And he answering said, Give ye them to eate. And they said to him, Let vs goe and bye bread for tvvvo hundred pence: and vve vvill geue them to eate. ³⁹ And he saith to them, Hovv many loaves haue

AUTHORISED.—1611.

thou geue me by and by in a charger, the head of Iohn the Baptist. ³² And the king was exceeding sory, yet for his othes sake, and for their sakes which ate with him, he woulde not reiect her. ³⁷ And immediatly the king sent an executioner, and commanded his head to be brought, and hee went, and beheaded him in the prison. ³⁸ And brought his head in a charger, and geue it to the damsel, and the damosell gaue it to her mother. ³⁹ And when his disciples heard of it, they came and tooke vp his corpse, and laid it in a tombe. ⁴⁰ And the Apostles gathered themselves together vnto Iesus, and tolde him all things, both what they had done, and what they had taught. ⁴¹ And he said vnto them, Come yee your selves apart into a desert place, and rest a while. For there were many comming and going, and they had no leisure so much as to cate.

⁴² And they departed into a desert place by ship priuately. ⁴³ And the people saw them departing, and many knew him, and ranne afoote thither out of all cities, and outwent them, and came together vnto him. ⁴⁴ And Iesus when he came out, saw much people, and was moued with compassion toward them, because they were as sheepe not having a shepheard: and hee beganne to teach them many things. ³⁶ And when the day was now farre spent, his disciples came vnto him, and saide, This is a desert place, and now the time is farre passed. ³⁷ Send them away, that they may goe into the countrey round about, and into the villages, and buy themselves bread: for they haue nothing to eate. ³⁸ He answered and said vnto them, Give ye them to eate. And they say vnto him, Shal we goe and buy two hundred pennie-worth of bread, and geue them to cate? ³⁹ Hee saith vnto them, How many loaves haue

350
 ἄρτους ἔχετε; ὑπάγετε καὶ ἴδετε. Καὶ γινόντες λέγουσι, Πέντε, καὶ δύο ἰχθύας. καὶ ἐπέταξεν αὐτοῖς ἀνακλῖναι πάντας συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ. καὶ ἀνέπεσον πρασιαὶ πρασιαὶ, ἀνὰ ἑκατὸν καὶ ἀνὰ πεντήκοντα. καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν, εὐλόγησε καὶ κατέκλασε τοὺς ἄρτους, καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παρὰ θῶσιν αὐτοῖς· καὶ τοὺς δύο ἰχθύας ἐμέρισε πᾶσι. καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν καὶ ἦσαν κλασμάτων δώδεκα κοφίνους πλήρεις, καὶ ἀπὸ τῶν ἰχθύων. καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους πεντακισχίλιοι ἄνδρες. Καὶ εὐθέως ἠνάγκασε τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθσαϊδάν, ἕως αὐτὸς ἀπολύσῃ τὸν ὄχλον. καὶ ἀποταξάμενος αὐτοῖς, ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι. Καὶ ὁφίας γενομένης, ἦν τὸ πλοῖον ἐν μέσῳ

* Alex. = καὶ. * Rec. + ἐστὶν. * Alex. ἔδωκεν.

WICLIFFE—1380.

TYNDALF—1534.

CRANMER—1589.

and so, and whanne thei hadden knowe: thei seien, fyue and two fischis, and he commaundide to hem that thei schulden make alle men sitte to mete bi companyes on grene beye, and thei saten down bi parties, by hundridis and fifties, and whanne he haile take the fyue loones and twie fischis, he biheeld to heuene, and bleisid and brak loves: and gaf to hisse discipulis, that thei schuld sette bifor hem, and he departed twie fischis to alle, and alle eten and weren fulfilled, and thei token the releifis of broken metis, twelve coffyns ful: and of the fischis, and thei that eten weren fyue thousand of men,

and anon he made hisse discipulis to gon vp in to a boot: to passe bifore hym ouer the see to bethsaida, the while he lefte the puple, and whanne he hadde lefte hem, he wente in to an hill to preie,

And whanne it was euen: the boot was in the myddill of the see, and he alone in the lond. And he misse hem trawellinge in rowynge, for the wynde was contrarie to hem, and aboute the fourthe wylkinge of the nyght, he wandride on the see and cam to hem, and wolde passe hem, and as thei seien hym wandringe on the see: thei gessiden that it were a fantum, and crieden out, for alle seien hym: and thei weren affraid, and anon he spak with hem: and seide to hem, triste ye, I am, nyle ye drede, and he cam vp to hem in to the boot: and the wynde cessid, and thei wondriden more withynne hem self, for thei vnderstoden not of the loones, for her herte was blyndid,

and whanne thei weren passid ouer the see: thei camen in to the lond of genazaroth and settiden to lond, and whanne thei weren gon out of the boot: anon thei knewen hym, and thei ran thorow al that countre, and bigunnen to

when they had serched, they sayde: .v. and .ii. fisches. And he commaunded them to make them all sit doune by companyes upon the grene grasse. And they sate doune here a rowe and there arowe, by hundredes and by fifties. And he toke the .v. loves and the .ii. fisches, and lokid vp to heven and blessed and brake the loves, and gave them to his discipulis to put before them: and the .ii. fisches he deydyed amoung them all. And they all dyd eate, and were satisfied. And they toke vp twelve baskettes full of the gobbettes and of the fisches. And they that ate were about fyve thousand men.

And streyght waye he caused his disciples to goo into the shype, and to goo ouer the water before vnto Bethsaida, whyll he sent awaye the people. And asson as he had sent them awaye, he departed into a mountayne to praye.

And when euen was come, the shippe was in the middes of the see, and he alone on the lond, and he sawe them troubled in rowynge, for the wynde was contrary vnto them. And aboute the fourth quartre of the nyght, he came vnto them, walkynge upon the see, and wolde have passed by them. When they sawe him walkynge upon the see, they supposed it had bene a sprete, and cryed out: For they all sawe him, and were a frayed. And anon he talked with them, and sayde vnto them: be of good chere, it is I, be not a frayed. And he went vp vnto them into the shippe, and the wynde ceased, and they were sore amased in them selves beyonde measure, and marvelled. For they remembred not, of the loones, because their hertes were blynded.

And they came over, and went into the lande of Genesareth, and drue vp into the haven. And asson as they were come out of the shippe, streyght they knewe him, and ran forth throughout all the region rounde about, and began to

and loke. And when they had serched, they sayd: fyue and two fisches. And he commaunded them, to make them all sit doune by companyes vpon the grene grasse. And they sate doune here arowe and there arowe, by hundredes and by fifties. And whan he had taken the fyue loones and the two fisches, and lokid vp to heuene, he bleisid and brake the loones, and gaue them to his discipules, to set before them: and the two fisches deuided he amoung them all. And they all dyd eate, and were satisfied. And they toke vp twelve baskettes full ther of, and of the fisches. And they that dyd eate, were about fyue thousand men.

And streyght waye he caused his disciples to go into the shyppe, and to go ouer the see before vnto Bethsaida, whyll he sent awaye the people. And asson as he had sent them awaye, he departed into a mountayne to praye. And when euen was come, the shyppe was in the myddon of the see, and he alone on the lande, and he sawe them troubled in rowynge, for the wynde was contrary vnto them. And aboute the fourth watch of the nyght, he came vnto them, walkynge vpon the see, and wolde haue passed by them. But when they sawe hym walkynge vpon see, they supposed it had bene a sprete, and cryed out: for they all sawe hym, and were afraied. And anon he talked wyth them, and sayd vnto them: be of good chere, it is I, be not afraied. And he went vp vnto them into the shyppe, and the wynde ceased, and they were sore amased in themselves beyonde measure, and marvelled. For they remembred not of the loones, because their herte was blynded.

And when they were ouer the water, they came into the lande of Genesareth and drue vp into the haven. And asson as they were come out of the shyppe, streyght waye they knewe him, and ranne forth through out all the

τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. ⁴⁰ Καὶ εἶδεν αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς· καὶ περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς, περιπατῶν ἐπὶ τῆς θαλάσσης· καὶ ἤθελε παρελθεῖν αὐτοῖς. ⁴¹ οἱ δὲ ἰδόντες αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης, ἔδοξαν φάντασμα εἶναι, καὶ ἀνέκραξαν· ⁴² πάντες γὰρ αὐτὸν εἶδον, καὶ ἐταράχθησαν. καὶ εὐθέως ἐλάλησε μετ' αὐτῶν, καὶ λέγει αὐτοῖς, Ὁ θρασυτε· ἐγὼ εἰμι, μὴ φοβεῖσθε. ⁴³ Καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασεν ὁ ἄνεμος· καὶ λίαν ἐκ περισσοῦ ἐν ἑαυτοῖς ἐξίσταντο, καὶ ἐθαύμαζον. ⁴⁴ οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις· ἦν γὰρ αὐτῶν ἡ καρδία πεπωρωμένη. ⁴⁵ Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν Γενησαρετ, καὶ προσωρμίσθησαν. ⁴⁶ Καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου, εὐθέως ἐπυγνόντες αὐτὸν, ⁴⁷ περιδραμόντες ὅλην τὴν περίχωρον ἐκείνην, ἤρξαντο ἐπὶ τοῖς

* Alex. = καὶ ἰθαυμάζον. * Alex. δὲ αὐτῶν. * Rec. ἡ καρδία σκληρὴ. * Alex. εἰσὶν. * Alex. περιδραμον βλεπον τὴν χώραν ἐκείνην καὶ ἤρξαντο.

GENEVA—1557.

And when they knewe, they sayd, Fyue and two fyshes. ⁴⁰ And he enioyned them, to make them al syt downe by companies vpon the grene grasse. ⁴¹ Then they sate downe here a rowe, and there a rowe, by hundreds, and by fyfties. ⁴² And he toke the fyue loaves, and the two fyshes, and lokyd vp to heauen, gaue thanks, and brake the loaves, and gaue them to his disciples to sett before them, and the two fyshes he devided among them all. ⁴³ So they dyd all eat, and were satisfied.

⁴⁴ And they toke vp twelue baskettes full of the fragmentes: and some leauinges of the fyshes. ⁴⁵ And they that had eaten, were about fyue thousand men. ⁴⁶ And straightway he caused his disciples to go into the shyp, and to go ouer the water before vnto Bethsaida, whyle he sent away the people. ⁴⁷ Then assone as he had sent them away, he departed into a mountayne to pray. ⁴⁸ And when euen was come, the shyp was in the myddes of the sea, and he alone on the lande. ⁴⁹ And he sawe them troubled in rowyng, for the wynde was contrary vnto them, and about the fourth watche of the nyght, he came vnto them, walkyng vpon the sea, and would haue passed by them. ⁵⁰ And when they saw him walking vpon the sea, they supposed it had bene a spirit, and cried out. ⁵¹ For they al saw him, and were afraide. And none he talked with them, and sayd vnto them, Be of good chere, it is I, be not afraide.

⁵² Then he went vp vnto them into the shyp, and the wynd ceased, and they were sore amazed in them selues beyonde measure, and marueyled. ⁵³ For they remembred not the loaves, because their hartes were hardened. ⁵⁴ And they came ouer, and went into the lande of Genesareth, and arryued. ⁵⁵ Then assone as they were come out of the shyp, straight they knewe hym. ⁵⁶ And ranne forth throughout all the region round about, and began to

RHEIMS—1582.

you? goe and see. And vwhen they knew, they say, Fyue, and tynno fyshes. ⁴⁰ And he commaunded them that they should make al sit downe, by companies vpon the greene grasse. ⁴¹ And they sate downe in ranks by hundreds and fyfties. ⁴² And vwhen he had taken the fyue loaves, and the tynno fyshes: looking vp vnto heauen, he blessed, and brake the loaves, and gaue to his Disciples to set before them: and the tynno fyshes he devided to al. ⁴³ And al did eate, and had their fill. ⁴⁴ And they tooke vp the leauinges, twelue full baskettes of fragmentes: and of the fyshes. ⁴⁵ And they that did eate, vvere fyue thousand men. ⁴⁶ And immediately he compelled his Disciples to goe vp into the boate, that they might goe before him beyond the straitte to Bethsaida: vvhiles him self did dimisse the people.

⁴⁷ And vwhen he had dimissed them, he went into the mountaine to pray. ⁴⁸ And vwhen it was late, the boate was in the myddes of the sea, and him self alone on the land. ⁴⁹ And seeing them labouring in rowyng (for the vynde was against them) and about the fourth vwatch of the night he commaunded to them vvalking vpon the sea: and he vwould haue passed by them. ⁵⁰ But they seeing him vvalking vpon the sea, thought it was a ghost, and cried out. ⁵¹ For al saw him, and vvere troubled. And immediately he talked vwith them, and said to them, Haue confidence, it is I, feare ye not. ⁵² And he went vp to them into the shipp, and the vynde ceased: and they vvere farre more astonied wwithin them selues: ⁵³ for they vnderstoode not concerning the loaves: for their hart was blinded.

⁵⁴ And vwhen they had passed ouer, they came into the land of Genesareth, and set to the shore. ⁵⁵ And vwhen they were gone out of the boate, incontinent they knew him: ⁵⁶ and running through that vvhole countrie, they began to carie

AUTHORISED—1611.

ye? goe, and see. And when they knew, they say, Fyue, and two fyshes. ⁴⁰ And he commaunded them to make all sit downe by companies vpon the greene grasse. ⁴¹ And they sate downe in ranks by hundreds, and by fyfties. ⁴² And when he had taken the fyue loaves, and the two fyshes, he looked vp to heauen, and blessed, and brake the loaves, and gaue them to his disciples to set before them; and the two fyshes diuided he among them all. ⁴³ And they did all eate, and were filled. ⁴⁴ And they tooke vp twelue baskettes full of the fragmentes, and of the fyshes. ⁴⁵ And they that did eate of the loaves, were about fyue thousand men. ⁴⁶ And straightway he constrained his disciples to get into the ship, and to goe to the other side before vnto Bethsaida, while he sent away the people. ⁴⁷ And when hee had sent them away, hee departed into a mountaine to pray. ⁴⁸ And when Euen was come, the ship was in the myddes of the Sea, and he alone on the land. ⁴⁹ And he saw them toiling in rowing (for the wynde was contrary vnto them:) and about the fourth watch of the night, he commaunded vnto them, walking vpon the Sea, and would haue passed by them. ⁵⁰ But when they saw him walking vpon the Sea, they supposed it had bene a spirit, and cried out. ⁵¹ (For they all saw him, and were troubled) and immediately hee talked with them, and said vnto them, Be of good chere, It is I, be not afraid. ⁵² And hee went vp vnto them into the ship, and the wynd ceased: and they were sore amazed in themselves beyonde measure, and wondered. ⁵³ For they considered not the miracle of the loaves, for their heart was hardened. ⁵⁴ And when they had passed ouer, they came into the land of Genesareth, and drew to the shore. ⁵⁵ And when they were come out of the ship, straightway they knew him, ⁵⁶ And ran through that whole region round about, and began

κραββάτοις τοὺς κακῶς ἔχοντας περιφέρειν, ὅπου ἤκουον ὅτι ἐκεῖ ἐστὶ. * καὶ ὅπου ἂν εἰσπορεύετο εἰς κώμας ἢ πόλεις ἢ ἀγροὺς, ἐν ταῖς ἀγοραῖς ἐτίθουν τοὺς ἀσθενούντας, καὶ παρεκάλουν αὐτὸν, ἵνα κὰν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἄψωνται· καὶ ὅσοι ἂν ᾔηπτοντο αὐτοῦ, ἐσώζοντο.

VII. Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι, καὶ τινες τῶν γραμματέων, ἐλθόντες ἀπὸ Ἱεροσολύμων· ² καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ κοινῶς χειρὶ, τοῦτ' ἐστὶν ἀμέτοις, ἐσθίουσας ἄρτους· ³ (οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ πνυγῇ νύφονται τὰς χεῖρας, οὐκ ἐσθίουσι, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων· ⁴ καὶ ἀπὸ ἀγορᾶς, ἐὰν μὴ βαπτίσωνται, οὐκ ἐσθίουσι καὶ ἄλλα πολλά ἐστὶν ἃ παρέλαβον κρατεῖν, βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων καὶ κλινῶν) ⁵ ἔπειτα ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ

* Alex. ἤσαντα.

* Alex. τοὺς ἀρτους.

* Rec. + ἰαλφάντο.

* Alex. δὲ.

* Alex. καὶ.

WICLIFFE—1380.

byngre sike men in beddis on eche side where thei herdun that he was, ⁵⁶ and whidur ever he entrid in to vilages ether in to townes or in to citeis; thei setten sike men in stretis and preieden hym: that thei schuldiden touche nameli the hemme of his cloth, and hou many that touchiden hym weren made sauf.

7. AND the farisies & summe of the scribis comen fro ierusalem: to gidre to hym, ² and whanne thei hadden seen summe of hisse discipulis ete breed with vnwaischen hondis, thei blameden, ³ the farisies and alle the iewis, eten not: but thei waischen ofte her hondis, holdyng the tradiciouns of eldremen; ⁴ and whanne thei turnen agen fro charyng thei eten not, but thei be waischen, and many other thingis ben that ben taken to hem to kepe, waischingis of cuppis and of watir vessels and vessels of bras and of beddis.

* and pharisees and scribis: axiden hym and seiden, whi gon not thi discipulis aftir the tradicioun of elder men: but with vnwaischen hondis thei eten breed? ² and he answerid and seide to hem, Isaie profecied wel of you hypocritis: as it is writun, this puple worschipen me with lippis, but her herte is fer fro me, ⁷ & in veyn thei worschipen me techyng the doctrynes and the bestis of men, ⁸ for ye leuen the maundement of god and holden the tradiciouns of men, waischyngis of watir vessels and of cuppis, and many other thingis like to thes ye don;

* and he seide to hem, wel ye han made the maundement of god void to kepe youre tradicioun, ¹⁰ for moises seide, worschip thi fadir and thi modir, and he that curseth fadir or modir, die bi deoth, ¹¹ but ye seien, if a man seie to fadir or modir, corban, that is what ever gifte is of me:

TYNDALE—1534.

cary aboute in beeddes all that were sicke, to the place where they heard tell that he was. ⁵⁶ And whyther soever he entred into townes, cities or villages, they layde their sicke in the stretes, and prayed him, that they myght touche, and it were but the edge of his vesture. And as many as touched him were safe.

7. AND the pharises came together vnto him and dyvers of the scribes which came from Ierusalem. ² And when they sawe certayne of his disciples ate breed with comen bondes (that is to saye, with vnwashed hondes) they complayned. ³ For the pharises and all the Iewes, excepte they washe their bondes ofte, cate not, observing the tradicions of the elders. ⁴ And when they come from the market, except they washe, they cate not. And many other thinges ther be, which they have taken upon them to observe, as the washyng of cuppes and cruces, and of brassen vessels, and of tables.

* Then axed him the pharises and scribes, why walke not thy disciples accordyng to the custome, ordeyned by the elders, but cate bread wyth vnwashed handes? ² He answered and sayde vnto them: well prophesied Esaias of you hypocrites, as it is written: This puple honoroth me with their lyppe, but their hert is farre from me: ⁷ In vayne they worshippe me, teachyng doctrynes which are nothinge but the commaundementes of men. ⁸ For ye laye the commaundement of God asyde, and observe the tradicions of men, as the washyng of cruces and of cuppes, and many other suche lyke thinges ye do.

* And he sayde vnto them: well, ye cust a syde the commaundement of God, to mayntayne youre owne tradicions. ¹⁰ For Moyses sayde: Honour thy father and thy mother: and whosoever curseth father or mother, let him dye for it. ¹¹ But ye saye: a man shal saye to father or mother Corban: which is: that thou

CRANMER—1530.

regyon rounde about, and began to cary about in beddes those that were sycke, when they heard that he was there. ⁵⁶ And whyther soever he entred, into townes cyties, and vyllages, they layde the sycke folkes in the stretes, and prayed hym that they myght touche, and it were but the hemme of hys vesture. And as many as touched hym, were safe.

7. AND the Pharysies came together vnto hym, and dyuers of the Scribes whych came from Ierusalem. ² And when they sawe certayne of his disciples cate bread wyth comen (that is to saye, with vnwashed) handes, they complayned. ³ For the Pharysies and all the Iewes, excepte they washe their handes ofte, cate not, observing the tradicions of the elders. ⁴ And when they come from the market, except they washe, they cate not. And many other thynges ther be, which they haue taken vpon them to observe, as the washyng of cuppes and cruces, and brassen vessels, and of tables.

* Then asked hym the Pharysies and Scribes: why walke not thy discyples accordyng to the custome, ordeyned by the elders, but cate bread wyth vnwashed handes? ² He answered and sayd vnto them: well prophesied Esaias of you, hypocrites, as it is writen: This puple honoroth me wyth their lyppe, but their herte is farre from me: ⁷ howbeit, in vayne do they serue me, teachyng the doctrynes and commaundementes of men. ⁸ For ye laye the commaundement of God asyde, and observe the constituciouns of men, as the washyng of cruces and of cuppes, and many other such lyke thynges ye do.

* And he sayde vnto them: well, ye cast a syde the commaundement of God, to mayntayne youre owne constituciouns. ¹⁰ For Moyses sayd: honour thy father and thy mother: and whoso curseth father or mother, let him dye the death. ¹¹ But ye saye: a man shal saye to father or mother, Corban: whych is: what

γραμματεῖς, ⁶ Διὰ τί οἱ μαθηταί σου οὐ περιπατοῦσι κατὰ τὴν παράδοσιν τῶν
⁷ πρεσβυτέρων, ἀλλὰ ἀνέπτοις | χερσὶν ἐσθίουσι τὸν ἄρτον; ⁸ Ὁ δὲ ἀποκριθεὶς |
⁹ εἶπεν αὐτοῖς, ¹⁰ Ὅτι | καλῶς προεφίτησεν | Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν,
¹¹ ὡς γέγραπται, ¹² Οὗτος ὁ λαὸς τοῖς χεῖλεσί με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω
¹³ ἀπέχει ἀπ' ἐμοῦ. ¹⁴ μάτην δὲ σέβονται με, διδάσκοντες διδασκαλίας, ἐντάλματα
¹⁵ ἀνθρώπων. ¹⁶ Ἀφέντες γὰρ τὴν ἐντολὴν τοῦ Θεοῦ, κρατεῖτε τὴν παράδοσιν τῶν
¹⁷ ἀνθρώπων, ¹⁸ βαπτισμούς ξυστῶν καὶ ποτηρίων, καὶ ἄλλα παρόμοια τοιαῦτα
¹⁹ πολλὰ ποιεῖτε. | ²⁰ Καὶ ἔλεγεν αὐτοῖς, ²¹ Καλῶς ἀβετέτε τὴν ἐντολὴν τοῦ Θεοῦ, ἵνα
²² τὴν παράδοσιν ὑμῶν τηρήσητε. ²³ Μωσῆς γὰρ εἶπε, ²⁴ Τίμα τὸν πατέρα σου καὶ
²⁵ τὴν μητέρα σου ²⁶ καὶ, ²⁷ Ὁ καταλογὼν πατέρα ἢ μητέρα θανάτῳ τελευτάτω ²⁸ ²⁹
³⁰ Τμεῖς δὲ λέγετε, ³¹ Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρί, Κορβάν, (ὃ ἐστὶ,

⁶ Alex. κοινὰς. ⁷ Alex. = ἀποκριθεὶς. ⁸ Alex. = ὅτι. ⁹ Alex. ἐπροφίτησεν. ¹⁰ Alex. = βαπτισμούς ξυστῶν & π. κ.

GENEVA — 1557.

carrye hither and thither in beddes all that were sycke, where they heard tel that he was. ⁴⁶ And whither soeuer he entred into townes, cities, or countrie, they layd their sycke in the stretes, and prayed him that they might touche, and it were but the edge of his vesture. And as many as touched hym, were safe.

7. THEN gather vnto him the Pharisees and certeyn of the Scribes which came from Ierusalem. ² And when they sawe certayne of his disciples eat meat with common handes (that is to say,) with vnwaschen handes, they complained. ³ For the Pharisees, and all the Jewes, except they washe their handes oft, eat not: holding harde the tradition of the Elders. ⁴ And when they came from the market, except they washe, they eat not. And many other thynges there be, which they haue taken vpon them to obserue, as the washyng of cuppes, pottes, of brassen vessels, and of tables.

⁵ Then asked hym the Pharisees and Scribes, why walke not thy disciples according to the tradition of the Elders, but eat meat with vnwaschen handes? ⁶ He answered and sayd vnto them, Oh, Esai hath Prophesied well of you hypocrites, as it is written, This people honoureth me with their lippes, but their hart is farre from me: ⁷ In vayne they worship me, teaching for doctrines the commandements of men. ⁸ For ye laye the commandement of God asparte, and obserue the tradition of men, as the washyng of pottes and of cuppes, and many other suche lyke thynges ye do. ⁹ And he sayd vnto them, Ferre wel ye cast asyde the commandement of God, to mayntayne your owne tradition. ¹⁰ For Moses sayd, Honour thy father and thy mother: and, Whosoever shal curse father or mother, let hym dye the death. ¹¹ But ye say, If a man say to father or mother, Corban, (that is gyft) that shall

RHEIMS — 1582.

about in couches those that were ill at ease, vvhether they heard he was. ⁴⁶ And vvhithersoouer he entred into townes or into villages or cities, they laid the sick in the streates, and besought him that they might touche but the hems of his garment: and as many as touched him, were made vvhole.

7. AND there assemble together vnto him the Pharisees and certayne of the Scribes, comming from Hierusalem.

² And vvhether they had seen certayne of his disciples eate bread vvhith common handes, that is, not vvashed, they blamed them. ³ For the Pharisees and al the Iewes, vvaies they often vvash their handes, eate not, holding the tradition of the Ancients: ⁴ and from the market, vvaies they be vvashed, they eate not: and many other things there be that were deliuered vnto them to obserue, the vvashings of cuppes and cruces, and of brassen vessels and beddes.

⁵ And the Pharisees and Scribes asked him, Why do not thy disciples vvalke according to the tradition of the Ancients, but they eate bread vvhith common handes? ⁶ But he answering, said to them, Wel did Esai Prophecise of you hypocrites, as it is vvritten, *This people honoureth me with their lippes, but their hart is farre from me.* ⁷ and *in vaine doe they worship me, teaching doctrines precepts of men.* ⁸ For leauing the commandement of God, you hold the traditions of men, the vvashings of cruces and cuppes: and many other things you doe like to these. ⁹ And he said to them, Wel do you frustrate the precept of God, that you may obserue your owne tradition. ¹⁰ For Moyses said, *Honour thy father and thy mother.* and, *He that shal curse father or mother, dying let him dye.* ¹¹ But you say, If a man say to father or mother, *Corban*

AUTHORISED — 1611.

to carry about in beds, those that were sicke, where they heard he was. ⁴⁶ And whithersoever he entred, into villages, or cities, or countrie, they layd the sicke in the streets, & besought him that they might touch if it were but the border of his garment: and as many as touched him, were made whole.

7. THEN came together vnto him the Pharisees, and certayne of the Scribes, which came from Hierusalem. ² And when they saw some of his disciples eate bread with defiled (that is to say, with vnwaschen) handes, they found fault. ³ For the Pharisees and all the Jewes, except they wash their handes oft, eat not, holding the tradition of the Elders. ⁴ And when they come from the market, except they wash, they eat not. And many other things there be, which they haue receiued to hold, as the washing of cups and pots, brassen vessels, and of tables. ⁵ Then the Pharisees and Scribes asked him, Why walke not thy disciples according to the tradition of the Elders, but eate bread with vnwaschen handes? ⁶ He answered and said vnto them, Well hath Esaias prophesied of you Hypocrites, as it is written, This people honoureth mee with their lips, but their heart is farre from mee. ⁷ Howbeit in vaine doe they worship mee, teaching for doctrines, the commandements of men. ⁸ For laying aside the Commandement of God, ye hold tradition of men, as the washing of pots, and cups: and many other such like things ye do. ⁹ And he said vnto them, Full well ye reject the Commandement of God, that ye may keep your owne tradition. ¹⁰ For Moses said, Honour thy father & thy mother: and who so curseth father or mother, let him die the death. ¹¹ But ye say, If a man shall say to his father or mother, It

⁶ Or, it. ⁷ Or, common. ⁸ Or, diligently, in the Original, with this list: Thymblest, vnto the other. ⁹ Or, beds. ¹⁰ Or, frustrate.

354
 'Δώρον), ὁ εἰς ἐμὸν ἀφελήθη· ¹² καὶ οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ αὐτοῦ ἢ τῇ μητρὶ αὐτοῦ, ¹³ ἀκυροῦντες τὸν λόγον τοῦ Θεοῦ τῇ παραδόσει ὑμῶν ἢ παρεδώκατε καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε.' ¹⁴ Καὶ προσκαλεσάμενος πάντα τὸν ὄχλον, ἔλεγεν αὐτοῖς, 'Ακούστέ μου πάντες, καὶ συνίετε. ¹⁵ οὐδὲν ἔστιν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν, ὃ δύναται αὐτὸν κοινῶσαι· ἀλλὰ τὰ ἐκπορευόμενα ἀπ' αὐτοῦ, ἐκεῖνά ἐστι τὰ κοινῶντα τὸν ἄνθρωπον.' ¹⁶ εἰ τις ἔχει ὦτα ἀκούειν, ἀκουέτω.' ¹⁷ Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ περὶ τῆς παραβολῆς. ¹⁸ καὶ λέγει αὐτοῖς, 'Οὕτω καὶ ὑμεῖς ἀσύνετοί ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ ἔξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτὸν κοινῶσαι; ¹⁹ ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν, ἀλλ' εἰς τὴν κοιλίαν καὶ εἰς τὸν ἀφροδῶνα

* Alex. = ενδ. * Alex. = εστω. * Alex. πάλιν. * Alex. εκ τοῦ ἀνθρώπου εισπορ. * Alex. = εἰ τις ἔχει ὦτα ἀκούειν, ἀκουέτω. * Alex. τὴν παραβολήν.

WICLIIF—1380.

it schal profete to thee, ¹² and ouer ye suffer not hym do ony thing to fadir or modir, ¹³ and ye breken the word of god by youre tradicioun that ye han zounn: and ye don many sache thingis;

¹⁴ and he eftone clepid the puple, and seide to hem, ye alle here me and vnderstonde; ¹⁵ nothing that is with out a man, that entrih in to hym, mai defoule hym; but tho thingis that cometh forth of a man: tho it bea that defoulith a man, ¹⁶ if ony man haue eris of herynge here he; ¹⁷ and whanne he was entrid in to an hous fro the puple: his discipulis axeden him the parable; ¹⁸ and he seide to hem, ye ben wisse also vnderstonde ye not, that al thing with out forth, that entrih in to a man mai not defoule hym? ¹⁹ for it hath not entrid in to his herte but in to the wombe and bineth it goith out, purgynge alle metis;

²⁰ but he seide, the thingis, that goon out of a man, tho defoulen a man; ²¹ for fro withynne of the herte of men comen forth yuel thoughtis auouteris fornicaciouns maneleynge, ²² theftis aueris wikkidnesis gile vchastite, yuel iye, blasfemyes pride folk, ²³ alle these yuelis comen forth fro withynne and defoulen a man;

²⁴ And ihesus roos vp fro thens and wente in to the coostis of tyre and sidon; and he seide in to an hous: and wolde that no man wiste; and he myyte not be hidde; ²⁵ for a woman anon as sche herde of him whos dougtr hadde an vncleyn spirit entrid and fil down at his feet; ²⁶ and the woman was bothen of the generacioun of syrophenye; and sche preid hym; that he wolde caste out a deuyl fro hir dougtr; ²⁷ and he seide to hir, suffre thou that the

TYNDALE—1534.

desyreth of me to helpe the with; is geuen God. ¹² And so ye suffre him no more to do ought for his father or his mother; ¹³ makinge the wordes of God of none effecte; through youre awne tradicions which ye have ordeyned. And many soche thinges ye do.

¹⁴ And he called all the people vnto him; and sayde vnto them: Harken vnto me; every one of you and vnderstonde. ¹⁵ There is no thinge with out a man that can defyle him when it entreth into him: but thoo thinges which procede out of him are those which defyle the man. ¹⁶ If any man haue cares to heare, let him heare. ¹⁷ And when he came to house awaye from the people; his disciples axed him of the similitude. ¹⁸ And he sayd vnto them: Are ye so without vnderstandinge? Do ye not yet perceiue; that what soeuer thinge cometh with out entreth into a man; it can not defyle him; ¹⁹ because it entreth not in to his hert; but into the belly: and goeth out into the draught that pergeth oute all meates.

²⁰ And he sayde: that defileth a man which cometh oute of a man. ²¹ For from with in, even oute of the herte of men; procede euill thoughtes: aduourty; fornicacion; murder; ²² theft; covetousnes; wickednes; deceyte; vncleynnes; and a wicked eye; blasphemye; pryde; folyabnes: ²³ all these evyll thinges come from with in; and defile a man.

²⁴ And from thence he rose and went into the borders of Tyre and Sidon; and entred into an house; and wolde that no man shuld have known: But he coulde not be hyd. ²⁵ For a certayne woman whose daughter had a foule sprete hearde of him; and came and fell at his fete. ²⁶ The woman was a Greke oute of Syrophenicia; and she besought him that he wolde caste out the evyll oute of her daughter. ²⁷ And Iesus sayde vnto her;

CRANMER—1539.

gyfte soeuer cometh fro me, shalbe for thy profyt. ¹² And so ye suffre him no more to do ought for his father or his mother, ¹³ and make the wordes of God of none effecte, through youre awne constitucyon which ye haue ordeyned. And many soche thynges do ye.

¹⁴ And when he had called all the people vnto hym, he sayde vnto them: herken vnto me, euery one of you, and vnderstande. ¹⁵ There is nothyng with out a man that can defyle hym, when it entreth into him: but the thynges which procede out of a man, those are they that defyle the man. ¹⁶ If any man haue eares to heare, let hym heare. ¹⁷ And when he came in to the house awaye from the people, his disciples asked him of the symilitude. ¹⁸ And he sayde vnto them: are ye also so greatly with out vnderstandinge? Do ye not yet perceiue, that what soeuer thyng cometh from wythout, entreth in to a man, it cannot defyle him, ¹⁹ because it entreth not into his hert but into the bely: and goeth out into the draught, purgynge out all meates.

²⁰ And he sayde: that which cometh out of a man defyleth the man. ²¹ For from wythin even out of the herte of men procede euill thoughtes, aduourty, fornicacyon, murder, ²² theft, covetousnes, fraude, deceyte, vncleynnes, a wycked eye, blasphemyes, pryde, folyabnes: ²³ all these etyll thynges come from with in, and defyle a man. ²⁴ And from thence he rose, and went into the borders of Tyre and Sydon; and entred into an house, and wolde that no man shuld have known. But he coulde not be hyd. ²⁵ For a certayne woman (whose daughter had a foule spryte) as soon as she heard of hym, came, and fell at his fete. ²⁶ The woman was a Greke out of the nacyon of Syrophenicia, and she besought him, that he wolde caste out the deuyl from her daughter. ²⁷ But Iesus

goun, gown. othone, apola. clepid, called. bineth, beneath. aueris, aueris. aueris, aueris. yuel iye, evil eye. yuel, evil. white, haw.

ἐκπορεύεται, καθαρῶς πάντα τὰ βρώματα. ²⁰ Ἐλεγε δέ, Ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορεύονται, ἐκεῖνο κοινῶν τὸν ἄνθρωπον. ²¹ Ἔσθωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται μοιχεύειν, πορνείαν, φόνοι, κλοπαί, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμοὶ πονηρὸς, βλασφημία, ὑπερηφανία, ἀφροσύνη. ²² πάντα ταῦτα τὰ πονηρὰ ἔσθωθεν ἐκπορεύεται, καὶ κοινῶν τὸν ἄνθρωπον.

²³ Καὶ ἐκείθεν ἀναστὰς ἀπῆλθεν εἰς τὰ μεθόρια Τύρου καὶ Σιδῶνος. καὶ εἰσελθὼν εἰς οἰκίαν, οὐδένα ἤθελε γινῶναι, καὶ οὐκ ἠδυνήθη λαθεῖν. ²⁴ ἀκούσασα γὰρ γυνὴ περὶ αὐτοῦ, ἧς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα προσέπεσε πρὸς τοὺς πόδας αὐτοῦ. ²⁵ ἦν δὲ ἡ γυνὴ Ἑλληνίς Συροφονίκισσα τῇ γένει καὶ ἡρώτα αὐτὸν ἵνα τὸ δαμόνιον ἐκβάλῃ ἐκ τῆς θυγατρὸς αὐτῆς. ²⁶ ὁ

¹ Alex. καθαρῶς. ² Alex. ἴσα. ³ Rec. + γὰρ. ⁴ Alex. ἄλλ' ἐβόησεν ἀκούσασα γυνή. ⁵ Rec. Συροφονίκισσα. ⁶ Rec. ἐκβάλῃ. ⁷ Alex. = ἐκ.

GENEVA—1557.

come from me, thou shalt be holpen thereby: it is sufficient. ¹³ And so ye suffer by me no more to do ought for his father, or his mother: ¹⁴ Making the worde of God of none effect, through your owne tradition which ye have ordeyned. And many suche thynges ye do.

¹⁴ And he called al the people vnto hym and sayd vnto them, Hearken vnto me every one of you, and vnderstand. ¹⁵ There is nothing without a man, that can defyle hym, when it entred into hym: but those thynges which procede out of him, are those which defyle the man. ¹⁶ If any man haue eares to heare, let him heare. ¹⁷ And when he came into a house away from the people, his disciples asked him of the similitude. ¹⁸ And he sayd vnto them, What, are ye without vnderstanding also? Do ye not knowe, that whatsoever thing from without entred into a man, it can not defyle him? ¹⁹ Because it entred not into his hart, but into the belly, and goeth out into the draught, that purgeth out all meates.

²⁰ Then he sayd, That defyleth a man which cometh out of a man. ²¹ For from within, even out of the hart of men, procede euill thoughtes, adulteries, fornications, murders. ²² Theftes, couetousnesse, wickednesse, deceite, vncleannes, and a wicked eye, backbiting, pryde, foolishnes. ²³ All these euill thynges come from within, and defyle a man. ²⁴ And from thence he rose, and went into the borders of Tyre and Sidon: and entred into an house, and would that no man should haue knowen: but he could not be hydd. ²⁵ For a certayne woman whose daughter had a foule spirit, heard of him, and came and fell at his feete. ²⁶ (The woman was a Greeke, out of Syrophonicea) and she besought him that he would cast out the deuyll out of her daughter.

²⁷ And Iesus sayd vnto her, Let the

RHEIMS—1582.

(which is a gift) whatsoever proceedeth from me, shall profit thee: ¹³ and further you suffer him not to doe ought for his father or mother, ¹⁴ defeating the word of God for your owne tradition which you haue giuen forth, and many other things of this sort you doe.

¹⁴ And calling againe the multitude vnto him, he said to them, Heare me al you, and vnderstand. ¹⁵ Nothing is without a man entring into him, that can defile him, but the things that procede from a man those are they that make a man common. ¹⁶ If any man haue eares to heare, let him heare. ¹⁷ And when he was entred into the house from the multitude, his Disciples asked him the parable. ¹⁸ And he saith to them, So are ye also vnskilful? Vnderstand you not that every thing from without, entring into a man, can not make him common: ¹⁹ because it entred not into his hart, but goeth into the belly, and is cast out into the priuy, purging al the meates? ²⁰ But he said that the things which come forth from a man, they make a man common. ²¹ For from within out of the hart of men proceede euill cogitations, adulteries, fornications, murders, ²² theftes, auarices, wickednesse, guile, impudencies, an euill eye, blasphemie, pride, foolishnes. ²³ All these euils procede from within, and make a man common.

²⁴ And rising from thence he went into the coastes of Tyre and Sidon: and entring into a house, he would that no man should knowe, and he could not be hid. ²⁵ For a woman immediately as she heard of him, whose daughter had an euill spirit, entred in, and fell downe at his feete. ²⁶ For the woman was a Gentile, a Syrophœnician borne. And she besought him that he would cast forth the deuyll out of her daughter. ²⁷ Who

AUTHORISED—1611.

is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me: he shall be free. ¹³ And ye suffer him no more to doe ought for his father, or his mother: ¹⁴ Making the word of God of none effect through your tradition, which ye have deliuered: And many such like things doe ye.

¹⁴ And when hee had called all the people vnto him, he said vnto them, Hearken vnto mee every one of you, and vnderstand. ¹⁵ There is nothing from without a man that entring into him, can defile him: but the things which come out of him, those are they that defile the man. ¹⁶ If any man haue eares to heare, let him heare. ¹⁷ And when hee was entred into the house from the people, his disciples asked him concerning the parable. ¹⁸ And he saith vnto them, Are ye so without vnderstanding also? Doe ye not perceiue that whatsoever thing from without entred into the man, it cannot defile him, ¹⁹ because it entred not into his hart, but into the belly, and goeth out into the draught, purging all meates? ²⁰ And he said, That which commeth out of the man, that defileth the man. ²¹ For from within, out of the hart of men, proceed euill thoughts, adulteries, fornications, murders, ²² Theftes, couetousnesse, wickednesse, deceit, lasciuiousnesse, an euill eye, blasphemie, pride, foolishnes: ²³ All these euill things come from within, and defile the man.

²⁴ And from thence he arose and went into the borders of Tyre and Sidon, and entred into an house, and would haue no man knowe it, but hee could not be hid. ²⁵ For a certaine woman, whose yong daughter had an vncleane spirit, heard of him, and came and fell at his feete. ²⁶ (The woman was a Greeke, a Syrophœnician by nation :) and she besought him that he would cast forth the deuyll out of her

δὲ Ἰησοῦς εἶπεν αὐτῇ, Ἐφες πρῶτον χορτασθῆναι τὰ τέκνα· οὐ γὰρ καλὸν ἐστὶ |
λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ βαλεῖν τοῖς κυναρίοις. ²⁸ Ἡ δὲ ἀπεκρίθη καὶ
λέγει αὐτῷ, Ναὶ, κύριε· καὶ γὰρ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίει ἀπὸ
τῶν ψιχίων τῶν παιδίων. ²⁹ Καὶ εἶπεν αὐτῇ, Διὰ τοῦτον τὸν λόγον, ὕπαγε·
ἐξεληλυθε τὸ δαμόνιον ἐκ τῆς θυγατρὸς σου. ³⁰ Καὶ ἀπελθούσα εἰς τὸν οἶκον
αὐτῆς, εὔρε τὸ δαμόνιον ἐξεληλυθὸς, καὶ τὴν θυγατέρα βεβλημένην ἐπὶ τῆς κλίνης. |

³¹ Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου καὶ Σιδῶνος, ἦλθε | πρὸς τὴν
θάλασσαν τῆς Γαλιλαίας, ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως. ³² καὶ φέρουσιν αὐτῷ
κωφὸν μογιλάλον, καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα. ³³ καὶ
ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν, ἔβαλε τοὺς δακτύλους αὐτοῦ εἰς
τὰ ὦτα αὐτοῦ, καὶ πτύσας ἤψατο τῆς γλώσσης αὐτοῦ, ³⁴ καὶ ἀναβλέψας εἰς τὸν

²⁸ Alex. ἰστί καλόν. ²⁹ Alex. καί. ³⁰ Alex. ὁ τ. τ. ἐσθίουσα δ. τ. φ. τ. π. ³¹ Alex. τὸ παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαμόνιον
ἐξεληλυθός. ³² Alex. φθὰ ἐπὶ Σιδῶνος. ³³ Alex. ὤς.

WICLIIF—1380.

TYNDALE—1534.

CRANMER—1580.

children be fulfilled first; for it is not good
to take the bread of children: and geve
to howndes. ²⁸ and sche answerid and seide
to him, this lord, for lail whelpis eten
vndir the borde: of the crummes of chil-
dren. ²⁹ and ihesus acide to hir, go thou
for this word the fende wente out of thi
doutir. ³⁰ and whanne sche was goon in
to hir hous hoorn sche fonde the damysel
eggyng on the bodde; and the deuel
goon out fro hir.

³¹ And eftsones ihesus jede out fro the
coostis of tyre and cam thorow sidon to
the see of galile bitwix the myddil of the
coostis of decapoleos. ³² and thei bryngyn
to hym a man deaf and doumbe and
preiden hym to keie his hand on hym.
³³ and he took hym auidis fro the puple
and puttid his fyngris in to his eris and
he spettid and touchid his tounge. ³⁴ and
he bibeles in to heuene; and sorwid with
yone and seide, ephata that is be thou
opened. ³⁵ and sooon his eris weren
opened; and the boond of his tounge was
vnbouned and he spak rystly. ³⁶ and he
comaundid to hem: that thei schulden
sele to no man; but hou myche he com-
maundid to hem so myche more thei
prechiden. ³⁷ and by so myche more thei
wondriden and aciden; he didde wel alle
thingis: and he made deaf men to here
and doumbe men to speke.

8. IN the daies eft whanne moche
puple was with ihesus; and hadden not
what thei schulden ete; whanne his dis-
ciples weren clepid to gidre he seide to
hem. ² I haue rathe on the puple for lo
now the thridde dai thei abiden me: and
han not what to ete. ³ if I leue hem
fastynge in to her hous: thei schulen
faile in the weie; for summe of hem camen
fro fer. ⁴ and his disciples answereden to

let the chyldren fyrst befeed. For it is
not mete; to take the chyldrens bread; and
to caste it vnto whelppes. ²⁸ She answered
and sayde vnto him: even soo master;
nevertheless; the whelppes also cate vnder
the table of the chyldrens cromes. ²⁹ And
he sayde vnto her: for this sayinge goo
thy waye; the deuyll is gone out of thy
doughter. ³⁰ And when she was come
home to her housse; she founde the de-
uyll departed; and her daughter lyinge on
the beed.

³¹ And he departed agayne from the
coostes of Tyre and Sidon; and came vnto
the see of Galile thorowe the myddes of
the coostes of the x. cities. ³² And they
brought vnto him one that was deffe and
stambled in his speche; and prayde him
to laye his honde upon him. ³³ And he
toke him a syde from the people; and put
his fyngers in his eares; and dyd spyt and
touchid his tounge; ³⁴ and lokid vp to he-
uene; and syghed; and sayde vnto him:
ephatha; that is to saye; be opened. ³⁵ And
streyght waye his eares were opened;
and the stringe of his tounge was loosed;
and he spake playne. ³⁶ And he com-
maundid them that they shuld tell no
man. But the more he forbad them; soo
moche the more a greates deale they pub-
lished it: ³⁷ and were beyonde measure
astonyed; sayinge: He hath done all
thinges well; and hath made booth the
deffe to heare; and the doumbe to speake.

8. IN those dayes when ther was a
very greates companye; and had nothinge
to ete; Iesus called his disciples to him
and sayd vnto them: ² I haue compas-
sion on this people; because they haue
nowe bene with me .iii. dayes; and haue
nothinge to ete: ³ And yf I shuld sende
them awaye fastynge to their awne houses;
they shulde faynt by the waye. For dy-
uers of them came from farr. ⁴ And

sayde vnto her: let the chyldren fyrst
be fedd. For it is not mete; to take
the chyldrens bred; and to cast it vnto
whelps. ²⁸ She answered and sayde vnto
hym: euen so lord; neuertheless; the
whelps also cate vnder the table of this
chyldrens cromes. ²⁹ And he sayde vnto
her: for this sayinge go thy waye; the
deuyll is gone out of thy daughter.
³⁰ And when she was come home to
her house; she founde that the deuyll
was departed; and her daughter lyinge on
the beed.

³¹ And he departed agayne from the
coastes of Tyre and Sidon; and came
vnto the see of Galile thorow the myddes
of the coastes of the x. cytyes. ³² And
they brought vnto hym one that was
deaffe and had an impedymēt in hys
spech; and they prayd him to put hys
hande vpon hym. ³³ And when he had
taken hym asyde from the people; he put
hys fyngers into hys eares; and dyd spyt;
and touchid his tounge; ³⁴ and lokid vp to
heaven; and syghed; and sayd vnto hym:
Ephatha; that is to saye; be opened. ³⁵ And
strayght waye hys eares were opened;
and the strynge of his tounge was loosed;
and he spake playne. ³⁶ And he com-
maundid them; that they shulde tell no
man. But the more he forbad them; soo
moche the more a greates deale they
publyshed; ³⁷ sayinge: He hath done all
thynges well; he hath made both the
deaffe to heare; and the dome to speake.

8. IN those dayes when ther was a
very greates companye; and had nothyng
to ete; Iesus called hys disciples to hym;
and sayd vnto them: ² I haue compassion
on the people; because they haue now
bene wyth me .iii. dayes; and haue no-
thyng to ete: ³ and yf I sende them
awaye fastynge to their awne houses;
they shal faynt by the waye. For dy-
uers of them came from farr. ⁴ And hys

οὐρανὸν, ἐστέναι, καὶ λέγει αὐτῷ, 'Εφφαθά,' ὃ ἐστι, 'Διανοίχθητι.' ²⁸ Καὶ εὐθέως | διανοίχθησαν αὐτοῦ αἱ ἀκοαὶ, καὶ ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς. ²⁹ καὶ διεστέλλατο αὐτοῖς ἵνα μηδεὶ ἐπὶ αὐτοῦ αὐτοῖς διεστέλλετο, | μᾶλλον περισσώτερον ἐκήρυσσον. ³⁰ καὶ ὑπερπερισσῶς ἐξεπλήσσοντο, λέγοντες, 'Καλῶς πάντα πεποίηκε καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν, καὶ τοὺς ἀλάλους λαλεῖν.'

VIII. Ἐν ἐκείναις ταῖς ἡμέραις, 'παμπόλλου | ὄχλου ὄντος, καὶ μὴ ἐχόντων τί φάγωσι, προσκαλεσάμενος' τοὺς μαθητὰς αὐτοῦ | λέγει αὐτοῖς, ¹ 'Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον· ὅτι ἦδη ἡμέραι | τρεῖς προσμένονσί μοι, καὶ οὐκ ἔχουσι τί φάγωσι.' ² καὶ ἐὰν ἀπολύσω αὐτοὺς νήστευσι εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· ³ τινὲς γὰρ αὐτῶν μακρόθεν ἤκουσι.' | Καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθη-

¹ Alex. μαγνάλου. ² Alex. = ἐθέλω. ³ Alex. ὅσον ἐπὶ αὐτοῖς. ⁴ Alex. + αὐτοῖς. ⁵ Alex. πάλιν πολλοῦ. ⁶ Rec. + ὁ ἱεροῦς. ⁷ Alex. = αὐτοῦ. ⁸ Rec. ἡμέρας. ⁹ Alex. καὶ τινες. ¹⁰ Alex. + ἀπὸ. ¹¹ Alex. ἡρασι α. εἰς.

GENEVA — 1557.

chylidern fyrst be fed: for it is not mete to take the chylidrens bread, and cast it vnto whelpes. ²⁸ She answered and sayd vnto him, Truth it is Maister, for in deed, the whelpes eat vnder the table, of the chylidrens crummes. ²⁹ Then he sayd vnto her, For this saying go thy way, the deuyll is gone out of thy daughter. ³⁰ And when she was come home to her house, she founde the deuyll departed, and her daughter lying on the bed.

³¹ And he turned agayne from the coastes of Tyre and Sidon, and came vnto the sea of Galilee, through the myddes of the coastes of Decapolis. ³² And they brought vnto him, one that was deafe, and stambred in his speech, and prayd hym to put his hand vpon him. ³³ And he toke him a syde from the people, and put his fyngers in his eares, and dyd spyt, and touched his tongue: ³⁴ And loked vp to heauen, and aygbed, and sayd vnto him, Ephphatha, that is to say, Be opened. ³⁵ And straight way his eares were opened, and the string of his tongue was loosed, and he spake playne. ³⁶ And he commanded them, that they should tel no man. But howmuch soener he forbad them, so muche the more they published it: ³⁷ And were beyonde measure astonished, saying, He hath done all thinges wel, he maketh both that the deafe can heare, and the dumme speake.

8. IN those dayes, when there was a very great company, and had nothing to eat, Iesus called his disciples to him, and said vnto them, ¹ I haue compassion on the people, because they haue now bene with me three dayes, and haue nothing to eat. ² And if I should send them away fasting to their owne houses, they would faint by the way. For diuers of them came from farre. ³ And his

RHETIMS — 1562.

said to her, Suffer first the children to be filled. for it is not good to take the childrens bread, and cast it to the dogges. ²⁸ But she answered, and said to him, Yea lord. for the vvhelpes also ate vnder the table of the crummes of the children. ²⁹ And he said to her, For this saying goe thy vway, the deuil is gone out of thy daughter. ³⁰ And when she was departed into her house, she found the maid lying vpon the bed, and the deuil gone out.

³¹ And againe going out of the coastes of Tyre, he came by Sidon' to the sea of Galilee through the middes of the coastes of Decapolis. ³² And they bring to him one deafe and dumme: and they besought him that he vwould impose his hand vpon him. ³³ And taking him from the multitude apart, he put his fingers into his eares: and spitting, touched his tongue. ³⁴ and looking vp vnto heauen, he groned, and said to him, Ephphatha, vvhich is, Be thou opened. ³⁵ And immediatly his eares were opened, and the string of his tongue was loosed, and he spake right. ³⁶ And he commaunded them not to tel any body. But how much he commaunded them, so much the more a great deale did they publish it. ³⁷ and so much the more did they v wonder, saying, He hath done al thinges vvel: he hath made both the deafe to heare, and the dumme to speake.

8. IN those daies againe v when there was a great multitude, and had not what to cate: calling his Disciples together, he saith to them, ¹ I haue compassion vpon the multitude: because Ioe three dayes they now endure v with me, neither haue v what to cate. ² and if I dimisse them fasting into their home, they v will faint in the v way: for some of them came farre of. ³ And his Disciples answered

AUTHORISED — 1611.

daughter. ²⁷ But Iesus said vnto her, Let the children first be filled: for it is not meete to take the childrens bread, and to cast it vnto the dogges. ²⁸ And she answered and said vnto him, Yea Lord, yet the dogges vnder the table ate of the childrens crummes. ²⁹ And hee said vnto her, For this saying, goe thy way, the deuil is gone out of thy daughter. ³⁰ And when shee was come to her house, shee found the deuil gone out, and her daughter layed vpon the bed.

³¹ And againe departing from the coasts of Tyre and Sidon, he came vnto the sea of Galilee, thorow the midst of the coasts of Decapolis. ³² And they bring vnto him one that was deafe, and had an impediment in his speech: and they beseech him to put his hand vpon him. ³³ And hee tooke him aside from the multitude, and put his fingers into his eares, and he spit, and touched his tongue. ³⁴ And looking vp to heauen, hee sighed, and saith vnto him, Ephphatha, that is, Be opened. ³⁵ And straightway his eares were opened, and the string of his tongue was loosed, and he spake plaine. ³⁶ And hee charged them that they should tell no man: but the more hee charged them, so much the more a great deale they published it. ³⁷ And were beyond measure astonished, saying, Hee hath done all things well: hee maketh both the deafe to heare, and the dumme to speake.

8. IN those dayes the multitude being very great, and having nothing to eat, Iesus called his disciples vnto him, & saith vnto them, ¹ I haue compassion on the multitude, because they haue now bene with me three dayes, & haue nothing to cate: ² And if I send them away fasting to their owne houses, they will faint by the way: for diuers of them came from farre. ³ And his disciples answered him,

λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον.¹³ Καὶ ἀφεῖς αὐτοὺς ἔμβας πάλιν | εἰς τὸ πλοῖον, | ἀπῆλθεν εἰς τὸ πέραν.¹⁴ Καὶ ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἓνα ἄρτον οὐκ ἔχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ.¹⁵ Καὶ διεστέλλετο αὐτοῖς, λέγων, Ὁρατε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρώδου.¹⁶ Καὶ διελογίζοντο πρὸς ἀλλήλους, λέγοντες, | Ὅτι ἄρτους οὐκ ἔχομεν.¹⁷ Καὶ γνοὺς ὁ Ἰησοῦς λέγει αὐτοῖς, Τί διαλογίζεσθε, ὅτι ἄρτους οὐκ ἔχετε; οὐπω νοεῖτε, οὐδὲ συνίετε; ἔτι | πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν; ὀφθαλμοὺς ἔχοντες οὐ βλέπετε; καὶ ὧτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ μνημονεύετε; ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους, πόσους κοφίνους πλήρεις κλασμάτων ἤρατε; Λέγουσιν αὐτῷ, Δώδεκα.²⁰ Ὅτε δὲ τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους, πόσων σπυρίδων πληρώματα κλασμάτων ἤρατε;

* Alex. ζητῶν σπυρίων. † Alex. πάλιν ἐμβας. ‡ Alex. = εἰς τὸ πλοῖον. § Alex. = λίγους. || Alex. = ἐν. ¶ Alex. κλασμάτων πλῆρες.

GENEVA—1557.

disciples answered hym, Where should a man have bread here in the wyldernes to satisfie these? And he asked them, How many loaves haue ye? They sayd, Seven. Then he signified to the people to syt downe on the grounde: and he toke the seven loaves, gaue thanks, brake, and gaue to his disciples to set before them: and they dyd set them before the people. And they had a few smal fishes: and when he had geuen thanks he commanded them also to be set before them. And they dyd eat, and were sufficed, and they toke vp of the broken meat that was left seven baskettes ful. And they that had eaten were about foure thousand: and he sent them away. And anon he entred into a shyp with his disciples, and came into the parties of Dalmanutha. And the Pharisees came forth, and began to dispute with hym, seeking of him a signe from heauen, and tempting hym. Then he syghed deeply in his spirite, and sayd, Why doth this generation seake a signe? Verely I say vnto you, if a signe shal be geuen vnto this generation. And he left them, and went into the ship agayne, and departed ouer the water. And they had forgotten to take bread, nether had they in the shyp with them more then one loafe. And he charged them, saying, Take hede, and beware of the leuen of the Pharisees, and of the leuen of Herode. And they reasoned among them selues, saying, We haue no bread. And when Iesus knewe that, he sayd vnto them, Why reason you thus because ye haue no bread? perceiue ye not yet, neither vnderstand? Haue ye your hartes yet blinded? Haue ye eyes and see not? and haue ye eares and heare not? Do ye not remember? When I brake thye fyue loaves among fyue thousand, how many baskettes ful of broken meat toke ye vp? They sayd vnto hym, Twelue. And when I brake seven among foure thousand, how many baskettes of the

RHEIMS—1582.

him, Whence may a man fil them here with bread in the vildernes? And he asked them, How many loaves haue ye? Who said, Seuen. And he commanded the multitude to sit downe vpon the ground. And taking the seuen loaves, giving thanks he brake, and gaue to his Disciples for to set before them, and they did set them before the multitude. And they had a few litle fishes: and he blessed them, and commanded them to be set before them. And they did eate, and were filled. and they tooke vp that which was left of the fragments, seuen maundes. And they that had eaten were about foure thousand: and he dimissed them. And immediately going vp into the boate with his Disciples, he came into the quarters of Dalmanutha. And the Pharisees went forth, and began to question with him, asking of him a signe from heauen, tempting him. And growning in spirit, he saith, Why doth this generation seake a signe? Amen I say to you, If a signe shal be given to this generation. And leaving them, he went vp againe into the boate, and passed beyond the straits. And they forgot to take bread: and they had but one loafe with them in the boate. And he commanded them, saying, Looke vvel and beware of the leauen of the Pharisees, and the leauen of Herod. And they reasoned among them selues saying, Because we haue not bread. Which Iesus knowing, saith to them, Why doe you reason, because you haue not bread? do you not yet know nor vnderstand? yet haue ye your hart blinded? haue ye eyes see you not? and haue ye eares heare you not? Neither do you remember? When I brake fyue loaves among fyue thousand: and how many baskettes ful of fragments tooke you vp? They say to him, Twelue. And when also seuen loaves among foure thousand, how many maundes of fragments tooke

AUTHORISED—1611.

From whence can a man satisfie these men with bread here in the wildernes? And hee asked them, How many loaves haue ye? And they said, Seuen. And he commanded the people to sit downe on the ground: and he tooke the seuen loaves, and gaue thanks, and brake, and gaue to his disciples to set before them: and they did set them before the people. And they had a few small fishes: and hee blessed, and commanded to set them also before them. So they did eate, and were filled: and they tooke vp, of the broken meate that was left, seuen baskettes. And they that had eaten were about foure thousand, and he sent them away. And straightway he entred into a ship with his disciples, and came into the parts of Dalmanutha. And the Pharisees came forth, and began to question with him, seeking of him a signe from heauen, tempting him. And he sighed deeply in his spirit, and saith, Why doeth this generation seake after a signe? Verely I say vnto you, There shall no signe be giuen vnto this generation. And he left them, and entring into the ship againe, departed to the other side. Now the disciples had forgotten to take bread, neither had they in the ship with them more then one loafe. And hee charged them, saying, Take heed, beware of the leauen of the Pharisees, and of the leauen of Herode. And they reasoned among themselves, saying, It is, because we haue no bread. And when Iesus knew it, he saith vnto them, Why reason ye, because yee haue no bread? Perceiue ye not yet, neither vnderstand? Haue ye your heart yet hardened? Haue ye eyes, see ye not? and haue ye eares heare ye not? And do ye not remember? When I brake the fyue loaves among fyue thousand, how many baskettes full of fragments tooke yee vp? They say vnto him, Twelue. And when the seuen among foure thousand: how many baskettes full of fragments tooke ye vp? And they

‘Οἱ δὲ εἶπον, Ἐπτά.’ ²¹ Καὶ ἔλεγεν αὐτοῖς, ‘Πῶς οὐ συνίετε;

²² Καὶ ἔρχεται εἰς Βηθσαϊδάν καὶ φέρουσιν αὐτῷ τυφλὸν, καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἅψῃται. ²³ καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ, ἐξήγαγεν αὐτὸν ἔξω τῆς κόμης καὶ πύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἐπηρώτα αὐτὸν εἰ τι βλέπει. ²⁴ καὶ ἀναβλέψας ἔλεγε, ‘Βλέπω τοὺς ἀνθρώπους, ὥς δένδρα περιπατοῦντας.’ ²⁵ Εἶτα πάλιν ἐπέθηκε τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ ἐποίησεν αὐτὸν ἀναβλέψαι καὶ ἀποκατεστάθη, καὶ ἐνέβλεψε τηλαυγῶς ἅπαντα. ²⁶ καὶ ἀπέστειλεν αὐτὸν εἰς οἶκον αὐτοῦ, λέγων, ‘Μηδὲ εἰς τὴν κόμην εἰσέλθῃς, μηδὲ εἴπῃς τι ἐν τῇ κόμῃ.’

²⁷ Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κόμας Καισαρείας τῆς Φιλίππου καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ, λέγων αὐτοῖς, ‘Τίνα με

²¹ Alex. καὶ λέγουσιν αὐτῷ. Alex. οὕτω α. αὐτῷ οὕτω α. πῶς αὐτῷ οὕτω. Alex. ἔρχονται. Alex. et Const. ἐν ὡς δένδρα ὁρᾷ Alex. καὶ διδραφεν α. καὶ διδραφεν.

WICLIF—1380.

of men, how many levis of broken mete toke ye vp? and thei seien to hym, seven. ²¹ and he seide to hem, how vnderstonde ye not yet?

²² and thei comen to bethsaide, and thei bringen to hym a blynde man, and thei preiden hym: that he schulde touche hym, ²³ and whanne he hadde take the blinde mannes hond, he ledde hym out of the street, and sette in to his ijen and sette his hondes on hym: and he axed hym if he sawe any thing, ²⁴ & he biheeld and seide I se men as trees walkyng, ²⁵ aftirward eftsones he sette his hondes on his ijen: and he bigan to se, and he was restorid: so that he sawe cleerli alle thingis, ²⁶ and he sente hym in to his hous and seide, go in to thin hous, and if thou goist in to the strete: seie to no man, ²⁷ and ihesus entrid and his discipulis: in to the castels of cesarie of filip: and in the weie he axed his discipulis: and seide to hem, Whom seien men that I am?

²⁸ whiche answeriden to him and seiden, samen men seien Iohn baptist, other seien elie, and other seien as oon of the profetis, ²⁹ thanne he seith to hem, but whom seien ye that I am? petir answerid and seide to hym, thou art crist, ³⁰ and he chargid hem that thei schulde not seie of hym to any man, ³¹ and he bigan to teche hem, that it bihoueth mannes come to suffre many thingis & to be repressed of the elder men, and of the hiyeste prestis and the scribis, and to be slayn: and aftir thre daies to rise agen, ³² & he spake playnli the word, and petir took hym and bigan to blame hym and seyde, lord be thou merciful to thee: for this schal not be, ³³ and he turned and saie hise discipulis and manassid petir and seide, go aftir me sathanas for thou sauerist not the thingis that ben of god: but the thingis that ben of men, ³⁴ and whanne the puple was clepid to

TYNDALE—1534.

monge .iiij. M. How many basketes of the leuinges of broken mete toke ye vp? they sayde .vii. ²¹ And he sayde vnto them: how is it that ye vnderstonde not?

²² And he came to Bethsaida, and they brought a blynde man vnto him and desyred him to touche him. ²³ And he caught the blynde by the hande, and leade him out of the towne, and spat in his eyes and put his hondes spon him, and axed him whether he saw ought. ²⁴ And he lokyd vp and sayde: I se the men: For I see them walke, as they were trees. ²⁵ After that he put his hondes agayne spon his eyes and made him see. And he was restored to his sight, and sawe every man clerly. ²⁶ And he sent him home to his housse sayyng: nother goo into the towne, nor tell it eny in the towne.

²⁷ And Iesus went out and his discipulis into the townes that longe to the cite called Cesarea Philippi. And by the waye he axed his discipulis sayyng: whom do men saye that I am? ²⁸ And they answered: some saye that thou arte Iohn Baptiste: some saye Helyas: and some, one of the Prophetes. ²⁹ And he sayde vnto them: But whom saye ye that I am? Peter answered and sayd vnto him: Thou arte very Christe. ³⁰ And he chargid them, that they shuld tell no man of it. ³¹ And he beganne to teache them, how that the sonne of man must suffre many thingis, and shuld be reproved of the elders and of the hie prestes and scribes, and be kylled, and after thre dayes aryse agayne. ³² And he spake that sayyng openly. And Peter toke him a syde, and began to chide him. ³³ Then he turned aboute and looked on his discipulis, and rebuked Peter sayyng: Goo after me Satan. For thou sauerest not the thinges of God but the thinges of men.

³⁴ And he called the puple vnto him,

CRANMER—1530.

seven among foure thousand, how many basketes of the leuinges of the broken mete toke ye vp? They sayde: seven. ²¹ And he sayde vnto them: how hapneth it that ye do not vnderstande?

²² And he came to Bethsaida, and they brought a blynde man vnto hym, and desyred hym to touche hym. ²³ And he caught the blynde by the hande, and leade hym out of the towne: and whan he had spytt in hys eyes, and put hys handes vpon hym, he asked hym yf he saw ought. ²⁴ And he lokyd vp, and sayde: I se the men: for I perceaue them walke, as they were trees. ²⁵ After that he put hys handes agayne vpon hys eyes, and made hym see. And he was restored, and sawe euery man clearly. ²⁶ And he sent hym home to hys hous, sayyng: nether go into the towne, nor tell it to eny in the towne.

²⁷ And Iesus went out, and hys discipulis into the townes that longe to the cytye called Cesarea Philippi. And by the waye he asked his discipulis sayyng vnto them: whom do men saye that I am? ²⁸ And they answered: some saye that thou art Iohn Baptist, and some saye Helyas: Agayne, some saye that thou art one of the nombre of the Prophetes. ²⁹ And he sayeth vnto them: but whom saye ye that I am? Peter answereth and sayeth vnto him: thou art very Christ. ³⁰ And he chargid them, that they shuld tel no man of him. ³¹ And he beganne to teach them how that the sonne of man must suffre many thynges, and be reproved of the elders, and of the hie Prestes, and Scrybes, and be kylled, and after thre dayes aryse agayne. ³² And he spake that sayyng openly. And Peter toke hym asyde, and began to chide hym. ³³ But he turned aboute, and lokyd on hys discipulis, and rebuked Peter, sayyng: Go after me Satan. For thou sauerest not the thynges that be of God, but the thynges that be of men.

³⁴ And whan he had called the puple

lypis, basketes, crotchets, iowms, oyon, agayn. manassid, manassid, clepid, called. Iohn, Iohn. eftsones, aftir. seie, say, or tell.

λέγουσιν οἱ ἄνθρωποι εἶναι; ²⁸ Οἱ δὲ ἀπεκρίθησαν, | Ἰωάννην τὸν Βαπτιστὴν
καὶ ἄλλοι Ἠλίαν· ἄλλοι δὲ ἕνα | τῶν προφητῶν. ²⁹ Καὶ αὐτὸς λέγει αὐτοῖς, |
Τμεῖς δὲ τίνα με λέγετέ εἶναι; Ἀποκριθεὶς δὲ ὁ Πέτρος λέγει αὐτῷ, Ὁ
Χριστός. ³⁰ Καὶ ἐπετίμησεν αὐτοῖς, ἵνα μηδεὶν λέγωσι περὶ αὐτοῦ. ³¹ Καὶ ἤρξατο
διδάσκειν αὐτοὺς, ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασ-
θῆναι· ἀπὸ | τῶν πρεσβυτέρων καὶ τῶν | ἀρχιερέων καὶ τῶν | γραμματέων, καὶ
ἀποκτανθῆναι, καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι. ³² καὶ παρῆρσέν αὐτον τὸν λόγον
ἐλάλει. Καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ. ³³ ὁ δὲ ἐπι-
στραφεὶς, καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ, ἐπετίμησε τῷ Πέτρῳ, λέγων, Ὁπίσω
μου, Σατανᾶ· ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.
³⁴ Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ, εἶπεν αὐτοῖς, Ὅστις |

¹ Rec. ἔσαντες. ² Rec. + τὸν. ³ Alex. = αὐτῶν. ⁴ Alex. δὲσαν αὐτῶν λέγοντες. ⁵ Alex. ὅτι εἰς α. ὅς ἐστιν. ⁶ Alex. ἰσχυρότα αὐτοῦ.
⁷ Alex. ἐπὶ. ⁸ Rec. = τὸν. ⁹ Rec. = τὸν. ¹⁰ Alex. εἰ τις.

GENEVA—1557.

leanings of broken meat toke ye vp?
They sayd, Souch.

²⁸ Then he sayd vnto them, How is it,
that ye vnderstand not? ²⁹ And he came
to Bethsaida, and they broght a blynde
man vnto him, and desired hym to touche
hym. ³⁰ Then he toke the blynde by
the hand, and led hym out of the towne,
and spit in his eyes, and put his handes
vpon hym, and asked hym whether he
sawe ought. ³¹ And he lokyd vp and sayd,
I see men: For I see them walke, as
they were trees. ³² After that, he put
his handes agayne vpon his eyes, and
made hym lōke agayne. And he was
restored to his sight, and sawe euery man
a farre of and clearely. ³³ And he sent
him home to his house, saying, Nether
go into the village, nor tel it to any in
the village. ³⁴ And Iesus went out and
his disciples into the villages that belonge
to the cite called Cæsarea Philippi. And
by the way he asked his disciples, saying,
Whom do men say that I am? ³⁵ And
they answerd, Some say that thou art
Iohn Baptist: some say Elias: and some,
one of the Prophets. ³⁶ And he sayd
vnto them, But whom say ye that I am?
Peter answered and sayd vnto him, Thou
art very Christe. ³⁷ And he sharply
charged them that they should tel no
man of it.

³⁸ Then he began to teache them, how
that the Sonne of man must suffre many
thynges, and should be reposed of the
Elders, and his Priestes, and Scribes, and
be kylled, and with in three dayes ryse
agayne. ³⁹ And he spake that thing playne-
ly. Then Peter toke hym asyde, and be-
gan to chide hym. ⁴⁰ But he tourned
about, and loked on his disciples, and
rebuked Peter, saying, Go backe from
me Satan: for thou sauerest not the
thynges of God, but the thynges of men.
⁴¹ And he called the people vnto him,

RHEIMS—1582.

you vp? And they say to him, Senen.
³¹ And he said to them, How do you
not yet vnderstand?

²⁸ And they come to Bethsaida: and
they bring to him one blinde, and desired
him that he wvould touche him. ²⁹ And
taking the hand of the blinde, he led him
forth out of the towne: and spitting into
his eyes, imposing his handes, he asked
him if he saw any thing. ³⁰ And looking
vp, he said, I see men as it wvere trees,
vwalking. ³¹ After that againe he imposed
his handes vpon his eyes, and he began to
see, and vvas restored, so that he saw
all things clearely. ³² And he sent him
into his house, saying, Goe into thy
house: and if thou enter in to the towne,
tel no body.

³³ And Iesus went forth and his Dis-
ciples into the townes of Cæsarea Philippi:
and in the vway he asked his
Disciples, saying to them, Whom do men
say that I am? ³⁴ Who answered him,
saying, Iohn the Baptist, some Elias, and
other some as it wvere one of the Pro-
phets. ³⁵ Then he saith to them, But
vvhom do you say that I am? Peter
answering said to him, Thou art Christ.
³⁶ And he threatened them that they
should not tel any man of him.

³⁷ And he began to teache them, that
the Sonne of man must suffer many
things, and be reiected of the Auncients
and of the high Priestes and the Scribes,
and be killed: and after three daies rise
agayne. ³⁸ And he spake the vword openly.
And Peter taking him, began to rebuke
him. ³⁹ Who turning, and seeing his Dis-
ciples, threatened Peter, saying, Goe
behind me Satan, because thou sauerest
not the things that are of God, but that
are of men. ⁴⁰ And calling the multitude
together vwith his Disciples, he said to

AUTHORISED—1611.

said, Senen. ³¹ And he said vnto them,
How is it that ye doe not vnderstand?

²⁸ And he commeth to Bethsaida, and
they bring a blinde man vnto him, and
besought him to touch him: ²⁹ And hee
tooke the blinde man by the hand, and
led him out of the towne, and when hee
had spit on his eyes, and put his handes
vpon him, he asked him, if he saw ought.
³⁰ And he looked vp, and said, I see
men as trees, walking. ³¹ After that hee
put his handes agayne vpon his eyes, and
made him looke vp: and he was restored,
and saw euery man clearely. ³² And hee
sent him away to his house, saying, Neither
goe into the towne, nor tell it to any in
the towne.

³³ And Iesus went out, and his dis-
ciples, into the townes of Cæsarea Philippi:
and by the way he asked his disciples,
saying vnto them, Whom doe men say
that I am? ³⁴ And they answered, Iohn
the Baptist: but some say, Elias: and
others, one of the Prophets. ³⁵ And hee
saith vnto them, But whom say ye that
I am? And Peter answereth and saith
vnto him, Thou art the Christ. ³⁶ And
hee charged them that they should tel
no man of him. ³⁷ And he began to teach
them, that the Sonne of man must suffer
many things, & be reiected of the Elders,
and of the chiefe Priests, and Scribes,
and be killed, and after three dayes rise
agayne. ³⁸ And he spake that saying
openly. And Peter tooke him, and began
to rebuke him. ³⁹ But when he had turned
about, & looked on his disciples, he re-
buked Peter, saying, Get thee behind me,
Satan: for thou sauerest not the things
that be of God, but the things that be of
men.

⁴⁰ And when hee had called the people

¹ Καὶ μεθ' ἡμέρας ἑξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδὼν μόνους· καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα, λευκὰ ὡς χιὼν, | ² οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται λευκάναι. | ³ καὶ ὤφθη αὐτοῖς Ἡλίας σὺν Μωσεῖ, καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ. ⁴ καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ, ⁵ 'Ραββὶ, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι καὶ ποιήσωμεν σκηνὰς ⁶ τρεῖς, | σοὶ μίαν, καὶ Μωσεῖ μίαν, καὶ Ἡλῷ μίαν.' ⁷ Οὐ γὰρ ᾔδει τί ⁸ λαλήσῃ· | ⁹ ἦσαν γὰρ ἐκφοβοί. | καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς· καὶ ἦλθε | φωνὴ ἐκ τῆς νεφέλης, ¹⁰ 'Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός. ¹¹ αὐτοῦ ἀκούετε.' | ¹² Καὶ ἐξάπινα περιβλεψάμενοι, οὐκέτι αὐδέναν εἶδον, ἀλλὰ | τὸν Ἰησοῦν μόνον μεθ' ἑαυτῶν. ¹³ Καταβαινόντων δὲ | αὐτῶν ἀπὸ τοῦ ὄρους, διεστέλλαντο αὐτοῖς ἵνα μηδενὶ

¹ Alex. = ὡς χιὼν.

² Alex. οἷα γ. ἔ. τ. γ. οὐ δ. οὐτως λ.

³ Alex. τρεῖς σκηνάς.

⁴ Alex. ἀποκριθῇ. Const. λαλήσῃ.

⁵ Alex. ἐκφοβοί γὰρ ἦνσαν. ⁶ Alex. ἰγνῶστον. ⁷ Rec. + λέγοντα. ⁸ Alex. ἀπέστη αὐτοῦ. ⁹ Alex. αὐτῶν. ¹⁰ Alex. αὐτῶν. ¹¹ Alex. αὐτῶν. ¹² Alex. αὐτῶν.

GENEVA—1557.

with his disciples also, and sayd vnto them, Whosoever wyl followe me, let him for sake hym selfe, and take vp his crosse, and followe me. ²⁶ For whosoever wyl saue him selfe, shal lose him selfe. But whosoever shal lose him selfe for my sake and the Gospell, the same shal saue him selfe.

²⁷ For what shal it profit a man, if he should wyne all the world, and be condemned to paye his soule? ²⁸ Or els, what shal a man geue to redeme his soule agayne? ²⁹ Whosoever therefore shal be ashamed of me, and of my wordes, among this aduoutous and synfull generation, of him shal the Sonne of man be ashamed also, when he cometh in the glorie of his father with the holy Angels.

9. AND he sayd vnto them, Varely I say vnto you, there be some of them that stande here, which shal not taste of death, tyl they haue seene the kingdome of God come with power. ² Six dayes after, Iesus toke Peter, James, and Iohn, and led them vp into an hye mountayne out of the way alone, and he was transfigured before them. ³ And his rayment dyd abyne, and was made very whyte, even as snowe, so whyte as no fuller can make vpon the earth. ⁴ And there appeared vnto them Elias with Moses: and they talked with Iesus. ⁵ And Peter answered, and sayd to Iesus, Master, here is good beyng for vs, let vs make also three tabernacles, one for thee one for Moses, and one for Elias. ⁶ And yet he wist not what he sayd: for they were afraide. ⁷ And there was a cloud that shadowed them, and a voyce came out of the cloud, saying, This is my deare Sonne, heare him. ⁸ And sodenly they looked round about, and sawe no man more then Iesus only with them.

⁹ And as they came downe from the hyl, he charged them, that they shuld tel no

RHEIMS—1582.

them, If any man wyl folowv me, let him denyv him self, and take vp his crosse, and folowv me. ²⁶ For he that wil save his life, shal lose it: and he that shal lose his life for me and the Gospell, shal saue it.

²⁷ For vwhat shal it profit a man, if he gaينه the vvhole vvorld, and suffer damage of his soule? ²⁸ Or vwhat permutation shal a man geue for his soule? ²⁹ For he that shal be ashamed of me, and of my vvordes in this aduoutous and synfull generation, the Sonne of man also vvil be ashamed of him, vvhen he shal come in the glorie of his father vvith the holy Angels.

9. AND he said to them, Amen I say to you, that there be some of them that stand here, vvvhich shal not tast of death, vvntil they see the kingdom of God coming in povver. ² And after six daies Iesvs taketh Peter and James and Iohn: and bringeth them alone into a high mountaine apart, and vvvas transfigured before them. ³ And his garments vvvere made glistering and vvwhite exceedingly as snow, the like vvwhereof a fuller cannot make vvwhite vpon the earth. ⁴ And there appeared to them Elias vvwith Moyses: and they vvvere talking vvwith Iesvs. ⁵ And Peter answering, said to Iesvs, Rabbi, it is good for vs to be here: and let vs make three tabernacles, one for thee, and one for Moyses, and one for Elias. ⁶ For he knewv not vvwhat he said: for they vvvere frighted vvwith feare. ⁷ and there vvvas a cloude ouershadowing them, and a voice came out of the cloude, saying, This is my Sonne most deere: heare ye him. ⁸ And immediately looking about, they sawv no man any more but Iesvs only vvwith them. ⁹ And as they descended from the mountaine, he commaunded them that they shuld not tel any man vvwhat things they had seen: but vvwhen the

AUTHORISED—1611.

vnto him, with his disciples also, he said vnto them, Whosoever will come after mee, let him denie himselfe, and take vp his crosse and follow me. ²⁶ For whosoever will saue his life shall lose it, but whosoever shall lose his life for my sake and the Gospels, the same shall saue it. ²⁷ For what shall it profit a man, if he shall gaينه the whole world, and lose his owne soule? ²⁸ Or what shall a man geue in exchange for his soule? ²⁹ Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and synfull generation, of him also shall the Sonne of man be ashamed, when he cometh in the glory of his Father, with the holy Angels.

9. AND he said vnto them, Verely I say vnto you, that there be some of them that stand here, which shall not taste of death, till they haue seene the kingdome of God come with power. ² And after six dayes, Iesus taketh with him Peter, and James, and Iohn, and leadeth them vp into an high mountaine apart by themselves: and he was transfigured before them. ³ And his raiment became shining, exceeding white as snow: so as no Fuller on earth can white them. ⁴ And there appeared vnto them Elias vvwith Moyses: and they were talking vvwith Iesus. ⁵ And Peter answered, and said to Iesus, Master, it is good for vs to bee here, and let vs make three Tabernacles; one for thee, and one for Moyses, and one for Elias. ⁶ For hee wist not vvwhat to say, for they were sore afraid. ⁷ And there was a cloude that ouershadowed them: and a voyce came out of the cloude, saying, This is my beloued Sonne: heare him. ⁸ And suddenly vvwhen they had looked round about, they sawv no man any more, saue Iesus only vvwith themselves. ⁹ And as they came downe from the mountaine, he charged them that they shuld tell no man, vvwhat things they had

διηγῶνται αὐτοῖς, εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ. ¹⁰ καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς, συζητοῦντες τί ἐστὶ τὸ ἐκ νεκρῶν ἀναστῆναι. ¹¹ Καὶ ἐπηρώτων αὐτὸν, λέγοντες, Ὅτι λέγουσιν οἱ γραμματεῖς, ὅτι Ἡλίας δεῖ ἔλθειν πρῶτον; ¹² Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς, Ἡλίας μὲν ἔλθων πρῶτον, ἀποκαθιστᾷ πάντα καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πολλὰ πάθῃ καὶ ἐξουδενωθῇ. ¹³ ἀλλὰ λέγω ὑμῖν, ὅτι καὶ Ἡλίας ἐλήλυθε, καὶ ἐποίησαν αὐτῷ ὅσα ἠθέλησαν, καθὼς γέγραπται ἐπ' αὐτόν.

¹⁴ Καὶ ἔλθων πρὸς τοὺς μαθητὰς, εἶδεν ὄχλον πολὺν περὶ αὐτοὺς, καὶ γραμματεῖς συζητοῦντας αὐτοῖς. ¹⁵ καὶ εὐθέως πᾶς ὁ ὄχλος ἰδὼν αὐτόν, ἐξεθαμβήθη, καὶ προστρέχοντες ἡσπάζοντο αὐτόν. ¹⁶ καὶ ἐπηρώτησε τοὺς γραμματεῖς, Τί συζητεῖτε πρὸς αὐτούς; ¹⁷ Καὶ ἀποκριθεὶς εἰς ἐκ τοῦ ὄχλου, εἶπε, Διδάσκαλε,

¹⁰ Alex. & αὐτὸν διηγῶνται. ¹¹ Alex. ἀποκαθιστᾷ π. ἀποκαταστήσει. ¹² Alex. πρὸς αὐτοὺς. ¹³ Alex. ἡλθὲν. ¹⁴ Alex. ἰδόντες αὐτόν ἐξεθαμβήθησαν. ¹⁵ Alex. αὐτοῖς.

WICLIF—1380.

TYNDALE—1534.

CRANMER—1539.

mannes some hath risen agen fro deeth, ¹⁰ and thei holden the word at hem self, sekyng what this schulde be whanne he hadde risen agen fro deeth, ¹¹ and thei axiden hym and seiden, what thanne scien farises and scribis for it bihoueth cle to come first; ¹² he answerde & seide to hem, whanne heli cometh, he schal first restore alle thingis, and as it is writun of mannes sone; that he suffre many thingis and be despised, ¹³ and I seie to you that heli is comen; and thei dalen to hym what ener thingis thei wolden, as it is writun of hym;

¹⁴ & he cowynge to hise discipulis saie a greet company aboute hem: and scribis disputynge with hem, ¹⁵ and anon al the puple seyng ihesus: was astonyed and thei dreden, and thei runnyng greten him, ¹⁶ and he axed hem, what disputiden ye among you? ¹⁷ and oon of the cumpayne answerid and seide, maistr I haue brought to thee my sone: that hath a domme spirit, ¹⁸ and where ever he takith hym: he hurtliþ hym down, and he someth and betith togidre with teeth, and wexith drie, and I seide to thi discipulis that thei schulden cast hym out, and thei mysten not;

¹⁹ and he answerid to hem and seide, A thou generacioun out of bileue: hou long schal I be among you, hou long schal I suffre you? bringe ye hym to me, ²⁰ and thei lrougten hym, and whanne he hadde seen hym: anon the spirit troublid hym, and [he] was throwe down to [the] grounde and walowid and fomed; ²¹ and he axed his fadir, hou long is it with this hath falle to hym? and he seide, fro chuldhod, ²² and ofte he hath putte hym in to fier, and in to watir to lese hym, but if thou maist any thing help vs: and haue merci on us, ²³ and ihesus saide to hym, if thou maist helpe: alle thingis ben possible to man that beleueth, ²⁴ and

sonne of man were rysen from deeth agayne. ¹⁰ And they kepte that sayinge with them, and demanded one of a nother, what the rysinge from deeth agayne shuld meane? ¹¹ And they axed him sayinge: why then saie the scribes, that Helyas muste fyrst come? ¹² He answered and sayde vnto them: Helyas verelye shall fyrst come and restore all thinges. And also the sone of man as it is written, shall suffre many thinges, and shall be set at nought. ¹³ Moreover I saie vnto you, that Helyas is comen; and they haue done vnto him whatsoever pleased them, as it is written of him.

¹⁴ And he came to his disciples, and saue moche people aboute them, and the scribes disputynge with them. ¹⁵ And streyght waye all the people when they behelde him, were amased, and ran to him and saluted him. ¹⁶ And he sayde vnto the Scribes: what dispute ye with them? ¹⁷ And one of the compayne answered and seide: Master, I haue brought my sone vnto the, which hath a domme spire. ¹⁸ And whensoeuer he taketh him, he tearoth him, and he fometh, and gnaseth with his tethe, and pyneth awaye. And I spake to thy disciples that they shuld caste him out, and they coulde not.

¹⁹ He answered him and sayd: O generacion without faith how longe shall I be with you? How longe shall I suffre you? Bring him vnto me. ²⁰ And they brought him vnto him. And assone as the spirc sawe him, he tare him. And he fell downe on the grounde walowinge and fomyng. ²¹ And he axed his father: how longe is it a go, sene this hath happened him? And he sayde, of a chyld: ²² and ofte tymes casteth him into the fyre, and also into the water, to destroye him. But yf thou canst do any thinge, haue mercy on vs, and helpe vs. ²³ And ihesus sayde vnto him: ye yf thou couldest beleue, all thinges are possible to him that beleueth. ²⁴ And streyght waye

sene, till the sonne of man were rysen from deeth agayne. ¹⁰ And they kepte that sayinge with them, and demanded one of a nother, what the rysinge from deeth agayne shuld meane? ¹¹ And they asked him sayinge: why then saie the Scribes, that Helyas must fyrst come? ¹² He answered and sayd vnto them: Helyas verelye whan he commeth fyrst, restoreth all thynges. And the sone of man (as it is written of him) shall suffre many thinges, and be set at nought. ¹³ But I saie vnto you, that Helias is come, and they haue done vnto hym whatsoever they wolde, as it was written of hym.

¹⁴ And whan he came to his disciples, he saue moch people aboute them, and the Scribes disputynge with them. ¹⁵ And streyght waye all the people (when they behelde hym) were amased, and ran to hym, and saluted hym. ¹⁶ And he asked the Scribes: what dyspute ye amonge them? ¹⁷ And one of the compayne answered, and sayd: Master, I haue brought vnto the my sone, whych hath a domme sprete. ¹⁸ And whensoeuer he taketh hym, he teareth hym, and he fometh, and gnaseth with his tethe, and pyneth awaye. And I spake to thy disciples that they shuld caste hym out, and they coulde not. ¹⁹ He answereth hym, and sayth: O faythlesse nacyon, how longe shall I be with you? How longe shall I suffre you? Bryng hym vnto me. ²⁰ And they brought him vnto hym. And assone as the sprete sawe hym, he tare hym. And he fell downe on the grounde, walowynge and fomyng. ²¹ And he asked hys father: how longe is it ago, sene this happened hym? And he sayd, of a chyld: ²² and ofte tymes it hath cast hym into the fyre, and into the water, to destroye hym. But yf thou canst do any thinge, haue mercy on vs, and helpe vs. ²³ Iesus sayde vnto him: yf thou couldest helpe all thynges are possible to hym that beleueth. ²⁴ And

ἤνεγκα τὸν υἱόν μου πρὸς σε, ἔχοντα πνεῦμα ἀλαλόν. ¹⁸ καὶ ὅπου ἂν αὐτὸν καταλάβῃ, ῥήσσει αὐτόν· καὶ ἀφρίζει, καὶ τρίζει τοὺς ὀδόντας αὐτοῦ, καὶ ξηραίνεται· καὶ εἶπον τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσι, καὶ οὐκ ἴσχυσαν. ¹⁹ Ὁ δὲ ἀποκριθεὶς αὐτοῖς, λέγει, Ὁ γενεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρὸς με. ²⁰ Καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν· καὶ ἰδὼν αὐτόν, εὐθέως τὸ πνεῦμα ἐσπάραξεν αὐτόν· καὶ πεσὼν ἐπὶ τῆς γῆς, ἐκυλίετο ἀφρίζων. ²¹ Καὶ ἐπηρώτησε τὸν πατέρα αὐτοῦ, Πόσος χρόνος ἔστιν, ὡς τοῦτο γέγονεν αὐτῷ; Ὁ δὲ εἶπε, Παιδιόθεν. ²² καὶ πολλάκις αὐτόν καὶ εἰς τὸ πῦρ ἔβαλε καὶ εἰς ὕδατα, ἵνα ἀπολέσῃ αὐτόν· ἀλλ' εἰ τι δύνασαι, βοήθησον ἡμῖν, σπλαγχνισθεὶς ἐφ' ἡμᾶς. ²³ Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Τὸ, εἰ δύνασαι πιστεῦσαι, πάντα δυνατὰ τῷ πιστεύοντι. ²⁴ Καὶ εὐθέως κράζας ὁ

* Alex. ἀνταρτίθεις εἰς καὶ τοῦ ἐχλόν κ. ἀνταρτίθεις εἰς τὸν ἐχλόν εἰς ἄντρον αὐτοῦ. * Alex. = αὐτοῦ. * Rec. ἀντὶ. * Alex. τὸ πνεῦμα, εὐθέως.

* Rec. = τὸ.

* Alex. ὅντι.

* Alex. = πιστεύοντι.

GENEVA — 1557.

man what they had seene tyl the Sonne of man were risen from death agayne. ¹⁰ And they kept that to them selues, and demanded one of another, what the rising from death agayne should meane? ¹¹ Also they asked hym saying, Why then say the Scribes, that Elias must fyrst come? ¹² He answered, and sayd vnto them, Elias verely shal fyrst come and restore all thinges, and as it is wrytten of the Sonne of man, he must suffre many thinges and be set at night. ¹³ But I say vnto you, that Elias is come: and they haue done vnto him whatsoever pleased them, as it is wrytten of hym.

¹⁴ And when he came to his disciples, he sawe muche people about them, and the Scribes disputing with them. ¹⁵ And straightway all the people, when they behelde hym, were amased, and came to hym, and saluted hym. ¹⁶ Then he asked the Scribes, Whereof dispute you among your selues? ¹⁷ And one of the companie answered and sayd, Master, I haue brought my sonne vnto thee, which hath a domme spirite. ¹⁸ And whersoener he taketh hym, he teareth hym, and he fometh, and gnasheth with his teeth, and pyneth away. And I spake to thy disciples that they should cast him out, and they could not. ¹⁹ He answered hym and sayd, O generation without fayth, how long shal I be with you? how long shal I suffre you? Bryng him vnto me. ²⁰ And they brought hym vnto him, and asseue as the sprite sawe him, he tare him, and he fel downe on the ground, walowing and fomyng. ²¹ Then he asked his father, How long is it ago, since this hath happened hym? And he sayd, Of a chyld.

²² And oft times casteth him into the fyre, and also into the water, to destroy him. But if thou canst do any thyng, helpe vs, and haue compassion vpon vs. ²³ And Iesus sayd vnto him, If thou canst beleeue it, all thynges are possible to him that beleeueth. ²⁴ And straight way the father

RHEIMS — 1582.

Sonne of man shal be risen agayne from the dead. ¹⁰ And they kept in the vword with them selues: questioning together what that should be, when he shal be risen from the dead.

¹¹ And they asked him, saying, What say the Pharisees then and the Scribes, that Elias must come first? ¹² Who answering said to them, Elias when he commeth first, shal restore al thinges: and howe it is wrytten of the Sonne of man, that he shal suffer many thinges and be contemned. ¹³ But I say to you that Elias also is come (and they haue done to him whatsoener they wrould) as it is wrytten of him.

¹⁴ And comming to his Disciples, he sawe a great multitude about them, and the Scribes questioning vwith them. ¹⁵ And forthwith al the people seeing Iesus, vvas astonied, and much afraid: and running to him, saluted him. ¹⁶ And he asked them, What do you question of among you? ¹⁷ And one of the multitude answering, said, Maister, I haue brought my sonne to thee, hauing a dumme spirit. ¹⁸ Who, vvheresoener he taketh him, dasheth him, and he fometh, and gnasheth vwith the teeth, and vvithereth: and I spake to thy Disciples to cast him out, and they could not. ¹⁹ Who answering them said, O incredulous generation, how long shal I be vwith you? how long shal I suffer you? bring him vnto me. ²⁰ And they brought him. And vvhen he had seen him, immediatly the spirit troubled him: and being throwen vpon the ground, he tumbled fomyng. ²¹ And he asked his father, How long time is it since this hath chaunced vnto him? But he said, From his Infancie: ²² and often times hath he cast him into fire and into vvaters, to destroy him. but if thou canst any thing, helpe vs, hauing compassion on vs. ²³ And Iesus said to him, If thou canst beleeue, al thinges are possible to him that beleeueth. ²⁴ And incontinent

AUTHORISED — 1611.

seene, till the Sonne of man were risen from the dead. ¹⁰ And they kept that saying with themselves, questioning one with another, what the rising from the dead should meane.

¹¹ And they asked him, saying, Why say the Scribes that Elias must first come? ¹² And he answered, and told them, Elias verely commeth first, and restoreth all thinges, and how it is written of the Sonne of man, that he must suffer many thinges, and be set at nought. ¹³ But I say vnto you, that Elias is indeed come, and they haue done vnto him whatsoener they listed, as it is written of him.

¹⁴ And when hee came to his disciples, hee saw a great multitude about them, and the Scribes questioning with them. ¹⁵ And straightway all the people, when they beheld him, were greatly amazed, & running to him, saluted him. ¹⁶ And he asked the Scribes, What question ye with them? ¹⁷ And one of the multitude answered, and said, Master, I haue brought vnto thee my sonne, which hath a dumme spirit: ¹⁸ And whersoener he taketh him, he teareth him, & he fometh, & gnasheth with his teeth, and pineth away: and I spake to thy disciples, that they should cast him out, and they could not. ¹⁹ He answered him, and saith, O faithlesse generation, how long shall I be with you, how long shall I suffer you? Bring him vnto me. ²⁰ And they brought him vnto him: and when he saw him, straightway the spirit tare him, & hee fell on the ground, and wallowed, foming. ²¹ And hee asked his father, Howe long is it agoe since this came vnto him? And he said, Of a child. ²² And oft times it hath cast him into the fyre, & into the waters to destroy him: but if thou canst doe any thing, haue compassion on vs, and helpe vs. ²³ Iesus saide vnto him, If thou canst beleeue, all things are possible to him that beleeueth. ²⁴ And straightway

* Or, among your selues. * Or, dasheth him.

πατήρ τοῦ παιδίου, "μετὰ δακρύων| ἔλεγε, 'Πιστεύω', βοήθει μου τῇ ἀπιστίᾳ.'
 26 Ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος, ἐπετίμησεν τῷ πνεύματι τῷ ἀκαθάρτῳ,
 λέγων αὐτῷ, "Τὸ πνεῦμα τὸ ἀλαλον καὶ καφόν,| ἐγὼ σοι ἐπιτάσσω, ἐξέλθε ἐξ
 αὐτοῦ, καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν.' 27 Καὶ 'κράξαν,| καὶ πολλὰ ὀσπαράξαν|
 αὐτόν,| ἐξῆλθε· καὶ ἐγένετο ὥσπερ νεκρὸς, ὥστε πολλοὺς λέγειν ὅτι ἀπέθανεν. 28 ὁ
 δὲ Ἰησοῦς κρατήσας αὐτόν τῆς χειρὸς,| ἤγειρεν αὐτόν· καὶ ἀνέστη. 29 Καὶ 'εἰσελ-
 θόντα αὐτόν| εἰς οἶκον, οἱ μαθηταὶ αὐτοῦ ἐπηρώτων αὐτόν κατ' ἰδίαν,| "Ὅτι|
 ἡμεῖς οὐκ ᾔδυνήθημεν ἐκβαλεῖν αὐτόν; 30 Καὶ εἶπεν αὐτοῖς, 'Τοῦτο τὸ γένος ἐν
 οὐδενὶ δύναται ἐξελεῖν, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.'

30 Καὶ ἐκεῖθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας· καὶ οὐκ ᾔβηλεν ἵνα
 τις γινῇ. 31 ἐδίδασκε γὰρ τοὺς μαθητὰς αὐτοῦ, καὶ ἔλεγεν αὐτοῖς, "Ὅτι ὁ υἱὸς τοῦ

* Διὰ. = μετὰ δακρύων. * Βασ. + Κύριε. * Ἄλλ. τὸ δαλόν καὶ καφόν πνεῦμα. * Ἄλλ. κράξαν. * Ἄλλ. ὀσπαράξαν. * Ἄλλ. = αὐτόν.
 * Ἄλλ. τῇς χειρὸς αὐτοῦ. * Ἄλλ. εἰσέλθοντες αὐτόν.

WICLIF—1880.

anon the fadir of the child cried with
 teiris and seide, lord I beleue lord help
 thou myn vnbeleue.

26 and whanne ihesus hadde seen the
 puple runnyng togidre he mannasid the
 vnclene spirit: and seide to hym, thou
 deaf and dourme spirit: I comaunde thee
 go out fro hym and entre no more in to
 hym. 27 & he crynge and myche to breid-
 ynge hym: wente out fro hym, and he was
 made as deed, so that many seiden, that
 he was deed. 28 & ihesus helde his hond
 and lafte hym vp and he roose. 29 & whanne
 he hadde entrid in to an hous his disci-
 ples axeden hym pryueli, whi mysten not
 we cast hym out? 30 and he seide to hem,
 this kynde in no thing mai go out: but
 in preier and fastynge.

30 And thei jeden fro them: & wenten
 forth in to galile & thei wolden not that
 ony man wiste. 31 and he taught his disci-
 ples: and seid to hem, for mannes sone
 schal be bitraden in to the hondis of men &
 thei schulen sle hym, and he slayn schal rise
 agen on the thuridde dai. 32 and thei knewen
 not the word: & dredden to axe hym.

33 and thei camen to capernaum, and
 whanne thei weren in the hous: he axed
 hem, What tretiden ye in the weis? 34 and
 thei weren stille, for thei disputiden
 among hem in the weis who of hem
 schulde be grettist. 35 and he sate and
 clepid the twelve: and seide to hem, if
 ony man wole be the first amonge you: he
 schal be the last of alle and the mynistre
 of alle. 36 and he took a child and sette
 hym in the myddil of hem, and whanne
 he hadde biclippid hym he seide to hem,
 37 Who euer receyueth oon of such a child-
 ren in my name: he receyueth me, and
 who euer receyueth me: he receyueth
 not me alone, but hym that send me.

38 Iohn answerid to hym and seid, mai-
 stir we seien oon castynge out fendis in

TYNDALE—1584.

the father of the chyldre cryed with teares
 sayinge: Lorde I beleue, helpe myne vn-
 belefe.

26 When Iesus sawe, that the people
 came runnyng togidder vnto him, he
 rebuked the foule sprete, sayinge vnto
 him: Thou dourme and defie sprete, I
 charge the come out of him, and entre no
 more into him. 27 And the sprete cryed,
 and rent him sore, and came out: And
 he was as one that had bene deed, in so
 moche that many sayde, he is deed. 28 But
 Iesus caught his honde, and lyfte him vp:
 and he roose. 29 And when he was come
 into the house, his disciples axed him
 secretly: why coulde not we caste him
 out? 30 And he sayde vnto them: this
 kynde can by no nother meanes come
 forth, but by prayer and fastynge.

30 And they departed thence, and toke
 their iorney thorow Galile, and he wolde
 not that ony man shuld have knowen it.

31 For he taught his disciples, and sayde
 vnto them: The sone of man shalbe de-
 liueryd into the hondes of men, and they
 shall kyl him, and after that he is kylled,
 he shall aryse agayne the thyrde daye.

32 But they wiste not what that sayinge
 meant, and were affrayed to axe him.

33 And he came to Capernaum. And
 when he was come to house, he axed
 them: what was it that ye disputed by-
 twene you by the waye? 34 And they helde
 their peace: for by the waye they reasoned
 amonge them selves, who shuld be the
 cheifest. 35 And he sate downe and called
 the twelve vnto him, and sayd to them:
 yf eny man desyre to be fyrst, the same
 shalbe last of all, and seruaunt vnto all.

36 And he toke a chyldre and set him in
 the middes of them, and toke him in his
 armes and sayde vnto them. 37 Whosoever
 receaue eny soche a chyldre in my name, re-
 ceaueth me. And whosoever receaueth me,
 receaueth not me, but him that sent me.

38 Iohn answered him sayinge: Master,
 we sawe one castynge out deuyls in thy

CRANMER—1539.

streyght waye the father of the chyld
 cried with teares: sayinge: Lorde, I be-
 leue, helpe thou myne vnbelefe.

26 When Iesus sawe that the people came
 runnyng together vnto hym, he rebuked
 the foule sprete, sayinge vnto hym: Thou
 dourme and deaffe sprete, I charge the
 come out of hym, and entre nomore into
 hym: 27 And the sprete (whau he had
 cryed, and rent hym sore) came out of
 him, and he was as one that had bene
 deed, in so moche that many sayde: he is
 deed. 28 But Iesus caught his honde, and
 lyfte hym vp: and he roose. 29 And when
 he was come into the house his dyscyples
 asked hym secretly: why coulde not we
 cast hym out? 30 And he sayde vnto them:
 this kynde can come forth by nothyng,
 but by prayer and fastynge.

30 And they departed thence, and toke
 their iorney thorow Galile, and he wolde
 not, that eny man shuld knowe it.

31 For he taught his dyscyples, and sayde
 vnto them: the sone of man shalbe deliuered
 into the handes of men, and they shall
 kyl hym: and after that he is kylled, he
 shall aryse agayne the thyrde daye. 32 But
 they wist not what he sayde, and were
 affrayed to aske hym.

33 And he came to Capernaum. And when he was come into
 the house, he asked them: what was it
 that ye disputed among your selues by
 the waye? 34 And they helde their peace:
 for by the waye they had reasoned amonge
 themselves, who shuld be the cheifest.

35 And whan he was set downe, he called
 the twelve to him, and sayde vnto them: yf
 eny man desyre to be fyrst, the same shalbe
 last of all, and seruaunt to all. 36 And he
 toke a chyldre, & set hym in the myddes
 of them: and when he had taken him in his
 armes, he sayde vnto them: whosoever re-
 ceaueth eny soche a chyldre in my name, re-
 ceaueth me. 37 And whosoever receaueth
 me, receaueth not me, but hym that sent me.

38 Iohn answered hym, sayinge: Master,
 we sawe one cast out deuyls in thy name,

μαρτυροῦν, μαρτυρεῖ. in brydlynge, flouting. γένος, genos. υἱός, huios. οὐκ, ouk. εἰς, eis. ἐξέλθει, exelthei. ἐκβαλεῖν, ekbalein.

‘ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν· καὶ ἀποκτανθεὶς, τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.’²¹ Οἱ δὲ ἡγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι.

²² Καὶ ἦλθεν εἰς Καπερναούμ· καὶ ἐν τῇ οἰκᾷ γενόμενος, ἐπηρώτα αὐτοὺς, ‘Τί ἐν τῇ ὁδῷ πρὸς ἑαυτοὺς διελογίζεσθε;’²³ Οἱ δὲ ἐσιώπων πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ, τίς μείζων.²⁴ καὶ καθίσας ἐφώνησε τοὺς δώδεκα, καὶ λέγει αὐτοῖς, ‘Εἰ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος, καὶ πάντων διάκονος.’²⁵ Καὶ λαβὼν παιδίον, ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν· καὶ ἐναγκαλισάμενος αὐτὸ, εἶπεν αὐτοῖς·²⁶ ‘Ὅς ἂν ἐν τῶν τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὅς ἂν ἐμὲ δέξηται, οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστελάντά με.’²⁷ Ἀπεκρίθη δὲ αὐτῷ Ἰωάννης, λέγων, ‘Διδάσκαλε, εἶδομέν τινα τῷ

¹ Alex. καὶ ὁ ἰσὺς ἐπηρώτησεν αὐτοὺς.

² Alex. διὰ τοῦ.

³ Alex. μετὰ τριῶν ἡμερῶν.

⁴ Alex. = πρὸς ἑαυτοὺς.

⁵ Alex. ἔν.

⁶ Rec. ‘A. B. C. D. E. L.’.

⁷ Alex. ἐν τῷ ὀνόματί μου.

⁸ Rec. et Alex. + ἔν. Const. = ἐν.

GENEVA—1557.

RHEIMS—1582.

AUTHORISED—1611.

of the boye cryed with teares, saying, Lord, I beleue, help my vnbelief.²² When Iesus sawe that the people came running together, he rebuked the foule sprite, saying vnto him, Thou domme and deafe spiritte, I charge thee come out of hym, and entre no more into him.²³ And the sprite cried, and rent him sore, and came out: and he was as one that had bene dead, inasomuche that many sayd, He is dead.²⁴ But Iesus tooke his hand and lyft him vp, and he rose.²⁵ And when he was come into the house, his disciples asked him secretly, Why could not we cast him out? And he sayd vnto them, This kynd can by no nother meanes come forth, but by prayer, and fasting.

²⁶ And they departed thence, and tooke theyr iorney through Galile, and he would not that any man should haue knowne it.²⁷ For he taught his disciples, and sayd vnto them, The Sonne of man shalbe deliuered into the handes of men, and they shal kyl him, and after that he is kylled, he shal ryse agayne the thyrd day.²⁸ But they wist not what the saying ment, and were afraide to aske him.²⁹ After he came to Capernaum: and when he was come to the house, he asked them, Wat was it that ye disputed among you by the way?³⁰ And they held their peace: for by the way they reasoned among them selues, who should be the chiefest.³¹ And he sat doune and called the twelue vnto him, and said to them, If any man desire to be fyrst, the same shalbe last of all, and seruant vnto all.³² And he tooke a litle chyld, and set hym in the myddes of them, and tooke him in his armes, and sayd vnto them,³³ Whosoever shal receiue suche a litle chyld in my name, receiueth me: and whosoever receaueh me, receaueh not me, but him that sent me.

the father of the boy crying out, with teares, said, I do beleue Lord: helpe my incredulity.²² And vwhen Iesus sawe the people running together he threatened the vncleane spirit, saying to him, Deafe and dumme spirit, I commaunde thee, goe out of him, and enter not any more into him.²³ And crying out, and greatly tearing him, he vwent out of him, and he became as dead, so that many said, That he is dead.²⁴ But Iesus hokling his hand, lifted him vp: and he rose.²⁵ And vwhen he was entred into the house, his Disciples secretly asked him, Why could not we cast him out? And he said to them, This kinde can goe out by nothing, but by prayer and fasting.

²⁶ And departing thence they passed by Galilee, neither would he that any man should knowe.²⁷ And he taught his Disciples, and said to them, That the Sonne of man shal be betrayed into the hands of men, and they shal kil him, and being killed the third day he shal rise agayne.²⁸ But they knew not the vvord: and they vvore afraid to aske him.

²⁹ And they came to Capernaum. Vvho, vwhen he was in the house, asked them, What did you treate of in the vvay?³⁰ But they held their peace, for in the vvay they had disputed among them selues, vvvhich of them should be the greater.³¹ And sitting doune, he called the Twelue, and said to them, If any man vvill be first, he shall be last of all, and the minister of al.³² And taking a chyld, he set him in the middes of them. Vvhom vwhen he had embraced, he said to them,³³ Vvhooseuer shal receiue one of such chyldren in my name, receiueh me, and vvhooseuer shal receiue me, receiueh not me, but him that sent me.

the father of the child cried out and said with teares, Lord, I beleue, helpe thou mine vnbelicfe.²² When Iesus sawe that the people came running together, he rebuked the foule spirit, saying vnto him, Thou dumbe and deafe spiritte, I charge thee come out of him, and enter no more into him.²³ And the spiritte cried, and rent him sore, and came out of him, and hee was as one dead, inasomuch that many said, He is dead.²⁴ But Iesus took him by the hand, and lyfted him vp, and he arose.²⁵ And when he was come into the house, his disciples asked him pryncially, Why could not we cast him out? And hee said vnto them, This kinde can come forth by nothing, but by prayer, and fasting.

²⁶ And they departed thence, and passed through Galilee, & he would not that any man should knowe it.²⁷ For hee taught his disciples, and said vnto them, The Sonne of man is deliuered into the handes of men, and they shall kill him, and after that hee is killed, he shall rise the third day.²⁸ But they vnderstood not that saying, and were afraid to aske him.

²⁹ And he came to Capernaum: and being in the house, he asked them, What was it that yee disputed among your selues by the way? But they held their peace: For by the way they had disputed among themselves, who should be the greatest.³⁰ And he satte doune, and called the twelue, and said vnto them, If any man desire to be first, the same shall be last of all, and seruant of all.³¹ And he tooke a child, and set him in the midst of them: & when he had taken him in his arms, he said vnto them,³² Whosoever shall receiue one of such chyldren in my Name, receiueh me: and vvhooseuer shall receiue mee, receiueh not me, but him that sent me.

³³ Iohn answered him saying, Master, we sawe one casting out devils by thy name,

³³ Iohn answered him, saying, Maister we sawe one casting out devils in thy

³³ And Iohn answered him, saying, Master, we sawe one casting out devils in

‘ πούς σου σκανδαλίξῃ σε, ἀπόκοψον αὐτόν· καλόν ἔστι σε | εἰσελθεῖν εἰς τὴν
 ‘ ζωὴν χωλόν, ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν, ἑῖς τὸ πῦρ τὸ
 ‘ ἀσβεστον, | ⁴⁶ ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. | ⁴⁷ καὶ
 ‘ εἰάν ὁ ὀφθαλμός σου σκανδαλίξῃ σε, ἔκβαλε αὐτόν· καλόν σοι ἐστὶ μονόφθαλμον
 ‘ εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς
 ‘ τὴν γέενναν τοῦ πυρὸς, | ⁴⁸ ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ
 ‘ σβέννυται. ⁴⁹ Πᾶς γὰρ πυρὶ ἀλισθήσεται, καὶ πᾶσα θυσία ἀλλ’ ἀλισθήσεται.
 ‘ ⁵⁰ καλόν τὸ ἅλας· εἰάν δὲ τὸ ἅλας ἀναλον γένηται, ἔν τίνι αὐτὸ ἀρτύσετε ; |
 ‘ ἔχετε ἐν ἑαυτοῖς ἅλας, καὶ εἰρηνεύετε ἐν ἀλλήλοις. |

X. Κακῆθεν | ἀναστὰς ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας, ² διὰ τοῦ | πέραν
 τοῦ Ἰορδάνου· καὶ συμπαρατίθενται πάλιν ὄχλοι πρὸς αὐτόν· καὶ ὡς εἰώθει, πάλιν

² Alex. = vs. 44, 46.

³ Rec. ἰσὶ σοι.

⁴ Alex. = εἰς τὸ πῦρ τὸ ἀσβεστον.

⁵ Alex. τὴν γέενναν.

⁶ Alex. ἐν τίνι αὐτὸ ἀρτύσετε.

⁷ Alex. ἔχ ἐν δ. ἅλας. κ. ἰ. ἐν δ.

⁸ Alex. καὶ ἑαυτῶν.

⁹ Alex. = ἅδ. τοῦ.

GENEVA—1557.

RHEIMS—1582.

AUTHORISED—1611.

which foloweth not vs, and we forbid him, because he foloweth vs not. ³⁹ But Iesus sayd, Hynder him not : for there is no man that can do a miracle by my name, that can lyghtly speake euill of me. ⁴⁰ For whosoever is not against vs, is on our parte. ⁴¹ And whosoever shal geue you a cup of water to drinke for my names sake, because ye belonge to Christe, verely I say vnto you, he shal not lose hys reward. ⁴² And whosoever shal offend one of these litle ones, that belene in me, it were good for him, that a mylstone were hanged about hys necke, and that he were cast into the sea. ⁴³ Wherefore if thy hand cause thee to offende, cut it off : It is good for thee, to entre into lyfe, maymed, rather then hauyng two handes, go into hel, into fyre that neuer shalbe quenched :

⁴⁴ Where their worrne dieth not, and the fyre neuer goeth out. ⁴⁵ Lykewise, if thy foote cause thee to offende, cut it off. For it is good for thee to go halt into lyfe, rather then hauyng two fete to be cast into hel, into fyre that neuer shalbe quenched : ⁴⁶ Where their worrne dieth not, and the fyre neuer goeth out. Euen so, if thine eye cause thee to offende, plucke it out. ⁴⁷ It is good for thee to go into the kyngdome of God, with one eye, rather then hauyng two eyes, to be cast into hel fyre. ⁴⁸ Where their worrne dyeth not, and the fyre neuer goeth out. ⁴⁹ Every man therefore shalbe salted with fyre. ⁵⁰ And every sacrifice shalbe seasoned with salte. ⁵¹ Salte is good : but if the salte be vnseasony, wherwith shal ye season it ? See that ye haue salte in your selues : and haue peace among your selues, one with another.

10. AND he arose from thence and went into the coastes of Iurie through the region that is beyonde Iordan : and the people resorted vnto hym a freshe : and as he was wont, he taught them

name, vvhich foloweth not vs, and vve prohibited him. ³⁹ But Iesus said, Do not prohibit him. for there is no man that doth a miracle in my name, and can soone speake ill of me. ⁴⁰ For he that is not against you, is for you. ⁴¹ For vvhosoever shal geue you to drinke a cuppe of wyater in my name, because you are Christs : amen I say to you, he shal not lose his rewarde. ⁴² And vvhosoever shal scandalize one of these litle ones beleueing in me : it is good for him rather if a milstone vvere put about his necke, and he vwere cast into the sea. ⁴³ And if thy hand scandalize thee, cut it off. it is good for thee to enter into life, maimed, then hauyng two hands to goe into hel, into the fire vnquencheable, ⁴⁴ vvhether their vvorrne dieth not, and the fire quenchem not.

⁴⁵ And if thy foote scandalize thee, choppe it off. it is good for thee to enter into life euermaying, lame, rather then hauyng two fete, to be cast into the hel of vnquencheable fire. ⁴⁶ vvhether their vvorrne dieth not, and the fire quenchem not. ⁴⁷ And if thine eye scandalize thee, cast it out. it is good for thee vvvith one eye to enter into the kyngdom of God, rather then hauyng two eyes, to be cast into the hel of fire, ⁴⁸ vvhether their vvorrne dieth not, and the fire quenchem not.

⁴⁹ For every one shal be salted vvvith fyre : and every victyme shal be salted vvvith salt. ⁵⁰ Salt is good. but if the salt shal be vnseasoned : vvhervvith vvil you season it ? Haue salt in you, and haue peace among you.

10. AND rising vp thence, he cometh into the coastes of Ievrie beyond Iordan : and the multitudes assemble againe vnto him. and as he vvas accustomed,

thy Name, and hee foloweth not vs, and we forbade him, because hee foloweth not vs. ³⁹ But Iesus said, Forbid him not, for there is no man which shall doe a miracle in my Name, that can lightly speake euill of me. ⁴⁰ For he that is not against vs, is on our part. ⁴¹ For whosoever shal geue you a cup of water to drinke in my Name, because ye belong to Christ : Verely I say vnto you, he shall not lose his reward. ⁴² And whosoever shall offend one of these litle ones that beleuee in mee, it is better for him that a milstone were hanged about his necke, and hee were cast into the Sea. ⁴³ And if thy hand offend thee, cut it off : It is better for thee to enter into life maimed, then hauyng two hands, to goe into hell, into the fire that neuer shall be quenched : ⁴⁴ Where their worrne dieth not, and the fire is not quenched. ⁴⁵ And if thy foote offend thee, cut it off : it is better for thee to enter halt into life, then hauyng two fete, to be cast into hell, into the fire that neuer shall be quenched : ⁴⁶ Where their worrne dieth not, and the fire is not quenched. ⁴⁷ And if thine eye offend thee, plucke it out : it is better for thee to enter into the kyngdome of God with one eye, then hauyng two eyes, to be cast into hell fire : ⁴⁸ Where their worrne dieth not, and the fire is not quenched. ⁴⁹ For every one shalbe salted with fire, and every sacrifice shall be salted with salt. ⁵⁰ Salt is good : but if the salt haue lost his saltnesse, wherewith will you season it ? Haue salt in your selues, and haue peace one with another.

10. AND hee rose from thence, and cometh into the coastes of Iudea by the farther side of Iordan : and the people resort vnto him againe, and as he was wont, he taught them againe.

* Or, cause thee to offend. * Or, cause thee to offend.

ἐδίδασκεν αὐτούς. ² Καὶ προσελθόντες Ὁ Φαρισαῖοι ἔπηρώτησαν αὐτὸν, εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι, πειράζοντες αὐτόν. ³ ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὁ Τί ὑμῖν ἐνετείλατο Μωσῆς; ⁴ Οἱ δὲ εἶπον, Ὁ Μωσῆς ἐπέτρεψε βιβλίον ἀποστασίου γράφαι, καὶ ἀπολῦσαι. ⁵ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην. ⁶ ἀπὸ δὲ ἀρχῆς κτίσεως, ἄρσεν καὶ θῆλη ἐποίησεν αὐτοὺς ὁ Θεός. ⁷ Ἔνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ μία σὰρξ. ⁸ ὁ οὖν ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω. ⁹ Καὶ ἐν τῇ οἰκίᾳ πάλιν οἱ μαθηταὶ αὐτοῦ περὶ τοῦ αὐτοῦ ἐπηρώτησαν αὐτόν. ¹⁰ καὶ λέγει αὐτοῖς, Ὁς ἐὰν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην, μοιχᾶται ἐπ' αὐτήν

² Res. + α. f Alex. λαρόντων. f Alex. ἐπὶ τῇ Μωσῆς α. Μωσῆς ἐπὶ τῷ νόμῳ. ³ Alex. ὁ δὲ. ⁴ Alex. = ἐκείν. ⁵ Alex. καὶ τ. τῇ γυναίκα αὐτοῦ.

WICLIFFE—1380.

eftone he taught hem, ² and the pharisees camen and axeden hym: where it be lawful to a man: to leue his wiif? and thei temptiden hym, ³ and he answered and seide to hem, what comendid Moyses to you? ⁴ and thei seiden, Moyses suffrid to write a libel of forsa kyng: & to forsaie, ⁵ to whiches ihesus answerid and seide, for the hardnesse of youre herte: moises wroot to you this comendement, ⁶ but fro the bigynnyng of creature god made hem male and female, ⁷ and seide, for this thing a man schal leue his fadir and modir, and schal drawe to his wiif, ⁸ and thei schulen be tweyne in o fleisch, and so now thei ben not tweyne: but o fleisch, ⁹ therfor that thing that god iaimed to gidre: no man deperte,

¹⁰ and eftone in the hous hise disciples axeden hym of the same thing, ¹¹ and he seide to hem, who euer leueth his wiif and weddith another: he doith avoutrie on hir, ¹² and if the wiif leueth hir housbonde and be weddid to another man, sche doith lecherie,

¹³ and thei brougten to hym litil children that he schulde touche hem, and the disciples threteneden the men that brougten hem, ¹⁴ and whanne ihesus hadde seen hem: he bare heuey and seide to hem, suffre ye litil children to come to me and forbeide ye hem not for of suchis is the kyngdom of god, ¹⁵ truli I seie to you who euer receyue not the kyngdom of god as a litil child: he schal not entre in to it, ¹⁶ & he by clippid hem and leide hise hondis on hem and blessid hem,

¹⁷ and whanne ihesus was gon out in the weis: a man ranne bifor and kneled bifor hym, and preied hym and seide, gode maistr what schal I do: that I receyue everlastinge liif? ¹⁸ & ihesus seide to hym, what seist thou that I am good? there is no man gode, but god hym self, ¹⁹ thou knowist the comendementis, do thou noon avoutrie, sle not, stele not, seie not

offense, agria, becal, lechry, a. etc. by clippid, comendment.

TYNDALE—1534.

² And the pharisees came and axed him a question: whether it were lawfull for a man to put away his wyfe: to prove him. ³ And he answered and sayd vnto them: what dyd Moyses byd you do? ⁴ And they sayde: Moyses suffrid to wryte a testimoniall of deuorment, and to put hyr away. ⁵ And Iesus answered and sayd vnto them: For the hardnes of youre hertes he wrote this precept vnto you. ⁶ But at the fyrste creacion, God made them man and woman. ⁷ And for this thinges sake shall man leue his father and mother, and bide by his wyfe, ⁸ and they twayne shalbe one fleshe. So then are they now not twayne, but one fleshe. ⁹ Therefore what God hath cuppeld, let not man separat.

¹⁰ And in the housse his disciples axed him agayne of that matter. ¹¹ And he sayde vnto them: Whosoever putteth away his wyfe and maryeth another, breaketh wedlocke to her warde. ¹² And yf a woman forsake her husband and be maryed to another, she committeth aduoutrie.

¹³ And they brought chyldren to him, that he should touche them. And his disciples rebuked those that brought them. ¹⁴ When Iesus sawe that, he was displeased, and sayd to them: Suffre the chyldren to come vnto me and forbid them not. For of suchis is the kyngdome of God. ¹⁵ Verely I saye vnto you, whosoever shall not receave the kyngdome of God as a chyldre, he shall not entre therin. ¹⁶ And he toke them vp in his armes and put his hondes vpon them, and blessed them.

¹⁷ And when he was come in to the waye, ther came one runnyng and kneled to him, and axed him: good master, what shall I do, that I may enheret eternall lyfe? ¹⁸ Iesus sayde to him: why callest thou me good? There is no man good but one, which is God. ¹⁹ Thou knowest the comendementes: breaks not matrimony: kyll not: steale not: bere not false wytnes: defraude no man: honoure

CRANMER—1539.

agayne. ² And the pharisees came, and asked hym. Is it lawfull for a man to put away his wyfe: to proue hym. ³ And he answered, and sayd vnto them: what dyd Moyses byd you do: ⁴ and they sayd, Moyses suffered to wryte a testimoniall of deuorment, and to put her away. ⁵ And Iesus answered and sayd vnto them: For the hardnes of youre herte he wrote this precept vnto you. ⁶ But at the fyrst creacyon God made them man and woman. ⁷ Therefore shall a man leue his father and mother, and byde by his wyfe, ⁸ and the twayne shalbe one fleshe. So then, are they now not twayne, but one fleshe. ⁹ Therefore, what God hath coupled together, let not man separate.

¹⁰ And in the house his disciples asked hym agayne of the same matter. ¹¹ And he sayeth vnto them. Whosoever putteth away his wyfe, and maryeth another, breaketh wedlocke to her warde. ¹² And yf a woman forsake her husband, and be maryed to another, she commytteth aduoutrye. ¹³ And they brought chyldren to hym, that he should touch them. And his disciples rebuked those that brought them. ¹⁴ But when Iesus sawe it, he was displeased and sayd vnto them: Suffre the chyldren to come vnto me, forbyd them not. For of such is the kyngdome of God. ¹⁵ Verely I saye vnto you, whosoever doth not receaue the kyngdome of God as a chyldre, he shall not entre therin. ¹⁶ And when he had taken them vp in his armes, he put his handes vpon them, and blessed them.

¹⁷ And when he was gone forth into the waye, ther came one runnyng and kneled to hym, and asked hym: good master, what shall I do, that I maye enheret eternall lyfe? ¹⁸ Iesus sayde vnto hym: why callest thou me good? There is no man good, but one, which is God. ¹⁹ Thou knowest the comendementes: breaks not matrimony: kyll not: steale not,

¹³ καὶ εἰς γυνὴ ἀπολύσῃ τὸν ἄνδρα αὐτῆς καὶ ᾗ γαμηθῇ ἄλλῳ, μοιχᾶται. ¹⁴ Καὶ προσέφερον αὐτῷ παῖδια, ἵνα ᾗ ἀφηγῆται αὐτῶν· οἱ δὲ μαθηταὶ ἐπετίμων τοῖς προσφέρουσιν. ¹⁵ Ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησε, καὶ εἶπεν αὐτοῖς, ᾠφέλιμα τὰ παῖδια ἔρχεσθαι πρὸς με, μὴ καλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. ¹⁶ Ἄμην λέγω ὑμῖν, ὅς ἐάν τις μὴ δέξῃται τὴν βασιλείαν τοῦ Θεοῦ ὡς παῖδον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν. ¹⁷ Καὶ ἐναγκαλισάμενος αὐτὰ, τιθεὶς τὰς χεῖρας ἐπ' αὐτὰ, εὐλόγει αὐτά.

¹⁸ Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδόν, προσδραμὼν εἰς καὶ γονυπετήσας αὐτὸν ἐπηρώτα αὐτὸν, Διδάσκαλε ἀγαθὲ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω; ¹⁹ Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἰς, ὁ Θεός. ²⁰ τὰς ἐντολὰς οἶδας, Μὴ μοιχεύσης· μὴ φονεύσης· μὴ κλέψῃς· μὴ ψευδο-

¹ Alex. ἀφ' οὗ. ² Alex. ἐπὶ τούτων. ³ Alex. γαμήσας ὅλων. ⁴ Alex. αὐτῶν ἔφηται. ⁵ Rec. + καὶ. ⁶ Alex. ὅν. ⁷ Rec. ἡλίκου.

GENEVA—1557.

agayne. ² Then the Pharisees came and asked him a question, Whether it were lawfull for a man to put away his wyfe: to tempt him. ³ And he answered, and sayd vnto them, What dyd Moses byd you do? ⁴ And they sayd, Moses suffred to wryte a testimoniall of divorcement, and to put her away. ⁵ Then Iesus answered, and sayd vnto them, For the hardnes of your hart, he wrote this precept vnto you: ⁶ But at the begynnyng of the creatioun, God made them man and woman. ⁷ For this cause, shal man leaue his father and mother, and cleaue to his wyfe. ⁸ And they twayne shalbe one fleche: So then are they now not twayne, but one fleche. ⁹ Therefore what God hath coupled, let not man separte. ¹⁰ And in the house his disciples asked agayne of that matter.

¹¹ And he sayd vnto them, Whosoever shal put away his wyfe and marry another committeth adoutrie to herwarde. ¹² And if a woman shal forsake her husband, and be married to another, she committeth adoutrie. ¹³ Then they brought litle chyl-dren to hym that he should touche them: and his disciples rebuked those that brought them. ¹⁴ But when Iesus sawe that, he was displeased and sayd to them, Suffer yonge chyl-dren to come vnto me, and forbyd them not: For of suche is the kyngdome of God. ¹⁵ Verely I say vnto you, Whosoever shal not receaue the kyngdome of God as a litle chylde, he shal not entre therein. ¹⁶ And he toke them vp in his armes, and put his handes vpon them, and blessed them. ¹⁷ And when he was gone out towardes his iorney, ther came one runnyng and kneled to him, and asked hym, Good Master, what shal I do, that I may possesse eternal lyfe? ¹⁸ Iesus sayd to him, Why callest thou me good? There is no man good but one, which is God.

¹⁹ Thou knowest the commandementes, Breakes not matrimonie, Kyl not, Steale

RHEIMS—1582.

againc he taught them. ² And the Phari-sees comming neere, asked him, Is it lawfull for a man to dismis his wyfe? tempting him. ³ But he answering, said to them, Vwhat did Moyses commaund you? ⁴ Who said, Moyses permitted to wryte a bil of diuorce, and to dismis her. ⁵ To vvhom Iesus answering, said, For the hardnes of your hart he wrotoe you this precept. ⁶ but from the beginning of the creatioun God made them male and femal. ⁷ For this cause, man shal leaue his father and mother: and shal cleaue to his wyfe, and they twuo shal be in one flesh. therefore now they are not twuo, but one flesh. ⁸ That therefore vvhich God hath ioyned together, let not man separte.

¹⁰ And in the house againc his Disciples asked him of the same thing. ¹¹ And he saith to them, Whosoever dismiseth his wyfe and marrieth an other: committeth adoutrie vpon her. ¹² And if the wyfe dismis her husband, and marry an other, she committeth adoutrie.

¹³ And they offered to him yong chil-dren, that he might touche them. And the Disciples threatened those that offered them. ¹⁴ Whom vvhon Iesus saw, he tooke it ill, and said to them, Suffer the litle children to come vnto use, and prohibt them not, for the kingdom of God is for such. ¹⁵ Amen I say to you: Who-soeuer receiuet not the kingdom of God as a litle childe, shal not enter into it. ¹⁶ And embracing them, and imposing handes vpon them, he blessed them,

¹⁷ And vvhon he was gone forth in the vvay, a certaine man runnyng forth and kneeling before him asked him, Good Maister, vvhat shal I doe that I may receiue life everlasting? ¹⁸ And Iesus said to him, Why callest thou me good? None is good but one, God. ¹⁹ Thou knowest the commandementes, Committ not adoutrie, Kyl not, Steale not, Beare

AUTHORISED—1611.

² And the Pharisees came to him, and asked him, Is it lawfull for a man to put away his wife? tempting him. ³ And hee answered, and said vnto them, What did Moses command you? ⁴ And they said, Moses suffered to write a bill of diuorcement, and to put her away. ⁵ And Iesus answered, and saide vnto them, For the hardnesse of your heart, he wrote you this precept. ⁶ But from the beginning of the creation, God made them male, and female. ⁷ For this cause shall a man leaue his father and mother, and cleaue to his wife. ⁸ And they twaine shalbe one flesh: so then they are no more twaine, but one flesh. ⁹ What therefore God hath ioyned together, let not man put asunder. ¹⁰ And in the house his disciples asked him againe of the same matter. ¹¹ And he saith vnto them, Whosoever shall put away his wife, and marry another, committeth adulterie against her. ¹² And if a woman shall put away her husband, and bee married to another, she committeth adulterie.

¹³ And they brought yung children to him, that he should touche them, and his disciples rebuked those that brought them. ¹⁴ But when Iesus saw it, hee was much displeased, and said vnto them, Suffer the little children to come vnto mee, and forbid them not: for of such is the kingdom of God. ¹⁵ Verely I say vnto you, Whosoever shall not receiue the kingdom of God as a litle childe, he shall not enter therein. ¹⁶ And hee tooke them vp in his armes, put his handes vpon them, and blessed them.

¹⁷ And when he was gone forth into the way, there came one runnyng, and kneled to him, and asked him, Good master, what shall I doe that I may inherit eternall life? ¹⁸ And Iesus said vnto him, Why callest thou me good? There is no man good, but one, that is God. ¹⁹ Thou knowest the Commandementes, Doe not commit adulterie, Doe not kill, Doe not

‘ πλουσίον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.’ ²⁶ Οἱ δὲ περισσῶς ἐξεπλήσσοντο, λέγοντες πρὸς ἑαυτοὺς, ‘ Καὶ τίς δύναται σωθῆναι; ’ ²⁷ Ἐμβλέψας δὲ αὐτοῖς ὁ Ἰησοῦς λέγει, ‘ Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ’ οὐ παρὰ τῷ Θεῷ· πάντα γὰρ δυνατὰ ἐστί παρὰ τῷ Θεῷ.’ ²⁸ Ἦρξαστο ὁ Πέτρος λέγειν αὐτῷ, ‘ Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολούθησάμεν σοι.’ ²⁹ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν, ‘ Ἀμὴν λέγω ὑμῖν, οὐδεὶς ἐστίν, ὃς ἀφήκεν οἰκίαν, ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγγρούς, ἕνεκεν ἐμοῦ καὶ ἕνεκεν τοῦ εὐαγγελίου, ³⁰ εἰ μὴ λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ, οἰκίας καὶ ἀδελφούς καὶ ἀδελφάς καὶ μητέρας καὶ τέκνα καὶ ἀγγρούς, μετὰ διαγμων, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.’ ³¹ πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ οἱ ἔσχατοι πρῶτοι.’ ³² Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα.

Conat. = rñ. bñ.

Conat. elodēthē.

Rec. + Kal.

Rec. Ἀναβαίνεις δὲ.

Alex. = ἡ γυναῖκα.

Rec. = ἕνεκεν.

Alex. παρὰ τῷ Θεῷ.

Alex. = ol.

GENEVA—1567.

not, Beare no false witness, Hurt no man, Honour thy father and mother. ²⁶ He answered, and said to him, Master, all these things I have observed from my youth. ²⁷ Jesus beheld him, and had a favour to him, and said unto him, One thing is lacking unto thee. Go, and sell all that thou hast, and give to the poore, and thou shalt have treasure in heaven, and come, follow me, and take up thy crosse. ²⁸ But he was discomforted with that saying, and went away morning, for he had great possessions. ²⁹ And Jesus looked round about, and said unto his disciples, What an hard thing is it for them that have riches to entre into the kyngdome of God? ³⁰ And his disciples were astonished at these wordes. But Jesus answered agayne, and said unto them, Children how harde is it for them that trust in riches, to entre into the kyngdome of God.

²⁶ It is easier for a camel to go through the eye of a needle, then for a riche man to entre into the kyngdome of God. ²⁷ And they were muche more astonished, saying with them selves, Who then can be saved? ²⁸ Jesus looked vpon them, and said, Wyth men it is impossible, but not with God: for with God al thinges are possible. ²⁹ Then Peter began to say vnto him, Lo, we have forsaken all, and haue followed thee. ³⁰ Jesus answered, and said, Verely I say vnto you, there is no man that forsaketh house or brethern, or systers, or father, or mother, or wyfe, other children, or landes for my sake, and the Gospels, ³¹ But he shal receaue an hundred folde, now at this present, houses and brethern and systers, and mothers, and children, and landes with persecutions, and in the worlde to come, eternal lyfe.

³¹ Many that are fyrst, shalbe last: and the last, fyrst. ³² And they were in the way goying vp to Ierusalem: and Jesus

RHEIMS—1582.

not false witness, doe no fraude, Honour thy father and mother. ²⁶ But he answering, said to him, Maister al these things I haue obserued from my youth. ²⁷ And Iesus beholding him, loued him, and said to him, One thing is wanting vnto thee: goe, sell whatsoeuer thou hast, and giue to the poore, and thou shalt haue treasure in heauen: and come, follow me. ²⁸ Who being stricken sad at the word, went away sorrowfull, for he had many possessions. ²⁹ And Iesus looking about, saith to his Disciples, How hardly shal they that haue money, enter into the kingdom of God! ³⁰ And the Disciples were astonished at his wordes. But Iesus againe answering, saith to them, Children, how hard is it for them that trust in money, to enter into the kingdom of God! ³¹ It is easier for a camel to passe through a needles eye, then for a rich man to enter into the kingdom of God. ³² Vho marvelled more, saying to them selves, And vho can be saved? ³³ And Iesus beholding them, saith, Vvith men it is impossible: but not vvith God, for al thinges are possible vvith God. ³⁴ And Peter began to say vnto him, Behold, we haue left al thinges, and haue followed thee.

³³ Iesus answering, said, Amen I say to you, there is no man vvich hath left house, or brethern, or sisters, or father, or mother, or children, or landes for me and for the Gospel: ³⁴ that shal not receive an hundred times so much now in this time: houses, and brethern, and sisters, and mothers, and children, and landes, vvith persecutions: and in the vvorld to come life everlasting. ³⁵ But many that are first, shal be last: and the last, first.

³⁵ And they were in the way going vp to Hierusalem: and Iesus went before

AUTHORISED—1611.

steale, Doe not beare false witness, Defraud not, Honour thy father, and mother. ²⁶ And hee answered, and saide vnto him, Master, all these haue I obserued from my youth. ²⁷ Then Iesus beholding him, loued him, and said vnto him, One thing thou lackest; Goe thy way, sell whatsoeuer thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come take vp the crosse & follow me. ²⁸ And hee was sad at that saying, and went away grieved: for hee had great possessions.

²⁹ And Iesus looked round about, and saith vnto his disciples, How hardly shall they that haue riches enter into the kingdom of God? ³⁰ And the disciples were astonished at his wordes. But Iesus answereth againe, and saith vnto them, Children, how hard is it for them that trust in riches, to enter into the kingdom of God? ³¹ It is easier for a camel to goe throw the eye of a needle, then for a rich man to enter into the kingdom of God. ³² And they were astonished out of measure, saying among themselves, Who then can be saved? ³³ And Iesus looking vpon them, saith, With men it is impossible, but not with God: for with God all things are possible.

³⁴ Then Peter began to say vnto him, Loe, we haue left all, and haue followed thee. ³⁵ And Iesus answered, and said, Verely I say vnto you, There is no man that hath left house, or brethern, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospels, ³⁶ But hee shall receive an hundred fold now in this time, houses, and brethern, and sisters, and mothers, and children, and lands, with persecutions; and in the vvorld to come eternal life: ³⁷ But many that are first, shall be last: and the last, first.

³⁸ And they were in the way going vp to Hierusalem: and Iesus went before

αὐτοῖς, 'Οὐκ οἰδατε τί αἰτεῖσθε· δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι;' ³⁹ Οἱ δὲ εἶπον αὐτῷ, 'Δυνάμεθα.' ⁴⁰ Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, 'Τὸ μὲν ποτήριον ὃ ἐγὼ πίνω, πίεσθε· καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε· τὸ δὲ καθίσει ἐκ δεξιῶν μου καὶ ἐξ ἐκωνόμων, οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται.' ⁴¹ Καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου. ⁴² Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς· λέγει αὐτοῖς, 'Οἰδατε ὅτι οἱ δοκοῦντες ἀρχεῖν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν· καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν. οὐχ οὕτω δὲ ἔσται ἐν ὑμῖν· ἀλλ' ὅς ἐάν θέλῃ γενέσθαι μέγας ἐν ὑμῖν, ἔσται ὑμῶν διάκονος, καὶ ὅς ἐάν θέλῃ ὑμῶν· γενέσθαι πρῶτος, ἔσται πάντων δούλος· καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι

* Alex. ἡ. * Alex. ἡ. * Rec. + pon. * Alex. καὶ προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς. * Alex. ἰστην. * Alex. μετ, γυν. * Rec. διάκονος ἦν. * Alex. ἐν ὑμῖν. * Alex. ἐβου.

GENEVA — 1557.

went before them: and they were amazed, and as they folowed, they were afraide, and Iesus toke the twelve agayne, and began to tel them what thinges should happen vnto him. ³⁹ Saying, Beholde we go vp to Ierusalem, and the Sonne of man shalbe deliuered vnto the hye Priestes, and Scribes, and they shal condemne him to death, and shal deliner hym to the Gentiles. ⁴⁰ And they shal mocke hym, and scourge him, and spyt vpon hym, and kyl hym: but the thyrd day he shal ryse agayne. ⁴¹ Then Iames and Iohn the sonnys of Zebede came vnto him, saying, Master, we would that thou shouldest do for vs whatsoeuer we desire. ⁴² And he sayd vnto them, What would ye I should do vnto you? ⁴³ And they sayd to him, Graunt vnto vs, that we may syt one at thy ryght hand, and the other at thy lyft hand, in thy glorie. ⁴⁴ But Iesus sayd vnto them, Ye wot not what ye aske: Can ye drinke of the cup that I shal drinke of, and be baptized with the baptisme that I shalbe baptized with?

³⁹ And they sayd vnto him, That we can. But Iesus sayd vnto them, Ye shall drinke of the cup that I shal drinke of, and be baptized with the Baptisme wher with I shalbe baptized. ⁴⁰ But to syt at my ryght hand, and at my lyft, is not myne to geue, but it shalbe geuen to them, for whome it is prepared. ⁴¹ And when the ten heard that, they began to disdayne at Iames and Iohn. ⁴² But Iesus called them vnto him, and sayd to them, Ye knowe that they which are appointed to beare rule among the Gentiles, raigne as lordes ouer them. And they that be great among them, exercise authoritie ouer them. ⁴³ So shal it not be among you, but whosoever of you will be great among you, shal be your seruant: ⁴⁴ And whosoever will be chiefe, shalbe seruant vnto all. ⁴⁵ For euen the Sonne of man came not to haue seruite

RHEIMS — 1582.

them, and they vv ere astoished: and folowving vv ere afraide. And taking agayne the Twelue, he began to tel them the thinges that should befall him. ³⁹ That, hehold vve goe vp to Hierusalem, and the Sonne of man shal be betrayed to the cheefe Priestes, and to the Scribes and Aunientes, and they shal condemne him to death, and shal deliuer him to the Gentiles, ⁴⁰ and they shal mocke him, and spit on him, and scourge him, and kil him, and the third day he shal rise agayne.

³⁹ And there come to him Iames and Iohn the sonnys of Zebedee, saying, Maister, vve vv ill that vv hat thing soeuer vve shal aske, thou doe it to vs. ⁴⁰ But he said to them, What vv ill you that I doe to you? ⁴¹ And they said, Graunt to vs, that vve may sit, one on thy right hand, and the other on thy left hand, in thy glorie.

³⁹ And Iesus said to them, You vvotte not vv hat you aske. can you drinke the cuppe that I drinke: or be baptized vv ith the baptisme vv hervvith I am baptized? ⁴⁰ But they said to him, Vve can. And Iesus said to them, The cuppe in deede vv hich I drinke, you shal drinke: and vv ith the baptisme vv hervvith I am baptized, shall you be baptized: ⁴¹ but to sit on my right hand or on my left, is not mine to geue vnto you, but to vv hom it is prepared. ⁴² And the ten hearing, began to be displeased at Iames and Iohn.

⁴³ And Iesus calling them, saith to them, You know that they vv hich seeme to rule ouer the gentiles, ouerrule them: and their Princes haue powver ouer them. ⁴⁴ But it is not so in you, but vv hosoever vv ill be greater, shal be your minister: ⁴⁵ and vv hosoever vv ill be first among you, shal be the seruant of al. ⁴⁶ For euen the Sonne of man also is not come to be ministered

AUTHORISED — 1611.

them, and they were amazed, and as they folowed, they were afraid: and he took againe the twelve, and began to tell them what things should happen vnto him, ³⁹ Saying, Behold, we go vp to Hierusalem, and the Sonne of man shal be deliuered vnto the chiefe Priestes, and vnto the Scribes: and they shall condemne him to death, and shall deliuer him to the Gentiles. ⁴⁰ And they shall mocke him, and shall scourge him, and shall spit vpon him, and shall kil him, and the third day he shall rise againe.

⁴¹ And Iames, and Iohn the sonnys of Zebedee come vnto him, saying, Master, we would that thou shouldest do for vs whatsoeuer we shall desire. ⁴² And hee said vnto them, What would ye that I should doe for you? ⁴³ They sayd vnto him, Grant vnto vs that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. ⁴⁴ But Iesus sayd vnto them, Ye know not what ye aske: Can ye drinke of the cup that I drinke of? and be baptized with the baptisme that I am baptized with? ⁴⁵ And they said vnto him, We can. And Iesus said vnto them, Ye shall indeede drinke of the cup that I drinke of: and with the baptisme that I am baptized withall, shall ye be baptized: ⁴⁶ But to sit on my right hand and on my left hand, is not mine to geue, but it shall be given to them for whom it is prepared. ⁴⁷ And when the ten heard it, they beganne to bee much displeased with Iames and Iohn. ⁴⁸ But Iesus called them to him, and saith vnto them, Ye know that they which are accounted to rule ouer the Gentiles, exercise Lordship ouer them: and their great ones exercise authoritie vpon them. ⁴⁹ But so shall it not be among you: but whosoever will bee great among you, shall be your minister: ⁵⁰ And whosoever of you will bee the chiefe, shall be seruant of all. ⁵¹ For euen the Sonne of man

τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

⁴⁶ Καὶ ἔρχονται εἰς Ἱερικὴν καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἱερικῶν, καὶ τῶν μαθητῶν αὐτοῦ, καὶ ὄχλου ἱκανοῦ, υἱὸς Τιμαίου Βαρτίμαος ὁ τυφλὸς ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν. καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζωραῖός ἐστιν, ἤρξατο κρᾶζειν καὶ λέγειν, Ὁ υἱὸς Δαυὶδ, Ἰησοῦ, ἐλέησόν με. ⁴⁷ Καὶ ἐπετίμων αὐτῷ πολλοὶ, ἵνα σιωπήσῃ· ὁ δὲ πολλῶ μᾶλλον ἔκραζεν, Τίε Δαυὶδ, ἐλέησόν με. ⁴⁸ Καὶ σταὶς ὁ Ἰησοῦς εἶπεν αὐτὸν φωνηθῆναι· καὶ φωνοῦσι τὸν τυφλόν, λέγοντες αὐτῷ, Θάρσει· ἔγειραι, φωνεῖ σε. ⁴⁹ Ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἤναστας ἦλθε πρὸς τὸν Ἰησοῦν. ⁵⁰ καὶ ἀποκριθεὶς λέγει αὐτῷ ὁ Ἰησοῦς, Τί θέλεις ποιήσω σοι; Ὁ δὲ τυφλὸς εἶπεν αὐτῷ, Ῥαββουνί, ἵνα ἀναβλέψω. ⁵¹ Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ὑπαγε· ἡ πίστις σου σέσωκέ σε. Καὶ εὐθέως ἀνέβλεψε,

* Alex. + d. * Alex. = d. * Alex. Ναζωραῖος. * Alex. αὐτὸν φωνήσαντι αὐτόν. * Alex. Ἰησοῦ. * Alex. ἀνακηρύσσας. * Alex. αὐτῷ ὁ Ἰησοῦς εἶπεν. * Alex. τί σοι θέλεις ποιῆσαι. * Rec. Ῥαββουνί.

WICLIIF—1380.

to hym, but that he schulde mynystr; and geue his lif aȝen bynyge for many.

⁴⁶ and thei comen to ierico, and whanne he yede forth fro ierico, and hisse discipulis, and aful myche puple: Barthymeus a blynde man the sone of thymey sette biȝdis theweye and beggide, and whanne he herde that it is ihesus of nazareth, he biganne to crie & seye, ihesus the sone of dauith haue merci on me, and many thretenede him: that he schulde be stille, and he criede myche the more ihesus the sone of dauith haue merci on me, and ihesus stode, and comaundide hym to be clepeid, and thei clepiden the blynde man and seyn to hym, be thou of better herte, rise vp he clepith thee, and he caast awis his cloth: and skippid and cam to hym, and ihesus answerid and seide to hym, what wolte thou that I schal do to thee? the blynde man seide to him, maistir that I se, ihesus seide to hym, go thou thi feith hath made thee saaf, and anon he seie, and sued hym in the weie.

11. AND whanne ihesus cam nyȝ to ierusalem and to betheny to the mount of olyues: he sendith tweyne of hisse discipulis, and seith to hem, go ye in to the caasil that is aȝens you, and anon as ye entren there ye schuln fynde a colt tied on whiche no man hath seete sit, vntie ye and brynge hym, and if ony man seie ony thing to you what don ye, seie ye that he is nedeful to the lord, and anon he schal leue hym hidir, and thei jorden forth, and founden a colte tied bifor the gate with outen forth in the metinge of twei weies, and thei vntieden hym, and summe of hem that stoden there seiden to hem, what don ye vntyinge the colt, and thei seiden to hem, as ihesus comaundid hem, and thei leften it to hem, and thei brouȝten the colte to ihesus,

TYNDALE—1534.

to minister, and to geue his lyfe for the redemption of many.

⁴⁶ And they came to Hierico. And as he went outs of Hierico with his disciples, and a greates nombre of people: Barthymeus the sonne of Thimeus which was blinde, sate by the hye wayes syde begginge. ⁴⁷ And when he hearde that it was Iesus of Nazareth he began to crye and to saye: Iesus the sonne of David, haue mercy on me. ⁴⁸ And many rebuked him, that he shuld holde is peace. But he cryed the moore a greates deale, thou sonne of David haue mercy on me. ⁴⁹ And Iesus stode still, and comaunded hym to be called. And they called the blinde, sayinge vnto him: Be of good comforte: ryse, he calleth the. ⁵⁰ And he threwe awaye his clooke, and roose and came to Iesus.

⁵¹ And Iesus answered and sayde vnto him: what wilt thou that I do vnto the? The blynde sayde vnto hym: maister, that I myght see. ⁵² Iesus sayde vnto him: goo thy waye, thy faith hath saved the. And by and by he receaved his sight, and folowed Iesus in the waye.

11. AND when they came nyȝ to Hierusalem vnto Bethphage and Bethanie, besydes mount olyete, he sent forth two of his disciples, and sayde vnto them: Goo youre wayes into the towe that is ouer agaynst you. And asone as ye be entred into it, ye shall fynde a cooelte bounde, wheron neuer man sate: loose him and bringe him. And if ony man saye vnto you: why do ye soo? Saye that the Lorde hath neede of him: and straight waye he will sende him hidder. And they went their waye, and found a cooelte tyed by the dore with out in a place where two wayes met, and they loosed him. And diuers of them that stode there, sayde vnto them: what do ye loosinge the cooelte? And they sayd vnto them even as Iesus had comaunded them. And they let them goo. And they brought the cooelte to Iesus, and

CRANMER—1539.

mynystrd vnto: but to mynister, and to geue hys lyfe for the redempcion of many.

⁴⁶ And they came to Hierico: And as he went out of the cytie of Hierico with his dyscyples, and a great nombre of people: blynde Bartymeus the sonne of Tymeus, sate by the hye wayes syde begging. ⁴⁷ And when he hearde that it was Iesus of Nazareth, he began to crye, and to saye: Iesus, thou sonne of David, haue mercy on me. ⁴⁸ And many rebuked hym, that he shuld holde hys peace. But he cryed the more a greates deale: thou sonne of David haue mercy on me. ⁴⁹ And Iesus stode styll, and comaunded hym to be called: And they called the blynde, sayinge vnto hym: Be of good comforte: ryse, he calleth the. ⁵⁰ And he threwe awaye hys cloke, and rose, and came to Iesus. ⁵¹ And Iesus answered, and sayde vnto hym: what wylt thou that I do vnto the? The blynde sayde vnto hym: Master, that I myght se. ⁵² Iesus sayde vnto hym: go thy waye, thy faith hath saved the: And immediatly he receaved hys syght, and folowed Iesus in the waye.

11. AND when they came nyȝ to Ierusalem vnto Bethphage and Bethanie, besydes mount Olyuets, he sendeth forth two of hys dyscyples, and sayeth vnto them: Go youre waye into this towe, that is ouer agaynst you. And as some as ye be entred into it: ye shall fynde acooelte bounde, wheron neuer man sate: lose hym, and brynge him hither. And if ony man saye vnto you: why do ye so? Saye ye, that the Lorde hath neede of hym: and straight waye he wyl sende him hither. And they went their waye, and found the colte tyed by the dore without in a place wher two wayes met, and they loosed hym. And diuers of them that stode there, sayde vnto them: what do ye, loosinge the colte? And they sayde vnto them, even as Iesus had comaunded. And they let them go. And they brought the colte to Iesus and cast their garments

gates, gates. open bynyge, redemption. sede, seat. clepid, called. found, fynded. caasil, town. seyn, against or before. jorden, went.

καὶ ἡκολούθει τῷ Ἰησοῦ ἐν τῇ ὁδῷ.

XI. Καὶ ὅτε ἐγγιζουσιν εἰς Ἱερουσαλὴμ, εἰς Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ ὄρος τῶν Ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς, Ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν καὶ εὐθέως εἰσπορευόμενοι εἰς αὐτὴν εὐρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς ἀνθρώπων κεκάθικε· λύσαντες αὐτὸν ἀγάγετε. καὶ ἂν τις ὑμῖν εἴπῃ, Τί ποιεῖτε τοῦτο; εἶπατε, Ὅτι ὁ Κύριος αὐτοῦ χρειαν ἔχει καὶ εὐθέως αὐτὸν ἀποστέλλει ὧδε. Ἀπῆλθον δὲ, καὶ εὗρον πῶλον δεδεμένον πρὸς τὴν θύραν ἔξω ἐπὶ τοῦ ἀμφοδου, καὶ λύουσιν αὐτόν. καὶ τινες τῶν ἐκεῖ ἐστηκότων ἔλεγον αὐτοῖς, Τί ποιεῖτε λύοντες τὸν πῶλον; Οἱ δὲ εἶπον αὐτοῖς καθὼς ἐνετείλατο ὁ Ἰησοῦς· καὶ ἀφῆκαν αὐτούς. καὶ ἤγαγον τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ ἐπέβαλον αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ'.

^a Alex. ἀνθ. ^b Alex. εἰς Ἱερουσαλὴμ. ^c Alex. + ὁ πῶ. ^d Alex. λύσαντες αὐτόν καὶ ἔφεραν. ^e Rec. ἀποστέλλει. ^f Rec. + τὸν. ^g Alex. αὐτῶν. ^h Alex. ἐπεβάλλον. ⁱ Alex. ἐπ' αὐτόν.

GENEVA—1557.

done vnto him, but to serue, and to geue his life for the redemption of many.

⁴⁶ Then they came to Iericho: and as he went out of Iericho with his disciples, and a great nombre of people, Bartimeus the sonne of Timeus which was blynde, sate by the hye wayes syde beggyng. ⁴⁷ And when he heard that it was Iesus of Nazareth, he began to cry and to say, Iesus the Sonne of Dauid, haue mercie on me. ⁴⁸ And many rebuked hym, to the ende that he should holde hys peace: but he cryed the more a great deale, Thou Sonne of Dauid, haue mercie on me. ⁴⁹ Then Iesus stode styll, and commaunded hym to be called: and they called the blynde, saying vnto him, Be of good comfort: ryse, he calleth thee. ⁵⁰ And he threwe away his cloke, and rose and came to Iesus. ⁵¹ And Iesus answered, and sayd vnto hym, What wilt thou that I do vnto thee? The blinde said vnto him, Master, that I might see. ⁵² And Iesus sayd vnto him, Go thy way, thy faith hath seued thee: and by and by, he receaued his sight, and followed Iesus in the way.

11. AND when they came nye to Ierusalem, to Bethphage and Bethanie, besydes the hill of Oliues, he sent forth two of his disciples, ² And sayd vnto them, Go your wayes into that village that is ouer agaynst you: and as sone as ye shal entre into it, ye shal fynde a colte bounde, wheron neuer man sate: loose him and bring him. ³ And if any man say vnto you, Why do ye so? Say that the Lord hath nede of hym: and straight way he wil send hym hither. ⁴ And they went their way & found a colte tyed by the dore without, in a place wher two wayes met, and they loosed him. ⁵ Then certayne of them that stode there, sayd vnto them, What do ye loosing the colte? ⁶ And they sayd vnto them euen as Iesus had commaunded them. And they let them go. ⁷ They brought therefore the colte to Iesus, and cast their garmentes on him: and he sate vpon him.

RHEIMS—1582.

vnto, but to minister, and to giue his life a redemption for many.

⁴⁶ And they came to Iericho: and when he departed from Iericho, and his Disciples, and a very great multitude, the sonne of Timeus, Bar-timeus the blinde man, sate by the way side begging. ⁴⁷ Vvhen he had heard, that it is Iesus of Nazareth: he began to crie, and to say, Iesus, sonne of Dauid, haue mercie vpon me. ⁴⁸ And many threatened him, to hold his peace. but he cried much more, Sonne of Dauid, haue mercie vpon me. ⁴⁹ And Iesus standing still commaunded him to be called. And they call the blinde man, saying to him, Be of better comfort, arise, he calleth thee. ⁵⁰ Vvho casting of his garment kept vp, and came to him. ⁵¹ And Iesus answering, said to him, Vvhat wilt thou that I doe vnto thee? And the blinde man said to him, Rabbuni, that I may see. ⁵² And Iesus said to him, Goe thy vvaies, thy faith hath made thee safe. And forthvvith he savv, and followed him in the vvay.

11. AND vvhen they came nigh vnto Hierusalem and Bethania to Mount-olivet, he sendeth two of his Disciples, ² and saith to them, Goe into the tovvne that is agaynst you, and immediately bring in thither, you shal finde a colt tied, vpon vvch no man yet hath sitten: loose him, and bring him. ³ And if any man shal say to you, Vvat doe you? say that he is needefull for our Lord: and incontinent he vvill send him hither. ⁴ And going their vvayes, they found the colt tied before the gate vvithout in the meeting of two vvayes: and they loose him. ⁵ And certayne of them that stode there, said to them, Vvhat doe you loosing the colt? ⁶ Vvho said to them as Iesus had commaunded them: and they did let him go vvith them. ⁷ And they brought the colt to Iesus: and they lay their garmentes vpon

AUTHORISED—1611.

came not to be ministered vnto, but to minister, & to giue his life a ransom for many.

⁴⁶ And they came to Iericho: and as he went out of Iericho with his disciples, and a great number of people; blind Bartimeus, the son of Timeus, sate by the high wayes side, begging. ⁴⁷ And when he heard that it was Iesus of Nazareth, he began to cry out, and say, Iesus thou Sonne of Dauid, haue mercie on me. ⁴⁸ And many charged him, that he should hold his peace: But he cried the more a great deale, Thou Sonne of Dauid, haue mercie on me. ⁴⁹ And Iesus stood still, and commaunded him to be called: and they call the blind man, saying vnto him, Be of good comfort, rise, he calleth thee. ⁵⁰ And hee casting away his garment, rose, and came to Iesus. ⁵¹ And Iesus answered, and said vnto him, What wilt thou that I should doe vnto thee? The blinde man said vnto him, Lord, that I might receiue my sight. ⁵² And Iesus said vnto him, Goe thy way, thy faith hath made thee whole: And immediately hee receiued his sight, and followed Iesus in the way.

11. AND when they came nigh to Hierusalem, vnto Bethphage, and Bethanie, at the mount of Oliues, hee sendeth forth two of his disciples, ² And sayth vnto them, Goe your way into the village ouer agaynst you, and assoone as ye bee entred into it, yee shall finde a colt tied, wheron neuer man sate, loose him, and bring him. ³ And if any man say vnto you, Why doe yee this? Say yee, that the Lord hath need of him: and straight-way hee will send him hither. ⁴ And they went their way, and found the colt tied by the dore without, in a place where two wayes met: and they loose him. ⁵ And certayne of them that stood there, said vnto them, What doe ye loosing the colt? ⁶ And they sayd vnto them euen as Iesus had commaunded: and they let them goe. ⁷ And they brought the colt

^a Or, send thee.

378
 αὐτῶ. ⁸ πολλοὶ δὲ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν· ἄλλοι δὲ ⁹ στο-
 βάδας· ἔκοπτον ἐκ τῶν δένδρων, καὶ ἔστρώνουν εἰς τὴν ὁδόν. ¹⁰ καὶ οἱ προάγοντες
 καὶ οἱ ἀκολουθοῦντες ἔκραζον, λέγοντες,· Ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν
 ὀνόματι Κυρίου. ¹¹ εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν Δαυὶδ·
 Ὡσαννά ἐν τοῖς ὑψίστοις. ¹² Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα ὁ Ἰησοῦς,· καὶ εἰς
 τὸ ἱερόν καὶ περιβλεψάμενος πάντα, ὀφίας ἤδη οὗσης τῆς ὥρας, ἐξῆλθεν εἰς
 Βηθανίαν μετὰ τῶν δώδεκα. ¹³ Καὶ τῇ ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας,
 ἐπεΐνασε· ¹⁴ καὶ ἰδὼν συκὴν ἀπὸ μακρόθεν, ἔχουσιν φύλλα, ἦλθεν εἰς αὐτήν· καὶ
 ἐλθὼν ἐπ' αὐτήν, οὐδὲν εὔρεν εἰ μὴ φύλλα· οὐ γὰρ ἦν καιρὸς
 σύκων. ¹⁵ καὶ ἀποκριθεὶς εἶπεν αὐτῇ,· Μηκέτι ἐκ σοῦ εἰς τὸν αἰῶνα | μηδεὶς |

⁸ Alex. ἐν τῇ ὁδῷ.

⁹ Alex. στοβάδας.

¹⁰ Alex. = λέγοντες.

¹¹ Rec. + ἐν ὀνόματι Κυρίου.

¹² Alex. = ὁ Ἰησοῦς.

¹³ Alex. = καὶ.

¹⁴ Rec. = ἀπὸ.

¹⁵ Alex. εἰ ἀρα τι εὐρήσει.

¹⁶ Rec. + ὁ Ἰησοῦς.

¹⁷ Alex. εἰς τὸν αἰῶνα ἐκ σοῦ.

WICLIF—1380.

and thei leiden on hym her clothis: and
 ihesus sat on hym, ⁹ and many streweden
 her clothis in the weie; other men kittiden
 branchis fro trees: and streweden in the
 weie; ¹⁰ and thei that wenten bifor and
 that aȝiden: crieden and seiden, osanna:
 blessed is he that cometh in the name of
 the lord, ¹¹ blessed be the kyngdom of
 oure fadir daniel: that is come, osanna:
 in hisȝt thingis.

¹² and he entrid in to ierusalem in to the
 temple, and whanne he hadde seiȝe al
 thing aboute, whanne it was euen: he
 wente out in to bethany with the twelve;
¹³ and another dai whanne he wente out
 of bethany, he hungryd, ¹⁴ and whanne he
 hadde seen a fige tre aȝer haunȝe leues,
 he cam if heppeli he schulde fynde ony
 thing thereon, and whanne he cam to it
 be fonde no thing outakun leues, for it
 was not tyme of figis; ¹⁵ and ihesus an-
 swerid and seide to it, now neuer ete ony
 man fruyt of thee more; and his discipulis
 herdun.

¹⁶ and thei comen to ierusalem, and
 whanne he was entrid in to the temple:
 he bi gan to cast out sellers and biggers
 in the temple; and he turned up sodoun
 the boordis of chaungers, and the cheiris
 of men that solden cubers; ¹⁷ and he
 suffrid not that ony man schulde bere a
 vessel thorow the temple; ¹⁸ and he tauȝte
 hem and seide, where it is not writun,
 that myn hous schal be clepid the hous
 of preynȝe to alle folkis; but ye han
 made it, a denne of theues.

¹⁹ and whanne this thing was herde:
 the pryncis of preestis and scribis, souȝten
 hou thei schulden lese hym, for thei
 dredden hym: for al the puple wondriden
 on his techynȝe; ²⁰ and whanne euen-
 ynȝe was come he wente out of the cite;
²¹ as thei passiden forth eerli thei seiȝen
 the fige tre made drie fro the rootis;
²² and petir bi thouȝte hym: and seide to

TYNDALE—1534.

caste their garmentes on him: and he
 sat vpon him. ⁹ And many sprede there
 garmentes in the waye. Other cut doun
 branches of the trees, and strawed them
 in the waye. ¹⁰ And they that went before
 and they that folowed, cryed sayinge:
 Hosanna: blessed be he that cometh
 in the name of the Lorde. ¹¹ Blessed be
 the kyngdome that cometh in the name
 of him that is Lorde of oure father David.
 Hosanna in the hyest.

¹² And the Lorde entred in to Ierusalem,
 and into the temple. And when he had
 looked roundabout vpon all thinges, and
 now the euen tyde was come, he went
 out vnto Bethany, with the twelve. ¹³ And
 on the morowe when they were come out
 from Bethany, he hungryd; ¹⁴ and spyed a
 fygge tree a farr of haunȝe leues, and
 went to se whether he myȝt fynde ony
 thinge ther on. But when he came therto,
 he founde no thinge but leues: for the
 tyme of fygges was not yet. ¹⁵ And Iesus
 answered and sayde to it: neuer man cate
 frute of the here after whill the worlde
 stondith. And his disciples hearde it.

¹⁶ And they came to Ierusalem. And
 Iesus went into the temple, and beganne
 to cast out the sellers and byers in the
 temple, and overthrewe the tables of the
 money chaungers, and the stoles of them
 that sold doves; ¹⁷ and wolde not suffre
 that any man caried a vessel thorow the
 temple. ¹⁸ And he tauȝte sayinge vnto
 them, is it not written: my house shalbe
 called the house of prayer vnto all
 nacions? But ye have made it a den of
 theues.

¹⁹ And the Scribes and hye prestes
 hearde yt and sought howe to destroye
 him. For they feared hym, because all the
 people marveled at his doctrine. ²⁰ And
 when euen was come, he went out of the
 cite. ²¹ And in the mornyng as they
 passed by, they sawe the fygge tree
 dryed vp by the rotes. ²² And Peter re-

CRANMER—1550.

on hym: and he sat vpon hym. ⁹ And
 many sprede their garmentes in the waye.
 Other cut doun branches of the trees,
 and strawed them in the waye. ¹⁰ And they
 that went before and they that folowed:
 cryed, sayinge. Hosanna: blessed is he
 that cometh in the name of the Lorde.
¹¹ Blessed be the kyngdome, that cometh
 in the name of hym that is Lorde of oure
 father Dauid: Hosanna in the hyest.

¹² And the Lorde entred into Ierusalem
 and into the temple. And when he had
 looked round about vpon all thynges, and
 now the euen tyde was come, he went out
 vnto Bethany wyth the twelve. ¹³ And on
 the morow when they were come out from
 Bethany, he hungryd. ¹⁴ And when he
 had spyed a fyge tree a farr of, haunȝe
 leues, he came to se, yf he myȝt fynde
 any thyng thereon. And when he came
 to it, he founde nothyng but leues: for
 the tyme of fygges was not yet. ¹⁵ And
 Iesus answered, and sayde vnto the fyge
 tre: neuer man cate frute of the here
 after whyl the worlde standeth. And his
 disciples hearde it.

¹⁶ And they came to Ierusalem. And
 Iesus went into the temple, and beganne
 to cast out them that sold and bought
 in the temple, and ouerthrewe the tables
 of the money chaungers, and the stoles
 of them that sold doves: ¹⁷ and wolde
 not suffre, that any man shuld carye a
 vessel thorow the temple. ¹⁸ And he
 tauȝte, sayinge vnto them: is it not
 wrytten: my house shalbe called the house
 of prayer vnto all nacions? But ye haue
 made it a den of theues.

¹⁹ And the Scribes and hye prestes
 hearde it, and sought how to destroye
 him. For they feared hym, because all
 the people marveled at his doctrine. ²⁰
 And when euen was come, Iesus went
 out of the cite. ²¹ And in the mornyng
 as they passed by, they sawe the fygge
 tree dryed vp by the rotes. ²² And Peter

her, their. kittiden, cut. streweden, followed.
 crieden, cryed. biggers, buyers. cubers, doves or
 pigeons. clepid, called. leues, destroy.

‘καρπὸν φάγοι.’ Καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ. ¹⁴ Καὶ ἔρχονται εἰς Ἱεροσόλυμα καὶ εἰσελθὼν ὁ Ἰησοῦς εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ· καὶ τὰς τραπέζας τῶν κολλυβιστῶν, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστρεφὰς κατέστρεψε· ¹⁶ καὶ οὐκ ἤφιεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ. ¹⁷ καὶ ἐδίδασκε, λέγων αὐτοῖς, ‘Οὐ γέγραπται, “Ὅτι ὁ οἶκος μου οἶκος προσευχῆς κληθήσεται πᾶσι τοῖς ἔθνεσιν;” ὑμεῖς δὲ ἐποικήσατε αὐτὸν σπήλαιον ληστῶν.’ ¹⁸ Καὶ ἤκουσαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς, καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσουσιν· ἐφοβούντο γὰρ αὐτὸν, ὅτι πᾶς ὁ ὄχλος ἐξεπλήρυσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ. ¹⁹ Καὶ ὅτε ὁψὲ ἐγένετο, ἐξεπορεύετο ἔξω τῆς πόλεως. ²⁰ Καὶ πρῶτ’ παραπορευόμενοι, εἶδον τὴν συκὴν ἐξηραμμένην ἐκ ῥιζῶν. ²¹ καὶ ἀναμνησ-

¹⁴ Rec. οὐδείς. ¹⁵ Alex. = ὁ Ἰησοῦς. ¹⁶ Alex. καὶ Δαβν. ¹⁷ Alex. ἀρχ. καὶ οἱ γραμμ. ¹⁸ Alex. ἐπὶ τῷ οἴκῳ. ¹⁹ Alex. πᾶς γὰρ. ²⁰ Alex. ὅταν. ²¹ Alex. ἱεραπορεύοντες. ²² Alex. παραπ. πρῶτ’.

GENEVA—1557.

⁸ And many spred their garments in the way: other cut downe branches of the trees, and strawed them in the way. ⁹ And they that went before, and they that folowed, cried, saying, Hosanna, blessed be he that commeth in the name of the Lord. ¹⁰ Blessed be the kingdome that commeth in the name of him that is Lord of our father David: Hosanna O thou which art in the hiest heavens.

¹¹ And the Lord entred into Ierusalem, and into the temple. And when he had looked rounde about vpon all thinges, and now it was evening, he came vnto Bethanie, with the twelue. ¹² And on the morow when they were come out from Bethanie, he hungered. ¹³ And spied a fygge tree a farr off, hauing leaues, and went to see whether he myght fynde any thing thereon. But when he came therto, he found nothing but leaues: for the time of fygges was not yet. ¹⁴ Then Iesus answered, and sayd to it, Neuer man eat fruite of thee here after whyle the world standeth. And his disciples heard it.

¹⁵ And they came to Ierusalem. And Iesus went into the temple, and began to cast out the sellers and buyers in the temple and ouer threw the tables of the money changers, and the stooles of them that soult doves. ¹⁶ Neither would he suffre that any man should cary a vessel through the temple. ¹⁷ And he taught, saying vnto them, Is it not wrytten, My house shalbe called the house of prayer, vnto all nations? But ye haue made it a denne of theues. ¹⁸ And the Scribes and hie Priestes heard it, and sought how to destroy hym. For they feared hym, because all the people were wyled at his doctrine. ¹⁹ But when euen was come, Iesus went out of the citie.

²⁰ And in the morning as they passed by, they sawe the fygge tree dryed vp by the rootes. ²¹ Then Peter remembered, and

RHEIMS—1582.

him, and he eate vpon him. ⁸ And many spred their garments in the way: and others did cut boughes from the trees, and strawed them in the way. ⁹ And they that went before and they that folowed, cried saying, Hosanna, blessed is he that commeth in the name of our Lord. ¹⁰ Blessed is the kingdom of our father David that commeth, Hosanna in the highest. ¹¹ And he entred Ierusalem into the temple: and hauing vewed all thinges round about, when now the evening houre was come, he went forth into Bethania with the Twelue.

¹² And the next day when they departed from Bethania, he was an hungered. ¹³ And when he had seen a farre off a figtree hauing leaues, he came if happily he could finde any thing on it. And when he was come to it, he found nothing but leaues: for it was not the time for figges. ¹⁴ And answering he said to it, Now no man eate fruite of thee any more for euer. And his Disciples heard it. ¹⁵ And they come to Hierusalem.

And when he was entred into the temple, he began to cast out them that sold and bought in the temple, and the tables of the bankers, and the chaires of them that sold pigeons he overthrow. ¹⁶ and he suffered not that any man should carie a vessel through the temple: ¹⁷ and he taught, saying to them, Is it not wrytten, That my house shal be called the house of prayer to all nations? But you haue made it a denne of theues. ¹⁸ Which when the chiefe Priestes and the Scribes had heard, they sought how they might destroy him: for they were afraid of him, because the vvhole multitude was in admiration vpon his doctrine. ¹⁹ And when evening was come, he went forth out of the citie.

²⁰ And when they passed by in the morning, they sawe the figtree withered from the rootes. ²¹ And Peter remem-

AUTHORISED—1611.

to Iesus, and cast their garments on him, and he sat vpon him. ⁹ And many spread their garments in the way: and others cut down branches of the trees, and strawed them in the way. ¹⁰ And they that went before, and they that followed, cryed, saying, Hosanna, blessed is hee that commeth in the Name of the Lord. ¹¹ Blessed be the kingdom of our father David, that commeth in the Name of the Lord, Hosanna in the highest. ¹² And Iesus entred into Hierusalem, and into the Temple, and when hee had looked round about vpon all thinges, and now the euentide was come, hee went out vnto Bethanie with the twelue.

¹³ And on the morow when they were come from Bethanie, hee was hungry. ¹⁴ And seeing a figtree a farre off, hauing leaues, hee came, if haply hee might find any thing thereon, and when hee came to it, hee found nothing but leaues: for the time of figs was not yet. ¹⁵ And Iesus answered, and said vnto it, No man eate fruit of thee hereafter for euer. And his disciples heard it.

¹⁶ And they came to Hierusalem, and Iesus went into the Temple, and beganne to cast out them that sold and bought in the Temple, and overthrow the tables of the money changers, and the seats of them that sold doves. ¹⁷ And would not suffer that any man should carie any vessel thorow the Temple. ¹⁸ And he taught, saying vnto them, Is it not wrytten, My house shal be called of all nations the house of prayer? but ye haue made it a denne of theues. ¹⁹ And the Scribes and chiefe Priests heard it, and sought how they might destroy him: for they feared him, because all the people were astonished at his doctrine. ²⁰ And when euen was come, Hee went out of the citie.

²¹ And in the morning, as they passed by, they sawe the figtree dryed vp from the rootes. ²² And Peter calling to

λέγουσιν| αὐτῷ, 'Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; * καὶ τίς σοι τὴν ἐξουσίαν
' ταύτην ἔδωκεν, ἵνα ταῦτα ποιῇς;| ' Ὁ δὲ Ἰησοῦς ἀποκριθεὶς| εἶπεν αὐτοῖς,
' Ἐπερωτήσω ὑμᾶς καὶ γὰρ ἓνα λόγον, καὶ ἀποκρίθητέ μοι, καὶ ἐρῶ ὑμῖν ἐν ποίᾳ
' ἐξουσίᾳ ταῦτα ποιῶ. ' Τὸ βάπτισμα ' Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων;
' ἀποκρίθητέ μοι.' ' Καὶ ἐλογίζοντο| πρὸς ἑαυτοὺς, λέγοντες, ' Ἐὰν εἰπωμεν,
' Ἐξ οὐρανοῦ, ἄρει, Διὰ τί οὖν| οὐκ ἐπιστεύσατε αὐτῷ; ' ἀλλ' εἰπωμεν, Ἐξ
' ἀνθρώπων, ' ἐφοβοῦντο| τὸν λαόν· ἅπαντες γὰρ εἶχον τὸν Ἰωάννην, ' ὅτι οὕτως|
προφήτης ἦν. ' καὶ ἀποκριθέντες λέγουσι τῷ Ἰησοῦ,| ' Οὐκ οἶδαμεν.' ' Καὶ ὁ
Ἰησοῦς ἀποκριθεὶς| λέγει αὐτοῖς, ' Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα
' ποιῶ. XII. Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λέγειν,| ' Ἀμπελῶνα ἐφύτευ-
' σεν ἄνθρωπος, καὶ περιέθηκε φραγμὸν, καὶ ὠρυξεν ὑπολήνιον, καὶ ὠκοδόμησε

* Alex. + γὰρ. * Alex. διελθόντων. * Alex. = οὖν. * Rec. + ἰδὲν. * Alex. φοβούμεθα. * Alex. ὅτι οὐκ ἐστίν. * Alex. τῷ Ἰησοῦ
λέγουσι. * Alex. ἀποκριθεὶς ὁ Ἰησοῦς. * Alex. καὶ ὁ Ἰησοῦς. * Alex. λαόν.

GENEVA—1557.

said vnto him, Master, beholde the fygge
tree which thou cursedst, is withered
away. ²² And Iesus answered, and sayd
vnto them, Haue confidences in God.
²³ For verely I say vnto you, that whoso-
euer shal say vnto this mountayne, Take
away thy selfe, and cast thy selfe into the
sea, and shal not wauer in his heart, but
shal beleeue that those thynges which he
sayth shal come to passe, what soeuer
he sayth, shalbe done to him. ²⁴ Therefore
I say vnto you, Whatsoeuer ye desire
when ye pray, beleeue that ye shal haue
it, and it shalbe done vnto you. ²⁵ And
when ye shal stand, and pray, forgene, yf
ye haue any thing agaynst any man, that
your father also which is in heauen, may
forgene you your trespasses. ²⁶ For if you
will not forgene: your father which is in
heauen wil not pardon you your synnes.
²⁷ Then they come agayne to Ierusalem:
and as he walked in the temple, there
came to hym the hye Priests, Scribes,
and Elders, ²⁸ And sayd vnto hym, By
what autoritie doest thou these thynges?
and who gaue thee this autoritie, to doe
these things? ²⁹ Iesus answered and sayd
vnto them, I wil also aske of you a cer-
tayne thyng, and answer ye me, and I
wil tel you by what autoritie I do these
thynges. ³⁰ The baptisme of Iohn, was it
from heauen, or of men? Answer me:
³¹ And they thought with them selues,
saying, If we shal saye from heauen: he
wil say, Why then did ye not beleue him?
³² But if we say of men: then feare we
the people. For all men iudged of Iohn,
that he had bene a very Prophet. ³³ Then
they answered, and sayd vnto Iesus, We
can not tel. And Iesus answered, and
sayd vnto them, Neither wil I tel you by
what autoritie I do these thynges.

12. AND he began to speake vnto
them in similitudes. A certayne man
planted a vineyard, and compassed it with
an hedge, and digged a pit to receaue the
lycoure of the wynepresse, and buylt a

RHEIMS—1582.

bring, said to him, Rabbi, behold the
figtree that thou didst curse, is withered.
²² And Iesus answering saith to them,
Haue faith of God. ²³ Amen I say to you,
that whosoever shal say to this moun-
taine, Be taken vp and be cast into the
sea, and shal not stagger in his hart, but
beleeue that whatsoeuer he saith, shal be
done: it shal be done vnto him. ²⁴ There-
fore I say to you, al things whatsoeuer
you aske, praying, beleeue that you shal
receiue, and they shal come vnto you.
²⁵ And when you shal stand to pray,
forgiue if you haue ought against any
man: that also your father which is in
heauen, may forgiue you your sinnes.
²⁶ If so be that you vil not forgiue,
neither vil your father that is in heauen,
forgiue you your sinnes. ²⁷ And they
came againe to Hierusalem.
And when he vvalked in the temple,
there came to him the chiefe Priests
and the Scribes and the Annicians, ²⁸ and
they say to him, In what pover doest
thou these things? and vho hath giuen
thee this pover, that thou shouldest doe
these things? ²⁹ And Iesus answering
said to them, I also vil aske you one
vword, and answer you me: and I vil
tel you in what pover I doe these things.
³⁰ The baptisme of Iohn was it from
heauen, or from men? answer me. ³¹ But
they thought with them selues, saying,
If we say, From heauen: he vil say,
Vwhy then did you not beleue him?
³² If we say, From men, they feared the
people, for al accounted Iohn that he was
in deede a Prophet. ³³ And they an-
swering say to Iesus, Vve know not.
And Iesus answering saith to them,
Neither do I tel you in what pover I
doe these things.

12. AND he began to speake to them
in parables. A man planted a vineyard
and made a hedge about it, and digged a
trough, and built a towre, and let it out

AUTHORISED—1611.

remembrance, saith vnto him, Master, be-
hold, the figtree which thou cursedst, is wi-
thered away. ²² And Iesus answering, saith
vnto them, Haue faith in God. ²³ For verely
I say vnto you, that whosoever shall say
vnto this mountaine, Bec thou removed,
and bee thou cast into the sea, and shall
not doubt in his heart, but shall beleeue
that those things which hee sayth, shall
come to passe: he shal haue whatsoeuer
he saith. ²⁴ Therefore I say vnto you, What
thingsoeuer ye desire when ye pray, be-
leeue that ye receiue them, and yee shall
haue them. ²⁵ And when ye stand, praying,
forgiue, if ye haue ought against any:
that your Father also which is in heauen,
may forgiue you your trespasses. ²⁶ But
if you doe not forgiue, neither will your
Father which is in heauen, forgiue your
trespasses.
²⁷ And they come againe to Hierusalem,
and as hee was walking in the Temple,
there came to him the chiefe Priests,
and the Scribes, and the Elders, ²⁸ And say
vnto him, By what authority doest thou
these things? and who gaue thee this
authority to doe these things? ²⁹ And
Iesus answered, and sayd vnto them, I
will also aske of you one question, and
answer me, and I will tel you by what
authority I doe these things. ³⁰ The bap-
tisme of Iohn, was it from heauen, or of
men? Answer me. ³¹ And they reasoned
with themselves, saying, If we shall say,
From heauen, he will say, Why then did
ye not beleue him? ³² But if we shall
say, Of men, they feared the people: for
all men counted Iohn, that he was a Pro-
phet indeed. ³³ And they answered and said
vnto Iesus, We cannot tell. And Iesus an-
swering, saith vnto them, Neither do I tel
you by what authority I doe these things.

12. AND hee began to speake vnto
them by parables. A certayne man planted
a vineyard, and set an hedge about it, and
digged a place for the wine fat, and built
a towre, and let it out

382
 πύργου, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησε. *καὶ ἀπέστειλε πρὸς τοὺς
 γεωργοὺς τῇ καιρῷ δούλον, ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τοῦ καρποῦ τοῦ
 ἀμπελῶνος. *οἱ δὲ λαβόντες αὐτὸν ἔδειραν, καὶ ἀπέστειλαν κενόν. *καὶ πάλιν
 ἀπέστειλε πρὸς αὐτοὺς ἄλλον δούλον· κἀκεῖνον *λιθοβολήσαντες ἐκεφαλαίωσαν,
 *καὶ ἀπέστειλαν ἡττωμένον. | *καὶ πάλιν ἄλλον ἀπέστειλε· κἀκεῖνον ἀπέκτει-
 ναν· καὶ πολλοὺς ἄλλους, *τοὺς | μὲν δέροντες, τοὺς δὲ ἀποκτείνοντες. *ἔτι οὖν
 ἓνα υἱὸν ἔχων ἀγαπητὸν αὐτοῦ, | ἀπέστειλε καὶ αὐτὸν πρὸς αὐτοὺς ἔσχατον,
 λέγων, *Ὅτι ἐντραπήσονται τὸν υἱὸν μου. *ἐκεῖνοι δὲ οἱ γεωργοὶ εἶπον πρὸς
 ἑαυτοὺς, *Ὅτι αὐτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτὸν, καὶ ἡμῶν
 ἔσται ἡ κληρονομία. *καὶ λαβόντες αὐτὸν ἀπέκτειναν, καὶ ἐξέβαλον ἔξω τοῦ
 ἀμπελῶνος. | *τί οὖν ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; ἐλεύσεται καὶ ἀπολέσει

* Alex. = λιθοβολήσαντες. * Alex. ἡττωμένον. * Alex. = πάλιν. * Alex. οὐκ.

WICLIF—1380.

it to teliers: and wente forth in pilgrym-
 age, *and he sente to the erthe tilers in
 tyme a servaunt to receyve of the erthe-
 tilers of the fruyt of the vyneyard, *and
 thei token hym and beten: and leffen
 hym void, *and eftsoone he sente to hem
 another servaunt and thei woundiden
 hym in the heed and turmentiden hym,
 *and eftsoone he sente another: and
 thei slouen hym, and other moȝ betynge
 samme: and aleyng oȝer,

*but jif he hadde a moost dereworthe
 sone and he sente him last to hem and
 seide parauntere thei wolen drede my
 sone, *but the ertheȝtilers seiden to gidre,
 this is the erȝ; come ȝe ale we hym, and
 the eritage schal be oure, *and thei token
 him: & killiden, and castiden out withouten
 the vyneyard, *thanne what schal the
 lorde of the vyneyard do? he schal come
 & lese the tilers and ȝese the vyneyard
 to oȝer, *Where ȝe han not redde this
 scripture, the ston which the bilders
 han dispisid, this is made in to the heed
 of the corner *this thing is don of the
 lord and is wonderful in oure eyes. *And
 thei souȝten to holde hym, and thei
 dredden the puple, for thei knewen that
 to hem he seide this parable, and thei
 leffen hym: and thei wenten aweie,

*and thei senten to him summe of the
 farisees and erodians, to take hym in word,
 *whiche comen and seien to hym, maistir
 we witen that thou art soȝthfast: and
 rekest not of any man, for nether thou
 biholdist in to face of man: but thou
 teachist the weie of god in truȝthe, is it
 leful that tribute be ȝouen to the empe-
 rour: *or we schuln not ȝene, whiche
 witynge her pryȝ falsheesse: seide to
 hem, what tempten ȝe me: bringe ȝe to
 me a peny that I seȝ, *and thei brouȝten
 to hym, and he seide to hem, whose is
 this, ymage, and the writynge? thei seien

TYNDALE—1534.

out to hyre vnto husbandmen, and went
 into a straunge countre. *And when the
 tyme was come, he sent to the tennautes
 a servaunt, that he myght receave of the
 tennautes of the frute of the vyneyarde.
 *And they caught him and bet him and
 sent him agayne emptye. *And moreover
 he sent vnto them another servaunt, and
 at him they cast stones and brake his
 heed, and sent him agayne all to revyled.
 *And agayne he sent another, and him
 they kyllid: and many oȝer, beetyng
 some, and kyllinge some.

*Yet had he one sonne whom he loved
 tenderly, him also he sent at the last vnto
 them sayinge: they wyll feare my sonne.
 *But the tennautes sayde amongst them
 selves: this is the heyre: come let vs
 kyll hym, and the inheritance shalbe
 oures. *And they toke him and kyllid
 him, and cast him out of the vyneyards.
 *What shall then the lorde of the vyne-
 yarde do? He will come and destroye the
 tennautes, and let out the vyneyarde to
 oȝer. *Have ye not redde this scripture?
 The ston which the bilders dyd refuse,
 is made the chefe ston in the corner: *
 this was done of the Lorde, and is mer-
 velous in oure eyes. *And they went
 about to take him, but they feared the
 people. For they perceaved that he spake
 that similitude agaynst them. And they
 left him and went their wayes.

*And they sent vnto him certayne of
 the Pharisees with Herodes servantes, to
 take him in his wordes. *And asone as
 they were come, they sayd vnto him:
 master we knowe that thou arte true, and
 carest for no man: for thou consyderest
 not the degre of men, but teachest the
 waye of God truly: Ys it laful to paye
 tribute to Cesar, or not? *Ought we to
 ȝeve, or ought we not to ȝeve? He ven-
 derstode their simulacion, and sayde vnto
 them: Why tempten ȝe me? Brynge me
 a peny, that I maye se yt. *And they
 brouȝt. And he sayde vnto them: Whose

CRANMER—1539.

hyre vnto husbandmen, and went into a
 straunge countre. *And when the tyme
 was come, he sent to the husbandmen
 a servaunt, that he myght receave of the
 husbandmen of the frute of the vyneyarde.
 *And they caught hym, and bet hym, and
 sent hym awaye agayne emptye. *And
 moreover, he sent vnto them another ser-
 vaunt, and at hym they cast stones and
 brake his heed, and sent hym awaye a-
 gayne all to revyled. *And agayne, he sent
 another, and hym they kyllid: and many
 oȝer, beetyng some, and kyllinge some.

*And so whan he had yet but one be-
 loved sonne, he sent hym also at the last
 vnto them, sayinge: they will feare my
 sonne. *But the husbandmen sayde
 amongst them selves: this is the heyre:
 come let vs kyll him, and the inheritance
 shalbe oures. *And they toke hym and
 kyllid him, and cast him out of the vyne-
 yarde. *What shall therefore the Lord
 of the vyneyarde do? He shall come, and
 destroye the husbandmen, and let out the
 vyneyarde vnto oȝer. *Have ye not red
 this scripture? The ston which the
 buylders did refuse, is become the chefe
 ston of the corner? *this is the Lorde
 doynge, and it is marvelous in oure eyes.
 *They went about also to take him, and
 feared the people. For they knew, that
 he had spoken the parable agaynst them.
 And they left hym and went their wayes.

*And they sent vnto hym certayne of
 the Pharisees and Herodes acornutes, to
 take him in his wordes. *And asone as
 they were come, they sayd vnto him:
 Master, we knowe that thou arte true,
 and carest for no man: for thou consy-
 derest not the outward appearance of
 men, but teachest the waye of God truly:
 Is it laful to paye tribute to Cesar, or
 not? *Ought we to ȝeve, or ought we
 not to ȝeve? But he understode their
 simulacion, and sayde vnto them: Why
 tempten ȝe me? Brynge me a peny, that
 I maye se it. *And they brouȝt it. And
 he sayeth vnto them: Whose is this?

teliers, tilers. eritome, againe. leue, destroy. ȝene, ȝive.
 ȝene, ȝive. witen, knowe. soȝthfast, true. rekest, reckonest.
 biholdist, biholdist. ȝouen, ȝive. witynge, witting. lere, their.

‘ τοὺς γεωργοὺς, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. ¹⁰ Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε; “ Λίθον, ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας. ¹¹ παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν.” ¹² Καὶ ἐζήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπε· καὶ ἀφέντες αὐτὸν ἀπῆλθον. ¹³ Καὶ ἀποστέλλουσι πρὸς αὐτὸν τινὰς τῶν Φαρισαίων καὶ τῶν Ἡρωδιανῶν, ἵνα αὐτὸν ἀγρεύσωσι λόγῳ. ¹⁴ οἱ δὲ ἐλθόντες λέγουσιν αὐτῷ, “ Διδάσκαλε, οὐδαμὲν ὅτι ἀληθὴς εἶ, καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ’ ἐπ’ ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις. ἔξεστι κῆρσον Καίσαρι δύναι ἢ οὐ; δῶμεν, ἢ μὴ δῶμεν;” ¹⁵ Ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς, “ Τί με πειράζετε; φέρετέ μοι δηνάριον, ἵνα ἴδω.” ¹⁶ Οἱ δὲ ἤνεγκαν. Καὶ λέγει αὐτοῖς, “ Τίνος ἡ εἰκὼν αὕτη

‘ Alex. = αὐτοῖς. ‘ Alex. d. e. i. αὐτὸν ἰ. r. α.

GENEVA—1557.

towne in it: and let it out to hyre vnto housbandmen, and went into a straunge countrey. ² And when the tyme was come, he sent to the tenantes a seruant, that he might receaue of the tenantes, of the frute of the vinyard. ³ But they caught him, and bet him, and sent him away empty. ⁴ And agayne, he sent vnto them another seruant, and at him they cast stones, and brake his head, and sent him away all to reuiled. ⁵ And agayne he sent another, and him they killed: and many other, beating some, and kyllyng some. ⁶ Yet had he one ronne whom he loued tenderly: him also he sent at the last vnto them, saying, They wyl reuerence my sonne. ⁷ But the tenantes sayd amongst them selues, this is the heyre: come let vs kyl him, and the inheritaunce shalbe oures. ⁸ And they toke him, and kylled hym and cast him out of the vinyard. ⁹ What shal then the Lord of the vinyard do? He wil come and destroy the tenantes, and let out the vinyard to other. ¹⁰ Haue ye not read so muche as this scripture? The stone which the buylders did refuse, is made the chiefe stone in the corner. ¹¹ This was done of the Lord, and is maruclous in our eyes. ¹² Then they went about to take hym, but they feared the people. For they peroeused that he spake that similitude against them, and they left him, and went their way. ¹³ And they sent vnto hym certaine of the Pharisees, and of Herodes seruautes, to take him in his wordes.

¹⁴ And as sone as they were come, they sayd vnto him, Master, we knowe that thou art true, and carest for no man: for thou considerest not the personne of men, but teachest the way of God truly: Is it lawfull to pay tribute to Cesar, or not? ¹⁵ Oght we to giue, or oght we not to giue? And he vnderstode their simulation, and sayd vnto them, Why tempt ye me? Bring me a penny, that I may see it. ¹⁶ And they brought it, and he sayd vnto them, Whose is this image and

RHEIMS—1582.

to husbandmen: and went forth into a strange countrey. ² And he sent to the husbandmen in season a seruant, to receiue of the husbandmen, of the fruite of the vinyard. ³ Vnto apprehending him, bette him: and sent him away empty. ⁴ And agayne he sent to them an other seruant: and him they wounded in the head, and vsed him reprochefully. ⁵ And agayne he sent an other, and him they killed: and many other, beating certaine, and killing others. ⁶ Therefore hauing yet one sonne most deere: him also he sent vnto them last saying, That they wvill reuerence my sonne. ⁷ But the husbandmen said one to an other, This is the heire: come, let vs kill him: and the inheritaunce shal be ours. ⁸ And apprehending him, they killed him, and cast him forth out of the vinyard. ⁹ What therefore wvill the lord of the vinyard doe? He wvill come and destroy the husbandmen: and wvill giue the vinyard to others. ¹⁰ Neither haue you read this scripture, *The stone which the builders reiected, the same is made the head of the corner*: ¹¹ By our Lord was this done, and it is maruclous in our eyes?

¹² And they sought to lay hands on him, and they feared the multitude, for they knew that he spake this parable to them. And leauing him they went their way.

¹³ And they send to him certaine of the Pharisees and of the Herodians: that they should entrappe him in his word. ¹⁴ Vnto comming, say to him, Maister, we know that thou art a true speaker, and carest not for any man: for thou doest not looke vpon the person of men, but teachest the way of God in truth. Is it lawfull to giue tribute to Cesar: or shal we not giue it? ¹⁵ Vnto knowing their subteltie, said to them, Vvhy tempt you me? bring me a penny that I may see it. ¹⁶ But they brought it him. And he saith to them, Vvhose is this image,

AUTHORISED—1611.

a towne, and let it out to husbandmen, and went into a farre countrey. ² And at the season, he sent to the husbandmen a seruant, that hee might receiue from the husbandmen of the fruit of the vinyard. ³ And they caught him, and beat him, and sent him away empty. ⁴ And agayne, hee sent vnto them another seruant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. ⁵ And agayne, he sent another, and him they killed: and many others, beating some, and killing some. ⁶ Hauing yet therefore one sonne his well-belomed, he sent him also last vnto them, saying, They will reuerence my sonne. ⁷ But those husbandmen said amongst themselves, This is the heire, come, let vs kill him, and the inheritaunce shall be ours. ⁸ And they tooke him, and killed him, and cast him out of the vinyard. ⁹ What shall therefore the Lord of the vinyard doe? He will come and destroy the husbandmen, and will giue the vinyard vnto others. ¹⁰ And haue ye not read this Scripture? The stone which the builders reiected, is become the head of the corner: ¹¹ This was the Lords doing, and it is maruclous in our eyes. ¹² And they sought to lay hold on him, but feared the people, for they knew that he had spoken the parable against them: and they left him, and went their way.

¹³ And they send vnto him certaine of the Pharisees, and of the Herodians, to catch him in his words. ¹⁴ And when they were come, they say vnto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth. Is it lawfull to giue tribute to Cesar, or not? ¹⁵ Shall we giue, or shall we not giue? But he knowing their hypocrisie, said vnto them, Why tempt ye mee? Bring me a penny that I may see it. ¹⁶ And they brought it: and he saith vnto them, Whose is this image

καὶ ἡ ἐπιγραφὴ· Οἱ δὲ εἶπον αὐτῷ, 'Καίσαρος.' ¹⁷ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, 'Ἀπόδοτε τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ.' Καὶ ἐθαύμασαν ἐπ' αὐτῷ. ¹⁸ Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτὸν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι· καὶ ἐπηρώτησαν αὐτὸν, λέγοντες, ¹⁹ 'Διδάσκαλε, Μωσῆς ἐγραψεν ἡμῖν, ὅτι εἴαν τις ἀδελφὸς ἀποθάνῃ, καὶ καταλέγῃ γυναῖκα, καὶ τέκνα μὴ ἀφῇ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.' ²⁰ ἑπτὰ ἀδελφοὶ ἦσαν, καὶ ὁ πρῶτος ἔλαβεν γυναῖκα, καὶ ἀποθνήσκων οὐκ ἀφῆκε σπέρμα. ²¹ καὶ ὁ δεύτερος ἔλαβεν αὐτήν, καὶ ἀπέθανεν, καὶ οὐδὲ αὐτὸς ἀφῆκε σπέρμα. ²² καὶ ὁ τρίτος ὡσαύτως. ²³ καὶ ἔλαβον αὐτὴν οἱ ἑπτὰ, καὶ οὐκ ἀφῆκαν σπέρμα. ²⁴ ἔσχάτη πάντων | ἀπέθανε καὶ ἡ γυνή. | ²⁵ ἐν τῇ ὥρᾳ | ἀναστήσει, ²⁶ ὅταν ἀναστῶσι, | τίνας αὐτῶν ἔσται γυνή; οἱ γὰρ ἑπτὰ

¹⁷ Alex. = αἰρεσι. ¹⁸ Rec. + οὐν. ¹⁹ Alex. + καὶ ἡ γυνή. ²⁰ Alex. καὶ ὁ τρίτος ὡσαύτως, καὶ αἱ ἑπτὰ (αὐτοὶ). ²¹ Alex. ὅσοις πάντων. ²² Alex. καὶ ἡ γυνή ἀπέθανεν. ²³ Alex. = οὐν. ²⁴ Alex. = ὅταν ἀναστῶσι. ²⁵ Alex. Ἀποκριθεὶς δὲ α. = Καὶ ἀποκριθεὶς.

WICLIIF—1380.

to hym, the emperouris, ¹⁷ and ihesus answered and seide to hem, thanne gelde ye to the emperour the thingis that ben of the emperour, and to god: the thingis that ben of god, and thei wondriden of hym.

¹⁸ and saduces that seien that ther is no resurrexioun, camen to hym and axeden hym and seiden, ¹⁹ maistr moises wroot to us, that if the brother of a man were deed, and lefte his wiif, and hane no sones, his brother take his wiif and reise vp seed to his brother, ²⁰ thanne sevene britheren ther weren; and the first took a wiif, & died, and lefte no seed, ²¹ and the secunde took hir and he died, and nether this left seed, and the thridde also. ²² and in like maner the sevene token hir and leften not seed, and the woman the last of alle is deed, ²³ thanne in the resurrexioun, whanne thei schulen rise agen, whos wiif of the sevene schal she be? for sevene hadden hir to wiif, ²⁴ and ihesus answerid & seide to hem, where ye erren not therfor: that ye knowen not scripturis, nether the vertu of god? ²⁵ for whanne thei schulen rise agen fro deeth; nether thei schulen wedde nether be weddid; but thei schulen be as angelis of god in heuene; ²⁶ and of deed men, that thei risen agen han ye not radde in the boke of Moises on the buyach, how god spake to hym and seide? I am god of abraham; and god of Isaac and god of iacob, ²⁷ he is not god of deed men: but of lyuynge men, therfor ye erren myche,

²⁸ and oon of the scribis, that hadde herd hem disputynge to gidre: came nyȝt, and saide that ihesus hadde wel answerid hem, and axed hym, which was the first maundement of alle, ²⁹ and ihesus answerid to hym, that the first comaunderment of alle is, here thou israel: thi lord god is o god, ³⁰ and thou schalt loue thi

TYNDALE—1534.

ys thys ymage and superscripcioun? And they sayde vnto him, Ccsars. ¹⁷ And ihesus answered and saide vnto them: Then geue to Cesar that which belongeth to Cesar: and to God, that which pertyeynth to God. And they mervelled at him.

¹⁸ Then came the Saduces vnto him, which saye, ther is no resurreccion. And they axed hym sayinge: ¹⁹ Master, Moises wroote vnto vs yf eny mans brother dye, and leue his wyfe behinde him, and leue no chyldren: that then hys brother shuld take his wyfe, and reyse vp seed vnto his brother. ²⁰ Ther were seven brethreu: and the fyrst toke a wyfe, and when he dyed lefte no seed behynde him. ²¹ And the secunde toke hir, and dyed: nether lefte eny seed. And the thyrde lyke wyse. ²² And seven had her, and lefte no seed behynde them. Last of all the wyfe dyed also. ²³ In the resurreccion then, when they shall ryse agayne: whose wyfe shall she be of them? For seven had her to wyfe. ²⁴ Iesus answered and sayde vnto them: Are ye not therfore deceaved and vnderstande not the scriptures, nether the power of God? ²⁵ For when they shall ryse agayne from deeth, they nether mary, nor are maryed: but are as the angels which are in heven. ²⁶ As touchynge the deed, that they shall ryse agayne: have ye not redde in the boke of Moises, howe in the bushe God spake vnto him sayinge: I am the God of Abraham, and God of Isaac, and the God of iacob? ²⁷ He is not the God of the deed, but the God of y lyuynge. Ye are therfore greatly deceaved.

²⁸ And ther came oue of the scribes that had hearde them disputynge to gedder, and perceaved that he had answered them well, and axed him: Which is the fyrste of all the comaundermentes? ²⁹ Iesus answered him: the fyrste of all the comaundermentes is. Heare Israel: The Lorde God, is one Lorde. ³⁰ And thou shalt love the Lorde thy God with all thy

CRANMER—1530.

yimage and superscripcioun? And they sayd vnto him: Ccsars. ¹⁷ And Iesus answered, and sayde vnto them: Geue to Cesar the thinges that belunge to Cesar: and to God, the thinges which pertyene to God. And they mervelled at him.

¹⁸ There came also vnto him the Saduces, which saye that ther is no resurreccioun. And they asked hym sayinge: ¹⁹ Master Moises wroote vnto vs, yf eny mans brother dye, and leaue his wyfe behynde him, and leaue no chyldren: that hys brother shuld take hys wyfe, and reyse vp seed vnto hys brother. ²⁰ There were sevene brethreu, and the fyrst toke a wyfe: and when he dyed, left no seed behynde hym. ²¹ And the secunde toke hys, and dyed: nether left he any seed. And the thyrde lyke wyse. ²² And seven had her, and left no seed behynde them. Last of all the wyfe dyed also. ²³ In the resurreccion therfore when they shall ryse agayne: whose wyfe shall she be of them? For seven had her to wyfe. ²⁴ And Iesus answered, and sayde vnto them: Do ye not therfore erre, because ye vnderstande not the scriptures, nether the power of God? ²⁵ For when they shall ryse agayne from deeth, they nether mary, nor are maryed: but are as the angels, which are in heuenn. ²⁶ As touching the deed, that they ryse agayne: haue ye not redde in the boke of Moises, howe in the bushe, God spake vnto hym, sayinge: I am the God of Abraham and the God of Isaac, and the God of iacob? ²⁷ He is no God of deed, but the God of the lyuynge. Ye are therfore greatly deceaved.

²⁸ And when ther came one of the Scribes, and had hearde them disputynge together (and perceaved that he had answered them well) he asked hym: which is the fyrst of all the comaundermentes? ²⁹ Iesus answered hym, the fyrste of all the comaundermentes is: Heare O Israel: The Lorde oure God, is Lord only: ³⁰ And thou shalt loue the Lorde thy God with all

‘έσχον αὐτὴν γυναῖκα.’ ¹⁷ “Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, ‘Οὐ διὰ τοῦτο
 ‘πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ; ¹⁸ ὅταν γὰρ ἐκ
 ‘νεκρῶν ἀναστῶσιν, οὔτε γαμοῦσιν, οὔτε γαμήσκονται, ἀλλ’ εἰσὶν ὡς ἄγγελοι ἐν
 ‘τοῖς οὐρανοῖς. ¹⁹ περὶ δὲ τῶν νεκρῶν, ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ
 ‘Μωσέως, ἐπὶ τοῦ| βάρου, ὡς εἶπεν αὐτῷ ὁ Θεὸς, λέγων, “Ἐγὼ ὁ Θεὸς
 ‘Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ;” ²⁰ Οὐκ ἔστιν ὁ Θεὸς νεκρῶν,
 ‘ἀλλὰ ζώντων· ὑμεῖς οὖν πολὺ πλανᾶσθε.’ ²¹ Καὶ προσελθὼν εἰς τῶν γραμ-
 ‘ματέων, ἀκούσας αὐτῶν συζητούντων, εἰδὼς| ὅτι καλῶς αὐτοῖς ἀπεκρίθη,|
 ἐπηρώτησεν αὐτὸν, ‘Ποία ἐστὶ πρώτη πάντων ἐντολή;| ²² Ὁ δὲ Ἰησοῦς ἀπεκρίθη
 αὐτῷ, “Ὅτι πρώτη πάντων τῶν ἐντολῶν,| “Ἀκουε, Ἰσραὴλ· Κύριος ὁ Θεὸς
 “ἡμῶν Κύριος εἷς ἐστι. ²³ καὶ ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας

* Rec. + αἱ. * Rec. ἡς. * Rec. + ὁὐκ. * Alex. ἰδὼν α. καὶ ἰδὼν. * Alex. ἀπεκρίθη αὐτοῖς. * Rec. κρ. παρὸν ἰστ. * Rec. ὅτι κρ. παρὸν τῶν ἰστ. Const. ὅτι πρώτη πάντων τῶν ἰστ.

GENEVA—1557.

superscription? And they sayd vnto him, Cesars. ¹⁷ Then Iesus answered, and sayd vnto them, Then gene to Cesar that which belongeth to Cesar, and to God, that which pertyneth to God. And they merueyled at hym. ¹⁸ Then come the Sadducees vnto him, (which say there is no resurrection) And they asked hym, saying, ¹⁹ Master, Moses wrote vnto vs, yf any mans brother dye, and leaue his wyfe behynd him, and leaue no chyldren: that then his brother should take his wyfe, and rayse vp seed vnto his brother. ²⁰ There were therefore seuen brethren, and the fyrst toke a wyfe, and when he dyed, left no seed behynd hym. ²¹ And the seconde toke her, and dyed, nether left any seed: and the thyrd lykewyse. ²² And seuen had her, and left no seed behynd them: Last of al, the wyfe dyed also. ²³ In the resurrection then, when they shal ryse agayne, Whose wyfe shall she be of them? For seuen had her to wyfe. ²⁴ Iesus answered, and sayd vnto them, Are ye not therefore deceaued, because ye vnderstand not the Scriptures, neither the power of God? ²⁵ For when they shal ryse agayne from death, neither men marry, nor wyues are married: but are as the Angels which are in heauen. ²⁶ As touchyng the dead, that they shal ryse agayne: haue ye not read in the booke of Moses, how in the brysche God spake vnto hym, saying, I am the God of Abraham, and God of Isaac, and the God of Iacob? ²⁷ He is not the God of the dead, but the God of the lyuyng. Ye are therefore greatly deceaued.

²⁸ And there came one of the Scribes that had heard them disputing together, and perceaued that he had answered them wel, and asked hym, Which is the fyrst of all the commaundementes? ²⁹ Iesus answered hym, The fyrst of all the commaundementes is. Heare Israel, The Lord our God, is the onely Lord. ³⁰ Thou shalt therefore loue the Lord thy God with all

RHEIMS—1682.

and inscription? They say to him, Cesars. ¹⁷ And Iesus answering, said to them, Render therefore the things that are Cesars, to Cesar: and that are Gods, to God. And they marvelled at him.

¹⁸ And there came to him the Sadducees that say there is no resurrection: and they asked him saying, Master, ¹⁹ Moyses wrote vnto vs, that if any mans brother die, and leaue his wyfe, and leaue no children, his brother shal take his wyfe and raise vp seede to his brother. ²⁰ There were therefore seuen brethren: and the first tooke a wyfe, and died leauing no issue. ²¹ And the second toke her, and died: and neither this left issue. And the third in like manner. ²² And the seuen tooke her in like sort: and did not leaue issue. Last of al the woman also died. ²³ In the resurrection therefore when they shal rise agayne, whose wyfe shal she be of these? for the seuen had her to wyfe. ²⁴ And Iesus answering, said to them, Do ye not therefore erre, not knowing the scriptures, nor the power of God? ²⁵ For when they shal rise agayne from the dead, they shal neither marrie, nor be married, but are as the Angels in heauen. ²⁶ And as concerning the dead, that they do rise agayne, haue you not read in the booke of Moyses, how in the bush God spake to him, saying, I am the God of Abraham, and the God of Isaac, and the God of Iacob? ²⁷ He is not the God of the dead, but of the liuyng. You therefore are much deceiued.

²⁸ And there came one of the Scribes that had heard them questioning, and seeing that he had wel answered them, asked him which was the first commaundement of al. ²⁹ And Iesus answered him, That the first commaundement of al is, Heare Israel: the Lord thy God, is one God. ³⁰ And thou shalt loue the Lord thy God from thy vehole hart, and

AUTHORISED—1611.

and superscription? And they said vnto him, Cesars. ¹⁷ And Iesus answering, said vnto them, Render to Cesar the things that are Cesars: and to God the things that are Gods. And they marvelled at him.

¹⁸ Then come vnto him the Sadducees, which say there is no resurrection, and they asked him, saying, ¹⁹ Master, Moses wrote vnto vs, If a mans brother die, and leaue his wyfe behind him, and leaue no children, that his brother should take his wyfe, and raise vp seed vnto his brother. ²⁰ Now there were seuen brethren: and the first tooke a wyfe, and dying left no seede. ²¹ And the second toke her, and died, neither left he any seede, and the third likewise. ²² And the seuen had her, and left no seede: last of all the woman died also. ²³ In the resurrection therefore, when they shall rise, whose wyfe shall shee be of them? for the seuen had her to wyfe. ²⁴ And Iesus answering, said vnto them, Doe ye not therefore erre, because ye know not the scriptures, neither the power of God? ²⁵ For when they shall rise from the dead, they neither marry, nor are giuen in marriage: but are as the Angels which are in heauen. ²⁶ And as touching the dead, that they rise: haue ye not read in the booke of Moses, how in the bush God spake vnto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Iacob? ²⁷ Hee is not the God of the dead, but the God of the liuyng: yee therefore doe greatly erre.

²⁸ And one of the Scribes came, and hauing heard them reasoning together, and perceiuing that he had answered them well, asked him which is the first commaundement of all. ²⁹ And Iesus answered him, The first of all the commaundements is, Heare, O Israel, the Lord our God is one Lord: ³⁰ And thou shalt loue the Lord thy God with all thy heart, and with

“ σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου.” αὕτη πρώτη ἐντολή. “ καὶ δευτέρα ὁμοία αὕτη, “ Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν.” Μείζων τούτων ἄλλη ἐντολή οὐκ ἔστι. “ Καὶ εἶπεν αὐτῷ ὁ γραμματεὺς, ‘ Καλῶς, διδάσκαλε, ἐπ’ ἀληθείας εἶπας, ὅτι εἰς ἔστι, ‘ καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ. “ καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας, ‘ καὶ ἐξ ὅλης τῆς συνέσεως, “ καὶ ἐξ ὅλης τῆς ψυχῆς, | καὶ ἐξ ὅλης τῆς ἰσχύος, ‘ καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν, πλεῖον ἔστι πάντων τῶν ὀλοκαυτωμάτων ‘ καὶ θυσιῶν. “ Καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν, ὅτι νουνεχῶς ἀπεκρίθη, εἶπεν αὐτῷ, ‘ Οὐ μακρὰν εἰ ἀπὸ τῆς βασιλείας τοῦ Θεοῦ. Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι. “ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγε, διδάσκων ἐν τῷ ἱερῷ, ‘ Πῶς λέγουσιν οἱ γραμματεῖς, ὅτι ὁ Χριστὸς υἱὸς ἔστι Δαυὶδ ; | αὐτὸς γὰρ Δαυὶδ εἶπεν ἐν

* Rec. + θεός. * Alex. = καὶ ἐξ ὅλης τῆς ψυχῆς. * Rec. + τὸν. * Alex. ἀγαπᾷ ἑαυτὸν.

WICLIIF—1380.

lord god of alle this herte, and of al thi soule, and of al thi mynde: and of al thi mygt this is the first manndment: ³¹ and the secunde is like to this; thou schalt loue thi neigbore as thi self; ther is noon other manndment gretter thanne this.

³² and the scribe seide to hym; maistir in truthe thou hast wel seide; for o god is, & there is noon other outakun hym; ³³ that he be loued of al the herte, and of al the mynde, and of al the vnderstandyng and of al the soule and of al the strengthe; and to loue the neigbore as hym self: is gretter thanne alle brente offryngis and sacrificis; ³⁴ and ihesus seyng that he hadde answerid wicli: seide to hym; thou art not fer fro the kyngdom of god; & thanne no man durst axe hym, more any thing.

³⁵ and ihesus answerid and seide techyng in the temple; hou seien scribis that crist is the sone of dauid? ³⁶ for dauid hym self seide in the holy goost; the lord seide to my lord: sitte on my righte; til I putte thin enemyes the stole of thi fete; ³⁷ thanne dauid hym self clepith hym lord: hou thanne is he his sone? and myche people gladli herde hym.

³⁸ and he seide to hem in his techyng; be ye ware of scribis: that wolen wandre in stolis, and be saluid in chepyng; ³⁹ and sitte in synagogis in the first chairis and the first sittinge placis in synagogs; ⁴⁰ whiche denouren the housis of widows: vnder colour of long preier; thei schulen take the lenger doun;

⁴¹ and ihesus sittinge agens the tresorie; biheeld hou the puple castid money in to the tresorie; and many riche men castiden many thingis; ⁴² but whanne a pore widewe was come; sche cast two mynuta, that is a farthing; ⁴³ and he clepid togidre kine discipulis, and seide to hem; truli I seie to

TYNDALE—1534.

hert, and with all thy soule, and with all thy mynde, and with all thy strength. This is the fyrste commaundment. ³¹ And the secunde is lyke vnto this: Thou shalt loue thy neighbour as thy selfe. Ther is none other commaundment greater than these.

³² And the Scribe sayde vnto him: well master; thou hast sayd the truthe; that ther ys one God; and that ther is none but he. ³³ And to love him with all the herte; and with all the mynde; and with all the soule; and with all the strength; and to love a mans neighbour as him selfe, ys a greater thinge than all burnt-offerynges and sacrifices. ³⁴ And when Iesus sawe that he answered discretly, he sayde vnto him: Thou arte not farre from the kyngdome of God. And no man after that, durst axe him any question.

³⁵ And Iesus answered and sayde; teachyng in the temple: how saye the Scribes that Christ is the sonne of David: ³⁶ for David him selfe inspyred with the holy goost; sayde: The Lorde sayde to my Lorde; syt on my right honde; tyll I make thyn enemyes thy fete stole. ³⁷ Then David hym selfe calleth him Lorde; and by what meanes is he then his sonne? And moche people hearde him gladly.

³⁸ And he sayde vnto them in his doctrine: beware of the Scribes which love to goo in longe clothyng: and love salutations in the market places; ³⁹ and the chefe seates in the synagoges; and to syt in the vppermost roomes at feastes; ⁴⁰ and deuoure widowes houses; and that vnder colour of longe praynges. These shall receave greater dampnacion.

⁴¹ And Iesus sat ouer agaynst the treasury; and behelde how the people put money in to the treasury. And many that were ryche, cast in moch. ⁴² And ther cam a certayne pore widowe; and she throwe in two myntes which make a farthyng. ⁴³ And he called vnto him his disciples and sayde vnto them: Verely

CRANMER—1539.

thy hert, and with all thy soule, and with all thy mynde, and with all thy strength. This is the fyrste commaundment. ³¹ And the secunde is lyke vnto this: Thou shalt loue thy neighbour as thy selfe. Ther is none other commaundment greater than these.

³² And the Scribe sayde vnto him: well master; thou hast sayde the truthe, for ther is one God, and ther is none but he.

³³ And to loue hym with all the herte, and with all the mynde, and with all the soule, and with all the strength; and to loue a mans neighbour as hym selfe, is a greater thyng, then all burnt offerynges and sacrifices. ³⁴ And when Iesus sawe that he answered discretly, he sayde vnto hym: Thou art not farre from the kyngdome of God. And no man after that, durst aske hym any question.

³⁵ And Iesus answered and sayd, teaching in the temple: how saye the Scribes that Chryst is the sonne of David? ³⁶ For Dauid him selfe inspyred with the holy goost, sayd: The Lord sayde to my Lorde, syt on my right hande tyll I make thyn enemyes thy fete stole. ³⁷ Dauid him selfe calleth him Lord: and how is he then his sone? And moche people hearde him gladly:

³⁸ And he sayde vnto them in his doctrine: beware of the Scribes, which love to go in longe clothyng: And love salutations in the market places; ³⁹ and the chefe seates in the congregacions, and the vppermost roomes at feastes: ⁴⁰ which deuoure wydowes houses, and vnder a pretence, make longe prayere. These shall receave greater dampnacion.

⁴¹ And when Iesus sat ouer agaynst the treasury, he behelde, how the people put money into the treasury. ⁴² And many that were ryche, cast in moch. And ther cam a certayne pore wydowe, and she throwe in two myntes, which make a farthyng. ⁴³ And he called vnto him his disciples

o. ant. outakun, except. clepith, calleth. stolis, long flowing robes. chepyngs, market. douna, judgment. syt, sitteth.

“Πνεύματι ὁρίω, “Λέγει ὁ Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν
 “θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.” ³⁷ Αὐτὸς οὖν Δαυὶδ λέγει
 “αὐτὸν κύριον καὶ πόθεν υἱὸς αὐτοῦ ἐστι; Καὶ ὁ πολλὸς ὄχλος ἤκουεν αὐτοῦ
 ἡδέως. ³⁸ Καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ, “Βλέπετε ἀπὸ τῶν γραμματέων,
 “τῶν θελόντων ἐν στολαῖς περιπατεῖν, καὶ ἀσπασμούς ἐν ταῖς ἀγοραῖς, ³⁹ καὶ
 “πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δείπνοις” ⁴⁰ οἱ
 “κατεσθίοντες τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι· οὗτοι
 “λήφονται περισσώτερον κρίμα.”

“Καὶ καθίσας ὁ Ἰησοῦς κατέναντι τοῦ γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος
 βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον. καὶ πολλοὶ πλούσιοι ἔβαλλον πολλά. ⁴² καὶ
 ἐλθούσα μία χήρα πτωχὴ ἔβαλε λεπτὰ δύο, ὅ ἐστι κοδράντης. ⁴³ καὶ προσκαλεσά-

* Rec. + τῷ [bis]. * Rec. ἔλεγε. * Alex. = οὐκ.

GENEVA—1557.

thy hart, and with all thy soule, and with
 all thy mynde, and with al thy strength.
 This is the fyrst commandement. ³¹ And
 the second is like vnto this, Thou shalt
 loue thy neighbour as thy selfe. There is
 none other commandement greater then
 these. ³² And the Scribe sayd vnto him,
 Wel Maister, thou hast sayd the truth,
 that there is one God, and that there is
 none but he. ³³ And to loue him with all
 the hart, and with all the mynde, and with
 all the soule, and with all the strength:
 and to loue his neyghbour as hym selfe,
 is more then all burnt offeringes and sa-
 crifices. ³⁴ Then, when Iesus saw that he
 answered discretely, he sayd vnto him,
 Thou art not far from the kyngdome of
 God. And no man after that durst aske
 hym any question.

³⁵ And Iesus answered and sayd teach-
 yng in the temple, How say the Scribes
 that Christ is the sonne of Dauid? ³⁶ For
 Dauid hym selfe inspired with the holy
 Gost, sayd, The Lord sayd to my Lord,
 syt on my ryght hand, tyl I make thyn
 enemies thy footstole. ³⁷ Then Dauid him
 selfe calleth him Lord, and by what
 meanes is he then his sonne? And much
 people heard him gladly.

³⁸ And he sayd vnto them in his doctrine,
 Beware of the Scribes which loue to go in
 long clothing, and loue salutations in the
 market places. ³⁹ And the chiefe seates in the
 Synagoges, and the fyrst rowmes at feastes.
⁴⁰ Which deuoure wydowes houses, and that
 vnder a coulour of long praying. These
 shal receaue greater damnation.

⁴¹ And Iesus sat ouer agaynst the treasurie,
 and beheld how the people put money into
 the treasurie, and many that were ryche,
 cast in muche. ⁴² And there came a certayne
 poore wydow, and she threw in two mytes,
 which make a quadrin. ⁴³ And he called

RHEIMS—1582.

with thy vvhole soule, and with thy vvhole
 minde, and with thy vvhole power. This
 is the first commandement. ³¹ And the
 second is like to it, Thou shalt loue thy
 neighbour as thy selfe. An other com-
 mandement greater then these there is
 not. ³² And the scribe said to him, Vvel
 Maister, thou hast said in truth, that
 there is one God, and there is none other
 besides him. ³³ And that he be loued from
 the vvhole hart, and with the vvhole
 vnderstanding, and with the vvhole soule,
 and with the vvhole strength: and to
 loue his neyghbour as him selfe is a greater
 thing then al holocaustes and sacrifices.
³⁴ And Iesus seeing that he had answered
 wisely, said to him, Thou art not farre
 from the kingdom of God. And no man
 now durst aske him.

³⁵ And Iesus answering, said, teaching
 in the temple, How do the Scribes say,
 that Christ is the sonne of Dauid? ³⁶ For
 Dauid him selfe saith in the holy Ghost:
*Our Lord said to my Lord, sit on my
 right hand, vntil I put thine enemies the
 foote-stole of thy feete.* ³⁷ Dauid therefore
 him selfe calleth him Lord, and whence
 is he his sonne? And a great multitude heard
 him gladly. ³⁸ And he said to them in his
 doctrine, Take heede of the Scribes that
 vvil vvalke in long robes, and be saluted
 in the market-place, ³⁹ and sit in the first
 chaires in the Synagoga, and loue the
 highest places at suppers: ⁴⁰ vvhich deu-
 oure vidowes houses vnder the pre-
 tence of long prayer: these shal receiue
 larger iudgement.

⁴¹ And Iesus sitting ouer against the
 treasurie, beheld how the multitude did
 cast money into the treasurie, and many
 rich men did cast in much. ⁴² And vvhien
 there came a certayne poore vidow, she
 cast in two mites, vvhich is a farthing.
⁴³ And calling his Disciples together, he

AUTHORISED—1611.

all thy soule, and with all thy minde, and
 with all thy strength: This is the first
 commandement. ³¹ And the second is like,
 namely this, Thou shalt loue thy neighbour
 as thy selfe: there is none other com-
 mandement greater then these. ³² And the
 Scribe said vnto him, Well, Master, thou
 hast said the truth: for there is one God,
 and there is none other but he. ³³ And to
 loue him with all the heart, and with all
 the vnderstanding, and with all the soule,
 and with all the strength, and to loue his
 neighbour as himselfe, is more then all
 whole burnt offeringes and sacrifices. ³⁴ And
 when Iesus saw that he answered discre-
 tely, hee sayd vnto him, Thou art not
 farre from the kingdom of God. And no
 man after that durst aske him any question.

³⁵ And Iesus answered, and said, while
 hee taught in the Temple, How say the
 Scribes that Christ is the sonne of Dauid?
³⁶ For Dauid himselfe said by the holy
 Ghost, The Lord said to my Lord, Sit
 thou on my right hand, till I make thine
 enemies thy footstole. ³⁷ Dauid therefore
 himselfe calleth him Lord, and whence is
 hee then his sonne? And the common
 people heard him gladly.

³⁸ And he said vnto them in his doctrine,
 Beware of the Scribes, which loue to go
 in long clothing, and loue salutations in
 the market places, ³⁹ And the chiefe seats
 in the Synagogues, and the vppermost
 rowmes at feastes: ⁴⁰ Which deuoure widowes
 houses, and for a pretence make long
 prayers: These shall receiue greater dam-
 nation.

⁴¹ And Iesus sat ouer against the treas-
 urie, and beheld how the people cast
 money into the treasurie: and many that
 were rich, cast in much. ⁴² And there came
 a certayne poore widow, and shee threw in
 two mites, which make a farthing. ⁴³ And

μενος τοὺς μαθητὰς αὐτοῦ, λέγει αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ὅτι ἡ χήρα αὕτη ἡ πτωχὴ πλείον πάντων βέβληκε τῶν βαλόντων εἰς τὸ γαζοφυλάκιον. πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.

XIII. Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ, λέγει αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ, Διδάσκαλε, ἴδε, ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί. Καὶ ὁ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτῷ, Βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς; οὐ μὴ ἀφεθῇ λίθος ἐπὶ λίθῳ, ὃς οὐ μὴ καταλυθῇ. Καὶ καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν Ἐλαιῶν κατέναντι τοῦ ἱεροῦ, ἐπηρώτων αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας, Εἰπὲν ἡμῖν, πότε ταῦτα ἔσται; καὶ τί τὸ σημεῖον ὅταν μέλλῃ πάντα ταῦτα συντελεῖσθαι; Ὁ δὲ Ἰησοῦς ἀποκριθεὶς αὐτοῖς ἤρξατο

Ἀλεξ. εἶπεν. Ἀλεξ. εἶπας. Ἀλεξ. τ. βαλόντων. Ἀλεξ. + ἀμὴν λέγω σοι (α. ὁρᾶν) ὅτι. Ἀλεξ. + ὅτι. Ἀλεξ. λίθον. Ἀλεξ. εἰπὲν. Ἀλεξ. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς α. = ἀποκριθεὶς.

WICLIF—1380.

you that this poure widewe keste more thanne alle: that kesten in to the tresorie, ⁴⁴ for elles kesten of that thing that thei hadden plenty of; but this of hir pouert keste alle thingis that sche hadde alle her liifode.

13. AND whanne he wente out of the temple: oon of hiss disciples seide to hym; maistir biholde that maner stones; and what maner bildyngis; ² & ihesus answerid and seide to him; seest thou alle these greet bildyngis? there schal not be lefte a stoon on a stoon: whiche schal not be distried; ³ & whanne he satte in the mounte of olyues agens the temple: Petir & James and Ion and Andrew, axeden hym bi hym self; ⁴ seie thou to vs: whanne these thingis schuln be don; and what token schal be: whanne alle these thingis schuln be-gynne to be endid; ⁵ & ihesus answerid and bigan to seie to hem; loke ye that no man deceyue you; ⁶ for many schuln come in my name, seiynge; that I am; & thei schuln deceyue many;

⁷ and whanne ye here batellis and openyours of batellis; drede ye not; for it bihoueth these thingis to be don; but not yet knowen is the ende; ⁸ for folk schal rise on folk; and rewme on rewme and erthe monyngis and hungre schal be bi placis; these thingis schuln be bigynnynges of sorowis;

⁹ but as ye see schal; for thei schuln take you in counceils; and ye schuln be baten in synagogis; and ye schuln stonde bifor kyngis and domesmen for me; in witnessyng to hem; ¹⁰ and it bihoueth that the gospel be firste prechid among alle folk;

¹¹ and whanne thei taken you and leden you forth: nyle ye bifor thanke what ye schuln speke; but speke ye that thing that schal be jouen to you in that our; for ye ben not the spekers; but the holi goost; ¹² for

TYNDALE—1534.

I saye vnto you; that this pover widowe hath cast moare in; then all they which have caste into the tresorie. ⁴⁴ For they all dyd cast in of their superfluyte; but she of her povertie; dyd cast in all that she had; even all her lyvyng.

13. AND as he went out of the temple one of his disciples sayde vnto him: Master; se what stones; and what byldynges are here. ² And Iesus answered and sayde vnto him: Seist thou these greates byldynges? There shall not be lefte one stone vpon a another; that shall not be throwen doune.

³ And as he sat on mounte olyete; over agens the temple; Peter; and James; and Iohn; and Andrew axed him secretly: ⁴ tell vs when shall these thinges be? And what is the signe when all these thinges shalbe fulfilled? ⁵ And Iesus answered them; and began to saye; take hede lest eny man deceave you. ⁶ For many shall come in my name sayyng; I am Christ; and shall deceave many.

⁷ When ye shall heare of warre and tydynges of warre; be ye not troubled. For soche thinges muste nedes be. But the ende is not yet. ⁸ For ther shall nacion aryse agaynste nacion; and kyngdome agaynste kyngdome. And ther shalbe erth quakes in all quarters; and famyshment and troubles. These are the begynnynges of sorowes.

⁹ But take ye hede to youre selves. For they shall bringe you vp to the counseils and into the synagoges; and ye shalbe beaten: ye and shalbe brought before rulers and kynges for my sake; for a testimoniall vnto them. ¹⁰ And the gospell must fyrste be publyshed amonge all nations.

¹¹ But when they leade you and present you; take noo thought afore howe that ye shall saye; nether ymagion; but whatsoever is geuen you at the same tyme; that speake. For it shall not be ye that shall speake; but the holi goost. ¹² Ye

CRANMER—1539.

and sayeth vnto them. Verely I saye vnto you; that thys povere wydowe hath cast moare in; then all they which have cast into the tresorie. ⁴⁴ For they all dyd cast in of their superfluyte; but she of her pouerte; dyd cast in all that she had; euen all her lyvyng.

13. AND as he went out of the temple; one of his disciples sayde vnto him: Master; se what stones; and what byldynges are here. ² And Iesus answered and sayde vnto hym: Seest thou these greates byldynges? There shall not be lefte one stone vpon another; that shall not be throwen doune. ³ And as he sat on mounte Olyete; ouer agaynste the temple; Peter; and James; and Iohn; and Andrew; asked hym secretly: ⁴ tell vs; when shall these thynges be? And what is the sygne when all these thynges shalbe fulfilled? ⁵ And Iesus answered them; and began to saye; take hede; lest any man deceaue you. ⁶ For many shall come in my name sayyng; I am Christ; and shall deceaue many.

⁷ When ye shall heare of warres; and tydynges of warres; be ye not troubled. For soch thynges must nedes be. But the ende is not yet. ⁸ For ther shall nacion aryse agaynste nacion; and kyngdome agaynste kyngdome. And ther shalbe erth quakes in all quarters; and famyshment shall ther be; and troubles. These are the begynnynges of sorowes.

⁹ But take ye hede to youre selues. For they shall bringe you vp to the counseils; and into the synagoges; and ye shalbe beaten: yee and shalbe brought before rulers and kynges for my sake; for a testimoniall vnto them. ¹⁰ And the Gospell must fyrste be publyshed amonge al nacyns.

¹¹ But when they leade you and present you; take ye no thought nether ymagin a fore hande what ye shall saye; but whatsoever is geuen you in the same houre; that speake. For it is not ye that speake; but the holi goost. ¹² The brother shall

liifode, liifhede. agens, agaynste or before. oon, oone, oone. erthe, erthe. monyngis, monyngis. domesmen, domesmen. nyle, nyle, not. jouen, geuen.

λέγειν, ὁ βλέπετε μή τις ὑμᾶς πλανήσῃ. πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματι μου, λέγοντες, Ὅτι ἐγὼ εἰμὶ καὶ πολλοὺς πλανήσουσιν. ὅταν δὲ ἀκούσῃτε πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι· ἀλλ' οἴπω τὸ τέλος. Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεῖα ἐπὶ βασιλείαν καὶ ἔσονται σεισμοὶ κατὰ τόπους, καὶ ἔσονται λιμοὶ καὶ ταραχαί. ἀρχὴ ὧδινων ταῦτα. βλέπετε δὲ ὑμεῖς ἑαυτούς· παραδώσουσι γὰρ ὑμᾶς εἰς συνέδρια, καὶ εἰς συναγωγὰς δαρήσεσθε, καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς· καὶ εἰς πάντα τὰ ἔθνη δεῖ πρῶτον κηρυχθῆναι τὸ εὐαγγέλιον. ὅταν δὲ ἀγῶσιν ὑμᾶς παραδίδόντες, μὴ προμεριμνᾶτε τί λαλήσητε, μὴδὲ μελετᾶτε· ἀλλ' ὅ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τοῦτο λαλεῖτε· οὐ γὰρ ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τὸ ἅγιον. Παραδώσει

¹ Alex. ἔσονται σεισμοὶ κ. τ. ² Alex. = καὶ ταραχαί. ³ Rec. ἀγῶσι ὁ. τ. ⁴ Alex. καὶ ὄντων. ⁵ Rec. ἀγῶσιν. ⁶ Alex. = μετὰ μελετᾶν. ⁷ Alex. καὶ παραδίδου.

GENEVA—1557.

vnto hym his disciples, and sayd vnto them, Verely I say vnto you, that this poore wydow hath cast more in then all they which haue cast into the treasure. For they all dyd cast in of their superfluitie: but she of her pouertie, dyd cast in all that she had, euen all her lyving.

13. AND as he went out of the temple, one of hys disciples sayd vnto hym, Master, see what stones, and what buyldynges are here. Then Iesus answered and sayd vnto hym, Seyst thou these great buyldynges? There shal out be left one stone vpon another, that shal not be throwen downe. And as he sate on the hill of Oliues, ouer against the temple, Peter, and Iames, and Iohn, and Andrew asked him secretly, Tel vs, when shal these thynges be? and what shalbe the signe when all these thinges shalbe fulfilled? And Iesus answered them, and began to say, Take hede lest any man deceaue you. For many shal come in my name, saying: I am Christe, and shal deceaue many. Forthermore when ye shal heare of warres and rumores of warres, be ye not troubled: For such thinges must nedes be, but the end shal not be yet. For there shal nation aryse against nation, and kingdome against kingdome: and there shalbe earthquakes in al quarters, and famishements and troubles, these are the begynnynges of sorowes.

But take ye hede to your selues: For they shal deliuer you vp to the Councils, and into the Synagoges: ye shalbe beaten, and brought before rulers and kynges for my sake for a testimonial vnto them. And the Gospel must fyrst be published among all nations. But when they lead you, and present you, take ye no thought, nether prepare afore hand what ye shal say: but whatsoever is geuen you at the same time, that speake: for it is not ye that speake, but the holy Gost. Yea

RHEIMS—1582.

saith to them, Amen I say to you, that this poore widow hath cast in more than al that haue cast into the treasure. For al they of their aboundance haue cast in: but she, of her penurie hath cast in al that she had, her vvhole liuing.

13. AND vvhhen he vvent out of the temple, one of his Disciples saith to him, Maister, behold what manner of stones, and vvhhat kinde of buildyngs. And Iesus answering, said to him, Seest thou al these great buildyngs? There shal not be left a stone vpon a stone, that shal not be destroyed.

And vvhhen he sate in Mount-olivet against the temple, Peter and Iames and Iohn and Andrew asked him apart, Tel vs, vvhhen shal these things be? and vvhhat shal be the signe vvhhen al these things shal begin to be consummate? And Iesus answering began to say to them, See, that no man seduce you. For many shal come in my name saying that I am he: and they shal seduce many. And vvhhen you shal heare of vvarres and brutes of vvarres, feare not. for these things must be, but the end is not yet. For nation shal rise against nation and kingdome against kingdome, and there shal be earthquakes in places, and famines. These things are the beginning of sorowes, But looke to your selues. For they shal deliuer you vp in Councels, and in Synagogs shal you be beaten, and you shal stand before Presidents and Kings for my sake, for a testimonie vnto them. And into al nations first the Gospel must be preached.

And vvhhen they shal leade you and deliuer you, be not careful before hand vvhhat you shal speake: but that vvhich shal be giuen you in that houre, that speake ye. For it is not you that speake, but the holy Ghost. And brother shal

AUTHORISED—1611.

he called vnto him his disciples, and saith vnto them, Verely I say vnto you, that this poore widow hath cast more in, then all they which haue cast into the treasury. For all they did cast in of their abundance: but she of her want, did cast in all that she had, euen all her liuing.

13. AND as he went out of the Temple, one of his disciples saith vnto him, Master, see what manner of stones, and what buildynges are here. And Iesus answering, said vnto him, Seest thou these great buildyngs? there shall not be left one stone vpon another, that shall not be thrown downe. And as he sate vpon the mount of Oliues, ouer against the Temple, Peter, and Iames, and Iohn, and Andrew asked him privately, Tel vs, when shall these things be? And what shall be the signe when all these things shall be fulfilled? And Iesus answering them, began to say, Take heed lest any man deceive you. For many shall come in my Name, saying, I am Christ: and shall deceive many. And when ye shall heare of warres, and rumors of warres, be ye not troubled: For such things must needs be, but the end shall not be yet. For nation shall rise against nation, and kingdome against kingdome: and there shall be earthquakes in diuers places, and there shall be famines, and troubles: these are the beginnings of sorowes.

But take heed to your selves: for they shall deliuer you vp to Councels, and in the Synagogues ye shall be beaten, and ye shall be brought before rulers and kings for my sake, for a testimonie against them. And the Gospel must first be published among all nations. But when they shall leade you, and deliuer you vp, take no thought before hand what ye shall speake, neither doe ye premeditate: but whatsoever shall be giuen you in that houre, that speake ye: for it is not ye that speake, but the holy Ghost. Now the

δὲ| ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς·¹³ καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.¹⁴ Όταν δὲ ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ῥηθὲν ὑπὸ Δαυιὴλ τοῦ προφήτου, ἐστὼς ὅπου οὐ δεῖ· (ὁ ἀναγινώσκων νοεῖτω) τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη·¹⁵ ὁ δὲ ἐπὶ τοῦ δόματος μὴ καταβάτω· εἰς τὴν οἰκίαν, μηδὲ εἰσελθέτω· ἅραί τι ἐκ τῆς οἰκίας αὐτοῦ·¹⁶ καὶ ὁ εἰς τὸν ἀγρὸν ὧν μὴ ἐπιστρεφάτω εἰς τὰ ὀπίσω, ἅραι τὸ ἱμάτιον αὐτοῦ.¹⁷ οὐαὶ δὲ ταῖς ἐν γαστρὶ ἔχουσας καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.¹⁸ προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος.¹⁹ ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλίψεις, οἷα οὐ γέγονε τοιαύτη ἀπ' ἀρχῆς

¹⁴ Alex. = τὸ ῥηθὲν ὑπὸ Δαυιδ τοῦ προφήτου. ¹⁵ Alex. μὴ εἰσελθάντω.

WICLIF—1380.

a brother schal bitake the brother in to deeth, and the fair the sone and sones schal rise to gidre agens fadir and modris and puryuche hem by deeth,¹³ and ȝe schuln be in hate to alle men: for my name; but he that lastith in to the ende schal be saaf;

¹⁴ but whanne ȝe schulen se the abhominacion of discomferte stondynge where it owith not, he that redith vnderstonde; thanne thei that ben in iudee, fle in to hellis; ¹⁵ and he that is aboute the roof: come not down in to the hous; nether entre he; to take any thing of his hous; ¹⁶ he that schal be in the feeld turne not agen bihynde, to take his cloth; ¹⁷ but woo to hem that ben with child; and nurischin in the daies; ¹⁸ therfor preie ȝe that thei be not don in wyntir; ¹⁹ but thilke dayes of tribulacioun schulen be suche: whiche maner weren not be fro the bigynnyng of creature whiche god hath made til now nether schuln be; ²⁰ but the lord hadde abriggid the dayes: alle fleisch hadde not be saaf; but for the chosoun whiche he chees, the lord hath made schort the dayes;

²¹ and thanne if any man seye to you: lo here is crist lo there, bileue ȝe not; ²² for fals cristis and fals profetis schulen rise: and schuln ȝene tokenes and wondris, to discyue if it mai be don ȝhe hem that ben chosoun; ²³ therfor take ȝe kepe lo I haue bihowide to ȝou alle thes thingis;

²⁴ but in the dayes aftir that tribulacioun, the sunne schal be made derk, and the mone schal not ȝene her light; ²⁵ and the steris of heuene schuln falle down; & the verties that ben in heuene; schuln be moued; ²⁶ and thanne thei schulen se mannis sone comynge in cloudis of heuene with greet vertue and glorie; ²⁷ and thanne

TYNDALE—1534.

and the brother shall delyue the brother to deeth; and the father the sonne; and the chyldren shall ryse agaynste their fathers and mothers; and shall put them to deeth.¹³ And ye shalbe hated of all men for my names sake. But whosoever shall endure vnto the ende; the same shalbe safe.

¹⁴ Moreover when ye se the abomination that betokeneth desolacion, wherof is spoken by Daniel the Prophet; stonde where it ought not; let him that redeth vnderstande. Then let them that be in Iurie, fle to the mountaynes. ¹⁵ And let him that is on the housse toppe; not descende downe into the housse; nether entre therin; to fetch any thinge oute of his housse. ¹⁶ And let hym that is in the feilde, not tourne backe agayne vnto the thinges which he lefth behynde him; for to take his clothes with him. ¹⁷ Woo is then to them that are with chylde; and to them that geve soucke in those dayes. ¹⁸ But praye; that youre flyght be not in the wynter. ¹⁹ For ther shalbe in those dayes suche tribulacion; as was not from the begynnyng of creatures which God created; vnto this tyme; nether shalbe. ²⁰ And excepte that the Lorde shuld shorten those dayes; no man shuld be saved. But for the electes sake; which he hath chosen; he hath shortened those dayes.

²¹ And then; yf any man saye to you: lo; here is Christ: lo; he is there; beleue not. ²² For falsc Christes shall aryse; and falsc Prophetes and shall shewe myracles and wondres; to deceaue yf it were possible; evyn the electe. ²³ But take ye hede: beholde I have shewed you all thinges before.

²⁴ Moreover in those dayes; after that tribulacion; the sunne shall waxe darke; and the mone shall not geve her light; ²⁵ and the starres of heven shall fall; and the powers wich are in heven; shall move. ²⁶ And then shall they se the sonne of man comynge in the cloudes; with greute power and glory. ²⁷ And

CRANMER—1539.

delyner vp the brother to deeth, and the father the sonne: and the chyldren shall ryse agaynste their fathers and mothers, and shall put them to deeth. ¹³ And ye shall be hated of all men for my names sake: But whoso endureth vnto the ende, the same shalbe safe.

¹⁴ Moreover, when ye se the abomination of desolacion (wherof is spoken by Daniel the prophet) stand where it ought not: let him that redeth vnderstand. Then let them that be in Iurie, fle to the mountaynes. ¹⁵ And let him that is on the housse toppe, not go downe into the housse, nether entre therin, to fetch any thing out of hys house. ¹⁶ And let him that is in the feilde, not tourne backe agayne vnto the thinges which he left behynde him, for to take hys clothes with him. ¹⁷ Wo shall be then to them that are wyth chylde, and to them that geue soucke in those dayes. ¹⁸ But praye ye that youre flyght be not in the wynter. ¹⁹ For ther shalbe in those dayes suche trybulacion, as was not from the begynnyng of creatures (which God created) vnto this tyme, nether shal be. ²⁰ And excepte that the Lorde shuld shorten those dayes no fleshe shulde be saued. But for the electes sake, whome he hath chosen he hath shortened those dayes.

²¹ And then, yf any man saye to you, lo here is Christ: lo, he is there, beleue not. ²² For falsc Christes and falsc prophetes shall ryse, and shall shewe myracles and wondres, to deceaue yf it were possible, even the electe. ²³ But take ye hede: behold, I haue shewed you all thinges before.

²⁴ Moreover, in those dayes, after that tribulacion, the sonne shall waxe darke, and the mone shall not geue her light; ²⁵ and the starres of heuene shall fall: and the powers which are in heuene, shal moue. ²⁶ And then shall they se the sonne of man comynge in the cloudes, with greute power and glory. ²⁷ And then shall

ἡς ἐκτίσεν ὁ Θεὸς, ἕως τοῦ νῦν, καὶ οὐ μὴ γένηται. ²⁰ καὶ εἰ μὴ Κύριος ἐκολόβωσεν τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· ἀλλὰ διὰ τοὺς ἐκλεκτοὺς αὐτοῦ ἐξελέξατο, ἐκολόβωσεν τὰς ἡμέρας. ²¹ Καὶ τότε εἰς τὴν ἰδοὺ, ὡς οὗτος ὁ Χριστὸς, ἡ, ἰδοὺ ἐκεῖ, μὴ πιστεύετε. | ²² ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται, καὶ δώσουσι σημεῖα καὶ τέρατα, πρὸς τὸ ἀποπλανᾶν, εἰ δυνατόν, καὶ τοὺς ἐκλεκτοὺς. ²³ ὑμεῖς δὲ βλέπετε· ἰδοὺ, προείρηκα ὑμῖν πάντα. ²⁴ Ἀλλ' ἐν ἐκείναις ταῖς ἡμέραις, μετὰ τὴν θλίψιν ἐκείνην, ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, ²⁵ καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔσονται ἐκπέπτοντες, | καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται. ²⁶ καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης. ²⁷ καὶ

* Rec. πιστεύετε. * Alex. ἰσχύει ἐκ τοῦ οὐρανοῦ ἐκπίπτοντες α. κίττοντες.

GENEVA—1557.

and the brother shal deliver the brother to death, and the father the sonne, and the chyldren shal ryse against their fathers and mothers, and shal cause them to dye. ¹³ And ye shalbe hated of all men for my names sake: but whosoever shal endure vnto the end, the same shalbe safe.

¹⁴ Moreover, when ye shal see the abhominable destruction (where of is spoken by Daniel the Prophet) to be where it ought not, (let hym that readeth vnderstand,) then let them that be in Iurie, fle to the mountaynes. ¹⁵ And let hym that is on the house top, not descend downe into the house, nether, entre therin, to fetch any thing out of his house. ¹⁶ And let him that is in the fildes, not turne backe again vnto the thinges which he left behynd him, for to take his clothes with him. ¹⁷ But wo shalbe then to them that are with chyldre, and to them that geue sucke in those dayes. ¹⁸ Pray therefore that your flight be not in the wynter. ¹⁹ For there shalbe in those dayes such tribulation, as was not from the begynnyng of creatures which God created vnto his time, nether shalbe. ²⁰ And except that the Lord had shortned those dayes, no man should be saved. But for the electes sake, which he hath chosen, he hath shortned those dayes.

²¹ And then, if any man say to you, Lo, here is Christ: lo, he is there: beleue it not. ²² For false Christes shal ryse, and false Prophets, and shal shewe signes and miracles, to deceaue, if it were possible, even the electe. ²³ But take ye heede: behold, I haue shewed you all thinges before. ²⁴ Moreover in those dayes, after that tribulation, the sunne shal waxe darke, and the moone shal not geue her lyght. ²⁵ And the starres of heauen shal fall: and the powers which are in heauen shalbe shaken. ²⁶ And then shal they see the Sonne of man commyng in the cloudes, with great power and glorie. ²⁷ And then shal he

RHEIMS—1582.

deliver brother vnto death, and the father his sonne: and the children shall arise against the parents, and shall worke their death. ¹³ And you shall be odious to all men for my name. But he that shal endure vnto the end, he shal be saved.

¹⁴ And vwhen you shal see the abomination of desolation, standing vwhere it ought not (he that readeth, let him vnderstand) then they that are in Ierurie, let them flee vnto the mountaynes: ¹⁵ and he that is on the house-toppe, let him not goe downe into the house, nor enter in to take any thing out of his house: ¹⁶ and he that shal be in the field, let him not returne backe to take his garment. ¹⁷ And vvo to them that are vwith childe and that giue sucke in those daies. ¹⁸ But pray that the things chaunce not in the vwinter. ¹⁹ For those daies shal be such tribulations as were not from the beginning of the creation that God created vntil now, neither shal be. ²⁰ And vnales the Lord had shortned the daies, no flesh should be saved: but for the elect vvhich he hath elected, he hath shortned the daies. ²¹ And then if any man shal say vnto you, Lo, here is Christ: loe, there: do not beleue. ²² For there shal rise vp false-Christes and false-Prophets, and they shal shew signes and wonders, to seduce (if it be possible) the elect also. ²³ You therefore take heede: behold I haue foretold you al thinges.

²⁴ But in those daies after that tribulation the sunne shal be darkened, and the moone shal not giue her light, ²⁵ and the starres of heauen shal be falling downe, and the powvers that are in heauen, shal be moued.

²⁶ And then they shal see the Sonne of man comming in the cloudes, vwith much power and glorie. ²⁷ And then shal he

AUTHORISED—1611.

brother shall betray the brother to death, and the father the sonne: and children shall rise vp against their parents, and shall cause them to be put to death. ¹³ And ye shall be hated of all men for my Names sake: but hee that shall endure vnto the end, the same shall be saved.

¹⁴ But when ye shal see the abomination of desolation spoken of by Daniel the Prophet, standing where it ought not (let him that readeth vnderstand) then let them that be in Iudaea, flee to the mountaynes: ¹⁵ And let him that is on the house top, not goe downe into the house, neither enter therin, to take any thing out of his house. ¹⁶ And let him that is in the field, not turne backe againe for to take vp his garment. ¹⁷ But woe to them that are with child, and to them that giue suck in those dayes. ¹⁸ And pray ye that your flight bee not in the winter. ¹⁹ For in those daies shalbe affliction, such as was not from the beginning of the creation which God created, vnto this time, neither shall be. ²⁰ And except that the Lord had shortned those dayes, no flesh should be saved: but for the electes sake whom he hath chosen, he hath shortned the daies. ²¹ And then, if any man shall say to you, Loe, here is Christ, or loe, hee is there: beleue him not. ²² For false Christes and false prophets shall rise, and shall shew signes and wonders, to seduce, if it were possible, even the elect. ²³ But take ye heed: behold, I haue foretold you all thinges.

²⁴ But in those daies, after that tribulation, the Sun shall be darkened, and the Moone shall not giue her light. ²⁵ And the Starres of heauen shall fall, and the powers that are in heauen shalbe shaken. ²⁶ And then shal they see the Sonne of man comming in the cloudes, with great power and glory. ²⁷ And then shal he

392
 τότε ἀποστέλει τοὺς ἀγγέλους αὐτοῦ, καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ. ²⁸ Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν αὐτῆς ἦδῃ ὁ κλάδος ἀπαλὸς γένηται, καὶ ἐκφύῃ τὰ φύλλα, γινώσχετε ὅτι ἐγγὺς τὸ θέρος ἐστίν· οὕτω καὶ ὑμεῖς, ὅταν ταῦτα ἴδῃτε· γινώμενα, γινώσχετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. ³⁰ Ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, μέχρις οὗ πάντα ταῦτα γένηται. ³¹ ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται· οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι.

²⁹ Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας, οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι οἱ ἐν οὐρανῷ, οὐδὲ ὁ υἱὸς, εἰ μὴ ὁ πατήρ. ³² Βλέπετε, ἀγρυπνεῖτε καὶ προσέυχεσθε· οὐκ οἴδατε γὰρ πότε ὁ καιρὸς ἐστίν. ³⁴ ὥς ἄνθρωπος ἀπόδημος ἀφείς τὴν οἰκίαν αὐτοῦ, καὶ δὸς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, καὶ ἐκάστῳ τὸ ἔργον αὐτοῦ, καὶ

²⁸ Alex. = αὐτοῦ.

²⁹ Alex. ἡδὲ ὁ κλάδος αὐτῆς.

³⁰ Alex. ὡς ταῦτα.

³¹ Alex. ταῦτα πάντα γένηται.

WICLIIF—1380.

he schal sende his angelis & schal gadere his chorun fro the foure wyndis fro the hijist thing of erthe: til to the hijist thing of heuene;

²⁸ but of the fige tre, lerne ye the parrable, whanne now his braunchis is tendre, and leues ben sprungen oute, ye knowen that somer is nyȝt. ²⁹ so whanne ye seen these thingis he don: wite ye that it is nyȝt in the dore. ³⁰ truly I seye to you that this generacioun schal not passe away til alle these thingis he don: ³¹ heuene and erthe schulen passe: but my wordis schulen not passe; ³² but of that dai or oure, no man woot, nether angelis in heuene, nether the sone: but the fadir.

³³ So ye wake ye and prei ye for ye witen not: whanne the tyme is; ³⁴ for as a man that is gon for in pilgrymage, lefte his hous, and gaf to his seruantis power of euery werke, and comaundide to the porter that he wake; ³⁵ therfor wake ye for ye witen not whanne the lord of the hous cometh in the euentide or at mydaynt or at cockis crowyng: or in the mornyng; ³⁶ lest whanne he come sodenly: he fynde you slepyng; ³⁷ forsothe that that I seye to you, I seye to alle; wake ye.

14. PASK and the feest of therf looues: was aftir twey dayes and the hijist preestis and scribis sousten hou thei schulden holde hym with gile and ale; ² but thei seiden; not in the feest day; lest paraunture noise were made among the puple;

³ and whanne he was at bethanye in the hous of Symonde leprous and restid: a womman cam that hadde a boxe of alebastre of precious oynementis apykenarde; and whanne the boxe of alebastre was brokun she helde it on his heed; ⁴ but there weirm summe that beren it heuily with ynnē hem self and seiden; wherto is this lose of oynementis made? ⁵ for this oynement myȝt hane de sold for more thanne for thre hundred pena. and be

TYNDALE—1534.

then shall he sende his angels and shall gaddre to godder his elects from the fouwer wyndes, and from the one ende of the worlde to the other.

²⁸ Lerne a similitude of the fygge tree. When his branches are yet tender, and hath brought forth leues, ye knowe that somer is nere. ²⁹ So in lyke maner when ye se these thinges come to passe: vnderstand, that it ys nye even at the dore. ³⁰ Verely I seye vnto you, that this generacion shall not passe, tyll all these thinges be done. ³¹ Heven and erth shall passe, but my wordes shall not passe. ³² But of the daye and the houre knoweth no man: no not the angels which are in heven: nether the sonne him selfe, save the father only.

³³ Take hede, watche and praye, for ye knowe not when the tyme ys. ³⁴ As a man which is gone in to a straunge countrey, and hath lefte his house, and given auctorite to his seruantes, and to every man his werke, and comaunded the porter to watche. ³⁵ Watche therefore, for ye knowe not when the master of the house will come, whether at even or at mydaynt, whether at the cocke crowyng or in the dawnyng: ³⁶ lest yf he come sodenly, he shuld fynde you slepyng. ³⁷ And that I seye vnto you, I seye vnto all men; watche.

14. AFTER two dayes folowed ester, and the dayes of swete breed. And the hye preestes and the Scribes sought meane, how they myght take hym by craft and put him to deeth. ² But they sayde: not in the feest daye, lest any busynes aryse amonge the people.

³ When he was in Bethania, in the house of Simon the leper, even as he sat at meate, ther came a woman harynge an alabaster boxe of oyntment called narde; that was pure and costly: and she brake the boxe and powred it on his heed. ⁴ And ther were some that were not content in them selves, and sayde: what neded this waste of oyntment? ⁵ For it myght have

CRANMER—1539.

he sende his angels, and shall gather together his elects from the fouwer wyndes, from the enda of the erthe, to the vittemost parts of heauen.

²⁸ Lerne a symilitude of the fygge tree. When his branche is yet tender, and hath brought forth leaues, ye knowe, that somer is nere. ²⁹ So ye in lyke maner: when ye se these thynges come to passe: vnderstand, that he is nye even at the dore. ³⁰ Uerely I seye vnto you, that this generacion shall not passe, tyll these thinges be done. ³¹ Heuene and erth shall passe, but my wordes shall not passe. ³² But of that daye and tyme knoweth no man: no not the Angels which are in heuene: nether the sonne him selfe: none the father only.

³³ Take hede, watche and praye, for ye knowe not when the tyme is: ³⁴ As a man which is gone into a straunge countrey, and hath lefte his house, and geuen his substaunce to his seruantes, and to euery man his werke, and comaunded the porter to watche. ³⁵ Watche ye therefore, for ye knowe not when the master of the house will come, at euen, or at mydaynt, whether at the cocke crowyng, or in the dawnyng: ³⁶ lest yf he come sodenly, he fynde you slepyng. ³⁷ And that I seye vnto you, I seye vnto all. Watche.

14. AFTER two dayes was Easter, and the dayes of swete breed. And the hye Prestes and the Scribes sought, how they myght take him by craft, and put him to deeth. ² But they sayde: not in the feest daye, lest any busynes aryse amonge the people. ³ And whan he was at Bethania, in the house of Simon the leper, euen as he sate at meate, ther cam a woman haryng an alabaster boxe of oyntment, called Narde, that was pure and costly: and she brake the boxe, and powred it on his heed. ⁴ And ther were some, that were not content with in them selues, and sayde: what neded this waste of oyntment? ⁵ For it myght hane bene sold for more then thre hundred pena,

with. leues. now. tender. pilgrymage. journey. rest. in. earth. rest. remain. that. command. etc. day. pen. pena.

‘ τῶ θυρωρῷ ἐνετεῖλατο ἵνα γρηγορή. * γρηγορεῖτε οὖν οὐκ οἴδατε γὰρ πότε ὁ κύριος
 ‘ τῆς οἰκίας ἔρχεται, ὅψε, ἡ μεσονυκτίου, ἡ ἀλεκτοροφωνίας, ἡ πρωΐ. * μὴ ἔλθων
 ‘ ἐξαίφνης εὗρη ὑμᾶς καθεύδοντας. ’ * ἂ| δὲ ὑμῶν λέγω, πᾶσι λέγω, Γρηγορεῖτε. ’

XIV. Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας· καὶ ἐξήτουν οἱ
 ἄρχιερεῖς καὶ οἱ γραμματεῖς, πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν·
 * ἔλεγον δὲ, | ‘ Μὴ ἐν τῇ ἑορτῇ, μήποτε θόρυβος ἔσται τοῦ λαοῦ. ’ * Καὶ οὗτος
 αὐτοῦ ἐν Βηθανίᾳ, ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ, ἦλθε
 γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς· καὶ συντρίψασα τὰ
 ἀλάβαστρον, κατέχευεν αὐτοῦ κατὰ τῆς κεφαλῆς. * ἦσαν δὲ τινες ἀγανακτοῦντες
 πρὸς αὐτοὺς, καὶ λέγοντες, ‘ Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν; * ἡδύνατο
 ‘ γὰρ τοῦτο τὸ μύρον | πραθῆναι ἐπάνω τριακοσίων δηνáriων, καὶ δοθῆναι τοῖς

* See. παραλίθουσιν.

* Rec. καὶ.

* Alex. 5.

* Alex. γάρ.

* Rec. = τὸ μέτρον.

GENEVA—1557.

sende his Angels, and shal gather together
 his electe from the foure wyndes, and from
 the one ende of the world to the other.
 * Learne a similitude of the fygge tree.
 When her bough is now tender, and bring-
 eth forth leanes, ye knowe that sommer is
 nere.

* So in lyke maner, when ye see these
 thinges come to passe, vnderstand, that
 the kyngdome of God is nye, euen at the
 doores. * Verely I say vnto you, that this
 age shal not passe, tyl all these thynges
 be done. * Heauen and earth shal passe,
 but my wordes shal not passe. * But of
 that day and houre knoweth no man, no,
 not the Angels which are in heauen, nether
 the Sonne hym selfe, saue the father onely.
 * Take heede, watch, and pray, for ye
 know not when the tyme is. * For the
 Sonne of man is as one which is gone into
 a strange cuntry, and hath left his house,
 and geuen autoritie to his seruantes, and
 to euery man his worke, and commanded
 the porter to watch. * Watch therefore,
 (for ye know not when the Master of the
 house wyl come, whether at euen, or at
 mydnyght, whether at the cocke crowing,
 or in the daynyng.) * Lest yf he come
 sodenly, he shoulde fynde you slepyng.
 * And that I say vnto you, I say it vnto
 all men, Watch.

14. AND after two dayes folowed the
 feast of Easter, and of vneleened bread:
 and the lic Priestes, and Scribes sought
 how they myght take hym by craft, and
 put him to death. * And they sayd, Not
 in the feast day, lest any busyenes aryse
 among the people. * And when he was in
 Bethanie, in the house of Simon the leper,
 euen as he sate at meat, there came a
 woman hauing an alabastrer boxe of oym-
 nt called spikenarde, that was verie
 costely, and she brake the boxe and powred
 it on his head. * And there were some
 that were not content in them selues, and
 sayd, What neded this waste of oymnt?
 * For it might haue bene sold for more
 then three hundred pence, and bene geuen

RHEIMS—1582.

send his Angels, and shal gather together
 his elect from the foure vindes, from the
 vttermost part of the earth to the vtter-
 most part of heauen. * And of the fig-
 tree learne ye a parable. Vwhen now the
 bough thereof is tender, and the leaues
 come forth, you know that sommer is very
 nigh. * so you also vwhen you shal see
 these thinges come to passe, know ye
 that it is very nigh, at the doores. * Amen
 I say to you, that this generation shal
 not passe, vntil al these thinges be done.
 * Heauen and earth shal passe, but my
 wordes shal not passe.

* But of that day or houre no man
 knoweth, neither the Angels in heauen,
 nor the Sonne, but the Father. * Take
 heede, vwatch, and pray, for you know
 not vwhen the time is. * Euen as a man
 vwho being gone into a strange countrie,
 left his house: and gaue his seruantes
 autorithe ouer ech vworke, and com-
 manded the porter to vwatch. * Vwatch
 ye therefore (for ye know not vwhen the
 lord of the house cometh: at euen, or
 at midnight, or at the cocke crowing, or
 in the morning) * lest coming vpon a
 soden, he finde you sleeping. * And that
 vvhich I say to you, I say to al, Vwatch.

14. AND the Pasche was and the
 Azyms after two daies: and the chiefe
 Priests and the Scribes sought how they
 might by some vvice lay hands on him,
 and kil him. * For they said, Not on the
 festiual day, lest there might be a tumult
 of the people.

* And vwhen he was at Bethania in the
 house of Simon the Leper, and sate at
 meate, there came a woman hauing an
 alabastrer-boxe of ointment, of pretious
 spike-narde: and breaking the alabastrer-
 boxe, she powred it out vpon his head.
 * But there were certaine that had in-
 dignation within them selues, and said,
 Vwherefo is this wast of the ointment
 made? * For this ointment might haue
 been sold for more then three hundred

AUTHORISED—1611.

send his Angels, and shal gather together
 his elect from the foure winds, from the
 vttermost part of the earth, to the vtter-
 most part of heauen. * Now learne a
 parable of the fig tree. When her branch
 is yet tender, and putteth forth leaues, ye
 know that summer is nere: * So ye in
 like maner, when ye shal see these thinges
 come to passe, know that it is nigh, euen
 at the doores. * Verily I say vnto you,
 that this generation shall not passe, till
 all these thinges be done. * Heauen and
 earth shal passe away: but my wordes
 shall not passe away.

* But of that day and that houre know-
 eth no man, no not the Angels which are
 in heauen, neither the Son, but the Fa-
 ther. * Take ye heed, watch and pray:
 for ye know not when the time is. * For
 the Sonne of man is as a man taking a
 farre journey, who left his house, and
 gaue authority to his seruants, and to
 euery man his worke, and commanded
 the porter to watch: * Watch ye there-
 fore (for ye know not when the master of
 the house cometh, at Euen, or at mid-
 night, or at the cocke crowing, or in the
 morning:) * Lest coming suddenly, he
 finde you sleeping. * And what I say
 vnto you, I say vnto all, Watch.

14. AFTER two dayes was the feast
 of the Pasche, and of vneleened bread:
 and the chiefe Priests, and the Scribes
 sought how they might take him by craft,
 and put him to death. * But they said,
 Not on the feast day, lest there be an vp-
 rore of the people.

* And being in Bethany, in the house of
 Simon the leper, as he sate at meat, there
 came a woman, hauing an Alabastrer boxe
 of oymnt of * spikenard very pretious,
 and shee brake the boxe, and powred it
 on his head. * And there were some that
 had indignation within themselves, and
 said, Why was this waste of the oymnt
 made? * For it might haue bene sold for
 more then three hundred pence, and bene

* Or, pure sand: or liquid sand.

‘πτωχοῖς’ καὶ ἐνεβριμῶντο αὐτῇ· ‘Ὁ δὲ Ἰησοῦς εἶπεν, ‘Ἀφετε αὐτὴν τί αὐτῇ
 ‘κόπους παρέχετε; καλὸν ἔργον εἰργάσατο ἐν ἐμοί. | ᾧ πάντοτε γὰρ τοὺς πτωχοὺς
 ‘ἔχετε μεθ’ ἑαυτῶν, καὶ ὅταν θέλητε, δύνασθε αὐτοὺς | εὖ ποιῆσαι· ἐμὲ δὲ οὐ
 ‘πάντοτε ἔχετε. ὁ ἔσχεν | αὐτῇ, | ἐποίησε· προέλαβε μυρίσαι μου τὸ σῶμα |
 ‘εἰς τὸν ἐνταφιασμόν. ἂμην | λέγω ὑμῖν, ὅπου ἂν | κηρυχθῇ τὸ εὐαγγέλιον τοῦτο |
 ‘εἰς ὅλον τὸν κόσμον, καὶ ὁ ἐποίησεν αὐτῇ, λαληθήσεται εἰς μνημόσυνον αὐτῆς.’
 19 Καὶ ὁ Ἰούδας ὁ Ἰσκαριώτης, εἰς τῶν δώδεκα, ἀπῆλθε πρὸς τοὺς ἀρχιερεῖς,
 ἵνα παραδῷ αὐτὸν αὐτοῖς. 20 Οἱ δὲ ἀκούσαςτες ἐχάρησαν, καὶ ἐπηγγέλλαντο αὐτῷ
 ἀργύριον δοῦναι· καὶ ἐξήτει πῶς· εὐκαίρως αὐτὸν παραδῶ.

21 Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα ἔθνον, λέγουσιν αὐτῷ οἱ
 μαθηταὶ αὐτοῦ, ‘Ποῦ θέλεις ἀπελθόντες ἐτομάσσωμεν ἵνα φάγῃς τὸ πάσχα;’

1 Rec. τίς ἐστὶ. 2 Alex. αὐτοῖς. 3 Rec. ἔχον. 4 Alex. = αὐτῇ. 5 Alex. τὸ σῶμά μου. 6 Alex. + δι. 7 Alex. ἰδὲν. 8 Alex. = τοῦτο.
 9 Alex. = ὁ. 10 Alex. = ὁ. 11 Alex. αὐτὸν παραδῶ.

WICLIF—1380.

youm to pore men, and thi græchiden
 agens hir.

10 but ihesus seide, suffre ye hir, what he
 ye heuy to hir? she hath wroughte a good
 werke in me; for evermore ye schulen
 have pore men with you, and whanne ye
 wolen: ye moun do wel to hem, but ye
 schuln not evermore have me; 11 sche dide
 that, that sche hadde, sche cam byfore to
 anoynte my bodi in to buryng. 12 truli I
 seye to you, where ever this gospel be
 prechid in alle the world: and that, that
 this woman hath doen schal be teeld
 in to mynde of hym.

13 and Judas scarioth oon of the twelve
 wente to the higist prelat to bitraye hym
 to hem, 14 and thei herden and ioyden, and
 bihiht to geve hym money, and hecoust
 how he schulde bitraye hym couenably.

15 and the first day of ther looues, whanne
 thei offren paske the discipulis seiden to hym,
 whidir wil thou that we goen, and make
 redi to thee, that thou ete the paske? 16 and
 he sendith tweyne of his discipulis, and
 seith to hem, go ye in to the cite, and a
 man berynge a galoun of watir, schal
 mete you sue ye hym. 17 and whidir ever
 he enricht: seke to the lord of the hous,
 that the maistr seith, where is myn etynge
 place where I schal etc paske with my
 discipulis, 18 and he schal schewe to you
 a greet soupinge place arried, and there
 make ye redi to us. 19 and his discipulis
 wenten forth, and camen in to the cite,
 and founden as he hadde seide to hem,
 and thei maden redi the paske.

20 and whanne ewentide was come, he
 cam with the xii. 21 and whanne thei
 eaten at the mete and eten ihesus seide,
 truli I seye to you that oon of you that
 etith with me schal bitraie me, 22 and thei
 bigunen to be sory, & to seye to hym ech
 bi hem ilk, where I? 23 which seide to

TYNDALE—1534.

bene soules for more then thre hundred
 pena; and bene geuen vnto the poore.
 And they grudged agaynste hir.

10 And Iesus sayde: let hir be in reest,
 why trouble ye hir? She hath done a good
 worke on me. 11 For ye shall have
 poore with you all wayes: and when
 soever ye will, ye maye do them good:
 but me ye shall not have alwayes. 12 She
 hath done that she coulede: she came a
 fore hande to anoynt my boddy to his
 buryng ward. 13 Verely I seye vnto you:
 wheresoever this gospel shalbe preached
 thorowout the whole world: thys also
 that she hath done, shalbe rehearsed in
 remembrance of her.

14 And Judas Iscariot, one of the twelve,
 went away vnto the hye preste, to be-
 traye hym vnto them. 15 When they herde
 that, they were gladd, and promysed that
 they wolde geve him money. And he sought,
 howe he myght conveniently betraye him.

16 And the fyrste daye of swete breed,
 when men offer the passall lambe, his
 disciples sayd vnto him: where wilt thou
 that we goo and prepare; that thou mayst
 eate the ester lambe? 17 And he sent
 forth two of his disciples, and sayde vnto
 them: Goo ye into the cyte, and ther
 shall a man mete you berynge a pitar of
 water; folowe him. 18 And whithir soever
 he goeth in, saye ye to the good man of
 the housse: the master axeth where is
 the geest chambre, where I shall eate the
 ester lambe with my disciples. 19 And he
 will shewe you a greete parlour, paved
 and prepared: there make ready for vs.
 20 And his disciples went forth and came to
 the cyte, and founde as he had sayd vnto
 them: and made ready the ester lambe.

21 And at even he came with the xii.
 22 And as they sate at borde and ate, Iesus
 sayde: Verely I seye vnto you: that one of
 you shall betraye me, which eateth with me.
 23 And they biganne to morne, and to saye
 to him one by one: ys it I? And a nother
 sayde: ys it I? 24 He answered and sayde

CRANMER—1539.

and haue bene geuen vnto the poore. And
 they grudged agaynst her.

10 And Iesus sayde: lett her alone, why
 trouble ye her? She hath done a good
 worke on me. 11 For ye haue poore with
 you all wayes: and when soener ye will,
 ye maye do them good: but me haue ye
 not alwayes. 12 She hath done that she
 coulede: she came afore hande, to anoynt
 my body to the buryng. 13 Verely I seye
 vnto you: wheresoener this Gospell shalbe
 preached thorowout the whole world: this
 also that she hath done, shalbe re-
 hearsed in remembrance of her.

14 And Judas Iscariot, one of the twelve
 went away vnto the hye Prester, to be-
 traye him vnto them. 15 When they herde
 that, they were glad, and promysed that
 they wolde geue him money. And he
 sought, how he myght conveniently be-
 traye him.

16 And the fyrste daye of swete bread
 (when they offred Passecouer) his disciples
 saye vnto him: where wilt thou that we
 go and prepare, that thou mayst eate the
 Passecouer? 17 And he sendeth forth two
 of his disciples, and sayeth vnto them:
 Go ye into the cytie, and ther shall mete
 you a man bearing a pitcher of water,
 folowe him. 18 And whithir soener he
 goeth in, saye ye to the good man of the
 house, the master sayeth: where is the
 geest chambre, where I shall eate passe-
 ouer with my disciples? 19 And he wyll
 shewe you a greete parlour, paved and
 prepared: there make ready for vs. 20 And
 his disciples went forth, and came into
 the cytie, and founde as he had sayde vnto
 them: and they made ready the Passecouer.

21 And whan it was now ewentyde, he
 came with the xii. 22 And as they ate at
 borde and dyd eate Iesus sayde: Verely
 I seye vnto you: one of you (that eateth
 with me) shall betraye me. 23 And they
 biganne to be sory, and to saye to him
 one by one: is it I? And another sayde:
 is it I? 24 He answered and sayd vnto

youm, given. agens, against. agens, among. bihiht, bid.
 herde, heard. bihiht, promised. couenably, conveniently.
 schal, shall. galoun, gallon. galoun, galloon. pitar, pitar.
 pitar, pitar. pitar, pitar. pitar, pitar. pitar, pitar.

¹³ Καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς, Ἑπάγετε εἰς τὴν πόλιν καὶ ἀπατήσεται ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων ἀκολουθήσατε αὐτῷ, ¹⁴ καὶ ὅπου ἐὰν εἰσέλθῃ, εἰπάτε τῷ οἰκοδεσπότη, Ὅτι ὁ διδάσκαλος λέγει, Πού ἐστι τὸ κατάλυμα, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; καὶ αὐτὸς ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον ἑτοιμον ἐκεῖ ἐτοιμάσατε ἡμῖν. ¹⁵ Καὶ ἐξῆλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἦλθον εἰς τὴν πόλιν, καὶ εὗρον καθὼς εἶπεν αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα. ¹⁶ Καὶ ὀψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων, εἶπεν ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν, ὅτι εἰς ἐξ ὑμῶν παραδώσει με, ὁ ἐσθίων μετ' ἐμοῦ. ¹⁷ Οἱ δὲ ᾤοντο λυπεῖσθαι, καὶ λέγειν αὐτῷ εἰς καθ' εἰς, Μήτι ἐγώ; Καὶ ἄλλος, Μήτι ἐγώ; ¹⁸ Ο δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Εἰς ἐκ τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ' ἐμοῦ

* ΔΕΥ. ἀγὼν ἐκείνης.

* ΔΕΥ. + μου.

* REC. ἀνάγειν.

* ΔΕΥ. τραγῶν καὶ α. = ἱστορῶν.

* ΔΕΥ. = καὶ ἄλλος μὴτι ἐγώ.

* ΔΕΥ. = ἀνακειόμενος.

GENEVA—1557.

vnto the poore, and they grudged against her. ⁶ And Iesus sayd, Let her be in rest, why trouble ye her? She hath done a good worke on me. ⁷ For ye haue the poore with you alwayes: and whensoever ye wil, ye may do them good: but me ye haue not alwayes. ⁸ She hath done that she could: she came afore hande to annoynt my body to the burying. ⁹ Verely I say vnto you, Wheresoeuer this Gospel shal be preached throughout the whole world, this also that she hath done shalbe re-bearced in remembrance of her.

¹⁰ Then Iudas Iscariot, one of the twelue went away vnto the hye Priestes, to betray him vnto them. ¹¹ And when they hard this, they were glad, and promised that they would geue him money: and he sought how he myght conveniently betray him. ¹² And the fyrst day of vnlawened bread, when they sacrificed the Paschal lambe, his disciples sayd vnto him, Where wilt thou that we go and prepare, that thou mayest eat the Easter lambe? ¹³ Then he sent forth two of his disciples, and sayd vnto them, Go ye into the cite, and there shal a man mete you bearyng a pitcher of water, folow him. ¹⁴ And whithersoener he goeth in, say ye to the good man of the house, The Master sayth, Where is the lodging where I shal eat the Easter lambe with my disciples? ¹⁵ And he wyl shewe you an vpper chamber which is large, trimmed, and prepared, there make ready for vs. ¹⁶ So his disciples went forth, and came to the cite, and found as he had sayd vnto them and made ready the Easter lambe.

¹⁷ And at euen he came with the twelue: ¹⁸ And as they sate at borde and dyd eat, Iesus sayd, Verely I say vnto you, that one of you shal betray me, which eateth with me. ¹⁹ And they began to morne and to say to him one by one, Is it I? And another, Is it I? ²⁰ He answered and sayd

RHEIMS—1582.

pence, and giuen to the poore. And they murmured against her. ⁶ But Iesus said, Let her alone, why do you mocke her? she hath wrought a good worke vpon me. ⁷ For the poore you haue alwayes with you: and when you will, you may doe them good: but me you haue not alwayes. ⁸ That which she had, she hath done: she hath presented to anoint my body to the buriall. ⁹ Amen I say to you, Wheresoeuer this Gospel shal be preached in the vvhole world, that also which she hath done, shal be told for a memorie of her.

¹⁰ And Iudas Iscariote one of the Twelue vrent his vway to the chiefe Priests, for to betray him to them. ¹¹ Vvho hearing it, vvore glad: and they promised him that they vvould giue him money. And he sought how he might betray him conveniently.

¹² And the first day of the Azymes when they sacrificed the Pasche, the Disciples say to him, Vvither wilt thou that vve goe, and prepare for thee to eate the Pasche? ¹³ And he sendeth two of his Disciples, and saith to them, Goe ye into the cite: and there shal meete you a man caryng a pitcher of vvater, folovv him: ¹⁴ and vvithersoever he entreth, say to the meister of the house, that the Maister saith, Vvhere is my refectorie, vvhere I may eate the Pasche vvith my Disciples? ¹⁵ And he vvill sherv you a great chamber, adorned: and there prepare for vs. ¹⁶ And his Disciples vvont their vvayes, and came into the cite: and they found as he had told them, and they prepared the Pasche. ¹⁷ And vvhen euen was come, he cometh vvith the Twelue. ¹⁸ And vvhen they vvore sitting at the table and eating, Iesus said, Amen I say to you, that one of you shal betray me, he that eateth vvith me. ¹⁹ But they began to be sad, and to say to him severally, Is it I? ²⁰ Vvho said to them, One of the

AUTHORISED—1611.

being giuen to the poore: and they murmured against her. ⁶ And Iesus said, Let her alone, why trouble you her? Shee hath wrought a good worke on me. ⁷ For ye haue the poore with you alwayes, and whensoever ye will ye may do them good: but me ye haue not alwayes. ⁸ She hath done what she could: she is come afore-hand to anoint my body to the burying. ⁹ Verily I say vnto you, Wheresoeuer this Gospel shall be preached thoroughout the whole world, this also that she hath done, shall bee spoken of for a memoriall of her. ¹⁰ And Iudas Iscariot, one of the twelue, went vnto the chiefe Priests, to betray him vnto them. ¹¹ And when they heard it, they were glad, and promised to giue him money. And he sought how he might conveniently betray him.

¹² And the first day of vnlawened bread, when they killed the Passeeouer, his disciples said vnto him, Where wilt thou that we go, and prepare, that thou mayest eat the Passeeouer? ¹³ And he sendeth forth two of his disciples, and saith vnto them, Goe ye into the cite, and there shall meet you a man bearyng a pitcher of water: follow him. ¹⁴ And wheresoeuer he shall goe in, say yee to the good man of the house, The Master saith, Where is the great chamber, where I shall eat the Passeeouer with my disciples? ¹⁵ And he will shew you a large vpper room furnished, and prepared: there make ready for vs. ¹⁶ And his disciples went forth, and came into the cite, and found as hee had said vnto them: and they made ready the Passeeouer. ¹⁷ And in the evening he cometh vvith the twelue. ¹⁸ And as they sate, and did eat, Iesus said, Verily I say vnto you, one of you which eateth vvith me, shall betray mee. ¹⁹ And they began to be sorrowfull, and to say vnto him one by one, Is it I? And another said, Is it I? ²⁰ And hee answered, and said vnto

‘εἰς τὸ τρυβλίον. ²¹ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ·
 ‘οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ, δι’ οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται· καλὸν ἦν
 ‘αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἀνθρώπος ἐκεῖνος.’ ²²Καὶ ἐσθιόντων αὐτῶν, λαβὼν ὁ
 ‘Ἰησοῦς ἄρτον εὐλογήσας ἐκλάσας, καὶ ἔδωκεν αὐτοῖς, καὶ εἶπε, ‘Λάβετε’, τούτῳ
 ‘ἐστὶ τὸ σῶμά μου.’ ²³Καὶ λαβὼν τὸ ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς· καὶ
 ἔπιον ἐξ αὐτοῦ πάντες. ²⁴καὶ εἶπεν αὐτοῖς, ‘Τούτῳ ἐστὶ τὸ αἷμά μου, τὸ τῆς
 ‘καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον. ²⁵ἀμὴν λέγω ὑμῖν, ὅτι οὐκέτι
 ‘οὐ μὴ πῖω ἐκ τοῦ γεννήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ
 ‘πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.’

²⁶Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν. ²⁷καὶ λέγει αὐτοῖς ὁ Ἰησοῦς,
 ‘Ὅτι πάντες σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ· ὅτι γέγραπται,

* Rec. + φάγετε. * Alex. = τὸ. * Alex. = καινῆς. * Alex. ὁ αὐτὸς. * Alex. = ἐν ἡμῶν ἐν τῇ νυκτὶ ταύτῃ. * Alex. διασκορπισθήσονται.
 * Alex. εἰ ἀντ.

WICLIIF—1380.

hem; oon of the twelve, that puttith the
 hond with me in the pletir; ²¹and sothli
 mannes some guith as it is writun of him;
 but wo to that man bi whom mannes some
 schal be bitrayede; it were good to hym;
 if thilke man hadde not be borun;

²²and while thei etun; ihesus took breed
 and blessed and brak and gaf it to hem
 and seide; take ye; this is my body;
²³and whanne he hadde take the cuppe he
 dede thankyngis and gaf to hem; and alle
 drunken thereof; ²⁴and he seide to hem;
 this is my blood of the newe testamente;
 whiche schal be schede for many; ²⁵truli
 I seye to you; for now I schal not drynke
 of this fruyt of vyne in to that day; whanne
 I schal drinke it newe in the rewme of
 god; ²⁶and whanne the ympne was seid
 thei wenten out in to the hille of olyvet;

²⁷and ihesus seide to hem; alle ye schulun
 be sclandride in me in this nygt; for it is
 writun; I schal smyte the sheperde and
 the sheep of the flok schulun be dispar-
 plid; ²⁸but aftir that I schal rise agen I
 schal go bifor you in to galile. ²⁹and petir
 seide to hym; thoug alle schulun be sclau-
 drid; but not I. ³⁰and ihesus seide to
 hym truli I seie to thee that to day bifor
 that the cok in this nyt crowe twyes;
 thou schalt thries denye me; ³¹but he
 seide more; thoug it bihoue that I die to
 gidre with thee; I schal not forsake thee;
 and in lik maner alle seiden;

³²and thei comen in to a place; whos
 name is iethsemani; & he seide to his
 disciples; sitte ye here; while I preye;
³³and he took petir and james & ion with
 him; & bigun for to drede and to be
 smoid; ³⁴and he seide to hem; my soule
 is sorowful to the deeth; abide ye here;
 and wake ye with me; ³⁵and whanne he
 was goen forth a litil he fil down on the
 erthe & preyed; that if it mygt be; that the

TYNDALE—1534.

vnto them: It ys one of the .xii. and
 the same deppeth with me in the platter.
²¹The sonne of man goeth; as it ys writen
 of him: but wo be to that man; by whome
 the sonne of man is betrayed. Good were
 it for him; if that man had never bene
 borne.

²²And as they ate; Iesus toke breede;
 blessed and brake and gave to them and
 sayde; Take; eate; this ys my body.
²³And he toke the cup; gave thanks; and
 gave it to them; and they all drunke of it.
²⁴And he sayde vnto them: This is my
 bloude of the new testament which is shedd
 for many. ²⁵Verely I seye vnto you: I will
 drinke no moore of this frute of the vyne;
 vntyll that daye; that I drinke it new in
 the kyngdome of God. ²⁶And when they
 had sayd grace; they went out to mount
 Olyvete.

²⁷And Iesus sayde vnto them: All ye
 schalbe offended thorow me this nyght.
 For it is written: I will smyte the shepe-
 herd; and the shepe shalbe scattered.
²⁸But after that I am risen agayne; I
 will goo into Galile before you. ²⁹Peter
 sayde vnto him: And though all men
 shuld be offended; yet wolde not I. ³⁰And
 Iesus sayd vnto him: Verely I seye vnto
 the; this daye even in this nyght; before
 the cocke crowe twyse; thou shalt denye
 me thryse. ³¹And he spake bokliyer; no;
 yf I shulde dye with the; I will not deny
 the. Lyke wyse also sayd they all.

³²And they came into a place named
 Gethsemani. And he sayde to his disci-
 ples: Syt ye here; whyll I goo aparte and
 praye. ³³And he toke with him Peter;
 james and iohn; and he began to waxe
 abashed and to be in an agony. ³⁴and
 sayde vnto them: My soule is very hevy
 even vnto the deeth; tary here and watche.
³⁵And he went forth a lytle and fell down
 on the grounde and prayed: that yf it
 were possible; the houre myght passe

CRANMER—1539.

them: It is one of the .xii. even he that
 deppeth with me in the platter. ²¹The
 sonne of man trulye goeth as it is written
 of him: but wo to that man by whom
 the sonne of man is betrayed. Good
 were it for that man; yf he had never
 bene borne.

²²And as they dyd eate; Iesus toke breed:
 and whan he had geuen thanks he brake
 it; and gaue to them; and sayde: Take;
 eate; this is my body. ²³And he toke the
 cup; and when he had geuen thanks he
 toke it to them; and they all drancke of
 it. ²⁴And he sayde vnto them: This is
 my bloude of the new Testament; which
 is shedd for many. ²⁵Ucely I seye vnto
 you: I wyll drinke no more of the frute
 of the vyne: vntyll that daye; that I drinke
 it new in the kyngdome of God. ²⁶And
 when they had sayde grace; they went
 out to mount olyvete. ²⁷And Iesus sayeth
 vnto them: All ye shalbe offended because
 of me this nyght. For it is written: I
 wyll smyte the sheperd; and the shepe
 shalbe scattered: ²⁸But after that I am
 risen agayne; I will go into Galile before
 you. ²⁹Peter sayde vnto him: And though
 all men be offended; yet wyll not I. ³⁰And
 Iesus sayeth vnto him: Uceryly I seye vnto
 the; that this daye even; in this nyght be-
 fore the cocke crowe twyse; thou shalt
 denye me thre tymes. ³¹But he spake
 more vehemently; no; yf I shulde dye
 with the; I wyll not denye the. Likewyse
 also sayde they all.

³²And they come into a place which
 was named Gethsemani. And he sayeth
 to his disciples: Syt ye here; whyll I go
 asyd; and praie. ³³And he taketh with
 him Peter and james and iohn; and began
 to waxe abashed; and to be in an agony.
³⁴and sayeth vnto them: My soule is
 hevy; even vnto the deeth; tary ye here
 and watche. ³⁵And he went forth a lytle
 and fell downe flat on the grounde; and
 prayed: that yf it were possible; the houre

“Πατάξω τὸν πομμένα, καὶ ὁ διασκορπισθήσεται τὰ πρόβατα.” ²⁸ Ἀλλὰ μετὰ τὸ ἐγερθῆναι με, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. ²⁹ Ὁ δὲ Πέτρος ἔφη αὐτῷ, Καὶ εἰ πάντες σκανδαλισθήσονται, ἀλλ’ οὐκ ἐγώ. ³⁰ Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι, ὅτι σὺ σήμερον ἐν τῇ νυκτὶ ταύτῃ, πρὶν ἢ δις ἀλέκτορα φωνῆσαι, τρίς ἀπαρνήσῃ με. ³¹ Ὁ δὲ ἔκ περισσοῦ ἔλεγε, μᾶλλον, Ἐάν με δέξῃ συναποθανεῖν σοι, οὐ μὴ σε ἀπαρνήσομαι. ³² Ὡσαύτως δὲ καὶ πάντες ἔλεγον.

³³ Καὶ ἔρχονται εἰς χωρίον, οὗ τὸ ὄνομα Γεθσημανῆ· καὶ λέγει τοῖς μαθηταῖς αὐτοῦ, Καθίσате ὧδε, ἕως προσεύξωμαι. ³⁴ Καὶ παραλαμβάνει τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην μεθ’ ἑαυτοῦ. Καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν. ³⁵ καὶ λέγει αὐτοῖς, Περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε καὶ ἡρηγορεῖτε. ³⁶ Καὶ προελθὼν μικρὸν, ἔπεσεν ἐπὶ τῆς γῆς, καὶ προσήυχeto, ἵνα,

* Rec. = σὺ. † Alex. ταύτη τῇ νυκτὶ. ‡ Alex. + Πέτρος. § Alex. ἐκ περισσοῦς u. περισσοῦς. || Alex. = μᾶλλον. ¶ Const. ἀπαρνήσομαι. †† Alex. Γεθσημανί. ††† Rec. + τὸν. †††† Alex. προσελθὼν.

GENEVA—1557.

vnto them, *It is one of the twelues that dippeth with me in the platter.* ²¹ Truly the Sonne of man goeth, as it is written of him: but wo be to that man, by whom the Sonne of man is betrayed. It had bene good for him: if he had neuer bene borne.

²² And as they dyd eat, Iesus toke bread blessed, brake, and gaue to them, and sayd, Take, eat, this is my body. ²³ And he toke the cup, gaue thanks, and gaue it to them, and they all dranck of it. ²⁴ And he sayd vnto them, This is my blood of the newe Testament, which is shed for many. ²⁵ Verely I say vnto you, I wyl drinke no more of the frute of the vine, vntyl that day, that I drinke it newe in the kyngdome of God.

²⁶ And when they had souge the song, they went out to the hill of Olives. ²⁷ Then Iesus sayd vnto them, All ye shalbe offended because of me this night. For it is wrytten, I wyl smyte the shepheard, and the shepe shal be scattered. ²⁸ But after that I am risen, I wyl go into Galile before you. ²⁹ And Peter sayd vnto hym, Although all men should be offended, yet would not I. ³⁰ Then Iesus sayd vnto hym, Verely I say vnto thee, This day, euen in this nyght, before the cock crowe twyse, thou shalt deny me thrise. ³¹ And he sayd more earnestly, If I should dye with thee, I wyl not deny thee: Lykewyse also sayd they all. ³² After they come into a place named Gethsemane: then he said to his disciples, Sit ye here, while I go and pray. ³³ And he toke with him Peter, Iames, and Iohn, and he began to be afraide, and in great heauines. ³⁴ And sayd vnto them, My soule is very heauy euen vnto the death, tary here and watch.

³⁵ And being gon forward a lytle, he fel downe on the ground, and prayed, that if it were possible, that houre myght passe

RHEIMS—1582.

Tynelue, he that dippeth vwith me his hand in the dish. ²¹ and the Sonne of man in deede goeth, as it is wvritten of him, but vwo to that man by vvhom the Sonne of man shal be betrayed. It vvore good for him, if that man had not been borne. ²² And vvholes they vvore eating, Iesus tooke bread: and blessing brake, and gaue to them, and said, Take, This is my body. ²³ And taking the chalice, giving thanks he gaue to them. and they al drancke of it. ²⁴ And he said to them, This is my blood of the newv testament, that shal be shed for many. ²⁵ Amen I say to you, that novv I vvil not drinke of the fruite of the vine vntill that day vvhen I shal drinke it newv in the kyngdom of God. ²⁶ And an hymne being said, they vvont forth into Mount-olinet.

²⁷ And Iesus saith to them, You shal al be scandalized in me in this night: for it is wvritten, *I vvil strike the Pastor, and the sheepe shalbe dispersed.* ²⁸ But after that I shal be risen agayne, I vvil goe before you into Galilee. ²⁹ And Peter said to him, Although al shal be scandalized: yet not I. ³⁰ And Iesus saith to him, Amen I say to thee, that thou this day in this night, before the cocke crowv twise, shalt thrise deny me. ³¹ But he spake more vehemently, Although I should die together vwith thee, I vvil not denie thee. And in like maner also said they al.

³² And they come into a ferme-place callid Gethsemani. And he saith to his Disciples, Sit you here, vntill I pray. ³³ And he taketh Peter and Iames and Iohn vwith him: and he began to feare and to be heauy. ³⁴ And he saith to them, My soule is sorrowfull euen vnto death: stay here, and vvatch. ³⁵ And vvhen he vvaz gone forward a litle, he fel flat vpon the ground: and he prayed that if it might be, the houre myght

AUTHORISED—1611.

them, *It is one of the twelues that dippeth with me in the dish.* ²¹ The Sonne of man indeed goeth, as it is written of him: but woe to that man by whom the Sonne of man is betrayed: Good were it for that man, if he had neuer bene borne.

²² And as they did eat, Iesus tooke bread, and blessed, and brake it, and gaue to them, and said, Take, cate: this is my body. ²³ And he tooke the cup, and when he had given thanks, he gaue it to them: and they all drancke of it. ²⁴ And he said vnto them, This is my blood of the new Testament, which is shed for many. ²⁵ Verily I say vnto you, I will drinke no more of the fruit of the Vine, vntill that day that I drinke it newe in the kingdome of God.

²⁶ And when they had sung an hymne, they went out into the mount of Olives. ²⁷ And Iesus saith vnto them, All ye shall be offended because of mee this night: for it is wvritten, I will smite the shepheard, and the sheepe shall bee scattered. ²⁸ But after that I am risen, I wil goe before you into Galilee. ²⁹ But Peter said vnto him, Although al shalbe offended, yet wil not I. ³⁰ And Iesus saith vnto him, Verily I say vnto thee, that this day, euen in this night before the cocke crowe twice, thou shalt deny me thrise. ³¹ But he spake the more vehemently, If I should die with thee, I will not denie thee in any wise. Likewise also said they all. ³² And they came to a place which was named Gethsemani, and he saith to his disciples, Sit ye here, while I shall pray. ³³ And hee taketh with him Peter, and Iames, and Iohn, and began to be sore amazed, and to be very heauy, ³⁴ And saith vnto them, My soule is exceeding sorrowfull vnto death: tarye ye here, and watch. ³⁵ And he went forward a litle, and fell on the ground, and prayed, that if it were possible, the

εἰ δυνατόν ἐστι, παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα· ³⁶ καὶ ἔλεγεν, 'Αββᾶ, ὁ πατήρ, πάντα
'δυνατά σοι. παρένεγκε τὸ ποτήριον ἅπ' ἐμοῦ τούτο· ἀλλ' οὐ τί ἐγὼ θέλω, ἀλλὰ
'τί σύ.' ³⁷ Καὶ ἔρχεται καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ,
'Σίμων, καθεύδεις; οὐκ ἴσχυσας μίαν ὥραν γρηγορῆσαι; ³⁸ γρηγορεῖτε καὶ προσ-
'εύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν. τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ
'ἀσθενής.' ³⁹ Καὶ πάλιν ἀπελθὼν προσήύξατο, τὸν αὐτὸν λόγον εἰπών. ⁴⁰ καὶ ὑπο-
στρέψας εὗρεν αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν ⁴¹ βεβαρη-
μένοι, καὶ οὐκ ᾔδεισαν τί αὐτῷ ἀποκριθῶσι. | Καὶ ἔρχεται τὸ τρίτον καὶ λέγει
αὐτοῖς, 'Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε. ἀπέχει ἡλθεν ἡ ὥρα· ἰδοὺ,
'παράδιδεται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν. ⁴² ἐγείρεσθε,
'ἄγωμεν· ἰδοὺ, ὁ παραδιδούς με ἤγγικε.' ⁴³ Καὶ εὐθέως, ἔτι αὐτοῦ λαλοῦντος,

* Alex. τοῦτο δὲ ἱεροῦ. * Alex. καταβαρυνόμενοι. * Alex. ἀναπαύεσθαι αὐτῶν. * Alex. = τὸ. * Alex. ὁ Ἰσκαριώτης ο. Ἰσκαριώτης κ. Σκεριώτης. * Alex. = ὢν. * Alex. = πάλιν. * Alex. ἀνάγειν.

WICLIIF—1380.

oure schulde passe fro hym, ³⁶ and he
seide abba fadir alle thingis ben possible
to thee: here oure this cuppe for me; but
not that I wole: but that thou wilt be
don.

³⁷ and he came: & founde hem slepyng;
and he seide to petir, simound slepiest thou?
myghtist thou not wake with me oon our?
³⁸ Wake 3e and preie 3e that 3e entre not
in to temptacioun; for the spirit is redi:
but the fleisch is sike, ³⁹ and eftaune he
seide and preied and seide the same word;
⁴⁰ and he turned agen eftsoone and founde
hem slepyng; for her iȝen weren heuyed:
and thei knewen not what thei schulden
answere to him, ⁴¹ and he cam the thridde
tyme: and seide to hem, slepe 3e now
and rest 3e; it sufficith, the our is comen;
io mannes some schal be bitraid in to the
hondis of synful men; ⁴² rise 3e, go we;
lo he that schal bitraie me: is wyȝ.

⁴³ And ȝit while he spake, Judas scarioth
oon of the twelve cam & with hym moche
puple with swardis and staves sente
fro the hiȝist preestis and the scribis, and fro
the elder men, ⁴⁴ and his traitour hadde
ȝouru to hem a tokene, and seide; whom-
euer I kisse: he it is holde ȝe hym, and
lede ȝe warli; ⁴⁵ and whanne he cam, anon
he come to hym & seide; maister; and he
kissid hym, ⁴⁶ and thei leiden hondis on
hym: and helden hym, ⁴⁷ but oon of the
men that stoden aboute, drong out a
sword, and smoot the seruant of the
hiȝist preat and kittid of his eere;

⁴⁸ & Ihesus answered and seide to hem;
as to a theif ȝe han ȝou out with swardis
and staves, to take me; ⁴⁹ dai by dai I
was among ȝou and taughte in the temple;
and ȝe helden not me; but that the scrip-
ture be fulfilled; ⁵⁰ thanne alle hise disci-
ples forsoke hym: and fledden, ⁵¹ but a
jung man clothid with linnen cloith on

TYNDALE—1534.

from him. ³⁶ And he sayd: Abba father;
all thinges are possible vnto the; take
awaye this cup from me. Nevertheless
not that I will; but that thou wilt be done.

³⁷ And he cam and founde them slepyng;
and sayd to Peter: Simon, sleepest thou?
Coudest not thou watche with me one
houre? ³⁸ watche ye, and praye; leest ye
entre into temptacion: the spere is redy;
but the flessch is weake. ³⁹ And agayne
he went awaye and prayde; and spake
the same wordes. ⁴⁰ And he returned
and founde them a slepe agayne; for
their eyes were hevy: nether wist they
what to answer him. ⁴¹ And he cam the
thyrde tyme; and sayd vnto them: slepe
heas forth and take youre ease; it is
ynough. The houre is come; beholde the
sonne of man shalbe delyvered into the
hondes of synners. ⁴² Ryse vp; let vs goo.
Loe he that betrayeth me; is at hande.

⁴³ And immediatly whyll he yet spake;
came Judas one of the twelve; and with
him a greate number of people with
swardes and staves from the hye prestes
and scribes and elders. ⁴⁴ And he that
betrayed him; had geuen them a generall
token sayinge: whosoever I do kisse; he
it is: take him and leade him awaye
warly. ⁴⁵ And asone as he was come; he
wente streyght waye to him; and sayd
vnto him: master master; and kysed him.
⁴⁶ And they layde their hondes on him;
and toke him. ⁴⁷ And one of them that
stode by; drue out a sward; and smote
a seruant of the hye preste; and cut of
his eare.

⁴⁸ And Iesus answered and sayd vnto
them: ye be come out as vnto a theif
with swardes and with staves; for to take
me. ⁴⁹ I was dayly with you in the tem-
ple teachinge and ye take me not: but
that the scriptures shalbe fulfilled. ⁵⁰ And they all forsoke him and ranne
awaye. ⁵¹ And ther folowed him a cer-
teyne yonge man; clothed in linnen ap-
on

CRANMER—1539.

might passe from him. ³⁶ And he sayde:
Abba father, all thinges are possible vnto
the, take awaye this cup from me. Never-
thelesse, not that I wyll: but that thou
wilt, be done.

³⁷ And he cam and founde them slepyng,
and sayeth to Peter: Simon, sleepest thou?
Coudest not thou watche one houre?
³⁸ watche ye, and praye, leest ye entre
into temptacion, the spere trulye is ready,
but the flessch is weake. ³⁹ And agayne he
went sayde, and prayde, and spake the
same wordes. ⁴⁰ And he returned, and
founde them a slepe agayne. For their
eyes were heuy: nether wist they, what
to answer him. ⁴¹ And he came the thyrde
tyme and sayde vnto them: slepe heas
forth, and take youre ease, it is ynough.
The houre is come, beholde, the sonne of
man is betrayyd into the handes of syn-
ners. ⁴² Ryse vp, let vs go. Lo, he that
betrayeth me, is at hande. ⁴³ And imme-
diatly whyll he yet spake, cometh Judas
(which was one of the twelve) and wyth
him a greate number of people with
swardes and staves from the hye Prestes
and Scribes and elders. ⁴⁴ And he that
betrayed him, had geuen them a generall
token, saying: whosoever I do kisse, that
same is he: take him and leade him awaye
warly. ⁴⁵ And as soone as he was come,
he goeth straight waye to him, and sayeth
vnto him: Master, Master, and kysed
him: ⁴⁶ And they layde their hondes on
him, and toke him. ⁴⁷ And one of them
that stode by, drue out a sward, and
smote a seruant of the hye Preste, and
cut of his eare.

⁴⁸ And Iesus answered and sayd vnto
them: ye be come out as vnto a theif
with swardes and with staves, for to take
me. ⁴⁹ I was dayly with you in the tem-
ple, teachinge, and ye take me not: but
these thinges come to passe, that the
scriptures shalbe fulfilled. ⁵⁰ And they
all forsoke him, and ranne awaye. ⁵¹ And
there folowed him a certayne yonge man,

παράγινεται Ἰούδας, εἰς ὃν τῶν δώδεκα, καὶ μετ' αὐτοῦ ὄχλος πάλιν μετὰ μαχαίρων καὶ ξύλων, παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων. ³⁶ δεδώκει δὲ ὁ παραδιδούς αὐτὸν σύσσημον αὐτοῖς, λέγων, “Ὁν ἂν φιλήσω, αὐτός ἐστι· κρατήσατε αὐτὸν, καὶ ἀπαγάγετε ἀσφαλῶς.” Καὶ ἐλθὼν, εὐθέως προσελθὼν αὐτῷ λέγει, “Ραββί, ραββί” καὶ κατεφίλησεν αὐτόν. ³⁷ Οἱ δὲ ἐπέβαλον ἐπ’ αὐτόν τὰς χεῖρας αὐτῶν, καὶ ἐκράτησαν αὐτόν. ³⁸ Εἰς δὲ τις τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν ἔπαισε τὸν δούλον τοῦ ἀρχιερέως, καὶ ἀφείλεν αὐτοῦ τὸ ὠτίον. ³⁹ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, “Ὡς ἐπὶ ληστὴν ἐξήλθετε μετὰ μαχαίρων καὶ ξύλων συλλαβεῖν με; καθ’ ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων, καὶ οὐκ ἐκράτησατέ με· ἀλλ’ ἵνα πληρωθῶσιν αἱ γραφαί.” ⁴⁰ Καὶ ἀφέντες αὐτὸν πάντες ἔφυγον. ⁴¹ Καὶ εἰς τις νεανίσκος ἠκολούθησεν |

³⁶ Const. + αὐτῷ. ³⁷ Alex. χαρὶς ε. = ραββί. ³⁸ Alex. = ἐν αὐτῷ. ³⁹ Alex. αὐτῷ. ⁴⁰ Alex. = τῷ. ⁴¹ Alex. ἱερῶν. ⁴² Alex. καὶ νεανίσκος τῷ. ⁴³ Alex. ἀκολούθησεν.

GENEVA—1557.

from hym. ³⁶ And he sayd, Abba, Father, all thinges are possible vnto thee, take away this cup from me. Neuerthelesse not that I wyl: but that thou wilt be done. ³⁷ Then he cometh and fyndeth them sleeping, and sayeth to Peter, Simon sleepest thou? Couldst not thou watch with me one houre?

³⁸ Watch ye, and pray, lest ye entre into tentation: for the sprite is ready, but the fleshe is weake. ³⁹ And againe he went away, and prayed, and spake the same wordes. ⁴⁰ And he returned, and found them asleepe againe, for their eyes were heauy: neither wist they what to answer hym. ⁴¹ And he cometh the thyrd tyme, and sayeth vnto them, Sleepe hence forth, and take your esse, it is ynough, the houre is come, behold the Sonne of man is deliuered into the handes of synners. ⁴² Ryse vp, let vs go, Lo he that betrayeth me, is at hand.

⁴³ And immediatly whyle he yet spake, came Iudas one of the twelue, and with hym a great nombre of people with swordes and stanes, from the hye Priestes, and Scribes, and Elders. ⁴⁴ And he that betrayed hym had giuen them a general token saying, Whomsoeuer I shal kysse, he it is: take hym and lead hym away safely. ⁴⁵ And as sone as he was come, he went straightway to hym, and sayd vnto hym, Maister, Maister, and kyssed hym. ⁴⁶ And they layd theyr handes on him, and toke hym. ⁴⁷ And one of them that stode by, drew out a sword, and smote a seruant of the hye Priest, and cut of his eare.

⁴⁸ And Iesus answered and sayd vnto them: Ye become out as vnto a thefe with swordes and with stanes for to take me. ⁴⁹ I was dayly with you in the temple teaching, and ye toke me not: but this is done that the Scriptures should be fulfilled. ⁵⁰ Then they all forsoke hym, and ran away. ⁵¹ And there folowed him a certayn yonge man,

RHEIMS—1582.

passer from him: ³⁶ and he said, Abba, Father, al thinges are possible to thee, transfeere this chalice from me, but not that which I wyl, but that which thou wilt. ³⁷ And he commeth, and findeth them sleeping. And he saith to Peter, Simon, sleepest thou? couldest thou not vwatch one houre? ³⁸ Vwatch ye, and pray that you enter not into tentation. The spirit in deede is prompt, but the flesh infirme. ³⁹ And going away againe, he prayed, saying the selfsame vvord. ⁴⁰ And returning, againe he found them a sleepe (for their eies vvere heauy) and they wist not what they should answer him. ⁴¹ And he commeth the third time, and saith to them, Sleepe ye now, and take rest, it sufficeth, the houre is come: behold the Sonne of man shal be betrayed into the hands of sinners. ⁴² Arise, let vs goe. behold, he that shal betray me, is at hand.

⁴³ And as he vvvas yet speaking, commeth Iudas Iscariote one of the Twelue, and vvith him a great multitude vvith swordes and clabbes, from the cheefe Priestes and the Scribes and the Auncients. ⁴⁴ And the betrayer of him had giuen them a signe, saying, Vvhomsoeuer I shal kisse, it is he, lay hold on him, and leade him vvarily. ⁴⁵ And vvhen he vvvas come, immediatly going to him, he saith, Rabbi, and he kyssed him. ⁴⁶ But they lkd hands vpon him: and held him. ⁴⁷ And one certaine man of the standers about, drawing out a sword, smote the seruant of the cheefe priest, and cut of his eare. ⁴⁸ And Iesus answering, said to them, As to a theefe are you come out vvith swordes and clabbes to apprehend me? ⁴⁹ I vvvas dayly vvith you in the temple teaching, and you did not lay hands on me. But, that the Scriptures may be fulfilled. ⁵⁰ Then his disciples leauing him, al fled. ⁵¹ And a certaine yonge man folowed him clothed vvith sindeon vpon the

AUTHORISED—1611.

houre might passe from him. ³⁶ And he said, Abba, father, al thinges are possible vnto thee, take away this cup from me: Neuertheles, not that I will, but what thou wilt. ³⁷ And hee commeth, and findeth them sleeping, and saith vnto Peter, Simon, sleepest thou? Couldst not thou watch one houre? ³⁸ Watch ye and pray, lest yee enter into temptation: The spirit truly is ready, but the flesh is weake.

³⁹ And againe hee went away, and prayed, and spake the same wordes. ⁴⁰ And when he returned, he found them asleepe againe, (for their eyes were heauie) neither wist they what to answer him. ⁴¹ And he commeth the third time, and saith vnto them, Sleepe on now, and take your rest: it is ynough, the houre is come, behold, the Son of man is betrayed into the hands of sinners. ⁴² Rise vp, let vs goe, Lo, hee that betrayeth me, is at hand.

⁴³ And immediatly, while hee yet spake, commeth Iudas, one of the twelue, and with him a great multitude with swordes, and stanes, from the cheefe Priests, and the Scribes, and the Elders. ⁴⁴ And hee that betrayed him, had giuen them a token, saying, Whomsoeuer I shall kisse, that same is hee; take him, and lead him away safely. ⁴⁵ And assoone as he was come, he goeth straightway to him, and sayeth, Master, Master, and kyssed him.

⁴⁶ And they layd their handes on him, and tooke him. ⁴⁷ And one of them that stood by, drew a sword, and smote a seruant of the high Priest, and cut off his eare. ⁴⁸ And Iesus answered, and said vnto them, Are yee come out as against a thiefe, with swordes, and with stanes to take me? ⁴⁹ I was dayly vvith you in the Temple, teaching, and ye tooke me not; but the Scriptures must be fulfilled. ⁵⁰ And they all forsooke him, and fled. ⁵¹ And there folowed him a certaine yonge man,

αὐτῷ, περιβεβλημένος συνδόνα ἐπὶ γυμνοῦ· καὶ κρατοῦσιν αὐτὸν οἱ νεανίσκοι·
 ὁ δὲ καταλιπὼν τὴν συνδόνα γυμνὸς ἔφυγεν ἀπ' αὐτῶν.]

Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα· καὶ συνέρχονται αὐτῷ πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς. Καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως· καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπηρετῶν, καὶ θερμαινόμενος πρὸς τὸ φῶς. Οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν, εἰς τὸ θανατῶσαι αὐτόν· καὶ οὐχ εὑρισκόν. πολλοὶ γὰρ ἐψευδομαρτύρουν κατ' αὐτοῦ, καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν. καὶ τινες ἀναστάντες ἐψευδομαρτύρουν κατ' αὐτοῦ, λέγοντες, Ὅτι ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος, Ὅτι ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν χειροποίητον, καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω. Καὶ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν. Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς μέσον ἐπηρώτησε τὸν

* εἰς πρῶτον, ἀδελφόν. † Alex. = ἀπ' ἀδελφῶν. ‡ Alex. + Καὶ ἐξῆλθεν. § Alex. = ἀπὸ. ¶ Rec. εἰς τὸ πλῆθος.

WICLIF—1380.

the bare sued hym; and thei helden hym; and he lefte the linnen clothing, and flede nakid away fro hem; and thei ladden ihesus to the hijist preest, and alle the preestis and scribis and elder men camen to gidre; but petir sued hym afer in to the halle of the hijist preest; and he sat with the mynystis and warned hym at the fier; and the hijist preestis and al the counceil soukten witnessynge agens ihesus, to take hym to the deeth, but thei founden not; for many aciden fals witnessynge agens hym; and the witnessynge weren not couenable; and summe risen vp and baron fals witnessynge agens him and seiden, for we han herde hym seynge, I schal vndo this temple made with hondis, and aftir the thridde dai I schal bilde another not made with hondis; and the witnessynge of hem was not couenable; and the hijist preest roos vp in to the myddil, and axed ihesus and seide, answerist thou no thing to the thingis that han putte agens thes of thes; but he was stille; and answerid nothing; eftsome the hijist preest axed hym and seide to hym, art thou crist the sone of the blessed god? and ihesus seide to hym, I say, and ye schulen se mannes sone sittynge on the rythalf of the vertu of god; and comynge in the cloudis of heuene; and the hijist preest torente his clothis and seide, what jit desairen we witnessin; ye han herd blasfemye, what semeth to you? and thei alle condempneden hym: to be gilty of deeth; and summe bigunnen to bi spete hym and to hile his face and to anytis with buffatis, & seide to hym, areed thou, & the mynystis beten him with strokis; and whanne petir was in the halle hinethen: oon of the damysels of the hijist preest cam, and whanne sche hadde seen petir warmynge hym: sche

said, followed. eftsome, again. couenable, accordant. vndo, power. hile, cover. areed, declare.

TYNDALE—1534.

the bare; and the yongemen caught him; and he lefte his linnen and fled from them naked. And they ledd ihesus away to the hiest preste of all; and to him came all the hye prestes, and the elders, and the scribes. And Peter folowed him a greate waye of; even into the pallys of the hye preste; and sat with the servauntes; and warned him sylfe at the fyre. And the hye prestes and all the counsell sought for witness agaynste ihesu, to put him to deeth; and founde none. Yet many bare false witness agaynste him; but their witness agreed not to gedre. And ther arose certayne and brought false witness agaynste him; sayinge, We herde him saye: I will destroye this temple made with hondes; and with in thre dayes I will bylde another, made with out hondes. But their witness agreed not to gedre. And the hiest preste stode vp amongst them; and axed ihesus sayinge, answerist thou nothings? How is it that these beare witness agaynste the? And he helde his peace; and answered nothings. Agayne the hiest preste axed him; and sayde vnto him: Arte thou Christ the sone of the blessed? And ihesus sayde: I am. And ye shall se the sone of man syt on the ryght honde of power; and come in the cloudes of heven. Then the hiest preste rent his clothes and sayd: what nede we any further of witness? Ye have herde the blasfemye what thinke ye? And they all gave sentence that he was worthy of deeth. And some begonne to spit at him; and to cover his face; and to bete him with fistes; and to saye vnto him, arede vnto vs. And the servauntes boffetted him on the face. And as Peter was beneath in the pallys; ther came one of the wenches of the hiest preste; and when she saw Petre warmynge him sylfe; she lokod on him; and

CRANMER—1539.

clothed in linnen vpon the bare, and the yongmen caught him; and he lefte his linnen garment, and fled from them naked. And they ledd ihesus away to the hiest Preste of all and wyth him come all the hye Prestes, and the elders, and the Scribes. And Peter folowed him a greate waye of (even tyll he was come into the palace of the hye preste) and he sat with the scravauntes, and warned him selfe at the fyre. And the hye Prestes and all the counsell sought for witness against ihesu, to put him to deeth, and founde none; for many bare false witness agaynste hym, but their witness agreed not together. And ther arrose certayne, and brought false witness against him, sayinge, We herde him saye: I will destroye this temple that is made with handes, and with in thre dayes I wyll bylde another, made wythout handes. But yet their wytnesses agreed not together. And the hye Preste stode vp amongst them, and asked ihesus, sayinge: answerest thou nothings? How is it that these beare witness agaynste the? But he helde his peace, and answered nothing. Agayne the hiest Preste asked him, and sayde vnto him: Art thou Christ the sone of the blessed? And ihesus sayd: I am. And ye shall se the sone of man syt-tyng on the ryght hand of power, and comynge in the cloudes of heuene. Then the hye preste rent his clothes, and sayd: what nede we any further of wytnesses? Ye haue heard blasfemy, what thinke ye? and they all condemned him to be worthy of deeth. And some begonne to spit at him, and to cover his face, and to beate him with fistes, and to saye vnto him: Areade: And the scravauntes boffetted him on the face. And as Peter was beneath in the palace ther cam one of the wenches of the hiest preste: and when she sawe Peter warm-

Ἰησοῦν, λέγων, 'Οὐκ ἀποκρίνη οὐδέν; τί οὗτοί σου καταμαρτύρουσιν;' ⁵² 'Ὁ δὲ ἐσιώπα, καὶ αὐδὲν ἀπεκρίνατο. Πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν, καὶ λέγει αὐτῷ, 'Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ εὐλογητοῦ;' ⁵³ 'Ὁ δὲ Ἰησοῦς εἶπεν, 'Εγὼ εἰμι. καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν καθήμενον τῆς δυνάμεως, καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ.' ⁵⁴ 'Ὁ δὲ ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ λέγει, 'Τί ἐτι χρεῖαν ἔχομεν μαρτύρων; ἡκούσατε τῆς βλασφημίας· τί ὑμῖν φαίνεται;' Οἱ δὲ πάντες κατέκριναν αὐτὸν εἶναι ἐνοχον θανάτου. ⁵⁵ Καὶ ἤρξαντό τινες ἐμπτύειν αὐτῷ καὶ περικαλύπτειν τὸ πρόσωπον αὐτοῦ, καὶ κολαφίζειν αὐτὸν, καὶ λέγειν αὐτῷ, 'Προφύτειςον' καὶ οἱ ὑπηρέται ⁵⁶ ῥαπίσματος αὐτὸν ἔβαλλον.]

⁵⁶ Καὶ ὄντος τοῦ Πέτρου ἐν τῇ αὐλῇ κάτω, ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως, ⁵⁷ καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον, ἐμβλέψασα αὐτῷ λέγει, 'Καὶ

⁵² Alex. οὐκ ἀποκρίνατο. ⁵³ Rec. καθήμενον ἐκ δεξιῶν. ⁵⁴ Alex. ῥαπίσματος αὐτὸν Πάβον α. Δάβανον α. Ἰβανον.

GENEVA—1557.

clothed in linnen vpon his bare body, and the yonge men caught hym. ⁵² But he left his linnen, and fled from them naked. ⁵³ And they led Iesus away to the hye Priest, and to him came all the hye Priestes, and the Elders, and the Scribes. ⁵⁴ And Peter folowed hym a great way of, even into the hall of the hye Priest, and sat with the seruantes, and warmed hym self at the fyre.

⁵⁵ And the hye Priestes, and all the Council sought for witnes against Iesus, to put him to death, and found none. ⁵⁶ For many bare false wytnes agaynst hym, but their wytnes agreed not together. ⁵⁷ Then there arose certayn, and broght false wytnes against him, saying, ⁵⁸ We heard him say, I wil destroy this temple made with handes, and within three dayes I wil buyld another, made without handes. ⁵⁹ But their witnes yet agreed not together.

⁶⁰ And the hye Priest stode vp amongst them, and asked Iesus saying, Answerest thou nothing? How is it that these beare witnes agaynst thee? ⁶¹ But he held his peace, and answered nothing. Againe the hye Priest asked hym, and sayd vnto him, Art thou Christie the Sonne of the Blessed? ⁶² And Iesus said I am he: and ye shal see the Sonne of man syt at the right hand of the myghty God, and come in the cloudes of heuenn. ⁶³ Then the hye Priest rent his clothes and sayd, What neede we any further wytnesses? ⁶⁴ Ye haue heard blasphemie: what thinke ye? And they all gaue sentence that he was worthy of death. ⁶⁵ And some began to spit at hym, and to couer his face, and to beate him with fyetes, and to say vnto hym, Recode. And the sergeantes smote him with their rods of office. ⁶⁶ And as Peter was beneath in the hall, there came one of the maydes of the hye Priest. ⁶⁷ And when she saw Peter warminge his self, she loked on

RHEIMS—1582.

bare and they tooke him. ⁵² But he casting of the sindon, fled from them naked.

⁵³ And they brought Iesus to the chiefe Priest: and al the Priests and the Scribes and the Ancients assembled together. ⁵⁴ And Peter folowed him a farre of even in vnto the court of the high Priest: and he sala vvith the seruants at the fire, and vvwarmed him self. ⁵⁵ And the chiefe Priests and al the counsell sought testimonie against Iesus, that they might put him to death, neither found they. ⁵⁶ For many spake false Witnes against him: and the testimonies vvere not couenient. ⁵⁷ And certayne rising vp, bare false vvitnesses against him, saying, ⁵⁸ That vve heard him say, I vvill dissolue this temple made vvith hand, and in three daies vvill I build another not made vvith hand. ⁵⁹ And their testimonie vvvas not couenient. ⁶⁰ And the high Priest rising vp into the middes, asked Iesus, saying, Answerest thou nothing to these things that are obiected to thee of these? ⁶¹ But he held his peace and answered nothing. Againe the high Priest asked him, and said to him, Art thou Christ the sonne of the blessed God? ⁶² And Iesus saith to him, I am. And thou shal see the Sonne of man sitting on the right hand of power, and comming vvith the cloudes of heauen. ⁶³ And the high Priest renting his garments, saith, Vvhat neede vve vvitnesses any further? ⁶⁴ You haue heard blasphemie. how thinke you? Vvho al condemned him to be guilty of death. ⁶⁵ And certayne began to spit vpon him, and to couer his face, and to beate him vvith buffets, and to say vnto him, Prophecie: and the seruants gaue him blowes.

⁶⁶ And vvhen Peter vvvas in the court beneath, there cometh one of the vvoman-seruants of the high Priest. ⁶⁷ And vvhen she had seen Peter vvarming him

AUTHORISED—1611.

having a linnen cloth cast about his naked body, and the yonge men layd hold on him. ⁵² And he left the linnen cloth, and fled from them naked.

⁵³ And they led Iesus away to the high Priest, and with him were assembled all the chiefe Priests, and the Elders, and the Scribes. ⁵⁴ And Peter followed him as farre off, even into the pallace of the high Priest: and hee sate with the seruants, and warmed himself at the fire. ⁵⁵ And the chiefe Priests, and all the counsell sought for witness against Iesus, to put him to death, and found none. ⁵⁶ For many bare false witness against him, but their witness agreed not together. ⁵⁷ And there arose certayne, and bare false witness against him, saying, ⁵⁸ We heard him say, I will destroy this Temple that is made with hands, and within three dayes I will build another made without hands. ⁵⁹ But neither so did their witness agree together. ⁶⁰ And the high Priest stood vp in the mids, and asked Iesus, saying, Answerest thou nothing? What is it which these witness against thee? ⁶¹ But he held his peace, and answered nothing. Againe, the high Priest asked him, and said vnto him, Art thou the Christ, the Sonne of the Blessed? ⁶² And Iesus said, I am: and yee shall see the Sonne of man sitting on the right hand of power, and comming in the clouds of heauen. ⁶³ Then the high Priest rent his clothes, and saith, What need wee any further witnesses? ⁶⁴ You haue heard the blasphemy: what thinke yee? And they all condemned him to be guilty of death. ⁶⁵ And some began to spit on him, and to couer his face, and to buffet him, and to say vnto him, Prophecie: And the seruants did strike him with the palmes of their hands.

⁶⁶ And as Peter was beneath in the palace, there cometh one of the maydes of the high Priest. ⁶⁷ And when she saw

‘σὺ μετὰ τοῦ Ναζαρηνοῦ Ἰησοῦ ἦσθα.’ ⁶⁶Ο δὲ ἠρνήσατο, λέγων, ‘Οὐκ οἶδα, οὐδὲ ἐπίσταμαι τί σὺ λέγεις.’ Καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον καὶ ἀλέκτωρ ἐφώνησε. ⁶⁸Καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν πάλιν ἤρξατο λέγειν τοῖς παρεστηκόσιν, ‘Ὅτι οὗτος ἐξ αὐτῶν ἐστίν.’ ⁷⁰Ο δὲ πάλιν ἠρνεῖτο. Καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ, ‘Ἀληθῶς ἐξ αὐτῶν εἶ· καὶ γὰρ Γαλιλαῖος εἶ,’ καὶ ‘ἡ λαλιά σου ὁμοιάζει.’ ⁷¹Ο δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύειν, ‘Ὅτι οὐκ οἶδα τὸν ἄνθρωπον τούτον, ὃν λέγετε.’ ⁷²Καὶ εὐθέως ἐκ δευτέρου ἀλέκτωρ ἐφώνησε. Καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα, ὃ εἶπεν αὐτῷ ὁ Ἰησοῦς, ‘Ὅτι πρὶν ἀλέκτορα φωνῆσαι δις, ἀπαρνήσῃ με τρίς.’ καὶ ἐπιβαλὼν ἔκλαιε.

XV. Καὶ εὐθέως ἐπὶ τὸ πρῶτὸ συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων, καὶ ὅλον τὸ συνέδριον, δήσαντες τὸν Ἰησοῦν

* Αἰεκ. = καὶ ἡ λαλιά σου ὁμοιάζει. * Rec. = εὐθύς. * Rec. τοῦ ῥήματος, οὐ.

WICLIFFE—1380.

bitheld hym and seide, and thou wost with ihesus of nazareth, ⁶⁶ he denyed and seide; nether I woot: nether I knowe: what thou seist, and he wente with out forth bifore the halle; and anon the cok cewe, ⁶⁸ and eftsome whanne another damysel hadde seyn hym: soche bigan to seie to men that stoden aboute, that this is of hem, ⁷⁰ and he eftsome denyed, and aftir a litil, eftsome thei that stonden nys, seiden to petir, verrill thou art of hem, for thou art of galile aleu, ⁷¹ but he bigan to curse and to swere, for I knewe not this man whom ye seien.

⁷² And anon eftsome the cok cewe, and petir bihoorte on the word that ihesus hadde seide to hym, bifor the cok cewe twies: thries thou shalt deny me, & he bigan to wepe.

15. AND anon in the morvetide the hijest preestis made a counceill with the elder men and the scribis: and with al the counceill, and bounden ihesus and ledde and bitoken hym to pilat, ² and pilat axed hym, art thou kyng of ieris? and ihesus answerid & seide to hym, thou seiste, ³ and the hijest preestis accusen hym in many thingis, ⁴ but pilat eftsome axed hym and seide, answerist thou no thing? seest thou in how many thingis thei accusen thee? ⁵ but ihesus answerid no more: so that pilat wrodrid,

⁶ but bi the feast dai he was wont to leese to hem oon of men bounden: whom ever thei axeden, ⁷ and oon there was that was seid barabas, that was bounde with men of discension that hadden don manalyntre in seducion, ⁸ and whanne the puple was gon up: he bigan to preie as he eacmore dide to hem, ⁹ and pilat answerid to hem and seide, wolen ye I leese to you the kyng of ieris? ¹⁰ for he wist that the hijest preestis hadden takun hym by envye, ¹¹ but the bischopis steriden the puple, that he schulde rather leese to hem barabas,

TYNDALE—1534.

sayd: wast not thou also with Iesus of Nazareth? ⁶⁶ And he denyed it sayinge: I knowe him not, nether wot I what thou sayest. And he went out into the porche, and the cocke cewe. ⁶⁸ And a damsell sawe him, and agayne begonne to saye to them that stode by, this is one of them. ⁷⁰ And he denyed it agayne. And anon after, they that stode by, sayde agayne to Peter: suerly thou arte one of them, for thou arte of Galyle, and thy speache agreth therto. ⁷¹ And he beganne to curse and to sweare sayinge: I knowe not this man of whom ye speake. ⁷² And agayne the cocke kewe, and Peter remembered the worde that Iesus sayd vnto him: before the cocke cewe twyse, thou shalt deny me thryse and beganne to wepe.

15. AND anon in the dawninge the hye prestes helde counsell with the elders and the scribes, and the whoole congregacion, and bounde Iesus and ledde him awaye, and delivered him to Pilate. ² And Pilate axed him: arte thou the kyng of the Iewes? And he answered and sayde vnto him: thou sayest it. ³ And the hye prestes accused him of many thinges. ⁴ Wherefore Pilate axed him agayne sayinge: Answerest thou nothing? Beholde how many thinges they lay vnto thy charge. ⁵ Iesus yet answered never a worde, so that Pilate merueled.

⁶ At that feast Pilate was wont to deliue at their pleasure a prisoner: whomsoever they wolde desyre. ⁷ And ther was one named Barabas, which laye bounde with them that made insurreccion, and in the insurreccion committed murthor. ⁸ And the people called vnto him, and began to desyre accordinge as he had ever done vnto them. ⁹ Pylate answered them and said: Will ye that I lowse vnto you the kyng of the Iewes? ¹⁰ For he knewe that the hye Prestes had deliuered him of envy. ¹¹ But the hye prestes had moued the people, that he shuld rather deliue Barabas vnto them.

CRANMER—1530.

inge himself, she loketh on him, and sayeth: wast not thou also with Iesus of Nazareth? ⁶⁶ And he denyed, saying: I knowe him not, nether wote I what thou sayest. And he went out into the porch, and the cocke cewe. ⁶⁸ And a damsell (whan she sawe him) beganne agayne to saye to them that stode by, this is one of them. ⁷⁰ And he denyed it agayne. And anon after they that stode by, sayde agayne to Peter: suerly thou art one of them, for thou art of Galyle, and thy speache agreth therto. ⁷¹ But he beganne to curse, and to sweare, sayinge: I knowe not this man of whom ye speake. ⁷² And agayne the cocke kewe, and peter remembered the worde that Iesus sayde vnto him: before the cocke cewe twyse thou shalt deny me thre tymes. And he beganne to wepe.

15. AND anon in the dawninge the hye Prestes helde a counsell with the elders and the Scribes, and the whole congregacion, and bounde Iesus, and ledde him awaye, and deliuered him to Pilate. ² And Pylate asked him: art thou the kinge of the Iewes? And he answered, and sayd vnto him: thou sayest it. ³ And the hye prestes accused him of many thinges. ⁴ So Pylate asked him againe, sayinge: Answerest thou nothing? Beholde, how many thinges they lay vnto thy charge. ⁵ Iesus yet answered nothing, so that Pilate merueled.

⁶ At that feast Pylate dyd deliuer vnto them a prisoner: whomsoever they wolde desyre. ⁷ And ther was one that was named Barabas, which laye bounde with them that made insurreccyon: he had committed murthor. ⁸ And the people called vnto him, and began to desyre him, that he wolde do, accordyng as he had ever done vnto them. ⁹ Pylate answered them sayinge: Will ye that I let lowse vnto you the kyng of the Iewes? ¹⁰ For he knewe, that the hye Prestes had deliuered him of envy. ¹¹ But the hye prestes moued the people, that he shulde rather deliue Barabas vnto them.

wool, sheep. eisme, again. morvetide, morning-tide, or day break. leuse, deliver. seide, called. wit, know.

ἀπήνεγκαν καὶ παρέδωκαν τῷ Πιλάτῳ. καὶ ἐπρώτησεν αὐτὸν ὁ Πιλάτος, 'Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ' Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ, ' Σὺ λέγεις.' Καὶ κατηγοροῦν αὐτοῦ οἱ ἀρχιερεῖς πολλά· ὁ δὲ Πιλάτος πάλιν ἐπρώτησεν αὐτὸν, λέγων, ' Οὐκ ἀποκρίνη οὐδέν; ἴδε, πόσα σου καταμαρτυροῦσιν.' Ὁ δὲ Ἰησοῦς οὐκ ἐτι οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πιλάτον. Κατὰ δὲ ἑορτὴν ἀπέλευεν αὐτοῖς ἓνα δέσμιον, ὅνπερ ᾔητοῦντο. ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν συστασιαστῶν δεδεμένος, οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν. καὶ ἀναβοήσας ὁ ὄχλος ᾔηξατο αἰτεῖσθαι, καθὼς αἰεὶ ἐποίει αὐτοῖς. ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς, λέγων, ' Θέλετε ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων; ' ¹⁰ Ἐγίνωσκε γὰρ ὅτι διὰ φθόνου παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς. οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον, ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς.

² Alex. = τῷ. ³ Alex. κατηγοροῦν. ⁴ Alex. συστασίων. ⁵ Alex. παρέδωκαν.

GENEVA—1557.

him, and said, Thou wast also with Iesus of Nazareth? ⁶⁸ But he denied it, saying, I knowe him not, neither wot I what thou sayest. Then he went into the porche, and the cock crewe. ⁶⁹ Then a mayde saw him againe, and began to say to them that stode by, This is one of them. ⁷⁰ But he denied it agayne: and anon after, they that stode by, sayd agayn to Peter, Surely thou art one of them, for thou art of Galile, and thy speech agreeth thereto. ⁷¹ And he began to curse, and sweare, saying, I knowe not this man of whom ye speake. ⁷² Then the seconde tyme the cock crewe, and Peter remembered the word that Iesus sayd vnto hym, Before the cock crowe twyse, thou shalt deny me thrise, and waying that with him selfe, he wept.

15. AND anon in the dawning, the hye Priestes held counsel with the Elders, and the Scribes, and the whole Congregation: and bound Iesus, and led him away, and deliuered him to Pilate. ² Then Pilate asked him, Art thou the King of the Iewes? And he answered, and sayd vnto hym, Thou sayest it. ³ And the hye Priestes accused hym of many thynges. ⁴ Wherefore, Pilate asked him agayn, saying, Answerest thou nothing? beholde how many thynges they witnes against thee. ⁵ But Iesus yet answered neuer a word, so that Pilate merueyled. ⁶ At that feast Pilate did deliuer a prisoner, whomsoever they would desire. ⁷ Then there was one named Barabbas, which lay bound with other his fellows that made insurrection, and in the insurrection, they had committed murder. ⁸ And the people cried a lowde, and began to desire that he would do accordyng as he had ever done vnto them. ⁹ Then Pilate answered them, and sayd, Wyl ye that I loose vnto you the kynge of the Iewes? ¹⁰ For he knewe that the hye Priestes had deliuered him of enuie. ¹¹ But the hye Priestes had moued the people to desire that he would rather

RHEIMS—1592.

self, beholding him she saith, And thou wast with Iesus of Nazareth. ⁶⁸ But he denied, saying, Neither know I, neither wot I what thou saiest. And he went forth before the court: and the cocke crewe. ⁶⁹ And againe a wench seeing him, began to say to the standers about, That this fellow is of them. ⁷⁰ But he denied againe. And after a while againe they that stode by, said to Peter, Verily thou art of them: for thou art also a Galilean. ⁷¹ But he began to curse and to sweare, That I know not this man whom you speake of. ⁷² And immediately the cocke crew againe. And Peter remembered the word that Iesus had said vnto him, Before the cocke crow twise, thou shalt thrise deny me. And he began to weepe.

15. AND forthwith in the morning the chiefe Priests with the ancients and the Scribes and the whole council, consulting together, binding Iesus led and deliuered him to Pilate. ² And Pilate asked him, Art thou the King of the Iewes? but he answering, said to him, Thou saiest. ³ And the chiefe Priests accused him in many things. ⁴ And Pilate asked him, saying, Answerest thou nothing? see in how many things they accuse thee. ⁵ But Iesus answered nothing more: so that Pilate maruelod. ⁶ And vpon the festival day he was wont to release vnto them one of the prisoners whomsoever they had demanded. ⁷ And there was one called Barabbas, which was put in prison with seditious persons, which in a sedition had committed murder. ⁸ And when the multitude was come vp, they began to require accordyng as alwayes he did vnto them. ⁹ And Pilate answered them, and said, Wyl you that I release to you the King of the Iewes? ¹⁰ For he knewe that the chiefe Priests for enuy had deliuered him. ¹¹ But the chiefe Priests moued the people, that he should release

AUTHORISED—1611.

Peter warning himselfe, shee looked vpon him, and said, And thou also wast with Iesus of Nazareth. ⁶⁸ But hee denied, saying, I know not, neither vnderstand I what thou sayest. And he went out into the porch, and the cocke crew. ⁶⁹ And a mayde saw him againe, and began to say to them that stode by, This is one of them. ⁷⁰ And hee denied it againe. And a litle after, they that stood by said againe to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto. ⁷¹ But he beganne to curse and to sweare, saying, I know not this man of whom ye speake. ⁷² And the seconde time the cocke crew: and Peter called to minde the word that Iesus said vnto him, Before the cocke crow twice, thou shalt deny me thrise. And when he thought thereon, he wept.

15. AND straightway in the morning the chiefe Priests helde a consultation with the Elders and Scribes, and the whole Councell, and bound Iesus, and caried him away, and deliuered him to Pilate. ² And Pilate asked him, Art thou the King of the Iewes? And hee answering, said vnto him, Thou sayest it. ³ And the chiefe Priests accused him of many things: but hee answered nothing. ⁴ And Pilate asked him againe, saying, Answerest thou nothing? beholde how many things they witnesse against thee. ⁵ But Iesus yet answered nothing, so that Pilate maruelled. ⁶ Now at that Feast he released vnto them one prisoner, whomsoever they desired. ⁷ And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. ⁸ And the multitude crying aloud, began to desire him to doe as hee had euer done vnto them. ⁹ But Pilate answered them, saying, Will ye that I release vnto you the King of the Iewes? ¹⁰ (For hee knew that the chiefe Priests had deliuered him for enuie.) ¹¹ But the chiefe Priests moued the people, that hee should rather release

⁶ Or, he wept abundantly, or he began to weep.

¹² ὁ δὲ Πιλάτος ἀποκριθεὶς πάλιν εἶπεν αὐτοῖς, 'Τί οὖν θέλετε ποιήσω ὃν λέγετε|
' βασιλέα| τῶν Ἰουδαίων; ¹³ Οἱ δὲ πάλιν ἔκραξαν,| 'Σταύρωσον αὐτόν.' ¹⁴ Ὁ δὲ
Πιλάτος ἔλεγεν αὐτοῖς, 'Τί γὰρ κακὸν ἐποίησεν; Οἱ δὲ περισσῶς| ἔκραξαν,|
'Σταύρωσον αὐτόν.' ¹⁵ Ὁ δὲ Πιλάτος βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι,
ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν καὶ παρέδωκε τὸν Ἰησοῦν, φραγελλώσας, ἵνα
σταυρωθῇ. ¹⁶ Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς, ὃ ἐστὶ πραιτώριον,
καὶ συγκαλοῦσιν ὅλην τὴν σπεῖραν, ¹⁷ καὶ ἐνδύουσιν| αὐτὸν πορφύραν, καὶ περι-
τιθέασιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον, ¹⁸ καὶ ᾄρξαντο ἀσπάζεσθαι αὐτόν,
'Χαῖρε, ὁ βασιλεὺς| τῶν Ἰουδαίων.' ¹⁹ καὶ ἐτυπτον αὐτοῦ τὴν κεφαλὴν καλάμῳ,
καὶ ἐνέπτυσον αὐτῷ, καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ. ²⁰ Καὶ ὅτε ἐνέ-
παιζαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν πορφύραν, καὶ ἐνέδυσαν αὐτόν τὰ ἱμάτια τὰ

* Alex. = 964art. * Alex. = 2n λέγεται. * Alex. τὸν βασιλ. * Alex. ἱερ. λέγοντας. * Rec. περισσώτερος. * Alex. ἱερὰν.

WICLIF—1380.

TYNDALE—1534.

CRANMER—1539.

¹² and eftone pilat answerd and seide
to hem, what thanne wolen ye that I schal
do to the kyng of iewis; ¹³ and thei eft-
some crieden crucifie hym; ¹⁴ but pilat seide
to hem, what yuel hath he don? & thei
crieden the more, crucifie him; ¹⁵ and
pilat willunge to make aseth to the puple:
lefte to hem barabas; & bitook to hem iheus
betun with scourgis to be crucified;

¹⁶ & knyghtis ledde hym with ymme forth,
in to the porche of the moothalle, and thei
clepiden to gidreal the company of knyghtis;
¹⁷ and clothiden hym with purpur and thei
withen a crowne of thornes and puttiden
on hym; ¹⁸ and thei bigunnen to greet
hym: and seiden, heil thou kyng of iewis;
¹⁹ and thei smyten his heed with a rehede;
& bispatren hym, and thei kneliden, and
worschipiden him;

²⁰ and eftir that thei hadden scorned
hym: thei vncloothiden hym of purpur, &
clothiden hym with hisc clothis; and ladden
out him to crucifie hym; ²¹ & thei
compelliden a man that passide the wey
that came fro the toun symond of siryen
the fadir of Alisaundre & of rufis to bere
his cros; ²² and thei ledde him in to a
place galgatha, that is to seye the place
of caluarie; ²³ and thei gauen to hym to
drynke wyne medelid with myrre: and
he took not; ²⁴ and thei crucifieden him
and departiden hisc clothis & kesten lot
on thoo who schulde take what; ²⁵ and
it was the thridde hour, and thei crucific-
den hym; ²⁶ & the titil of his cause was
writun: kyng of iewis; ²⁷ & thei cruci-
fiden with him, twei theues: oon at the
ryghthand, and oon at his left half; ²⁸ & the
scripture was fulfilled that seith, and he is
ordereid with wicked men;

²⁹ and as thei passiden forth, thei blas-
femyden hym: mouynge her heedis, &
seyinge, vath thou that distriest the tem-
ple of god: & in thre daies bildist it agyn;
³⁰ come down fro the cros, & make this self

¹² And Pylate answered agayne, and sayd
vnto them: What will ye then that I do
with him whom ye call the kyng of the
Iewes? ¹³ And they cryed agayne: cru-
cifie him. ¹⁴ Pylate sayde vnto them:
What euell hath he done? And they cryed
the more feruently: crucifie him. ¹⁵ And
so Pylate willinge to content the pople,
lowseid them Barabas, and deliuered
Iesus when he had scourged him, for to
be crucified.

¹⁶ And the souldiers ledde him awaye
into the common hall, and called togedder
the whoole multitude, ¹⁷ and they clothed
him with purple, and they platted a crowne
of thornes and crowned him with all, ¹⁸ and
beganne to salute him. Hailke kyng of
the Iewes. ¹⁹ And they smote him on
the heed with a rede, and spat vpon him,
and kneled doune and worscheped him.

²⁰ And when they had mocked him,
they toke the purple of him, and put his
awne cloothcs on him, and ledde him oute
to crucifie him. ²¹ And they compelled one
that passed by, called Symon of Cyrene
(which cam oute of the felde, and was
father of Alexander and Rufus) to beare
his crosse. ²² And they brought him to a
place named Golgotha (which is by in-
terpretacion, the place of deed mens
scullcs) ²³ and they gaue him to drinke,
wyne myngled with myrre; but he receaued
it not.

²⁴ And when they had crucified him, they
parted his garmentes, castinge loottes for
them, what every man shulde haue. ²⁵ And
it was aboute the thyrdde houre, and they
crucified him. ²⁶ And the tytle of his cause
was written: The kyng of the Iewes.
²⁷ And they crucified with him two theues:
the one on the ryght hande, and the
other on his lyfte. ²⁸ And the scripture
was fulfilled which sayeth: he was counted
amonge the wicked.

²⁹ And they that went by, rayled on
him: wagginge their heedcs and sayinge:
Awretchc, that destroyest the temple and
byldest it in thre daies: ³⁰ save thy selfe,

¹² Pylate answered agayne, and sayde
vnto them: What wyll ye then that I do
vnto him, whom ye call the kyng of the
Iewes? ¹³ And they cryed agayne: cru-
cifye him. ¹⁴ Pylate sayd vnto them, What
euill hath he done: And they cryed
the more feruently: Crucifye hym. ¹⁵ And
so Pylate wyllinge to content the pople,
let lose Barabas vnto them and deliuered
vp Iesus (when he had scourged him) for
to be crucified.

¹⁶ And the souldiers leed him awaye into
the common hall, and called together the
whole multitude, ¹⁷ and they clothed him
with purple, and they platted a crowne
of thornes, and crowned him with all, ¹⁸ and
beganne to salute him: Hailke kyng of
the Iewes. ¹⁹ And they smote him on
the heed with a rede and did apitt vpon
him and bowed theyr knees, and wor-
shaped him.

²⁰ And when they had mocked him, they
toke the purple of him, and put his awne
clothes on him, and ledde him out, to
crucifie him. ²¹ And they compelled one
that passed by, called Simon of Cyrene
(the father of Alexander and Rufus) which
came out of the felde, to beare his crosse.
²² And they brought him to a place named
Golgotha (which is yf a man interprete it:
the place of deed mens sculles) ²³ and
they gaue him to drinke, wyne mingled
with myrre, but he receaued it not.

²⁴ And when they had crucified him
they parted his garmentes, castinge lotes
vpon them, what every man shulde take.
²⁵ And it was aboute the third houre, and
they crucified him. ²⁶ And the tytle of his
cause was written: The kyng of the
Iewes. ²⁷ And they crucified with him two
theues: the one on the right hande, and
the other on his lyfte. ²⁸ And the scrip-
ture was fulfilled which sayeth: he was
counted amonge the wicked.

²⁹ And they that went by, rayled on him:
wagginge their heedcs, and saying: A
wretchc thou that destroyest the temple,
and byldest it in thre daies. ³⁰ save thy

eftone, againe. yuel, evil. knyghtis, satisfaction. iheus, ihsus. barabas, barab. oon, or oone. half, clepiden, called. kesten lot, casted lot. kelen, cast. kelen, cast.

Ἰδια· καὶ ἐξάγουσιν αὐτὸν, ἵνα σταυρώσωσιν αὐτόν. ¹¹ καὶ ἀγγαρεύουσι παρα-
 γοντά τινα Σίμωνα Κυρηναῖον, ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ
 'Ρούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. ¹² Καὶ φέρουσιν αὐτὸν ἐπὶ Ῥαλγοθᾶ τόπον,
 ὃ ἐστὶ μεθερμηνεύμενον, Κρανίου τόπος. ¹³ Καὶ ἐδίδουν αὐτῷ πιεῖν ἐσμυρνισμένον
 οἶνον, ὃ δὲ οὐκ ἔλαβε. ¹⁴ Καὶ σταυρώσαντες αὐτόν, διαμερίζονται τὰ ἱμάτια αὐτοῦ,
 βάλλοντες κλῆρον ἐπ' αὐτὰ, τίς τί ἄρῃ. ¹⁵ ἦν δὲ ὥρα τρίτη, καὶ ἐσταύρωσαν αὐτόν.
¹⁶ Καὶ ἦν ἡ ἐπιγραφή τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη, 'Ο βασιλεὺς τῶν Ἰου-
 δαίων.' ¹⁷ Καὶ σὺν αὐτῷ σταυροῦσι δύο ληστὰς, ἓνα ἐκ δεξιῶν καὶ ἓνα ἐξ εὐωνύ-
 μων αὐτοῦ. ¹⁸ καὶ ἐπληρώθη ἡ γραφή ἡ λέγουσα, "Καὶ μετὰ ἀνόμων ἐλογίσθη."
¹⁹ Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτόν, κινούμεντες τὰς κεφαλὰς αὐτῶν, καὶ
 λέγοντες, 'Οὐὰ, ὃ καταλύων τὸν ναὸν, καὶ ἐν| τρισὶν ἡμέραις οἰκοδομῶν, ²⁰ σῶσον

* Alex. ἐνδεδέσασιν. * Rec. βασιλεῦ. * Alex. ἵνα σταυρώσωσιν αὐτόν. * Alex. + τὸν. * Rec. διαμερίζον. * Alex. = ἐν.

GENEVA — 1557.

delictu Barabbas vnto them. ¹² And Pilate answered, and sayd agayne vnto them, What wyl ye then that I do with him, whose ye call the kyng of the Iewes? ¹³ And they cryed agayne, Crucifie him. ¹⁴ Then Pilate sayd vnto them, Yea, but what euill hath he done? And they cried the more feruently, Crucifie him. ¹⁵ And so Pilate willing to content the people, loosed them Barabbas: and deliuered Iesus when he had scourged him, for to be crucified.

¹⁶ Then the souldiers led him away into the hall, which is the common hall, and called together the whole band of the souldiers. ¹⁷ And clothe him with purple, and platted a crowne of thornes, and crowne him with all. ¹⁸ And began to salute him saying, Heyle kyng of the Iewes. ¹⁹ And they smote hym on the head with a reede, and spat vpon hym, and knelyng downe worshipped hym. ²⁰ And when they had mocked him, they take the purple of him, and put his owne clothes on hym, and led him out to crucifie him. ²¹ And they compelled one that passed by, called Simon of Cyrene (which came out of the countrey, and was father of Alexander and Rufus) to beare his crosse. ²² And they brought hym to a place named Golgotha: which is by interpretation, the place of dead mens Scullies. ²³ And they gaue hym to drinke wyne myngled with myrrhe, but he receaued it not.

²⁴ And when they had crucified him, they parted his garmentes, casting lottes for them, what euery man should haue. ²⁵ And it was about the thyrd houre, when they crucified him. ²⁶ And the title of his cause was written, *THE KYNG OF THE IEWES*. ²⁷ And they crucified with him two theues: the one on the right hand, and the other on his lyft. ²⁸ Thus the Scripture was fulfilled, which sayeth, And he was counted among the wicked. ²⁹ And they that went by, rayled on him, wagging their heades, and saying, Hey, thou that destroyest the temple, and buildest it in three dayes, ³⁰ Save thy self, and

RHEIMS — 1582.

Barabbas rather to them. ¹² And Pilate againe answering, said to them, Vvhat vvill you then that I doe to the King of the Iewes? ¹³ But they againe cried, Crucifie him. ¹⁴ And Pilate said to them, Vvhy, vvhat euill hath he done? But they cried the more, Crucifie him. ¹⁵ And Pilate vvilling to satisfie the people, released to them Barabbas, and deliuered Iesus, hauing vvhipped him, for to be crucified.

¹⁶ And the souldiers led him into the court of the Palms, and they call together the vvhole band: ¹⁷ and they clothe him in purple, and plating a crowne of thornes, they put it vpon him. ¹⁸ And they began to salute him, Haile King of the Iewes. ¹⁹ And they smote his head vvith a reede: and they did spit on him, and bowing the knees, they adored him. ²⁰ And after they had mocked him, they stripped him of the purple, and put on him his owne garmentes, and they leade him forth to crucifie him. ²¹ And they forced a certayne man that passed by, Simon a Cyrenean coming from the countrey, the father of Alexander and Rufus, to take vp his crosse. ²² And they bring him into the place Golgotha, vvchich being interpreted is, *The place of Caluarie*. ²³ And they gaue him to drinke vvine mingled vvith myrrhe: and he tooke it not.

²⁴ And crucifying him, they deuised his garmentes, casting lottes vpon them, vvho should take vvchich. ²⁵ And it vvvas the third houre, and they crucified him. ²⁶ And the title of his cause vvvas superscribed, *KING OF THE IEWES*. ²⁷ And vvith him they crucifie two theewes: one on the right hand, and an other on his left. ²⁸ And the Scripture vvvas fulfilled that saith, *And vvith the wicked he vvvas repared*. ²⁹ And they that passed by, blasphemed him, vvagging their heades, and saying, Vvh, he that destroyest the temple, and in three daies buildesth it: ³⁰ saue thy self, and come

AUTHORISED — 1611.

Barabbas vnto them. ¹² And Pilate answered, and said againe vnto them, What will ye then that I shall do vnto him whom ye call the King of the Iewes? ¹³ And they cried out againe, Crucifie him. ¹⁴ Then Pilate saide vnto them, Why, what euill hath hee done? And they cried out the more exceedingly, Crucifie him.

¹⁵ And so Pilate, willing to content the people, released Barabbas vnto them, and deliuered Iesus, when he had scourged him to be crucified. ¹⁶ And the souldiers led him away into the hal, called Pretorium, and they call together the whole band. ¹⁷ And they clothed him with purple, and platted a crowne of thornes, and put it about his head, ¹⁸ And began to salute him, Haile King of the Iewes. ¹⁹ And they smote him on the head with a reed, and did spit vpon him, and bowing their knees, worshipped him. ²⁰ And when they had mocked him, they tooke off the purple from him, and put his owne clothes on him, and led him out to crucifie him. ²¹ And they compell one Simon a Cyrenian, who passed by, coming out of the countrey, the father of Alexander and Rufus, to beare his Crosse. ²² And they bring him vnto the place Golgotha, which is, being interpreted, the place of a skull. ²³ And they gaue him to drinke, wine mingled with myrrhe: but hee receiued it not. ²⁴ And when they had crucified him, they parted his garmentes, casting lottes vpon them, what euery man should take. ²⁵ And it was the third houre, and they crucified him. ²⁶ And the superscription of his accusation was written ouer, *THE KING OF THE IEWES*. ²⁷ And vvith him they crucifie two theewes, the one on his right hand, and the other on his left. ²⁸ And the Scripture vvvas fulfilled, which saith, And hee was numbered vvith the transgressours. ²⁹ And they that passed by, railed on him, vvagging their heades, and saying, Ah thou that destroyest the Temple, and buildest it in three dayes, ³⁰ Saue thy selfe, and come

σεαυτὸν, καὶ κατὰβα ἀπὸ τοῦ σταυροῦ.³¹ Ὁμοίως καὶ οἱ ἀρχιερεῖς ἐμπαλίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων ἔλεγον, Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι.³² Ὁ Χριστὸς ὁ βασιλεὺς τοῦ Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν.³³ Καὶ οἱ συνεσταυρωμένοι αὐτῷ ὠνεῖδίζον αὐτόν.³⁴ Γενομένης δὲ ὥρας ἑκτης, σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν, ἕως ὥρας ἑννάτης.³⁵ καὶ τῇ ὥρᾳ τῇ ἑννάτῃ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων, Ἐλωὶ, Ἐλωὶ, λαμμὰ σαβαχθαὶ.³⁶ Ὁ ἐστὶ μεθερμηνεύμενον, Ὁ Θεός μου, ὁ Θεός μου, εἰς τί με ἐγκατέλιπες.³⁷ Καὶ τινες τῶν παρεστηκότων ἀκούσαντες ἔλεγον, Ἰδοὺ, Ἥλιον φωνεῖ.³⁸ Δραμὼν δὲ εἰς, καὶ γεμίσας σπόγγον ὄξους, περιθείς τε καλάμῳ, ἐπότιζεν αὐτόν, λέγων, Ἀφετε, ἴδωμεν εἰ ἔρχεται Ἥλιος καθ' ἐλεῖν αὐτόν.³⁹ Ὁ δὲ Ἰησοῦς ἀφείδς φωνῇ μεγάλῃ ἐξέπνευσε.⁴⁰ καὶ τὸ κατα-

§ Rec. + δι. § Alex. = τοῦ. § Const. + αὐτοῦ. § Alex. Καὶ γὰρ ὁ. § Alex. ἐνν. ὥρᾳ.

WICLIFFE—1380.

sauf, ³¹ also & the hyest prestis scorneden hym ech to othere with the scribis & seiden; he made othere men sauf: he mai not save hym self. ³² crist kyng of israel come down now fro the cros: that we seen & hileve; and thei that weren crucified with him: dispiseden hym.

³³ and when the sixte hour was come: darknessen weren made on al the erthe: til in to the nynthe hour; ³⁴ & in the nynthe hour ihesus cryed with a greet vois, and seide heloy, heloy, lama zabatany, that is to seye, my god, my god, whi hast thou forsaken me? ³⁵ and summe of men that stoden aboute, herden & seiden, lo he clepith heloy; ³⁶ and oon ran and filid a spounge with vynegre & puttiden aboute to a rehed, & gaf to him drynke and seide; suffre þe se we if heloy come to do hym downy.

³⁷ and ihesus gaf out a greet cry & dyed; ³⁸ & the veil of the temple was rente a two, fro the hyest to byneth; ³⁹ But the centurion that stood afore ȝeue seiȝ that he so cryynge hadde died, & seide; verili this man was goddis sone; ⁴⁰ and there weren also wymmen biholdynge fro a fer: amonge whiche was mari maudeleyne & marie the modir of James the lasse & of Ioseph & of salome; ⁴¹ and whanne ihesus was in galile: thei foloweden hym & mynystriden to him; & many othere women that comen vp to gidre with him to ierusalem.

⁴² and whanne enentide was come, for it was the cunctide which is bifore the saboth: ⁴³ Ioseph of arimathea the nobil deturion cam; & he abood the rewme of god; & booldli he entrid to pilat: and axid the bodi of ihesus; ⁴⁴ but pilat woudrid if he were now deed; & whanne the centurien was clepid: he axid him if he were deed;

TYNDALE—1534.

and come doune from the crosse. ³¹ Lyke wyse also mocked him the hye preestes amonge them selves with the scribes and sayde: He saved other men; him selfe he cannot save. ³² Let Christ the kyng of Israel now descende from the crosse; that we maye se and beleve. And they that were crucified with him, checked him also.

³³ And when the sixte houre was come; darknes arose over all the erth vntyll the nynthe houre. ³⁴ And at the nynthe houre Iesus cryed with a loud voice sayinge: Eloi, Eloi, lama sabathani; which is yf it be interpreted: my God, my God; why hast thou forsaken me? ³⁵ And some of them that stode by, when they hearde that, sayde: beholde he calleth for Helyas. ³⁶ And one ran and filled a sponge full of veneger; and put it on a reede; and gave him to drinke; sayinge: let him alone; let vs se whether Helyas will come and take him downe.

³⁷ But Iesus cryed with a loud voice; and gave vp the gooste. ³⁸ And the vayle of the temple dyd rent in two peces; from the toppes to the bottoome. ³⁹ And when the Centurion which stode before him, sawe that he so cryed and gave vp the gooste; he said: truly this man was the sonne of God. ⁴⁰ Ther were also women a good waye of beholdinge him: amonge whom was Mary Magdalen; and Mary the mother of James the lytle and of Ioseph; and Mary Salome: ⁴¹ which also when he was in Galile; folowed him and ministred vnto him; and many other women which came vp with him to Hierusalem.

⁴² And now when nyght was come (because it was the even that goeth before the saboth) ⁴³ Ioseph of Arimathea a noble counsellour which also lokod for the kyngdome of God; came and went in boldly vnto Pilate; and begged the body of Iesu. ⁴⁴ And Pilate merveld that he was already deed; and called vnto him the Centurion; and axed of him whether he had bene any whyle deed.

CRANMER—1539.

selfe, and come doune from the crosse. ³¹ Lykewyse also mocked him the hye Preestes amonge them selues wyth the Scribes and sayde; he saved other men; him selfe he cannot save. ³² Let Christ the kyng of Israel descende now from the crosse; that we maye se, and beleve. And they that were crucified with him checked him also.

³³ And when the sixte houre was come; darcknes arose ouer all the erth, vntyll the nynthe houre. ³⁴ And at the nynthe houre Iesus cryed with a loud voice, saying: Eloi, Eloi, lama sabachthani? which is (yf one interpret it) my God, my God why hast thou forsaken me? ³⁵ And some of them that stode by, when they hearde that, sayd: beholde, he calleth for Helias. ³⁶ And one ran, and fylled a sponge full of veneger, and put it on a reede, and gaue him to drinke; sayinge: let him alone, let vs se, whether Helias will come and take him downe.

³⁷ But Iesus cryed with a loud voice, and gaue vp the goost. ³⁸ And the vayle of the temple dyd rent in two peces, from the toppes to the bottoome. ³⁹ And when the Centurion (whych stode before hym) sawe, that he so cryed, and gaue vp the goost, he sayde: truly this man, was the sonne of God. ⁴⁰ Ther were also women a good waye of, beholdinge him: amonge whom was Mary Magdalen, and Mary the mother of James the lytle: and of Ioses, and Mary Salome ⁴¹ (which also when he was in Galile had folowed him and reynistred vnto him) and many other women, which came vp with him vnto Ierusalem.

⁴² And now when the euen was come (because it was the daye of preparing that goeth before the Sabboth) ⁴³ Ioseph of the cite of Arimathea, a noble Counsellour which also lokod for the kingdome of God, came, and went in boldly vnto Pilate, and begged of him the body of Iesu. ⁴⁴ And Pilate merveld, that he was already deed, and called vnto him the Centurion, and asked of him, whether he had bene

πέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο, ἀπὸ ἀνωθεν ἕως κάτω. ³³ Ἰδὼν δὲ ὁ κεν-
τυρίων ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ, ὅτι οὕτω κράζας ἐξέπνευσεν, εἶπεν,
‘Ἀληθῶς ὁ ἄνθρωπος οὗτος υἱὸς ἦν Θεοῦ.’ ³⁴ Ἦσαν δὲ καὶ γυναῖκες ἀπὸ
μακρόθεν θεωροῦσαι, ἐν αἷς ἦν καὶ Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ
Ἰακώβου τοῦ μικροῦ καὶ Ἰωσήφ ὁ μῆτηρ, καὶ Σαλώμη, ³⁵ αἱ καὶ ὅτε ἦν ἐν τῇ
Γαλιλαίᾳ, ἠκολούθουν αὐτῷ, καὶ διηκόνουν αὐτῷ, καὶ ἄλλαι πολλαὶ αἱ συνανα-
βάσαι αὐτῷ εἰς Ἱερουσόλυμα.

³³ Καὶ ἤδη ὀψίας γενομένης, (ἐπεὶ ἦν παρασκευὴ, ὃ ἐστὶ προσάββατον,) ³⁴
ἦλθεν Ἰωσήφ ὁ ἀπὸ Ἀρμαθαίας, εὐσχήμων βουλευτῆς, ὃς καὶ αὐτὸς ἦν προσδε-
χόμενος τὴν βασιλείαν τοῦ Θεοῦ· τολμήσας εἰσῆλθε πρὸς Πιλάτον, καὶ ᾔτήσατο τὸ
σῶμα τοῦ Ἰησοῦ. ³⁵ ὁ δὲ Πιλάτος ἐθαύμασεν εἰ ἤδη τέθνηκε· καὶ προσκαλεσάμενος

* Alex. = λίγην. * Const. λιγὴ. * Alex. ὁ α. = ὁ γ. * Alex. Ἰωσήφ. * Alex. = α. * Alex. Διδόν.

GENEVA—1557.

come downe from the crosse. ³³ Likewise also the chiefe Priests mocking, said among
themselves with the Scribes, He saved
other men, hym self he can not save.
³⁴ Let Christe the kyng of Israel now
descend from the crosse, that we may see,
and beleue. And they that were crucified
with him checked him also.

³³ Now when the sixt houre was come,
darkenes arose ouer all the earth vntyl the
nynth houre. ³⁴ And at the nynth houre,
Iesus cried with a loud voyce, saying,
Eloi, Eloi, lamma-sabachthani? which is
if it be interpreted, My God, my God,
why hast thou forsaken me. ³⁵ And some
of them that stode by, when they heard
that, sayd, Beholde he calleth for Elias.
³⁶ And one ran and fylled a sponge full
of vineger, and put it on a reede, and gaue
him to drinke, saying, Let him alone, let
vs see whether Elias wyl come and take
him downe. ³⁷ And Iesus cried with a
loud voyce, and gaue vp the gost. ³⁸ And
the Vayle of the temple dyd rent in two
peeces, from the top to the bottome.

³⁹ Now when the Centurion, which stode
before him, saw that he so cried, and gaue
vp the gost, he sayd, Truly this man was
the Sonne of God. ⁴⁰ There were also
women a good way of beholding him:
among whome was Marie Magdalene, and
Marie the mother of Iames the lytle, and
of Ioses, and Marie Salome. ⁴¹ The which
women also when he was in Galilee, folowed
him and ministred vnto hym: and many
other women which came vp with him
vnto Ierusalem. ⁴² And now when night
was come (because it was the day of the
preparation that goeth before the Sab-
bath) ⁴³ Ioseph of Arimathea, a good Coun-
sellour, which also loked for the kyngdome
of God, came and went in boldly vnto
Pilate, and asked the body of Iesus. ⁴⁴ And
Pilate marvelled if he were already dead,
and called vnto him the Centurion, and
asked of him whether he had bene any
whyle dead. ⁴⁵ And when he knewe the

RHEIMS—1582.

downe from the crosse. ³³ In like manner
also the chiefe Priests mocking, said
vnto the Scribes one to another, He
saved others, hym self he can not save.
³⁴ Let Christ the king of Israel come
downe now from the crosse: that we
may see and beleue. And they that
were crucified vnto him, railed at him.

³³ And when it was the sixt houre,
there was made darkenes vpon the
vvhole earth vntil the ninth houre.
³⁴ And at the ninth houre Iesus cried
out vnto a mighty voice, saying, *Eloi,
Eloi, lamma-sabachthani?* Which is being
interpreted, *My God, my God, why hast
thou forsaken me?* ³⁵ And certaine of
the standers about hearing, said, Behold,
he calleth Elias. ³⁶ And one running and
filling a sponge vnto vineger, and put-
ting it about a reede, gaue him drinke,
saying, Let be: let vs see if Elias come
to take him downe. ³⁷ And Iesus putting
forth a mighty voice, gaue vp the gost.
³⁸ And the velle of the temple was rent
in two, from the toppe to the bottome.

³⁹ And the Centurion that stode ouer
against him, seeing that so crying he
had ginen vp the gost, said, In deede
this man was the sonne of God.

⁴⁰ And there were also women looking
on a farr of: among vvhom was Marie
Magdalene, and Marie the mother of
Iames the lesse and of Ioseph, and Sa-
lome: ⁴¹ and when he was in Galilee,
they folowed him, and ministred to him,
and many other women that came vp
together vnto him to Hierusalem.

⁴² And when evening was come (because
it was the Parasceue, vvhich is the Sab-
both-eue) ⁴³ came Ioseph of Arimathea
a noble Senatour, vvhich him self also was
expecting the kyngdom of God: and he
went in boldly to Pilate, and asked the
body of Iesus. ⁴⁴ But Pilate marvelled if
he were now dead. And sending for the
Centurion, asked him if he were now

AUTHORISED—1611.

downe from the Crosse. ³³ Likewise also
the chiefe Priests mocking, said among
themselves with the Scribes, He saved
others, himselfe he cannot save. ³⁴ Let
Christ the King of Israel descend now
from the Crosse, that wee may see and
beleue: And they that were crucified
with him, reuiled him. ³⁵ And when the
sixth houre was come, there was dark-
nesse ouer the whole land, vntill the ninth
houre. ³⁶ And at the ninth houre, Iesus
cried with a loud voice, saying, *Eloi,
Eloi, lamma-sabachthani?* which is, being
interpreted, My God, my God, why hast
thou forsaken me? ³⁷ And some of them
that stood by, when they heard it, said,
Behold, he calleth Elias. ³⁸ And one ranne,
and filled a sponge full of vineger, and
put it on a reed, and gaue him to drinke,
saying, Let alone, let vs see whether Elias
will come to take him downe. ³⁹ And Ie-
sus cried with a lowde voice, and gaue
vp the ghost. ⁴⁰ And the vail of the
Temple was rent in twaine, from the top
to the bottome.

⁴¹ And when the Centurion which stood
ouer against him, saw that hee so cried
out, and gaue vp the ghost, hee said,
Truly this man was the Sonne of God.
⁴² There were also women looking on
afarre off, among whom was Marie Mag-
dalene, and Marie the mother of Iames
the lesse, and of Ioses, and Salome:
⁴³ Who also when hee was in Galile,
folowed him, and ministred vnto him, and
many other women which came vp with
him vnto Hierusalem.

⁴⁴ And now when the euen was come,
(because it was the Preparation, that is,
the day before the Sabbath) ⁴⁵ Ioseph of
Arimathea, an honourable counsellor,
which also waited for the kyngdome
of God, came, and went in boldly vnto
Pilate, and craved the body of Iesus. ⁴⁶ And
Pilate marvelled if he were already dead,
and calling vnto him the Centurion, hee
asked him whether hee had bene any

τον κεντυρίωνα, ἐπηρώτησεν αὐτὸν εἰ πάλα ἀπέθανε· καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος, ἐδώρησατο τὸ σῶμα τῷ Ἰωσήφ. καὶ ἀγοράσας σινδὸνα, καὶ καθελὼν αὐτὸν, ἐνείλησε τῇ σινδόνι, καὶ κατέθηκεν αὐτὸν ἐν μνημείῳ, ὃ ἦν λελατομημένον ἐκ πέτρας· καὶ προσεκύλισε λίθον ἐπὶ τὴν θύραν τοῦ μνημείου. ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία Ἰωσή ἐθεώρουν ποῦ τίθεται.]

XVI. Καὶ διαγενομένου τοῦ σαββάτου, Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμη ἠγόρασαν ἀρώματα, ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν. καὶ λίαν πρωὶ τῆς μῆς σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον, ἀνατείλαντος τοῦ ἡλίου. καὶ ἔλεγον πρὸς ἑαυτάς, Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου; Καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀποκεκύλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα. καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον, εἶδον νεανίσκον καθήμενον ἐν

• Alex. ὁ γὰρ. • Alex. τίθεται.

WICLIIF—1380.

⁴ & whanne he knewe of the centurien: he grauntid the bodi of Ihesus to Ioseph: ⁵ Ioseph boughte linnen clooth, & took him down: & wraþpid in the linnen clooth, & laide him in a sepulchre that was hewen of a stoon; & walwride a stoon to the dore of the sepulchre; ⁶ & mari maudeleyn & marie of Ioseph: bihelden where he was laide;

10. AND whanne the sabbat was passid; marie maudeleyn and marie of Iames & salome, boughten swete smellynge oymementis to come & to anoynte Ihesus; and ful eerli in oon of the wote daies: thei comen to the sepulchre, whanne the sunne was risun; ⁵ & thei asiden to gidre who schal moss to us away the stoon: fro the dore of the sepulchre? ⁶ & thei bihelden & saien the stoon walwid away, for it was ful greet; ⁷ & thei jeden in to the sepulchre & saien a jungelynge, bilid with a whist stole, sittinge at the ryghthalf, and thei weren aford;

⁸ which seith to hem; nyle 3e drede, 3e seken Ihesus of nazareth crucified: he is risen, he is not here; lo the place where thei leiden hym; But go 3e & seye so to hise disciples & to petir: that he schal go bifore 3ou in to galile; there 3e schulen se him: as he seide to 3ou; ⁹ & thei jeden out: & fledden fro the sepulchre; for drede & qualyngs hadde asaylid hem; & to no man thei asiden ony thing; for thei dreden.

⁹ and Ihesus roos eerli the firste dai of the wote; and apperid first to marie maudeleyn, fro whom he hadde caste out seven devylis; ⁱ⁰ and sche jede & toold to hem that hadden be with him whiche weren waillynges & wepynges; ⁱ¹ & thei heeryng that he lyued: & was seyn of hir; beleveden not; ⁱ² But aftir thes thingis whanne twey of hem wandriden: he was schewid in another liknesse to hem goyng in to a town; ⁱ³ & thei jeden and

TYNDALE—1534.

⁴ And when he knewe the truth of the Centurion; he gave the body to Ioseph. ⁵ And he bought a linnen cloothe, and toke him downe and wrapped him in the linnen cloothe; and layde him in a tombe that was hewen oute of the rocke; and rolled a stone vnto the dore of the sepulchre. ⁶ And Mary Magdalen and Mary Ioses beheld where he was layde.

16. AND when the sabbath daye was past; Mary Magdalen and Mary Iacobi, and Salome, bought odours; that they myght come and anoynt him. ⁷ And early in the morninge the nexte daye after the sabbath day; they came vnto the sepulchre; when the sunne was risen. ⁸ And they sayd one to another: who shall rolle vs away the stone from the dore of the sepulchre? ⁹ And when they looked; they sawe how the stone was rolled awaye: for it was a very greate one. ⁱ⁰ And they went into the sepulchre; and sawe a yonge man syttinge on the ryghtsyde; clothed in a longe whyte garment; and they were abashed.

ⁱ¹ And he sayd vnto them; be not afraied: ye seke Iesus of Nazareth which was crucified. He is risen; he is not here. Beholde the place; where they put him. ⁱ² But go youre waye; and tell his disciples; and namely Peter: he will goo before you into Galile: there shall ye se him; as he sayde vnto you. ⁱ³ And they went oute quickly; and fledd from the sepulchre. For they trembled and were amazed. Neither sayd they eny thinge to eny man; for they were afraied.

ⁱ⁴ When Iesus was risen the morow after the sabbath daye; he appered fyrst to Mary Magdalen; oute of whom he cast seven devyls. ⁱ⁵ And she went and toold them that were with him; as they mourned and wepte. ⁱ⁶ And when they herde; that he was alyve and he had appered to hyr; they beleved it not. ⁱ⁷ After that; he appered vnto two of them in a straunge figure; as they walked and went into the country. ⁱ⁸ And they went and toold it

CRANMER—1539.

eny while dead. ⁱ⁹ And when he knewe the truth of the Centurion; he gave the body to Ioseph. ⁱ⁰ And he bought a linnen cloothe, and toke him downe, and wrapped him in the linnen clothe; and layde him in a sepulchre; that was hewen out of the rocke. ⁱ¹ And Mary Magdalen and Mary Ioses beheld where he was layde.

16. AND when the Sabbath was past, Mary Magdalen, and Mary Iacob, and Salome, bought swete odours, that they myght come, and anoynt him. ⁷ And early in the morninge the firste daye of the Sabbath they came vnto the sepulchre; when the Sonne was risen. ⁸ And they sayd among them selues: who shall rolle vs away the stone from the dore of the sepulchre? ⁹ And when they looked, they sawe how that the stone was rolled awaye for it was a very greate one. ⁱ⁰ And they went into the sepulchre; and sawe a yonge man syttinge on the ryghtsyde, clothed in a longe white garment, and they were afraied. ⁱ¹ And he sayeth vnto them, be not afraied: ye seke Iesus of Nazareth, whiche was crucified. He is risen, he is not here. Beholde the place where they had put him. ⁱ² But goo youre waye, and tell his disciples, and Peter, that he goeth before you into Galile: there shall ye se him, as he sayd vnto you. ⁱ³ And they went oute quickly, and fledd from the sepulchre. For they trembled and were amazed. Neither sayde they eny thyng to eny man, for they were afraied.

ⁱ⁴ When Iesus was risen early the fyrst daye after the Sabbath he appered fyrst to Mary Magdalen, out of whom he had cast seven devyls. ⁱ⁵ And she went, and tolde them that were with him, as they mourned and wepte. ⁱ⁶ And they, when they herde that he was alyve, and had appered vnto her, beleved it not. ⁱ⁷ After that, appeared he vnto two of them in a straunge figure, as they walked, and went in to the country. ⁱ⁸ And they went and

walwride, rolled. wote, watch. jeden, went. jungelynge, youth. bilid, covered. stole, a long garment. aford, not.

τοῖς δεξιοῖς, περιβεβλημένον στολὴν λευκὴν καὶ ἐξεθαμβήθησαν. ὁ δὲ λέγει αὐταῖς, 'Μὴ ἐκθαμβεῖσθε. Ἰησοῦν ζητεῖτε τὸν Ναζαρητὸν τὸν ἐσταυρωμένον ἡγέρθη, οὐκ ἔστιν ὧδε· ἴδε, ὁ τόπος ὅπου ἔθηκαν αὐτόν. ἄλλ' ὑπάγετε, εἰπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ, ὅτι προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν.' ⁸ Καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου· εἶχε δὲ αὐτὰς τρόμος καὶ ἔκστασις· καὶ οὐδενὶ οὐδὲν εἶπον, ἐφοβοῦντο γάρ. ⁹ Ἀναστὰς δὲ πρῶτῃ πρώτῃ σαββάτου ἐφάνη πρῶτον Μαρίας τῇ Μαγδαληνῇ, ἀφ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια. ¹⁰ ἐκείνη πορευθεῖσα ἀπήγγειλε τοῖς μετ' αὐτοῦ γενομένοις, πενθοῦσι καὶ κλαίονσι. ¹¹ καὶ αὐτοὶ ἀκούσαντες ὅτι ζῇ καὶ ἐθεάθη ὑπ' αὐτῆς ἠπίστησαν. ¹² Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανέρωθη ἐν ἑτέρᾳ μορφῇ πορευομένοις εἰς ἀγρόν. ¹³ καὶ αὐτοὶ ἀπελθόντες ἀπήγγειλαν τοῖς

* Alex. ἀνδ. * Rec. + γὰρ.

GENEVA—1557.

truth of the Centurion, he gaue the body to Ioseph. ⁸ Who bought a linnen cloth, and toke him downe, and wrapped hym in the linnen cloth, and layd him in a tombe that was hewen out of a rocke, and rolled a stone vnto the dore of the sepulchre. ⁹ And Marie Magdalene, and Marie Ioeses mother, beheld where he shulde be layd.

10. AND when the Sabbath day was past, Marie Magdalene, and Marie the mother of Iames, and Salome, bought swete oymments that they might come and embalm him. ² And early in the morning the fyrst day of the weeke, they came vnto the sepulchre, when the sunne was yet rysing: ³ And they sayd one to another, Who shal rolle vs away the stone from the doore of the sepulchre? ⁴ And when they looked, they saw how the stone was rolled away (for it was a very great one) ⁵ And they went into the sepulchre, and saw a yonge man sytting at the right syde, clothed in a long white garment: and they were affrayed.

⁶ But he sayd vnto them, Be not afrayed: ye seeke Iesus of Nazareth, which hath bene crucified: he is risen, he is not here: beholde the place, where they put him. ⁷ But go your way, and tel his disciples, and Peter, That he wil go before you into Galilee: there shal ye see him, as he sayd vnto you. ⁸ And they went out quickly and fled from the sepulchre: For they trembled and were amazed: nether sayd they any thing to any man, for they were afrayed. ⁹ When Iesus was risen agayne, in the morow (which was the first day of the weeke) he appeared fyrst to Marie Magdalene, out of whom he had cast seven dewils. ¹⁰ And she went and tolde them that had bene with him, which mourned and wept.

¹¹ And though they heard that he was alive, and had appeared to her, yet they beleued it not. ¹² After that, he appeared vnto two of them in an other forme, as they walked and went into the country.

¹³ And they went and tolde it to the

RHEIMS—1582.

dead. ⁸ And when he vnderstoode by the Centurion, he gaue the body to Ioseph. ⁹ And Ioseph buyng scondon, and taking him downe, wrapped him in the scondon, and laid him in a monument, that was hewed out of a rocke. And he rolled a stone to the doore of the monument. ¹⁰ And Marie Magdalene and Marie of Ioseph beheld where he was laid.

16. AND when the Sabbath was past, Marie Magdalene and Marie of Iames, and Salome bought spices, that comming they might anoint Iesus. ² And very early the first of the Sabbath, they come to the monument: the sunne being now risen. ³ And they said one to another, Vho shal roll vs backe the stone from the doore of the monument? ⁴ And looking, they saw the stone rolled backe. for it was very great. ⁵ And entring into the monument, they saw a yong man sitting on the right hand, covered with a white robe: and they were astonished. ⁶ Vho smith to them, Be not disuained: you seeke Iesus of Nazareth, that was crucified: he is risen, he is not here, beholde the place where they laid him. ⁷ But goe, tel his Disciples and Peter that he goeth before you into Galilee: there you shal see him, as he told you. ⁸ But they going forth, fled from the monument, for trembling and feare had inuaded them: and they said nothing to any body, for they were afraid.

⁹ And he rising early the first of the Sabbath, appeared first to Marie Magdalene, out of vvhom he had cast seven dewils. ¹⁰ She went and told them that had been with him, that were mourning and weeping. ¹¹ And they hearing that he was alive and had been seen of her, did not beleue.

¹² And after this he appeared in an other shupe to two of them walking, as they were going into the countrie. ¹³ And

AUTHORISED—1611.

while dead. ⁸ And when he knew it of the Centurion, he gaue the body to Ioseph. ⁹ And hee bought fine linnen, and tooke him downe, and wrapped him in the linnen, and layd him in a sepulchre, which was hewen out of a rocke, and rolled a stone vpon the doore of the Sepulchre. ¹⁰ And Marie Magdalene, and Marie the mother of Ioeses behelde where he was layde.

10. AND when the Sabbath was past, Marie Magdalene, and Marie the mother of Iames, and Salome, had bought sweet spices, that they might come and anoynt him. ² And very early in the morning, the first day of the week they came vnto the sepulchre, at the rising of the Sonne: ³ And they said among themselves, Who shall roll vs away the stone from the doore of the Sepulchre? ⁴ (And when they looked, they saw that the stone was rolled away) for it was very great. ⁵ And entring into the Sepulchre, they saw a yong man sitting on the right side, clothed in a long white garment, and they were affrighted. ⁶ And hee smith vnto them, Bee not affrighted; ye seeke Iesus of Nazareth, which was crucified: he is risen, hee is not here: beholde the place where they layd him. ⁷ But goe your way, tell his disciples, and Peter, that hee goeth before you into Galilee, there shall yee see him, as he said vnto you. ⁸ And they went out quickly, and fled from the Sepulchre, for they trembled, and were amazed, neither saide they any thing to any man, for they were afraid.

⁹ Now when Iesus was risen early, the first day of the weeke, he appeared first to Marie Magdalene, out of whom he had cast seven dewils. ¹⁰ And she went and told them that had bene with him, as they mourned and wept. ¹¹ And they, when they had heard that hee was alive, and had bene seene of her, beleueed not.

¹² After that, he appeared in another forme vnto two of them, as they walked, and went into the countrie. ¹³ And they

λοκποῖς· οὐδὲ ἐκείνοις ἐπίστευσαν. ¹⁴ Ὑστερον ἀνακειμένοις αὐτοῖς τοῖς ἑνδεκά ἐφανερώθη, καὶ ὠνείδισε τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν, ὅτι τοῖς θεασαμένοις αὐτὸν ἐγγηγμένον οὐκ ἐπίστευσαν. ¹⁵ Καὶ εἶπεν αὐτοῖς, 'Πορευθέντες εἰς τὸν κόσμον ἅπαντα, κηρύξτε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. ¹⁶ ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται· ὁ δὲ ἀπιστήσας κατακριθήσεται. ¹⁷ σημεῖα δὲ τοῖς πιστεύσασιν ταῦτα παρακολουθήσει· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσι· γλώσσαις

WICLIIF—1380.

tolden to othere, & nether thei beleueden to hem;

¹⁴ But at the laste whanne the enliken discipulis saten at the mete: ihesus apperid to hem, and repreued the vnbeleue of hem; & the hardnes of herte; for thei beleueden not to hem: that hadden seyn that he was risen fro deeth.

¹⁵ And he seide to aem; go ye in to al the world: & preche the gospel to ech creatur. ¹⁶ Who that beleueth & is baptisid: schal be saaf; but he that beleueth not: schal be dampned. ¹⁷ & thes tokenes schuln sue hem that beleuen; In my name: thei schuln caste out feendis; thei schuln speke with newe tungis; ¹⁸ thei schuln do away serpentes; and if thei drynken any venym: it schal not noye hem; thei schuln set her hondis on sike men; & thei schuln were hool.

¹⁹ And the lord ihesus aftir he hadde spoken to hem: was taken vp in to heuene; & he sittith on the ryghthalf of god. ²⁰ And thei yoden forth & prechiden euery where: for the lord wrought with hem & confermed the word with signes folowyng.

see, followe. were, become. ryghthalf, rightside. yoden, went.

TYNDALE—1534.

to the remnant. And they beleved them nether.

¹⁴ After that he appered vnto the eleven as they sate at meate: and cast in their tethe their vnbelefe and hardnes of herte: be cause they beleued not them which had sene him after his resurrection.

¹⁵ And he sayd vnto them: Goo ye in to all the worlde, and preache the glad ty[dy]nges to all creatures, ¹⁶ he that beleueth and is baptised, shall be saved. But that beleueth not, shall be dampned.

¹⁷ And these signes shall folowe them that beleue: In my name they shall cast out deuyls and shall speake with newe tonges; ¹⁸ and shall kyll serpentes. And yf they drinke any deadly thinge, yt shall not hurte them. They shall laye their hondes on the sicke, and they shall recover.

¹⁹ So then when the lorde had spoken vnto them, he was receaued in to heauen, and is set doune on the ryght honde of God. ²⁰ And they went forth, and preached every where. And the Lord wrought with them, and confirmed the worde with miracles that folowed.

CRANMER—1530.

told it to the remnant. And they beleued not these also.

¹⁴ Afterwarde he appeared vnto the eleven as they sate at meate: and cast in their toth their vnbelefe, and hardnes of herte: because they beleued not them which had sene that he was risen agayne from the deed. ¹⁵ And he sayde vnto them: Goo ye into all the worlde, and preache the gospell to all creatures. ¹⁶ he that beleueth and is baptised, shalbe saued. But he that beleueth not, shalbe dampned.

¹⁷ And these tokens shall folowe them that beleue: In my name they shall cast out denyis, they shall speake with newe tonges, they shall dryue away serpentes. ¹⁸ And yf they drinke any deadly thinge, it shall not hurte them. They shall laye their handes on the sycke, and they shall recover.

¹⁹ So then, when the Lorde had spoken vnto them he was receaued into heauen, and is on the ritght hand of God. ²⁰ And they went forth, and preached euery where: the Lorde working with them and confyrming the worde with myracles folowing.

καλήσουσι καιναῖς· ¹⁸ ὅφεις ἀρούρι· καὶ θανάσιμόν τι πίνουσιν, οὐ μὴ αὐτοὺς βλάψῃ·
 ἐπὶ ἀρρώστους χεῖρας ἐπιθήσουσι, καὶ καλῶς ἔξουσιν· ¹⁹ Ὁ μὲν οὖν Κύριος, μετὰ
 τὸ λαλῆσαι αὐτοῖς ἀνελήφθη εἰς τὸν οὐρανὸν, καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ Θεοῦ·
 ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ Κυρίου συνεργοῦντος, καὶ τὸν λόγου
 βεβαιούντος διὰ τῶν ἐπακολουθούντων σημείων.

• Rom. βλάψα. • Alex. + Ἰησοῦς.

GENEVA—1557.

remnant: but they beleued them not.
¹⁴ Finally, he appeared vnto the eleuen
 as they sate together, and cast in their
 teeth their vnbeliefe, and hardenes of
 heart: because they beleued not them
 which had scene him after his resurrec-
 tion.

¹⁵ And he sayd vnto them. Go ye into
 all the world, and preach the glad tid-
 ings to all creatures, ¹⁶ He that shal
 beleue and be baptized, shalbe saued:
 but he that wil not beleue, shalbe damned.
¹⁷ And these tokens shal folow them that
 beleue, In my name they shal cast out
 deuils, and shal speake with newe ton-
 gues. ¹⁸ And shal take away serpentes:
 and if they shal drinke any deadly thing,
 it shal not hurt them: they shal lay their
 handes on the syck, and they shal recouer.
¹⁹ So then when the Lord had spoken
 vnto them, he was receaued into heauen,
 and sitteth at the right hande of God.

²⁰ And they went forth, and preached
 euery where. And the Lord wrought with
 them, and confirmed the woord with mi-
 racles that folowed.

RHEIMS—1582.

they going told the rest: neither them
 did they beleue.

¹⁴ Last he appeared to those eleuen as
 they sate at the table: and he expro-
 brated their incredulity and hardnes of
 hart, because they did not beleue them
 that had seen him risen againe. ¹⁵ And
 he said to them, Going into the vvhole
 vvorld preach the Gospel to al creatures.
¹⁶ He that beleueth and is baptized,
 shal be saued: but he that beleueth not,
 shal be condemned. ¹⁷ And them that
 beleue these signes shal folow: In my
 name shal they cast out deuils, They
 shal speake vvith new tongues, ¹⁸ Ser-
 pents shal they take away, And if they
 drinke any deadly thing, it shal not hurt
 them, They shal impose hands vpon the
 sicke: and they shal be vvhole.

¹⁹ And so our Lord IESVS after he
 spake vnto them, vvvas assumed into
 heauen, and sate on the right hand of
 God. ²⁰ But they going forth preached
 euery vvhere: our Lord working vvithal,
 and confirming the vvord vvith signes
 that folowed.

AUTHORISED—1611.

went and tolde it vnto the residue, neither
 beleued they them.

¹⁴ Afterward he appeared vnto the eleuen,
 as they sate at meate, and vphraided them
 with their vnbeliefe, and hardnesse of
 heart, because they beleued not them,
 which had scene him after he was risen.
¹⁵ And he said vnto them, Goe ye into
 all the world, and preach the Gospel to
 euery creature. ¹⁶ He that beleueth and
 is baptized, shalbe saued, but he that be-
 leueth not, shall be damned. ¹⁷ And these
 signes shal follow them that beleue, In
 my Name shall they cast out deuils, they
 shall speake with new tongues, ¹⁸ They
 shall take vp serpents, and if they drinke
 any deadly thing, it shall not hurt them,
 they shall lay hands on the sicke, and
 they shall recouer.

¹⁹ So then after the Lord had spoken
 vnto them, hee was receiued vp into hea-
 uen, and sate on the Right hand of God.
²⁰ And they went forth, and preached
 euery where, the Lord working vvith
 them, and confirming the word vvith
 signes following. Amen.

• Or, together.

ΕΤΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ.

Κεφάλαιον Α.

THE GOSPEL ACCORDING TO LUKE.

CHAPTER I.

1. ἘΠΕΙΔΗ ΠΕΡ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, ² καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου, ³ ἔδοξε καμοῖ, παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς, καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε, ⁴ ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

⁵ Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου τοῦ βασιλέως τῆς Ἰουδαίας ἱερεὺς τις ὀνόματι Ζαχαρίας, ἐξ ἐφημερίας Ἀβιά· καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν θυγατέρων Ἀαρὼν, καὶ

* Alex. γυνὴ αὐτοῦ.

* Alex. ἡν ὁ ἔλας.

WICLIF—1380.

TYNDALE—1534.

CRANMER—1539.

1. FORSOTHE for many men enfor-
siden to ordeyne the telling of thingis,
whiche ben filid inn us, ² as thei that
saien at the bygynnyng, & weren my-
nistis of the word bytooken: ³ it seyn
also to me hange fro the bygynnyng
alle thingis deligently bi ordre, to write to
thee thou best teofilic: ⁴ that thou knowe
the treathe of tho wordis: of whiche
thou art lerned.

⁵ In the daies of eroude kyng of iudee,
there was a preest, Zacarie bi name of
the sorte of abia, and his wiif was of the
douttris of aaron: and hir name was
elizabeth, ⁶ and bothe weren inate bifor
god: goynge in alle the maundementis &
iustifyngis of the lord, withouten pleynt:
⁷ and thei hadden no child, for elizabeth
was bereyn, and bothe weren of greet
age in her dayes.

⁸ and it biif that whanne Zacarie schulde
do the office of presthood in the ordre of
his cours to for god ⁹ afir the custil of
presthood he wente forth bi lot, and
entrid in to the temple of encensur: ¹⁰ and
al the multitude of the puple was with-
out forth, and preid in the cure of en-
sensyng, ¹¹ and an anngel of the lord

1. FOR as moche as many have taken
in hand to compyle a treatise of tho
thinges, which are surely knowen amonge
vs, ² even as they declared them vnto us,
which from the begynnyng sawe them
their selues, and were ministers at the
doynge: ³ I determined also, as sone as I
had seached out diligently all thinges
from the begynnyng, that then I wolde
wryte vnto the, good Theophilus: ⁴ that
thou myghtest knowe the certente of tho
thinges, wher of thou arte informed.

⁵ THERE was in the dayes of Herode
kyng of Iurie, a certayne prest named za-
charias, of the course of Abia. And his wyfe
was of the daughters of Aaron: And her
name was Elizabeth. ⁶ Booth were perfect
before God, and walked in all the lawes
and ordinaunces of the Lorde, that no man
coude fynde fawte with them. ⁷ And they
had no chylde, because that Elizabeth was
barren and booth were well stricken in
age.

⁸ And it cam to passe, as he executed
the prestes office before god, as his course
came ⁹ (accordynge to the custome of the
prestis office) his lot was to burne in-
cence. And went into the temple of the
Lorde ¹⁰ and the whoole multitude of the
people were with out in prayer whill
the incense was aburnynge. ¹¹ And ther

1. FOR as moche as many have taken
in hand to set forth the declaracion
of those thinges, which are most surely
to be beleued amonge vs, ² even as they
decluyered them vnto vs, which from the
begynnyng sawe them them selues with
theyr cyes, and were ministers of the
thinges that they declared): ³ I deter-
mynd also (as sone as I had seached out
dyligently all thinges from the begynnyng)
that then I wolde wryte vnto the, good
Theophilus: ⁴ that thou mightest knowe
the certente of those thinges wherof thou
hast bene informed.

⁵ THERE was in the dayes of Herode the
Kinge of Iurie, a certayne Prestre named
zacharias of the course of Abia. And his
wife was of the daughters of Aaron: and
her name was Elizabeth: ⁶ they wer, both
righteous before God, and walked in all
the lawes and ordynaunces of the Lorde,
that no man coude fynde fawte with
them. ⁷ And they had no chylde, because
that Elizabeth was barren, and they booth
were now well stricken in age.

⁸ And it came to passe, that whan za-
chary executed the Prestres offyce before
God, as his course came ⁹ (accordynge to
the custome of the prestes offyce) his lot
fell to burne incense. And he went into
the temple of the lorde, ¹⁰ and the whoole
multitude of the people were without in
prayer, whill the incense was aburnynge.
¹¹ And ther appeared vnto him an Angell

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ.

Κεφάλαιον Α.

THE GOSPEL ACCORDING TO LUKE.

CHAPTER I.

τὸ ὄνομα αὐτῆς Ἑλισάβετ. ἦσαν δὲ δίκαιοι ἀμφότεροι ἐνώπιον τοῦ Θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιοσύμασι τοῦ Κυρίου ἀμεμπτοί. καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἡ Ἑλισάβετ ἦν| στείρα, καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν. Ἐγένετο δὲ ἐν τῷ ἱερατεῦει αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἐναντι| τοῦ Θεοῦ, κατὰ τὸ ἔθος τῆς ἱερατείας, ἔλαχε τοῦ θυμιάσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ Κυρίου. καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ θυμιάματος. ὥφθη δὲ αὐτῷ ἄγγελος Κυρίου,

* Alex. ἰσχυρίων.

* Rec. τοῦ λαοῦ ἦν.

GENEVA—1557.

1. FORASMUCH as many have taken in hand to write the historie of those thynges, wherof we are fully certified, 2. Euen as they declared them vnto vs, which from the begynnyng saw them their selues, and were ministers at the doying: 3. It seemed good also to me (moste noble Theophilus) as some as I had learned perfectly all thynges from the beginning, to wryte vnto thee therof from poynt to poynt: 4. That thou mightest acknowledge the trueth of those thinges where in thou hast bene brought vp.

5. IN the tyme of Herode, Kyng of Iurie, there was a certayne Priest named Zacharias, of the course of Abia: and his wyfe was of the daughters of Aaron, and her name was Elisabeth. 6. Both were perfect before God, and walked in all the commandments and ordinances of the Lord, that no man could fynde fault with them. 7. And they had no chylde, because that Elisabeth was barren, and bothe were wel strycken in age. 8. And it came to passe, as he executed the Priestes office before God, as his course came in order, 9. According to the custome of the Priestis office his lot was to burne incense, when he went into the temple of the Lord. 10. And the whole multitude of the people, were without in prayer, whyle the incense was burning. 11. And there appeared vnto

RHEIMS—1582.

1. BECAUSE many have gone about to compile a narration of the things that haue been accomplished among vs: 2. according as they haue delivered vnto vs, vvhich from the beginning them selues saw, and were ministers of the word: 3. it seemed good also vnto me hauing diligently attained to all things from the beginning, to wryte to thee in order, good Theophilus, 4. that thou maist know the veritie of those wordes vvhich thou hast bene instructed.

5. THERE was in the daies of Herod the king of Ievrie, a certayne Priest named Zacharie, of the course of Abia: and his wyfe of the daughters of Aaron, and her name Elisabeth. 6. And they were both iust before God, vvalking in al the commandments and iustificacions of our Lord without blame, 7. and they had no sonne: for that Elisabeth was barren, and both were well stricken in their daies.

8. And it came to passe: vvhich he executed the priestly function in the order of his course before God, 9. according to the custome of the Priestly function, he went forth by lot to offer incense, entring into the temple of our Lord: 10. and al the multitude of the people was praying without at the houre of the incense. 11. And there appeared to him an Angel

AUTHORISED—1611.

1. FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely belicued among vs, 2. Euen as they delivered them vnto vs, which from the beginning were eye-witnesses, and ministers of the word: 3. It seemed good to me also, hauing had perfect vnderstanding of things from the very first, to write vnto thee in order, most excellent Theophilus, 4. That thou mightest know the certaintie of those things wherein thou hast bene instructed.

5. THERE was in the dayes of Herod the king of Iudea, a certayne Priest, named Zacharias, of the course of Abia, and his wife was of the daughters of Aaron, and her name was Elisabeth. 6. And they were both righteous before God, walking in all the Commandements and ordinances of the Lord, blamelesse. 7. And they had no child, because that Elisabeth was barren, and they both were now well stricken in yeeres. 8. And it came to passe, that while he executed the Priests office before God in the order of his course, 9. According to the custome of the Priests office, his lot was to burne incense when he went into the Temple of the Lord. 10. And the whole multitude of the people were praying without, at the time of incense. 11. And there appeared vnto him an Angel of the

414
 ἐστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος· ¹² καὶ ἐταράχθη Ζαχαρίας ἰδὼν,
 καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν. ¹³ Εἶπε δὲ πρὸς αὐτὸν ὁ ἄγγελος, 'Μὴ φοβοῦ,
 'Ζαχαρία· διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνή σου Ἐλισάβετ γεννήσει
 ' υἱόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην. ¹⁴ καὶ ἔσται χαρὰ σοι καὶ ἀγαλ-
 ' λασις, καὶ πολλοὶ ἐπὶ τῇ 'γενέσει αὐτοῦ χαρήσονται. ¹⁵ ἔσται γὰρ μέγας ἐνώπιον
 ' τοῦ Κυρίου καὶ οἶνον καὶ σίκερα οὐ μὴ πῖνῃ, καὶ Πνεύματος ἁγίου πλησθήσεται
 ' ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ. ¹⁶ καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ
 ' Κύριον τὸν Θεὸν αὐτῶν ¹⁷ καὶ αὐτὸς προλεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι
 ' καὶ δυνάμει Ἡλίου, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα, καὶ ἀπειθεῖς ἐν
 ' φρονήσει δικαίων, ἐτοιμάσαι Κυρίῳ λαὸν κατεσκευασμένον.' ¹⁸ Καὶ εἶπε Ζαχαρίας
 πρὸς τὸν ἄγγελον, 'Κατὰ τί γνώσομαι τοῦτο; ἐγὼ γάρ εἰμι πρεσβύτης, καὶ ἡ

* Rec. γενήσεται.

WICLIFF—1380.

aperid to hym : and stood on the rythful
 of the auter of encense, ¹² and Zacarie
 seynge was affraid : and drede fil vpon
 hym.

¹³ and the aungel seide to hym, Zacarie
 drede thou not : for thi preier is herd; and
 elizabeth thi wiif schal bere to thee a
 sone : and his name schal be clepid Iohn,
¹⁴ and ioye and gladynge schal be to thee :
 and many schulen be glad in his natyuyte;
¹⁵ for he schal be grete bifor the lord :
 and he schal not drynke wyne ne sidir, and
 he schal be fulfillid with the holi goost :
 git of his inodir wombe, ¹⁶ and he schal
 couerte many of the children of israel :
 to her lord god, ¹⁷ and he schal go bifor
 hym in the spirit and the vertu of chie,
 and he schal turne the hertes of the fadiris
 in to the sones, and men out of bileue to
 the prudens of iust men to make redi a
 perfyte puple to the lord, ¹⁸ & Zacarie seide
 to the aungel, wherof schal I wyte this;
 for I am oold : and my wiif hath gon fer
 in to hir daies, ¹⁹ and the aungel answerid
 and seide to hym, for I am Gabriel that
 stonde nyf bifor god : and I am sente
 to thee to speke, and to euangelize to thee,
 these thingis, ²⁰ and lo thou schalt be
 downbe, and thou schalt not mowe speke
 til in to the dai in whiche these thingis
 schal be don : for thou hast not bileued
 to my wordis, which schal be fulfillid
 in her tyme.

²¹ and the puple was abidyng Zacarie,
 and thei wondriden that he taryed in the
 temple, ²² and he gede out and myrte not
 speke to hem : and thei knewen that he
 hadde seen a visoun in the temple, and
 he bekened to hem, and he dwellid stille
 dounbe;

²³ and it was don, whanne the daies of
 his office weren fulfillid : he wente in to
 his hous, ²⁴ and after these daies, eliza-
 beth his wiif conceyued, and hidde hir
 fyue monethis, & seide, ²⁵ for so the lord
 dide to me : in the daies in whiche he

TYNDALE—1534.

oppered vnto him an angell of the lorde
 stondinge on the ryght syde of the altare
 of incense. ¹² And when zacharias sawe
 him, he was abashed, and feare came on him.

¹³ And the angell sayde vnto him : feare
 not zachary, for thy prayer is heard :
 And thy wyfe Elizabeth shall beare the
 a sonne, and thou shalt call his name
 Iohn, ¹⁴ and thou shalt have ioye and
 gladnes, and many shall reioyce at his
 birth. ¹⁵ For he shalbe grete in the
 sight of the lorde, and shall nether drinke
 wyne ner stronge drinke. And he shalbe
 filled with the holy goost, even in his
 mothers wombe : ¹⁶ and many of the
 chyldren of israel shall be tourne to their
 Lorde God. ¹⁷ And he shall goo before
 him in the sperte and power of Helyas,
 to tourne the hertes of the fathers to the
 chyldren, and the vnbelevers to the wys-
 dom of the iuste men : to make the peo-
 ple redy for the Lorde.

¹⁸ And zacharias sayde vnto the angell :
 Wher by shall I knowe this : seinge that
 I am olde and my wyfe well stricken in
 yeres. ¹⁹ And the angell answered and
 sayde vnto him : I am Gabriell that
 stonde in the presens of God, and am
 sent to speake vnto the : and to shewe
 the these glad tydinges. ²⁰ And beholde
 thou shalt be downe, and not able to
 speake vntill the tyme that these thinges
 be performed, because thou belevest not
 my wordes which shalbe fulfilled in their
 season.

²¹ And the people wayted for zacharias
 and marvelled that he taryed in the tem-
 ple. ²² And when he cam out, he could
 not speake vnto them. Wherby they
 perceaved that he had sene some vision
 in the temple. And he beckened vnto
 them, and remayned speechlesse.

²³ And it fortuneth, aswone as the tyme of
 his office was out, he departed home into
 his awne housse. ²⁴ And after those dayes,
 his wyfe Elizabeth conceaved, and hyd
 her selfe .v. monethes sayinge : ²⁵ This
 wyse hath God dealeth with me in the

CRANMER—1539.

of the Lorde, standynge on the ryght
 syde of the altare of incense. ¹² And when
 zacharias sawe him, he was abashed, and
 feare came on him.

¹³ But the Angell sayde vnto him : feare
 not zachary, for thy prayer is heard.
 And thy wyfe Elizabeth shall beare the a
 sonne, and thou shalt call his name Iohn,
¹⁴ and thou shalt have ioye and gladnes,
 and many shall reioyce at his byrth. ¹⁵ For
 he shalbe grete in the syght of the Lorde,
 and shall nether drinke wyne ner stronge
 drinke. And he shalbe fylled with the
 holy goost, euen from his mothers wombe :
¹⁶ and many of the chyldren of israel shall
 be tourne to their Lorde God. ¹⁷ And he
 shall go before him in the sperte and
 power of Helyas to tourne the hertes of the
 fathers to the chyldren, and the vnbe-
 levers to the wysdome of the iuste men,
 to make readye a perfecte people for the
 Lorde.

¹⁸ And zacharias sayde vnto the angell :
 by what token shall I knowe this? For I
 am olde, and my wyfe well stricken
 in yeres. ¹⁹ And the angell answered, and
 sayde vnto hym : I am Gabriell, that stande
 in the presens of God, and am sent
 to speake vnto the : and to shewe the these
 glad tydinges. ²⁰ And beholde it shall
 come to passe, that thou shalt be downe,
 and not be able to speake, vntill the daye
 that these thinges be performed, because
 thou belevest not my wordes, which
 shalbe fulfilled in their season.

²¹ And the people wayted for zacharias,
 and merueyled that he taryed in the tem-
 ple. ²² And when he came out, he could
 not speke vnto them. And they per-
 ceaued that he had sene a visoun in the
 temple. And he beckened vnto them,
 and remayned speechlesse.

²³ And it fortuneth, that aswone as the
 daies of his offyce were out, he departed
 into his awne house. ²⁴ And after those
 dayes, his wyfe Elizabeth conceaved, and
 hyd her selfe fyue monethes, sayinge :
²⁵ This wyse hath God dealeth with me, in

‘*γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς.*’ ¹⁹ Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ, ‘*Ἐγὼ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον τοῦ Θεοῦ· καὶ ἀπεστάλην λαλῆσαι πρὸς σε, καὶ εὐαγγελίσασθαί σοι ταῦτα.*’ ²⁰ καὶ ἰδοὺ, ἔσθι σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι, ἄχρι ἧς ἡμέρας γένηται ταῦτα· ἀνθ’ ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν.’ ²¹ Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν· καὶ ἐθαύμαζον ἐν τῷ χρόνῳ αὐτὸν ἐν τῷ ναῷ. ²² ἐξελθὼν δὲ οὐκ ἠδύνατο λαλῆσαι αὐτοῖς· καὶ ἐπέγνωσαν ὅτι ὀπτασίαν ἑώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενε κωφός. ²³ καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. ²⁴ Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἑλισάβετ ἡ γυνὴ αὐτοῦ, καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε, λέγουσα, ²⁵ ‘*Ὅτι αὐτῷ μοι πεποίηκεν ὁ Κύριος ἐν ἡμέραις, αἷς ἐπέειπεν*

/ Alex. = τοῦ.

GENEVA—1557.

him an Angel of the Lord standing at the right side of the altar of incense. ¹² And when Zacharias saw him, he was abashed, and feare came on him.

¹³ But the Angel sayd vnto him, Feare not Zacharie: For thy prayer is heard: and thy wyfe Elisabeth shal beare thee a sonne, and thou shalt call his name Iohn.

¹⁴ And thou shalt haue ioye and gladnes in him, and many shal reioyce at his byrth.

¹⁵ For he shalbe great in the syght of the Lord, and shal nether drynck wyne, nor strong drynck: and he shalbe fylled, with the holy Gost, euen from his mothers wombe.

¹⁶ And many of the chyldren of Israel shal he turne to their Lord God.

¹⁷ For he shal go before in his syght in the sprite and power of Elias, to turne the hartes of the fathers to the chyldren, and the disobedient to the wysdomes of the iust men: to make the people ready for the Lord.

¹⁸ Then Zacharie sayd vnto the Angel, whereby shal I knowe this? For I am an olde man, and my wyfe is of a great age. ¹⁹ And the Angel answered, and sayd vnto him, I am Gabriel that stand in the presence of God, and am sent to speake vnto thee, and to shewe thee these glad tydynes. ²⁰ And beholde thou shalt be dumme, and not be able to speake, vntill the day that these thynges be performed: because thou beleuest not my wordes which shalbe fulfilled in their season.

²¹ And the people wayted for Zacharie, and mercyeled that he taried in the temple. ²² And when he came out, he could not speake vnto them: Then they perceaued that he had seene a vision in the temple. For he made signes vnto them, and remayned speechlesse.

²³ And it fortuned, as soon as the tyme of his office was out, he departed home into his owne house. ²⁴ And after those dayes, his wyfe Elisabeth conceaued, and byd her selfe fyue monethes, saying, ²⁵ This wyse hath God dealt with me, in

RHEIMS—1582.

of our Lord, standing on the right hand of the altar of incense. ¹² And Zacharie was troubled, seeing him: and feare fell vpon him. ¹³ But the Angel said to him, Feare not Zacharie, for thy praier is heard: and thy wyfe Elisabeth shal beare thee a sonne, and thou shalt call his name Iohn: ¹⁴ and thou shalt haue ioy and exultation, and many shal reioyce in his natiuitie. ¹⁵ For he shal be great before our Lord: and vyne and sicer he shal not drinke: and he shal be replenished wvith the Holy Ghost euen from his mothers wombe. ¹⁶ and he shal conuert many of the chyldren of Israel to the Lord their God. ¹⁷ and he shal goe before him in the spirit and vertue of Elias: that he may conuert the hartes of the fathers vnto the chyldren, and the incredulous to the wysdomes of the iust, to prepare vnto the Lord a perfect people.

¹⁸ And Zacharie said to the Angel, Vvhereby shal I know this? for I am old: and my wyfe is vvel stricken in her daies. ¹⁹ And the Angel answering said to him, I am Gabriel that assist before God: and am sent to speake to thee, and to euangelize these thynges to thee. ²⁰ And behold, thou shalt be dumme, and shalt not be able to speake vntill the day vvherein these thynges shal be done: for because thou hast not beleueed my wordes, vvhich shal be fulfilled in their time.

²¹ And the people vvas expecting Zacharie: and they marueled that he made tariance in the temple. ²² And coming forth he could not speake to them, and they knowv that he had seen a vision in the temple. And he made signes to them, and remayned dumme. ²³ And it came to passe, after the daies of his office vverre exyred, he departed into his house. ²⁴ And after these daies Elisabeth his wyfe conceiued: and hid her selfe fyue moneths, saying, ²⁵ For thus hath our Lord done to me in the daies

AUTHORISED—1611.

Lord, standing on the right side of the Altar of incense. ¹² And when Zacharias saw him, hee was troubled, and feare fell vpon him. ¹³ But the Angel saide vnto him, Feare not, Zacharias, for thy prayer is heard, and thy wyfe Elisabeth shall beare thee a sonne, and thou shalt call his name Iohn. ¹⁴ And thou shalt haue ioy and gladnesse, and many shall reioyce at his birth: ¹⁵ For he shall be great in the sight of the Lord, and shall drinke neither wine, nor strong drinke, and hee shall be filled with the holy Ghost, euen from his mothers wombe. ¹⁶ And many of the chyldren of Israel shall hee turne to the Lord their God. ¹⁷ And hee shall goe before him in the Spirit and power of Elias, to turne the hartes of the fathers to the chyldren, and the disobedient to the wysdomes of the iust, to make ready a people prepared for the Lord. ¹⁸ And Zacharias said vnto the Angel, Whereby shall I know this? For I am an olde man, and my wyfe well stricken in yeeres. ¹⁹ And the Angel answering, saide vnto him, I am Gabriel that stand in the presence of God, and am sent to speake vnto thee, and to shew thee these glad tidings. ²⁰ And behold, thou shalt be dumbe, and not able to speake, vntill the day that these thynges shall be performed, because thou beleuest not my wordes, which shall be fulfilled in their season.

²¹ And the people waited for Zacharias, and marvelled that hee taried so long in the Temple. ²² And when he came out, hee could not speake vnto them: and they perceiued that hee had seene a vision in the Temple: for hee beckned vnto them, and remayned speechlesse. ²³ And it came to passe, that as soone as the dayes of his ministration were accomplished, hee departed to his owne house. ²⁴ And after those dayes his wyfe Elisabeth conceiued, and hid her selfe fyue moneths, saying, ²⁵ Thus hath the Lord dealt with me in

416

ἁφελεῖν τὸ ὄνειδος μου ἐν ἀνθρώποις.

Ἐν δὲ τῇ μηνὶ τῇ ἑκτῇ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ὑπὸ τοῦ Θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ἥ ὄνομα Ναζαρέτ, πρὸς παρθένον μεμνηστευμένην ἀνδρὶ, ᾧ ὄνομα Ἰωσήφ, ἐξ οἴκου Δαυὶδ· καὶ τὸ ὄνομα τῆς παρθένου Μαρίας. καὶ εἰσελθὼν ὁ ἄγγελος πρὸς αὐτὴν εἶπε, Χαῖρε, κεχαριτωμένη· ὁ Κύριος μετὰ σοῦ, εὐλογημένη σὺ ἐν γυναιξίν. Ἡ δὲ ἰδοῦσα διεταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ, καὶ διελογίζετο ποταπὸς εἶη ὁ ἀσπασμὸς οὗτος. Καὶ εἶπεν ὁ ἄγγελος αὐτῇ, Μὴ φοβοῦ, Μαρίας· εὔρες γὰρ χάριν παρὰ τῷ Θεῷ. καὶ ἰδοὺ, συλλήψῃ ἐν γαστρὶ, καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. οὗτος ἔσται μέγας, καὶ υἱὸς ὑψίστου· κληθήσεται· καὶ δώσει αὐτῷ Κύριος ὁ Θεὸς τὸν θρόνον Δαυὶδ τοῦ πατρὸς αὐτοῦ, καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ

α Alex. = ἰδοὺσα. β Alex. ἐπὶ τῇ λόγῳ διεταράχθη.

WICLIFFE—1380.

bibeld to take aweie my reprove among men. ²⁸ But in the sixte moneth the engel gabriel was sente fro god: in to a citee of galile, whos name was nazareth; ²⁹ to a maiden weddid to a man: whos name was Ioseph of the hous of daniid, and the name of the maiden was marie; ³⁰ and the engel entrid to hir: and seide, hail ful of grace, the lord be with thee; blessed be thou among wymmen;

³¹ and whanne sche hadde herd, sche was troublid in his word, and thought what maner salutation this was. ³² and the engel seid to hir, ne drede not thou marie; for thou hast founden grace anentis god; ³³ so thou schal conceyve in wombe, and schal bere a sone; and thou schalt clepe his name ihesus; ³⁴ this schal be greet; and he schal be clepid the sone of the highest; and the lord god schal geve to hym the seete of daniid his fadir. ³⁵ he schal regne in the hous of iacob with outen ende, & of his rewme: schal be noon ende;

³⁶ and marie seide to the engel, on what maner schal this thing be don; for I knowe not man? ³⁷ and the engel answerid and seide to hir, the holi goste schal come fro above in to thee: and the vertu of the highest: schal ouerachadowe thee: and therfor that holi thing that schal be borun of thee: schal be clepid the sone of god; ³⁸ and lo elizabeth thi cosyn: and sche also hath conceyued a sone in hir elde; and this monthe is the sixte to hir that is clepid bareyn; ³⁹ for cveri word schal not be in possible anentis god; ⁴⁰ and mari seide; lo the hounde maiden of the lord: be it don to me aftir thi word; and the engel departid fro hir.

⁴¹ And marie roos vp in the daies, and wente with haast in to the mounteyns in to a citee of iudee; ⁴² and sche entrid in to the hous of zacarie: and grette elizabeth; ⁴³ and it was don as elizabeth herde the salutation of marie: the yong child in hir wombe gladid, and elizabeth was

TYNDALE—1534.

dayes when he loked on me; to take from me the rebuke that I suffred among men.

²⁸ And in the .vi. moneth the angell Gabriel was sent from god vnto a cite of Galilee, named Nazareth; ²⁹ to a virgin spoused to a man whose name was Ioseph, of the house of David; and the virgins name was Mary. ³⁰ And the angell went in vnto her; and sayde: Hail! full of grace; the Lorde is with the: blessed arte thou amonge women.

³¹ When she sawe him, she was abashed at his sayinge: and cast in her mynde what maner of salutation that shoulde be. ³² And the angell sayde vnto her: feare not Mary: for thou hast founde grace with god. ³³ Lo: thou shalt conceive in thy wombe; and shalt beare a sone; and shalt call his name Iesus. ³⁴ He shalbe greate; and shalbe called the sonne of the highest. And the lorde God shall geve vnto him the seate of his father David; ³⁵ and he shall raygne over the house of Iacob for ever; and of his kyngdome shalbe none ende.

³⁶ Then sayd Mary vnto the angell: How shall this be; seinge I knowe not a man? ³⁷ And the angell answered and sayd vnto her: The holygost shall come upon the; and the power of the highest shall over shadowe the. ³⁸ Therefore also the holy thinge which shalbe borne; shalbe called the sonne of god. ³⁹ And beholde; thy cosen Elizabeth she hath also conceived a sone in her age. And this is hyr sixte moneth; though she be called barren: for with god can nothinge be vnpossible. ⁴⁰ And Mary sayd: beholde the honde mayden of the lorde; be it vnto me even as thou hast sayd. And the angell departed from her.

⁴¹ And Mary arose in those dayes; and went into the mountayns with haist; into a cite of Iurie; ⁴² and entred into the house of zachary; and saluted Elizabeth. ⁴³ And it fortuned; as Elizabeth hearde the salutation of Mary; the babe spronge in her belly. And Elizabeth was filled with the

CRANMER—1539.

the dayes wherin he hath loked on me, to take from me my rebuke amonge men. ²⁸ And in the syxte moneth the angell Gabriel was sent from God vnto a cite of Galilee, named Nazareth. ²⁹ to a virgin spoused to a man, whose name was Ioseph, of the house of David, and the virgins name was Mary. ³⁰ And the angell went in vnto her, and sayde: Hail! full of grace, the Lorde is with the: blessed art thou amonge women.

³¹ When she sawe him, she was abashed at his sayinge: and cast in her mynde, what maner of salutation that shoulde be. ³² And the angell sayd vnto her: feare not Mary: for thou hast founde grace with God. ³³ Beholde, thou shalt conceive in thy wombe, and beare a sone, and shalt call his name Iesus. ³⁴ He shalbe greate, and shalbe called the sonne of the highest. And the Lorde God shall geve vnto hym the seate of his father David, ³⁵ and he shall raygne over the house of Iacob for ever, and of hys kyngdome there shalbe none ende.

³⁶ Then sayde Mary vnto the angell: How shall this be, seying I knowe not a man? ³⁷ And the angell answered, and sayd vnto her: The holy goost shall come vpon the, and the power of the highest shall ouer shadowe the. Therefore also that holy thyng which shalbe borne, shalbe called the sone of God. ³⁸ And beholde, thy cosen Elizabeth, she hath also conceived a sone in her age. And this is her syxt moneth, which was called barren: ³⁹ for with God shall nothinge be vnpossible: ⁴⁰ And Mary sayde: beholde the hande mayden of the Lorde, be it vnto me according to thy worde, And the angell departed from her.

⁴¹ And Mary arose in those dayes, and went into the mountayns with haist into the cite of Iewrie, ⁴² and entred into the house of zachary, and saluted Elizabeth. ⁴³ And it fortuned, that when Elizabeth hearde the salutation of Mary, the babe spronge in her wombe. And Elizabeth

οὐκ ἔσται τέλος.³⁴ Ἔφη δὲ Μαριάμ πρὸς τὸν ἄγγελον, Ὡς ἔσται τοῦτο, ἐπεὶ
 ἄνδρα οὐ γινώσκω;³⁵ Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ, Πνεῦμα ἁγίον
 ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον
 ἅγιον κληθήσεται Υἱὸς Θεοῦ.³⁶ καὶ ἰδοὺ, Ἐλισάβετ ἡ συγγενὴς σου, καὶ αὕτη
 συνειληφνῶτα υἱὸν ἐν γήρει αὐτῆς· καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ
 στείρα.³⁷ ὅτι οὐκ ἀδυνατήσῃ παρὰ τῷ Θεῷ πάν ρῆμα.³⁸ Εἶπε δὲ Μαριάμ, Ἰδοὺ, ἡ
 δούλη Κυρίου· γένοιτό μοι κατὰ τὸ ρῆμά σου.³⁹ Καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος.
 Ἀναστᾶσα δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὄρεινὴν μετὰ
 σπουδῆς, εἰς πόλιν Ἰούδα, καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου, καὶ ἡσπάσατο
 τὴν Ἐλισάβετ.⁴⁰ καὶ ἐγένετο ὡς ἤκουεν ἡ Ἐλισάβετ τὸν ἀσπασμὸν τῆς Μαρίας,
 ἐσκίρτησε τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἐπλήσθη Πνεύματος ἁγίου ἡ Ἐλισάβετ,

³⁴ Alex. + μοι.

³⁵ Rec. γάρ.

³⁶ Alex. τὸν ἀσπασμὸν τῆς Μαρίας ἢ Ἐλισάβετ.

GENEVA—1557.

the dayes wherin he looked on me, to take
 from me my rebuke among men.³⁴ And
 in the sixt moneth, the Angel Gabriel
 was sent from God vnto a citie of Galilee,
 named Nuzaret,³⁵ To a Virgin affianced
 to a man whose name was Ioseph, of the
 house of Dauid: and the Virgins name
 was Marie.³⁶ And the Angel went in
 vnto her, and said, Hail thou that art
 freely beloued, the Lord is with thee:
 blessed art thou among women.³⁷ And
 when she sawe hym, she was abashed at
 his saying: and cast in her mynd, what
 manner salutation this should be.³⁸ Then
 the Angel sayd vnto her, Feare not Marie,
 for thou art in fauour with God.

³⁹ For lo, thou shalt conceive in thy
 wombe, and beare a sonne, and shalt call
 his name Iesus.⁴⁰ He shalbe great, and
 shalbe called the sonne of the hiest: and
 the Lord God shal geue vnto hym, the
 seat of his fether Dauid.⁴¹ And he shal
 raygne ouer the house of Iacob for euer,
 and of his kyngdome shal be no ende.

⁴² Then sayd Marie vnto the Angel,
 How shal this be, seying I know no man?
⁴³ And the Angel answered, and sayd vnto
 her, The holy Gost shal come vpon
 thee, and the power of the hiest shal ouer
 shadowe thee? Therefore also that holy
 thyng which shalbe borne of thee shalbe
 called the Sonne of God.⁴⁴ And behold
 thy cosyn Elisabeth, she hath also con-
 ceaued a sonne in her olde age. And this
 is her sixt moneth, which was called bar-
 ren.⁴⁵ For with God shal nothing be
 vnpossible.⁴⁶ And Marie sayd, Beholde
 the hand mayden of the Lord, be it vnto
 me euen as thou hast sayd. And the
 Angel departed from her.⁴⁷ And Marie
 arose in those dayes, and went into the
 hilly countrey with haste into a citie of
 Iurie.⁴⁸ And entred into the house of
 Zacharie, and saluted Elisabeth.⁴⁹ And
 it fortun'd, as Elisabeth heard the salu-
 tation of Marie, the babe sprang in her
 belly: and Elisabeth was fylled with the

RHEIMS—1582.

wherewith he had respect to take away
 my reproche among men.

³⁴ And in the sixth moneth, the Angel
 Gabriel was sent of God into a citie of
 Galilee, called Nazareth, ³⁵ to a virgin
 espoused to a man whose name was
 Ioseph, of the house of Dauid: and the
 virgins name was MARIE. ³⁶ And the
 Angel being entred in, said vnto her,
 HAIL thou that art highly
 fauoured, the Lord is with thee: Blessed art
 thou among women.

³⁷ Vnto hauing heard, was troubled at
 his saying, and thought what manner of
 salutation this should be. ³⁸ And the
 Angel said to her, Feare not MARIE, for
 thou hast found grace with God. ³⁹ Be-
 hold thou shalt conceive in thy wombe,
 and shalt beare a sonne: and thou shalt
 call his name IESUS. ⁴⁰ he shal be great,
 and shal be called the sonne of the most
 High, and our Lord God shal giue him
 the seate of Dauid his father: ⁴¹ and he
 shal reigne in the house of Iacob for
 euer, and of his kingdom there shal be
 no end. ⁴² And MARIE said to the Angel,
 How shal this be done? because I know
 not man? ⁴³ And the Angel answering,
 said to her, The Holy Ghost shal come
 vpon thee, and the power of the most
 High shal ouershadoue thee. And there-
 fore also that which shal be borne of thee
 shal be called the Sonne of God. ⁴⁴ And
 behold Elisabeth thy cousin,
 she also hath conceived a sonne in her
 old age: and this moneth, is the sixth to
 her that is called barren: ⁴⁵ because there
 shal not be impossible with God any
 word. ⁴⁶ And MARIE said, Behold the
 handmaid of our Lord, be it done to me
 according to thy word. And the Angel
 departed from her.

⁴⁷ And MARIE rising vp in those dayes,
 went vnto the hill countrey with speede,
 into a citie of Iuda. ⁴⁸ and she entred
 into the house of Zacharie, and saluted
 Elisabeth. ⁴⁹ And it came to passe:
 as Elisabeth heard the salutation of MARIE,
 the infant did leape in her wombe. and

the dayes wherein hee looked on me, to
 take away my reproch among men.
³⁴ And in the sixth moneth, the Angel
 Gabriel was sent from God, vnto a citie of
 Galilee, named Nazareth, ³⁵ To a virgine
 espoused to a man whose name was Ioseph,
 of the house of Dauid, and the virgins name
 was Marie. ³⁶ And the Angel came in vnto
 her, and said, Hail thou that art highly
 fauoured, the Lord is with thee: Blessed art
 thou among women. ³⁷ And when she saw
 him, she was troubled at his saying, and cast
 in her minde what manner of salutation this
 should be: ³⁸ And the Angel said vnto
 her, Feare not, Marie, for thou hast found
 fauour with God. ³⁹ And behold, thou
 shalt conceive in thy wombe, and bring
 forth a sonne, and shalt call his name
 Iesus. ⁴⁰ He shall be great, and shall be
 called the Sonne of the highest, and the
 Lord God shall giue vnto him the throne
 of his father Dauid. ⁴¹ And hee shall
 reigne ouer the house of Iacob for euer,
 and of his kingdom there shall be no end.
⁴² Then said Mary vnto the Angel, How
 shall this be, seeing I know not a man?
⁴³ And the Angel answered, and said vnto
 her, The holy Ghost shall come vpon thee,
 and the power of the Highest shall ouer-
 shadow thee. Therefore also that holy
 thing which shall be borne of thee, shall
 be called the Sonne of God. ⁴⁴ And be-
 hold, thy cousin Elisabeth, she hath also
 conceived a sonne in her old age, and this
 is the sixth moneth with her, who was
 called barren. ⁴⁵ For with God nothing
 shall be vnpossible. ⁴⁶ And Mary said,
 Behold the handmaid of the Lord, be it
 vnto mee according to thy word: and the
 Angel departed from her. ⁴⁷ And Mary
 arose in those dayes, and went into the hill
 countrey with haste, into a citie of Iuda,
⁴⁸ And entred into the house of Zacharias,
 and saluted Elisabeth. ⁴⁹ And it came to
 passe that when Elisabeth heard the saluta-
 tion of Marie, the babe leaped in her wombe,
 and Elisabeth was filled with the holy Ghost.

AUTHORISED—1611.

the dayes wherein hee looked on me, to
 take away my reproch among men.

³⁴ And in the sixth moneth, the Angel
 Gabriel was sent from God, vnto a citie of
 Galilee, named Nazareth, ³⁵ To a virgine
 espoused to a man whose name was Ioseph,
 of the house of Dauid, and the virgins name
 was Marie. ³⁶ And the Angel came in vnto
 her, and said, Hail thou that art highly
 fauoured, the Lord is with thee: Blessed art
 thou among women. ³⁷ And when she saw
 him, she was troubled at his saying, and cast
 in her minde what manner of salutation this
 should be: ³⁸ And the Angel said vnto
 her, Feare not, Marie, for thou hast found
 fauour with God. ³⁹ And behold, thou
 shalt conceive in thy wombe, and bring
 forth a sonne, and shalt call his name
 Iesus. ⁴⁰ He shall be great, and shall be
 called the Sonne of the highest, and the
 Lord God shall giue vnto him the throne
 of his father Dauid. ⁴¹ And hee shall
 reigne ouer the house of Iacob for euer,
 and of his kingdom there shall be no end.

⁴² Then said Mary vnto the Angel, How
 shall this be, seeing I know not a man?
⁴³ And the Angel answered, and said vnto
 her, The holy Ghost shall come vpon thee,
 and the power of the Highest shall ouer-
 shadow thee. Therefore also that holy
 thing which shall be borne of thee, shall
 be called the Sonne of God. ⁴⁴ And be-
 hold, thy cousin Elisabeth, she hath also
 conceived a sonne in her old age, and this
 is the sixth moneth with her, who was
 called barren. ⁴⁵ For with God nothing
 shall be vnpossible. ⁴⁶ And Mary said,
 Behold the handmaid of the Lord, be it
 vnto mee according to thy word: and the
 Angel departed from her. ⁴⁷ And Mary
 arose in those dayes, and went into the hill
 countrey with haste, into a citie of Iuda,
⁴⁸ And entred into the house of Zacharias,
 and saluted Elisabeth. ⁴⁹ And it came to
 passe that when Elisabeth heard the saluta-
 tion of Marie, the babe leaped in her wombe,
 and Elisabeth was filled with the holy Ghost.

⁴⁹ thy, graciously accepted, or, much graced, see verse 38.

418
 "καὶ ἀνεφώνησε φωνῇ μεγάλῃ, καὶ εἶπεν, 'Εὐλογημένη σὺ ἐν γυναιξί, καὶ
 'εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου. "Καὶ πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ
 'τοῦ Κυρίου μου πρὸς με; "ἰδοὺ γὰρ, ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς
 'τὰ ὠτά μου, ἐσκίρτησε τὸ βρέφος ἐν ἀγαλλιάσει ἐν τῇ κοιλίᾳ μου. "καὶ μακαρία
 'ἡ πιστεύσασα, ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ Κυρίου.' "Καὶ
 εἶπε Μαριάμ, 'Μεγαλύνει ἡ ψυχὴ μου τὸν Κύριον, "καὶ ἠγαλλίασε τὸ πνεῦμά
 'μου ἐπὶ τῷ Θεῷ τῷ σωτῆρί μου. "ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης
 'αὐτοῦ. ἰδοὺ γὰρ, ἀπὸ τοῦ νῦν μακαριοῦσί με πᾶσαι αἱ γενεαί. "ὅτι ἐποίησέ μοι
 'μεγαλεῖα ὁ δυνατὸς, καὶ ἅγιον τὸ ὄνομα αὐτοῦ. "καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς
 'γενεῶν τοῖς φοβουμένοις αὐτόν. "ἐποίησε κράτος ἐν βραχίονι αὐτοῦ· διεσκόρπισεν
 'ὑπερηφάνους διανοία καρδίας αὐτῶν. "καθεῖλε δυνάστας ἀπὸ θρόνων, καὶ ὕψωσε

" Rec. ἐν ἀγαλλίσει τὸ βρέφος.

" Rec. εἰς τὸν αἶσα.

WICLIFFE—1380.

fulfilled with the holi goost: "and cried
 with a greet vois and acide, Blesid be
 thou among wyymen: and blesid be the
 fruyt of thi wombe: "and wherof is this
 thing to me: that the modir of my lord
 come to me? "for lo as the voice of thi
 salutacioun was made in myn eiris: the
 yung child gladiid in ioye in my wombe:
 "and blesid be thou that hast biled: for
 thilk thingis that ben seid of the lord
 to thee schuln be perfyssi don: "and mari
 seyde, Mi soule magnyfieth the lord:

"and my spirit hath gladiid: in god
 myn heeth, "for he hath biholden the
 mekenesse of his handmaiden, for lo of
 this: alle generaciouns schuln seie that I
 am blesid, "for he that is myyti hath
 don to me greet thingis, and his name is
 holi, "and his merci is fro kynrede in to
 kyuredis: to men that dreden hym, "he
 made myyt in his arme: he scatterid
 proude men with the thought of his herte:
 "he settide don mysty men fro seete:
 & enhancid meke men, "he hath ful-
 fillid hangri men with goodis: and he
 hath left riche men void, "he hanyege
 myode of his merci: toke Israel his
 child, "as he hath spokun to oure fadiris:
 to Abraham and to his seed in to worldis:

"and marie dwellid with hir as it were
 thre monethis: and turned agen in to hir
 hous, "but the tyme of berynge child
 was fulfilled to elizabeth: & eche bare a
 sone: "and the neighboris and cosyns of
 hir herden, that the lord hadde magnyfiid
 his merci with hir: and thei thankiden
 hym.

"and it was don in the eigthe dai thei
 camen to circumcise the child: and thei
 clepiden him Zacarie, bi the name of his
 fadir, "and his modir answerid and seide,
 nay: but he schal be clepid Ion, "and
 thei seiden to hir, for no man is in thi
 kynrede, that is clepid this name, "and
 thei bekeneden to his fadir: what he wolde

TYNDALE—1534.

holi goost, "and cryed with a loud voice,
 and sayde: Blessed arte thou amonge
 women: and blessed is the frute of thy
 wombe. "And whence hapeneth this to
 me, that the mother of my Lorde shuld
 come to me? "For loo, assone as the voyce
 of thy salutation souned in myne eares,
 the babe sprang in my belly for ioye.
 "And blessed arte thou that belevest:
 for those things shalbe performed wich
 were tolde the from the lorde. "And
 Mary sayde, My soule magnifieth the
 Lorde.

"And my sprete reioyeth in god my
 savioure. "For he hath loked on the povere
 degree of his honde mayden. Beholde now
 from hence forth shall all generacions call
 me blessed.

"For he that is myghty hath done to
 me grete thinges, and holi is his name.

"And his mercy is on them that feare
 him thorow oute all generacions. "He
 sheweth strength with his arme, he scat-
 tereth them that are proude in the yma-
 ginacion of their hertes. "He putteth
 doune the myghty from their seates, and
 exalteth them of lowe degree. "He filleth
 the hongry with good thinges: and send-
 eth away the riche emptye. "He remem-
 breth mercy: and helpeth his servant
 Israel. "Even as he promised to oure
 fathers, Abraham and to his seede for ever.
 "And mary abode with hyr aboute a
 .iii. monethes, and retourned agayne to
 hyr owne house. "Elizabeth tyme was
 come that she shuld be delyvered, and
 she brought forth a sone. "And her
 neighbouris and her cosins hearde tell how
 the lorde had shewed great mercy vpon
 her, and they reioyced with her.

"And it fortuneth the eyght daye: they
 cam to circumcise the chyld: and called
 his name zacharias, after the name of his
 father. "How be it his mother answered,
 and sayd: not so, but he shalbe called
 Ion. "And they sayd vnto hyr: Ther
 is none of thy kynne, that is named with
 this name. "And they made signes to

CRANMER—1539.

was fylled with the holi goost, "and cryed
 with a loud voice, and sayde: Blessed
 art thou amonge women, and blessed is
 the frute of thy wombe: "And whence
 hapeneth this to me, that the mother of
 my Lorde shulde come to me? "For lo,
 as sone as the voyce of thy salutation
 souned in myne eares, the babe sprang
 in my wombe for ioye. "And blessed art
 thou that hast belevyd: for those thynges
 shalbe performed, whiche were tolde the
 from the Lord. "And Mary sayde,

My soule magnyfieth the Lorde. "And
 my sprete hath reioysed in God my sa-
 viour. "For he hath loked on the lowe
 degree of hys hande mayden: for lo; now
 from hence forth shall all generacions call
 me blessed. "Because he that is myghty,
 hath done to me grete thinges, and holi
 is his name. "And his mercy is on them
 that feare him, from generation to gene-
 ration. "He hath shewed strength with
 his arme, he hath scattered them that are
 proude in the ymaginacyon of their herte.
 "He hath putte doune the myghty from
 their seates, and exalted them of lowe de-
 gre. "He hath fylled the hongry with good
 thynges: and sent away the riche emp-
 tie. "He hath helped hys scravaunt Israel,
 in remembrance of his mercye. "Euen
 as he promysed to oure fathers, Abraham,
 and to hys seede for ever. "And Mary
 abode wyth her aboute a .iii. monethes,
 and retourned agayne to her owne house.

"Elizabeth tyme came that she shuld
 be delyuered, and she brought forth a
 sone. "And her neighbouris and her
 cosins hearde how the Lorde had shewed
 great mercy vpon her, and they reioysed
 with her.

"And it fortuneth that in the eyght daye,
 they came to circumcise the chyld: and
 called hys name zacharias, after the name
 of his father. "And his mother answered
 and sayde: not so but he shalbe called
 Ion. "And they sayd vnto her: Ther
 is none in thy kynred, that is named with
 this name. "And they made sygnes to

ταπεινούς. ³³ πεινῶντας ἐνέπλησεν ἀγαθῶν, καὶ πλουτοῦντας ἐξαπέστειλε κενούς. ³⁴ ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους, (³⁵ καθὼς ἐλάλησε πρὸς τοὺς πατέρας ἡμῶν,) τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ ἕως αἰῶνος. ³⁶ Ἐμεινε δὲ Μαριάμ σὺν αὐτῇ ὥσει μῆνας τρεῖς καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς. ³⁷ Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν, καὶ ἐγέννησεν υἱόν. ³⁸ καὶ ἤκουσαν οἱ περὶοικοὶ καὶ οἱ συγγενεῖς αὐτῆς, ὅτι ἐμεγάλυνε Κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς, καὶ συνέχαιρον αὐτῇ. ³⁹ Καὶ ἐγένετο ἐν τῇ ὀγδόῃ ἡμέρᾳ, ἦλθον περιτεμῆν τὸ παιδίον καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν. ⁴⁰ καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν, Οὐχὶ, ἀλλὰ κληθήσεται Ἰωάννης. ⁴¹ Καὶ εἶπον πρὸς αὐτήν, Ὅτι οὐδεὶς ἐστὶν ἐν τῇ συγγενείᾳ σου, ὃς καλεῖται τῷ ὀνόματι τούτῳ. ⁴² Ἐνένευον δὲ τῷ πατρὶ αὐτοῦ, τὸ τί ἂν θέλοι καλεῖσθαι

* Alex. ἡμέρα τῇ ὀγδῇ.

* Alex. ἐν τῇ συγγενείᾳ.

GENEVA—1557.

holy Ghost. ³³ And she cryed with a loud voyce, and sayd, Blessed art thou among women, because the frute of thy wombe is blessed. ³⁴ And whence happeneth this to me, that the mother of my Lord should come to me? ³⁵ For lo, as soon as the voyce of thy salutation sounded in mine eares, the babe sprang in my belly for ioye. ³⁶ And blessed is she that beleued: for those thynges shalbe performed, which were tolde her from the Lord.

³⁷ Then Marie sayd, My soule magnifieth the Lord: and my sprite reioyseth in God my sauour. ³⁸ For he hath looked on the poore degre of his hand mayden: for behold from hence forth, shal all ages call me blessed. ³⁹ Because, he that is myghty, hath declared towards me wonderful thynges, and holy is his name. ⁴⁰ And his mercie is on them that feare him, throughout all ages. ⁴¹ He hath shewed strength with his arme: he hath scattered them that are proude in the imagination of their harts. ⁴² He hath put downe the mighty from their seates of honour, and exalted them of lowe degre. ⁴³ He hath fylled the hungry with good thinges, and send away the riche empty. ⁴⁴ He hath vpholden Israel his seruant, that he might be mynde of his mercie. ⁴⁵ (Euen as he promised to our fathers, to wit, to Abraham and his sede) for euer. ⁴⁶ And Marie abode with her about three monethes, and returned agayn to her owne house.

⁴⁷ Now Elisabeths tyme was come that she should be deliuered, and she brought forth a sonne. ⁴⁸ And her neighbours, and cosyns heard tel how the Lord had shewed great mercie vpon her, and they reioiced for her sake. ⁴⁹ And it was so that the eyght day, they came to circumcise the babe, and called his name Zacharie, after the name of his father. ⁵⁰ And his mother answered, and sayd, Not so, but he shalbe called Iohn. ⁵¹ And they said vnto her, There is none of thy kynne, that is named with this name. ⁵² And they made signes to his father,

RHEIMS—1582.

Elizabeth was replenished with the Holy Ghost: ³³ and she cried out with a lowde voyce, and said, *Blessed art thou among women, and blessed is the frute of thy wombe.* ³⁴ And whence is this to me, that the mother of my Lord doth come to me? ³⁵ For behold as the voyce of thy salutation sounded in mine eares, the infant in my wombe did leape for ioy. ³⁶ And blessed is she that beleued, because those things shal be accomplished that were spoken to her by our Lord. ³⁷ And Marie said, *MY SOVLE doth magnifie our Lord.* ³⁸ And my spirit hath reioyced in God my Sauour. ³⁹ Because he hath regarded the humilitie of his handmaid: for behold from hence forth all generations shal call me blessed. ⁴⁰ Because he that is mightie hath done great things to me, and holy is his name. ⁴¹ And his mercie from generation vnto generations, to them that feare him. ⁴² He hath shewed might in his arme: he hath dispersed the proude in the conceits of their hart. ⁴³ He hath deposed the mightie from their seate, and hath exalted the humble. ⁴⁴ The hungry he hath filled with good things: and the riche he hath sent away empty. ⁴⁵ He hath receiued Israel his child, being mindeful of his mercie. ⁴⁶ As he spake to our fathers, to Abraham and his seds for euer.

⁴⁷ And Marie taried with her about three moneths: and she returned into her house.

⁴⁸ And Elisabeths ful time was come to be deliuered: and she bare a sonne. ⁴⁹ And her neighbours and kinsfolke heard that our Lord did magnifie his mercie vpon her, and they did congratulate her. ⁵⁰ And it came to passe: on the eight day they came to circumcise the child, and they called him by his fathers name, Zacharie. ⁵¹ And his mother answering, said, Not so, but he shal be called Iohn. ⁵² And they said to her, That there is none in thy kindred that is called by this name. ⁵³ And they made signes to his

AUTHORISED—1611.

³³ And she spake out with a loud voyce, and sayd, Blessed art thou among women, and blessed is the frute of thy wombe. ³⁴ And whence is this to mee, that the mother of my Lord should come to mee? ³⁵ For loe, as soon as the voyce of thy salutation sounded in mine eares, the babe leaped in my wombe for ioy. ³⁶ And blessed is she that beleued, for there shall be a performance of those things which were tolde her from the Lord. ³⁷ And Marie said, My soule doth magnifie the Lord. ³⁸ And my spirit hath reioyced in God my Sauour. ³⁹ For he hath regarded the lowe estate of his handmaiden: for behold, from henceforth all generations shall call me blessed. ⁴⁰ For he that is mighty hath done to mee great things, and holy is his Name. ⁴¹ And his mercie is on them that feare him, from generation to generation. ⁴² Hee hath shewed strength with his arme, he hath scattered the proud, in the imagination of their hearts. ⁴³ He hath put downe the mighty from their seates, and exalted them of low degree. ⁴⁴ Hee hath filled the hungry with good things, and the rich hee hath sent empty away. ⁴⁵ Hee hath holpen his seruant Israel, in remembrance of his mercie, ⁴⁶ As he spake to our fathers, to Abraham, and to his seed for euer. ⁴⁷ And Marie abode with her about three moneths, and returned to her owne house. ⁴⁸ Now Elisabeths full time came, that shee should be deliuered, and shee brought forth a sonne. ⁴⁹ And her neighbours and her cousins heard how the Lord had shewed great mercy vpon her, and they reioyced with her. ⁵⁰ And it came to passe that on the eight day they came to circumcise the child, and they called him Zacharias, after the name of his father. ⁵¹ And his mother answered, and said, Not so, but he shalbe called Iohn. ⁵² And they said vnto her, There is none of thy kindred that is called by this name. ⁵³ And they made signes to

αὐτόν. ⁵³ καὶ αἰτήσας πινακίδιον ἔγραψε, λέγων, 'Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ· καὶ ἐθαύμασαν πάντες. ⁵⁴ Ἀνεψύχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν Θεόν. ⁵⁵ Καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιουκούντας αὐτούς· καὶ ἐν ὧν τῇ ὀρεινῇ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα· ⁵⁶ καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες, 'Τί ἄρα τὸ παιδίον τοῦτο ἐστὶ;· 'Καὶ χεὶρ Κυρίου ἦν μετ' αὐτοῦ. ⁵⁷ Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη Πνεύματος ἁγίου, καὶ προεφῆτευσεν, λέγων, ⁵⁸ 'Εὐλογητὸς Κύριος ὁ Θεὸς τοῦ Ἰσραὴλ, ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν ⁵⁹ τῷ λαῷ αὐτοῦ· ⁶⁰ καὶ ἤγειρε κέρας σωτηρίας ἡμῶν, ἐν τῷ ὅκῳ Δαυὶδ τοῦ παιδὸς αὐτοῦ· ⁷⁰ (καθὼς ἐλάλησε διὰ στόματος τῶν ἁγίων· τῶν ἀπ' αἰῶνος | προφητῶν αὐτοῦ) ⁷¹ σωτηρίαν ἐξ ἐχθρῶν ἡμῶν, καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς·

* Alex. καὶ γὰρ χ. K. ἦν μ. d.

* Alex. = γὰρ.

* Alex. δὲ αὐτοῦ.

+ covered. understood

WICLIIF—1380.

that he were clepid, ⁵³ and he axynge a poyntil; wroot sciynge Ion is his name; and alle men wondriden; ⁵⁴ and anon his mouth was opened; and his tunge: & he spak, and blessid god; ⁵⁵ and drode was made on alle her neȝboris: and alle these wordis weren pupplished on alle the mounteyns of iudee; ⁵⁶ & alle men that herden putiden in her herte: and seiden what maner child schal this be? for the bond of the lord was with hym.

⁵⁷ and zacarie his fadir, was fulfilled with the holi goost; and profecied & seid. ⁵⁸ Blessid be the lord god of israel: for he hath visitid, and made redempcion of his puple; ⁵⁹ and he hath verid to us an horne of heilthe: in the hous of danith his child; ⁷⁰ as he spake bi the mouth of his holi profetis: that weren fro the world; ⁷¹ helthe fro our enemies, and fro the hond of alle men that hatiden us; ⁷² to do merci with oure fadris: and to have mynde of his holi testament; ⁷³ the greet ooth that he swoor to abraham oure fedir: ⁷⁴ to geue hym self to us; that we with out drede delyuerid fro the hond of oure enemies: serue to hym ⁷⁵ in holynes and ryghtweines biȝor hym: in alle oure daies; ⁷⁶ and thou child schal be clepid the profete of the hight: for thou schalt go biȝor the face of the lord; to make redi his weies; ⁷⁷ to geue sciens of heilthe to his puple: in to remysion of hir synnes; ⁷⁸ bi the inwardness of the merci of oure god: in whiche he springe up fro an hye, hath visitid us; ⁷⁹ to geue lyt to hem, that sitten in derknessis; and in schadowe of deeth; to drese oure feet: in to the weie of pees; ⁸⁰ and the child waxed: and was comfortid in spirit; and was in desert placis, til to the day of his schewynge to israel.

2. AND it was don, in tho daies: a

clepid, called. pmo, place. dmo, direct. waxed, grew.

TYNDALE—1534.

his father, how he wolde have him called. ⁵³ And he axed for wrytynge tables and wroote saying: his name is Iohn. And they marvelled all. ⁵⁴ And his mouth was opened immediatly; and his tonge also; and he spake lawdyng God. ⁵⁵ And feare came on all them that dwelt nye vnto them. And all these saynges were noysed abroade throughout all the hyll countre of Iurie; ⁵⁶ and all they that herde them layde them vp in their hertes saying: What maner chyld shall this be? And the hond of the lorde was with him.

⁵⁷ And his father zacharias was filled with the holy goost; and prophesied sayng: ⁵⁸ Blessed be the Lorde God of Israel for he hath visited and redemed his people. ⁵⁹ And hath reysed vp an horne of saluacion vnto vs, in the house of his seruant David. ⁷⁰ Even as he promysed by the mouth of his holy prophetes which were sene the worlde began. ⁷¹ That we shuld be saved from oure enemies and from the hondis of all that hate vs: ⁷² To fulfill the mercy promised to oure fathers, and to remember his holy covenant. ⁷³ And to performe the othe which he sware to oure father Abraham; for to geue vs. ⁷⁴ That we delyuered oute of the hondes of oure enemies; myght serue him with oute feare; ⁷⁵ all the dayes of oure lyfe; in suche holynes and ryghtweines that are accept before him.

⁷⁶ And thou chyld; shalt be called the Prophet of the byest: for thou shalt goo before the face of the lorde; to prepare his wayes: ⁷⁷ And to geue knowledge of saluacion vnto his people; for the remission of synnes: ⁷⁸ Through the tender mercy of oure God; whereby the daye springe from an hye hath visitid vs. ⁷⁹ To geue light to them that sate in darcknes and in shadowe of deeth; and to gyde oure feet into the waye of peace. ⁸⁰ And the chyld grew and waxed stronge in sprete; and was in wyldernes; tyll the daye cam when he shuld shewe him selfe vnto the Israelites.

2. AND it chaunced in thoose dayes:

CRANMER—1539.

his father, how he wolde have him called. ⁵³ And he asked for wrytynge tables, and wrote, saying: his name is Iohn. And they marvelled all. ⁵⁴ And his mouth was opened immediatly, and his tonge also, and he spake, and prayseed God. ⁵⁵ And feare came on all them that dwelt nye vnto them. ⁵⁶ And all these saynges were noysed abroade throughout all the hyll countre of Iurie: and all they that herde them layde them vp in their hertes, saying: What maner of chyld shall this be? And the hande of the Lord was with him.

⁵⁷ And his father zacharias was filled with the holy goost, and prophesied, saying:

⁵⁸ Prayed be the Lorde God of Israel, for he hath visited and redemed his people:

⁵⁹ And hath reysed vp an horne of saluacion vnto vs, in the house of his seruant David.

⁷⁰ Even as he promysed by the mouth of his holy prophetes, which were sene the worlde began.

⁷¹ That we shuld be saved from oure enemies, and from the hande of all that hate vs.

⁷² That he wolde deale mercifully with oure fathers, and remember his holy covenant.

⁷³ And that he wolde performe the othe which he sware to oure father Abraham, for to geue vs.

⁷⁴ That we delyuered oute of the handes of oure enemyes, myght serue him with out feare, all the dayes of oure lyfe,

⁷⁵ in such holynes ryghtweines as are accept before him.

⁷⁶ And thou chyld shalt be called the Prophet of the byest: for thou shalt go before the face of the Lorde, to prepare his wayes:

⁷⁷ to geue knowledge of saluacion vnto his people for the remission of synnes.

⁷⁸ Through the tender mercy of oure God, whereby the daye springe from an hye hath visitid vs.

⁷⁹ To geue lyght to them that sate in darcknes and in the shadowe of deeth, to gyde oure feet into the waye of peacc.

⁸⁰ And the chyld grew and waxed stronge in sprete, and was in wyldernes, tyll the daye came, when he shuld shewe himselfe vnto the Israelites.

2. AND it chaunced in thoose dayes:

ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν, καὶ μνησθῆναι διαθήκης ἀγίας αὐτοῦ, ἄρκον δὲ ὤμοσε πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν, ἀφόβως, ἐκ χειρὸς τῶν ἐχθρῶν ἡμῶν ῥυσθέντας, λατρεῦειν αὐτῷ ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ πάσας τὰς ἡμέρας ἡμῶν. Καὶ σὺ, παιδίον, προφήτης ὑψίστου κληθήσῃ· προπορεύσῃ γὰρ πρὸ προσώπου Κυρίου, ἐτοιμάσαι ὁδοὺς αὐτοῦ· τοῦ δοῦναι γνώσῃ σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν, διὰ σπλάγχχνα ἐλέους Θεοῦ ἡμῶν, ἐν οἷς ἐπεσκέψατο ἡμᾶς ἀνατολὴ ἐξ ὕψους, ἐπιφάναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις· τοῦ κατευθύναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης. Τὸ δὲ παιδίον ᾤξανε καὶ ἐκραταιοῦντο πνεύματι καὶ ἦν ἐν ταῖς ἐρήμοις, ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραὴλ.

II. Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις, ἐξῆλθε δόγμα παρὰ Καίσαρος

Rec. + τῆς ζωῆς. Alex. καὶ οὐ δὲ.

GENEVA—1557.

how he would have him called. ⁶³ Then he asked for writing tables, and wrote, saying, His name is Iohn, and they marvelled all. ⁶⁴ And his mouth was opened immediatly, and his tongue also, and he spake in praising God. ⁶⁵ Then feare came on all them that dwelt nye vnto them, and all these sayings were noyced abroad throughout all the hyl country of Iurie. ⁶⁶ And all they that heard them, layd them vp in their harts, saying, What manner childe shal this be? And the hand of the Lord was wrth him. ⁶⁷ And his father Zacharie was filled with the holy Gost, and prophced saying,

⁶⁸ Blessed be the Lord God of Israel: for that he hath visited and redeemed his people. ⁶⁹ And hath rayseed vp the horn of saluation, vnto vs, in the house of his seruant Dauid. ⁷⁰ Euen as he promised by the mouth of his holy Prophetes, which were synce the world began, saying, ⁷¹ That he would saue vs from our enemies, and from the hands of all that hate vs. ⁷² That he would abewe mercie towards our fathers, and remembre his holy covenant. ⁷³ And the othe which he sware to our father Abraham: ⁷⁴ Which was, that he would graunte vnto vs, that we deliuered out of the hands of our enemics, should serue hym wythout feare. ⁷⁵ All the dayes of our lyfe, in holynes and righteousnes before hym. ⁷⁶ And thou babe shalt be called the Prophete of the hiest: for thou shalt go before the face of the Lord, to prepare his wayes. ⁷⁷ And to geue knowledge of saluation vnto his people, by the remission of their synnes. ⁷⁸ Through the tender mercie of our God, whereby the day spring from an hye hath visited vs. ⁷⁹ To geue lyght to them that sit in darcknes, and in the shadowe of death, and to gyde our fete into the way of peace. ⁸⁰ And the chylde grewe and waxed strong in spirite, and was in wilderness, tyl the daye came, when he should shew hym self vnto Israel.

2. AND it chanced in those dayes,

RHEIMS—1582.

father, what he would have him called. ⁶³ And demanding a writing table, he wrote, saying, Iohn is his name. And they al marvelled. ⁶⁴ And forthwith his mouth was opened, and his tongue, and he spake blessing God. ⁶⁵ And feare came vpon al their neighbours: and al these things were bruited ouer al the hill-countrie of Ievrie: ⁶⁶ and all that had heard, laid them vp in their hart, saying, What an one, truv ye, shal this childe be? For the hand of our Lord was with him. ⁶⁷ And Zacharie his father was replenished with the Holy Ghost: and he prophced, saying, ⁶⁸ Blessed are our Lord God of Israel: because he hath visited and wrought the redemption of his people: ⁶⁹ And hath erected the horne of saluation to vs, in the house of David his seruant. ⁷⁰ As he spake by the mouth of his holy Prophetes, that are from the beginning. ⁷¹ Salvation from our enemies, and from the hand of al that hate vs: ⁷² To worke mercie with our fathers: and to remember his holy testament. ⁷³ The othe which he sware to Abraham our father, ⁷⁴ that he would giue to vs, That without feare being deliuered from the hand of our enemies, we may serue him. ⁷⁵ In holynes and iustice before him, al our daies. ⁷⁶ And thou childe, shalt be called the Prophet of the Highest: for thou shalt goe before the face of our Lord to prepare his wayes. ⁷⁷ To giue knowledge of saluation to his people, vnto remission of their sinnes. ⁷⁸ Through the bowels of the mercie of our God, in which the Orient, from on high, hath visited vs. ⁷⁹ To illuminate them that sit in darcknes, and in the shadowe of death: to direct our fete into the way of peace.

⁸⁰ And the childe grew, and was strengthened in spirit, and was in the deserts vntil the day of his manifestation to Israel.

2. AND it came to passe, in those

AUTHORISED—1611.

his father, how he would have him called. ⁶³ And he asked for a writing table, and wrote, saying, His name is Iohn: and they marvelled all. ⁶⁴ And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. ⁶⁵ And feare came on all that dwelt round about them, and all these sayings were noised abroad thorowout all the hill country of Iudea. ⁶⁶ And all they that had heard them, layde them vp in their hearts, saying, What manner of childe shal this be? And the hand of the Lord was with him.

⁶⁷ And his father Zacharias was filled with the holy Ghost, and prophesied, saying, ⁶⁸ Blessed be the Lord God of Israel, for hee hath visited and redeemed his people, ⁶⁹ And hath raised vp an horn of saluation for vs, in the house of his seruant Dauid, ⁷⁰ As he spake by the mouth of his holy Prophets, which have bene since the world began: ⁷¹ That wee should be saved from our enemies, and from the hand of all that hate vs, ⁷² To performe the mercy promised to our fathers, and to remember his holy Covenant, ⁷³ The oath which he sware to our father Abraham, ⁷⁴ That he would grant vnto vs, that wee being deliuered out of the hands of our enemies, might serue him without feare, ⁷⁵ In holinesse and righteousness before him, all the dayes of our life. ⁷⁶ And thou childe shalt bee called the Prophet of the Highest: for thou shalt goe before the face of the Lord to prepare his wayes. ⁷⁷ To giue knowledge of saluation vnto his people, by the remission of their sinnes. ⁷⁸ Through the tender mercy of our God, whereby the day spring from on high hath visited vs, ⁷⁹ To giue light to them that sit in darcknes, and in the shadow of death, to guide our feet into the way of peace. ⁸⁰ And the childe grew, and waxed strong in spirit, and was in the deserts, till the day of his shewing vnto Israel.

2. AND it came to passe in those

* Or, things. † Or, for. ‡ Or, bowels of the mercy. § Or, sunne-rising or, branch.

422
 Αὐγούστου, ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην. ² (αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου.) ³ καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἰδίαν πόλιν. ⁴ Ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας, ἐκ πόλεως Ναζαρέτ, εἰς τὴν Ἰουδαίαν, εἰς πόλιν Δαυὶδ, ἧτις καλεῖται Βηθλεὲμ, (διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατρίδος Δαυὶδ,) ⁵ ἀπογράψασθαι σὺν Μαρίας τῇ μεμνηστευμένῃ· αὐτῷ ἄρσεν, ὡς ἔκκεν. ⁶ Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ, ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν· ⁷ καὶ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν, καὶ ἀνέκλινεν αὐτὸν ἐν τῇ φάτνῃ· διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι. ⁸ Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ, ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν. ⁹ καὶ ἰδοὺ, ἄγγελος Κυρίου ἐπέστη αὐτοῖς, καὶ δόξα Κυρίου περιέλαμψεν αὐτούς· καὶ

* Alex. ἐμνηστεύοντα.

* Alex. = γυναικί.

* Alex. = τῇ.

* Alex. + sol.

WICLIF—1380.

mandement wente out fro the emperour august: that al the world schulde be discryged, ² this first discrygyng was made of syren ianys of sirie: ³ and alle men wenten to make profession eche in to his owne citee: ⁴ Ioseph wente up fro galile, fro the citee nazareth, in to iudee, in to a cite of dauid that is clepid bethleem, for that he was of the hous and of the meyne of dauid. ⁵ that he schulde knowleche with marie, his wiif that was weddid to hym, and was greet with child, ⁶ and it was don while thei weren there: the daies weren fulfilled that sche schulde bere child: ⁷ and sche bare hir first borom mone, and wraipid hym in clothis: and leide hym in a crache for ther was no place to hym in no chaumbre.

⁸ and shepherdis weren in the same cuntre, wakyng, and kepinge the watchis of the nygt on her flock: ⁹ and lo the angel of the lord stood biwid hem: and the cleernesse of god schyned aboute hem, and thei dredden with greet drede: ¹⁰ and the angel seide to hem, nyle ye drede: for lo I preche to you, a greet ioie, that schal be to alle puple: ¹¹ for a sauour is born to dai to you: that is crist: the lord in the cite of dauid, ¹² and this is a token to you: ye schuln fynde a yunge child wraipid in clothis: and leide in a crache: ¹³ and sudenli there was made with the angel a multitude of heuenli knyghthod: heriunge god and seiunge, ¹⁴ glorie be in the hiȝist thingis to god: and in erthe pees be to men of good will.

¹⁵ And it was don as the angel passiden aweie fro hem in to heuene: the sheep-herdis spoken to gidre and seiden go we oner to bethleem, and so we this word that is made: whiche the lord hath made and schewid to us, ¹⁶ and thei hiȝyng eamen: and founden mari and Ioseph, and the yunge child leide in a crache, ¹⁷ and thei seynge knewen of the word

TYNDALE—1534.

that ther went oute a commaundment from Auguste the Emperour: that all the worlde shuld be taxed. ² And this taxyng was the fyrst and executed when Syrenius was leftenant in Syria. ³ And every man went vnto his awne cite to be taxed. ⁴ And Ioseph also ascended from Galile oute of a cite called Nazareth into Iurie: vnto the cite of David which is called Bethleem, because he was of the housse and linage of David: ⁵ to be taxed with Mary his spoused wyfe which was with childe.

⁶ And it fortuneth whyll they were there, her tyme was come that she shuld be deliuered. ⁷ And she brought forth her fyrst begotten sonne, and wrapped him in swadlyng clothes, and layed him in a manger, because ther was no rowme for them within in the ynn.

⁸ And ther were in the same region shepherdes abydinge in the felde and watching their flocke by nyght. ⁹ And lo: the angel of the lorde stode harde by them, and the brightnes of the lorde shone rounde aboute them, and they were sore afraied. ¹⁰ But the angel sayd vnto them: Be not afraied. For beholde, I bringe you tydinges of grete ioye that shal come to all the poble: ¹¹ for vnto you is borne this daye in the cite of David, a sauoure which is Christ the lorde. ¹² And take this for a signe: ye shall fynde the chylde swaddled and layed in a manger. ¹³ And straight waye ther was with the angel a multitude of heuenly souldiers, laudynge God and sayinge: ¹⁴ Glory to God an hye, and peace on the erth: and vnto men reioysynge.

¹⁵ And it fortuneth, assone as the angels were gone awaye from them in to heuen: the shepherdes sayd one to another: let vs goe even vnto Bethleem, and se this thyng that is hapened which the Lorde hath shewed vnto vs. ¹⁶ And they came with hasty, and founde Mary and Ioseph and the babe layde in a manger. ¹⁷ And when they had sene it, they published a

CRANMER—1539.

that ther went oute a commaundment from Augustus the Emperour, that all the worlde shuld be taxed. ² And this taxyng was the fyrst, and executed when Syrenius was leftenant in Siria. ³ And euery man went vnto his awne cytye to be taxed. ⁴ And Ioseph also ascended from Galile, out of a cytye called Nazareth, into Iewrie: vnto the cytye of David, which is called Bethleem, because he was of the house and lynage of Dauid, ⁵ to be taxed with Mary his spoused wyfe, which was with childe.

⁶ And it fortuneth that while they were there, her tyme was come that she shuld be deliuered. ⁷ And she broughte forth her fyrst begotten sonne, and wrapped him in swaddling clothes, and layde hym in a manger, because ther was no rowme for them in the ynn.

⁸ And ther were in the same region shepherdes, watchyng and kepyng their flocke by nyght. ⁹ And lo, the angel of the Lord stode harde by them, and the brightnes of the Lorde shone rounde aboute them, and they were sore afraied. ¹⁰ And the angel sayde vnto them: Be not afraied. For beholde, I bringe you tydinges of grete ioye, that shal come to all poble: ¹¹ for vnto you is borne this daye in the cytye of David, a sauoure which is Christ the Lorde. ¹² And take this for a sygne: ye shall fynde the chylde wrapped in swaddling clothes, and layed in a manger. ¹³ And streight waye ther was with the angel a multitude of heauenly souldiers, prayyng God: and sayyng: ¹⁴ Glory to God on hye, and peace on the erth. and vnto men a good wyll.

¹⁵ And it fortuneth, as sone as the angels were gone a waye from them into heauen, The shepherdes sayde one to another: let vs goe now euen vnto Bethleem, and se this thyng that we heare saye is hapened, which the Lorde hath shewed vnto vs. ¹⁶ And they came with hast, and found Mary and Ioseph and the babe layde in a manger. ¹⁷ And when they had sene it,

ἐφοβήθησαν φόβον μέγαν. ¹⁰ καὶ εἶπεν αὐτοῖς ὁ ἄγγελος, * Μὴ φοβεῖσθε· ἰδοὺ γὰρ, * εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην, ἥτις ἐστὶ παντὶ τῷ λαῷ. ¹¹ ὅτι ἐτέχθη ὑμῖν * σήμερον σωτὴρ, ὃς ἐστὶ Χριστὸς Κύριος, ἐν πόλει Δαυὶδ. ¹² καὶ τοῦτο ὑμῖν τὸ * σημεῖον· εὐρήσετε βρέφος ἐσπαργανωμένον* κείμενον ἐν * φάτνῃ. ¹³ Καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανόου, αἰνούντων τὸν Θεόν, καὶ λεγόντων, ¹⁴ * Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνῃ· ἐν ἀνθρώποις εὐδοκία. ¹⁵ Καὶ ἐγένετο, ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, * καὶ οἱ ἄνθρωποι | οἱ ποιμένες εἶπον πρὸς ἀλλήλους, * Διέλθωμεν δὴ ἕως Βηθλεὲμ, καὶ * ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονὸς, ὃ ὁ Κύριος ἐγνώρισεν ἡμῖν. ¹⁶ Καὶ ἦλθον σπεύσαντες, καὶ * ἀνεῦρον | τὴν τε Μαριάμ καὶ τὸν Ἰωσήφ, καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ. ¹⁷ ἰδόντες δὲ * διεγνώρισαν | περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς

* Rec. + rj.

* Alex. = εὐλ αὶ εὐφραντοι.

* Alex. ἔργον α. ἔργον.

* Alex. ἐγνώρισαν.

GENEVA—1557.

that there came a commandment from August the Emperour, that all the world should be taxed. ² (This fyrst taxyng was made when Cyrenius was Lieutenant in Syria.) ³ Therefore every man went vnto his owne cite to be taxed. ⁴ And Ioseph also ascended from Galile, out of a cite called Nazaret, into Iurie, vnto the cite of Dauid, which is called Bethlehem, because he was of the house and lignage of Dauid. ⁵ To be taxed wyth Marie that was promysed him to wyfe, which was wyth chylde. ⁶ And so it was, that whyle they were there, her tyme was come that she should be deliuered. ⁷ And she brought furth her fyrst begotten sonne, and wrapped him in swadling clothes, and layd him in a crette, because there was no rowme for them with in the ynne. ⁸ And there were in the same region shepherds, abydng in the field, and watching their flock by night.

⁹ And lo, the Angel of the Lord sodenly came vpon them, and the glorie of the Lord shone rounde about them, and they were sore afayd. ¹⁰ Then the Angel sayd vnto them, Be not afayd: for beholde, I bring you tidinges of great ioye, that shal come to all the people. ¹¹ That is, that vnto you is borne this day in the cite of Dauid, a Saniour, which is Christe the Lord. ¹² And take ye this for a signe: Ye shal fynde the chylde swadeled, and layd in a crette. ¹³ And straightway there was with the Angel a multitude of heauenly souldiers, lauding God, and saying, ¹⁴ Glorie be to God in the hye heauens, and peace in earth, and towardes men good wyl. ¹⁵ And it fortunod, as some as the Angels were gone away from them into heauen, the shepherds sayd one to another, Let vs go even vnto Bethlehem, and see this thyng that is happened, which the Lord hath shewed vnto vs.

¹⁶ And they came with haste, and found both Marie and Ioseph, and the babe layd in the crette. ¹⁷ And when they had seene it, they published abroad the

RHEIMS—1582.

doies there came forth an edict from Cesar Augustus, that the vvhole vvorlde should be enrolled. ² This first enrolling was made by the President of Syria Cyrenus. ³ And al went to be enrolled, every one into his owne cite. ⁴ And Ioseph also went vp from Galilee out of the cite of Nazareth into Ieruria, to the cite of Dauid that is called Beth-lehem: for because he was of the house and familie of Dauid, ⁵ to be enrolled wyth Marie his despossed wyfe that was wyth childe. ⁶ And it came to passe, vvhén they were there, her daies were fully come that she should be deliuered. ⁷ And she brought forth her first begotten sonne, and swaddled him in clothes, and laid him downe in a manger: because there was not place for them in the inne.

⁹ And there were in the same countrey shepherds vatching, and keeping the night vatches ouer their flocke. ¹⁰ And behold, an Angel of our Lord stood beside them, and the brightnes of God did shine round about them, and they feared vvvith a great feare. ¹¹ And the Angel said to them, Feare not: for behold I enangelize to you great ioy, that shal be to al the people: ¹² because this day is borne to you a Saviour vvhich is Christ our Lord, in the cite of Dauid. ¹³ And this shal be a signe to you, You shal finde the infant swaddled in clothes: and lod in a manger. ¹⁴ And sodenly there was vvvith the Angel a multitude of the heauenly armie, praising God, and saying, ¹⁵ Glorie in the highest to God: and in earth peace to men of good wil. ¹⁶ And it came to passe: after the Angels departed from them into heauen, the shepherds spake one to another: Let vs goe ouer to Bethlehem, and let vs see this vvorde that is done, vvhich our Lord hath shewed to vs. ¹⁷ And they came vvvith speede: and they found Marie and Ioseph, and the infant laid in the manger. ¹⁷ And seeing it, they vnderstood

AUTHORISED—1611.

dayes, that there went out a decree from Cesar Augustus, that all the world should be taxed. ² (And this taxing was first made when Cyrenius was gouernour of Syria) ³ And all went to bee taxed, every one into his owne cite. ⁴ And Ioseph also went vp from Galile, out of the cite of Nazareth, into Iudea, vnto the cite of Dauid, which is called Bethlehem, (because he was of the house and lineage of Dauid) ⁵ To be taxed with Mary his espoused wife, being great with child. ⁶ And so it was, that while they were there, the dayes were accomplished that she should be deliuered. ⁷ And she brought forth her first borne sonne, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the Inne. ⁸ And there were in the same countrey shepherds abiding in the field, keeping watch ouer their flocke by night. ⁹ And loe, the Angel of the Lord came vpon them, and the glory of the Lord shone round about them, and they were sore afraid. ¹⁰ And the Angel said vnto them, Feare not: For behold, I bring you good tidings of great ioy, which shall be to all people. ¹¹ For vnto you is borne this day, in the cite of Dauid, a Saviour, which is Christ the Lord. ¹² And this shal be a signe vnto you; yee shall find the babe wrapped in swaddling clothes, lying in a manger.

¹³ And suddenly there was with the Angel a multitude of the heauenly hoste praying God, and saying, ¹⁴ Glory to God in the highest, and on earth peace, good will towards men. ¹⁵ And it came to passe, as the Angels were gone away from them into heauen, the shepherds said one to another, Let vs now goe euen vnto Bethlehem, and see this thing which is come to passe, which the Lord hath made known vnto vs. ¹⁶ And they came with haste, and found Mary and Ioseph, and the babe lying in a manger. ¹⁷ And when they had seene it, they made known abroad the

- Or, enrolled.

- Or, the night watches.

περὶ τοῦ παιδίου τούτου. ¹⁸ καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς. ¹⁹ ἡ δὲ Μαριάμ πάντα συνετήρει τὰ ῥήματα ταῦτα, συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς. ²⁰ καὶ ὑπέστρεψαν οἱ ποιμένες, δοξάζοντες καὶ αἰνοῦντες τὸν Θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον, καθὼς ἐλαλήθη πρὸς αὐτούς.

²¹ Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν αὐτὸν, | καὶ | ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθεῖν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλληφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.

²² Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν, κατὰ τὸν νόμον Μωσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα, παραστήσαι τῷ Κυρίῳ, ²³ καθὼς γέγραπται ἐν νόμῳ Κυρίου, “Ὅτι πᾶν ἄρσεν διανοῶγον μήτραν ἁγίου τῷ Κυρίῳ κληθήσεται.” ²⁴ καὶ τοῦ δοῦναι θυσίαν, κατὰ τὸ εἰρημένον ἐν νόμῳ Κυρίου, “Ζεύγος

¹⁸ Rec. ἐκίστηραν. ¹⁹ Rec. τὸ παιδίον. / Alex. = sal.

WICLIF—1380.

that was seide to hem of this child; ¹⁸ and alle men that herden wondriden: and of these thingis that weren seide to hem of the sheppherdis, ¹⁹ but marie kepte alle these wordis: berynge to gidre in hir herte; ²⁰ and the sheppherdis turneden aȝen glorifynge and heriyng god in alle thingis that thei hadden herde and seiden: as it was seide to hem; ²¹ And aftir that eȝte daies weren endid that the child schulde be circumcised: his name was clepid ihesus; whiche was clepid of the songel, bifor that he was conceyved in wombe;

²² and aftir that the daies of purcacioun of marie weren fulfilled aftir moises lawe: thei taken hym in to iherusalem to offere hem to the lord; ²³ as it is writun in the lawe of the lord; for eueri male kynde openenynge the wombe: schal be clepid holi to the lord; ²⁴ and that thei schuld sen an offryng, aftir that is seide in the lawe of the lord, a peire of turtur or tweie culvers briddis;

²⁵ and lo a man was in iherusalem, whos name was symeon; and this man was iust and vertuous, and abodde the counforte of israel; and the holi goost was in hym; ²⁶ and he hadde taken an answer of the holi goost, that he schulde not se deeth: but he seie first the crist of the lord; ²⁷ and he cam in spirit in to the temple; and whanne his fadir and modir ledde the child ihesus to do aftir the custum of the lawe for hym: ²⁸ he took hym in to his armys, and he blessid god and seide; ²⁹ lord now thou leese thi seruaunt: and aftir thi word in pees; ³⁰ for myn eyen has seen thyȝn helthe; ³¹ whiche thou hast made redi, bifor the face of alle peoplis; ³² lȝt to the schewynge of hethen men; and glorie of thi peple israel;

³³ and his fadir and his modir weren wondryng on these thingis that weren seid of hym; ³⁴ and symeon blessid hem:

TYNDALE—1534.

brode the sayinge which was tolde them of that chyld. ¹⁸ And all that hearde it, wondred at those thinges which were tolde them of the shepherdes. ¹⁹ But Mary kept all those sayinges; and pondered them in hyr hert. ²⁰ And the shepherdes retourned, prayyng and lauding God for all that they had herde and sene; evyn as it was told vnto them. ²¹ And when the eyght daye was come that the chyld shuld be circumcised; his name was called Iesus; which was named of the angell before he was conceived in the wombe.

²² And when the tyme of their purification (after the lawe of Moyses) was come; they brought him to Hierusalem; to present hym to the Lorde; ²³ (as yt is written in the lawe of the Lorde: every man that fyrst openeth the matrix; shalbe called holy to the Lorde) ²⁴ and to offer (as it ys sayde in the lawe of the Lorde) a payre of turtle doves or two yonge pignons.

²⁵ And beholde ther was a man in Hierusalem whose name was Symeon. And the same man was iuste and feared God; and longed for the consolacion of Israel; and the holi goost was in him. ²⁶ And an answer was given him of the holi goost; that he shulde not se deethe; before he had sene the lordes Christ. ²⁷ And he came by inspiracion in to the temple. And when the father and mother brought in the chyld Iesus; to do for him after the custome of the lawe; ²⁸ then toke he him vp in his armes and sayde. ²⁹ Lorde; Now lettest thou thy seruaunt departe in pease; accordyng to thy promys. ³⁰ For myne eyes have sene the saviour sent from thee. ³¹ Wich thou hast prepared before the face of all peopple. ³² A lȝht to lighten the gentyls; and the glory of thy peopple Israel.

³³ And his father and mother marvelled at those thinges which were spoken of him. ³⁴ And Symeon blessed them; and

CRANMER—1539.

they published abroad the sayinge, which was tolde them of that chyld. ¹⁸ And all they that hearde it, wondred at those thinges which were tolde them of the shepherdes. ¹⁹ But Mary kept all those sayinges; and pondered them in her hert. ²⁰ And the shepherdes retourned, prayyng and lauding God for all the thinges that they had herde and sene; even as it was told vnto them.

²¹ And when the eyght daye was come that the chyld shuld be circumcysed; his name was called Iesus; which was named of the Angell; before he was conceived in the wombe. ²² And when the tyme of their purification (after the lawe of Moyses) was come; they brought him to Hierusalem; to present hym to the Lorde; ²³ (as it is wrytten in the lawe of the Lorde; eueri man chyld that fyrst openeth the matrix; shalbe called holy to the Lorde) ²⁴ and to offer (as it is sayde in the lawe of the Lorde) a payre of turtle doves; or two yonge pignons. ²⁵ And beholde; ther was a man in Hierusalem whose name was Symeon. And the same man was iuste and godly; and lokyd for the consolacion of Israel; and the holi goost was in him. ²⁶ And an answer had he receaved of the holi goost; that he shulde not se deeth; excepte he first sawe the Lordes Christ. ²⁷ And he came by inspiracion into the temple.

And when the father and mother brought in the chyld Iesus; to do for him after the custome of the lawe; ²⁸ then toke he him vp in his armes; and sayd. ²⁹ Lorde; now lettest thou thy seruaunt departe in pease; accordyng to thy promys. ³⁰ For myne eyes haue sene the saluacion; ³¹ which thou hast prepared before the face of all peopple. ³² A lȝht to lighten the gentyls; and the glory of thy peopple Israel.

³³ And his father and mother; marvelled at those thynges; which were spoken of him. ³⁴ And Symeon blessed them; and

seyn, seide. heriyng, prayyng. clepid, called.
seyn, seide. culvers, pigeons. turtur, turtle dove.

425
 “ τριγόνων ἢ δύο νεοσσούς | περισσεύων.” ²⁰ Καὶ ἰδοὺ, ἦν ἄνθρωπος ἐν Ἱερουσαλὴμ, ᾧ ὄνομα Συμεὼν, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβής, προσδεχόμενος παράκλησιν τοῦ Ἰσραὴλ, καὶ Πνεῦμα ἅγιον ἐπ’ αὐτόν ²¹ καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ Πνεύματος τοῦ ἁγίου, μὴ ἰδεῖν θάνατον πρὶν ἢ ἰδῇ τὸν Χριστὸν Κυρίου. ²² Καὶ ἦλθεν ἐν τῷ Πνεύματι εἰς τὸ ἱερόν καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν, τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ, ²³ καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ, καὶ εὐλόγησε τὸν Θεόν, καὶ εἶπε, ²⁴ “ Νῦν ἀπολύεις τὸν δούλόν σου, Δέσποτα, κατὰ τὸ ῥῆμά σου, ἐν εἰρήνῃ.” ²⁵ ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου, ²⁶ ὃ ἠτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν ²⁷ φῶς εἰς ἀποκάλυψιν ἐθνῶν, καὶ δόξαν λαοῦ σου Ἰσραὴλ.” ²⁸ Καὶ ἦν Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ. ²⁹ καὶ εὐλόγησεν αὐτοὺς Συμεὼν, καὶ εἶπε πρὸς Μαριάμ τὴν μητέρα αὐτοῦ,

²⁰ Const. νεοσσός.

²¹ Rec. ἅγιον ἅγ.

²² Alex. ὁ πατήρ αὐτοῦ καὶ ἡ μήτηρ.

GENEVA — 1557.

saying, which was tolde them of that same chylde, ¹⁸ And all that heard it, wondred at those thinges which were tolde them of the shepherds. ¹⁹ But Marie kept all those sayings, and pondered them in her hart. ²⁰ And the shepherds returned glorifying and praying God, for all that they had heard and seene, even as it was tolde vnto them. ²¹ And when the eyght day was come, that the infant shoulde be circumcised, his name was called iesus which was named of the Angel, before he was conceived in the wombe. ²² And when the tyme of Marias purification after the law of Moses was come, they brogh hym to Ierusalem, to present hym to the Lord. ²³ (As is written in the law of the Lord, Every man chylde that openeth the matrix, shal be called holy to the Lord.) ²⁴ And to offer as it is commaunded in the law of the Lord a payre of turtle doves, or two yonge pigeons.

²⁵ And beholde there was a man in Ierusalem, whose name was Simeon: this man was iust, and feared God, and wayted for the consolation of Israel: and the holy Gost was vpon him. ²⁶ And an answer was geuen hym of the holy Gost, that he shoulde not see death, before he had seene the Lordes Christe. ²⁷ And he came by inspiration of the holy Gost into the temple: and when the father and mother brought in the chylde Iesus, to do for him after the custome of the law, ²⁸ He toke hym vp in his armes, and praised God, saying, ²⁹ Lord, now lettost thou thy servant depart in peace, according to thy promysse.

³⁰ For mine eyes haue scene thy saluation, ³¹ Which thou hast prepared before the face of all people: ³² A lyght to lighten the Gentile, and the glorie of thy people Israel. ³³ And his father and mother marvelled vpon those thinges, which were spoken touching him. ³⁴ And Simeon

RHEIMS — 1582.

of the vvord that had ben spoken to them concerning this childe. ¹⁸ And al that heard, did marvel: and concerning those thinges that vvore reported to them by the shephcards. ¹⁹ But Maria kept al these vvordes, conferring them in her hart. ²⁰ And the shepherds returned, glorifying and praying God in al thinges that they had heard, and seen, as it vvas said to them.

²¹ And after eight daies vvore expired, that the childe should be circumcised: his name vvas called Iesus, vvhich vvas called by the Angel, before that he vvas conceived in the vvombe.

²² And after the daies vvore fully ended of her purification according to the lavv of Moyses, they caried him into Hierusalem, to present him to our Lord (²³ as it is vvritten in the lavv of our Lord, That every male opening the matrix, shal be called holy to the Lord.) ²⁴ and to give a sacrifice according as it is vvritten in the lavv of our Lord, a paire of turtles, or tvo yong pigeons. ²⁵ And behold, there vvas a man in Hierusalem, named Simeon, and this man vvas iust and religious, expecting the consolation of Israel: and the Holy Ghost vvas in him.

²⁶ And he had received an answer of the Holy Ghost, that he should not see death vviles he saw first the Christ of our Lord. ²⁷ And he came in spirit into the temple. And vvhen his parents brought in the childe Iesus, to doe according to the custome of the Lavv for him: ²⁸ he also tooke him into his armes, and blessed God, and said, ²⁹ Now thou dost dimissie thy servant O Lord, according to thy vvord in peace. ³⁰ Because mine eyes haue seen, thy SALVATION, ³¹ Vvhich thou hast prepared before the face of al people: ³² A light to the revelation of the Gentile, and the glorie of thy people Israel. ³³ And his father and mother vvore marveling vpon those thinges vvhich vvore spoken concerning him. ³⁴ And Simeon

AUTHORISED — 1611.

saying, which was told them concerning this child. ¹⁸ And all they that heard it, wondered at those things, which were told them by the shepherds. ¹⁹ But Mary kept all these things, and pondered them in her heart. ²⁰ And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told vnto them.

²¹ And when eight dayes were accomplished for the circumcising of the childe, his name was called Iesus, which was so named of the Angel before he was conceived in the wombe. ²² And when the dayes of her purification according to the Law of Moses, were accomplished, they brought him to Hierusalem, to present him to the Lord. ²³ (As it is written in the Law of the Lord, Every male that openeth the wombe, shalbe called holy to the Lord.) ²⁴ And to offer a sacrifice according to that which is said in the Law of the Lord, a paire of turtle doves, or two yong pigeons. ²⁵ And behold, there was a man in Hierusalem, whose name was Simeon, and the same man was iust and devout, waiting for the consolation of Israel: and the holy Ghost was vpon him. ²⁶ And it was revealed vnto him by the holy Ghost, that he should not see death, before hee had seene the Lord's Christ. ²⁷ And hee came by the spirit into the Temple: and when the parents brought in the childe Iesus, to doe for him after the custome of the Law, ²⁸ Then tooke hee him vp in his armes, and blessed God, and said, ²⁹ Lord, now letteth thou thy servant depart in peace, according to thy word.

³⁰ For mine eyes haue scene thy saluation. ³¹ Which thou hast prepared before the face of all people. ³² A light to lighten the Gentiles, and the glory of thy people Israel. ³³ And Ioseph and his mother marvelled at those things which were spoken of him. ³⁴ And Simeon blessed them, and

Ἰδοὺ, οὗτος κείται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ, καὶ εἰς σημεῖον ἀντιλεγόμενον· ²⁵ (καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία·) ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί· ²⁶ Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουὴλ, ἐκ φυλῆς Ἀσὴρ· αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα ἔτη μετὰ ἀνδρὸς ἑπτὰ | ἀπὸ τῆς παρθενίας αὐτῆς· ²⁷ καὶ αὕτη χήρα ὡς | ἐτῶν ὀγδοήκοντα τεσσάρων, ἣ οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ, νηστεύσας καὶ δεήσασαι λατρεύουσα νύκτα καὶ ἡμέραν· ²⁸ καὶ αὕτη | αὐτῇ τῇ ὥρᾳ ἐπιστάσα ἀνθωμολογεῖτο τῷ Κυρίῳ, | καὶ ἐλάλει περὶ αὐτοῦ πᾶσι τοῖς προσδεχομένοις λύτρωσιν ἐν Ἱερουσαλὴμ· ²⁹ Καὶ ὡς ἐτέλεσαν ἅπαντα τὰ κατὰ τὸν νόμον Κυρίου, ὑπέστρεψαν εἰς τὴν Γαλιλαίαν, εἰς τὴν πόλιν αὐτῶν Ναζαρέτ· ³⁰ Τὸ δὲ παιδίον ἡῤῥαυε, καὶ ἐκραταιοῦτο πνεύματι, | πληρούμενον σοφίας· καὶ χάρις Θεοῦ ἦν ἐπ' αὐτό.

²⁵ Alex. μετὰ ἀνδρὸς ἑπτὰ α. ἑπ. ἑ. μ. δ.

²⁶ Alex. ἑν.

²⁷ Alex. = εβθ.

²⁸ Alex. Θει.

²⁹ Alex. = πνεύματι.

WICLIIF—1380.

and seide to marie his modir, lo this is sette in to the fallynge down, and in to the risynge agen of many men in israel, and in to a tukiwe to whom it schal be agen seide, ²⁵ & a swerd schal passe thorow this owne soule, that the thouȝtis ben schewid of many hertis.

²⁶ and anna was a profetesse the donȝter of fannal, of the lynage of aser, and sche hadde gon forth in many daies, hadde luyed with hir housbonde sevene ȝeer fro hir maidenhood, ²⁷ and this was a widowe; to foure score ȝeer & foure, and sche departid not fro the temple; but serued god nyȝt and dai in fastynȝis and preiers, ²⁸ and this cam upon hem in thilke our: and knowlechid to the lord and spake of hym to alle that abiden the redempcioun of israel.

²⁹ and as thei hadden ful don alle thingis, after the lawe of the lord: thei turneden agen in to galile, in to hir citee nazareth, ³⁰ and the child waxe and was counfortid ful of wisdom, and the grace of god was in hym.

³¹ & his fadir and modir wenten eche ȝeer in to ierusalem: in the solemne daie of paske, ³² and whanne ihesus was twelue ȝeer old, thei wenten vp to ierusalem after the custum of the feste daie, ³³ and whanne the daies weren don, thei turneden agen, and the child abode in ierusalem: and his fadir and modir knewen it not, ³⁴ for thei geassynge that he had be in the felowschipe camen adaiȝe jorney and souȝten hym among his cosyns and his knowleche, ³⁵ whanne thei founden hym not: thei turneden agen in to ierusalem, and souȝten him, ³⁶ and it biȝil that after the thridde daie, thei founden hym in the temple: sittynge in the myddil of the doctours herynge hem, and axynge hem, ³⁷ and alle men that herden hym, wondriden on the prodens and the answeris of hym.

³⁸ and thei seyn & wondriden, and his modir seide to him: sone what hast thou

seyd, agayn. thilke, that. seyn, say.

TYNDALE—1534.

sayde vnto Mary his mother: beholde, this chyld shalbe the fall and resurrection of many in Israel, and a signe which shalbe spoken agaynste. ²⁵ And moreover the swerde shall pearce thy soule: that the thoughtes of many hertes maye be opened.

²⁶ And ther was a Prophetesse, one Anna, the daughter of Phanuel of the tribe of Aser: which was of a greete age, and had luyed with an husbande .vij. yeres from her virginite. ²⁷ And she had bene a wedowe aboute .iiii. score and .iiii. yere, which went neuer oute of the temple; but serued God with fastinge and prayer nyght and daye. ²⁸ And the same came forth that same houre, and prayned the Lorde, and spake of him to all that looked for redempcion in Hierusalem.

²⁹ And asone as they had performed all thinges accordinge to the lawe of the Lorde, they returned into Galile to their awne cite Nazareth. ³⁰ And the chyld grewe and waxed stronge in sperte, and was filled with wysdome, and the grace of God was with hym.

³¹ And his father and mother went to Hierusalem every yere at the feeste of ester. ³² And when he was .xii. yere olde, they went vp to Hierusalem after the custome of the feeste. ³³ And when they had fulfilled the dayes, as they returned home, the chyld Iesus boode styll in Hierusalem, vnknowynge to his father and mother. ³⁴ For they supposed he had bene in the company, and therefore came a dayes jorney, and souȝten him amonge their kynsfolke and acquayntaunce. ³⁵ And when they founde hym not, they went backe agayne to Hierusalem, and souȝten him. ³⁶ And it fortuneth after .iiii. dayes, that they founde him in the temple, sittynge in the middes of the doctours, both hearynge them and posinge them. ³⁷ And all that hearded him, mervelled at his wit and answers.

³⁸ And when they sawe him, they were astounded. And his mother sayde vnto

CRANMER—1539.

sayde vnto Mary his mother: beholde, this chyld is sett to be the fall and vprisinge agayne of many in Israel, and for a signe which is spoken agaynst. ²⁵ And moreover, the swerde shall pearce thy soule that the thoughtes of many hertes maye be opened.

²⁶ And ther was a Prophetesse, one Anna, the daughter of Phanuel of the trybe of Aser: which was of a greete age, and had luyed with an husbande .vij. yeres from her virginite. ²⁷ And she had bene a wedowe aboute .iiii. score and .iiii. yere, which departed not from the temple, but serued God wyth fastinges and prayers nyght and daye. ²⁸ And she came forth the same houre, and prayned the Lorde, and spake of him, to all them that looked for redemeyon in Hierusalem.

²⁹ And when they had performed all thynges according to the lawe of the Lorde, they returned into Galile, to their awne cite Nazareth. ³⁰ And the chyld grewe, and waxed stronge in sperte, and was fylled wyth wysdome, and the grace of God was vpon him. ³¹ And his father and mother went to Hierusalem euery yere at the feeste of easter. ³² And when he was .xii. yere olde, they went vp to Hierusalem after the custome of the feast daye. ³³ And when they had fulfilled the dayes: as they returned home, the chyld Iesus a bode styll in Hierusalem, and his father and mother knew not of it: ³⁴ but they supposynge him to haue bene in the company, came a dayes jorney and souȝten him amonge their kynsfolke and acquayntaunce. ³⁵ And when they founde him not, they went backe agayne to Hierusalem, and souȝten him. ³⁶ And it fortuneth that after .iiii. dayes, they founde him in the temple, sytynge in the middes of the doctours, hearyng them, and posinge them. ³⁷ And all that hearded him, were astonnyed at his vnderstanding and answers.

³⁸ And when they sawe him, they marueyled. And his mother sayde vnto him:

“Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ’ ἔτος εἰς Ἱερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα.
 “καὶ ὅτε ἐγένετο ἑτῶν δώδεκα, ἀναβάντων αὐτῶν| εἰς Ἱεροσόλυμα| κατὰ τὸ
 ἔθος τῆς ἑορτῆς, “καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς,
 ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλὴμ· καὶ οὐκ ᾔγνω Ἰωσήφ καὶ ἡ μήτηρ
 αὐτοῦ. | “νομίσαντες δὲ αὐτὸν ἐν τῇ συνοδίᾳ εἶναι,| ἤλθον ἡμέρας ὁδὸν, καὶ ἀνε-
 ζήτουν αὐτὸν ἐν τοῖς συγγενέσι καὶ ἐν τοῖς γνωστοῖς “καὶ μὴ εὐρόντες αὐτὸν,|
 ὑπέστρεψαν εἰς Ἱερουσαλὴμ, “ζητοῦντες αὐτόν. “Καὶ ἐγένετο μεθ’ ἡμέρας τρεῖς,
 εὗρον αὐτὸν ἐν τῷ ἱερῷ, καθεζόμενον ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκούοντα
 αὐτῶν, καὶ ἐπερωτῶντα αὐτούς. “ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ, ἐπὶ
 τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ. “Καὶ ἰδόντες αὐτὸν, ἐξεπλάγησαν καὶ
 “πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ εἶπε, | “Τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ, ὁ

* Alex. ἀναβαινόντων αὐτῶν. † Alex. = εἰς Ἱεροσόλυμα. * Alex. Ἰησοῦς ὁ γονεῖς αὐτοῦ. * Alex. ἐστὶ ἐν τῇ συνοδίᾳ. † Alex. = ἐν.
 * Alex. = αὐτῶν. * Alex. ἀναζητοῦντες. * Alex. ἵσταντο πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ.

GENEVA—1557.

blessed them, and said vnto Marie his mother, Beholde this chylde is appoynted to be the full and rysing agayne of many in Israel: and for a signe which shalbe spoken agaynst. ³⁵ (Yea and a sword shal pearce through thy soule) that the thoughtes of many hartes may be opened. ³⁶ And there was a Prophetesse, one Anna the daughter of Phanuel, of the tribe of Aser: which was of a great age, and had liued with an husband seven yeres from her virginitie. ³⁷ And she being a widowe of foure score and foure yeres, went not out of the temple, but serued God wyth fastynges, and prayers, nyght and day. ³⁸ She then coming sodenly at the same instant vpon them, prayned lyke- wyse the Lord, and spake of hym to all that loked for redemption in Ierusalem. ³⁹ And as soone as they had had perfourmed all thynges according to the law of the Lord, they turned into Galile to their owne cite Nazaret. ⁴⁰ And the chylde grew, and waxed strong in spirite, and was filled with wysedome, and the grace of God was with hym. ⁴¹ And his father and mother went to Ierusalem enery yere at the feast of Easter. ⁴² And when he was twelue yere old, they went vp to Ierusalem after the custome of the feast. ⁴³ And when the feast was ended, as they returned home, the childe Iesus bode styl in Ierusalem, vnknowing to Ioseph and his mother. ⁴⁴ For they supposed he had bene in the company, and therefore went a dayes iorney, and sought him among theyr kynsfolke, and acquaintance.

⁴⁵ And when they found him not, they turned back to Ierusalem, and sought him. ⁴⁶ And it fortuned after thre dayes, that they found hym in the temple, sytting in the myddes of the doctours, both hearing them, and payng them. ⁴⁷ And all that heard him, merueyled at his vnderstandyng, and answers. ⁴⁸ And when they saw him, they were astonied: and his mother sayd vnto hym, Sonne,

RHEIMS—1582.

blessed them, and said to MARIE his mother, Behold this is set vnto the ruine, and vnto the resurrection of many in Israel, and for a signe vvhich shal be contradicted, ³⁵ and thine owne soule shal a svvord pearce, that out of many hartes cogitations may be reuealed. ³⁶ And there vvas Anne a prophetesse, the daughter of Phanuel, of the tribe of Aser: she vvas farre stricken in daies, and had liued vvvith her husband seven yeres from her virginitie. ³⁷ And she vvas a vvidow vntil eightie and foure yeres: vvhio departed not from the temple, by fastings and priers seruing night and day. ³⁸ And she at the same houre sodenly comming in, confessed to our Lord: and spake of him to al that expected the redemption of Israel. ³⁹ And after they had vvholy done al thinges according to the lavv of our Lord, they returned into Galilee, into their cite Nazareth.

⁴⁰ And the childe grew, and waxed strong: ful of wysedome, and the grace of God vvas in him. ⁴¹ And his parents went euery yere vnto Hierusalem, at the solemne day of Pasche. ⁴² And vvhon he vvas twelue yeres old, they going vp into Hierusalem according to the custome of the festiual day, ⁴³ and hauing ended the daies, vvhon they returned, the childe Iesus remained in Hierusalem: and his parents knew it not. ⁴⁴ And thinking that he vvas in the companie, they came a daies iourney, and sought him among their kinsfolke and acquaintance.

⁴⁵ And not finding him, they returned into Hierusalem, seeking him. ⁴⁶ And it came to passe, after thre daies they found him in the temple sitting in the myddes of the Doctors, hearing them, and asking them. ⁴⁷ And al vvhere astonied that heard him, vpon his wysedome and answers. ⁴⁸ And seeing him, they vvondered. And his mother said to him,

AUTHORISED—1611.

said vnto Mary his mother, Beholde, this child is set for the fall and rising againe of many in Israel: and for a signe which shall be spoken against. ³⁵ (Yea a sword shall pearce thorow thy owne soule also) that the thoughts of many hearts may be reuealed.

³⁶ And there was one Anna a Prophetesse, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had liued with an husband seven yeeres from her virginitie. ³⁷ And shee was a widow of about fourscore and foure yeeres, which departed not from the Temple, but serued God with fastings and prayers night and day. ³⁸ And shee comming in that instant, gaue thanks likewise vnto the Lord, and spake of him to all them that looked for redemption in Hierusalem. ³⁹ And when they had performed all things according to the Lawe of the Lord, they returned into Galilee, to their owne cite Nazareth. ⁴⁰ And the child grew, and waxed strong in spirit, filled with wisdome, and the grace of God was vpon him.

⁴¹ Now his parents went to Hierusalem euery yeere, at the feast of the Passcouer. ⁴² And when he was twelue yeeres old, they went vp to Hierusalem, after the custome of the feast. ⁴³ And when they had fulfilled the dayes, as they returned, the childe Iesus taried behind in Hierusalem, and Ioseph and his mother knew not of it. ⁴⁴ But they supposing him to haue bene in the company, went a daies iourney, and they sought him among their kinsfolke and acquaintance. ⁴⁵ And when they found him not, they turned backe againe to Hierusalem, seeking him. ⁴⁶ And it came to passe, that after thre daies they found him in the Temple, sitting in the midst of the Doctours, both hearing them, and asking them questions. ⁴⁷ And all that heard him were astonished at his vnderstanding, and answers. ⁴⁸ And when they saw him, they were amazed: and his mother said

• Or, Israel.

‘πατήρ σου καὶ γὰρ ὁδυνώμενοι ἐζητοῦμέν σε.’ ⁴⁹ Καὶ εἶπε πρὸς αὐτοὺς, ‘Τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδευτε ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναί με;’ ⁵⁰ Καὶ αὐτοὶ οὐ συνήκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. ⁵¹ Καὶ κατέβη μετ’ αὐτῶν, καὶ ἦλθεν εἰς Ναζαρέτ· καὶ ἦν ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ταῦτα ἐν τῇ καρδίᾳ αὐτῆς. ⁵² καὶ Ἰησοῦς προέκοπτε σοφία καὶ ἡλικία, καὶ χάριτι παρὰ Θεῷ καὶ ἀνθρώποις.

III. Ἐν ἔτει δὲ πεντεκαδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ τετραρχούντος τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχούντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς τετραρχούντος, ²² Ἐπὶ ἄρχιερέως Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννῃν τὸν Ζαχαρίου υἱὸν ἐν τῇ

* Rec. in'.

† Rec. ἀρχιερέων.

* Rec. + τοῦ.

WICLIFF—1380.

do to us thus, lo thi fadir and I sorwyge, han sougt thee, ⁴⁹ and he seide to hem, what is it that ye sousten me? wisten ye not that in tho thingis, that ben of my fadir: it bihoth me to be? ⁵⁰ and thei vnderstoden not the word, whiche he spake to hem; ⁵¹ & he cam down with hem, and cam to nazareth: and was suget to hem; and his modir kepte togidre alle these wordis: and bare hem in her herte; ⁵² and ihesus profetid in wisdom, age, & grace amentis god and men.

3. IN the fiftenth yere of the empire of tyberis the emperour, whanne pilat of pounce, governed iudee & eroude was prince of galilee, and filip his brother was prince of iturie and of the cuntre of tracon, and leaanys was prince of abylyn; vnder the princis of preestes, ² annas and caifas: the word of the lord was made on Ion, the sone of zacharie in desert; ³ and he cam in to al the cuntre of iordan: and prechid baptyrm of penauce in to remysoun of synnes, ⁴ as it is writun in the boke of the wordis of lesie the profete; the vois of a crier in desert, make ye redi the weis of the lord, make ye his pathis righ; ⁵ eche valeie schal be fulfilled: and eueri hille and lutil hille schal be made lowe and schewid thingis schuln be in to dremid thingis: and scharpe thingis in to pleyn weies; ⁶ and eueri fleisch schal se the heelte of god;

⁷ therfor he seide to the puple, whiche wenten out to be baptisid of hym, kyndlyngis of eddis: who schewid to you to fle fro the wrathibis to comynge; ⁸ therfor do ye worthi froyt of penauce: and bigynne ye not to seie, we han a fadir abraham; for I seie to you that god is myti to reise of these stonys the sones of abraham, ⁹ and now an axe is sette to the roote of the tre; and therfor eueri tre that makith no good fruyt schal be

TYNDALE—1534.

him: sonne, why hast thou thus dealt with vs? Beholde thy father and I, have sought thee, sorowenge. ⁵⁰ And he sayde vnto them: how is it that ye sought me? Wist ye not that I must goo aboute my fathers busines? ⁵¹ And they vnderstode not the sayinge that he spake to them. ⁵² And he went with them, and came to Nazareth, and was obediēt to them. But his mother kept all these thinges in her hert. ⁵³ And Iesus increased in wisdom and age, and in fauoure with god and man.

3. IN the fiftenthe yere of the raygne of Tiberius the Emperoure, Pontius Pylate beinge leftenant of Iurie, and Herode beinge Tetrach of Galilee, and his brother Philip Tetrach in Iturea and in the region of Traconites, and Lysanius the Tetrach of Abyline; ² when Anna and Cayphas were the hye prestes: the worde of God came vnto Iohn the sonne of zacharias in the wilderness. ³ And he came in to all the coostes aboute Iordan, preachynge the baptyne of repentance for the remission of synnes; ⁴ at it is written in the boke of the sayinges of Esaias the Prophet which sayeth: The voyne of a cryar in wyldernes, prepare the waye of the Lorde; make hys pathes strayght. ⁵ Every valley shalbe fylled, and every mountayne and hyl shalbe brought lowe. And crooked thinges shalbe made straight: and the rough wayes shalbe made smoth: ⁶ and all fleshe shall se the saviour sent of God.

⁷ Then sayde he to the people that were come to be baptysed of him: O generacion of vipers, who hath taught you to fye from the wrath to come? ⁸ Brynge forth due frutes of repentance, and begynne not to saye in youre selues, we have Abraham to oure father. For I saye vnto you: God is able of these stonys to reyse vp chylidren vnto Abraham. ⁹ Now also ys the axe leyd vnto the rote of the tre: so that every tree which bringeth

CRANMER—1539.

sonne, why hast thou thus dealt with vs? Beholde, thy father and I haue sought the, sorowenge. ⁵⁰ And he sayde vnto them: how is it that ye sought me? Wist ye not, that I must goo aboute mi fathers busines? ⁵¹ And they vnderstode not that sayinge which he spake vnto them. ⁵² And he went downe with them, and came to Nazareth, and was obediēt vnto them. But his mother kept all these sayenges together in her hert. ⁵³ And Iesus prospered in wysdome and age, and in fauoure, with God and men.

3. IN the fyfteenth yere of the raygne of Tiberius the Emperoure, Pontius Pylate beinge leftenant of Iewrie, and Herode beinge Tetrach of Galilee, and his brother Philip Tetrach of Iturea and of the region of the Traconites, and Lysanius the Tetrach of Abyline; ² (when Anna and Cayphas were the hye prestes) the worde of the lorde came vnto Iohn the sonne of zacharias in the wyldernes. ³ And he came in to all the coastes aboute Iordan, preaching the baptye of repentance for the the remission of synnes, ⁴ as it is wrytten in the boke of the wordes of Esaias the prophet, sayenge: The voyce of a cryar in wyldernes: prepare ye the waye of the Lorde, make his pathes strayght. ⁵ Every valley shalbe fylled, and eueri mountayne and hyl shalbe brought lowe. And thinges that be croked, shalbe made straight: and the rough wayes shalbe made playne: ⁶ and all fleshe shall se the Saluation of God.

⁷ Then sayde he to the people, that were come forth to be baptised of him. O ye generacion of vipers, who hath taught you to fye from the wrath to come. ⁸ Brynge forth therefore due frutes of repentance, and begyn not to say with in youre selues: we haue Abraham to oure father. For I saye vnto you, God is able of these stonys to reyse vp chylidren vnto Abraham. ⁹ Now also is the axe leyde vnto the rote of the trees: every tree therefore which bryngeth

ἐρήμῳ·³ καὶ ἦλθεν εἰς πᾶσαν τὴν|περίχωρον τοῦ Ἰορδάνου, κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν· ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαίου τοῦ προφήτου, λέγοντος, | “Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἐτομάσατε τὴν ὁδὸν Κυρίου·
“εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. ⁵πᾶσα φάραγξ πληροθήσεται, καὶ πᾶν ὄρος
“καὶ βουνὸς ταπεινωθήσεται· καὶ ἔσται τὰ σκολιὰ εἰς εὐθείαν, καὶ αἱ τραχεῖαι
“εἰς ὁδοὺς λείας. ⁶καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ.” ⁷Ἐλεγεν οὖν|
τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ’ αὐτοῦ, Ἐπὶ τὰ ἐχιδνῶν, τίς
ὑπέδειξεν ὑμῶν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; ⁸ποιήσατε οὖν καρποὺς ἁγίους
τῆς μετανοίας· καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ·
λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ
Ἀβραάμ. ⁹ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κέεται· πᾶν οὖν

* Alex. = τὴν.

* Alex. = λέγοντος.

* Alex. δὲ.

GENEVA — 1557.

why hast thou thus dealt with vs? behold thy father and I haue sought thee with heauy hartes. ²Then sayd he vnto them, How is it that ye sought me? Wist ye not that I must go about my fathers busines? ³But they vnderstode not the wordes that he spake to them. ⁴And he went with them, and came to Nazareth: and was obedient to them: and his mother kept all these sayings in her hart. ⁵And Iesus increased in wysedome and stature, and in fauoure with God and men.

3. IN the fyfteenth yere of the raygne of Tiberius the Emperour, Pontius Pilate being Lieutenant of Iurie, and Herode being kyng of Galile, and his brother Philip kyng of Iturea, and of the region of Trachonite, and Lysania the kyng of Abilene, ²(When Annas and Caiaphas were the hye Priestes) the woordes of God came vnto Iohn the sonne of Zacharie in the wyldernes. ³And he came into all the coastes about Iordan, preaching the baptisme of repentance for the remission of sinnes. ⁴As it is written in the booke of the sayings of Esai the Prophet, which sayeth, The voyce of one crying in wyldernes is, prepare the way of the Lord, make his pathes strayght. ⁵Euery valley shalbe fylled, and euery mountayne and hyl shalbe brought lowe, and crooked thynges shalbe made strayght, and the rough wayes shalbe made smothe. ⁶And all flesh shall see the saluation of God.

⁷Then sayd he to the people that were come to be baptized of hym, Ye offspringes of vipers, who hath taught you to fleye from the wrath to come? ⁸Brynge forth therefore due frutes of repontance, and begyn not to say with your selues, We haue Abraham to our father: for I say vnto you, that God is able of these stoness to rayse vp chylidren vnto Abraham. ⁹Now also is the axe layd vnto the roote of the trees: so that euery tree which bryngeth

RHEIMS — 1582.

Sonne, why hast thou so done to vs? behold thy father and I sorrowing did seeke thee. ²And he said to them, What is it that you sought me? did you not know, that I must be about these things which are my fathers? ³And they vnderstode not the vvord that he spake vnto them. ⁴And he vvent downe vvith them, and came to Nazareth: and vvvas subiect to them. And his mother kept all these vvordes in her hart. ⁵And Iesus proceeded in vvisedome and ago, and grace vvith God and men.

3. AND in the fifteenth yere of the empire of Tiberius Cesar, Pontius Pilate being Governour of Ierurie, and Herod being Tetrarch of Galilee, and Philip his brother Tetrarch of Iturea and the countrie Trachonitis, and Lysanias Tetrarch of Abilene, ²vnder the high Priests Annas and Caiphas: the vvord of our Lord vvvas made vpon Iohn the sonne of Zacharie, in the desert. ³And he came into all the countrie of Iordan, preaching the baptisme of penance vnto remission of sinnes: as it is vvritten in the booke of the sayings of Esay the Prophet: ⁴A vvoice of one crying in the desert: prepare the vvay of our Lord, make straiht his pathes. ⁵Euery valley shal be fylled: and euery mountaine and hyl shal be made lowe, and crooked thynges shal becomme straiht: and rough wayes, plaine: ⁶and all flesh shal see the SALVATION of God.

⁷He said therefore to the multitudes that vvvent forth to be baptized of him, Ye vipers broodes, vvho hath shewed you to flee from the vvraht to come? ⁸Yeld therefore frutes vvurthie of penance. and doe ye not begin to say, Vve haue Abraham to our father. For I tel you, that God is able of these stoness to raise vp chylidren to Abraham. ⁹And now the axe is put to the roote of the trees. Euery tree therfore that yeldeth not good fruite,

AUTHORISED — 1611.

vnto him, Sonne, why hast thou thus dealt with vs? Behold, thy father and I haue sought thee sorrowing. ²And he said vnto them, How is it that ye sought me? Wist ye not that I must bee about my fathers businesse? ³And they vnderstode not the saying which he spake vnto them. ⁴And he went downe vvith them, and came to Nazareth, and was subiect vnto them: But his mother kept all these sayings in her heart. ⁵And Iesus increased in vvisedome and stature, and in fauour vvith God and man.

3. NOW in the fifteenth yeeere of the reigne of Tiberius Cesar, Pontius Pilate being Governour of Iudea, & Herode being Tetrarch of Galilee, and his brother Philip Tetrarch of Iturea, and of the region of Trachonitis, and Lysanias the Tetrarch of Abilene, ²Annas and Caiaphas being the high Priests, the vvord of God came vnto Iohn the sonne of Zacharias, in the vvildernes. ³And he came into all the countrey about Iordane, preaching the baptisme of repentance, for the remission of sinnes. ⁴As it is vvritten in the booke of the vvords of Esaias the Prophet, saying, The vvoyce of one crying in the vvildernes, Prepare ye the vvay of the Lord, make his pathes straiht. ⁵Euery valley shall be fylled, and euery mountaine and hyl shall be brought low, and the crooked shall be made straiht, and the rough wayes shall be made smoothe. ⁶And all flesh shall see the saluation of God.

⁷Then saide hee to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the vvraht to come? ⁸Bring forth therefore frutes worthy of repentance, and begin not to say vvithin your selues, We haue Abraham to our father: For I say vnto you, that God is able of these stoness to raise vp chylidren vnto Abraham. ⁹And now also the axe is laid vnto the roote of the trees: Euery tree therfore which bringeth not fourth good

* Or, age.

* Or, makee for.

430
 δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.¹⁰ Καὶ ἐπη-
 ρώτων αὐτὸν οἱ ὄχλοι, λέγοντες, 'Τί οὖν ποιήσωμεν;' | ¹¹ 'Αποκριθεὶς δὲ λέγει
 αὐτοῖς, 'Ὁ ἔχων δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι· καὶ ὁ ἔχων βρώματα
 ὁμοίως ποιείτω.' ¹² Ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι, καὶ εἶπον πρὸς αὐτὸν,
 'Διδάσκαλε, τί ποιήσωμεν;' ¹³ Ὁ δὲ εἶπε πρὸς αὐτοὺς, 'Μηδὲν πλέον παρὰ τὸ
 διατεταγμένον ὑμῖν πράσσετε.' ¹⁴ Ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι, λέ-
 γοντες, 'Καὶ ἡμεῖς τί ποιήσωμεν;' | Καὶ εἶπε πρὸς αὐτοὺς, | 'Μηδένα διασεύσητε,
 μηδὲ συκοφαντήσητε· καὶ ἀρκείσθε τοῖς ὀφωνίοις ὑμῶν.' ¹⁵ Προσδοκῶντος δὲ τοῦ
 λαοῦ, καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου,
 μήποτε αὐτὸς εἴη ὁ Χριστὸς, ¹⁶ ἀπεκρίνατο ὁ Ἰωάννης ἅπασιν, λέγων, 'Εγὼ μὲν
 ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν

¹⁰ Rec. ποιήσωμεν. ¹¹ Alex. Περὶ. ¹² Alex. τί ποιήσωμεν καὶ ἡμεῖς. ¹³ Alex. αὐτοῖς. ¹⁴ Rec. + θελήσω. ¹⁵ Alex. = τῷ. ¹⁶ Alex. ὡς περιπατεῖν.
 Alex. = λίσσασθαι.

WICLIF—1380.

kitte down: and schal he cast in to the
 fier;

¹⁰ and the puple axed hym: and sayde,
 what thanne schuln we do? ¹¹ he answered:
 end seide to hem, he that hath tweis
 cootes: geue to him that hath noon:
 and he that hath metis: do in like maner;
¹² and puppils camen to be baptisid:
 and thei axiden to him, maister what
 schulen we do? ¹³ and he seide to hem,
 do ye no thing more thanne that that is
 ordeyned to you. ¹⁴ and knyghtis axeden
 hym and seiden, what schuln also we do?
 and he seide to hem, myte ye wrong-
 fulli no man, nether make ye fals cha-
 lunge: and be ye paied with youre soudis;
¹⁵ whanne al the puple gessid, and alle
 men thougten in her hertis of Ion, leest
 paramenture he were crist: ¹⁶ Ion answerid
 and seide to alle men, I baptise you in
 watir; but a stronger thanne I schal come
 afir me: of whom I am not worthi
 to vnbynde the lace of hisc schoon; he schal
 baptise you in the holy goost and fier;
¹⁷ whos wenewynge tool is in his hond:
 and he schal purge his floor of corne,
 and he schal gadere the whete in to his berne;
 but the chaffe he schal brenne with fier
 vnquencheable, ¹⁸ and many other thingis
 also he spake and prechid to the puple.

¹⁹ But eroude tetrarke, whanne he was
 blaumed of Ion for erodias the wif of his
 brother, and for alle the euylis that eroude
 did: ²⁰ encresid this ouer alle, and schitte
 foon in prison;

²¹ and it was don whanne alle the puple
 was baptisid, and whanne ihesus was bap-
 tisid and preid: heuene was opened;
²² and the holi goost cam down in bodeli
 liknes as a douwe on hym; and a vois was
 made fro heuene; thou art my dereworthie
 sone: in thee it hath plesid to me;

²³ and ihesus hym self was bigynnyng

preach. puple. twis. two. puppils. scholers. whete. wheat.
 souer. schoon. shoon. yuelis. evils. schitte. shot.

TYNDALE—1534.

not forth good frute; shalbe hewen doune,
 and caste in to the fyre. ¹⁰ And the people
 axed him sayinge: What shal we do then?
¹¹ He answered and sayde vnto them:
 He that hath two cootes; let him parte
 with him that hath none: and he that
 hath meate; let him do lyke wyse.

¹² Then came ther Publicans to be baptisid;
 and sayde vnto him: Master, what shall we
 do? ¹³ And he sayde vnto them: requyre
 nomore then that which ys appoynted
 vnto you.

¹⁴ The soudyours lyke wyse demaunded
 of hym sayinge: and what shall we do:
 And he sayde to them: Do violence to
 noo man: nether trouble eny man wrong-
 fully: but be content with youre wages.

¹⁵ As the people were in a doute, and all
 men disputed in their hertes of Iohn;
 whether he were very Christ: ¹⁶ Iohn
 answered and sayde to them all: I bap-
 tize you with water; but a stronger then
 I cometh after me; whose shoo latchet
 I am not worthy to vnloose: he will
 baptise you with the holy goost; and with
 fyre: ¹⁷ which hath his fanne in his bond;
 and will poure his floore; and will gader
 the corne in to his barn: but the chaffe
 wyll he bourn with fyre that neuer shal-
 be quenched. ¹⁸ And many other thinges
 in his exhortacion preached he vnto the
 people.

¹⁹ Then Herode the Tetrach (when he
 was rebuked of him for Herodias his
 brother Philippes wyfe; and for all the
 euyls which Herod had done) ²⁰ added
 this above all; and layd Iohn in prison.

²¹ And yt fortunad as all the people re-
 ceaved baptyme (and when Iesus was
 baptisid and dyd praye) that heuene was
 opened; ²² and the holy goost came downe
 in a bodely shape lyke a doue vpon him;
 and a voyce came from heuen sayinge:
 Thou arte my dere sonne; in the do I
 delyte.

²³ And Iesus him selfe was about thirty

CRANMER—1539.

not forth good frute, is hewen doune, and
 cast in to the fyre. ¹⁰ And the people asked
 him, sayinge: What shall we do then?
¹¹ He answereth and sayeth, vnto them:
 He that hath two coates? lett him parte
 with him that hath none, and he that
 hath meate, let him do lyke wyse.

¹² Then cam the publicans also to be
 baptised, ¹³ and sayde vnto hym: Master,
 what shall we do? And he sayd vnto
 them: requyre no more, then that which
 is appoynted vnto you. ¹⁴ The soudyours
 lykewyse demaunded of him, sayinge:
 and what shall we do? And he sayde
 vnto them: hurt no man: nether trou-
 ble eny man wrongfully: and be content
 with youre wages. ¹⁵ As the people were
 in a doute, and all men mysyd in their
 hertes of Iohn, whether he were very
 Christ, ¹⁶ Iohn answered and sayde vnto
 them all: I baptise you with water,
 but one stronger then I schal come after
 me, whose shooe latchet I am not worthy
 to vnloose: he shall baptise you with the
 holy goost, and with fyre: ¹⁷ which hath
 his fanne in his hande, and wyll poure
 his floore, and gather the corne in to his
 barn: but the chaffe wyll he burne with
 fyre that neuer shalbe quenched. ¹⁸ And
 many other thinges in his exhortacion
 preached he vnto the people.

¹⁹ Then Herode the Tetrach (when he
 was rebuked of him for Herodias his
 brother Philippes wyfe, and for all the
 euyls which Herode did: ²⁰ added this
 above all, and layd Iohn in prison. ²¹ And
 it fortunad that whan all the people re-
 ceaved baptyme (and when Iesus was
 baptised and dyd praye) the heuene was
 opened, ²² and the holy goost cam downe
 in a bodely shape like a doue vpon him,
 and a voyce came from heauen, which
 sayde: Thou arte my beloued sonne, in
 the do I delyte.

²³ And Iesus him selfe begonne to be

‘ἵμάντα τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι ἁγίῳ καὶ πυρί·¹⁷ οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ· καὶ συναΐξει τὸν σίτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσ-βέστω·¹⁸ Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν·¹⁹ Ὁ δὲ Ἡρώδης ὁ τετράρχης, ἐλεγχόμενος ὑπ’ αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναῖκος τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων ὧν ἐποίησε ποιηρῶν ὁ Ἡρώδης,²⁰ προσέθηκε καὶ τοῦτο ἐπὶ πᾶσι, καὶ κατέκλεισε τὸν Ἰωάννην ἐν τῇ φυλακῇ.

²¹ Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαόν, καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου, ἀνεψυχθῆναι τὸν οὐρανόν,²² καὶ καταβῆναι τὸ Πνεῦμα τὸ ἅγιον σωματικῶς εἶδει ὥσει περιστερὰν ἐπ’ αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι, λέγουσαν, | Σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός, ἐν σοὶ ἡδόκησα. ²³ Καὶ αὐτὸς ἦν ὁ

²¹ Alex. Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ἀρχόμενος ὡσεὶ ἵππον τρέποντα, ὃν ἰδὼς, ὡς ἐνομιζέτο, τοῦ Ἰωσήφ. α. Καὶ αὐτὸς ὁ Ἰησοῦς ἦν ἀρχόμενος αὐτοῦ ὡς ἵππον τρέποντα, ὡς ἐνομ. πλὴν Ἰωσήφ.

GENEVA — 1557.

not forth good fruits shalbe hewen downe, and cast into the fyre. ¹⁰ And the people asked hym saying, What shal we do then? ¹¹ And he answered, and sayd vnto them, He that hath two coates, let hym parte with hym that hath none: and he that hath meat, let hym do lykewyse.

¹² Then came there publicans also to be baptized, and sayd vnto him, Maister, what shal we do? ¹³ And he sayd vnto them, Require no more then that which is appointed vnto you. ¹⁴ The souldiers lykewyse demanded of hym, saying, And what shal we do? And he sayd vnto them, Doe violence to no man, nether trouble any man wrongfully: and be content with your wages. ¹⁵ As the people were in a doute, and al men mused in their hartes of Iohn, whether he were very Christie, ¹⁶ Iohn answered, and sayd to them all, Truth it is, that I baptize you with water, but one stronger then I cometh, whose aloos latchet I am not worthy to vnloose: he wyl baptize you with the holy Gost, and with fyre. ¹⁷ Which hath his fanne in his hand, and wyl make cleane his floore, and wyl gather the corne into his barne, but the chaff wil be burne with fyre that neuer shalbe quenched. ¹⁸ Thus then exhorting with many other thinges, he preached vnto the people.

¹⁹ But when king Herode was rebuked of him for Herodias his brother Philippes wyfe, and for all the euyls which Herode had done. ²⁰ He added this aboute all, that he layd Iohn in prysen. ²¹ Now it fortuneth, as all the people receaued baptisme, and Iesus also was baptized and dyd pray, that the heauen was opened: ²² And the holy Gost came downe in a bodely shape like a dowe vpon him: and a voyce came from heauen, saying, Thou art my dere Sonne, in thee do I delyte. ²³ And Iesus him selfe began to be about

RHEIMS — 1582.

shal be cut downe, and cast into fire. ¹⁰ And the multitudes asked him, saying, Vvhat shal vve doe then? ¹¹ And he answering, said vnto them: He that hath two coates, let him giue to him that hath not: and he that hath meate, let him doe likewyse. ¹² And the Publicans also came to be baptized, and said to him, Maister, vvhat shall vve doe? ¹³ But he said to them, Doe nothing more then that vvchich is appointed you. ¹⁴ And the souldiers also asked him, saying, Vvhat shal vve also doe? And he said to them, Vvexe not neither calumniatē any man: and be content vvith your stipends.

¹⁵ And the people imagining, and al men thinking in their hartes of Iohn, lest perhaps he vvere Christ: ¹⁶ Iohn answered, saying vnto al, I in deede baptize you vvith vvater: but there shal come a mightier then I, vvwhose latchet of his shoes I am not vvorthie to vnloose, he shal baptize you in the Holy Ghost and fire: ¹⁷ vvwhose fanne is in his hand, and he vvill purge his floore: and vvill gather the vvheate into his barne, but the chaffe he vvill burne vvith vnquencheable fire. ¹⁸ Many other thinges also exhorting did he euangelize to the people.

¹⁹ And Herod the Tetrarch, vvhen he vvvas rebuked of him for Herodias his brothers wyfe, and for al the euils vvchich Herod did: ²⁰ he added this also aboute al, and shut vp Iohn into prison.

²¹ And it came to passe vvhen al the people vvvas baptized, Iesus also being baptized and praying, heauen vvvas opened: ²² and the Holy Ghost descended in corporal shape as a dowe vpon him: and a voyce from heauen vvvas made: Thou art my beloued sonne, in thee I am vvell pleased. ²³ And Iesus him self was beginning to be

AUTHORISED — 1611.

fruit, is hewen downe, and cast into the fire. ¹⁰ And the people asked him saying, What shall we doe then? ¹¹ He answereth, and saith vnto them, He that hath two coats, let him impart to him that hath none, and he that hath meat, let him doe likewise. ¹² Then came also Publicanes to be baptized, and said vnto him, Master, what shall we doe? ¹³ And he said vnto them, Exact no more then that which is appointed you. ¹⁴ And the souldiers likewise demanded of him, saying, And what shall we doe? And he said vnto them, Doe violence to no man, neither accuse any falsely, and be content with your wages.

¹⁵ And as the people were in expectation, and all men mused in their hearts of Iohn, whether he were the Christ or not: ¹⁶ Iohn answered, saying vnto them all, I indeede baptize you with water, but one mightier then I cometh, the latchet of whose shooes I am not worthy to vnloose, he shall baptize you with the holy Ghost, and with fire. ¹⁷ Whose fanne is in his hand, and hee will thorowly purge his floore, and will gather the wheat into his garner, but the chaffe he will burne with fire vnquenchable. ¹⁸ And many other things in his exhortation preached he vnto the people. ¹⁹ But Herode the Tetrarch being reprooued by him for Herodias his brother Philips wife, and for all the euils which Herode had done, ²⁰ Added yet this aboute all, that he shut vp Iohn in prison.

²¹ Now when all the people were baptized, and it came to passe that Iesus also being baptized, and praying, the heauen was opened: ²² And the holy Ghost descended in a bodily shape like a Dove vpon him, and a voice came from heauen, which said, Thou art my beloued Sonne, in thee I am well pleased. ²³ And Iesus himselfe began to be about thirty yeeres of age,

¹⁰ Or, put no man in fiare. ¹⁸ Or, allowed. ²⁰ Or, in corruption. ²¹ Or, remained or detained.

Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος, ὢν, ὡς ἐνομίζετο, υἱὸς Ἰωσήφ, | * τοῦ Ἠλὶ, | ²⁴ τοῦ Ματθαῖ, | τοῦ Λευὶ, τοῦ Μελχὶ, τοῦ Ἰαννᾶ, τοῦ Ἰωσήφ, ²⁵ τοῦ Ματθαίου, τοῦ Ἀμὼς, τοῦ Ναοὺμ, τοῦ Ἑσλὶ, τοῦ Ναφθαλὶ, ²⁶ τοῦ Μαὰθ, τοῦ Ματθαίου, τοῦ Σεμεὶ, τοῦ ²⁷ Ἰωσήφ, | τοῦ Ἰούδα, ²⁸ τοῦ Ἰωαννᾶ, τοῦ Ῥησᾶ, τοῦ Ζοροβάβελ, τοῦ Σαλαθιὴλ, τοῦ Νηρι, ²⁹ τοῦ Μελχὶ, τοῦ Ἀδδὶ, τοῦ Κωσάμ, τοῦ Ἐλμαδάμ, τοῦ ³⁰ Ἡρ, ³¹ τοῦ Ἰωσὴ, | τοῦ Ἐλιέξερ, τοῦ Ἰωρεὶμ, τοῦ Ματθαῖ, τοῦ Λευὶ, ³² τοῦ Συμεὼν,

* Alex. v. Ἠλὶ. * Alex. v. Ματθαῖν & v. Μαθάν. * Alex. Ἰωσὴφ. * Alex. Ἰησοῦ.

WICLIFFE—1380.

as of thritti yere, that he was gessed the
sone of Ioseph, whiche was of elic;

²⁴ whiche was of mathath, which was of
leuy, whiche was of melchi, that was of
Ianne, that was of Ioseph,

²⁵ that was of matathie, that was of amos,
that was of naum, that was of elie, that
was of nagge;

²⁶ that was of mathath, that was of
mathati, that was of semei, that was of
Ioseph, that was of iuda;

²⁷ that was of Iohanna, that was of resa,
that was of sorobabel, that was of Salatiel,
that was of neri;

²⁸ that was of melchi, that was of addi,
that was of coesam, that was of elmadan,
that was of her;

²⁹ that was of Ihesas, that was of elia-
zar, that was of ioran, that was of ma-
thath, that was of leuy;

³⁰ that was of semeon, that was of iuda,
that was of Ioseph, that was of Iona, that
was of eliachym;

³¹ that was of melcha, that was of menna,
that was of mathatha, that was of nathan,
that was of dauith;

³² that was of Iesse, that was of obeth,
that was of booz, that was of salmon,
that was of naason;

³³ that was of amynadab, that was of
saron, that was of esrom, that was of
fara, that was of iudas;

³⁴ that was of Iacoby, that was of Isaac,
that was of abraham, that was of thare,
that was of naacor;

³⁵ that was of seruth, that was of ragan,
that was of Phaleth, that was of heber,
that was of sale;

³⁶ that was of caynen, that was of ar-
farath, that was of Sem, that was of noe,
that was of lameth

³⁷ that was of matusale, that was of

TYNDALE—1534.

yere of age when he beganne; beinge as
men supposed the sonne of Ioseph, which
Ioseph was the sonne of Heli: ²⁴ which
was the sonne of Mathat: which was the
sonne of Levi: which was the sonne of
Melchi: which was the sonne of Ianna:
which was the sonne of Ioseph: ²⁵ which
was the sonne of Matathias: which was
the sonne of Amos: which was the sonne
of Nahum: which was the sonne of Eli:
which was the sonne of Nagge: ²⁶ which
was the sonne of Maath: which was the
sonne of Matathias: which was the sonne
of Semei: which was the sonne of Ioseph:
which was the sonne of Iuda: ²⁷ which
was the sonne of Iohanna: which was
the sonne of Rhesa: which was the
sonne of Zorobabel: which was the sonne
of Salathiel: which was the sonne of
Neri: ²⁸ which was the sonne of Melchi:
which was the sonne of Addi: which was
the sonne of Coesam: which was the sonne
of Helmadam: which was the sonne of
Her: ²⁹ which was the sonne of Ieso:
which was the sonne of Helieser: which
was the sonne of Ioram: which was the
sonne of Mattha: which was the sonne
of Levi: ³⁰ which was the sonne of Si-
meon: which was the sonne of Iuda:
which was the sonne of Ioseph: which
was the sonne of Ioram: which was the
sonne of Heliachim: ³¹ which was the
sonne of Melca: which was the sonne of
Menam: which was the sonne of Ma-
thathan: which was the sonne of Nathan:
which was the sonne of David: ³² which
was the sonne of Iesse: which was the
sonne of Obed: which was the sonne of
Booz: which was the sonne of Salmon:
which was the sonne of Naason: ³³ which
was the sonne of Aminadab: which was
the sonne of Aram: which was the sonne
of Esrom: which was the sonne of Phares:
which was the sonne of Iuda: ³⁴ which
was the sonne of Iacob: which was the
sonne of Ysaac: which was the sonne of
Abraham: which was the sonne of Tharra:
which was the sonne of Nachor: ³⁵ which
was the sonne of Saruch: which was the
sonne of Ragan: which was the sonne of
Phalec: which was the sonne of Heber:
which was the sonne of Sala: ³⁶ which
was the sonne of Caynen: which was the
sonne of Arphaxat: which was the sonne
of Sem: which was the sonne of Noe:
which was the sonne of Lameth: ³⁷ which

CRANMER—1539.

aboute thirti yere of age, so that he was
supposed to be the sonne of Ioseph: which
was the sonne of Heli: ²⁴ which was the
sonne of Mathat which was the sonne
of Levi: which was the sonne of Melchi:
which was the sonne of Ianna: which
was the sonne of Ioseph: ²⁵ which was the
sonne of Matathias. which was the sonne
of Amos: which was the sonne of Naum:
which was the sonne of Heely: which
was the sonne of Nagge: ²⁶ which was
the sonne of Maath: which was the sonne
of Matathias: which was the sonne of
Semei: which was the sonne of Ioseph:
which was the sonne of Iuda: ²⁷ which
was the sonne of Iohanna: which was the
sonne of Rhesa: which was the sonne of
zorobabel: which was the sonne of Sa-
lathiel: which was the sonne of Neri: ²⁸
which was the sonne of Melchi: which
was the sonne of Addi: which was the
sonne of Coesam: which was the sonne
of Helmadam: which was the sonne of
Her, ²⁹ which was the sonne of Ieso:
which was the sonne of Helieser: which
was the sonne of Ioram: which was the
sonne of Mattha: which was the sonne
of Levi: ³⁰ which was the sonne of Si-
meon: which was the sonne of Iuda:
which was the sonne of Ioseph: which
was the sonne of Ioram: ³¹ which was
the sonne of Heliachim: which was the
sonne of Melcha: which was the sonne
of Menam: which was the sonne of Ma-
thatha: which was the sonne of Nathan:
which was the sonne of David: ³² which
was the sonne of Iesse: which was the
sonne of Obed: which was the sonne of
Booz: which was the sonne of Salmon:
which was the sonne of Naaseen, ³³ which
was the sonne of Aminadab: which was
the sonne of Aram which was the sonne
of Esrom: which was the sonne of Pha-
res: which was the sonne of Iuda: ³⁴ which
was the sonne of Iacob: which was the
sonne of Issac: which was the sonne of
Abraham: which was the sonne of Tharra:
which was the sonne of Nachor: ³⁵ which
was the sonne of Saruch: which was the
sonne of Ragan: which was the sonne of
Phalec: which was the sonne of Heber:
which was the sonne of Sala: ³⁶ which
was the sonne of Caynen: which was the
sonne of Arphaxat: which was the sonne
of Sem: which was the sonne of Noe:
which was the sonne of Lameth: ³⁷ which

τοῦ Ἰούδα, τοῦ Ἰωσήφ, τοῦ Ἰωνάν, τοῦ Ἐλῖακείμ, ²¹ τοῦ Μελεᾶ, τοῦ Μαΐναν, τοῦ Ματθαθα, τοῦ Ναβάν, τοῦ Δαυῖδ, ²² τοῦ Ἰεσσαὶ, τοῦ Ἰβηδ, τοῦ Βοὺξ, | τοῦ Σαλμὸν, τοῦ Ναασσών, ²³ τοῦ Ἀμναδάβ, τοῦ Ἀράμ, | τοῦ Ἐσρώμ, τοῦ Φαρές, τοῦ Ἰούδα, ²⁴ τοῦ Ἰακώβ, τοῦ Ἰσαὰκ, τοῦ Ἀβραάμ, τοῦ Θάρα, τοῦ Ναχὼρ, ²⁵ τοῦ Σερούχ, | τοῦ Ραγαῦ, τοῦ Φάλεκ, | τοῦ Ἐβερ, τοῦ Σαλὰ, ²⁶ τοῦ Καϊνάν, τοῦ Ἀρφαξὰδ, τοῦ Σήμ, τοῦ Νῶε, τοῦ Λάμεχ, ²⁷ τοῦ Μαθουσαλά, τοῦ Ἐνὼχ, τοῦ Ἰαρὲδ, τοῦ

¹ Alex. Bobz s. Βούξ. ² Const. Ἀράμ, τοῦ Ἰωρὰμ s. Ἰσαράμ. ³ Rec. Σαρούχ. ⁴ Const. Φαλίγ.

GENEVA — 1557.

thyrty yere of age, beyng as men supposed the sonne of Ioseph. Which was the sonne of Eli, ²⁴ Which was the sonne of Matthat, which was the sonne of Leui, which was the sonne of Melchi, which was the sonne of Ianna, which was the sonne of Ioseph, ²⁵ Which was the sonne of Matthatias, which was the sonne of Amos, which was the sonne of Naum, which was the sonne of Eli, which was the sonne of Nagge, ²⁶ Which was the sonne of Maath, which was the sonne of Matthatias, which was the sonne of Semei, which was the sonne of Ioseph, which was the sonne of Iuda, ²⁷ Which was the sonne of Ioanna, which was the sonne of Rhessa, which was the sonne of Zorobabel, which was the sonne of Salathiel, which was the sonne of Neri,

²⁸ Which was the sonne of Melchi, which was the sonne of Addi, which was the sonne of Cosam, which was the sonne of Elmodam, which was the sonne of Er, ²⁹ Which was the sonne of Iose, which was the sonne of Eliézer, which was the sonne of Iorim, which was the sonne of Matthat, which was the sonne of Leui, ³⁰ Which was the sonne of Simeon, which was the sonne of Iuda, which was the sonne of Ioseph, which was the sonne of Ionan, which was the sonne of Eliacin, ³¹ Which was the sonne of Melea, which was the sonne of Meinan, which was the sonne of Matthatias, which was the sonne of Nathan, which was the sonne of Dauid. ³² Which was the sonne of Iesse, which was the sonne of Obed, which was the sonne of Booz, which was the sonne of Salmon, which was the sonne of Naasson. ³³ Which was the sonne of Aminadab, which was the sonne of Aram, which was the sonne of Esrom, which was the sonne of Phares, which was the sonne of Iuda. ³⁴ Which was the sonne of Iacob, which was the sonne of Isaac, which was the sonne of Abraham, which was the sonne of Thara, which was the sonne of Nachor, ³⁵ Which was the sonne of Saruch, which was the sonne of Ragau, which was the sonne of Phaleg, which was the sonne of Eber, which was the sonne of Sala. ³⁶ Which was the sonne of Arphaxad, which was the sonne of Sem, which was the sonne of Noe, which was the sonne of Lamech. ³⁷ Which was the sonne of Mathusala, which was the sonne of Enoch,

RHEIMS — 1582.

about thirtie yeres old : as it was thought, the sonne of Ioseph, vwho vvas of Heli,

²⁴ vwho vvas of Matthat, vwho vvas of Leui, vwho vvas of Melchi, vwho vvas of Ianné, vwho vvas of Ioseph,

²⁵ vwho vvas of Matthatias, vwho vvas of Amos, vwho vvas of Naum, vwho vvas of Huall, vwho vvas of Naggé,

²⁶ vwho vvas of Mahath, vwho vvas of Matthatias, vwho vvas of Semei, vwho vvas of Ioseph, vwho vvas of Iuda,

²⁷ vwho vvas of Iohanna, vwho vvas of Ressa, vwho vvas of Zorobabel, vwho vvas of Salathiel, vwho vvas of Neri,

²⁸ vwho vvas of Melchi, vwho vvas of Addi, vwho vvas of Cosam, vwho vvas of Elmadan, vwho vvas of Hier,

²⁹ vwho vvas of Ieasa, vwho vvas of Eliézer, vwho vvas of Iorim, vwho vvas of Matthat, vwho vvas of Leui,

³⁰ vwho vvas of Simeon, vwho vvas of Iudas, vwho vvas of Ioseph, vwho vvas of Iona, vwho vvas of Eliacin,

³¹ vwho vvas of Melcha, vwho vvas of Meana, vwho vvas of Matthatia, vwho vvas of Nathan, vwho vvas of Dauid,

³² vwho vvas of Iesse, vwho vvas of Obed, vwho vvas of Booz, vwho vvas of Salmon, vwho vvas of Naasson,

³³ vwho vvas of Aminadab, vwho vvas of Aram, vwho vvas of Esrom, vwho vvas of Phares, vwho vvas of Iudas,

³⁴ vwho vvas of Iacob, vwho vvas of Isaac, vwho vvas of Abraham, vwho vvas of Tharé, vwho vvas of Nachor,

³⁵ vwho vvas of Sarug, vwho vvas of Ragau, vwho vvas of Phaleg, vwho vvas of Heber, vwho vvas of Salé,

³⁶ vwho vvas of Cainan, vwho vvas of Arphaxad, vwho vvas of Sem, vwho vvas of Noé, vwho vvas of Lamech,

³⁷ vwho vvas of Mathusalé, vwho vvas

AUTHORISED — 1611.

being (as was supposed) the sonne of Ioseph, which was the sonne of Heli. ²⁴ Which was the sonne of Matthat, which was the sonne of Leui, which was the sonne of Melchi, which was the sonne of Ianna, which was the sonne of Ioseph, ²⁵ Which was the sonne of Matthatias, which was the sonne of Amos, which was the sonne of Naum, which was the sonne of Eli, which was the sonne of Nagge, ²⁶ Which was the sonne of Maath, which was the sonne of Matthatias, which was the sonne of Semei, which was the sonne of Ioseph, which was the sonne of Iuda, ²⁷ Which was the sonne of Ioanna, which was the sonne of Rhesa, which was the sonne of Zorobabel, which was the sonne of Salathiel, which was the sonne of Neri, ²⁸ Which was the sonne of Melchi, which was the sonne of Addi, which was the sonne of Cosam, which was the sonne of Elmodam, which was the sonne of Er, ²⁹ Which was the sonne of Iose, which was the sonne of Eliézer, which was the sonne of Iorim, which was the sonne of Matthat, which was the sonne of Leui, ³⁰ Which was the sonne of Simeon, which was the sonne of Iuda, which was the sonne of Ioseph, which was the sonne of Ionan, which was the sonne of Eliacin,

³¹ Which was the sonne of Melea, which was the sonne of Meinan, which was the sonne of Matthatia, which was the sonne of Nathan, which was the sonne of Dauid, ³² Which was the sonne of Iesse, which was the sonne of Obed, which was the sonne of Booz, which was the sonne of Salmon, which was the sonne of Naasson, ³³ Which was the sonne of Aminadab, which was the sonne of Aram, which was the sonne of Esrom, which was the sonne of Phares, which was the sonne of Iuda, ³⁴ Which was the sonne of Iacob, which was the sonne of Isaac, which was the sonne of Abraham, which was the sonne of Thara, which was the sonne of Nachor, ³⁵ Which was the sonne of Saruch, which was the sonne of Ragau, which was the sonne of Phaleg, which was the sonne of Heber, which was the sonne of Sala, ³⁶ Which was the sonne of Cainan, which was the sonne of Arphaxad, which was the sonne of Sem, which was the sonne of Noe, which was the sonne of Lamech, ³⁷ Which was the sonne of Mathusala, which was the

Μαλελεήλ, τοῦ Καϊνάν, ²⁸ τοῦ Ἐνὸς, τοῦ Σήθ, τοῦ Ἀδάμ, τοῦ Θεοῦ.

IV. Ἰησοῦς δὲ Πνεύματος ἁγίου πλήρης | ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου καὶ ἦγετο ἐν τῷ Πνεύματι ²⁹ εἰς τὴν ἔρημον | ἡμέρας τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ διαβόλου. καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις· καὶ συντελεσθεισῶν αὐτῶν, ³⁰ ὕστερον | ἐπέλασε. ³¹ καὶ εἶπεν | αὐτῷ ὁ διάβολος, Ἐὶ υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος. ³² Καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτὸν, λέγων, | Ἐγγράπται, ³³ Ὅτι οὐκ ἐπ' ἄρτι μόνῳ ζήσεται ὁ ἄνθρωπος, ³⁴ ἀλλ' ἐπὶ παντὶ ῥήματι Θεοῦ. ³⁵ Καὶ ἀναγαγὼν αὐτὸν ὁ διάβολος | εἰς ὄρος ὑψηλὸν ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου· ³⁶ καὶ εἶπεν αὐτῷ ὁ διάβολος, Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν

²⁸ Alex. πλήρης Πνεύματος ἁγίου.

²⁹ Alex. ἐν τῇ ἐρήμῳ.

³⁰ Alex. = ὕστερον.

³¹ Alex. ἔπειτα δι.

³² Alex. καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτόν.

³³ Const. = δ. ³⁴ Alex. = ὁ διάβολος.

WICLIF—1380.

enok, that was of Iareth, that was of malalel, that was of caynan,

²⁸ that was of enos, that was of seth, that was of adam that was of god.

4. AND ihesus ful of the holi goost: turned ayen fro Iordan; and was ledde bi the spirit in to desert: ² fourti daies; and was temptid of the deuyl; and eet no thing in the daies, and whanne the daies weren coudid: he hungrid;

³ and the denel seide to hym, if thou art goddis sone: seie to this stoon, that it be made breed; ⁴ and ihesus answerid to hym; it is writun, that a man lyueth not in breed aloone: but in eueri word of god;

⁵ and the deuyl ledde hym in to an hig hille, & schewid to him al the rewmes of the world in a moment of tyme: ⁶ and seid to hym; I shal geue to thee al this power: and the glorie of hem; for to me thei ben zoun; and to whom I wole I geue hem; ⁷ therfor if thou falle down and worschipe bifor me: alle thingis schulu be thyn; ⁸ and ihesus answerid: and seide to hym; it is writun, thou schalt worschipe thi lord god: & to hym aloone thou schalt serue;

⁹ and he ledde hym into ierusalem: and sette him on the pinnacle of the temple, and seide to hym; if thou art goddis sone: sende thi self fro hennas down; ¹⁰ for it is writun, for he hath comandid to his an-gels of thee, that thei kepe thee in alle thy weies; ¹¹ and that thei schulu take thee in hondis: leest peraventure thou hurte thi foot at a stoon; ¹² and ihesus answerid and seide to hym; it is seid, thou schalt not tempte thi lord god;

¹³ and whanne eueri temptacioun was endid: the fende wente aweie fro hym for a tyme.

TYNDALE—1534.

was the sonne of Mathusala: which was the sonne of Enach: which was the sonne of Iareth: which was the sonne of Malalehel. which was the sonne of Caynan: which was the sonne of Enos: ²⁸ which was the sonne of Seth: which was the sonne of Adam: which was the sonne of God.

4. IESUS then full of the holy goost, returnyd from Iordan; and was caryed of the sperte into wilderness; ² and was .xl. dayes temptid of the devyll. And in those dayes ate he no thinge. And when they were ended; he after ward hongred.

³ And the devyll sayde vnto him: yf thou be the sonne of God; commande this ston that it be brood. ⁴ And Iesus answered hym sayinge: It is writen: man shall not live by breed only; but by every worde of God. ⁵ And the devyll toke him vp into an hye mountayne; and shewed him all the kyngdome of the worlde; even in the twinklinge of an eye. ⁶ And the devyll sayde vnto him: all this power will I geve the every whit and the glory of them: for that is delyvered to me; and to whosoever I will; I geve it. ⁷ Yf thou therfore wilt worschipe me; they shalbe all thyn. ⁸ Iesus answered him and sayde: hencee from me Satan. For it is writen: Thou shalt honour the Lorde thy God; and him only serve.

⁹ And he caryed him to Ierusalem; and set him on a pyracle of the temple; and sayd vnto him: Yf thou be the sonne of God; cast thy selfe downe from hennas. ¹⁰ For it is writun; he shall geve his angels charge over the; to kepe the; ¹¹ and with there hondis they shall stey the vp that thou dashe not thy fote agaynst a ston. ¹² Iesus answered and sayde to him; it is sayd: thou shalt not tempte the Lorde thy God. ¹³ Assone as the devyll had ended all his temptacioun; he departed from him; for a season.

CRANMER—1539.

was the sonne of Mathusala: which was the sonne of Enoch: which was the sonne of Iareth: which was the sonne of Malaleel, which was the sonne of Caynan: ²⁸ which was the sonne of Enos, which was the sonne of Seth: which was the sonne of Adam: which was the sonne of God.

4. IESUS beyng full of the holy goost, returnyd from Iordan and was led by the sperte into wyldernes; ² and was .xl. dayes temptid of the deuyl. And in those dayes dyd he cate nothinge. And when they were ended, he afterwarde hongred. ³ And the deuyl sayde vnto him: yf thou be the sonne of God commande this ston that it be breud. ⁴ And Iesus answered him, saying: It is writen; man shall not lyue by breed only, but by euery worde of God. ⁵ And the deuyl toke him into an hye mountayne, and shewed him all the kyngdoms of the worlde, euen in the twinklyng of an eye. ⁶ And the deuyl sayde vnto him: all this power will I geue the euery whit, and the glory of them; for they are delyuered vnto me, and to whosoener I wyll, I geue it. ⁷ If you therfore wilt fall downe before me and worschyp me, they shalbe all thyn. ⁸ Iesus answered and sayde vnto him: hencee from me Satan. For it is writen; Thou shalt worschipe the Lorde thy God, and him onely shalt thou serue.

⁹ And he caryed him to Ierusalem, and set him on a pyracle of the temple, and sayd vnto him: Yf thou be the sonne of God, cast thy selfe downe from hennas. ¹⁰ For it is writen: he shall geue his Angels charge over the, to kepe the, ¹¹ and in thy handes they shall beare the vp, that thou dashe not thy foete agaynst a ston. ¹² And Iesus answerid, and sayde vnto him, it is sayd: thou shalt not tempte the Lorde thy God. ¹³ And as sone as all the temptacioun was ended, the deuyl departed from him for a season.

δόξαν αὐτῶν ὅτι ἐμοὶ παραδίδονται, καὶ ὃ ἐὰν θέλω δίδωμι αὐτήν· σὺ οὖν εἰς προσκυνήσῃς ἐνώπιόν μου, ἔσται σου πᾶσα. Καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰησοῦς, Ὁ γὰρ ὅπισθ' αὐτοῦ, Σατανᾶ· γέγραπται· Προσκυνήσεις Κύριον τὸν Θεόν σου, καὶ αὐτῷ μόνῳ λατρεύσεις. Καὶ ἡγαγεν αὐτὸν εἰς Ἱερουσαλὴμ, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ, Εἰ υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω· γέγραπται γάρ, Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ διαφυλάξαι σε. καὶ ὅτι ἐπὶ χειρῶν ἀρούσῃ σε, μήποτε προσκύνῃς πρὸς λίθον τὸν πόδα σου. Καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς, Ὅτι εἴρηται, Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου. Καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ.

* Rec. πάντα. * Alex. = ὁμοῦ δόξω μου σατανᾶ. * Rec. + γὰρ. * Alex. Κύριον τὸν Θεόν σου προσκυνήσεις. * Alex. ἡγαγεν αὐτὸν. * Rec. + ὁ. * Const. = εἶπεν αὐτῷ ὁ Ἰησοῦς.

GENEVA—1557.

which was the sonne of Iared, which was the sonne of Malaleel, which was the sonne of Cainan. Which was the sonne of Enos, which was the sonne of Seth, which was the sonne of Adam, which was the sonne of God.

4. IESUS then ful of the holy Ghost returned from Iordan, and was led of the same sprite into wilderness. And was there forty dayes tempted of the deuyll, and in those dayes he dyd eat nothing: and when they were ended, he afterward hongred. And the deuyll sayd vnto hym, If thou be the Sonne of God, commande this stone that it be made bread. And Iesus answered him, saying, It is wrytten, That man shal not lyue by bread onely, but by every word of God. And then the deuyll toke him into an hye mountayne, and shewed him all the kyngdomes of the world, even in the twinklyng of an eye. And the deuyll sayd vnto hym, All this power wyl I geue thee, every whit, and the glorie of those kyngdomes: for that is deliuered to me, and to whosoever I wil, I geue it.

If thou therefore wylt worship me; they shalbe all thyn. But Iesus answered him, and sayd, Hence from me Satan. For it is wrytten, Thou shalt honour the Lord thy God, and hym alone thou shalt serue. Then he broght him to Ierusalem, and set hym on a pinacle of the temple, and sayd vnto hym, If thou be the Sonne of God, cast thy self downe from hence. For it is wrytten, He shal geue his Angels charge ouer thee to kepe thee.

And in their handes they shal beare thee lest at any tyme thou dash thy fote agaynst a stone. And Iesus answered and sayd to hym, It is sayd, Thou shalt not tempt the Lord thy God. And as sone as the deuyll had ended all his tentations, he departed from hym for

RHEIMS—1582.

of Henoch, vwho vvas of Iared, vwho vvas of Malaleel, vwho vvas of Cainan,

vwho vvas of Henos, vwho vvas of Seth, vwho vvas of Adam, vwho vvas of God.

4. AND IESUS ful of the Holy Ghost, returned from Iordan, and vvas driven in the spirit into the desert, fortye daies: and vvas tempted of the deuyll. And he dyd eate nothing in those daies: and vwhen they vvere ended, he vvas an hongred. And the Deuyll said to him, If thou be the sonne of God, say to this stone that it be made bread. And Iesus made answer vnto him, It is vwritten, That not in bread alone shal man liue, but in every word of God. And the Deuyll brought him into an high mountaine, and shewed him al the kyngdomes of the vvhole vvorlde in a moment of tyme: and he said to him, To thee vvil I giue this vvhole power, and the glorie of them: for to me they are deliuered, and to vvhom I vvil, I doe giue them. Thou therefore if thou vvvilt adore before me, they shal al be thine.

And Iesus answering said to him, It is vwritten, Thou shalt adore the Lord thy God, and hym only shalt thou serue. And he brought him into Hierusalem, and set him vpon the pinnacle of the temple: and he said to him, If thou be the sonne of God, cast thy self from hence downeward. For it is vwritten, that He hath giuen his Angels charge of thee, that they preserue thee: and that in their handes they shal beare thee vp, lest perhaps thou knocke thy fote against a stone. And Iesus answering said to him, It is sayd, Thou shalt not tempt the Lord thy God.

And al the tentation being ended, the Deuyll departed from hym vntill a tyme.

AUTHORISED—1611.

sonne of Enoch, which was the sonne of Iared, which was the sonne of Malaleel, which was the sonne of Cainan, Which was the sonne of Enos, which was the sonne of Seth, which was the sonne of Adam, which was the sonne of God.

4. AND Iesus being full of the holy Ghost, returned from Iordane, and was led by the spirit into the wilderness. Being forty dayes tempted of the deuyll, and in those dayes he dyd eate nothing: and when they were ended, he afterward hongred. And the deuyll said vnto him, If thou be the Sonne of God, commande this stone that it be made bread. And Iesus answered him, saying, It is wrytten, that man shall not liue by bread alone, but by every word of God. And the deuyll taking him vp into an high mountaine, shewed vnto him all the kyngdomes of the world in a moment of tyme. And the deuyll said vnto him, All this power will I giue thee, and the glory of them; for that is deliuered vnto me, and to whosoever I will, I giue it. If thou therefore wilt worship me, all shall be thine. And Iesus answered and said vnto him, Get thee behind me, Satan: for it is wrytten, Thou shalt worship the Lord thy God, and hym only shalt thou serue.

And he brought him to Hierusalem, and set him on a pinacle of the Temple, and said vnto him, If thou be the Sonne of God, cast thy selfe downe from hence. For it is wrytten, He shall giue his Angels charge ouer thee, to keepe thee. And in their handes they shall beare thee vp, lest at any tyme thou dash thy fote against a stone. And Iesus answering, said vnto him, It is sayd, Thou shalt not tempt the Lord thy God. And when the deuyll had ended all the temptation, he departed from him for a season.

436^a Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ Πνεύματος εἰς τὴν Γαλιλαίαν καὶ φήμη ἐξῆλθε καθ' ὅλης τῆς περιχώρου περὶ αὐτοῦ. ^b καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων. ^c καὶ ἦλθεν εἰς τὴν Ναζαρέτ, οὗ ἦν τεθραμμένος· καὶ εἰσῆλθε κατὰ τὸ εἰωθὸς αὐτῷ, ἐν τῇ ἡμέρᾳ τῶν σαββάτων, εἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀναγνῶναι. ^d καὶ ἐπεδόθη αὐτῷ βιβλίον Ἡσαίου τοῦ προφήτου καὶ ἀναπτύξας τὸ βιβλίον, εὗρε τὸν τόπον οὗ ἦν γεγραμμένον, ^e “Πνεῦμα Κυρίου ἐπ’ ἐμὲ, οὗ ἐίνεκεν ἔχρισέ με εὐαγγελίσασθαι | πτωχοῖς, ἀπέσταλκέ με ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν | κηρύξαι αἰχμαλώτοις ἄφεςιν, καὶ τυφλοῖς ἀνάβλεψιν ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει.” ^f κηρύξαι ἐνιαυτὸν Κυρίου δεκτόν. ^g Καὶ πτύξας τὸ βιβλίον, ἀποδοὺς τῷ ὑπηρέτῃ, ἐκάθισεν καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ᾔσαν ἀτενίζοντες

^a Alex. = τὴν. ^b Alex. ἀνατεθραμμένος. ^c Alex. ἐειλάς. ^d Rec. ἔνεκεν. ^e Rec. εὐαγγελίσασθαι. ^f Alex. = ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν.

WICLIF—1380.

¹⁴ And ihesus turned agen in the vertu of the spirit, in to galile; and the fame wento forth of him thorow al the cuntre, ¹⁵ and he taught in the synagogis of hem: and was magnified of alle men, ¹⁶ and he cam to nazareth: where he was nurischid, and contrid afir his custum in the saboth daie in to a synagoge: and roos to rede, ¹⁷ and the boke of ysaiie the profete was taken to hym, and as he turned the boke, he fonde a place where it was writun, ¹⁸ the spirit of the lord on me, for whiche thing he annoyntid me: he sente me to prech to pure men, to heele contrite men in herte, and to preche remyscioun to prisoners: and sigt to blynde men, and to delyuer broken men in to remyscioun, ¹⁹ to preche the zeer of the lord plesant, and the dai of yeldyng agen

²⁰ and whanne he hadde clovid the boke: he gaf agen to the mynystre, and sette, and the ijen of alle men in the synagoge: weren biholdyng in to hym, ²¹ and he bigan to seie to hem for in this daie this scripture is fulfilled in youre eare, ²² and alle men jauen witnesyng to hym: & wondriden in the wordis of grace, that camen forth of his mouth, and thei seiden, whether this is not the sone of ioseph?

²³ and he seide to hem, sothli ge schulin seie to me this liknesse; leche hele thi self, the furmies seiden to ihesus, hou greet thingis han we herde don in cafer-naum: do thou also here in thi cuntre, ²⁴ and he seide, truli I seie to you that no profete is resceyved in his owne cuntre,

²⁵ in truthe I seie to you that many widows weren in the daies of elie the profete in israel: whanne heuene was clovid thre yer and sixe monthis, whanne greet hungre was made in alle the ertle, ²⁶ and to noon of hem was elie sente, but in to scripta of sidon to a widwe, ²⁷ and many meschis weren in israel: vndir clisee the

TYNDALE—1534.

¹⁴ And Iesus returned by the power of the sprete in to galile, and there went a fame of him thorowe oute all the region rounde aboute. ¹⁵ And he taught in their synagoges, and was commended of all men. ¹⁶ And he came to Nazareth where he was nurshed, and as his custome was, went in to the synagoge on the Saboth dayes, and stode vp for to rede. ¹⁷ And ther was delyvered vnto him the boke of the Prophete Esaias. And when he had opened the boke, he fownde the place, where it was written. ¹⁸ The sprete of the lord vpon me, because he hath annoynted me: to preache the gospell to the poore he hath sent me: and to heale the broken harted: to preache delyver-aunces to the captiue, and sight to the blinde, and frely to set at lyberte them that are brused, ¹⁹ and to preache the acceptable yere of the lord.

²⁰ And he cloosed the booke, and gave it agayne to the minister, and sate doune. And the eyes of all that were in the synagoge, were fastened on him. ²¹ And he began to saye vnto them. This daye is this scripture fulfilled in youre eares. ²² And all bare him witnes, and wondred at the gracious wordes which proceeded oute of his mouth, and sayde: Is not this Iosephs sone? ²³ And he sayde vnto them: Ye maye very well saye vnto me this proverbe: Phisicion, heale thy selfe. Whatsoever we have heard done in Capernaum, do the same here lyke wyse in thyne awne cuntre. ²⁴ And he sayde, verely I saye vnto you: No Prophet is accepted in his awne cuntre.

²⁵ But I tell you of a truthe, many wyddowes were in Israel in the dayes of Helias, when hevyn was shet thre yeres and syxe monethes, when greete famishment was throughout alle the londe, ²⁶ and vnto none of them was Helias sent, save in to Sarepta besydes Sidon vnto a woman that was a widow. ²⁷ And many lepers were in Israel in the tyme of He-

CRANMER—1539.

¹⁴ And Iesus returned by the power of the sprete, into galile, and there went a fame of him thorow oute all the region. ¹⁵ And he taught in their synagoges and was commended of all men.

¹⁶ And he came to Nazareth where he was nurshed, and (as his custome was) he went into the synagoge on the Saboth daye, and stode vp for to rede. ¹⁷ And ther was delyvered vnto him the boke of the Prophete Esayas. And when he had opened the boke, he fownde the place, where it was writen: ¹⁸ The sprete of the Lord vpon me, because he hath annoynted me: to preache the Gospell to the poore he hath sent me: to heale the broken harted: to preache delyver-aunces to the captiue, and sight to the blynde: frely to set at lyberte them that are brused, ¹⁹ and to preache the acceptable yere of the Lorde.

²⁰ And he closed the boke, and gaue it agayne to the minister, and sate doune. And the eyes of all them that were in the synagoge, were fastened on him. ²¹ And he begun to saye vnto them: This daye is this scripture fulfilled in your eares. ²² And all bare hym wytnes and wondred at the gracious wordes, which proceeded out of his mouth, and they sayd: Is not this Iosephs sone? ²³ And he sayde vnto them: Ye wyll vterly saye vnto me this prouerbe: Phisicion, heale thy selfe. Whatsoeuer we haue heard done in Capernaum, do the same here like wyse in thynne awne cuntre. ²⁴ And he sayde: verely I saye vnto you. No prophet is accepted in his awne cuntre.

²⁵ But I tell you of a truthe: many wyddowes were in Israel in the dayes of Helyas when heuene was shut thre yeres and syxe monethes, when great famyishment was through out all the land, ²⁶ and vnto none of them was Helyas sent, save into Sarepta besydes Sidon, vnto a woman that was a wedowe. ²⁷ And many lpers were in Israel in the tyme of Heliseus

αὐτῷ. ²¹ Ἦρξατο δὲ λέγειν πρὸς αὐτοὺς, Ὅτι σήμερον πεπλήρωται ἡ γραφή αὕτη ἐν τοῖς ὠσὶν ὑμῶν. ²² Καὶ πάντες ἐμαρτύρουν αὐτῷ, καὶ θαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος, τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον, Οὐχ οὗτός ἐστιν ὁ υἱὸς Ἰωσήφ; ²³ Καὶ εἶπε πρὸς αὐτοὺς, Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην, Ἰατρὲ, θεράπευσον σεαυτὸν ὅσα ἠκούσαμεν γινόμενα ἐν τῇ Καπερναούμ, ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου. ²⁴ Εἶπε δὲ, Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ. ²⁵ ἐπ' ἀληθείας δὲ λέγω ὑμῖν, πολλὰ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἡλίου ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ, ὥς ἐγένετο λιμὸς μέγας ἐπὶ πάσαν τὴν γῆν. ²⁶ καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἡλίας, εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνίας πρὸς γυναῖκα χήραν. ²⁷ καὶ πολλοὶ λεπροὶ ἦσαν ἐπὶ Ἐλισσαίου

²¹ Alex. καὶ ἄλλον· οὐχὶ ὁ υἱὸς Ἰωσήφ οὗτος.

²² Alex. εἰς α. ἐν.

²³ Alex. Σάρεπτα.

²⁴ Alex. Σιδωνίας α. Σιδωνίας.

²⁵ Alex. ἐν τῇ Ἰερουσαλὴμ. B. r. r.

GENEVA—1557.

And Iesus returned by the power of the spirito into Galilee, and there went a fame of him throughout all the region round about. ¹⁵ For he taught in their Synagoges, and was commended of all men. ¹⁶ And he came to Nazareth where he was noursed, and (as his custome was) went into the Synagoge on the Sabbath day, and stode vp for to rede. ¹⁷ And there was deliuered vnto hym the booke of the Prophet Esai. When he had opened the booke, he found the place, where it was wrytten. ¹⁸ The spirite of the Lord is vpon me, because he hath annoynted me: that I shulde preach the Gospel to the poore he hath sent me, that I shulde heale the broken hearted, that I shulde preach deliuerance to the captiue, and recouering of syght to the blynde, that I shulde freely set at libertie them that are brused. ¹⁹ That I shulde preach the acceptable yere of the Lord. ²⁰ And he closed the booke, and gaue it agayn to the minister, and sete downe: and the eyes of all that were in the Synagoge were fastened on him. ²¹ Then he began to say vnto them, This day is this Scripture fulfilled in your eares. ²² And all bare him witnes, and wondered at the gracious wordes which proceeded out of his mouth, and sayd, Is not this Iosephs sonne? ²³ Then he sayd vnto them, Ye wil surely vse towards me this proverbe, Physician, heale thy self: Whatsoeuer we haue heard done in Capernaum, doe the same here likewise in thyne owne countrey. ²⁴ And he sayd, verdy I say vnto you, No Prophet is accepted in his owne countrey.

²⁵ But I tel you of a truth, many wydowes were in Israel in the dayes of Elias, when heauen was shut thre yeres and six monethes, when great famine was throughout all the lande. ²⁶ But vnto none of them was Elias sent, saue into Sarephtha, a cite of Sidon, vnto a wydowe. ²⁷ And many lepers were in Israel, in the time of

RHEIMS—1582.

And Iesus returned in the force of the spirit into Galilee, and the fame went forth through the vvhole countrey of him. ¹⁵ And he taught in their synagoge, and was magnified of al.

¹⁶ And he came to Nazareth vvhether he was brought vp: and he entred according to his custom on the Sabbath day into the synagoge: and he rose vp to reade.

¹⁷ And the booke of Esay the Prophet was deliuered vnto him. And as he vvnfolded the booke, he found the place vvhether it was wvritten, ¹⁸ The Spirit of the Lord vvas vpon me, for which he annoynted me, to euangelize vnto the poore he sent me, to heale the contrite of hart, ¹⁹ to preach to the captiues remission, and sight to the blinde, to dismiss the brused vnto remission, to preach the acceptable yere of the Lord, and the day of retribution. ²⁰ And when he had folded the booke, he rendred it to the minister, and sette dovvne. And the eyes of al in the synagoge were bent vpon him. ²¹ And he began to say vnto them: That this day is fulfilled this scripture in your eares. ²² And al gaue testimonie to him: and they marueled in the vvordes of grace that proceeded from his mouth, and they said, Is not this Iosephs sonne? ²³ And he said to them, Certes you vvill say to me this similitude, Physician, cure thy self: as great things as vve haue heard done in Capernaum, doe also here in thy countrey. ²⁴ And he said, Amen I say to you, that no Prophet is accepted in his owne countrey. ²⁵ In truth I say to you, there vvete many vvindowes in the daies of Elias in Israel, vvhen the heauen vvas shut thre yeres and six monethes, vvhen there vvas a great famine made in the vvhole earth: ²⁶ and to none of them vvas Elias sent, but into Sarepta of Sidon, to a vvindow woman. ²⁷ And there vvete many lepers in Israel vnder

AUTHORISED—1611.

And Iesus returned in the power of the Spirit into Galilee, and there went out a fame of him through all the region round about. ¹⁵ And hee taught in their Synagogues, being glorified of all.

¹⁶ And hee came to Nazareth, where he had been brought vp, and as his custome was, he went into the Synagoge on the Sabbath day, and stood vp for to reade.

¹⁷ And there was deliuered vnto him the booke of the Prophet Esaias, and when he had opened the Booke, he found the place where it was wvritten, ¹⁸ The Spirit of the Lord is vpon mee, because he hath annoynted mee, to preach the Gospel to the poore, he hath sent mee to heale the broken hearted, to preach deliuerance to the captiues, and recouering of sight to the blind, to set at libertie them that are brused, ¹⁹ To preach the acceptable yere of the Lord. ²⁰ And he closed the booke, and too gaue it agayne to the minister, and sete downe: and the eyes of all them that were in the Synagoge were fastened on him. ²¹ And hee began to say vnto them, This day is this Scripture fulfilled in your eares. ²² And all bare him witnesse, and wondered at the gracious wordes, which proceeded out of his mouth. And they said, Is not this Iosephs sonne? ²³ And hee said vnto them, Ye will surely say vnto me this proverbe, Physician, heale thy self: Whatsoeuer we haue heard done in Capernaum, doe also here in thy countrey. ²⁴ And he said, Verely I say vnto you, no Prophet is accepted in his owne countrey. ²⁵ But I tell you of a truth, many vvindowes were in Israel in the dayes of Elias, vvhen the heauen was shut vp thre yeres and six moneths: vvhen great famine was throughout all the land: ²⁶ But vnto none of them was Elias sent, saue vnto Sarepta a city of Sidon, vnto a woman that was a vvindow. ²⁷ And many lepers were in Israel in the time of

‘τοῦ προφήτου ἐν τῷ Ἰσραὴλ· καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη, εἰ μὴ Ἡνεμάν· ὁ Σύρος.’ ²⁸ Καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ, ἀκούοντες ταῦτα. ²⁹ καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως ὄφρου τοῦ ὄρους, ἐφ’ οὗ ἡ πόλις αὐτῶν ὠκοδόμητο, ³⁰ εἰς τὸ κατακρημνίσαι αὐτόν· αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο.

³¹ Καὶ κατήλθεν εἰς Καπερναοὺμ πόλιν τῆς Γαλιλαίας· καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασι. ³² καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ. ³³ Καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαμονίου ἀκαθάρτου, καὶ ἀνέκραξε φωνῇ μεγάλῃ, λέγων, ‘Ἐα, τί ἡμῖν καὶ σοὶ, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ.’ ³⁴ Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων, ‘Φιμώθητι, καὶ ἐξέλθε ἐξ αὐτοῦ.’ Καὶ ῥύσαν αὐτὸν τὸ

* Alex. Naq. + Rec. + r. * Alex. G. * Alex. A. * Alex. B.

WICLIFF—1380.

profetes; and noon of hem was clemid; but naaman of sirie;

²⁸ and alle in the synagoge, berynge these thingis: weren fillid with wraththe; ²⁹ and thei risen vp, and drouen hym out with osten the cite; and ledde hym to the toppe of the hille, on whiche her cite was bildid: to cast hym down; ³⁰ but ihesus passid and wente thorow the myddil of hem; ³¹ and cam down in to cafernaum a cite of galile; and there he taughte hem in sabothis; ³² and thei weren astonyed in his techynge: for his word was in power; ³³ and in her synagoge was a man hauynge an vncleane feode: and he cryed with greet vois; ³⁴ and seide; suffre, what to us and to thee ihesus of nazareth: art thou come to leese us? I knowe that thou art the holi of god; ³⁵ and ihesus blamed hym; & seide; wexe doumbe: and go out fro hym; and whanne the fend hadde cast hym forth in to the myddil: he wente awie fro hym, and he noied hym no thing; ³⁶ and droue was made in alle men; and thei spaken to gidre and seiden; what is this word for in power and vertu he comaundith vncleane spiritis; and thei gon out? ³⁷ & the fame was pupplischid of hym: in to eche place of the cuntre; ³⁸ and ihesus roose vp fro the synagoge; and entrid in to the hous of symoun; and the modir of symouns wif: was holden with greet feuer; and thei preiden hym for hir; ³⁹ & ihesus stood ouer hir; and comaundid to the feuer and it lefte hir; and anon ache roos vp and serued hem;

⁴⁰ and whanne the sunne wente down: alle that hadden sike men with dyuers langouris ledde hem to hym; and he sette his handis on eche bi hem sif, and helid hem; ⁴¹ and fradis wenten out fro many: and crieden & seiden; for thou art the sone of god; and he blamed and suffrid hem not to speke: for thei wisten hym;

TYNDALE—1594.

lises the Prophete: and yet none of them was healed; savinge Naama of Siria.

²⁸ And as many as were in the synagoge when they herde that, were filled with wrath: ²⁹ and roose vp, and thrust him oute of the cite, and ledde him even vnto the edge of the hill, wher on their cite was bilte, to cast him downe headlyng. ³⁰ But he went his waye even thorow the myddes of them: ³¹ and came in to Capernaum a cyte of Galilee; and there taught them on the Saboth dayes. ³² And they were astonyed at his doctrine: for his preachinge was with power. ³³ And in the synagoge ther was a man which had a sprete of an vncleane devell, and cryed with aloude voyce; ³⁴ sayinge: let me alone; what hast thou to do with vs, thou Iesus of Nazareth? Arte thou come to destroye vs? I knowe the what thou arte, even the holi of God. ³⁵ And Iesus rebuked him sayinge: holde thy peace; and come oute of him. And the devyll threwe him in the myddes of them and came oute of him; and hurt him not. ³⁶ And feare came on them all; and they spake amonge themselves sayinge: what manner a thinge is this? For with auctorite and power he commaundeth the foule spretes; and they come out? ³⁷ And the fame of him spreade abroad thorowoute all places of the cuntre round aboute.

³⁸ And he roose vp and came oute of the synagoge; and entred in to Simons house. And Simons motherelawe was taken with a greate feuer; and they made intercession to him for her. ³⁹ And he stode over her; and rebuked the feuer: and it left her. And immediatly she arose and ministred vnto them.

⁴⁰ When the sonne was downe, all they that had sicke taken with diuers diseases, brought them vnto him: and he layde his handes on every one of them; and healed them. ⁴¹ And devils also cam out of many of them, crying and saying: thou arte Christ the sonne of God. And he rebuked them; and suffered them not

CRANMER—1539.

the Prophete: and none of them was clemid, savinge Naamaan the Syrian.

²⁸ And all they in the synagoge (when they herde these thinges, were fylled wyth wrath: ²⁹ and roose vp, and thrust him oute of the cite, and ledde him even vnto the edge of the hyll (wher on their cite was bylt) that they might cast him downe headlyng. ³⁰ But he departed, and went his waye even thorow the myddes of them: ³¹ and came downe to Capernaum a cytie of Galilee, and there taught them on the Sabboth dayes. ³² And they were astonyed at his doctrine: for his preachinge was with power. ³³ And in the synagoge ther was a man which had an vncleane sprete of a deuill, and cryed with a loude voyce; ³⁴ sayinge: let me alone, what hast thou to do with vs, thou Iesus of Nazareth? Art thou come to destroye vs? I knowe the what thou arte, even the holi of God. ³⁵ And Iesus rebuked him saying: holde thy peace, and come oute of him. And when the denyll had throwen him in the myddes, he came oute of him, and hurt him not. ³⁶ And feare cam on them all, and they spake amonge them selues, sayinge: what manner a thyng is this? For with auctorite and power he commaundeth the foule spretes, and they come out? ³⁷ And the fame of him was spreade abroad thorow out every place of the cuntre round aboute.

³⁸ And when he was risen vp and come out of the synagoge, he entred into Simons house. And Simons mother in lawe was taken with a greate feuer, and they made intercession to him for her. ³⁹ And he stode ouer her, and rebuked the feuer, and the feuer left her. And immediatly she arose, and ministred vnto them. ⁴⁰ When the sonne was downe, all they that had sicke, taken with diuers diseases, brought them vnto him: and he layde his handes on every one of them, and healed them. ⁴¹ And devils also came out of many, crying and saying: thou art Christ the sonne of God. And he

δαμόνιον· εἰς τὸ μέσον ἐξήλθεν ἀπ' αὐτοῦ, μηδὲν βλέψαν αὐτόν. ²⁸ καὶ ἐγένετο θάμβος ἐπὶ πάντας, καὶ συνελάλουν πρὸς ἀλλήλους, λέγοντες, 'Τίς ὁ λόγος αὗτος, ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασι, καὶ ἐξέρχονται;' ²⁷ Καὶ ἐξεπορεύετο ἡχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου. ²⁸ Ἀναστὰς δὲ ἐκ τῆς συναγωγῆς, εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος· πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ· καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς. ²⁹ καὶ ἐπιστὰς ἐπάνω αὐτῆς, ἐπετίμησε τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν· παραχρῆμα δὲ ἀναστὰσα διηκόνει αὐτοῖς. ³⁰ Δύοντος δὲ τοῦ ἡλίου, πάντες ὅσοι εἶχον ἀσθενούντας νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἐνὶ ἐκάστῳ αὐτῶν τὰς χεῖρας ἐπιθεὶς ἐθεράπευσεν αὐτούς. ³¹ ἐξήρχετο δὲ καὶ δαμόνια ἀπὸ πολλῶν, κράζοντα καὶ λέγοντα, 'Ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ.' Καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν, ὅτι

* Const. εἰς μέσον. * Alex. ἀπὸ. * Rec. + ὁ. * Alex. ἐκ τῆς. * Alex. ἐκ τῆς οἰκίας. * Alex. = ὁ Χριστός.

GENEVA.—1557.

Eliseus the Prophet: but yet none of them was made cleane, saving Naaman the Syrian. ²⁸ Then as many as were in the Synagoge, when they heard that, were fylled with wrath. ²⁹ And rose vp, and thrust hym out of the cite, and led him euen vnto the edge of the hyl, wheron their cite was buylt, to cast hym downe headlong. ³⁰ But he went his way euen through the myddes of them: ³¹ And came downe into Capernaum a cite of Galile, and there taught them on the Sabbath dayes. ³² And they were astonied at his doctrine: for his preaching was with autoritie. ³³ And in the Synagoge there was a man which had a sprite of an vncleane deuyll, which cryed with a loud voyce, ³⁴ Saying, Oh, what haue we to do with thee, thou Iesus of Nazareth? art thou come to destroy vs? I know who thou art, euen the Holy one of God. ³⁵ And Iesus rebuked hym, saying, Holde thy peace, and come out of him, then the deuyll throwing him in the myddes of them, came out of him, and hurt him not. ³⁶ And feare came on them all, and they spake among them selues, saying, What manner a thing is this? for with autoritie and power he commandeth the foule sprites, and they come out? ³⁷ And the fame of hym spred abroad, through out all places of the country round about.

³⁸ And he rose vp, and came out of the Synagoge, and entred into Simons house. And Simons mother in law was taken with a great feuer, and they made intercession to him for her. ³⁹ Then he stode ouer her, and rebuked the feuer, and it left her. and immediately she arose and ministred vnto them. ⁴⁰ When the sunne was downe, all they that had sycke folkes taken with dyuers diseases, brought them vnto hym, and he layd his handes on euerie one of them, and healed them.

⁴¹ And deuyls also came out of many, crying and saying, Thou art Christe the Sonne of God, but he rebuked them, and

RHEIMS.—1582.

Eliseus the Prophet: and none of them was made cleane but Naaman the Syrian. ²⁸ And al in the synagoge were fylled with anger, hearing these things. ²⁹ And they rose, and cast him out of the cite: and they brought him to the edge of the hill, wherupon their cite was buylt, that they might throw him downe headlong. ³⁰ But he passing through the middes of them, went his way.

³¹ And he went downe into Capernaum a cite of Galilee: and there he taught them on the Sabbathes. ³² And they were astonied at his doctrine: because his talke was in power. ³³ And in the synagoge there was a man having an vncleane deuill, and he cried out with a loud voice, ³⁴ saying, Let be, what to we and thee Iesus of Nazareth? art thou come to destroy vs? I know thee vwho thou art, the SANCET of God. ³⁵ And Iesus rebuked him, saying, Hold thy peace, and goe out of him. And when the Deuill had throwen him into the middes, he went out of him, and hurted him nothing. ³⁶ And there came feare vpon al, and they talked together one with an other, saying, Vwhat vvord is this, that in power and vertue he commandeth the vncleane spirites, and they goe out? ³⁷ And the fame of him was published into euerie place of the countrie.

³⁸ And Iesus rising vp out of the synagoge, entred into Simons house. And Simons wifes mother was holden with a great feuer: and they besought him for her. ³⁹ And standing ouer her, he commanded the feuer, and it left her. And incontinent rising, she ministred to them. ⁴⁰ And when the sunne was downe, al that had diseased of sundrie maladies, brought them to him. But he imposing handes vpon euerie one, cured them. ⁴¹ And Devils went out from many, crying and saying, That thou art the sonne of God. And rebuking them he suffered them not to speake, that they knewe he was Christ.

AUTHORISED.—1611.

Elizeus the Prophet: and none of them was cleansed, saving Naaman the Syrian. ²⁸ And all they in the Synagogue, when they heard these things, were filled with wrath. ²⁹ And rose up, and thrust him out of the city, and led him unto the brow of the hill (whereon their city was built) that they might cast him downe headlong. ³⁰ But he passing thorow the mids of them, went his way: ³¹ And came downe to Capernaum, a cite of Galile, and taught them on the Sabbath dayes. ³² And they were astonished at his doctrine: for his words was with power.

³³ And in the Synagogue there was a man which had a spirit of an vncleane deuill, and cryed out with a loud voyce. ³⁴ Saying, Let vs alone, what haue we to do with thee, thou Iesus of Nazareth? art thou come to destroy vs? I know thee who thou art, the Holy One of God. ³⁵ And Iesus rebuked him, saying, Holde thy peace, and come out of him. And when the deuill had throwen him in the middes, he came out of him, and hurt him not. ³⁶ And they were all amazed, and spake among themselves, saying, What a word is this? for with authoritie and power he commandeth the vncleane spirites, and they come out. ³⁷ And the fame of him went out into euerie place of the country round about.

³⁸ And he arose out of the Synagogue, and entred into Simons house: and Simons wifes mother was taken with a great feuer, and they besought him for her. ³⁹ And he stood ouer her, and rebuked the feuer, and it left her. And immediately she arose, and ministred vnto them.

⁴⁰ Now when the Sunne was setting, all they that had any sicke with diuers diseases brought them vnto him: and he laid his handes on euerie one of them, and healed them. ⁴¹ And deuils also came out of many, crying out, and saying, Thou art Christ the Sonne of God. And hee rebuking them, suffered them not to speake:

* Or, arise.

* Or, away.

* Or, to say that they know him to be Christ.

440
 ᾤδισαν τὸν Χριστὸν αὐτὸν εἶναι. ⁴² Γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον, καὶ οἱ ὄχλοι ἔπεζήτουν αὐτὸν, καὶ ἦλθον ἕως αὐτοῦ, καὶ κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν. ⁴³ ὁ δὲ εἶπε πρὸς αὐτοὺς, Ὅτι καὶ ταῖς ἐτέραις πόλεσιν εὐαγγελίσασθαι με δεῖ τὴν βασιλείαν τοῦ Θεοῦ ὅτι εἰς τοῦτο ἀπέσταλμαι. ⁴⁴ Καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς τῆς Γαλιλαίας.

V. Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ τοῦ ἀκούειν τὸν λόγον τοῦ Θεοῦ, καὶ αὐτὸς ἦν ἐστὼς παρὰ τὴν λίμνην Γεννησαρέτ¹ καὶ εἶδε δύο πλοῖα ἐστῶτα παρὰ τὴν λίμνην οἱ δὲ ἄλιεῖς ἀποβάντες ἀπ' αὐτῶν ἀπέπλυναν τὰ δίκτυα. ἔμβας δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν τοῦ Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον καὶ καθίσας ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς ὄχλους. Ὡς δὲ ἐπαύσατο λαλῶν, εἶπε πρὸς τὸν Σίμωνα, Ἐπανάγαγε εἰς τὸ βάθος, καὶ

¹ Rec. Ἐβζων. ² Alex. ἐπὶ. ³ Alex. ἀποβάντες. ⁴ Alex. εἰς τὰς συναγωγὰς. ⁵ Alex. τῆς Ἰουδαίας. ⁶ Alex. καὶ

WICLIFF—1380.

that he was crist, ⁴² and whanne the daie was come: he yede out & wente in to a desert place: and the puple sougte hym, and thei camen to hym: and thei beelden hym that he schulde not go aweie fro hem, ⁴³ to whiche he seide, for also to other citees it bihoueth me to preche the kyngdom of god; for thereto I am sente; ⁴⁴ and he prechid in the synagogis of galile.

5. AND it was don whanne the puple camen fast to ihesus: to here the word of god, he stode bisidis the pool of gennezareth, ² and sij two bootis standinge bisidis the pool, and the fischeris weren gon doun, and weischeden her nettis; ³ and he wente up in to a boot that was symountis, and preid hym to lede it a litil fro the lond, & he sat and tauhte the puple out of the boot,

⁴ and as he comid to speke: he seide to symount, lede thou in to depthe: and shalte yowre nettis to take fisch, ⁵ and symounde answerid and seide to hym, comendour we traueileden all the nytt, and token no thing: but in thi word I schal leie out the nette, ⁶ and whanne thei hadden don this thing: thei closeden to gidre a greet multitude of fischis, and her nette was broken, ⁷ & thei bekeneden to felowis that weren in another boot: that thei schuldoun come & help hem, and thei camen and filliden bothe bootis, so that thei weren almost drenchid, ⁸ and whanne symount Petir sij this thing: he fil doun to the knees of ihesus & seide, lord go fro me: for I am a synful man, ⁹ for he was on ecche side astonied: and alle that weren with hym in the takynge of fischis whiche thei token, ¹⁰ Sothli in like maner Iames and Ion the sones of Zebedee: that weren felowis of symount Petir, and ihesus seide to symounte nyle thou drede: now fro this tyme thou schalt take men, ¹¹ and whanne the botis weren

TYNDALE—1534.

to speake: for they knewe that he was Christ. ⁴² Asone as it was daye, he departed and went awaye into a desert place, and the people sought him and came to him, and kept him that he shuld not departe from them. ⁴³ And he sayde vnto them: I muste to other cities also preache the kyngdome of God: for therfore am I sent. ⁴⁴ And he preached in the synagoges of Galile.

5. IT came to passe as the people praised vpon him, to heare the worde of God, that he stode by the lake of Gennezareth: ² and sawe two shippes stonde by the lake syde, but the fishermen were gone out of them, and were washyng their nettis. ³ And he entred in to one of the shippes, which perteyned to Simon, and prayed him, that he wolde thrust out a litell from the londe. And he sat doun and taught the people out of the ship. ⁴ When he had lefte speakynge, he sayde vnto Simon: Launche out in to the depe, and let slippe yowre nettis to make a draught. ⁵ And Simon answered and sayde to him: Master, we have labored all nyght, and have taken nothinge. Nevertheless at thy worde I will loose forthe the net. ⁶ And when they had so done, they inclosed a greete multitude of fyshes. And their net brake: ⁷ but they made signes to their felowes which were in the other ship, that they shuld come and helpe them. And they came: and filled bothe the shippes that they soncke agayne.

⁸ When Simon Peter sawe that, he fell doun at Iesus knees sayinge: Lorde goo from me: for I am a synfull man. ⁹ For he was vitterly astonied and all that were with him, at the draught of fyshes which they toke: ¹⁰ and so was also Iames and Iohn the sonnes of Zebede which were parteners with Simon. And Iesus sayde vnto Simon: feare not, from hence forthe thou shalt catche men. ¹¹ And they

CRANMER—1580.

rebuked them, and suffered them not to speake: for they knewe that he was Christ. ⁴² As one as it was daye, he departed, and went into a desert place, and the people sought him, and came to him, and kept him, that he shuld not departe from them. ⁴³ And he sayde vnto them, I must preache the kyngdome of God to other cities also: for therfore am I sent. ⁴⁴ And he preached in the synagoges of Galile.

5. IT came to passe that (whan the people praesed vpon him, to heare the worde of God) he stode by the lake of Gennezareth: ² and sawe two shippes stande by the lake syde, but the fishermen were gone out of them, and were washyng their nettis. ³ And he entred into one of the shippes, (which perteyned to Simon) and prayed him that he wolde thrust out a lytell from the lande. And he sat doun, and taught the people out of the shyp. ⁴ When he had lefte speakynge, he sayd vnto Simon: Launche out into the depe, and let slippe yowre nettis to make a draught. ⁵ And Simon answered, and sayde vnto him: Master, we haue laboured all nyght and haue taken nothinge. Neuerthelesse, at thy commaundement I wyll lose forth the net. ⁶ And when they had this done, they inclosed a greete multitude of fyshes. ⁷ But their net brake: and they beckened to their felowes (which were in the other ship) that they shuld come, and helpe them. And they came: and fylled both the shippes, that they soncke agayne.

⁸ When Simon Peter sawe this, he fell doun at Iesus knees, sayinge: Lorde, go from me, for I am a synfull man. ⁹ For he was a stonnyed and all that were with him, at the draught of fyshes which they had taken: ¹⁰ And so was also Iames and Iohn the sonnes of zebede, which were parteners with Simon. And Iesus sayde vnto Simon: feare not, from hence forth thou shalt catche men. ¹¹ And they brought

‘χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν.’ Καὶ ἀποκριθεὶς ὁ Σίμων εἶπεν αὐτῷ, ‘Ἐπιστάτα, δι’ ἄλης τῆς| νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὸ δίκτυον.’ Καὶ τοῦτο ποιήσαντες, συνέκλεισαν πλῆθος ἰχθύων| πολὺ· διεῖρῃγγυτο δὲ τὸ δίκτυον αὐτῶν, καὶ κατένευσαν τοῖς μετόχοις τοῖς| ἐν τῷ ἐτέρῳ πλοίῳ, τοῦ ἐλθόντας συλλαβεῖσθαι αὐτοῖς· καὶ ἦλθον, καὶ ἐπλησαν ἀμφότερα τὰ πλοῖα, ὥστε βυθίζεσθαι αὐτά. ἰδὼν δὲ Σίμων Πέτρος προσέπεσε τοῖς γόνασι τοῦ Ἰησοῦ, λέγων, ‘Ἐξέλθε ἀπ’ ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλός εἰμι, κύριε.’ Θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ, ἐπὶ τῇ ἄγρα τῶν ἰχθύων ἣ συνέλαβον· ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην, υἱοὺς Ζεβεδαίου, οἱ ἦσαν κοινωνοὶ τῷ Σίμωνι. Καὶ εἶπε πρὸς τὸν Σίμονα ὁ Ἰησοῦς, ‘Μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπου ἔσῃ ζωγρῶν.’ Καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν,

^a Alex. ἀπ’ αὐτῶν ἀποβάντες. ^b Alex. ἰωάννην. ^c Alex. = τοῦ. ^d Alex. = τῆς. ^e Rec. ἰχθύων πλῆθος. ^f Alex. = τῆς.

GENEVA—1557.

suffered them not to speake, for they knowe that he was Christ. ^a As some as it was day, he departed and went away into a desert place, and the people sought him, and came to him, and kept hym that he should not depart from them. ^b But he sayd vnto them, Surely I must also preach the kyngdome of God to other townes: for therefore am I sent. ^c And he preached in the Synagoges of Galile.

5. THEN it came to passe as the people pressed vpon him to heare the worde of God, that he stode by the lake of Genesareth. ² And sawe two shippes stand by the lake syde, but the fyshermen were gon out of them, and were washyng their nettes. ³ And he entred into one of the shippes which perteyned to Simon, and required hym that he would thrust out a lytle from the land: and he sate downe, and taught the people out of the shyp. ⁴ When he had left speakyng, he sayd vnto Simon, Lanche out into the depe, and let downe your nettes to make a draught. ⁵ Then Simon answered, and sayd to hym, Master, we haue wearyed our selues all nyght, and haue taken nothing: neuertheles, at thy commandement I wyl let downe the net.

⁶ And when they had so done, they inclosed a great multitude of fyshes: so that their net brake. ⁷ And they beckened to their felowes which were in the other ship that they should come and helpe them. who came then, and fylled bothe the shippes, that they were ouerwhelmed. ⁸ When Simon Peter sawe that, he fel downe at Iesus knees saying, Lord go from me, for I am a synfull man. ⁹ For he was vtterly astonied, and all that were with hym, at the draught of fyshes which they toke. ¹⁰ And so was also Iames and Iohn the sonnes of Zebede, which were partners with Simon. Then Iesus sayd vnto Simon, Feare not: from henceforth thou shalt catch men. ¹¹ And they brought

RHEIMS—1582.

^a And when it was day, going forth he went into a desert place: and the multitudes sought him, and came even vnto him: and they held him that he should not depart from them. ^b To whom he said, That to other cities also must I euan-gelize the kingdom of God: because therefore I was sent. ^c And he was preaching in the synagoges of Galilee.

5. AND it came to passe, when the multitudes pressed vpon him to heare the word of God, and him self stode beside the lake of Genesareth. ² And he saw two shippes standing by the lake: and the fishers were gone downe, and washed their nettes. ³ And he going vp into one ship that was Simons, desired him to bring it backe a litle from the land. And sitting, he taught the multitudes out of the ship.

⁴ And as he ceased to speake, he said to Simon, Launch forth into the deepe, and let loose your nettes to make a draught. ⁵ And Simon answering, said to him, Master, labouring all the night, we haue taken nothing: but in thy word I wil let loose the nette. ⁶ And when they had done this, they inclosed a very great multitude of fishes, and their nette was broken. ⁷ And they beckened to their fellowes that were in the other ship, that they should come and helpe them. And they came and filled both shippes, so that they did sinke.

⁸ Which when Simon Peter did see, he fel downe at Iesus knees, saying, Goe forth from me, because I am a sinful man, O Lord. ⁹ For he was wholly astonished and all that were with him, at the draught of fishes which they had taken. ¹⁰ In like manner also Iames and Iohn the sonnes of Zebedee, who were Simons fellowes. And Iesus said to Simon, Feare not: from this time forth, thou shalt be taking men. ¹¹ And having brought their shippes

AUTHORISED—1611.

for they knew that hee was Christ. ^a And when it was day, he departed, and went into a desert place: and the people sought him, and came vnto him, and stayed him, that he should not depart from them. ^b And he said vnto them, I must preach the kingdom of God to other cities also: for therefore am I sent. ^c And hee preached in the Synagogues of Galilee.

5. AND it came to passe, that as the people pressed vpon him to heare the word of God, hee stood by the lake of Genesareth. ² And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

³ And he entred into one of the ships, which was Simons, and prayed him, that hee would thrust out a litle from the land: and he sate downe, and taught the people out of the ship. ⁴ Now when he had left speaking, he sayd vnto Simon, Launch out into the deepe, and let downe your nets for a draught. ⁵ And Simon answering, said vnto him, Master, wee haue toyled all the night, and haue taken nothing: neuerthelesse at thy word I wil let downe the net. ⁶ And when they had this done, they inclosed a great multitude of fishes, and their net brake: ⁷ And they beckened vnto their partners, which were in the other ship, that they should come and helpe them. And they came, and filled both the ships, so that they began to sinke.

⁸ When Simon Peter saw it, he fell downe at Iesus knees, saying, Depart from mee, for I am a sinfull man, O Lord. ⁹ For he was astonished, and all that were with him, at the draught of the fishes which they had taken. ¹⁰ And so was also Iames, and Iohn the sonnes of Zebedee, which were partners with Simon. And Iesus said vnto Simon, Feare not, from henceforth thou shalt catch men. ¹¹ And when they

ἀφέντες ἅπαντα, ἠκολούθησαν αὐτῷ.

¹² Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων, καὶ ἰδοὺ, ἀνὴρ πλήρης λέπρας· καὶ ἰδὼν τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον, ἐδεήθη αὐτοῦ, λέγων, 'Κύριε, εἰάν θέλης, δύνασαι με καθαρίσαι.' ¹³ Καὶ ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ, εἰπὼν, 'Θέλω, καθάρισθαι.' Καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ. ¹⁴ καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν· ἀλλὰ ἀπελθὼν δείξον σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς. ¹⁵ Διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ· καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν, καὶ θεραπεύεσθαι ὑπ' αὐτοῦ ἀπὸ τῶν ἀσθενειῶν αὐτῶν. ¹⁶ αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις, καὶ προσευχόμενος.

¹⁷ Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἦν διδάσκων καὶ ἦσαν καθήμενοι

* Alex. λίγων. * Alex. = ὅτι αὐτοῦ. * Alex. συνέλαβόντες. * Rec. δὲ πόλιν.

WICLIF—1380.

ledde up to the lond, thei leften alle thingis, and thei smeden hym.

¹² And it was don, whanne he was in oon of the citeis, to a man ful of lepre and seynge ihesus: sit down on his face, and preied him and seide, lord if thou wilt: thou maist make me cleane. ¹³ and ihesus held forth his hond and touchid hym and seide, I wole: be thou made cleane, and anon the lepre passid awei fro hym, ¹⁴ and ihesus comaundid to hym: that he schulde seie to no man, but go schewe thou thes to a preest: and offre for thi clensynge: as moises badde in to witnessynge to hem, ¹⁵ and the word walkid aboute the more of him, and myche puple camen to gidre: to here, and to be heeld of hir sikennesis, ¹⁶ & he wente in to desert: and preied.

¹⁷ And it was don in oon of the daies: he sat and tanyte, and there weren farisies sittynge and doctouris of the lawe: that camen of eche castel of galile and of iudee and, of ierusalem, and the vertu of the lord was to hele sike men. ¹⁸ and to men baren in a bedde: a man that was sike in the palsie: and thei sougten to bere hym ynn: and sette bifor hym, ¹⁹ and thei founden not in what parti thei schulden bere hym ynn, for the puple: thei wente on the roof, and bi the schatis thei leten hym down with the bedde in to the myddil bifor ihesus, ²⁰ and whanne ihesus saie the feith of hem: he seide, man: thi synnes ben forgyuen to thee, ²¹ and the scribis & farisies bigonnen to thanke, seynge who is this that spekith blasfemes? who mai forgyue synnes: but god alone,

²² and as ihesus knowe the thoughtis of hem: he answered and seide to hem, what thanken ye yuel thingis in youre hertes? ²³ What is lister to seie, synnes ben forgyuen to thee: or to seie, rise vp and

TYNDALE—1534.

brought the shippes to lande, and forsoke all, and folowed him.

¹² And it fortuneth as he was in a certayne cite: beholde, ther was a man full of leprosy: and when he had spied Iesus, he fell on his face, and besought him sayinge: Lord, yf thou wilt, thou canst make me cleane. ¹³ And he stretchid forth the hond, and touchid him sayinge: I will, be thou cleane. And immediatly the leprosy departed from him. ¹⁴ And he warnid him, that he shuld tell no man: but that he shuld goo and shewe him selfe to the Prestre, and offer for his clensynge, accordinge as Moyses commaundement was, for a witnes vnto them. ¹⁵ But so moche the moare went ther a fame abroad of him, and moche people cam to geder to heare, and to be heald of him, of their infirmities. ¹⁶ And he kepte him selfe aparte in the wyldernes, and gaue him selfe to prayer.

¹⁷ And it happened on a certayne daye, that he taught: and ther sate the pharises: and doctours of lawe, which were come out of all the townes of Galile, Iurie, and Hierusalem. And the power of the Lorde was to heale them. ¹⁸ And beholde, men brought a man lyinge in his bed which was taken with a palsie: and sought meanes to brynge him in, and to laye him before him. ¹⁹ And when they coulde not finde by what waye they might bringe him in, be cause of the prease, they went vp on the toppes of the house, and let him doune thorowe the tylinge, beed and all in the middes before Iesus. ²⁰ When he sawe their fayth, he sayde vnto him: man, thy synnes are forgiven the. ²¹ And the Scribes and the Pharises began to thinke sayinge: What fellow is this which speaketh blasphemy? Who can forgeve synnes but God only?

²² When Iesus perceaved their thoughtes, he answered and sayde vnto them: What thinke ye in youre hertes? ²³ Whether is easyer to saye, thy synnes are forgiven

CRANMER—1539.

the shippes to lande and forsoke all, and folowed him.

¹² And it fortuneth that when he was in a certayne cite: beholde, ther was a man full of leprosy: and when he had spied Iesus, he fell flat on his face, and besought him, saying: Lorde, yf thou wilt, thou canst make me cleane. ¹³ And he stretchid forth his hand, and touchid him: saying: I will, be thou cleane. And immediatly the leprosy departed from him. ¹⁴ And he charged him, that he shuld tell no man: but go (saith he) and shewe thy selfe to the Prestre, and offer for thy clensynge accordinge as Moyses commaundid, for a wytnes vnto them. ¹⁵ But so moche the moare went ther a fame abroad of him, and moche people came to geder to heare, and to be heald of him from their infirmities. ¹⁶ And he kepte him out of the waye in the wyldernes, and gaue him selfe to prayer.

¹⁷ And it happened on a certayne daye: that he taught: and ther sate the pharises and doctours of lawe, which were come out of all the townes of Galile, and Iurie, and Ierusalem. And the power of the Lorde was present, to heale them. ¹⁸ And beholde, men brought in a bed, a man which was taken with a palsie. and they sought meanes to bringe him in, and to laye him before him. ¹⁹ And when they coulde not fynde on what syde they might bringe him in (because of the prease) they went vp on the toppes of the house, and let him doune thorowe the tylinge, boord and all, euen in the myddes before Iesus. ²⁰ When he sawe their fayth he sayd vnto him: man, thy synnes be forgiven the. ²¹ And the Scribes and the Pharises began to thinke, saying: What fellowe is this, which speaketh blasphemy? who can forgeve synnes but God only?

²² But when Iesus perceaved their thoughtes, he answered, and sayde vnto them: What thinke ye in youre hertes? ²³ Whether is easier to saye, thy synnes be forgiven the, or to saye: rise vp and

Φαρισαῖοι καὶ νομοδιδάσκαλοι, οἱ ἦσαν ἐληλυθότες ἐκ πάσης κόμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλὴμ· καὶ δύναμις Κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς.
 12 καὶ ἰδὼν, ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος, καὶ ἐξήτουν αὐτὸν εἰσενεγκεῖν καὶ θέναι ἐνώπιον αὐτοῦ. 13 καὶ μὴ εὐρίντες ποίᾳς· εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα, διὰ τῶν κεράμων καθήκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ. 14 καὶ ἰδὼν τὴν πίστιν αὐτῶν, εἶπεν αὐτῷ, Ἄνθρωπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου. 15 Καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, λέγοντες, Τίς ἐστὶν οὗτος ὃς λαλεῖ βλασφημίας; τίς δύναται ἁφίεναι ἁμαρτίας, εἰ μὴ ὁ Θεός; 16 Ἐπὶ γινούσιν δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπε πρὸς αὐτούς, Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; 17 τί ἐστὶν εὐκοπώτερον, εἰπεῖν, Ἀφέωνταί σοι αἱ

12 Alex. γὰρ παραλυτικῶς α. = αββ. 13 Alex. ἀμαρτίας ἀφίενται. 15 Alex. ἴδ.

GENEVA—1557.

the shympes to land, and forsoke all, and followed hym.

12 And it came to passe as he was in a certayn citie, beholde, there was a man full of leprosie, and when he had spyed Iesus, he fel on his face, and besoght him, saying, Lord if thou wilt, thou canst make me cleane. 13 And he stretched forth hys hand, and touched hym, saying, I wil, Be thou cleane. And immediately, the leprosie departed from him. 14 And he warned him that he should tel this to no man, but that he should go, and shewe hym self to the priest, and offer for thy cleansing sayd he, accordyng as Moses commaundement was, for a wytnes vnto them. 15 But so much the more went there a fame abroad of him, and much people came together to heare, and to be healed of hym of their infirmities. 16 But he kept him selfe aparte in the wyldernesses, and prayed.

17 And it happened on a certayn day, that he taught, and there sate the Phariseis and doctours of the lawe, which were come out of all the villages of Galilee, Iuric, and Ierusalem, and the power of the Lord was in him to heale them. 18 Then beholde, men brought a man lying in his bed, which was taken with a palsey, and soght meanes to bryng him in, and to lay him before him. 19 And when they could not fynde by what way they might bryng him in, because of the prease, they went vp on the top of the house, and let hym downe through the tiling, bed and all, in the myddes before Iesus. 20 And when he sawe their fayth, he sayd vnto him, Man, thy sinnes are forgiven thee. 21 Then the Scribes and the Phariseis began to think, saying, What felow is this which speaketh blasphemies? Who can forgive sinnes, but God only? 22 But when Iesus perceined their thoghtes, he answered, and sayd vnto them, What think ye in your hartes? 23 Whether is easier to say, Thy sinnes are forgiven thee, or to say, Rise and

RHEIMS—1582.

to land, leauing all things they followed him.

12 And it came to passe, when he was in one of the cities, and behold a man full of leprosie, and seeing Iesus, and falling on his face, besought him saying, Lord, if thou wilt, thou canst make me cleane. 13 And stretching forth the hand, he touched him, saying, I wil, be thou made cleane. And immediately the leprosie departed from him. 14 And he commaunded him that he should tel no body, but, Goe, shew thy self to the Priest, and offer for thy cleansing as Moyses commaunded, for a testimonie to them.

15 But the bruite of him went abrode the more, and great multitudes came together to heare, and to be cured of their infirmities. 16 And he retired into the desert, and prayed.

17 And it came to passe one day, and he sate teaching. And there were Pharisees sitting and Doctors of Law that were come out of euery towne of Galilee and Ierurie and Ierusalem: and the vertue of our Lord was to heale them. 18 And behold men carying in a bed a man that had the palsey: and they sought to bring him in, and to lay him before him. 19 And not finding on which side they might bring him in for the multitude, they went vp vpon the rooffe, and through the tiles let him downe with the bed into the middes, before Iesus. 20 Whose faith when he saw, he said, Man, thy sinnes are forgiven thee. 21 And the Scribes and Pharisees began to thinke, saying, Who is this that speaketh blasphemies? Who can forgive sinnes, but only God? 22 And when Iesus knewe their cogitations, answering he said to them, What doe you thinke in your hartes? 23 Which is easier to say, Thy sinnes are forgiven thee: or

AUTHORISED—1611.

had brought their ships to land, they forsooke all, and followed him.

12 And it came to passe, when he was in a certaine citie, behold, a man full of leprosie: who seeing Iesus, fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me cleane. 13 And he put forth his hand, and touched him, saying, I wil: be thou cleane. And immediately the leprosie departed from him. 14 And he charged him to tell no man: but, Goe, and shewe thy selfe to the Priest, and offer for thy cleansing, according as Moses commaunded, for a testimonie vnto them. 15 But so much the more went there a fame abroad of him, and great multitudes came together to heare, and to be healed by him of their infirmities.

16 And he withdrew himselfe into the wilderness, and prayed. 17 And it came to passe on a certaine day, as he was teaching, that there were Pharisees and Doctors of the Law sitting by, which were come out of euery towne of Galilee, and Iudaea, and Ierusalem: and the power of the Lord was present to heale them.

18 And behold, men brought in a bed a man which was taken with a palsey: and they sought meanes to bring him in, and to lay him before him. 19 And when they could not finde by what way they might bring him in, because of the multitude, they went vpon the house top, and let him downe through the tiling with his couch, into the midst before Iesus. 20 And when he saw their faith he said vnto him, Man, thy sinnes are forgiven thee. 21 And the Scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sinnes, but God alone? 22 But when Iesus perceived their thoughts, hee answering, saide vnto them, What reason ye in your hearts? 23 Whether is easier to say, Thy sinnes be forgiven thee: or to say, Rise

‘ἀμαρτίαι σου, ἢ εἰπεῖν, “Ἐγείρε| καὶ περιπάτει;” ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφίέναι ἀμαρτίας,’ (εἶπε τῷ “παραλελυμένῳ,|) ‘Σοὶ λέγω, ἔγερε,| καὶ ἄρας τὸ κλινιδίου σου, πορεύου εἰς τὸν οἶκόν σου.’” Καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας ἐφ’ ᾧ| κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ, δοξάζων τὸν Θεόν. “καὶ ἑκοστάσις ἔλαβεν ἅπαντας, καὶ ἐδόξαζον τὸν Θεόν,| καὶ ἐπλήσθησαν φόβου, λέγοντες, “Ὅτι εἶδομεν παράδοξα σήμερον.”

“Καὶ μετὰ ταῦτα ἐξῆλθε, καὶ ἐθεάσατο τελώνην, ὀνόματι Λευὴν, καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ, “Ἀκολουθεῖ μοι.”” Καὶ καταλιπὼν ἅπαντα,| ἀναστὰς ἠκολούθησεν αὐτῷ. “Καὶ ἐποίησε δοχὴν μεγάλην” Λευὴς| αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ καὶ ἦν ὄχλος ἑταυνῶν πολλὸς| καὶ ἄλλων, οἱ ἦσαν μετ’ αὐτῶν κατακείμενοι. “καὶ ἐγόγγυζον οἱ γραμματεῖς αὐτῶν καὶ οἱ Φαρισαῖοι| πρὸς τοὺς

* Rec. Ἐγείρε (bis). * Alex. παραλιπὼν. * Alex. & * Alex. = Καὶ ἑκοστάσις λαβὼν ἅπαντας καὶ ἐδόξαζον τὸν Θεόν. * Alex. πᾶντα. * Rec. + ὁ. / Alex. Λευὴς & Λευὴ. / Alex. πολλὸς ἑταυνῶν.

WICLIIF—1380.

walke, ²⁴ but that ye wite that mannes sone hath power in erthe to forȝeue synnes; he seide to the sike man in palse; I seie to thee; rise vp: take thi bed and go in to thiȝ hous. ²⁵ and anon he roos vp bifor hem and toke the bedde in whiche he laie; and wente in to his hous: and magnyfyed god. ²⁶ and greet wondre took alle: and thei magnyfyed god; and thei weren fulfild with greet drede; and seiden for we han seen maruelous thingis to dai;

²⁷ and afre these thingis ihesus wente out and saiȝ a pupplikan leuy bi name sittynge at the tol bothe; and he seide to him; sue thou me; ²⁸ and whanne he hadde leste alle thingis: he roos up and sued hym; ²⁹ and leuy made to him a greet feest in his hous; and there was a greet company of puppikans and of other that weren with hem: sittynge at the mete; ³⁰ and farisies and scribis of hem grudiden: and seiden to hisse discipulis; whi eten ge and drinken with puppikans and synful men? ³¹ and ihesus answerid: and seide to hem; thei that ben hole, han no nede to a leche: but thei that ben sike; ³² for I cam not to clepe iust men: but synful men to penceuere;

³³ and thei seiden to hym; whi the discipulis of Iohn fasten ofte, and make priuers also, and of the farisies; but thin eten and drinken; ³⁴ to whiche he seide; wher ge moun make the sones of the spouse to fast: while the spouse is with hem? ³⁵ but daies schal come, whanne the spouse schol be taken aweie fro hem; ³⁶ thanne thei schal faste in tho daies; ³⁷ and he seide to hem also a liknes; for no man takith a pache fro a newe cloith: and puttith it in to an old cloith; ellis bothe he brekith the newe: and a pache of the newe, acordith not to the old; ³⁸ & no

TYNDALE—1584.

tho; or to saye: rise and walke? ²⁴ But that ye maye knowe that the sonne of man hath power to forȝeue synnes on erth; he sayde vnto the sicke of the palsie: I saye to thee; arise; take vp thy bed and go home to thy housse. ²⁵ And immediately he rose vp before them; and toke vp his bed where on he laye; and departed to his owne houses prayeing God. ²⁶ And they were all amased and they lauded God; and were filled with feare sayinge: We haue sene strange thynges to daye;

²⁷ And after that he went forth and sawe a Publican named Levi; sittinge at the receyte of custome; and sayde vnto him: folow me. ²⁸ And he lefte all; roose vp; and folowed him. ²⁹ And that same Levi made him a greates feaste at home in his awne houses. And ther was a greates company of publicans and of other that sate at meate with him. ³⁰ And the Scribes and Pharises murmured agaynst his disciples sayinge: Why eate ye and drinke ye with publicans and synners? ³¹ Iesus answered and sayde vnto them: They that are whole; nede not of the physicion: but they that are sicke. ³² I came not to call the rightewys; but synners to repentance.

³³ Then they sayde vnto him: Why do the disciples of Iohn fast often and praye; and the disciples of the Pharises also: and thin eate and drinke? ³⁴ And he sayde vnto them: Can ye make the chyl-dren of the weddinge fast; as longe as the brydgrome is present with them? ³⁵ The dayes will come; when the brydgrome shalbe taken awaye from them: then shall they fast in those dayes. ³⁶ Then he spake vnto them in a similitude: No man putteth a pece of a newe garment; in to an olds vesture: for yf he do: then breaketh he the newe; and the pece that was taken out of the newe; agreeth not with the olds. ³⁷ Also; no

CRANMER—1539.

walke. ²⁴ But that ye maye knowe that the sonne of man hath power to forȝeue synnes on erth; he sayde vnto the sicke of the palsie: I saye vnto the: arise; take vp thy bed; and go vnto thy house. ²⁵ And immediately he rose vp before them; and toke vp his bedd (whereon he laye) and departed to his owne house; prayeing God. ²⁶ And they were all amased; and they gaue the glory vnto God; And were fylled with feare; saying: We haue sene straunge thynges to daye.

²⁷ And after this; he went forth; and sawe a publican named Leuy; syttinge at the receyte of custome; and he sayde vnto him: folow me. ²⁸ And he lefte all; and rose vp; and folowed him. ²⁹ And Leuy made him a great feaste in his owne house. And ther was a great company of publicans and of other that sate at meate with them. ³⁰ And the Scribes and Pharises murmored agaynst his disciples; sayinge: Why do ye eate and dryncke with publicans and synners? ³¹ And Iesus answered; and sayde vnto them: They that are whole; nede not the phisicion: but they that are sycke. ³² I came not to call the ryghtewys; but synners to repentance.

³³ And they sayde vnto hym: Why do the disciples of Iohn fast often; and praye; and the disciples of the Pharises also: but thyn eate and drinke? ³⁴ He sayd vnto them: Can ye make the chyl-dren of the weddinge fast; whye the brydgrome is with them? ³⁵ The dayes wyl come; when the brydgrome also shalbe taken awaye from them: then shall they fast in those dayes.

³⁶ He spake also vnto them a similitude: No man putteth a pece of a new garment; in to an olds vesture: for yf he do: then breaketh he the new; and the pece that was taken out of the new; agreeth not with the olds. ³⁷ And no man powreth

Wicli. ihesus. tol bothe, dooth to receive custom or toll duties. sue, folowen. leche, doctor. clepe, call. moun, maye.

μαθητὰς αὐτοῦ, λέγοντες, ²¹ Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε; ²² Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτοὺς, Ὁὐ χρεῖαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. ²³ οὐκ ἐλήλυθα καλέσαι δικαίους, ἀλλὰ ἁμαρτωλούς εἰς μετάνοιαν. ²⁴ Οἱ δὲ εἶπον πρὸς αὐτὸν, Διὰ τί οἱ μαθηταὶ Ἰωάννου ἠσθεύουσι πυκνὰ, καὶ δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων οἱ δὲ σοὶ ἐσθίουσι καὶ πίνουσιν; ²⁵ Ὁ δὲ εἶπε πρὸς αὐτοὺς, Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστί, ποιῆσαι ἠσθεύειν; ²⁶ ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε ἠσθεύουσιν ἐν ἐκείναις ταῖς ἡμέραις. ²⁷ Ἐλεγε δὲ καὶ παραβολὴν πρὸς αὐτοὺς, Ὅτι οὐδεὶς ἐπὶ βλήμα ἱματίου καινοῦ ἐπιβάλλει ἐπὶ ἱμάτιον παλαιὸν εἰ δὲ μήγε, καὶ τὸ καινὸν σχίζει, καὶ τῷ παλαιῷ οὐ συμφωνεῖ ἐπὶ βλήμα τὸ ἀπὸ τοῦ καινοῦ. ²⁸ καὶ οὐδεὶς βάλλει

²¹ Alex. οἱ Φορμ. καὶ οἱ γρ. αὐτῶν.

²² Rec. = τῶν.

²³ Alex. = ἀπὸ τῶν.

²⁴ Alex. + Ἰησοῦς.

²⁵ Alex. = εἰ.

²⁶ Alex. + ἀπὸ.

²⁷ Alex. + οὐχί.

²⁸ Alex. = τ. κ. σχίσαι.

²⁹ Alex. συμφωνεῖ.

³⁰ Const. = ἐπὶ βλήμα, Alex. τὸ ἐπὶ βλήμα.

GENEVA—1557.

walke? ²¹ But that ye may know that the Sonne of man hath power to forgeue synnes in earth, (he sayd vnto the sycke of the palsey) I say to thee, Arise, take vp thy bed, and go home to thy house. ²² And immediately he rose vp before them, and toke vp his bed where on he lay, and departed to his owne house praysing God. ²³ And they were all amazed, and lauded God: and were fylled with feare, saying, Doubtes we haue seene strange thynges to day.

²⁴ And after that, he went forth and sawe a publican named Leui, sytting at the receyte of custome, and sayd vnto him, Follow me. ²⁵ And he left all, rose vp, and folowed hym. ²⁶ And Leui made him a great feast at home in his owne house, where there was a great company of publicans, and of other, that sate at meat with them. ²⁷ But they that were Scribes and Pharises amongs them, murmured agaynst his disciples, saying, Why eat ye and drinke with Publicans and sinners? ²⁸ Iesus answered, and sayd vnto them, They that are whole, neede not the Physicion, but they that are sycke. ²⁹ I came not to call the ryghteous, but synners to repentance. ³⁰ Then they sayd vnto hym, Why do the disciples of Iohn fast often, and pray, and the disciples of the Pharises also: and thus eat, and drinke?

³¹ And he sayd vnto them, Can ye make the chyldren of the wedding fast, as long as the brydegrome is with them? ³² The dayes wyl come, when the brydegrome shal be taken away from them, then shal they fast in those dayes. ³³ Then he spake also vnto them a similitude, No man putteth a peece of a newe garment into an olde vesture: for if he do, then the olde breaketh the newe, and the peece that was taken out of the new, agreeth not with the olde. ³⁴ Also no man powreth

RHEIMS—1582.

to say, Arise, and walke? ²¹ but that you may know that the sonne of man hath power in earth to forgiue sinnes (he said to the sicke of the palsey) I say to thee, Arise, take vp thy bed, and goe into thy house. ²² And forthwith rising vp before them, he tooke that wherewith he lay: and he went into his house, magnifying God. ²³ And all were astonished: and they magnified God. And they were replenished with feare, saying, That we haue seene marvelous things to day.

²⁴ And after these things he went forth, and saw a Publican called Leui, sitting at the Custome-house, and he said to him, Follow me. ²⁵ And leaving all things, he rose and folowed him. ²⁶ And Leui made him a great feast in his house: and there was a great multitude of Publicans, and of others that were sitting at the table with them. ²⁷ And their Pharisees and Scribes murmured, saying to his disciples, Why doe you eate and drinke with Publicans and sinners? ²⁸ And Iesus answering said to them, They that are whole, neede not the Physicion: but they that are ill at ease. ²⁹ I came not to call the iust, but sinners to penance.

³⁰ But they said to him, Why doe the disciples of Iohn fast often, and make obsecrations, and of the Pharisees in like maner: but thine doe eate and drinke? ³¹ To whom he said, Why, can you make the children of the bridegrome fast whyles the bridegrome is with them? ³² But the daies wyl come: and when the bridegrome shal be taken away from them, then they shal fast in those daies. ³³ And he said a similitude also vnto them, That no man putteth a peece from a new garment into an old garment: otherwise both he breaketh the new, and the peece from the new agreeth not with the old. ³⁴ And no bodie putteth new wine into

AUTHORISED—1611.

vp and walke? ²¹ But that ye may know that the Sonne of man hath power vpon earth to forgiue sinnes (he said vnto the sicke of the palsey,) I say vnto thee, Arise, and take vp thy couch, and go into thine house. ²² And immediately he rose vp before them, and tooke vp that whereon hee lay, and departed to his owne house, glorifying God. ²³ And they were all amazed, and they glorified God, and were filled with feare, saying, We haue seene strange things to day.

²⁴ And after these things hee went fourth, and sawe a Publicane, named Leui, sitting at the receipt of custome: and he said vnto him, Follow me. ²⁵ And he left all, rose vp, and folowed him. ²⁶ And Leui made him a great feast in his owne house: and there was a great company of Publicanes, and of others that sate downe with them. ²⁷ But their Scribes and Pharisees murmured against his disciples, saying, Why doe ye eate and drinke with Publicanes and sinners? ²⁸ And Iesus answering, saide vnto them, They that are whole neede not a physiciann: but they that are sicke. ²⁹ I came not to call the righteous, but sinners to repentance.

³⁰ And they said vnto him, Why doe the disciples of Iohn fast often, and make prayers, and likewise the disciples of the Pharisees: but thine eate and drinke? ³¹ And he said vnto them, Can yee make the children of the Bridechamber fast, while the Bridegrome is with them? ³² But the dayes will come, when the Bridegrome shall bee taken away from them, and then shall they fast in those dayes.

³³ And he spake also a parable vnto them, No man putteth a peece of a new garment vpon an olde: if otherwise, then both the new maketh a rent, and the peece that was taken out of the new, agreeth not with the old. ³⁴ And no man putteth

οἶνον νέον εἰς ἀσκούς παλαιούς· εἰ δὲ μήγε, ῥήξει ὁ νέος οἶνος| τοὺς ἀσκούς, καὶ αὐτὸς ἐκχυθήσεται, καὶ οἱ ἀσκοὶ ἀπολούνται·²⁸ ἀλλὰ οἶνον νέον εἰς ἀσκούς καινοὺς βλητέον, καὶ ἀμφότεροι συντηροῦνται·²⁹ καὶ οὐδεὶς πιὼν παλαιὸν³⁰ εὐθέως| θέλει νέον· λέγει γὰρ, Ὁ παλαιὸς χρηστότερός ἐστιν·

VI. Ἐγένετο δὲ ἐν σαββάτῳ¹ δευτεροπρώτῳ| διαπορεύεσθαι αὐτὸν διὰ τῶν| σπορίμων· καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ τοὺς στάχνας, καὶ ἤσθιον, ψάχοντες ταῖς χερσί.² Τινὲς δὲ τῶν Φαρισαίων εἶπον αὐτοῖς,| Τί ποιεῖτε ὁ οὐκ ἔξεστι ποιεῖν| ἐν τοῖς σάββασι;³ Καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς,| Οὐδὲ τοῦτο ἀνέγνωτε, ὃ ἐποίησε Δαυὶδ,⁴ ὅποτε| ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ ὄντες;⁵ ὡς| εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβε, καὶ ἔφαγε, καὶ ἔδωκε καὶ τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστι φαγεῖν εἰ μὴ μόνους

¹ Alex. δ οἶνος ὁ νέος. ² Alex. = καὶ ἀμφότεροι συντηροῦνται. ³ Alex. = αἰθερ. ⁴ Alex. = δευτεροπρώτῳ. ⁵ Alex. = τῶν. ⁶ Alex. = ἀσκούς. ⁷ Alex. = ποιεῖν. ⁸ Alex. = ἐν. ⁹ Alex. δ Ἰησοῦς εἶπεν πρὸς αὐτούς. ¹⁰ Alex. εἶπ. ¹¹ Alex. = ὄντες. ¹² Alex. πρὸς α. = ὡς. ¹³ Alex. λαβὼν α. = λαβὴ καὶ. ¹⁴ Alex. = καὶ. ¹⁵ Alex. = καὶ. ¹⁶ Alex. ἀνὴρ. καὶ. ¹⁷ Alex. παρατηροῦντο.

WICLIFF—1380.

man puttith newe wyne in to olde botels; ellis the newe wyne schal breke the botels, and the wyne schal be schodde out: and the botels schal perische;²⁸ but newe wyne owith to be putte in to newe botels: and hothe ben kepte,²⁹ and no men drynkynge the old: wole unoon the newe; for he seith the old is the better.

6. AND it was don, in the secunde first saboth, whanne he passid bi the cornes: hisse discipulis pluckiden ooris of corne, and thei frotynge with hir hondis: eten.² and summe of the farisies: asciden to hem, what don ge that that is not leful in the saboth?³ and ihesus answerid and seide to hem, ge han not red what dauid dide: whanne he hungred, and thei that weren with hym, how he entrid in to the hous of god, and took loones of propousioun and eat: and gaf to hem that weren with hym, whiche loones it was not leful to etc: but onli to preestis,⁴ and he seide to hem, for mannes sone is lord: gho of the saboth.

⁶ And it was don in another sabot: that he entrid in to a synagoge and taught, and a man was there: g his righond was drie, g the scribis and farisies aspiden hym, if he wolde heale hym in the saboth: that thei schulden fynde cause wherof thei schulden accuse hym, and he wiste the thoughtis of hem and he seide to the man that hadde a drie hond, rise up and stonde in to the myddil, and he roos and stood, and ihesus seide to hem, I axe you if it is leful to do wel in the saboth or yuei? to make a soule saaf: or to lese?¹⁰ and whanne he hadde biholde alle men aboute, he seide to the man, holde forth thy hond, and he heeld forth: and his hond was

TYNDALE—1534.

man poureth newe wyne into olde vessels. For yf he do the newe wyne breaketh the vessels, and runneth out it selfe, and the vessels perishe:²⁸ But newe wyne must be poured into newe vessels, and bothe are preserved.²⁹ Also, no man that drinketh olde wine, straigh t waye can awaye with newe; for he sayeth the olde is plesanter.

6. IT happened on an after saboth, that he went thorow the corne felde; and that his discipulis plucked the eares of corne, and ate, and rubbed them in their hondes.² And certayne of the Pharisees sayde vnto them: Why do ye that which is not lawfull to do on the saboth dayes?³ And Iesus answered them and sayde: Have ye not redde what David dyd, when he him sylfe was anhungred and they which were with him:⁴ how he went into the house of God, and toke and ate the loaves of halowed breed, and gave also to them which were with him: which was not lawfull to eate, but for the preestes only.⁵ And he sayde vnto them: The sonne of man is Lorde of the saboth daye.

⁶ And it fortunid in a nother saboth also, that he entrid in to the synagoge, and taught. And ther was a man whose right honde was dried vp.⁷ And the Scribes and Pharisees watched him, to se whether he wolde heale on the Saboth daye; that they myght fynde an accusacion agaynst him.⁸ But he knewe their thoughtes, and sayde to the man which had the wyddred honde: Rise vp, and stonde forth in the myddel. And he arose and stepped forth.⁹ Then sayde Iesus vnto them: I will axe you a question: Whether is it lawfull on the saboth dayes to do good or to do evill? to save lyfe or for to destroye it?¹⁰ And he behelde them all in compass, and sayd vnto the man: Stretche forth thy honde. And he dyd so and his honde was restored.

CRANMER—1530.

newe wyne into olde bottels: For yf he do, the new wyne wyll burst the bottels, and runne out it selfe, and the bottels shall perishe,²⁸ But new wyne must be put in to new bottels, and both are preserved.²⁹ No man also that drynketh olde wyne, straigh t waye can awaye with new: for he sayeth the olde is better.

6. IT happened on an after principall Saboth, that he went thorow the corne field, and hys discipulis plucked the eares of corne, and did eate, and rubbed them in their handes.² And certayne of the Pharisees sayde vnto them: Why do ye that, which is not lawfull to do on the Saboth dayes?³ And Iesus answered them, and sayde: Have ye not redde what David dyd, when he hym selfe was an hungred, and they which were wyth him:⁴ how he went into the house of God, and dyd take and eate the shew breed, and gave also to them that were wyth him: which are not lawfull to eate, but for the Preastes only?⁵ And he sayde vnto them: The sonne of man is Lorde also of the Sabboth daye.

⁶ And it fortunid in another Sabboth also, that he entred into the synagoge, and taught. And ther was a man, whose ryght hand was dryed vp.⁷ And the Scribes and Pharisees watched him whether he wolde heale on the Saboth daye, that they myght fynde how to accuse him.⁸ But he knewe their thoughtes, and sayde to the man which had the wythred hand: Rise vp, and stonde forth in the myddes. And he arose and stode forth.⁹ Then sayde Iesus vnto them: I will axe you a question: Whether is it lawfull on the Saboth dayes to do good, or to do evill? to save ones lyfe, or to destroye it?¹⁰ And he behelde them all in compass, and sayde vnto the man: Stretche forth thy hande. And he dyd so: and his hande was restored agayne as whole as the other.

scith, aspid. frotynge, rubbing. lyfe, life. yuei, save. aspiden, eyed, watched. vnto, to. yuei, save. to, destroy.

‘τὸς ἱερεῖς;’ Καὶ ἔλεγεν αὐτοῖς, ‘Ὅτι κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.’

Ἐγένετο δὲ καὶ ἐν ἐτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν καὶ ἦν ἐκεῖ ἄνθρωπος, καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά. Παρετήρουν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, εἰ ἐν τῷ σαββάτῳ θεραπεύσει· ἵνα εὕρωσι κατηγορίαν αὐτοῦ. αὐτὸς δὲ ᾗδει τοὺς διαλογισμοὺς αὐτῶν, καὶ εἶπε· τῷ ἀνθρώπῳ τῷ ξηρὰν ἔχοντι τὴν χεῖρα, Ἐγείραι, καὶ στήθι εἰς τὸ μέσον. Ὁ δὲ ἀναστὰς ἔστη. Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτοὺς, Ἐπερωτήσω ὑμᾶς, τί ἐξέστι τοῖς σάββασιν, ἀγαθοποιῆσαι ἢ κακοποιῆσαι; ψυχὴν σῶσαι ἢ ἀποκτεῖναι; Καὶ περιβλεψάμενος πάντας αὐτοὺς, εἶπεν αὐτῷ, Ἐκτενον τὴν χεῖρά σου. Ὁ δὲ ἐποίησεν οὕτω, καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ ὡς ἡ

¹ Rec. + ἀπὸν. ² Alex. θεραπεύει ἀπὸν. ³ Alex. εἰπε δὲ. ⁴ Alex. τῷ ἀνθρῳ. ⁵ Alex. ἔγειραι. ⁶ Alex. καὶ. ⁷ Alex. δὲ. ⁸ Alex. ἐπερωτῶ. ⁹ Const. ὅπως τὶ ἔστιν τοῖς σάββασιν. ¹⁰ Rec. ψ. σ. ἢ ἀποκτεῖναι. ¹¹ Rec. τῷ ἀνθρῳ. ¹² Alex. ἰδὲ αὐτοὺς. ¹³ Const. = σὺν. ¹⁴ Alex. ἀποκατεστάθη. ¹⁵ Rec. + ἀπὸν. ¹⁶ Alex. = ὡς ἡ ἄλλη.

GENEVA—1557.

newe wyne into olde vessels: for if he do, the new wine wil breake the vessels, and it wil runne out, and the vessels wil perishe. But newe wyne must be powred into newe vessels, and bothe are preserued. Also, no man that drincketh olde wyne, straightway can away with newe: for he sayeth, The olde is better.

6. AND it happened on the second Sabbath, after the first, that he went through the corne fieldes, and his disciples plucked the eares of corne, and dyd eate, and rubbe them in their handes: And certayne of the Pharises sayd vnto them, Why do ye that which is not lawfull to do on the Sabbath dayes? Then Iesus answered them, and sayd, Haue ye not read so much as this, what Dauid did when he him selfe was an hungred, and they which were with him: How he went into the house of God, and toke, and ate the shewe bread, and gaue also to them which were with hym, which was not lawfull to eate, but for the Priestes onely? And he sayd vnto them, The Sonne of man is Lord also of the Sabbath day.

It came to passe also on another Sabbath, that he entred into the Synagoge and taught: and there was a man, whose ryght hand was dried vp. And the Scribes and Pharises watched hym, whether he would heale on the Sabbath day, that they myght fynde an accusation agaynst hym. But he knewe theyr thoughtes: and sayd to the man which had the wythered hand, Rise vp, and stand forth in the myddes: and he arose and stode vp. Then sayd Iesus vnto them, I wyl aske you a question, Whether is it lawfull on the Sabbath dayes to doe good, or to doe euyl? to saue lyfe, or to destroy it? And he behelde them all in compasse, and sayd vnto the man, Stretch forth thy hand: and he dyd so, and his hand was restored again, as whole as the other.

RHEIMS—1582.

old hottels: otherwise the new wyne vvil breake the bottels, and it self vvil be shed, and the bottels vvil be lost. But new wyne is to be put into new bottels: and both are preserued together. And no man drinking old, vvil new by and by. for he saith, The old is better.

6. AND it came to passe on the Sabbath second-first, when he passed through the corne, his Disciples did plucke the eares, and did eate rubbing them vwith their handes. And certayne of the Pharisees said to them, Why doe you that vwhich is not lawfull on the Sabbaths?

And Iesus answering them, said, Neither this haue you read vwhich Dauid did, vwhen him self vvas an hungred and they that vvere vwith him: how he entred into the house of God, and tooke the lawces of Proposition, and did eate, and gaue to them that vvere vwith him, vwhich it is not lawfull to eate but only for Priests? And he said to them, That the sonne of man is Lord of the Sabbath also.

And it came to passe on an other Sabbath also, that he entred into the synagoge, and taught. And there vvas a man, and his right hand vvas wythered. And the Scribes and Pharisees watched if he wvould cure on the Sabbath: that they might fynde how to accuse him. But he knewv their cogitations: and he said to the man that had the wythered hand, Arise, and stand forth into the myddes, And rising he stode. And Iesus said to them, I aske you, if it be lawfull on the Sabbaths to doe vvcl or il: to saue a soule or to destroy? And looking about vpon them al, he said to the man, Stretch forth thy hand. And he stretched it forth: and

AUTHORISED—1611.

new wine into old bottles: else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must bee put into newe bottles, and both are preserued. No man also hauing dranke olde wine, straightway desireth new: for he saith, The old is better.

6. AND it came to passe on the second Sabbath after the first, that he went thorough the corne fieldes: and his disciples plucked the eares of corne, and did eate, rubbing them in their handes. And certayne of the Pharisees said vnto them, Why doe ye that which is not lawfull to doe on the Sabbath dayes? And Iesus answering them, said, Haue ye not read as much as this what Dauid did, when himselfe was an hungred, and they which were with him: How hee went into the house of God, and did take and eate the Shewbread, and gaue also to them that were with him, which it is not lawfull to eate but for the Priests alone? And he said vnto them, That the Sonne of man is Lord also of the Sabbath. And it came to passe also on another Sabbath, that he entred into the Synagogue, and taught: and there was a man whose right hand was withered. And the Scribes and Pharisees watched him, whether he would heale on the Sabbath day: that they might fynde an accusation against him. But he knew their thoughts, and said to the man which had the withered hand, Rise vp, and stand forth in the mids. And he arose, and stood forth.

Then said Iesus vnto them, I will aske you one thing. Is it lawfull on the Sabbath dayes to doe good, or to doe euil? to saue life, or to destroy it? And looking round about vpon them all, he said vnto the man, Stretch forth thy hand. And he did so: and his hand was

ἀλλῃ. | ¹¹ αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας· καὶ διελάλουν πρὸς ἀλλήλους, ¹² τί ἂν ποιή-
σειαν | τῷ Ἰησοῦ.

¹² Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις, ¹³ ἐξῆλθεν | εἰς τὸ ὄρος προσεύξασθαι· καὶ
ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ Θεοῦ· ¹⁴ καὶ ὅτε ἐγένετο ἡμέρα, προσεφώ-
νησε τοὺς μαθητὰς αὐτοῦ· καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους
ὠνόμασε· ¹⁵ Σίμωνα ὃν καὶ ὠνόμασε Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ,
¹⁶ Ἰάκωβον καὶ Ἰωάννην, ¹⁷ Φίλιππον καὶ Βαρθολομαῖον, ¹⁸ Ματθαῖον καὶ Θωμᾶν,
¹⁹ Ἰάκωβον τὸν τοῦ Ἀλφαίου καὶ Σίμωνα τὸν καλούμενον Ζηλωτὴν, ²⁰ Ἰούδαν Ἰακώ-
βου, καὶ Ἰούδαν Ἰσκαριώτην, ὃς ²¹ καὶ | ἐγένετο προδότης· ²² καὶ καταβὰς μετ' αὐτῶν,
ἔστη ἐπὶ τόπου πεδινοῦ, καὶ ὄχλος μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ
πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ, καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος, οἱ

* Alex. τὶ ἂν ποιήσαντο.

* Alex. ἐκλεξάμενος αὐτοὺς.

* Alex. + καὶ.

* Alex. + καὶ.

* Alex. + καὶ.

* Alex. = τὸν τοῦ.

WICLIIF—1380.

restored to helthe, ¹¹ and thei weren ful-
fillid with wisdom: and speakin to gidre,
what thei schuldre do of ihesu,

¹² and it was dou in tho daies, he wente
out in to an hille, to preie: and he was
al nytt dwellynge in the preier of god

¹³ and whanne the daie was come: he
clepid hise discipulis and chees twelue
of hem whiche he clepid also apostles. ¹⁴ Sym-
monit whom he clepid petir: and andrew
his brother, James and Ion, filip and bar-
tilmew, ¹⁵ mathew and thomas, James
alfse and symounte, that is clepid Ze-
lotes, ¹⁶ Iudas of James and Iudas scarioth,
that was traitour, ¹⁷ and ihesus come doun
fro the hille with hem and stode in a feeldi
place, and the company of hise discipulis
and a greet multitude of puple of al iudee
and ierusalem, and of the see coostis and
of tire and sidon, that camen to here hym.
and to he heeld of hir sikencesse, ¹⁸ and
thei that weren tranellid of viciene spiritis:
weren heeld. ¹⁹ and al the puple sousten
to touche hym, for vertu wente out of hym
and heeld alle,

²⁰ and whanne his isen weren cast vp in
to his discipulis: he scide, Blessed be ye
poore men: for the kyngdom of god is
yours. ²¹ Blessed be ye that now hungren:
for ye schulen be fulfillid, Blessed be ye that
now wepen: for ye schulen leie. ²² blessed
ye schulen be whanne men schulen hate you,
and departe you aweie, and putte schenschip
to you: & cast out youre name, as yuel
for mannes sake, ²³ Ioye ye in that dai,
and he ye glad: for lo youre mede is
myche in heuene, for aftir these thingis:
the fadir of hem diden to profetia, ²⁴ ne-
theles wo to you riche men: that han
yours comfort, ²⁵ wo to you that ben

TYNDALE—1534.

and made as whoole as the other. ¹¹ And
they were filled full of madnes, and
communed one with another, what they
myght do to Iesu.

¹² And it fortunied in those dayes, that
he went out into a mountayne for to
prayer, and continued all nyght in prayer
to god. ¹³ And asonne as it was daye, he
called his disciples, and of them he chose
twelve, which also he called apostles.
¹⁴ Simon whom he named Peter: and
Andrew his brother. James and Iohn,
Philip and Bartlemew, ¹⁵ Mathew and
Thomas, James the sonne of Alpheus and
Simon called zelotes, ¹⁶ and Iudas James
sonne, and Iudas Iscarioth, which name
was the traytour. ¹⁷ And he came doun
with them and stode in the playne felde
with the company of his disciples, and
agreate multitude of people out of all
parties of Iurie and Ierusalem, and from
the see cooste of Tyre and Sidon, which
came to heare hym, and to be healed of
their diseases: ¹⁸ and they also that were
vexed with foule sprites, and they were
healed. ¹⁹ And all the people preased to
touche him: for there went vertue out of
him, and heeled them all.

²⁰ And he lifted vp his eyes vpon the
disciples, and sayde: Blessed be ye poore:
for yours is the kyngdome of God.
²¹ Blessed are ye that hunger now: for
ye shalbe satisfied. ²² Blessed are ye that
wepe now: for ye shall laugh. Blessed
are ye when men hate you, and thrust
you oute of their company, and rayle,
and abhorre youre name as an evyll thinge,
for the sonne of mannes sake. ²³ Reioyse
ye then, and be gladde: for beholde,
yours rewarde is grete in heven. After
this maner their fathers entreated the
Prophetes. ²⁴ But wo be to you that are
ryche: for ye have therin youre consolacion.
²⁵ Wo be to you that are full: for

CRANMER—1539.

¹¹ And they were fylled with madnes, and
communed together among them selues,
what they myght do to Iesu.

¹² And it fortunied in those dayes that he
went out into a mountayne for to praye,
and continued all nyght in prayer to God.
¹³ And as soone as it was daye, he called
his disciples and of them he chose twelue,
whom also he called Apostles. ¹⁴ Simon
whom he also named Peter, and Andrew
his brother. James and Iohn, Philip and
Bartlemew, ¹⁵ Mathew and Thomas:
James the sonne of Alpheus, and Simon
which is called zelotes, ¹⁶ and Iudas James
sonne, and Iudas Iscarioth, the same that
was the traytour.

¹⁷ And he came doun with them, and
stode in the plaine felde, and the company
of hys disciples and a grete multitude
of people (out of all Iurie and Ierusalem, and
from the see coast of Tyre and Sidon)
which came to heare him, and to be healed
of their dycaises, ¹⁸ and they that were
vexed with foule sprites and they were
healed. ¹⁹ And all the people preased to
touche him, for there went vertue out of
him, and heeled them all.

²⁰ And he lyfte vp his eyes vpon the dis-
ciples, and sayde Blessed be ye poore:
for yours is the kyngdom of God. ²¹ Blessed
are ye that hunger now: for ye shalbe
satisfied. Blessed are ye that wepe now:
for ye shall laugh. ²² Blessed shall ye be,
when men hate you, and thrust you out
of their company, and rayle on you, and
abhorre youre name, as an evyll thinge,
for the sonne of mannes sake. ²³ Reioyce
ye in that daye, and be glad: for beholde,
yours rewarde is grete in heuen. For thus
dyd their fathers vnto the prophetes.

²⁴ But wo vnto you that are ryche: for
ye have youre consolacion. ²⁵ Wo vnto

ἦλθον ἀκούσαι αὐτοῦ, καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν, ¹² καὶ οἱ ὀχλούμενοι | ἀπὸ | πνευμάτων ἀκαθάρτων, ¹³ καὶ ἑθεραπεύοντο. ¹⁴ καὶ πᾶς ὁ ὄχλος ἐζήτει ἀπτεσθαι αὐτοῦ· ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο, καὶ ἰάτο πάντας. ¹⁵ Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγε, 'Μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. ¹⁶ μακάριοι οἱ πεινῶντες νῦν, ὅτι χορτασθήσεσθε. μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε. ¹⁷ μακάριοί ἐστε, ὅταν μωθήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς, καὶ ὀνειδίσωσιν, καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν, ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου. ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

† Alex. + καὶ. ‡ Alex. = εν. § Alex. ὀχλούμενοι. ¶ Rec. ὁπ. † Alex. = καὶ. ‡ Rec. χορτασ. § Alex. τὰ πρὸς. ¶ Alex. ἴμ. πρ.

GENEVA—1557.

RHEIMS—1582.

AUTHORISED—1811.

¹¹ And they were filled full of madness, and communed one with another, what they myght do to Iesus. ¹² And it came to passe in those dayes, that he went into a mountayne for to pray, and watched all the night in prayer to God. ¹³ And as some as it was day, he called his disciples, and of them he chose twelve, which also he called Apostles. ¹⁴ (Simon whome he named also Peter, and Andrew his brother, James and Iohn, Philip and Bartholomew: ¹⁵ Matthew, and Thomas: James the sonne of Alphaeus, and Simon called Zelotes, ¹⁶ And Iudas James brother, and Iudas Iscariot, which also was the traytour.)

¹⁷ Then he came downe with them, and stode in the champaigne countrie: and the company of his disciples, and a great multitude of people out of all Iurie and Ierusalem, and from the sea coast of Tyre and Sidon, which came to heare him, and to be healed of theyr diseases:

¹⁸ And they also that were vexed with foule spirites: and they were healed.

¹⁹ And all the people pressed to touch him: for there went vertue out of him, and healed them all.

²⁰ And he lifted vp his eyes vpon his disciples, and sayd, Blessed be ye poore: for yours is the kyngdome of God. ²¹ Blessed are ye that hunger now: for ye shal be satisfied. ²² Blessed are ye that wepe now: for ye shal laugh. ²³ Blessed shal ye be when men hate you, and separate you, and rayle, and put out your name as euyl, for the Sonne of mannes sake.

²⁴ Reioyce ye in that day and be glad: for behold, your reward is great in heauen: for after this maner their fathers entreated the Prophetes. ²⁵ But wo be to you that are rich: for ye haue receiued your consolation. ²⁶ Wo be to you that are full:

his hand was restored. ¹¹ And they were replenished with madness: and they communed one with another what they might doe to Iesus.

¹² And it came to passe in those daies, he went forth into the mountaine to pray, and he passed the whole night in the prayer of God. ¹³ And when day was come, he called his Disciples: and he chose twelue of them (whom also he named Apostles) ¹⁴ Simon whom he surnamed Peter, and Andrew his brother, James and Iohn, Philippe and Bartholomew, ¹⁵ Matthew and Thomas, James of Alphaeus and Simon that is called Zelotes, ¹⁶ and Iude of James, and Iudas Iscariote which was the traitour. ¹⁷ And descending with them he stodee in a plaine place, and the multitude of his Disciples, and a very great companie of people from all Ievrie and Hierusalem: and the sea coast both of Tyre and Sidon, ¹⁸ which where come to heare him, and to be healed of their maladies. And they that were vexed of vncleane spirits, were cured. ¹⁹ And of the multitude sought to touch him, because vertue went forth from him, and healed all. ²⁰ And he lifting vp his eyes vpon his Disciples, said,

Blessed are ye poore: for yours is the kingdom of God. ²¹ Blessed are ye that now are an hungred: because you shal be filled. ²² Blessed are ye that now doe weepe: because you shal laugh. ²³ Blessed shal you be when men shal hate you, and when they shal separate you, and vphraide you, and abandon your name as euil, for the sonne of mannes sake. ²⁴ He glad in that day and reioyce: for behold, your reward is much in heauen: for according to these things did their fathers to the Prophetes. ²⁵ But wo to you that are rich, because you haue your consolation. ²⁶ Wo to you that are filled:

restored whole as the other. ¹¹ And they were filled with madness, and communed one with another what they might doe to Iesus. ¹² And it came to passe in those dayes, that hee went out into a mountaine to pray, and continued all night in prayer to God.

¹³ And when it was day, he called vnto him his disciples: and of them he chose twelue; whome also hee named Apostles: ¹⁴ Simon, (whome hee also named Peter,) and Andrew, his brother: James and Iohn, Philip and Bartholomew, ¹⁵ Matthew and Thomas, James the sonne of Alphaeus, and Simon, called Zelotes, ¹⁶ And Iudas the brother of James, and Iudas Iscariot, which also was the traitour.

¹⁷ And hee came downe with them, and stood in the plaine, and the company of his disciples, and a great multitude of people, out of all Iudaea and Hierusalem, and from the Sea coast of Tyre and Sidon, which came to heare him, and to be healed of their diseases, ¹⁸ And they that were vexed with vncleane spirits: and they were healed. ¹⁹ And the whole multitude sought to touch him: for there went vertue out of him, and healed them all.

²⁰ And hee lifted vp his eyes on his disciples, and said, Blessed bee ye poore: for yours is the kingdom of God. ²¹ Blessed are ye that hunger now: for ye shall be filled. ²² Blessed are ye that weepe now, for ye shall laugh. ²³ Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as euill, for the Sonne of mannes sake. ²⁴ Reioyce ye in that day, and leape for ioy: for beholde, your reward is great in heauen, for in the like manner did their fathers vnto the Prophetes. ²⁵ But wo vnto you that are rich: for ye haue receiued your consolation. ²⁶ Wo vnto you

ἔτι πεινάσετε. οὐαὶ ὑμῖν, οἱ γελῶντες νῦν, ὅτι πενθήσετε καὶ κλαύσετε. ²⁶ οὐαὶ,
 ὅταν καλῶς ὑμᾶς εἴπωσιν οἱ ἄνθρωποι· κατὰ ταῦτα γὰρ ἐποιοῦν τοῖς ψευδο-
 προφήταις οἱ πατέρες αὐτῶν. ²⁷ Ἀλλ' ὑμῖν λέγω τοῖς ἀκούουσιν, Ἀγαπάτε τοὺς
 ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, ²⁸ εὐλογεῖτε τοὺς καταρωμένους
 ὑμᾶς, ²⁹ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς. ³⁰ τῷ τύπτοντί σε ἐπὶ τὴν
 σιαγόνα, πάρεχε καὶ τὴν ἄλλην· καὶ ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον, καὶ τὸν
 χιτῶνα μὴ κωλύσῃς. ³¹ παντὶ ὃ ἐλ τῷ αἰτοῦντί σε, δίδου· καὶ ἀπὸ τοῦ αἵροντός
 τὰ σά, μὴ ἀπαίτει. ³² καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς
 ποιεῖτε αὐτοῖς ὁμοίως. ³³ καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις
 ἐστὶ; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσι. ³⁴ καὶ ἐὰν ἀγαπο-
 ποιῇτε τοὺς ἀγαθοποιούντας ὑμᾶς, ποία ὑμῖν χάρις ἐστὶ; καὶ γὰρ οἱ ἁμαρτωλοὶ

²⁶ Alex. = ὑμῖν. ²⁷ Rec. + ὑμῖν. ²⁸ Rec. + πάντες. ²⁹ Alex. τὰ αὐτά. ³⁰ Rec. ἡ. τ. α. ὅτιν. ³¹ Rec. + καὶ. ³² Alex. = ἡ. ³³ Alex. = αὐ.

WICLIFFE—1380.

fulfillid : for ye schuld hunger, wo to you
 that now leysen : for ye schuld moorne
 and wepe, ²⁶ wo to you whanne alle men
 schulen blesse you, after these thingis the
 falsis of hem diden to profetyn

²⁷ but I seie to you that heeren, loue ye
 youre enemyes : do ye wel to hem that
 hatiden you, ²⁸ blesse ye men that curren
 you, prync se for men that defamen you,
²⁹ and to hye that smytith thee on o
 cheke : schewe also the tother, and fro
 hye that takith aweie fro thee a clothy
 nyle thou forbode the coote, ³⁰ and ȝoue
 to ech that axith thee, and if a man
 takith aweie the thingis that ben thin :
 axe thou not agayn, ³¹ and as ye woln that
 men do to you : do ye also to hem in like
 maner, ³² and if ye louen hem that louen
 you what thanke is to you? for synful
 men louen men that louen hem, ³³ and if
 ye don wel to hem that don wel to you :
 what grace is to ȝou, synful men don this
 thing, ³⁴ if ye lenen to hem, of whiche
 ye hope to take agayn : what thanke is to
 ȝou, for synful men lenen to synful men :
 to take agayn as mych, ³⁵ netheles loue ye
 youre enemyes and do ye wel, and lene ye
 hopynge no thing therof : and ȝour mede
 schal be myche, and ye schuld be the
 sones of the hyest : for he is benygne on
 vnkynde men and yuel men,

³⁶ therfor be ye mercifull : as ȝoure fadir
 is mercifull, ³⁷ nyle ye deme : and ye
 schuld not be demed, nyle ye con-
 demne : and ye schuld not be condem-
 ned, forȝeue ye : and it schal be forȝouun
 to ȝou, ³⁸ ȝeue ye : and it schal be ȝouun
 to ȝou, the schuld ȝeue in to ȝoure bosom
 a good mesure, and wel fillid and schaken
 togidre & ouer flowynge, for bi the same
 mesure, bi whiche ye meten : it schal be
 meten agayn to ȝou, ³⁹ and he seide to hem
 a liknes, whether the blinde mai lede
 the blynde : no fallen not bothe in to the
 dyche? ⁴⁰ a disciple is not above the

TYNDALE—1534.

ye shall hunger. Wo be to you that now
 laugh : for ye shall weyle and wepe. ²⁶ Wo
 be to you when all men prayse you : for
 so dyd their fathers to the false pro-
 phetes.

²⁷ But I saye vnto you which heere :
 Love youre enemyes. Do good to them
 which hate you. ²⁸ Bless them that curse
 you. And praye for them which wrong-
 fully trouble you. ²⁹ And vnto him that
 smyteth the on the one cheke, offer also
 the other. And him that taketh awaye
 thy gonne, forbid not to take thy coote
 also. ³⁰ Geve to every man that axeth of
 the. And of him that taketh awaye thy
 goodes, axe them not agayne. ³¹ And as
 ye wolde that men shuld doo to you : so
 do ye to them lyke wyse. ³² If ye love
 them which love you : what thanke are
 ye worthy of? For the very synners love
 their lovers. ³³ And yf ye do for them
 which do for you : what thanke are ye
 worthy of? For the very synners do even
 the same. ³⁴ If ye lende to them of whome
 ye hope to receave : what thanke shall
 ye have : for the very synners lende to
 synners, to receave as moch agayne.
³⁵ Wherefore, love ye youre enemyes, do
 good and lende, lokynge for nothinge
 agayne and youre rewarde shalbe grete,
 and ye shalbe the chyldren of the hyest :
 for he is kynde vnto the vnkynde and to
 the evyll.

³⁶ Be ye therefore mercifull, as youre
 fadir is mercifull. ³⁷ Iudge not and ye
 shall not be Iudged. Condemne not : and
 ye shall not be condemned. Forȝeue, and
 ye shalbe forȝeven. ³⁸ Geve, and yt shalbe
 gyven vnto you : good mesure, pressed
 doune/shaken to geder and runnyng ouer,
 shall men geve into youre hosomes. For
 with what mesure ye mete, with the
 same shall men mete to you agayne.
³⁹ And he put forth a similitude vnto
 them : Can the blynde leade the blynde?
 Do they not both then fall into the dyche?
⁴⁰ The disciple is not above his master.

CRANMER—1539.

you that are full : for ye shall hunger.
 Wo vnto you that now laugh : for ye shall
 weyle and wepe. ²⁶ Wo vnto you when
 all men prayse you : for so dyd their fa-
 thers to the false prophetes. ²⁷ But I saye
 vnto you which heere : Loue youre ene-
 myes. Do good to them which hate you.
²⁸ Bless them that curse you. And praye
 for them which wrongfully trouble you.
²⁹ And vnto him that smyteth the on the
 one cheke, offer also the other. And him
 that taketh awaye thy gonne, forbide not
 to take thy coote also. ³⁰ Geue to every
 man that asketh of the. And of him that
 taketh awaye thy goodes, aske them not
 agayne. ³¹ And as ye wolde that men shuld
 do to you, do ye also to them lyke wyse.
³² And yf ye love them which love you,
 what thanke haue ye? For synners also
 loue their lovers. ³³ And yf ye do good
 for them which do good for you, what
 thanke haue ye? For synners also do
 even the same. ³⁴ And yf ye lende to them
 of whome ye hope to receave : what
 thanke haue ye? for synners also lende
 to synners, to receave such like agayne.
³⁵ But loue ye youre enemyes, and do good,
 and lende, lokynge for nothinge agayne :
 and youre rewarde shalbe grete, and ye
 shalbe the chyldren of the hyest : for he
 is kynde vnto the vnkynde and to the evyll.

³⁶ Be ye therefore mercifull, as youre fa-
 ther also is mercifull. ³⁷ Iudge not, and
 ye shall not be Iudged. Condemne not :
 and ye shall not be condemned. Forȝeue,
 and ye shalbe forȝeven. ³⁸ Geue, and it
 shalbe gyven vnto you : good mesure
 and pressed doune, and shaken together
 and runnyng ouer, shall men geue into
 youre hosomes. For with the same me-
 sure that ye mete withall shall other men
 mete to you agayne.

³⁹ And he put forth a similitude vnto
 them : Can the blynde leade the blynde?
 Do they not both fall into the dyche?
⁴⁰ The disciple is not above his master.

‘ τὸ αὐτὸ ποιούσι. ³⁴ καὶ ἐὰν δανεῖζετε παρ’ ὧν ἐλπίζετε ἀπολαβεῖν, ποῖα ὑμῶν χάρις ἐστί; καὶ γὰρ ³⁵ οἱ ἁμαρτωλοὶ ἁμαρτωλοῖς δανεῖζουσιν, ἵνα ἀπολάβωσι τὰ ἴσα. ³⁶ πλὴν ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, καὶ ἀγαθοποιεῖτε, καὶ δανεῖζετε μηδὲν ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς, καὶ ἔσεσθε υἱοὶ ὑψίστου ὅτι αὐτὸς χρηστός ἐστίν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς. ³⁷ γίνεσθε οὖν οἰκτίρμονες, καθὼς καὶ ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστί. ³⁸ καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε. ³⁹ μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε. ἀπολύετε, καὶ ἀπολυθήσεσθε. ⁴⁰ δίδετε, καὶ δοθήσεται ὑμῖν μέτρον καλὸν, πεπιεσμένον καὶ σεσαλευμένον καὶ ὑπερεκχυνόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν. τῷ γὰρ αὐτῷ μέτρῳ ᾧ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν. ⁴¹ Εἶπε δὲ παραβολὴν αὐτοῖς, Μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφότεροι εἰς βόθυνον πεσοῦνται; ⁴² οὐκ ἐστι

* Rec. + τοῦ. † Alex. = οὐ. ‡ Alex. = καὶ. § Alex. + καὶ. ¶ Alex. ὅ γὰρ μέτρον. * Alex. + καὶ. * Alex. ἱκανοῦνται.

GENEVA—1557.

for ye shall hunger. Wo be to you that now laugh: for ye shall weale and wepe. ²⁸ Wo be to you when all men prayse you: for so dyd their fathers to the false prophets. ²⁹ But I say vnto you which heare, Love your enemies: do good to them which hate you. ³⁰ Blesse them that curse you: and pray for them which wrongfully trouble you. ³¹ And vnto him that smyteth thee on the one cheeke, offer also the other: and him that taketh away thy cloke, forbyd not to take thy coate also. ³² Geue to euery man that asketh of thee: and of hym that taketh away thy goodes, aske them not agayne.

³³ And as ye would that men should do to you, so do ye to them likewise. ³⁴ And if ye loue them which loue you, what thank shal ye haue? for the very sinners loue their louers. ³⁵ And if ye do good for them which do good for you, what thank are ye worthy of? for the very synners, do euen the same. ³⁶ And if ye lend to them of whom ye hope to receaue, what thank haue ye? for the very synners lend to synners, to receaue as much agayne. ³⁷ Wherefore, loue ye your enemies, do good, and lend, lokyng for nothing agayne: and your reward shalbe great, and ye shalbe the chyldren of the Highest: for he is kynde vnto the vnkynde, and to the euyl.

³⁸ Be ye therefore merciful, as your father also is merciful. ³⁹ Iudge not, and ye shal not be iudged: condemne not, and ye shal not be condemned: forgoue, and ye shalbe forgiven. ⁴⁰ Geue, and it shalbe geuen vnto you: good measure, pressed doune, shaken together, and running ouer shal men geue into your bosomes. For with what measure ye mete, with the same shal men mete to you agayne. ⁴¹ And he put forth a similitude vnto them: Can the blynde lead the blynde? Shal they not bothe theu fall into the dytche? ⁴² The discipule is not

RHEIMS—1582.

because you shall be hungrie. Vnto you that now doe laugh: because you shall mourne and weepe. ²⁸ Vnto you when al men shall blesse you, for according to these thinges did their fathers to the false Prophets.

²⁹ But to you I say that doe heare, Love your enemies, doe good to them that hate you. ³⁰ Blesse them that curse you, and pray for them that calumniat you. ³¹ And he that striketh thee on the cheeke, offer also the other. And from him that taketh away from thee thy robe, prohibit not thy coate also. ³² And to euery one that asketh thee, giue: and of him that taketh away the thinges that are thine, aske not agayne. ³³ And according as you wvill that men doe to you, doe you also to them in like maner. ³⁴ And if you loue them that loue you, vwhat thanke is to you? for sinners also loue those that loue them. ³⁵ And if ye doe good to them that doe you good: vwhat thanke is to you? for sinners also doe this. ³⁶ And if ye lend to them of vvhom ye hope to receiue: vwhat thanke is to you? for sinners also lend vnto sinners, for to receiue as much. ³⁷ But loue ye your enemies: doe good and lend, hoping for nothing thereby, and your reward shall be much, and you shal be the sonnes of the highest, because him self is benefecial vpon the vnkinde and the euil. ³⁸ Be ye therefore merciful as also your father is merciful. ³⁹ Iudge not, and you shal not be iudged. condemne not, & you shal shall not be condemned. forgive, and you shal be forgiven. ⁴⁰ Giue, and there shal be giuen to you. good measure and pressed doune and shaken together and running ouer shal they giue into your bosome. For vwith the same measure that you do mete, it shal be measured to you agayne.

⁴¹ And he said to them a similitude also: Can the blinde leade the blinde? doe not both fall into the ditch? ⁴² The discipule is

AUTHORISED—1611.

that are full: for ye shall hunger. Woe vnto you that laugh now: for ye shall mourne and weepe. ²⁸ Wo vnto you when all men shall speake well of you: for so did their fathers to the false prophets,

²⁹ But I say vnto you which heare, Love your enemies, doe good to them which hate you, ³⁰ Blesse them that curse you, and pray for them which despitefully vse you. ³¹ And vnto him that smiteth thee on the one cheeke, offer also the other: and him that taketh away thy cloake, forbid not to take thy coat also. ³² Giue to euery man that asketh of thee, and of him that taketh away thy goods, aske them not agayne. ³³ And as ye would that men should doe to you, doe ye also to them likewise. ³⁴ For if ye loue them which loue you, what thanke haue ye? for sinners also loue those that loue them. ³⁵ And if ye doe good to them which doe good to you, What thanke haue ye? for sinners also doe euen the same. ³⁶ And if ye lend to them: of whom ye hope to receiue, What thanke haue ye? for sinners also lend to sinners, to receiue as much agayne. ³⁷ But loue ye your enemies, and doe good, and lend, hoping for nothing agayne: and your reward shall bee great, and ye shalbe the children of the Highest: for hee is kinde vnto the vnthankfull, and to the euill. ³⁸ Be ye therefore mercifull, as your Father also is mercifull.

³⁹ Iudge not, and ye shall not bee iudged: condemne not, and ye shall not be condemned: forgive, and ye shall be forgiven. ⁴⁰ Giue, and it shall bee giuen vnto you, good measure, pressed doune, and shaken together, and running ouer, shall men giue into your bosome: for with the same measure that ye mete withall, it shall bee measured to you agayne. ⁴¹ And hee spake a parable vnto them, Can the blinde leade the blinde? Shall they not both fall into the ditch? ⁴² The discipule

452
 μαθητῆς ὑπὲρ τὸν διδάσκαλον αὐτοῦ· | κατηρτισμένοι δὲ πᾶς ἔσται ὡς ὁ διδά-
 σκαλος αὐτοῦ. ⁴¹ Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου,
 τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς; ⁴² ἢ πῶς δύνασαι λέγειν τῷ ἀδελ-
 φῷ σου, Ἀδελφε, ἄφες ἐκβάλλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ
 ὀφθαλμῷ σου δοκὸν οὐ βλέπων; ὑποκριτὰ, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ
 ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ
 ἀδελφοῦ σου. ⁴³ οὐ γάρ ἐστι δένδρον καλὸν, ποιοῦν καρπὸν σαπρὸν· οὐδὲ δένδρον
 σαπρὸν, ποιοῦν καρπὸν καλόν. ⁴⁴ ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκει-
 ται· οὐ γὰρ ἐξ ἁκανθῶν συλλέγουσι σῦκα, οὐδὲ ἐκ βιάτου τρυγῶσι σταφυλήν. | ⁴⁵ ὁ
 ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν·
 καὶ ὁ πονηρὸς ἄνθρωπος | ἐκ τοῦ πονηροῦ θησαυροῦ | τῆς καρδίας αὐτοῦ προφέρει

* Alex. = αὐτοῦ. † Alex. + πάλιν. ‡ Alex. στ. τρυγῶσι α. σταφυλὰς τρυγῶσι. § Alex. = ἄνθρωπος.

WICLIIF—1380.

maistir, but eche schal be perfyt : if he be
 as his maistir, ⁴¹ and what acnt thou in
 thi brothers ije a mote : but thou biholdist
 not a beam that is yn thin owne eye? ⁴² or
 how maist thou seie to thi brother, bro-
 ther auflre, I schal cast out the moot of
 thin ije, and thou biholdist not a beam in
 thin owne ije; ipocrite; first take out the
 beam of thin ije, and thanne thou schal
 se to take out the moot of thin brotheris
 ije.

⁴³ It is not a gode tre that makith
 yuel fruytis, neþer an yuel tre : that
 makith good fruytis, ⁴⁴ for eueri tre : is
 knowen of his fruyt, and men gadren not
 figis of thornes; neþer men gadren a
 grape of a buysele of becrie; ⁴⁵ a good
 man : of the good tresour of his herte;
 bryngith forth good thingis, and an yuel
 man of the yuel tresour bryngith forth
 yuel thingis; for of the plente of the herte:
 the mouth spekiþ, ⁴⁶ and what clepen ge
 me lord lord, and dou not tho thingis
 that I seie, ⁴⁷ Eche that cometh to me,
 and herith my wordis, and doth hem : I
 schal schewe to you to whom he is like;
⁴⁸ he is like to a man that bildith an hous,
 that diggid depe, and sette the founde-
 ment on a stoon, and whanne greet flood
 was made the flood was hurtlid to that
 hous; & it myyt not moue it for it was
 founded on a ned stoon, ⁴⁹ but he that
 bearith and doith not : is like to a man bild-
 ynge his hous on erthe withouten founde-
 ment; In to whiche the flood was hurtlid;
 and anon it fil down, and the fallynge
 down of that hous : was made greet.

7. AND whanne he hadde fulfilled alle
 his wordis into the oeris of the puple : he
 entrid in to capernaum, ² but a seruaunt
 of a centurion that was precious to hym

ije, ope. yuel, evil. clepen, call. ned, needs, firm.
 hurtlid, shaken.

TYNDAL—1534.

Every man shalbe perfecte, even as his
 master is. ⁴¹ Why seyst thou a mote in
 thy brothers eye, and considerest not the
 beam that is in thyne awne eye? ⁴² Either
 how cannest thou saye to thy brother :
 Brother, let me pull out the mote that
 is in thyne eye : when thou perceavest
 not the beam that is in thyne awne eye? ⁴³
 Ypocrite, cast out the beam out of thyne
 awne eye fyrst, and then shalt thou se
 perfectly, to pull out the moote out of
 thy brothers eye.

⁴⁴ It is not a good tree that bringeth
 forth the evyll frute : neþer is that an evyll
 tree, that bringeth forth the good frute.

⁴⁵ For every tree is knowen by his frute.
 Nether of thornes gader men fygge, nor
 of bushes gader they grapes. ⁴⁶ A good
 man out of the good treasure of his hert,
 bringeth forth that which is good. And
 an evyll man out of the evyll treasure of
 his hert, bringeth forth that which ys
 evyll. For of the abundance of the hert
 his mouth speaketh. ⁴⁷ Why call ye me
 Master, Master : and do not as I bid
 you? ⁴⁸ whosoever cometh to me and
 heareth my sayings, and dothe the same,
 I will shewe you to whom he ys lyke.

⁴⁹ He is like a man which built an housse :
 and digged depe, and layde the founda-
 cion on a rocke. When the waters arose,
 the flood bet upon that housse, and
 coude not move yt. For it was ground-
 ed upon a rocke. ⁵⁰ But he that heareth and
 doth not, is lyke a man that with out
 foundation bylt an housse upon the erth,
 agaynst which the flood did bet : and it
 fell by and by. And the fall of that housse
 was greute.

7. WHEN he had ended all his say-
 ings in the audience of the people, he entred
 into Capernaum. ² And a certayne Cen-
 turions seruaunte was sick and redy to

CRANMER—1539.

Euery man shalbe perfecte, euen as his
 master is. ⁴¹ Why seest thou a mote in
 thy brothers eye, but considerest not the
 beam that is in thyne awne eye? ⁴² Either
 how cannest thou saye to thy brother :
 Brother, let me pull out the mote that
 is in thyne eye, when thou seest not the
 beam that is in thyne awne eye. Thou
 ypocrite, cast out the beam out of thyne
 awne eye fyrst, and then shalt thou se
 perfectly, to pull out the moote that is in
 thy brothers eye.

⁴³ For it is not a good tree, that bring-
 eth forth euyl frute : neþer is that an
 euyl tree, that bringeth forth good frute.
⁴⁴ For euery tre is knowen by his frute.
 For of thornes do not men gather fyg-
 ges, nor of bushes gather they grapes.
⁴⁵ A good man out of the good treasure
 of his herte, bryngeth forth that which is
 good. And an euyl man, out of the euyl
 treasure of his hert, bryngeth forth that
 which is euyl. For of the abundance of
 the hert, hys mouth speaketh

⁴⁶ Why call ye me Lorde lorde, and do
 not as I byd you : ⁴⁷ whosoever cometh
 to me and heareth my sayings, and doth
 the same, I will shewe you to whome he
 is lyke. ⁴⁸ He is lyke a man which bylt an
 housse, and dygged depe, and layde the
 foundacyon on a rocke. When the waters
 arose, the flood bet vpon that housse, and
 coude not moue it. For it was ground-
 ed vpon a rocke. ⁴⁹ But he that heareth and
 doth not, is lyke a man that with out
 foundation bylt an housse vpon the erth,
 agaynst which the flood dyd beat : and it
 fell immediatly. And the fall of that housse
 was greute.

7. WHEN he had ended all his say-
 ings in the audience of the people he
 entred into Capernaum. ² And a certayne
 Centurions seruaunt which was deare
 vnto him laye sick and was in parrell of

‘ τὸ ποιηρόν· ἐκ γὰρ τοῦ περισσέυματος τῆς καρδίας λαλεῖ τὸ στόμα αὐτοῦ. ⁴⁵ Τὴν
 ‘ δέ με καλεῖτε, Κύριε, κύριε, καὶ οὐ ποιεῖτε ὡς λέγω; ⁴⁶ πᾶς ὁ ἐρχόμενος πρὸς με
 ‘ καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτοὺς, ὑποδείξω ὑμῖν τί ἐστὶν ὁμοίος.
 ‘ ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι οἶκον, ὃς ἔσκαψε καὶ ἐβάθυνε, καὶ ἔθηκε
 ‘ θεμέλιον ἐπὶ τὴν πέτραν· πλημμύρας δὲ γενομένης, προσέρρηξεν ὁ ποταμὸς τῇ
 ‘ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσε σαλευθῆαι αὐτήν· ⁴⁷ τεθεμελιώτο γὰρ ἐπὶ τὴν πέτραν.
 ‘ ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἶκον ἐπὶ
 ‘ τὴν γῆν χωρὶς θεμελίου· ἡ προσέρρηξεν ὁ ποταμὸς, καὶ εὐθέως ⁴⁸ ἔπεσε, καὶ ἐγένετο
 ‘ τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα.’

VII. Ἐπεὶ δὲ ἐπλήρωσε πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ,
 εἰσηλθεν εἰς Καπερναούμ. ² Ἐκατοντάρχου δέ τινος δούλος κακῶς ἔχων ἡμελλε

¹ Alex. = θεσσαρόδ. ² Alex. περισσέυματος. ³ Alex. εἰς τὸ καλῶς οἰκοδομεῖσθαι αὐτήν. ⁴ Alex. συνέστη.

GENEVA—1557.

about his master: But whosoever will be
 a perfect disciple shalbe as his master is.

⁴¹ Why sayest thou a mote in thy brothers
 eye, and considerest not the beame that
 is in thine owne eye? ⁴² Either how can-
 nest thou say to thy brother, Brother let
 me pul out the mote that is in thine eye:
 when thou perceavest not the beame that
 is in thine owne eye? Hypocrite, cast
 out the beame out of thine owne eye
 first, and then shalt thou see perfectly, to
 pul out the mote that is in thy brothers
 eye. ⁴³ For it is not a good tree that bring-
 eth forth euyl frute: nether is that an
 euyl tree, that bringeth forth good frute.

⁴⁴ For every tree is known by his owne
 frute. For nether of thornes gather men
 fygges, nor of bushes gather they grapes.

⁴⁵ A good man out of the good treasure
 of his heart, bringeth forth that which is
 good: and an euyl man out of the euyl
 treasure of his hart, bringeth forth that
 which is euyl. For of the abundance
 of the hart, his mouth speaketh. ⁴⁶ Why
 call ye me Master, Master, and do not as
 I byd you? ⁴⁷ Whosoever cometh to me,
 and heareth my sayings, and doth the
 same, I wil shew you to whome he is
 lyke. ⁴⁸ He is like a man which buylt an
 house, and dygged depe, and layd the
 foundation on a rock. And when the
 waters arose, the flood bet vpon that
 house, and could not shake it downe: for
 it was groundyd vpon a rock. ⁴⁹ But he
 that heareth and doth not, is lyke a man
 that without foundation buylt an house
 vpon the earth, agaynst which the flood
 dyd beat, and it fel by and by. And the
 fel of that house was great.

7. VVHEN he had ended all his say-
 ings in the audience of the people, he
 entred into Capernaum. ² And a certeyn
 Centurions seruant was syck and ready

RHEIMS—1582.

not about his maister: but every one
 shal be perfect, if he be as his maister.

⁴¹ And why seest thou the mote in thy
 brothers eye: but the beame that is in
 thine owne eye thou considerest not? ⁴² Or
 how canst thou say to thy brother, Bro-
 ther, let me cast out the mote out of thine
 eye: thy self not seeing the beame in
 thine owne eye? Hypocrite, cast first the
 beame out of thine owne eye: and then
 shalt thou see clearly to take forth the
 mote out of thy brothers eye.

⁴³ For there is no good tree that yeldeth
 euyl frutes: nor euyl tree, that yeldeth good
 frute. ⁴⁴ For every tree is knowen by his
 frute. For neither doe they gather figges
 of thornes: neither of a bush doe they
 gather the grape. ⁴⁵ The good man of the
 good treasure of his hart bringeth forth
 good: and the euyl man of the il treasure
 bringeth forth euyl. For of the abundance
 of the hart the mouth speaketh.

⁴⁶ And why cal you me, Lord, Lord:
 and doe not the things vvhich I say?

⁴⁷ Every one that commeth to me, and
 heareth my vwords, and doeth them: I
 vwill shew you to vvhom he is like. ⁴⁸ He
 is like to a man building a house, that
 digged deepe, and laid the foundation
 vpon a rocke. And vhen an inundation
 rose, the river bette against that house,
 and it could not move it: for it vvas
 founded vpon a rocke. ⁴⁹ But he that
 heareth, and doeth not: is like to a man
 building his house vpon the earth without
 a foundation: against the vvhich the river
 dyd beate: and incontinent it fell, and the
 ruine of that house vvas great.

7. AND vvhien he had fully said al his
 vwords into the eares of the people, he
 entred into Capernaum. ² And the ser-
 uant of a certaine Centurion being sicke,

AUTHORISED—1611.

is not about his master: but every one
 that is perfect shalbe as his master.

⁴¹ And why beholdest thou the mote that
 is in thy brothers eye, but perceivest not
 the beame that is in thine owne eye? ⁴²
 Either how canst thou say to thy brother,
 Brother, let mee pull out the mote
 that is in thine eye: when thou thy self
 beholdest not the beame that is in thine
 owne eye? Thou hypocrite, cast out first
 the beame out of thine owne eye, and
 then shalt thou see clearly to pull out the
 mote that is in thy brothers eye. ⁴³ For a
 good tree bringeth not fourth corrupt
 fruit: neither doeth a corrupt tree bring
 fourth good fruit. ⁴⁴ For every tree is
 known by his owne fruit: for of thornes
 men doe not gather figs, nor of a bramble
 bush gather they grapes. ⁴⁵ A good man
 out of the good treasure of his heart,
 bringeth forth that which is good: and
 an euill man out of the euill treasure of
 his heart, bringeth forth that which is
 euill: For of the abundance of the heart,
 his mouth speaketh.

⁴⁶ And why call ye mee Lord, Lord, and
 doe not the things which I say? ⁴⁷ Who-
 soever cometh to me, and heareth my
 sayings, and doeth them, I will shew you
 to whom he is like. ⁴⁸ Hee is like a man
 which built an house, and digged deepe,
 and layed the foundation on a rocke. And
 when the flood arose, the streame beat
 vehemently vpon that house, and could
 not shake it: for it was founded vpon a
 rocke. ⁴⁹ But hee that heareth, and doeth
 not, is like a man that without a foun-
 dation built an house vpon the earth:
 against which the streame dyd beat ve-
 hemently, and immediately it fell, and the
 ruine of that house was great.

7. NOW when hee had ended all his
 sayings in the audience of the people, he
 entred into Capernaum. ² And a certaine
 Centurions seruant, who was deare vnto

¹ Or, shall be perfected as his master.

τελευτᾶν, ὃς ἦν αὐτῷ ἔντιμος. ἰκούσας δὲ περὶ τοῦ Ἰησοῦ, ἀπέστειλε πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτῶν αὐτὸν, ὅπως ἐλθὼν διασώσῃ τὸν δούλον αὐτοῦ. οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν παρεκάλουν αὐτὸν σπουδαίως, λέγοντες, Ὅτι ἀξίός ἐστιν ᾧ παρῆξει τοῦτο· ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν αὐτὸς ᾠκοδόμησεν ἡμῶν. Ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας, ἐπεμψε πρὸς αὐτὸν ὁ ἐκατόνταρχος φίλους, λέγων αὐτῷ, Κύριε, μὴ σκύλλου· οὐ γάρ εἰμι ἱκανὸς ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς· διὸ οὐδὲ ἐμαυτὸν ἤξιωσα πρὸς σε ἐλθεῖν· ἀλλὰ εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου. καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ' ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ, Ἐρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου, Ποίησον τῷτο, καὶ ποιεῖ. Ἀκούσας

* Alex. φράων. * Alex. + αὐτῷ. * Alex. παρῆξ. * Alex. φιλ. ὁ ἱκαν. * Alex. μου ὑπὸ τὴν στέγην. * Const. οὐκ.

WICLIFFE—1380.

was sike and drawyng to the deeth, and whanne he hadde herd of ihesus: he sente to hym the eldre men of ierusalem, & cried hym that he wolde come and heale his seruante, and whanne they camen to ihesus, they preioun hym bisifi & seiden to hym, for he is worthi that thou graunte to hym this thing: for he leueth oure folk, & he bihold to us a synagoge, and ihesus wente with hem, and whanne he was not fer fro the hous the centurien sente to hym frendis and seide, lord nyle thou be traucilid for I am not worthi: that thou entre vnder my roof, for whiche thing, and I demed not my self worthi: that I come to thee, but seie thou bi word: and my child schal be heild. for I am a man ordyned vnder power, and haue krytyis vnder me, and I seie to this go: and he goith & to another come: and he cometh, and to my seruante do this thing: and he doith, & whanne this thing was herd: ihesus wondrid and seide to the puple sayng hym truli I seie to you: nether in israel fonde so greet faith, and thei that weren sente turneden agen hoom: and founden the seruante hole, whiche was sike.

11 And it was don aftirward ihesus wente in to a cite, that is clepid naim: and his discipulis and ful greet puple wente with hym, 12 & whanne he cam ny to the gate of the cite: bi the sone of a woman that hadde no mo children: was borun out deed, and this was a widowe, and moche puple of the cite with hir, 13 and whanne the lord ihesus hadde seen hir: he hadde routhe on hir, and seide to hir, nyle thou wepe, 14 and he cam ny: and toouchid the bere, and thei that baren: stoden, and he seide, yonge man: I seie to thee rise vp, 15 and he that was deed sate vp agen & began to speke, and he gaf hym to his moder, 16 & drede took alle men, & thei magnificiden god and seiden,

TYNDALE—1534.

dye whom he made moche of. And when he heard of Iesus, he sent vnto him the elders of the Iewes, beseeching him that he wolde come and heale his seruante. And they came to Iesus and besought him instantly sayinge: He is worthi that thou shouldest do this for him. For he leueth oure nacion and hath bilt vs a synagoge. And Iesus went with them.

And when he was not farre from the house, the Centurion sent frendes to him sayinge vnto him: Lorde trouble not thy selfe: for I am not worthy that thou shouldest enter vnder my roffe. Wherefore I thought not my selfe worthy to come vnto the: but saye the worde, and my seruante shalbe whole. For I lyke wyse am a man vnder power, and haue vnder me souldiers, and I saye vnto wom, go: and he goeth. And to another, come: and he cometh. And to my seruante do this: and he doeth it. When Iesus herde this, he merueyled at him, and turned him about and sayd to the people that folowed him: I saye vnto you, I haue not founde so greete faith, no, not in Israel. And they that were sent, turned backe home agayne, and founde the seruante that was sick, whole.

11 And it fortuneth after that, that he went into a cite called Naim, and many of his disciples went with him, and moche people. 12 When he came nye to the gate of the cite: beholde, ther was a deed man caried out which was the only sone of his mother, and she was a widowe, and moche people of the cite was with her. 13 And when the lord sawe her, he had compassion on her, and sayde vnto her: wepe not. 14 And he went and toouched the coffyn, and they that bare him, stode still. And he sayde: Yonge man, I saye vnto thee, arise. 15 And the deed sate vp and beganne to speake. And he delyvered him to his mother. 16 And ther cam a feare on them all. And they glorified god

CRANMER—1539.

death, And when he heard of Iesus, he sent vnto him the elders of the Iewes, beseeching him that he wolde come, and heale his seruante. And when they cam to Iesus, they besought him instantly, saying: He is worthy that thou shouldest do this for him. For he leueth oure nacion, and hath brylt vs a synagoge. And Iesus went with them.

And when he was now, not farre from the house, the Centurion sent frendes to him: saying vnto him Lorde, trouble not thy selfe: for I am not worthy: that thou shouldest enter vnder my roffe. Wherefore I thought not my selfe worthy to come vnto the: but saye thou the worde, and my seruante shalbe whole. For I also am a man set vnder power, and bene vnder me souldiers, and I saye vnto one: go, and he goeth: and to another, come: and he cometh: and to my seruante, do this: and he doeth it. When Iesus herde this, he merueyled at him, and turned him about, and sayd to the people that folowed him: I saye vnto you, I haue not founde so great sayth, no, not in Israel. And they that were sent, turned hacke home agayne, and founde the seruante whole that had bene sycke.

11 And it fortuneth after this, that he went into a cytie which is called Naim, and many of his disciples went with him, and moche people. 12 When he came nye to the gate of the cytie: beholde, ther was a deed man caried out, which was the only sone of his mother, and she was a wydowe, and moche people of the cytie was with her. 13 And when the Lord sawe her, he had compassion on her, and sayde vnto her: wepe not. 14 And he came nye, and toouched the coffyn: and they that bare him, stode styll. And he sayde: Yonge man, I saye vnto thee arise. 15 And he that was deed, sate vp, and beganne to speake. And he delyvered him to his mother. 16 And there came a feare on them all. And they gaue the glory vnto God,

nyte, not. tranquillid, troubled. demed, judged. krytyis, soldiers. arysen, following. nyte, open. clyp, called. routhe, pity. yaf, gave.

δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν· καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπε, ᾠέγω ὑμῶν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρον.¹⁰ Καὶ ὑποστρέψαντες οἱ πεμφθέντες εἰς τὸν οἶκον εὑρον τὸν ἀσθενοῦντα δούλου ὑγμῖνοντα.

¹¹ Καὶ ἐγένετο ἐν τῇ ἐξῆς, ἐπορεύετο εἰς πόλιν καλουμένην Ναϊν· καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοὶ καὶ ὄχλος πολὺς.¹² ὡς δὲ ἤγγισε τῇ πόλει τῆς πόλεως, καὶ ἰδοὺ, ἐξεκομίζετο τεθνηκὼς, υἱὸς μονογενῆς τῇ μητρὶ αὐτοῦ, καὶ αὕτη χήρα· καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν συν αὐτῇ.¹³ καὶ ἰδὼν αὐτὴν ὁ Κύριος ἐσπλαγχνίσθη ἐπ' αὐτῇ, καὶ εἶπεν αὐτῇ, Μὴ κλαῖς.¹⁴ Καὶ προσελθὼν ἤψατο τῆς σοροῦ· οἱ δὲ βαστάζοντες ἔστησαν καὶ εἶπε, Νεανίσκα, σοὶ λέγω, ἐγέρθητι.¹⁵ Καὶ ἀνεκάθισεν ὁ νεκρὸς, καὶ ἤρξατο λαλεῖν καὶ ἔδωκεν αὐτόν τῇ μητρὶ αὐτοῦ.¹⁶ ἔλαβη δὲ φόβος πάντας, καὶ ἐδόξαζον τὸν Θεόν, λέγοντες, Ὅτι

¹ Alex. εἰς τὸν οἶκον αἱ π. ε. ρ. δ. (s. = d.) δ. * Const. γὰρ. * Alex. = ἱκανοί. * Alex. καὶ αὐτὴ ἦν χήρα. * Const. = ἦν. * Rec. ἐπαύτα.

GENEVA—1557.

to dye, whom he made much of. ² And when he heard of Iesus, he sent vnto hym the Elders of the Iewes, beseeching hym that he would come and heale his seruant. ⁴ And they came to Iesus, and besought hym instantly, saying, He is woorthy that thou shouldst et bestowe this pleasure vpon him. ⁵ For he loneth sayd they, our nation, and hath buyt vs a Synagoge.

⁶ Then Iesus went with them. But when he was now not farre from the house, the Centurion sent friendes to him, saying vnto him, Lord trouble not thy self: for I am not woorthy that thou shouldst enter vnder my rooffe. ⁷ Wherefore I thought not my self woorthy to come vnto thee, but say the woord, and my scruant shalbe wiole. ⁸ For I lykewyse am a man vnder power, and haue vnder me souldiers, and I say vnto one, Go, and he goeth: and to another, Come, and he cometh: and to my scruant, Do this, and he doeth it. ⁹ When Iesus heard this, he marvelled at hym, and turned hym about, and sayd to the people, that folowed him, I say vnto you, I haue not found so great faith, no, not in Israel. ¹⁰ And they that were sent, turned back home agayne, and found the scruant that was syck, whole. ¹¹ And it fortuned the day after, that he went into a citie called Naïm, and many of his disciples went with hym, and much people. ¹² When he came nye to the gate of the citie, behokk there was a dead man carryed out, who was the ouely begotton sonne of his mother, which was a wydowe: and much people of the citie was with her.

¹³ And when the Lord sawe her, he had compassion on her, and sayd vnto her, Wepe not. ¹⁴ And he went and touched the coffyn (and they that bare hym stode styf) and he sayd, Yonge man, I say vnto thee, Arise. ¹⁵ And he that was dead sate vp, and began to speake: and he deliuered him to his mother. ¹⁶ And there came a feare on them all: and they

RHEIMS—1582.

was readie to die: vnto who was deere vnto him. ² And when he heard of Iesus, he sent vnto him the Auncients of the Iewes, desiring him to come and heale his seruant. ⁴ But they being come to Iesus, besought him earnestly, saying to him, That he is vworthy that thou shouldst doe this for him. ⁵ for he loneth our nation: and he hath built a synagoge for vs. ⁶ And Iesus vwent vvith them. And vvhen he was now not farre from the house, the Centurion sent his friends vnto him, saying, Lord, trouble not thy self. for I am not woorthy that thou shouldst enter vnder my rooffe. ⁷ for the vvich cause neither did I thinke my self vworthy to come to thee: but say the vvord, and my scruant shal be made whole. ⁸ for I also am a man subiect to authoritie, hauing vnder me souldiers: and I say to this, goe, and he goeth: and to an other, come, and he cometh: and to my seruant, doe this, and he doeth it. ⁹ Vvhen Iesus hearing, marvelled: and turning to the multitudes that folowed him he said, Amen I say to you, neither in Israel haue I found so great faith. ¹⁰ And they that vvere sent, being returned hunc, found the seruant that had been sicke, vvhole.

¹¹ And it came to passe, afterward he vvent into a citie that is called Naïm: and there vvent vvith him his Disciples and a very great multitude. ¹² And vvhen he came nigh to the gate of the citie, behokk a dead man vvvas carryed forth, the onely sonne of his mother: and she, vvvas a vviddow: and a great multitude of the citie vvwith her. ¹³ Vvhen our Lord had seen, being moued vvith mercie vpon her, he said to her, Vvewepe not. ¹⁴ And he came neere and touched the coffyn. And they that carryed it, stood still: and he said, Yonge man, I say to thee, Arise. ¹⁵ And he that vvvas dead, sate vp, and began to speake. And he gaue him to his mother. ¹⁶ And feare took them all: and they magnified God, saying, That a

AUTHORISED—1611.

him, was sicke and ready to die. ² And when he heard of Iesus, he sent vnto him the Elders of the Iewes, beseeching him that he would come and heale his seruant. ⁴ And when they came to Iesus, they besought him instantly, saying, that hee was woorthy for whom hee should doe this. ⁵ For he loneth our nation, and hee hath built vs a Synagoge. ⁶ Then Iesus went vvith them. And vvhen he was now not farre from the house, the Centurion sent friendes to him, saying vnto him, Lord, trouble not thy selfe: for I am not woorthy that thou shouldst enter vnder my rooffe. ⁷ Wherefore neither thought I my selfe woorthy to come vnto thee: but say in a vvord, and my seruant shal be healed. ⁸ For I also am a man set vnder authoritie, hauing vnder me souldiers: and I say vnto one, Goe, and he goeth: and to another, Come, and hee cometh: and to my seruant, Doe this, and he doeth it. ⁹ When Iesus heard these things, hee marvelled at him, and turned him about, and saide vnto the people that folowed him, I say vnto you, I haue not found so great faith, no, not in Israel. ¹⁰ And they that vvere sent, returning to the house, found the scruant vvhole that had bene sicke.

¹¹ And it came to passe the day after, that he went into a citie called Naïm: and many of his disciples went vvith him, and much people. ¹² Now vvhen hee came nigh to the gate of the citie, behokk, there vvvas a dead man carryed out, the onely sonne of his mother, and shee vvvas a vviddow: and much people of the citie vvvas vvith her. ¹³ And vvhen the Lord saw her, hee had compassion on her, and saide vnto her, Weepe not. ¹⁴ And hee came and touched the coffyn (and they that bare him, stood still.) And he said, Yonge man, I say vnto thee, Arise. ¹⁵ And he that vvvas dead, sate vp, and began to speake: and he deliuered him to his mother. ¹⁶ And there came a feare on all, and they

456
 'προφήτης μέγας ἐγγήγερται ἐν ἡμῶν καὶ ὅτι ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ.' ¹⁷ Καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ, καὶ ἐν πάσῃ τῇ περιχώρῳ.

¹⁸ Καὶ ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων. καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης ¹⁹ ἔπεμψε πρὸς τὸν Ἰησοῦν, λέγων, 'Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν;' ²⁰ Παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπον, 'Ἰωάννης ὁ Βαπτιστὴς ἀπέσταλκεν ἡμᾶς πρὸς σε, λέγων, Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν;' ²¹ Ἐν αὐτῇ δὲ τῇ ὥρᾳ ἐθεράπευσεν πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπεω. ²² καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, 'Πορευθέντες ἀπαγγεῖλατε Ἰωάννῃ ἃ εἶδετε καὶ ἠκούσατε· ὅτι τυφλοὶ ἀναβλέπουσι, χωλοὶ περιπατοῦσι,

* Alex. ἡγήθη.

* Alex. ἔπεμψεν.

* Alex. ἐπέμψεν.

* Const. = τὸ.

* Alex. = ὁ Ἰησοῦς.

* Alex. = ὅτι.

* Const. τοὺς ὄχλους.

* Alex. ἐξῆλθεν αὐτὸς ἐξ Ἰερουσαλὴμ.

WICLIF—1380.

for a greet profete is risen among us: and for god hath visitid his people; ¹⁷ and this word wente out of hym, in to alle indee; and in to alle the cuntre aboute;

¹⁸ and Iohns disciples tolden hym: of alle these thingis; ¹⁹ and Iohn clepid tweyne of his disciples and sente hem to ihesus, and seide, art thou he that is to come, or abiden we another? ²⁰ and whanne the men comen to hym: thus seiden, Iohn baptist sente us to thee: and seide, art thou he that is to come: or we abiden another? ²¹ and in that our he belid many men of her sikenessis and woundis and yuel spiritis: and he gaf sight to many blynde men; ²² and ihesus answerid & seide to hem, go ye agen & telle ye to Iohn, tho thingis that ye han herde and seen; blinde men seen, crokid men gon, mesels ben made cleue, deaf men heren, deed men risen agen, pore men ben taken to prech- yage of the gospel; ²³ and he that schal not be schandrid in me: is blessid;

²⁴ and whanne the messengers of Iohn, weren gon forth: he bigan to seie of Iohn to the people; what wenten ye out in to desert to se? a rode waggid with the wynde? ²⁵ but what wenten ye out to se? a man clothid with softe clothis? lo thei that ben in precious cloith and in delicis: ben in kyngis housis; ²⁶ but what wenten ye out to se? a profete? ghe I seie to you: and more thanne a profete; ²⁷ this is he of whom it is writun, lo I sende myn engel bifor thi face, which schal make thi weie redi bifor thee; ²⁸ certis I acie to you, ther is no man more profete among children of wyymen thanne is Iohn. But he that is lesse in the kyngdom of hevenes: is more thanne he. ²⁹ And alle the people

TYNDALE—1534.

sayinge: a greates prophet is risen amonge vs, and god hath visitid his people. ¹⁷ And this rumor of him went forth through- out all Iurie, and thoroughout all the regions which Iye rounde about.

¹⁸ And the disciples of Iohn shewed him of all these thinges. ¹⁹ And Iohn called vnto him .ii. of his disciples, and sent them to Iesus sayinge: Arte thou he that shall come: or shall we loke for another? ²⁰ When the men were come vnto him, they sayde: Iohn baptiste sent vs vnto the sayunge: Arte thou he that shall come: or shall we wayte for another? ²¹ And at the same tyme he cured many of their infirmities and plagis, and of euill spretes, and vnto many that were blynde, he gaue sight. ²² And Iesus answerid and sayd vnto them: Goo youre wayes and shewe Iohn, what thinges ye haue seene and harde: how that the blynde se, the halt goo, the lepers are cleensed, the deaf heare, the deed aryse, to the poore the glad tydinges preached, ²³ and happy is he, that is not offended by me.

²⁴ When the messengers of Iohn were departed, he began to speake vnto the people of Iohn. What went ye oute into the wilderness for to se? went ye to se arede shaken with the wynde? ²⁵ But what went ye out fur to se? A man clothed in softe rayment? Beholde they which are gorgeously apparelled, and lyue delicately, are in kynges courtes. ²⁶ But what went ye forth to se? A prophete? Ye I saye to you, and more then a prophete. ²⁷ This is he of whom it is wrytton: Beholde I sende my messenger before thy face, to prepare thy waye before the. ²⁸ For I saye vnto you: a greater prophete then Iohn, amonge womens chyldren is ther none. Nevertheless one that is lesse in the kyngdom of god, is greater then he.

²⁹ And all the people that hearde, and the

CRANMER—1539.

sayinge A greates prophet is risen vp amonge vs, and God hath visitid his people. ¹⁷ And this rumor of hym went forth throughout all Iurie, and thorow out all the regions which Iye rounde about.

¹⁸ And the disciples of Iohn shewed him of all these thinges. ¹⁹ And Iohn called vnto him two of his disciples, and sent them to Iesus, sayinge: Arte thou he that shulde come: or shall we loke for another? ²⁰ When the men were come vnto him, they sayde: Iohn baptiste sent vs vnto the, saying: Art thou he that shulde come? or shall we wayte for another? ²¹ And in that same houre he cured many of their infirmities and plagis, and of euill spretes, and vnto many that were blynde he gaue syght. ²² And he answered, and sayd vnto them: Goo youre wayes, and bring wordes agayne to Iohn, what thinges ye haue seene and harde, how that the blynde se, the halt go, the lepers are cleensed, the deaf heare, the deed ryse agayne: to the poore is the glad tydinges preached, ²³ and happy is he, that is not offended at me.

²⁴ And when the messengers of Iohn were departed, he began to speake vnto the people concernyng Iohn. What went ye out into the wyldernes for to se? a rede shaken with the wynde? ²⁵ But what went ye out fur to se? A man clothed in softe rayment? Beholde, they which are gorgeously apparelled, and lyue delicately, are in kynges courtes. ²⁶ But what went ye forth to se? A Prophete? Yee I saye to you, and more then a prophete. ²⁷ Thus is he, of whom it is writen Behold, I sende mine angell before thy face which shall prepare thy waye before the. ²⁸ For I saye vnto you, amonge womens children, is ther not a greater prophet then Iohn baptist. Nevertheless, he that is lesse, in the kyngdome of God is greater then he.

²⁹ And all the people, and the publicans

clepid, called. Ioh. this. Ioh. this. Ioh. this.
 for hym, went sight. ag. ag. ag. ag.
 oute, delid. oute, oute, oute, oute.

λεπροὶ καθαρίζονται, κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται.
 21 καὶ μακάριός ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί. 22 Ἀπελθόντων δὲ τῶν
 ἀγγέλων Ἰωάννου, ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου, ὅτι ἔξεληλύ-
 θατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; 23 ἀλλὰ τί
 ἔξεληλύθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ, οἱ ἐν
 ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσὶν. 24 ἀλλὰ τί
 ἔξεληλύθατε ἰδεῖν; προφήτην; ναί, λέγω ὑμῖν, καὶ περισσύτερον προφήτου. 25 οὗτός
 ἐστι περὶ οὗ γέγραπται, ὅτι Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσ-
 ὄπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου. 26 Ἄγω γὰρ
 ὑμῖν, μέλζων ἐν γεννητοῖς γυναικῶν προφήτης Ἰωάννου τοῦ Βαπτιστοῦ οὐδεὶς
 ἐστιν. ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ Θεοῦ μέλζων αὐτοῦ ἐστι. 27 Καὶ πᾶς

1 Alex. ἔλθοντε α. ἔλθοντες.

1 Alex. = ἐγώ.

1 Alex. Ἰδοὺ λέγω α. λέγω ὅτι α. λέγω.

1 Alex. = προφήτης.

2 Alex. = τοῦ Βαπτιστοῦ.

GENEVA — 1557.

glorified God, saying, A great Prophet hath
 risen among vs, and God hath visited his
 people. 17 And this rumor of hym went
 forth throughout all Iurie, and through-
 out all the region round about. 18 And
 the disciples of Iohn shewed hym of all
 these thynges. 19 And Iohn called vnto
 him two of his disciples, and sent them to
 Iesus, saying, Art thou he that should
 come, or shal we loke for another?
 20 When the men were come vnto him,
 they sayd, Iohn Baptist sent vs vnto thee,
 saying, Art thou he that should come, or
 shal we wait for another? 21 And at that
 same tyme, he cured many of their infir-
 mities, and plegues, and of euyl spirites:
 and vnto many that were blynde, he gaue
 syght.

22 And Iesus answered, and sayd vnto
 them, Go your wayes and shewe Iohn,
 what thynges ye haue seene and heard:
 how that the blynde see, the halte go,
 the lepers are cleansed, the deafe heare,
 the dead ryse agayne, to the poore is the
 glad tidings preached, 23 And happy is
 he, that shal not be offended at me.

24 And when the messengers of Iohn were
 departed, he began to speake vnto the
 people of Iohn, What went ye out into
 the wyldernes for to see? a rede shaken
 with the wynde? 25 But what went ye out
 for to see? A man clothed in soft rai-
 ment? Beholde, they which are gorge-
 ously apperelled, and lye delicately, are
 in kynge courtis. 26 But what went ye
 forth to see? A Prophet? yea I say to
 you, and greater then a Prophet. 27 This
 is he of whome it is writtyn, Beholde, I
 send my messenger before thy face, which
 shal prepare thy way before thee. 28 For
 I say vnto you, there is no greater Pro-
 phet then Iohn, among them that are
 born of women: neuertheless, he that is
 lesse in the kyngdome of God, is greater
 then he. 29 Then all the people that heard,

RHEIMS — 1582.

great Prophet is risen among vs: and
 That God hath visited his people. 17 And
 this saying went forth into al Iewrie of
 him, and into al the countrie about.

18 And Iohns disciples shewed him of al
 these things. 19 And Iohn called two of
 his disciples, and sent them to Iesus,
 saying, Art thou he that art to come: or
 expect we another? 20 And when the
 men were come vnto him, they said, Iohn
 the Baptist hath sent vs to thee, saying,
 Art thou he that art to come: or expect
 we another? 21 (And the self same houre,
 he cured many of maladies, and hurtes,
 and euil spirites: and to many blinde he
 gaue sight.) 22 And answering, he said to
 them, Goe and report to Iohn what you
 haue heard and seen: That the blinde
 see, the lame walke, the lepers are made
 cleane, the deafe heare, the dead rise
 againe, 23 the poore are euangelized: and
 blessed is he whosoener shal not be scan-
 dalized in me.

24 And when Iohns messengers were
 departed, he began to say of Iohn to the
 multitudes, What went you out into the
 desert to see? a reede moued with the
 wynde? 25 But what went you forth to
 see? a man clothed in soft garments?
 behold they that are in costly apparel and
 delicacies, are in the house of kings.
 26 But what went you out for to see? a
 Prophet? Certes I say to you, and more
 then a Prophet. 27 this is he of whom it
 is writtyn, Behold I send mine Angel
 before thy face, which shal prepare thy
 way before thee. 28 For I say to you, A
 greater Prophet among the children of
 women then Iohn the Baptist, there is
 no man. but he that is the lesser in the
 kyngdom of God, is greater then he.

29 And al the people hearing and the

AUTHORISED — 1611.

glorified God, saying, that a great Prophet
 is risen vp among vs, and that God hath
 visited his people. 17 And this rumour of
 him went forth throughout all Iudea,
 and throughout all the region round about.
 18 And the disciples of Iohn shewed him
 of all these things.

19 And Iohn calling vnto him two of his
 disciples, sent them to Iesus, saying, Art
 thou hee that should come, or looke we
 for another? 20 When the men were come
 vnto him, they said, Iohn Baptist hath
 sent vs vnto thee, saying, Art thou hee
 that should come, or looke we for ano-
 ther? 21 And in that same houre hee
 cured many of their infirmities and
 plegues, and of euill spirits, and vnto
 many that were blinde, he gaue sight.
 22 Then Iesus answering, said vnto them,
 Goe your way, and tell Iohn what things
 yee haue seene and heard, how that the
 blind see, the lame walke, the lepers are
 cleansed, the deafe heare, the dead are
 raised, to the poore the Gospel is preach-
 ed. 23 And blessed is he whosoener shal
 not be offended in me.

24 And when the messengers of Iohn
 were departed, hee beganne to speake
 vnto the people concerning Iohn: What
 went ye out into the wilkernes for to
 see? A reed shaken with the winde?
 25 But what went ye out for to see? A
 man clothed in soft raiment? Behold,
 they which are gorgeously apperelled, and
 lye delicately, are in kings courts. 26 But
 what went ye out for to see? A Prophet?
 Yea, I say vnto you, and much more then
 a Prophet. 27 This is hee of whom it is
 written, Behold, I send my messenger
 before thy face, which shal prepare thy
 way before thee. 28 For I say vnto you,
 among those that are borne of women,
 there is not a greater Prophet then Iohn
 the Baptist: but he that is least in the
 kingdome of God, is greater then he.
 29 And all the people that heard him, and

ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν Θεὸν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου.³⁰ οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ Θεοῦ ἠθέτησαν εἰς ἑαυτοὺς, μὴ βαπτισθέντες ὑπ' αὐτοῦ.³¹ Τίνι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης; καὶ τίνι εἰσὶν ὅμοιοι; ὅμοιοί εἰσι παιδίους τοῖς ἐν ἀγορᾷ καθημένους, καὶ προσφωνοῦσιν ἀλλήλους, καὶ λέγουσιν, | Ἡυλῆσαμεν ὑμῖν, καὶ οὐκ ᾤρχήσασθε· ἐβρηνθήσαμεν ὑμῖν, | καὶ οὐκ ἐκλαύσατε.³² ἔληλυθε γὰρ Ἰωάννης ὁ Βαπτιστὴς μῆτε ἄρτον | ἐσθίων μῆτε οἶνον | πίνων, καὶ λέγετε, Δαιμόνιον ἔχει.³³ ἔληλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγετε, Ἰδοὺ, ἄνθρωπος φάγος καὶ οἰνοπότης, φίλος τελωνῶν | καὶ ἀμαρτωλῶν.³⁴ καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς πάντων.

³⁵ Πρώτα δὲ τις αὐτὸν τῶν Φαρισαίων, ἵνα φάγῃ μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς

* Rec. + εἰς ἐὶ δὲ Ἐξῆρος. * Alex. λίγντας. * Alex. = ὕμν. * Alex. = ἄρτον. * Alex. = οἶνον. * Rec. τελωνῶν φίλος.
* Alex. = πάντων. * Alex. τὸν οἶνον. * Alex. κατελήθη.

WICLIF—1380.

heryng, and pupplicas, that hadden be baptised with the baptyrn of Ion : iustified god,³⁰ but the farises and the wise men of lawe, that weren not baptisid of hym : dispasiden the counceill of god : agayns hem self.

³¹ and the lord seide, therfor to whom schal I seie men of this generacioun like; and to whom ben thei like? ³² thei beu like to children sittinge in chepyng and spekyng to gidre and seiyng, we han sangun to you with pipis : and ye han not dauncid, we han made moornyng : and ye han not wepte, ³³ for Ion baptist cam nether etyngne breed ne drynkynge wyne, and ye seiden, he hath a fende; ³⁴ mannes some cam etyngne and drynkynge : a ye seiden, lo a man deuourer, and drynkynge wirn a frend of pupplicas and of synful men, ³⁵ and wisdom is iustified of her sones, but oon of the farises preid ihesus : that he schulde ete with hym, and he entrid in to the hous of the farise, and satte at the mete, ³⁷ and lo a synful woman that was in the citee, as sche knewe that ihesus ate at the mete, in the hous of the farise : sche brought an alabastr boxe of oymment, ³⁸ and sche stode bi-hinde hisidis hie feet, and bigan to moiste his feet with teeris, and wiped with the heeris of hir heed, & kiste hise feet : and anoyntid with oymment.

³⁹ and the farise seynge that hadde alepid him : seide with ymme hym self seiyng, if this were a profete : he schulde wite, who and what maner woman it were that toughith him, for sche is a synful woman; ⁴⁰ and ihesus answerid and seide to hym, Symount I haue summe thing to seie to thee, and he seide; maistr seie thou, ⁴¹ and he answerid tweie dettouris weren to oo leener : and oon cepte fyue hundred pence : and the tother fifti, ⁴² but whanne thei hadden not wherof thei schulden glide : he forgaif to bothe who

TYNDALE—1534.

publicans, iustified God, and were baptised with the baptyrn of Iohn. ³⁰ But the pharises and scribes despised the counsell of god agaynst them selves, and were not baptised of him.

³¹ And the lord seyd : Wher vnto shall I lyken the men of this generacion, and what thinge are they lyke? ³² They are lyke vnto chylidren sittynge in the market place, and cryynge one to another, and sayynge : We haue pyppid vnto you, and ye haue not daunced : we haue mourned to you, and ye haue not wept. ³³ For Iohn baptist cam, nether etyngne breed ne drynkynge wyne, and ye saye : he hath the deuyll. ³⁴ The sonne of man is come and eateth and drinketh, and ye saye : beholde a man which is a glotton, and a drinker of wyne, a frende of publicans and synners. ³⁵ Yet is wysdome iustified of all her chylidren. ³⁶ And one of the pharises desyred him that he wolde cate with him. And he went into the pharise house, and sate doune to meate. ³⁷ And beholde a woman in that cite, which was a synner, as sche knewe that Iesus ate at meate in the pharise house, she brought an alabastrer boxe of oymment, ³⁸ and she stode at his fete behynde him wepyng, and beganne to weashe his fete with teares, and dyd wipe them with the heeres of her heed, and kyssed his fete, and anoynted them with oymment.

³⁹ When the pharise which bade him, sawe that, he spake with in him sylfe, sayynge : If this man were a prophete, he wolde surely haue knowen who and what maner woman this is which toucheth him, for she is a synner. ⁴⁰ And Iesus answered and sayde vnto him : Symon I haue some what to saye vnto the. And he sayd master saye on. ⁴¹ There was a certayne lender which had two detters, the one ought fyue hundred pence, and the other fifty. ⁴² When they had nothinge to paye, he forgave them bothe. Which of them

CRANMER—1539.

that heard him iustified God, and were baptysed with the baptyrn of Iohn. ³⁰ But the Pharisees and lawyers despised the counsell of God agaynst them selves, and were not baptised of him. ³¹ And the Lorde sayd : Wher vnto shall I lyken the men of this generacion : and what thyng are they lyke? ³² They are lyke vnto children sittinge in the market place, and crying one to another, and saying : We haue piped vnto you, and ye haue not daunced : we haue mourned to you, and ye haue not wepte. ³³ For Iohn Baptist came, nether etyngne breed ne drynkynge wyne, and ye saye : he hath the deuyll. ³⁴ The sonne of man is come, and eateth and dryncketh, and ye saye : beholde a glotonous man, and an vmeasurable dryncker of wyne, a frende of publicans and synners. ³⁵ And wysdome is iustified of all hir children.

³⁶ And one of the Pharisees desyred him that he wolde eate with him. And he went into the Pharise house, and sate doune to meate. ³⁷ And beholde a woman in that cite (which was a synner) as soone as she knewe that Iesus ate at meate in the Pharise house, she brought an alabastrer boxe of oymment, ³⁸ and stode at his fete behynde him wepyng, and beganne to weashe his fete with teares, and dyd wipe them with the heeres of her heed, and anoynted them with the oymment.

³⁹ When the Pharise (which had bydden him) sawe, he spake with in him selfe, saying : If this man were a prophete, he wolde surely knowe who, and what maner of woman thys is that toucheth him, for she is a synner. ⁴⁰ And Iesus answered, and sayde vnto him : Symon, I haue some what to saye vnto the. And he sayd : master, saye on. ⁴¹ There was a certayne lender which had two detters, the one ought fyue hundred pence, and the other fifty. ⁴² When they had nothinge to paye, he forgave them both. Tell me therefore, which of them wyll loue him most?

appt. against. baptyrn, baptyrn. chepyng, market. alepid, called. wite, know. on, one. leener, lender. glide, give.

τὴν οἰκίαν τοῦ Φαρισαίου ἀνεκλήθη. ²⁷ Καὶ ἰδοὺ, γυνὴ ἐν τῇ πόλει, ἥτις ἦν ἁμαρτωλὸς, ἐπιγυνοῦσα, ὅτι ἀνάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου, καὶ στᾶσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ κλαίονσα, ἥρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσι, καὶ ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἐξέμασσε, καὶ κατεφίλει τοὺς πόδας αὐτοῦ, καὶ ἤλειφε τῷ μύρῳ. ²⁸ Ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ, λέγων, Οὗτος, εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποτῶν ἡ γυνὴ, ἥτις ἅπτεται αὐτοῦ ὅτι ἁμαρτωλὸς ἐστί. ²⁹ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτὸν, Σίμων, ἔχω σοί τι εἰπεῖν. Ὁ δὲ φησι, Διδάσκαλε, εἰπέ. ³⁰ Δύο χρεωφειλέται ἦσαν δανειστῇ τινι· ὁ εἰς ὥφειλε δηνάρια πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα. ³¹ μὴ ἐχόντων δὲ αὐτῶν ἀποδοῦναι, ἀμφοτέροις ἐχαρίστω. τίς οὖν αὐτῶν, εἰπέ, πλείον αὐτὸν ἀγαπήσει; |

²⁷ Alex. + καί. ²⁸ Alex. κατακλίται. ²⁹ Rec. παρὰ τοὺς πόδας αὐτοῦ ὀπίσω. ³⁰ Alex. τοῖς δ. ἥρξατο β. τ. κ. αὐτοῦ. ³¹ Alex. ἤματι. ³² Alex. = δι. ³³ Alex. = εἰπέ. ³⁴ ἀγαν. αὐτόν.

GENEVA—1557.

and the publicans, iustified God, beyng baptized with the baptisme of Iohn.

²⁷ But the Pharisee and Lawyers despised the counsell of God against them selues, and were not baptized of him. ²⁸ And the Lord sayd, Where vnto shal I liken the men of this generation, and what theyng are they like vnto? ²⁹ They are like vnto chyldren sytting in the market place, and crying one to another, and saying, We haue piped vnto you, and ye haue not dancd: we haue mourned to you, and ye haue not wept. ³⁰ For Iohn Baptist came, neither eating bread nor, drinckyng wyne: and ye say, He hath the deuyl. ³¹ The Sonne of man is come, and eateth and drincketh: and ye say, Beholde a man which is a glotten, and a drincher of wyne, a friende of publicans and synners.

³² But wysedome is iustified of all her chyldren. ³³ And one of the Pharisee desired him that he would eat with hym: and he went into the Pharisee house, and sate downe to meate. ³⁴ And beholde a woman in that cite which was a synner, as sone as she knewe that Iesus sate at meate in the Pharisee house, she brought an alabaster boxe of ointment. ³⁵ And she abode at his feete behynde hym wepyng, and began to washe his fete with teares, and dyd wipe them with the heares of her head, and kysed his fete, and anoynted them with the oyntment. ³⁶ When the Pharise which bode him, sawe that, he spake within him selfe, saying, If this man were a Prophet, he would surely haue knowen who, and what manner of woman this is which toucheth him, for she is a synner. ³⁷ And Iesus answered, and sayd vnto him, Simon I haue some what to say vnto thee. And he sayd, Master say on. ³⁸ There was a certayn lender which had two debtors: the one ought fyue hundred pence, and the other fifty. ³⁹ When they had nothing to pay, he forgave them both. Which of them therefore (tū me,) wyl loue him more?

RHEIMS—1582.

Publicans, iustified God, being baptized wvith Iohns baptisme. ²⁷ But the Pharisees and the lawyers despised the counsell of God against them selues, being not baptized of him. ²⁸ And our Lord said, Vwherevnto then shal I liken the men of this generation, and vwherevnto are they like? ²⁹ They are like to children sitting in the market-place, and speaking one to an other, and saying, Vve haue piped to you, and you haue not dancd: vve haue lamented, and you haue not wept. ³⁰ For Iohn the Baptist came neither eating bread nor drinking vyne: and you say, He hath a deuill. ³¹ The sonne of man came eating and drinking: and you say, Behold a man that is a gurmarder and a drinker of vyne, a friende of Publicans and sinners. ³² And wysedome is iustified of al her children.

³³ And one of the Pharisees desired him to cate wvith him. And being entred into the house of the Pharisee, he sate downe to meate. ³⁴ And behold a vwoman that was in the cite, a sinner, as she knewv that he vvvas set dovvn in the Pharisees house, she brought an alabaster boxe of ointment: ³⁵ and standing behind beside his feete, she began to vvwater his feete wvith teares, & vviped them wvith the heares of her head, and kysed his feete, & anointed them with the ointment. ³⁶ And the Pharisee that had bid him, seeing it, spake wvithin him self saying, This man if he vvvere a Prophet, vvould knowv certes vvho and vvhat manner of vwoman she is vvwhich toucheth him, that she is a sinner.

³⁷ And Iesus answering said to him, Simon, I haue somevvhat to say vnto thee, but he said, Maister, say. ³⁸ A certayne creditour had tyvo debtors: one did ovve fyue hundred pence, and the other fiftie. ³⁹ They hauing not vvherevvith to pay, he forgave both. Vvwhether therefore doth loue him

AUTHORISED—1611.

the Publicanes, iustified God, being baptized with the baptisme of Iohn. ²⁷ But the Pharisees and Lawyers reiected the counsell of God against themselves, being not baptized of him.

²⁸ And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? ²⁹ They are like vnto children sitting in the market place, and calling one to another, and saying, We haue piped vnto you, and ye haue not dancd: we haue mourned to you, and ye haue not wept. ³⁰ For Iohn the Baptist came, neither eating bread, nor drinking wyne, and ye say, He hath a deuill. ³¹ The Sonne of man is come, eating, and drinking, and ye say, Behold a gluttonous man, and a wine-bibber, a friend of Publicanes and sinners. ³² But wysedome is iustified of all her children.

³³ And one of the Pharisees desired him that he would cate with him. And he went into the Pharisees house, and sate downe to meat. ³⁴ And behold, a woman in the cite which was a sinner, when shee knew that Iesus sate at meate in the Pharisees house, brought an Alabaster boxe of ointment, ³⁵ And stood at his feet behind him, weeping, and began to wash his feete with teares, and did wipe them with the haire of her head, and kissed his feet, and anointed them with the ointment. ³⁶ Now when the Pharisee which had bidden him, saw it, he spake within himselfe, saying, This man, if he were a Prophet, would haue knowen who, and what manner of woman this is that toucheth him: for she is a sinner. ³⁷ And Iesus answering, said vnto him, Simon, I haue somewhat to say vnto thee. And he saith, Master, say on. ³⁸ There was a certayne creditour, which had two debtors: the one ought fyue hundred pence, and the other fiftie. ³⁹ And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will loue

³⁸ Or, frustrated.

³⁹ Or, within themselves.

“Αποκριθεὶς δὲ ὁ Σίμων εἶπεν, ‘Υπολαμβάνω ὅτι ὃ τὸ πλεῖον ἐχαρίσατο.’ Ὁ δὲ εἶπεν αὐτῷ, ‘Ὁρθῶς ἔκρινας.’ “Καὶ στραφεὶς πρὸς τὴν γυναῖκα, τῷ Σίμωνι ἔφη, ‘Βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθόν σου εἰς τὴν οἰκίαν, ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέ μου τοὺς πόδας, καὶ ταῖς θριξὶ αὐτῆς ἐξέμαξε. “φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ, ἀφ’ ἧς εἰσῆλθον, οὐ διέλιπε καταφιλοῦσά μου τοὺς πόδας. “ἐλαίῳ τὴν κεφαλὴν μου οὐκ ἠλειψας· αὕτη δὲ μύρῳ ἠλειψέ μου τοὺς πόδας. “οὐ χάριν, λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἡγάπησεν πολὺ· ὃ δὲ ὀλίγον ἀφίεται, ὀλίγου ἀγαπᾷ.’ “Εἶπε δὲ αὐτῇ, ‘Ἀφέωνται σοι αἱ ἁμαρτίαι.’ “Καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς, ‘Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφήσιν;’ “Εἶπε δὲ πρὸς τὴν γυναῖκα, ‘Ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήμην.’

* Alex. = ζι. † Rec. + τῆς κεφαλῆς. ‡ Alex. ἴσταν οὐτος.

WICLIȚ—1380.

thanne looth hym more? ⁴³ Symoun answered and seide, I gesse that he: to whom he forȝaf more, and he answered to hym, thou hast demed rightly.

⁴⁴ And he turned to the woman, and seide to symoun, seest thou this woman? I entrid in to this hous: thou gaf no water to my fete; but this hath moistid my feet with teeris: and wipid with hir lueris, ⁴⁵ thou hast not ȝoum to me a cosse: but this sithen she comid cesid not to kisse my feet, ⁴⁶ thou anonistid not myn heed with oyle: but this anonistid my feet with oymment, ⁴⁷ for the whiche thing I seie to thee, many synnes ben forȝoum to hir: for she hath loved mych. and to whom is lesse forȝoum: he looth lesse, ⁴⁸ and ȝhesus seide to hir, thi synnes ben forȝoum to thee, ⁴⁹ and thei that sate to gidre at the mete bigunnen to seie with yane hem self, who is this that forȝeueþ synnes: ⁵⁰ but he seide to the woman, thi feith hath made thee saaf: go thou in pees.

8. AND it was don aftirward, and ȝhesus made iournei bi citees and castels prechyng and euangelisynge the reume of god, and twelue with hym, ² and summe wyumen that were heled of wikkid spiritis and sikenessis, marie that is clepid magdalen of whom seene deuylis wenten out, ³ and Ione the wiif of chuse the procurator of croude: and susanne and many other that mynystriden to hym of her riches, ⁴ and whanne mych puple was come to gidre and men biȝiden to hym fro the citees: he seide bi a symylitude, ⁵ he that sowith yede out to sowe his seed, and while he sowith: summe fille bihisdis the weye & was defouled, and bridlis of the air eten it, ⁶ and other fel on stoon, and it sprunge up and dried: for it hadde not moisture, ⁷ & other fil among thornes, & the thornes springun up to

TYNDALE—1534.

tell me, will love him moost? ⁴³ Simon answered and sayde: I suppose, that he to whom he forgave moost. And he sayde vnto him: Thou hast truly iudged.

⁴⁴ And he turned to the woman, and sayde vnto Simon: Seist thou this woman? I entred into thy house, and thou gavest me no water to my fete: but she hath wasshed my fete with teares, and wiped them with the hoores of her heed. ⁴⁵ Thou gavest me no kysse: but she, sence the tyme I came in, hath not ceased to kysse my fete. ⁴⁶ Myne heed with oyle thou dydest not anoynte: but she hath anoynted my fete with oymntment. ⁴⁷ Wherefore I saye vnto the: many synnes are forgiven her, for she loved moche. To whom lesse is forgiven, the same doeth lesse love. ⁴⁸ And he sayde vnto her, thy synnes are forgiven the. ⁴⁹ And they that sate at meate with him, beganne to saye within them selves: Who is this which forȝeueþ synnes also? ⁵⁰ And he sayde to the woman: Thy faith hath saved thee; Go in peace.

8. AND it fortuned after that, that he him selfe went throughout cities and townes, prechynge, and shewing the kyngdom of God, and the twelue with him. ² And also certayne women, which wer healed of evell sprites, and infirmities: Mary called Magdalen, out of whom went seven devyle; ³ and Iohna the wyfe of Chusa Herodes steward, and Susanna and many other: which ministred vnto them of their substaunce. ⁴ When moche people were gadred to gether, and were come to him out of all cities, he spake by a similitude. ⁵ A sower went out to sowe his seede: and as he sowed, some fell by the way syde, and it was troden vnder fete, and the fowles of the ayre devoured it vp. ⁶ And some fell on ston, and as sone as it was spronge vp, it withred away, because it lacked moystnes. ⁷ And some fell among thornes, and the thornes

CRANMER—1539.

⁴³ Simon answered and sayd: I suppose, that he to whom he forgave moost. And he sayde vnto him: Thou hast truly iudged.

⁴⁴ And he turned to the woman, and sayde vnto Simon: Seest thou this woman. I entred in to thy house, thou gavest me no water for my fete: but she hath wasshed my fete: with teares, and wiped them with the hoores of her head. ⁴⁵ Thou gavest me no kysse: but she, sence the tyme I came in, hath not ceased to kysse my fete. ⁴⁶ Myne heed with oyle thou dydest not anoynte: but she hath anoynted my fete with oymntment. ⁴⁷ Wherefore, I saye vnto the: many synnes are forgiven her, for she loved moche. To whom lesse is forgiven, the same doeth lesse love. ⁴⁸ And he sayde vnto her, thy synnes are forgiven the. ⁴⁹ And they that sate at meate wyth him, beganne to saye within them selves: Who is this which forȝeueþ synnes also? ⁵⁰ And he sayd to the woman: Thy faith hath saved the: Go in peace.

8. AND it fortuned afterwarde, that he him selfe also went throughout cyties and townes: prechynge, and shewing the kingdome of God, and the twelue with him. ² And also certayne women, which wer healed of euell sprites, and infirmities. Mary which is called Magdalen (out of whom went seven deuyls) ³ and Iohna the wyfe of Chusa. Herodes steward, and Susanna and many other: which ministred vnto him of their substaunce. ⁴ When moche people were gathered together, and were come to him out of all cyties, he spake by a symilitude. ⁵ The sower went out to sowe his seede: and as he sowed, some fell by the way syde, and it was troden downe, and the fowles of the ayre deuoured it vp. ⁶ And some fell on ston, and as sone as it was spronge vp, it withred awaye because it lacked moystnes. ⁷ And some fell amonge thornes, and the thornes sprange

demed, judged. ȝoum, give. cosse, hys. sithen, since. castels, towns. wikkid, wickid. bihisdis, by his. ȝede, seed. biȝiden, biidden. yede, seed.

VIII. Καὶ ἐγένετο ἐν τῷ καθεξῆς, καὶ αὐτὸς δώδεκε κατὰ πόλιν καὶ κώμην, κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ Θεοῦ καὶ οἱ δώδεκα σὺν αὐτῷ, καὶ γυναῖκες τινες αἱ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν· Μαρία ἡ καλουμένη Μαγδαληνὴ, ἀφ' ἧς δαίμονια ἑπτὰ ἐξεληλύθει, καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου, καὶ Σουσάννα, καὶ ἕτεραι πολλαί, αἵτινες δηκόνουν αὐτοῖς· ἀπὸ τῶν ὑπαρχόντων αὐταῖς. Συνιόντος δὲ ὄχλου πολλοῦ, καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτὸν, εἶπε διὰ παραβολῆς, Ἐξήλθεν ὁ σπείρων τοῦ σπεῖραι τὸν σπόρον αὐτοῦ· καὶ ἐν τῷ σπείρειν αὐτὸν, ὃ μὲν ἔπεσε παρὰ τὴν ὁδὸν, καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό. καὶ ἕτερον ἔπεσεν ἐπὶ τὴν πέτραν, καὶ φθὲν ἐξηράνθη, διὰ τὸ μὴ ἔχειν ἱκμάδα. καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συμφυεῖσαι αἱ ἀκανθαὶ ἀπέπνιξαν

Ἀ Rec. αὐγῇ. Ἀ Alex. ἰν. Ἀ Const. λαυροῦ.

GENEVA—1557.

40 Simon answered, and said, I suppose, that he, to whome he forgave moste : and he sayd vnto him, Thou hast truly iudged. 41 And he turned to the woman, and said vnto Simon, Seest thou this woman? I entred into thy house, and thou gauest me no water to my fete : but she hath washed my fete with teares, and wiped them with the haire of her head. 42 Thou gauest me no kysse : but she synce the tyme I came in, hath not ceased to kysse my fete. 43 Myne head with oyle thou dyddest not anoynt : but she hath anointed my fete with oylment. 44 Wherefore I say vnto thee, that many synnes are forgiven her, for she loved much. To whome a litle is forgiven, the same doeth loue a litle. 45 And he sayd vnto her, Thy synnes are forgiven thee. 46 And they that sate at meat with him, began to say within them selues, Who is this which forgiveth synnes also? 47 And he sayd to the woman, Thy faith hath saved thee : Go in peace.

8. AND it came to passe afterward, that he him self went through euery citie and towne, preaching, and shewyng the kyngdome of God, and the twelue with hym. 2 And also certayn women, which were healed of euill spirites, and infirmities : Marie which was called Magdalene, out of whome went seven deuyls. 3 And Iohane the wyfe of Chuza Herodes steward, and Susanna, and many other which ministred vnto him of their substance. 4 When much people were gathered together, and were come to him out of all citie, he spake by a similitude. 5 A sower went out to sowe his seed, and as he sowed, some fel by the way syde, and it was troden vnder fete, and the fowles of the aire deuoured it vp. 6 And some fel on the stone, and as sune as it was sprong vp, it withered away, because it lacked moistnes. 7 And some fel among thornes, and the thornes sprang vp with it, and choked it.

RHEIMS—1582.

more? 40 Simon answering said, I suppose that he to whom he forgave more. But he said to him, Thou hast iudged rightly. 41 And turning to the woman, he said vnto Simon, Dost thou see this woman? I entred into thy house, vnto my fete thou didst not giue : but she with teares hath washed my fete, and with her haire hath wiped them. 42 Kisse thou gauest me not : but she since I came in, hath not ceased to kisse my fete. 43 With oile thou didst not anoint my head : but she with ointment hath anointed my fete. 44 For the which I say to thee, Many synnes are forgiven her, because she hath loved much. But to whom lesse is forgiven, he loveth lesse. 45 And he said to her, Thy synnes are forgiven thee. 46 And they that sate together at the table, began to say within them selues, Vvho is this that also forgiveth synnes? 47 And he said to the woman, Thy faith hath made thee safe, goe in peace.

8. AND it came to passe afterward, and he made his journey by cities and townes preaching and euangelizing the kingdom of God : and the Twelue with him, 2 and some women that had been cured of vicked spirits and infirmities, Marie which is called Magdalene, out of whom seven devils were gone forth, 3 and Iohanne the wyfe of Chuza Herodes procurator, and Susan, and many others that did minister vnto him of their substance. 4 And vvhen a very great multitude assembled, and hastened out of the cities vnto him, he said by a similitude. 5 The sower went forth to sowe his seed, and vvhiles he sowed, some fel by the way side, and was troden vpon, and the fowles of the aire did cate it. 6 And other some fel vpon the rocke : and being shot vp, it withered, because it had not moisture. 7 And othersome fel among thornes, and the thornes growing vp vvithal,

AUTHORISED—1611.

him most? 40 Simon answered, and said, I suppose, that hee to whom he forgave most. And he said vnto him, Thou hast rightly iudged. 41 And hee turned to the woman, and said vnto Simon, Seest thou this woman? I entred into thine house, thou gauest mee no water for my fete : but shee hath washed my fete with teares, and wiped them with the haire of her head. 42 Thou gauest mee no kisse : but this woman, since the time I came in, hath not ceased to kisse my feet. 43 Mine head with oile thou didst not anoint : but this woman hath anointed my feet with ointment. 44 Wherefore, I say vnto thee, her sinnes, which are many, are forgiven, for shee loved much : but to whom litle is forgiven, the same loveth litle. 45 And he said vnto her, Thy sinnes are forgiven. 46 And they that sate at meat with him, began to say within themselves, Who is this that forgiveth sinnes also? 47 And he said to the woman, Thy faith hath saved thee, goe in peace.

8. AND it came to passe afterward, that hee went throughout euery city and village preaching, and shewing the glad tidings of the kingdome of God : and the twelue were with him, 2 And certaine women which had bene healed of euill spirits and infirmities, Mary called Magdalene out of whom went seven devils, 3 And Iohanna the wife of Chuza, Herods steward, and Susanna, and many others which ministred vnto him of their substance.

4 And when much people were gathered together, and were come to him out of euery citie, he spake by a parable : 5 A Sower went out to sowe his seed : and as he sowed, some fell by the wayes side, and it was troden downe, and the fowles of the aire deuoured it. 6 And some fell vpon a rocke, and as sune as it was sprung vp, it withered away, because it lacked moisture. 7 And some fel among thornes, and the thornes sprang vp vvith

462. αὐτό. ⁹ καὶ ἕτερον ἔπεσεν εἰς τὴν γῆν τὴν ἀγαθὴν, καὶ φυνὲν ἐποίησε καρπὸν ἑκατονταπλασίονα. Ταῦτα λέγων ἐφώνει, Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω. ¹⁰ Ἐπὶ τῶν δὲ αὐτῶν οἱ μαθηταὶ αὐτοῦ, λέγοντες, Τίς εἴη ἡ παραβολὴ αὕτη; ¹¹ Ὁ δὲ εἶπεν, Τμὴν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τοῦ Θεοῦ τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσι, καὶ ἀκούοντες μὴ συνιῶσιν. ¹² Ἔστι δὲ αὕτη ἡ παραβολή, ὁ σπόρος ἐστὶν ὁ λόγος τοῦ Θεοῦ. ¹³ οἱ δὲ παρὰ τὴν ὁδὸν εἰσὶν οἱ ἀκούοντες, εἴτα ἔρχεται ὁ διάβολος καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν. ¹⁴ οἱ δὲ ἐπὶ τῆς πέτρας, οἱ ὅταν ἀκούσωσι, μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύουσι, καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται. ¹⁵ τὸ δὲ εἰς τὰς ἀκάνθας πεσὼν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μερμηγῶν καὶ πλούτου καὶ ἡδονῶν τοῦ

⁹ Rec. lat. = Alex. = λίγοντες. = Const. + ταῦτα λίγων ἡρώτων ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω.

WICLIIF—1380.

gidre and strangliden it; ⁹ and othere filde in to good erthe: and it sprunge up and made an hundrid fould fruyt. he seide these thingis and cried, he that hath eeres of herynge, here he;

¹⁰ but his discipulis asked hym: what this parable was, ¹¹ and he seide to hem, to you it is grauntid to knowe the pryuyte of the kyngdom of god; but to other men in parabis: that thei seynge se not; and thei herynge, vnderstonde not;

¹² & this is the parable, the seed: is goddis word, ¹³ and thei that ben biesdis the weie: ben these that here; and aftirward the fende cometh and takith awie the word fro hir herte: lest thei bileynge be made asaf, ¹⁴ but thei that fil on a stoon: ben these that whanne thei han herde, receyven the word with ioie and these han not rotes, for a tyme thei bileuen: and in tyme of temptacioun thei gon awie; ¹⁵ but that that fil among thornes: ben these that herden, and of biseynessis & richemis and lustis of this lif thei gon forth and ben stranglid: and bryngun forth no fruyt, ¹⁶ but that that fil in to good erthe, ben these, that in a good herte and best heren the word and holden, and bringen forth fruyt in paciense;

¹⁷ no man lytneith a lantern and hilyth it with a vessel, or putteth it vnder a bodde; but on a candilstick: that men that entren men lyt; ¹⁸ for ther is no preynt thing: whiche schal not be opened, nether hid thing whiche schal not be knowen, and come in to open; ¹⁹ therfor se ye hou ye heren, for it schal be gownn to him that hath; and who euer hath not: also that that be weneith that he haue, schal be taken away fro hym;

²⁰ and his modir & brithren camen to him: & thei mysten not come to him for the puple; ²¹ and it was teld to him this modir and thei brithren stonden with out forth willing to se the; ²² & he answerid & seid

TYNDALE—1534.

springe vp with it, and choked it. ⁹ And some fell on good grounde; and spronge vp and bare frute, an hundred foldes. And as he sayde these thinges, he cryed: He that hath eares to heare, let him heare. ¹⁰ And his disciples asked him sayinge: what maner similitude is this? ¹¹ And he sayde: vnto you is it geuen to knowe the secretes of the kyngdom of God: but to other in similitudes; that when they se, they shuld not se: and when they heare they shuld not vnderstande.

¹² The similitude is this. The seede is the worde of God. ¹³ Those that are besyde the weye, are they that heare; and afterwarde cometh the deuyll and taketh awaye the worde out of their hertes; lest they shuld beleue and be saved. ¹⁴ They on the stonnes, are they which when they heare, receaue the worde with ioye. But these haue noo rootes, which for a whyle beleue; and in tyme of tentacion goo awaye. ¹⁵ And that which fell amonge thornes, are they which heare, and goo forth; and are choked with cares and with riches, and voluptuous lyuinge, and bringe forth noo frute. ¹⁶ That in the good grounde, are they which with a good and pure hert, heare the worde and kepe it; and bringe forth frute with paciense.

¹⁷ No man lyghtoth a candell, and couereth it vnder a vessel, nether putteth it vnder the table: but setteth it on a candell stick; that they that enter in, maye se the lyght. ¹⁸ No thinge is in secret, that shall not come abroode: Nether any thinge hyd, that shall not be knowen, and come to lyght. ¹⁹ Take hede therfore how ye heare. For whosoever hath, to him shalbe geuen: And whosoever hath not, from him shalbe taken; even that same which he supposeth that he hath. ²⁰ Then came to him his mother and his brethren; and coule not come at him for prease. ²¹ And they tolde him sayinge: Thy mother and thy brethren stonde with out, and wolde se the. ²² He answered and

CRANMER—1539.

vp wyth it, and choked it. ⁹ And some fell on good grounde, and spronge vp, and bare frute, an hundred folde. And as he sayd these thynges, he cryed: He that hath eares to heare, let him heare.

¹⁰ And his disciples asked him, sayinge: what maner of similitude is this? ¹¹ And he sayde: vnto you is it geuen to knowe the secretes of the kyngdom of God: but to other, by parables: that when they se, they shuld not se and when they heare they shuld not vnderstande.

¹² The parable is this. The seed is the worde of God. ¹³ Those that are besyde the weye, are they that heare, then cometh the deuyll, and taketh awaye the worde out of their hertes, lest they shuld beleue and be saved. ¹⁴ They on the stonnes, are they, which when they heare, receaue the worde with ioye: and these haue no rotes: which for a whyle beleue, and in tyme of temptacion go awaye.

¹⁵ And that which fell amonge thornes, are they, which when they haue heard, go forth, and are choked with cares and ryches, and voluptuous lyuinge, and bringe forth no frute. ¹⁶ That which fell in the good grounde, are they which with a pure and good herte, heare the worde, and kepe it, and bringe forth frute thorow paciense.

¹⁷ No man, when he lighteth a candell, couereth it with a vessel or putteth it vnder a table, but setteth it on a candell-sticke, that they which enter in, maye se the lyght. ¹⁸ Nothinge is in secret, that shall not come abroode. Nether any thinge hyd, that shall not be knowen, and come to lyght. ¹⁹ Take hede therfore how ye heare. For whosoever hath, to hym shalbe geuen: And whosoever hath not, from him shalbe taken: euen that same which he supposeth that he hath.

²⁰ Then came to him his mother and his brethren, and coule not come at him for prease. ²¹ And it was tolde him and sayd: Thy mother and thy brethren stonde without: and wolde se the. ²² He answered and sayde vnto them: my mother and

βίου πορευόμενοι συμπνύγονται, καὶ οὐ τελεσφοροῦσι. ¹⁵ τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν αἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ, ἀκούσαντες, τὸν λόγον κατέχουσι, καὶ καρποφοροῦσιν ἐν ὑπομονῇ. ¹⁶ Οὐδεὶς δὲ λύχρον ἄψας καλύπτει αὐτὸν σκεύει, ἢ ὑποκάτω κλίτης τίθουσιν· ἀλλ' ἐπὶ λυχνίας ¹⁷ ἐπιτίθουσιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσι τὸ φῶς. ¹⁸ οὐ γάρ ἐστι κρυπτόν, ὃ οὐ φανερόν γενήσεται· οὐδὲ ἀπόκρυφον, ὃ οὐ γνωσθήσεται καὶ εἰς φανερόν ἔλθῃ. ¹⁹ βλέπετε οὖν πῶς ἀκούετε· ὅς γὰρ ἂν ἔχῃ, δοθήσεται αὐτῷ· καὶ ὅς ἂν μὴ ἔχῃ, καὶ ὃ δοκεῖ ἔχειν, ἀρθήσεται ἀπ' αὐτοῦ. ²⁰ Παρεγένοντο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοί αὐτοῦ, καὶ οὐκ ἠδύναντα συνιπυχεῖν αὐτῷ διὰ τὸν ὄχλον. ²¹ καὶ ἀπηγγέλλῃ αὐτῷ, λεγόντων, Ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἐστήκασιν ἔξω, ἰδεῖν σε θέλοντες. ²² Ὁ δὲ ἀποκριθεὶς εἶπε πρὸς αὐτοὺς, Μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν, οἱ τὸν λόγον τοῦ Θεοῦ

¹⁵ Alex. γῆν λυχνίαν. ¹⁶ Alex. τίθουσιν. ¹⁷ Alex. Ἀπηγγέλλῃ δὲ. ²² Alex. = λεγόντων.

GENEVA—1557.

⁸ And some fel on good ground, and sprang vp, and bare frute, an hundred folde. And as he sayd these thinges, he cryed, He that hath eares to heare, let him heare. ⁹ And his disciples asked him, demanding, What similitude that was? ¹⁰ And he sayd, Vnto you it is geuen to knowe the secretes of the kyngdome of God, but to other in similitudes: that when they see, they shulde not see, and when they heare, they should not vnderstand. ¹¹ The similitude is this, The seede, is the worde of God. ¹² Those that are besyde the way, are they that heare: and afterward commeth the deuyll, and taketh away the wooric out of their heartes, lest they should beleue, and be sau'd. ¹³ But they that are on the stones, are they which when they haue heard, receaue this worde with ioye: but these haue no rootes: which for a while beleue, and in the tyme of tentation go away. ¹⁴ And that which fel among thornes, are they which haue heard and after their departure are choked with cares and with ryches, and voluptuous liuing, and bryng forth no frute. ¹⁵ And that which fel in good ground, are they which with an honest and good hart, heare the worde, and kepe it, and bring forth frute with patience.

¹⁶ No man when he lyghteth a candel, couereth it vnder a vessel, nether putteth it vnder the table, but setteth it on a candlestick, that they that entre in, may see the light. ¹⁷ For nothing is in secret, that shal not come abroad: neither any thing hid, that shal not be knowen, and come to light: ¹⁸ Take hede therefore how ye heare: For whosoener hath, to him shal be geuen: and whosoener hath not, from him shalbe taken euen that same, which it semeth that he hath. ¹⁹ Then came to him his mother and his brethren, and could not speake with him for prease. ²⁰ And it was tolde him, by certayne which sayde, Thy mother and thy brethren stand without, and would see thee. ²¹ But he answered, and sayd vnto them, My

RHEIMS—1582.

choked it. ⁸ And other some fel vpon good ground: and being shot vp, yelded fruite an hundred fold. Saying these things he cried, He that hath eares to heare, let him heare.

⁹ And his disciples asked him vwhat this parable vvas. ¹⁰ To vvhom he said, To you it is giuen to knowe the mysterie of the kingdom of God, but to the rest in parables, that seeing they may not see, and hearing may not vnderstand. ¹¹ And the parable is this: The seede, is the vword of God. ¹² And they besides the vway: are those that heare, then the deuill commeth, and taketh the vword out of their hart, lest beleeuing they be sau'd. ¹³ For they vpon the rocke: such as vwhen they heare, vwith ioy receiue the vword: and these haue no rootes: because for a time they beleue, and in time of tentation they reuolt. ¹⁴ And that vvhich fel into thornes, are they that haue heard, and going their vwayes, are choked vwith cares and riches and pleasures of this life, and render not fruite. ¹⁵ And that vpon good ground: are they vvhich in a good and very good hart, hearing the vword, doe reteine it, and yeld fruite in patience.

¹⁶ No man lighting a candel doth couer it vwith a vessel, or put it vnder a bed: but setteth it vpon a candlestick, that they that enter in, may see the light. ¹⁷ For there is not any thing secret, that shal not be made manifest: nor hid, that shal not be knowen, & come abroad. ¹⁸ See therefore how you heare. For he that hath, to him shal be giuen: and vvhosoener hath not, that also vvhich he thinketh he hath, shal be taken away from him.

¹⁹ And his mother and brethren came vnto him: and they could not come at him for the multitude. ²⁰ And it vvas told him. Thy mother and thy brethren stand vwithout, desirous to see thee. ²¹ Who answering said to them, My mother and

AUTHORISED—1611.

it, and choked it. ⁸ And other fell on good ground, and sprang vp, and bare fruite an hundred folde. And when hee sayd these things, he cried, Hee that hath eares to heare, let him heare. ⁹ And his disciples asked him, saying, What might this parable be? ¹⁰ And he said, Vnto you it is giuen to know the mysteries of the kingdom of God: but to others in parables, that seeing, they might not see, and hearing, they might not vnderstand. ¹¹ Now the parable is this: The seed is the word of God. ¹² Those by the way side, are they that heare: then commeth the deuill, and taketh away the word out of their hearts, lest they should beleue, and be sau'd. ¹³ They on the rocke, are they which when they heare, receiue the word with ioy: and these haue no roote, which for a while beleue, and in time of temptation fall away. ¹⁴ And that which fell among thornes, are they, which when they haue heard, goe forth, and are choked with cares and riches, and pleasures of this life, and bring no fruite to perfection. ¹⁵ But that on the good ground, are they, which in an honest and good heart hauing heard the word, keepe it, and bring forth fruit with patience.

¹⁶ No man when he hath lighted a candle, couereth it with a vessel, or putteth it vnder a bed: but setteth it on a candlestick, that they which enter in, may see the light. ¹⁷ For nothing is secret, that shal not bee made manifest: neither any thing hid, that shal not be knowen, and come abroad. ¹⁸ Take hede therefore how ye heare: for whosoener hath, to him shal bee giuen: and whosoener hath not, from him shal be taken, euen which he seemeth to haue.

¹⁹ Then came to him his mother and his brethren, and could not come at him for the prease. ²⁰ And it was tolde him by certayne which sayde, Thy mother and thy brethren stand without, desiring to see thee. ²¹ And he answered and said

• Or, desired that he had.

ἀκούοντες καὶ ποιούντες αὐτόν. |

²² Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπε πρὸς αὐτοὺς, Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης· καὶ ἀνήχθησαν.

²³ πλεόντων δὲ αὐτῶν ἀφύπνωσε. καὶ κατέβη λαίλαψ ἀνέμου εἰς τὴν λίμνην, καὶ συνεπληρύντο, καὶ ἐκινδύνουν. ²⁴ προσελθόντες δὲ διήγειραν αὐτόν, λέγοντες, Ἐπιστάτα, ἐπιστάτα, ἀπολλύμεθα. Ὁ δὲ ἐγερθεὶς ἐπετίμησε τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη. ²⁵ εἶπε δὲ αὐτοῖς, Ποῦ ἔστιν ἡ πίστις ὑμῶν; Φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους, Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ;

²⁶ Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρηνῶν, ἥτις ἐστὶν ἀντιπέραν τῆς

* Alex. = αὐτόν. * Alex. Ἐγένετο δὲ. * Alex. ἀγερθεὶς. * Alex. = ἵστην. * Alex. Γαδαραίων ἢ Ἰνδαραίων. * Alex. καὶ χλῆρον ἰσχυρῶν.

WICLIF—1380.

to hem, my modir & my brithren ben thes that heren the word of god & dou it.

²² & it was don in oon of the daies: he wrote up in to a book and his discipulis and he seide to hem, passe we ouer the see, and thei wenten up. ²³ and while thei roweden: he slepte, & a tempest of wynde cam down in to the watir: and thei weren dryuen hidir and thidir with wavis and werun in peril, ²⁴ and thei camen nyze and reiseden hym and seiden, comoundour we perischen, and he roos and blamed the winde, and the tempest of the watir: and it ceesid, and peccilhte was made, ²⁵ and he seide to hem, where is your feith? whiche dredynge wondriden, and seiden to gidre, who gessist thou is this? for he comoundith to wyndis & to the see, and thei obeien to hym, ²⁶ and thei roweden to the cuntre of gerasenis: that is agens galilee.

²⁷ and whanne he wente out to the lond: a man runne to him that hadde a deuyll, long tyme, and he was not clothid with clooth, nethir dwellid in hous, but in sepulchris, ²⁸ this whanne he saie ihesus fil doun bifor hym, and he cried with a greet vois: seide, what to me and to thee ihesus the sone of the highest god? I beseeche thee that thou tormente me not. ²⁹ for he comoundid the vncleyn spirit: that he schulde go out fro the man, for he toke hym ofte tymes, and he was bounden with chaynes and kepte in stockis, and whanne the bondis waren broken: he was ledde of deualis in to desert.

³⁰ and ihesus axed hym and seide, what name is to thee? and he seide a legioun, for many deselis weren entrid in to him, ³¹ and thei preiden hym that he schulde not comande hem: that thei schulden go in to helle. ³² and there was a flock of many swyn, leswinge in an hille, and thei preiden hym, that he schulde suffre hem to

TYNDALE—1534.

sayd vnto them: my mother and my brethren are these which heare the worde of God and do it.

²² And it chaunced on a certayne daye that he went into a shippe, and his disciples also, and he sayde vnto them: Let vs goo ouer vnto the other syde of the lake. And they lanchid forth. ²³ And as they sayled, he fell a slepe, and there arose a storme of wynde in the lake, and they were fylled with water, and were in iopardy. ²⁴ And they went to him and awoke him sayinge: Master Master, we are loost. Then he arose and rebuked the wynde and the tempest of water, and they ceased, and it waxed calme. ²⁵ And he sayd vnto them: where is youre faith? They feared and wondred sayinge one to another: what felowe is this? for he comoundeth bothe the wyndes and water, and they obey him? ²⁶ And they sayled vnto the region of the Gaderenites, which is ouer agaynst Galile.

²⁷ And as he went out to londe, ther met him a certayne man out of the cite, which had a deuyll longe tyme, and ware noo clothes, nether abode in eny house: but amonge graves. ²⁸ When he sawe ihesus, he cryed, and fell doun before him, and with a loud voice sayde: What haue I to do with the Iesus the sone of the God moost hyest? I beseeche the torment me not. ²⁹ Then he comanded the foule spere to come out of the man. For ofte tymes he caught him, and he was bounde with chaynes and kept with fetters: and he brake the bondes, and was caryed of the fende, into wyldernes.

³⁰ And Iesus axed him sayinge: what is thy name? And he sayde: Legion, because many deuyls were entred into him. ³¹ And they besought him, that he wolde not comande them to goo out into the depe. ³² And ther was there by an heerde of many swyne, fedyng on an hyll: and they besought him, that he wolde soffre them to enter into them.

CRANMER—1539.

my brethren are these, which heare the worde of God, and do it.

²² And it chaunced on a certayne daye, that he went into a shippe, and his disciples also, and he sayde vnto them: Let vs go ouer vnto the other syde of the lake. ²³ And they lanchid forth. But as they sayled, he fell aslepe and there arose a storme of winde in the lake, and they were fylled with water, and were in iopardy. ²⁴ And they came to him, and awoke him sayinge: Master Master, we are loost. Then he arose, and rebuked the wynde, and the tempest of water, and they ceased, and it waxed calme. ²⁵ And he sayde vnto them: where is youre fayth? They feared, and wondred among them selues, sayinge: what (thinke ye) is this? for he comoundeth both the wyndes and water, and they obey him? ²⁶ And they sayled vnto the region of the Gaderenites, which is ouer agaynst Galile.

²⁷ And whan he went out to land, ther met him out of the cite a certayne man, which had a deuyll longe tyme, and ware no clothes nether abode in eny house: but in graues. ²⁸ When he sawe ihesus and had cryed, he fell doun before him, and with a loud voice sayd What haue I to do with the Iesus, thou sone of the God moost hyest? I beseeche the torment me not: ²⁹ for he comanded the foule spere to come out of the man. For ofte tymes he had caught him, and he was bounde with chaynes, and kept with fetters: and he brake the bondes, and was caryed of the fende into wyldernes.

³⁰ And Iesus asked him saying: What is thy name? And he sayd: Legion, because many deuyls were entred into him: ³¹ And they besought him that he wolde not comande them, to go out into the depe. ³² And ther was there, an heerde of many swyne, fedyng on an hyll: and they besought him, that he wolde suffre them to enter into them. And he suffred

Γαλιλαίας. ²² ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν, ὑπήντησεν αὐτῷ ἀνὴρ τις ἐκ τῆς πόλεως, ὃς εἶχε δαίμονα ²³ ἐκ χρόνων ἰκανῶν, καὶ ἰμάτιον οὐκ ἐνεδιδύσκετο, καὶ ἐν οἰκίᾳ οὐκ ἔμενεν, ἀλλ' ἐν τοῖς μνήμασι. ²⁴ ἰδὼν δὲ τὸν Ἰησοῦν, ²⁵ καὶ ἀνακράξας, προσέπεσεν αὐτῷ, καὶ φωνῇ μεγάλῃ εἶπε, 'Τί ἐμοὶ καὶ σοι, Ἰησοῦ, υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; δέομαί σου, μὴ με βασανίσῃς.' ²⁶ Παρήγγειλε γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου. πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτὸν, καὶ ἐδεσμεῖτο αὐτὸν αλύσει καὶ πέδαις φυλασσόμενος, καὶ διαρρήσσω τὰ δεσμὰ ἡλαύνετο ὑπὸ τοῦ δαίμονος εἰς τὰς ἐρήμους. ²⁷ ἐπηρώτησε δὲ αὐτὸν ὁ Ἰησοῦς, λέγων, 'Τί σοι ὄνομα;' ὁ δὲ εἶπε, 'Λεγεών.' ὅτι δαίμονια πολλὰ εἰσῆλθεν εἰς αὐτόν. ²⁸ καὶ παρεκάλει αὐτόν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν. ²⁹ ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἰκανῶν ³⁰ βοσκομένων ἐν τῷ ὄρει καὶ ³¹ παρεκάλουν αὐτόν

²² Alex. = cat. ²³ Alex. Παρήγγειλλεν. ²⁴ Alex. ὄνομά σου. ²⁵ Alex. παρεκάλουν. ²⁶ Alex. βοσκομένων. ²⁷ Alex. παρεκάλουν.

GENEVA—1557.

mother, and my brethren are these which heare the words of God, and do it. ²² And it chanced on a certaine day, that he went into a ship, and his disciples also, and he sayd vnto them, Let vs go ouer vnto the other syde of the lake. And they launched forth. ²³ And as they sayled, he fel a slepe, and there arose a storme of wynde in the lake, and they were fylled with water, and were in icopardy.

²⁴ And they went to him, and awoke him, saying, Maister, Maister, we are lost. Then he arose, and rebuked the wynde, and the tempest of water: and they ceased, and it waxed calme. ²⁵ And he sayd vnto them, Where is your faith? They feared, and wondered among them selues, saying, Who is this that commandeth both the wyndes and water, and they obey him? ²⁶ And they sayled vnto the region of the Gadarenites, which is ouer agaynst Galile. ²⁷ And as he went out to lande, there met him a certayn man out of the citie, which had a deuyll long tyme, and wore no clothes, nether abode in any house, but in graues. ²⁸ When he sawe Iesus, he cried out, and fel downe before him, and with a loud voyce sayd, What haue I to do with thee Iesus the Sonne of God most hyest? I beseeche thee torment me not. ²⁹ For he commaunded the foule spirite to come out of the man: for oft times he had caught him: therefore he was bound with chaines, and kept with fetters: but he brake the bandes, and was caried of the fiende into wylderneses.)

³⁰ And Iesus asked him, saying, What is thy name? And he sayd, Legion, because many deuils were entred into him. ³¹ And they besought him, that he would not commande them to go out into the deepe. ³² And there was thereby an herd of many swyne, feeding on an hyl, and the deuils besought him, that he would suffer them to entre into them: and he suffered

RHEIMS—1582.

my brethren, are they that heare the vword of God and doe it.

²² And it came to passe one day: and he vwent vp into a boate, and his disciples, and he said to them, Let vs strike ouer the lake. And they launched forth. ²³ And vwhen they were sailing, he slept: and there fel a storme of vwinde into the lake, and they were filled, and were in danger. ²⁴ And they came and raised him, saying, Maister, we perishe. But he rising, rebuked the vwinde and the tempest of vwater: and it ceased, and there was made a calme. ²⁵ And he said to them, Vwhere is your faith? Who fearing, murmured one to another, saying, Vwho is this (trou ye) that he commandeth both the vwindes and the sea, and they obey him? ²⁶ And they sailed to the countrie of the Gerassens vwhich is ouer against Galilee.

²⁷ And vwhen he was come forth to the land, there mette him a certayne man that had a deuill ouer a very longe time, and he did weare no clothes, neither did he tarie in house, but in the monuments. ²⁸ And as he saw Iesus, he fel downe before him: and crying out vwith a great voice, he said, Vwhat is to me and thee Iesus sonne of God most high? I beseech thee doe not torment me. ²⁹ For he commaunded the vncleane spirit to goe forth out of the man. For many times he caught him, and he was bound vwith chaines, and kept vwith fetters: and breaking the bondes was driuen of the deuill into the desertes. ³⁰ And Iesus asked him saying, Vwhat is thy name? But he said, Legion. because many deuils were entred into him. ³¹ And they besought him that he vwould not commande them to goe into the deepe. ³² And there was there a herd of many swine feeding on the mountaine: and they desired him, that he vwould permit them to enter into

AUTHORISED—1611.

vnto them, My mother and my brethren are these: which heare the word of God, and doe it.

²² Now it came to passe on a certaine day, that hee went into a ship, with his disciples: and hee sayd vnto them, Let vs goe ouer vnto the other side of the lake, and they launched forth. ²³ But as they sailed, he fell asleepe and there came downe a storme of winde on the lake, and they were filled with water, and were in icopardie. ²⁴ And they came to him, and awoke him, saying, Maister, maister, we perishe. Then hee rose, and rebuked the winde, and the raging of the water: and they ceased, and there was a calme. ²⁵ And hee saide vnto them, Where is your faith? And they being afraide wondered, saying one to another, What maner of man is this? For hee commandeth euen the winde and water, and they obey him.

²⁶ And they arrived at the countrey of the Gadarenes, which is ouer against Galilee. ²⁷ And when hee went forth to land, there met him out of the citie a certayne man which had deuils long time, and ware no clothes, neither abode in any house, but in the tombes. ²⁸ When hee saw Iesus, hee cried out, and fell downe before him, and with a loud voyce said, What haue I to doe with thee, Iesus, thou Sonne of God most high? I beseech thee torment me not. ²⁹ (For hee had commaunded the vncleane spirit to come out of the man: For oftentimes it had caught him, and hee was kept bound with chaines, and in fetters: and hee brake the bands, and was driuen of the deuill into the wilkernes.) ³⁰ And Iesus asked him, saying, What is thy name? And hee said, Legion: because many deuils were entred into him. ³¹ And they besought him, that hee would not commande them to goe out into the deepe. ³² And there was there an herd of many swine feeding on the mountaine: and they besought him that hee would suffer them to enter into them: and hee

ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκεῖνους εἰσελθεῖν. καὶ ἐπέτρεψεν αὐτοῖς. ³³ ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθον εἰς τοὺς χοίρους· καὶ ὤρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην, καὶ ἀπεπνύγη. ³⁴ ἰδόντες δὲ οἱ βόσκοντες τὸ γεγονός· ἔφυγον, καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. ³⁵ ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός· καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ εὗρον καθήμενον τὸν ἄνθρωπον ἀφ' οὗ τὰ δαιμόνια ἐξεληλύθει, ἱματισμένον καὶ σωφρονούντα, παρὰ τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐφοβήθησαν. ³⁶ ἀπήγγειλαν δὲ αὐτοῖς· καὶ οἱ ἰδόντες, πῶς ἐσώθη ὁ δαιμονισθεὶς. ³⁷ καὶ ἠρώτησαν αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γαδαρηνῶν· ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ μεγάλῳ συνείχοντο· αὐτὸς δὲ ἐμβὰς εἰς τὸ πλοῖον· ὑπέστρεψεν. ³⁸ ἐδέετο δὲ αὐτοῦ ὁ ἄνθρωπος, ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια, εἶναι σὺν αὐτῷ. ἀπέλυσε δὲ αὐτὸν ὁ Ἰησοῦς, λέγων, ³⁹ Ὁ γὰρ ἄνθρωπος

³³ Rec. εἰσῆλθον. ³⁴ Rec. τὸ γεγονός. ³⁵ Rec. + ἀπεπνύγες. ³⁶ Alex. = καὶ. ³⁷ Alex. ἠρώτησαν. ³⁸ Alex. Γαδαρηνῶν. ³⁹ Alex. εἰς πλοῖον. ⁴⁰ Alex. τ. & δ. ἔ.

WICLIFF—1380.

entre in to hem, and he suffrid hem; ³³ and so the devyls wenten out fro the man; and entriden in to the swyn and with a birre the flock wente heedlyngo in to the pool: & was drenchid; ³⁴ and whanne the herdus saien this thing don, thei flowen and tolden in to the citee and in to the townes.

³⁵ and thei scoden out to se that thing: that was don, and thei camen to ihesus; & thei founden the man sittynge clothid, fro whom the fendis weuten out; & in hool mynde at his feet: and thei dredden; ³⁶ and thei that saien tolden to hem: hou he was made hool of the legioun; ³⁷ and alle the multitude of the cuntre of gerezennis preied hym that he schulde go fro hem: for thei weren holden with greete drede; he wente up in to a boot, and turnede agen; ³⁸ and the man of whom the devyls weren gon out; preieden hym that he schulde be with hym; ihesus lefte him and seide, ³⁹ go agen in to this hous: and telle how greet thingis god hath don to thee; and he wente thorow alle the citee, and prechid how greet thingis ihesus hadde don to hym;

⁴⁰ and it was don whanne ihesus was gon agen: the puple receyved hem, for alle weren abidyng hym; ⁴¹ and lo a man to whom the name was iairus, and he was prince of a synagoge; and he fil down at the feet of ihesus: and preied hym that ho schulde entre in to his hous; ⁴² for he hadde but oon duytyr almost of twelwe yer cold, and ache was deed; and it bi-fille, the while he wente he was thrungen of the puple;

⁴³ and a woman that hadde a fluxe of blood .xij. yeris: and hadde spendid al hir catel in lechis: and echo mygt not be curid of ony; ⁴⁴ and sche cam ny; bihynde: and touchid the hemme of his cloth; and smooch the fluxe of hir blode ceceid; ⁴⁵ and ihesus seide who is that touchid me; and

TYNDALE—1534.

And he soffred them. ³³ Then went the devyls out of the man, and entred into the swyne: And the herd took their course and ran heedlyng into the lake; and were choked. ³⁴ When the herdmen sawe what had chaunced, they fled and tolde it in the cite and in the villages.

³⁵ And they came out to se what was done: and came to Iesus, and founde the man, out of whom the devyls were departed, sittynge at the fete of Iesus, clothed and in his right mynde; and they were afrayde. ³⁶ They also which sawe it, tolde them by what meanes he that was possessed of the devyll, was healed. ³⁷ And all the whole multitude of the contrey of the Gaderenites, besought him that he wolde departe from them: for they were taken with greute feare. And he gat him into the shippe and returned backe agayne. ³⁸ Then the man out of whom the devyls were departed, besought him that he myght be with him: But Iesus sent him awaye sayinge: ³⁹ Go home agayne into thyne awne housse, and shewe what great thinges God hath done to the. And he went his waye; and preached thorow out all the cite what great thinges Iesus had done vnto him.

⁴⁰ And it fortuneth when Iesus was come agayne that the people receaved him. For they all wayted for him. ⁴¹ And beholde ther came a man named Iairus (and he was a ruler of the synagoge) and he fell downe at Iesus fete, and besought him that he wolde come into his housse; ⁴² for he had but a daughter only, upon a twelwe yere of age; and she laye a dyinge. And as he went the people thronged him. ⁴³ And a woman havinge an issue of blood twelwe yeris (which had spent all her substance amonge phisicians, nether coulede he hulpen of eny) ⁴⁴ came behinde him, and touchid the hem of his garment; and immediatly her issue of blood stanchid. ⁴⁵ And Iesus sayde: Who is it that touched me? when every man denyed,

CRANMER—1539.

them. ³³ Then went the devyle out of the man, and entred into the swyne: And the herd ran heedlyng with violence into the lake, and were choked. ³⁴ When the herdmen sawe what had chaunced, they fled, and tolde it in the cite, and in the villages.

³⁵ And they came out to se what was done: and came to Iesus, and founde the man (out of whom the devyls were departed) syttinge at the fete of Iesus: clothed, and in his ryght mynde, and they were afrayde. ³⁶ They also which sawe it, tolde them by what meanes he (that was possessed of the devyll) was healed. ³⁷ And all the multitude of the Gaderenites, besought him, that he wolde departe from them: for they were taken with greute feare. And he gat him vp into the shippe, and returned backe agayne. ³⁸ Then the man (out of whom the devyls were departed) besought him that he myght be with him. But Iesus sent him awaye, sayinge: ³⁹ Go home agayne to thyne awne house, and shewe what thinges soever God hath done for the. And he went his waye, and preached thorow out all the cytye, what thinges soever Iesus had done vnto him.

⁴⁰ And it fortuneth that when Iesus was come agayne, the people cecaved him. For they all wayted for him: ⁴¹ And beholde, ther came a man named Iairus (and he was a ruler of the synagoge) and he fell downe at Iesus fete prayeng him, that he wolde come in to his house, ⁴² for he had but one daughter onely, upon a twelwe yere of age, and she laye a dyinge. But as he went, the people thronged him.

⁴³ And a woman, havinge an issue of blood twelwe yeris (which had spent all her substance vpon phisicians, nether coulede be holpen of eny) ⁴⁴ came behinde him, and touchid the hem of his garment, and immediatly her issue of blood stanchid. ⁴⁵ And Iesus sayde: who is it that touchid me? When every man denyed,

‘εἰς τὸν οἶκόν σου, καὶ διηγού’ ὅσα ἐποίησέ σοι ὁ Θεός.’ καὶ ἀπῆλθε, καθ’ ἑαυτὴν τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

“Εγένετο δὲ ἐν τῷ ὑποστρέψαι τὸν Ἰησοῦν, ἀπεδέξατο αὐτὸν ὁ ὄχλος ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν. “Καὶ ἰδὼν, ἦλθεν ἀνὴρ ὃ ὄνομα Ἰάειρος, καὶ αὐτὸς! ἀρχὸν τῆς συναγωγῆς ὑπῆρχε, καὶ πεσὼν παρὰ τοὺς πόδας τοῦ Ἰησοῦ, παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ. “ὅτι θυγάτηρ μονογενὴς ἦν αὐτῷ ὥς! ἐτῶν δώδεκα, καὶ αὕτη ἀπέβηθησκεν. “Εν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπυγον! αὐτόν. “Καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα, ἥτις ἰατροῖς προσαναλώσασα ὅλον τὸν βίον! οὐκ ἴσχυσεν ὑπ’ οὐδενὸς θεραπευθῆναι, “προσελθούσα ὀπισθεν, ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς. “καὶ εἶπεν ὁ Ἰησοῦς, ‘Τίς ὁ ἀψάμενός μου;’ Ἀρνούμενον

“ Alex. = ὁ Ἰησοῦς. * Alex. ὅσα σοι ἐποίησεν ὁ Θεός. * Alex. Ἐν δὲ τῷ. * Alex. καὶ ὄχλος. * Alex. ὄντι. * Alex. καὶ ἐγένετο ἐν. * Alex. συνέπυγον. * Rec. τίς ἀνθρώπος π. δ. τ. β.

GENEVA—1557.

them. ³³ Then went the devils out of the man, and entered into the swine: and the hordes ran headlong from the hill brink downe into the lake, and was choked. ³⁴ When the hearers saw what had chaunced, they fled, and tolde it in the cite and in the country. ³⁵ Then they came out to see what was done, and came to Iesus, and found the man out of whom the devils were departed, sitting at the feet of Iesus, clothed, and in his right minde: and they were afraid. ³⁶ They also which saw it, tolde them by what meanes he that was possessed of the devyl was healed. ³⁷ Then all the whole multitude of the countrie of the Gadarenites, besought hym, that he would depart from them, for they were taken with great feare: and he gate him into the shyp, and returned backe agayne.

³⁸ Then the man out of whom the devyls were departed, besought hym that he myght be with him: but Iesus sent him away saying, ³⁹ Go home agayne into thine owne house, and shewe what great thynges God hath done to thee. And he went his way, and preached throughout out all the cite, what great things Iesus had done vnto him. ⁴⁰ And it came vnto passe when Iesus was come agayne, that the people receaved him: for they all wayted for hym. ⁴¹ And beholde there came a man named Iairus, and he was one of the chiefest of the Synagoge, who fel downe at Iesus fete and besought hym that he would come into his house: ⁴² For he had but a daughter only, vpon a twelue yeres of age, and she laye a dying. (and as he went, the people thronged hym: ⁴³ And a woman hauing an issue of blood, twelue yeres, which had spent all her substance vpon Physicians, nether coulde be holpen of any. ⁴⁴ When she came behynd him, she touched the hem of his garment, and immediately her issue of blood stanchd. ⁴⁵ Then Iesus sayd, Who is it that touchd me? When every man denied, Peter and

RHEIMS—1582.

them. And he permitted them. ³³ The devils therefore went forth out of the man, and entered into the swine: and the heard wvith violence went headlong into the lake, and wvas stifled. ³⁴ Which wvhen the swineherds saw done, they fled: and told into the cite and into the townes. ³⁵ And they went forth to see that wvwhich wvas done: and they came to Iesus, and found the man, out of wvhom the devils wvere gone forth, sitting at his feete, clothed, and wvel in his wvittes, and they wvere afraid. ³⁶ And they also that had seen, told them how he had been made whole from the legion. ³⁷ And al the multitude of the countrie of the Gerasenes besought him to depart from them: for they wvere taken wvith great feare. And he going vp into the boate, returned. ³⁸ And the man out of wvhom the devils wvere departed, desired him that he might be wvith him. But Iesus dismissed him, saying, ³⁹ Returne into thy house, and tel how great things God hath done to thee. And he wvent through the wvhole cite, preaching how great things Iesus had done to him.

⁴⁰ And it came to passe: wvhen Iesus wvas returned, the multitude receiued him, and al wvere expecting him. ⁴¹ And beholde there came a man wvhose name wvas Iairus, and he wvas Prince of the Synagoge: and he fel at the feete of Iesus, desiring him that he wvould enter into his house, ⁴² because he had an only daughter almost twelue yeres old, and she wvas a dying. And it chaunced, wvholes he wvent, he wvas thronged of the multitudes.

⁴³ And there wvas a certaine wvoman in a fluxe of blood from twelue yeres past, wvich had bestorved al her substance vpon Physicians, nether coulde she be cured of any: ⁴⁴ she came behind him, and touched the hemme of his garment: and forthwvith the fluxe of her blood stinted, ⁴⁵ And Iesus said, Vvho is it that

AUTHORISED—1611.

suffered them. ³³ Then went the devils out of the man, and entered into the swine: and the herd ranne violently downe a steepe place into the lake, and wvere choked. ³⁴ When they that fedde them saw what was done, they fled, and went, and tolde it in the cite, and in the country. ³⁵ Then they went out to see what was done, and came to Iesus, and found the man, out of whom the devils were departed, sitting at the feet of Iesus, clothed, and in his right minde: and they were afraid. ³⁶ They also which saw it, told them by what meanes he that was possessed of the devils was healed.

³⁷ Then the whole multitude of the countrey of the Gadarenes round about, besought him to depart from them, for they were taken with great feare: and he went vp into the ship, and returned backe agayne. ³⁸ Now the man, out of whom the devils were departed, besought him that he might be with him: but Iesus sent him away, saying, ³⁹ Returne to thine owne house, and shew how great things God hath done vnto thee. And he went his way, and published throughout the whole cite how great things Iesus had done vnto him. ⁴⁰ And it came to passe, that when Iesus was returned, the people gladly receiued him: for they were all waiting for him.

⁴¹ And beholde, there came a man named Iairus, and he was a ruler of the Synagoge, and hee fell downe at Iesus feet, and besought him that hee would come into his house: ⁴² For hee had one onely daughter about twelue yeres of age, and she lay a dying. (But as hee went the people thronged him.

⁴³ And a woman hauing an issue of blood twelue yeres, which had spent all her being vpon Physicians, neither coulde be healed of any, ⁴⁴ Came behinde him, and touched the border of his garment: and immediately her issue of blood stanchd. ⁴⁵ And Iesus said, Who touchd mee?

468
 δὲ πάντων, εἶπεν ὁ Πέτρος· καὶ οἱ μετ' αὐτοῦ, | Ἐπιστάτα, οἱ ὄχλοι συνέχουσίν
 σε καὶ ἀποθλίβουσιν, καὶ λέγεις, Τίς ὁ ἀψάμενός μου; | Ὁ δὲ Ἰησοῦς εἶπεν,
 Ἡψατό μου τίς· ἐγὼ γὰρ ἔγνω δύναμιν ἐξελθούσαν ἀπ' ἐμοῦ. | Ἰδοῦσα δὲ ἡ
 γυνὴ ὅτι οὐκ ἔλαθε, τρέμουσα ἦλθε, καὶ προσπεσούσα αὐτῷ, δι' ἣν αἴτιαν ἥψατο
 αὐτοῦ ἀπήγγειλεν αὐτῷ ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἰάθη παραχρῆμα. | Ὁ
 δὲ εἶπεν αὐτῇ, Θάρσει, θύγατερ, ἡ πίστις σου σέσωκέ σε· πορεύου εἰς εἰρήνην.
 49 Ἐτι αὐτοῦ λαλοῦντος, ἔρχεται τις παρὰ τοῦ ἀρχισυναγώγου, λέγων αὐτῷ, Ὅτι
 τέθνηκεν ἡ θυγάτηρ σου μὴ σκύλλε τὸν διδάσκαλον. | Ὁ δὲ Ἰησοῦς ἀκούσας
 ἀπεκρίθη αὐτῷ, λέγων, Μὴ φοβοῦ· μόνου πίστευε, καὶ σωθήσεται. | Ἐλθὼν
 δὲ εἰς τὴν οἰκίαν, οὐκ ἀφῆκεν εἰσελθεῖν οὐδένα, | εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ
 Ἰάκωβον, καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα. 52 ἔκλειον δὲ πάντες, καὶ

* Alex. καὶ οἱ σὺν αὐτῷ. * Alex. = καὶ λέγουσ' τίς ὁ ἀψάμενός μου & c. λ. τ. μου ἥψατο. * Alex. αὐτῷ. * Alex. = θάρσει. * Alex. = ἀπὸρ.
 * Alex. = λήγων. * Rec. ἐκκλῶν. * Alex. τίνα. * Rec. ἰάσασθαι καὶ ἰωάννην.

WICLIIF—1880.

whanne alle men comen: petre seide
 & thei that weren with hym, comaundour
 the puple thristid; and diseasen the; and
 thou seist who touchid me, 46 and ihesus
 seide, sum man hath touchid me; for that
 vertu goth out of me, 47 and the womman
 scynge, that it was not hid fro hym: cam
 tremblyng and fil doun at his feet, and
 for what cause sche hadde touchid hym:
 sche schewid bifor al the puple and how
 anon sche was heeled, 48 and he seide to
 hir: doughtir thi feith hath made the saaf:
 go thou in pees.

49 & jit while he spake, a man cam fro
 the prince of the synagoge, and seide to
 him, thi doughtir is deed: nylo thou tru-
 nell the maistr, 50 And whanne this word
 was herde: ihesus answerid to the fadir
 of the damysel, nyle thou drede: but
 bileve thou oonli and sche schal be saaf.
 51 and whanne he cam to the hous: he
 suffrid no man to entre with him, but
 petir and ion and james & the fadir & the
 modir of the damysel, 52 and alle wepten
 and biwelleden hir, and he seide, nyle ye
 wepe, for the damysel is not deed: but
 slepith, 53 & thei scorneden hym: & wisten
 that sche was deed, 54 but he heeld hir
 hand & cried & seide, damysel rise vp:
 55 and hir spirit turned agen: & sche roos
 anon, and he comaundid to geue to hir
 to ete, 56 & hir fadir and modir wondriden
 greetli, & he comaundid hem that thei schul-
 den not seie to ony, that thing that was don.

9. AND whanne the twelue apostles
 weren clepid togidre: ihesus gaf to hem
 vertu and power on alle deuils, & that
 thei schulden hele sicknessis, 2 and he
 sente hem fur to preche the kyngdom of
 god: and to hele sike men, 3 and he seide
 to hem, no thing take ye in the weie,
 nether گرد ne scrip, ne breed ne monci:
 nether haue ye two cootes, 4 and in to
 what hous ye entren dwelle ye there; &
 go ye not out fro thennem, 5 & who ever

TYNDALE—1584.

Peter and they that were with him, sayde:
 Master, the people thrust the and vex the
 the: and sayest thou, who touched me?
 46 And Iesus sayd: Some body touched
 me. For I perceave that vertue is gone
 out of me. 47 When the woman sawe,
 that she was not hid, she came tremblyng,
 and fell at his fete, and tolde him before
 all the people for what cause she had
 touched him and how she was healed
 immediatly. 48 And he sayde vnto hyr:
 Doughter be of good comforte, Thy faith
 hath made the whole, goo in peacc.

49 Whyll he yet spake, there came one
 from the rulers of the synagogis house
 which sayde to him: thy doughter is
 deed, diseace not the master. 50 When
 Iesus hearde that, He answered the father,
 sayinge: Feare not, beleve only, and she
 shalbe made whole. 51 And when he came
 to the house, he suffred no man to goo
 in with him, save Peter, James and Iohn,
 and the father and the mother of the
 mayden. 52 Every body wept and sorowed
 for her. And he sayde: Wepe not: for
 she is not deed, but slepeth. 53 And they
 lewgh him to scorne. For they knew
 that she was deed. 54 And he thrust them
 all out, and caught her by the hande, and
 cryed sayinge: Mayde aryse. 55 And hyr
 spryte came agayne, and she roose strayght
 waye. 56 And he comaunded to geve her
 meate. 57 And the father and the mother
 of hyr were astonyed. But he warned
 them that they shuld tell noo man, what
 was done.

9. THEN called he the .xii. to gether,
 and gave them power, and auctorite over
 all devils, and that they myght heale
 diseases. 2 And he sent them to preache
 the kyngdom of God, and to cure the
 sick. 3 And he sayd to them: Take no-
 thinge to eate, nor to drinke, nor to weare
 staffe, nor scrip, nether breed, nether
 money, nether have twoo cootes. 4 And
 whatsoever house ye enter into there
 abyde and thence departe. 5 And who-

CRANMER—1539.

Peter (and they that were with him) sayde:
 Master, the people thrust the and vex the
 the: and sayest thou, who touched me?
 46 And Iesus sayd: Some body hath
 touched me. For I perceave, that vertue
 is gone out of me. 47 When the woman
 sawe that she was not hid, she came
 tremblinge, and fell at his fete, and tolde
 him before all the people, for what cause
 she had touched him, and how she was
 healed immediatly. 48 And he sayde vnto
 her: Doughter, be of good comforte, Thy
 faith hath saved the, go in peace.

49 Whill he yet spake, there came one
 from the rulers of the synagogis house,
 which sayde to him: thy doughter is
 deed, diseace not the Master. 50 But when
 Iesus heard that worde, he answered the
 father of the damasell, sayinge: Feare not,
 beleve onely, and she shalbe made whole. 51
 And when he came to the house, he suffred
 no man to go in with him, save Peter,
 James and Iohn, and the father and the
 mother of the mayden. 52 Every body
 wept, and sorowed for her: And he
 sayde: Wepe not: The damasell is not
 deed, but slepeth. 53 And they laught him
 to scorne, knowing that she was deed. 54
 And he thrust them all out, and caught
 her by the hande: and cryed, sayinge:
 Mayde, aryse. 55 And her spryte came
 agayne, and she roose strayght waye. And
 he comaunded to geue her meate. 56
 And the father and the mother of her
 were astonyed. But he warned them, that
 they shuld tell no man what was done.

9. JESUS called the .xii. together, and
 gave them power, and auctorite over all
 devils, and that they might heale diseases.
 2 And he sent them to preach the kyng-
 dom of God and to heale the syck. 3 And
 he sayde vnto them: Take nothing to
 your journey: nether staffe, nor scrip,
 nether breed nether money, nether haue
 two coates. 4 And what soever house ye
 enter into, there abyde, and thence de-
 parte. 5 And whosoever wyll not receave

distans, trouble; vertu, power; gode, want; syle, not;
 whilom, hence; geue, give; clepid, called; go, gone;
 par, par'd or sick.

ἐκόπτοντο αὐτήν. ὁ δὲ εἶπε, 'Μὴ κλαίετε· οὐκ ἀπέθανεν, ἀλλὰ καθεύδει.' ⁴³ Καὶ κατεγέλων αὐτοῦ, εἰδότες ὅτι ἀπέθανεν. ⁴⁴ αὐτὸς δὲ ἐκβαλὼν ἔξω πάντας, καὶ κρατήσας τῆς χειρὸς αὐτῆς, ἐφώνησε, λέγων, 'Ἡ παῖς, ἄγειρον.' ⁴⁵ Καὶ ἐπέστρεψε τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα· καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν. ⁴⁶ καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός.

IX. Συγκαλεσάμενος δὲ τοὺς δώδεκα μαθητὰς αὐτοῦ, ἔδωκεν αὐτοῖς δυνάμειν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια, καὶ νόσους θεραπεύειν· καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ Θεοῦ, καὶ ἰᾶσθαι τοὺς ἀσθενούντας. ² Καὶ εἶπε πρὸς αὐτούς, 'Μηδὲν αἴρετε εἰς τὴν ὁδόν· μήτε ῥάβδον, μήτε πήραν, μήτε ἄρτον, μήτε ἀργύριον, μήτε ἀνὰ δύο χιτῶνας ἔχειν. ³ καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθῃτε, ἐκεῖ μένετε, καὶ ἐκεῖθεν ἐξέρχεσθε. ⁴ καὶ ὅσοι ἂν μὴ δέξωνται ὑμᾶς,

¹ Alex. οὐ γάρ.

² Alex. + τὸ κερῖνον.

³ Alex. = ἐκβαλὼν ἔξω πάντας καὶ ε. ἐκβαλὼν πάντας ἔξω καὶ.

⁴ Alex. ἔγρει α. ἔγρει.

⁵ Alex. = μαθητὰς αὐτοῦ ε. ἀποστόλους.

⁶ Alex. τοὺς ἀσθενεῖς.

⁷ Rec. ῥάβδον.

⁸ Alex. ἔχοντες.

GENEVA—1557.

they that were with hym, sayd, Master, the people thrust thee, and treade on thee, and sayest thou, Who touched me? ⁴³ And Iesus sayd, Some hody touched me: for I perceave that vertue is gone out of me. ⁴⁴ When the woman sawe that she was not hyd, she came trimblyng, and fel at his feete, and tolde hym before all the people, for what cause she had touched him, and how she was healed immediately. ⁴⁵ And he sayd vnto her, Daughter, be of good comfort, thy fayth hath made thee whole, Go in peace. ⁴⁶ Whye he yet spake, there came one from the ruler of the Synagoges house, which sayd to hym, Thy daughter is dead, disease not the master. ⁴⁷ When Iesus heard that, he answered the ruler of the Synagogue, saying, Feare not, beleue only, and she shalbe made whole. ⁴⁸ And when he went in to the house, he suffred no man to go in with hym, save Peter, Iames, and Iohn, and the father and mother of the maiden. ⁴⁹ And every body wept, and sorrowed for her: but he sayd, Wepe not: for she is not dead, but slepeth. ⁵⁰ And they laught hym to scorne, for they knewe that she was dead. ⁵¹ And he thrust them all out, and take her by the hand, and cried, saying, Mayde, arise. ⁵² And her spirite came agayne, and she rose straightway: and he commaunded to geue her meate. ⁵³ And her father and mother, were astonied: but he warned them that they should tel no man what was done.

9. THEN called he the twelve disciples together, and gaue them power and autoritie ouer all deuils, and that they myght heale diseases. ² And he sent them to preache the kyngdome of God, and to cure the syck. ³ And he sayd to them, Take nothing to your iourney, neither staves, nor scrip, neither bread, neither money, neither haue two coats. ⁴ And what soeuer house ye entre into, there abyde, and thence departe. ⁵ And

RHEIMS—1582.

touched me? And al denying, Peter said, and they that were with him, Maister, the multitudes throng and presse thee, and doest thou say, Vwho touched me? ⁴³ And Iesus said, Some bodie hath touched me. for I know that there is vertue proceeded from me. ⁴⁴ And the woman seeing, that she was not hid, came trembling, and fel downe before his feete: and for what cause she had touched him, she shewed before al the people: and how forthwith she was made whole. ⁴⁵ But he said to her, Daughter, thy faith hath made thee safe, goe thy way in peace. ⁴⁶ As he was yet speaking, there cometh one to the Prince of the synagoge, saying to him, That thy daughter is dead, trouble him not. ⁴⁷ And Iesus hearing this word, answered the father of the maide, Feare not: beleue only, and she shal be safe. ⁴⁸ And when he was come to the house, he permitted not any man to enter in with him, but Peter, and Iames, and Iohn, and the father and mother of the maide. ⁴⁹ And al wept, and mourned for her. But he said, Weepe not, the maide is not dead, but slepeth. ⁵⁰ And they derided him, knowing that she was dead. ⁵¹ But he holding her hand cried saying, Maide arise. ⁵² And her spirit returned, and she rose incontinent. And he bade them giue her to eate. ⁵³ And her parentes were astonial, vvhon he commaunded to tel no man that which was done.

9. AND calling together the twelue Apostles, he gaue them vertue and power ouer al deuils, and to cure maladies. ² And he sent them to preach the kingdom of God: and to heale the sicke. ³ And he said to them, Take nothing for the way, neither rod, nor scrip, nor bread, nor money, neither haue two coats. ⁴ And into whatsoeuer house you enter, tarry there, and thence doe not depart. ⁵ And

AUTHORISED—1611.

When all denied, Peter and they that were with him, said, Master, the multitude throng thee, and presse thee, and sayest thou, Who touched me? ⁴³ And Iesus said, Some body hath touched mee: for I perceiue that vertue is gone out of me. ⁴⁴ And when the woman saw that shee was not hid, shee came trembling, and falling downe before him, shee declared vnto him before all the people, for what cause shee had touched him, and how shee was healed immediately. ⁴⁵ And he said vnto her, Daughter, be of good comfort, thy faith hath made thee whole, goe in peace. ⁴⁶ While hee yet spake, there cometh one from the ruler of the Synagogues house, saying to him, Thy daughter is dead, trouble not the Master. ⁴⁷ But when Iesus heard it, he answered her, saying, Feare not, beleue onely, and shee shalbe made whole. ⁴⁸ And when hee came into the house, hee suffered no man to goe in, save Peter, and Iames, and Iohn, and the father and the mother of the mayden. ⁴⁹ And all wept, and bewailed her: but he said, Weepe not, she is not dead, but asleepeth. ⁵⁰ And they laughed him to scorne, knowing that shee was dead. ⁵¹ And hee put them all out, and tooke her by the hand, and called, saying, Mayd, arise. ⁵² And her spirit came againe, and shee arose straightway: and hee commaunded to giue her meat. ⁵³ And her parentes were astonished: but hee charged them that they should tel no man what was done.

9. THEN he called his twelue disciples together, and gaue them power and autoritie ouer all deuils, and to cure diseases. ² And he sent them to preach the Kingdome of God, and to heale the sicke. ³ And he said vnto them, Take nothing for your iourney, neither staves, nor scrip, neither bread, neither money, neither haue two coats spece. ⁴ And whatsoeuer house ye enter into, there abide, and thence depart. ⁵ And whosoever will not

‘ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης, καὶ τὸν κοινοῦτον ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάξατε, εἰς μαρτύριον ἐπ’ αὐτούς.’ Ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κόμας, εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ.

Ἦκουσε δὲ Ἡρώδης ὁ τετράρχης τὰ γινόμενα ὑπ’ αὐτοῦ πάντα καὶ διηπόρει, διὰ τὸ λέγεσθαι ὑπὸ τινῶν, ὅτι Ἰωάννης ἐγήγερται ἐκ νεκρῶν ὑπὸ τινῶν δὲ, ὅτι Ἡλίας ἐφάνη ἄλλων δὲ, ὅτι προφήτης εἰς τῶν ἀρχαίων ἀνέστη. Καὶ εἶπεν Ἡρώδης, Ἰωάννην ἐγὼ ἀπεκεφάλισα τίς δὲ ἐστὶν οὗτος, περὶ οὗ ἐγὼ ἀκούω τοιαῦτα; Καὶ ἐξήτει ἰδεῖν αὐτόν.

Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν καὶ παραλαβὼν αὐτοὺς, ὑπεχώρησε κατ’ ἰδίαν εἰς τόπον ἔρημον πόλεως καλουμένης Βηθσαϊδά. οἱ δὲ ὄχλοι γινόντες ἠκολούθησαν αὐτῷ καὶ δεξάμενος αὐτοὺς, ἐλάλει

Alex. = cul. * Alex. = ἐπ’ αὐτοῖς. * Alex. ἡγέρθη. * Alex. τις εἰς. * Alex. εἶπεν δὲ. * Rec. + δ. * Alex. εἰς τῶν ποδῶν κομῶν Βηθσαϊδά. * εἰς τῶν ποδῶν ἱματίων.

WICLIF—1380.

resceyuen not you go so out of that citee, and schake so of the pouidir of youre feet, in to witnessynge on hem. And thei jeden forth and wenten aboute bi castels prechyng a holynge euery where.

And eroude tetrarke: herde alle thingis that weren don of hym, & he doutid for that it was seid of sum men that Ion was rise fro deeth, and of sum men: that elie hadde aperid, but of other: that oon of the oold profetis was risen, and eroude seide I haue biheeded Ion, and who is this: of whom I here suche thingis, and he souyte to se hym.

And the apostlis turneden agen: and toolden to him alle thingis that thei hadden don, and he took hem: and wente biadis in to a desert place that is bothsaide, and whanne the puple knewen this: thei foloweden hym, and he resceyued hem, and spake to hem of the kyngdom of god, and he heeled hem: that hadden nede of cure, and the dai bigun to bowe down, & the twelue camen and seiden to hym, leue the puple: that thei go and turne in to castels and townes that ben aboute that thei fynde mete, for we ben here in desert place, and he seide to hem, yee to hem to ete, and thei seiden, ther ben not to us: mo thanne fyue loaves and tweis fischis, but paraventure that we gon and bien metis to alle puple, and the men weren almoost fyue thousand, and he seid to his discipulis, make 3e hem sitte to mete, bi companyes a fifti to gidre, and thei diden so, and thei maden alle men sitte to mete, and whanne he hadde take the fyue loaves and tweis fischis, he biheeld in to hevene, and blessed and brak and delide to hisse discipulis: that thei schulden sitte forth bifor the companyes, and alle men eten, and weren fulfilled, and that that lefte to

TYNDALE—1584.

soover will not receave you when ye go out of that cite, shake of the very dust from youre fete, for a testimony agaynst them. And they went out, and went thorow the townes, preachinge the gospell and healyng every where.

And Herod the tetrarch herde of all that was done of him, and doubted, because that it was sayde of some, that Iohn was risen agayne from deeth: and of some, that Helyas had apered: and of other, that one of the olde prophetes was risen agayne. And Herod sayde: Iohn have I beheaded: who then is this of whom I here suche thinges? And he desyred to se him.

And the Apostles returned, and tolde him what great thinges they had done. And he toke them and went a syde into a solitary place, nye to a cite called Bethsaida. And the people knewe of it, and folowed him. And he receaved them, and spake vnto them of the kyngdome of God, and healed them that had nede to be healed. And when the daye beganne to weare away, then came the twelve and sayde vnto him: sende the people away, that they maye goo into the townes and villages roundabout, and lodge, and get meate, for we are here in a place of wyldernes. But he sayde vnto them: Geve ye them to eat. And they sayde. We have no moo but fyve loaves and two fische, except we shuld goo and bye meate for all this people. And they were about a fyve thousand men. And he sayde to his disciples: Cause them to syt doune by fyfties in a company. And they dyd so, and made them all syt doune. And he toke the fyve loaves, and the two fische, and lokod vp to heven, and blessed them, and brake, and gave to the disciples, to set before the people. And they ate, and were all satisfied. And ther was taken vp of that remayned

CRANMER—1539.

you, when ye go out of that cite, shake of the very dust from youre fete, for a testimony agaynst them. And they departed and went thorow the townes, preachyng the gospell and healyng every where.

And Herode the Tetrarch hearde of all that was done by him, and he doubted, because that it was sayde of some, that Iohn was risen agayne from deeth: and of some, that Helyas had apered, and of some, that one of the olde prophetes was risen agayne. And Herode sayd: Iohn have I beheaded: but who is this of whom I here suche thynges? And he desyred to se him.

And the Apostles returned: and tolde him all that they had done. And he toke them, and went sayde into a solitary place nye vnto the cite that is called Bethsaida. Which whan the people knew they folowed him. And he receaued them, and spake vnto them of the kyngdome of God, and healed them that had nede to be healed. And when the daye beganne to weare away, then came the twelve, and sayd vnto him: sende the people away, that they maye go in to the townes and next villages and lodge, and get meate, for we are here in a place of wyldernes. But he sayde vnto them: Geve ye them to eat. And they sayd: We have no mo but fyve loaves and two fische, except we shuld go and bye meate for all this people. And they were about a fyve thousand men. And he sayde to his disciples: Cause them to syt doune by fyfties in a company. And they dyd so, and made them all to syt doune. And he toke the fyve loaves, and the two fische, and lokod vp to heauen, and blessed them, and brake, and gave to the disciples, to set before the people. And they all dyd eat, and were satisfied. And there was taken vp of that remayned

αὐτοῖς περὶ τῆς βασιλείας τοῦ Θεοῦ, καὶ τοὺς χρεῖαν ἔχοντας θεραπείας ἰάτο.
 12 Ἡ δὲ ἡμέρα ἤρξατο κλίνειν προσελθόντες δὲ αἱ δώδεκα εἶπον αὐτῷ, ᾿Απόλυσον
 τὸν ὄχλον, ἵνα ᾿ἀπελθόντες εἰς τὰς κύκλῳ κώμας καὶ τοὺς ἀγροὺς καταλύσωσι,
 καὶ εὐρῶσιν ἐπισιτισμόν· ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν. 13 Εἶπε δὲ πρὸς αὐτοὺς,
 Δότε αὐτοῖς ὑμεῖς φαγεῖν. Οἱ δὲ εἶπον, Οὐκ εἰσὶν ἡμῖν πλείον ἢ πέντε ἄρτοι
 καὶ ἰχθύες δύο, εἰ μῆτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν
 τοῦτον βρώματα. 14 (Ἦσαν γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι.) Εἶπε δὲ πρὸς τοὺς
 μαθητὰς αὐτοῦ, Κατακλίνατε αὐτοὺς κλισίας ἅνὰ πεντήκοντα. 15 Καὶ ἐποίησαν
 οὕτω, καὶ ἀνέκλιναν ἅπαντας. 16 Λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας,
 ἀναβλέψας εἰς τὸν οὐρανὸν, εὐλόγησεν αὐτοὺς, καὶ κατέκλασε, καὶ ἐδίδου τοῖς
 μαθηταῖς παρατιθέναι τῷ ὄχλῳ. 17 καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες καὶ ἠρῆθη

* Alex. ἀποδεξιμένος.

* Alex. προσελθόντες.

* Alex. = τοῦς.

* Rec. δύο ἰχθύες.

* Alex. + ἄρτοι.

* Alex. κ. ἐπέκλιναν ἅπαντας.

GENEVA—1557.

whosoever wyl not recceue you, when ye
 go out of that citie, shake of the very dust
 from your fete, for a testimonie against
 them. 10 And they went out, and went
 through the townes about preaching the
 Gospell, and healing every where. 11 And
 Herode the kyng heard of all that was
 done by hym: and doubted, because that
 it was sayd of some, that Iohn was rysen
 agayne from death: 12 And of some, that
 Elias had appeared: and of some, that
 one of the olde Prophetes was rysen
 agayne. 13 Then Herode said, Iohn haue
 I beheaded: who then is this of whome
 I heare such thynges? and he desired to
 see him.

10 And the Apostles returned, and tolde
 hym what greet thynges they had done.
 Then he toke them, and went asyde into
 a solitarie place, nie to the citie called
 Bethsaida. 11 But when the people knewe
 of it, they folowed him: and he receaued
 them, and spake vnto them of the king-
 dome of God, and healed them that had
 neede to be healed. 12 And when this day
 began to wcare away, then cause the
 twelue, and sayd vnto hym, Send the
 people away, that they may go into the
 townes and vyllages round about, and
 lodge, and get meat: for we are here in
 place of wyldernes. 13 But he sayd vnto
 them, Geue ye them to eat. And they
 sayd, We haue no mo but fyue loues and
 two fyshe, except we shulde go and bye
 meat for all this people. 14 For they were
 about fyue thousand men. And he sayd
 to his disciples, Cause them to syt downe
 by fyfties in a compaigne. 15 Therefore
 they dyd so, and dyd all syt downe.

16 And he toke the fyue loues, and the
 two fyshe, and lokod vp to heauen, blessed
 them, bruke, and gaue to the disciples, to
 set before the people. 17 And they all dyd
 eat, and were satisfied: and there was

RHEIMS—1582.

whosoever shal not receiue you, going
 forth out of that citie, shake of the dust
 also of your fete for a testimonie vpon
 them. 10 And going forth they went a
 circuite from townne to townne euangeliz-
 ing and curing every where.

11 And Herod the Tetrarch heard al things
 that were done by him: and he staggered
 because it was said of some, That
 Iohn was risen from the dead. 12 but of
 other some, That Elias hath appeared:
 and of others, that a Prophet one of the
 old ones was risen. 13 And Herod said,
 Iohn I haue beheaded: but who is this
 of whom I heare such things? And he
 sought for to see him.

10 And the Apostles being returned, re-
 ported to him whathsoeuer they did: and
 taking them he retired apart into a desert
 place, which belongeth to Bethsaida.
 11 Which the multitudes vnderstanding,
 folowed him: and he receiued them, and
 spake to them of the kingdom of God,
 and them that had neede of cure he heal-
 ed. 12 And the day began to drave to-
 wards an end. And the Twelue coming
 neere, said to him, Dimisse the multi-
 tudes, that going into townes and villages
 here about, they may haue lodging, and
 finde meates: because here we are in a
 desert place. 13 And he said to them,
 Giue you them to eat. But they said,
 We haue no more but fyue loaves and
 two fishes: vnles perhaps we shoulde goe
 and bye meates for al this multitude. 14 And
 there were men almost fyue thousand.
 And he said to his disciples, Make them
 sit downe by companies fiftie and fiftie.
 15 And so they did. And they made al sit
 downe. 16 And taking the fyue loaves and
 the two fishes, he looked vp vnto heauen,
 and blessed them: and he brake, and
 distributed to his disciples, for to set be-
 fore the multitudes. 17 And they did al
 eate, and had their fill. And there was

AUTHORISED—1611.

receiue you, when ye goe out of that city,
 shake off the very dust from your fete,
 for a testimonie against them. 10 And they
 departed, and went through the townes,
 preaching the Gospel, and healing every
 where.

11 Now Herod the Tetrarch heard of all
 that was done by him: and he was per-
 plexed, because that it was said of some,
 that Iohn was risen from the dead: 12 And
 of some, that Elias had appeared: and of
 others, that one of the old Prophets was
 risen againe. 13 And Herode said, Iohn
 haue I beheaded: but who is this of whom
 I heare such things? And he desired to
 see him.

10 And the Apostles when they were re-
 turned, told him all that they had done.
 And hee tooke them, and went aside pri-
 uately into a desert place, belonging to
 the citie called Bethsaida. 11 And the
 people when they knew it, followed him,
 and he receiued them, and spake vnto
 them of the kingdom of God, and healed
 them that had need of healing. 12 And
 when the day beganne to wcare away,
 then came the twelue, and said vnto him,
 Send the multitude away, that they may
 go into the townes and countrey round
 about, and lodge, and get victuals: for
 we are here in a desert place. 13 But he
 said vnto them, Giue ye them to eat. And
 they said, We haue no more but fyue loaves
 and two fishes, except we should goe and
 buy meate for all this people. 14 For they
 were about fyue thousand men. And he
 said to his disciples, Make them sit downe
 by fifties in a company. 15 And they did
 so, and made them all sit downe. 16 Then
 he tooke the fyue loaves and the two fishes,
 and looking vp to heauen, he blessed
 them, and brake, and gaue to the dis-
 ciples to set before the multitude. 17 And
 they did eate, and were all filled. And

τὸ περισσεύσαν αὐτοῖς κλασμάτων, κόφινον δώδεκα.

¹⁸ Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον καταμόνας, συνῆσαν αὐτῷ οἱ μαθηταί· καὶ ἐπηρώτησεν αὐτοὺς, λέγων, 'Τίνα με λέγουσιν οἱ ὄχλοι εἶναι;' ¹⁹ Οἱ δὲ ἀποκριθέντες εἶπον, 'Ἰωάννην τὸν Βαπτιστὴν ἄλλοι δὲ Ἡλίαν. ἄλλοι δὲ, ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη.' ²⁰ Εἶπε δὲ αὐτοῖς, 'ὑμεῖς δὲ τίνα με λέγετε εἶναι;' ²¹ Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπε, 'Τὸν Χριστὸν τοῦ Θεοῦ.' ²² Ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλε μηδεὶ ἐῖπεν τοῦτο, ²³ εἰπὼν, 'Ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκταθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.' ²⁴ Ἐλεγε δὲ πρὸς πάντας, 'Εἰ τις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι.' ²⁵ ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν

* Alex. + ceteri. * Alex. Πέτρος δὲ εἶπεν. Const. Ἄνθρωπος δὲ Πέτρος. * Alex. λέγει. * Alex. ἀναστήσει. * Alex. ἐρχομαι. / Alex. ἀρνησάσθω.

WICLIF—1380.

hem of broken metis was takun up: twelve coffyns.

¹⁸ and it was don, whanne he was aloone preynge: hise discipulis weren with him and he axed hem and seide, whom seien the puple that I am? ¹⁹ & thei answerden and seiden Ioh baptist, other seien: chie, and other seien a profete of the former is risun. ²⁰ and he seide to hem, but whom seien ye that I am? symon petir answerid; and seide, the crist of god, ²¹ and he blisynge hem: comaundid that thei schuld seie to no man, and seide these thingis, ²² for it bihoueth mannes sone: to suffre many thingis and to be reprevd of the elder men and of the pryncis of prestis and of scribis, and to be slayn and the thridde daie to rise agayn, ²³ and he seide to alle, if any wole come aftir me: denye he hym self & take his cros every day and me he me, ²⁴ for he that wole make his lif saaf: schal lesc it; and he that lesith his lif for me: schal make it saaf, ²⁵ and what profetith it to a man if he wyne al the world, and lese hym self, and do peyringe of hym self, ²⁶ for who so schameth me and my wordis manes sone schal schame hym whanne he cometh in his magiste and of the fadir & of the holi aungels, ²⁷ and I seie to you verrili there ben summe stondynge here, which schulen not tast deeth til thei seen the rewme of god.

²⁸ and it was don aftir these wordis, almest eiste daies; & he took petir & James & Ioh, and he stied in to an hille: to preie; ²⁹ and while he preide: the liknesse of his chere was chaungid, and his clothing was white schynynge, ³⁰ and lo two men spaken with hym; a moises and elie: ³¹ weren seene in magiste; and thei saien his goynge out, which he schulde fufille in ierusalem, ³² and petir and thei that weren

TYNDALE—1534.

to them, twelve baskettes full of broken meate.

¹⁸ And it fortun'd as he was alone praying, his disciples were with him, and he axed them sayinge: Who saye the people that I am? ¹⁹ They answered and sayd: Iohn Baptist. Some saye Helyas. And some saye, one of the olde prophetes is ryzen agayne. ²⁰ He sayde vnto them: Who saye ye that I am? Peter answered and sayde: thou arte the Christ of god. ²¹ And he warn'd and comaund'd them, that they shuld tell no man that thinge. ²² sayinge: that the sonne of man must suffre many thinges; and be reprov'd of the elders; and of the hye prestes and scribes; and be slayn; and the thirde daye ryse agayne.

²³ And he sayde to them all, yf any man will come aftir me, let him denye him self, and take vp his crosse dayly, and folowe me. ²⁴ Whosoever will save his lyfe, shall lose it. And whosoever shall lose his lyfe for my sake, the same shall save it. ²⁵ For what avauntageth it a man, to wyne the whole worlde, yf he loose him self, or runne in dammage of him self? ²⁶ For whosoever is ashamed of me, and of my sayings: of him shall the sonne of man be ashamed, when he cometh in his awne glorie; and in the glorie of his fader; and of the holy angels. ²⁷ And I tell you of a surety: There be some of them that stonde here, which shall not tast of deeth, tyll they se the kyngdome of god.

²⁸ And it folowed about an .viii. dayes aftir those sayings, that he toke Peter, James, and Iohn, and went vp into a mountayne to praye. ²⁹ And as he prayed, the facion of his countenance was changed, and his garment was whyte and shone. ³⁰ And beholde, two men talk'd with him; they were Moses and Helyas, ³¹ which appered gloriously, and spake of his departing, which he shuld ende at Ierusalem. ³² Peter and they that

CRANMER—1539.

to them, twelve baskettes full of broken meate.

¹⁸ And it fortun'd as he was alone praying, his disciples were with him, and he asked them sayinge: Who saye the people that I am? ¹⁹ They answered, and sayd: Iohn Baptist: Some saye Helyas. And some saye, that one of the olde prophetes is ryzen. ²⁰ He sayde vnto them. But who saye ye, that I am? Simon Peter answered and sayde thou art the Christ of God. ²¹ And he warn'd and comaund'd them that they shuld tell no man that thinge, sayinge: ²² the sonne of man must suffre many thynges, and be reprov'd of the elders, and of the hye prestes, and scribes, and be slayn, ryse agayne the thirde daye.

²³ And he sayde to them all, yf any man wyll come aftir me, let him denye him self, and take vp his crosse dayly, and folowe me. ²⁴ For whosoever wyll save his lyfe shall lose it. But whosoever doth lose, his lyfe for my sake, the same shall save it. ²⁵ For what avauntageth it a man, yf he wyne the whole worlde, and loose him self, or runne in dammage of him self? ²⁶ For whosoever is ashamed of me, and of my wordes: of him shall the sonne of man be ashamed, when he cometh in his maicesty, and in the maicesty of his fader, and of the holy angels. ²⁷ I tell you of a trueth: There be some standing here, which shall not tast of deeth, tyll they se the kyngdome of God.

²⁸ And it fortun'd that about an .viii. dayes aftir these sayings, he toke Peter, and Iohn and James, and went vp into a mountayne to praye. ²⁹ And as he prayed, the fassyon of his countenance was changed, and his garment was whyte, and shone. ³⁰ And behold, there talk'd with him two men which were Moses and Helyas, ³¹ that appered in the maicesty, and spake of his departynge, which he shuld ende at Ierusalem. ³² But Peter

coffyns, baskettes. a man, a synner. some, folowyn. petir, xpius. moises, moyses. elie, elias. fader, pater. shone, claruit.

‘ἐμοῦ, οὗτος σώσει αὐτήν. ²² τί γὰρ ὠφελεῖται ἄνθρωπος, κερδήσας τὸν κόσμον
 ‘ὅλον, ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς; ²³ ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς
 ‘ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται, ὅταν ἔλθῃ ἐν τῇ
 ‘δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων. ²⁴ Λέγω δὲ ὑμῖν ἀληθῶς,
 ‘εἰσὶ τινες τῶν ὧδε ἑστῶτων, | οἳ οὐ μὴ ²⁵ γεύσονται | θανάτου, ἕως ἂν ἴδωσι τὴν
 ‘βασιλείαν τοῦ Θεοῦ.’

²⁶ Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὥσεί ημέραι ὀκτὼ, καὶ παραλαβὼν
 Πέτρον καὶ ²⁷ Ἰωάννην καὶ Ἰάκωβον, | ἀνέβη εἰς τὸ ὄρος προσεύξασθαι. ²⁸ καὶ
 ἐγένετο ἐν τῷ προσεύχεσθαι αὐτὸν, τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον, καὶ ὁ
 ἱματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων. ²⁹ Καὶ ἰδοὺ, ἄνδρες δύο συνελάλουν αὐτῷ,
 οἵτινες ἦσαν Μωσῆς καὶ Ἡλίας. ³¹ οἳ ὀφθέντες ἐν δόξῃ ἔλεγον τὴν ἐξοδὸν αὐτοῦ,
 ἣν ἐμελλε πληροῦν ἐν Ἱερουσαλὴμ. ³² ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν

¹ Rec. + εἰς ἡμέραν. ² Const. idem. ³ Rec. ἐστῶτων. ⁴ Rec. γεύσονται. ⁵ Rec. + τὸν. ⁶ Alex. Ἰάκωβον καὶ Ἰωάννην.

GENEVA — 1557.

taken vp of that remained to them, twelue
 baskets full of broken meat.

¹⁵ And it came to passe as he was alone
 praying, his disciples were with hym, and
 he asked them, saying, Whom say the
 people that I am? ¹⁶ They answered, and
 sayd, Iohn Baptist: some say Elias; and
 some say, that one of the olde Prophetes
 is risen agayne. ¹⁷ And he sayd vnto
 them, But whome say ye that I am? Peter
 answered, and sayd, Thou art the Christe
 of God. ¹⁸ And he warned, and com-
 manded them, that they shoulde tel no
 man that thyng. ¹⁹ Saying, That the
 Sonne of man must suffer many thynges,
 and be reprovved of the Elders, and of
 the hye Priestes and Scribes, and be slayne,
 and the thyrd day rise agayne. ²⁰ And he
 sayd to them all, If any man wyl come
 after me, let hym deny hym self, and take
 vp his crosse dayly, and folowe me. ²¹ For
 whosoever wyl save his lyfe, shal lose it:
 and whosoever shal lose his lyfe for my
 sake, the same shal save it. ²² For what
 auantageth it a man, if he wyn the whole
 worlde, and lose hym self, and come in
 damage of hym self? ²³ For whosoever
 shal be ashamed of me, and of my saynges:
 of hym shal the Sonne of man be ashamed,
 when he shal come in his glorie, and in
 the glorie of his Father, and of the holy
 Angels. ²⁴ And I tel you of a suretie,
 there be some standyng here, which shal
 not taste of death, tyl they see the kyng-
 dome of God. ²⁵ And it chaunced about
 an eight dayes after those saynges, that
 he toke Peter, Iames, and Iohn, and went
 vp into a mountayne to pray. ²⁶ And as
 he prayed, the facion of his countenance
 was changed, and his garment was whyte
 and shone. ²⁷ And beholde two men
 talked with hym, and they were Moses
 and Elias.

²⁸ Which appeared in glorie, and spake
 of his departyng, which he shoulde ende
 at Ierusalem. ²⁹ But Peter and they that

RHEIMS — 1582.

taken vp that which remained to them,
 twelue baskets of fragments.

¹⁵ And it came to passe: when he was
 alone praying, his disciples also were
 with him: and he asked them saying,
 Whom doe the multitudes say that I am?
¹⁶ But they answered, and said, Iohn the
 Baptist: and some, Elias: but some, that
 one of the Prophets before time, is risen.
¹⁷ And he said to them, But whom say
 ye that I am? Simon Peter answering,
 said, The Christ of God. ¹⁸ But he rebuking
 them, commanded that they should tell
 this to no man, ¹⁹ saying, That the sonne
 of man must suffer many things, and be
 reiected of the Ancients and chiefe
 Priests and Scribes, and be killed, and the
 third day rise againe. ²⁰ And he said to al,
 If any man wil come after me, let him
 denie him self, and take vp his crosse
 daily, and follow me. ²¹ For he that
 wil save his life, shal lose it: for he
 that shal lose his life for my sake, shal
 save it. ²² For what profit hath a man
 if he gaine the whole world, and lose
 him self, and cast away him self? ²³ For
 he that shal be ashamed of me and of
 my wordes, him the Sonne of man shal
 be ashamed of, when he shal come in
 his maiestie, and his fathers, and
 of the holy Angels. ²⁴ And I say to
 you assuredly, There be some standing
 here that shal not taste death, till they
 see the kingdom of God.

²⁵ And it came to passe after these wordes
 almost eight daies, and he tooke Peter
 and Iames and Iohn, and went into a
 mountaine to pray. ²⁶ And while he
 prayed, the shape of his countenance
 was altered: and his raiment white and
 glistering. ²⁷ And behold two men
 talked with him. And they were Moyses
 and Elias, ²⁸ appearing in maiestie. And
 they told his decease that he should accom-
 plish in Hierusalem. ²⁹ But Peter and they that

AUTHORISED — 1611.

there was taken vp of fragments that re-
 mained to them, twelue baskets.

¹⁵ And it came to passe, as he was alone
 praying, his disciples were with him: and
 he asked them, saying, Whom say the
 people that I am? ¹⁶ They answering,
 said, Iohn the Baptist: but some say,
 Elias: and others say, that one of the old
 Prophets is risen againe. ¹⁷ He said vnto
 them, But whom say ye that I am? Pe-
 ter answering, said, The Christ of God.
¹⁸ And he straitly charged them and
 commanded them to tell no man that
 thing. ¹⁹ Saying, The Sonne of man must
 suffer many things, and be reiected of
 the Elders, and chiefe Priests, and Scribes,
 and be slaine, and be raised the third day.
²⁰ And he said to them all, If any man
 will come after me, let him denie himselfe,
 and take vp his crosse dayly, and follow
 me. ²¹ For whosoever will save his life,
 shall lose it: but whosoever will lose his
 life for my sake, the same shall save it.
²² For what is a man advantaged, if he
 gaine the whole world, and lose himselfe,
 or be cast away? ²³ For whosoever shall
 be ashamed of me, and of my wordes, of
 him shall the Sonne of man be ashamed,
 when he shall come in his owne glory,
 and in his Fathers, and of the holy Angels.
²⁴ But I tell you of a trueth, there be
 some standing here, which shal not taste
 of death, till they see the kingdomes of
 God.

²⁵ And it came to passe, about an eight
 dayes after these saynges, he tooke
 Peter, and Iohn, and Iames, and went vp
 into a mountaine to pray: ²⁶ And as he
 prayed, the fashion of his countenance
 was altered, and his raiment was white
 and glistering. ²⁷ And behold, there talk-
 ed with him two men, which were Moyses
 and Elias, ²⁸ Who appeared in glory, and
 spake of his decease, which he should
 accomplish at Hierusalem. ²⁹ But Peter,

βεβαρημένοι ὑπνῶ· διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ, καὶ τοὺς δύο ἀνδρας τοὺς συνεστῶτας αὐτῷ. ²² καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ, εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν, Ἐπιστάτα, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν ὅσκινας τρεῖς, μίαν σοῦ, καὶ μίαν Μωσέϊ, καὶ μίαν Ἠλίου· μὴ εἰδὼς ὃ λέγει. ²⁴ ταῦτα δὲ αὐτοῦ λέγοντος, ἐγένετο νεφέλη καὶ ἐπεσκέασεν αὐτούς· ἐφοβήθησαν δὲ ἐν τῷ ἐκείνους εἰσελθεῖν εἰς τὴν νεφέλην. ²⁵ καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης, λέγουσα, Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός· αὐτοῦ ἀκούετε. ²⁶ Καὶ ἐν τῷ γενέσθαι τὴν φωνὴν, εὐρέθη ὁ Ἰησοῦς μόνος. Καὶ αὐτοὶ ἐσβήθησαν, καὶ οὐδεὶς ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἐωράκασι.

²⁷ Ἐγένετο δὲ ἐν τῇ ἐξῆς ἡμέρᾳ, καταλθόντων αὐτῶν ἀπὸ τοῦ ὄρους, συνήτησεν αὐτῷ ὄχλος πολὺς. ²⁸ Καὶ ἰδοὺ, ἀνὴρ ἀπὸ τοῦ ὄχλου ἀνεβόησε, λέγων, Διδάσ-

* Const. = d.

* Alex. τρεῖς σκηνάς.

* Rec. Μωσὶ μίαν.

* Alex. ἐλεγκτός.

* Alex. = d.

* Alex. ἰδόντες.

* Rec. ἐπιδείξαντες.

WICLIFF—1380.

with hym; weren hevy of slepe, and thei wakinge saien his magiste: and the tweie men that stoden with hym,

²² and it was don whanne thei departed fro hym; petir seide to ihesus, comandour it is good, that we be here; and make we here thre tabernacles, oon to thee & oon to moises: and oon to elie; and he wiste not what he schuld seie; ²⁴ but while he spake these thingis: a cloude was made: and ouer schadowe hem; and thei dreedlen: whanne thei entriden in to the cloude; ²⁵ and a vois was maad oute of the cloude, and seide, this is my dereworthy sone: here se hym; ²⁶ and while the vois was made: ihesus was founden aloue; and thei weren stille: and to no man seiden in tho daies oghte of tho thingis, that thei hadden seen;

²⁷ but it was don in tho dai saynge, whanne thei camen downe of the hille: myche peple mette hem; ²⁸ & lo a man of the company cryed and seide, maistir I biseche thee, biholdi my sone: for I have no mo; ²⁹ and lo a spirit takith hym, and sodeynli he crieth and hurtliith downe and to drawith hym with sone; and unnethe he goth aweie al to drawyng hym; ³⁰ and I preid thei discipulis: that thei scholden cast hym out; & thei myston not; ³¹ and thesow answerid: and seide to hem, a vnfaithful generacioun & weyward; how long schal I be at you, and suffre you? brynge hidir thi sone; ³² and whanne he cam nyge: the deuel hurtliith hym downe, & to breide hym; and ihesus blamed the vnclene spirit; and befid the child; and giled hym to his fadir;

³³ and alle men wondriden greetli in the gretnesse of god; and whanne alle men wondriden in alle thingis that he dide: he seide to his discipulis, ³⁴ putte ye these wordis in youre hertis; for it is to come, that mannes sone be bitraiden in to the

TYNDALE—1534.

were with him; were hevy with slepe. And when they woke, they sawe his glorie; and two men standinge with him.

²² And it chaunced as they departed from him; Peter sayde vnto Iesus: Master, it is good beinge here for vs. Let vs make thre tabernacles, one for thee, and one for Moses; and one for Helias; and wist not what he sayde. ²⁴ Whyll he thus spake; ther came a cloude and shadowed them: and they feared when they were come vnder the cloude. ²⁵ And ther came a voyce out of the cloude sayinge: This is my deare sone; heare him. ²⁶ And as soone as the voyce was past; Iesus was founde alone. And they kept it close: and tolde noo man in those dayes cry of those thinges which they had seene.

²⁷ And it chaunced on the nexte daye as they came downe from the hyl; moche people met him. ²⁸ And beholde a man of the company cryed out sayinge: Master, I beseeche the beholde my sone; for he is all that I have: ²⁹ and se, a sprete taketh him; and sodenly he cryeth; and he teareth him that he someth agayne; and with moche payne departeth from him; when he hath rent him; ³⁰ and I besought thy disciples to cast him out; and they coude not. ³¹ Iesus answered and sayde: O generacion with oute fayth; and crooked: how longe shall I be with you? and shall suffre you? Bringe thy sone hidder. ³² As he yet was a comming; the fende rent him and tare him. And Iesus rebuked the vnclene sprete; and healed the child; and delivered him to his fader. And they were all amazed at the mighty power of God.

³³ Whyll they wondred every one at all thinges which he dyd; he sayd vnto his disciples: ³⁴ Let these sayynges synke downe into youre eares. The tyme will come, when the sone of man shalbe

CRANMER—1539.

and they that were with him, were hevy with slepe. And when they awoke, they sawe his maiesty, and two men standyng with him.

²² And it chaunced as they departed from him, Peter sayde vnto Iesus: Master, it is good bynyng here for vs: Let vs make also thre tabernacles, one for thee, and one for Moses, and one for Helias (and wist not what he sayde). ²⁴ Whyll he thus spake, there came a cloude and ouer-shadowed them, and they feared when they were come into the cloude. ²⁵ And there came a voyce out of the cloude sayinge: This is my deare sone; heare him. ²⁶ And as soone as the voyce was past, Iesus was founde alone. And they kept it close: and tolde no man in those dayes, any of those thinges which they had seene.

²⁷ And it chaunced that on the nexte daye (as they came downe from the hyl) moche people met him. ²⁸ And beholde, a man of the company cryed out, sayinge: Master, I beseech the beholde my sone, for he is all that I have: ²⁹ and se, a sprete taketh him, and sodenly he cryeth, and (he knocketh and) thereth him that he someth agayne, and with moch payne departeth from him, when he hath rent him; ³⁰ and I besought thy disciples to cast him out, and they coude not. ³¹ Iesus answered and sayd: O faithlesse, and crooked nacion, how longe shall I be with you? and shall suffre you? Bringe thy sone hyther. ³² As he was yet a commyng, the fende rent him, and tare him. And Iesus rebuked the vnclene sprete, and healed the chyld, and deliuered him to his fader. ³³ And they were all amazed at the myghty power of God.

But whyll they wondred every one at all thinges which he dyd, he sayde vnto his disciples: ³⁴ Let these sayynges synke downe into youre eares. For it will come to passe: that the sone of man shalbe

καλε, δέομαι σου, ἐπίβλεψαι ἐπὶ τὸν υἱόν μου, ὅτι μονογενὴς ἔστι μοι· καὶ ἰδὸν, πνεῦμα λαμβάνει αὐτὸν, καὶ ἐξαίφνης κράζει, καὶ σπαράσσει αὐτὸν μετὰ ἀφροῦ, καὶ μόγις ἀποχωρεῖ ἀπ' αὐτοῦ, συντρίβον αὐτόν. καὶ ἐδεήθη τῶν μαθητῶν σου, ἵνα ἐκβάλωσιν αὐτὸ, καὶ οὐκ ἠδυνήθησαν. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ὁ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς, καὶ ἀνέξομαι ὑμῶν; προσάγαγε τὸν υἱόν σου ὧδε. Ἐτι δὲ προσερχομένου αὐτοῦ, ἔρρηξεν αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξεν· ἐπετίμησε δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἴασατο τὸν παῖδα, καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ. ἐξεπλήσσωτο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ Θεοῦ. Πάντων δὲ θαυμαζόντων ἐπὶ πάσιν οἷς ἐποίησεν ὁ Ἰησοῦς, εἶπε πρὸς τοὺς μαθητὰς αὐτοῦ, Θέσθε ὑμεῖς εἰς τὰ ὥτα ὑμῶν τοὺς λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου

* Alex. ποι ἰσθ. * Alex. + καὶ ῥήσαι. * Rec. ἐκβάλλωσιν. * Alex. ἕως πότε. * Rec. ἵνα τὸν υἱόν σου. * Alex. ἰσθ. * Alex. = ὁ Ἰησοῦς.

GENEVA — 1557.

were with hym, were heauy wyth slepe, and when they woke, they sawe his glorie, and the two men standyng with hym.

³³ And it chanced as they departed from hym, Peter sayd vnto Iesus, Master, it is good beyng here for vs: Let vs therefore make three tabernacles, one for thee, and one for Moses, and one for Elias: and wist not what he sayd. ³⁴ Whye he thus spake, there came a cloud and ouershadowed them, and they feared when they were entring into the cloud. ³⁵ And there came a voyce out of the cloud, saying, This is my deare beloued Sonne, heare him.

³⁶ And as soone as the voyce was past, Iesus was found alone: and they kept it close, and tolde no man in those daies any of those thynges which they had seene.

³⁷ And it chanced on the next day, as they came downe from the mountayne, much people met hym. ³⁸ And beholke, a man of the companie cryed out, saying, Maister, I beseeche thee beholde my sonne, for he is all that I haue. ³⁹ And see, a spirite taketh hym, and sodenly he cryeth, and he teareth hym, that he someth agayne, and with much payne departeth from him, when he hath brused him. ⁴⁰ And I besought thy disciples to cast him out, but they could not. ⁴¹ Iesus answered, and sayd, O generation without fayth, and crooked, how long shal I be with you, and suffre you? Bryng thy sonne hither. ⁴² As he yet was a comynge, the fiende rent him, and tare hym: and Iesus rebuked the vncleane sprite, and healed the chyld: and deliuered him to his father. ⁴³ And they were all amazed at the myghty power of God. Whye they wondred euery one at all thynges which he dyd, he sayd vnto his disciples, ⁴⁴ Let these sayings synck downe into your eares: for the tyme wyl come, when the Sonne of man shal be

RHEIMS — 1582.

vvith him, vvith heauie vvith sleepe. And awaking, they sawe his maiestie, and the two men that stode vvith him. ³³ And it came to passe, vvhen they departed from him, Peter said to Iesus, Maister, it is good for vs to be here: and let vs make three tabernacles, one for thee, and one for Moyses, and one for Elias: not knowing vvhat he said. ³⁴ And as he spake these things, there came a cloud, and ouershadowed them: and they feared, vvhen they entered into the cloude.

³⁵ And a voice vvvas made out of the cloude, saying, This is my beloued sonne, heare him. ³⁶ And vvhen the voice vvvas made, Iesus vvvas found alone. And they held their peace, and tolde no man in those daies any of these things vvwhich they had seene.

³⁷ And it came to passe the day folowving, vvhen they came downe from the mountaine, there mette him a great multitude. ³⁸ And beholde a man of the multitude cried out, saying, Maister, I beseeche thee, looke vpon my sonne because he is mine only one. ³⁹ And loe, the spirite taketh him, and he sodenly crieth, and he dasheth him, and tearth him that he fometh, and vvith much a doe departeth renting him. ⁴⁰ And I desired thy disciples to cast him out, and they could not. ⁴¹ And Iesus answering said, O faithles and peruerse generation, how long shal I be vvith you and suffer you? bring hither thy sonne.

⁴² And vvhen he came to him, the deuill dashed, and tore him. And Iesus rebuked the vncleane spirit, and healed the lad: and rendred him to his father. ⁴³ And al vvere astonished at the might of God: and al merueiling at al things that he did, he said to his disciples, ⁴⁴ Lay you in your hartes these vvordes, for it shal come to passe that the Sonne of man shal be

AUTHORISED — 1611.

and they that were with him, were heauie with sleepe: and when they were awake, they saw his glory, and the two men that stood with him. ³³ And it came to passe, as they departed from him, Peter said vnto Iesus, Master, it is good for vs to be here; and let vs make three tabernacles, one for thee, and one for Moses, and one for Elias: not knowing what he said. ³⁴ While he thus spake, there came a cloud, and ouershadowed them, and they feared, as they entred into the cloude. ³⁵ And there came a voice out of the cloud, saying, This is my beloued Son, heare him. ³⁶ And when the voyce was past, Iesus was found alone, and they kept it close, and told no man in those daies any of those things which they had seene.

³⁷ And it came to passe, that on the next day, when they were come downe from the hill, much people met him. ³⁸ And behold, a man of the companie cried out, saying, Master, I beseech thee looke vpon my sonne, for hee is mine onely child. ³⁹ And loe, a spirit taketh him, and hee suddenly crieth out, and it teareth him that he fometh againe, and bruising him, hardly departeth from him. ⁴⁰ And I besought thy disciples to cast him out, and they could not. ⁴¹ And Iesus answering, said, O faithles, and peruerse generation, how long shal I bee with you, and suffer you? bring thy sonne hither. ⁴² And as hee was yet a comynge, the deuill threw him downe, and tare him: and Iesus rebuked the vncleane spirit, and healed the child, and deliuered him againe to his father.

⁴³ And they were all amazed at the mighty power of God: But while they wondred coery one at all things which Iesus did, he said vnto his disciples, ⁴⁴ Let these sayings synke downe into your eares: for the Sonne of man shal bee deliuered into

‘μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων.’ ⁴⁵ Οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο, καὶ ἦν παρακεκαλυμμένον ἀπ’ αὐτῶν, ἵνα μὴ αἰσθωνται αὐτό· καὶ ἐφοβούντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου. ⁴⁶ Εἰσῆλθε δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ, τίς ἂν εἶη μείζων αὐτῶν. ⁴⁷ ὁ δὲ Ἰησοῦς ἰδὼν τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος παιδίου, ἔστησεν αὐτὸ παρ’ ἑαυτοῦ, ⁴⁸ καὶ εἶπεν αὐτοῖς, ‘Ὅς ἐὰν δέξηται τούτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὁς ἐὰν ἐμὲ δέξηται, δέχεται τὸν ἀποστέλλαντά με. ὁ γὰρ μικρότερος ἐν πᾶσι ὑμῶν ὑπάρχων οὗτος ἔσται· μέγας.’ ⁴⁹ Ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν, ‘Ἐπιστάτα, εἰδομέν τινα ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα δαίμονια· καὶ ἐκωλύσαμεν αὐτὸν, ὅτι οὐκ ἀκολουθεῖ μεθ’ ἡμῶν.’ ⁵⁰ Καὶ εἶπε πρὸς αὐτὸν ὁ Ἰησοῦς, ‘Μὴ κωλύετε· ὁ γὰρ οὐκ ἔστι καθ’ ὑμῶν, ὑπὲρ ὑμῶν ἔστιν.’

⁴⁵ Alex. ἰσχυρῶσαι.⁴⁶ Const. σὺνδ.⁴⁷ Alex. ἰσχυρῶσαι.⁴⁸ Alex. iv.⁴⁹ Rec. + rd.⁵⁰ Alex. εἶπε δὲ.⁵¹ Alex. + αὐτῶν.

WICLIIF—1380.

hondes of men, ⁴⁵ & thei knewen not this word, and it was hid bifor hem: that thei feliden it not, and thei dreden to axe hym of this word.

⁴⁶ but a thought entrid in to hem, who of hem schulde be grettist, ⁴⁷ and ihesus seynge the thouris of the herte of hem: took a child and settid hym bisidis him, ⁴⁸ and seide to hem, who ever receyved this child in my name: receyvethe me, and who ever receyvethe me: receyvethe hym that sente me, for he that is leest among you alle: is the grettist, ⁴⁹ and Ion answerid and seide, comaundour we saien a man castynge out fendis in the name, and we han forboden hym: for he sueth not thee with us, ⁵⁰ and ihesus seide to hym, nyle 3e forbede, for he that is not agens us is for us, ⁵¹ and it was don whanne the daies of his takynge up weren fulfillid: he settid fast his face to go to ierusalem, ⁵² and sente messengers bifor his sijt, and thei jeden & entriden in to a citee of samaritans: to make redi to hym, ⁵³ and thei receyveden not him: for the face of hym was goynge in to ierusalem, ⁵⁴ and whanne James and Ion his disciples sizen: thei seiden, lord wolt thou that we seyn that fier come down for heven, & waast hem, ⁵⁵ and he turned: and blamid hem and seide 3e witen not whos spiritus 3e ben, ⁵⁶ for mannes sone cam not to lese mennes soules: but to save, and thei wenten in to another castil.

⁵⁷ and it was don whanne thei walkiden in the weie: a man seide to hym, I schal use thee: whidur euer thou go, ⁵⁸ and ihesus seide to hym, foxes han dennea, and briddis of the air han nestis, but mannes sone hath not where he rest his

TYNDALE—1584.

delivered into the hondes of men. ⁴⁵ But they wist not what that worde meant, and yt was hyd from them: that they vnderstode yt not. And they feared to axe him of that sayinge. ⁴⁶ Then ther arose a disputacion amonge them: who shuld be the greatest. ⁴⁷ When Iesus perceaved the thoughtes of their hertes, he toke a chyldre, and set him hard by him, ⁴⁸ and sayd vnto them: Whosoever receaveth this chyldre in my name, receaveth me. And whosoever receaveth me, receaveth him that sent me. For he that is least amonge you all, the same shalbe greate.

⁴⁹ And Iohn answerd and sayde: Master we sawe one castinge out devyls in thy name, and we forbade him, because he foloweth not with vs. ⁵⁰ And Iesus sayde vnto him: forbyd ye him not. For he that is not agaynst vs is with vs. ⁵¹ And it folowed when the tyme was come that he shulde be receaved vp, then he set his face to goo to Hierusalem, ⁵² and sent messengers before him. And they went and entred into a citee of the Samaritans to make redy for him. ⁵³ But they wolde not receave him, because his face was as though he wolde goo to Ierusalem. ⁵⁴ When his disciples James and Iohn sawe that, they sayde: Lorde, wilt thou that we commaunde that fyre come downe from heven and consume them, even as Helias dyd? ⁵⁵ Iesus turned about, and rebuked them sayinge: ye wote not what maner sprete ye are of. ⁵⁶ The sone of man ys not come to destroye mennes lives, but to save them. And they went to another towne.

⁵⁷ And it chaunced as he went in the waye, a certayne man sayd vnto him: I will folowe the whithersoever thou goo. ⁵⁸ Iesus sayd vnto him: foxes have holes, and bryddes of the ayer have nestes: but the sone of man hath not where on to

CRANMER—1539.

delyuered into the handes of men. ⁴⁵ But they wist not what that worde meant, and it was hyd from them, that they vnderstode it not. And they feared to aske him of that sayinge. ⁴⁶ And ther entrol a thought amonge them which of them shuld be the greatest. ⁴⁷ When Iesus perceaved the thoughtes of their hertes he toke a chyldre, and set him hard by him, ⁴⁸ and sayde vnto them: Whosoever receaveth this chyldre in my name, receaveth me. And whosoever receaveth me, receaveth him that sent me. For he that is least amonge you all, the same shalbe greate.

⁴⁹ And Iohn answered, and sayd: Master, we sawe one castinge out devyls in thy name, and we forbade him, because he foloweth not with vs. ⁵⁰ And Iesus sayd vnto him: forbyd ye him not. For he that is not agaynst vs, is with vs.

⁵¹ And it fortuneth when the tyme was come that he shulde be receaved vp, he set his face to go to Ierusalem, ⁵² and sent messengers before him. And they went and entred into a citee of the Samaritans, to make redy for him. ⁵³ And they wolde not receave him, because his face was as though he wolde goo to Ierusalem. ⁵⁴ When his disciples, James and Iohn sawe this: they sayd: Lorde, wilt thou that we commaunde fyre to come downe from heaven and consume them, even as Helias dyd? ⁵⁵ Iesus turned about, and rebuked them, saying: ye wote not what maner sprete ye are of. ⁵⁶ For the sone of man is not come to destroye mennes lyves, but to save them. And they went to another towne. ⁵⁷ And it chaunced that as they were walking in the waye, a certayne man sayde vnto him: I will folowe the whithersoever thou goo. ⁵⁸ Iesus sayde vnto him: foxes have holes, and bryddes of the ayer have nestes: but the sone of man hath not where to laye his heed.

meth, followeth. nyle, not. agens, against. piden, used. when, howe. Iohn, destroy. castil, town. jenen, given.

⁵¹ Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ, καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι εἰς Ἱερουσαλὴμ. ⁵² καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ· καὶ πορευθέντες εἰσῆλθον εἰς κώμην Σαμαρειτῶν, ὥστε ἐτομιάσαι αὐτῷ. ⁵³ καὶ οὐκ ἐδέξαντο αὐτὸν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλὴμ. ⁵⁴ ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ Ἰάκωβος καὶ Ἰωάννης εἶπον, 'Κύριε, θέλεις εἰπώμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ, καὶ ἀναλῶσαι αὐτούς, ὡς καὶ Ἡλίας ἐποίησε; | ⁵⁵ Στραφεὶς δὲ ἐπετίμησεν αὐτοῖς, καὶ εἶπεν, 'Οὐκ οἴδατε | οἶον πνεύματός ἐστε ὑμεῖς; | ⁵⁶ Καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην, ⁵⁷ Ἐγένετο δὲ | πορευομένων αὐτῶν, ἐν τῇ ὁδῷ εἶπέ τις πρὸς αὐτὸν, 'Ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ, κύριε. | ⁵⁸ Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, 'Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσκει· ὁ δὲ υἱὸς τοῦ

Alex. = ὡς καὶ Ἡλίας ἐποίησεν.

* Alex. et Const. = καὶ εἶπεν, Οὐκ οἴδατε. * Rec. + ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει φωλὰς ἀνθρώπων ἀπολλύει, ἀλλὰ σώσει. * Alex. καὶ. * Alex. ἐν. * Alex. = εἶρα.

GENEVA—1557.

delivered into the hands of men. ⁵² But they wist not what that worde ment, and it was hid from them, that they vnderstode it not: and they feared to aske hym of that saying. ⁵³ Then there arose a disputation among them, which of them should be the greatest.

⁵⁴ When Iesus sawe the thoghtes of their hartes, he toke a lytle chyld, and set him hard by him. ⁵⁵ And sayd vnto them, Whosoever receaueth this lytle chyld in my name, receaueth me: and whosoener shal receaue me, receaueth hym that sent me: for he that is least among you all, the same shalbe great. ⁵⁶ And Iohn answered, and sayd, Master we sawe one casting out deuyls in thy name, and we forbade hym, because he foloweth thee not with vs. ⁵⁷ Then Iesus sayd vnto hym, Forbyd ye this not: for he that is not agaynst vs, is with vs. ⁵⁸ And it fortuned, when the tyme was come that he should be receaued vp, he bent him self to go to Ierusalem. ⁵⁹ And sent messengers before him: and they went and entred into a towne of the Samaritans, to prepare him lodging. ⁶⁰ But they would not receaue hym, because his behauiour was, as thogh he would go to Ierusalem.

⁶¹ When his disciples, Iames and Iohn sawe this, they sayd, Lord, wylt thou that we commaunde, that fyre come downe from heauen, and consume them, euen as Elias did? ⁶² But Iesus turned about, and rebuked them saying, Ye wot not what maner spirite ye are of. ⁶³ For the Sonne of man is not come to destroy mens liues, but to save them. Then they went to another towne. ⁶⁴ And it chanced as they went in the way, a certayn man sayd vnto him, I wyl folow thee Lord, whithersoever thou goest. ⁶⁵ And Iesus sayd vnto hym, Foxes haue holes, and byrdes of the ayre haue nestes, but the Sonne of man

RHEIMS—1582.

delivered into the hands of men. ⁵² But they did not know this word, and it was couered before them, that they perceived it not. And they were afraid to aske him of this word.

⁵³ And there entred a cogitation into them, which of them should be greater. ⁵⁴ But Iesus seeing the cogitations of their hart, tooke a childe and set him by him, and said to them, Whosoever receiueth this childe in my name, receiueth me: and whosoener receiueth me, receiueth him that sent me. For he that is the lesser among you all, he is the greater. ⁵⁵ And Iohn answering said, Maister, we sawe a certayne man casting out deuils in thy name, and we prohibited him, because he foloweth not with vs. ⁵⁶ And Iesus said to him, Prohibit not, for he that is not against you, is for you.

⁵⁷ And it came to passe, vvhiles the daies of his assumption were accomplishing, and he fixed his face to goe into Hierusalem. ⁵⁸ And he sent messengers before his face: and going they entred into a citie of the Samaritans to prepare for him. ⁵⁹ And they receiued him not, because his face was to goe to Hierusalem. ⁶⁰ And when his disciples Iames and Iohn had seen it, they said, Lord wilt thou we say that fire come downe from heauen and consume them? ⁶¹ And turning, he rebuked them, saying, You know not of what spirit you are. ⁶² The sonne of man came not to destroy soules, but to save. And they went into an other towne.

⁶³ And it came to passe as they walked in the way, a certayne man said to him, I wil folow thee whithersoever thou goest. ⁶⁴ Iesus said to him, The foxes haue holes, and the fowles of the aire nestes: but the sonne of man hath

AUTHORISED—1611.

the hands of men. ⁵² But they vnderstood not this saying, and it was hid from them, that they perceived it not: and they feared to aske him of that saying.

⁵³ Then there arose a reasoning among them, which of them should be greatest. ⁵⁴ And Iesus perceiving the thought of their heart, tooke a child, and set him by him. ⁵⁵ And said vnto them, whosoever shall receive this child in my Name, receiue me: and whosoever shal receiue me, receiue him that sent me: For he that is least among you all, the same shall be great.

⁵⁶ And Iohn answered, and said, Master, we saw one casting out devils in thy Name, and we forbade him, because he followeth not with vs. ⁵⁷ And Iesus said vnto him, Forbid him not: for he that is not against vs, is for vs.

⁵⁸ And it came to passe, when the time was come that he should be receiued vp, he stedfastly set his face to goe to Hierusalem. ⁵⁹ And sent messengers before his face, and they went and entred into a village of the Samaritanes to make ready for him. ⁶⁰ And they did not receiue him, because his face was as though he would goe to Hierusalem. ⁶¹ And when his disciples, Iames and Iohn saw this, they sayd, Lord, wilt thou that we commaunde fire to come down from heauen, and consume them, euen as Elias did? ⁶² But he turned, and rebuked them, and said, Ye know not what maner spirit ye are of. ⁶³ For the Sonne of man is not come to destroy mans liues, but to save them. And they went to another village.

⁶⁴ And it came to passe that as they went in the way, a certayne man said vnto him, Lord, I wil follow thee whithersoever thou goest. ⁶⁵ And Iesus said vnto him, Foxes haue holes, and birds of the ayre haue nestes, but the Sonne of man hath

‘ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλῆνῃ.’ ⁵⁸ Εἶπε δὲ πρὸς ἕτερον, ‘Ἀκολουθεῖ μοι.’ ⁵⁹ Ὁ δὲ εἶπε, ‘Κύριε, ἐπίτρεψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου.’ ⁶⁰ Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς, ‘Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς· σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ Θεοῦ.’ ⁶¹ Εἶπε δὲ καὶ ἕτερος, ‘Ἀκολουθήσω σοι, κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου.’ ⁶² Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς, ‘Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ’ ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, εὐθετός ἐστιν εἰς τὴν βασιλείαν τοῦ Θεοῦ.’

X. Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ Κύριος καὶ ἑτέρους ἐβδομήκοντα¹, καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ, εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἔμελλεν αὐτὸς ἔρχεσθαι. ² Ἐλεγεν οὖν πρὸς αὐτοὺς, ‘Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἔργαται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλλῃ ἔργατας

¹ Const. ὁ Ἰησοῦς πρὸς αὐτόν. ² Alex. τῇ βασιλείᾳ. ³ Alex. + δύο. ⁴ Alex. δέ. ⁵ Rec. ἐκβάλλῃ. ⁶ Alex. α. εἰσέλθετε, πρῶτον.

WICLIIF—1380.

heed, ⁵⁸ and he seide to another, sue thou me; and he seide, lord suffre me first to go: and birie my fadir, ⁵⁹ and iheus seide to hem, suffre that deed men birie hir deed men: bat go thou and telle the kyngdom of god, ⁶¹ & another seide, lord I schal sue thee, bat first suffre me to leue alle thingis that ben at hoome, ⁶² and iheus seide to hym, no man that puttith his hond to the plow, & biholdyng becward: is able to the rewme of god.

10. AND aftir these thingis, the lord iheus ordeyned also other sevenntie and tweyne, and sent hem bi tweyne and tweyne bifor his face: in to euery citee and place whilr he was to come, ² and he seide to hem, ther is myche ripe corne: and fewe werke men, therfor preic ye the lord of the ripe corne: that he sende werke men in to his ripe corne, ⁴ go ye lo I sende you: as lambren among wolues, ⁵ therfor nyle ye bere a social nether scrippe nether schoon: and grete ye no man bi the weie, ⁶ in to what hous that ye entren, first seie ye pees to this hous, ⁷ and if a sone of pees be there, youre pees schal reste on him, but if noon: it schal turne agen to you, ⁸ and dwelle ye in the same hous: etyngne and drynkynge tho thingis that ben at hem, for a werke man is worthi his hire,

nyle ye passe from hous in to hous, ⁹ and in to what euer citee ye entren, and thei receyuen you: ete ye tho thingis that ben sette to you, ¹⁰ and hele ye the sike men that ben in that citee: and seie ye to hem, the kyngdom of god schal neiz in to you, ¹¹ in to what citee ye entren, and thei receyuen you not: go ye out in to the stretis of it, & seie ye, ¹² we wipen of agens you the pouidre that cleued to us of youre citee, nethelies wite ye this thing:

non, fallas. receyuen, receiuen. nyle, not. agens, agens. wite, knowe.

TYNDALE—1534.

laye his heed. ⁵⁸ And he sayde vnto another: folowe me. And the same sayde: Lorde suffre me fyrst to goo and bury my father. ⁵⁹ Iesus sayd vnto him: Let the deed, bury their deed: but goo thou and preache the kyngdome of God. ⁶¹ And another sayde: I wyll folowe the Lorde: but let me fyrst goo byd them fare well, which are at home at my house. ⁶² Iesus sayde vnto him: No man that putteth his hande to the plowe, and loketh backe, is apte to the kyngdome of God.

10. AFTER these thinges, the Lorde apoynted other seventie also, and sent them, two and two before him into every cite and place, whither he him self wolde come. ² And he sayde vnto them, the harvest is grete: but the labourers are fewe. Praye therefore the Lorde of the harvest, to send forth labourers into his heruest. ³ Goo youre wayes: beholde, I sende you forth as lambs among wolves. ⁴ Beare noo wallet, nether scrippes, nor shues, and calute noo man be the waye. ⁵ Into whatsoever housse ye enter, fyrst saye: Peace be to this housse. ⁶ And yf the sonne of peace be there, youre peace shall rest vpon him: yf not, yt shall retorne to you agayne. ⁷ And in the same housse tary still eatinge and drinkinge soche as they have. For the laborer is worthy of his rewarde.

Go not from housse to housse: ⁸ and in to whatsoever citee ye enter, yf they receaue you, eate soche thinges as are set before you, ⁹ and heale the sickes that are therin, and saye vnto them: the kyngdome of God is come nye vpon you. ¹⁰ But into whatsoever citee ye shall enter, yf they receaue you not, goo youre wayes out into the stretes of the same, and saye: ¹¹ even the very dust, which cleaveth on vs of your citee, we wipe of agaynst you: Not withstandinge, marke this that the

CRANMER—1539.

⁵⁸ And he sayde vnto another: folowe me: And the same sayde: Lorde, suffre me fyrst to go and bury my father. ⁵⁹ Iesus sayde vnto him: Let the deed bury their deed: but go thou, and preach the kyngdome of God. ⁶¹ And another sayd: Lord, I wyll folowe the but let me fyrst go byd them fare well, which are at home at my house. ⁶² Iesus sayde vnto him: No man that putteth hys hande to the plowe and looketh backe, is apte to the kyngdome of God.

10. AFTER these (thinges, the Lord apoynted other sevenntye (and two) also and sent them two and two before him into euery cite and place, whither he him self wolde come. ² Therefore sayde he vnto them: the harvest is grete, but the labourers are fewe. Praye ye therefore the Lorde of the harvest, to sende forth labourers in to hys harvest: ³ Goo youre wayes: beholde, I sende you forth as lambs among wolues. ⁴ Beare no wallet, nether scrippes, nor shoes, and salute no man by the waye. ⁵ Into whatsoever house ye enter, fyrst saye: Peace be to this house. ⁶ And if the sonne of peace be there, youre peace shall rest vpon him: yf not, it shall turne to you agayne. ⁷ And in the same house tary styll, eatinge and drynkyng soch as they geue. For the labourer is worthy of his rewarde.

Go not from house to house: ⁸ and in to whatsoever citee ye entre, and they receaue you, eate soche thynges as are set before you, ⁹ and heale the sycke that are therin, and saye vnto them, the kyngdom of God is come nye vpon you. ¹⁰ But into whatsoever citee ye enter, and they receaue you not, goo youre wayes out into the stretes of the same, and saye: ¹¹ even the very dust of your citee (which cleueth on vs, do we wipe of agaynst you: Notwithstandinge, be ye sure of

‘ εἰς τὸν θερισμὸν αὐτοῦ. ² Ὑπάγετε· ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ
 ‘ λύκων. ³ μὴ βαστάζετε βαλάτιον, μὴ πήραν, μηδὲ ὑποδήματα· καὶ μηδὲνα κατὰ
 ‘ τὴν ὁδὸν ἀσπάσσησθε. ⁴ Εἰς ἣν δ’ ἂν οἰκίαν εἰσέρχησθε, πρῶτον λέγετε, Εἰρήνῃ
 ‘ τῷ οἴκῳ τούτῳ. ⁵ καὶ εἰ ἡ ἐκεῖ υἱὸς εἰρήνης, ἐπαναπαύσεται ἐπ’ αὐτὸν ἡ εἰρήνη
 ‘ ὑμῶν· εἰ δὲ μήγε, ἐφ’ ὑμᾶς ἀνακάμψει. ⁶ ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθιόντες
 ‘ καὶ πίνοντες τὰ παρ’ αὐτῶν· ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ· ἔστι· μὴ
 ‘ μεταβαλίνετε ἐξ οἰκίας εἰς οἰκίαν. ⁷ καὶ εἰς ἣν δ’ ἂν πόλιν εἰσέρχησθε, καὶ δέχονται
 ‘ ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, ⁸ καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς,
 ‘ καὶ λέγετε αὐτοῖς, Ἠγγικεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. ⁹ εἰς ἣν δ’ ἂν πόλιν
 ‘ εἰσέρχησθε, καὶ μὴ δέχονται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς, εἰπατε,
 ‘ ¹¹ Καὶ τὸν κοινορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν ἀπομασσόμεθα

² Rec. + plur. ³ Rec. + ὁ. ⁴ Alex. = ἰστα. ⁵ Alex. σιδήματα. ⁶ Alex. + εἰς τοὺς πόδας ἡμῶν α. + εἰς τοὺς πόδας.

GENEVA—1557.

hath not where on to lay is head. ² And he said unto another, Follow me. And the same said, Lord suffer me fyrst to go, and bury my father. ³ Iesus said unto hym, Let the dead bury theyr dead: but go thou and preach the kyngdome of God. ⁴ Then another said, I wyl folowe thee Lord: but let me fyrst go byd them farewell, which are at home at my house. ⁵ Iesus said unto hym, No man that putteth his hand to the plough, and loketh backe, is apte to the kyngdome of God.

10. AFTER these thinges, the Lord appointed other seventy also, and sent them two and two before him into every cite and place, whither he him selfe would come. ² Therefore he said unto them, The harvest is great, but the laborers are few: Praye therefore the Lord of the harvest, to send forth laborers into his harvest. ³ Go your wayes: behold, I send you forth as lambees among wolues. ⁴ Beare no wallet, nether scryp, nor shoes, and salute no man by the way. ⁵ Into whatsoever house ye enter, fyrst say, Peace be to this house. ⁶ And if the somme of peace be there, your peace shal rest vpon hym: if not, it shal turne to you agayne.

⁷ And in the same house tary styl, eating and drynckying such as they shal set before you: for the laborer is worthy of his rewarde. Go not from house to house. ⁸ But into whatsoever cite ye shal enter, if they receaue you, eat such thynges as are set before you. ⁹ And heale the syck that are there, and say vnto them, The kyngdome of God is come nye to you. ¹⁰ But into whatsoever cite ye shal enter, if they wil not receaue you, go your wayes out into the stretes of the same, and say, ¹¹ Euen the very dust, which cleaueth on vs of your cite, we wype of agaynst you: Notwithstandyng, marke this, that the

RHEIMS—1582.

where to repose his head. ² But he said to an other, Follow me. And he said, Lord, permit me first to goe, and to burie my father. ³ And Iesus said to him, Let the dead burie their dead: but goe thou, set forth the kingdom of God. ⁴ And an other said, I wyl follow thee Lord, but permit me first to take my leaue of them that are at home. ⁵ Iesus said to him, No man putting his hand to the plough, and looking backe, is apt for the kingdom of God.

10. AND after this our Lord designed also other seuentie two: and he sent them two and two before his face into every cite and place whither him selfe would come. ² And he said to them, The harvest truly is much: but the workemen few. Desire therefore the lord of the harvest, that he send workemen into his harvest. ³ Goe: behold I send you as lambees among wolues. ⁴ Carie not purse nor skrip, nor shoes: and salute no body by the way. ⁵ Into whatsoever house you enter, first say, Peace to this house.

⁶ and if the somme of peace be there, your peace shal rest vpon him: but if not, it shal returne to you. ⁷ And in the same house tarye you, eating and drinking such things as they haue. For the workeman is worthy of his hire. Remoue not from house to house. ⁸ And into what cite soeuer you enter, and they receiue you, cate such things as are set before you: ⁹ and cure the sicke that are in it, and say to them, The kingdom of God is come nigh vpon you.

¹⁰ And into whatsoever cite you enter, and they receiue you not, going forth into the stretes thereof, say, ¹¹ The dust also of your cite that cleaueth on vs, we doe wype of agaynst you. yet this know

AUTHORISED—1611.

not where to lay his head. ² And he said unto another, Follow me: But he said, Lord, suffer me first to goe and bury my father. ³ Iesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. ⁴ And another also said, Lord, I will follow thee: but let me first goe bid them farewell, which are at home at my house. ⁵ And Iesus said unto him, No man having put his hand to the plow, and looking backe, is fit for the kingdom of God.

10. AFTER these things, the Lord appointed other seuentie also, and sent them two and two before his face into every cite and place, whither hee himselfe would come. ² Therefore said hee vnto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. ³ Go your wayes: Behold, I send you forth as lambees among wolues. ⁴ Carry neither purse nor scryp, nor shoes, and salute no man by the way. ⁵ And into whatsoever house yee enter, first say, Peace bee to this house. ⁶ And if the somme of peace be there, your peace shall rest vpon it: if not, it shall turne to you agayne. ⁷ And in the same house remaine, eating and drinking such things as they giue: For the labourer is worthy of his hire. Goe not from house to house. ⁸ And into whatsoever cite yee enter, and they receiue you, cate such things as are set before you:

⁹ And heale the sicke that are therein, and say vnto them, The kingdom of God is come nigh vnto you. ¹⁰ But into whatsoever cite yee enter, and they receiue you not, go your wayes out into the stretes of the same, and say, ¹¹ Euen the very dust of your cite which cleaueth on vs, we doe wype of agaynst you: notwithstanding, be yee sure of this, that the

‘ὡμῶν· πλὴν τοῦτο γινώσκετε, ὅτι ἤγγικεν ἑφ’ ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. ¹² λέγω
 ‘ὡμῶν, ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται, ἢ τῇ πόλει ἐκείνῃ.
¹³ Οὐαὶ σοι, Χοραζὶν, οὐαὶ σοι, Βηθσαϊδᾶ· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο
 αἱ δυνάμεις αἱ γινόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμεναι
 μετενόησαν. ¹⁴ πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει, ἢ ὑμῖν.
¹⁵ καὶ σὺ, Καπερναοὺμ, ἢ ἕως τοῦ οὐρανοῦ ὑψωθείς, ἕως ἁδου καταβιβασθήσῃ.
¹⁶ Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει· καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν
 ἀθετεῖ τὸν ἀποστελάντά με. ¹⁷ Τπέστρεψαν δὲ οἱ ἐβδομήκοντα μετὰ χαρᾶς,
 λέγοντες, Κύριε, καὶ τὰ δαμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου. ¹⁸ Εἶπε
 δὲ αὐτοῖς, Ἐθεώρουν τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα. ¹⁹ ἰδοὺ, δί-
 δωμι ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφρων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν

‘Alex. = ἐφ’ ὁρᾷ. ‘Rec. + ἔλ. ‘Alex. Χοραζὶν. ‘Alex. ἐγινώσκον. ‘Alex. καθήμεναι. ‘Alex. μὴ ἕως. . . . ὑψωθείς; ἕως.
 ‘Alex. + ἁδου. ‘Alex. ἁδου. ‘Rec. ἁδου. = Alex. βαρύνου. ‘Rec. + μάλλον

WICLIFF—1380.

that the rewme of god schal come nys;
¹² I seie to you, that to sodom it schal be
 esier: thanne to that cyte: in that day.

¹³ Wo to thee corosayn, wo to thee beth-
 sayde; for if in tyre and sidon, the virtues
 hadden be don, whiche han be don in you:
 sum tyme thei wolden haue seete in heire
 and sischis, and haue don penance;
¹⁴ netheles to tyre and sidon, it schal be
 esier in the dome, thanne to you. ¹⁵ and
 thou Cafernaum art enhauncid til to be-
 uene thou schalt be drenchid til in to heli:
¹⁶ he that herith you: herith me; and he
 that dispisith you: dispisith me; and he
 that dispisith me; dispisith hym that sente
 me;

¹⁷ and the two and seuenti discipils:
 turneden agayn with ioye, and seiden; lord
 also deuils ben enget to us in thi name;
¹⁸ e he seide to hem; I seie satanas fall-
 yng down fro beuene as leyt. ¹⁹ and lo
 I haue gownn to you power to trede on
 serpentis and scorpiouns, and on alle the
 vertu of the enemy; and no thing schal
 auoie you; ²⁰ netheles nys to ioie in this
 thing that spiritis ben enget to you; but
 ioie ye that youre names ben writun in
 heuene;

²¹ in thiike our be gladiid in the holi
 goost: and seide; I knowleche to the fadir:
 lord of heuene and of erthe; for thou hast
 hidde these thingis fro wise men and
 prudent, and hast schewid hem to smale
 children; the fadir: for so it plesid bifor
 thee; ²² alle thingis ben gownn to me of
 my fadir; e no man wote who is the sone:
 but the fadir; and who is the fadir: but
 the sone, and to whom the sone wote
 schewe; ²³ and he turned to his discipils
 and seide; blessid ben the ien: that seen
 tho thingis that ye seen, ²⁴ for I seie to
 you that many profetis and kyngis wolden
 haue seen tho thingis that ye seen: and

TYNDALE—1534.

kyngdome of God was come nyc vpon you.

¹² Ye and I save vnto you: that it shalbe
 esier in that day; for Sodom then for
 that cytie.

¹³ Wo be to the Chorazin; wo be to the
 Bethsaida. For yf the miracles had bene
 done in Tyre and Sidon which have bene
 done in you they had a greates whyle
 agone repented; sitting in heere and
 asshes. ¹⁴ Nevertheless it shalbe casier
 for Tyre and Sidon; at the iudgement;
 then for you. ¹⁵ And thou Capernaum
 which art exalted to heuyn; shalt be
 thrust downe to hell. ¹⁶ He that heareth
 you; heareth me: and he that dispiseth
 me; despiseth him that sent me.

¹⁷ And the seuentie returned agayne with
 ioye sayinge: Lorde even the very devyls
 are subdued to vs thorow thy name.
¹⁸ And he sayde vnto them: I sawe satan;
 as it had bene lightenyng; faule doone
 from heuyn. ¹⁹ Beholde I geve vnto you
 power to trede on serpentis and scor-
 piouns; and over all maner power of the
 enemy; and no thinge shall hurte you.
²⁰ Nevertheless; in this reioyse not; that
 the spretes are vnder youre power: but
 reioyse; be cause youre names are wrytten
 in heuyn.

²¹ That same tyme reioysed Iesus in the
 sprete; and sayde: I confesse vnto the
 fadir; Lorde of heuyn and erth; that
 thou hast hyd these thynges from the
 wyse and prudent; and hast opened them
 to the babes. Even so father, for soo
 pleased it the. ²² All thinges are geuen
 me of my father. And no man knoweth
 who the sone is; but the father: neither
 who the father is; save the sone; and he
 to whom the sone wyl shewe him. ²³ And
 he turned to his disciples; and sayde
 secretly: Happy are the eyes; which se
 that ye se. ²⁴ For I tell you that many
 prophetes and kynges have desired to se
 those thinges which ye se; and have not

CRANMER—1539.

this, that the kyngdome of God was come
 nyc vpon you. ¹² I saye vnto you: that
 it shalbe casier in that day; for sodom,
 then for that cytie.

¹³ Wo vnto the Chorazin! wo vnto the
 Bethsaida. For yf the myracles had bene
 done in Tyre and Sidon, which haue bene
 done in you, they had (a greates whyle
 ago) repented of their synnes, sytting in
 heercloth and ashes. ¹⁴ it
 shalbe casier for Tyre and Sidon, at the
 iudgement, then for you. ¹⁵ And thou
 Capernaum (whyche arte exalted to heu-
 en) shalt be thrust downe to hell. ¹⁶ He
 that heareth you, heareth me: and he
 that despyeth you, despyeth me: and
 he that despyeth me, despyeth hym that
 sent me.

¹⁷ And the seuentye turned agayne with
 ioye, sayinge: Lorde, even the very deuils
 are subdued to vs thorow thy name. ¹⁸ And
 he sayde vnto them. I sawe Satan (as it
 had bene lyghtenyng) falling downe from
 heuuen. ¹⁹ Beholde, I geue vnto you power,
 to trede on serpentis, and scorpions,
 and over all maner power of the enemye,
 and nothyng shall hurte you. ²⁰ Never-
 thelesse, in this reioyse not; that the
 spretes are subdued vnto you: but reioyse,
 that youre names are wrytten in heuyn.

²¹ That same houre reioysed Iesus in (the
 holy) goost, and sayde. I thanke the O
 father. Lorde of heuyn and erth, that
 thou hast hyd these thynges from the
 wyse and prudent, and hast opened them
 vnto babes. Even so father, for so pleased
 it the. ²² All thynges are geuen me of my
 father. No man knoweth who the sone
 is, but the father: and who the father is,
 save the sone, and he to whom the sone
 wyl shewe hym.

²³ And he turned to his dyscyples, and
 sayd secretly: Happy are the eyes, which
 se the thinges that ye se. ²⁴ For I tell
 you, that many prophetes and kynges haue
 desired to se those thynges which ye se,
 and haue not sene them: and to heare

‘δύναμιν τοῦ ἐχθροῦ· καὶ οὐδὲν ὑμᾶς οὐ μὴ ἁδικήσῃ. | ²⁰ πλὴν ἐν τούτῳ μὴ χαίρετε, ὅτι τὰ πνεύματα ὑμῶν ὑποτάσσεται· χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐγγράφη ἐν τοῖς οὐρανοῖς.’ ²¹ Ἐν αὐτῇ τῇ ὥρᾳ ἠγαλλιάσατο τῷ πνεύματι ὁ Ἰησοῦς, καὶ εἶπεν, Ἐξομολογοῦμαι σοι, πάτερ, Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις· ναὶ, ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἐμπροσθέν σου. ²² Καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπε, Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου· καὶ οὐδεὶς γινώσκει τίς ἐστὶν ὁ υἱός, εἰ μὴ ὁ πατήρ, καὶ τίς ἐστὶν ὁ πατήρ, εἰ μὴ ὁ υἱός, καὶ ὃ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι. ²³ Καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ’ ἰδίαν εἶπε, Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε. ²⁴ λέγω γὰρ ὑμῖν, ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκοῦσαι ἃ

²⁰ Alex. ἡγγίσταται. ²¹ Alex. + ἰσ. ²² Alex. + γὰρ ἄριστος. ²³ Alex. = ὁ Ἰησοῦς. ²⁴ Alex. εὐδοκία ἐγένετο. ²⁵ Rec. & Alex. = καὶ συναφίς πρὸς τοὺς μαθητὰς εἶπεν. ²⁶ Rec. παρεδόθη μοι. ²⁷ Alex. δὲ. ²⁸ Alex. ἵδον & ἀκούω.

GENEVA—1557.

RHEIMS—1582.

AUTHORISED—1611.

kingdome of God was come nye vpon you. ¹² I say to you, that it shalbe easier in that day for Sodom, then for that cite.

¹³ Wo be to thee Chorazin: wo be to thee Beth-saida: for if in Tyre and Sidon had bene done in Tyrrus and Sidon, which haue bene done in you, they had a great whyle agone repented, sytting in sack cloth and ashes. ¹⁴ Therefore it shalbe easier for Tyrrus and Sidon, at the iudgement, then for you. ¹⁵ And thou Capernaum which art exalted to heauen, shalt be thrust downe to hel. ¹⁶ He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me. ¹⁷ And the seauentie turned agayne with ioye, saying, Lord, euen the very deuils are subdued to vs through thy name. ¹⁸ And he sayd vnto them, I saw Satan, as it had bene lighteaway, falle downe from heauen. ¹⁹ Beholde, I geue vnto you power to treade on serpents, and scorpions, and ouer all maner power of the enemye, and nothing shal hurt you. ²⁰ Neuerthelesse, in this reioyce not, that the sprites are vnder your power: but rather reioyce, because your names are wrytten in heauen.

²¹ That same houre reioyced Iesus in the sprite, and sayd, I confesse vnto thee Father, Lord of heauen and earth, that thou hast hyd these thynges from the wise and learned, and hast opened them to babes: Euen so Father, because it so pleased thee. ²² All thynges are geuen me of my Father: and no man knoweth who the Sonne is, but the Father: nether who the Father is, save the Sonne, and he to whome the Sonne wyl shewe him. ²³ And he turned to his disciples, and sayd secretly, Happy are the eyes, which see that ye see. ²⁴ For I tel you that many Prophets and kynages, haue desired to see those thynges which ye see, and haue not seene them: and to heare those

ye that the kingdom of God is at hand. ¹² I say to you, it shal be more tolerable for Sodom in that day, then for that citie. ¹³ Wo to thee Corazaim, wo to thee Beth-saida: for if in Tyre and Sidon had been vtought the miracles that haue bene vtought in you, they had done penance sitting in sackes cloth and ashes long agoe. ¹⁴ But it shal be more tolerable for Tyre and Sidon in the iudgement, then for you. ¹⁵ And thou Capernaum that art exalted vnto heauen: thou shalt be thrust downe euen vnto hel. ¹⁶ He that heareth you, heareth me: and he that despiseth you, despiseth me. And he that despiseth me, despiseth him that sent me.

¹⁷ And the Seauentie-two returned with ioy, saying, Lord, the Devils also are subiect to vs in thy name. ¹⁸ And he said to them, I saw Satan as a lightening fall from heauen. ¹⁹ Behold, I haue given you power to treade vpon serpents, and scorpions, and vpon al the pover of the enemye, and nothing shal hurt you. ²⁰ But yet reioyce not in this, that the spirits are subiect vnto you: but reioyce in this, that your names are wrytten in heauen.

²¹ In that very houre he reioyced in spirit, and said, I confesse to thee O Father, Lord of heauen and earth, because thou hast hid these thynges from the wise and prudent, and hast reuealed them to litle ones. Yea Father, for so hath it wel pleased thee. ²² Al thynges are deliuered to me of my father. And no man knoweth who the Sonne is, but the Father: and who the Father is, but the Sonne, and to whom the Sonne wyl reueale. ²³ And turning to his Disciples, he said, Blessed are the eyes that see the thynges that you see. ²⁴ For I say to you, that many Prophets and Kings desired to see the thynges that you see, and saw them not: and to

kingdome of God is come nigh vnto you. ¹² But I say vnto you, That it shal be more tolerable in that day for Sodome, then for that citie. ¹³ Woe vnto thee Chorazin, wo vnto thee Bethsaida: For if the mighty workes had bene done in Tyre and Sidon, which haue been done in you, they had a great while agoe repented, sitting in sackcloth and ashes. ¹⁴ But it shall be more tolerable for Tyre and Sidon at the iudgment, then for you. ¹⁵ And thou Capernaum, which art exalted to heauen, shalt be thrust downe to hell. ¹⁶ He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.

¹⁷ And the seuentie returned againe with ioy, saying, Lord, euen the deuils are subiect vnto vs through thy Name. ¹⁸ And he said vnto them, I beheld Satan as lightning fall from heauen. ¹⁹ Behold, I geue vnto you power to treade on serpents and scorpions, and ouer all the power of the enemye: and nothing shall by any meanes hurt you. ²⁰ Notwithstanding in this reioyce not, that the spirits are subiect vnto you: but rather reioyce, because your names are written in heauen.

²¹ In that houre Iesus reioyced in spirit, and said, I thanke thee O Father, Lord of heauen and earth, that thou hast hid these thynges from the wise and prudent, and hast reuealed them vnto babes: euen so Father, for so it seemed good in thy sight. ²² All thynges are deliuered to mee of my Father: and no man knoweth who the Sonne is, but the Father: and who the Father is, but the Sonne, and he to whom the Sonne will reueale him.

²³ And he turned him vnto his disciples, and sayd priuately, Blessed are the eyes which see the thynges that ye see. ²⁴ For I tell you, that many Prophets, and kings haue desired to see those thynges which ye see, and haue not seene them: and to

²⁵ Many ancient copies add these words, And turning to his Disciples he said.

‘ἀκούετε, καὶ οὐκ ἤκουσαν.’

²⁵ Καὶ ἰδὼν, νομικός τις ἀνέστη, ἐκπειράζων αὐτὸν, καὶ λόγων, ‘Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;’ ²⁶ Ὁ δὲ εἶπε πρὸς αὐτὸν, ‘Ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις;’ ²⁷ Ὁ δὲ ἀποκριθεὶς εἶπεν, ‘Αγαπήσεις Κύριον τὸν Θεόν σου, ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου, καὶ ἐξ ὅλης τῆς διανοίας σου· καὶ τὸν πλησίον σου ὡς σεαυτὸν.’ ²⁸ Εἶπε δὲ αὐτῷ, ‘Ὁρθῶς ἀπεκρίθης· τοῦτο ποιεῖ, καὶ ζήσῃ.’ ²⁹ Ὁ δὲ θέλων δι-
καιῶν | αὐτὸν εἶπε πρὸς τὸν Ἰησοῦν, ‘Καὶ τίς ἐστὶ μου πλησίον;’ ³⁰ Ὑπολαβὼν δὲ ὁ Ἰησοῦς εἶπεν, ‘Ἀνθρώπος τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχὼ, καὶ λησταῖς περιέπεσεν, οἱ καὶ ἐκδύσαντες | αὐτὸν, καὶ πληγὰς ἐπιθέντες ἀπῆλθον, ἀφέντες ἡμιθανῆ τυγχάνοντα.’ ³¹ κατὰ συγκρίαν δὲ ἱερεῖς τις κατέβαινεν ἐν τῇ

²⁵ Alex. δικαιῶσαι. ²⁷ Const. ἠδύσαν. ²⁸ Alex. = τυγχάνοντα. ²⁹ Alex. = γινόμενος. ³⁰ Alex. = δίδων.

WICLIIF—1380.

thei seien not and heren tho thingis that
je heren : and thei harden not

²⁵ and to a wise man of the lawe roos up,
temptynge hym and seiynge, maistr what
thing schal I do to have everlastynge lif?
²⁶ and he seide to hym, what is writun in
the lawe? hou redist thou? ²⁷ he answerid
and seide, thou schalt love thi lord god
of al thin herte : and of alle thi soule,
and of al thi strongthis, and of al thi
mynde and thi neigbore as thi self, ²⁸ &
ihesus seide to hym, thou hast answerid
rightli, do this thing, and thou schalt lyve
²⁹ but he wyllynge to iustifie hym self :
seide to ihesus, and who is my neigbore?

³⁰ and ihesus bihelde and seide, A man
cam down from ierusalem in to ierico, and
falle among theves, and thei robbeden
hym, and woundiden hym, and wenten
aweie : and leften the man half alyue,
³¹ and it bifelle that a precat cam down
the same weie and passed forth whanne
he hadde seen hym, ³² also a dekene
whanne he was bisidis the place, and saie
hym : passed forth, ³³ but a samaritan
goynge the weie : cam bisidis hym, and
he saie hym and hadde rewte on hym,
³⁴ & cam to hym and bounde his woundis
togidre, and heeld yne oyle and wyne :
and heid hym on his best, and ledde in
to an oserie, and dide the cure of hym,
³⁵ and another dai he brougte forth tweie
pens and gaf to the oserie and seide, have
the cure of hym, and what ever thou
schalt gese over : I schal gilde to thee
whanne I come agayn, ³⁶ who of these thre
semethe to thee : was neigbore to hym
that felle among theves? and he seide,
he that dide merci in to hym, ³⁷ and
ihesus seide to hym, go thou and do
thou on like maner.

³⁸ And it was don while thei wenten, he
entrid in to a castil, and a woman

man, ewe. rewte, pille. oserie, inn. gaf, gave.
gilde, gift. dide, deliver. castil, town.

TYNDALE—1534.

seene them : and to heere those thinges
which ye heere, and have not heerde them.

²⁵ And beholde, a certayne Lawere stode
yn and tempted him sayynge : Master
what shall I do to inheret eternall life?
²⁶ He sayd vnto him : What is writen in
the lawe? How rdest thou? ²⁷ And he
answered and sayde : Love thy Lorde
God, with all thy hert, and with all thy
soule, and with all thy strengthe, and with
all thy mynde : and thy neigbour as thy
selfe. ²⁸ And he sayde vnto him : Thou
hast answered right. This do and thou
shalt lyve. ²⁹ He wyllynge to iustifie him
selfe, sayde vnto Iesus : Who is then my
neigbour?

³⁰ Iesus answered and sayde : A cer-
taine man descended from Hierusalem in
to Hierico, and fell in to the hondes of
thieves, which robbed him of his rayment
and wounded him, and departed leavyng
him halfe deed. ³¹ And by chauce ther
came a certayne preste that same waye,
and when he sawe him, he passed by.
³² And lykewyse a Levite, when he was
come nye to the place, went and loked on
him, and passed by. ³³ Then a certayne
Samaritan, as he iorneyed, came nye vnto
him, and when he sawe him, had com-
passion on him, ³⁴ and went to and bounde
vp his woundes, and poured in oyle and
wyne, and put him on his awne beast,
and brought him to a comen ynn, and
made provision for him. ³⁵ And on the
morrow when he departed, he toke out
two pence and gave them to the host,
and sayde vnto him. Take cure of him,
and whatsoever thou spendest morow,
when I come agayne, I will recompence
thee. ³⁶ Which now of these thre thykest
thou, was neigbour vnto him that fell
into the thieves hondes? ³⁷ And he sayde :
he that shewed mercy on him. Then
sayde Iesus vnto him. Go and do thou
lyke wyse.

³⁸ It fortuneth as they went, that he entred
in to a certayne towne. And a certayne

CRANMER—1539.

those thynges which ye heere, and have
not heerde them.

²⁵ And beholde a certayne lawer stode
vp, and tempted hym, saying : Master,
what shall I do, to inheret eternall lyfe?
²⁶ He sayde vnto him : What is writen
in the lawe? How redest thou? ²⁷ And
he answered and sayde : love the Lorde
thy God, with all thy hert, and with all
thy soule, and wyth all thy strength,
and with all thy mynde : and thy neigbour
as thy selfe. ²⁸ And he sayde vnto hym :
Thou hast answered ryght. This do, and
thou shalt lyve. ²⁹ But he wyllynge to
iustifye hym selfe, sayde vnto Iesus : And
who is my neigbour?

³⁰ Iesus answered, and sayde, A certayne
man descended from Hierusalem to Hie-
rico, and fell among theves, which robbed
him of his rayment and wounded hym,
and departed, leavyng hym halfe dead.
³¹ And it chaunced, that ther came downe
a certayne Preste that same waye : and
when he sawe him, he passed by. ³² And
lyke wyse a Levite, when he went nye to
the place, came and loked on him, and
passed by. ³³ But a certayne Samaritan,
as he iorneyed, came vnto hym : and when
he sawe hym, he had compassyon on hym :
³⁴ and went to, and bounde vp his woundes,
and poured in oyle and wyne, and set hym
on his awne beast, and brought hym to
a comen ynn, and made promysyn for
him. ³⁵ And on the morrow, when he de-
parted, he toke out two pence, and gave
them to the host, and sayd vnto him :
Take cure of him, and whatsoever thou
spendest morow, when I come agayne I
will recompence thee. ³⁶ Which now of
these thre thykest thou, was neigbour
vnto hym that fell among the theves?
³⁷ And he sayde : he that shewed mercy
on hym. Then sayde Iesus vnto hym :
Go, and do thou lyke wyse.

³⁸ It fortuneth that as they went, he en-
tered into a certayne towne. And a

‘ὁδῷ ἐκείνῃ, καὶ ἰδὼν αὐτὸν ἀντιπαρήλθεν. ²⁹ ὁμοίως δὲ καὶ Λευΐτης, ³⁰ γενόμενος |
 ‘κατὰ τὸν τόπον, ἔλθων | καὶ ἰδὼν ἀντιπαρήλθε. ³¹ Σαμαρεΐτης δέ τις ὁδεύων ἦλθε
 ‘κατ’ αὐτὸν, καὶ ἰδὼν αὐτὸν ἐσπλαγχνίσθη ³² καὶ προσελθὼν κατέδησε τὰ τραύ-
 ‘ματα αὐτοῦ, ἐπιχέων ἔλαιον καὶ ὄλνον· ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος,
 ‘ἤγαγεν αὐτὸν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ. ³³ καὶ ἐπὶ τὴν αὐριον ἔξελ-
 ‘θὼν, | ἐκβαλὼν ³⁴ δύο δηνάρια ἔδωκε | τῷ πανδοχεῖ, καὶ εἶπεν αὐτῷ, Ἐπεμελήθητι
 ‘αὐτοῦ· καὶ ὃ τι ἂν προσδαπανήσης, ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι.
 ‘³⁵ Τίς οὖν | τούτων τῶν τριῶν | πλησίον δοκεῖ σοι | γεγονέναι τοῦ ἐμπεσόντος εἰς
 ‘τοὺς ληστὰς;’ ³⁷ Ὁ δὲ εἶπεν, ‘Ὁ ποιήσας τὸ ἔλεος μετ’ αὐτοῦ.’ Εἶπεν οὖν |
 αὐτῷ ὁ Ἰησοῦς, ‘Πορεύσου, καὶ σὺ ποιεῖ ὁμοίως.’

³⁸ Ἐγένετο δὲ ἐν τῷ | πορεύεσθαι αὐτοῦς, καὶ αὐτὸς εἰσῆλθεν εἰς κώμην τινα·

¹ Alex. = ἡλθὼν.

² Alex. = δύο δηνάρια ἔδωκε.

³ Alex. = οὖν.

⁴ Rec. δοκεῖ σοι πλησίον.

⁵ Alex. δὲ.

⁶ Alex. ἔν δὲ τῷ.

GENEVA.—1557.

things which ye heare, and have not heard them.

²⁹ Then beholde a certayne expounder of the lawe stode vp, and tempted him, saying, Maister, what shal I do, to inherite eternal life? ³⁰ He sayd vnto hym, What is wrytten in the law? how readeest thou? ³¹ And he answered, and sayd, Thou shalt loue thy Lord God, with all thy heart, and with all thy soule, and with all thy strength, and with all thy thought: and thy neighbour as thy self. ³² Then he sayd vnto hym, Thou hast answered ryght, this do, and thou shalt liue. ³³ But he willing to iustifie hym self, sayd vnto Iesus, Who is then my neighbour?

³⁴ Iesus taking his woord sayd, A certayn man descended from Ierusalem to Iericho, and fel into the handes of theues, which robbed hym of his rayment, and wounded hym, and departed, leauing hym halfe dead. ³⁵ And by chance ther came downe a certayn Priest that same way, and when he saw hym, he passed by on the other syde. ³⁶ And lykewyse a Levite, when he was come neere to the place, went and loked on hym, and passed by on the other syde. ³⁷ Then a certayne Samaritan, as he journeyed, came nye vnto hym, and when he sawe hym, he had compassion on hym. ³⁸ And went to, and bound vp his woundes, and powred in oyle and wyne, and put him on his owne beast, and brought hym to an ynne, and made provision for him. ³⁹ And on the morowe when he departed, he toke out two pence, and gaue them to the hoste, and sayd vnto hym, Take care of hym, and what-soeuer thou spendest more, when I come agayne, I wyl recompence thee. ⁴⁰ Which now of these thre thynkest thou, was neyghbour vnto hym that fel into the theues handes?

⁴¹ And he sayd, he that shewed mercy on him. Then sayd Iesus vnto hym, Go and do thou lykewyse. ⁴² It fortunad as they went, that he entred into a certayn

RHEIMS.—1582.

heare the things that thou heare, and heard them not.

²⁹ And behold a certayne lawyer stode vp, tempting him and saying, Maister, by doing of vwhat thing shal I possesse life euermlasting? ³⁰ But he said to him, In the law vwhat is wrytten? how readeest thou? ³¹ He answering said, Thou shalt loue the Lord thy God with thy vhole hart, and with thy vhole soule, and with al thy strength, and with al thy minde: and thy neighbour as thy self. ³² And he said to him, Thou hast answered right, this doe and thou shalt liue. ³³ But he desirous to iustifie him self, said to Iesus, And vwho is my neighbour? ³⁴ And Iesus taking it, said, A certayne man went downe from Hierusalem into Iericho, and fel among theues, vwho also spoiled him, and giuing him v woundes went away leauing him halfe-dead. ³⁵ And it chaunced that a certayne Priest went downe the same vway: and seeing him, passed by.

³⁶ In like maner also a Levite, vwhen he vvas neere the place, and saw him, passed by. ³⁷ But a certayne Samaritan going his iourney, came neere him: and seeing him, vvas moued with mercie. ³⁸ And going vnto him, bound his v woundes, pouring in oile and vyne: and setting him vpon his owne beast, brought him into an inne, and tooke care of him.

³⁹ And the next day he tooke forth two pence, and gaue to the host, and said, Haue care of him: and vwhatsoeuer thou shalt supiorerogate, I at my returne vvill repay thee. ⁴⁰ Vvwhich of these three in thy opinion vvas neighbour to him that fel among theues? ⁴¹ But he said, He that did mercie vpon him. And Iesus said to him, Goe, and doe thou in like maner.

⁴² And it came to passe as they went, and he entred into a certayne towne: and

AUTHORISED.—1611.

heare those things which yee heare, and have not heard them.

²⁹ And behold, a certayne Lawyer stood vp, and tempted him, saying, Master, what shall I doe to inherite eternall life? He said vnto him, ³⁰ What is written in the Law? how readeest thou? ³¹ And he answering, said, Thou shalt loue the Lord thy God with all thy heart, and with all thy soule, and with all thy strength, and with all thy minde, and thy neighbour as thy selfe. ³² And he said vnto him, Thou hast answered right: this do, and thou shalt liue. ³³ But he willing to iustifie himselfe, said vnto Iesus, And who is my neighbour? ³⁴ And Iesus answering, said, A certayne man went downe from Hierusalem to Iericho, and fel among theues, which stripped him of his raiment, and wounded him, and departed, leauing him halfe dead. ³⁵ And by chance there came downe a certayne Priest that way, and when he saw him, he passed by on the other side. ³⁶ And likewise a Levite, when hee was at the place, came and looked on him, and passed by on the other side.

³⁷ But a certayne Samaritan as he journeyed, came where he was; and when he saw him, hee had compassion on him. ³⁸ And went to him, and bound vp his woundes, pouring in oyle and wyne, and set him on his owne beast, and brought him to an inne, and tooke care of him. ³⁹ And on the morrow when he departed, hee tooke out two pence, and gaue them to the hoste, and sayd vnto him, Take care of him, and whatsoeuer thou spendest more, when I come againe I will repay thee. ⁴⁰ Which now of these three, thinkest thou, was neighbour vnto him that fell among the theues? ⁴¹ And he said, He that shewed mercie on him. Then said Iesus vnto him, Goe, and doe thou likewise.

⁴² Now it came to passe, as they went, that he entred into a certayne village: and

484

γυνὴ δέ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς. ³⁹ καὶ τῇδε ἦν ἀδελφὴ καλουμένη Μαρία, ἣ καὶ παρακαθίσασα ἵπαρά τοὺς πόδας τοῦ Ἰησοῦ ἤκουε τὸν λόγον αὐτοῦ. ⁴⁰ ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν ἐπιστᾶσα δὲ εἶπε, 'Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφὴ μου μόνην με κατέλιπε διακονεῖν; εἰπὲ οὖν αὐτῇ ἵνα μοι συναντιλάβηται.' ⁴¹ Ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς, | 'Μάρθα, Μάρθα, μεριμνᾷς καὶ τυρβάζῃ περὶ πολλά. ⁴² ἐνὸς δέ ἐστι χρεία. | Μαρία δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἥτις οὐκ ἀφαιρεθήσεται ἀπ' αὐτῆς.'

XI. Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἶπέ τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτὸν, 'Κύριε, διδάξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδασκε τοὺς μαθητὰς αὐτοῦ.' ² Εἶπε δὲ αὐτοῖς, 'Ὅταν προσεύχησθε, | λέγετε, Πάτερ ἡμῶν | ὁ ἐν τοῖς οὐρανοῖς, | ἀγιασθήτω τὸ ὄνομα

¹ Αὐτὴν παρακαθίσασα. ² Αὐτὸν πρὸς. ³ Αὐτὸν κυρίου. ⁴ Αὐτὸν Ἰησοῦς εἶπεν αὐτῇ ἵνα μοι συναντιλάβηται. ⁵ Αὐτὸν ἀλλῶν ἐξ ἑστί χρεία ἡ ἐνός. ⁶ Αὐτὸν αὐτῆς. ⁷ Αὐτὸν προσεύχεσθαι. ⁸ Αὐτὸν = ἡμῶν.

WICLIFFE—1380.

martha bi name, receyved hym in to hir hous, ³⁹ and to this was a syster: marie bi name, which also sat biside the feet of the lord: and herde his word, ⁴⁰ but martha biided aboute the othe seruyse, and sche stode and seide, lord takist thou no kepe: that my syster hath lefte me aloune to serue, therfor seie thou to hir, that sche helpe me, ⁴¹ and the lord answerid: & seide to hir, martha, martha, thou art bisie: and art troublid aboute ful many thingis, ⁴² but o thing is necessarie; mari hath chosun the best part: which schal not be taken aweie fro hir.

11. AND it was don whanne he was preyinge in a place, as he ceased: oon of his disciples seide to hym, lord teche us to preie, as Iohn taughte his disciples, ² and he seide to hem whanne ze preien: seie ye, fadir halowid be thi name, thi kyngdom come to us, ³ geue to us to daie: oure othe daies breed, ⁴ and forgyue to us oure synnes: as we forgyuen to eche man that owith to us, and lede us not in to temptacioun.

⁵ and be seide to hem, who of you schal haue a frend, and schal go to hym at mydnyght, and schal seie to hym, frend lende to me thre loaves, ⁶ for my frend cometh to me fro the weie, and I haue not what I schal sette bifor hym: ⁷ and he with ymme forth answers and seie, nyle thou be heuy to me, the dore is now schette, and my children ben with me in bed: I mai not rise, and geue to thee, and if he schal dwelle stille knockynge. ⁸ I seie to you: thoug he schal not rise and geue to hym, for that, that he is his frende, netheles for his contynuel axynge be schal rise and geue to hym: as many as he hath nede to, ⁹ and I seie to you, axe ze: and it schal be yowun to you, seke ze and ze schul fynde, knocke ze and it schal be opened

TYNDALE—1534.

woman named Martha, receaved him into her house. ³⁹ And this woman had a sister called Mary, which sate at Iesus fete, and hearde his preachinge. ⁴⁰ And Martha was comberd about moche seruyng, and stode and sayde: Master, doest thou not care that my sister hath lefte me to minister alone? Byd her therefore, that she helpe me. ⁴¹ And Iesus answered, and sayde vnto her: Martha, Martha, thou carest and art troubled about many thinges: ⁴² verely one is nedfull. Mary hath chosen her that good parte, which shall not be taken away from her.

11. AND it fortuneth as he was prayinge in a certayne place: when he ceased, one of his disciples sayde vnto him: Master, teache vs to praye, as Iohn taught his disciples. ² And he sayd vnto them: When ye praye, saye: O oure father which arte in heauen, halowed be thy name. Thy kyngdome come. Thy will be fulfilled, even in erth as it is in heauen. ³ Oure dayly breed geve vs evermore. ⁴ And forgyue vs oure synnes: For even we forgyue every man that trespasseth vs. And ledde vs not into temptacion. But deliver vs from evill.

⁵ And he sayde vnto them: if any of you shal have a frende, and shuld goo to him at mid nyght, and saye vnto him: frende lende me thre loaves, ⁶ for a frende of myne is come out of the waye to me, and I haue nothinge to set before him: ⁷ and he within shuld answer and saye, trouble me not, the dore is now shet, and my servauntes are with me in the chamber, I cannot ryse and geve them to the. ⁸ I saye vnto you, though he wold not aryse and geve him, because he is his frende: yet because of his importunite he wold rise, and geve him as many as he nedeth.

⁹ And I saye vnto you: axe, and it shal be geven you. Seke, and ye shall fynde. knocke, and it shalbe opened vnto you.

CRANMER—1539.

certaine woman named Martha, receaved him into her house. ³⁹ And this woman had a syster called Mary, which also sate at Iesus fete, and heard hys worde. ⁴⁰ But Martha was comberd about moche seruyng, and stode and sayd: lorde, doest thou not care, that my syster hath left me to serve alone? Byd her therefore, that she helpe me. ⁴¹ And Iesus answered, and sayde vnto her: Martha, Martha, thou art carefull, and troubled about many thinges: ⁴² verely one is needfull. Mary hath chosen the good parte, which shall not be taken away from her.

11. AND it fortuneth as he was prayinge in a certayne place: when he ceased, one of his disciples sayde vnto hym: Lorde, teach vs to praye, as Iohn also taught hys disciples. ² And he sayde vnto them: when ye praye, saye. O oure father which art in heauen, halowed be thy name. Thy kyngdome come. Thy will be fulfilled, euen in erth also as it is in heauen. ³ Oure dayly breed geue vs thys daye. ⁴ And forgyue vs our synnes: For euen we forgyue every man that trespasseth vs. And Leade vs not into temptacyon. But deliuer vs from euyl.

⁵ And he sayde vnto them: yf any of you shal haue a frende, and shal go to hym at mydnyght, and saye vnto hym, frende: lende me thre loaves, ⁶ for a frende of myne is come out of the waye to me, and I haue nothinge to set before hym, ⁷ and he wythin answer, and saye: trouble me not, the dore is now shet, and my children are wyth me in the chamber, I cannot ryse, and geue the. ⁸ I saye vnto you, though he wyll not aryse and geue hym, because he is hys frende: yet because of hys importunite he will ryse, and geue him as many as he nedeth. ⁹ And I saye vnto you: seke, and it shalbe geven you. Seke, and ye shall fynde: Knocke, and it

‘ σου ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. | * τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ’ ἡμέραν. * καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἄφλεκται | παντὶ ὀφείλουσι ἡμῖν καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν. ” * Καὶ εἶπε πρὸς αὐτοὺς, ‘ Τίς ἐξ ὑμῶν ἔξει φίλον, καὶ πορεύσεται πρὸς αὐτὸν μεσουκτιῶν, καὶ εἴπῃ | αὐτῷ, Φίλε, χρῆσόν μοι τρεῖς ἄρτους, * ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρὸς με, καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ. ’ κακεῖνος ἔσωθεν ἀποκριθεὶς εἶπῃ, Μὴ μοι κόπους πάρεχε· ἤδη ἡ θύρα κέκλεισται, καὶ τὰ παῖδιά μου μετ’ ἐμοῦ εἰς τὴν κοίτην εἰσὶν οὐ δύναμαι ἀναστὰς δοῦναί σοι. * Λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς, διὰ τὸ εἶναι αὐτοῦ φίλον, | διὰ γε τὴν ἀναίδειαν αὐτοῦ, ἐγερθεὶς δώσει αὐτῷ ὅσων | χρῆζει. * Ὁ Κἀγὼ ὑμῖν λέγω, Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρησεται κρούετε,

* Alex. = ὃ ἐν τοῖς οὐρανῷ. * Alex. = γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. * Alex. ἀφλεκται. * Rec. + ἄλλα ῥήματα ἡμᾶς ἀπὸ τοῦ πνεύματος. * Alex. ἰσθλ. * Alex. φίλος αὐτοῦ. * Const. ἴσως.

GENEVA—1557.

towne: and a certayn woman named Martha, receaved hym into her house. ³⁹ And this woman had a syster called Marie, which also sat at Iesus fete, and heard his preachyng. ⁴⁰ And Martha was troubled about much serving and stode and sayd, Master, doest thou not care that my syster hath left me to minister alone? bid her therefore, that she helpe me. ⁴¹ And Iesus answered, and sayd vnto her, Martha, Martha, thou carrest, and art troubled about many thynges: ⁴² But one thing is needefull, Marie hath chosen the good parte, which shal not be taken away from her.

11. AND so it was that as he was praying in a certayne place, when he ceased, one of his disciples sayd vnto hym, Master, teache vs to pray, as Iohn also taught his disciples. ² And he sayd vnto them, when ye pray, say, Our Father which art in heauen, Halowed be thy name, Thy kyngdome come, Let thy wyl be fulfilled euen in earth, as it is in heauen. ³ Our dayly bread geue vs for the day. ⁴ And forgiue vs our synnes: for euen we forgiue every man that is indebted to vs. And lead vs not into temptation: but deliuer vs from the Euyll. ⁵ Moreover he sayd vnto them, Yf any of you should haue a friend, and should go to hym at mydnyght, and say vnto hym, Friend lend me three loanes. ⁶ For a friend of myne is come out of the way to me, and I haue nothing to set before hym. ⁷ And he within should answer, and say, Trouble me not, the doore is now shut, and my chyldren are with me in bed, I can not ryse and geue them to thee. ⁸ I say vnto you, though he would not aryse and geue hym, because he is his friend: yet doubtles because of his importunitie, he would ryse, and geue him as many as he needed. ⁹ And I say vnto you, Aske, and it shalbe geuen you: Seke, and ye shal fynde: knocke, and it shalbe opened

RHEIMS—1582.

a certayne woman named Martha, receiued him into her house, ³⁹ and she had a sister called Marie, vvhich sitting also at our Lords fete, heard his vvord. ⁴⁰ But Martha vvvas busie about much service. vvho stode and said, Lord, hast thou no care that my sister hath left me alone to serue? speake to her therefore, that she help me. ⁴¹ And our Lord answering said to her, Martha, Martha, thou art careful, and art troubled about very many thynges. ⁴² But one thing is necessarie. Marie hath chosen the best part vvvhich shal not be taken away from her.

11. AND it came to passe, vvhen he vvvas in a certayne place, praying, as he ceased, one of his Disciples said to him, Lord teach vs to pray, as Iohn also taught his Disciples. ² And he said to them, Vvhen you pray, say, FATHER, sanctified be thy name. Thy kingdom come, ³ Our daily bread giue vs this day, ⁴ and forgive vs our synnes, for becausse our selues also doe forgive euery one that is in debt to vs. And lead vs not into temptation.

⁵ And he said to them, Vvvhich of you shal haue a frende, and shal goe to him at mydnight, and shal say to him, Frende, lend me three loanes, ⁶ because a frende of mine is come out of his way to me, and I haue not what to set before him: ⁷ and he from vvithin answering saith, Trouble me not, now the doore is shut, and my children are vvith me in bed: I can not rise and giue thee. ⁸ And if he shal persevere knocking, I say to you, although he vvill not rise and giue him becausse he is his frende, yet for his importunitie he vvill rise, and giue him as many as he needeth. ⁹ And I say to you, Aske, and it shal be giuen you: secke, and you shal finde: knocke, and it shal be opened to

AUTHORISED—1611.

a certayne woman named Martha, receiued him into her house. ³⁹ And shee had a sister called Mary, which also sat at Iesus feet, and heard his vvord: ⁴⁰ But Martha was cumbered about much seruing, and came to him, and said, Lord, doest thou not care that my sister hath left mee to serue alone? Bid her therefore that she helpe me. ⁴¹ And Iesus answered, and said vnto her, Martha, Martha, thou art careful, and troubled about many thynges: ⁴² But one thing is needefull, and Mary hath chosen that good part, which shall not bee taken away from her.

11. AND it came to passe, that as he was praying in a certayne place, when he ceased, one of his disciples said vnto him, Lord, teach vs to pray, as Iohn also taught his disciples. ² And hee said vnto them, When ye pray, say, Our Father which art in heauen, Halowed be thy Name, Thy kingdom come, Thy wyl be done as in heauen, so in earth. ³ Giue vs day by day our dayly bread. ⁴ And forgive vs our synnes: for we also forgive euery one that is indebted to vs. And lead vs not into temptation, but deliuer vs from euill. ⁵ And he said vnto them, Which of you shall haue a friend, and shall goe vnto him at mydnight, and say vnto him, Friend, lend me three loanes. ⁶ For a friend of mine in his iourney is come to me, and I haue nothing to set before him, ⁷ And he from vvithin shal answer and say, Trouble mee not, the doore is now shut, and my children are with me in bed: I cannot rise and giue thee. ⁸ I say vnto you, Though he will not rise, and giue him, because hee is his friend: yet because of his importunitie, he will rise and giue him as many as he needeth. ⁹ And I say vnto you, Aske, and it shalbe giuen you: secke, and ye shal finde: knocke, and it shalbe

- Or, for the day.

- Or, out of his way.

καὶ ἄνοιγῆσεται | ὑμῖν. ¹⁰ πᾶς γὰρ ὁ αἰτῶν λαμβάνει· καὶ ὁ ζητῶν εὕρισκει· καὶ τῷ κρούοντι ἄνοιγῆσεται. | ¹¹ τίνα | δὲ ἐξ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἄρτου, μὴ λίθον ἐπιδώσει αὐτῷ; ἢ καὶ ἰχθύν, μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ; ¹² ἢ καὶ ἐὰν αἰτήσῃ | ὥδιν, μὴ ἐπιδώσει αὐτῷ σκορπίον; ¹³ εἰ οὖν ὑμεῖς ποιητοὶ ὑπάρχοντες | οἴδατε δόματα ἀγαθὰ | διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὁ ἐξ οὐρανοῦ | δώσει Πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν;

Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἦν | κωφόν· ἐγένετο δὲ, τοῦ δαιμονίου ἐξελθόντος, | ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι. ¹⁵ τινὲς δὲ ἐξ αὐτῶν εἶπον, Ἐν Βεελζεβούλ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. ¹⁶ Ἄλλοι δὲ πειράζοντες σημεῖον παρ' αὐτοῦ ἐζήτουν ἐξ οὐρανοῦ. | ¹⁷ Αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς, Πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα ἐρημοῦται·

* Const. ἀνοιγῆσεται. * Const. ἀνοιγῆσεται. * Alex. τίς. * Rec. = id. * Rec. εἰ. * Alex. αἰτήσῃ. * Alex. ὄφιν. * Rec. ἀγαθὰ δόματα. * Alex. ἐξ οὐρανοῦ. * Alex. = καὶ αὐτὸ ἦν. * Alex. ἐκβάλλωντος. * Alex. + γὰρ.

WICLIF—1380.

to you, ¹⁰ for echē that axith: takith, and he that sekith fyndith; and to a man that knockith: it schal be opened. ¹¹ therfor who of you axith his fadir breed: whether he schal geue hym a stonē? or if he axith fish: whether he schal geue hym a serpente for the fish? ¹² or if he axe an ey: where he schal aseye hym a scorpion? ¹³ therfor if ye wanne ge ben yuel, kunne ye geode gytis to youre children: hou myche more youre fadir of heuene schal geue a good spiret to men that axith him?

¹⁴ and thesua [was] castynge out a fend: and he was domme, and whanne he hadde cast out the fend: the domme man spake and the puple wondrid. ¹⁵ and summe of hem seiden, in belsabub prince of deuils, he castith out deuils; ¹⁶ and othere temptynge: axeden of him a tokene fro heuene; ¹⁷ and as he saie the thynghis of hem: he seide to hem, euery rewme departe aȝens it self: schal be desolat, and an hous schal falle on an hous; ¹⁸ and if sathanas be departid aȝens hym self, hou schal his rewme stonde? for ge seien that I cast out fendis in belsabub, ¹⁹ and if I in belsabub cast out fendis: in whom casten out youre sones? therfor the schulin be youre domesmen, ²⁰ but if I cast out fendis in the fynger of god: thanne the rewme of god is comen among you.

²¹ whanne a strong armed man kepith his hous: alle thingis that he wilthith ben in pece, ²² but if a stronger thanne he come vpon hym and ouercome hym: he schal take awei al his armur, in whiche he trustid, and schal deale abrood his robries; ²³ he that is not with me: is aȝens me; and he that gaderith not to gidre with me: scatterith abrood;

²⁴ whanne an vnclene spiret goith out of a man, he wandrith bi drie placis, and sekith reste, and he fyndyng not: sekith I schal turne aȝen in to myn hous: fro

TYNDALE—1534.

¹⁰ For every one that axeth, receiveth: and he that seeketh, fyndeth: and to him that knocketh, shall it be opened. ¹¹ Yf the sounē shall axe breed of eny of you that is a father: wyll he geue him a stone? Or yf he axe fishe, wyll he for a fyshe geue him a serpent? ¹² Or yf he axe an egge: wyll he offer him a scorpion? ¹³ Yf ye then which are evyl, canne geue good giftes vnto youre chyldren, how moche more shall the father of heuē geue an holy sprete to them that desyre it of him?

¹⁴ And he was a castynge out a devyll, which was domme. And it folowed when the devyll was gone out, the domme spake, and the people wondred. ¹⁵ But some of them sayde: he casteth out devyls by the power of Belzebul, the chefe of the devyls. ¹⁶ And othere tempted him sekinge of him a signe from heuē. ¹⁷ But he knewe their thoughtes and sayde vnto them: Every kyngdome devided with in it selfe, schalbe desolate: and one housse shall fall vpon another. ¹⁸ So if Satan be devided with in him selfe: how shall his kyngdome endure? Because ye saye that I cast out devyls by the power of Belzebul. ¹⁹ Yf I, by the power of Belzebul caste out devyls: by whome do youre chyldren cast them out? Therefore shall they be youre iudges. ²⁰ But if I, with the fynger of God cast out devyls, noo doute the kyngdome of God is come vpon you.

²¹ When a stronge man armed watcheth his housse: that he possesseth is in pece. ²² But when a stronger then he cometh vpon him and overcometh him: he taketh from him his harness wherin he trusted, and devideth his gooddes. ²³ He that is not with me, is agaynst me. And he that gadereth not with me, scattereth. ²⁴ When the vnclene sprete is gone out of a man, he walketh through waterlesse places, sekinge rest. And when he fyndeth none, he sayeth: I wil returne agayne vnto my housse whence I

CRANMER—1539.

shalbe opened vnto you. ¹⁰ For every one that asketh, receiveth: and he that seeketh, fyndeth: and to hym that knocketh, shall it be opened. ¹¹ Yf the sounē shall aske breed of eny of you that is a father, wyll he geue him a stone? Or yf he aske fishe, wyll he for fyshe geue hym a serpent? ¹² Or yf he aske an egge, wyll he offer him a scorpion? ¹³ Yf ye then heying euill, can geue good giftes vnto youre chyldren, how much moare shall your father of heuē geue the holy sprete to them, that desyre it of hym.

¹⁴ And he was castynge out a devyll, and the same was domme. And when he had cast out the devyll, the domme spake, and the people wondred. ¹⁵ But some of them sayd: he casteth out devyls thorow Beelzebub the chefe of the devyls. ¹⁶ And othere tempted hym and requyred of hym a sygne from heuē. ¹⁷ But he knowinge their thoughtes, sayde vnto them: Euery kyngdome denyed agaynst it selfe, is desolate: and one housse doth fall vpon another. ¹⁸ Yf Satan also, be denyed agaynst hym selfe, how shall his kyngdome endure? Because ye saye, that ¹⁹ I cast out devyls thorow Beelzebub. If I, by the holpe of Beelzebub cast out devyls, by whose helpe do youre chyldren cast them out. Therefore shall they be your iudges. ²⁰ But yf I, wyth the fynger of God cast out devyls, no doute the kyngdome of God is come vpon you.

²¹ When a stronge man armed watcheth his house: the thynge that he possesseth are in pece. ²² But when a stronger then he cometh vpon hym, and overcometh hym, he taketh from him all his barnes (wherin he trusted) and deuydeth his gooddes. ²³ He that is not with me, is agaynst me. And he that gadereth not with me, scattereth abrode.

²⁴ When the vnclene sprete is gone out of a man, he walketh through drye places, sekyng rest. And when he fyndeth none, he sayeth: I will returne agayne

καὶ οἶκος ἐπὶ οἴκου, πίπτει. ¹⁸ εἰ δὲ καὶ ὁ Σατανᾶς ἐφ' ἑαυτὸν διμερίσθῃ, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε, ἐν Βεελζεβούλ ἐκβάλλει με τὰ δαιμόνια. ¹⁹ εἰ δὲ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσι; διὰ τοῦτο κριταὶ ὑμῶν αὐτοὶ ἔσονται. ²⁰ εἰ δὲ ἐν δακτύλῳ Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. ²¹ ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσῃ τὴν ἑαυτοῦ αὐλὴν, ἐν εἰρήνῃ ἐστὶ τὰ ὑπάρχοντα αὐτοῦ. ²² ἐπὰν δὲ ὁ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτὸν, τὴν πανοπλίαν αὐτοῦ αἶρει, ἐφ' ἣ ἐπεποιθεῖ, καὶ τὰ σκύλα αὐτοῦ διαδίδωσιν. ²³ ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐστι· καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει. ²⁴ Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων, ζητοῦν ἀνάπαυσιν· καὶ μὴ εὕρισκον λέγει, Ἰπποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον.

¹ Alex. + ὁ δὲ ἀναστρέψας (α. καὶ ἀναστρέψας) εἶπε πρὸς δούλους σατανᾶς ἐκβάλλειν.

²⁰ Alex. ἐξ οὐρανόθεν ἐξέρχεται παρ' αὐτοῦ.

²¹ Alex. αὐτοὶ ἐπὶ αὐτοῦ ἔσονται α. ἐπὶ αὐτοῦ ἔσονται ἐπὶ αὐτοῦ. ²² Alex. + ἐγὼ. ²³ Alex. + δὲ. ²⁴ Alex. τότε λέγει.

GENEVA—1557.

vnto you. ¹⁰ For every one that asketh, receiveth: and he that seeketh, fyndeth: and to hym that knocketh, it shal be opened. ¹¹ And if a sonne shal aske bread of any of you that is a father, wyl he geue hym a stone? Or if he aske fyshe, wyl he for a fyshe geue hym a serpent? ¹² Or if he aske an egge, wyl he offer him a scorpion? ¹³ If ye then which are euyl, can geue good giftes vnto your chyldren, how muche more shal your heauenly father geue the holy Gost to them, that desire hym? ¹⁴ Then he cast out a deuyl, which was dumme. and when the deuyl was gone out, the dumme spake, and the people wondred. ¹⁵ But some of them sayd, He casteth out deuyls, through Beelzebub the chiefe of the deuyls. ¹⁶ And others tempted him, sekyng of hym a signe from heauen.

¹⁷ But he knewe their thoughtes, and sayd vnto them, Every kyngdome deuided agaynst it self is desolate, and a house deuided against it self falleth. ¹⁸ So if Satan be deuided against him self: how shal his kyngdome endure? Because ye say that I cast out deuyls through Beelzebub. ¹⁹ If I through Beelzebub cast out deuyls: by whom do your chyldren cast them out? Therefore shal they be your iudges. ²⁰ But if I by the finger of God cast out deuyls, no doute the kyngdome of God is come vnto you. ²¹ When a stronge man armed, kepeth his palace, the thinges that he possesseth, are in peace. ²² But when a stronger then he cometh vpon hym at vnwares, and ouercometh him: he taketh from him all his harness wherin he trusted: and deuiceth his spoiles. ²³ He that is not with me, is agaynst me: and he that gathereth not with me, scattereth.

²⁴ When the vnclene sprite is gone out of a man, he walketh through dry places, sekyng rest: and when he fyndeth none, he sayeth, I wyl returne agayne vnto my

RHEIMS—1582.

you. ¹⁰ For every one that asketh, receiveth: and he that seeketh, fyndeth: and to him that knocketh, it shal be opened.

¹¹ And which of you if he aske his father bread, wyl he geue him a stone? or a fish, wyl he for a fish geue him a serpent?

¹² Or if he aske an egge, wyl he reach him a scorpion? ¹³ If you then being naught, know how to geue good giftes to your children, how much more wyl your father from heauen geue the good spirit to them that aske him?

¹⁴ And he was casting out a deuyl, and that was dumme. And when he had cast out the deuyl, the dumme spake: and the multitude marvelled. ¹⁵ And certayne of them said, In Beelzebub the prince of Devils he casteth out Devils. ¹⁶ And other tempting, asked of him a signe from heauen.

¹⁷ But he seeing their cogitations, said to them, Every kingdom deuided against it self, shal be made desolate, and house vpon house, shal fall. ¹⁸ And if Satan also be deuided against him self, how shal his kingdom stand? because ye say that in Beelzebub I doe cast out Devils. ¹⁹ And if I in Beelzebub cast out Devils: your children, in whom doe they cast out? therefore they shal be your iudges. ²⁰ But if I in the finger of God doe cast out Devils: surely the kingdom of God is come vpon you. ²¹ When the strong armed keepeth his court: those things are in peace that he possesseth. ²² But if a stronger then he, come vpon him and overcome him: he wyl take away his vhole armour wherewith he trusted, and wyl distribute his spoiles. ²³ He that is not with me, is against me: and he that gathereth not with me, scattereth. ²⁴ When the vnclene spirit shal depart out of a man, he vvandereth through places vvithout vvator, seeking rest. And not finding, he saith, I wyl returne into

AUTHORISED—1611.

opened vnto you. ¹⁰ For every one that asketh, receiveth: and he that seeketh, fyndeth: and to him that knocketh, it shal be opened. ¹¹ If a sonne shall aske bread of any of you that is a father, will hee geue him a stone? Or if he aske a fish, will hee for a fish geue him a serpent? ¹² Or if he shall aske an egge, will hee offer him a scorpion? ¹³ If ye then, being euil, know how to geue good gifts vnto your children: how much more shall your heauensly Father geue the holy Spirit to them that aske him?

¹⁴ And he was casting out a deuyl, and it was dumbe. And it came to passe, when the deuyl was gone out, the dumbe spake: and the people wondred. ¹⁵ But some of them said, Hee casteth out deuils through Beelzebub the chiefe of the deuils. ¹⁶ And other tempting him, sought of him a signe from heauen. ¹⁷ But he knowing their thoughts, said vnto them, Every kyngdome diuided against it selfe, is brought to desolation: and a house diuided against a house, falleth. ¹⁸ If Satan also be diuided against himselfe, how shall his kyngdom stand? Because yee say that I cast out deuils through Beelzebub. ¹⁹ And if I by Beelzebub cast out deuils, by whom doe your sonnes cast them out? therefore shall they be your iudges. ²⁰ But if I with the finger of God cast out deuils, no doubt the kyngdome of God is come vpon you. ²¹ When a strong man armed keepeth his palace, his goods are in peace: ²² But when a stronger then hee shall come vpon him, and overcome him, hee taketh from him all his armour wherewith he trusted, and diuiceth his spoiles. ²³ He that is not with me, is against mee: and hee that gathereth not with me, scattereth. ²⁴ When the vnclene spirit is gone out of a man, he walketh through dry places, seeking rest: and finding none, he saith, I will returne vnto my house whence I came

²⁵ καὶ ἔλθον εὐρίσκει ἑσασαρωμένον καὶ κεκοσμημένον. ²⁶ τότε πορεύεται καὶ παραλαμβάνει ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων. ²⁷ Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα, ἐπάρασά τις γυνὴ φωνὴν ἐκ τοῦ ὄχλου εἶπεν αὐτῷ, Μακαρία ἡ κοιλία ἡ βαστάσασά σε, καὶ μαστοὶ οὓς ἐθήλασας. ²⁸ Αὐτὸς δὲ εἶπε, Μενούνηγε μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ Θεοῦ καὶ φυλάσσοντες αὐτόν. ²⁹ Τῶν δὲ ὄχλων ἐπαθροισμένων ἤρξατο λέγειν, Ἡ γενεὰ αὕτη πονηρά ἐστι σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωῆ τοῦ προφήτου. ³⁰ καθὼς γὰρ ἐγένετο Ἰωῆς σημεῖον τοῖς Νινευίταις, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ. ³¹ Βασιλίσσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτούς ὅτι

²⁵ Alex. + σχολάζοντα. ²⁶ Compl. ἰδόντα.

²⁷ Alex. = αὐτόν. ²⁸ Alex. + γενεά. ²⁹ Alex. = τοῦ προφήτου.

³⁰ Alex. τοῖς Νιν. σαρδάν. ³¹ Rec. Σαλαμάνορ. ³² Rec. Νινευί.

WICLIIF—1380.

whanne I cam out, ²⁵ and whanne he cometh: he fyndeth it clensid with besynes, and faire araid; ²⁶ thanne he goith and takith with hym seuene other spiritis worse thanne hym self: and thei entren and dwelien there, and the last thingis of that man ben made worse thanne the former;

²⁷ and it was don whanne he luidde seide these thingis; a woman of the company reid hir vois and seide to hym; blessid be the wombe that bare thee: and blessid be the tetis that thou hast soken; ²⁸ and he seide; but she; blessid ben thei that heren the word of god and kepen it. ²⁹ And whanne the puple runnen to gidre: he bigan to seie, this generacioun is a weyward generacioun; it seiketh a tokene, and a token schal not be yowen to it: but the tokene of Ionas the profete; ³⁰ for as Ionas was a token to men of nynyue: so mannes sone schal be to this generacioun; ³¹ the Quene of the southe schal rise in dome with men of this generacioun, and schal condempne hem; for sche cam from the endis of the erthe: for to here the wisdom of salomon; and lo here is a gretter thanne salomon; ³² men of nynyue schulen rise in dome, with this generacioun, and schulen condempne it; for thei diden penance in the prechyng of Ionas, and lo here is a gretter than Ionas.

³³ no man tenneth a lantern, and putteth it in hidis, nether vnder a buyshel; but on a candlesticke: that thei that goen inne se light; ³⁴ the lantern of thi bodi: is this iye; if thi iye be synple; al thi bodi schal be light; but if it be weyward; al thi bodi schal be derkful; ³⁵ therfor se thou: keste the light that is in thee be derkeness; ³⁶ therfor if alle thi bodi be bryt, and haue no part of derkness: it schal be al bryt, and as a lantern of brytnesse it schal geue light to thee;

³⁷ and whanne he spak: a farise preid

TYNDALE—1534.

came out. ²⁵ And when he cometh, he fyndeth it swept and garnished. ²⁶ Then goeth he and taketh to him seven other spretes worse then him self: and they enter in, and dwell there. And the ende of that man, is worse then the begynnyng.

²⁷ And it fortuneth as he spake those thinges; a certayne woman of the company lyfte vp her voyce, and sayde vnto him: Happy is the wombe that bare the, and the pappes which gaue the sucke. ²⁸ But he sayde: Yee, happy are they that heare the worde of God, and kepe it.

²⁹ When the people were gathered thicke to gedre: he began to saue. This is an euyl nacion: they aske a signe; and ther shall no signe be geuen them; but the signe of Ionas the Prophet. ³⁰ For as Ionas was a signe to the Ninivites; so shall the sonne of man be to this nacion. ³¹ The quene of the southe shall ryse at iudgement; with the men of this generacion; and condempne them: for she came from the ende of the worlde; to heare the wysdome of Salomon. And beholde a greater then Salomon is here. ³² The men of Ninive shall ryse at the iudgement with this generacion; and shall condempne them: for they repented at the preaching of Ionas. And beholde a greater then Ionas is here.

³³ Noo man lighteth a candell, and putteth it in a preuic place, nether vnder a bushell: But on a candlesticke; that they that come in may see the light. ³⁴ The light of thy body is the eye. Therefore when thine eye is single: then is all thy body full of light. But if thine eye be euyl: then shall thy body also be full of darkness. ³⁵ Take hede therefore that the light which is in thee be not darkned. ³⁶ For if all thy body shalbe light, haueyng no parte darke: then shall all be full of light; even as when a candell doeth light the with his brightnes. ³⁷ And as he spake; a certayne Pharise besought him to dyne

CRANMER—1539.

vnto my house, whences I came out. ²⁵ And when he cometh, he fyndeth it swept and garnished. ²⁶ Then goeth he and taketh to hym seven other spretes worse then hym selfe: and they enter in, and dwell there. And the ende of that man, is worse then the begynnyng.

²⁷ And it fortuneth that as he spake these thinges; a certayne woman of the company lyfte vp her voyce, and sayde vnto hym: Happy is the wombe that bare the, and the pappes which gaue the sucke. ²⁸ But he sayd: Yee, happy are they that heare the worde of God, and kepe it.

²⁹ When the people were gathered thicke together, he began to saye: This is an euyl nacion. they seke a sygne, and ther shall no sygne be geuen them, but the sygne of Ionas the prophet. ³⁰ For as Ionas was a sygne to the Ninivites, so shall also the sonne of man be to this nacion. ³¹ The quene of the south shall ryse at the iudgement, with the men of this nacion, and condempne them: for she came from the vtmost partes of the erth, to heare the wysdome of Salomon. And beholde, a greater then Salomon is here. ³² The men of Ninive shall ryse at the iudgement with this nacion; and shall condempne them: for they were brought to repentance by the preaching of Ionas. And beholde, a greater then Ionas is here.

³³ No man lyghteth a candell, and putteth it in a preyce place, nether vnder a bushell: but on a candlesticke, that they which come in, may see the light. ³⁴ The lyght of the body is the eye. Therefore, when thine eye is synple, all thy body also shalbe full of lyght. But yf thine eye be euill, thy body also shalbe full of darkness. ³⁵ Take hede therefore, that the lyght which is in thee, be not darkned. ³⁶ Yf all thy body therefore be cleare, haueyng no parte darke: then shall it all be full of lyght, even as when a candell doeth lyght the with brightnes.

³⁷ And as he spake, a certayne Pharise

ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκούσαι τὴν σοφίαν· Σολομῶνος, καὶ ἰδοὺ, πλείον
 ὁ Σολομῶνος ὧδε. ἄνδρες Νινευῖται! ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς
 γενεᾶς ταύτης, καὶ κατακρινούσιν αὐτήν ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωάνη,
 καὶ ἰδοὺ, πλείον Ἰωάνη ὧδε. Οὐδεὶς δὲ λύχον ἄψας εἰς κρυπτὸν τίθησιν, οὐδὲ
 ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος βλέπω-
 σιν. ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός σου· ὅταν οὖν ὁ ὀφθαλμός
 σου ἀπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινὸν ἔσται· ἐπὰν δὲ ποιηρὸς ᾖ, καὶ
 τὸ σῶμά σου σκοτεινόν. σκοπεῖ οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν. εἰ
 οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον τὸ μέρος σκοτεινόν, ἔσται φωτεινόν
 ὅλον, ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίξῃ σε.

Ἐν δὲ τῷ λαλῆσαι, ἡρώτα αὐτὸν Φαρισαῖός τις ὅπως ἀριστήσῃ παρ' αὐτῷ·

* Alex. τὸ ρὸς βλέποντι.

* Rec. = σου.

* Alex. = οὖν.

* Alex. ἔσται.

* Alex. + ἔσται.

* Alex. μὴ ἔχον μέρος τὸ σκοτεινόν.

† Alex. = τις.

GENEVA—1557

house whence I came out. And when he findeth it swept and garnished. Then goeth he, and taketh to him, seven other spirits worse than him self: and they entre in, and dwell there, and the last state of that man, is worse than the first. And it came to passe as he spake these thynges, a certayne woman of the compaignie, lyfted vp her voyce, and sayd vnto hym, Happy is the wombe that bare thee, and the pappes which thou hast sucked. But he sayd, Yea rather, happy are they that heare the wordes of God, and kepe it. When the people were gathered thicke together, he began to say, This is a wicked generation: they seeke a signe, and there shal no signe be geuen them, but the signe of Ionas the Prophet. For as Ionas was a signe to the Nininites, so shal also the Sonne of man be to this nation. The Queene of the south shal ryse in iudgement, with the men of this generation, and condemne them: for she came from the end of the world, to heare the wysdome of Solomon: and beholde, a greater then Solomon is here. The men of Ninieue shal ryse in iudgement wyth this generation, and shal condemne them: for they returned to God, at the preachyng of Ionas: and beholde a greater then Ionas is here.

No man lyghteth a candel, and putteth it in a preuy place, nether vnder a bushel: but on a candlestick, that they which come in, may see the lyght. The lyght of the body is the eye. Therefore when thine eye is synge, then is all thy body ful of lyght: but yf thine eye be euil, then thy body is ful of darknesse. Take heed therefore, whether the light which is in thee be darkene. Yf therefore all thy body shalbe light, hauing no part darcke: then shal it be ful of light, even as when a candel doth lyght thee with the brightnesse. And as he spake, a certayn Pharisey be sought him to dyne with

RHEIMS—1582.

my house whence I departed. And when he is come, he findeth it sveept vwith a besome, and trimmed. Then he goeth and taketh seven other spirits vvorse then him self, and entring in they dwell there. And the last of that man be made vvorse then the first.

And it came to passe: when he said these things, a certayne vwoman lifting vp her voice out of the multitude said to him, Blessed is the wombe that bare thee, and the pappes that thou didst sucke. But he said, Yea rather, blessed are they that heare the vvord of God, and keepe it.

And the multitudes running together, he began to say, This generation, is a vicked generation: it asketh a signe, and a signe shal not be giuen it but the signe of Ionas the Prophet. For as Ionas vvas a signe to the Nininites: so shal the Sonne of man also be to this generation. The Queene of the South shal rise in the iudgement vwith the men of this generation, and shal condemne them: because she came from the endes of the earth to heare the vvisedome of Salomon: and behold, more then Salomon here. The men of Ninieue shal rise in the iudgement vwith this generation, and shal condemne it, because they did penance at the preaching of Ionas. and behold, more then Ionas here.

No man lighteth a candel, and putteth it in secreto, neither vnder a bushel: but vpon a candlestick, that they that goe in may see the light. The candel of thy body, is thine eye. If thine eye be simple, thy vvhole body shal be lightsome: but if it be naught, thy body also shal be darke-some. See therefore that the light which is in thee, be not darknesse. If then thy vvhole body be lightsome, hauing no part of darknesse: it shal be lightsome vvholy, and as a bright candel it shal lyghten thee.

And when he vvas speaking, a

AUTHORISED—1611.

out. And when hee commeth, hee findeth it sveept and garnished. Then goeth he, and taketh to him seven other spirits more wicked then himselfe, and they enter in, and dwell there, and the last state of that man is worse then the first.

And it came to passe as hee spake these things, a certayne woman of the company lift vp her voice, and saide vnto him, Blessed is the wombe that bare thee, and the pappes which thou hast sucked. But he said, Yea, rather blessed are they that heare the vvord of God, and keepe it.

And when the people were gathered thicke together, hee began to say, This is an euill generation, they seeke a signe, and there shall no signe be giuen it, but the signe of Ionas the Prophet. For as Ionas was a signe vnto the Nineuites, so shall also the Sonne of man be to this generation. The Queene of the South shall rise vp in the Iudgement with the men of this generation, and condemne them: for shee came from the vtmost parts of the earth, to heare the vvisedome of Solomon: and behold, a greater then Solomon is here. The men of Nineue shall rise vp in the Iudgement with this generation, and shall condemne it: for they repented at the preaching of Ionas, and behold, a greater then Ionas is here.

No man when he hath lighted a candle, putteth it in a secret place, neither vnder a bushell, but on a candlestick, that they which come in may see the light. The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light: but when thine eye is euill, thy body also is full of darknesse. Take heed therefore, that the light which is in thee, be not darknesse. If thy whole body therefore bee full of light, hauing no part darke, the whole shalbe full of light, as when the bright shining of a candle doth giue thee light.

And as he spake, a certain Pharisee besought him to dine with him: and he

εἰσελθὼν δὲ ἀνέπεσεν. ³⁸ ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου. ³⁹ εἶπε δὲ ὁ Κύριος πρὸς αὐτὸν, 'Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε· τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας. ⁴⁰ ἄφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησε; ⁴¹ πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην καὶ ἰδοὺ, πάντα καθαρὰ ὑμῶν ἔσονται.' ⁴² ἀλλ' οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πῆγανον καὶ πᾶν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ Θεοῦ ταῦτα ἔδει ποιῆσαι, κάκεῖνα μὴ ἀφίεναι. ⁴³ οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς, καὶ τοὺς ἀσπασμούς ἐν ταῖς ἀγοραῖς. ⁴⁴ οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἀδηλα, καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες ἐπάνω οὐκ οἶδασιν.' ⁴⁵ Ἀποκριθεὶς δὲ τις τῶν

ε Alex. Forai. δ Alex. ταῦτα δὲ ἰδοὺ, etc. ι Alex. = γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί. κ Alex. = οἱ.

WICLIFFE—1880.

hym that he schulde ete with hym, and he entrid and sette to the mete, ³⁸ and the farisee bigan to seie gessynge with ymme him self: whi he was not waischen bifor mete, ³⁹ and the lord reide to hym, now ye fariseis clenese that that is withoutforth of the cuppe and the plater: but that thing that is with ymme of you is ful of raneyn and wickidnesse; ⁴⁰ foolis, where he that made that that is, withouten forth: made not also that that is withynne; ⁴¹ nethetes that that is oner plus yow se almes, and lo alle thingis ben clene to you;

⁴² But wo to you farises that tithen mynte and rue and eche cerbe: and leuen dome a the charite of god; for it bihoft to do these thingis: and not leue thy; ⁴³ wo to you farises that leuen the first chairs in synagoge: and sallutaciouns in chepyng. ⁴⁴ wo to you that ben as sepulchris that ben not seyn, and men walkyng abone and witen not.

⁴⁵ but oon of the wise men of the lawe answerden: and seide to hym, mastir thou seyyng the thingis: also to us doist despitte; ⁴⁶ and he seide, also wo to you wise men of lawe; for ye chargen men with birthis, whiche thei moun not bere; and ye you self with youre o fynger touchen not the heynessis. ⁴⁷ wo to you that bidden tombris of profetis, and youre fadiris slouen hem; ⁴⁸ trali ye witnessen, that ye consenten to the werkis of youre fadiris; for thei slouen hem; but ye bidden her sepulchris. ⁴⁹ Therfor the wisdom of god seide; I schal sende to hem profetis & apostlis: and of hem thei schalin sle and pursuer; ⁵⁰ that the blood of alle profetis that was schied fro the makynge of the world: be sougte of this generacioun; ⁵¹ fro the blood of the iust Abel, to the blood of Zacari: that was sleyn bitwixe the autir and the hous; so I asie to you: it schal be sougte of this generacioun;

TYNDALE—1534.

with him: and he went in and sate downe to meate. ³⁸ When the Pharise sawe that, he marvelled that he had not first wasehed before dynor. ³⁹ And the Lorde sayde to him: Now do ye Pharisees make cleane the out side of the cup; and of the platter: but youre inward parties are full of raveninge and wickednes. ⁴⁰ Ye folles; dyd not he that made that which is with out: make that which is within also? ⁴¹ Neverthelesse gave almes of that ye have; and beholde all is cleane to you.

⁴² But wo be to you Pharisees; for ye tithe the mynt and rowe; and all manner erbes; and passe over iudgment and the love of God. These ought ye to have done; and yet not to have left the other vndone. ⁴³ Wo be to you Pharisees: for ye love the vppermost seates in the synagogs; and gretinges in the markets. ⁴⁴ Wo be to you scribes and pharisees hypocrites; for ye are as graves which appere not; and the men that walke over them; are not ware of them.

⁴⁵ Then answered one of the laweares; and sayd vnto him: Master; thus sayinge; thou puttist vs to rebuke also. ⁴⁶ Then he sayde: Wo be to you also ye laweares; for ye lade men with burthens greuous to be borne; and ye youre selves touche not the packes with one of youre fyngers. ⁴⁷ Wo be to you: ye bylde the sepulchres of the Prophetes; and youre fathers killed them: ⁴⁸ truly ye beare witnes; that ye slowe the dedes of youre fathers; for they killed them; and ye bylde their sepulchres.

⁴⁹ Therefore sayde the wisdom of God: I will send them Prophetes and Apostles; and of them they shall sle and persecute: ⁵⁰ that the bloude of all Prophetes which was shedd from the beginninge of the world; maye be requyred of this generacioun; ⁵¹ from the bloud of Abell vnto the bloud of zachary; which perished betwene the autir and the temple. Verely I saye vnto you: it shalbe requyred of this

CRANMER—1539.

besought hym, to dyne wyth hym, and Iesus went in, and sate downe to meate. ³⁸ When the Pharyse saw it, he marueyled, that he had not fyrst wasehed before dynor. ³⁹ And the Lorde sayd vnto him: Now do ye Pharysees, make cleane the out syde of the cup, and the platter: but youre inward parte is full of rauenynge and wyckednes. ⁴⁰ Ye foolkes, dyd not he (that made that which is wythout) make that which is wythin also? ⁴¹ Neuerthelesse geue almes of that ye haue, and beholde, all thynges are cleane vnto you. ⁴² But wo vnto you Pharysees, for ye tytthe mynt and rewe, and all manner erbes, and passe over iudgement and the loue of God. These ought ye to haue done, and yet not to leaue the other vndone.

⁴³ Wo vnto you Pharysees; for ye loue the vppermost seates in the synagogs, and gretinges in the market. ⁴⁴ Wo vnto you scribes and Pharisies, ye hypocrytes, for ye are as graues which appere not, and the men that walke ouer them, are not ware of them. ⁴⁵ Then answered one of the laweares, and sayd vnto hym: Master, thus sayinge thou puttist vs to rebuke also. ⁴⁶ And he sayde: wo vnto you also ye laweares; for ye lade men wyth burthens, whych they be not able to beare; and ye youre selues touche not the packes with one of youre fyngers. ⁴⁷ Wo vnto you: ye bylde the sepulchres of the Prophetes, and youre fathers killed them, ⁴⁸ truly ye beare wytnes, that ye slowe the dedes of youre fathers: for they killed them, and ye bylde their sepulchres. ⁴⁹ Therefore sayd the wysdome of God: I wyll send them Prophetes and Apostles, and some of them they shall slaye and perseeute: ⁵⁰ that the bloude of all Prophetes (whych is shedd from the begynnyng of the worlde) maye be requyred of this generacyon; ⁵¹ from the bloud of Abell vnto the bloud of zachary, whych perished betwene the autir and the temple. Verely I saye vnto you: it shalbe requyred of this nacyon.

νομικῶν λέγει αὐτῷ, 'Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις.' ³⁸ Ὁ δὲ εἶπε, 'Καὶ ὑμῶν τοῖς νομικοῖς οὐαὶ, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἐν τῶν δακτύλων ὑμῶν οὐ προσφάυετε τοῖς φορτίοις.' ³⁹ οὐαὶ ὑμῶν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς. ⁴⁰ ἄρα μαρτυρεῖτε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε αὐτῶν τὰ μνημεῖα. | ⁴¹ διὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν, Ἀποστελῶ εἰς αὐτοὺς προφῆτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσι καὶ ἐκδιώξουσιν. ⁴² ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ ἐκχυνόμενον ἀπὸ καταβολῆς κόσμου, ἀπὸ τῆς γενεᾶς ταύτης, ⁴³ ἀπὸ τοῦ αἵματος Ἀβελ ἕως τοῦ αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιασ-
'τηρίου καὶ τοῦ οἴκου' ναὶ, λέγω ὑμῶν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης.

¹ Alex. = αὐτῶν τὰ μνημεῖα.² Alex. = τοῦ.³ Alex. = τοῦ.

GENEVA.—1557.

hym: and he went in, and sate downe to meat.

³⁸ And when the Pharisee sawe that, he marvelled that he had not fyrst washed before dynce. ³⁹ And the Lord sayd to him, In deed ye Pharisee make cleane the out syde of the cup, and of the platter: but the inward part is full of your ravenyng, and wyckednes. ⁴⁰ Ye fooles, dyd not he that made that which is without, make that which is within also? ⁴¹ Therefore, geve almes of those things which are within, and beholde, all is cleane to you. ⁴² But wo be to you Pharisee, for ye tiche the mynt and the rewe, and all maner herbes, and passe ouer iudgement and the loue of God. These ought ye to have done, and yet not to have left the other vndone. ⁴³ Wo be to you Pharisee: for ye loue the vppermost seates in the Synagoges, and greetings in the markets. ⁴⁴ Wo be to you Scribes and Pharisee, hypocrites: for ye are as graues which appere not, and the men that walke ouer them are not ware of them. ⁴⁵ Then answered one of the expounders of the law, and sayd vnto him, Maister, thus saying, thou puttest vs to rebuke also. ⁴⁶ Then he sayd, Wo be to you also ye interpreters of the law: for ye lade men with burthens greuous to be borne, and ye yourselues touche not the burthens, with one of your fyngers.

⁴⁷ Wo be to you: ye buylde the sepulchres of the Prophetes, and your fathers killed them. ⁴⁸ Truly ye beare witnes, and allow the dedes of your fathers: for they killed them, and ye buylde their sepulchres. ⁴⁹ Therefore sayd the wysdome of God, I wyl send them Prophetes and Apostles, and of them they shal sleie and persecute. ⁵⁰ That the blode of all Prophetes, shed from the beginning of the world, may be required of this generation. ⁵¹ From the blode of Abel, vnto the blode of Zacharie, which perished betwene the alter and the temple: verely I say vnto you it shalbe required of this

RHEIMS—1582.

certaine Pharisee desired him that he would dine wvith him. and he going in sate downe to eat. ³⁸ And the Pharisee began to thinke wvithin him self and to say, Why he wvas not vvashed before dinner. ³⁹ And our Lord said to him, Nowv you Pharisees doe make cleane that on the out side of the cuppe and of the platter: but that of yours vvich is wvithin, is full of rapine and iniquitie. ⁴⁰ Fooles, did not he that made that on the outside, make that also that is on the inside? ⁴¹ But yet that that remaineth, geve almes, and behold al things are cleane vnto you. ⁴² But vvo to you Pharisees, because you tithe minte and revve and euery herbe: and passe our iudgement and the claritie of God. but these things you ought to have done, and not to omit those. ⁴³ Vvo to you Pharisee, because you loue the first chaires in the synagoges, and salutations in the market-place. ⁴⁴ Vvo to you, because you are as monuments that appere not, and men vvalking ouer, are not ware.

⁴⁵ And one of the Lawvvers ansvvering saith to him, Maister, in saying these things, thou speakest to our reproche also. ⁴⁶ But he said, Vvo to you Lawvvers also: because you lode men wvith burdens which they can not beare, and your selues touche not the packes wvith one of your fyngers. ⁴⁷ Wo to you that build the monuments of the Prophetes: and your fathers did kil them. ⁴⁸ Surely you doe testifie that you consent to the vvorkes of your fathers: because they in deede did kil them, and you build their sepulchres. ⁴⁹ For this cause the vviedom also of God said, I wvl send to them Prophetes and Apostles, and of them they wvl kil and persecute. ⁵⁰ that the bloud of al the Prophetes that wvas shed from the making of the world, may be required of this generation, ⁵¹ from the bloud of Abel vnto the bloud of Zacharie that wvas slaine betwene the altar and the temple. Yea I say to you, it shal be required of this generation.

AUTHORISED—1611.

went in, and sate downe to meat. ³⁸ And when the Pharisee saw it, hee marvelled that he had not first washed before dinner. ³⁹ And the Lord said vnto him, Now doe ye Pharisees make cleane the outside of the cup and the platter: but your inward part is full of rauening and wickednesse. ⁴⁰ Ye fooles, did not he that made that which is without, make that which is within also? ⁴¹ But rather geve almes of such things as you haue: and behold, all things are cleane vnto you. ⁴² But woe vnto you Pharisees: for ye tye the Mint and Reme, and all maner of herbes, and passe ouer Iudgement, and the loue of God: these ought ye to haue done, and not to leaue the other vndone. ⁴³ Woe vnto you Pharisees: for ye loue the vppermost seats in the Synagogues and greetings in the markets. ⁴⁴ Woe vnto you Scribes and Pharisees, hypocrites: for ye are as graues which appere not, and the men that walke ouer them, are not aware of them.

⁴⁵ Then answered one of the Lawyers, and said vnto him, Maister, thus saying, thou reprochest vs also. ⁴⁶ And he said, Woe vnto you also ye Lawyers: for ye lade men with burdens grieuous to be borne, and ye your selues touch not the burdens with one of your fyngers. ⁴⁷ Woe vnto you: for ye build the sepulchres of the Prophetes, and your fathers killed them. ⁴⁸ Truly ye beare witnesse that ye allow the deede of your fathers: for they indeed killed them, and ye builde their sepulchres. ⁴⁹ Therefore also said the vviedom of God, I wyl send them Prophetes and Apostles, and some of them they shall slay and persecute: ⁵⁰ That the blood of all the Prophetes, which was shed from the foundation of the world, may be required of this generation, ⁵¹ From the blood of Abel vnto the blood of Zacharias, which perished betwene the Altar and the Temple: Verely I say vnto you, it shall be required of this generation.

¹ Or, as you are able.

“Οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσέλθετε, καὶ τοὺς εἰσερχομένους ἐκωλύσατε.” Ἀλέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτοὺς, ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν, καὶ ἀποστοματίζεω αὐτὸν περὶ πλειόνων, ἐνεδρεύοντες αὐτὸν, ζητοῦντες θηρεῦσαι τι ἐκ τοῦ στόματος αὐτοῦ, ἵνα κατηγορήσωσιν αὐτοῦ.

XII. Ἐν οἷς ἐπισυναχθεῖσιν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον, Ἰπροσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων, ἥτις ἐστὶν ὑπόκρισις. οὐδὲν δὲ συγκεκαλυμμένου ἐστὶν, ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτόν, ὃ οὐ γνωσθήσεται. ἂνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἶπατε, ἐν τῷ φωτὶ ἀκουσθήσεται· καὶ ὃ πρὸς τὸ οὖς ἐλάλησατε ἐν τοῖς ταμίαις, κηρυχθήσεται ἐπὶ τῶν δωματίων. Λέγω δὲ ὑμῖν τοῖς φίλοις μου,

* Alex. ἐπὶ ὁσόντων. * Rec. + καὶ.

WICLIFFE—1380.

“⁵² Wo to you wise men of the lawe, for ye han taken away the keie of kunnyng, and ye jou self entriden not; and ye han forboden hem that entriden;” and whanne he seide this thingis to hem, the farisies, and wise men of lawe bigonnen greuously to agensonde and stoppe his mouth of many thingis; ⁵⁴aspynge hym and sekinge, to take summe thing of his mouth: to accuse him.

12. AND whanne myche puple stood aboute, so that thei trode eche on other: he began to seie to hise disciples; he is ware of the sordounz of the farises: that is ipocrisie; ²for no thing is hidid; that schal not be schewid, nethere hidde: that schal not be wist; ³for whi the thingis that ye han seide in derkenesse: schulen be seide in light; and that that ye han spoken in eie in the couchis: schal be prechid in roues.

⁴I seie to you my frendis; be ye not afd of hem that sleen the bodi; and asfir these thingis han no more what thei schulen do; ⁵but I schal schew to you: whom ye schulen drede; drede ye him, that asfir he hath sleyn he hath power to sende in to helle; and so I seie to you; drede ye hym; ⁶where fyue sparowis ben not seeld for tweyne halpens? and oon of hem is not in forgetynges bifore god; ⁷but also alle the heris of youre heed: ben nombred; therfor nyle ye drede: ye ben of more priis thanne many sparowis.

⁸truli I seie to you, eche man that knowlechith me bifor alle men; mannes sone schal knowleche hym bifor the angels of god; ⁹but he that denyeth me bifor men: schal be denyed bifor the angels of god; ¹⁰and eche that seith a word, agens mannes sone: it schal be forgooun to hym; but it schal not be forgooun to hym: that blasfemeth agens the holi goost; ¹¹and whanne thei leden you in to

TYNDALE—1534.

nacion. ⁵²Wo be to you laweers: for ye have taken awaye the keye of knowledge; ye entred not in youre selves; and them that came in ye forbade. ⁵⁴When he thus spake vnto them; the laweers and the Pharises began to waxe busye aboute him; and to stop his mouth with many questions; ⁶¹layinge wayte for him; and seekinge to catche some thinge of his mought; wherby they might accuse him.

12. AS ther gadered to gether an innumerable multitude of people (in so moche that they trood one another) he began to saye vnto his disciples: fyrst of all beware of the leuen of the Phariseis; which is ypocrisy. ²For ther is no thinge couered; that shall not be vncouered; nether hyd; that shall not be knowen. ³For whatsoever ye haue spoken in darknes: that same shalbe hearde in light. And that which ye haue spoken in the eare; euen in secret places; shalbe preached euen on the toppes of the houses. ⁴I saye vnto you my frendes: Be not afdaye of them that kylle the body; and after that haue no moare that they can do. ⁵But I wil shewe you; whom ye shall feare. Feare him which after he hath kyllid; hath power to cast in to hell. Ye I saye vnto you; him feare. ⁶Are not fyue sparowes bought for two farthynges? And yet not one of them is forgotten of God. ⁷Also euen the very heres of youre heedes are nombred. Feare not therfore: Ye are moare of value; then many sparowes.

⁸I saye vnto you: Whosoever confesseth me before men; euen him shall the sone of man confesse also before the angels of God. ⁹And he that denyeth me before men: shalbe denyed before the angels of God. ¹⁰And whosoever speaketh a worde agaynst the sone of man; it shalbe forgiven him. But vnto him that blasphemeth the holy goost; it shall not be forgiven. ¹¹When they bringe

CRANMER—1530.

⁵²Wo vnto you laweers: for ye haue taken awaye the keye of knowledge; ye entred not in youre selues; and them that came in; ye forbade. ⁵⁴When he thus spake vnto them; the laweers and the Pharysees began to waxe busye aboute hym; and capciously to aske him many thynges. ⁶¹layinge wayte for hym; and sekyng to catche some thinge of his mouth; wherby they myght accuse hym.

12. AS ther gathered together an innumerable multitude of people (in so moche that they trood one another) he began to saye vnto his disciples: fyrst of all beware of the leuen of the Pharysees which is ypocrisy. ²For ther is nothinge couered; that shall not be vncouered; nether hyd; that shall not be knowen. ³For what thynges ye haue spoken in darknes; shalbe heard in the light. And that which ye haue spoken into the eare; euen in secret places; shalbe preached on the toppes of the houses. ⁴I saye vnto you my frendes: be not afdaye of them that kylle the body; and after that haue no moare; that they can do. ⁵But I wil shewe you; whom ye shall feare. Feare him; which after he hath kyllid; hath power to cast into hell. Yee; I saye vnto you: feare hym. ⁶Are not fyue sparowes bought for two farthynges? And not one of them is forgotten of God. ⁷Also; euen the very heres of youre heed are all nombred. Feare not therfore: ye are moare of value; then many sparowes.

⁸I saye vnto you euery one; whosoever confesseth me before men; him shall the sone of man knowe also before the angels of God. ⁹And he that denyeth me before men; shalbe denyed before the angels of God. ¹⁰And whosoever speaketh a worde agaynst the sone of man; it shalbe forgooun hym. But vnto hym that blasphemeth the holy goost; it shall not be forgooun. ¹¹When they bryng you

knowyng, knowledge. sordounz, sorrows. hidid, couered. wist, known. roues, roofs. xpi, not. agens, against.

493
 'Μὴ φοβηθῆτε ἀπὸ τῶν ὑποκτενόντων| τὸ σῶμα, καὶ μετὰ ταῦτα μὴ ἔχοντων
 'περισσότερόν τι ποιῆσαι. ὁποδείξω δὲ ὑμῶν τίνα φοβηθῆτε φοβήθητε τὸν μετὰ
 'τὸ ἀποκτεῖναι ἔξουσιν ἔχοντα| ἐμβαλεῖν εἰς τὴν γέενναν· ναί, λέγω ὑμῖν,
 'τοῦτον φοβήθητε. Ὁὐχὶ πέντε στρουθία πωλεῖται ἀσσαρίων δύο, καὶ ἐν ἐξ αὐτῶν
 'οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ Θεοῦ; ἄλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς
 'ὑμῶν πᾶσαι ἡριθμῶνται. μὴ οὖν φοβείσθε πολλῶν στρουθίων διαφέρετε. Ἀλέγω
 'δὲ ὑμῖν, Πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ
 'ἀνθρώπου ὁμολογήσῃ ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ Θεοῦ. ὁ δὲ ἀρνησά-
 'μενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ.
 'καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς
 'τὸ ἅγιον Πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται. ὅταν δὲ προσφέρωσιν ὑμᾶς

* Rec. ἀποκτενόντων.

* Alex. ἔχοντα ἔξουσιν.

* Alex. + ἡρίξ.

GENEVA—1557.

nation. ⁵² Wo be to you interpreters of the law: for ye have taken away the keye of knowledge, ye entred not in your selues, and them that came in, ye forbade. ⁵³ When he thus spake vnto them, the Scribes and Pharisees began to waxe busy about hym, and to prouoke him with diuers questions to talke. ⁵⁴ Laying wayt for him, and sckying to cateche some thyng of his mouth, whereby they myght accuse hym.

12. VVHILES these thinges were in handeling, there gathered together an innumerable multitude of people, insomuche that they trode one another, and he began to say vnto his disciples, Fyrst of all beware of the leauen of the Pharisees, which is hypocrisie. ² For there is nothyng couered, that must not be reueiled: nether hyd, that must not be knowne. ³ Wherefore whatsoeuer ye haue spoken in darknes, that same shalbe heard in the light: and that which ye haue spoken in the eare, euen in secret places, shalbe preached on the top of the houses. ⁴ And I say vnto you my frendes, Be not afrayd of them that kyl the body, and after haue no more that they can do.

⁵ But I wil shewe you before, whome ye shal feare. Feare hym which after he hath kylled, hath power to cast into hel: Yea, I say vnto you, hym feare. ⁶ Are not fyue sparowes bought for a peny, and yet not one of them is forgotten of God? ⁷ Also euen the very haeres of your heade are numbered. Feare not therefore: ye are more of value then many sparowes. ⁸ I say vnto you, Whosoever shall confesse me before men, euen him shal the Sonne of man confesse also before the Angels of God. ⁹ And he that shal denye me before men, shalbe denied before the Angels of God. ¹⁰ And whosoever shal speake a wordes against the Sonne of man, it shalbe forgiven him: but vnto him that shal blaspheme the holy Gost, it shal not be forgiven. ¹¹ When they shal

RHEIMS—1582.

⁵² Wo to you Lawyers, because you have taken away the key of knowledge: your selues haue not entred, and those that did enter you have prohibited. ⁵³ And when he said these things to them, the Pharisees and the Lawyers began vehemently to wrge him, and to stoppe his mouth about many things, ⁵⁴ lying in wait for him, and seeking to catch some thing of his mouth, that they might accuse him.

12. AND when great multitudes stode about him, so that they trode one on other, he began to say to his Disciples, Take good heede of the leauen of the Pharisees, vvhich is hypocrisie. ² For nothing is hid, that shal not be reueiled: nor secreete, that shal not be knowen. ³ For the things that you haue said in darknesse, shal be said in the light: and that vvhich you haue spoken into the eare in the chambers, shal be preached in the house-toppes.

⁴ And I say to you my frendes, Be not afraid of them that kil the body, and after this haue no more to doe. ⁵ But I wil shew you vvhom ye shal feare: feare him vvhich after he hath killed, hath power to cast into hel. yea I say to you, feare him. ⁶ Are not fyue sparowes sold for twy farthings: and one of them is not forgotten before God? ⁷ Yea the haeres also of your head are al numbered. Feare not therefore: you are more worth then many sparowes. ⁸ And I say to you, Emery one that confesseth me before men, the Sonne of man also wil confesse him before the Angels of God. ⁹ But he that denieth me before men, shal be denied before the Angels of God. ¹⁰ And eury one that speaketh a word against the sonne of man, it shal be forgiven him: but he that shal blaspheme against the holy Ghozt, to him it shal not be forgiven. ¹¹ And vvhich they shal bring you in to

AUTHORISED—1611.

⁵² Wo vnto you Lawyers: for ye have taken away the key of knowledge: ye entred not in your selues, and them that were entring in, ye hindered. ⁵³ And as he said these things vnto them, the Scribes and the Pharisees began to wrge him vehemently, and to prouoke him to speake of many things: ⁵⁴ Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

12. IN this meane time, when there were gathered together an innumerable multitude of people, insomuch that they trode one vpon another, he began to say vnto his disciples first of all, Beware yee of the leauen of the Pharisees, which is hypocrisie. ² For there is nothing couered, that shall not be reuealed, neither hid, that shall not be knowen. ³ Therefore, whatsoeuer yee haue spoken in darknesse, shall bee heard in the light: and that which yee haue spoken in the eare, in closets, shall be proclaimed vpon the house tops. ⁴ And I say vnto you my friends, Bee not afraid of them that kill the body, and after that, haue no more that they can doe. ⁵ But I wil forwarne you whom you shall feare: Feare him, which after he hath killed, hath power to cast into hell, yea, I say vnto you, Feare him. ⁶ Are not fyue sparowes sold for two farthings, and not one of them is forgotten before God? ⁷ But euen the very haeres of your head are all numbered: Feare not therefore, yee are of more value then many sparowes. ⁸ Also I say vnto you, Whosoever shall confesse me before men, him shall the Sonne of man also confesse before the Angels of God. ⁹ But he that denieth me before men, shalbe denied before the Angels of God. ¹⁰ And whosoever shall speake a word against the Sonne of man, it shall be forgiven him: but vnto him that blasphemeth against the holy Ghozt, it shal not be forgiven. ¹¹ And when they bring you vnto

ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνᾶτε | πῶς ἢ τί ἀπολογήσῃτε, ἢ τί εἴπητε· ¹³ τὸ γὰρ ἅγιον Πνεῦμα διδάσκει ὑμᾶς ἐν αὐτῇ τῇ ᾧ, ἃ δεῖ εἰπεῖν.

¹⁴ Εἶπε δὲ τις αὐτῷ ἐκ τοῦ ὄχλου, | Διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. ¹⁵ Ὁ δὲ εἶπεν αὐτῷ, Ἀνθρώπε, τίς με κατέστησε ἡ δικαστὴν ἢ μεριστὴν | ἐφ' ὑμᾶς; ¹⁶ Εἶπε δὲ πρὸς αὐτοὺς, Ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ τῆς | πλεονεξίας· ὅτι οὐκ ἐν τῷ περισσεύειν τι καὶ ἡ ζωὴ αὐτοῦ | ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτοῦ. ¹⁷ Εἶπε δὲ παραβολὴν πρὸς αὐτοὺς, λέγων, Ἀνθρώπων τινὸς πλουτοῦ εὐφόρησεν ἡ χώρα· ¹⁸ καὶ διελογίζετο ἐν ἑαυτῷ, λέγων, Τί ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου; ¹⁹ καὶ εἶπε, τοῦτο ποιήσω· καθελῶ μου τὰς ἀποθήκας, καὶ μελζοντας οἰκοδομήσω, καὶ συνάξω ἐκεῖ πάντα τὰ γενή-

† Alex. μεριμνᾶτε. * Alex. ἐκ τοῦ ὄχλου αὐτοῦ. * Alex. ἐπὶ τῇ ἡ μεριστῇ. * Alex. πᾶσι. * Alex. αὐτῷ. † Alex. αὐτῷ

WICLIFF—1380.

synagoga, and to meistres and potestatis: nyle ye be bisie hou or what ye schulen answer or what ye schulen seie. ¹³ For the holi goost schal teche you in that oare: what it bihoueth you to seie.

¹⁴ And oon of the puple seide to hym, maister seie to my brother: that he departe with me the eritage. ¹⁵ And he seide to hym, man who ordeynde me a domesman or a departer on you? ¹⁶ And he seide to hem, se ye and be ze ware of al couetise; for the lif of a man: is not in the abundance of tho thingis, whiche he welldith. ¹⁷ & he toold to hem, a liknes & seide; the feeld of a riche man brongt forth plenteuous fruytis: ¹⁸ and he thought with ynnie hym self, and seide; what schal I do for I have not whidir I schal gadre my fruytis. ¹⁹ and he seith, this thing I schal do; I schal throwe down my barnes: and I schal make gretter; and thidir I schal gadre alle thingis that growen to me and my godis. ²⁰ and I schal scie to my soule; soule thou hast many goodis kepte in to ful many yeeris; reste thou, etc. drynke, and make feest. ²¹ and god seide to hym; fool in this nygt, thi schuln take thi lif fro thee; and whos schuln tho thingis be? that thou hast araid: ²² so is he that treowith to himself and is not riche in god; and he seid to his discipulis therfor. ²³ I seie to you, nyle ye be bisie to youre lif: What ye schuln etc. nether to youre bodi: with what ye schuln be clothid; ²⁴ the lif is more thanne mete and the bodi more thanne clothinge; ²⁵ biholdis the crowis: for thi sowen not nether repen; to whiche is no celer ne berne; and god fedith hem; hou myche more ye ben of more priis thanne thei?

²⁶ and who of you bi thankyng: mai putte to o culite to his stature? ²⁷ therfor if ye moun not that that is leest: what ben ye bisie of other thingis? ²⁸ biholdis ye the lilies of the feeld hou thei

† nyle, not. domesman, judge. welldith, possesseth. & etc. sowen, sowe.

TYNDALE—1534.

you vnto the synagoga, and vnto the rulers and officers, take no thought how or what thinge ye shall answer or what ye shall speake. ¹³ For the holy goost shall teache you in the same houre, what ye ought to saye.

¹⁴ One of the company sayde vnto hym: Master byd my brother deuide the inheritance with me. ¹⁵ And he sayde vnto him: Man, who made me a iudge or a deuide over you? ¹⁶ Wherefore he sayde vnto them: take hede, and beware of covetousnes. For no mannes lyfe stondeth in the abundance of the thinges which he possesseth. ¹⁷ And he put forth a similitude vnto them sayinge: The grounde of a certayne riche man brought forth frutes plenteously; ¹⁸ and he thought in him selfe sayinge: what shall I do? because I have noo roume where to bestowe my frutes? ¹⁹ And he sayde: This will I do. I will destroye my barnes, and bilde greater; and therin will I gadder all my frutes; and my goodes: ²⁰ and I will saye to my soule: Soule thou hast moch goodes layd vp in store for many yeares; take thyne ease: eate, drinke, and be mery. ²¹ But God sayde vnto him: Thou fole, this night will they fetche awaye thy soule agayne from the. Then whose shall those thinges be which thou hast provided? ²² So is it with him that gadreth ryches, and is not ryche in God.

²³ And he spake vnto his disciples: Therefore I saye vnto you: Take no thought for youre lyfe, what ye shall eate; nether for youre body, what ye shall put on. ²⁴ The lyfe is more thanne mete; and the bodye is more thanne rayment. ²⁵ Considre the ravens; for they nether sowe nor repe; which nether have storehouse ner barn; and yet God fedeth them. How moche are ye better then the fowles.

²⁶ Which of you with takinge thought can adde to his stature one cubit? ²⁷ Yf ye then be not able to do that thinge which is leest: why take ye thought for the remnant? ²⁸ Considre the lilies how

CRANMER—1539.

vnto the synagoga, and vnto the rulers and officers, take ye no thought, how or what thinge ye shall answer, or what ye shall speake. ¹³ For the holy goost shall teache you in the same houre, what ye ought to saye.

¹⁴ One of the company sayde vnto hym: Master, speake to my brother, that he deuyde the inheritance wyth me. ¹⁵ And he sayde vnto hym: Man, who made me a iudge or a deuide, over you? ¹⁶ And he sayde vnto them: take hede, and beware of covetousnes. For no mannes lyfe stondeth in the abundance of the thynges which he possesseth. ¹⁷ And he put forth a symylytude vnto them sayinge: The grounde of a certayne ryche man brought forth plentiful frutes; ¹⁸ and he thought within hym selfe sayinge: what shall I do? because I have no roume where to bestowe my frutes? ¹⁹ And he sayd: This will I do. I will destroye my barnes, and bylde greater, and therein will I gather all my goodes that are growen vnto me; and ²⁰ I will saye to my soule: Soule thou hast moch goodes layd vp in store for many yeares, take thyne ease: eate, dryncke, be mery. ²¹ But God sayde vnto hym. Thou fole, this nyght will they fetche awaye thy soule agayne from the. Then whose shall those thynges be, which thou hast provided? ²² So is it with him that gathereth ryches to hym self, and is not ryche toward God.

²³ And he spake vnto hys disciples: Therefore I saye vnto you. Take no thought for youre lyfe, what ye shall eate: nether for the body, what ye shall put on. ²⁴ The lyfe is more thanne mete, and the bodye is more than rayment. ²⁵ Considre the ravens, for they nether sowe nor reape, which nether hanestorehouse ner barn, and God fedeth them. How moch are ye better then feathered fowles?

²⁶ Whych of you (with hys takinge thought) can adde to hys stature one cubit? ²⁷ If ye then be not able to do that thyng which is leest: why take ye thought for the remnant? ²⁸ Considre

ματά| μου καὶ τὰ ἀγαθὰ μου· ¹³ καὶ ἐρῶ τῇ ψυχῇ μου, Ψυχὴ, ἔχεις πολλὰ ἀγαθὰ
 κείμενα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου. ¹⁴ εἶπε δὲ αὐτῷ ὁ Θεός,
 Ἀφρον, ταύτῃ τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας,
 τίιν ἔσται; ¹⁵ οὕτως ὁ θησαυρίζων ἐαυτῷ, καὶ μὴ εἰς Θεὸν πλουτῶν. ¹⁶ Εἶπε δὲ
 πρὸς τοὺς μαθητὰς αὐτοῦ, Διὰ τοῦτο ὑμῖν λέγω, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν,
 τί φάγητε· μηδὲ τῷ σώματι, τί ἐνδύσθητε. ¹⁷ ἢ ψυχὴ πλείον ἐστὶ τῆς τροφῆς,
 καὶ τὸ σῶμα τοῦ ἐνδύματος. ¹⁸ Κατανοήσατε τοὺς κόρακας, ὅτι οὐ σπεύρουσιν,
 οὐδὲ θερίζουσιν· οἷς οὐκ ἔστι ταμεῖον οὐδὲ ἀποθήκη, καὶ ὁ Θεὸς τρέφει αὐτούς·
 πόσω μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν; ¹⁹ τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται
 προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα; ²⁰ εἰ οὖν οὔτε ἐλάχιστον δύνασθε,
 τί| περὶ τῶν λοιπῶν μεριμνᾶτε; ²¹ Κατανοήσατε τὰ κρίνα, πῶς αὐξάνει· οὐ κοπιᾷ,

¹³ Rec. τὰ γενήματα, Const. τὰ γενήματα, Alex. τὸν σῖτον. * Alex. = ὁμοῦ. † Alex. ὁ γὰρ. * Alex. Εἰ οὖν οὐκ ἔστι, &c. etc.

GENEVA—1557.

bryng you vnto the Synagoges, and vnto the rulers and officers, take no thought how, or what thing ye shal answer, or what ye shal speake: ¹³ For the holy Ghost shal teach you in the same houre, what ye ought to say. ¹⁴ One of the company sayd vnto him, Master, byd my brother deuide the inheritance with me. ¹⁵ And he sayd vnto him, Man, who made me a iudge, or a deuider ouer you? ¹⁶ Wherefore he sayd vnto them, Se, and take hede and beware of couetousnes: For thogh a man abunde in riches, yet his life standeth not in his riches. ¹⁷ And he put forth a similitude vnto them, saying, The grounde of a certayn ryche man brought forth frutes plenteously. ¹⁸ Therefore he thought with hym self, saying, What shal I do, because I haue no roume, where to bestowe my frutes?

¹⁹ And he sayd, This wil I do, I wyl destroye my barnes, and buyld greater; and therin wyl I gather all my frutes, and my goodes. ²⁰ And I wyl say to my Soule, Soule, thou hast muche goodes layd vp in store for many yeres: lye at ease, eat, drinke, take thy passe tyme. ²¹ But God sayd vnto hym, Thou fool, this night wyl they fetch away thy soule from thee: then whose shal those thynges be which thou hast provided? ²² So is it with hym that gathereth riches to him self, and he is not riche in God. ²³ And he spake vnto his disciples, Therefore I say vnto you, Take no thought for your lyfe, what ye shal eat: neither for your body, what ye shal put on. ²⁴ The lyfe is more then meat, and the body is more then the raiment. ²⁵ Consider that the rauens, neither sowe nor reape: which neither haue store house nor barn, and yet God feedeth them: how muche more are ye better then fowles?

²⁶ Which of you with taking thought can adde to his stature one cubit? ²⁷ If ye then be not able to do that thing which is least, why take ye thought for the reynant? ²⁸ Consider the lilies how they

RHEIMS—1582.

the synagoga and to magistrates and potestates, be not careful in vwhat manner, and vwhat you shal answer, or vwhat you shal say. ¹³ For the holy Ghost shal teach you in the very houre vwhat you must say.

¹⁴ And one of the multitude said to him, Maister, speake to my brother that he deuide the inheritance vwith me. ¹⁵ But he said to him, Man, vvho hath appointed me iudge or deuider ouer you? ¹⁶ And he said to them, See and bevvare of al auarice: for not in any mans aboundance doth his life consist, of those things vvwhich he possesseth. ¹⁷ And he spake a similitude to them, saying, A certayne riche mans field yielded plentie of frutes. ¹⁸ and he thought vvithin him self, saying, Vvhat shal I doe, because I haue not vvithier to gather my frutes? ¹⁹ And he said, This vvill I doe, I vvill destroy my barnes, and vvill make greater: and thither vvill I gather al things that are grovvnen to me, and my goodes. ²⁰ And I vvill say to my soule, Soule, thou hast much goodes laid vp for many yeres, take thy rest, eate, drinke, make good cheere. ²¹ But God said to him, Thou fool, this night they require thy soule of thee: and the things that thou hast provided, vvwhose shal they be? ²² So is he that laieth vp treasure to him self, and is not riche to God vvard.

²³ And he said to his Disciples, Therefore I say to you, Be not careful for your life, vvhat you shal eate: nor for your body, vvhat you shal doe on. ²⁴ The life is more then the meate, and the body is more then the raiment. ²⁵ Consider the rauens, for they sovv not, neither doe they reape, vvwhich neither haue storehouse nor barn, and God feedeth them. How much more are you of greater price then they? ²⁶ And vvwhich of you by caring can adde to his stature one cubite? ²⁷ If then you be not able to doe so much as the least thing, for the rest vvhy are you careful? ²⁸ Consider the lilies how they grow: they

AUTHORISED—1611.

the Synagogues, and vnto Magistrates, and powers, take yee no thought how or what thing ye shal answer, or what ye shal say: ¹³ For the holy Ghost shal teach you in the same houre, what ye ought to say.

¹⁴ And one of the company said vnto him, Master, speake to my brother, that he deuide the inheritance with me. ¹⁵ And he said vnto him, Man, who made mee a Iudge, or a diuider ouer you? ¹⁶ And he said vnto them, Take heed and beware of couetousnes: for a mans life consisteth not in the abundance of the things which he possesseth. ¹⁷ And hee spake a parable vnto them, saying, The ground of a certayne rich man brought forth plentifully. ¹⁸ And he thought vvithin himself, saying, What shall I doe, because I haue no roume where to bestow my frutes? ¹⁹ And he said, This vvill I doe, I vvill pull downe my barnes, and build greater, and thither vvill I bestow all my frutes, and my goodes. ²⁰ And I vvill say to my soule, Soule, thou hast much goodes layd vp for many yeres, take thine ease, eate, drinke, and be merrie. ²¹ But God said vnto him, Thou fool, this night * thy soule shalbe required of thee: then whose shal those thynges be which thou hast provided? ²² So is he that layeth vp treasure for himselfe, and is not rich towards God.

²³ And he said vnto his disciples, Therefore I say vnto you, Take no thought for your life vvhat yee shal eate, neither for the body vvhat ye shal put on. ²⁴ The life is more then meate, and the body is more then raiment. ²⁵ Consider the rauens, for they neither sowe nor reape, vvwhich neither haue storehouse nor barn, and God feedeth them: How much more are ye better then the fowles? ²⁶ And vvich of you vvith taking thought can adde to his stature one cubite? ²⁷ If ye then be not able to doe that thing vvich is least, vvhy take yee thought for the rest? ²⁸ Consider the lilies how they grow, they

* Or, do they require thy soule.

οὐδὲ νήθει· λέγω δὲ ὑμῖν, οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιβάλετο ὡς ἐν τούτων. ²⁸ εἰ δὲ τὸν χόρτον ἐν τῷ ἁγρῷ| σήμερον ὄντα, καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιένυσσι, πόσω μᾶλλον ὑμᾶς, ὀλιγόπιστοι; ²⁹ Καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε, ἢ τί πίητε· καὶ μὴ μετεωρίζεσθε. ³⁰ ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητεῖ· ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρήζετε τούτων· ³¹ πλὴν ζητεῖτε τὴν βασιλείαν τοῦ Θεοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. ³² μὴ φοβοῦ, τὸ μικρὸν ποίμνιον· ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. ³³ Πωλήσατε τὰ ὑπάρχοντα ὑμῶν, καὶ δότε ἐλεημοσύνην. ποιήσατε ἑαυτοῖς βαλάντια· μὴ παλαιούμενα, θησαυρὸν ἀνέκλεπτον, ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἐγγίζει, οὐδὲ σὴς διαφθείρει. ³⁴ ὅπου γὰρ ἐστὶν ὁ θησαυρὸς

²⁸ Alex. + Bn.

²⁹ Alex. in ἀγρῷ & τοῦ ἀγροῦ.

³⁰ Alex. ἐνδεοφάν.

³¹ Alex. ἀνθρώπ.

WICLIFFE—1380.

wexen, they trauelen not; nether spygan; and I seie to you: that nether salamon in al his glorie was clothid as oon of these; ²⁸ and if god helth thus the heie that to dai is in the feeld, and to morwe is cast in to an oone: how myche more you of litil feith? ²⁹ and nyle ye seke what ye schuln ete, or what ye schuln drynke; and nyle ye be reiaid on his ³⁰ for folkis of the world, seken alle these thingis; and your fadir woot that ye nedden alle these thingis; ³¹ netheles seke ye first the kyngdom of god; and alle these thingis, schuln be cast to you;

²⁸ nyle ye litil flok drede, for it pleid to your fadir, to geue to you a kyngdom; ²⁹ sille ye tho thingis that ye han in possession; and geue ye almes; and make ye to you sachel that wezen not old; treasour that faillith not in heuene, whider a theef neygh not; nether mougt distrieth; ³⁴ for where is thi treasour; there thin herte schal be;

³⁵ be youre lendis gird about; and lanternes brennyng in youre hondis; ³⁶ and be ye lik to men that abiden her lord, whanne he schal turne agen fro the weddyng; that whanne he schal come and knocke: anon thei open to hym; ³⁷ blessed be tho seruantis, that whanne the lord schal come, he schal fynde wakyng; truli I seie to you, that he schal gird hym self; and make hem sitte to mete; and he schal go and serue hem; ³⁸ and if he come in the secunde wakyng, and if he come in the thirde wakyng and fynde so: tho seruantis ben blessed; ³⁹ and wite ye this thing; for if an housbonde man wite in what our the theef wolde come: sothli he schulde wake, and not suffre his hous to be myned; ⁴⁰ and be ye redi: for in what our ye geasen not: mannes sone schal come;

⁴¹ and petir seid to hym, lord seist thou

TYNDALE—1534.

they growe: They labour not; they spyne not; and yet I saye vnto you, that Salomon in all this royaltie was not clothed lyke to one of these.

²⁸ Yf the grasse which is to daye in the felde; and to morowe shalbe cast into the fornaice, God so clothe: how moche more will he clothe you; o ye endued with litell feith? ²⁹ And axe not what ye shall eate; or what ye shall drinke; nether chynge ye vp an hys; ³⁰ for all suche thinges the hethen people of the worlde seke for. Your father knoweth that ye haue nede of suche thinges. ³¹ Wherefore seke ye after the kyngedome of God; and all these thinges shal be ministred vnto you. ³² Feare not litell flocke; for it is youre fathers pleasure; to geue you a kyngdome. ³³ Sell that ye haue; and geue almes. And make you bagges; which weze not olde; and treasure that fayleth not in heauen; where noo thefe cometh; nether moth corrupteth. ³⁴ For where youre treasure is; there will youre hertes be also. ³⁵ Let youre loynes be gerdd about; and youre lightes brennyng; ³⁶ and ye youre selues lyke vnto men; that wayte for their master; when he will returne from a weddinge; that asone as he cometh and knocketh; they maye open vnto him. ³⁷ Happy are those seruantes; which the Lorde when he cometh; shall fynde wakyng. Verely I saye vnto you; he will gerdde him self about; and make them sit doune to mete; and walke by; and minister vnto them. ³⁸ And yf he come in the secunde watch; ye if he come in the thyrd watch; and shall fynde them so; happy are those seruantes.

³⁹ This vnderstonde; that if the good man of the housse knewe what houre the thefe wolde come; he wolde surely watche; and not suffer his housse to be broken vp. ⁴⁰ Be ye prepared therefore: for the sonne of man will come at an houre when ye thinke not. ⁴¹ Then Peter sayde vnto him; Master; tellest thou this similitude vnto

CRANMER—1539.

the lyllys how they growe: They labour not: they spyne not: and yet I say vnto you, that Salomon in all his royaltie, was not clothed lyk to one of these.

²⁸ If God so clothe the grasse (which is to daye in the felde, and to morowe is cast into the furnace) how much more wyl he clothe you, O ye of lytle fayth? ²⁹ And aske not ye what ye shall eate, or what ye shall dryncke, nether chynge ye vp an hys: ³⁰ for all soche thynges do the hethen people of the worlde seke for. Your father knoweth, that ye haue nede of soch thynges. ³¹ Wherefore seke ye after the kyngdome of God, and all these thinges shalbe ministred vnto you. ³² Feare not lytell flocke, for it is youre fathers pleasure, to geue you the kyngdome. ³³ Sell that ye haue, and geue almes. And prepare you bagges, which weze not olde, euen a treasour that fayleth not in heauen, where no thefe cometh, nether moth corrupteth. ³⁴ For where youre treasure is, there will youre herte be also.

³⁵ Let youre loynes be gerd about, and your lyghtes brennyng (in your handes) ³⁶ and ye youre selues lyke vnto men that wayte for their lorde, when he wyl returne from the weddinge: that whan he cometh and knocketh, they maye open vnto hym immediatly. ³⁷ Happy are those seruantes, whom the Lorde (when he cometh) shall fynde wakyng. Verely I saye vnto you, that he shall gird hym self about, and make them to syt doune to mete, and walke by, and mynster vnto them. ³⁸ And yf he come in the secunde watch, yee yf he come in the thyrd watch, and fynde them so, happy are those seruantes. ³⁹ Thus vnderstonde, that yf the good man of the house knew, what houre the thefe wolde come, he wolde surely watch, and not suffer his housse to be broken vp. ⁴⁰ Be ye therefore ready also: for the sonne of man will come at an houre when ye thynke not.

⁴¹ Peter sayd vnto him: Master, tellest thou this symylytude vnto vs, or to all

watch, grow. lillies, clover. lytle, not. word, house. you, give. mougt, moth. lillies, lillies. wite, know. sothli, surely. myned, undermined, or broke through.

‘ὕμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται. ²⁵ Ἔστωσαν ὑμῶν αἱ ὀσφύες περιβεβυσμέναι, καὶ οἱ λύχνοι καυόμενοι ²⁶ καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν, πότε ἀναλύσει ἐκ τῶν γάμων, ἵνα, ἐλθόντος καὶ κρούσαντος, εὐθέως ἀνοίξωσιν αὐτῷ. ²⁷ μακάριοι οἱ δούλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὕρήσει γρηγοροῦντας. ἀμὴν λέγω ὑμῖν, ὅτι περιβύσεται καὶ ἀνακλινεῖ αὐτοὺς, καὶ παρελθὼν διακονήσει αὐτοῖς. ²⁸ καὶ ἐὰν ἔλθῃ ἐν τῇ δευτέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ, καὶ εὕρῃ οὕτω, μακάριοι εἰσιν οἱ δούλοι ἐκεῖνοι. ²⁹ τοῦτο δὲ γινώσκετε, ὅτι εἰ ᾗδει ὁ οἰκοδεσπότης ποῖα ᾤρα ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν αὐ, καὶ οὐκ αὐ ἀφῆκε διοριγῆναι τὸν οἶκον αὐτοῦ. ³⁰ καὶ ὑμεῖς οὖν γίνεσθε ἑτοίμοι ὅτι ᾗ ᾤρα οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. ³¹ Ἔπεε δὲ αὐτῷ ὁ Πέτρος, Κύριε

²⁵ Alex. βολλάντια.²⁶ Alex. = οὐδ.²⁷ Alex. = αὐτῷ.

GENEVA — 1557.

grow: they are not wearyd with labour, neither spyne they: and yet I say vnto you, that Solomon him self in all his royaltie, was not clothed lyke one of these. ²⁵ If God so cloth the grasse which is to day in the field, and to morrow is cast into the oven: how much more wyl he clothe you, o ye of litle faith? ²⁶ Therefore aske not what ye shal eat, or what ye shal drynke, nether let your myndes wander about these speculations, ²⁷ For all such thynges the heathen people of the worlde seke for: and your Father knoweth that ye haue none of these thynges. ²⁸ But rather seke ye after the kyngdome of God, and all these thynges shalbe ministred vnto you. ²⁹ Feare not litle flocks: for it is your Fathers pleasure, to geue you a kyngdome. ³⁰ Sel that ye haue, and geue almes: and make you haggis, which were not olde, a treasure that can neuer faile in heauen, where no thefe cometh, nether moth corrupteth. ³¹ For where your treasure is, there wyl your hartes be also.

³² Let your loynes be gyrded about, and your lyghtes burnyng. ³³ And ye your selues lyke vnto men that wait for their master, when he wyl returne from a wedding: that asone as he cometh and knocketh, they may open vnto hym immediately. ³⁴ Happy are those seruantes, which the Lord when he cometh shal fynde wakyng: verely I say vnto you, He wyl gyrd hym self about, and make them to syt downe to meat, and will come forth, and minister vnto them. ³⁵ And if he come in the seconde watche, and likewise in the thyrde watche, and shal fynde them so: happy are those seruantes. ³⁶ This vnderstande, that if the good man of the house had knowen at what houre the thefe would haue come, he would surely haue watched, and would not haue suffered his house to be broken vp. ³⁷ Be ye prepared therefore, for the Sonne of man wyl come at an houre when ye thinke not. ³⁸ Then Peter sayd vnto hym, Master, toldest thou this similitude

BITEIMS — 1582.

labour not, neither doe they spinne. But I say to you, Neither Salomon in al his glorie was arried as one of these. ²⁵ And if the grasse that to day is in the field, and to morrow is cast into the oven, God so clotheth: how much more you O ye of litle faith! ²⁶ And you, doe not seeke what you shal eat, or what you shal drinke: and be not lifted vp on high.

²⁷ For al these things the nations of the world doe seeke, but your father knoweth that you haue needs of these things. ²⁸ But seeke first the kingdom of God, and al these things shal be giuen you besides. ²⁹ Feare not litle flocks, for it hath pleased your father to giue you a kingdom. ³⁰ Sel the things that you possesse, and giue almes. Make to you purses that vweare not, treasure that vvaseth not, in heauen: vvhither the theefe approacheth not, neither doth the moth corrupt. ³¹ For vvhether your treasure is, there vvil your hart be also. ³² Let your loynes be gyrded, and candles burning in your handes, ³³ and you like to men expecting their lord, when he shal returne from the marriage: that vvhether he doth come and knocke, forthvwith they may open vnto him. ³⁴ Blessed are those seruantes, vvhom vvhether the Lord cometh, he shal fynde vatching. Amen I say to you, that he vvil gird him self, and make them sit downe, and passing vvil minister vnto them. ³⁵ And if he come in the seconde vwatch, and if in the third vwatch he come, and so fynde, blessed are those seruantes. ³⁶ And this knowe ye, that if the householder did know vvhether houre the theefe vould come, he vould vwatch verely, and vould not suffer his house to be broken vp. ³⁷ Be ye also ready: for at vvhether houre you thinke not, the Sonne of man vvil come.

³⁸ And Peter said to him, Lord, dost thou speake this parable to vs, or like-

AUTHORISED — 1611.

toile not; they spinne not: and yet I say vnto you, that Solomon in all his glory, was not arrayed like one of these. ²⁵ If then God so clothes the grasse, which is to day in the field, and to morrow is cast into the oven: how much more wyl he clothe you, O ye of litle faith? ²⁶ And seeke not ye what ye shall eat, or what ye shall drinke, neither be ye of doubtfull minde. ²⁷ For all these things doe the nations of the world seeke after: and your father knoweth that yee haue need of these things.

²⁸ But rather seeke ye the kingdom of God, and all these things shall be added vnto you. ²⁹ Feare not, litle flocks, for it is your fathers good pleasure to giue you the kingdom. ³⁰ Sell that yee haue, and giue almes: provide you schies bagges which waxe not olde, a treasure in the heauens that faileth not, where no theefe approacheth, neither moth corrupteth. ³¹ For where your treasure is, there will your heart be also. ³² Let your loines be girded about, and your lightes burning. ³³ And ye your selues lyke vnto men that wait for their Lord, when he will returne from the wedding, that when hee cometh and knocketh, they may open vnto him immediately. ³⁴ Blessed are those seruantes, whom the Lord when he cometh, shall fynde watching: Verely, I say vnto you, That he shall gird himselfe, and make them to sit downe to meate, and will come forth and serue them. ³⁵ And if he shall come in the seconde watch, or come in the thirde watch, and fynde them so, blessed are those seruantes. ³⁶ And this know, that if the good man of the house had knowen what houre the theefe would come, he would haue watched, and not haue suffered his house to be broken thorow. ³⁷ Be yee therefore ready also: for the Sonne of man cometh at an houre when ye thinke not.

³⁸ Then Peter sayd vnto him, Lord, speakest thou this parable vnto vs, or euen

πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις, ἢ καὶ πρὸς πάντας; ⁴² Ἐπεὶ δὲ ὁ κύριος, ⁴³ Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος καὶ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ, ⁴⁴ τοῦ διδόναι ἐν καιρῷ τὸ σιτομέτριον; ⁴⁵ μακάριος ὁ δούλος ἐκεῖνος, ὃν ἔλθων ὁ κύριος αὐτοῦ εὕρῃσει ποιοῦντα οὕτως. ⁴⁶ ἀληθῶς λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. ⁴⁷ Ἐὰν δὲ εἴπῃ ὁ δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριός μου ἔρχεσθαι· καὶ ἄρξῃται τυπτεῖν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι. ⁴⁸ ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ, καὶ ἐν ᾧ οὐ γινώσκει· καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει. ⁴⁹ Ἐκεῖνος δὲ ὁ δούλος ὁ γινὼς τὸ θέλημα τοῦ κυρίου ἑαυτοῦ, καὶ μὴ ἐτοιμάσας

¹ Alex. καὶ ἄπην.² Alex. = τοῦ.³ Alex. αὐτοῦ α. αὐτοῦ.⁴ Alex. ἐπὶ.⁵ Alex. διαμεριθῆσονται.

WICLIFFE—1380.

this parable to us: or to alle? ⁴² and the lord seide, who gessist thou is a trewe dispender and a prudent: whom the lord hath ordeyned, on his meyne to geve hem in tyme mesure of whete? ⁴³ bleisid is that seruaunt: that the lord whanne he cometh schal fynde so doynge. ⁴⁴ Verrili I seie to you, that on alle thingis that he wilidith: he schal ordeyne hym. ⁴⁵ that if that seruaunt scie in his herte: my lord tarieth to come, and bigynnen to smyte children and handmaidens, and ete and drynke, and be fillid ouer mesure, ⁴⁶ the lord of that seruaunt schal come in the dai that he hopith not: & the our that he wot not, and schal departe hym: & putte his part with vnfaithful men.

⁴⁷ but thilke seruaunte that knewe the wille of his lord, & made not hym redi, and dide not aftir his wille: schal be beten with many betyngis. ⁴⁸ but he that knewe not and dide worthi thingis of strouis: schal be betun with fewe; for to ech man to whom myche is jouun: myche schal be axed of hym, and thei schuln axe more of hym: to whom thei bitoken myche.

⁴⁹ I cam to sende fier in to the erthe, & what wole I: but that it be kyndled? ⁵⁰ and I haue to be baptisid with a baptim, and how am I constreyned, til that it be perfigli don, ⁵¹ wene ye that I cam to geue peas in to erthe? nay, I seie to you: but departinge, ⁵² for fro this tyme there schuln be fyue departid in oon hous, thre schuln be departid agens tweyne: and tweyne schuln be departid agens thre, ⁵³ the fadir agens the sone: and the sone agens the fadir, the modir agens the doughtir, & the doughtir agens the modir, the housbondis modir agens the sones wif, and the sones wif, agens hir housbondis modir.

⁵⁴ and he seide also to the puple, whanne ye seen a cloude risyng fro the sunne

beginne, fawle. from, giv. wilidith, powneth. we have, thilke, that. jouun, given. wene, think. agens, against.

TYNDALE—1584.

vs; or to all men? ⁴² And the Lorde sayde: If there be any faithfull seruaunt and wise; whom his Lorde shall make ruler over his household; to geve them their due of meate at due season: ⁴³ happy is that seruaunt, whom his master when he cometh, shall finde so doinge. ⁴⁴ Of a trouth I saye vnto you: that he will make him ruler over all that he hath. ⁴⁵ But and yf the evyll seruaunt shall saye in his hert: My master wyll differre his comynge, and shall begynne to smyte the servantes, and maydens, and to eate and drinke, and to be drunken: ⁴⁶ the Lorde of that seruaunt will come in a daye, when he thinketh not, and at an houre when he is not ware, and will devyde him, and will geve him his rewarde with the vn-believers.

⁴⁷ The seruaunt that knewe his masters will, and prepared not him selfe, nether dyd accordyng to his will, shalbe beten with many strypes. ⁴⁸ But he that knewe not, and yet dyd committe thinges worthy of strypes, shalbe beaten with fewe strypes. For vnto whom moche is geuen, of him shalbe moche requyred. And to whom men moche comyt, the moore of him will they axe.

⁴⁹ I am come to sende fyre on erth: and what is my dysyre but that it were all redy kyndled? ⁵⁰ Not with stondinge I must be baptised with a baptysme: and how am I payned till it be ended? ⁵¹ Suppose ye that I am come to sende peace on erth? I tell you naye: but rather debate. ⁵² For from hence forth ther shalbe fyve in one housse divided, thre agaynst two, and two agaynst thre. ⁵³ The father shalbe divided agaynst the sonne, and the sonne agaynst the father. The mother agaynst the daughter, and the daughter agaynst the mother. The moter cleawe agaynst hir daughter, and the daughter cleawe agaynst hir mother. ⁵⁴ Then sayde he to the people: when ye se a cloude ryse out of the west, straight waye

CRANMER—1539.

men? ⁴² And the Lord sayde: who is a faithfull and wyse steward, whom hys Lorde shall make ruler over hys household, to geve them their due of meate in due season: ⁴³ happy is that seruaunt, whom hys lorde when he cometh, shall fynde so doynge. ⁴⁴ Of a trouth I say vnto you, that he wyll make hym ruler over all that he hath. ⁴⁵ But and yf the seruaunt saye in hys hert: My lorde wyll deferre hys comynge (and shall begyne to smyte the seruautes and maydens, and to eate and dryncke and to be drunken) ⁴⁶ the lorde of that seruaunt wyll come in a daye when he thynketh not, and at an houre when he is not ware, and wyll bew hym in peces, and geue hym hys rewarde wyth the vnbelevers.

⁴⁷ The seruaunt that knewe hys masters wyll and prepared not hym selfe, nether dyd accordyng to hys wyll, shalbe beaten wyth many strypes. ⁴⁸ But he that knewe not, and dyd comytte thynges worthy of strypes, shalbe beaten wyth fewe strypes. For vnto whom soever moche is geuen, of hym shalbe moche requyred, And to whom men haue comyttyd moche: of him wyll they aske the more.

⁴⁹ I am come to sende fyre on erth: and what is my dysyre, but that it were all redy kyndled? ⁵⁰ Notwithstandyng I must be baptised wyth a baptysme: and how am I payned, tyll it be ended? ⁵¹ Suppose ye, that I am come to sende peace on erth? I tell you naye, but rather dryuyson. ⁵² For from hence forth ther shal be fyve in one housse deuyded, thre agaynst two, and two agaynst thre. ⁵³ The father shalbe deuyded agaynst the sonne, and the sonne agaynst the father. The mother agaynst the daughter, and the daughter agaynst the mother. The mother inlawe agaynst hyr daughter in lawe, and the daughter in lawe, agaynst hyr mother inlawe.

⁵⁴ He sayde also to the people: when ye se a cloude ryse out of the west, straight

‘μηδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ, δαρήσεται πολλάς.’ ⁴² ὁ δὲ μὴ γινούς, πικρή-
 ‘σας δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας. παιτὶ δὲ ᾧ ἐδόθη παλὺ, παλὺ ζητηθή-
 ‘σεται παρ’ αὐτοῦ· καὶ ᾧ παρέθεντο πολὺ, περισσώτερον αἰτήσουσιν αὐτόν. ⁴³ Πῦρ
 ‘ἦλθον βαλεῖν εἰς τὴν γῆν, καὶ τί θέλω εἰ ἤδη ἀνήβηθ; ⁴⁴ βάπτισμα δὲ ἔχω
 ‘βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως οὗ τελεσθῇ; ⁴⁵ δοκεῖτε ὅτι εἰρήνην παρεγε-
 ‘νόμην δοῦναι ἐν τῇ γῇ; οὐχὶ, λέγω ὑμῖν, ἀλλ’ ἡ διαμερισμὸν. ⁴⁶ ἔσονται γὰρ ἀπὸ
 ‘τοῦ νῦν πέντε ἐν οἴκῳ ἐνὶ διαμεμερισμένοι, τρεῖς ἐπὶ δυσὶ, καὶ δύο ἐπὶ τρισί.
 ‘⁴⁷ διαμερισθήσεται | πατὴρ ἐφ’ υἱῷ, καὶ υἱὸς ἐπὶ πατρί· ⁴⁸ μήτηρ ἐπὶ θυγατρὶ, | καὶ
 ‘θυγάτηρ ἐπὶ μητρὶ· | πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς, καὶ νύμφη ἐπὶ τὴν πενθερὰν
 ‘αὐτῆς.’ ⁴⁹ Ἐλεγε δὲ καὶ τοῖς ὄχλοις, ‘Ὅταν ἴδῃτε τὴν | νεφέλην ἀνατέλλουσαν

⁴² Alex. μήτηρ ἐπὶ τὴν θυγατέρα.

⁴⁸ Alex. τὴν μητέρα.

⁴⁹ Alex. = τὴν.

GENEVA—1557.

vnto vs, or to all men? ⁴² And the Lord
 sayd, Who is a faithfull steward, and
 wyse, whome the master shal make ruler
 ouer his houshold, to geue them their
 due of meat at due season? ⁴³ Happy
 is that seruant, whome his master when
 he cometh, shal finde so doying. ⁴⁴ Of
 a truth I say vnto you, that he wyl make
 hym ruler ouer all that he hath.

⁴⁵ But if that seruant say in his hart,
 My master sloweth his coming, and so
 shal begyn to smyte the seruantes, and
 maydens, and to eat, and dryncke, and
 to be dronckem: ⁴⁶ The master of that
 seruant wyl come in a day when he
 thinketh not, and at an houre when he
 is not ware, and wyl separate hym, and geue
 hym his rewardes with the vnbeleuers.
⁴⁷ That seruant that knewe his masters
 wyl, and prepared not hym self, nether
 dyd accordyng to his wyl, shalbe beaten
 with many stryppes. ⁴⁸ But he that knewe
 not, and yet dyd comyt thinges worthy
 of stryppes, shalbe beaten with fewe stryppes.
 For vnto whome muche is geuen, of him
 shalbe muche required: and to whome
 men mauche comitt, the more of hym wyl
 they aske. ⁴⁹ I am come to put fyre on
 the earth: and what is my desire, if it be
 al ready kyndled? ⁵⁰ Notwithstandyng I
 must be baptized with a baptisme, and
 how am I grieved tyl it be ended? ⁵¹ Sup-
 pose ye that I am come to geue peace on
 earth? I tel you nay, but rather delate.

⁵² For from hence forth ther shalbe fyue
 in one house devided, thre agaynst
 two, and two agaynst thre, ⁵³ The father
 shalbe devided against the sonne, and the
 sonne against the father: the mother
 agaynst the daughter, and the daughter
 agaynst the mother: the mother in lawe
 agaynst the daughter in lawe, and the
 daughter in lawe, agaynst the mother
 in lawe. ⁵⁴ Then sayd he to the people,
 When ye see a cloude ryse out of the

RHEIMS—1582.

vnto vs, or to all? ⁴² And our Lord said, Vnto
 (thinkest thou) is a faithfull steward
 and wyse, vnto whom the lord appointeth
 ouer his familie, to geue them in season their
 measure of vnticare? ⁴³ Blessed is that ser-
 uant, vnto whom the lord cometh, he
 shal finde so doying. ⁴⁴ Verely I say to
 you, that ouer al thinges which he pos-
 sesseth, he shal appoint him. ⁴⁵ But if
 that seruant say in his hart, My lord is
 long a coming: and shal begin to strike
 the seruants and handmaidens, and eat
 and drinke, and be drunke: ⁴⁶ the lord
 of that seruant shal come in a day that he
 hopeth not, and at an houre that he
 knoweth not, and shal deuide him, and
 shal appoint his portion vnto the infidels.

⁴⁷ And that seruant that knew the vvil of
 his lord, and prepared not him self, and
 did not according to his vvil: shal be
 beaten vnto many stripes. ⁴⁸ But he that
 knew not, and did thinges vvorthe of
 stripes: shal be beaten vnto few. And
 euery one to vnto whom much was giuen,
 much shal be required of him: and to
 vnto whom they committed much, more vvil
 they demand of him. ⁴⁹ I came to cast
 fyre on the earth: and vnto what vvil I,
 but that it be kindled? ⁵⁰ But I haue to be
 baptized with a baptisme: and how
 am I straitened vntill it be dispatched?

⁵¹ Thinkes you that I came to geue peace
 on the earth? No, I tel you, but sapa-
 ration. ⁵² For there shal be from this
 time, firs in one house devided: thre
 against two, and two against thre.
⁵³ There shal be devided, the father against
 the sonne, and the sonne against his
 father, the mother against the daughter,
 and the daughter against the mother, the
 mother in lawe against her daughter in
 lawe, and the daughter in lawe against
 her mother in lawe.

⁵⁴ And he said also to the multitudes,
 when you see a cloud rising from the

AUTHORISED—1611.

to all? ⁴² And the Lord said, Who then
 is that faithfull and wise steward, whom
 his Lord shall make ruler ouer his hous-
 hold, to geue them their portion of meat
 in due season? ⁴³ Blessed is that seru-
 ant, whom his Lord when he cometh, shall
 finde so doing. ⁴⁴ Of a truth, I say vnto
 you, that hee will make him ruler ouer all
 that he hath. ⁴⁵ But and if that seru-
 ant say in his heart, My lord delayeth his
 coming; and shall begin to beat the
 men seruants, and maydens, and to eat
 and drinke, and to be drunke: ⁴⁶ The
 Lord of that seruant will come in a day
 when hee looketh not for him, and at an
 houre when hee is not ware, and will cut
 him in sunder, and will appoint him his
 portion with the vnbeleeuers. ⁴⁷ And that
 seru-ant which knew his Lords will, and
 prepared not himselfe, neither did accord-
 ing to his will, shalbe beaten with many
 stripes. ⁴⁸ But hee that knew not, and did
 commit thinges worthy of stripes, shal be
 beaten with few stripes. For vnto whom-
 soeuer much is giuen, of him shall bee
 much required: and to whom men haue
 committed much, of him they will make
 the more.

⁴⁹ I am come to send fyre on the earth,
 and what will I, if it be already kindled?
⁵⁰ But I haue a baptisme to be baptized
 with, and how am I straitened till it be
 accomplished? ⁵¹ Suppose yee that I am
 come to geue peace on earth? I tell you,
 Nay, but rather diuision. ⁵² For from
 henceforth there shalbe firs in one house
 diuided, thre against two, and two against
 thre. ⁵³ The father shall bee diuided
 against the sonne, and the sonne against
 the father: the mother against the daugh-
 ter, and the daughter against the mother:
 the mother in lawe agaynst her daughter
 in lawe, and the daughter in lawe agaynst
 her mother in lawe.

⁵⁴ And he said also to the people, When
 yee see a cloud rise out of the West,

501
 'Γαλιλαίους ἐγένοντο, ὅτι τοιαῦτα πεπόνθασιν; οὐχὶ, λέγω ὑμῖν ἀλλ' εἰ μὴ
 'μετανοήτε, | πάντες ὡσαύτως | ἀπολείσθε. ἡ ἐκεῖνοι οἱ δέκα καὶ ὅκτω, ἐφ'
 'οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωάμ, καὶ ἀπέκτεινεν αὐτοὺς, δοκεῖτε, ὅτι οὗτοι |
 'ὀφειλέται ἐγένοντο παρὰ πάντας ἀνθρώπους | τοὺς κατοικοῦντας ἐν Ἱερουσαλὴμ; |
 'οὐχὶ, λέγω ὑμῖν ἀλλ' εἰ μὴ μετανοήτε, | πάντες ὁμοίως | ἀπολείσθε. ἔλεγε
 δὲ ταύτην τὴν παραβολὴν, ἡ Συκὴν εἶχε τις ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην |
 'καὶ ἦλθε ἡζιτῶν καρπὸν ἐν αὐτῇ, καὶ οὐχ εὔρεν. ἔπε δὲ πρὸς τὸν ἀμπελουργόν,
 'Ἰδοὺ, τρία ἔτη ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ, καὶ οὐχ εὗρισκω ἕκ-
 'κοφον αὐτήν· ἵνα τί καὶ τὴν γῆν καταργεῖ; ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ, Κύριε,
 'ἄφες αὐτήν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτήν, καὶ βάλλω κόπρια·
 'καὶ μὲν ποίησιν καρπὸν· εἰ δὲ μήγε, εἰς τὸ μέλλον ἐκκόψεις αὐτήν.'

* Alex. τ. κ. Ἱερ.

* Alex. μετανοήτε.

* Alex. ὡσαύτως.

* Alex. περιουμένην ἐν τῷ ἀμπελῶνι αὐτοῦ.

* Rec. καρπὸν ζητῶν.

* Alex. + ἀφ' οὗ.

* Alex. + οὐν.

* [Rec. κοπρίαν.]

* Alex. εἰς τὸ μέλλον, εἰ δὲ μήγε.

GENEVA — 1557.

west, straightway ye say, A shower com-
 meth and so it is. ⁵³ And when ye see
 the South wynde blow, ye say, We shal
 haue heat: and it commeth to passe.
⁵⁴ Hypocrites, ye can skyl of the fashyon
 of the earth, and of the skye: but what
 is the cause that ye can not skyl of this
 tyme? ⁵⁵ Yea, and why iudge ye not of
 your selues what is right? ⁵⁶ Whyلة thou
 goest with thy counterpart to the ruler,
 as thou art in the way, gete diligence
 that thou mayest be deliuered from him:
 least he bring thee to the iudge, and the
 iudge deliuer thee to the sayler, and he
 cast thee into prison. ⁵⁷ I tel thee, thou
 shalt not departe thence, tyl thou hast
 made good the vtmost myte.

13. THERE were certayn men pre-
 sent at the same season that abowed hym
 of the Galileans, whose blood Pilate
 mingled with their owne sacrifice. ² And
 Iesus answered, and sayd vnto them, Sup-
 pose ye that these Galileans were greater
 synners then all the other Galileans, be-
 cause they suffered suche things? ³ I tel
 you nay: but except ye amende your
 lyues, ye shal all likewise perishe. ⁴ Or
 thinke you that those eightene vpon
 whome the towre in Siloam fel, and slewe
 them, were synners aboue all men that
 dwell in Ierusalem? ⁵ I tel you nay: but
 except ye amende your lyues, ye all shal
 likewise perishe. ⁶ He put forth also
 this similitude, A certayn man had a fygge
 tree planted in his vineyard: and he came
 and sought frute thereon, and found none.
⁷ Then sayd he to the dresser of his vine-
 yarde, Beholde, this thre yeres haue I
 come and sought frute of this fygge tree,
 and fynde none: cut it downe: why
 keepeth it the ground barren? ⁸ And he
 answered, and sayd vnto him, Lord let
 it alone this yere also, tyl I dygge round
 about it, and donge it. ⁹ And if it beare
 frute, wel: if not, then after thou shalt

RHEIMS — 1582.

vvest, by and by you say, A shoure com-
 meth, and so it commeth to passe: ⁵³ and
 vwhen the south wynde blowyng, you
 say, That there wvll be heate: and it
 commeth to passe. ⁵⁴ Hypocrites, the face
 of the heauen and of the earth you haue
 skil to discerne: but this tyme how do
 you not discerne? ⁵⁵ And vwhy of your
 selues also iudge you not that vvhich is
 iust? ⁵⁶ And vwhen thou goest vwith thy
 aduersarie to the Prince, in the vway en-
 deavour to be deliuered from him: lest
 perhaps he dravv thee to the iudge, and
 the iudge deliuer thee to the exactour,
 and the exactour cast thee into prison.
⁵⁷ I say to thee, thou shalt not goe out
 thence, vntill thou pay the very last mite.

19. AND there vvere certayne present
 at that very tyme telling him of the Gali-
 leans, vvwhose blood Pilate mingled vvwith
 their sacrifices. ² And he answering said
 to them, Thinke you that these Galileans
 vvwere sinners more then al the Galileans
 that they suffered such things? ³ No, I
 say to you: but vvwhy you haue penance,
 you shal al likewise perish. ⁴ As those
 eightene vpon vvwhom the towre fel in
 Siloe, and slew them: thinke you that
 they also vvwere detters aboue al the men
 that dwel in Hierusalem? ⁵ No, I say to
 you: but if you haue not penance, you
 shal al likewise perish.

⁶ And he said this similitude, A certayne
 man had a figtree planted in his vine-
 yard, and he came seeking for fruite on
 it, and found not. ⁷ And he said to the
 dresser of the vineyard, Loe it is three
 yeres since I come seeking for fruite vpon
 this figtree: and I finde not. Cut it
 downe therefore: vvwhere-to doth it also
 occupie the ground? ⁸ But he answering
 saith to him, Lord, let it alone this yere
 also, vntill I digge about it, and dung it.
⁹ and if happily it yeld frute: but if not,
 hereafter, thou shalt cut it downe.

AUTHORISED — 1611.

straightway ye say, There commeth a
 shewre, and so it is. ⁵³ And when ye see
 the Southwind blow, ye say, There will
 be heat, and it commeth to passe. ⁵⁴ Ye
 hypocrites, ye can discern the face of the
 skie, and of the earth: but how is it that
 yee doe not discern this time? ⁵⁵ Yea,
 and why euen of your selues iudge ye not
 what is right?

⁵⁶ When thou goest with thine aduersary
 to the magistrate, as thou art in the way,
 giue diligence that thou mayest be de-
 liuered from him: lest hee hale thee to
 the Iudge, and the Iudge deliuer thee to
 the officer, and the officer cast thee into
 prison. ⁵⁷ I tell thee, Thou shalt not de-
 part thence, till thou hast payd the very
 last mite.

13. THERE were present at that ses-
 son, some that told him of the Galileans,
 whose blood Pilate had mingled with their
 sacrifices. ² And Iesus answering, said
 vnto them, Suppose ye that these Gali-
 leans were sinners aboue all the Galileans,
 because they suffered such things? ³ I
 tell you, Nay: but except ye repent, ye
 shall all likewise perish. ⁴ Or those eight-
 eene, vpon whom the towre in Siloe fell,
 and slew them, thinke ye that they were
 sinners aboue all men that dwelt in Hieru-
 salem? ⁵ I tell you, Nay: but except ye
 repent, ye shall all likewise perish.

⁶ Hee spake also this parable, A certayne
 man had a figge tree planted in his vine-
 yard, and he came and sought fruit there-
 on, and found none. ⁷ Then said hee vnto
 the dresser of his Vineyard, Beholde,
 these three yeres I come seeking fruit on
 this fig-tree, and finde none: cut it
 downe, why cumbereth it the ground?
⁸ And he answering, said vnto him, Lord,
 let it alone this yere also, till I shall
 digge about it, and dung it: ⁹ And if it
 beare fruit, Well: and if not, then after

¹⁰ Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασι. ¹¹ καὶ ἰδοὺ, γυνὴ ἤν| πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα καὶ ὀκτὼ, καὶ ἦν συγκίπτουσα, καὶ μὴ δυναμένη ἀνακίψαι εἰς τὸ παντελές. ¹² ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς προσεφώνησε, καὶ εἶπεν αὐτῇ, Ῥύσαι, ἀπολέλυσαι τῆς ἀσθενείας σου. ¹³ Καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα ἀνωρθώθη, καὶ ἐδόξαζε τὸν Θεόν. ¹⁴ Ἀποκριθεὶς δὲ ὁ ἀρχισυναγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγε τῷ ὄχλῳ, Ἐξ ἡμέραι εἰσὶν, ἐν αἷς δεῖ ἐργάζεσθαι ἐν ταύταις| οὖν ἐρχόμενοι θεραπεύεσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου. ¹⁵ Ἀπεκρίθη ὁ οὖν| αὐτῷ ὁ Κύριος, καὶ εἶπεν, ὁ Ἰσραὴλ, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βῶν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης, καὶ ἀπαγαγὼν ποτίζει; ¹⁶ ταύτην δὲ, θυγατέρα Ἀβραὰμ οὖσαν, ἦν ἔδωκεν ὁ Σατανᾶς, ἰδοὺ, δέκα καὶ ὀκτὼ ἔτη, οὐκ εἶδεν λυθῆναι ἀπὸ τοῦ

* Alex. = ἦν. * Alex. αἰσθῆς. * Alex. ἦ. * Rec. Ἰσραὴλ.

WICLIFFE—1380.

¹⁰ and he was teachyng in her synagoge in the saboth. ¹¹ and lo a woman that hadde a spirit of sikenesse eystene yeris! and was crokid, and nether ouy manner myst loke upward. ¹² whom whanne ihesus hadde seen: he clepid to him, and seide to hir, woman thou art deluyered of this sikenesse, ¹³ and he settid on hir his hondis: and anon sche stood uprigh and glorified god, ¹⁴ and the prince of the synagoge answerid hauntyng dedeyn for ihesus hadde heeld in the saboth: and he seid to the peple, ther ben sixe daies in whiche it bihoueth to worch, therfor come ye in these: and be ye heild: and not in the daie of saboth. ¹⁵ but the lord answerid to hym and seide, Ipocrite, where sche of you vnieth not in the saboth his oxe or asse fro the crache: and ledith to watir, ¹⁶ bihoue not this dougtir of abraham, whom satanas hath bounden lo eystene yeris, to be vnbounden of this bound in the day of saboth? ¹⁷ and whanne he seide these thingis al his aduersaries weren aschamed, and alle the puple ioiced in alle thingis that weren gloriousi don of hym.

¹⁸ therfor he seide, to what thing is the kyngdom of god lik? and to what thing schal I geese it to be lik? ¹⁹ It is lik to a corn of seneye: whiche a man took and cast in to his yerd, and it waxe, and was made in to a greet tre: and foulis of the air residen in the braunchis therof, ²⁰ and eftsones he seide, to what thing schal I geese the kyngdom of god lik? ²¹ it is lik to sourdoun, that a woman took, and hidde it in to thre mesuris of meale, til alle were sourid, ²² and he wente bi citees and castels: teachyng and makyng a iournei in to ierusalem,

²³ and a man seide to hym, lord if there ben fewe that ben saved? and he seid to

TYNDALE—1534.

¹⁰ And he taught in one of their synagoges on the saboth dayes. ¹¹ And beholde ther was a woman which had a sprete of infirmite .xviii. yeaeres: and was bowed to gether, and could not lifte vp her selfe at all. ¹² When Iesus sawe her he called her to him: and sayde to her: woman, thou arte deluyered from thy dyscase. ¹³ And he layde his hondes on her, and immediatly she was made strayght, and glorified God. ¹⁴ And the ruler of the synagoge answered with indignacion (because that Iesus had healed on the saboth daye) and sayde vnto the peple. Ther are fife dayes in which men ought to worke: in them come and be healed: and not on the saboth daye.

¹⁵ Then answered him the Lorde and sayd: Ypocrite, doth not eache one of you on the saboth daye lowse his oxe or his asse from the stall, and leade him to the water? ¹⁶ And ought not this daughter of Abraham, whom satan hath bounde loo .xviii. yeaeres, be lowsed from this bonde on the saboth daye? ¹⁷ And when he thus sayde, all his aduersaries were ashamed, and all the peple reioyced on all the excellent dedes that were done by him. ¹⁸ Then sayde he: What is the kyngdome of God lyke? or wherto shall I compare it? ¹⁹ It is lyke a grayne of mustard seede, which a man toke and sowed in his garden: and it grew and waxed a greete tree: and the foulles of the ayer made nestes in the braunches of it. ²⁰ And agayne he sayde: wher vnto shall I lyken the kyngdome of god? ²¹ it is lyke leuen, which a woman toke, and hidde in thre bushels of floure, tyll all was thorow leuened. ²² And he went thorow all manner of cities and townes teachyng, and iorneyinge towards ierusalem.

²³ Then sayde one vnto him: Lorde, are ther fewe that shalbe saved? And

CRANMER—1539.

thou cut it doune. ¹⁰ And he taught in one of their synagoges on the Saboth dayes. ¹¹ And beholde, ther was a woman, which had a sprete of infirmite .xviii. yeaeres: and was bowed together, and could in no wyse lyfte vp her heade: ¹² When Iesus sawe her, he called her to him, and sayde vnto her: woman, thou art deluyered from thy dyscase. ¹³ And he layde hys bandes on her, and immediatly, she was made strayght, and glorified God. ¹⁴ And the ruler of the synagoge answered wyth indignacyon (because that Iesus had healed on the Saboth daye) and sayde vnto the peple: Ther are syxe dayes in which men ought to worke: in them come, that ye maye be healed, and not on the Saboth daye.

¹⁵ But the Lorde answered hym and sayde: Thou ypocrite, doth not eache one of you on the Saboth daye lowse hys oxe or hys asse from the stall, and leade hym to the water? ¹⁶ And ought not thy daughter of Abraham, whom Satan hath bounde (lo .xviii. yeaeres) be lowsed from thy bonde on the Saboth daye? ¹⁷ And when he thus sayde, all hys aduersaries were ashamed, and all the peple reioyced on all the excellent dedes, that were done by hym.

¹⁸ Then sayde he: what is the kyngdome of God lyke? or wherto shall I compare it? ¹⁹ It is lyke a grayne of mustard seede, which a man toke, and sowed in hys garden: and it grew and waxed a greete tree, and the foulles of the ayer made nestes in the braunches of it.

²⁰ And agayne he sayde: wher vnto shall I lyken the kyngdome of God? ²¹ it is lyke leuen, which a woman toke, and hyd in thre peckes of meale, tyll all was leuened. ²² And he went thorow all cities and townes, teachyng, and iorneyinge towards ierusalem. ²³ Then sayde one vnto hym: Lorde, are ther fewe that be saved?

her, their, clepid, called, dedeyn, distoule, crache, unper, vnieth, mustard, nest, grete, asham, vnieth, sourdoun, leuen, castels, townes.

‘δεομένου τούτου τῇ ἡμέρᾳ τοῦ σαββάτου;’ ¹⁷ Καὶ ταῦτα λέγοντος αὐτοῦ, καθησχυ-
νοῖτο πάντες οἱ ἀντικείμενοι αὐτῷ· καὶ πᾶς ὁ ὄχλος ἔχαίρει ἐπὶ πᾶσι τοῖς ἐνδόξοις
τοῖς γινομένοις ὑπ’ αὐτοῦ.

¹⁸ Ἐλεγε δὲ, | ‘Τίμ ὁμοία ἐστὶν ἡ βασιλεία τοῦ Θεοῦ; καὶ τίμ ὁμοιώσω αὐτήν;
¹⁹ ‘Ὁμοία ἐστὶ κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ καὶ
ἤρξησε, καὶ ἐγένετο εἰς δένδρον μέγα, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν
ἐν τοῖς κλάδοις αὐτοῦ.’ ²⁰ Πάλιν εἶπε, ‘Τίμ ὁμοιώσω τὴν βασιλείαν τοῦ Θεοῦ;
²¹ ὁμοία ἐστὶ ζύμῃ, ἣν λαβούσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ
ἐξυμώθη ὅλον.’

²² Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων, καὶ πορεύετο ποιούμενος εἰς
Ἱερουσαλὴμ. ²³ εἶπε δέ τις αὐτῷ, ‘Κύριε, εἰ ἀλλοιοὶ οἱ σωζόμενοι;’ Ὁ δὲ εἶπε πρὸς

· Alex. εὐν.

· Alex. = μέγα.

· Rec. + καὶ.

· Alex. ἱερουσ.

GENEVA—1557.

cut it down. ¹⁰ And he taught in one
of their Synagogues on the Sabbath day.
¹¹ And behold there was a woman which
had a spirit of infirmities eightene yeres,
and was bowed together, and could not
lyfte vp herself in any wyre. ¹² When
Iesus sawe her, he called her to hym,
and sayd to her, Woman thou art loused
from thy disease. ¹³ And he laid hys
handes on her, and immediately she was
straight, and glorified God.

¹⁴ And the ruler of the Synagogue an-
swered with indignation because that
Iesus had healed on the Sabbath day: and
sayd vnto the people, There are six dayes
in which men ought to worke; in them
therefore come and be healed, and not on
the Sabbath day. ¹⁵ Then answered hym
the Lord, and sayd, Hypocrite, doth not
eiche one of you on the Sabbath day,
louse his oxe or his asse from the stall,
and lead him to the water? ¹⁶ And ought
not this daughter of Abraham, whome
Satan had bound, lo, eightene yeres, be
loused from this bond on the Sabbath
day? ¹⁷ And when he thus sayd, all his
aduersaries were ashamed: but the peo-
ple reioyced at all the excellent thinges,
that were done by hym.

¹⁸ Then sayd he, What is the kyngdome
of God lyke? or wherto shal I compare
it? ¹⁹ It is lyke a graine of mustards seed,
which a man toke and sowed in his gar-
den: and it grewe, and waxed a great
tree, and the fowles of the ayre made
nestes in the branches of it. ²⁰ And agayne
he sayd, Wher vnto shal I liken the kyng-
dome of God? ²¹ It is lyke leuen, which
a woman toke, and hyd in thre busshels
of floure, tyl all was through leuened.
²² And he went through all cities and
townes, teaching, and iourneying towards
Ierusalem. ²³ Then sayd one vnto hym,
Lord are there fewe that shalbe saved?
And he sayd vnto them,

RHEIMS—1582.

¹⁰ And he was teaching in their syna-
gogue on the Sabbath. ¹¹ And behold a
woman that had a spirit of infirmities
eightene yeres: and she was crooked
neither could she looke vppward at al.
¹² Whom when Iesus saw, he called her
vnto him, and said to her, Woman, thou
art deliuered from thy infirmities. ¹³ And
he imposed handes vpon her, and forth-
with she was made straight and glorified
God. ¹⁴ And the Archsynagogue an-
swering (because he had indignation that
Iesus had cured on the Sabbath) said to
the multitude, Sixe daies there are where-
in you ought to worke, in them therefore
come, and be cured: and not in the Sab-
bath day. ¹⁵ And our Lord answering to
him, said, Hypocrite, doth not euery one
of you vpon the Sabbath loose his oxe or
his asse from the manger, and leadeth
them to water? ¹⁶ But this daughter of
Abraham whom Satan hath bound, loe,
these eightene yeres, ought not she to be
loosed from this bond on the Sabbath
day? ¹⁷ And when he said these thinges,
all his aduersaries were ashamed: and
all the people reioyced in all thinges that
were gloriously done of him.

¹⁸ He said therefore, Vwherevnto is the
kingdome of God like, and vwherevnto
shal I esteeme it like? ¹⁹ It is lyke to a
mustard seede, vvhich a man toke and
cast into his garden, and it growv: and
became a great tree, and the foules of the
aire rested in the boughes thereof. ²⁰ And
again he said, Lyke to vvhich shal I es-
teeme the kingdom of God? ²¹ It is lyke
to leauen, vvhich a woman toke and
hid in thre measures of meale, til the
vvhole was leuened. ²² And he went by
cities and townes teaching, and making
his iourney vnto Hierusalem.

²³ And a certaine man said to him, Lord,
be they fewe that are saved? But he said

AUTHORISED—1611.

that, thou shalt cut it downe. ¹⁰ And hee
was teaching in one of the Synagogues
on the Sabbath.

¹¹ And beholde, there was a woman
which had a spirit of infirmities eightene
yeres, and was bowed together, and could
in no wise lift vp her selfe. ¹² And when
Iesus saw her, he called her to him, and
said vnto her, Woman, thou art loosed
from thy infirmities. ¹³ And hee layed his
handes on her, and immediatly shee was
made straight, and glorified God. ¹⁴ And
the ruler of the Synagogue answered with
indignation, because that Iesus had healed
on the Sabbath day, and said vnto the
the people, There are sixe dayes in which
men ought to worke: in them therefore
come and bee healed, and not on the Sab-
bath day. ¹⁵ The Lord then answered
him, and saide, Thou hypocrite, doest not
each one of you on the Sabbath loose his
oxe or his asse from the stall, and leade
him away to watering? ¹⁶ And ought not
this woman being a daughter of Abraham,
whom Satan hath bound, loe these eight-
eene yeres, be loosed from this bond on
the Sabbath day? ¹⁷ And when hee had
saidethese thinges, all his aduersaries were
ashamed: and all the people reioyced for
all the glorious thinges that were done by
him.

¹⁸ Then said he, Vnto what is the king-
dome of God like? and whereunto shal
I resembel it? ¹⁹ It is lyke a graine of
mustard seed, which a man tooke, and
cast into his garden, and it grew, and
waxed a great tree: and the foules of the
aire lodged in the branches of it. ²⁰ And
again he said, Whereunto shal I liken
the kingdom of God? ²¹ It is lyke leauen,
which a woman toke and hidde in thre
measures of meale, till the whole was
leuened. ²² And hee went thorow the
cities and villages, teaching and iourney-
ing towards Hierusalem. ²³ Then said one
vnto him, Lord, are there fewe that bee
saved? And hee said vnto them,

594
αυτοῦς, ²⁴ Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς πύλης· ὅτι πολλοὶ, λέγω ὑμῖν,
ζητήσουσιν εἰσελθεῖν, καὶ οὐκ ἰσχύσουσιν. ²⁵ Ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδομητής,
καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξῃσθε ἔξω ἐστάναι καὶ κρούειν τὴν θύραν,
λέγοντες, Κύριε, Κύριε, ἀνοῖξον ἡμῖν· καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν, Οὐκ οἶδα ὑμᾶς,
πόθεν ἐστέ· ²⁶ τότε ἄρξῃσθε λέγειν, Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν
ταῖς πλατείαις ἡμῶν ἐδίδαξας. ²⁷ καὶ ἐρεῖ, Λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς, πόθεν ἐστέ·
ἀπόστητε ἀπ' ἐμοῦ πάντες οἱ ἐργάται τῆς ἀδικίας. ²⁸ ἐκεῖ ἐστὶν ὁ κλαυθμὸς καὶ
ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὄψῃσθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας
τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω· ²⁹ καὶ
ἥξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν, καὶ ἀπὸ βορρᾶ καὶ νότου, καὶ ἀνακλιθήσονται
ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. ³⁰ καὶ ἰδὼν, εἰσὶν ἔσχατοι οἱ ἔσονται πρῶτοι, καὶ εἰσι

* Alex. θύρας.

* Alex. = Κόρη.

* Alex. ἀρξήσθε.

WICLIFFE—1380.

hem, ²⁴ stryue ȝe to entre bi the streighte
gate; for I seie to ȝou, many soken to entre,
and thei schulen not mowe; ²⁵ for whanne
the housonde man is entrid, and the
dore is closid; ȝe schulen bigynne to stonde
without forth & knocke at the dore and
seie; lord opene to us; and he schal answer
and seie to ȝou, I knowe ȝou not: of
whennes ȝe ben; ²⁶ thanne ȝe schulen
bigynne to seie, we han eten bifor thee,
and drunken: and in oure stretis thou
hast taught; ²⁷ and he schal seie to ȝou, I
knowe ȝou not: of whannes ȝe ben; go
swei fro me: alle ȝe worchere of wicked-
nesse; ²⁸ there schal be wepyng and
grynnyng of teth, whanne ȝe schulen se
abraham and Isaac & Jacob and alle the
prophete in the kyngdom of god; and ȝou
to be putte out; ²⁹ & thei schulen come fro
the east, and west, and fro the north &
south: and schulen sitte at the mete in
the rewme of god; ³⁰ and lo thei that weren
the first: ben the laste; and thei that
weren the last: ben the first.

³¹ in that daie summe of farisies camen
nyȝ: and seiden to him; go out and go
fro hemes: for erroude wole sie thee;
³² and he seid to hem; go ȝe and seie ȝe
to that foxe, lo I cast out fendis, and
I make perfylthi helthis to daie and to
mowre: and the thridde dai I am endid;
³³ netheles it bihoweth me to daie and to
mowre and the dai that smeth, to walke;
for it fallith not a profete to perische out
of iherusalem;

³⁴ iherusalem iherusalem that sleest pro-
fetes, and stonest hem that ben sente to
thee; how ofte wolde I gadre to gidre thi
sones as a bridde gadreth his nest vnder
fetheris, and thou woldist not: ³⁵ lo ȝoure
hous schal be left to ȝou: desart, and I
seie to ȝou, that ȝe schulen not se me: til
it come whanne ȝe schulen seie; blessid is
he that cometh in the name of the lord.

TYNDALE—1534.

he sayde vnto them: ²⁴ stryue with youre
selues to enter in at the strait gate: For
many I saye vnto you, will seke to enter
in, and shall not be able. ²⁵ When the
good man of the house is ryisen vp, and
hath shett to the dore; ye shall begynne
to stonde with out, and to knocke at the
dore sayinge: Lorde, lorde, open vnto vs:
and he shall answer and saye vnto you:
I knowe you not whence ye are. ²⁶ Then
shall ye begin to saye. We haue eaten,
in thy presence and drunke, and thou hast
taught in oure stretes. ²⁷ And he shall
saye: I tell you, I knowe you not whence
ye are: departe from me all ye workers
of iniquite. ²⁸ There shalbe wepyng and
gnaushinge of teth when ye shall se Abra-
ham and Isaac and Jacob, and all the
prophetes in the kyngdom of God; and
yourselues thrust oute at dores. ²⁹ And
they shall come from the east and from
the west, and from the north and from
the southe; and shall syt downe in the
kyngdome of God. ³⁰ And beholde, ther
are last, which shalbe fyrst: And ther
are fyrst, which shalbe last.

³¹ The same daye there came certayne
of the pharises and sayd vnto him: Get
the out of the waye; and departe hence:
for Herode will kyl the. ³² And he sayd
vnto them. Go ye and tell that foxe;
beholde, I cast oute deuyls and heale the
people to daye and to morowe, and the
third daye I make an ende. ³³ Neverthe-
lesse, I must walke to daye and to morowe,
and the daye folowinge: For it can not
be, that a Prophet perishe any other
where, save at Iherusalem.

³⁴ O Iherusalem, Iherusalem, which kyllest
prophetes, and stonest them that are sent
to the: how ofte wolde I haue gadered
thy children to gedder, as the hen gather-
eth her nest vnder her wynges, but ye
wolde not. ³⁵ Beholde youre habitacion
shalbe left vnto you desolate. For I tell
you, ye shall not se me vntill the tyme
come that ye shall saye; blessed is he that
commeth in the name of the Lorde.

CRANMER—1539.

And he sayde vnto them: ²⁴ stryue to enter
in at the strait gate: for many (I saye
vnto you) wyl seke to enter in, and shall
not be able. ²⁵ When the good man of
the house is ryisen vp, and hath shut to the
dore, and ye begynne to stonde without,
and to knocke at the dore sayinge: Lorde,
Lorde, open vnto vs, and he answer and
saye vnto you: ²⁶ I knowe you not whence
ye are: Then shall ye begyn to saye: we
haue eaten and drunke in thy presence,
and thou hast taught in oure stretes.
And he shall saye: ²⁷ I tell you, I knowe
you not whence ye are: departe from me
all ye that worke iniquite. ²⁸ There shalbe
wepyng and gnaushyng of teth, when
ye shall se Abraham and Isaac and Jacob,
and all the Prophetes in the kyngdome of
God, and ye yourselues thrust out.
²⁹ And they shall come from the east and
from the west, and from the north and
from the south, and shall syt downe in
the kyngdome of God. ³⁰ And beholde,
there are last, whych shalbe fyrst: And
ther are fyrst, whych shalbe last.

³¹ The same daye came there certayne
of the Pharysae, and sayd vnto hym: get
the out of the waye, and departe hence:
for Herode wyl kyl the. ³² And he sayde
vnto them: Go ye, and tell that foxe,
beholde, I cast oute deuyls and heale the
people to daye and to morowe, and the
thyrd daye I make an ende. ³³ Neverthe-
lesse, I must walke to daye and to morow,
and the daye folowynge: for it cannot be,
that a Prophet peryshe any other where,
save at Iherusalem.

³⁴ O Iherusalem, Iherusalem, whych kyllest
Prophetes, and stonest them that are sent
vnto the: how ofte wolde I haue gathered
thy chyldren together, as a byrde doth
gather her younge vnder her wynges, and
ye wold not? ³⁵ Beholde, youre habita-
cion is left vnto you desolate. I tell you,
ye shall not se me, vntill the tyme come
that ye shall saye; blessed is he that com-
meth in the name of the Lorde.

ἡρώδης οὐκ ἔσονται ἔσχατοι.

³¹ Ἐν αὐτῇ τῇ ἡμέρᾳ προσήλθον τινες Φαρισαῖοι, λέγοντες αὐτῷ, Ἐξέλθε καὶ πορεύου ἐντεύθεν, ὅτι Ἡρώδης θέλει σε ἀποκτεῖναι. ³² Καὶ εἶπεν αὐτοῖς, Πορεύεσθαι εἶπατε τῇ ἀλώπεκι ταύτῃ, Ἰδοὺ, ἐκβάλλω δαίμονα καὶ ἰάσεις ἐπιτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι. ³³ πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἱερουσαλὴμ. ³⁴ Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφῆτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου, ὃν τρόπον ὄρνις τὴν ἐαυτῆς νοσσιᾷν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε, ³⁵ ἰδοὺ, ἀφίσταται ὑμῖν ὁ οἶκος ὑμῶν. λέγω δὲ ὑμῖν, ὅτι οὐ μὴ με ἴδητε ἕως ἂν ᾗξῃ, ὅτε εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

† Alex. ὡρρ.

* Rec. + ἱεροσ.

* Rec. ἀμὴν δι' ἀλφω.

GENEVA—1557.

³¹ Strive to entre in at the strait gate: for many I say vnto you, wyl seeke to enter in, and shal not be able. ³² When the good man of the house is risen vp, and hath shut to the doore, and ye begyn to stand without, and to knock at the doore, saying, Lord, Lord, open to vs: and he shal answer and say vnto you, I knowe not whence ye are. ³³ Then shal ye begyn to say, We haue eaten and droncke with thee, and thou hast taught in our stretes,

³⁴ And he shal say, I tel you, I know not whence ye are: depart from me, all ye workers of iniquitie. ³⁵ There shalbe wepyng and gnasslyng of teeth, when ye shal see Abraham and Isaac, and Iacob, and all the Prophetes in the kyngdome of God, and your selues thruste out at doores. ³⁶ Then shal come many from the East, and from the West, and from the North, and from the South, and shal syt downe in the kyngdome of God. ³⁷ And behold, there are last, which shalbe fyrst: and there are fyrst, which shalbe last.

³¹ The same day there came certain of the Pharisees, and sayd vnto him, Get thee out of the way, and departe hence: for Herode wyl kyl thee. ³² Then he sayd vnto them, Go ye and tel that foxe, Beholde I cast out deuils, and heale the people to day, and to morowe, and the thyrday I shalbe perfected. ³³ Neuertheless I must walke to daye, and to morow, and the day folowing: for it chaunceth not, that a Prophet perishe out of Ierusalem. ³⁴ O Ierusalem, Ierusalem, which kyllest the Prophetes, and stonest them that are sent to thee, how often would I haue gathered thy chyldren together, as the henne gathred her broode vnder her wynges, and ye would not. ³⁵ Beholde your habitation is left vnto you desolate. And verely I tel you, ye shal not see me vntyl the tyme come that ye shal say, Blessed is he that commeth in the name of the Lord.

RHEIMS—1582.

to them, ³¹ Strive to enter by the narrow gate: because many, I say to you, shal seeke to enter, and shal not be able. ³² But when the good man of the house shal enter in, and shut the doore, and you shal begin to stand without, and knocke at the doore, saying, Lord open to vs: and he answering shal say to you, I knowe you not whence you are: ³³ then you shal begin to say, We did cate before thee and drinke, and in our stretes didst thou teach. ³⁴ And he shal say to you, I knowe you not whence you are, depart from me al ye workers of iniquitie.

³⁵ There shal be weeping and gnashing of teeth: when ye shal see Abraham and Isaac and Iacob, and all the Prophetes in the kingdom of God, and you to be thrust out. ³⁶ And there shal come from the East and the West and the North and the South: and shal sit downe in the kingdom of God. ³⁷ And behold, they are last that shal be first, and they be first that shal be last.

³¹ The same day there came certaine of the Pharisees, saying to him, Depart and get thee hence, because Herod wyl kill thee. ³² And he said to them, Go, and tel that foxe, Behold I cast out deuils, and perfite cures this day and to morow, and the third day I am consummate.

³³ But yet I must walke this day and to morow and the day folowing, because it cannot be that a Prophet perishe out of Hierusalem. ³⁴ Hierusalem, Hierusalem, which killest the Prophets, and stonest them that are sent to thee, how often would I haue gathered thy children as the bird doth her brood vnder her wynges, and thou wouldest not? ³⁵ Behold your house shal be left desart to you. And I say to you, that you shal not see me til it come when you shal say, Blessed is he that commeth in the name of our Lord.

AUTHORISED—1611.

³¹ Strive to enter in at the strait gate: for many, I say vnto you, will seeke to enter in, and shall not be able. ³² When once the master of the house is risen vp, and hath shut to the doore, and ye begin to stand without, and to knocke at the doore, saying, Lord, Lord, open vnto vs, and he shal answer, and say vnto you, I know you not whence you are: ³³ Then shall ye begin to say, We haue eaten and drunke in thy presence, and thou hast taught in our streets. ³⁴ But hee shall say, I tell you, I know you not whence you are: depart from me all ye workers of iniquitie. ³⁵ There shall be weeping and gnashing of teeth, when ye shal see Abraham, and Isaac, and Iacob, and all the Prophets in the kingdom of God, and you your selues thrust out. ³⁶ And they shall come from the East, and from the West, and from the North, and from the South, and shall sit downe in the kingdom of God. ³⁷ And behold, there are last, which shall be first: and there are first, which shall be last.

³¹ The same day there came certaine of the Pharisees, saying vnto him, Get thee out, and depart hence: for Herode will kill thee. ³² And he said vnto them, Go ye and tell that Foxe, behold, I cast out deuils, and I do cures to day and to morrow, and the third day I shall be perfected. ³³ Nevertheless, I must walke to day and to morrow, and the day following: for it cannot be that a Prophet perish out of Hierusalem. ³⁴ O Hierusalem, Hierusalem, which killest the Prophets, and stonest them that are sent vnto thee: how often would I haue gathered thy children together, as a henne doeth gather her brood vnder her wings, and ye would not? ³⁵ Behold, your house is left vnto you desolate. And verily I say vnto you, ye shall not see mee, vntill the time come when ye shall say, Blessed is hee that commeth in the Name of the Lord.

XIV. Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν. καὶ ἰδὼν, ἄνθρωπός τις ἦν ὑδρωπικὸς ἐμπροσθεν αὐτοῦ. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς τοὺς νομικοὺς καὶ Φαρισαίους, λέγων, ¹ 'Εἰ ἐξεστὶ τῷ σαββάτῳ θεραπεύειν; | ² 'Οἱ δὲ ἡσύχασαν. καὶ ἐπιλαβόμενος ἰάσατο αὐτόν, καὶ ἀπέλυσε. ³ καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπε, ⁴ 'Τίνος ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ ἐμπεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν ἐν τῇ ἡμέρᾳ τοῦ σαββάτου; ⁵ 'Καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι αὐτῷ πρὸς ταῦτα. ⁶ Ἐλεγε δὲ πρὸς τοὺς κεκλημένους παραβολῇ, ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτοὺς, ⁷ 'Ὅταν κληθῇς ὑπὸ τινος εἰς γάμους, μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν μήποτε ἐντιμώτερός σου ἢ

¹ Alex. = EL² Alex. θεραπεύουσι ἢ οὐκ, θεραπεύουσιν ἢ οὐκ.³ Alex. = ἀποκριθεὶς.⁴ Rec. ὅπως ἦ.

WICLIF—1380.

14. AND it was don whanne he hadde entrid in to the hous of a prince of farisies, in the saboth to ete breed and thei aspiden hym¹ and lo a man sik in the dropeye: was bifor him,² and ihesus answeryng spake to the wise men of lawe and to the farisies and seide, where it is leful to hele in the saboth? ³ and thei helden pees, and ihesus took 3; heled hym: and lete hym go, ⁴ and he answered to him and seide, whos asse or oxe of you schal falle in to a pitte: and he schal not anon drawe hym out in the dai of sabot? ⁵ and thei mygten not answer to hym to these thingis.

⁷ he seid also a parable to men beden to a feest, and biheeld hou thou chesest the first sittynge place: and seide to hem. ⁸ whanne thou art beden to bridals, sitte not at the mete in the first place, lest paraunter a worthier thanne thou be beden of hym, ⁹ and lest he come that clepid thee and hym, and seie to thee, geue place to this, and thanne thou schalt bigynne with schame: to holde the lowist place; ¹⁰ but whanne thou art beden to a feest: go and sitte down in the last place, that whanne he cometh that hadde thee to the feste: he seie to thee frend come higer, thanne worship schal be to thee bifor men that sitten at the mete, ¹¹ for ech that enhaunceth hym: schal be lowid, and be that mekith hym: schal be higid.

¹² & he seid to hem: that hadde beden hym to the feest, whanne thou makist a mete or a soper, nyle thou clepe thi frendis, nether thi brithren, nether cowyns, nether neighboris, ne riche men, lest paraunter thei bidde thee agen to the feest: and it be yolded agen to thee, ¹³ but whanne thou makist a feest: clepe pore men, feble, crokid, and blindis, ¹⁴ and thou schalt be blessid: for thei han not wherof, to gilde

TYNDALE—1534.

14. AND it chaunced that he went into the housse of one of the chefe pharises to eate breed, on a saboth daye: and they watched him. ² And beholde ther was a man before him which had the dropeye.

³ And Iesus answered and spake vnto the laweers and pharises sayinge: is it lawfull to heale on the saboth daye? ⁴ And they troke their peace. And he toke him and healed him, and let him go: ⁵ and answered them sayinge, whiche of you shall have an asse or an oxe, fallen into a pitt, and will not straight waye pull him out on the Saboth daye? ⁶ And they coulde not answer him agayne to that.

⁷ He put forth a similitude to the gastes, when he marked how they pleased to the hyest rowmes, and sayd vnto them: ⁸ When thou arte bidden to a weddyng of any man, syt not doune in the hyest rowme, lest a more honorable man then thou be bidden of him, ⁹ and he that bade bothe him and the, come and saye to the: geve this man rowme, and thou then beginne with shame to take the lowest rowme. ¹⁰ But rather when thou arte bidden, go and syt in the lowest rowme, that when he that bade the cometh, he maye saye vnto the: frende syt vp hyer. Then shalt thou have worshippe in the presence of them that syt at mete with the. ¹¹ For whosoever exalteth him sylfe, shalbe brought lowe. And he that humbleth him sylfe, shalbe exalted.

¹² Then sayde he also to him that had desyred him to dner: When thou makest a dner or a supper: call not thy frendes, nor thy brethren nether thy kinsmen nor yet ryche neighbours: lest they bidde the agayne, and a recompence be made the. ¹³ But when thou makest afeast, call the poore, the unmyed, the lame and the blynde, ¹⁴ and thou shalt be happy, for they cannot recompence the. But thou

CRANMER—1539.

14. AND it chaunced, that he went into the house of one of the chefe Pharysees to eate breed on the Saboth daye: and they watched hym. ² And beholde, ther was a certayne man before him, which had the dropeye. ³ And Iesus answered and spake vnto the laweers and Pharysees, sayinge: is it lawfull to heale on the Saboth daye? ⁴ And they helde their peace. And he toke hym and healed hym, and let hym go: ⁵ and answered them, sayinge, whiche of you shall haue an asse or an oxe fallen into a pytt, and wyl not straitwaye pull hym out on the Saboth daye? ⁶ And they coulde not answer hym agayne to these thynges.

⁷ He put forth also a synmylytude to the gastes, when he marked how they pleased to the hyest rowmes, and sayd vnto them: ⁸ When thou art bydden of anye man to a weddyng, syt not doune in the hyest rowme, lest a more honourable man then thou be bydden of hym, ⁹ and he (that bade hym and the) come, and saye to the: geue this man rowme, and thou then beginne with shame to take the lowest rowme. ¹⁰ But rather when thou art bydden, go and syt in the lowest rowme: that when he that bade the, cometh, he maye saye vnto the: frende syt vp hyer. Then shalt thou haue worshipp in the presence of them that syt at mete wyth the. ¹¹ For whosoever exalteth hym selfe, shalbe brought lowe. And he that humbleth hym selfe, shalbe exalted.

¹² Then sayde he also to hym, that had desyred hym to dner: When thou makest a dner or a supper, call not thy frendes, nor thy brethren, nether thy kynemen ner thy ryche neyghbours: lest they also bydde the agayne, and a recompence be made the. ¹³ But when thou makest a feast, call the poore, the feble, the lame, and the blynde, ¹⁴ and thou shalt be happy, for they cannot recompence the. But thou

bridis, brydels. bridals, weddinges. clepid, called. soper, soper. nyle, not. agen, againe. clepe, call. gilde, gild.

κεκλημένος ὑπ' αὐτοῦ, καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι, Δὸς τοῦτο
 τόπον· καὶ τότε ἄρξῃ μετ' αἰσχύνης τὸν ἔσχατον τόπον κατέχειν. ¹⁰ ἄλλ' ὅταν
 κληθῇς, πορευθεὶς ἀνάπεσε εἰς τὸν ἔσχατον τόπον· ἵνα, ὅταν ἔλθῃ ὁ κεκληκὼς
 σε, εἴπῃ σοι, Φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον τῶν
 συνανακειμένων σοί. ¹¹ ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται· καὶ ὁ ταπεινῶν
 ἑαυτὸν ὑψωθήσεται. ¹² Ἐλεγε δὲ καὶ τῷ κεκληκῶτι αὐτὸν, Ὅταν ποιῇς ἄριστον
 ἢ δεῖπνον, μὴ φάνει τοὺς φίλους σου, μηδὲ τοὺς ἀδελφούς σου, μηδὲ τοὺς συ-
 γενεῖς σου, μηδὲ γείτονας πλουσίους· μήποτε καὶ αὐτοὶ σε ἀντικαλέσωσι, καὶ
 γένηται σοι ἀνταπόδομα. ¹³ ἄλλ' ὅταν ποιῇς δοχὴν, καλεῖ πτωχοὺς, ἀναπήρους,
 χωλοὺς, τυφλοὺς· ¹⁴ καὶ μακάριος ἔσῃ· ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι:

f Alex. = ἐν.

g Rec. ἀνάπεσον.

h Alex. + πᾶντων.

i Alex. ἀντικαλέσωσι σοί.

GENEVA—1557.

14. AND it thus came to passe that when he was entred in to the house of one of the chief Pharisees on the Sabbath day, to take his refection, they watched hym. ² And beholde, there was a certain man before hym, which had the dropsie. ³ Then Iesus answering, spake vnto the exponents of the Jewes, and Pharisees, saying, Is it lawfull to heale on the Sabbath day? ⁴ And they held their peace. Then he toke him, and healed him, and let him go. ⁵ And answered them, saying, Which of you shal haue an asse, or an oxe fallen into a pyt, and wyl not straightway pul him out on the Sabbath day? ⁶ And they could not answer him agayn to those things.

⁷ He put forth also a similitude to the geastes, when he marked how they pressed to the hyest rowmes, and sayd vnto them. ⁸ When thou shalt be bydden to a wedding of any man, syt not downe in the hiest rowme, lest a more honorable man then thou be bydden of him. ⁹ And he that bade both hym and thee, come and say to thee, Geue this man rowme. and thou then begyn with shame to take the lowest rowme. ¹⁰ But rather when thou art bydden, go and syt in the lowest rowme, that when he that bade thee cometh, he may say vnto thee, Friend syt vp higher: then shalt thou haue worshyp in the presence of them that syt at meat with thee.

¹¹ For whosoever exalteth hym selfe, shal he brought lowe: and he that humbleth hym selfe, shal be exalted. ¹² Then sayd he also to hym that had desired him to dyner, When thou makest a dinner or a supper, call not thy frendes, nor thy brethren, neither thy kynsmen, or yet thyne neyghbours: lest they also byd thee agayn, and a recompence be made thee. ¹³ But when thou makest a feast, call the poore, the maymed, the lame, and the laynd. ¹⁴ And thou shalt be happy, for they can not recompence thee.

RHEIMS—1582.

14. AND it came to passe when Iesus entred into the house of a certayne Prince of the Pharisees vpon the Sabbath to eate bread, and they watched him. ² And behold there was a certayne man before him that had the dropsie. ³ And Iesus answering, spake to the Lawyers and Pharisees, saying, Is it Lawfull to cure on the Sabbath? ⁴ But they held their peace. but he taking him, healed him, and sent him array. ⁵ And answering them he said, Vvhich of you shal haue an asse or an oxe fallen into a pit: and wyl not incontinent dray him out on the Sabbath day? ⁶ And they could not answer him to these things.

⁷ And he spake to them also that were invited a parable, marking how they chose the first seats at the table, saying to them, ⁸ When thou art invited to a marriage, sit not downe in the first place, lest perhaps a more honorable man then thou be invited of him: ⁹ and he that bade thee and him, come and say to thee, Giue this man place: and then thou beginn with shame to take the last place. ¹⁰ But when thou art bidden, goe, sit downe in the lowest place: that when he that invited thee, cometh, he may say to thee, Frende, sit vp higher: then shalt thou haue glorie before them that sit at table with thee. ¹¹ because euery one that exalteth him selfe, shal be humbled: and he that humbleth him selfe, shal be exalted.

¹² And he said to him also that had invited him, Vvhen thou makest a dinner or a supper, call not thy frendes, nor thy brethren, nor kinsmen, nor thy neyghbours that are riche: lest perhaps they also inuite thee agayne, and recompence be made to thee. ¹³ But when thou makest a feast, call the poore, feeble, lame, and blinde, ¹⁴ and thou shalt be blessed, because they haue not to recompence thee:

AUTHORISED—1611.

14. AND it came to passe, as hee went into the house of one of the chiefe Pharisees to eat bread on the Sabbath day, that they watched him. ² And behold, there was a certayne man before him, which had the dropsie. ³ And Iesus answering, spake vnto the Lawyers and Pharisees, saying, Is it lawfull to heale on the Sabbath day? ⁴ And they held their peace. And he tooke him, and healed him, and let him go. ⁵ And answered them, saying, Which of you shal haue an asse or an oxe fallen into a pit, and wil not straightway pull him out on the Sabbath day? ⁶ And they could not answer him agayne to those things.

⁷ And he put forth a parable to those which were bidden, when hee marked how they chose out the chiefe rowmes, saying vnto them, ⁸ When thou art bidden of any man to a wedding, sit not downe in the highest rowme: lest a more honourable man then thou be bidden of him, ⁹ And hee that bade thee and him, come, and say to thee, Giue this man place: and thou beginn with shame to take the lowest rowme. ¹⁰ But when thou art bidden, goe and sit downe in the lowest rowme, that when hee that bade thee cometh, hee may say vnto thee, Friend, goe vp higher: then shalt thou haue worshipp in the presence of them that sit at meate with thee. ¹¹ For whosoever exalteth himselfe, shall be abased: and hee that humbleth himselfe, shal be exalted.

¹² Then said hee also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neyghbours, lest they also bid thee agayne, and a recompence be made thee. ¹³ But when thou makest a feast, call the poore, the maymed, the lame, the blinde, ¹⁴ And thou shalt be blessed, for they cannot recompence thee: for thou shalt

ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.¹⁵ Ἀκούσας δέ τις τῶν συνακακισμένων ταῦτα εἶπεν αὐτῷ, Μακάριος, ὃς φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.¹⁶ Ὁ δὲ εἶπεν αὐτῷ, Ἄνθρωπος τις ἐποίησε δεῖπνον μέγα, καὶ ἐκάλεσε πολλούς.¹⁷ καὶ ἀπέστειλε τὸν δούλον αὐτοῦ τῇ ὥρᾳ τοῦ δεῖπνου εἰπεῖν τοῖς κεκλημένοις, Ἐρχεσθε, ὅτι ἤδη ἔτοιμά ἐστι πάντα.¹⁸ Καὶ ἤρξαντο ἀπὸ μᾶς παρατεῖσθαι πάντες. ὁ πρῶτος εἶπεν αὐτῷ, Ἄγρὸν ἡγόρασα, καὶ ἔχω ἀνάγκην ἐξελθεῖν καὶ ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρητημένον.¹⁹ καὶ ἕτερος εἶπε, Ζεύγη βοῶν ἡγόρασα πέντε, καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρητημένον.²⁰ καὶ ἕτερος εἶπε, Γυνᾶκα ἔγημα, καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν.²¹ καὶ παραγενόμενος ὁ δούλος ἔκεῖνος ἀπήγγειλε τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπε τῷ δούλῳ αὐτοῦ, Ἐξελθε ταχέως εἰς τὰς πλατείας καὶ

¹⁵ Alex. + ric.¹⁶ Const. ἀριστον.¹⁷ Alex. πόντος παρατεῖσθαι.¹⁸ Alex. = ἰσχυρῶς.

WICLIIF—1380.

there; for it schal be gorden to thee: in the risynge aȝen of iust men.

¹⁵ and whanne oon of hem that sate to gidre at the mete hadde herd these thingis: he seide to hym, blessid is he that schal ete brood in the rewme of god; ¹⁶ and he seide to hym, a man made a greet soper: and clepid many; ¹⁷ and he sente his seruante, in the our of soper, to seie to men that weren biden to the fest: that thei schulden come; for now alle thingis ben redi; ¹⁸ and alle bigynnen to gidre to excusen hem; the first seide: I haue bouȝt a toun: and I haue ned to go out and se it; I preie thee: haue me excusid; ¹⁹ and the tother seide; I haue bouȝt fyue yooke of oxen: and I go to proue hem; I preie thee: haue me excusid; ²⁰ and another seide; I haue weddid a wiif, and therfor I mai not come; ²¹ and the seruant turned aȝen: and tolde these thingis to his lord; thanne the household man was wrothe, and seide to his seruant; go out swithe in to the greet stretis, and the smale stretis of the citee: and brynge in hidir, pore men and feble, blynde and crokid; ²² and the seruant seide, lord it is don as thou hast comaundid: and jit there is a void place; ²³ and the lord seide to the seruant; go out in to weies and beggis, and constrayne men to entre: that myn hous be fulfilled; ²⁴ for I seie to you, that noon of the men that ben clepid: schal tast my soper. ²⁵ And myche puple went with hym, and he turned and seide to hem; ²⁶ if any man cometh to me, and hatith not his fadir and modir and wiif and sones, and bretheren and sietris, and jit his owne lif he mai not be my discipule; ²⁷ and he that berith not his cros, and cometh after me mai not be my discipule;

²⁸ for who of you willynge to hilde a tour, where he first sitte not, and counteth the spenciis that ben nedful, if he haue

TYNDALE—1534.

shalt be recompensed at the resurrection of the iuste men.

¹⁵ When one of them that sate at meate also heard that, he sayde vnto him: happy is he that eateth broed in the kyngdome of God. ¹⁶ Then sayd he to him. A certayne man ordered a grete supper, and bade many; ¹⁷ and sent his seruaut at supper tyme, to saye to them that wer bidden, come: for all thinges are now redy. ¹⁸ And they all at once beganne to make excuse. The fyrst sayd vnto him: I haue bought a ferme, and I must nedes goo and se it; I praye the haue me excused. ¹⁹ And another sayd: I haue bought fyve yooke of oxen, and I go to proue them; I praye the haue me excused. ²⁰ The thyrd sayd: I haue married a wyfe, and therefore I cannot come. ²¹ And the seruaut went, and brought his master worde thereof.

Then was the good man of the house displeased, and sayd to his seruaut: Goo out quickly into the stretes and quarters of the cite, and bringe in hidder the poore and the maymed and the halt and the blynde. ²² And the seruaut sayd: lorde it is done as thou commaundist, and yet ther is roume. ²³ And the lorde sayd to the seruaut: Go out into the hye wayes and hedges, and compell them to come in; that my house maye be filled. ²⁴ For I saye vnto you, that none of those men which were bidden, shall tast of my supper.

²⁵ Ther went agreate company with him, and he turned and sayde vnto them: ²⁶ If a man come to me, and hate not his father and mother, and wyfe, and chyldren, and bretheren, and sisters, more over and his awne lyfe, he cannot be my discipule. ²⁷ And whosoever beare not his crosse, and come after me, cannot be my discipule.

²⁸ Which of you disposed to hilde a toure, syteth not doune before and counteth the cost, whether he haue sufficient

CRANMER—1550.

shalt be recompensed at the resurrection of the iuste men.

¹⁵ When one of them (that sat at meate also) heard these thynges, he sayde vnto him: happy is he that eateth bread in the kyngdome of God. ¹⁶ Then sayde he vnto him.

A certayne man ordered a grete supper, and bade many. ¹⁷ and sent his seruaut at supper tyme, to saye to them that were bydden, come: for all thynges are now ready. ¹⁸ And they all at once beganne to make excuse. The fyrst sayd vnto hym: I haue bought a ferme, and I must nedes goo, and se it. I praye the haue me excused. ¹⁹ And another sayd: I haue bought fyue yooke of oxen, and I go to proue them, I praye the, haue me excused. ²⁰ And another sayd: I haue married a wyfe, and therefore I can not come. ²¹ And the seruaut returned and brought his master worde agayne thereof.

Then was the good man of the house displeased, and sayd to his seruaut: Go out quickly into the stretes and quarters of the ctyte, and brynge in hyther the poore, and the feble, and the halt and the blynde. ²² And the seruaut sayd: Lorde, it is done as thou hast commaunded, and yet there is rowme. ²³ And the Lorde sayd to the seruaut: Go out vnto the hye wayes and hedges, and compell them to come in, that my house maye be filled. ²⁴ For I saye vnto you, that none of those men whych were bydden, shall tast of my supper.

²⁵ Ther went a greute company wyth hym, and he turned, and sayde vnto them: ²⁶ If a man come to me, and hate not his father and mother, and wyfe and chyldren, and bretheren, and systers, yee and his awne lyfe also, he cannot be my discipule. ²⁷ And whosoever doth not beare his crosse, and come after me, cannot be my discipule.

²⁸ Whych of you disposed to buyde a toure, syteth not doune before, and counteth the cost, whether he haue

ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ χωλοὺς καὶ τυφλοὺς
 εἰσάγαγε ὧδε. ²² Καὶ εἶπεν ὁ δούλος, Κύριε, γέγονεν ὡς ἐπέταξας, καὶ ἔτι τόπος
 ἐστὶ. ²³ Καὶ εἶπεν ὁ κύριος πρὸς τὸν δούλον, Ἐξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς,
 καὶ ἀνάγκαστον εἰσελθεῖν, ἵνα γεμισθῇ ὁ οἶκός μου. ²⁴ λέγω γὰρ ὑμῖν, ὅτι οὐδεὶς
 τῶν ἀνδρῶν ἐκεῖνων τῶν κεκλημένων γεύσεται μου τοῦ δείπνου.

²⁵ Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί· καὶ στραφεὶς εἶπε πρὸς αὐτοὺς, ²⁶ Εἴ
 τις ἔρχεται πρὸς με, καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ, καὶ τὴν μητέρα, καὶ τὴν
 γυναῖκα, καὶ τὰ τέκνα, καὶ τοὺς ἀδελφοὺς, καὶ τὰς ἀδελφάς, ἔτι δὲ καὶ τὴν
 ἑαυτοῦ ψυχὴν, οὐ δύναται μου μαθητὴς εἶναι. ²⁷ καὶ ὅστις οὐ βαστάζει τὸν σταυρὸν
 αὐτοῦ, καὶ ἔρχεται ὀπίσω μου, οὐ δύναται μου εἶναι μαθητής. ²⁸ τίς γὰρ ἐξ ὑμῶν,
 θέλων πύργον οἰκοδομῆσαι, οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει

* Alex. 3.

* Const. + πολλοὶ γὰρ εἰσι λαοὶ, ἀλλ' οὐκ ἔστι ἐλεεινός.

* Const. + δ.

GENEVA—1557.

But thou shalt be recompensed at the re-
 surrection of the iust men. ¹⁵ When one
 of them that sate at meate also heard that,
 he sayd vnto hym, Happy is he that eat-
 eth bread in the kyngdome of God. ¹⁶ Then
 sayd he to him, A certein man ordeyned
 a great supper, and had many.

¹⁷ And sent his seruant at supper tyme,
 to say to them that were bydden, Come,
 for all thinges are now ready. ¹⁸ But they
 all with one mynde began to make ex-
 cuse. The fyrst sayd vnto him, I haue
 bought a ferme, and I must needs go and
 see it: I pray thee haue me excused.
¹⁹ And another sayd, I haue bought fyue
 yoke of oxen, and I go to proue them: I
 pray thee haue me excused. ²⁰ And ano-
 ther sayd, I haue married a wyfe, and
 therefore I can not come.

²¹ So the seruant returned, and brought
 his Master worde therof. Then was the
 good man of the house displeased, and
 sayd to his seruant, Go out quickly into
 the places and stretes of the cite, and
 bryng in hyther the poore, and the maym-
 ed, and the halt, and the blynde. ²² And
 the seruant sayd, Lord it is done as thou
 hast comanded, and yet there is rowme.
²³ Then the master sayd to the seruant,
 Go out into the bye wayes and hedges,
 and compell them to come in, that my
 house may be filled. ²⁴ For I say vnto
 you, that none of those men which were
 bydden, shal tast of my supper. ²⁵ There
 went a great compaignye with him: and
 he turned and sayd vnto them. ²⁶ If a man
 come to me, and hate not his father, and
 mother, and wyfe, and chyldren, and bre-
 thren, and systers, yea, and his own lyfe
 also, he can not be my discipule.

²⁷ And whosoever beareth not his crosse,
 and cometh after me, can not be my disci-
 ple. ²⁸ Which of you disposed to buyld a
 towre, syteth not downe before, and count-
 eth the cost, whether he haue sufficient

RHEIMS—1582.

for recompence shal be made thee in the
 resurrection of the iust. ¹⁵ When one
 of them that sate at the table with him, had
 heard these things, he said to him, Blessed
 is he that shal eat bread in the kyngdom
 of God.

¹⁶ But he said to him, A certein man
 made a great supper, and called many.
¹⁷ And he sent his seruant at the houre
 of supper to say to the iuited, That they
 should come, because now all thinges are
 ready. ¹⁸ And they began all at once to
 make excuse. The first said to him, I haue
 bought a ferme, and I must needs goe
 forth and see it, I pray thee hold me ex-
 cused. ¹⁹ And another said, I haue bought
 fyue yoke of oxen, and I goe to proue
 them, I pray thee, hold me excused.
²⁰ And another said, I haue married
 a wyfe, and therefore I can not come. ²¹ And
 the seruant returning told these things to
 his lord. Then the maister of the house
 being angry, said to his seruant, Goe
 forth quickly into the stretes and lanes
 of the cite, and the poore and feeble and
 blinde and lame bring in hither. ²² And
 the seruant said, Lord, it is done as thou
 didst commaunde, and yet there is place.
²³ And the lord said to the seruant, Goe
 forth into the wayes and hedges: and
 compell them to enter, that my house may
 be filled. ²⁴ But I say to you, that none
 of those men that were called, shal tast my
 supper.

²⁵ And great multitudes went with
 him: and turning, he said to them, ²⁶ If
 any man come to me and hateth not his
 father and mother, and wyfe and children,
 and brethren and sisters, yea and his owne
 life besides: he can not be my discipule.
²⁷ And he that doth not beare his crosse
 and come after me: cannot be my disci-
 ple. ²⁸ For, which of you minding to
 build a towre, doth not first sit downe and
 reckon the charges that are necessarie,

AUTHORISED—1611.

bee recompensed at the resurrection of the
 iust.

¹⁵ And when one of them that sate at
 meate with him, heard these things, hee
 said vnto him, Blessed is hee that shall
 eat bread in the kyngdome of God. ¹⁶ Then
 said hee vnto him, A certaine man made
 a great supper, and had many: ¹⁷ And
 sent his seruant at supper tyme, to say
 to them that were bydden, Come, for all
 thinges are now ready. ¹⁸ And they all
 with one consent began to make excuse:
 The first said vnto him, I haue bought a
 piece of ground, and I must needs goe
 and see it: I pray thee haue me excused.
¹⁹ And another said, I haue bought fyue
 yoke of oxen, and I goe to proue them:
 I pray thee haue me excused. ²⁰ And
 another said, I haue married a wyfe: and
 therefore I cannot come. ²¹ So that ser-
 uant came, and shewed his lord these
 thinges. Then the master of the house
 being angry, said to his seruant, Goe out
 quickly into the stretes and lanes of the
 cite, and bring in hither the poore, and
 the maymed, and the halt, and the blinde.
²² And the seruant said, Lord, it is done
 as thou hast commaunded, and yet there is
 rowme. ²³ And the Lord saide vnto the
 seruant, Goe out into the high wayes and
 hedges, and compell them to come in,
 that my house may be filled. ²⁴ For I say
 vnto you, that none of those men which
 were bydden, shall taste of my supper.

²⁵ And there went great multitudes with
 him: and hee turned, and said vnto them,
²⁶ If any man come to mee, and hate not
 his father, and mother, and wyfe, and
 children, and brethren, and sisters, yea
 and his owne life also, hee cannot be my
 discipule. ²⁷ And whosoever doth not
 beare his crosse, and come after me, can-
 not be my discipule. ²⁸ For which of you
 intending to build a towre, sitteth not
 downe first, and counteth the cost, whether

510
 εἰς ἀπαρτισμόν; ²⁹ ἵνα μήποτε θέντος αὐτοῦ θεμέλιον, καὶ μὴ ἰσχύοντος ἐκτε-
 λῆσαι, πάντες οἱ θεωροῦντες ἄρξονται ἐμπαίξω αὐτῷ, ³⁰ λέγοντες, Ὅτι οὗτος ὁ
 ἄνθρωπος ἤρξατο οἰκοδομεῖν, καὶ οὐκ ἴσχυσεν ἐκτελέσαι. ³¹ Ἡ τίς βασιλεὺς
 πορευόμενος συμβαλεῖν ἐτέρῳ βασιλεῖ εἰς πόλεμον, οὐχὶ καθίσας πρῶτον βου-
 λεύεται εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ἀπαντῆσαι τῷ μετὰ ἑικοσι χιλιάδων
 ἐρχομένῳ ἐπ' αὐτόν; ³² εἰ δὲ μήγε, ἐτι αὐτοῦ πόρρω ὄντος, πρεσβεῖαν ἀπο-
 στέλλας ἐρωτᾷ τὰ πρὸς εἰρήνην. ³³ οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται
 πᾶσι τοῖς ἑαυτοῦ ὑπάρχουσιν, οὐ δύναται μου εἶναι μαθητής. ³⁴ Καλὸν τὸ ἅλας
 εἶναι ³⁵ δὲ τὸ ἅλας μωραυνθῆναι, ἐν τίνι ἀρτυθήσεται; ³⁶ οὔτε εἰς γῆν, οὔτε εἰς κοπρίαν
 εὐθετόν ἐστιν· ἔξω βάλλουσιν αὐτό. Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.

XV. Ἦσαν δὲ ἐγγιζόντες αὐτῷ πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ, ἀκούειν

²⁹ Rec. rd. πρὸς.

³⁰ Alex. ἄ. ἀπὸ ἱπποκρίτων, λ.

³¹ Alex. ἑρ. βασιλ. συμψ.

³⁴ Alex. ἀπαντῆσαι.

WICLIF—1380.

to performe? ²⁹ lest after that he hath sette the foundement and mowe not performe: alle that seen bigynnen to scorn hym, ³⁰ and sei, for this man biganne to bilde and mygt not make an ende, ³¹ or what kyng that wole go to do a bataille agens another king: where he sittith not first and biethenith, if he mai with ten thousand go agens him, that cometh agens hym with twenti thousand: ³² ellis jif while he is afer, he sendyng a messenger, preieth tho thingis that ben of pees. ³³ so therfor eche of you that forsakith not alle thingis that he hath: mai not be my discipyle.

³⁴ salte is good: but if salte varysche: in what thing schal it be sauerid; ³⁵ nether in erthe, nether in dunghille it is profitable: but it schal be cast out. he that hath eris of herynge: here he.

15. AND puppils and synful men weren nyunge to hym: to here hym; ² and the farisies & scribis gruchiden: sayinge for this reacyueth synful men: and etith with hem; ³ and he spake to hem this parable, and seide, ⁴ what man of you that hath an hundrid shepe, and if he hath loste oon of hem, where he leueth not nynti and nyne in desert, and guith to it that perischid, til he fynde it? ⁵ and whanne he hath founden it: he ioieth and leith it on his schuldre; ⁶ and he cometh home, and clepith to gidre his frendis and neyboris and seith to hem, be ye glad with me: for I haue founden my sheep, that hadde perischid; ⁷ and I seie to you, so ioie schal be in heuene on o synful man doyng penauce more than on nynti and nyne iust that han no nede to penauce; ⁸ or what woman hauyng x besauntis, and if sche hath lost oon besaunte: where sche tendith not a lantern and turneth up so down the hous, and sekith diligenti til that sche fynde it? ⁹ and whanne sche

TYNDALE—1534.

to performe it? ²⁹ lest after he hath layde the foundacion, and is not able to performe it: all that beholde it, begynne to mocke him; ³⁰ sayinge: this man beganne to bilde, and was not able to make an ende. ³¹ Or what kyng goeth to make batayle agaynst another king, and sitteth not downe fyrst, and casteth in his mynde whether he be able with ten thousand, to mete him that cometh agaynst him with xx. thousand. ³² Or els whyll the other is yet a greate waye of, he will sende ambassatours, and desyre peacc. ³³ So lyke wyse none of you that forsaketh not all that he hath, can be my discipyle. ³⁴ Salt is good, but yf salt have loste hyr saltnes, what shall be seasoned ther with? ³⁵ It is nether good for the lande nor yet for the donge hill, but men cast it out at the dores. He that hath eares to heare, let him heare.

15. THEN resorted vnto him all the publicans and synners, for to heare him. ² And the pharises and scribes murmured, sayinge: He receaved to his company synners, and eateth with them. ³ Then put he forth this similitude to them sayinge: ⁴ What man of you hauyng an hundred shepe, yf he loose one of them, doth not leue nynty and nyne in the wyldernes, and goo after that which is loost, vntyll he fynde him? ⁵ And when he hath founde him, he putteth him on his shuldres with ioye: ⁶ And asone as he cometh home, he calleth to gedder his lovers and neyghbours, sayinge vnto them: reioyce with me, for I haue founde my shepe which was loost. ⁷ I say vnto you, that lyke wyse ioye shalbe in heuene over one synner that repenteth, more then over nynty and nyne iuste persons, which nede noo repentaunce. ⁸ Either what woman hauyng x. grotes, yf she loose one, doth not lyght a candell, and swepe the hous, and seke diligenti, tyll she fynde it? ⁹ And when she hath founde it, she

CRANMER—1538.

sufficyent to performe it? ²⁹ lest after he hath layde the foundacyon, and is not able to performe it, all that beholde it, begynne to mocke hym, ³⁰ sayinge: this man beganne to bryde, and was not able to make an ende? ³¹ Or what kyng goinge to make batayle agaynst another kyng, sitteth not downe fyrst, and casteth in his mynde, whether he be able wyth ten thousande, to mete hym, that cometh agaynst hym wyth xx. thousand? ³² Or els whyll the other is yet a greate waye of, he sendeth ambassatours, and desyreth peace. ³³ So like wyse, whosoever he be of you that forsaketh not all that he hath, he cannot be my discipyle.

³⁴ Salt is good, but yf salt haue loste the saltnes, what shall be seasoned ther with? ³⁵ It is nether good for the lande, nor yet for the donge hyl, but men cast it out at the dores. He that hath eares to heare, let hym heare.

15. THEN resorted vnto hym all the publicans and synners, for to heare hym. ² And the Pharisees and Scribes murmured, sayinge: He receaueth synners, and eateth wyth them. ³ But he put forth this parable vnto them, sayinge: ⁴ What man of you hauyng an hundred shepe (yf he lose one of them) doth not leaue nynty and nyne in the wyldernes, and goo after that which is lost, vntyll he fynde it? ⁵ And when he hath founde it, he layeth it on his shuldres with ioye: ⁶ And asone as he cometh home, he calleth together his louers and neyghbours, sayinge vnto them: Reioyce with me, for I haue founde my shepe, which was loost. ⁷ I say vnto you, that lyke wyse ioye shalbe in heuene ouer one synner that repenteth, more then over nynty and nyne iuste persons, which nede no repentaunce. ⁸ Either what woman (hauyng ten grotes, yf she loose one) doth not lyght a candell, and swepe the hous, and seke diligenti tyll she fynde it? ⁹ And when she hath founde it, she

knows, seker, or ope. ²⁹ Rec. drawing near. ³⁰ Alex. ἄ. ἀπὸ ἱπποκρίτων, λ. ³¹ Alex. ἑρ. βασιλ. συμψ. ³⁴ Alex. ἀπαντῆσαι.

αὐτοῦ. ³ καὶ διεγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς, λέγοντες, “Ὅτι οὗτος ἁμαρτωλοὺς προσδέχεται, καὶ συνεσθίει αὐτοῖς.” ⁴ Ἔπεε δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην, λέγων, “Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα, καὶ ἀπολέσας ⁵ ἓν ἐξ αὐτῶν, οὐ καταλείπει τὰ ἑννενηκονταευνέα ἐν τῇ ἐρήμῳ, καὶ πορεύεται ⁶ ἐπὶ τὸ ἀπολλῶλος, ἕως εὕρῃ αὐτό; ⁷ καὶ εὗρὼν ἐπιτίθῃσιν ἐπὶ τοὺς ὤμους αὐτοῦ ⁸ χαίρων, ⁹ καὶ ἐλθὼν εἰς τὸν οἶκον, συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς, Συγχάρητέ μοι, ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολλῶλος. ¹⁰ λέγω ὑμῖν, ὅτι οὕτω χαρὰ ἐστὶ ἐν τῷ οὐρανῷ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἑννενηκονταευνέα δικαίοις, οὔτινες οὐ χρεῖαν ἔχουσι μετανοίας. ¹¹ Ἡ τίς γυνὴ δραχμὰς ¹² ἔχουσα δέκα, εἰάν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἄπει λύχνον, καὶ σαροὶ τὴν οἰκίαν, καὶ ζητεῖ ἐπιμελῶς, ἕως ὅτου εὕρῃ; ¹³ καὶ εὗρούσα συγκαλεῖται τὰς φίλας

* Const. πᾶσι αὐτοῦ.

* Alex. δι αὐτῶν.

* Alex. δι αὐτῶν δι.

* Alex. + εἰ.

GENEVA — 1557.

to perforce it? ²⁹ Least after he hath layd the foundation, and is not able to perforce it, all that beholde it, begin to mocke him. ³⁰ Saying, This man began to buyde, and was not able to make an end. ³¹ Or what kyng goyng to make batayle agaynst another kyng, ytteth not downe fyrst, and taketh counsell, whether he be able, with ten thousand, to mete hym that commeth agaynst him with twentie thousand?

³² Or els whyle he is yet a great way of, he sendeth ambassadours, and desireth peace. ³³ So lykewyse, whosoever he be of you, that forsaketh not all that he hath, he can not be my discipyle. ³⁴ Salt is good, but if salt have loste hys savour, wherewith shal it be seasoned? ³⁵ It is nether mete for the land, nor yet for the dunghill, but men cast it out at the dures. He that hath eares to heare, let him heare.

15. THEN resorted vnto him all the publicans, and synners, for to heare him. ² And the Pharisees and Scribes murmured, saying, He receaueth synners, and eateth with them. ³ Then put he forth this similitude to them, saying, ⁴ What man of you hauing an hundred shepe, if he loose one of them, doth not leave ninety and nyne in the wyldernesse, and go after that which is lost, vntill he fynde it? ⁵ And when he hath founde it, he putteth it on his shoulders with ioye.

⁶ And assume as he commeth home, he calleth together his friendes and neyghbours, saying vnto them, Reioyce with me, for I haue found my shepe, which was lost. ⁷ I say vnto you, That likewyse ioye shal be in heauen ouer one sinner that conuerteth, more then ouer nynty and nyne iust persons, which neede no amendement of lyfe. ⁸ Either what woman hauing ten pieces of syluer, if she loose one, doth not light a candel, and sweepe the house, and seeke diligently till she fynde it? ⁹ And when she hath found it,

RHEIMS — 1582.

whether he haue to finish it: ²⁹ lest, after that he hath layd the foundation, and is not able to finish it, all that see it, begin to mocke him, ³⁰ saying, That this man began to build, and he could not finish it? ³¹ Or what king about to goe to make warre against another king, doth not first sit downe and thinke whether he be able with ten thousands to meete him that with twentie thousands commeth against him? ³² Otherwise while he is yet farre off, sending a legacie he asketh those things that belong to peace. ³³ So therefore every one of you that doth not renounce all that he possesseth, cannot be my discipyle.

³⁴ Salt is good. But if the salt leaue his vertue, wherewith shal it be seasoned? ³⁵ It is profitable neither for the ground, nor for the dunghill, but it shal be cast forth. He that hath eares to heare, let him heare.

15. AND there approached Publicans and sinners vnto him for to heare him. ² And the Pharisees and the Scribes murmured saying, That this man receiveth sinners, and eateth with them. ³ And he spake to them this parable, saying, ⁴ What man of you hauing an hundred sheepe: and if he hath lost one of them, doth he not leaue the ninety nine in the desert, and goeth after that which is lost vntill he fynde it? ⁵ And when he hath found it, he putteth it upon his shoulders reioycing: ⁶ and coming home calleth together his friendes and neighbours, saying to them, Reioyce with me, because I haue found my sheepe that was lost? ⁷ I say to you, that even so there shal be ioy in heauen vpon one sinner that doth penance, then vpon ninety nine iust that neede not penance. ⁸ Or what woman hauing ten grates; if she leaue one grate, doth she not light a candle, and sweepe the house, and seeke diligently, vntill she fynde it? ⁹ And when she hath found, calleth

AUTHORISED — 1611.

he haue sufficient to finish it? ²⁹ Lest, haply after he hath layd the foundation, and is not able to finish it, all that behold it, begin to mocke him, ³⁰ Saying, This man beganne to build, and was not able to finish. ³¹ Or what King going to make warre against another King, sitteth not downe first, and consulteth whether he be able with teune thousand, to meete him that commeth against him with twenty thousand? ³² Or else, while the other is yet a great way off, hee sendeth an ambassage, and desireth conditions of peace. ³³ So likewise, whosoever he be of you, that forsaketh not all that he hath, he cannot be my discipyle.

³⁴ Salt is good: but if the salt haue lost his savour, wherewith shall it be seasoned? ³⁵ It is neither fit for the land, nor yet for the dunghill: but men cast it out. He that hath eares to heare, let him heare.

15. THEN drew neere vnto him all the Publicanes and sinners, for to heare him. ² And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them.

³ And he spake this parable vnto them, saying, ⁴ What man of you hauing an hundred sheepe, if he loose one of them, doth not leaue the ninety and nine in the wilderness, and goe after that which is lost, vntill he fynde it? ⁵ And when hee hath found it, hee layeth it on his shoulders, reioycing. ⁶ And when he commeth home, he calleth together his friends, and neighbours, saying vnto them, Reioyce with me, for I haue found my sheepe which was lost. ⁷ I say vnto you, that likewise ioy shall bee in heauen ouer one sinner that repenteth, more then ouer ninety and nine iust persons, which need no repentance.

⁸ Either what woman hauing ten pieces of siluer, if she lose one peece, doth not light a candle, and sweepe the house, and seeke diligently till shee fynde it? ⁹ And

καὶ τὰς γείτονας, λέγουσα, Συγχαρήτέ μοι, ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώλεσα.
 10 οὕτω, λέγω ὑμῖν, χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ ἐπὶ ἐνὶ ἁμαρ-
 τωλῶ μετανοοῦντι. 11 Εἶπε δὲ, Ἀνθρώπος τις εἶχε δύο υἱούς· 12 καὶ εἶπεν ὁ
 νεώτερος αὐτῶν τῷ πατρὶ, Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. καὶ
 διέδωκεν αὐτοῖς τὸν βίον. 13 καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώ-
 τερος υἱὸς ἀπεδήμησεν εἰς χώραν μακράν· καὶ ἐκεῖ διεσκόρπισε τὴν οὐσίαν αὐτοῦ,
 ζῶν ἀσώτως. 14 δαπανήσας δὲ αὐτοῦ πάντα, ἐγένετο λιμὸς ἰσχυρὸς· κατὰ τὴν
 χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι. 15 καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν
 πολιτῶν τῆς χώρας ἐκείνης· καὶ ἐπεμψεν αὐτὸν εἰς τοὺς ἀγρούς αὐτοῦ βόσκειν
 χοίρους. 16 καὶ ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων ὧν
 ἔσθιον οἱ χοῖροι· καὶ οὐδεὶς ἐδίδου αὐτῷ. 17 Εἰς ἑαυτὸν δὲ ἐλθὼν εἶπε, Πόσοι

* Alex. ἰσχυρὰ.

* Alex. χορτασθῆναι ἱκ.

* Rec. = ὡς.

* Rec. + καὶ.

* Alex. αὐτοῦ α. αὐτοῦ.

* Alex. = καὶ.

WICLIFF—1380.

hath founden: sche clepith togidre frendis
 and neȝboris, and seith to hem be ȝe glad
 with me: for I have founde the besaunt
 that I hadde lost. 10 so I seie to you iohē
 schal be bifor aungels of god on o synful
 man doynge penance.

11 And he seide, a man hadde tweie sonnes:
 12 and the yonger of hem seide to the fadir,
 fadir geue me the porcioun of catel that
 fallith to me; and he departed to hem the
 catel. 13 and not afir many daies, whanne
 alle thingis weren gaderid to gidre: the
 yonger sone wente forth in pilgrymage in
 to a fer cuntre, and there he wastid his
 goodis: in lyuynge lecherously. 14 and
 afir that he hadde endid alle thingis: a
 stroug hungir was made in that cuntre
 and he biganne to haue nede. 15 and he
 wente and drouge him to con of the cite-
 seyenes of that cuntre; and he sente hym
 in to his towne: to fede swyne, 16 and he
 cometid to fille his wombe of the coddis
 that the hoggis eten: and no man gaf to
 hym.

17 and he turned aȝen in to hym self:
 and seide, how many hirid men in my fadir's
 hous had plenty of loones and I perisch
 here thorow hungir! 18 I schal rise up and
 go to my fadir: and I schal seie to hym,
 fadir I haue synned in to heuene and
 bifor thee. 19 now I am not worthi to be
 clepid thi sone, make me as oon of thin
 hirid men. 20 and he rose up and cam to
 his fadir, and whanne he was sit afir, his
 fadir seide hym, and was stirid bi merci,
 and he ronne and fil on his necke: & kyssid
 hym. 21 and the sone seide to him, fadir
 I haue synned in to heuene and bifor thee:
 and now I am not worthi to be clepid thi
 sone. 22 and the fadir seide to his seruantes,
 swythe bryng ȝe forth the first stole:
 and clothe ȝe hym: and geue ȝe a ryng
 in his hand: and schoon on his feet:
 23 and bryng ȝe a fatte calf and ele ȝe:
 and ete we and make we feest. 24 for this

TYNDALE—1534.

callest her lovers and her neighbours say-
 inge: Reioyce with me, for I have founde
 the groate which I had loost. 10 Lykwys
 I saye vnto you, ioye is made in the pre-
 sence of the angels of god over one synner
 that repenteth.

11 And he sayde: a certayne man had
 two sonnes, 12 and the yonger of them
 sayde to his father: father geue me my
 parte of the goodes that to me belongeth.
 And he devided vnto them his substaunce.
 13 And not longe after, the yonger sonne
 gadered all that he had to goddes; and
 toke his iorney into a farre countre; and
 there he wasted his goodes with ryoutous
 lyuynge. 14 And when he had spent all
 that he had, ther rose a greate dorth
 thorow out all that same lande; and he
 began to lacke. 15 And he went and cleve
 to a cistesyn of that same countre, which
 sent him to his felds, to kepe his swyne.
 16 And he wold fayne haue fylled his bely
 with the coddies that the swyne ate: and
 noo man gaue him.

17 Then he came to him selfe and sayde:
 how many hyred seruantes at my fathers
 haue breed ynough, and I dye for hunger.
 18 I will aryse, and goo to my father and
 will saye vnto him: father, I haue synned
 agaynst heuen and before the, 19 and am
 no moare worthy to be called thy sonne;
 make me as one of thy hyred seruantes.
 20 And he arose and went to his father.
 And when he was yet agreate waye of,
 his father sawe him and had compassion,
 and ran and fell on his necke, and kyssed
 him. 21 And the sonne sayd vnto him:
 father, I haue synned agaynst heuen, and
 in thy sight, and am no moare worthy to
 be called thy sonne. 22 But his father
 sayde to his seruantes: bringe forth that
 best garment and put it on him; and put
 a ryng on his hande, and shewes on his
 fete. 23 And bringe hyder that fatte
 calfe, and kyl him; and let vs eate and
 be mery: 24 for this my sonne was deed,

CRANMER—1539.

callest her loners and her neyghbours
 together, sayinge: Reioyce wyth me, for
 I haue founde the groate which I had loost.
 10 Lykewysc I saye vnto you, schall ther
 be ioye in the presence of the angels of
 God, ouer one synner that repenteth.

11 And he sayde: A certayne man had
 two sonnes, 12 and the yonger of them
 sayde vnto the father: father, geue me
 the porcion of the goodes, that to me be-
 longeth. And he deuyded vnto them hys
 substaunce. 13 And not long after, whan
 the yonger sonne had gathered all that
 he had together, he toke hys iorney into
 a farre countre, and there he wasted hys
 goodes with ryoutous lyuynge. 14 And when
 he had spent all, ther arose a greate dorth
 in all that lande, and he began to lacke.
 15 and went, and came to a cytusyn of the
 same countre: and he sent hym to hys
 farme, to kepe swyne. 16 And he wolde
 fayne haue fylled hys bely wyth the coddies
 that the swyne dyd eate: and no man
 gaue vnto him.

17 Then he came to hym selfe, and sayde:
 how many hyred seruantes at my fathers
 haue breed ynough? and I perysh wyth
 hunger. 18 I wyll aryse, and go to my
 father, and wyll saye vnto him: father,
 I haue synned agaynst heauen, and before
 thee, 19 and am no moare worthy to be called
 thy sonne, make me as one of thy
 hyred seruantes. 20 And he arose, and
 came to his father. But when he was yet
 a greate waye of, hys father sawe him,
 and had compassion, and ran, and fell on
 hys neck, and kyssed hym. 21 And the
 sonne sayd vnto hym: father, I haue
 synned agaynst heauen, and in thy sight,
 and am no more worthy to be called thy
 sonne. 22 But the father sayd to his ser-
 uantes: bryng forth the best garment,
 and put it on hym, and put a ryng on
 hys hande, and shoes on hys fete. 23
 And bryng hyther that fatte calfe, and
 let vs eate and be mery: 24 for this

clepith, calleth. besaunt, gold piece. o, or on, one.
 yon, give. catel, goods. throug, drow. coddis, kapes.
 aȝen, again. swythe, quickly. first stole, best garment.

μίσθιοι τοῦ πατρὸς μου περισσεύουσιν ἄρτων, ἐγὼ δὲ ὥδε | λιμῶ ἀπόλλυμαι;
 18 ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου, καὶ ἐρῶ αὐτῷ, Πάτερ, ἡμαρτον εἰς
 τὸν οὐρανὸν καὶ ἐνώπιόν σου. 19 οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱὸς σου· ποίησόν με
 ὥς ἓνα τῶν μισθίων σου. 20 καὶ ἀναστὰς ἦλθε πρὸς τὸν πατέρα ἑαυτοῦ. | Ἐτι δὲ
 αὐτοῦ μακρὰν ἀπέχοντος, εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ, καὶ ἐσπλαγχνίσθη, καὶ
 δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ κατεφίλησεν αὐτόν. 21 εἶπε δὲ
 αὐτῷ ὁ υἱός, Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκέτι εἰμὶ
 ἄξιος κληθῆναι υἱὸς σου. 22 Εἶπε δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ, Ἔξενέ-
 γκατε τὴν | στολὴν τὴν πρώτην, καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν
 χεῖρα αὐτοῦ, καὶ ὑποδήματα εἰς τοὺς πόδας. 23 καὶ ἐνέγκαντες τὸν μόσχον τὸν
 σιτευτὸν θύσατε, καὶ φαγόντες εὐφρανθῶμεν 24 ὅτι οὗτος ὁ υἱὸς μου νεκρὸς ἦν,

I Alex. + ποίησόν με ὡς ἓνα τῶν μισθίων σου.

F Alex. + ταχὺ & ταχίως.

B Alex. = τὴν.

C Alex. + αὐτοῦ.

GENEVA—1557.

she calleth her friends, and neighbours, saying, Reioyce with me, for I haue found the piece which I had lost. 18 Likewise I say vnto you, ioye is made in the presence of the Angels of God, ouer one synner that comerteth. 11 And he sayd, A certaiu man had two sonnes.

12 And the yonger of them sayd to his father, Father giue me the portion of the goodes that falleth to me. And he deu-ided vnto them his substance. 13 So not longe after, when the yonger sonne had gathered all that he had together, he toke his iorney into a farre countrey, and there he wasted his goodes with ryotous liuyng. 14 Now when he had spent all that he had, arose a great dearth throughout all that same land, and he began to lacke. 15 And he went and claued to a citsien of that same countrey: and he sent him to his farme, to feede swyne. 16 And he would faise haue fylled his belly with the huskes that the swyne ate: and no man gaue to him.

17 Then he came to him self, and sayd, How many hyred seruantes at my fathers house bread ynough, and I dye for hunger? 18 I wil arise and go to my father and I wil say vnto him, Father, I haue sinned against heauen, and before thee. 19 And am no more worthy to be called thy sonne, make me as one of thy hired seruantes. 20 Then he arose and came to his father, and when he was yet a great way off, his father sawe him, and had compassion, and ran and fel on his necke, and kissed him. 21 And the sonne sayd vnto him, Father, I haue sinned against heauen, and in thy syght, and am no more worthy to be called thy sonne.

22 But the father reyd to his seruantes, Bring forth that best garment, and put it on hym, and put a ryng on his hand, and shooes on his feete. 23 And bring hyther that fatted calfe, and kyl hym, and let vs eat, and be merry: 24 For this my sonne

RHEIMS—1582.

together her frendes and neighbours, saying, Reioyce vvith me, because I haue found the grote vvhich I had lost? 18 So, I say to you, there shal be ioy before the Angels of God vpon one synner that doth penance.

11 And he said, A certaine man had tyvo sonnes: 12 and the yonger of them said to his father, Father, giue me the portion of substance that belongeth to me. And he deuiced vnto them the substance. 13 And not many daies after the yonger sonne gathering al his thinges together vvent from home into a farre countrie: and there he vvested his substance, liuyng riotously. 14 And after he had spent al, there fel a sore famine in that countrie, and he began to be in neede. 15 And he vvent, and cleaued to one of the citizens of that countrie. And he sent him into his farme to feede swyne. 16 And he vvould faise haue filled his bellie of the huskes that the swyne did eate: and no bodie gaue vnto him. 17 And returning to him self he said, How many of my fathers hirelings haue aboundance of bread: and I here perishe for famine? 18 I vvill arise, and vvill gne to my father, and say to him, Father, I haue sinned against heauen and before thee: 19 I am not now vvorthie to be called thy sonne: make me as one of thy hirelings. 20 And rising vp he came to his father. And vvhen he vvvas yet farre off, his father sawv him, and vvvas moued vvith mercie, and running to him fel vpon his necke, and kissed him. 21 And his sonne said to him, Father, I haue sinned against heauen and before thee, I am not now vvorthie to be called thy sonne.

22 And the father said to his seruantes, Quickly bring forth the first stole, and doe it on him, and put a ring vpon his hand, and shooes vpon his feete: 23 and bring the fatted calfe, and kyl it, and let vs eate, and make merie: 24 because this

AUTHORISED—1611.

when she hath found it, shee calleth her friends and her neighbours together, saying, Reioyce with me, for I haue found the piece which I had lost. 18 Likewise I say vnto you, there is ioy in the presence in the Angels of God, ouer one synner that repenteth.

11 And hee said, A certaine man had two sonnes: 12 And the yonger of them said to his father, Father, giue me the portion of goods that falleth to me. And he diuided vnto them his liuyng. 13 And not many dayes after, the yonger sonne gathered all together, and took his iourney into a farre countrey, and there wasted his substance with riotous liuyng. 14 And when he had spent all, there arose a mighty famine in that land, and he began to be in want. 15 And he went and ioyned himselfe to a citizen of that countrey, and he sent him into his fields to feed swine. 16 And he would faise haue filled his belly with the huskes that the swine did eate: and no man gaue vnto him. 17 And when hee came to himselfe, hee said, How many hired seruants of my fathers haue bread ynough and to spare, and I perishe with hunger? 18 I will arise and goe to my father, and will say vnto him, Father, I haue sinned against heauen and before thee. 19 And am no more worthy to be called thy sonne: make me as one of thy hired seruants. 20 And he arose and came to his father. But when hee was yet a great way off, his father saw him, and had compassion, and ranne, and fell on his necke, and kissed him. 21 And the sonne said vnto him, Father, I haue sinned against heauen, and in thy sight, and am no more worthy to be called thy sonne. 22 But the father said to his seruants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shooes on his feet. 23 And bring hither the fatted calfe, and kill it, and let vs eat and be merry. 24 For this my sonne was

καὶ ἀνέζησε· καὶ ἀπολωλὼς ἦν, καὶ εὐρέθη. Καὶ ἤρξαντο εὐφραίνεσθαι. ²⁶ Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισε τῇ οἰκίᾳ, ἤκουσε συμφωνίας καὶ χορῶν· καὶ προσκαλεσάμενος ἓνα τῶν παιδῶν ἐπυνθάνετο· τί εἶπεν ταῦτα. ²⁷ ὁ δὲ εἶπεν αὐτῷ, Ὅτι ὁ ἀδελφός σου ἦκε· καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτὸν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν. ²⁸ Ὁ γὰρ ἰσθὶς δὲ, καὶ οὐκ ἠθέλεν εἰσελθεῖν. ὁ οὖν πατήρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν. ²⁹ ὁ δὲ ἀποκριθεὶς εἶπε τῷ πατρὶ, Ἰδοὺ, τοσαῦτα ἔτη δουλεύω σοι, καὶ οὐδέποτε ἐντολήν σου παρήλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον, ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ. ³⁰ ὅτε δὲ ὁ υἱὸς σου οὗτος ὁ καταφαγὼν σου τὸν βίον μετὰ πορνῶν ἦλθεν, ἔθυσας αὐτῷ τὸν μόσχον τὸν σιτευτόν. ³¹ ὁ δὲ εἶπεν αὐτῷ, Τέκνον, σὺ πάντοτε

* Alex. = col.

* Alex. ἡ δὲ.

* Alex. δὲ.

* Alex. τῷ πατρὶ αὐτοῦ.

* Alex. = col.

WICLIF—1380.

my sone was deed; and bath lyued agen, he perschid; and is founden; and alle men bigunnen to ete;

²⁶ but his eldis sone was in the feild; and whanne he cam and nyed to the hous: he berde a symfouye and a croudy; ²⁷ and he clepid oon of the seruauntis: and axid what these thingis weren; ²⁸ and he seide to hym, thi brother is comen, and thi fadir sloug a fatte calf: for he resceyued hym saaf; ²⁹ and he was wroth: and wolde not come in; therfor his fadir jede out, & biganne to preie hym; ³⁰ and he answered to his fadir: & seide, lo so many yeris I serue thes; and I neuer brake thin comaundement; and thou neuer gane to me a kide: that I with my frendis schuld haue cot; ³¹ but aftir that this thi sone that hath denourid his substaunce with hooris cam: thou hast slayn to him a fatte calf; ³² and he seide to hym, sone thou art euermore with me: and alle my thingis ben thin; ³³ but it bihoote to make feest and to haue ioie: for this thi brother was deed, and lyued agen, he perschid and is founden.

16. HE seide also to hisse discipulis: there was a riche man, that hadde a bayli; and this was defamed to hym, as he hadde wastid his goodis; ² and he clepid hym and seide to hym, what here I this thing of thes? jilde rekenyng of thi bayli; for thou myst not now be bayli; ³ and the bayli seide with ynnis hym self, what schal I do, for my lord takith awai fro me the bayli delue mai I not: I schame to begge; ⁴ I woot what I schal do; that whanne I am remoued fro the bayli: thei resceyuen me in to her hous.

⁵ therfor whanne al the dettours of his lord weren clepid to gidre: he seide to the first, hou myche owist thou to my

TYNDALE—1534.

and is alvys agayne; he was loste; and is now founde. And they began to be merye.

²⁶ The elder brother was in the feld; and when he cam and drewe nye to the housse, he herde minstrelly and daunsyng; ²⁷ and called one of his servauntes; and axed what thoose thinges meante. ²⁸ And he sayd vnto him: thy brother is come; and thy father had kylled the fatted caulfe; because he hath receaved him safe and sounde. ²⁹ And he was angry; and wolde not goo in. Then came his father out; and entreated him. ³⁰ He answered and sayde to his father: Loo these many yeres have I done the service; nether brake at any tyme thy comaundment; and yet gavest thou me never soo moche as a kyd to make mery with my lovers; ³¹ but assone as this thy sone was come; which hath devoured thy goodes with harlots; thou hast for his pleasure kylled the fatted caulfe. ³² And he sayd vnto him: Sonne; thou wast ever with me; and all that I have; is thyne: ³³ it was mete that we shuld make mery and be glad: for this thy brother was deed; and is a lyve agayne: and was loste; and is founde.

16. AND he sayd also vnto his disciples. Ther was a certayne rych man; which had a stewarde; that was accused vnto him; that he had wasted his goodes. ² And he called him; and sayd vnto him: How is it; that I heare this of the? Geve a comptes of thy stewardshippe? For thou mayste be no longer stewarde. ³ The stewarde sayd with in him self: what shall I do? for my master will take awaye from me the stewardshippe. I cannot digge; and to begge; I am a shamed. ⁴ I wote what to do; that when I am put out of the stewardshippe; they maye receive me into their houses.

⁵ Then called he all his masters detters; and sayd vnto the fyrst: how moche

CRANMER—1539.

my sonne was deed, and is alvys agayne, he was loste, and is founde. And they began to be merye. ²⁶ The elder brother was in the feld: and when he came and drewe nye to the housse, he herde minstrelly and daunsyng. ²⁷ and called one of his scravauntes, and asked, what those thynges meante. ²⁸ And he sayde vnto hym: thy brother is come, and thy father hath kylled the fatted caulfe, because he hath receaved hym safe and sounde. ²⁹ And he was angry, and wolde not go in. Then came his father out, and entreated hym.

³⁰ He answered and sayde to his father: Lo, these many yeres have I done the service, nether brake at any tyme thy comaundment, and yet ganest thou me never a kyd, to make mery with my frendes: ³¹ but assone as this thy sone was come (which hath denoured thy goodes with harlots) thou hast for his pleasure kylled the fatted caulfe. ³² And he sayd vnto him: Sonne, thou art curre with me, and all that I have is thyne: ³³ it was mete that we shuld make mery and be glad: for this thy brother was deed, and is alvys agayne: and was loste, and is founde.

16. AND he sayd also vnto his disciples. Ther was a certayne rych man, which had a stewarde, and the same was accused vnto hym, that he had wasted his goodes. ² And he called hym, and sayd vnto hym: How is it, that I heare this of the? Geve accomptes of thy stewardshippe: For thou mayste be no longer stewarde. ³ The stewarde sayde wythin hym self: what shall I do? for my Master taketh awaye from me the stewardshippe. I can not dygge; and to begge I am ashamed. ⁴ I wote what to do, that when I am put out of the stewardshippe, they maye receive me into their houses.

⁵ So when he had called all his masters detters together, he sayd vnto the first: how moch owest thou vnto my master?

my, agayne. 26; 27, drew nye. 27, drew. 28, called. 29, asked. 30, said. 31, said. 32, said. 33, said.

μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σὰ ἐστίν. ²² εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν, καὶ ἀνέζησε· καὶ ἀπολωλὼς ἦν, καὶ εὐρέθη.

XVI. Ἐλεγε δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ, | Ἀνθρωπὸς τις ἦν πλούσιος, ὃς εἶχεν οἰκονόμον καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. ² καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ, Τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου· οὐ γὰρ δυνήσῃ ἐτι οἰκονομεῖν. ³ Εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονόμος, Τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν οὐκ ἰσχύω, ἐπαυτεῖν αἰσχύνομαι. ⁴ ἔγνω τί ποιήσω, ἵνα, ὅταν μετασταθῶ τῆς οἰκονομίας, δεξωνταί με εἰς τοὺς οἴκους αὐτῶν. ⁵ Καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεωφειλετῶν τοῦ κυρίου αὐτοῦ, | ἔλεγε τῷ πρώτῳ, Πόσον

* Alex. = ἦν.

† Alex. = αὐτοῦ.

* Alex. = σου.

* Alex. δύνῃ.

* Alex. + is. & ἀπὸ.

* Alex. αὐτοῦ & αὐτοῦ.

GENEVA—1557.

was dead, and is alyue agayne; he was lost, and is found. And they began to be merry. ²² The elder brother was in the field, and when he came and drewe nye to the house, he heard minstrelsy, and dancynge. ²³ And called one of the servants, and asked what those thinges recant.

²² And he sayd vnto hym, Thy brother is come; and thy father hath kylled the fatted calfe, because he hath receaued him safe and sound. ²³ Then he was angry, and would not go in: then came his futher out and intreated hym. ²⁴ But he answered and sayd to his father, Lo these many yeres haue I done thee seruice, and thou brakest I at any tyme thy commande-ment, and yet gauest thou me neuer so muche as a kid to make mery with my frendes. ²⁵ But as soon as this thy sonne was come, which hath deuoured thy goodes with harlottes, thou hast for his pleasure kylled the fat calfe. ²⁶ And he sayd vnto him, Sonne, thou art euer with me, and all that I haue is thine. ²⁷ It was mete that we should make mery, and be glad: for this thy brother was dead, and is alyue agayne: and was lost and is found.

16. AND he sayd also vnto his disciples, There was a certain riche man, which had a steward, and he was accused vnto him, that he wasted his goodes. ² And he called hym, and said vnto him, How is it, that I heare this of thee? Give accounts of thy stewardship: for thou mayest be no longer steward. ³ The steward sayd within him self, What shal I do, for my master wyl take away from me the stewardship? I can not digge, and to begge I am ashamed. ⁴ I wot what to do, that when I am put out of the stewardship they may receaue me into their houses.

⁵ Then called he all his masters detters, and sayd vnto the fyrst, How muche

RHEIMS—1582.

my sonne was dead, and is reuiued: was lost, and is found. And they began to make merie. ²² But his elder sonne was in the field, and when he came and drew nigh to the house, he heard musick and dauncing: ²³ and he called one of the seruants, and asked what these thinges should be. ²⁴ And he said to him, Thy brother is come, and thy father hath killed the fatted calfe, because he hath receiued him safe. ²⁵ But he had indignation, and would not goe in. His father therefore going forth began to desire him.

²⁴ But he answering said to his father, Behold, so many yeres doe I serue thee, and I neuer transgressed thy commande-ment, and thou diddest neuer geue me a kiddle to make merie with my frendes: ²⁵ but after that thy sonne, this that hath deuoured his substance with whoores, is come, thou hast killed for him the fatted calfe. ²⁶ But he said to him, Sonne, thou art alwayes with me, and al my thinges are thine. ²⁷ But it behooued vs to make merie and be glad, because this thy brother was dead, and is reuiued, was lost, and is found.

16. AND he said also to his Disciples, There was a certaine riche man that had a bailife: and he was il reported of vnto him, as he that had wasted his goods. ² And he called him, and said to him, What heare I this of thee? render account of thy bailihip: for now thou canst no more be bailife. ³ And the bailife said within him self, What shal I doe, because my lord taketh away from me the baili-ship? digge I am not able, to begge I am ashamed. ⁴ I know what I wil doe, that when I shal be remoued from the bailihip, they may receiue me into their houses. ⁵ Therefore calling together euery one of his lords detters, he said to the first, How much doest thou owe me?

AUTHORISED—1611.

dead, and is alyue agayne; he was lost, and is found. And they began to be merry. ²² Now his elder sonne was in the field, and as he came and drew nigh to the house, he heard musick and dauncing. ²³ And he called one of the seruants, and asked what these thinges meant. ²⁴ And he said vnto him, Thy brother is come, and thy father hath killed the fatted calfe, because he hath receiued him safe and sound.

²⁴ And he was angry, and would not goe in: therefore came his father out, and intreated him. ²⁵ And he answering said to his father, Lo, these many yeeres doe I serue thee, neither transgressed I at any time thy commandement, and yet thou neuer gauest me a kiddle, that I might make merry with my frendes: ²⁶ But as soon as this thy sonne was come, which hath deuoured thy liuing with harlots, thou hast killed for him the fatted calfe. ²⁷ And he said vnto him, Sonne, thou art euer with mee, and all that I haue is thine. ²⁸ It was mete that wee should make merry, and be glad: for this thy brother was dead, and is alyue agayne: and was lost, and is found.

16. AND hee said also vnto his disciples, There was a certaine rich man which had a Steward, and the same was accused vnto him that he had wasted his goods. ² And he called him, and said vnto him, How is it that I heare this of thee? Give an account of thy stewardship: for thou mayest bee no longer Steward. ³ Then the Steward said within himself, What shall I doe, for my lord taketh away from mee the Stewardship? I cannot digge, to begge I am ashamed. ⁴ I am resolu'd what to doe, that when I am put out of the stewardship, they may receiue me into their houses. ⁵ So hee called euery one of his lords detters vnto him, and said vnto the first, How much owest thou vnto my

ὀφείλεις τῷ κυρίῳ μου; Ὁ δὲ εἶπεν, Ἐκατὸν βάτους ἐλαίου. Καὶ εἶπεν αὐτῷ, Δέξαι σου τὸ γράμμα, καὶ καθίσας ταχέως γράψον πεντήκοντα. Ἐπειτα ἐτέρῳ εἶπε, Σὺ δὲ πόσον ὀφείλεις; Ὁ δὲ εἶπεν, Ἐκατὸν κόρους σίτου. Καὶ λέγει αὐτῷ, Δέξαι σου τὸ γράμμα, καὶ γράψον ὀγδοήκοντα. Καὶ ἐπήνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας, ὅτι φρονίμως ἐποίησεν ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἐαυτῶν εἰσι. Καὶ ὁ ὁμῶν λέγω, Ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα, ὅταν ἐκλήπῃ, δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. Ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἐστὶ. καὶ ὁ ἐν ἐλαχίστῳ ἀδικὸς καὶ ἐν πολλῷ ἀδικὸς ἐστίν. εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾶ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει; Οὐδεὶς

* Alex. τὰ γράμματα.

* Alex. λίγαι &c.

* Alex. καὶ ἐγώ.

WICKLIFF—1380.

lord? And he seide, an hundred borsalis of oyle, and he seide to hym, take thi caution and sitte some, and write fifti, 7 afterward he seid to another, and how myche owist thou whiche answered, an hundred coris of whete, and he seid to hym, take thi lettris; and write foure score, 8 & the lord preiſed the baillie of wickidnesse, for he hadde don prudentli, for the sones of this world, ben more prudent in hir generacioun: thanne the sones of lyt. 9 and I seie to you, make ye to you frendis of the richesse of wickidnesse, that whanne ye schuld faile: thei receyue you in to everlastyng tabernacles.

10 he that is trewe in the leest thing: is trewe also in the more, & he that is wickid in a litil thing: is wickid also in the more, 11 therfor if ye weren not trewe in the wickid thing of richesse: who schal bitake to you, that that is verri? 12 and if ye weren not trewe in other mennes thing: who schal yene to you, that that is yours? 13 no servaunt mai serve to twei lordis, for ether he schal hate the toon, and love the tother: ether he schal drawe to the toon and schal dispise the tother, ye mowe not serve to god and to richesse.

14 but the farisies that weren couetous, herden alle these thingis: and thei scorneden hym, 15 & he seid to hem, ye it ben that iustifien you bifor men, but god hath knowen youre hertis, for that that is hij to men, is abhominacion bifor god. 16 The lawe & prophetis: til to now, for that tymo the rewme of god is ewangelisid: and oek man doith violence in to it, 17 forsothe it is lizter becomen and erthe to passe: thanne that o titil falle fro the lawe, 18 curi man that forsakith his wiif, and weddith another doith leecher, and he that weddith the wiif foraken of the housbonde: doith advoutri.

19 There was a riche man that was clothid

TYNDALE—1534.

owest thou unto my master? And he sayd: an hundred tonnes of oyle. And he sayd to him: take thy bill, and syt downe quickly, and wryte fiftie. 7 Then sayd he to another: what owest thou? And he sayde: an hundred quarters of wheate. He sayd to him: Take thy bill, and write foure score. 8 And the lord commended the wiser stewarde, because he had done wysly. For the chyldren of this worlde are in their kynde, wyser then the chyldren of lyght. 9 And I saye also unto you: make you frendes of the wicked mammon: that when ye shall departe, they may receave you into everlastinge habitacions.

10 He that is faithfull in that which is leste the same is faithfull in moche. And he that is unfaithfull in the leest: is unfaithfull also in moche. 11 So then yf ye have not ben faithfull in the wicked mammon: who will beleve you in that which is true? 12 And yf ye have not bene faithfull in another mannes busines: who shall geve you youre awne? 13 No servaunt can serve ii. masters: for ether he shall hate the one and love the other, or els he shall lene to the one and despise the other. Ye can not serve God and mammon.

14 All those thinges herde the pharises also which were covetous, and they mocked him. 15 And he sayd unto them: Ye are they which iustifie youre selves before men: but God knoweth youre hertes. For that which is highlie esteemed amonge men, is abhominable in the sight of god.

16 The lawe and the Prophetes raygned vntyll the tyme of Iohn: and sence that tyme, the kyngdom of God is preached, and every man stryveth to goe in.

17 Soner shall heven and erth perishe, then one tytill of the lawe shall perishe.

18 Whosoever forsaketh his wyfe and marieth another, breketh matrimony. And every man which marieth her that is devoured from her husbonde, committeth advoutrie also.

19 Ther was a certayne ryche man, which

CRANMER—1539.

And he sayd: an hundred tonnes of oyle. And he sayd unto hym: take thy byll, and syt downe quyeckly and wryte fyfye. 7 Then sayd he to another: how moch owest thou? And he sayde: an hundred quarters of wheate. He sayd unto hym: Take thy byll, and wryte foure score. 8 And the lordes commended the wisest stewarde, because he had done wysly. For the chyldren of this worlde are in their nacyon, wyser then the chyldren of lyght. 9 And I saye unto you: make you frendes of the vnyghteous mammon: that when ye shal have nede, they may receave you into everlastyng habitacyons.

10 He that is faythfull in that which is leest, is faythfull also in moch. And he that is vnyghteous in the leest: is vnyghteous also in moch. 11 So then, yf ye have not ben faythfull in the vnyghteous mammon, who wyll beleve you in that which is true? 12 And yf ye have not bene faythfull in another mannes busynes, who shall geve you that which is youre awne? 13 No servaunt can serve two masters: for ether he shall hate the one, and love the other: or els he shall leane to the one, and despise the other. Ye cannot serve God and mammon:

14 All these thynges herde the Pharysees also, which were couetous, and they mocked him. 15 And he sayd unto them: Ye are they which iustifie youre selves before men: but God knoweth youre hertes. For that which is highlye esteemed amonge men, is abhominable in the syght of God.

16 The lawe and the Prophetes raygned vntyll Iohn: and sence that tyme, the kyngdoms of God is preached, and every man stryveth to go in.

17 Easier is it for heaven and erth to perishe, then one tytill of the lawe to fayll. 18 Whosoever forsaketh hys wyfe, and maryeth another, commytteth advoutrie. And he which maryeth her that is devoured from her husbonde, commytteth advoutrie also.

19 Ther was a certayne ryche man, which

οικέτης δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἓνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἐνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε Θεῷ δουλεύειν καὶ μαμωνᾷ.⁵¹⁷

“Ἦκουον δὲ ταῦτα πάντα καὶ οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες, καὶ ἐξεμυκτήριζον αὐτόν.”¹⁵ καὶ εἶπεν αὐτοῖς, “Ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ Θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδελύγμα ἐνώπιον τοῦ Θεοῦ.”¹⁶ Ὁ νόμος καὶ οἱ προφῆται “ἕως” Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ Θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς αὐτὴν βιάζεται.¹⁷ Εὐκοπώτερον δέ ἐστι τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν, ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν.¹⁸ Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει· καὶ πᾶς ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει.¹⁹ Ἄνθρωπος δέ τις ἦν

* Rec. ἐλπίστη.

* Rec. + ἐστω.

* Alex. μέγας.

* Alex. = ὡς.

GENEVA — 1557.

owest thou unto my master? * And he sayd, An hundred measures of oyle. and he said to him, Take thy obligation, and sit downe quickly, and wryte fyfty. * Then sayd he to another, How muchowest thou? and he sayd, An hundred measures of wheat. then he said to him, Take thine obligation and wryte four score. * And the Lord commended the vniust steward, because he had done wysely. Wherefore the chyldren of this worlde are in their kynde wyser then the chyldren of light. * And I say vnto you, Make you frendes with the riches of iniquitie, that when ye shall want, they may receaue you into cuerlasting habitations.

¹⁰ He that is faithfull in the least, the same is faithfull in muche; and he that is vnfaithfull in the least, is vnfaithfull also in muche. ¹¹ So then, yf ye haue not bene faithfull in the wicked riches, who wil trust you in the true treasure? ¹² And if ye haue not bene faithfull in another mans busines, who shal geue you that which is your owne? ¹³ No seruant can serue two masters, for ether he shal hate the one, and loue the other: or els he shal leane to the one, and despise the other. Ye can not serue God and riches. ¹⁴ All these thinges heard the Pharisees also which were couetous, and they mocked him.

¹⁵ Then he sayd vnto them, Ye are they which iustifie your selues before men: but God knoweth your heartes: for that which is highly esteemed among men, is abominable in the syght of God. ¹⁶ The lawe and the Prophetes raigned vntill Iohn: and synce that tyme the kyngdome of God is preached, and every man stryuech to go in. ¹⁷ Easier it is for heauen and earth to passe away, then one tittle of the lawe to fall. ¹⁸ Whosoener forsaketh his wife, and marieth another, committeth adnourtry: and whosoener marieth her that is diuorced from her husband, committeth adnourtry also. ¹⁹ There was a certayne ryche man, which was clothed in

RHEIMS — 1582.

lord? * But he saith, An hundred pypes of oyle. And he said to him, Take thy bill: and sit downe, quickly wryte fiftie. * After that he said to an other, But thou, how much doest thou owe? Vvho said, An hundred quarters of wheat. He said to him, Take thy bill, and wryte eightie.

* And the lord praised the bailife of iniquitie, because he had done wisely: for the children of this vvorld, are vviser then the children of light in their generation. * And I say to you, Make vnto you frendes of the mammon of iniquitie: that when you faile, they may receiue you into the eternal tabernacles. ¹⁰ He that is faithfull in the least, is faithfull in the greater also: and he that is vniust in little, is vniust in the greater also. ¹¹ If then you haue not been faithfull in the vniust mammon: vvith that vvich is the true vvho may credit you? ¹² And if you haue not been faithfull in other mens: that vvich is yours, vvho vvill geue you? ¹³ No seruant can serue two maieters, for either he shal hate the one, and loue the other: or cleaue to one, and contemne the other. You can not serue God and mammon.

¹⁴ And the Pharisees vvich were couetous, heard all these thinges: and they derided him. ¹⁵ And he said to them, You are they that iustifie your selues before men, but god knoweth your hartes, because that vvich is high to men, is abomination before god. ¹⁶ The law and the prophetes, vnto Iohn, from that time the kingdom of god is euangelized, and euery one doth force toward it. ¹⁷ And it is easier for heauen and earth to passe, then one tittle of the lawe to fall. ¹⁸ Euery one that dismisseth his vvife, and marieth an other, committeth aduourtrie: and he that marieth her that is dismissed from her husband committeth aduourtrie.

¹⁹ There vvaz a certayne ryche man, and

AUTHORISED — 1611.

lord? * And hee said, An hundred measures of oyle. And hee said vnto him, Take thy bill, and sit downe quickly, and write fiftie. * Then saide hee to another, And how much owest thou? And hee said, An hundred measures of wheat. And hee saide vnto him, Take thy bill and write fourscore. * And the lord commended the vniust Steward, because hee had done wisely: for the children of this world are in their generation wiser then the children of light. * And I say vnto you, Make to your selues friends of the Mammon of vnrightheousnesse, that when ye faile, they may receiue you into euerlasting habitations. ¹⁰ Hee that is faithfull in that which is least, is faithfull also in much: and he that is vniust in the least, is vniust also in much. ¹¹ If therefore yee haue not bene faithfull in the vnrightheous Mammon, who wil commit to your trust the true riches? ¹² And if ye haue not bene faithfull in that which is another mans, who shall geue you that which is your owne?

¹³ No seruant can serue two masters, for either he will hate the one, and loue the other: or else he will hold to the one, and despise the other: yee cannot serue God and Mammon. ¹⁴ And the Pharisees also who were couetous, heard all these thinges: and they derided him. ¹⁵ And he sayd vnto them, Ye are they which iustifie your selues before men, but God knoweth your hearts: for that which is highly esteemed amongst men, is abomination in the sight of God. ¹⁶ The Law and the Prophetes were vntill Iohn: since that time the kingdome of God is preached, and euery man preasseth into it. ¹⁷ And it is easier for heauen and earth to passe, then one tittle of the Law to faile. ¹⁸ Whosoener putteth away his vvife, and marieth another, committeth adultery: & whosoener marieth her that is put away from her husband, committeth adultery. ¹⁹ There was a certaine rich man, which

- Or, riches.

‘ πλούσιος, καὶ ἐνεδιδύσκειτο πορφύραν καὶ βύσσον, εὐφραυνόμενος καθ’ ἡμέραν
 ‘ λαμπρῶς. ²⁰ πτωχὸς δέ τις ἦν | ὀνόματι Λάζαρος, ὃς ἐβέβλητο ²¹ πρὸς | τὸν πυλῶνα
 ‘ αὐτοῦ ἡλκωμένος. | ²¹ καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψιχίων τῶν πιπτόντων
 ‘ ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον τὰ ἔλκη
 ‘ αὐτοῦ. ²² ἐγένετο δὲ ἀποθανεῖν τὸν πτωχόν, καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν
 ‘ ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ· ἀπέθανε δὲ καὶ ὁ πλούσιος, καὶ ἐτάφη. ²³ καὶ
 ‘ ἐν τῷ ᾄδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ ²⁴ τὸν |
 ‘ Ἀβραάμ ἀπὸ μακρόθεν, καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ· ²⁴ καὶ αὐτὸς φωνήσας
 ‘ εἶπε, Πάτερ Ἀβραάμ, ἐλέησόν με, καὶ πέμψον Λάζαρον, ἵνα βιάσῃ τὸ ἄκρον τοῦ
 ‘ δακτύλου αὐτοῦ ὕδατος, καὶ καταψύξῃ τὴν γλῶσσάν μου· ὅτι ὀδυνῶμαι ἐν τῇ
 ‘ φλογὶ ταύτῃ. ²⁵ Εἶπε δὲ Ἀβραάμ, Τέκνον, μνησθήτι ὅτι ἀπέλαβες ²⁶ τὰ ἀγαθὰ σου

‘ Alex. = ἡν.

‘ Alex. = πρὸς.

‘ Alex. ἡλκωμένος.

‘ Rec. + τοῦ.

‘ Alex. = τὸν.

WICLIF—1380.

with purpur and whist silk : and etc eueri
 dai schynnyngli. ²⁰ and there was a begger
 lazarus bi name that kene at his gate ful of
 bilis, ²¹ and coecaitid to be fulfilled of the
 crummes that fillin down fro the rich
 mannes borde : and no man gaf to him ;
 but boundis camen : & likkiden his bilis ;
²² and it was don that the begger died ;
 and was borun of angelis in to abrahams
 bosom ; the rich man was deed also : and
 was buried in helle

²³ and he reised his iȝen whanne he was
 in turmentis and sawe abraham oȝer, and
 lazarus in his bosom, ²⁴ and he cried and
 seide, fadir abraham haue merci on me ;
 and sende lazarus that he depe the ewle
 of his fynger in watir, to kele my tunge ;
 for I am turmentid in this flawe, ²⁵ and
 abraham seide to hym, sonc haue mynde,
 for thou hast receyued good thingis in
 thi lif : lazarus also yuel thingis ; but he
 is now comfortid : and thou art turmentid ;
²⁶ & in alle these thingis : a greet derke
 place is stablishid bytwix us and you ;
 that thei that wolen fro hecnes passen
 to you : noon not ; nether fro thencen passe
 ouer liden,

²⁷ & he seide thanne I preie thee fadir :
 that thou sende hym in to the hous of my
 fadir, ²⁸ for I haue fyue bretheren : that
 he witnessen to hem : lest also thei come
 in to this place of turmentis, ²⁹ and abra-
 ham seide to hym, thei han moises and
 the profetis : here thei been, ³⁰ and he
 seide, nai fadir abraham, but if ouy of
 deed men go to hem : thei schuld do
 penaunce, ³¹ & he seide to hym, if thei
 heren not moises and the profetis : nether
 if ouy of deed men risen aȝen, thei schuld
 bileue to hym.

17. AND ihesus seide to his discipulis,
 it is impossible, that sclaudria come not

TYNDALE—1534.

was clothed in purple and fyne bysse, and
 fared deliciously every daye. ²⁰ And ther
 was a certayne begger, named Lazarus,
 whiche laye at his gate full of sores ;
²¹ desyringe to be refreshed with the
 crumes whiche fell from the ryche mannes
 borde. Neverthelesse, the dogges came
 and licked his sores. ²² And yt fortuneth
 that the begger dyed, and was caryed by
 the angelles into Abrahams bosome. The
 rich man also died, and was buried.

²³ And beinge in hell in tormentes, he
 lyfte vp his eyes and sawe Abraham a
 farre off, and Lazarus in his bosome, ²⁴ and
 he cryed and sayd : father Abraham, haue
 mercy on me, and sende Lazarus that he
 maye dippe the tippe of his fynger in
 water, and cole my tounge : for I am tour-
 mented in this flame. ²⁵ But Abraham
 sayd vnto him, Sonne, remembre that thou
 in thy lyfe tyme, receavedst thy pleasure,
 and contrary wyse Lazarus payne. Now
 therefore is he comforted, and thou art
 punysshed. ²⁶ Beyond all this, betwene
 you and vs ther is a grete space set, so
 that they which wolde goo from hence to
 you cannot : nether maye come from
 thence to vs.

²⁷ Then he sayd : I praye the therefore
 father, send him to my fathers housac.
²⁸ For I haue fyue bretheren : for to warne
 them, lest they also come into this place
 of tourment. ²⁹ Abraham sayd vnto him :
 they haue Moyses and the Prophetes ; let
 them heare them. ³⁰ And he sayd : naye
 father Abraham, but yf one come vnto
 them from the deed, they wolde repent.
³¹ He sayd vnto him : If they heare not
 Moyses and the prophetes, nether will they
 beleue, though one roose from deeth
 agayne.

17. THEN sayde he to the disciples/
 it can not be avoyded, but that offences

CRANMER—1539.

was clothed in purple and fyne whyte, and
 fared deliciously euery daye : ²⁰ And there
 was a certayne begger named Lazarus,
 whyche laye at hys gate full of sores,
²¹ desyringe to be refreshed wyth the
 crumes, whych fell from the ryche mannes
 borde (and so man gaue vnto hym.) The
 dogges came also, and lycked hys sores.
²² And it fortuneth, that the begger dyed,
 and was caryed by the angelles into Abra-
 hams bosome. The rich man also dyed,
 and was buried.

²³ And beinge in hell in tormentes, he
 lyfte vp hys eyes and sawe Abraham a
 farre off, and Lazarus in hys bosome, ²⁴ and
 he cryed and sayd : father Abraham, haue
 mercy on me, and sende Lazarus, that he
 maye dyppe the tippe of hys fynger in
 water, and cole my tounge : for I am tor-
 mented in this flame. ²⁵ But Abraham
 sayd : Sonne remembre that thou in thy
 lyfe tyme, receavedst thy pleasure, and
 contrary wyse, Lazarus receaued payne.
 But now is he comforted, and thou art
 punysshed. ²⁶ Beyond all this, betwene
 vs and you ther is a grete space set, so
 that they which wolde goo from hence to
 you, cannot : nether maye come from
 thence to vs.

²⁷ Then he sayd : I praye the therefore
 father, send hym to my fathers housac.
²⁸ (For I haue fyue bretheren) for to warne
 them, lest they also come into this place
 of tourment. ²⁹ Abraham sayd vnto hym :
 they haue Moyses and the Prophetes, let
 them heare them. ³⁰ And he sayd : naye
 father Abraham, but yf one come vnto
 them from the deed, they will repent.
³¹ He sayde vnto hym : If they heare
 not Moyses and the Prophetes, nether wyll
 they beleue, though one roose from deeth
 agayne.

17. HE sayde vnto the disciples : it
 can not be, but offences wyll come. Never-

‘ ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὥδε | παρακαλεῖται, σὺ δὲ ὀδυνᾷσαι. ²⁰ καὶ ἐπὶ πᾶσι τούτοις, μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἔνθεν | πρὸς ὑμᾶς, μὴ δύνανται, μηδὲ οἱ ἐκείθεν πρὸς ἡμᾶς διαπερῶσιν. ²¹ Εἶπε δὲ, Ἐρωτῶ σὺν σε, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου, ἔχω γὰρ πέντε ἀδελφούς· ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τούτον τῆς βασάνου. ²² Λέγει αὐτῷ Ἀβραὰμ, Ἐχουσι Μωσέα καὶ τοὺς προφῆτας· ἀκουσάτωσαν αὐτῶν. ²³ Ὁ δὲ εἶπεν, Οὐχί, πάτερ Ἀβραὰμ· ἀλλ’ ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς, μετανοήσουσιν. ²⁴ Εἶπε δὲ αὐτῷ, Εἰ Μωσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ, ἐάν τις ἐκ νεκρῶν ἀναστῇ, πεισθήσονται.’

XVII. Εἶπε δὲ πρὸς τοὺς μαθητάς, Ἀνέδεκτόν ἐστι τοῦ | μὴ ἐλθεῖν τὰ

⁴ Rec. + το.

¹ Rec. ἔθε.

² Rec. ἵππιδεν.

¹ Alex. + δι.

² Alex. + στρού.

³ Rec. = τοῦ.

GENEVA—1557.

purple and fine linnen, and fared deliciously every day. ²⁰ Also there was a certayn begger named Lazarus, which lay at his gate full of sores. ²¹ And desired to be refreshed with the crommes which fel from the ryche mans borde. yea, the dogges came and lycked his sores.

²² And it was so that the begger dyed, and was caried by the Angelles into Abrahams bosome. The riche man also dyed and was buried. ²³ And beyng in hell in tormentes, he lyft vp his eyes, and sawe Abraham a furre off, and Lazarus in his bosome. ²⁴ And he cried, and sayd, Father Abraham, haue mercie on me, and send Lazarus that he may dyp the typp of his fynger in water, and coole my tongue; for I am tormented in this flame. ²⁵ But Abraham sayd, Sonne, remember that thou in thy lyfe tyme, receauedst thy pleasure, and contrarywyse Lazarus payns: now therefore is he comforted, and thou art punished.

²⁶ Besydes all this, betwene you and vs there is a great gulfe set, so that they which would go from hence to you, can not, neither may come from thence, to vs. ²⁷ Then he sayd, I pray thee therefore father, send hym to my fathers house. ²⁸ For I haue fyue brethren, that he may warne them, leasht they also come into this place of torment. ²⁹ Abraham sayd vnto hym, They haue Moses and the Prophets, let them heare them. ³⁰ And he sayd Nay Father Abraham: but if one came vnto them from the dead, they will conuert to God. ³¹ Then he sayd vnto him, If they heare not Moses and the Prophetes, neither wyl they beleue, though one ryse from death agayne.

RHEIMS—1582.

he was clothed with purple and silke: and he fared every day magnifically. ²⁰ And there was a certayne begger called Lazarus, that lay at his gate, full of sores: ²¹ desiring to be filled of the crommes, that fel from the riche mans table, but the dogges also came, and licked his sores. ²² And it came to passe that the begger died, and was caried of the Angels into Abrahams bosome. And the riche man also died: and he was buried in hell.

²³ And lifting vp his eyes, when he was in tormentes, he saw Abraham a furre off, and Lazarus in his bosome: ²⁴ and he crying said, Father Abraham, haue mercie on me, and send Lazarus that he may dippe the tippe of his finger into water, for to coole my tongue, because I am tormented in this flame.

²⁵ And Abraham said to him, Sonne, remember that thou didst receiue good things in thy life time, and Lazarus likewise euill: but now he is comforted, and thou art tormented. ²⁶ And beside all these things, betwene vs and you there is fixed a great chace: that they which will passe from hence to you, may not, neither goe from thence hither. ²⁷ And he said, Then, father, I beseeche thee that thou wouldest send him vnto my fathers house, for I haue fyue brethren, ²⁸ for to testifie vnto them, lest they also come into this place of tormentes. ²⁹ And Abraham said to him, They haue Moyses and the Prophets: let them heare them. ³⁰ But he said, No, father Abraham, but if some man shal goe from the dead to them, they will doe penance. ³¹ And he said to him, If they heare not Moyses and the Prophets, neither if one shal rise agayne from the dead, will they beleue.

AUTHORISED—1611.

was clothed in purple and fine linnen, and fared sumptuously euery day. ²⁰ And there was a certayne begger named Lazarus, which was laid at his gate full of sores, ²¹ And desiring to bee fed with the crommes which fel from the rich mans table: moreover the dogs came and licked his sores.

²² And it came to passe that the begger died, and was caried by the Angels into Abrahams bosome: the rich man also died, and was buried. ²³ And in hell he lyft vp his eyes being in torment, and seeth Abraham a furre off, and Lazarus in his bosome: ²⁴ And he cried, and said; Father Abraham haue mercie on me, and send Lazarus, that he may dip the tip of his finger in water, and coole my tongue, for I am tormented in this flame.

²⁵ But Abraham sayd, Sonne, remember that thou in thy life time receiuedst thy good things, and likewise Lazarus euill things, but now he is comforted, and thou art tormented. ²⁶ And besides all this, betwene vs and you there is a great gulfe fixed, so that they which would passe from hence to you, cannot, neither can they passe to vs, that would come from thence. ²⁷ Then he sayd, I pray thee therefore father, that thou wouldest send him to my fathers house: ²⁸ For I haue fyue brethren, that he may testifie vnto them, lest they also come into this place of torment. ²⁹ Abraham saith vnto him, They haue Moses and the Prophets, let them heare them. ³⁰ And he said, Nay, father Abraham: but if one went vnto them from the dead, they will repent. ³¹ And hee said vnto him, If they heare not Moses and the Prophets, neither will they be perswaded, though one rose from the dead.

17. THEN said he to his disciples, It can not be anydred but that offences wyl

17. AND he said to his Disciples, It is impossible that scandale should not

17. THEN said he vnto the disciples. It is impossible but that offences will

520
 'σκάνδαλα· οὐκὰ δὲ| δι' οὗ ἔρχεται. ² λυσιτελεῖ αὐτῷ εἰ ² μύλος ὀνικὸς| περίκειται
 'περὶ τὸν τράχηλον αὐτοῦ, καὶ ἔρριπται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίῃ ἓνα
 'τῶν μικρῶν τούτων. ³ προσέχετε ἑαυτοῖς. ἂν ⁴ δὲ| ἀμάρτη εἰς σέ| ὁ ἀδελφός
 'σου, ἐπιτίμησον αὐτῷ· καὶ ἂν μετανοήσῃ, ἄφες αὐτῷ. ⁴ καὶ ἂν ἐπτάκις τῆς
 'ἡμέρας ἀμάρτη| εἰς σέ, καὶ ἐπτάκις ⁵ τῆς ἡμέρας| ἐπιστρέψῃ ⁶ λέγων, Μετανοῶ,
 'ἀφήσεις αὐτῷ. ⁷ καὶ εἶπον οἱ ἀπόστολοι τῷ Κυρίῳ, 'Πρόσθες ἡμῶν πίστιν.
⁸ Εἶπε δὲ ὁ Κύριος, 'Εἰ ⁹ εἴχετε| πίστιν, ὡς κόκκον σιμάνθους, ἐλέγετε ἂν τῇ
 'συκαμίνῳ ταύτῃ, Ἐκριζώθητι, καὶ φυτεύθητι ἐν τῇ θαλάσσῃ· καὶ ὑπήκουσεν ἂν
 'ὑμῖν. ¹⁰ Τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ
 'τοῦ ἀγροῦ ἐρεῖ ¹¹ εὐθέως, Παρελθὼν ἀνάπεσαι·| ¹² ἀλλ' οὐχὶ ἐρεῖ αὐτῷ, Ἐτοίμασον
 'τί δειπνήσω, καὶ περιζωσάμενος διακόνει μοι, ἕως ¹³ φάγω καὶ πῖω· καὶ μετὰ

* Alex. πλὴν οὐκ. * Alex. λίθος μυλῆος. * Alex. = δι. * Alex. = εἰς σέ. * Alex. ἀμαρτήσῃ. * Alex. = τῆς ἡμέρας. * Rec. + καὶ εἰ.
 * Alex. ἔχετε.

WICLIF—1380.

but wo to that man bi whom thei comen.
² It is more profitable to him if a melne-
 stoon be putte aboute his necke, and he
 be cast in to the see: thanne that he
 schaunder oon of these lylis, ³ take ye hede
 you self; if thi brother hath synned agens
 thee: blame hym; and if he do penauce:
 foryeue hym; and if schene sithis in the dai
 he do synne agens thee, and seune sithis
 in the dai, he be countertid to thee, and
 seie it forthenkyth me: foryeue thou to hym;
⁴ and the apostlis seiden to the lord,
 encrease to us feith; and the lord seide, if
 ye han feith as the corne of senecay: ye
 schuld seie to this more tre, be thou
 drawn up bi the rote, and he ouer
 plaunted in to the see, and it schal obeye
 to you. ⁵ but who of you hath a seruaunte
 crynge or lesuwinge oxis, whiche seith to
 hym, whanne he turneth agen fro the feld:
 anon go and sette to mete? ⁶ and seith
 ant to hym: make rodi that I soupe, and
 girde thee and serue me while I ete and
 drynke: and after this thou schalt ete and
 drynke; ⁷ where he hath grace to that
 seruaunt: for he dide that that he com-
 manded hym? nai I gesse. ⁸ so ye
 whanne ye han don alle thingis that ben
 commanded to you, seie ye we ben vnpro-
 fitable seruauntis: we han don that that
 we ousten to do.

¹¹ and it was don while ihesus wente in
 to iherusalem: he passed thorow the myddil
 of samarie and galilee; ¹² and whanne he
 entrid in to a castel, ten leprous men
 camen agens hym, whiche stoden aser,
¹³ and reiseden hir vois, and seiden, ihesus
 comaundour: haue merci on us. ¹⁴ and as
 he saie hem: he seide, go ye schewe go
 you to the prestis. and it was don while
 thei wenten: thei weren clensid. ¹⁵ and
 oon of hem as he saie, that he was clensid:
 wente agen magnifynge god with greet
 vois. ¹⁶ and he fildoun on the face bifor

TYNDALE—1534.

will come. Nevertheless wo be to him
 thorow whom they come. ² It were better
 for him that a mylstone were hanged
 aboute his necke, and that he were cast
 into the see; then that he shuld offende
 one of this lylcons. ³ Take hede to your-
 selues. If thy brother trespass agaynst the,
 rebuke him: and yf he repent; foryeue
 him. ⁴ And though he sinne agenet the .vii.
 tymes in a daye, and seven tymes in a
 daye tourne agayne to the sayinge: it
 repenteth me; foryeue him.

⁵ And the apostles sayde vnto the Lorde:
 increase oure faith. ⁶ And the Lorde
 sayde: yf ye had faith lyke a grynne
 of mustard seede, and shuld saye vnto this
 sycamyn tree, plucke thy selfe vp by the
 rootes, and plant thy selfe in the see: he
 should obeye you.

⁷ Who is it of you yf he had a seruaunte
 plowinge or fedyng cattle; that wolde saye
 vnto him when he were come from the
 feld; Go quickly and syt doune to mete:
 and wolde not rather saye to him; dresse
 wherwith I maye sup, and gyrde vp thy
 selfe and serue me; tyll I haue eate
 and dronken: and afterwarde, eate thou
 and drinke thou? ⁸ Dooth he thanke that
 seruaunt because he dyd that which was
 commanded vnto him? I trowe not.

⁹ So likewise ye, when ye haue done all
 those thinges which are commanded you:
 saye, we are vnprofitable seruautes. We
 haue done that which was our duty to do.

¹¹ And it chaunced as he went to Jeru-
 salem; that he passed thorow Samaria and
 Galilee. ¹² And as he entred into a certayne
 towne, ther met him ten men that were
 lepers. Which stode a farr off; ¹³ and put
 forth their voyces and sayde: Iesu master,
 haue mercy on vs. ¹⁴ When he sawe them,
 he sayde vnto them: Go, and shewe
 yourselves to the prestes. And it chaunced
 as they went, they were clensed. ¹⁵ And
 one of them, when he sawe that he was
 clensed, turned backe agayne, and with a
 loude voyce prayed God, ¹⁶ and fell doune:

CRANMER—1539.

thelsee wo vnto hym thorow whom they
 came. ² It were better for hym that a myl-
 stone were hanged aboute his necke, and
 he cast into the see, then that he shuld
 offende one of these lylcons. ³ Take hede
 to your selues. If thy brother trespass
 agaynst the, rebuke hym: and yf he re-
 pent, foryeue hym. ⁴ And though he synne
 agaynst the seven tymes in a daye, and
 seven tymes in a daye tourne agayne to
 the, sayinge: it repenteth me, thou shalt
 foryeue hym.

⁵ And the Apostles sayde vnto the Lorde:
 increase oure fayth. ⁶ And the Lorde sayde:
 yf ye had fayth lyke a grynne of mustard
 seede, and shuld saye vnto this Sycamyn
 tree, plucke thy selfe vp by the rootes, and
 plant thyselfe in the see: it shuld obeye you.

⁷ Who is it of you, yf he had a seruaunte
 plowinge or fedyng cattle; that wyll saye
 vnto hym when he cometh from the
 feld: Go quickly, and syt doune to
 mete, and sayeth not rather vnto him,
 dresse, wherwith I maye sup, and gyrde
 vp thy selfe, and serue me, tyll I haue
 eate and dronken: and afterwarde, eate
 thou, and dryncke thou? ⁸ Doeth he
 thanke that seruaunt, because he dyd the
 thynges that were commanded vnto hym?
 I trowe not. ⁹ So likewise ye, when ye
 haue done all those thynges which are
 commanded you, saye: we are vnpro-
 fitable seruautes. We haue done that,
 which was our duty to do: ¹¹ And it
 chaunced as he went to iherusalem, that
 he passed thorow Samaria and Galilee.
¹² And as he entred into a certayne towne,
 ther met hym ten men that were lepers.
 Which stode a farr off, ¹³ and put forth
 their voyces and sayde: Iesu master,
 haue mercy on vs. ¹⁴ When he sawe them,
 he sayde vnto them: Go, shewe your
 selues vnto the Prestes. And it came to
 passe, that as they went, they were clensed.
¹⁵ And one of them, when he sawe that
 he was clensed, turned backe agayne, and
 with a loude voyce prayed God, ¹⁶ and

αγοι, agone. αγοι, agone. αγοι, agone.
 σκαυον, scaven. σκαυον, scaven. σκαυον, scaven.
 ερριπται, rhymp. ερριπται, rhymp. ερριπται, rhymp.

ταῦτα φάγεσαι καὶ πίσεις σύ; Ὁ Μὴ χάριν ἔχει | τῷ δούλῳ ἐκεῖνῳ, | ὅτι ἐποίησε
 τὰ διαπαχθέντα; ὁ δὲ δοκῶ. | ¹⁰ οὕτω καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ δια-
 παχθέντα ὑμῖν, λέγετε, Ὅτι δούλοι ἀχρεῖοί ἐσμεν. ὅτι | ὁ ὠφείλομεν ποιῆσαι
 πεποιήκαμεν.

¹¹ Καὶ ἐγένετο ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἱερουσαλὴμ, καὶ αὐτὸς διήρχετο διὰ
 μέσου Σαμαρείας καὶ Γαλιλαίας. ¹² καὶ εἰσερχομένου αὐτοῦ εἰς τινα κώμην, ἀπῆν-
 τησαν αὐτῷ δέκα λεπτοὶ ἄνδρες, οἱ ἑστήσαν πύρρῳθεν ¹³ καὶ αὐτοὶ ᾤραν φωνὴν, λέ-
 γοντες, Ἰησοῦ, ἐπιστάτα, ἐλέησον ἡμᾶς. ¹⁴ Καὶ ἰδὼν εἶπεν αὐτοῖς, Πορευθέντες ἐπι-
 δείξτε ἑαυτοὺς τοῖς ἱερεῦσι. Καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς, ἐκαθαρίσθησαν.
¹⁵ εἰς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψε, μετὰ φωνῆς μεγάλης δοξάζων
 τὸν Θεόν. ¹⁶ καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ, εὐχαριστῶν αὐτῷ.

* Alex. + αὐτῷ. * Alex. ἐλάττοι. * Alex. + ἄν. * Alex. ἔχει χάριν. * Alex. = ἐκεῖνῳ. * Rec. + αὐτῷ. * Alex. = οὐ δοκῶ.
 * Alex. = ὅτι.

GENEVA—1557.

come, but w^o he to him through whom
 they come. ² It were better for him that
 a great mylstone were hanged about his
 necke, and that he were cast into the sea,
 then that he should offende one of these
 litle ones. ³ Take hede to your selues: If thy
 brother trespass agaynst thee, rebuke him:
 and if he be sory and amende, forgene
 hym. ⁴ And though he syne agaynst thee
 seven tymes in a day, and seven tymes in
 a day turne agayne to thee, saying, It re-
 penteth me, thou shalt forgoe him.

⁵ And the Apostles sayd vnto the Lord,
 Increase our fayth. ⁶ And the Lord
 sayd, If he had fayth as muche as is
 a grayne of mustard seede, and shoulde
 say vnto this mulberry tre, plucke thy
 selfe vp by the roote, and plante thy self
 in the sea, it should obey you. ⁷ Who is
 it of you that hauing a seruant plow-
 ing or feeding cattel, would say vnto hym by
 and by when he were come from the
 field, Go, and syt downe to meat? ⁸ And
 would not rather say to hym, dresse wher-
 with I may suppe, and gyrdle vp thy self,
 and serue me, tyl I haue eaten and
 drowcken, and afterward eat thou, and
 drinke thou? ⁹ Doth he thanke that ser-
 uant, because he dyd that which was
 commanded vnto him? I trowe not. ¹⁰ So
 likewise ye, when ye haue done all those
 thinges which are commanded you, say,
 We are vnprofitable seruantes: We haue
 done that which was our duty to do.

¹¹ And so it was when he went to Ieru-
 salem, that he passed through the myddes
 of Samaria and Galile. ¹² And as he entred in-
 to a certayne towne, there met him ten men
 that were lepers, which stode a farr off.
¹³ And put forth theyr voyces and sayd, Ie-
 sus Master, haue mercie on vs. ¹⁴ And when
 he sawe them, he sayd vnto them, Go shewe
 your selues vnto the Priestes. And it chanced
 that as they went, they were cleansed.

¹⁵ Then one of them, when he saw that
 he was cleansed turned backe agayne, and
 with a loude voyce prayes God. ¹⁶ And

RHEIMS—1582.

come: but vnto him by vvhom they
 come. ² It is more profitable for him, if
 a mil-stone be put about his necke, and
 he be cast into the sea, then that he
 scandalize one of these litle ones. ³ Look
 vnto your selues, If thy brother sinne
 against thee, rebuke him: and if he doe
 penance, forgoe him. ⁴ And if he sinne
 against thee seven times in a day, and
 seven times in a day be conuerted vnto
 thee, saying, It repenteth me, forgoe
 him.

⁵ And the Apostles said to our Lord,
 Increase faith in vs. ⁶ And our lord said,
 If you had faith like to a mustard seede,
 you might say to this mulberie tree, be
 thou rooted vp, and be transplanted into
 the sea: and it would obey you. ⁷ And
 vvhich of you hauing a seruant plowing
 or keeping cattel, that will say to him
 returning out of the field, Peace quickly,
 sit downe: ⁸ and saith not to him, Make
 ready supper, and gird thy self, and serue
 me vvhiles I eat and drinke, and after-
 ward thou shalt eat and drinke? ⁹ Doth
 he giue that seruant thanks, for doing
 the thinges vvhich he commanded him?
 I trow not. ¹⁰ So you also, vvhon you
 shal haue done all thinges that are com-
 manded you, say, Vve are vnprofitable
 seruants: vve haue done that vvhich vve
 ought to doe.

¹¹ And it came to passe, as he went
 vnto Hierusalem, he passed through the
 myddes of Samaria and Galilee. ¹² And
 vvhon he entred into a certayne towne,
 there mette him ten men that were lepers,
 vvhich stode a farr off: ¹³ and they lifted
 vp their voice, saying, Iesus maister, haue
 mercie on vs. ¹⁴ Vvhon as he saw, he
 said, Goe, shew your selues to the Priestes.
 And it came to passe, as they went, they
 were made cleane.

¹⁵ And one of them as he saw that he
 was made cleane: went backe with a
 loud voice magnifying God, ¹⁶ and he fel

AUTHORISED—1611.

come, but w^o vnto him through whom
 they come. ² It were better for him that
 a millstone were hanged about his necke,
 and he cast into the Sea, then that he
 should offend one of these litle ones.

³ Take heed to your selues: If thy brother
 trespass against thee, rebuke him, and if he
 repent, forgive him. ⁴ And if he trespass
 against thee seven times in a day, and seven
 times in a day turne againe to thee, saying,
 I repent, thou shalt forgive him. ⁵ And the
 Apostles said vnto the Lord, Increase our
 faith. ⁶ And the Lord said, If yee had faith
 as a graine of mustard seede, yee might say
 vnto this Sycomore tree, Be thou plucked
 vp by the roote, and be thou planted in the
 sea, and it should obey you. ⁷ But which
 of you hauing a seruant plowing, or feeding
 cattell, will say vnto him by and by when
 he is come from the field, Goe and sit
 downe to meate? ⁸ And wil not rather
 say vnto him, Make ready wherewith I
 may suppe, and gird thy selfe, and serue
 me, till I haue eaten and drunken: and
 afterward thou shalt eat and drinke. ⁹ Doeth
 he thanke that seruant, because he did the
 thinges that were commanded him? I trow
 not. ¹⁰ So likewise ye, when ye shal haue
 done all those thinges which are com-
 manded you, say, We are vnprofitable
 seruants: wee haue done that which
 was our duty to doe.

¹¹ And it came to passe, as he went
 to Hierusalem, that hee passed thorow
 the midde of Samaria and Galilee. ¹² And
 as he entred into a certayne village, there met
 him ten men that were lepers, which
 stood as farre off. ¹³ And they lifted vp
 their voices, and said, Iesus master haue
 mercie on vs. ¹⁴ And when he saw them,
 he saide vnto them, Goe shew your selues
 vnto the Priestes. And it came to passe,
 that as they went, they were cleansed.

¹⁵ And one of them when hee saw that he
 was healed, turned backe, and with a loud
 voice glorified God, ¹⁶ And fell downe on

καὶ αὐτὸς ἦν Σαμαρείτης. ¹⁷ ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, 'Οὐχὶ οἱ δέκα ἐκαβα-
' ρίσθησαν; οἱ δὲ ἐννέα ποῦ; ¹⁸ οὐχ εὐρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ
' Θεῷ, εἰ μὴ ὁ ἀλλογενὴς οὗτος; ¹⁹ Καὶ εἶπεν αὐτῷ, 'Ἀναστὰς πορεύου· ἡ πίστις
' σου σέσωκέ σε.'

²⁰ Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων, πότε ἔρχεται ἡ βασιλεία τοῦ Θεοῦ,
ἀπεκρίθη αὐτοῖς, καὶ εἶπεν, 'Οὐκ ἔρχεται ἡ βασιλεία τοῦ Θεοῦ μετὰ παρατηρήσεως·
' οὐδὲ ἐροῦσιν, Ἰδοὺ ὧδε, ἢ, ἰδοὺ ἐκεῖ· ἰδοὺ γὰρ, ἡ βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν
' ἐστίν.' ²² Εἶπε δὲ πρὸς τοὺς μαθητὰς, 'Ἐλεύσονται ἡμέραι, ὅτε ἐπιθυμήσετε μίαν
' τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν, καὶ οὐκ ὄψεσθε. ²³ καὶ ἐροῦσιν ὑμῖν,
' Ἰδοὺ ὧδε, ἢ, ἰδοὺ ἐκεῖ· μὴ ἀπέλθῃτε, μηδὲ διώξητε. ²⁴ ὥσπερ γὰρ ἡ ἀστραπὴ ἡ
' ἀστράπτουσα ἐκ τῆς ὑπ' οὐρανὸν εἰς τὴν ὑπ' οὐρανὸν λάμπει, οὕτως ἔσται ὁ

* Alex. ὧδε, ἰδοὺ.

f Rec. + εἰς.

* Rec. + τοῦ.

WICLIFFE—1380.

his feet: and dide thankynge; and this
was a samaritan, ¹⁷ and ihesus answerid
to hem, & seide, the rewme of god cometh
not with aspyng: ¹⁸ nether thei schuln
seie lo here: or lo there; for lo the rewme
of god is withynne you; ²² and he seide
to hisse discipulis, daies schuln come, whanne
ye schuln desir to se o dai of mannes sone:
and ye schuln not se; ²³ and thei schulen
seie to you, lo here and lo there, nyle ye
go, nether sue ye; ²⁴ for as liȝt schynynge
from vndir heuene, schyneth in to the
thingis that ben vndir heuene: so mannes
sone schal be in his daies; ²⁵ but first it
bihooveth hym to suffre many thingis, and
to be reprevd of this generacioun;

²⁶ and as it was don in the daies of noe:
so it schal be in the daies of mannes sone;
²⁷ thei etun and drunken, weddiden wyves,
and weren joum to weddingis, til in to
the day in the whiche noe entrid in to the
schip: and the greet flood cam and lost
alle; ²⁸ also as it was don in the daies
of loth: thei etun and drunken, bouyten and
seiden: planntiden and bildeden; ²⁹ but
the dai that loth wente out of sodom:
the lord reyned fier and brymston fro
hevene and lost alle; ³⁰ Like this thing it
schal be; in what dai mannes sone schal
be schewid; ³¹ in that our he that is in
the roof and his vessels in the hous:
come he not doun to take hem away; and
he that schal be in the feld: also turne
not agen bihynde; ³² be ye mynde of the
wif of loth; ³³ who ever seke to make

TYNDALE—1534.

on his face at his fete, and gave him
thanks. And the same was a Samaritan.
¹⁷ And Iesus answered and sayde: are
ther not ten clesed? But where are
those nyny? ¹⁸ Ther are not founde that
returnd agayne, to geve God prayse; save
only this straunger. ¹⁹ And he sayde vnto
him: aryse, and goo thy waye; thy faith
hath made the whole.

²⁰ When he was demanded of the
pharisees, when the kyngdome of God
shuld come: he answered them and sayde:
The kyngdome of God cometh not with
waytyng for. ²¹ Nether shall men saye:
Lo here; lo there. For beholde, the kyng-
dome of God is with in you.

²² And he sayde vnto the disciples: The
dayes will come, when ye shall desyre to se
one daye of the sonne of man; and ye shall
not se it. ²³ And they shall saye to you:
Se here; Se there. Goo not after them, nor
folowe them; ²⁴ for as the lyghtenynge that
apereth out of the one parte of the heven;
and shyneth vnto the other parte of heven:
So shall the sonne of man be in his
dayes. ²⁵ But fyrst must he suffre many
thynges, and be refused of this nation.

²⁶ As it happened in the tyme of Noe:
So shall it be in the tyme of the sonne
of man. ²⁷ They ate, they dranke, they
maryed wyves and were maryed; even
vnto the same daye that Noe went into
the arke: and the flood cam and de-
stroyed them all. ²⁸ Lykwys also, as it
chaunced in the dayes of Lot. They ate,
they dranke, they bought, they solde; they
planted; they bilte. ²⁹ And even the same
daye that Lot went out of Zodom; it rayned
fyr and brymstone from heven; and de-
stroyed them all. ³⁰ After these ensemples,
shall it be in the dayes when the sonne
of man shall appere.

³¹ At that daye he that is on the house
toppe, and his stuffe in the house: let hym
not come doun to take it out. And
lykwys let not him that is in the felde;
turne backe agayne to that he lefte be-
hynde. ³² Remember Lottes wyfe. ³³ Who-

CRANMER—1539.

fell doun on his face at his fete, and gave
hym thanks. And the same was a Sa-
maritane. ¹⁷ And Iesus answered, and
sayde: are ther not ten clesed? But where
are those nyny? ¹⁸ Ther are not founde
that returned agayne, to geve God prayse,
save only thys straunger. ¹⁹ And he sayd
vnto him: aryse, go thy waye, thy fayth
hath made the whole.

²⁰ When he was demanded of the Pha-
rysees, when the kyngdome of God shuld
come, he answered them and sayd: The
kyngdome of God shall not come with
waytyng for. ²¹ Nether shall they saye, Lo
here, Or lo there. For beholde the kyng-
dome of God is wythin you. ²² And he sayde
vnto the dyscyples: the dayes wyll come,
when ye shall desyre to se one daye of
the sonne of man, and ye shall not se it.

²³ And they shall saye to you: Se here,
Se there. Go not after them, nor folowe
them: ²⁴ for as the lyghtenynge that apere-
th out of the one parte that is vnder heuene,
schyneth vnto the other parte which is vnder
heaven, so shall the sonne of man be in
hys dayes. ²⁵ But fyrst must he suffre many
thynges and be refused of thys nacyon.

²⁶ And as it happened in the dayes of
Noe: so shall it be also in the dayes of
the sonne of man. ²⁷ They dyd eate and
drynke, they maryed wyves and were
maryed, even vnto the same daye that Noe
went into the Arke: and the flood cam,
and destroyed them all. ²⁸ Lykwys also
as it chaunced in the dayes of Lot. They
dyd eate, they dranke, they bought, they
solde, they planted, they buylded: ²⁹ But
even the same daye that Lot went out of
zodom, it rayned wyth fyre and brym-
stone from heuene, and destroyed them
all. ³⁰ Euen thus, shall it be in the daye,
when the sonne of man shall appere.

³¹ At that daye he that is on the house
toppe, and his stuffe in the house: let hym
not come doun to take it out. And let
not hym that is in the felde, turne backe
agayne to the thinges that he lefte behynde.
³² Remember Lottes wyfe. ³³ Whosoever

‘ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ. ¹⁷ πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης. ¹⁸ καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις ¹⁹ Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου. ²⁰ ἥσθιον, ἔπινον, ἐγάμουν, ἔξεγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτὸν, καὶ ἦλθεν ὁ κατακλυσμὸς, καὶ ἀπώλεσεν ἅπαντας. ²¹ ὁμοίως καὶ ὡς ἐγένετο ἐν ταῖς ἡμέραις ²² Λῶτ· ἥσθιον, ἔπινον, ἡγόραζον, ἐπῶλουν, ἐφύτευον, ἀκοδόμουν· ²³ ἡ δὲ ἡμέρα ἐξῆλθε Λῶτ ἀπὸ Σοδόμων, ἔβρεξε πῦρ καὶ θεῖον ἀπ’ οὐρανοῦ, καὶ ἀπώλεσεν ἅπαντας· ²⁴ κατὰ ταῦτα ἔσται ἡ ἡμέρα ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται. ²⁵ ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὅς ἐσται ἐπὶ τοῦ δώματος, καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἄραι αὐτά· καὶ ὁ ἐν τῷ ἀγρῷ ὁμοίως μὴ ἐπιστρεφάτω εἰς τὰ ὀπίσω. ²⁶ μνημονεύετε τῆς γυναικὸς Λῶτ. ²⁷ ὅς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ

* Alex. ἡγαμίζοντο.

* Alex. τὸ ἀβρό.

GENEVA—1557.

fel downe on hys face at his fete, and gaue him thankes, and the same was a Samaritane. ¹⁷ And Iesus answered and sayd, Are there not ten cleasid? but where are those nyne? ¹⁸ There are not found that returned agayne, to geue God prayse, save only this stranger. ¹⁹ And he sayd vnto him, Aryas, go thy way, thy fayth hath made thee whole.

²⁰ When he was demanded of the Pharisies, when the kingdome of God should come, he answered them, and sayd, The kingdome of God commeth not with obseruation. ²¹ Neither shal men say, Lo here, lo there. For behold the kingdome of God is within you. ²² And he said vnto the disciples, The dayes will come, when ye shal desire to see one of the dayes of the Sonne of man, and ye shal not see it. ²³ And they shal say to you, See here, or see there. Go not thither, neither folow them. ²⁴ For as the lightening that appeareth out of the one part that is vnder heauen, and shineth vnto the other part which is vnder heauen: So shal the Sonne of man be in his day. ²⁵ But fyrst must he suffre many thynges, and be reproved of this nation.

²⁶ And as it happened in the dayes of Noe, so shal it be in the dayes of the Sonne of man. ²⁷ They ate, they dranke, they married wyues, and gaue in marriage, euen vnto that same day that Noe went into the Arke: & the flood came, & destroyed them all. ²⁸ Likewise also, as it chanced in the dayes of Lot. They ate, they dranke, they bought, they sold, they planted, they buyt. ²⁹ And euen the same day that Lot went out of Sodoma, it rayned fyre and brimstone from heauen, and destroyed them all. ³⁰ After these ensamples, shal it be in the day when the Sonne of man shal appeare.

³¹ At that day he that is on the house top, and his stuffe in the house, let him not come downe to take it out: and he that is in the field, likewise let him not turne backe to that he lefte behynde. ³² Remember Lottes wyfe. ³³ Whosoever

RHEIMS—1582.

on his face before his feete, giuing thankes: and this was a Samaritane. ¹⁷ And Iesus answering said, Were not ten made cleane? and where are the nyne? ¹⁸ There was not found that returned, and gaue glorie to God, but this stranger. ¹⁹ And he said to him, Arise, goe thy way: because thy faith hath made thee safe.

²⁰ And being asked of the Pharisees, When cometh the kingdom of God? he answered them and said, The kingdom of God cometh not with obseruation: ²¹ neither shal they say, Loe here, or loe there: for loe the kingdom of God is within you.

²² And he said to his Disciples, The daies will come when you shal desire to see one day of the Sonne of man: and you shal not see. ²³ And they will say to you, Loe here and loe there. Goe not, neither doe ye follow after. ²⁴ For euen as the lightening that lighteneth from vnder heauen, vnto those partes that are vnder heauen, shineth: so shal the Sonne of man be in his day. ²⁵ But first he must suffer many things and be reiected of this generation. ²⁶ And as it came to passe in the daies of Noe, so shal it be also in the daies of the Sonne of man. ²⁷ They did eate and drinke, they did marie wyues and were given to marriage euen vntil the day that Noe entred into the arke: and the flood came, and destroyed them all.

²⁸ Likewise as it came to passe in the daies of Lot: They did eate and drinke, bought and sold, planted, and builded: ²⁹ and in the day that Lot went out from Sodome, it rained fire and brimstone from heauen, and destroyed them all: ³⁰ according to these things it shal be in the day that the Sonne of man shal be reuealed. ³¹ In that hoare he that shal be in the house-toppe, and his vessel in the house, let him not goe downe to take them vp: and he that is in the field, in like manner let him not returne backe.

³² Be mindeful of Lots wyfe. ³³ Whoso-

AUTHORISED—1611.

his face at his feet, giuing him thanks: and hee was a Samaritane. ¹⁷ And Iesus answering said, Were there not ten cleasid, but where are the nyne? ¹⁸ There are not found that returned to give glory to God, save this stranger. ¹⁹ And he said vnto him, Arise, go thy way, thy faith hath made thee whole.

²⁰ And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them, and said, The kingdom of God cometh not with obseruation. ²¹ Neither shall they say, Loe here, or loe there: for behold, the kingdom of God is within you. ²² And hee said vnto the disciples, The dayes will come, when ye shall desire to see one of the dayes of the Sonne of man, and ye shall not see it. ²³ And they shall say to you, See here, or see there: Goe not after them, nor follow them. ²⁴ For as the lightning that lighteneth out of the one part vnder heauen, shineth vnto the other part vnder heauen: so shall also the Sonne of man be in his day. ²⁵ But first must hee suffer many things, and be reiected of this generation. ²⁶ And as it was in the dayes of Noe: so shall it be also in the dayes of the Sonne of man. ²⁷ They did eate, they dranke, they married wyues, they were given in marriage, vntill the day that Noe entred into the arke: and the flood came, and destroyed them all. ²⁸ Likewise also as it was in the dayes of Lot, they did eat, they dranke, they bought, they sold, they planted, they builded: ²⁹ But the same day that Lot went out of Sodome, it rained fire and brimstone from heauen, and destroyed them all: ³⁰ Euen thus shall it be in the day when the Sonne of man is reuealed. ³¹ In that day he which shal be vpon the house top, and his stuffe in the house, let him not come downe to take it away: and hee that is in the field, let him likewise not returne backe. ³² Remember Lots wife. ³³ Whosoever shal seeke to save

* Or, with outward show.

* Or, among you.

‘σῶσαι, ἀπολέσει αὐτήν· καὶ ὃς ἐὰν ἀπολέσῃ αὐτήν, ζωογονήσει αὐτήν. ²⁴ λέγω ὑμῖν, ταύτη τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς· ²⁵ εἷς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται. ²⁶ δύο ἔσονται ἀλήθουσαι ἐπὶ τὸ αὐτό· ἢ μία παραληφθήσεται, καὶ ἡ ἑτέρα ἀφεθήσεται. ²⁷ δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἷς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται.’ ²⁸ Καὶ ἀποκριθέντες λέγουσιν αὐτῷ, ‘Ποῦ, κύριε;’ Ὁ δὲ εἶπεν αὐτοῖς, ‘Ὅπου τὸ σῶμα, ἐκεῖ συναχθήσονται οἱ αἱετοί.’]

XVIII. Ἐλεγε δὲ καὶ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι, καὶ μὴ ἐκκακεῖν, ¹ λέγων, ‘Κριτὴς τις ἦν ἐν τινι πόλει, τὸν Θεὸν μὴ φοβούμενος, καὶ ἄνθρωπον μὴ ἐντροπόμενος. ² χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ, καὶ ἤρχετο πρὸς αὐτὸν, λέγουσα, Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου. ³ Καὶ οὐκ ᾔθελήσεν ἐπὶ χρόνον· μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ, Εἰ καὶ τὸν Θεὸν οὐ φοβοῦμαι, καὶ

* Rec. + δ.

* Alex. καὶ οἱ ἀετοί.

* Alex. = καὶ.

* Rec. + τις.

* Alex. φέλου.

WICLIIF—1380.

his lif; saaf: schal lese it; and who euer leaith it: schal quiken it.

²⁴ but I seie to you; in that nyght tweyne schuln be in o bedde: oon schal be taken; and the tother forsaken; ²⁵ tweyne wymen schulen be gryndyng to gidre: the toon schal be taken & the tother forsaken; ²⁶ tweyne in a feeld, the toon schal be taken, and the tother lefte; ²⁷ thei answereden and seiden to hym, wher lord, whiche seide to hym, where euer the bodi schal be: thidur schuln be gaderid to gidre also the egles.

18. AND he seide to hem also a parable; that it bihoueth euermore to preie, and not faile, ² and seide; there was a iuge in a cite, that drode not god; nether schamed of men; ³ & a widowe was in that cite; and sche cam to hym and seide; venge me of myn aduersarie; ⁴ and he wolde not longe tyme; but afir this thingis he seide with ynn hym self thou; I drede not god, and schame not of man; ⁵ nethels for this widows is heuye to me, I schal venge hir, lest at the last sche comynge condempne me;

⁶ and the lord seide here se what the domesman of wickidnesse seith; ⁷ and where god schal not do veniaunce of his choosen cryng to hym dai and nyght: and schal hane paciens in hem? ⁸ sothli I seie to you; for sone he schal do veniaunce of hem; nethels geassit thou that mannes sone comynge schal fynde feith in erthe?

⁹ and he seide also to eam men that tristid in hem self as thei weren rightul; and dispiseden other, this parable seiynge; ¹⁰ tweie men wenten up in to the temple; to preie; the toon a farisee; and the tother a puppican; ¹¹ & the farisee stode and preied bi hym self these thingis and seid; god I do thankis to thee, for I am not as other men; rauencouris, vniust,

TYNDALE—1584.

soever will goo about to save his lyfe; shall loose it: And whosoever shall loose his lyfe, shall save it.

²⁴ I tell you: In that nyght, ther shalbe two in one bedd; the one shalbe receaved; and the other shalbe forsaken. ²⁵ Two shalbe also a gryndyng to gedder: the one shalbe receaved; and the other forsaken. ²⁶ And they answered; and sayde to him: where Lorde? And he sayd vnto them: whosoever the body shalbe; thither will the egles resorte.

18. AND he put forth a similitude vnto them; signifyinge that men ought alwayes to praye; and not to be wery ² sayynge: Ther was a Iudge in a certayne cite; which feared not god; nether regarded man. ³ And ther was a certayne widowe in the same cite; which came vnto him sayynge: avenge me of myne aduersary. ⁴ And he wolde not for a while. But afterwarde he sayd vnto him selfe: though I feare not God; nor care for man; ⁵ yet because this widowe troubleth me; I will avenge her lest at the laste she come and haggie on me.

⁶ And the lorde sayd: heare what the vnrighthewis Iudge sayeth. ⁷ And shall not god avenge his electe; which crye daye and nyght vnto him; ye though he differre them. ⁸ I tell you he will avenge them; and that quickly. Nevertheless; when the sonne of man cometh; suppose ye; that he shall fynde faithe on the erthe.

⁹ And he put forth this similitude; vnto certayne which trusted in them selves that they were perfecte; and despysed other. ¹⁰ Two men went vp into the temple to praye: the one a pharisee; and the other a publican. ¹¹ The pharisee stode and prayed thus with him selfe. God I thanke the; that I am not as other men are; extorsioners; vniuste; aduocaters; or as this

CRANMER—1539.

wyll go about to save his lyfe, shall lose it: and whosoever shall lose his lyfe, shall save it. ²⁴ I tell you: in that nyght ther shalbe two in one bedd, the one shalbe receaved, the other shalbe forsaken: ²⁵ Two shalbe agryndyng together: the one shalbe receaved, and the other forsaken. ²⁶ (Two in the feilde, the one shalbe receaved, and the other forsaken.) ²⁷ And they answered, and sayd to him: where Lorde? He sayd vnto them: whosoever the body shalbe, thither wyll also the Egles be gathered together.

18. AND he put forth a parable vnto them, signifyinge that men ought all wayes to praye and not to be wery; ² sayynge: Ther was in a certayne cite a iudge, which feared not God, nether regarded man. ³ And ther was a certayne widowe in the same cite, and she came vnto hym, sayynge: avenge me of myne aduersary. ⁴ And he wolde not for a while. But after warde he sayd within him selfe: though I feare not God, nor care for man; ⁵ yet because this widowe is importune vpon me, I wyll avenge her, lest she come at the last and rayle on me. ⁶ And the Lorde sayd: heare what the vnrighthewis Iudge sayeth. ⁷ And shall not God avenge his electe, which crye daye and nyght vnto hym, ye though he deferre them? ⁸ I tell you that he wyll avenge them, and that quickly. Neuerthelesse, when the sonne of man cometh, shall he fynde fayth on the erth?

⁹ And he tolde this parable, vnto certayne which trusted in them selves that they were perfecte, and despysed other. ¹⁰ Two men went vp into the temple to praye: the one a Pharyse, and the other a publican. ¹¹ The Pharyse stode and prayed thus wyth hym selfe: God, I thanke the, that I am not as other men are, extorsioners, vniuste, aduocaters, or as this

‘ἀνθρώπου οὐκ ἐντρέπομαι·⁸ διάγε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην,
 ‘ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάξῃ με.’⁹ Ἔπε δὲ ὁ Κύριος,
 ‘ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει· ὁ δὲ Θεὸς οὐ μὴ ποιήσει τὴν ἐκδίκησιν
 ‘τῶν ἐκλεκτῶν αὐτοῦ τῶν βοῶντων πρὸς αὐτὸν ἡμέρας καὶ νυκτὸς, καὶ μακροθυμῶν
 ‘ἐπ’ αὐτοῖς;¹⁰ λέγω ὑμῖν, ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ υἱὸς
 ‘τοῦ ἀνθρώπου ἐλθὼν ἄρα εὕρησει τὴν πίστιν ἐπὶ τῆς γῆς;

‘Ἔπε δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ’ ἑαυτοῖς ὅτι εἰσὶ δίκαιοι; καὶ
 ἐξουθενοῦντας τοὺς λοιποὺς, τὴν παραβολὴν ταύτην·¹¹ ‘Ἀνθρώποι δύο ἀνέβησαν
 ‘εἰς τὸ ἱερὸν προσεύξασθαι· ὁ εἰς Φαρισαῖος, καὶ ὁ ἕτερος τελῶνης.¹² ὁ Φαρισαῖος
 ‘σταθεὶς πρὸς ἑαυτὸν ταῦτα προσήχετο, Ὁ Θεὸς, εὐχαριστῶ σοι, ὅτι οὐκ
 ‘εἰμὶ ὡς περ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἀδικοὶ, μοιχοὶ, ἢ καὶ ὡς αὐτός ὁ

* Alex. οὐκ ἄνδ.

* Alex. ποτόφ.

* Alex. μακροθυμῶν.

* Const. = sal.

* Alex. ταῦτα πρὸς ἑαυτοῖς.

GENEVA—1557.

wyl go about to save his soule, shal lose it: and whosoever shal lose it, shal restore it to life. ²⁴ I tel you, in that nyght, there shalbe two in one bed. the one shalbe reccened, and the other shalbe forsaken. ²⁵ Two women shalbe grinding together: the one shalbe taken, and the other left. ²⁶ And they answered, and sayd to hym, Where Lorde? And he sayd vnto them, Whosoever the body shalbe, thither wyl also the Eagles resorte.

18. AND he put forth a similitude also vnto them, to this end that they ought alwayes to pray, and not to wax feinte. ² Saying, There was a Iudge in a certain cite, which feared not God, nether reuerenced man. ³ And there was a certain widow in the same cite, which came vnto him, saying, Do me iustice against myne aduersarie. ⁴ And he would not for a longe tyme: but afterwarde he sayd with hym self, Though I feare not God, nor reuerence man. ⁵ Yet because this widow troubleth me, I wil do her right, lest at the last she come and make me weary with her importunitie.

⁶ And the Lord sayd, Heare what the vnrighteous Iudge sayeth. ⁷ And shal not God auenge his electe, which cry day and night vnto him, yea though he deferre them? ⁸ I tel you he wil auenge them, and that quickly. Neuerthelesse, when the Sonne of man cometh, suppose ye that he shal fynde fayth on the earth? ⁹ And he put forth this similitude vnto certayn which trusted in them selues that they were perfect, and despised other. ¹⁰ Two men went vp into the temple to pray: the one a Pharisee, and the other a Publican. ¹¹ The Pharisee stode and praied thus with hym self, God, I thanke thee that I am not as other men are, extortioners, vnjust, aduocaters, or as this Publican.

RHEIMS—1582.

euery seeketh to saue his life, shal lose it: and whosoever doth lose the same, shal quicken it. ²⁴ I say to you, in that night there shal be two in one bed: the one shal be taken, and the other shal be left: ²⁵ two women shal be grinding together: the one shal be taken, and the other shal be left: ²⁶ two in the field: the one shal be taken, and the other shal be left. They answering say to him, Vwhere Lorde? ²⁷ Vvho said to them, Vvheresoever the body shal be, thither wyl the eagles also be gathered together.

18. AND he spake also a parable to them that it behoueth alwayes to pray, and not to be weary, ² saying, There was a certaine Iudge in a certaine cite, vvch feared not God, and of man made no account. ³ And there vvwas a certaine vvvidow in that cite: and she came to him, saying, Reuenge me of mine aduersarie. ⁴ And he vvould not of a long tyme. but aftervvard he said vvwith him self, Although I feare not God, nor make account of man: ⁵ yet because this vvvidowv is importune vpon me, I vvill reuenge her, lest at the last she come and defame me. ⁶ And our Lord said, Heare vvwhat the Iudge of iniquitie sayeth. ⁷ And vvvil not God reuenge his elect that crie to him day and night: and vvvil he haue patience in them? ⁸ I say to you that he vvill quickly reuenge them. But yet the Sonne of man comming, shal he finde trovv you, fayth in the earth?

⁹ And he said also to certayne that trusted in them selues as iust, and despised other, this parable: ¹⁰ Two men went vp into the Temple to pray: the one a Pharisee, and the other a Publicane. ¹¹ The Pharisee standing, praied thus vvith him self: God, I giue thee thanks that I am not as the rest of men, extortioners, vnjust,

AUTHORISED—1611.

his life, shall lose it, and whosoever shall lose his life, shall preserve it. ²⁴ I tell you, in that night there shall be two men in one bed, the one shall be taken, the other shall be left. ²⁵ Two women shall be grinding together, the one shall be taken, and the other left. ²⁶ Two men shall be in the field, the one shall be taken, and the other left. ²⁷ And they answered, and said vnto him, Where, Lord? And he said vnto them, Wheresoever the body is, thither will the Eagles be gathered together.

18. AND he spake a parable vnto them, to this end, that men ought alwayes to pray, and not to faint, ² Saying, there was in a citie a Iudge, which feared not God, neither regarded man. ³ And there was a widow in that citie, and she came vnto him, saying, Auenge me of mine aduersary: ⁴ And hee would not for a while. But afterward he said within himself, Though I feare not God, nor regard man, ⁵ Yet because this widow troubleth me, I will auenge her, lest by her continually comming, she weary me. ⁶ And the Lord said, Heare what the vnjust Iudge saith. ⁷ And shall not God auenge his owne elect, which cry day and night vnto him, though he beare long with them? ⁸ I tel you that he wil auenge them speedily. Neuerthelesse, when the Son of man cometh, shall he find faith on the earth?

⁹ And he spake this parable vnto certayne which trusted in themselves: that they were righteous, and despised other: ¹⁰ Two men went vp into the Temple to pray, the one a Pharisee, and the other a Publicane. ¹¹ The Pharisee stood and prayed thus with himselfe, God, I thank thee, that I am not as other men are, extortioners, vnjust, adulterers, or euen as this Publican.

* This 26. v. is wanting in some of the Greek copies.
 * Or, as being righteous.

‘τελώνης. ¹² ἤσπεύω δις τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι. ¹³ Καὶ ὁ τελώνης μακρόθεν ἐστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπάραι· ἀλλ’ ἐτυπτεν εἰς τὸ στῆθος αὐτοῦ, λέγων, Ὁ Θεὸς, ἰλάσθητί μοι τῷ ἁμαρτωλῷ. ¹⁴ Λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ, ἥ γὰρ ἐκεῖνος. | ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται· ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.’

¹⁵ Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη, ἵνα αὐτῶν ἅπτηται· ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμησαν αὐτοῖς. ¹⁶ ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτὰ εἶπεν, | Ἀφετε τὰ παιδιά ἔρχεσθαι πρὸς με, καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. ¹⁷ ἀμὴν λέγω ὑμῖν, ὅς ἐάν μὴ δέξηται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.’

* Alex. = εἰς. * Rec. ἡ ἱερός. * Alex. ἱερίων. * Alex. προσκαλεσάμενος (α. προσκαλεσάμενος) αὐτὰ, λέγων.

WICLIF—1380.

muotera, as also this poppelicyn, ¹² I fast twice in the woke, I yeeve tithis of alle thingis that I haue in possessioun, ¹³ and the poppelicyn stode afor, and wolde nether reise his yea to heuene, but smoot his brest: and seide, god be merciful to me synner. ¹⁴ truli I seie to you, this yede down in to his hous, and was iustified for the tother; for ecche that enhauncith hym: schal be made lowe, and he that mekith hym: schal be enhauncid;

¹⁵ and thei broughten to hym yong children that he scholde touche hem, and whanne the discipulis saien this thing: thei blameden hem, ¹⁶ but ihesus clepid to gidre hem and seide, suffre ye children to come to me: and nyle ye forbede hem, for of suchis is the kyngdom of heuene; ¹⁷ truli I seie to you, who ever schal not take the kyngdom of god as a child: he schal not entre in to it;

¹⁸ & a prince axed hym and seid, good maister in what thing doyng: schal I welde everlastyng lif? ¹⁹ and ihesus seid to hym, what seiist thou me good; no man is good but god alone; ²⁰ thou knowist the comaundementis, thou schalt not sle, thou schalt do no lecherie, thou schalt not do thefte, thou schalt not seie fals witnessyng; worship thi fadir and thi modir, ²¹ which seide, I haue kepte alle these thingis fro my yongthe, ²² and whanne this thing was herd: ihesus seide to hym, git o thing failith to thee; sille thou alle thingis that thou hast and yeeve to pore men: & thou schalt haue tresour in heuene, and come & see thou me; ²³ whanne these thingis weren herd, he was sorowful: for he was ful riche.

²⁴ and ihesus seying him moad sorie: seide how hard thei that han money: schulen entre in to the kyngdom of god; ²⁵ for it is listir a camel to passe thorow a nedelis iye: thanne a riche man to entre

TYNDALE—1534.

publican. ¹² I fast twyse in the weke. I geve tytles of all that I possesse. ¹³ And the publican stode aforre of, and wolde not lyfte vp his eyes to heven; but smote his brest sayinge: God be mercifull to me a synner. ¹⁴ I tell you: this man departed home to his housse iustified moore then the other. For every man that exalteth him selfe, shalbe brought low: And he that humbleth him selfe, shalbe exalted.

¹⁵ They brought vnto him also babes, that he shuld touche them. When his disciples sawe that, they rebuked them.

¹⁶ But Iesus called them vnto him, and sayde: Suffre chylidren to come vnto me, and forbydde them not. For of soche is the kyngdome of God. ¹⁷ Verely I saye vnto you: whosoever receaveth not the kyngdome of God, as a chylde: he shall not enter therein.

¹⁸ And a certayne ruler axed him sayinge: Good Master: what ought I to do to obtayne eternall lyfe? ¹⁹ Iesus sayd vnto him: Why callest thou me good? No man is good, save God only. ²⁰ Thou knowest the commaundmentes: Thou shalt not commit adoutry: thou shalt not kyll: thou shalt not steale: thou shalt not beare false wytnes: Honour thy father and thy mother. ²¹ And he sayde: all these have I kept from my yowthe. ²² When Iesus hearde that, he sayde vnto him: Yet lackest thou one thinge. Sell all that thou hast, and distribute it vnto the pore, and thou shalt have treasure in heven; and come, and folowe me. ²³ When he heard that, he was hevy: for he was very ryche.

²⁴ When Iesus sawe him morne, he sayde: with what difficulte shall they that have ryche, enter into the kyngdome of God? ²⁵ it is easyer for a camell to goo thorow a nedles eye, then for a ryche

CRANMER—1589.

publican. ¹² I fast twyse in the weke. I geve tytles of all that I possesse. ¹³ And the publican stondyng a farrre of, wolde not lyfte vp hys eyes to heauen, but smote vpon hys brest, sayinge: God be mercifull to me a synner. ¹⁴ I tell you: this man departed home to hys house iustified, moore then the other. For euery one that exalteth him selfe, shalbe brought lowe: And he that humbleth him selfe, shalbe exalted.

¹⁵ They brought vnto him also yong chylidren, that he shoulde touche them. When hys dyscyples sawe it, they rebuked them. ¹⁶ But Iesus (whan he had called them vnto hym) sayde: Suffre chylidren to come vnto me, and forbydde them not. For of soch is the kyngdome of God. ¹⁷ Verely I saye vnto you: whosoever receaueh not the kyngdome of God as a chylde, shall not enter therein. ¹⁸ And a certayne ruler asked him, sayinge: good master, what ought I to do, to obtayne eternall lyfe?

¹⁹ Iesus sayde vnto him: Why callest thou me good? None is good, save God onely. ²⁰ Thou knowest the comaundmentes: Thou shalt not commit adoutry: thou shalt not kyll: thou shalt not steale: thou shalt not beare false wytaies: Honour thy father and thy mother. ²¹ And he sayde: all these haue I kept from my yowth vp. ²² When Iesus hearde that, he sayde vnto him: Yet lackest thou one thyng. Sell all that thou hast, and distribute vnto the pore, and thou shalt haue treasure in heuene, and come, folowe me. ²³ When he hearde this, he was sorie: for he was very ryche.

²⁴ When Iesus sawe that he was sorie, he sayde: wyth what difficulte shall they that haue, money, enter into the kyngdome of God? ²⁵ it is easyer for a camell to go thorow a nedles eye, then for a

¹⁸ Καὶ ἐπηρώτησέ τις αὐτὸν ἄρχων, λέγων, ‘Διδάσκαλε ἀγαθὲ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;’ ¹⁹ Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς, ‘Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἷς, ὁ Θεός.’ ²⁰ τὰς ἐντολάς οἶδας, ‘Μὴ μοιχεύσης· μὴ φονεύσης· μὴ κλέψης· μὴ ψευδομαρτυρήσης· τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου.’ ²¹ Ὁ δὲ εἶπε, ‘Ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου.’ ²² Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς εἶπεν αὐτῷ, ‘Ἐτι ἔν σοι λείπει· πάντα ὅσα ἔχεις πώλησον, καὶ διάδος | πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι.’ ²³ Ὁ δὲ ἀκούσας ταῦτα περίλυπος ἐγένετο· ἦν γὰρ πλούσιος σφόδρα. ²⁴ Ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς ²⁵ περίλυπον γενόμενον | εἶπε, ‘Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ Θεοῦ.’ ²⁶ Ἐυκοπώτερον γὰρ ἐστὶ, κάμηλον διὰ τρυμαλιᾶς ²⁷ ῥαφίδος | εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ.

¹⁸ Alex. = σου.²¹ Alex. = ταῦτα.²⁰ Alex. δὲς.²² Alex. = περίλυπον γενόμενον.²⁴ Alex. βολόντος.²⁵ Alex. θαλάσσης.

GENEVA—1557.

¹³ I fast twise in the weke: I geve tythe of all that I possesse. ¹⁴ And the Publican was a farre of, and wolde not lyft vp so muche as his eyes to heauen, but smote his brest, saying, God be merciful to me a synner. ¹⁵ I tel you, this man departed home to hya house iustified, rather then the other: for every man that exalteth hym self, shalbe brought low: and he that humbleth him self, shalbe exalted.

¹⁶ They brought vnto him also babes, that he shulde touche them. When his disciples saw *that*, they rebuked them. ¹⁷ But Iesus called the children vnto him, and sayd, Suffer babes to come vnto me, and forbid them not, for of such is the kyngdome of God.

¹⁸ Verely I say vnto you, whosoever receaue the kyngdome of God as a babe, he shal not enter therein. ¹⁹ Then a certayn ruler asked hym, saying, Good maister, what ought I to do, to obtayne eternal lyfe? ²⁰ Iesus sayd vnto him, Why callest thou me good? None is good, save one to sayt God. ²¹ Thou knowest the commandementes, commit not aduourty, kil not, steale not, beare not false witness, honour thy father and thy mother. ²² And he sayd, All these haue I kept from my youth. ²³ When Iesus heard that, he sayd vnto him, Yet lackest thou one thing: Sel all that thou hast, and distribute vnto the poore, and thou shalt haue treasure in heauen, and come, folow me.

²⁴ When he heard that, he was very heuy: for he was marvellous ryche. ²⁵ When Iesus sawe him moorne, he sayd, With what difficultie shal they that haue ryches, entre into the kyngdome of God? ²⁶ It is easier for a camel to go through a needles

RHEIMS—1583.

adnouterers, as also this Publicane. ¹³ I fast twise in a weeke: I geue tythes of all that I possesse. ¹⁴ And the Publicane standing a farre off, would not so much as lift vp his eyes toward heauen: but he knocked his brest, saying, God be merciful to me a sinner. ¹⁵ I say to you, this man went downe into his house iustified more then he: because every one that exalteth him self, shal be humbled: and he that humbleth him self, shal be exalted.

¹⁶ And they brought vnto him infants also, that he might touche them. Vvhen the Disciples saw, they rebuked them. ¹⁷ But Iesus calling them together, said, Suffer children to come vnto me, and forbid them not, for the kingdom of heauen is for such. ¹⁸ Amen I say to you, Vvhosoever receiveth not the kingdom of God as a childe, shal not enter into it.

¹⁹ And a certayne Prince asked him, saying, Good maister, by doing vvhat, shal I possesse euerglasting life? ²⁰ And Iesus said to him, Vvhy doest thou call me good? None is good but only God. ²¹ Thou knowest the commandementes: Thou shalt not kil, Thou shalt not commit aduourtye, Thou shalt not beare false witness, Thou shalt not steale, Honour thy father and mother. ²² Vvho said, All these things haue I kept from my youth.

²³ Vvhen Iesus hearing, said to him, Yet one thing thou lackest: Sel al that euert thou hast, and giue to the poore, and thou shalt haue treasure in heauen: and come, folow me. ²⁴ He hearing these things, vvvas stricken sad: because he vvvas very ryche. ²⁵ And Iesus seeing him stricken sad, said, How hardly shal they that haue money, enter into the kingdom of God? ²⁶ For it is easier for a camel to passe through the eye of a needle, then for a

AUTHORISED—1611.

came. ¹³ I fast twise in the weeke, I geue tythes of all that I possesse. ¹⁴ And the Publicane standing asafarre off, would not lift vp so much as his eyes vnto heauen: but smote vpon his brest, saying, God be mercifull to me a sinner. ¹⁵ I tell you, this man went downe to his house iustified rather then the other: For every one that exalteth himselfe, shall be abased: and he that humbleth himselfe, shall be exalted.

¹⁶ And they brought vnto him also infants that he should touch them: but when his disciples saw it, they rebuked them. ¹⁷ But Iesus called them vnto him, and said, Suffer little children to come vnto me, and forbid them not: for of such is the kingdome of God. ¹⁸ Verely I say vnto you, whosoever shall not receiue the kingdome of God as a little child, shall in no wise enter therein. ¹⁹ And a certayne ruler asked him, saying, Good master, what shall I doe to inherit eternal life? ²⁰ And Iesus sayd vnto him, Why callest thou me good? None is good save one, *that is* God. ²¹ Thou knowest the commandementes, Doe not commit adultery, Doe not kill, Doe not steale, Doe not beare false witness, Honour thy father and thy mother. ²² And he said, All these haue I kept from my youth vp.

²³ Now when Iesus heard these things, he sayd vnto him, Yet lackest thou one thing: Sell all that thou hast, and distribute vnto the poore, and thou shalt haue treasure in heauen, and come follow me. ²⁴ And when he heard this, he was very sorrowfull, for he was very rich.

²⁵ And when Iesus saw that he was very sorrowfull, he said, How hardly shal they that haue riches, enter into the kingdome of God? ²⁶ For it is easier for a camel to goe thorow a needles eye, then for a

‘εἰσελθεῖν.’ ²⁶ Εἶπον δὲ οἱ ἀκούσαντες, ‘Καὶ τίς δύναται σωθῆναι;’ ²⁷ Ὁ δὲ εἶπε, ‘Τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ ἐστί παρὰ τῷ Θεῷ.’ ²⁸ Εἶπε δὲ ὁ Πέτρος, ‘Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμεν σοι.’ ²⁹ Ὁ δὲ εἶπεν αὐτοῖς, ‘Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς ἐστὶν ὃς ἀφήκεν οἰκίαν, ἢ γονεῖς, ἢ ἀδελφοὺς, ἢ γυναῖκα, ἢ τέκνα, ἕνεκεν τῆς βασιλείας τοῦ Θεοῦ, ³⁰ ὃς οὐ μὴ ἀπολάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶν αἰώνιον.’

³¹ Παραλαβὼν δὲ τοὺς δώδεκα, εἶπε πρὸς αὐτοὺς, ‘Ἰδοὺ, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου. ³² παραδοθήσεται γὰρ τοῖς ἔθνεσι, καὶ ἐμπαιχθήσεται, καὶ ὕβρισ-

• Cmsk. = 6.

/ Alex. + 2v.

WICLIF—1380.

in to the kingdom of god; ²⁶ and thei that herden these thingis: seiden; who mai be made sauē; ²⁷ and he seide to hem; tho thingis that ben impossible anentis men: ben possible anentis god; ²⁸ but petir seide lo we han lefte alle thingis: and han sued the; ²⁹ & he seide to him; truli I seie to you there is no man that schal forsake hous, or fadir or modir, or britheren, or wiif, or children, or feldis for the rewme of god; ³⁰ and schal not receyue many mo thingis in this tyme, and in the world to comynge everlastynge liif.

³¹ and ihesus toke his twelue discipulis; and seide to hem; lo we gon up to ierusalem; and alle thingis schulen be endid that ben writun bi the prophetis of mannes some; ³² for he schal be bitraid to hethen men; and he schal be scorned, and scourged and bispat; ³³ and aftir that thei han scourgid; thei schulen sle hym; and the thridde dai he schal rise agen; ³⁴ and thei undirstoden no thing of these; and this word was hid fro hem; and thei undirstoden not tho thingis that weren seid;

³⁵ but it was don, whanne ihesus cam ny to ierico: a blynde man satte biwidis the weye and beggid; ³⁶ and whanne he herde the puple passynge; he axed what this was; ³⁷ and thei seiden to hym: that ihesus of nazareth passid; ³⁸ and he cried and seide; ihesus the sone of dauid: haue merci on me; ³⁹ & thei that wouten bifor blameden hym; that he schulde be stille; but he cried myche the more; thou sone of dauid: haue merci on me; ⁴⁰ and ihesus stode & comaundid hym to be brougt forth to hym; and whanne he cam ny; he axed him; ⁴¹ & seide; what wilt thou that I schal do to the; and he seide; lord that I se; ⁴² and ihesus seide to hym;

TYNDALE—1534.

man to enter into the kyngdome of God. ²⁶ Then sayde they that hearde that: And who shall then be saved? ²⁷ And he sayde: Things which are vnpossible with men are possible with God.

²⁸ Then Peter sayde: Loo we have lefte all; and have folowed the. ²⁹ And he sayde vnto them: Verely I saye vnto you; ther is noo man that leaveth housse; other father and mother; other brethren or wyfe or chyldren for the kyngdome of Goddes sake; ³⁰ which same shall not receave moche moore in this worlde; and in the worlde to come; lyfe everlastinge.

³¹ He toke vnto him twelve; and sayde vnto them. Beholde we go vp to Ierusalem; and all shalbe fulfilled that are written by the Prophetes of the sonne of man. ³² He shalbe delivered vnto the gentils; and shalbe mocked; and shalbe despytfully entreated; and shalbe spetted on: ³³ and when they have scourged him; they will put him to deeth; and the thyrde daye he shall aryse agayne. ³⁴ But they vnderstode none of these thinges. And this sayinge was hid from them. And they perceaved not the thinges which were spoken.

³⁵ And it came to passe; as he was come nye vnto Hierico; a certayne blynde man sate by the weye syde beggynge. ³⁶ And when he hearde the people passe by; he axed what it meant: ³⁷ And they sayde vnto him; that Iesus of Nazareth passed by. ³⁸ And he cryed sayynge: Iesus the sone of David; have thou mercy on me. ³⁹ And they which went before rebuked him; that he shuld holde his peace. But he cryed so moche the more; thou sone of David have mercy on me. ⁴⁰ And Iesus stode styll; and comaunded him to be brought vnto him. And when he was come neare; he axed him; ⁴¹ sayynge: What wilt thou that I do vnto the? And he sayde: Lorde; that I maye receave my sight. ⁴² Iesus sayde vnto him;

CRANMER—1539.

ryche man to enter into the kyngdome of God. ²⁶ And they that hearde it: sayd: And who can then be saned? ²⁷ And he sayde: The thynges whych are vnpossible with men; are possible with God.

²⁸ Then Peter sayde: Lo; we haue forsaken all; and folowed the. ²⁹ He sayde vnto them: Uerely I saye vnto you: ther is no man that hath forsaken housse; other father or mother; other brethren; or wyfe; or chyldren (for the kyngdome of Goddes sake) ³⁰ whych shall not receave moche more in this worlde; and in the worlde to come; lyfe everlastynge.

³¹ Iesus toke vnto him the twelue; and sayd vnto them: Beholde; we go vp to Ierusalem; and all shalbe fulfilled; that are wryten by the Prophetes; of the sone of man. ³² For he shalbe deliuered vnto the gentyle; and shalbe mocked; and despytfully entreated; and spyttyd on: ³³ and when they haue scourged hym; they wyl put him to deeth; and the thyrde daye he shall aryse agayne. ³⁴ And they vnderstode none of these thinges. And this sayinge was hyd from them; so that they perceaved not the thynges whych were spoken.

³⁵ And it came to passe; that as he was come nye vnto Hierico; a certayne blynde man sate by the weye syde; beggynge. ³⁶ And when he hearde the people passe by; he asked what it meant. ³⁷ And they sayde vnto hym; that Iesus of Nazareth passed by. ³⁸ And he cryed; sayynge: Iesu thou sone of Dauid; haue mercy on me. ³⁹ And they which went before; rebuked hym; that he shuld holde his peace. But he cryed so moche the more: thou sone of Dauid; haue mercy on me. ⁴⁰ And Iesus stode styll; and comaunded hym to be brought vnto hym. And when he was come neare; he asked hym; ⁴¹ sayynge: what wilt thou that I do vnto the? And he sayde: Lorde; that I maye receaue my sight. ⁴² And Iesus sayde vnto hym;

‘θήσεται, καὶ ἐμπτυσθήσεται,’³³ καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν· καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται.’³⁴ Καὶ αὐτοὶ οὐδὲν τούτων συνήκαν, καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ’ αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

³⁵ Ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἱερικὴν, τυφλὸς τις ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν·³⁶ ἀκούσας δὲ ὄχλου διαπορευομένου, ἐπυνθάνετο, τί εἴη τοῦτο.
³⁷ ἀπήγγειλαν δὲ αὐτῷ, ‘Ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται.’³⁸ Καὶ ἐβόησε, λέγων, ‘Ἰησοῦ, υἱὲ Δαυὶδ, ἐλέησόν με.’³⁹ Καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιωπήσῃ· αὐτὸς δὲ πολλῶ μᾶλλον ἔκραζεν, ‘Υἱὲ Δαυὶδ, ἐλέησόν με.’⁴⁰ Σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν· ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν,⁴¹ λέγων, ‘Τί σοι θέλεις ποιήσω;’ Ὁ δὲ εἶπε, ‘Κύριε, ἵνα ἀναβλέψω.’⁴² Καὶ

† Alex. = λέγων.

GENEVA—1557.

eye: then for a ryche man to entre into the kyngdome of God.³⁵ Then sayd they that heard *that*, And who then can be saved.³⁷ And he said, Thynges which are vnpssible with men, are possible with God.³⁸ Then Peter sayd, Lo, we have left all, and tunc folowid thee.

³⁵ And he sayd vnto them, Verely, I say vnto you, ther is no man that leaueh house, other fader and mother, other brethren, or wyfe, or chyldren for the kyngdome of Gode sake,³⁶ Which shal not receaue muche more in thys worlde, and in the worlde to come lyfe euerlastyng.³⁷ Then Iesus toke vnto hym the twelue, and sayd vnto them, Beholde, we go vp to Ierusalem, and all thynges shalbe fulfylled to the Sonne of man, that are wrytten by the Prophetes.³⁸ For he shalbe deliuered vnto the Gentils, and shalbe mocked, and shalbe spyle fully entreated, and shall be spitted on.³⁹ And when they haue scourged him, they wyl put him to deathe: but the thyrd day, he shal ryse agayne.⁴⁰ But they vnderstode none of these thynges: and this saying was hid from them, neither persued they the thynges which were spoken.

³⁵ And it came to passe, that as he was come nye vnto Iericho, a certayne blynde man sate by the way syde beggyng.³⁶ Then when he heard the people passe by, he asked what it meant.³⁷ And they sayd vnto hym, that Iesus of Nazareth passed by.³⁸ Then he cryed saying, Iesus the Sonne of Dauid, haue thou mercie on me.³⁹ And they which went before, rebuked hym, that he should holde hys peace: But he cryed so muche the more, Thou Sonne of Dauid, haue mercie on me.⁴⁰ And Iesus stode styll, and commanded hym to be brought vnto hym: and when he was come nere, he asked hym,⁴¹ Saying, What wilt thou that I do vnto thee? And he said, Lord that I may receaue my sight.⁴² And Iesus sayd vnto

RHEIMS—1582.

riche man to enter into the kingdom of God.³⁵ And they that heard, said, And vvhoe can be saved? ³⁷ He said to them, The things that are impossible vvvith men, are possible vvvith God.³⁸ And Peter said, Loc, vve haue left al things, and haue folowid thee.³⁹ Vvhoe said to them, Amen I say to you, There is no man that hath leaft house, or parents, or brethren, or vyfe, or chyldren for the kingdom of God,⁴⁰ and shal not receiue much more in this time, and in the vvorld to come life euer-lasting.

³⁵ And Iesus tooke the Twelue, and said to them, Behold vve goe vp to Hierusalem, and al things shal be consummate vvvhich were wrytten by the Prophets of the sonne of man.³⁸ For he shal be deliuered to the Gentiles, and shal be mocked, and scourged, and spit vpon:³⁹ and after they haue scourged him, they vvil kil him, and the third day he shal rise agayne.⁴⁰ And they vnderstode none of these things, and this vvord vvvas hid from them, and they vnderstode not the things that were said.

³⁵ And it came to passe, vvhen he drov nigh to Iericho, a certayne blinde man sate by the vvay, beggng.³⁶ And vvhen he heard the multitude passing by, he asked what this should be.³⁷ And they told him that Iesus of Nazareth passed by.³⁸ And he cried saying, Iesus sonne of Dauid, haue mercie vpon me.³⁹ And they that went before, rebuked him, that he should hold his peace. But he cried much more, Sonne of Dauid haue mercie vpon me.⁴⁰ And Iesus standing, commanded him to be brought vnto him. And vvhen he vvvas come nere, he asked him,⁴¹ saying, Vvhat vvilt thou that I doe to thee? but he said, Lord, that I may see.⁴² And Iesus said to him, Do

AUTHORISED—1611.

rich man to enter into the kingdom of God.³⁵ And they that heard it, said, Who then can be saved? ³⁷ And he said, The things which are vnpssible with men, are possible with God.³⁸ Then Peter said, Loc, we haue left all, and followed thee.³⁹ And he said vnto them, Ucrely, I say vnto you, there is no man that hath left hoose, or parents, or brethren, or wife, or chyldren, for the kyngdome of Gods sake,⁴⁰ Who shall not receiue manifold more in this present time, and in the vvorld to come life euerlasting.

³⁵ Then he tooke vnto him the twelue, and said vnto them, Behold, we go vp to Hierusalem, and all things that are wrytten by the Prophets concerning the sonne of man, shall be accomplished.³⁸ For he shall be deliuered vnto the Gentiles, and shall be mocked, and spitefully intreated, and spitted on: ³⁹ And they shall scourge him, and put him to death, and the third day hee shall rise agayne.⁴⁰ And they vnderstode none of these things: and this saying was hid from them, neither knew they the things which were spoken.

³⁵ And it came to passe, that as he was come nigh vnto Iericho, a certayne blinde man sate by the way side, beggng.³⁶ And hearing the multitude passe by, he asked what it meant.³⁷ And they told him that Iesus of Nazareth passeth by.³⁸ And he cried, saying, Iesus thou sonne of Dauid, haue mercie on me.³⁹ And they which went before, rebuked him, that hee should holde his peace: but he cried so much the more, Thou Sonne of Dauid, haue mercie on me.⁴⁰ And Iesus stood and commanded him to be brought vnto him: and when he was come nere, he asked him,⁴¹ Saying, what wilt thou that I shall doe vnto thee? And he said, Lord, that I may receiue my sight.⁴² And Iesus

ὁ Ἰησοῦς εἶπεν αὐτῷ, 'Ανάβλεψον ἢ πίστις σου σέσωκέ σε.' ² Καὶ παραχρῆμα ἀνέβλεψε, καὶ ἠκολούθει αὐτῷ δοξάζων τὸν Θεόν· καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ Θεῷ.

XIX. Καὶ εἰσελθὼν διήρχετο τὴν Ἱεριχώ· ² καὶ ἰδοὺ, ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ οὗτος ἦν πλούσιος· ³ καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν, τίς ἐστι, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. ⁴ καὶ ⁵προδραμὼν ἐμπροσθεν ἀνέβη ἐπὶ συκομοραλαν, ἵνα ἴδῃ αὐτόν· ὅτι ἐκείνης ἡμέλλε διέρχεσθαι. ⁶ καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶδεν αὐτόν, καὶ εἶπε πρὸς αὐτόν, 'Ζακχαῖε, σπεύσας κατέβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μέναι.' ⁷ Καὶ σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτόν χαίρων. ⁸ καὶ ἰδόντες ἅπαντες διεγόγγυζον, λέγοντες, 'Ὅτι παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσῆλθε καταλύσαι.'

² Const. προσδραμὼν.

³ Rec. + δέ.

WICLIF—1380.

bibolds: thi feith hath made the saaf; ² and anon he saie: & sedd him, and magnyfyed god; & al the puple as it saie: gaf herynges to god.

19. AND ihesus goynge ynn: walkid thorow ierico; ² and lo a man sache bi name & this was a prince of puppicans, and he was riche; ³ and he souyte to se ihesus, who he was: and he myyti not for the puple, for he was litil in stature; ⁴ and he ranne bifor and stoid in to a sycomour tree: to se hym, for he was to passe fro thence; ⁵ & ihesus biheld up, whanne he cam to the place, and sai hym, and seide to hym, sache haast thee and come down fur to dai I moot dwelle in thin housse. ⁶ and he hiyng cam down: and ioyng receyued hym; ⁷ and whanne alle men saien: thei gruchiden seiynge, for he hadde turned to a synful man.

⁸ but sache stode and seide, to the lord, lo lord I geue the half of my good to pore men, and if I haue ony thing defrandid ony man: I yilde fourc so mych; ⁹ ihesus seith to hym, for to dai hultie is made to this hous: for that he is abrahams sone; ¹⁰ for mannes sone cam to seke and make saaf that thing that perischid. ¹¹ Whanne thei herden these thingis he addid and seide a parable for that he was ny ierusalem and for thei gessiden that anon the kyngdom of god scholde be schewid;

¹² therfor he seide, a worthi man wente in to a for cuntre: to take to hym a kyngdom & to turne agayn; ¹³ and whanne his ten seruantis weren clepid ho gaf to hem ten heauntis, and seide to hem, chaffare ye: til I come; ¹⁴ but his cite-aynes hatiden hym: & senten a messenger

TYNDALE—1534.

receave thy sight: thy faith hath saved the. ² And immediatly he sawe, and folowed him, praysinge God. And all the people, when they sawe it, gave laude to God.

19. AND he entred in, and went thorow Hierico. ² And behold, ther was a man named zacheus, which was a ruler amonge the Publicane, and was riche also. ³ And he made meanes to se Iesus, what he shuld be: and coulde not for the preace, because he was of a lowe stature. ⁴ Wherefore he ran before, and ascended vp into a wilde fygge tree, to se him: for he shulde come that same waye. ⁵ And when Iesus cam to the place, he looked vp, and sawe him, and sayd vnto him: zache, attence come downe, for to daye I must abyde at thy housse. ⁶ And he came doune hastely, and receaved him ioyfully. ⁷ And when they sawe that, they all groudged sayinge: He is gone in to tury with a man that is a synner.

⁸ And zache stode forth and sayd vnto the Lorde: beholde Lorde, the haulte of my gooddes I geue to the poure; and if I haue done any man wronge, I will restore him fower folde. ⁹ And Iesus sayd to him: this daye is healtie come vnto this housse, for as moche as it also is become the chyld of Abraham. ¹⁰ For the sone of man is come to seke and to save that which was looste.

¹¹ As they hearde these thinges, he added ther to a similitude, be cause he was ny to Hierusalem; and because also they thought that the kyngdome of God shuld shortly appere. ¹² He sayde therefore: a certayne noble man, went into a farre cuntry, to receave him a kyngdome; and then to come agayne. ¹³ And he called his ten seruantes, and delyvered them ten pounde sayinge vnto them: by and sell till I come. ¹⁴ But his citsens hated him, and sent messengers after him

CRANMER—1539.

receave thy syght: thy fayth hath saved the. ² And immediatly he receaved hys syght, and folowed hym, prayyngge God. And all the people, when they sawe it, gaue prayse vnto God.

19. AND he entred in, and went thorow Hierico. ² And behold, ther was a man named zacheus, which was a ruler amonge the Publicans, and was ryche also. ³ And he sought meanes to se Iesus, what he shuld be: and coulde not for the preace, because he was lytle of stature. ⁴ And he ran before, and clymed vp into a wyld fygge tree, to se him: for he was to come that waye. ⁵ And when Iesus cam to the place, he looked vp, and sawe hym, and sayd vnto hym: zache, come downe at once, for to daye I must abyde at thy house. ⁶ And he came downe lustely, and receaved hym ioyfully. ⁷ And when they sawe it, they all gruded, sayinge: He is gone in to tury, wyth a man that is a synner.

⁸ And zache stode forth, and sayd vnto the Lorde: beholde Lorde, the half of my gooddes I geue to the poure: and yf I haue done any man wronge, I restore hym fower folde. ⁹ Iesus sayd vnto him: this daye is health happened vnto thy house, because that he also is become the chyld of Abraham. ¹⁰ For the sone of man is come to seke, and to saue that which was looste.

¹¹ As they hearde these thynges, he added ther to a parable, because he was ny to Ierusalem, and because they thought, that the kyngdome of God shuld shortly appere. ¹² He sayde therefore: a certayne noble man went into a farre cuntry, to receave hym a kyngdome, and to come agayne. ¹³ And he called hys ten seruantes, and delyvered them ten pounde, sayinge vnto them: Occupy tyll I come. ¹⁴ But hys cytzens hated hym, and sent

mead, followed. herynges, praysinge. stoid, ascended. biheld, beheld. sone, son. agayn, againe. clepid, called. chaffare, gold piece. chaffare, trade.

⁸ Σταθεὶς δὲ Ζακχαῖος εἶπε πρὸς τὸν Κύριον, 'Ἴδου, τὰ ἡμέσῃ τῶν ὑπαρχόντων μου, κύριε, ⁹ δίδωμι τοῖς πτωχοῖς· καὶ εἴ τινός τι ἐσυκοφάντησα, ἀποδίδωμι τετραπλοῦν.' ¹⁰ Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς, 'Ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν.' ¹¹ ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός·

¹² Ἀκούοντων δὲ αὐτῶν ταῦτα, προσθεὶς εἶπε παραβολὴν, διὰ τὸ ἐγγὺς αὐτὸν εἶναι Ἱερουσαλὴμ, καὶ δοκεῖν αὐτοὺς ὅτι παραχρήμα μέλλει ἡ βασιλεία τοῦ Θεοῦ ἀναφαίνεσθαι· ¹³ εἶπεν οὖν, 'Ἄνθρωπός τις εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν, λαβεῖν ἐναντὶ βασιλείαν, καὶ ὑποστρέψαι. ¹⁴ καλέσας δὲ δέκα δούλους ἑαυτοῦ, ἔδωκεν αὐτοῖς δέκα μνᾶς, καὶ εἶπε πρὸς αὐτοὺς, Πραγματεύσασθε ἕως ἔρχομαι. ¹⁵ Οἱ δὲ πολλοὶ αὐτοῦ ἐμέσουν αὐτὸν, καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ,

⁸ Alex. τοῖς πτωχοῖς δίδωμι.

¹¹ Alex. ἐν ᾧ.

GENEVA—1557.

hym, Because thy syght: thy fayth hath saved thee. ¹⁰ Then immediately he received his syght, and followed him, praying God: and all the people, when they sawe this, gave praise to God.

19. WHEN Iesus entred and passed through Iericho: ² Beholke there was a man named Zaccheus, which was the chief receauor of the tribute, and he was riche. ³ This man made meanes to see Iesus, who he should be, and could not for the prease, because he was of a lowe stature. ⁴ Wherefore he ran before, and clymed vp into a wilde fygge tre, to see hym: for he shoulde come that way. ⁵ And when Iesus came to the place, he looked vp, and sawe hym, and sayd vnto him, Zacche, come downe at once, for to day I must abide at thy house. ⁶ Then he came downe hastyly, and receaued him ioyfully. ⁷ And when all they sawe that they grudged, saying, that he was gone in to lodge with a synner.

⁸ And Zacche stode forth and sayd vnto the Lord, Beholde Lord, the halfe of my goodes I geue to the poore, and if I haue taken from any man by forged cauillation, I restore hym foure fold. ⁹ And Iesus sayd to hym, This day is saluation come vnto this house, forasmuch as thou also art become the sonne of Abraham. ¹⁰ For the Sonne of man is come to seeke, and to saue that which was lost. ¹¹ As they heard these thynges, he contyrued and proposed a similitude, because he was nic to Ierusalem, and because also they thought that the kyngdome of God shulde shortly appeare. ¹² He sayd therefore, A certayn noble man went into a furre countrey, to receiue hym a kyngdome, and then to come agayne. ¹³ And he called his ten seruantes, and deliuered them ten pecies of monye, saying vnto them, Iy and sel tyl I come. ¹⁴ But his citeizens hated hym, and sent a message after hym,

RHEIMS—1682.

thou see, thy faith hath made thee whole. ¹⁰ And forthwith he saw, and followed him, magnifying God. And all the people as they saw it, gave praise to God.

19. AND entering in, he walked through Iericho. ² And behold a man named Zachaeus: and this was a Prince of the Publicans, and he riche. ³ And he sought to see Iesus what he was, and he could not for the multitude, because he was little of stature. ⁴ And running before, he went vp into a sycamore tree that he might see him: because he was to passe by it.

⁵ And when he was come to the place, Iesus looking vp, saw him, and said to him, Zachaeus, come downe in hast: because this day I must abide in thy house. ⁶ And he in hast came downe, and received him reioicing. ⁷ And when all saw it, they murmured, saying that he turned in, to a man that was a sinner.

⁸ But Zachaeus standing, said to our Lord, Behold the halfe of my goodes, Lord, I giue to the poore: and if I haue defrauded any man of any thing, I restore fourefold. ⁹ Iesus said to him, That this day saluation is made to this house: because that he also is the sonne of Abraham. ¹⁰ For the Sonne of man is come to seeke and to saue that which was lost.

¹¹ They hearing these things, he added and spake a parable, for that he was nigh to Hierusalem, and because they thought that forthwith the kingdom of God should be manifested. ¹² He said therefore, A certaine noble man went into a furre countrey to take to him self a kingdom, and to returne. ¹³ And calling his ten seruants, he gaue them ten poundes, and said to them, Occupy till I come. ¹⁴ And his citeizens hated him: and they sent a

AUTHORISED—1611.

said vnto him, Receiue thy sight, thy faith hath saved thee. ¹⁰ And immediately he received his sight, and followed him, glorifying God: and all the people when they saw it, gaue praise vnto God.

19. AND Iesus entred, and passed thorow Iericho. ² And behold, there was a man named Zachaeus, which was the chiefe among the Publicanes, and hee was rich. ³ And he sought to see Iesus who he was, and could not for the prease, because he was little of stature. ⁴ And he ranne before, and climed vp into a Sycomore tree to see him, for he was to passe that way. ⁵ And when Iesus came to the place, he looked vp and saw him, and said vnto him, Zachaeus, make haste, and come downe, for to day I must abide at thy house. ⁶ And he made haste, and came downe, and receiued him ioyfully. ⁷ And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. ⁸ And Zachaeus stood, and said vnto the Lord, Behold, Lord, the halfe of my goods I giue to the poore, and if I haue taken any thing from any man by false accusation, I restore him foure fold. ⁹ And Iesus said vnto him, This day is saluation come to this house, forasmuch as he also is the sonne of Abraham. ¹⁰ For the Sonne of man is come to seeke, and to saue that which was lost.

¹¹ And as they heard these things, he added, and spake a parable, because he was nigh to Hierusalem, and because they thought that the kingdom of God should immediately appeare. ¹² He said therefore, A certaine noble man went into a furre countrey, to receiue for himselfe a kingdom, and to returne. ¹³ And he called his tenne seruants, and deliuered them ten poundes, and said vnto them, Occupy till I come. ¹⁴ But his citeizens hated him, and sent a message after him,

λέγοντες, Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς. ¹⁵ Καὶ ἐγένετο ἐν τῷ ἐπαυελ-
 θεῖν αὐτὸν λαβόντα τὴν βασιλείαν, καὶ εἶπε φωνηθῆναι αὐτῷ τοὺς δούλους
 τούτους, οἷς ἔδωκε τὸ ἀργύριον, ἵνα γινῶ τίς τί διεπραγματεύσατο. ¹⁶ παρεγένετο
 δὲ ὁ πρῶτος, λέγων, Κύριε, ἡ μνᾶ σου προσειργάσατο δέκα μνᾶς. ¹⁷ Καὶ εἶπεν
 αὐτῷ, Εὖ, ἀγαθὲ δούλε· ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἵσθι ἐξουσίαν ἔχων
 ἐπάνω δέκα πάλων. ¹⁸ Καὶ ἦλθεν ὁ δεύτερος, λέγων, Κύριε, ἡ μνᾶ σου ἐποίησε
 πέντε μνᾶς. ¹⁹ εἶπε δὲ καὶ τούτῳ, Καὶ σὺ γίνου ἐπάνω πέντε πάλων. ²⁰ Καὶ
 ἕτερος ἦλθε, λέγων, Κύριε, ἰδοὺ, ἡ μνᾶ σου, ἣν εἶχον ἀποκεκρίμενην ἐν σουδαρίῳ.
²¹ ἐφοβούμενη γάρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ· αἵρεις ὁ οὐκ ἔθηκες, καὶ θερίζεις
 ὁ οὐκ ἔσπειρας. ²² Λέγει δὲ αὐτῷ, Ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ δούλε.

= Alex. δέδωκε.

* Alex. τί διεπραγματεύσατο.

WICLIIF—1380.

after hym, and seiden, we woln not that he
 regne on us.

¹⁵ and it was don that he turned agen :
 whanne he hadde take the kyngdom, &
 he comound his seruauntis to be clepid,
 to whiche he hadde geue money : to wite
 how myche ech hadde wonne bi chaffar-
 ynge, ¹⁶ and the first cam and seide,
 lord : thi besaunte hath wonne ten be-
 sauntis, ¹⁷ he seide to hym, wel be thou
 gode seruaunt, for in litil thing thou hast
 be trowe : thou schalt be hauynge power
 on ten citeis, ¹⁸ and the tother cam &
 seide, lord thi besaunte hath made fyne
 besauntis, ¹⁹ and to this he seide, and be
 thou on fyne citeis, ²⁰ and the thrid cam
 and seide, lord lo thi besaunte, that I
 hadde put up in a sudari, ²¹ for I drede
 thee : for thou art a sterne man, thou
 takist aweye, that that thou settist not :
 and thou repist that that thou hast not
 sowne, ²² he seith to hym, wickil ser-
 uaunt, of thi mouth I deme thee, wistist
 thou that I am a sterne man, takinge
 awei that thing that I settid not : & repynge
 that thing that I sowe not ? ²³ and whi
 hast thou not gownn my money to the
 borde, and I comynge schalde haue axed
 it with usuris ?

²⁴ and he seide to men stondinge nyȝ,
 take ye awei fro hym the besaunt and
 geue ye to hym that hath ten besauntis,
²⁵ and thei seiden to hym, lord he hath ten
 besauntis. ²⁶ and I seie to you, to ech
 man that hath, it schal be gownn : and
 he schal encrese, but fro hym that hath
 not, also that thing that he hath schal be
 taken of hym, ²⁷ nethelis bringe ye hidir
 tho myn enemyes that woldeu not that
 I regned on hem, and ale ye bifor me,
²⁸ & whanne these thingis weren seide : he
 wente bifore and gede up to ierusalem.

²⁹ And it was don whanne ihesus cam
 nyȝe to bethfage and bethany at the
 mounte that is clepid of olyete : he sente
 hie tweio discipulis and seide, ³⁰ go ye in

TYNDALE—1534.

sayinge : We will not have this man to
 raygne over vs.

¹⁵ And it came to passe, when he was
 come agayne and had receaved his kyng-
 dome, he commaunded these seruauntis
 to be called to him (to whom he gave his
 money) to witt what every man had done.
¹⁶ Then came the fyrst sayinge : Lorde,
 thy pounde hath encreased ten pounde.
¹⁷ And he sayde vnto him : Well good ser-
 uaunte, because thou wast faithfull in a
 very lytell thyng, take thou auctorite
 over ten cities. ¹⁸ And the other came say-
 inge : Lorde thy pounde hath encreased
 fyve pounde. ¹⁹ And to the same he sayde :
 and be thou also ruler ouer fyve cities.

²⁰ And the thyrde came and sayde : Lorde,
 beholde here thy pounde, which I have
 kepte in a napkyn, ²¹ for I feared the, be-
 cause thou arte a straye man : thou takest
 vp that thou laydest not doune, and re-
 posit that thou dydest not sowe. ²² And he
 sayde vnto him : Of thine awne mouth,
 iudge I the, thou evyll seruaunt. knewest
 thou that I am a straye man, takinge vp
 that I layde not doune, and reposinge that
 I dyd not sowe ? ²³ Wherefore then gavest
 not thou my money into the banke, that
 at my commynge I might have required
 myne awne with vauntage ?

²⁴ And he sayde to them that stode by :
 take from him that pounde, and geve it
 him that hath ten pounde. ²⁵ And they
 sayd vnto him : Lorde he hath ten pounde.
²⁶ I saye vnto you, that vnto all them that
 haue, it shalbe geren : and from him that
 hath not, even that he hath shalbe taken
 from him. ²⁷ Moreover these myne ene-
 myes, which wolde not that I shuld raygne
 over them, bringe hidder, and slee them
 before me. ²⁸ And when he had thus
 spoken, he proceded forth, before, as-
 sendinge vp to ierusalem.

²⁹ And it fortuneth, when he was come
 nye to Bethphage and Bethany, besydes
 mounte olyete, he sent two of his disci-
 ples ³⁰ sayinge : Go ye in to the towne

CRANMER—1539.

a message after hym, sayinge : we wyll
 not haue this man to raygne ouer vs.

¹⁵ And it came to passe, that when he
 had receaved his kingdome, he returned,
 and commaunded these seruauntis to be
 called vnto hym (to whom he had given
 the money) to wete how moch euery man
 had done. ¹⁶ Then came the fyrst, sayinge :
 Lorde, thy pounde hath gayned ten pounde.
¹⁷ And he sayd vnto hym : Well thou good
 seruaunt : because thou hast bene fayth-
 full in a very lytell thyng, haue thou
 auctorite ouer ten cytyes. ¹⁸ And another
 came, sayinge : Lorde, thy pounde hath
 made fyve pounde. ¹⁹ And to the same
 he sayde : be thou also ruler ouer fyve
 cytyes.

²⁰ And another came, sayinge : Lorde,
 beholde here is thy pounde, which I haue
 kepte in a napkyn : ²¹ for I feared the, be-
 cause thou art a straye man : thou takest
 vp that thou laydest not doune, and receyest
 that thou dydest not sowe. ²² He sayeth
 vnto hym : Of thine awne mouth, wyll I
 iudge the, thou cuyll seruaunt. Knewest
 thou that I am a straye man, takinge vp
 that I layde not doune, and repayng that
 I dyd not sowe ? ²³ And wherefore gavest
 not thou my money into the banke, and
 at my commynge I myght haue requyred
 myne awne with vauntage ?

²⁴ And he sayde vnto them that stode by :
 take from hym that pounde, and geue it
 hym that hath ten pounde. ²⁵ And they
 sayde vnto hym : Lorde, he hath ten
 pounde. ²⁶ For I saye vnto you, that vnto
 euery one which hath, shalbe geren (and
 he shall haue aboundaunce) and from hym
 that hath not shalbe taken awaye, euen
 that which he hath. Moreover, ²⁷ those
 myne enemyes, (which wolde not that I
 shuld raygne ouer them) bringe lyther,
 and slee them before me. ²⁸ And when he
 had thus spoken, he proceded forth, tak-
 ynge his iourney, to go vp to ierusalem.

²⁹ And it fortuneth, when he was come
 nye to Bethphage and Bethany, besydes
 the mounte which is called Olyete, he
 sent two of his disciples, ³⁰ sayinge : go

apoc. apoc. clepid. called. wite. know. chaffaryng.
 trading. besaunte. gold piece. nodel. handkerchiefe.
 donne. judge. wistist. knowest. gownn. given. gede. went.

ἦρεῖς ὅτι ἐγὼ ἄνθρωπος αὐστηρὸς εἰμι, αἵρων δ' οὐκ ἔθηκα, καὶ θερλῶν δ' οὐκ ἔσπειρα· ²⁰ καὶ διὰ τί οὐκ ἔδωκας τὸ ἀργύριόν μου ἐπὶ τὴν τράπεζαν, καὶ ἐγὼ ἔλθων σὺν τόκῳ ἃν ἔπραξα αὐτό; ²¹ Καὶ τοῖς παρεστῶσι εἶπεν, Ἀρατε ἀπ' αὐτοῦ τὴν μνάν, καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι. ²² Καὶ εἶπον αὐτῷ, Κύριε, ἔχει δέκα μνᾶς. ²³ Λέγω γὰρ ὑμῖν, ὅτι παντὶ τῷ ἔχοντι δοθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. ²⁴ Πλὴν τοὺς ἐχθροὺς μου ἑκείνους, τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτοὺς, ἀγάγετε ὧδε, καὶ κατασφάξατε ἐμπροσθέν μου. ²⁵ Καὶ εἰπὼν ταῦτα, ἐπορεύετο ἐμπροσθεν, ἀναβαίνων εἰς Ἱεροσόλυμα.

²⁶ Καὶ ἐγένετο ὡς ἡγγισεν εἰς Βηθφαγὴ καὶ Βηθανίαν, πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν, ἀπέστειλε δύο τῶν μαθητῶν αὐτοῦ, ²⁷ εἰπὼν, Ἐπάγετε εἰς τὴν

* Alex. μου τὸ ἀργ.

* Alex. τοῦτους.

* Alex. ἄγων.

GENEVA—1557.

saying, We wyl not haue this man to reigne ouer vs.

¹⁵ And it came to passe, when he was come agayn, and had receaued his kyngdome, he commaunded the seruantes to be called to hym, to whome he geue his money, to wyl what euery man had auntyged. ¹⁶ Then came the first, saying, Lord, thy piece hath encreased ten pecies. ¹⁷ And he sayd vnto hym, Wel good seruant: because thou wast faythful in a very lytel thyng, take thou autoritie ouer ten cities. ¹⁸ And the other came, saying, Lord thy piece hath encreased fync pecies. ¹⁹ And to the same he sayd, Be thou also ruler ouer fync cities. ²⁰ And the thyrde came and said, Lord, be holde here thy piece, whych I haue kept in a napkyn. ²¹ For I feared thee, because thou art a strait man: thou takest vp, that thou laydest not downe, and repeat that thou dydest not sowe. ²² Then he sayd vnto him, Of thync owne mouth, wil I iudge thee, thou cuyll seruant: Thou knewest that I am a strait man takyng vp that I layd not downe, and repynge that I dyd not sowe.

²³ Wherefore then ganest not thou my money into the banke, that at my comyng, I myght haue required mync owne with vantage? ²⁴ And he sayd to them that stode by, Take from hym that piece, and geue it him that hath ten pecies. ²⁵ And they sayd vnto him, Lord he hath ten pecies. ²⁶ Not with standing I say vnto you, that vnto all them that haue, it shalbe geuen: and from hym that hath not, euen that he hath, shalbe taken from hym.

²⁷ Moreover those mync enemies, which would not that I should reigne ouer them, bryng hyther: and sley them before me. ²⁸ And when he had thus spoken, he proceded forth before, ascendyng vp to Ierusalem. ²⁹ And it came to passe, when he was come nyo to Bethphage, and Bethanie, besydes the mount which is called the hill of Oliues, he sent two of his disciples, ³⁰ Saying, Go ye to the

RHEIMS—1582.

legacie after him, saying, Vre wyl not haue this man reigne ouer vs. ¹⁵ And it came to passe after he returned, hauing receiued his kingdome: and he commaunded his seruaunts to be called, to vvhom he gaue the money: that he might know how much euery man had gained by occupying. ¹⁶ And the first came, saying, Lord, thy pound hath gotten ten poundes. ¹⁷ And he said to him, Vvel fare thee good seruant, because thou hast been faithfull in a litle, thou shalt haue pouuer ouer ten cities. ¹⁸ And the second came, saying, Lord, thy pound hath made fync poundes. ¹⁹ And he said to him, And be thou ouer fync cities.

²⁰ And an other came, saying, Lord, loe here thy pound, vvhich I haue had laid vp in a napkin. ²¹ For I feared thee, because thou art an anstere man: thou takest vp that thou didst not set downe, and thou repeat that vvhich thou didst not sow. ²² He saith to him, By thine ovvne mouth I iudge thee, naughtie seruant. Thou didst know that I am an anstere man, taking vp that I set not downe, and reaping that vvhich I sowed not: ²³ and vvhich didst thou not giue my money to the banke, and I comyng might certes with vaurie haue exacted it? ²⁴ And he said to them that stode by, Take the pound away from him, and giue it to him that hath the ten poundes. ²⁵ And they said to him, Lord, he hath ten poundes. ²⁶ But I say to you, that to euery one that hath shal be giuen: and from him that hath not, that also vvhich he hath shal be taken from him. ²⁷ But as for those nine enemies that wvould not haue me reigne ouer them, bring them hither: and kil them before me.

²⁸ And hauing said these things, he went before ascendyng to Hierusalem. ²⁹ And it came to passe vvhem he was come nigh to Bethphage and Bethanie vnto the mount called Oliuet, he sent tivo of his Disciples, ³⁰ saying, Goe into

AUTHORISED—1611.

saying, We wil not haue this man to reigne ouer vs. ¹⁵ And it came to passe, that when he was returned, hauing receiued the kingdome, then hee commaunded these seruants to bee called vnto him, to whom he had giuen the money, that he might know how much euery man had gained by trading. ¹⁶ Then came the first, saying, Lord, thy pound hath gained ten poundes. ¹⁷ And he said vnto him, Well, thou good seruant: because thou hast been faithfull in a very litle, haue thou authority ouer ten cities. ¹⁸ And the second came, saying, Lord, thy pound hath gained fync poundes. ¹⁹ And he said likewise to him, Bee thou also ouer fync cities. ²⁰ And another came, saying, Lord, behold, here is thy pound which I haue kept layd vp in a napkin: ²¹ For I feared thee, because thou art an anstere man: thou takest vp that thou laydest not downe, and repeat that thou didst not sowe.

²² And he saith vnto him, Out of thine owne mouth will I iudge thee, thou wicked seruant: Thou knewest that I was an anstere man, taking vp that I laid not downe, and reaping that I did not sowe. ²³ Wherefore then ganest not thou my money into the banke, that at my comyng I might haue required mine owne with vauy? ²⁴ And he said vnto them that stood by, Take from him the pound, and giue it to him that hath ten poundes. ²⁵ And they said vnto him, Lord, he hath ten poundes. ²⁶ For I say vnto you, That vnto euery one which hath, shalbe giuen, and from him that hath not, euen that hee hath shall be taken away from him. ²⁷ But those nine enemies which would not that I should reigne ouer them, bring hither, and slay them before mee.

²⁸ And when he had thus spoken, he went before, ascendyng vp to Hierusalem. ²⁹ And it came to passe when hee was come nigh to Bethphage and Bethany, at the mount called the mount of Oliuet, he sent two of his disciples, ³⁰ Saying, Goe

534 κατέναντι κόμην ἐν ᾗ εἰσπορευόμενοι εὐρήσετε πῶλον δεδεμένον ἐφ' ὃν αὐδαίς
 ' πῶποτε ἀνθρώπων ἐκάθισε· λύσαντες αὐτὸν ἀγάγετε. ' καὶ εἰάν τις ὑμᾶς ἐρωτᾷ,
 ' Διὰ τί λύετε; αὐτως ἐρέετε· αὐτῷ, | ' Ὅτι ὁ Κύριος αὐτοῦ χρεῖαν ἔχει. ' Ἀπελθόντες
 δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς. ' λούτων δὲ αὐτῶν τὸν πῶλον,
 εἶπον οἱ κύριοι αὐτοῦ πρὸς αὐτοὺς, ' Τί λύετε τὸν πῶλον; ' Οἱ δὲ εἶπον, ' Ὁ
 ' Κύριος αὐτοῦ χρεῖαν ἔχει. ' Καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν καὶ ἐπιβάντες
 αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον, ἐπεβίβασαν τὸν Ἰησοῦν. ' πορευομένου δὲ αὐτοῦ,
 ὑπεστρώσανον τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ. ' Ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ
 καταβάσει τοῦ ὄρους τῶν Ἑλαιῶν, ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίρουτες
 αἰνεῖν τὸν Θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμεων, ' λέγοντες, ' Εὐλο-
 ' γημένος ὁ ἐρχόμενος βασιλεὺς ἐν ὀνόματι Κυρίου· εἰρήνῃ ἐν οὐρανῷ, καὶ δόξα ἐν

' Alex. = αὐτῷ.

' Alex. + ἐν.

' Alex. αὐτῷ.

' Alex. = οὐν.

WICLIIF—1380.

to the castel: that is asene you in to
 whiche as ye entren ye schuld fynde a colte
 of an asse tiede: on whiche neuer man
 sat, vntie ye hym: and brynge ye to me.
 31 and if any man aske you whi ye vntien:
 thus ye schuld seie to hym, for the lord
 desirith his werke;

32 and thei that weren sente, wenten
 forth & founden as he seide to hem, a
 colte stonding; 33 and whanne thei vntien
 the colt: the lordis of hym seiden to
 hem, what vntien ye the colt? 34 and
 thei seiden, for the lord hath nede to hym;
 35 and thei lodden hym to iherus, and
 castiden her clothis on the colte: and
 setten iherus on hym; 36 and whanne he
 wente: thei stroweden her clothis in the
 weie; 37 and whanne he cam nyg to the
 comynge doun of the mounte of olyuete:
 alle the puple that cam doun biggmen to
 ioie and to herie god with greet vois, on
 alle the vertues that thei hadden seen;
 38 and seiden, blessed be the kyng that
 cometh in the name of the lord: pees in
 heuene, and glorie in his thingis. 39 and
 sunne of the farisies of the puple: seiden
 to hym, maistir: blame thi discipulis; 40 and
 he seide to hem, I seie to you, for if these
 ben stills, stonys schuld crye;

41 and whanne he nygde, he sey, the cite,
 and wepte on it, 42 and seide, for if thou
 haddest knowen: thou schulddest wepe
 also; for in this day the thingis ben in
 pees to thee, but now thei ben hidde fro
 thin eyen, 43 but daies schuld come in thee,
 and thin enemyes schuld enuyrowne thee
 with a pale, and thei schulen go aboute
 thee: and make the streit on alle sides;
 44 and caste thee doun to the erthe: and thi
 sones that ben in thee, and thei schuld
 not leue in thee a stoon on a stoon,
 for thou hast not knowen the tyme of thi
 visitacioun;

45 and he entrid in to the temple: and
 bigan to caste out men sillyngge theyrne
 and biynge, 46 and seide to hem, it is

TYNDALE—1584.

which is over agaynste you. In the which
 assone as ye are come, ye shall fynde a
 colte tyed, wheron yet neuer man sat.
 Lowse him and bringe him hider. 31 And
 if any man aske you, why that ye loose
 him: thus saye vnto him, the lord hath
 nede of him.

32 They that were sent, went their waye,
 and founde, even as he had sayde vnto
 them. 33 And as they were loosinge the
 colte, the owners sayde vnto them: why
 lowse ye the colte? 34 And they sayde:
 for the Lorde hath nede of him. 35 And
 they brought him to Iesus. And they cast
 their rayment on the colte, and set Iesus
 thereon. 36 And as he went, they spredde
 their clothes in the waye.

37 And when he was now come, wher
 he shuld goo doun from the mounte oly-
 uete, the whole multitude of the disciples
 began to reioyce, and to lawde God with
 a loude voyce, for all the miracles that
 they had sene. 38 sayinge: Blessed be the
 kyng that commeth in the name of the
 Lorde: peace in heuene, and glory in the
 hyest. 39 And some of the Pharisees of the
 company sayde vnto him: Master rebuke
 thy disciples. 40 He answered, and sayde
 vnto them: I tell you, yf these shuld holde
 their peace, the stonys wold crye.

41 And when he was come neare, he be-
 held the cite, and wept on it. 42 say-
 inge: Yf thou haddest knowen those
 thinges which belonge vnto thy peace, even
 at this thy tyme. But now are they hidde
 from thyne eyes. 43 For the dayes shall
 come vpon thee, that thy enemyes shall cast
 a banke aboute the, and compass the
 rounde, and kepe the in on every syde;
 44 and make the even with the grounde;
 with thy chyldren which are in the. And
 they shall not leue in the one ston vpon
 another, because thou knewest not the
 tyme of thy visitacioun.

45 And he went in to the temple, and
 beganne to caste out them that solde therein,
 and them that bought, 46 sayinge vnto:

CRANMER—1580.

ye into the towne, which is ouer agaynst
 you: Into the whych assone as ye are
 come, ye shall fynde an asse colte tyed,
 wheron yet neuer man sat. Loose hym,
 and brynge hym hyther. 31 And yf any
 man aske you, why do ye loose him?
 thus shall ye saye vnto hym: the Lorde
 hath nede therof.

32 They that were sent, went their waye,
 and founde, even as he had sayde vnto
 them. 33 And as they were a loosynge the
 colte, the owners therof sayde vnto them,
 why loose ye the colte? 34 And they sayde:
 for the Lorde hath nede of hym. 35 And
 they brought him to Iesus, and cast their
 rayment on the colte, and sett Iesus there-
 on. 36 And as he went, they spredde their
 clothes in the waye.

37 And when he was now come, nye to
 the goying doun of the mounte Olyuete,
 the whole multitude of the disciples be-
 gan to reioyce, and to prayse God with a
 loude voyce, for all the myracles that they
 had sene. 38 sayinge: blessed be the kyng
 that commeth in the name of the Lorde:
 peace in heuene, and glory in the hyest.
 39 And some of the Pharisees of the com-
 pany sayd vnto hym: Master, rebuke
 the disciples. 40 He sayde vnto them: I
 tell you, that yf these holde their peace,
 then shall the stonys crye.

41 And when he was come neare, he be-
 held the cite, and wept on it. 42 say-
 inge: If thou haddest knowen those
 thynges whych belonge vnto thy peace,
 euen in this thy daye, thou wouldest take
 hede. But now are they hidde from thyne
 eyes. 43 For the dayes shall come vpon the,
 that thy enemyes also shall cast a banke
 aboute the, and compass the rounde, and
 kepe the in on euery syde. 44 and make the
 euen with the grounde, and thy chyldren
 whych are in the. And they shall not leue
 in the one ston vpon another, because
 thou knowest not the tyme of thy visitacioun.

45 And he went in to the temple, and be-
 ganne to caste out them that solde therein,
 and them that bought, 46 sayinge vnto:

‘ ὑψίστοις.’ ³⁹ Καὶ τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπον πρὸς αὐτὸν, ‘ Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου.’ ⁴⁰ Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς, ‘ Λέγω ὑμῖν, ὅτι, εἰς οὗτοι σιωπήσωσιν, οἱ λίθοι κεκράζονται.’ ⁴¹ Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν, ἔκλαυσεν ἐπ’ αὐτῇ, ⁴² λέγων, ‘ Ὅτι εἰ ἔγνων καὶ σὺ, καὶ γὰρ ἐν τῇ ἡμέρᾳ σου ταύτῃ, τὰ πρὸς εἰρήνην σου νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου.’ ⁴³ ὅτι ἤξουσιν ἡμέραι ἐπὶ σε, καὶ περιβαλοῦσιν οἱ ἐχθροὶ σου χάρακά σοι, καὶ περικυκλώσουσί σε, καὶ συνέξουσί σε πάντοθεν, ⁴⁴ καὶ ἐδαφιοῦσί σε καὶ τὰ τέκνα σου ἐν σοὶ, καὶ οὐκ ἀφήσουσιν ἐν σοὶ λίθον ἐπὶ λίθῳ· ἀνθ’ ὧν οὐκ ἔγνων τὸν καιρὸν τῆς ἐπισκοπῆς σου.’

⁴⁵ Καὶ εἰσελθὼν εἰς τὸ ἱερόν, ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας· ἐν αὐτῷ καὶ ἀγοράζοντας, ⁴⁶ λέγων αὐτοῖς, ‘ Γέγραπται, “ Ὁ οἶκός μου οἶκος προσευχῆς ἐστίν.” |

* Alex. = ἐν αὐτῷ.

* Alex. = ἐν.

* Alex. καὶ ἵσταται ἐξ ἐξέως μου οἶκος προσευχῆς.

GENEVA—1557.

village which is before you, in the which, as soon as ye are come, ye shall fynde a colt tyed, wheroun yet neuer man eate: loose hym, and bring him hither. ³¹ And if any man aske you, why ye loose hym, thus shall ye say vnto hym, Because the Lord hath neede of hym. ³² Then they that were sent, went their way, and founde euen as he had sayd vnto them. ³³ And as they were loosing the colt, the owners therof sayd vnto them, Why loose ye the colt?

³⁴ And they sayd, The Lord hath neede of hym. ³⁵ So they brought him to Iesus: and they cast their rayment on the colt, and set Iesus thereon. ³⁶ And as he went, they spread their clothes in the way. ³⁷ And when he was now come nye to the goying downe of the hill of Oliues, the whole multitude of the disciples began to reioice, and to laude God with a loud voice, for all the miracles that they had seene. ³⁸ Saying, Blessed bee the kyng that cometh in the name of the Lord: peace in heauen, and glorie in the highest places. ³⁹ Then some of the Pharisees of the compaignie sayd vnto hym, Master, rebuke thy disciples. ⁴⁰ He answered, and said vnto them, I tel you, if these should holde their peace, the stones would crye shortly.

⁴¹ And when he was come nere, he behelde the cite, and wept on it, ⁴² Saying, O if thou haddest euen knowen at the least in this thy day those thinges which belong vnto thy peace: but now are they hid from thine eyes. ⁴³ For the dayes shall come vpon thee, that thy enemies shall cast a trench about thee, and compass thee round, and kepe thee in on euery syde.

⁴⁴ And make thee euen wyth the grounde, and thy chyldren which are in thee: and they shall not leaue in thee one stone vpon another, because thou knewest not the time of thy visitation. ⁴⁵ And he went into the temple, and began to cast out them that solde therein, and them that bought, ⁴⁶ Saying vnto them, It is written. My

RHEIMS—1582.

the townes vvhich is ouer against, into the vvhich as you enter, you shall fynde the colt of an asse tyed, on vvhich no man euer hath sitten: loose him, and bring him. ³¹ And if any man aske you, Vvhy loose you him? You shall say thus to him, because our Lord needeth his seruice. ³² And they that were sent, went their wayes, and found as he said to them, the colt standing. ³³ And when they loosed the colt, the owners thereof said to them, Vvhy loose you the colt? ³⁴ But they said, because our Lord hath neede of him. ³⁵ And they brought him to Iesus. And casting their garments vpon the colt, they set Iesus therevpon. ³⁶ And as he went, they spread their garments vnderneath in the way.

³⁷ And when he approached nerr to the descent of mount Oliuet, al the multitudes of them that descended, began vwith ioy to praise God vwith a loud voice, for all the miracles that they had seene, ³⁸ saying, Blessed is he that cometh king in the name of our Lord, peace in heauen, and glorie on high. ³⁹ And certayne Pharisees of the multitudes said to him, Maister, rebuke thy disciples. ⁴⁰ To vvhom he said, I say to you, That if these holde their peace, the stones shall crye. ⁴¹ And as he drew nere, seeing the cite, he wept vpon it, saying, ⁴² Because if thou also hadst knowen, and that in this thy day, the thinges that pertaine to thy peace: but now they are hid from thine eyes. ⁴³ For the daies shall come vpon thee: and thy enemies shall compass thee vwith a trench, and inclose thee about, and straiten thee on euery side, ⁴⁴ and beate thee flint to the ground, and thy children that are in thee, and they shall not leaue in thee a stone vpon a stone: because thou hast not knowen the time of thy visitation.

⁴⁵ And entring into the temple, he began to cast out the sellers therein and the buyers, ⁴⁶ saying to them, It is vwritten, That my

AUTHORISED—1611.

ye into the village ouer against you, in the which at your entring ye shall find a Colt tied, wheroun yet neuer man eate: loose him, and bring him hither. ³¹ And if any man aske you, Why do ye loose him? Thus shall ye say vnto him; Because the Lord hath neede of him. ³² And they that were sent, went their way, and found euen as hee had said vnto them. ³³ And as they were loosing the colt, the owners thereof said vnto them, Why loose ye the Colt? ³⁴ And they said, The Lord hath need of him. ³⁵ And they brought him to Iesus: and they cast their garments vpon the Colt, and they set Iesus thereon. ³⁶ And as he went, they spread their clothes in the way. ³⁷ And when hee was come nigh euen now at the descent of the mount of Oliues, the whole multitude of the disciples began to reioice and praise God with a loud voyce, for all the mighty workes that they had seene. ³⁸ Saying, Blessed bee the King that cometh in the Name of the Lord, peace in heauen, and glory in the Highest. ³⁹ And some of the Pharisees from among the multitude said vnto him, Master, rebuke thy disciples. ⁴⁰ And he answered, and said vnto them, I tell you, that if these should holde their peace, the stones would immediatly crye out.

⁴¹ And when he was come nere, he beheld the cite and wept over it, ⁴² Saying, If thou hadst knowen euen thou, at least in this thy day, the things which belong vnto thy peace! but now they are hid from thine eyes. ⁴³ For the daies shall come vpon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keepe thee in on euery side. ⁴⁴ And shall lay thee euen with the ground, and thy children within thee: and they shall not leaue in thee one stone vpon another, because thou knewest not the time of thy visitation. ⁴⁵ And he went into the Temple, and began to cast out them that sold therein, and them that bought, ⁴⁶ Saying vnto them, It is written.

536
 ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν. Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι, καὶ οἱ πρῶτοι τοῦ λαοῦ· καὶ οὐχ εὑρίσκον τὸ τί ποιήσωσιν, ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ ἀκούων.

XX. Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ἐκείνων, | διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου, ἐπέστησαν οἱ ἀρχιερεῖς | καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις, καὶ εἶπον πρὸς αὐτὸν, λέγοντες, Ἐπεὶ ἡμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην; Ἀποκριθεὶς δὲ εἶπε πρὸς αὐτοὺς, Ἐρωτήσω ὑμᾶς κἀγὼ ἓνα | λόγον, καὶ εἰπάτέ μοι· Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων; Οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς, λέγοντες, Ὅτι ἐὰν εἰπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ, Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ;

* Alex. = ἐκείνων.

* Const. ἱερῶν.

* Alex. = ἓνα.

WICLIF—1380.

writen: that myn hous is an hous of preier, but ye han made it a denne of theves, and he was techynge everie dai in the temple, and the pryncis of preestis and the scribis & the pryncis of the puple: sougten to lese hym: and thei founden not what thei schulden do to hym; for alle the puple was occupied and herde hym.

20. AND it was don in oon of the daies, whanne he taughte the puple in the temple, and prechiid the gospel: the pryncis of preestis, and scribis camen to gidre with the elder men, and thei seiden to hym, seie to us in what power thou doist these thingis: or who is he that gaf to the this power? and ihesus answerid and seide to hem, and I schal axe you o worde: answeris ye to me, was the baptyzm of Iohn of heuene, or of men? thei thougten withynne hem self: seiynge, for if we seien of heuene: he schal seie, whi thanne bakuen ye not to hym? and if we seien of men: alle the puple schal stoone us, for thei ben certeyn: that Iohn is a profete, and thei answerden that thei knewen not: of whences it was, and ihesus seide to hem, nether I seie to you: in what power, I do these thingis.

and he bigan to seie to the puple: this parable. A man plantid a vyneyard; and hirid it to tilers, & he was in pilgrymage longe tyme, and in the tyme of gaderynge of grapis, he sente a seruaunte to the tilers: that thei schulden seie to hym [of the] fruyt of the vyneyard, which betun hym and leten hym go noide, and he thougt yit to sende another seruaunt: and thei betun this, and turmentiden hym sore and leten him go, and he thougt yit, to sende the thridde, and hym also thei woundiden and castiden out, and the lord of the vyneyarde seide, what schal I do I schal sende my dere-worthe sone, peraventure whanne thei se hym, thei schal drede.

and whanne the tilers saien hym, thei

TYNDALE—1534.

them, yt is writen: my housse is the housse of prayer: but ye have made it a den of theves. And he taughte dayly in the temple. The hye Prestes and the Scribes and the chefe of the people went about to destroye him: but coude not finde what to do. For all the people staek by him, and gave him audience.

20. AND yt fortunid in one of those dayes, as he taughte the people in the temple and preached the gospel: the hye prestes and the scribes came with the elders, and spake vnto him sayinge. Tell vs by what auctorite thou doost these thinges? Either who is he that gave the this auctorite? He answered and saide vnto them: I also will axe you a question, and answer me. The baptyme of Iohn: was it from heuene or of men? And they thought with in them selues sayinge: yf we shall saye from heuene: he will saye: why then beloued ye him not? But and yf we shall saye of men, all the people will stoone vs. For they be perswaded that Iohn is a Prophet. And they answered that they coude not tell whence it was. And Iesus sayde vnto them: nether tell I you by what auctorite I do these thinges.

Then beganne he to put forth to the people this similitude. A certayne man plantid a vyneyarde, and let it forth to farmers, and went him selfe into a strange countre for a greete season. And when the tyme was come, he sent a seruaunt to his tennantes that they shuld geve him of the frutes of the vyneyarde. And the tennantes dyd bet him, and sent him awaye emptye. And agayne he sent yet a nother seruaunt. And they dyd bet him, and foule entreated him also, and sent him awaye emptye. More over, he sent the thyrd to, and him they woundid, and cast out. Then sayde the lord of the vyneyarde: what shall I do? I will sende my deare sone, him peradventure they will reverence, when they se him.

But when the farmers sawe him, they

CRANMER—1539.

them: It is wrytten: my house is the house of prayer: but ye have made it a den of theues: And he taughte dayly in the temple. But the hye Prestes and the scribes and the chefe of the people went aboute to destroye hym: and coude not fynde what to do. For all the people staek by hym, when they hearde hym.

20. AND it fortunid in one of those dayes (as he taughte the people in the temple and preached the gospel) the hye Prestes and the Scribes came together wyth the elders, and spake vnto him sayinge: Tell vs: by what auctorite doost thou these thynges? Either who is he, that gaue the thys auctorite? Iesus answered and sayde vnto them: I also will aske you one thyng, and answer me. The baptyme of Iohn: was it from heauen or of men? And they thought wyth in them selues, sayinge: yf we saye from heauen, he wil saye: why then beloued ye hym not? But and yf we saye: of men, all the people wyll etone vs. For they be perswaded, that Iohn is a Prophete. And they answered, that they coude not tell whence it was. And Iesus sayd vnto them: nether tell I you, by what auctorite I do these thynges.

Then beganne he to put forth to the people thys parable: A certayne man plantid a vyneyarde, and let it forth to husband men, and went hym selfe into a strange countre fora greatescason. And when the tyme was come, he sent a seruaunt to the husband men, that they shuld geue hym of the frute of the vyneyarde. And they bet hym, and sent hym, awaye emptye. And agayne, he sent yet another seruaunt. And hym they dyd hent, and entreated him shamefully, and sent hym awaye emptye. Agayne, he sent the thyrd also, and hym they woundid, and cast hym out. Then sayde the lord of the vyneyarde: what shall I do? I wyll sende my deare sone: peradventure they wyll stande in awe of hym, when they se hym.

But when the husbandmen sawe hym,

ἂν δὲ εἰπώμεν, Ἐξ ἀνθρώπων, πᾶς ὁ λαὸς καταλιθάσει ἡμᾶς· πεπεισμένοι γὰρ ἔστιν Ἰωάννην προφήτην εἶναι. ⁷ Καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν. ⁸ καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. ⁹ Ἦρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην· Ἀνθρώπος ἐφύτευσεν ἀμπελῶνα, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησε χρόνους ἱκανοὺς. ¹⁰ καὶ ἐν καιρῷ ἀπέστειλε πρὸς τοὺς γεωργοὺς δούλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δώσιν αὐτῷ· οἱ δὲ γεωργοὶ δέραντες αὐτὸν ἐξαπέστειλαν κενόν. ¹¹ καὶ προσέθετο πέμψαι ἕτερον δούλον· οἱ δὲ κακέειπον δέραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν. ¹² καὶ προσέθετο πέμψαι τρίτον· οἱ δὲ καὶ τούτον τραυματίσαντες ἐξέβαλον. ¹³ εἶπε δὲ ὁ κύριος τοῦ ἀμπελῶνος, Τί ποιήσω; πέμψω τὸν υἱόν μου τὸν ἀγαπητόν· ἵσως τοῦτον ἰδόντες ἐντραπήσονται. ¹⁴ Ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο

ἢ Rec. + ης.

Ἀλεξ. δόμου.

Ἀλεξ. = ἰδόντες.

GENEVA—1557.

house, is the house of prayer: but ye have made it a den of thieves. ⁴⁷ And he taught daily in the temple. And the chief Priests and the Scribes, and the chief of the people went about to destroy him: ⁴⁸ But could not finde what they might doe to him: for all the people hangd upon him when they heard him.

20. AND on one of those dayes, as he taught the people in the temple, and preached the Gospel, the chief Priests and the Scribes came upon him suddenly with the Elders, ² And spake vnto him, saying, Tell vs by what autoritie thou doest these things, elser who is he, that gave thee this autoritie? ³ He answered and said vnto them, I also wyl aske you one thing: answer me therefore: ⁴ The baptisme of Iohn was it from heauen, or of men? ⁵ And they reasoned with in themselves, saying, If we shal say, from heauen, he wyl say, Why then beleued ye him not? ⁶ But and if we shal say, Of men: all the people wil stone vs: for they be perswaded that Iohn was a Prophet. ⁷ Therefore they answered, that they could not tel whence it was. ⁸ Then Iesus said vnto them, Neither tel I you, by what autoritie I do these things.

⁹ Then began he to put forth to the people this similitude, A certain man planted a vineyard, and let it forth to husbandmen: and went him self into a strange countrey, for a great season. ¹⁰ And when the tyme was come, he sent a seruant to the husbandmen, that they should geue him of the frute of the vineyard: whoane the husbandmen dyd beat, and sent away empty. ¹¹ And agayne he sent yet another seruant: and they dyd beat him, and foule entreated him, and sent him away empty. ¹² Morouer, he sent the third to, and him they wounded, and cast out.

¹³ Then sayd the lord of the vineyarde, What shal I do? I wil send my deare sonne: him peradventure they wyl reuerence, when they see him. ¹⁴ But when

RHEIMS—1582.

house is the house of praier. But you haue made it a denne of theues. ⁴⁷ And he vvas teaching daily in the temple. And the chiefe Priests and the Scribes and the Princes of the people sought to destroy him: ⁴⁸ and they found not what to doe to him. For al the people vvas suspense, hearing him.

20. AND it came to passe: in one of the daies vvhien he vvas teaching the people in the temple and euangelizing, the chiefe Priests and the Scribes with the auncients assembled, ² and spake saying to him, Tell vs, in vvhath pover doest thou these things? or, vvhio is he that hath giuen thee this pover? ³ And Iesus answering, said to them, I also wvill aske you one vvord. Answer me, ⁴ The baptisme of Iohn was it from heauen, or of men? ⁵ But they thought within them selves, saying, That if vve say, From heauen: he vvil say, Vvhy then did you not beleue him? ⁶ But if vve say, Of men: the vvhole people vvil stone vs: for they are certaine that Iohn is a Prophet. ⁷ And they answered that they knew not vvhen it vvas. ⁸ And Iesus said to them, Neither doe I tel you in vvhath pover I doe these things.

⁹ And he began to say to the people this parable, A certaine man planted a vineyard, and let it out to husbandmen: and he vvas from home a long time. ¹⁰ And in time he sent to the husbandmen a seruant, that they should giue him of the frute of the vineyard. Vvho beating him, sent him avay empty. ¹¹ And agayne he sent an other seruant. But they beating him also and reprochfully abusing him, sent him avay empty. ¹² And agayne he sent the third: vvhio vvounding him also, cast him out. ¹³ And the lord of the vineyard said, Vvhat shal I doe? I vvil send my beloved sonne: perhaps vvhien they shal see him, they vvil reuerence him. ¹⁴ Vvhen vvhien the husbandmen saw,

AUTHORISED—1611.

My house is the house of prayer: but ye have made it a den of theeves. ⁴⁷ And he taught daily in the Temple. But the chiefe Priests and the Scribes, and the chiefe of the people sought to destroy him: ⁴⁸ And could not finde what they might doe: for all the people were very attentive to heare him.

20. AND it came to passe, that on one of those dayes, as he taught the people in the Temple, and preached the Gospel, the chiefe Priests and the Scribes came upon him, with the Elders, ² And spake vnto him, saying, Tell vs, by what authoritie doest thou these things? or who is hee that gave thee this authoritie? ³ And he answered, and saide vnto them, I will also aske you one thing, and answer me. ⁴ The Baptisme of Iohn, was it from heauen, or of men? ⁵ And they reasoned with themselves, saying, If we shall say, From heauen, he will say, Why then beleueed ye him not? ⁶ But and if we say, Of men, all the people will stone vs: for they be perswaded that Iohn was a Prophet. ⁷ And they answered, that they could not tell whence it was. ⁸ And Iesus said vnto them, Neither tell I you by what authoritie I do these things. ⁹ Then began he to speake to the people this parable: A certaine man planted a vineyard, and let it forth to husbandmen, and went into a farre countrey for a long time. ¹⁰ And at the season, he sent a seruant to the husbandmen, that they should giue him of the frute of the vineyard, but the husbandmen beat him, and sent him away empty. ¹¹ And agayne he sent another seruant, and they beat him also, and entreated him shamefully, and sent him away empty. ¹² And agayne he sent the third, and they wounded him also, and cast him out. ¹³ Then said the lord of the vineyard, What shall I doe? I will send my beloved sonne: it may bee they will reuerence him when they see him. ¹⁴ But when the husbandmen

Or, hangd on him.

‘πρὸς ἑαυτοὺς, λέγοντες, Οὗτός ἐστιν ὁ κληρονόμος· δέυτε, ἀποκτείνωμεν αὐτὸν, ἵνα ἡμῶν γένηται ἡ κληρονομία. ¹⁵ Καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος, ἀπέκτειναν. Τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος; ¹⁶ ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.’ Ἀκούσαντες δὲ εἶπον, ‘Μὴ γένοιτο.’ ¹⁷ Ὁ δὲ ἐμβλέψας αὐτοῖς εἶπε, ‘Τί οὖν ἐστὶ τὸ γεγραμμένον τοῦτο, “Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας.” ¹⁸ Πᾶς ὁ πεσὼν ἐπ’ ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ’ ὃν δ’ ἂν πέσῃ, λικμήσει αὐτόν.’ ¹⁹ Καὶ ἐξήτησαν οἱ ἄρχιερεῖς καὶ οἱ γραμματεῖς ἐπιβαλεῖν ἐπ’ αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν· ἐγνώσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν ταύτην εἶπε. ²⁰ Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους, ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ

‘Alex. ἄλλους. / Alex. = δεῦτε. / Alex. γραμματεῖς καὶ οἱ ἄρχιερεῖς. / Const. = τὸν λαόν. / Alex. εἶπε τὴν παραβολὴν ταύτην. / Alex. ἤρε

WICLIF—1380.

thoughten withynne hem self and seiden, this is the cite, als we hym, that the eritage be oure, ¹⁵ and thei ensiden hym out of the vyneyard: and killiden hym, what thanne schal the lord of the vyneyard do to hem? ¹⁶ he schal come and distrie these tilers: and geue the vyneyerde to other, and whanne this thing was herde: thei seiden to hym, god forbede, ¹⁷ but he biheeld hem: and seide, what thanne is this that is writun, the stoon whiche men bildyngre repredden: this is made in to the heed of the corner? ¹⁸ ech that schal falle on that stoon schal be to brisid, but on whom it schal falle: it schal al to breke hym, ¹⁹ and the princis of prestes, and scribis, sousten to leic on hym hondis in that our: and thei dreden the peple, for thei knowen: that to hem he seide this liknesse.

²⁰ and thei aspiden, and senten aspieris: that feyneden hym iust, that thei schulden take hym in word, and bitaken hym to the power of the princis, and to the power of the iustice, ²¹ and thei axiden hym and seiden, maistr we writen: that rigth thou seist and techist and thou takist not the persone of man: but thou techist in truthe the wic of god? ²² is it leful to us: to geue tribute to the emperour, or nuy? ²³ and he biheeld the disceite of hem, and seide to hem, what tempten ge me? ²⁴ schewe ge to me a peny, whos ymage & superscripcion hath it? thei answeriden and seiden: o hym, the emperouris, ²⁵ and he seide to hem, gilde ge therfor to the emperour: tho thingis, that ben the emperours, and tho thingis, that ben of god: to god. ²⁶ and thei mysten not repreue his word, bifor the peple, and thei wondriden in his answer: and hiden pees.

²⁷ summe of the saduceis that denyeden the azenrisinge fro deeth to liif: camen and axeden hym, ²⁸ & seiden, maistr, moises wroot to us, if the brother of ony

TYNDALE—1534.

thought in them selues sayinge: this is the heyre, come let vs kyll him, that the inheritaunce maye be oures. ¹⁵ And they cast him out of the vyneyarde, and kyllid him. Now what shall the Lorde of the vyneyarde do vnto them? ¹⁶ He will come and destroye these fermers, and will let out his vyneyarde to other. When they heard that, they sayde: God forbyd.

¹⁷ And he behelde them and sayde: what meaneth this then that is written: The ston that the bylders refusid, the same is made the heed corner stone? ¹⁸ whosoever stomble at that ston, shalbe broken: but on whosoever it fall vpon, it wyll grynde him to powder. ¹⁹ And the hye Prestes and the Scribes the same howre went about to laye hondes on him, but they feared the peple. For they perceived that he had spoken this similitude agaynst them.

²⁰ And they watched him, and sent forth apies, which shuld fayne them selues perfect, to take him in his wordes, and to delyvre him vnto the power and auctorite of the debite. ²¹ And they axed him sayinge: Master, we knowe that thou sayest and teachest rigth, nother considerest thou any mannes degre, but teachest the waye of God truly. ²² Ys it lawfull for vs to geve Cesar tribute or no? ²³ He perceived their craftynesse, and sayde vnto them: why tempt ye me? ²⁴ Shewe me a peny. Whose ymage and superscripcion hath it? They answered and sayde: Cessars. ²⁵ And he sayde vnto them: Geve then vnto Cesar, that which belongeth vnto Cesar: and to God, that which pertaineth to God. ²⁶ And they coulde not repreue his sayinge before the peple. But they marvayled at his answer, and helde their peace.

²⁷ Then came to him certayne of the Saduceis which denye that ther is any resurreccion. And they axed him ²⁸ sayinge: Master, Moyses wrote vnto vs, if any

CRANMER—1539.

they thought within them selues, sayinge: this is the heyre, come, let vs kyll hym, that the inheritaunce maye be oures. ¹⁵ And they cast him out of the vyneyarde, and kyllid him. What shall the Lorde of the vyneyarde therefore do vnto them? ¹⁶ He shall come, and destroye these husbandmen, and shall let out his vyneyarde to other. When they heard thes, they sayde: God forbyd.

¹⁷ And he behelde them, and sayde: what is this then that is written: the ston that the baylders refused, the same is become the heed of the corner? ¹⁸ Whosoever doth stomble vpon that ston, shalbe broken: but on whosoever it falleth, it wyll grynde him to powder. ¹⁹ And the hye prestes and the Scribes the same howre went about to laye handes on hym, and they feared the peple. For they perceived that he had spoken this similitude agaynst them.

²⁰ And they watched hym, and sent forth apies which shuld fayne them selues ryghteous men, to take him in his wordes, and to delyver him vnto the power and auctorite of the debyte. ²¹ And they asked hym, saying: Master, we knowe that thou sayest and teachest rigth, nother considerest thou the outward appearance of any man, but teachest the waye of God truly. ²² Is it lawfull for vs to geue tribute vnto Cesar, or no? ²³ He perceived their craftynesse, and sayde vnto them: why tempt ye me? ²⁴ Shewe me a peny, Whose ymage and superscripcion hath it? They answered and sayde: Cessars. ²⁵ And he sayde vnto them: geue then vnto Cesar, the thynges which belonge vnto Cesar: and to God the thynges that pertain vnto God. ²⁶ And they coulde not repreue his sayinge before the peple: and they marvayled at his answer, and helde their peace.

²⁷ Then came to hym certayne of the Saduceis, which denye that ther is any resurreccion. And they asked him ²⁸ sayinge: Master, Moyses wrote vnto vs, if any

thoughten, bihealden. seiden, seide. ensiden, watched. distrie, distric. geue, geve. sousten, sousten. leic, leic. wondriden, wondred. hiden, hiden. moises, moyses. wroot, wrote. us, us. if the brother of ony

λόγου, εἰς τὸ παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος. ²¹ καὶ ἐπηρώτησαν αὐτὸν, λέγοντες, 'Διδάσκαλε, οἶδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις, καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις. ²² ἔξεστιν ἡμῖν | Καίσαρι φόρον δοῦναι, ἢ οὐ; ²³ Κατανοήσας δὲ αὐτῶν τὴν παυουργίαν, εἶπε πρὸς αὐτοὺς, 'Τί με πειράζετε; | ²⁴ δεῖξάτέ μοι δηνάριον. ²⁵ τίνος ἔχει εἰκόνα καὶ ἐπιγραφὴν; ²⁶ Αποκριθέντες δὲ εἶπον, 'Καίσαρος. ²⁷ Ὁ δὲ εἶπεν αὐτοῖς, | 'Ἀπόδοτε τοίνυν τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. ²⁸ Καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ· καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ, ἐσίγησαν.

²⁷ Προσελθόντες δὲ τινες τῶν Σαδδουκαίων, οἱ ἄντιλέγοντες | ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτὸν, ²⁸ λέγοντες, 'Διδάσκαλε, Μωσῆς ἐγράψεν ἡμῖν, εἴαν τις

¹ Alex. = τι με πειράζει.

² Rec. ἐπιλαβάν.

³ Alex. + οἱ δὲ ἔλεγον καὶ εἶπον.

⁴ Alex. πρὸς αὐτοὺς.

⁵ Alex. ἀνέστης.

GENEVA—1557.

the householder saw him, they reasoned with them selves, saying, This is the heire: Come let vs kyl him, that the euerhance may be ours. ¹⁶ And they cast him out of the vineyard, and kylled him. What shal the Lord of the vineyard therefore do vnto them? ¹⁷ He wil come and destroy these husbandmen, and wil let out his vineyard to others. When they heard that, they sayd, God forbyd. ¹⁸ And he behelde them, and sayd, What meaneth this then that is written, The stone that the builders refused, the same is made the head corner stone? ¹⁹ Whosoever shal fall vpon that stone, shalbe broken: and on whosoever it shal fall, it wyl grinde hym to powder. ²⁰ And the hie Priestes and the Scribes the same houre went about to lay handes on hym: but they feared the people: for they perceaued that he had spoken this similitude against them.

²⁰ And they watched hym, and sent forth spies, which shoulde fayne them selves iuste men, to take hym in his wordes, and to deliuer hym vnto the power and auctoritie of the Deputie. ²¹ And they asked hym, saying, Master, we knowe that thou sayest, and teachest ryght, neither considerest thou any mans degree, but teachest the way of God truly. ²² Is it lawfull for vs to geue Caesar tribute, or no? ²³ He perceaued their craftines, and sayd vnto them, Why tempt ye me? ²⁴ Shewe me a peny: Whose image and superscription hath it? They answered and sayd, Caesars. ²⁵ Then he sayd vnto them, Geue then vnto Caesar, that which belongeth to Caesar: and to God, that which pertaineth to God.

²⁶ And they could not reprove his saying before the people: but they marueyled at his answer, and helde their peace. ²⁷ Then came to him certaine of the Sadducees (which deny that there is any resurrection) and they asked him, ²⁸ Saying, Master, Moses wrote vnto vs, If

RHEIMS—1682.

they thought within them selves, saying, This is the heire, let vs kil him, that the heritage may be ours. ¹⁵ And casting him forth out of the vineyard, they killed him. What therefore wil the Lord of the vineyard doe to them? ¹⁶ He wil come, and wil destroy these husbandmen, and wil giue the vineyard to others. Which they hearing, said to him, God forbid. ¹⁷ But he beholding them said, What is this then that is writtē, *The stone which the builders reiectē, the same is become into the head of the corner?* ¹⁸ Every one that falleth vpon this stone, shal be quashed: and vpon whom it shal fall, it shal breake him to powder. ¹⁹ And the chiefe Priests and Scribes sought to lay handes vpon him that houre: and they feared the people: for they knew that he spake this similitude to them.

²⁰ And watching, they sent spies which should feine them selves iust: that they might take him in his talke, and deliuer him to the principallie and power of the President. ²¹ And they asked him, saying, Maister, we know that thou speakest and teachest rightly: and thou doest not accept person, but teachest the way of God in truth. ²² Is it lawfull for vs to giue tribute to Caesar, or no? ²³ But considering their guile, he said to them, Why tempt you me? ²⁴ Shewe me a penie. Vwhose image hath it and inscription? They answering said, Caesars. ²⁵ And he said to them, Render therefore the things that are Caesars, to Caesar: and the things that are Gods, to God. ²⁶ And they could not reprehend his word before the people: and marueiling at his answer, they held their peace.

²⁷ And there came certaine of the Sadducees, which denie that there is a resurrection, and they asked him, saying, Maister, Moyses gaue vs in writing, If a man

AUTHORISED—1611.

saw him, they reasoned among themselves, saying, This is the heire, come, let vs kill him, that the inheritance may be ours. ¹⁵ So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard doe vnto them? ¹⁶ Hee shall come and destroy these husbandmen, and shall giue the vineyard to others. And when they heard it, they said, God forbid. ¹⁷ And he beheld them, and said, What is this then that is writtē, The stone which the builders reiectē, the same is become the head of the corner? ¹⁸ Whosoever shall fall vpon that stone, shall be broken: but on whosoever it shall fall, it will grinde him to powder.

¹⁹ And the chiefe Priests and the Scribes the same houre sought to lay hands on him, and they feared the people: for they perceiued that he had spoken this parable against them. ²⁰ And they watched him, and sent forth spies, which should feine themselves iust men, that they might take hold of his wordes, that as they might deliuer him vnto the power and authoritie of the gouernour. ²¹ And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly. ²² Is it lawfull for vs to giue tribute vnto Cesar, or no? ²³ But he perceiued their craftines, and said vnto them, Why tempt ye me? ²⁴ Shew me a peny: whose image and superscription hath it? They answered, and said, Caesars. ²⁵ And he said vnto them, Render therefore vnto Cesar the things which be Caesars, and vnto God the things which be Gods. ²⁶ And they could not take holde of his words before the people, and they marvelled at his answer, and helde their peace.

²⁷ Then came to him certaine of the Sadducees (which denie that there is any resurrection) and they asked him, ²⁸ Saying, Master, Moses wrote vnto vs, If any

²⁸ Or, of a truth.

ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ἀποθάνῃ, ἵνα λάβῃ ὁ ἀδελ-
 φὸς αὐτοῦ τὴν γυναῖκα, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. ²⁹ ἑπτὰ οὖν
 ἰδελφοὶ ἦσαν· καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος· ³⁰ καὶ ἔλαβεν ὁ
 δεύτερος τὴν γυναῖκα, καὶ οὗτος ἀπέθανεν ἄτεκνος· ³¹ καὶ ὁ τρίτος ἔλαβεν αὐτήν·
 ὡσαύτως δὲ καὶ οἱ ἑπτὰ· οὐ κατέλιπον τέκνα, καὶ ἀπέθανον· ³² ὕστερον δὲ
 πάντων ἀπέθανε καὶ ἡ γυνή· ³³ ἐν τῇ οὖν ἀναστάσει, τίνας αὐτῶν γίνε-
 ται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα· ³⁴ καὶ ἀποκριθεὶς εἶπεν αὐτοῖς ὁ
 Ἰησοῦς, Ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσι καὶ ἐγαμίσκονται· ³⁵ οἱ δὲ καταξίω-
 θέντες τοῦ αἰῶνος ἐκείνου τυχέειν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε
 γαμοῦσιν οὔτε ἐγαμίσκονται· ³⁶ οὔτε γὰρ ἀποθανεῖν ἔτι δύνανται· ἰσάγγελοι γάρ
 εἰσι, καὶ υἱοὶ εἰσι τοῦ Θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες. ³⁷ Ὅτι δὲ ἐγείρονται οἱ

* Alex. ἔχων γ. κ. οὗτος ἄ. ᾤ. * Const. ὡσαύτως· ὡσαύτως. * Rec. + καὶ. * Alex. = ἦ. * Alex. = πάντων. * Alex. καὶ ἡ γυνὴ ἀπέθ.

WICLIFFE—1380.

man haue a wiif & be deed : and he was
 withouten eiris : that his brother take his
 wiif, and reise seed to his brother, ²⁹ and
 so there weren seven brethren : the first
 took a wiif : and is deed, withouten eiris,
³⁰ and the brother suyng took hir, and
 he is deed withouten sone, ³¹ and the
 thridde took hir also and alle seuen,
 and leften not seed : but ben deed, ³² and
 the last of alle the womman is deed.
³³ Therfor in the risyng aȝen whos wiif
 of hem schal sche be ? for seuen hadden
 hir to wiif.

³⁴ and ihesus seide to hem, sones of this
 world wedden : and ben gownn to wed-
 dyngis, ³⁵ but thei that scholden be hadde
 worthi of that world, and of the risyng
 aȝen fro deeth : nether ben weddid ne-
 ther wedden wyues, ³⁶ nether schuld mowe
 die more fur thei ben cunich with an-
 gels, and ben the sones of god : siȝen
 thei ben the sones of risyng aȝen fro
 deeth, ³⁷ and that deed men risen aȝen :
 also moises schewid biȝidis the boyasch, as
 he seith the lord god of abraham &
 god of Isaac, & god of iacob, ³⁸ and god
 is not of deed men : but of lyuynge men,
 for alle men lyuyn to hym, ³⁹ and summe
 of the scribis answerynge : seiden, mai-
 nter thou hast wel seide, ⁴⁰ and thei dursten
 no more answere hym any thing.

⁴¹ but he seide to hem, how seien men
 crist to be the sone of daniel, ⁴² and da-
 uid hym self seith in the boke of salmes :
 the lord seide to my lord, sitte thou on
 my ryghthand : ⁴³ til I putte thin enemy
 a stool of thi foot. ⁴⁴ therfor daniel clepyth
 hym lord : & how is he his sone ? ⁴⁵ and
 in heringe of alle the puple : he seide to
 his disciples, ⁴⁶ but ȝe were of scribis that
 wolen wondre in stolis, and lowen saluta-
 cious in the chepyng, and the first sityng
 placis in festis, ⁴⁷ that denouren the housis
 of widows : and seynen longe preynges,

sayng, following. soun, gien. more, more.
 on the abis. sitthen, since. aȝen, agene. lyuyn, live.
 ryghthand, right side. clepyth, calleth. stolis, long robes.
 chepyng, seueres.

TYNDALE—1534.

manes brother dye having a wyfe, and the
 same dye with out yssue : that then his
 brother shal take his wyfe, and reyse vp
 seede vnto his brother. ²⁹ Ther were seven
 brethren, and the fyrste took a wyfe, and
 dyed with out children. ³⁰ And the seconde
 took the wyfe, and he dyed chyldlesse ?
³¹ And the thyrde took her, and in lyke
 wyse the resydue of the seuen, and left
 no chyldren be hynde them, and dyed.
³² Last of all the woman dyed also. ³³ Now
 at the resurrection whose wyfe of them
 shall she be ? For seuen had her to wyfe.

³⁴ Iesus answered and sayde vnto them.
 The chyldren of this worlde mary wyues,
 and are maryed, ³⁵ but they which shalbe
 made worthy to enioye that worlde and
 the resurrection from deeth, nether mary
 wyues, nether are maryed, ³⁶ nor yet can
 dye any more. For they are equall vnto
 the angels : and are the sones of God,
 in as moche as they are the chyldren of
 the resurrection. ³⁷ And that the deed
 shall ryse agayne, even Moses signified
 beydes the busshes, when he sayde : the
 Lorde God of Abraham, and the God of
 Isaac, and the God of iacob. ³⁸ For he is
 not the God of the deed, but of them
 which live. For all live in him. ³⁹ Then
 certayne of the Pharises answered and
 sayde : Master thou hast wel sayde. ⁴⁰ And
 after that durst they not axe him any
 question at all.

⁴¹ Then sayde he vnto them : how saye
 they that Christ is Davids sone ? ⁴² And
 David him self sayth in the boke of the
 Psalmes : The Lorde sayde vnto my Lorde,
 syt on my right honde, ⁴³ tyll I make
 thine enemyes thy fotho stole. ⁴⁴ Seing
 David calleth him Lorde : How is he then
 his sone.

⁴⁵ Then in the audience of all the peoply
 he sayde vnto his disciples, ⁴⁶ beware of
 the Scribes, which desyre to goo in longe
 clothinge : and love gretynge in the
 marketes, and the hyest seates in the syn-
 agoges, and chiefe roumes at feastes, ⁴⁷ which
 deuoure widows houses, and that vnder

CRANMER—1539.

any mannes brother dye having a wyfe,
 and he dye without chyldren, that then
 his brother shal take his wyfe, and
 reyse vp seede vnto his brother. ²⁹ Ther
 were therefore seuen brethren, and the
 fyrste took a wyfe, and dyed without chy-
 ldren. ³⁰ And the seconde took her, and
 he dyed chyldlesse. ³¹ And the thyrde took
 her : and in lyke wyse the residue of the
 seuen, and left no chyldren behynde them,
 and dyed. ³² Last of all the woman dyed
 also. ³³ Now in the resurrection, whose
 wyfe of them shall she be ? For seuen
 had her to wyfe.

³⁴ Iesus answered and sayd vnto them.
 The chyldren of this worlde mary wyues,
 and are maryed : ³⁵ but they which shalbe
 counted worthy of that worlde and the
 resurrection from the deed, do not mary
 wyues, ³⁶ nether are maryed, nor yet can
 dye any more. For they are equall vnto
 the angels, and are the sones of God, in
 as moche as they are chyldren of the re-
 surreccion. ³⁷ And that the deed shall rse
 agayne : Moses also sheweth besides the
 busshes, when he calleth : the Lord, the
 God of Abraham, and the God of Isaac,
 and the God of iacob. ³⁸ For he is not a
 God of deed, but of lyuynge. For all lyue
 vnto hym. ³⁹ Then certayne of the Pha-
 rises answered, and sayd : Master, thou
 hast wel sayd. ⁴⁰ And after that durst
 they not aske him any question at all.

⁴¹ And he sayde vnto them : how saye
 they that Christ is Davids sone ? ⁴² And
 David him self sayeth in the boke of the
 Psalmes : The Lorde sayde vnto my Lorde :
 syt thou on my ryght honde, ⁴³ tyll I make
 thine enemyes thy fute stole. ⁴⁴ David
 therefore calleth hym Lorde : and how is he
 then his sone ?

⁴⁵ Then in the audience of all the people,
 he sayde vnto his disciples : ⁴⁶ beware of
 the Scribes, which wyll go in longe clo-
 thyng : and love gretynge in the marketes,
 and the hyest seates in the synagoges, and
 the chiefe rowmes at feastes, ⁴⁷ which de-
 uoure wyldowes houses sayyng longe

νεκροὶ, καὶ Μωσῆς ἐμήνυσεν ἐπὶ τῆς βάτου, ὡς λέγει Κύριον τὸν Θεὸν Ἀβραὰμ καὶ τὸν Θεὸν Ἰσαὰκ καὶ τὸν Θεὸν Ἰακώβ. ³⁸ Θεὸς δὲ οὐκ ἔστι νεκρῶν, ἀλλὰ ζώντων· πάντες γὰρ αὐτῷ ζῶσιν. ³⁹ Ἀποκριθέντες δὲ τινες τῶν γραμματέων εἶπον, Διδάσκαλε, καλῶς εἶπας. ⁴⁰ Οὐκέτι δὲ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν. ⁴¹ Εἶπε δὲ πρὸς αὐτοὺς, Πῶς λέγουσι τὸν Χριστὸν υἱὸν Δαυὶδ εἶναι; ⁴² καὶ αὐτοὶ Δαυὶδ λέγει ἐν βίβλῃ ψαλμῶν, “Εἶπεν ὁ Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.” ⁴³ Δαυὶδ οὖν κύριον αὐτὸν καλεῖ, καὶ πῶς υἱὸς αὐτοῦ ἔστιν; ⁴⁴ Ἀκούοντος δὲ παντὸς τοῦ λαοῦ, εἶπε τοῖς μαθηταῖς αὐτοῦ, ⁴⁵ Προσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων περιπατεῖν ἐν στολαῖς, καὶ φιλοφρονούντων ἀσπασμούς ἐν ταῖς ἀγοραῖς, καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δείπνοις· ⁴⁷ οἱ κατεσθίουσι τὰς οἰκίας

* Alex. ἱστορίαι.

* Alex. ἀποκριθεὶς.

* Alex. αὐτὸς γὰρ.

* Alex. αὐτὸν κύριον.

* Alex. ἐν στολαῖς περιπατεῖν.

GENEVA—1557.

any mans brother dye, hauing a wyfe, and the same dye without issue: that then his brother should take his wyfe, and raise vp seede vnto his brother. ³⁸ There were seuen brethren, and the first toke a wyfe, and he dyed without children. ³⁹ And the seconde toke the wyfe, and he dyed chyldlesse. ⁴⁰ And the thyrd toke her, and in likewise the residue of the women, and left no chyldren behynde them, and dyed. ⁴¹ Last of all, the woman died also. ⁴² Now therefore at the resurrection, whose wyfe of them shal she be? for seuen had her to wyfe.

⁴³ Then Iesus answered, and sayd vnto them, The chyldren of this worlde marry wyues, and are married. ⁴⁴ But they which shalbe counted worthy to enioye that worlde, and the resurrection from death, nether marry wyues, nether are married. ⁴⁵ For they can dye no more: forasmuche as they are equal vnto the Angels: and are the sonnes of God, since they are the chyldren of the resurrection. ⁴⁶ And that the dead shal ryse agayne, euen Moses shewed it beynd the bush, when he sayd, The Lord God of Abraham, and the God of Isaac, and the God of Iacob. ⁴⁷ For he is not the God of the dead, but of them which lyue: for all liue vnto him. ⁴⁸ Then certain of the Pharisees answered and sayd, Master thou hast wel sayd. ⁴⁹ And after that, durst they not aske him any question at all. ⁵⁰ Then sayd he vnto them, How say they that Christe is Dauids sonne?

⁵¹ And Dauid him self sayth in the booke of the Psalmes, The Lord sayd vnto my Lord, sit at my right hand, ⁵² Tyl I shal make thine enemies thy foteeste. ⁵³ Seeing Dauid calleth him Lord, how is he then his sonne? ⁵⁴ Then in the audience of all the people, he sayd vnto his disciples, ⁵⁵ Beware of the Scribes, which desire to go in long clothing, and loue greetings in the markets, and the best seates in assemblies, and the chief rowmes at feastes. ⁵⁶ Which deuoure widowes houses

RHEIMS—1582.

brother die hauing a wyfe, and he haue no children, that his brother take her to wyfe, and raise vp seede to his brother. ³⁸ There were therefore seuen brethren: and the first tooke a wyfe, and died without children. ³⁹ And the next tooke her, and he died without children. ⁴⁰ And the third tooke her. In like manner also all the seuen, and they left no seed, and died. ⁴¹ Last of all the woman died also. ⁴² In the resurrection therefore, whose wyfe shal she be of them? siithen the seuen had her to wyfe. ⁴³ And Iesus said to them, The children of this world marrie, and are giuen in marriage: ⁴⁴ but they that shal be counted worthy of that world and the resurrection from the dead, neither marrie, nor take wyues, ⁴⁵ neither can they die any more, for they are equal to Angels: and they are the sonnes of God, seeing they are the sonnes of the resurrection. ⁴⁶ But that the dead rise agayne, Moses also shewed, beside the bush, as he calleth the Lord, *The God of Abraham, and the God of Isaac, and the God of Iacob.* ⁴⁷ For God is not of the dead, but of the liuing: for al liue to him. ⁴⁸ And certayne of the Scribes answering, said to him, Maister, thou hast said well. ⁴⁹ And further they durst not aske him any thing.

⁵⁰ But he said to them, How say they that Christ is the sonne of Dauid? ⁵¹ And Dauid him self saith in the booke of psalmes, *The Lord said to my Lord, Sit on my right hand, till I put thine enemies, the foote stoole of thy feete.* ⁵² Dauid then calleth him Lord: and how is he his sonne?

⁵³ And all the people hearing him, he said to his Disciples, ⁵⁴ Beware of the Scribes, that will walke in robes, and loue salutations in the market-place, and the first chaires in the synagogues, and the chiefe rowmes in feastes. ⁵⁵ Which deuoure widowes houses: feeding long

AUTHORISED—1611.

mans brother die, hauing a wife, and hee die without children, that his brother should take his wife, and raise vp seede vnto his brother. ³⁸ There were therefore seuen brethren, and the first tooke a wife, and died without children. ³⁹ And the second tooke her to wife, and he died childlesse. ⁴⁰ And the third tooke her, and in like manner the seuen also. And they left no children, and died. ⁴¹ Last of all the woman died also. ⁴² Therefore in the resurrection, whose wife of them is shee? for seuen had her to wife. ⁴³ And Iesus answering, said vnto them, The children of this world, marrie, and are giuen in marriage: ⁴⁴ But they which shall bee accounted worthy to obtaine that world, and the resurrection from the dead, neither marrie, nor are giuen in marriage. ⁴⁵ Neither can they die any more: for they are equal vnto the Angels, and are the children of God, being the children of the resurrection. ⁴⁶ Now that the dead are raised, euen Moses shewed at the bush, when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Iacob. ⁴⁷ For he is not a God of the dead, but of the liuing; for all liue vnto him.

⁴⁸ Then certayne of the Scribes answering, said, Master, Thou hast well said. ⁴⁹ And after that, they durst not aske him any question at all. ⁵⁰ And he said vnto them, How say they that Christ is Dauids sonne? ⁵¹ And Dauid himselfe saith in the booke of Psalmes, *The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.* ⁵² Dauid therefore calleth him Lord, how is he then his sonne?

⁵³ Then in the audience of all the people, he said vnto his disciples, ⁵⁴ Beware of the Scribes, which desire to walke in long robes, and loue greetings in the markets, and the highest seates in the Synagogues, and the chiefe rowmes at feastes: ⁵⁵ Which deuoure widowes houses, and for a shew

τῶν χηρῶν, καὶ προφάσει μακρὰ προσεύχονται. οὗτοι λήφονται περισσότερον κρίμα.

XXI. Αναβλέψας δὲ εἶδε τοὺς βάλλοντας τὰ δῶρα αὐτῶν εἰς τὸ γαζοφυλάκιον | πλουσίους. ² εἶδε δὲ καὶ τινα | χήραν πενιχρὰν βάλλουσαν ἐκεῖ δύο λεπτά, | ³ καὶ εἶπεν, Ἀληθῶς λέγω ὑμῖν, ὅτι ἡ χήρα ἢ πτωχὴ αὕτη | πλείον πάντων ἔβαλεν. ἅπαντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα τοῦ Θεοῦ, | αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς ἅπαντα τὸν βίον ὃν εἶχεν ἔβαλε.

⁴ Καὶ τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς καὶ ἀναθήμασι κεκόσμηται, εἶπε, Ὁ Θεὸς ταῦτα ἂ θεωρεῖτε, ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ, ὃς οὐ καταλυθήσεται. Ἐπηρώτησαν δὲ αὐτὸν, λέγοντες, Διδάσκαλε, πότε οὖν ταῦτα ἔσται; καὶ τί τὸ σημεῖον, ὅταν μέλλῃ ταῦτα γίνεσθαι; Ὁ δὲ

⁴ Alex. τίς τὸ γαζοφυλ. τὰ δῶρα αὐτῶν. ⁵ Alex. = καὶ. Const. τῶν καὶ. ⁶ Alex. λεγὼν δὲ. ⁷ Alex. αὕτη ἢ πτωχὴ. ⁸ Alex. = τοῦ θεοῦ. ⁹ Const. ἐν ἡμέρῃ, ἢ. ταῦτα λέγοντες ἱεροῦ. Ὁ ἔχων ὅλα ἀποδοῦναι, ἀποδοῦναι.

WICLIIF—1380.

these schuln take the more dampnacion.

21. AND he beheld and saw the riche men that casten her giffis in to the tresorie, ² but he saw also a litil pore widewe castynge twei forthings: ³ & he seide, truli I seie to you that this pore widowe: keste more thanne alle men: ⁴ for whi alle these of thing that was plectuous to hem: casten in to the giffis of god; but this widowe of that thing that failid to hir: caste al hir liffode that sche hadde; ⁵ and whanne sum men seiden of the temple, that it was aparailid with gode stoncs and giffis: he seide, ⁶ these thingis that ye seen, daies schulen come in whiche a stoon schal not be lefte on a stoun: whiche schal not be distried; ⁷ & thei axeden hym and seiden, comandour whanne schulen these thingis be? and what token schal be whanne thei schulen bigynne to be don? ⁸ and he seide, se ye that ye be not deceyved; for many schulen come in my name: seynge for I am, and the tyme schal nys; therfor nyle ye go afir hem; ⁹ & whanne ye schulen here batteis and strykes withynne: uyle ye be aferde; it bihoweth first these thingis to be don: but not yet anon is an ende. ¹⁰ thanne he seid to hem, folk schal rise agens folke: and rewme agens rewme; ¹¹ greete mounyng of cribe schulen bi placis and pestilencis and hungis, and dredis fro hevene: and greet tokenes schulen be;

¹² but bifore alle these thingis, thei schulen sette her hondis on you, and schulen pursue; batakynge in to synagogis and kopynge; drawynge to kyngis & to iusticiis for my name; ¹³ but it schal falle to you in to witnessynge; ¹⁴ therfor put ye in youre hertis; not to thanke bifor, how ye schulen answer; ¹⁵ for I schal gyve to you mouth and wisdom: to whiche al youre adversarius schulen not mowe answeronde

her, their. liffode, livelihood. nys, draw near. uyle, woe. rewme, realm. agens, against. mowe, be able. agensonde, withstand.

TYNDALE—1534.

a colour of longe prayinge: the same shall receave greater dampnation.

21. AS he behelde, he sawe the ryche men; how they cast in their offeringes into the treasury. ² And he sawe also a certayne pore widdowe, which cast in thyther two mites. ³ And he sayde: of a trouth I saye vnto you, this pore wyddowe hath put in more then they all. ⁴ For they all have of their superfluyte added vnto the offerynge of God: but she, of her penyry; hath cast in all the substance that she had.

⁵ As some spake of the temple, how it was garnished with goodly stoncs and jewels, he sayde. ⁶ The dayes will come, when of these thynges which ye see, shall not be left stone upon stone; that shall not be throwen downe. ⁷ And they axed him sayinge: Master when shall these thinges be; and what signes will therbe, when sucho thinges shall come to passe.

⁸ And he sayd: take hede; that ye be not deceaved. For many will come in my name sayng: I am he; and the tyme draweth nere. Folowe ye not them therfore. ⁹ But when ye heare of warre and of dissencion: be not afraide. For these thinges must fyrst come; but the ende foloweth not by and by. ¹⁰ Then sayd he vnto them: Nacion shall ryse agaynst nacion; and kyngdom agaynst kyngdome; ¹¹ and greete erthquakes shallbe in all quarters; and hunger; and pestilence; and fearful thinges. And greete signes shall therbe from heven.

¹² But before all these; they shall laye their hondes on you; and persecute you; delyueringe you vp to the synagoges and into prison; and bringe you before kynges and rulers for my names sake. ¹³ And this shall chaunce you for a testimoniall. ¹⁴ Let it sticke therefore faste in youre hertes; not once to stody before; what ye shall answer: ¹⁵ for I will geve you a mouth and wisdom; where agaynste, all your adversaris shall not be able to

CRANMER—1539.

prayers: the same shall receive greater dampnation.

21. AS he behelde, he sawe the ryche men, which cast in their offeringes into the treasury. ² He sawe also a certayne pore wyddowe, which cast in thyther two mites. ³ And he sayde: of a trouth I saye vnto you, that this pore wyddow hath put in more then they all. ⁴ For they all have of their superfluytes added vnto the offeringes of God: but she, of her penyry hath cast in all the substance that she had.

⁵ And vnto some that spake of the temple, how it was garnished with goodly stoncs and Jewels, he sayde: ⁶ The dayes will come, in the which (of these thynges which ye see) there shall not be lefte one stone vpon another, that shall not be throwen downe. ⁷ And they asked him sayinge: Master, when shall these thynges be, and what sygne will ther be when such thynges come to passe?

⁸ And he sayde: take hede, that ye be not deceaved. For many shall come in my name, and saye that they are Christ; and the tyme draweth nere. Folowe ye not them therfore. ⁹ But when ye heare of warres and sedicions, be not afraide. For these thynges must first come to passe, but the ende foloweth not by and by. ¹⁰ Then sayde he vnto them. Nacion shall ryse agaynst nacion, and kyngdome agaynst kyngdome, ¹¹ and greete erthquakes shallbe in all places, and hunger, and pestilence, and fearfull thinges. And greete signes shall ther be from heven.

¹² But before all these, they shall lye handes on you, and persecute you, delyueringe you vp to the synagoges and into prisons, and shall bringe you vnto kynges and rulers for my names sake. ¹³ And thus shall chaunce you for a testimoniall. ¹⁴ Be at a sure point therfore in your hertes, not to study before, what ye shal answer: for ¹⁵ I wyll geue you a mouth and wysdome, where agaynste, all your aduersaries shall not be able to speake

εἶπε, 'Βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες, 'Ὅτι ἐγὼ εἰμι· καὶ, 'Ὁ καιρὸς ἤγγικε. μὴ ὅυν| πορευθῆτε ὀπίσω αὐτῶν. 'Ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε· δεῖ γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλ' οὐκ εὐθέως τὸ τέλος.' ¹⁰ Τότε ἔλεγεν αὐτοῖς, 'Ἐγερθήσεται ἔθνος ἐπὶ ἔθνος, καὶ βασιλεῖα ἐπὶ βασιλείαν· ¹¹ σεισμοὶ τε μεγάλοι κατὰ τόπους καὶ λιμοὶ καὶ λοιμοὶ ἔσονται, φόβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ μεγάλα ἔσονται. ¹² Πρὸ δὲ τούτων πάντων| ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν, καὶ διώξουσιν, παραδιδόντες εἰς συναγωγὰς καὶ φυλακὰς, ἀγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας, ἕνεκεν τοῦ ὀνόματός μου. ¹³ ἀποβήσεται δὲ ὑμῶν εἰς μαρτύριον· ¹⁴ θέσθε οὖν εἰς τὰς καρδίας| ὑμῶν, μὴ προμελετᾶν ἀπολογηθῆναι· ¹⁵ ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν, ἥ οὐ δυνήσονται ἀντειπεῖν οὐδὲ ἀντιστῆναι| πάντες οἱ ἀντικείμενοι

¹ Alex. + ὁδ.² Alex. + ὁδ.³ Alex. = ὁδ.⁴ Bez. ἀνδρών.⁵ Alex. ἐν ταῖς καρδίαις.⁶ Alex. ἀντιπρὸς.⁷ α. ἀντιστῆναι ἢ ἀντειπεῖν.

GENEVA — 1557.

and that vnder a colour of long praying: thei shal receaue greater damnation.

21. AS he behelde, he saw the riche men, which cast their offerings into the treasure. ² And he sawe also a certaine poore wydow, which cast in thither two mites. ³ And he sayd, Of a truth I say vnto you, This poore widow hath put in more then they all. ⁴ For they all haue of their superfluitie added vnto the offering of God: but she of her penurie hath cast in all the substance that she had. ⁵ As some spake of the temple, how it was garnished with goodly stones and jewels, he sayd, ⁶ The dayes wil come, when of these thinges which ye see, shal not be left ston vpon stone, that shal not be throwen downe.

⁷ And they asked him saying, Master, when shal these thinges be? and what signe wil there be when suche thynges shal come to passe? ⁸ And he sayd, Take heede, that ye be not deceaued: for many wil come in my name, saying, I am Christe, and the tyme draweth nere: folow ye not them therefore. ⁹ And when ye heare of warrs and seditions, be not afraide: for these thyngs must fyrst come, but the end foloweth not by and by. ¹⁰ Then sayd he vnto them, Nation shal ryse agaynst nation, and kyngdome agaynst kyngdome.

¹¹ And great earthquakes shalbe in all quarters, and hunger, and pestilence, and feuerful thinges, and great signes shal there be from heauen. ¹² But before all these, they shal lay handes on you, and persecute you, deliuering you vp to the Synagogues and into prisonnes, and bryng you before Kynges, and rulers for my names sake. ¹³ And this shal turne to you, for a testimonial. ¹⁴ Let it sticke therefore fast in your hartes, not to premeditate how you shal answer: ¹⁵ For I wil geue you a mouth, and wysedome, where agaynst, all your aduersaries shal not be

RHEIMS — 1582.

praier. These shal receiue greater damnation.

21. AND beholding, he sawv them that did cast their giftes into the treasure, riche persons. ² And he sawv also a certaine poore vvidow casting two brasse mites. ³ And he said, Verely I say to you, that this poore vvidow hath cast more then al. ⁴ For al these of their abundance haue cast into the giftes of God: but she of her penurie, hath cast in al her liuing that she had.

⁵ And certaine saying of the temple that it was adorned vvith goodly stones and donaries, he said, ⁶ These thinges vvich you see, the daies vvil come vvhercin there shal not be left a stone vpon a stone that shal not be destroyed. ⁷ And they asked him, saying, Maister, when shal these thinges be: and vvhat shal be the signe vvhen they shal begin to come to passe? ⁸ Vvho said, See you be not seduced for many vvil come in my name, saying that I am he: and the time is at hand, goe not therefore after them. ⁹ And vvhen you shal heare of vvares and seditions, be not terrified: these thinges must first come to passe, but the end is not yet by and by. ¹⁰ Then he said to them, Nation shal rise agaynst nation, and kyngdom agaynst kyngdom. ¹¹ And there shal be great earthquakes in places, and pestilences and famines, and terroures from heauen, and there shal be great signes. ¹² But before al these thinges they vvil lay their handes vpon you: and persecute you deliuering you into synagoges and prisonnes, draving you to kyngs and presidents for my name. ¹³ And it shal happen vnto you for testimonie. ¹⁴ Lay vp this therfore in your hartes, not to premeditate how you shal answer. ¹⁵ For I vvil geue you mouth and vvisedome, vvich al your aduersaries shal not be able to resist and gaine say.

AUTHORISED — 1611.

make long prayers: the same shall receive the greater damnation.

21. AND hee looked vp, and saw the rich men casting their gifts into the treasure. ² And hee saw also a certaine poore widow, casting in thither two mites. ³ And he said, Of a trueth, I say vnto you, that this poore widow hath cast in more then they all. ⁴ For all these haue of their abundance cast in vnto the offerings of God, but she of her penurie hath cast in all the liuing that she had.

⁵ And as some spake of the Temple, how it was adorned with goodly stones, and gifts, he said, ⁶ As for these things which ye behold, the dayes will come, in the which there shal not be left one stone vpon another, that shal not be thrown downe. ⁷ And they asked him, saying, Master, but when shall these things bee? and what signe will there bee, when these things shall come to passe? ⁸ And he said, Take heed that yee be not deceiued: for many shall come in my Name, saying, I am Christ, and the time draweth nere: goe ye not therefore after them. ⁹ But when ye shall heare of wars, and commotions, be not terrified: for these things must first come to passe, but the end is not by and by. ¹⁰ Then said he vnto them, Nation shall rise against nation, and kingdoms against kingdom: ¹¹ And great earthquakes shall bee in diuers places, and fumines, and pestilences: and fearefull sights and great signes shall there be from heauen. ¹² But before all these, they shall lay their hands on you, and persecute you, deliuering you vp to the Synagogues, and into prisonnes, being brought before Kings and rulers for my Names sake. ¹³ And it shall turne to you for a testimony. ¹⁴ Settle it therefore in your hartes, not to meditate before what ye shall answer. ¹⁵ For I will giue you a mouth and wisdome, which all your aduersaries shall not be able to gainsay, nor

544
 ὑμῖν. ¹⁶ παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων,
 καὶ θανατώσουσιν ἐξ ὑμῶν. ¹⁷ καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά
 μου. ¹⁸ καὶ θρῖξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται. ¹⁹ ἐν τῇ ὑπομονῇ ὑμῶν
 κτήσασθε τὰς ψυχὰς ὑμῶν. ²⁰ Όταν δὲ ἴδῃτε κυκλουμένην ὑπὸ στρατοπέδων τὴν
 Ἱερουσαλὴμ, τότε γινώτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς. ²¹ τότε οἱ ἐν τῇ Ἰουδαίᾳ
 φευγέτωσαν εἰς τὰ ὄρη· καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρεῖτωσαν· καὶ οἱ ἐν ταῖς
 χώραις μὴ εἰσέρχουσιν εἰς αὐτήν. ²² ὅτι ἡμέραι ἐκδικήσεως αὐταὶ εἰσι, τοῦ
 πλησθῆναι πάντα τὰ γεγραμμένα. ²³ οὐαὶ ὁ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς
 θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς,
 καὶ ὀργὴ τῷ λαῷ τούτῳ. ²⁴ καὶ πεσούνται στόματι μαχαίρας, καὶ αἰχμαλωτισθή-

* Alex. κτήσεσθε.

† Rec. πληροῦσθαι.

* Alex. = 21.

WICLIIF—1380.

and men seie, ¹⁶ and ye schuln be taken of fadir and modir and brithren and co-syns, and frendis: and bi deeth thei schuln tarmente of you: ¹⁷ and ye schuln be in hate to alle men: for my name. ¹⁸ and an heer of youre hede schal not perische: ¹⁹ in youre paciens ye schuln wille youre soules.

²⁰ but whanne ye schuln se ierusalem enuyrowed with an oost, thanne wite ye that the desolacioun of it schal ny: ²¹ thanne thei that ben in iudee: fle to the mounteyns; and thei that ben in the myddil of it: go away; and thei that ben in the cuntreis: entre not in to it: ²² for these ben daies of veniaunce: that alle thingis that ben writun: be fulfillid. ²³ and wo to hem that ben with child, and nurischen in tho daies, for a greet misere schal be on the erthe; and wraththe to this puple; ²⁴ and thei schulen falle bi the scharpnesse of swerde, and thei schulen be laddē prisouners in to alle folkis, and ierusalem schal be defouled of hethen men: til the tymes of nacions be fulfillid.

²⁵ and tokenes schuln be in the sunne and the mone, and in the sterris: and in erthe overleyngte of folkis, for confusioun of sowne of the see and of flodis. ²⁶ for men schuln wax drie for drede and abidinge that schuln come to al the world; for vertues of heuene schuln be moued; ²⁷ and thanne thei schuln se mannes come comynge in a cloude with greet power and magiste; ²⁸ and whanne these thingis bigynnen to be made: biholde ye and reise ye youre heddis, for youre redempcioun nygeth.

²⁹ and he seide to hem a liknesse so ye the fige tre and alle trees. ³⁰ whanne thei bringen forth now of hem self fruyt, ye witen that somer is ny: ³¹ so ye whanne ye seen these thingis to be don, wite ye

TYNDALE—1534.

speake nor resist. ¹⁶ Ye and ye shalbe betrayed of youre fathers and mothers, and of youre brethren, and kynsmen, and lovers; and some of you shall they put to death. ¹⁷ And hated shall ye be of all men for my names sake. ¹⁸ Yet ther shall not one heer of youre heedes perishe. ¹⁹ With youre pacience possesse youre soules.

²⁰ And when ye se Ierusalem beseged with an hoste, then vnderstande that the desolacion of the same is nye. ²¹ Then let them which are in Iewrye fflye to the mountaynes. And let them which are in the myddes of it, departe oute. And let not them that are in other countreys enter therin. ²² For these be the dayes of vengeance, to fulfill all that are writen. ²³ But wo be to them that be with chyld, and to them that geue sucke in those dayes: for ther shalbe greete trouble in the lande; and wrath over all this people. ²⁴ And they shall fall on the edge of the swerde; and shalbe led captiue, into all nacions. And Ierusalem shalbe trodden vnder fote of the gentyls, vntyll the tyme of the gentyls be fulfilled.

²⁵ And ther shalbe signes in the sunne, and in the mone, and in the starrs: and in the erth the people shalbe in soche perplexite; that they shall not tell which waye to turne them selues. The see and the waters shall roare, ²⁶ and mennes hertes shall fayle them for feare; and for lokinge after those thinges which shall come on the erth. For the powers of heven shall moue. ²⁷ And then shall they se the sonne of man come in a cloude with power and greete glory. ²⁸ When these thinges begyn to come to passe: then loke vp, and lyfte vp youre heddes for youre redemption draweth nye.

²⁹ And he shewed them a similitude: beholke the fygge tree, and all other trees. ³⁰ when they shute forth their buddeys, ye se and knowe of youre owne selues that somer is then nye at hand. ³¹ So lyke wyse ye (when ye se these thinges

CRANMER—1539.

nor resist. ¹⁶ Moreover ye shalbe betrayed of your fathers and mothers and brethren, and kynsfolkes and frendes, and some of you shall they put to death. ¹⁷ And hated shall ye be of all men for my names sake, ¹⁸ and ther shall not one here of youre head perishe. ¹⁹ Possesse ye youre soule by pacience,

²⁰ And when ye se Ierusalem breeged wyth an hoste, then be auro that the desolacion of the same is nye. ²¹ Then let them which are in Iewrye, fflye to the mountaynes. And let them whych are in the myddes of it, departe out. And let not them that are in other countreys, enter therin. ²² For these be the dayes of vengeance, that all thynges which are wrytten, maye be fulfilled. ²³ But wo vnto them that be with chyld, and to them that geue sucke in those dayes: for ther shalbe greete trouble in the lande, and wrath over all this people. ²⁴ And they shall fall thorow the edge of the swerde, and shalbe ludd a waye captiue into all nacions. And Ierusalem shalbe troden downe of the gentylys, vntyll the tyme of the gentyls be fulfilled.

²⁵ And ther shalbe sygnes in the Soone, and in the Moone, and in the starrs: and in the erth the people shalbe at their wyttes ende, thorow dyspayre. The see and the water shall roare, ²⁶ and mennes hertes shall fayle them for feare, and for lokinge after those thynges which shall come on the erth. For the powers of heauen shall moue. ²⁷ And then shall they se the sonne of man come in a cloude with power and greete glory. ²⁸ When these thynges begynne to come to passe: then loke vp, and lyfte vp youre heddes, for youre redemption draweth nye.

²⁹ And he shewed them a symilitude: beholde the fygge tree, and all the trees. ³⁰ when they shoot forth their buddeys, ye se and knowe of youre owne selues, that somer is then nye at hand. ³¹ So lyke wyse ye also (when ye se these thynges

‘ σονται εἰς πάντα τὰ ἔθνη· καὶ Ἰερουσαλὴμ ἔσται πατομένη ὑπὸ ἐθνῶν, ἄχρι
 ‘ πληρωθῶσι καιροὶ ἐθνῶν. ²⁵ Καὶ ἔσται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἀστροῖς,
 ‘ καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ, ἡχούσης| θαλάσσης καὶ σάλου.
 ‘ ²⁶ ἀποφυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ
 ‘ οἰκουμένῃ· αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. ²⁷ καὶ τότε ὄψονται τὸν
 ‘ υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς.
 ‘ ²⁸ Ἀρχομένων δὲ τούτων γίνεσθαι, ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν
 ‘ διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν. ²⁹ Καὶ εἶπε παραβολὴν αὐτοῖς, Ἰδετε τὴν
 ‘ συκὴν καὶ πάντα τὰ δένδρα. ³⁰ ὅταν προβάλωσιν ἤδη, βλέποντες ἀφ’ ἐαυτῶν
 ‘ γινώσκετε ὅτι ἤδη ἐγγὺς τὸ θέρος ἐστίν. ³¹ οὕτω καὶ ὑμεῖς, ὅταν ἴδῃτε ταῦτα

* Rec. + Lv.

* Alex. ἀχρεῖ οὐ.

* Alex. ἔχουσ.

GENEVA—1557.

able to speake, nor resist. ¹⁶ Yea, ye shalbe betrayed of your fathers, and mo-
 thers, and of your brethren, and kynse-
 men, and frendes, and some of you shal
 they put to death:

¹⁷ And hated shal ye be of all men for
 my names sake. ¹⁸ Yet there shal not
 one heere of your heades perishe. ¹⁹ By
 your patience possesse your soules. ²⁰ And
 when ye see Ierusalem besieged with soli-
 diers, then vnderstand that the overthrowe
 of the same is nye. ²¹ Then let them which
 are in Iewrie fflye to the mountaynes: and
 let them which are in the myddes of it,
 departe out: and let not them that are in
 the countrey, enter therein. ²² For these
 be the dayes of vengeance, to fulfil all
 thinges that are written. ²³ But woe be to
 them that be with childe, and to them
 that geue sucke in those dayes: for there
 shalbe great trouble in this land, and wrath
 ouer all this people.

²⁴ And they shal fall on the edge of the
 swerde, and shalbe led captiue into all
 nations: and Ierusalem shalbe troden
 vnder fote of the Gentiles, vntyl the tyme
 of the Gentile be fulfilled. ²⁵ Then there
 shalbe signes in the sunne, and in the
 moone, and in the starres: and in the
 earth the people shalbe in such per-
 plexitie, that they shal not tel which way
 to turne them selues: the sea and the
 waters shal roare: ²⁶ And mens hartes
 shal fayle them for feare, and for loking
 after those thinges which shal come on
 the earth: for the powers of heauen shal
 be moued. ²⁷ And then shal they see the
 Sonne of man come in a cloude, with
 power and great glorie. ²⁸ When these
 thynges begyn to come to passe: then
 loke vp, and lyft vp your heades, for your
 redemption draweth nye.

²⁹ And he showed them a similitude, Be-
 holde the figge tree, and all trees, ³⁰ When
 they shute forth their leaues, ye seeing
 them, know of your owne selues, that
 summer is then nie at hand. ³¹ So lyke-
 wysc ye, when ye see these thinges come

RHEIMS—1582.

¹⁶ And you shal be deliuered vp of your
 parents and brethren, and kinsmen and
 frendes: and they will put to death of
 you. ¹⁷ And you shal be odious to al men
 for my name: ¹⁸ and a haire of your
 head shal not perish. ¹⁹ In your patience
 you shal possesse your soules.

²⁰ And vhen you shal see Hierusalem
 compassed about with an armie: then
 know that the desolation thereof is at
 hand. ²¹ then they that are in Iewrie,
 let them flee to the mountaynes: and they
 in the middes thereof, let them depart:
 and they in the countreys, let them not
 enter into it. ²² for these are the daies
 of vengeance, that al thinges may be fulfilled
 that are vwritten. ²³ But woe to them that
 are with childe and that geue sucke in
 those daies. for there shal be great af-
 fliction vpon the land, and vrnith on this
 people. ²⁴ And they shal fall by the edge
 of the sword: and shal be led captiue
 into al nations. and Hierusalem shal be
 troden of the Gentiles: til the times of
 nations be fulfilled.

²⁵ And there shal be signes in the sunne
 and the moone and the starres: and vpon
 earth distresse of nations, for the confu-
 sion of the sound of sea and vnaues,
²⁶ men withering for feare and expecta-
 tion, vwhat shal come vpon the vhole
 vorld. for the powers of heauen shal be
 moued: ²⁷ and then they shal see the
 Sonne of man coming in a cloude with
 great power and maiestie. ²⁸ But vhen
 these thinges begin to come to passe, looke
 vp and lift vp your heades: because your
 redemption is at hand. ²⁹ And he spake
 to them a similitude. See the figtree and
 al trees: ³⁰ Vwhen they now budde forth
 fruite out of them selues, you know that
 summer is nigh. ³¹ So you also vhen
 you shal see these thinges come to passe,

AUTHORISED—1611.

resist. ¹⁶ And ye shall be betrayed both
 by parents and brethren, and kinsfolkes
 and friends, and some of you shall they
 cause to be put to death. ¹⁷ And ye shall
 be hated of all men for my Names sake.
¹⁸ But there shall not a haire of your head
 perish. ¹⁹ In your patience possess ye
 your soules. ²⁰ And when ye shall see
 Hierusalem compassed with armies, then
 know that the desolation thereof is nigh.

²¹ Then let them which are in Iudea, flee
 to the mountaynes, and let them which
 are in the midst of it, depart out, and let
 not them that are in the countreys, enter
 thereinto. ²² For these be the dayes of
 vengeance, that all thinges which are writ-
 ten may be fulfilled. ²³ But woe vnto them
 that are with childe, and to them that
 giue sucke in those dayes, for there shalbe
 great distresse in the land, and wrath
 vpon this people. ²⁴ And they shall fall
 by the edge of the sword, and shall be
 ledde away captiue into all nations, and
 Hierusalem shall be troden downe of the
 Gentiles, vntill the times of the Gentiles
 be fulfilled.

²⁵ And there shalbe signes in the Sunne
 and in the Moone, and in the Starres,
 and vpon the earth distresse of nations,
 with perplexitie, the Sea and the waues
 roaring, ²⁶ Mens hearts failing them
 for feare, and for looking after those things
 which are coming on the earth: For
 the powers of heauen shall be shaken.
²⁷ And then shal they see the Sonne
 of man coming in a cloud with power and
 great glory. ²⁸ And when these things
 begin to come to passe, then looke vp,
 and lift vp your heads, for your redem-
 tion draweth nigh. ²⁹ And he spake to
 them a parable, Behold the figge tree,
 and all the trees, ³⁰ When they now shoot
 forth, ye see and know of your owne
 selues, that Summer is now nigh at hand.
³¹ So likewise ye, when ye see these
 things come to passe, know ye that the

546
 γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν ἡ βασιλεῖα τοῦ Θεοῦ. ²¹ ἀμὴν λέγω ὑμῖν,
 ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα γένηται. ²² ὁ οὐρανὸς καὶ ἡ γῆ
 παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι. | ²³ Προσέχετε δὲ ἑαυτοῖς,
 μήποτε βαρυνθῶσιν | ὑμῶν αἱ καρδίαι ἐν κραυγῇ καὶ μέθῃ καὶ μερίμναις
 βιωτικαῖς, καὶ αἰφνίδιος ἐφ' ὑμᾶς ἐπιστῇ ἡ ἡμέρα ἐκείνη. ²⁴ ὥς παγὶς γὰρ ἐπε-
 λεύσεται ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς. ²⁵ ἀγρυπνεῖτε
 οὖν ἐν παντὶ καιρῷ δεόμενοι, ἵνα καταξιώθῃτε | ἐκφυγεῖν ταῦτα | πάντα τὰ
 μέλλοντα γίνεσθαι, καὶ σταθῆναι ἐμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.

²⁷ Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων τὰς δὲ νύκτας ἐξερχόμενος
 ἠυλίζετο εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν. ³⁸ καὶ πᾶς ὁ λαὸς ὄρθριζε πρὸς
 αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.

* Alex. παρελεύσονται.

* Ecce. βαρυνθῶσιν.

* Alex. et caritas ὁρίων.

* Alex. κατακλινῶν.

WICLIF—1380.

that the kingdom of god is nyȝ, ²¹ truli I
 seie to you, that this generacioun schal
 not passe, til alle thingis ben don, ²² heuene
 and erthe schulen passe, but my wordis
 schuln not passe.

²⁴ But take ye hede to you self: leest per-
 aventure youre hertis be greued with
 glotouny and drunkennes and bysnesse of
 this lif, and thilke dai come sudenly on
 you, ²⁵ for as a snare it schal come on
 alle men that sitten on the face of al erthe:
²⁶ therfor wake ye prevyng in eche tyme:
 that ye be hadde worthi to fle alle these
 thingis that ben to come, and to stonde
 bifor mannys come. ²⁷ and in daies be was
 techinge in the temple, but in nyȝtis he
 yede out and dwellid in the mounts that
 is clepid of olyuete, ²⁸ and alle the puple
 roos erli to come to him in the temple,
 and for to here hym.

22. AND the halidai of the therf loues
 that is seide pask nyȝed: ² and the princis
 of preestis and the scribis souȝten how
 thei schulden sle ihesus, but thei drodden
 the puple, ³ and satanas entrid in to iudas:
 that was clepid scarioth, oon of the twelve,
⁴ and he wente and spake with the princis
 of preestis and with the magistratis: how
 he schulde bitraie hym to hem, ⁵ and thei
 ioieden a maden conenauunt: to geue hym
 money, ⁶ and he bihiȝt, and he souȝte opor-
 tunyte: to bitraie hym with out puple,
⁷ but the daies of therf loues cam in
 whiche it was nede that sacrifice of pask
 were slayn, ⁸ and he sente petre and ion
 and seide, go ye and make ge redi to us
 the pask: that we ete, ⁹ and thei seiden,
 where wilt thou that we make redi?
¹⁰ and he seide to hem, lo whanne ye
 schuln entre in to the citee: a man
 berynge a vessel of watir schal mete you,
 and ye shal in to the hous, in to whiche

TYNDALE—1584.

come to passe) vnderstonde, that the
 kyngdome of God is nye. ²² Verely I
 seie vnto you: this generacion shall not
 passe, tyll all be fulfilled. ²³ Heauen and erth
 shall passe: but my wordes shall not passe.

²⁴ Take hede to youre selves, lest youre
 hertes be overcome with surfettynge and
 drunkennes and cares of this worlde: and
 that, that daye come on you vnwares.
²⁵ For as a snare shall it come on all them
 that sit on the face of the erthe. ²⁶ Watche
 therfore continually and praye, that ye
 maye obtayne grace to fye all this that
 shall come, and that ye maye stonde be-
 fore the sonne of man.

²⁷ In the daye tyme, he taught in the
 temple, and at nyght, he went out, and
 had abydinge in the mount olyuete. ²⁸ And
 all the people came in the mornynge to him
 in the temple, for to here him.

22. THE feasts of swete breed drue
 nye whiche is called ester, ² and the hys
 prestes and scribes souȝt how to kyll
 him, but they feared the people. ³ Then
 entred Satan into iudas, whose syr name
 was Iscariot (which was of the nombre
 of the twelve) ⁴ and he went his waye and
 communed with the hys prestes and offi-
 cers: how he might betraye him to them.
⁵ And they were glad: and promysed to
 geve him money. ⁶ And he consented and
 sought oportunitie to betraye him vnto
 them, when the people were awaye.

⁷ Then came the daye of swete breed,
 when of necessite the esterlambe must be
 offered. ⁸ And he sent Peter and Iohn
 sayynge: Go and prepare vs the ester
 lambe: that we maye eate. ⁹ They sayde
 to him. Where wilt thou that we pre-
 pare? ¹⁰ And he sayd vnto them. Beholde
 when ye be entred into the cite, ther shall
 a man mete you bearynge a pitcher of
 water, him folowe into the same house,

CRANMER—1539.

come to passe) be sure, that the kyng-
 dome of God is nye. ²² Verely I seie vnto
 you: this generacion shall not passe, tyll
 all be fulfilled. ²³ Heauen and erth shall
 passe: but my wordes shall not passe.

²⁴ Take hede to your selues, lest at anye
 tyme youre hertes be overcome with sur-
 fettynge and drunkennes and cares of thys
 lyfe, and so the daye come vpon you vn-
 wares. ²⁵ For as a snare shall it come on
 all them that dwell on the face of the whole
 erth. ²⁶ Watch ye therefore continually,
 and praye, that ye maye escape all these
 thynges that shall come, and that ye maye
 stande before the sonne of man.

²⁷ In the daye tyme, he taught in the
 temple: and at nyght, he went out, and
 abode in the mount that is called Olyuete.
²⁸ And all the people came in the morn-
 ynge to hym in the temple, for to here
 hym.

22. THE feast of swete breed drue nye,
 which is called Easter, ² and the hys
 prestes, and Scribes souȝt how they
 myȝt kyll him, for they feared the
 people. ³ Then entred Satan into iudas,
 whose syr name was Iscariot (which was
 of the nombre of the twelve) ⁴ and he
 wente his waye and communed with the
 hys prestes and officers, how he myȝt
 betraye him to them. ⁵ And they were
 glad and promysed to geue hym money.
⁶ And he consented, and sought oportunitie
 to betraye hym vnto them, when the peo-
 ple were awaye.

⁷ Then came the daye of swete breed, when
 of necessite Pasceouer must be offered.
⁸ And he sent Peter and Iohn, sayynge: go
 and prepare vs the Pasceouer, that we maye
 eate. ⁹ They sayde vnto him. Where wilt
 thou, that we prepare? ¹⁰ And he sayd
 vnto them: Beholde, when ye entre into
 the cite, ther shall a man mete you, beary-
 ynge a pytcher of water, him folowe into

• thilke, that. yede, went. clepid, called. therf, those.
 seide, said. schulen, schuld. puple, pople.
 erthe, erth. schuln, schuld. puple, pople.
 erthe, erth. schuln, schuld. puple, pople.

XXII. Ἠγγίζε δὲ ἡ ἑορτὴ τῶν ἀζύμων, ἡ λεγομένη πάσχα· καὶ ἐξήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, τὸ, πῶς ἀνέλαιψιν αὐτὸν ἐφοβούντο γὰρ τὸν λαόν. Ἐισήλθε δὲ Σατανᾶς εἰς Ἰούδαν τὸν ἐπικαλούμενον Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα· καὶ ἀπελθὼν συνελάλησε τοῖς ἀρχιερεῦσι καὶ τοῖς στρατηγοῖς, τὸ, πῶς αὐτὸν παραδῶ αὐτοῖς. καὶ ἐχάρησαν, καὶ συνέθεντο αὐτῷ ἄργύριον δοῦναι· καὶ ἐξωμολόγησε, καὶ ἐξήτει εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν αὐτοῖς ἄτερ ὄχλου.

Ἦλθε δὲ ἡ ἡμέρα τῶν ἀζύμων, ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα· καὶ ἀπέστειλε Πέτρον καὶ Ἰωάννην, εἰπὼν, Πορευθέντες ἐτοιμάσατε ἡμῖν τὸ πάσχα, ἵνα φάγωμεν. Οἱ δὲ εἶπον αὐτῷ, Ποῦ θέλεις ἐτοιμάσωμεν; Ὁ δὲ εἶπεν αὐτοῖς, Ἰδοὺ, εἰσελθόντων ὑμῶν εἰς τὴν πόλιν, συναντήσεται ὑμῖν ἄνθρωπος κεράμιον ὕδατος

* COMM. = ταῦτα.

* Rec. + ἡ.

* Alex. καλούμενον.

* Alex. ἀργύρια.

GENEVA—1557.

to passe, vnderstand that the kyngdome of God is nye. ³² Verely I say vnto you, This age shal not passe, tyl all this be fulfilled. ³³ Heauen and earth shal passe, but my wordes shal not passe. ³⁴ Take hede to your selues, lest at any tyme your hartes be ouercome with surfetynge and druckenness, and cares of this worlde: and lest that daye come on you vnwares. ³⁵ For as a snare shal it come on all them that dwel on the face of the whole earth.

³⁶ Watche therefore and pray continually, that ye may obtayne grace to fflye all this that shal come, and that ye may stand before the Sonne of man. ³⁷ In the day tyme he taught in the temple: and at night he went out, and had his abyding in the mount that is called the hill of Olives. ³⁸ And all the people came in the morning to him, for to heare him in the temple.

22. THE feast of vnlouened bread drewe nye, which is called Easter? And the hie Priestes and Scribes sought how to kyl him: for they feared the people. ² Then entred Satan into Iudas, whose surname was Iscariot, which was of the nombre of the twelue. ³ And he went his way, and communed with the hie Priestes, and officers, how he might betray hym to them. ⁴ And they were glad: and promised to geue hym money. ⁵ And he consented: and sought opportunitie to betray him vnto them, when the people were away. ⁶ Then came the day of vnlouened bread, when the Pasche must be kylled. ⁷ And he sent Peter and Iohn, saying, Go, and prepare vs the Easter lambe, that we may eat.

⁸ And they sayd to him, Where wilt thou, that we prepare it? ⁹ And he myd vnto them, Beholde when ye be entred into the cite, there shal a man mete you, bearing a picher of water: folow him into

RHEIMS—1582.

know that the kingdom of God is nigh. ³² Amen I say to you, that this generation shal not passe, til al be done. ³³ Heauen and earth shal passe: but my wordes shal not passe.

³⁴ And looke vval to your selues, lest perhaps your hartes be overcharged wvith surfetynge and drunkenness and cares of this life: and that day come vpon you sodenly. ³⁵ For as a snare shal it come vpon al that sit vpon the face of al the curth. ³⁶ Vvatch therefore, praying at al times, that you may be accounted vvorthie to escape al these things that are to come, and to stand before the Sonne of man.

³⁷ And the daies he vvas teaching in the temple: but the nightes going forth, he abode in the mount that is called Olivet. ³⁸ And al the people in the morning vvent vnto him in the temple to heare him.

22. AND the festenal day of the Azyms approached, which is called Pasche: ² and the cheefe Priests and the Scribes sought how they might kill him: but they feared the people. ³ And Satan entred into Iudas that was surnamed Iscariote, one of the Twelue. ⁴ And he vvent, and talked wvith the cheefe Priests and the Magistrates, how he might betray him to them. ⁵ And they vvere glad, and bargained to geue him money. ⁶ And he promised. And he sought opportunitie to betray him apart from the multitudes.

⁷ And the day of the Azyms came, vvherein it vvas necessarie that the Pasche should be killed. ⁸ And he sent Peter and Iohn, saying, Goe and prepare vs the Pasche, that vve may eate. ⁹ But they said, Vvhere wilt thou that vve prepare it? ¹⁰ And he said to them, Behold, as you enter into the cite, there shal meete you a man carrying a picher of vvater: folow him into the house into vvchich he

AUTHORISED—1611.

kingdome of God is nigh at hand. ³² Verily I say vnto you, this generation shall not passe away, till all be fulfilled. ³³ Heauen and earth shall passe away, but my wordes shall not passe away.

³⁴ And take heed to your selues, lest at any time your hearts bee overcharged with surfetynge, and drunkenness, and cares of this life, and so that day come vpon you vnwares. ³⁵ For as a snare shall it come on all them that dwell on the face of the whole earth. ³⁶ Watch yee therefore, and pray alwayes, that ye may be accounted worthy to escape all these things that shall come to passe, and to stand before the Sonne of man. ³⁷ And in the day tyme hee was teaching in the Temple, and at night hee went out, and abode in the mount that is called the mount of Olives. ³⁸ And all the people came early in the morning to him in the Temple, for to heare him.

22. NOW the feast of vnlouened bread drew nigh, which is called the Pasche. ² And the chiefe Priestes and Scribes sought howe they might kill him; for they feared the people.

³ Then entred Satan into Iudas surnamed Iscariot, being of the number of the twelue. ⁴ And hee went his way, and communed with the chiefe Priests and captaines, how he might betray him vnto them. ⁵ And they were glad, and consented to geue him money. ⁶ And he promised, and sought opportunitie to betray him vnto them in the absence of the multitude.

⁷ Then came the day of vnlouened bread, when the Pasche must be killed. ⁸ And he sent Peter and Iohn, saying, Goe and prepare vs the Pasche, that we may eate. ⁹ And they said vnto him, Where wilt thou that we prepare? ¹⁰ And hee said vnto them, Behold, when yee are entred into the cite, there shall a man meet you, bearing a picher of water, folow him into the house where he entreth

* Or, without tumult.

‘βαστάζων’ ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν· οὐκ εἰσπορεύεται·¹¹ καὶ ἔρεϊτε τῷ οἰκοδεσπότῃ τῆς οἰκίας, λέγει σοι ὁ διδάσκαλος, Πού ἐστι τὸ κατάλυμα, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω;¹² Κακῆως ὑμῖν δείξει ἀνάγκαιον μέγα ἐστρωμένον· ἐκεῖ ἐτοιμάσασθε.¹³ Ἀπελθόντες δὲ εὗρον καθὼς εἶρηκεν αὐτοῖς, καὶ ἡτοιμάσαν τὸ πάσχα.¹⁴ Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσε, καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ.¹⁵ καὶ εἶπε πρὸς αὐτούς, Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ’ ὑμῶν, πρὸ τοῦ με παθεῖν.¹⁶ λέγω γὰρ ὑμῖν, ὅτι οὐκέτι οὐ μὴ φάγω ἔξ αὐτοῦ, ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.¹⁷ Καὶ δεξιόμενος ποτήριον, εὐχαριστήσας εἶπε, Λάβετε τοῦτο, καὶ διαμερίσατε ἑαυτοῖς·¹⁸ λέγω γὰρ ὑμῖν, ὅτι οὐ μὴ πίνω ἀπὸ τοῦ γεννήματος τῆς ἀμπέλου, ἕως ὅτου ἡ βασιλεία τοῦ Θεοῦ ἔλθῃ.¹⁹ Καὶ λαβὼν ἄρτον, εὐχαριστήσας ἔκλασε, καὶ ἔδωκεν αὐτοῖς, λέγων,

* Alex. of Alex. & etc. ἄρ.

* Rec. ἀνάγκαιον.

* Alex. = ἐσθλόν.

* Alex. δυνά.

* Alex. + τὸ.

WICLIFFE—1380.

he entriþ: ¹¹ and þe schuln sei to the housbonde man of the hous; the maistir seiþ to thee; where is a chambur: where I schal ete pask with my disciples? ¹² And he schal schewe to þou a greet soupyng place strewid: and there make þe redi; ¹³ and thei jeden and founden as he seið to hem: and thei maden redi the pask;

¹⁴ and whanne the our was come: he sette to the mete, and the twelve apostis with hym. ¹⁵ and he seið to hem; with desire I have desirid, to ete with þou this pask: bifor that I suffre; ¹⁶ for I sei to þou that fro this tyme I schal not ete it: til it be fulfilled in the rewme of god; ¹⁷ and whanne he hadde take the cuppe: he diðe graci and seið; take þe and departe ye among þou. ¹⁸ for I sei to þou; I schal not drinke of the kynde of this vyne: til the rewme of god come;

¹⁹ and whanne he hadde take breed: he diðe thankyngis and brak and gaf to hem, and seið; this is my bodi that schal be youn for þou; do ye this thing in mynde of me; ²⁰ he took also the cuppe aftir that he hadde soupid, and seið; this cuppe is the newe testament in my blood: that schal be schede for þou; ²¹ netheles to the hond of hym that bitraith me: is with me at the table; ²² and mannes some goith: aftir that it is determyned. netheles wo to that man bi whom he schal be bitraied. ²³ and thei hiȝumen to seke among hem, who it was of hem: that was to do this thing.

²⁴ And strif was made among hem: whiche of hem schulde be seyn to be grettiþ; ²⁵ but he seið to hem; kyngis of hethen men: ben lordis of hem; and thei that han power on hem: ben clepid gode doers; ²⁶ but ye not so; but he that is grettiþ among þou; be made as junger; and he that is biȝer goer as a seruaunt; ²⁷ for who is gretter: he that sittith at the mete, or he that mynystrith; whether not he that sittith at the mete; and I am

TYNDALE—1534.

that he entreteth in; ¹¹ and saye vnto the good man of the housse. The master sayeth vnto the: where is the best chamber, where I shall eate myne easter lambe with my disciples? ¹² And he shall shew you a greates parloure paved. Ther make redy. ¹³ And they went and founde as he had sayd vnto them: and made redy the easter lambe.

¹⁴ And when the houre was come; he sate downe and the twelve Apostles with him. ¹⁵ And he sayde vnto them: I have inwardly desyred, to eate this easter lambe with you before that I suffre. ¹⁶ For I saye vnto you: hence forth, I will not eate of it any moore; vntill it be fulfilled in the kyngdome of God. ¹⁷ And he toke the cup; and gaue thankes; and sayde. Take this; and deuyde it amonge you. ¹⁸ For I saye vnto you: I will not drinke of the frute of the vyne; vntill the kyngdome of God be come.

¹⁹ And he toke breed; gaue thankes; and gaue to them; sayinge: This is my body which is geuen for you. This do in the remembraunce of me. ²⁰ Lykewyse also; when they had supped; he toke the cup sayinge: This cup is the newe testament; in my blood; which shal for you be shedde.

²¹ Yet beholde; the bande of him that betrayeth me; is with me on the table.

²² And the same of man goeth as it is appoynted: But wo be to that man by whom he is betrayed. ²³ And they began to enquire amonge them selues; which of them it shuld be; that shuld do that.

²⁴ And ther was a stryfe amonge them; which of them shuld be taken for the greatest. ²⁵ And he sayde vnto them: the kynges of the gentyle raygne ouer them; and they that beare rule ouer them; are called gracious lordes. ²⁶ But ye shall not be so. But he that is greatest amonge you; shalbe as the yongest: and he that is chefe; shalbe as the minister. ²⁷ For whether is greater; he that sitteth at meate: or he that serueth? Is not he

CRANMER—1539.

the same house that he entreteth in; ¹¹ and ye shall saye vnto the good man of the house: The master sayeth vnto the: where is the best chamber, where I shall eate Pasche with my disciples? ¹² And he shall shewe you a greates parloure paved. Ther make ready. ¹³ And they went and founde as he had sayd vnto them; and they made ready the Pasche.

¹⁴ And when the houre was come, he sate downe; and the xii. Apostles wyth hym. ¹⁵ And he sayde vnto them: I have inwardly desyred to eate this Pasche with you, before that I suffre. ¹⁶ For I saye vnto you: hence forth I will not eate of it any moore; vntill it be fulfilled in the kyngdome of God. ¹⁷ And he toke the cup; and gaue thankes; and sayd: Take this; and deuyde it amonge you. ¹⁸ For I saye vnto you: I will not dryncke of the frute of the vyne; vntill the kyngdome of God come.

¹⁹ And he toke breed; and whan he had gaue thankes; he brake it; and gaue vnto them; sayinge: This is my body; which is geuen for you. This do; in the remembraunce of me. ²⁰ Lykewyse also; when he had supped; he toke the cup; sayinge: This cup is the new testament in my bloude; which is shedd for you.

²¹ Yet beholde; the bande of hym that betrayeth me; is wyth me on the table.

²² And trulye the same of man goeth; as it is apoynted: But wo vnto that man by whom he is betrayed. ²³ And they began to enquire amonge themselues; which of them it was; that shulde do it.

²⁴ And ther was a stryfe amonge them; which of them shuld seme to be the greatest. ²⁵ And he sayde vnto them: The kynges of nacions raygne ouer them; and they that haue auctorite vpon them; are called gracious lordes. ²⁶ But ye shall not be so. But he that is greatest amonge you; shalbe as the yonger: and he that is chefe; shalbe as he that doth mynster. ²⁷ For whether is greater; he that sitteth at meate; or he that serueth? Is not he

‘Τοῦτο ἐστὶ τὸ σῶμά μου, τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.’²⁰ Ἰσαύτως καὶ τὸ ποτήριον μετὰ τὸ δεσπνῆσαι, λέγων, ‘Τοῦτο τὸ ποτήριον, ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον.²¹ Πλὴν ἰδοὺ, ἡ χεὶρ τοῦ παραδιδόντος με μετ’ ἐμοῦ ἐπὶ τῆς τραπέζης.²² καὶ ὁ μὲν υἱὸς τοῦ ἀνθρώπου πορεύεται κατὰ τὸ ὀρισμένον· πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ, δι’ οὗ παραδίδεται.’²³ Καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτούς, τὸ, τίς ἄρα εἴη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν.²⁴ Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ, τίς αὐτῶν δοκεῖ εἶναι μεῖζων.²⁵ ὁ δὲ εἶπεν αὐτοῖς, ‘Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν, καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται.²⁶ ὑμεῖς δὲ οὐχ οὕτως· ἀλλ’ ὁ μεῖζων ἐν ὑμῖν γενέσθω ὡς ὁ νεώτερος· καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν.²⁷ τίς γὰρ μεῖζων, ὁ ἀνακείμενος, ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ εἰμι

²⁰ Alex. εἰς ἱαυροῦς.²¹ Alex. ἀπὸ τοῦ γέν. α. = ὄντι.²² Alex. ὄντι.²³ Alex. κατὰ τὸ ὀρισμένον πορεύεται.

GENEVA—1557.

RHEIMS—1582.

AUTHORISED—1611.

the same house that he entreth in.¹¹ And say vnto the good man of the house, The master saith vnto thee, Where is the guest chamber where I shal eat myne Easter lambe with my disciples? ¹² Then he shal shewe you a great his chamber trimmed, there make it redy. ¹³ And they went and found as he had sayd vnto them, and made redy the Easter lambe. ¹⁴ And when the houre was come, he sate downe, and the twelve Apostles with him. ¹⁵ And he sayd vnto them, I haue earnestly desired to eat this Easter lambe with you before that I suffre. ¹⁶ For I say vnto you, Henceforth I wil not eat of it any more, vntill it be fulfilled in the kyngdome of God. ¹⁷ And he toke the cup, and gaue thanks, and said, Take this, and deuide it among you. ¹⁸ For I say vnto you, I wil not drinke of the fruite of the vine, vntill the kyngdome of God be come. ¹⁹ And he toke bread, and when he had given thanks, he brake it, and gaue to them, saying, This is my body which is geuen for you: this do in the remembrance of me. ²⁰ Likewise also after supper, he toke the cup, saying, This cup is the new Testament in my blood, which is shed for you. ²¹ Yet beholde, the hand of him that betrayeth me, is with me at the table. ²² And truly the Sonne of man goeth as it is appointed: but woe be to that man, by whome he is betrayed.

²³ Then they began to enquire among them selues which of them it should be, that should do that. ²⁴ And there arose also a stryfe among them, which of them should come to be the greatest. ²⁵ And he sayd vnto them, The kynges of the Gentiles raygne ouer them, and they that beare rule ouer them, are called gracious Lordes. ²⁶ But ye shal not be so: but he that is greatest among you, shalbe as the least: and he that is chiefe, shalbe as he that serueth. ²⁷ For whether is greater, he that sitteth at meate, or he that serueth? Is not he that sitteth at

entreth, ¹¹ and you shal say to the good man of the house, The Maister saith to thee, Vvhare is the inne vvhare I may cate the Pasche vwith my Disciples? ¹² And he vvill shew you a great refectorie adorned: and there prepare. ¹³ And they going, found as he said to them, and prepared the Pasche.

¹⁴ And vvhen the houre vvvas come, he sate downe, and the twelue Apostles vvwith him. ¹⁵ And he said to them, Vvith desire I haue desired to cate this Pasche vvwith you before I suffer. ¹⁶ For I say to you, that from this time I vvill not cate it, til it be fulfilled in the kingdom of God. ¹⁷ And taking the chalice he gaue thanks, and said, Take and deuide among you, ¹⁸ for I say to you, That I vvill not drinke of the generation of the vine, til the kingdom of God doe come.

¹⁹ And taking bread, he gaue thanks, and brake: and gaue to them, saying, This is my body vvwhich is given for you. Doe this for a commemoration of me. ²⁰ In like manner the chalice also; after he had supped, saying, This is the chalice the new testament in my blood, vvwhich shal be shed for you.

²¹ But yet behold, the hand of him that betrayeth me, is vvwith me on the table. ²² And the Sonne of man in deece goeth according to that vvwhich is determined: but yet vvo to that man by vvvhom he shal be betrayed. ²³ And they began to question among them selues, vvwhich of them it should be that should doe this.

²⁴ And there fel also a contention betvvone them, vvwhich of them seemed to be greater. ²⁵ And he said to them, The kynges of the Gentiles ouerrule them: and they that haue pover vpon them, are called beneficial. ²⁶ But you not so: but he that is the greater among you, let him become as the yonger: and he that is the leader, as the waiter. ²⁷ For vvwhich is greater, he that sitteth at the table, or he that ministrerh? is not he that sitteth?

in. ¹¹ And yee shal say vnto the Goodman of the house, The Master saith vnto thee, Where is the guest-chamber where I shall cate the Passouer with my disciples? ¹² And he shall shew you a large vpper room furnished, there make ready. ¹³ And they went, and found as hee had said vnto them, and they made ready the Passouer. ¹⁴ And when the houre was come, he sate downe, and the twelue Apostles vvwith him. ¹⁵ And he said vnto them, With desire I haue desired to cate this Passouer vvwith you before I suffer. ¹⁶ For I say vnto you, I vvill not any more cate thereof, vntill it be fulfilled in the kingdom of God. ¹⁷ And hee tooke the cup, and gaue thanks, and said, Take this, and diuide it among your selues. ¹⁸ For I say vnto you, I vvill not drinke of the fruit of the Vine, vntill the kingdom of God shall come.

¹⁹ And he tooke bread, and gaue thanks, and brake it, and gaue vnto them, saying, This is my body vvwhich is given for you, this doe in remembrance of me. ²⁰ Likewise also the cup after supper, saying, This cup is the New Testament in my blood, vvwhich is shedde for you.

²¹ But behold, the hand of him that betrayeth mee, is vvwith mee on the table. ²² And truly the Sonne of man goeth as it was determined, but woe vnto that man by vvvhom he is betrayed. ²³ And they began to enquire among themselves, vvwhich of them it was that should doe this thing.

²⁴ And there was also a strife among them, vvwhich of them should bee accompted the greatest. ²⁵ And hee said vnto them, The Kings of the Gentiles exercise lordship ouer them, and they that exercise authoritie vpon them, are called benefactors. ²⁶ But ye shal not be so: but he that is greatest among you, let him be as the yonger, and he that is chiefe, as he that doeth serue. ²⁷ For vvwhether is greater, hee that sitteth at meate, or hee that serueth? Is not he that sitteth at meate?

= Or, I haue heartily desired.

‘ ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν. ²⁸ Ὅτι οἱ διαμεμενηκότες μετ’ ἐμοῦ ἐν τοῖς πειρασμοῖς μου. ²⁹ καὶ γὰρ διατίθεμαι ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ μου, βασιλείαν, ³⁰ ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ καθίσσητε ἐπὶ θρόνων, κρίνοντας τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ. ³¹ Εἶπε δὲ ὁ Κύριος, Σίμων, Σίμων, ἰδοὺ, ὁ Σατανᾶς ἐξηγήσατο ὑμᾶς, τοῦ σινιάσαι ὡς τὸν σίτον. ³² ἐγὼ δὲ ἐδεήθην περὶ σοῦ, ἵνα μὴ ἐκλείπῃ ἡ πίστις σου καὶ σὺ ποτὲ ἐπιστρέψας στήριξον τοὺς ἀδελφούς σου. ³³ Ὁ δὲ εἶπεν αὐτῷ, Κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι. ³⁴ Ὁ δὲ εἶπε, Λέγω σοι, Πέτρε, σὺ μὴ φωνήσῃς σήμερον ἀλέκτωρ, πρὶν ἢ τρεῖς ἡμέρας μὴ εἰδέναι με. ³⁵ Καὶ εἶπεν αὐτοῖς, Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλαντίου καὶ πήρας καὶ ὑποδημάτων, μή τινος ὑστερήσατε; Οἱ δὲ εἶπον, Οὐδενός. ³⁶ Εἶπεν οὖν

²⁸ Conat. = ἐν τῇ βασιλείᾳ μου. ²⁹ Alex. ἐλπίσιν. ³⁰ Alex. στήριξον. ³¹ Alex. ἰδοὺ σ. ἐξ ὁ. ³² Alex. = μετ. ³³ Alex. δὲ

WICLIF—1380.

in the myddil of you: as he that mynys-
trith, ²⁸ and ye ben that han dwellid with
me in my temptacioun; ²⁹ and I dispose
to you as my fadir hath disposid to me a
rewme, ³⁰ that ye ete & drynke on my
bord in my rewme: and sitte on trones
and deme the .xij. kyngedis of israel.

³¹ and the lord seide to symon, sym-
mont to eschames hath axed you. that
he schulde reddile as whete, ³² but I have
preied for thee: that thi feith faile not;
and thou sum tyne conuertid: confourme
thi bretheren, ³³ whiche seide to hym, lord
I am redi to go, in to prisoun, and in to
deeth with thee, ³⁴ and he seide, I seie to
thee petir, the cok schal not crowe to dai:
til thou thries forsake that thou knowist
me.

³⁵ and he seide to hem, whanne I sente
you with out sachel and scrippe & schoon:
whether ony thing failid to you? and thei
seiden, no thing; ³⁶ therfor he seide to
hem, but now he that hath a sachel: take
also and a scrippe; and he that hath
noon: selle his coote & his a sword, ³⁷ for
I seie to you: that git it bihoueth that
thing that is writun to be fulfilled in me;
and he is arettid with wickid men; for
tho thingis that ben of me: han ende;
³⁸ and thei seiden, lord lo tweie swerdis
here; and he seide to hem, it is ihouys

³⁹ and he yode out; and wente aftir the
custum in to the hille of olyuete and the
discipulis seiden hym, ⁴⁰ & whanne he cam
to the place he seide to hem, preie ye
lest ye entren in to temptacioun; ⁴¹ and
he was takun awei fro hem, so myche as
is a stonys cast: and he knelid and preied
⁴² and seide, fadir if thou wilt: do awei
this cuppe fro me; netheles not my wille
he don; but thi; ⁴³ and an engel ap-
perid to hym fro heuene, and confortid
hym, ⁴⁴ and he was made in agony and

TYNDALE—1584.

that sitteth at meate? And I am amonge
you as he that ministreth. ²⁸ Ye are they
which have bidden with me in my temp-
tations. ²⁹ And I apoynt unto you a kyng-
dome, as my father hath apoynted to
me: ³⁰ that ye maye eat and drynke at
my table in my kyngdome; and sit on
seates, and iudge the twelve tribes of
Israel.

³¹ And the Lorde sayde: Simon, Simon
beholde Satan hath desired you, to siffe
you, as it were wheate: ³² but I have
prayed for the, that thy faith faile not.
And when thou arte converted, strengthe
thy brethren. ³³ And he sayd vnto him.
Lorde I am redy to go with the in to
preson, and to deeth. ³⁴ And he sayde:
I tell the Peter, the cocke shall not crowe
this daye, tyll thou have thrye denyed
that thou knewest me.

³⁵ And he sayde vnto them: when I sent
you with out wallet and scripe and shoes?
lacked ye eny thinge? And they sayd, no.
³⁶ And he sayde to them: but now he
that hath a wallet let him take it vp
and lykewyse his scrippe. And he that hath
no swearde, let him sell his coote and bye
one. ³⁷ For I saye vnto you, that yet,
that which is writen, must be performed
in me: even with the wycked was he
nombred. For those thinges which are
writen of me, have an ende. ³⁸ And they
sayde: Lorde, beholde here are two
swardes. And he sayde vnto them: it is
ynough.

³⁹ And he came out, and went as he was
wont, to mounte olyuete. And the disci-
ples folowed him. ⁴⁰ And when he came
to the place, he sayde to them: praye lest
ye fall into temptacion.

⁴¹ And he gate him selfe from them,
about a stonys cast, and kneled doune,
and prayed, ⁴² sayinge: Father yf thou
wilt, withdrawe this cup from me. Never-
theless, not my will, but thynne be fulfil-
led. ⁴³ And ther appered an angell vnto
him from heauen, confortinge him. ⁴⁴ And

CRANMER—1589.

that sytteth at meate? But I am amonge
you, as he that mynystreth. ²⁸ Ye are
they, which have bydden wyth me in my
temptacyons. ²⁹ And I apoynt vnto you a
kyngdome, as my father hath apoynted to
me: ³⁰ that ye maye eat and dryncke at
my table in my kyngdome, and syt on
seates, iudgeinge the twelue trybes of
Israel.

³¹ And the Lord sayde: Symon, Symon,
beholde, Satan hath desired to sylte you,
as it were wheate: ³² but I haue
prayed for the, that thy fayth faile not.
And when thou arte conuerted, strength thy
brethren. ³³ And he sayde vnto hym:
Lorde, I am redy to go wyth the into
preson, and to deeth. ³⁴ And he sayde:
I tell the Peter, the cocke shall not crowe
this daye, tyl thou have thrye denyed
that thou knewest me.

³⁵ And he sayde vnto them: when I sent
you without wallet and scrippe and shoes
lacked ye eny thyng? And they sayd,
no. ³⁶ Then he sayd vnto them: but now
he that hath a wallet, let hym take it vp,
and lykewyse hys scrippe. And he that
hath no swearde, let hym sell hys coate,
and bye one. ³⁷ For I saye vnto you,
that yet the same which is wyrtten, must
be performed in me: even among the
wycked was he reputed. For those thynges
which are wyrtten of me, haue an ende.
³⁸ And they sayde: Lorde, beholde, here
are two swordes. And he sayde vnto
them: it is ynough.

³⁹ And he came out, and went (as he
was wont) to mounte Olyuete. And the
discyples folowed hym. ⁴⁰ And when he
came to the place, he sayde vnto them:
praye, lest ye fall into temptacyon.

⁴¹ And he gate hym selfe from them,
about a stonys cast, and kneled doune,
and prayed, saying: Father, yf thou
wilt, remoue this cup from me. Never-
theless, not my wyll, but thynne be fulfil-
led. ⁴² And ther appered an angell vnto
hym from heauen, confortinge hym. ⁴⁴ And

αὐτοῖς, Ἐπὶ τὸν ὅτι ἔχων βαλάντιον ἀράτω, ὁμοίως καὶ πῆραν καὶ ὁ μὴ ἔχων
 ἔτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοὶ, τὸ, “Καὶ μετὰ ἀνόμων ἐλο-
 γίσθη” καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει.” Οἱ δὲ εἶπον, Κύριε, ἰδοὺ, μάχαιραι
 ὥδε δύο. Ὁ δὲ εἶπεν αὐτοῖς, Ἰκανόν ἐστι.

Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν Ἐλαιῶν ἠκολούθησαν δὲ
 αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ. Ἐν τῷ τόπῳ, εἶπεν αὐτοῖς, Προσ-
 εὔχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν. Καὶ αὐτὸς ἀπεσπάσθη ἀπ’ αὐτῶν ὡσαύ-
 τῃ βολῇ, καὶ θεῖς τὰ γόνατα προσήνυχετο, λέγων, Πάτερ, εἰ βούλει παρε-
 νεγκεῖν τὸ ποτήριον τοῦτο ἀπ’ ἐμοῦ πλὴν μὴ τὸ θέλημά μου, ἀλλὰ τὸ σὸν
 γενέσθω. Ὁ δὲ ἀγγελὸς ἀπ’ οὐρανοῦ ἐνισχύων αὐτόν. καὶ γενόμενος

* Const. παλῶσι . . . ἀγορεύει. * Alex. = ἐν. * Alex. = αὐτοῦ. * Alex. παρίσχει. * Alex. τοῦτο τὸ ποτήριον. * Alex. = vers. 43, 44.

GENEVA—1557.

meat? And I am among you, as he that
 ministrereth. ²⁸ Ye are they which have
 bydden with me in my tentations. ²⁹ And
 I appoint vnto you a kyngdome, as my
 Father hath appointed to me. ³⁰ That ye
 may eat, and drinke at my table in my
 kyngdome, and syt on seates, and iudge
 the twelue tribes of Israel. ³¹ And the
 Lord sayd, Simon, Simon beholde, Satan
 hath desired you, to wynowe you, as
 it were wheate. ³² But I haue prayed for
 thee, that thy faith faile not: therefore
 when thou art conuerted, strengthen thy
 brethren. ³³ And he sayd vnto him, Lord
 I am ready to go with thee into pryson,
 and to death.

³⁴ But he sayd, I tel thee Peter, the cocke
 shal not crowe this day, tyl thou hast
 thrye denyed that thou knowest me.

³⁵ And he sayd vnto them, When I sent
 you without purse, and scrip, and shooes,
 lacked ye any thing? And they sayd,
 No. ³⁶ Then he sayd to them, But now
 he that hath a purse let him take it: and
 likewise his scrip: and he that hath non,
 let him sel his coate, and bye a sword.
³⁷ For I say vnto you, That yet, the same
 which is wrytten, must be performed in
 me, Euen with the wicked was he nomi-
 bred. For douteles those thinges which
 are wrytten of me, haue an ende. ³⁸ And
 they sayd, Lord, beholde here are two
 swordes: and he sayd vnto them, It is
 ynough. ³⁹ And he came out, and went
 (as he was wonte) to the mounte of Oliues:
 and his disciples also folowed hym. ⁴⁰ And
 when he came to the place, he sayd to
 them, Pray, lest ye fall into tentation.
⁴¹ And he gate hym selfe from them, about
 a stoncs cast, and knoled downe, and
 prayed, ⁴² Saying, Father, if thou wilt,
 withdrawe this cup from me: Neuer-
 thelesse, not my wil, but thyne be ful-
 fylled.

⁴³ And there appeared an Angel vnto
 him from heauen, comfortyng him. ⁴⁴ But

RHEIMS—1582.

but I am in the middes of you, as he that
 ministrereth: ²⁸ and you are they that
 haue remained wvith me in my tentations.
²⁹ And I dispose to you, as my father
 disposed to me, a kyngdome: ³⁰ that you
 may eat and drinke vpon my table in my
 kyngdome, and may sit vpon thrones,
 iudging the twelue tribes of Israel.

³¹ And our Lord said, Simon, Simon,
 behold Satan hath required to haue you
 for to sift as vvheate: ³² But I HAVE
 PRAYED FOR THEE, that thy faith faile not:
 and thou once conuerted, confirme thy
 brethren. ³³ Vvho said to him, Lord,
 vvith thee I am redie to goe both into
 prison and vnto death. ³⁴ And he said, I
 say to thee, Peter, the cocke shal not
 crowe to day, til thou denie thvise that
 thou knowest me. ³⁵ And he said to
 them, Vvhen I sent you vvithout purse
 and skrippe and shooes, did you lacke any
 thing? But they said, Nothing. ³⁶ He
 said therefore vnto them, But now he
 that hath a purse, let him take it, like-
 vvise also a skrippe: and he that hath
 not, let him sel his coate, and bye a sword.

³⁷ For I say to you, that yet this that is
 vvritten, must be fulfilled in me, And
 vvith the vvicked vvvas he reputed. For
 those thinges that are concerning me, haue
 an end. ³⁸ But they said, Lord, Loe tvv
 swordes here. But he said to them, It is
 ynough. ³⁹ And going forth he vvvent ac-
 cording to his custome into mount-Oliuet.
 And his Disciples also folowed him.

⁴⁰ And vvhen he vvvas come to the place,
 he said to them, Pray, lest ye enter into
 tentation. ⁴¹ And he vvvas pulled away
 from them a stoncs cast: and kneeling
 he prayed, ⁴² saying, Father, if thou vvilt,
 transerre this chalice from me. But yet
 not my vvill, but thine be done. ⁴³ And
 there appeared to him an Angel from
 heauen, strengthening him. And being in

AUTHORISED—1611.

But I am among you as he that serueth.
²⁸ Ye are they which haue continued with
 me in my temptations. ²⁹ And I appoint
 vnto you a kyngdome, as my Father hath
 appointed vnto me, ³⁰ That yee may eate
 and drinke at my Table in my kyngdome,
 and sit on thrones iudging the twelue
 Tribes of Israel.

³¹ And the Lord said, Simon, Simon,
 behold, Satan hath desired to haue you,
 that he may sift you as wheate: ³² But
 I haue prayed for thee, that thy faith
 faile not; and when thou art conuerted,
 strengthen thy brethren. ³³ And hee said
 vnto him, Lord, I am ready to goe with
 thee both into prison, and to death. ³⁴ And
 hee said, I tell thee Peter, the cocke shall
 not crow this day, before that thou shalt
 thrise deny that thou knowest me.

³⁵ And he said vnto them, When I sent
 you without purse, and scrip, and shooes,
 lacked ye any thing? And they said, No-
 thing. ³⁶ Then saide hee vnto them, But
 now hee that hath a purse, let him take it,
 and likewise his scrip: and hee that hath
 no sword, let him sell his garment, and buy
 one. ³⁷ For I say vnto you, that this that
 is wrytten, must yet bee accomplished in
 me, And hee was reckoned among the
 transgressors: For the thinges concerning
 me haue an end. ³⁸ And they said, Lord,
 behold, here are two swordes. And hee
 saide vnto them, It is ynough.

³⁹ And he came out, and went, as hee
 was wont, to the mount of Oliues, and his
 disciples also folowed him. ⁴⁰ And when
 he was at the place, he said vnto them,
 Pray, that yee enter not into temptation.
⁴¹ And hee was withdrawn from them
 about a stoncs cast, and kneeled downe,
 and prayed, ⁴² Saying, Father, if thou
 be willing, remouee this cup from me: nei-
 therlesse, not my will, but thine be done.
⁴³ And there appeared an Angel vnto him
 from heauen, strengthening him. ⁴⁴ And

ἐν ἀγωνίᾳ, ἐκτενέστερον προσήνυχτο. ἐγένετο δὲ ὁ ἰδρῶς αὐτοῦ ὥσει θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν. | ⁴⁰ Καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἐλθὼν πρὸς τοὺς μαθητὰς, εἶπεν αὐτοὺς κοιμωμένους ἀπὸ τῆς λήπης, ⁴¹ καὶ εἶπεν αὐτοῖς, ⁴² Τί καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν.

⁴³ Ἐτι δὲ αὐτοῦ λαλοῦντος, ἰδοὺ, ὄχλος, καὶ ὁ λεγόμενος Ἰούδας εἰς τῶν δώδεκα, προήρχετο αὐτοὺς, | καὶ ἤγγισεν τῷ Ἰησοῦ φιλεῖν αὐτόν. ⁴⁴ ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, ⁴⁵ Ἰούδα, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως; ⁴⁶ Ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον εἶπον αὐτῷ, ⁴⁷ Κύριε, εἰ πατάξομεν ἐν μαχαίρᾳ; ⁴⁸ Καὶ ἐπάταξεν εἰς τις ἐξ αὐτῶν τὸν δούλον τοῦ ἀρχιερέως, καὶ ἀφείλεν αὐτοῦ τὸ οὖς τὸ δεξιόν. ⁴⁹ ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, ⁵⁰ Ἐὰν ἐως τούτου. Καὶ ἀφάμενος τοῦ ὤτιου αὐτοῦ, ἰάσατο αὐτόν. ⁵¹ Εἶπε δὲ ὁ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ' αὐτὸν ἀρχιερεῖς

* Rec. + αὐτοῦ.

* Alex. = ἡ.

* Rec. αὐτῶν.

* Alex. ἐλάττωε α. ἐλάττωε.

* Alex. ἔσθ' ἡμῶν.

WICLIF—1380.

prayed the lenger and his swoot was made us dropis of blood remynge down in to the erthe, ⁴⁰ and whanne he was risen fro preier, and was comen to hise discipulis: he founde hem slepyng for heynesse, ⁴¹ and he scide to hem, what slepen ye? rise ye and preie ye that ye entren not in to temptacioun.

⁴² yit while he spake: lo a company, and he that was clepid iudas oon of the twelve: wente bifor hem, and he cam to ihesus: to kisse hym, ⁴³ and ihesus scide to hym, iudas with a kysse thou bitraiest mannes soun? ⁴⁴ and thei that weren aboute hym, saien that that was to come: seiden to hym, lord whether we smyten with swerde? ⁴⁵ and oon of hem smoot the seruaunt of the prince of preestis and kyt of his right ere, ⁴⁶ but ihesus answerid and seide, suffre ye til hidir; and whanne he hadde touchid his ere, he heled hym.

⁴⁷ and ihesus seide to hem that camen to hym, the princis of preestis and magistratis of the temple and elder men, as to a theef ye han gon out with swerdis and stanes, ⁴⁸ whanne I was echē dai with you in the temple: ye streiȝten not out hondis in to me, but this is youre oure and the power of derknesse, ⁴⁹ and thei token him and ledde to the [house of the] prince of preestis, and petir went hym after, ⁵⁰ and whanne a fier was kyndlid in the myddil of the greet hous, and thei saten aboute: petir was in the myddil of hem, ⁵¹ whom whanne a damysel hadde seen sittynge at the lyt and hadde biholden him: sche seide, and this was with hym, ⁵² and he denyed hym: and seyd, woman I knewe hym not, ⁵³ and after a litil: another man siȝe hym and seide, and thou art of hem, but petir seide, a man: I am not, ⁵⁴ and whanne a space was made as of an oure: another affermed and seide, trui this was with hym, for also he is of galile, ⁵⁵ and petir seide, man I noot what

TYNDALE—1534.

he was in an agony, and prayed somewhat longer. And his sweate was lyke dropes of blood, tricklyng downe to the grounde. ⁴⁰ And he rose vp from prayer and came to his disciples, and founde them slepyng for sorowe, ⁴¹ and sayde vnto them: Why slepe ye? Ryse and praye, lest ye fall into temptacion.

⁴² Whyl he yet spake: beholde, ther came a company, and he that was called Iudas, one of the twelve, went before them, and pressed nye vnto Iesus to kysse him. ⁴³ And Iesus sayd vnto him: Iudas, betrayest thou the sonne of man with a kysse? ⁴⁴ When they which were about him sawe what wolde folow, they sayde vnto him, Lord, shall we smite with swerde. ⁴⁵ And one of them smote a seruaunt of the hiest preste of all, and smote of his right eare: ⁴⁶ And Iesus answered and sayd: Suffre ye thus farre forth. And he touched his eare, and healed him.

⁴⁷ Then Iesus sayde vnto the hye prestes and rulers of the temple and the elders which were come to him. Be ye come out, as vnto a thefe with swerdes and staves? ⁴⁸ When I was dayly with you in the temple, ye stretched not forth hondes agaynst me. But this is even youre very houre, and the power of darcknes. ⁴⁹ Then toke they him, and ledde him, and brought him to the hye prestes house. And petir folowed a farre of.

⁵⁰ When they had kyndled a fyre in the middes of the palye, and were set downe to gode, Peter also sate downe amonge them. ⁵¹ And wone of the wenches, be- helde him as he sate by the fyre, and set good eyesight on him and sayde: this same was also with him. ⁵² Then he denyed hym sayynge: woman I knowe him not. ⁵³ And after a lytell whyle, another sawe him and sayde: thou arte also of them. And Peter sayd man I am not. ⁵⁴ And aboute the space of an houre after, another affirmed sayynge: verely even this felowe was with hym, for he is of Galile, ⁵⁵ and Peter sayde: man I wote

CRANMER—1539.

he was in an agonye, and prayed the longer. And his sweate was lyke dropes of blood, trycklyng downe to the grounde. ⁴⁰ And when he rose vp from prayer and was come to his discyples, he founde them slepyng for heynesse, ⁴¹ and sayde vnto them: why slepe ye? Ryse, and praye, lest ye fall into temptacyon.

⁴² Whyl he yet spake: beholde, ther came a company, and he that was called Iudas one of the twelve, went before them, and pressed nye vnto Iesus, to kysse hym. ⁴³ But Iesus sayd vnto him: Iudas, betrayest thou the sonne of man with a kysse? ⁴⁴ when they which were about hym, sawe what wolde folow, they sayd vnto hym: Lorde, shall we smyte with swerde. ⁴⁵ And one of them smote a seruaunt of the hye preste, and stroke of his ryght eare. ⁴⁶ Iesus answered and sayd: suffre ye thus farre forth. And when he touched his eare he healed hym.

⁴⁷ Then Iesus sayde vnto the hye prestes and rulers of the temple and the elders, which were come to hym. Ye be come out, as vnto a thefe, with swerdes and stanes. ⁴⁸ When I was dayly with you in the temple, ye stretched forth no handes agaynst me. But this is even youre very houre, and the power of darcknes. ⁴⁹ Then toke they hym, and ledde hym, and brought hym to the hye Prestes house. But Peter folowed a farre of.

⁵⁰ And when they had kyndled a fyre in the myddes of the palace, and were set downe together. Peter also sate downe amonge them. ⁵¹ But whan one of the wenches behelde hym, as he sate by the fyre (and lokyd vpon him) she sayde: this same felow was also with hym. ⁵² And he denyed hym, sayynge: woman: I knowe hym not. ⁵³ And after a lytell whyle, another sawe hym, and sayde thou art also of them. And Peter sayde: man I am not. ⁵⁴ And aboute the space of an houre after, another affirmed, sayynge: verely this felowe was with hym also, for he is of Galile. ⁵⁵ And Peter sayde: man I wote

clept, called

cry, him.

and, followed.

now, knowe not.

καὶ στρατηγούς τοῦ ἱεροῦ καὶ πρεσβυτέρους, ὅτι ἐπὶ λησὴν ἐξεληλύθατε μετὰ μαχαίρων καὶ ξύλων·⁴⁵ καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ, οὐκ ἐξετείνετε τὰς χεῖρας ἐπ' ἐμέ. ἀλλ' αὕτη ὑμῶν ἐστίν· ἡ ὥρα, καὶ ἡ ἐξουσία τοῦ σκότους·

⁴⁶ Σύλλαβόντες δὲ αὐτὸν ἤγαγον, καὶ εἰσήγαγον αὐτὸν εἰς τὸν οἶκον τοῦ ἀρχιερέως· ὁ δὲ Πέτρος ἠκολούθει μακρόθεν. ἀφάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς, καὶ συγκαθισάντων αὐτῶν, ἐκάθητο ὁ Πέτρος ἐν μέσῳ αὐτῶν. ⁴⁷ ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς, καὶ ἀτενίσασα αὐτῷ, εἶπε, Ὁ σὺτος σὺν αὐτῷ ἦν. ⁴⁸ Ὁ δὲ ἠρνήσατο αὐτὸν, λέγων, Γύναι, οὐκ οἶδα αὐτόν. Καὶ μετὰ βραχύ ἕτερος ἰδὼν αὐτὸν ἔφη, Καὶ σὺ ἐξ αὐτῶν εἶ. ⁴⁹ Ὁ δὲ Πέτρος εἶπεν, Ἄνθρωπε, οὐκ εἰμί. ⁵⁰ Καὶ διαστάσης ὡσεὶ ὥρας μίας, ἄλλος τις δῦσχυρίζετο, λέγων, Ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν καὶ γὰρ Γαλιλαῖός ἐστιν. ⁵¹ Εἶπε δὲ ὁ

⁴⁵ Alex. = αὐτῶν.

⁴⁶ Alex. τὴν αἰαλαν.

⁴⁷ Alex. = αὐτῶν.

⁴⁸ Alex. = αὐτῶν.

⁴⁹ Alex. ὁ δὲ Πέτρος ἔφη.

GENEVA—1557.

being in an agonie, he prayed more earnestly: and his sweate was like droppes of blood, trickling downe to the grounde. ⁴⁵ And he rose vp from prayer, and came to his disciples, and founde them sleeping for sorrow. ⁴⁶ And he sayd vnto them, Why sleepe ye? ryse and pray, lest ye fall into tentation. ⁴⁷ Why he yet spake, beholde, there came a compaignie, and he that was called Iudas one of the twelue, went before them, and pressed nye vnto Iesus to kysse him. ⁴⁸ And Iesus sayd vnto him, Iudas betrayest thou the Sonne of man with a kysse?

⁴⁹ When they which were about him sawe what wolde follow, they sayd vnto him, Lord, shal we smyte wyth sword? ⁵⁰ And one of them smote a seruant of the hie Priest, and strake of his ryght eare. ⁵¹ Then Iesus answered, and sayd, Suffre them thus farre: and he touched his eare, and healed him. ⁵² Then Iesus sayd vnto the hie Priestes, and rulers of the temple, and the Elders which were come to hym, Be ye come out as vnto a theefe with swordes and stanes? ⁵³ When I was dayly with you in the temple, ye stretched not forth handes against me: but this is euen your very houre, and the power of darkenesse. ⁵⁴ Then toke they him, and led him, and brought him to the hie Priestes house. And Peter folowed a farr of. ⁵⁵ When they had kyndled a fyre in the myddes of the hall, and were set downe together, Peter also sat downe among them. ⁵⁶ And one of the wenches behelde him as he sat by the fyre, and hauing wel looked on hym, sayd, This fellowe was also with him. ⁵⁷ But he denied him, saying, Woman I know him not. ⁵⁸ And after a litle while, another man saw him, and sayd, Thou art also of them. And Peter sayd, Man I am not. ⁵⁹ And about the space of an houre after a certeine other man affirmed, saying, Verely euen this fellowe was with him, for he is of Galile. ⁶⁰ And Peter sayd, Man, I wot

RHEIMS—1582.

an agonie, he praied the longer. ⁴⁵ And his sweate became as droppes of blood trickling downe vpon the earth. ⁴⁶ And when he was risen vp from praiser, and was come to his Disciples, he found them sleeping for penesences. ⁴⁷ And he said to them, Vvily sleepe you? arise, pray, lest you enter into tentation.

⁴⁸ As he was yet speaking, behold a multitude: and he that was called Iudas, one of the Twelue, went before them, and approached to Iesus, for to kisse him. ⁴⁹ And Iesus said to him, Iudas with a kisse doest thou betray the sonne of man? ⁵⁰ And they that were about him, seeing vvhat vwould be, said to him, Lord, Shall vvhe strike vvith the sword? ⁵¹ And one of them smote the seruant of the high Priest: and cut of his right eare. ⁵² But Iesus answering, said, Suffre ye thus farre. And vvhen he had touched his eare, he healed him. ⁵³ And Iesus said to them that were come vnto him, the cheefe Priestes, and magistrats of the temple, and aunicients, As it vvore to a theefe are you come forth vvith swordes and clubbes? ⁵⁴ Vvhen I was dayly vvith you in the temple, you did not lay handes vpon me, but this is your houre, and the povver of darkenesse.

⁵⁵ And apprehending him, they led him to the high Priestes house: but Peter folowed a farr of. ⁵⁶ And a fyre being kindled in the middes of the court, and they sitting about it, Peter was in the middes of them. ⁵⁷ Vvhom vvhen a certeine vvench saw sitting at the light, and had beheld him, she said, This fellowe also was vvith him. ⁵⁸ But he denied him, saying, Vvoman, I know him not. ⁵⁹ And after a vvhile an other man seeing him, said, And thou art of them. But Peter said, O man I am not. ⁶⁰ And after the space as it vvore of one houre, a certeine other man affirmed, saying, Verely this fellowe also was vvith him. for he is also a Galilean. ⁶¹ And Peter said, Man

AUTHORISED—1611.

being in an agonie, he prayed more earnestly, and his sweat was as it were great drops of blood falling downe to the ground. ⁴⁵ And when he rose vp from prayer, and was come to his disciples, hee found them sleeping for sorrow. ⁴⁶ And said vnto them, Why sleepe ye? Rise, and pray, lest yee enter into temptation.

⁴⁷ And while he yet spake, behold, a multitude, and hee that was called Iudas, one of the twelue, went before them, and drew neere vnto Iesus, to kisse him. ⁴⁸ But Iesus said vnto him, Iudas, betrayest thou the sonne of man with a kisse? ⁴⁹ When they which were about him, saw what would follow, they said vnto him, Lord, shall we smite with the sword?

⁵⁰ And one of them smote the seruant of the high Priest, and cut off his right eare. ⁵¹ And Iesus answered, and said, Suffre ye thus farre. And he touched his eare, and healed him. ⁵² Then Iesus said vnto the cheefe Priestes, and capitaines of the Temple, and the Elders which were come to him, Be ye come out as against a thiefe, with swords and stanes? ⁵³ When I was dayly with you in the Temple, yee stretched fourth no hands against mee: but this is your houre, and the power of darkenesse.

⁵⁴ Then tooke they him, and led him, and brought him into the high Priestes house, and Peter followed a farr off. ⁵⁵ And when they had kindled a fire in the middes of the hall, and were set downe together, Peter also downe among them. ⁵⁶ But a certaine maide beheld him as he sat by the fire, and earnestly looked vpon him, and said, This man was also with him. ⁵⁷ And he denied him, saying, Woman, I know him not. ⁵⁸ And after a litle while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. ⁵⁹ And about the space of one houre after, another confidently affirmed, saying, Of a truth this fellowe was with him, for he is a Galilean. ⁶⁰ And Peter

Πέτρος, 'Ανθρωπε, οὐκ οἶδα ὃ λέγεις.' Καὶ παραχρήμα, ἔτι λαλοῦντος αὐτοῦ, ἐφώνησεν ἁλέκτωρ· ⁶¹ καὶ στραφεὶς ὁ Κύριος ἐνέβλεψε τῷ Πέτρῳ· καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ Κυρίου, ὡς εἶπεν αὐτῷ, 'Ὅτι, πρὶν ἁλέκτορα φωνῆσαι, ἁπαρήνησέ με τρίς.' ⁶² Καὶ ἐξελθὼν ἔξω ὁ Πέτρος· ἔκλανε πικρῶς.

⁶³ Καὶ οἱ ἄνδρες οἱ συνέχοντες τὸν Ἰησοῦν ἐνέπαιζον αὐτῷ, δέροντες· ⁶⁴ καὶ περικαλύναντες αὐτὸν, ἔτυπον αὐτοῦ τὸ πρόσωπον, καὶ ἐπηρώτων αὐτὸν, λέγοντες, 'Προφήτευσον, τίς ἐστὶν ὁ παῖσας σε.' ⁶⁵ Καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν.

⁶⁶ Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀνήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν, ⁶⁷ λέγοντες, 'Εἰ σὺ εἶ ὁ Χριστὸς, εἰπὲ ἡμῖν.' Εἶπε δὲ αὐτοῖς, 'Ἐὰν ὑμῖν εἴπω, οὐ μὴ πιστεύσητε· ⁶⁸ ἐὰν δὲ καὶ ἐρατήσω, οὐ μὴ ἀποκριθῆτέ μοι, ἢ ἀπολύσητε. ⁶⁹ ἀπὸ τοῦ νῦν ἔσται

¹ Rec. + ὁ.² Alex. ῥήματος.³ Alex. + σήμερον.⁴ Alex. = ὁ Πέτρος.⁵ Alex. αὐτῶν.⁶ Alex. αὐτῶν.

WICLIF—1380.

thou exist, and anon jit while he spak the cok crewe, ⁶¹ and the lord turned anon: and bihoold petir, and Petir hadde mynde on the word of ihesus as he hadde seyd, for bifor that the cok crewe: chries thou schalt denye me, ⁶² and petir zede out: and wepte bitterli.

⁶³ and the men that heelden hym: scorneden hym and smeyten hym, ⁶⁴ and thei blyndefelden hym: and smeyten his face, and axeden hym: and seiden, areed thou crist to us: who is he that smoot thee? ⁶⁵ also thei blasfemyng seiden agens hym many other thingis, ⁶⁶ and as the dai was come: the eldier men of the puple, and the prince of prestis, and acrilis camen to gidre, and ledde hym in to her counsell and seiden, ⁶⁷ if thou art crist: seie to us, and he seide to hem, if I seie to you: so schulu not beleue to me, ⁶⁸ and if I axe, ye schulu not answere to me, nether ye schulu deynere me. ⁶⁹ but aftir this tyme: mannes sone schal be sittynge on the ryghthalf of the vertu of god, ⁷⁰ therfor alle seiden, thanne art thou the sone of god? and he seide, ye seien that I am, ⁷¹ and thei seiden, what jit desiren we witnessis? for we us silf han herd of his mouth.

23. AND alle the multitude of hem arisen, and ledde hym to pilat, ² and thei begonnen to accuse hym, and seiden, we han founden this, turnynge upso down oure folk: a forbedynge tributis to be yowun to the emperour, and seiynge that hym silf is crist and kyng. ³ and pilat axed hym and seide, art thou king of iewis? and he answered, ⁴ seide thou seint, ⁵ and pilat seide to the princis of prestis and to the puple, I fynde no thing of cause in this man, and they woxen strengier and seiden, he mounth the puple: teschyng thorow al iudee bigynnyng fro galile til herid, ⁶ and pilat heryng galilee: axed if he

TYNDALE—1534.

not what thou sayest. And immediatly whyll he yet spake, the cocke crewe. ⁶¹ And the Lorde tourned backe and lokked spon Peter. And Peter remembered the wordes of the Lorde, how he sayde vnto him, before the cocke crewe, thou shalt denye me thryse. ⁶² And Peter went out, and wepte bitterly.

⁶³ And the men that stode about Iesus, mocked him, and smote him: ⁶⁴ and blyndfolded him, and smote his face. And axed him sayinge: arede, who it is that smote thee? ⁶⁵ And many other thinges despytfullye sayde they agaynst him.

⁶⁶ And asonne as it was daye, the elders of the puple and the hye prestes and scribes, came to gedder and ledde him into their counsell sayinge: ⁶⁷ aris thou very Christ? tell vs. And he sayde vnto them: yf I shall tell you, ye will not beleue. ⁶⁸ And yf also I axe you, ye will not answere me, or let me goo. ⁶⁹ Herafter shall the sonne of man sit on the ryght honde of the power of God. ⁷⁰ Then sayde they all: Arte thou then the sonne of God? He sayd to them: ye saye that I am. ⁷¹ Then sayde they: what nede we any further wtnes? We oure selues haue herde of his awne mouth.

23. AND the whole multitude of them arose, and ledde him vnto Pylate. ² And they beganne to accuse him sayinge: We haue founde this felowe pervertynge the people, and forbiddynge to paye tribute to Cesar: sayinge, that he is Christ a kyng. ³ And Pylate apposed him sayinge: arte thou the kyng of the iewes? He answered him and sayde: thou sayest it. ⁴ Then sayde Pylate to the hye prestes, and to the people: I fynde noo faute in this man. ⁵ And they were the moore farsee sayinge. He moweth the people, teachynge thorowout all Iewry, and be-gauno at Galilee, even to this place.

⁶ When Pilate hearde mencion of Galilee,

CRANMER—1539.

not what thou sayest. And immediatly whyll he yet spake, the cocke crew. ⁶¹ And the Lorde tourned backe, and lokked vpon Peter. And Peter remembered the wordes of the Lorde, how he had sayde vnto hym: before the cocke crewe, thou shalt denye me thryse. ⁶² And Peter went out, and wepte bytteren.

⁶³ And the men that toke Iesus, mocked hym, and smote him: ⁶⁴ and when they had blyndfolded him, they stroke hym on the face, and asked hym, saying: arede, who is it that smote thee? ⁶⁵ And many other thynges despytfullye sayd they agaynst hym.

⁶⁶ And asonne as it was daye, the elders of the puple and the hye Prestes and Serydes, came together, and ledde hym into their counsell, sayinge: ⁶⁷ art thou very Christ? tell vs. And he sayde vnto them: yf I tell you, ye wyll not beleue. ⁶⁸ And yf I aske you, ye wyll not answere me, nor let me go. ⁶⁹ Herafter shall the sonne of man syt on the ryght hand of the power of God. ⁷⁰ Then sayde they all: art thou then the sonne of God? He sayd: ye saye that I am. ⁷¹ And they sayd: what nede we any further wytnes? For we oure selues haue herde of hys awne mouth.

23. AND the whole multitude of them arose, and led hym vnto Pylate. ² And they beganne to accuse him, sayinge: we founde this felowe pervertynge the people, and forbyddynge to paye tribute Cesar: sayinge, that he is Christ a kyng. ³ And Pylate apposed hym, sayinge: art thou the kyng of the Iewes? He answered hym, and sayde: thou sayest it. ⁴ Then sayde Pylate to the hye Prestes, and to the people: I fynde no faute in this man. ⁵ And they were the moore farsee, sayinge: He moweth the people, teachynge thorow out all Iewry, and be-gauno at Galilee, euen to this place.

⁶ When Pylate hearde mencyn of

‘ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ Θεοῦ.’ ⁷⁰ Εἶπον δὲ πάντες, ‘Σὺ οὖν εἶ ὁ υἱὸς τοῦ Θεοῦ;’ Ὁ δὲ πρὸς αὐτοὺς ἔφη, ‘Τμεῖς λέγετε, ὅτι ἐγὼ εἰμι.’ ⁷¹ Οἱ δὲ εἶπον, ‘Τί ἐτι χρεῖαν ἔχομεν μαρτυρίας; αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.’

XXIII. Καὶ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν, ἤγαγον αὐτὸν ἐπὶ τὸν Πιλάτον. ἤρξαντο δὲ κατηγορεῖν αὐτοῦ, λέγοντες, ‘Τούτον εὗρομεν διαστρέφοντα τὸ ἔθνος, καὶ κωλύοντα Καίσαρι φόρους διδόναι, λέγοντα ἑαυτὸν Χριστὸν βασιλέα εἶναι.’ ³ Ὁ δὲ Πιλάτος ἐπηρώτησεν αὐτὸν, λέγων, ‘Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;’ Ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη, ‘Σὺ λέγεις.’ ⁴ Ὁ δὲ Πιλάτος εἶπε πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους, ‘Οὐδὲν εὗρισκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ.’

Οἱ δὲ ἐπίσχυον, λέγοντες, ‘Ὅτι ἀνασεύει τὸν λαόν, διδάσκων καθ’ ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε.’ Πιλάτος δὲ ἀκούσας Γαλιλαίαν

* Alex. ἀπ᾿ ἡρώδου.

* Rec. ἰουδαίων.

* Alex. + M.

* Rec. ἡρώδου.

* Alex. τὸ ἔθνος ἡρώδου.

GENEVA—1557.

not what thou sayest. And immediately while he yet spake, the cocke crewe. ⁶¹ Then the Lord turned backe, and looked vpon Peter; and Peter remembered the wordes of the Lord, how he sayd vnto him, Before the cocke crowe, thou shalt deny me thrise. ⁶² And Peter went out, and wept bitterly.

⁶³ And Peter went out, and wept bitterly. ⁶⁴ And the men that helde Iesus, mocked him, and stroke him. ⁶⁵ And when they had blindfolded him, they smote his face: and asked him, saying, Auede who it is that smote thee? ⁶⁶ And many other things despitefully sayd they against him. ⁶⁷ And assoon as it was day, the Elders of the people, and the hie Priestes and Scribes, came together, and led him into their Counsell. ⁶⁸ Saying, Art thou very Christe? tel vs: and he sayd vnto them, If I tel you, ye wil not beleue. ⁶⁹ And if also I aske you, ye wil not answer me, or let me go: ⁷⁰ Hereafter shal the Sonne of man syt at the ryght hand of the power of God. ⁷¹ Then sayd they all, Art thou then the Sonne of God? He sayd to them, Ye say that I am. ⁷² Then sayd they, What neede we any further wytnes? for we our selues haue heard of his owne mouth.

23. THEN the whole multitude of them arose, and led him vnto Pilate. ² And they began to accuse him, saying, We haue found this felowe peruerter the people, and forbydding to pay tribute to Caesar, saying, That he is Christe a kyng. ³ And Pilate appoynted him, saying, Art thou the kyng of the Iewes? He answered hym and sayd, Thou sayest it. ⁴ Then sayd Pilate to the hie Priestes, and to the people, I fynde no faute in this man. ⁵ But they were the more feroce, saying, He stirreth the people, teachyng throughout all Iewrie, and begun at Galile, euen to this place. ⁶ When Pilate heard

RHEIMS—1582.

I know not what thou sayest. And incontinent as he was yet speaking, the cocke crew. ⁶¹ And our Lord turning looked vpon Peter. And Peter remembered the word of our Lord, as he had said, That before the cocke crew, thou shalt thrise denie me. ⁶² And Peter going forth a doores, wept bitterly.

⁶³ And the men that helde him, mocked him, beating him. ⁶⁴ And they did blindfold him, and smote his face. And they asked him saying, Prophecies, vho is it that smote thee? ⁶⁵ And blaspheming many other things they said against him.

⁶⁶ And when it was day, there assembled the auncients of the people and cheefe Priests and Scribes, and they brought him into their counsell, saying, ⁶⁷ If thou be Christ tel vs. And he said to them, If I tel you, you wil not beleue me: ⁶⁸ if also I aske, you wil not answer me, nor dismise me. ⁶⁹ But from hence forth the Sonne of man shal be sitting on the right hand of the power of God. ⁷⁰ And they al said, Art thou then the sonne of God? Vvho said, You say that I am. ⁷¹ But they said, Vvhat neede we testimony any further? For our selues haue heard of his owne mouth.

23. AND all the multitude of them rising vp, led him to Pilate. ² And they began to accuse him, saying, Vve haue found this man subuerter our nation, and prohibiting to giue tributes to Caesar, and saying that he is Christ the king. ³ And Pilate asked him, saying, Art thou the king of the Iewes? But he answering said, Thou sayest. ⁴ And Pilate said to the cheefe Priests and multitudes, I finde no cause in this man. ⁵ But they were more earnest, saying, He stirreth the people teaching through out all Iewrie, beginning from Galilee euen hither. ⁶ But Pilate hearing Galilee, asked if the man

AUTHORISED—1611.

said, Man, I know not what thou sayest. And immediately while he yet spake, the cocke crew. ⁶¹ And the Lord turned, and looked vpon Peter; and Peter remembered the word of the Lord, how he had said vnto him, Before the cocke crow, thou shalt deny me thrise. ⁶² And Peter went out, and wept bitterly.

⁶³ And the men that held Iesus, mocked him and smote him. ⁶⁴ And when they had blindfolded him, they stroke him on the face, and asked him, saying, Prophecy, who is it that smote thee? ⁶⁵ And many other things blasphemously spake they against him.

⁶⁶ And assoon as it was day, the Elders of the people, and the cheefe Priests and the Scribes came together, and led him into their Counsell, saying, ⁶⁷ Art thou the Christ? Tell vs. And hee sayd vnto them, If I tell you, you will not beleue. ⁶⁸ And if I also aske you, you will not answer me, nor let me goe. ⁶⁹ Here after shal the sonne of man sit on the right hand of the power of God. ⁷⁰ Then said they all, Art thou then the Sonne of God? And hee sayd vnto them, Ye say that I am. ⁷¹ And they said, What need we any further witness? For we our selues haue heard of his owne mouth.

23. AND the whole multitude of them arose, and led him vnto Pilate. ² And they began to accuse him, saying, We found this fellow peruerter the nation, and forbidding to giue tribute to Cesar, saying, that he himselfe is Christ a king. ³ And Pilate asked him, saying, Art thou the king of the Iewes? And he answered him, and said, Thou sayest it. ⁴ Then said Pilate to the cheefe Priests, and to the people, I finde no fault in this man. ⁵ And they were the more fierce, saying, He stirreth vp the people, teaching throughout all Iury, beginning from Galilee to this place. ⁶ When Pilate heard of

ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστι· καὶ ἐπυνθόνους ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστίν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην, ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις. ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν· ἦν γὰρ θέλων ἐξ ἱκανοῦ ἰδεῖν αὐτὸν, διὰ τὸ ἀκούειν πολλὰ περὶ αὐτοῦ· καὶ ἠλπιζέ τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον. ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ. ¹⁰ εἰστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, εὐτόνως κατηγοροῦντες αὐτοῦ. ¹¹ ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ, καὶ ἐμπαίξας, περιβαλὼν αὐτὸν ἐσθήτα λαμπρὰν, ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ. ¹² ἐγένοντο δὲ φίλοι ὁ τε Πιλάτος καὶ ὁ Ἡρώδης ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· προϋπήρχον γὰρ ἐν ἑχθρᾷ ὄντες πρὸς ἑαυτούς. ¹³ Πιλάτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαὸν ¹⁴ εἶπε πρὸς αὐτούς, Προσπνέγκατέ μοι

* Alex. ἡ ἱκανὴν χρόνον κ. ἡ ἱκανοῦ χρόνου.

* Alex. = πολλά.

* Alex. ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς.

WICLIF—1380.

were a man of galile, and whanne he knewe that he was of the powur of eroude: he sente hym to croude, whiche was at ierusalem in tho daies; and whanne eroude sij ihesus: he ioid ful myche for long tyme he coustid to se hym for he herde many thingis of hym: and hopid to se summe tokene to be don of hym. ⁹ he exed hym in many wordis; and he answered no thing to hym; and the pryncis of preestis and the scribis stod a: stidfastly accusynge hym. ¹¹ but croude with his oost dispeid hym: and scorned hym, and clothid hym with a whist cloith, and sente hym agen to pilat. ¹² and croude and pilat weren made frendis fro that day; for bifor thei weren enemyes to gidre.

¹³ and pilat clepid to gidre the pryncis of preestis, and the magistratis of the puple: ¹⁴ and seide to hem; ye han brougt this man to me: as turnynge aweie the puple; and lo I axynge bifor you: fynde no cause in this man, of these thingis in whiche ye accusen hym. ¹⁵ nether eroude; for he hath scote hym agen to us; and lo no thing worthi of deeth is don to hym. ¹⁶ & therfor I schal amende hym and delyuer hym; ¹⁷ but he mooste nothe delyuer to hem: oon bi the feest dai. ¹⁸ and alle the puple oried to gidre: and seide; do him awei: & delyuer to us barabas; ¹⁹ whiche was sente in to prison: for disturbynge made in the citee and for manaleyng; ²⁰ and eftsome pilat spake to hem: and wolke delyuer ihesus; ²¹ and thei vndir crieden and seiden crucifie crucifie hym; ²² & the thridde tyme he seide to hem; for what yuel hath he don? I fynde no cause of deeth in hym; therfor I schal chastize hym: and I schal delyuere; ²³ and thei contenneden with greet voicis:

TYNDALE—1534.

he axed whether the man were of Galile. ⁷ And asoon as he knewe that he was of Herodes iurisdiction he sent him to Herode, which was also at Ierusalem in those dayes. ⁸ And when Herode sawe Iesus, he was exceedingly gladde. For he was desyrous to se him of a longe season; because he had hearde many thinges of him; and trusted to have seene some myracle done by him. ⁹ Then questioned he with him of many thinges. But he answered him not one worde. ¹⁰ The hye prestes and scribes stode forth and accused him stryctly. ¹¹ And Herod with his men of warre despyed him; and mocked him; and arrayed him in whyte; and sent him agayne to Pylate. ¹² And the same daye Pylate and Herod were made frendes togeder. For before they were at variaunce.

¹³ And Pylate called togeder the hye prestes and the rulers and the people; ¹⁴ and sayde vnto them: Ye haue brought this man vnto me; as one that peruerth the people. And beholde I haue examined him before you; and haue founde no fante in this man of those thinges where of ye accuse him. ¹⁵ No nor yet Herode. For I sent you to him: and lo no thinge worthy of deeth is done to him. ¹⁶ I will therfore chasten him and let him lowe. ¹⁷ For of necessite; he must haue let one lowe vnto them at that feast.

¹⁸ And all the people cryed at once sayynge: awaye with him; and delyue to vs Barabas; ¹⁹ which for insurreccion made in the cite and moother, was cast into prison. ²⁰ Pylate spake agayne to them wyllynge to let Iesus lowe. ²¹ And they cryed sayynge: Crucify him; Crucify him. ²² He sayde vnto them the thyrd tyme. What cryll hath he done? I fynde no cause of deeth in him. I will therfore chasten him; and let him lowe. ²³ And they cryed with loud voice; and required

CRANMER—1539.

Galile, he asked, whether the man were of Galile. ⁷ And asoon as he knewe that he belonged vnto Herodes iurisdiction, he sent him to Herode, which was also at Ierusalem at that tyme. ⁸ And when Herode sawe Iesus, he was exceeding glad. For he was desyrous to se hym of a kinge season, because he had hearde many thinges of hym, and he trusted to haue seene some myracle done by him. ⁹ Then he questionned with him many wordes. But he answered him nothing. ¹⁰ The hye Prestes and Scribes, stode forth, and accused hym stryctly. ¹¹ And Herod with his men of warre, despyed hym: and when he had mocked hym, he arrayed hym in whyte clothynge, and sent him agayne to Pylate. ¹² And the same daye Pylate and Herod were made frendes together. For before, they were at variaunce.

¹³ And Pylate called together the hye Prestes and the rulers, and the people, ¹⁴ and sayde vnto them: ye haue brought this man vnto me, as one that peruertheth the people. And beholde, I examyn hym before you, and fynde no faute in this man, of those thinges where of ye accuse hym. ¹⁵ No nor yet Herode. For I sent you to hym: and lo, nothyng worthy of deeth is done to hym. ¹⁶ I wyll therfore chasten hym, and let hym losse. ¹⁷ For of necessite, he must haue let one losse vnto them at the feast.

¹⁸ And all the people cryed at once, sayynge: awaye with hym, and delyuer to vs Barabas; ¹⁹ (whych for a certayne insurreccyon made in the cytte and for moother, was cast in prison). ²⁰ Pylate spake agayne to them wyllynge to let Iesus losse. ²¹ But they cryed, sayynge: Crucifye hym. Crucifye hym. ²² He sayd vnto them the thyrde tyme: What ouyll hath he done? I fynde no cause of deeth in him. I wyll therfore chasten him, and let him go. ²³ And they cryed with loud voice, requyrynge that he myght

κεκλημένος ὑπ' αὐτοῦ, καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι, Δὸς τοῦτο
 τόπον· καὶ τότε ἄρξῃ μετ' αἰσχύνης τὸν ἔσχατον τόπον κατέχειν. ¹⁰ ἄλλ' ὅταν
 κληθῇς, πορευθεὶς ἀνάπεσε εἰς τὸν ἔσχατον τόπον· ἵνα, ὅταν ἔλθῃ ὁ κεκληκὼς
 σε, εἴπῃ σοι, Φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον τῶν
 συνανακειμένων σοί. ¹¹ ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται· καὶ ὁ ταπεινῶν
 ἑαυτὸν ὑψωθήσεται. ¹² Ἐλεγε δὲ καὶ τῷ κεκληκῶτι αὐτὸν, Ὅταν ποιῇς ἄριστον
 ἢ δεῖπνον, μὴ φάνει τοὺς φίλους σου, μηδὲ τοὺς ἀδελφούς σου, μηδὲ τοὺς συ-
 γενεῖς σου, μηδὲ γείτονας πλουσίους· μήποτε καὶ αὐτοὶ σε ἀντικαλέσωσι, καὶ
 γένηται σοι ἀνταπόδομα. ¹³ ἄλλ' ὅταν ποιῇς δοχὴν, καλεῖ πτωχοὺς, ἀναπήρους,
 χωλοὺς, τυφλοὺς· ¹⁴ καὶ μακάριος ἔσῃ· ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι:

f Alex. = ἐν.

g Rec. ἀνάπεσον.

h Alex. + πᾶντων.

i Alex. ἀντικαλέσωσι σε.

GENEVA—1557.

14. AND it thus came to passe that when he was entred in to the house of one of the chief Pharisees on the Sabbath day, to take his refection, they watched hym. ² And beholde, there was a certain man before hym, which had the dropsie. ³ Then Iesus answering, spake vnto the exponents of the Jewes, and Pharisees, saying, Is it lawfull to heale on the Sabbath day? ⁴ And they held their peace. Then he toke him, and healed him, and let him go. ⁵ And answered them, saying, Which of you shal haue an asse, or an oxe fallen into a pyt, and wyl not straightway pul him out on the Sabbath day? ⁶ And they could not answer him agayn to those things.

⁷ He put forth also a similitude to the geastes, when he marked how they pressed to the hyest rowmes, and sayd vnto them. ⁸ When thou shalt be bydden to a wedding of any man, syt not downe in the hiest rowme, lest a more honorable man then thou be bydden of him. ⁹ And he that bade both hym and thee, come and say to thee, Geue this man rowme. and thou then begyn with shame to take the lowest rowme. ¹⁰ But rather when thou art bydden, go and syt in the lowest rowme, that when he that bade thee cometh, he may say vnto thee, Friend syt vp higher: then shalt thou haue worshyp in the presence of them that syt at meat with thee.

¹¹ For whosoever exalteth hym selfe, shal he brought lowe: and he that humbleth hym selfe, shal be exalted. ¹² Then sayd he also to hym that had desired him to dyner, When thou makest a dinner or a supper, call not thy frendes, nor thy brethren, neither thy kynsmen, or yet thyne neyghbours: lest they also byd thee agayn, and a recompence be made thee. ¹³ But when thou makest a feast, call the poore, the maymed, the lame, and the laynd. ¹⁴ And thou shalt be happy, for they can not recompence thee.

RHEIMS—1582.

14. AND it came to passe when Iesus entred into the house of a certayne Prince of the Pharisees vpon the Sabbath to eate bread, and they watched him. ² And behold there was a certayne man before him that had the dropsie. ³ And Iesus answering, spake to the Lawyers and Pharisees, saying, Is it Lawfull to cure on the Sabbath? ⁴ But they held their peace. but he taking him, healed him, and sent him away. ⁵ And answering them he said, Vvhich of you shal haue an asse or an oxe fallen into a pit: and wyl not incontinent drayv him out on the Sabbath day? ⁶ And they could not answer him to these things.

⁷ And he spake to them also that were invited a parable, marking how they chose the first seats at the table, saying to them, ⁸ When thou art invited to a marriage, sit not downe in the first place, lest perhaps a more honorable man then thou be invited of him: ⁹ and he that bade thee and him, come and say to thee, Give this man place: and then thou beginn with shame to take the last place. ¹⁰ But when thou art bidden, goe, sit downe in the lowest place: that when he that invited thee, cometh, he may say to thee, Frende, sit vp higher: then shalt thou haue glorie before them that sit at table with thee. ¹¹ because euery one that exalteth him selfe, shal be humbled: and he that humbleth him selfe, shal be exalted.

¹² And he said to him also that had invited him, Vvhen thou makest a dinner or a supper, call not thy frendes, nor thy brethren, nor kinsmen, nor thy neyghbours that are riche: lest perhaps they also invite thee agayne, and recompence be made to thee. ¹³ But when thou makest a feast, call the poore, feeble, lame, and blinde, ¹⁴ and thou shalt be blessed, because they haue not to recompence thee:

AUTHORISED—1611.

14. AND it came to passe, as hee went into the house of one of the chiefe Pharisees to eat bread on the Sabbath day, that they watched him. ² And behold, there was a certayne man before him, which had the dropsie. ³ And Iesus answering, spake vnto the Lawyers and Pharisees, saying, Is it lawfull to heale on the Sabbath day? ⁴ And they held their peace. And he tooke him, and healed him, and let him go. ⁵ And answered them, saying, Which of you shal haue an asse or an oxe fallen into a pit, and wil not straightway pull him out on the Sabbath day? ⁶ And they could not answere him againe to these things.

⁷ And he put forth a parable to those which were bidden, when hee marked how they chose out the chiefe rowmes, saying vnto them, ⁸ When thou art bidden of any man to a wedding, sit not downe in the highest rowme: lest a more honourable man then thou be bidden of him, ⁹ And hee that bade thee and him, come, and say to thee, Give this man place: and thou beginn with shame to take the lowest rowme. ¹⁰ But when thou art bidden, goe and sit downe in the lowest rowme, that when hee that bade thee cometh, hee may say vnto thee, Friend, goe vp higher: then shalt thou haue worshipp in the presence of them that sit at meate with thee. ¹¹ For whosoever exalteth himselfe, shall be abased: and hee that humbleth himselfe, shal be exalted.

¹² Then said hee also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neyghbours, lest they also bid thee agayne, and a recompence be made thee. ¹³ But when thou makest a feast, call the poore, the maymed, the lame, the blinde, ¹⁴ And thou shalt be blessed, for they cannot recompence thee: for thou shalt

558
καὶ κατίσχυον αἱ φωναὶ αὐτῶν καὶ τῶν ἀρχιερέων. ²¹ Ὁ δὲ Πιλάτος ἐπέκρινε γενέσθαι τὸ αἶτημα αὐτῶν· ²² ἀπέλυσε δὲ τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς τὴν φυλακὴν, ὃν ᾔτουντο· τὸν δὲ Ἰησοῦν παρέδωκε τῷ θελήματι αὐτῶν.

²³ Καὶ ὡς ἀπήγαγον αὐτὸν, ἐπιλαβόμενοι ^b Σίμωνός τινος Κυρηναίου ἐρχομένου ἀπ' ἀγροῦ, ἐπέθηκεν αὐτῷ τὸν σταυρὸν, φέρειν ὀπισθεν τοῦ Ἰησοῦ. ²⁴ Ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ, καὶ γυναικῶν, αἱ ^c καὶ ἐκόπτοντο καὶ ἐθρήνουν αὐτόν. ²⁵ στραφεῖς δὲ πρὸς αὐτὰς ὁ Ἰησοῦς εἶπε, 'Θυγατέρες Ἱερουσαλὴμ, μὴ κλαίετε ἐπ' ἐμὲ, πλὴν ἐφ' ἑαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν. ²⁶ ὅτι ἰδοὺ, ἔρχονται ἡμέραι ἐν αἷς ἐροῦσι, Μακάριαι αἱ στεῖραι, καὶ κοιλίαι αἱ οὐκ ἐγέννησαν, καὶ μαστοὶ οἱ οὐκ ἐθήλασαν. ²⁷ τότε ἄρξονται λέγειν τοῖς ὄρεσι, Πέσετε ἐφ' ἡμᾶς· καὶ τοῖς βουνοῖς, Καλύψατε ἡμᾶς. ²⁸ ὅτι, εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν.

^a Rec. + αὐτοῦ. ^b Alex. Σίμωνά τινος Κυρηναίου, ἐρχόμενον. ^c Rec. + καὶ. ^d Alex. = cod. ^e Alex. φέρον. s. φέρον. ^f Alex. (theophrastus). ^g Alex. ἀλόντες.

WICLIFFE—1380.

axynge that he schulde be crucified, and the vois of hem woken strong.

²¹ and pilat demed her axynge to be don, ²² and he delyvered to hem, hym that for mansleynge and seducoun was sente in to prison: whom thei axeden, but he bitok ihesus to her wille; ²³ and whanne thei ledde hym: thei token a man symount of sirenen country fro the town, and ledde on hym the cros: to here afur ihesus.

²⁴ and there sued hym myche puple, and wymanen that weileden and bi moorneden hym; ²⁵ and ihesus turned to hem: and seide, dougtris of ierusalem. nyle ye wepe on me, but wepe ye on you self and on youre sones; ²⁶ for lo daies schulen come: in which it schal be seide, blessed be bareyne wymanen, and wombe that han not born chylhren, and the tetis that han not goun souke; ²⁷ thanne thei schulen bi gynne to seie to mounteynes fulle ye don on us; to smale hillis: kiner ye us. ²⁸ for if in a grene tree thei don these thingis, what schal be don in a drie?

²⁹ also other tweis wikkid men weren ledde with hym, to be slayn; ³⁰ and afir that thei camen in to a place that is clepid of calveri: there thei crucifieden hym, and the theves, oon on the rythalf: and the tother on the lefthalf; ³¹ but ihesus seide, fadir forgyve hem: for thei witen not what thei don; and thei departiden his clothis and kerten lottis; ³² and the puple stood abydinge, and the pryncis moorneden hym with hem; and seiden, other men he made saaf: make he hym self saaf, if this be crist the chosun of god; ³³ and the knyghtis nygeden and scorneden him: and profoude venegre to him; ³⁴ and seiden, if thou art kyng of iewis: make thes saaf; ³⁵ and the superscripcoun was writun ower hym: with grek lettris, & of latyn, and of ebrewe, this is the kyng of iewis;

TYNDALE—1534.

that he myght be crucified. And the voyces of them and of the hye Prestes preyed.

²¹ And Pylate gavo sentence that it shuld be as they required; ²² and let lowse vnto them, hym that for insurreccion and murther, was cast into prison, whom they desyred: and delyvered Iesus to do with him what they wolde. ²³ And as they ledde him awaye, they caught one Symon of Syrene, comynge out of the felde: and on him layde they the crosse, to beare it after Iesus.

²⁴ And ther folowed him a grete company of people and of women, which we-men bewayled and lamented him. ²⁵ But Iesus turned backe vnto them, and sayde: Doughters of ierusalem, wepe not for me; but wepe for youre selves and for youre chylidren. ²⁶ For beholde, the dayes will come, when men shall saye: happy are the baren and the wombes that never bare, and the pappes which never gave sucke. ²⁷ Then shall they begynne to saye to the mountaynes fall on vs; and to the hillis, cover vs. ²⁸ For yf they do this to a grene tree, what shalbe done to the drye?

²⁹ And ther were two evyll doers ledde with him to be slayne. ³⁰ And when they were come to the place, which is called Calvary, there they crucified him, and the evyll doers, one on right honde, and the other on the lefte. ³¹ Then sayde Iesus: father forgyve them, for they woot not what they do. And they parted his rayment, and cast lottes. ³² And the people stode and behelde.

And the rulers mocked him with them saying: he helpe other men, let him helpe him selfe, yf he be Christ the chosen of god. ³³ The soudiers also mocked him, and came and gave him veneger; ³⁴ and sayde: yf thou be that kyng of the iewes, save thy selfe. ³⁵ And his superscripcoun was writen ower him, in greke, in latine and ebreu: This is the kyng of the iewes.

CRANMER—1539.

be crucified. And the voyces: of them and of the hye Prestes preyed.

²¹ And Pylate gawe sentence, that it shuld be as they requyred; ²² and he let losse vnto them, him that (for insurreccion and murther) was cast into prison, whom they had desyred, and he delyvered vnto them Iesus, to do with hym what they wolde. ²³ And as they ledde hym awaye, they caught one Symon of Syren, comynge out of the felde: and on hym layde they the crosse, that he myght beare it after Iesus.

²⁴ And ther folowed hym a grete company of people, and of women, which bewayled and lamented hym. ²⁵ But Iesus turned backe vnto them, and sayde: Ye daughters of ierusalem, wepe not for me: but wepe for yourselves, and for youre chylidren. ²⁶ For beholde, the dayes will come, in the which they shall saye: happy are the baren and the wombes that never bare, and the pappes which never gave sucke. ²⁷ Then shall they begynne to saye to the mountaynes: fall on vs; and to the hillis, cover vs. ²⁸ For yf they do this in a grene tree, what shalbe done in the drye?

²⁹ And ther were two evyll doers ledde with hym to be slayne. ³⁰ And after that they were come to the place (which is called Calvary) ther they crucified him, and the evyll doers, one on the ryght hande, and the other on the lefte. ³¹ Then sayde Iesus: father forgyve them, for they wote not what they do. And they parted his rayment, and cast lottes. ³² And the people stode, and behelde.

And the rulers mocked hym wyth them, sayinge: he saved other men, let hym save him selfe, yf he be very Chryst, the chosen of God. ³³ The soudyers also mocked hym, and came, and offred hym veneger, ³⁴ and sayde: yf thou be that kyng of the iewes, save thy selfe. ³⁵ And a superscripcoun was wrytten ower hym, wyth letters of Greke, and Latyn, and Hebrew: This is the kyng of the iewes.

were, grene. domed, judged. her, their. saved, followed. sayn, not. soun, given. clepid, called. witen, know. knyght, soldiers. nygeden, drove near.

‘ ἐν τῷ ξηρῷ τί γένηται; ’ ²³ Ἦγοντο δὲ καὶ ἕτεροι δύο κακοῦργοι σὺν αὐτῷ ἀνααιρεθῆναι. ²⁴ Καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτὸν, καὶ τοὺς κακοῦργους, ὃν μὲν ἐκ δεξιῶν, ὃν δὲ ἐξ ἁριστερῶν. ²⁵ ὁ δὲ Ἰησοῦς ἔλεγε, ‘ Πάτερ, ἄφεσ αὐτοῖς· σὺ γὰρ οἶδας τί ποιοῦσι. ’ Διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ, ἔβαλον κλῆρον. ²⁶ καὶ εἰστήκει ὁ λαὸς θεωρῶν. Ἐξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες σὺν αὐτοῖς, λέγοντες, ‘ Ἄλλους ἔσωσε, σωσάτω ἑαυτὸν, εἰ αὐτός ἐστιν ὁ Χριστὸς, ὁ τοῦ Θεοῦ ἐκλεκτός. ’ ²⁷ Ἐνέπαιζον δὲ αὐτῷ καὶ οἱ στρατιῶται, προστερχόμενοι καὶ ὄξος προσφέροντες αὐτῷ, καὶ λέγοντες, ²⁸ ‘ Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτὸν. ’ ²⁹ Ἦν δὲ καὶ ἐπιγραφὴ γεγραμμένη ἐπ’ αὐτῷ γράμμασιν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς, ³⁰ ‘ Οὗτός ἐστιν ὁ βασιλεὺς τῶν Ἰουδαίων. ’

²³ Alex. + αὐτόν. ²⁴ Alex. = σὺν αὐτοῖς. ²⁵ Alex. = καὶ. ²⁶ Alex. ἐπιγραφὴν α. = γεγραμμένην. ²⁷ Alex. = γράμμασιν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς.

GENEVA—1557.

crucified: and the voices of them and of the bye Priestes prevaileth.

²⁴ And Pilate gave sentence, that it should be as they required. ²⁵ And let lowse vnto them hym that for insurrection and murder was cast into prison, whom they desired: and deliuered Iesus to do with him what they would. ²⁶ And as they led hym away, they caught one Simon of Cyrene, coming out of the fiekde, and on him laid they the crosse, to beare it after Iesus. ²⁷ And there folowed him a great compaignie of people, and of women: which women bewayled and lamented him. ²⁸ But Iesus turned backe vnto them, and sayd, Daughters of Ierusalem, wepe not for me, but wepe for your selues, and for your chyldren: ²⁹ For beholde, the dayes wyl come, when men shal say, Happy are the barren, and the wombes that neuer bare, and the pappes which neuer gaue sucke. ³⁰ Then shal they begyn to say to the mountaynes, Fall on vs: and to the hylls, Couer vs. ³¹ For if they do this to a greue tre, what shalbe done to the drye? ³² And there were two others which were euil doers led with him to be alayne.

³³ And when they were come to the place which is called Caluarie, there they crucified him, and the euil doers: one on the right hand, and the other on the lyft. ³⁴ Then sayd Iesus, Father forgiue them, for they wot not what they do: and they parted his rayment, and cast lottes. ³⁵ And the people stode, and behelde: and the rulers mockted hym with them, saying, He holpe other men, let him helpe him selfe, yf he be Christie the chosen of God. ³⁶ The souldiers also mockted him, and came and offered him vineger. ³⁷ And sayd, If thou be that Kyng of the Iewes, saue thy selfe. ³⁸ And a superscription was wrytten ouer him, in Greeke, in Latin, and Hebrew, THIS IS THE KING OF THE JEWES.

RHEIMS—1582.

crucified. And their voices prevailed. ²⁴ And Pilate adiuſedg their petition to be done. ²⁵ And he releaseth vnto them him that for murder and sedition had been cast into prison, vvhom they demanded: but Iesus he deliuered to their pleasure.

²⁶ And vvhhen they led him, they tooke one Simon of Cyrene coming from the countrie: and they laid the crosse vpon him to carie after Iesus. ²⁷ And there folowed him a great multitude of people, and of women vvhich bewailed and lamented him. ²⁸ But Iesus turning to them, said, Daughters of Hierusalem, weepe not vpon me, but weepe vpon your selues, and vpon your chyldren. ²⁹ For behold the dayes shal come, vvhetherin they vvil say, Blessed are the barren, and the wombes that haue not borne, and the pappes that haue not giuen sucke. ³⁰ Then shal they begin to say to the mountaynes, Fall vpon vs: and to the hilles, Couer vs. ³¹ For if in the greene wood they doe these things, in the drie vvhath shal be done?

³² And there vvere led also other two malefactours vvvith him, to be executed. ³³ And after they came to the place vvhich is called Caluarie, there they crucified him: and the theuees, one on the right hand, and the other on the left. ³⁴ And Iesus said, Father, forgiue them, for they know not vvhath they doe. But they deuidding his garments, did cast lottes.

³⁵ And the people stode expecting, and the princes vvvith them derided him, saying, Others he hath saved, let him saue him selfe, if this be Christie, the elect of God. ³⁶ And the souldiers also mockted him coming to him, and offering him vinegre, ³⁷ saying, If thou be the kyng of the Iewes, saue thy selfe. ³⁸ And there vvas also a superscription wrytten ouer him in Greeke, and Latine, and Hebrew letters: THIS IS THE KING OF THE JEWES.

AUTHORISED—1611.

crucified: and the voyces of them, and of the chiefe Priestes prevailed. ²⁴ And Pilate gave sentence that it should be as they required. ²⁵ And he released vnto them, him that for sedition and murder was cast into prison, whom they had desired, but he deliuered Iesus to their will. ²⁶ And as they led him away, they laid hold vpon one Simon a Cyrenian, coming out of the country, and on him they laid the crosse, that he might beare it after Iesus.

²⁷ And there followed him a great company of people, and of women, which also bewailed and lamented him. ²⁸ But Iesus turning vnto them, said, Daughters of Hierusalem, weepe not for me, but weepe for your selues, and for your chyldren. ²⁹ For behold, the dayes are coming, in the which they shall say, Blessed are the barren, and the wombs that neuer bare, and the paps which neuer gaue sucke. ³⁰ Then shall they begin to say to the mountaynes, Fall on vs, and to the hilles, Couer vs. ³¹ For if they doe these things in a greene tree, what shalbe done in the drie? ³² And there were also two other malefactours led with him, to bee put to death. ³³ And when they were come to the place which is called Caluarie, there they crucified him, and the malefactours, one on the right hand, and the other on the left.

³⁴ Then said Iesus, Father, forgiue them, for they know not what they doe: And they parted his riment, and cast lotts. ³⁵ And the people stood beholding, and the rulers also with them derided him, saying, He saved others, let him save himselfe, if he be Christ, the chosen of God. ³⁶ And the souldiers also mocked him, coming to him, and offering him vineger, ³⁷ And saying, If thou be the King of the Iewes, saue thy selfe. ³⁸ And a superscription also was written ouer him in letters of Greeke, and Latin, and Hebrew, THIS IS THE KING OF THE JEWES.

³⁸ Or, sentenced.

³⁸ Or, the place of a skull.

³⁹ Εἰς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτὸν, λέγων, 'Εἰ σὺ εἶ ὁ Χριστὸς, σῶσον σεαυτὸν καὶ ἡμᾶς.' ⁴⁰ Ἀποκριθεὶς δὲ ὁ ἕτερος ἔπετιμα αὐτῷ, λέγων, 'Οὐδὲ φοβῆ σὺ τὸν Θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ; καὶ ἡμεῖς μὲν δικάως.' ⁴¹ ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· αὐτὸς δὲ οὐδὲν ἄσπον ἐπράξε.' ⁴² Καὶ ἔλεγε τῷ Ἰησοῦ, 'Μνήσθητί μου, Κύριε,| ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου.' ⁴³ Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, 'Ἀμὴν λέγω σοι, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.'

⁴⁴ Ἦν δὲ ὥσπερ ὥρα ἕκτη, καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν, ἕως ὥρας ἐνάτης. ⁴⁵ καὶ ἐσκοτίσθη ὁ ἥλιος, καὶ ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον· ⁴⁶ καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπε, 'Πάτερ, εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου.' Καὶ ταῦτα εἰπὼν ἐξέπνευσεν. ⁴⁷ Ἰδὼν δὲ ὁ ἐκατόνταρχος τὸ γενό-

³⁹ Alex. ἐκτεταμένον ἀντὶ ἑσθ. * Alex. = Κύριε. * Alex. + ἑσθ. * Alex. παρατίθεται. * Alex. = θεωροῦντες τ. γ. * Alex. = ἰσχυρῶν. * Alex. ἀντὶ.

WICLIIF—1380.

³⁹ and oon of thes threke that hangiden : blaasfemed hym and seide; if thou art crist : make thi self saaf and us; ⁴⁰ but the tother answeryngre blaasfeyd hym and seide; nether thou dredist god : that art in the same dampnacioun; and truli we iustli, ⁴¹ for we han resceuyed worthi thingis to werkis : but this dide no thing of yuel; ⁴² and he seide to ihesus; lord hane mynde on me : whanne thou comest in to thi kyngdom; ⁴³ and ihesus seide to hym; truli I seie to thee : to day thou schalt be with me in paradys.

⁴⁴ and it was almost the sixte our : and derkeness wrecn made in al the erthe in to the nythte our; ⁴⁵ and the sunne was made derk : and the veil of the temple was tereute awo; ⁴⁶ and ihesus cryngre with greet voice seide; fadir in to thin hondis I bitake my spirit; and he seiyngre thes thingis gaf up the goost; ⁴⁷ and the centurien seynge that thing that was don : glorified god and seide; verrili this man was iust. ⁴⁸ and al the puple of hem that wrecn there to gidre at this spectacle; and sawen the thingis that wrecn don : styrtyn her brestis and turneden agen; ⁴⁹ but alle his knowen stoden aser : and wymmen that sueden hym fro galilee; seynge thes thingis;

⁵⁰ and lo a man; Ioseph bi name of aramathia; a citee of iudee : that was a decurien : a good man and a iust; ⁵¹ this man consentid not to the counsell; and to the dede of hem; and he abode the kyngdom of god; ⁵² this Ioseph cam to pilate; and axed the bodi of ihesus; ⁵³ and took it down; and wraipid it in a cleue linnen clothe; and laide hym in a graue hewen; in whiche not yet ooy man hadde be laide; ⁵⁴ and the dai was the even of the halidai : the

TYNDALE—1534.

³⁹ And one of the evyll doers which hanged, rayled on him sayinge: If thou be Christ save thy selfe and vs. ⁴⁰ The other answered and rebuked him sayinge. Nether fearest thou god because thou arte in the same damnacion? ⁴¹ We are ryghteously punysshed, for we receave accordyng to oure dedes: But this man hath done nothinge anywise. ⁴² And he sayde vnto Iesus: Lorde remember me when thou comest into thy kyngdome. ⁴³ And Iesus sayde vnto him: Verely I saye vnto the; to daye shalt thou be with me in Paradyse.

⁴⁴ And it was about the sixt houre. And ther came a darcknes over all the londe; vntyll the nyynth houre; ⁴⁵ and the sonne was darkened. And the vayle of the temple dyd rent even thorow the myddes. ⁴⁶ And Iesus cryed with a greute voyce and sayd: Father, into thy hondes I comende my sprete. And when he thus had sayd; he gave vp the goost. ⁴⁷ When the Centurion sawe what had happened; he glorified God sayinge: Of a sarteie this man was perfecte. ⁴⁸ And all the people that came to gedre to that sight; beholdyngre the thinges which were done; smoothe their brestes; and returned home. ⁴⁹ And all his acquayntaunce; and the women; that folowed him from Calile; stode a farrre of beholdyngre thes thinges.

⁵⁰ And beholde ther was a man named Ioseph a counsellour; and was a good man and a iuste; ⁵¹ and dyd not consent to the counsell and dede of them; which was of Aramathia; a cite of the Iewes: which same also wayted for the kyngdome of God: ⁵² he went vnto Pilate; and begged the body of Iesus; ⁵³ and toke it doune; and wrapped it in a linnen clothe; and layed it in an hewen tombe; wherein was never man before layed. ⁵⁴ And that daye was the Saboth even; and the

CRANMER—1539.

³⁹ And one of the evyll doers which were hanged, rayled on hym, sayinge: If thou be Christ, save thy selfe and vs. ⁴⁰ But the other answered and rebuked hym, sayinge: Fearest thou not God, synge thou art in the same damnacyon. ⁴¹ We are ryghteously punysshed, for we receave accordyng to oure dedes: But this man hath done nothyng anywise. ⁴² And he sayd vnto Iesus: Lorde, remember me, when thou comest into thy kyngdome. ⁴³ And Iesus sayde vnto hym: Verely I saye vnto the: to daye shalt thou be with me in Paradyse.

⁴⁴ And it was about the sixte houre. And ther was darcknes over all the earth, vntyll the nyynth houre; ⁴⁵ and the sonne was darkened. And the vayle of the temple dyd rent, even thorow the myddes. ⁴⁶ And when Iesus had cried with a loud voyce, he sayd: Father, into thy hondes I comende my sprete. And when he thus had sayd, he gave vp the goost. ⁴⁷ When the Centurion sawe what had happened, he glorified God sayinge. Verely, this was a righteous man. ⁴⁸ And al the people that came together to that syght, and sawe the thynges which had happened, smote their brestes, and returned. ⁴⁹ And all his acquaintaunces and the women that folowed hym from Galile, stode a farrre of, beholdyngre thes thinges.

⁵⁰ And beholde ther was a man (named Ioseph) a counsellour, and he was a good man and a iuste: ⁵¹ the same had not consented to the counsell and dede of them, which was of Aramathia, a cittyte of the Iewes, which same also wayted for the kyngdome of God: ⁵² he went vnto Pilate, and begged the body of Iesus; ⁵³ and toke it doune, and wrapped it in a linnen clothe, and layed it in a sepulchre that was hewen in stoon, wherein never man before was layed. ⁵⁴ And that daye was the preparyng of the Sabboth, and the

μενον ἐδόξασε τὸν Θεόν, λέγων, "Οὕτως ὁ ἄνθρωπος οὗτος δίκαιος ἦν." ⁴⁰ Καὶ πάντες οἱ συμπαραγεγόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωροῦντες τὰ γενόμενα, τύπτοντες ἑαυτῶν τὰ στήθη ὑπέστρεφον. ⁴¹ εἰστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτοῦ μακρόθεν, καὶ γυναῖκες αἱ συνακολουθήσασαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὁρᾶσαι ταῦτα.

⁴² Καὶ ἰδοὺ, ἀνὴρ ὀνόματι Ἰωσήφ, βουλευτῆς ὑπάρχων, ἀνὴρ ἀγαθὸς καὶ δίκαιος, (οὗτος οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν,) ἀπὸ Ἀρμαθαίας πόλεως τῶν Ἰουδαίων, ὃς καὶ προσεδέχετο καὶ αὐτὸς τὴν βασιλείαν τοῦ Θεοῦ, οὗτος προσελθὼν τῷ Πιλάτῳ ᾗτήσατο τὸ σῶμα τοῦ Ἰησοῦ. καὶ καθελὼν αὐτὸ ἐνετύλιξεν αὐτὸ σινδόνι, καὶ ἔθηκεν αὐτὸ ἐν μνήματι λαξευτῷ, οὗ οὐκ ἦν οὐδέπω οὐδεὶς κείμενος. καὶ ἡμέρα ἦν παρασκευῇ, καὶ σάββατον ἐπέφωσκε.

* Alex. συγκαταθήμενος. * Alex. προσεδέχετο α. καὶ (σὸς) προσεδέχετο. * Alex. = σὸς. * Alex. οὐδεὶς οὐρα κ. οὐδεὶς οὐρανός. * Alex. = καὶ.

GENEVA—1557.

³⁹ And one of the cryl doers which were hanged, rayled on him, saying, If thou be the Christ, save thy selfe and vs. ⁴⁰ But the other answered, and rebuked him, saying, Fearest thou not God, seeing thou art in the same condemnation. ⁴¹ We are righteously punished: for we receive according to our dedes: but this man hath done nothing amisse. ⁴² And he sayd vnto Iesus, Lord, remember me, when thou comest into thy kyngdome. ⁴³ And Iesus sayd vnto him, Verely I say vnto thee, to day shalt thou be with me in Paradise.

⁴⁴ And it was about the syxt houre: and there came a darknesse ouer all the land, vntyl the nyth houre. ⁴⁵ And the sunne was darkened, and the wayle of the temple dyd rente, euen through the myddes. ⁴⁶ And Iesus cryed with a great voyce, and sayd, Father, into thy handes I commend my sprite. And when he thus had sayd, he gaue vp the goot. ⁴⁷ When the Centurion sawe what had happened, he glorified God, saying, Of a surety, this man was iuste. ⁴⁸ And all the people that came together to that syght, beholding the thynges which were done, smote their brustes, and returned home. ⁴⁹ And all his acquaintance, and the women that followed him, from Galile, stode a farr off, beholding these thynges.

⁵⁰ And beholde there was a man named Ioseph a counseller, and was a good man, and a iust. ⁵¹ And dyd not consent to the counsell and dede of them, which was of Aramathea, a citie of the Iewes: which men also waited for the kyngdome of God. ⁵² He went vnto Pilate, and asked the body of Iesus. ⁵³ And toke it downe, and wrapped it in a linnen cloth, and layd it in an hewen tombe, wherein neuer man before layd. ⁵⁴ And that day was the Proparyng of the Sabbath, and

RHEIMS—1582.

³⁹ And one of those theeues that were hanged, blasphemed him, saying, If thou be Christ, save thy self, and vs. ⁴⁰ But the other answering, rebuked him, saying, Neither dost thou feare God, where as thou art in the same damnation? ⁴¹ And we in dedes iustly, for we receive vvorthe of our doings: but this man hath done no euill. ⁴² And he said to Iesus, Lord, remember me when thou shalt come into thy kingdom. ⁴³ And Iesus said to him, Amen I say to thee: this day thou shalt be with me in paradise.

⁴⁴ And it was almost the sixth houre: and there was made darkness vpon the whole earth vntil the ninth houre. ⁴⁵ And the sunne was darkened: and the veile of the temple was rent in the mides. ⁴⁶ And Iesus crying with a loud voice, said, Father, into thy handes I commend my spirit. And saying this, he gaue vp the ghost.

⁴⁷ And the Centurion seeing that which was done, glorified God, saying, In dede this man was iust. ⁴⁸ And al the multitude of them that were present together at that sight, and saw the things that were done, returned knocking their breasts. ⁴⁹ And al his acquaintance stode a far off: and the women that had followed him from Galilee, seeing these things.

⁵⁰ And behold a man named Ioseph, which was a senator, a good man and a iust, ⁵¹ he had not consented to their counsell and doings, of Arimathea a citie of Ievrie, vho also him self expected the kingdom of God. ⁵² This man came to Pilate, and asked the body of Iesus. ⁵³ And taking it downe, wrapped it in sindon, and laid him in a monument heved of stone, wherein neuer yet any man had been laid. ⁵⁴ And it was the day of Parascene, and the Sabbath drew

AUTHORISED—1011.

³⁹ And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thy selfe and vs. ⁴⁰ But the other answering, rebuked him, saying, Dost not thou feare God, seeing thou art in the same condemnation? ⁴¹ And we indeed iustly; for we receive the due reward of our dedes, but this man hath done nothing amisse. ⁴² And he said vnto Iesus, Lord, remember me when thou comest into thy kingdom. ⁴³ And Iesus said vnto him, Verily, I say vnto thee, to day shalt thou be with me in Paradise.

⁴⁴ And it was about the sixth houre, and there was a darkness ouer all the earth, vntill the ninth houre. ⁴⁵ And the Sunne was darkened, and the veile of the Temple was rent in the mids. ⁴⁶ And when Iesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: And hauing said thus, he gaue vp the ghost. ⁴⁷ Now when the Centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. ⁴⁸ And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. ⁴⁹ And all his acquaintance, and the women that followed him from Galilee, stood asunder off, beholding these things.

⁵⁰ And behold, there was a man named Ioseph, a counseller, and hee was a good man, and a iust. ⁵¹ (The same had not consented to the counsell and deed of them) he was of Arimathea, a citie of the Iewes (who also himselfe waited for the kingdom of God.) ⁵² This man went vnto Pilate, and begged the body of Iesus. ⁵³ And he tooke it downe, and wrapped it in linnen, and layd it in a Sepulchre that was hewen in stone, wherein neuer man before was layd. ⁵⁴ And that day was the Preparation, and the Sabbath drew

562
 38 Κατακολουθήσασαι δὲ καὶ γυναῖκες, αἵτινες ἦσαν συνεληλυθῆναι αὐτῷ ἐκ τῆς Γαλιλαίας, ἐθεάσαντο τὸ μνημεῖον, καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ. 39 ὑποστρέψασαι δὲ ἠτοίμασαν ἀρώματα καὶ μύρα· καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν. XXIV. Τῇ δὲ μᾶ τῶν σαββάτων ὁρθρου βαθέος ἦλθον ἐπὶ τὸ μῆμα, φέρουσαι ἃ ἠτοίμασαν ἀρώματα, καὶ τινες σὺν αὐταῖς.]

2 Εὗρον δὲ τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου, 3 καὶ εἰσελθούσαι| οὐχ εὗρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ. 4 καὶ ἐγένετο ἐν τῷ διαπορεῖσθαι αὐτὰς περὶ τούτου, καὶ ἰδοὺ, 5 ἄνδρες δύο| ἐπέστησαν αὐταῖς ἐν ἐσθήσεσιν ἀστραπτούσαις. 6 ἐμφόβων δὲ γενομένων αὐτῶν, καὶ κλινουσῶν τὸ πρόσωπον| εἰς τὴν γῆν, εἶπον πρὸς αὐτὰς, 7 Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν; 8 οὐκ ἔστιν ὧδε, ἀλλ' ἠγέρθη· 9 μνήσθητε ὡς ἐλάλησεν ὑμῖν, ὅτι ὢν ἐν τῇ Γαλιλαίᾳ, 10 λέγων, 11 Ὅτι δεῖ τὸν υἱὸν

* Alex. αὐτὰς = αὐτὰς.

* Alex. = αὐτὰς τινες σὺν αὐταῖς.

* Alex. εἰσελθ. δι.

* Alex. ἀστραπτούσαις.

WICLIIF—1380.

saboth bigan to achyne, 38 and the wymmen sayng that comen with him fro galile, saien the graue and how his bodi was leid, 39 and thei turneden agen and maide redi swete smellyngis spices & oymmentis, but in the saboth thei restid on aftir the comaundement.

24. BUT in o dai of the wike ful eerli thei camen to the graue, & brougten swete smellyngis spices, that thei hadden araised, 2 and thei founden the stoon turned awci fro the graue, 3 and thei jeden ymme and founden not the bodi of the lord ihesus, 4 and it was don while thei weren astonyed in thougt, of this thing: lo twei men stodden besidis hem in schynynge cloith, 5 and whanne thei drodden and boweden her semblaunce in to the erthe: thei seiden to hem, what seken ye hym that lyueth with dead men? 6 he is not here: but is risen, haue ye mynde hou he spake to you: whanne he was jit in galile, 7 and seide, fur it bihoueth mannes soue to be bitaken in to the hondis of synful men [and] to be crucified: and the thridde dai to rise agen,

8 and thei bihousten on the wordis, 9 and thei jeden agen fro the graue, and tooken alle these thingis, to the enlouene and to alle othere, 10 and there was marye mawdeleyne and ioone and mari of iames & othe wymmen that weren with hem: that seiden to apostlis these thingis, 11 and these wordis weren seen bifor hem as madnesse, & thei hileuden not to hem, 12 but petir roos vp, and ranne to the graue, and he bowed down and seiȝ the hymen cloithis lyeinge aloone, and he wente bi hym self: wondring on that that was don.

13 and lo tweyne of hem wenten in that dai in to a castel: that was fro iherusalem the space of sixti furlongis; bi name emmaus, 14 and thei spaken togidre of alle these thingis that hadden be fallen, 15 and it was don the while thei talkeden

seiden, following. 24en, apert. 26, one, or first. 27en, prepared. 28en, went. 29, semblaunce, face. 30en, rose.

TYNDALE—1534.

Saboth dree on. 38 The women that folowed after, which came with him from Galile, beholde the sepulchre and how his body was layd. 39 And they returned and prepared odoures and oymmentes: but rested the Saboth daye, accordyng to the comaundement.

24. ON the morowe after the saboth, early in the morninge, they came vnto the townbe and brought the odoures which they had prepared and other women with them. 2 And they founde the ston rolled awaye from the sepulchre, 3 and went in: but founde not the body of the Lorde Iesu. 4 And it happened, as they were amased therat: Beholde two men stode by them in shynynge vestures. 5 And as they were a frayde, and bowed doone their faces to the erth: they sayd to them: why seke ye the lyvinge amonge the dead? 6 He is not here: but is risen. Remember how he spake vnto you, when he was yet with you in Galile, 7 sayinge: that the sonne of man must be deliuered into the hondes of synfull men, and be crucified, and the thyrde daye ryse agayne.

8 And they remembered his wordes, 9 and returned from the sepulchre, and tolde all these thinges vnto the cleven, and to all the remanant. 10 It was Mary Magdalen, and Ioanna, and Mary Iacobis, and other that were with them, which tolde these thinges vnto the Apostles, 11 and their wordes seemed vnto them fayned thinges, nether beleued they them. 12 Then arose Peter and ran vnto the sepulchre, and stouped in and sawe the linnen clooths layde by them selfe, and departed wondryng in him selfe at that which had happened.

13 And beholde, two of them went that same daye to a towne which was from Ierusalem about thre score forlonges, called Emmaus: 14 and they talked togidre of all these thinges that had happened. 15 And it chaunced, as they commened

CRANMER—1539.

Saboth dree on. 38 The women that folowed after, which had come with him from Galile, beholde the sepulchre, and how his body was layd. 39 And they returned and prepared swete odoures and oymmentes: but rested the Sabboth daye, accordyng to the comaundement:

24. BUT vpon the fyrst daye of the Sabbathes, very early in the mornynge, they came vnto the sepulchre, and brought the swete odoures which they had prepared, and other women with them. 2 And they founde the ston rowled awaye from the sepulchre, 3 and they went in: but founde not the body of the Lorde Iesu. 4 And it happened, as they were amased therat, Beholde, two men stode by them in shynynge garmentes. 5 And as they were a frayde, and bowed doone their faces to the erth, they sayd vnto them: why seke ye the lyuynge amonge the dead? 6 He is not here: but is risen. Remember, how he spake vnto you, when he was yet in Galile, 7 sayinge: that the sonne of man must be deliuered into the handes of synfull men, and be crucyfied, and the thyrde daye ryse agayne.

8 And they remembered hys wordes, 9 and returned from the sepulchre, and tolde all these thynges vnto those cleven, and to all the remanant. 10 It was Mary Magdalen, and Ioanna, and Mary Iacobis, and other that were with them, which tolde these thynges vnto the Apostles. 11 And their wordes seemed vnto them fayned thynges, nether beleued they them. 12 Then arose Peter and ran vnto the sepulchre, and looked in, and sawe the linnen clooths layde by them selfe, and departed, wondryng in hym selfe at that whych had happened.

13 And beholde, two of them went that same daye to a towne (called Emmaus) which was from Ierusalem about thre skore forlonges, 14 and they talked together of all these thynges that had happened. 15 And it chaunced, that whyle

‘ τοῦ ἀνθρώπου παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν, καὶ σταυρωθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι.’ ⁸ Καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ· ⁹ καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου, ἀπήγγειλαν ταῦτα πάντα τοῖς ἑνδεκα καὶ πᾶσι τοῖς λοιποῖς. (¹⁰ ¹¹ Ἦν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία· Ἰακώβου, καὶ αἱ λοιπαὶ σὺν αὐταῖς, αἱ ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα.) ¹¹ Καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὥσεί λῆρος τὰ ῥήματα αὐτῶν, καὶ ἠπίσταντο αὐταῖς. ¹² ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον, καὶ παρακλῆσας βλέπει τὰ ὀθόνα κείμενα μόνα· καὶ ἀπῆλθε πρὸς ἑαυτὸν θαυμάζων τὸ γεγονός.

¹³ Καὶ ἰδοὺ, δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ ἡμέρᾳ εἰς κώμην ἀπέχουσαν σταδίους ἐξήκοντα ἀπὸ Ἱερουσαλὴμ, ἣ ὄνομα Ἑμμαούς· ¹⁴ καὶ αὐτοὶ ὁμίλου πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων. ¹⁵ καὶ ἐγένετο ἐν τῷ ὁμιλεῖν

⁸ Rec. δὲο ἀνδρες.

⁹ Alex. τὰ πρόσωτα.

¹⁰ Rec. Ἦσαν δὲ.

¹¹ Alex. + ἡ.

¹² Alex. ταῦτα.

GENEVA—1557.

the Sabbath drew on. ¹⁰ The women that followed after, which came with hym from Galile, behelde the sepulchre, and how his body was layd. ¹¹ And they returned, and prepared odoures, and oymntentes: and rested the Sabbath day, according to the commandment.

24. ON the morowe after the Sabbath, early in the morning they came vnto the tounbe, and brought the odoures which they had prepared, and other women with them. ² And they founde the stone rowled away from the sepulchre. ³ And went in, but founde not the body of the Lord Iesus. ⁴ And it happened, as they were amased therat, beholde, two men suddenly stode by them in shynnyng vestures. ⁵ And as they were afayrd, and bowed downe theyr faces to the earth, they sayd to them, Why seeke ye him that lieth, among the dead? ⁶ He is not here, but is rysen. Remember how he spake vnto you, when he was yet in Galile. ⁷ Saying, that the sonne of man must be deliuered into the handes of synfull men, and be crucified, and the thyrd day ryse agayne. ⁸ And they remembered his wordes. ⁹ And returned from the sepulchre, and tolde all these thynges, vnto the Eleuen, and to all the remnant.

¹⁰ It was Marie Magdalene and Ioanna, and Marie the mother of Iames, and other that were with them, which tolde these thynges vnto the Apostles. ¹¹ But their wories sened vnto them faynall thynges, uether beclud thei them. ¹² Then arose Peter, and ran vnto the sepulchre, and looked in, and sawe the linnen clothes layd by them selues: and departed woudryng in him selfe at that which had happened. ¹³ And beholde, two of them went that same day to a towne which was from Iherusalem about thre score furlonges, called Emmaus. ¹⁴ And they talked together of all these thynges that had happened. ¹⁵ And it chanced, as they communed,

RHEIMS—1582.

decre. ¹⁰ And the women that were come with him from Galilee, following after, sawe the monument, and how his body was laid. ¹¹ And returning they prepared spices and ointments: and on the Sabbath they rested according to the commandment.

24. AND in the first of the Sabbath very early they came to the monument, caryng the spices which they had prepared. ² And they found the stone rolled backe from the monument. ³ And going in, they found not the body of our Lord Iesus. ⁴ And it came to passe: as they were astonied in their minds at this, behold two men stode beside them in glistering apparell. ⁵ And when they feared and cast downe their countenance toward the ground, they said vnto them, Why seeke you the liuing with the dead? ⁶ he is not here, but is risen. remember how he spake to you, when he yet was in Galilee, ⁷ saying, That the Sonne of man must be deliuered into the handes of sinners and be crucified, and the third day rise againe. ⁸ And they remembered his wordes. ⁹ And going backe from the monument, they tolde al these things to those cleuen, and to al the rest. ¹⁰ And it was Marie Magdalene, and Ioane, and Marie of Iames, and the rest that were with them, which said these things to the Apostles. ¹¹ And these wordes seemed before them as dotage, and they did not beleue them.

¹² But Peter rising vp ranne to the monument: and stooping downe he sawe the linnen clothes lying alone, and went away maruelling with him selfe at that which was done.

¹³ And behold, two of them went the same day into a towne which was the space of sixtie furlonges from Hierusalem, named Emmaus. ¹⁴ And they talked betwixt them selues of al those things that had chanced. ¹⁵ And it came to passe:

AUTHORISED—1611.

on. ¹⁰ And the women also which came with him from Galilee, followed after, and beheld the Sepulchre, and how his body was layd. ¹¹ And they returned, and prepared spices and ointments, and rested the Sabbath day, according to the commandment.

24. NOW vpon the first day of the weeke, very early in the morning, they came vnto the Sepulchre, bringing the spices which they had prepared, and certaine others with them. ² And they found the stone rolled away from the Sepulchre. ³ And they entred in, and found not the body of the Lord Iesus. ⁴ And it came to passe, as they were much perplexed thereabout, behold, two men stood by them in shining garments. ⁵ And as they were afraid, and bowed downe their faces to the earth, they said vnto them, Why seeke ye the liuing among the dead? ⁶ He is not here, but is risen: Remember how he spake vnto you when he was yet in Galilee, ⁷ Saying, The Sonne of man must be deliuered into the hands of sinfull men, and be crucified, and the third day rise againe. ⁸ And they remembered his wordes, ⁹ And returned from the Sepulchre, and tolde all these things vnto the cleuen, and to all the rest. ¹⁰ It was Mary Magdalene, and Ioanna, and Marie the mother of Iames, and other women that were with them, which tolde these things vnto the Apostles. ¹¹ And their words seemed to them as idle tales, and they beleued them not. ¹² Then arose Peter, and ranne vnto the Sepulchre, and stooping downe, he behelde the linnen clothes layd by themselves, and departed, wondering in himselfe at that which was come to passe.

¹³ And behold, two of them went that same day to a village called Emmaus, which was from Hierusalem about threescore furlongs. ¹⁴ And they talked together of all these things which had happened. ¹⁵ And it came to passe, that while they

¹⁰ Or, like that lieth.

564

αὐτοὺς καὶ συζητεῖν, καὶ αὐτὸς ὁ Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς· ¹⁶ οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπυγνῶναι αὐτόν. ¹⁷ Εἶπε δὲ πρὸς αὐτοὺς, 'Τίνες οἱ λόγοι οὗτοι, οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες, καὶ ἐστε 'σκυθρωποί;' ¹⁸ Ἀποκριθεὶς δὲ ὁ εἰς, ὃ ὄνομα Κλεόπας, εἶπε πρὸς αὐτόν, 'Σὺ 'μόνος παροικεῖς Ἱερουσαλὴμ, καὶ οὐκ ἔγνων τὰ γεινόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις;' ¹⁹ Καὶ εἶπεν αὐτοῖς, 'Ποῖα;' Οἱ δὲ εἶπον αὐτῷ, 'Τὰ περὶ Ἰησοῦ τοῦ Ναζωραίου, ὃς ἐγένετο ἀνὴρ προφήτης, δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ Θεοῦ καὶ παντὸς τοῦ λαοῦ· ²⁰ ὅπως τε παρέδωκαν αὐτόν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου, καὶ ἐσταύρωσαν αὐτόν· ²¹ ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτὸς ἐστὶν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραὴλ. ἀλλὰ γε σὺν πᾶσι τούτοις τρίτην ταύτην ἡμέραν ἄγει σήμερον, ἀφ' οὗ ταῦτα ἐγένετο. ²² ἀλλὰ καὶ γυναῖκες τινες

¹ Alex. εἰς.² Rec. & br.³ Alex. ὁ ὄνομα.

WICLIFF—1380.

ε sousten bi hem self; ihesus hym self nuyd and wente with hem, ¹⁶ but her ieu weren holden, that thei knowen hym not, ¹⁷ and he seide to hem, what ben these wordis that ye speken togidre wandrynge, and so ben nowteful? ¹⁸ and oon whos name was cleofas: answerid and seide, thou thi self art a pilgryn in ierusalem, and hast thou not knowen what thingis ben don in it in these daies. ¹⁹ to whom he seide, what thingis? and thci seiden to hym, of ihesus of nazareth, that was a man profete myyti in werk and word: bifor god and alle puple, ²⁰ and how the hijest preestes of oure princis bitoken hym in to dampnacoun of deeth: and crucifieden hym, ²¹ but we hopiden that he schulde haue azenbouzte israhel, and now on alle these thingis: the thridde dai is to dai, that these thingis weren don,

²² but also summe wymmen of ouris maden us aserde, whiche bifor dai weren at the graue; ²³ and whanne his bodi was not founden: thei camen e seiden, that thei seen also a sifte of angelis: whiche seien that he lyueth; ²⁴ and summe of oure wenten to the graue; e thei founden so, as the wymen seiden: but thei founden not hym; ²⁵ and he seide to hem, a foolis and slowe of herte? to biuein in alle thingis that the profetis han spoken; ²⁶ where it bihoft not crist to suffre these thingis; and so to entre in to his glorie? ²⁷ and he bigan at moises; e at alle the profetis and declarid to hem in alle scrip-turis that weren of hym; ²⁸ and thei camen nyte the castel, whidur thei wenten: and he made contenance that he wolde go ferther; ²⁹ e thei constrayned him and seiden, dwelle with us for it drawith to nyte, and the dai is now bowid down, and he outrid with hem,

³⁰ and it was don while he sette at the

TYNDALE—1584.

togeder and reasoned; that Iesus him selfe drue neare; and went with them. ¹⁶ But their eyes were holden; that they could not knowe him. ¹⁷ And he sayde vnto them: What maner of comunicacions are these that ye haue one to another as ye walke; and are sadde. ¹⁸ And the one of them named Cleophas, answered and sayd vnto him: arte thou only a straunger in Ieru-salem; and haste not knowen the thinges which haue channsed therein in these dayes? ¹⁹ To whom he sayd: what thinges?

And they sayd vnto him: of Iesus of Nazareth which was a Prophet, myghtie in dede; and worde; before god; and all the people. ²⁰ And how the hye prestes; and oure rulers delyuered him to be con-demned to deeth: and haue crucified him. ²¹ But we trusted that it shuld haue bene he that shuld haue delyuered Israel. And as touchynge all these thinges; to daye is ouen the thyrd daye; that they were done.

²² Ye and certayne women also of oure company made vs astonyed; which came early vnto the sepulchre; ²³ and founde not his boddy: and came sayinge; that they had sene a vision of angels; which sayde that he was alyue. ²⁴ And certayne of them which were with vs; went their waye to the sepulchre; and founde it even so as the women had sayde: but him they sawe not.

²⁵ And he sayde vnto them: O folis and slowe of herte to beleue all that the prophetes haue spoken. ²⁶ Ought not Christ to haue suffred these thinges; and to enter into his glory? ²⁷ And he began at Moses; and at all the prophetes; and interpreted vnto them in all scriptures which were written of him. ²⁸ And they drue nye vnto the tounce wher they went to. And he made as though he wolde haue gone further. ²⁹ But they constrayned him sayinge: abyde with vs for it draweth towards nyght; and the day is farre passed. And he went in to tary with them.

³⁰ And it came to passe as he sat at

CRANMER—1589.

they commened togidre and reasoned, Iesus hym selfe drue neare, and went wyth them. ¹⁶ But their eyes were holden, that they shulde not knowe hym.

¹⁷ And he sayde vnto them: What maner of communycacions are these that ye haue one to another, as ye walke, and are sadde? ¹⁸ And the one of them (whose name was Cleophas) answered, and sayde to hym: art thou onely a straunger in Ierusalem, and hast not knowen the thynges which haue chaunsed ther, in these dayes? ¹⁹ He sayd vnto them: what thynges?

And they sayd vnto him: of Iesus of Nazareth, whych was a Prophet, myghtye in dede and worde before God, and all the people: ²⁰ and how the hye Prestes, and oure rmlers delyuered hym to be con-demned to deeth: and haue crucyfied hym. ²¹ But we trusted that it had bene he, whych shuld haue redemed Israel. And as touchynge all these thynges, to daye is euen the thyrd daye, that they were done.

²² Yee, and certayne wemen also of oure company made vs astonyed, which came early vnto the sepulchre, ²³ and founde not hys body: and came, sayinge, that they had sene a vision of angels, whych sayde that he was alyue. ²⁴ And certayne of them whych were wyth vs, went to the sepulchre, and founde it euen so as the women had sayde: but hym they sawe not.

²⁵ And he sayde vnto them: O folis and slowe of herte, to beleue all that the Prophetes haue spoken. ²⁶ Ought not Chryst to haue suffred these thynges, and to enter into hys glory? ²⁷ And he began at Moses, and all the Prophetes, and interpreted vnto them in all scriptures which were written of hym. ²⁸ And they drue nye vnto the towne, whych they went vnto. And he made, as though he wolde haue gone further. ²⁹ And they constrayned hym sayinge: abyde wyth vs, for it draweth towards nyght, and the daye is furie passed. And he went into tary wyth them.

³⁰ And it came to passe, as he sat at

nyght, drew neare. her, they. (yeu, eyes. constrayned, constrained.)

ἔξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι ὀρθραὶ ἐπὶ τὸ μνημεῖον· καὶ μὴ εὐροῦσαι τὸ σῶμα αὐτοῦ, ἦλθον, λέγουσαι καὶ ὁπτασίαν ἀγγέλων ἑωρακεῖναι, αἱ λέγουσιν αὐτὸν ζῆν. καὶ ἀπηλλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὗρον οὕτω καθὼς καὶ αἱ γυναῖκες εἶπον· αὐτὸν δὲ οὐκ εἶδον. Καὶ αὐτὸς εἶπε πρὸς αὐτοὺς, Ὡ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσι οἷς ἐλάλησαν οἱ προφῆται· οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν, καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; Καὶ ἀρξάμενος ἀπὸ Μωσέως καὶ ἀπὸ πάντων τῶν προφητῶν, διηρμήνευεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ αὐτοῦ. Καὶ ἤγγισαν εἰς τὴν κώμην οὗ ἐπορεύοντο· καὶ αὐτὸς προσποιεῖτο πορεύεσθαι. καὶ παρεβιάσαντο αὐτὸν, λέγοντες, Μείνων μεθ' ἡμῶν, ὅτι πρὸς ἐσπέραν ἐστὶ, καὶ κέκλικεν ἡ ἡμέρα. Καὶ εἰσῆλθε τοῦ μένειν σὺν αὐτοῖς. καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ' αὐτῶν,

* Alex. προσποιεῖσθαι.

* Alex. + ἔδω.

GENEVA — 1557.

together, and reasoned, that Iesus him selfe drew neere, and went with them.

16 But their eyes were holden, that they could not know hym. 17 And he sayd vnto them, What manner of communications are these that ye haue one to another as ye walke, and are sad? 18 And the one of them (named Cleopas) answered and sayd vnto him, Art thou only a stranger in Ierusalem, and hast not knowen the thynges which haue chanced therein in these dayes? 19 And he sayd vnto them, What thynges? And they sayd vnto hym, Of Iesus of Nazareth which was a Prophet, myghty in dede and worde before God, and all the people. 20 And how the hie Priestes, and our rulers deliuered hym to be condemned to death, and haue crucified hym.

21 But we trusted that it had bene he that should haue deliuered Israel: and as touchyng all these thynges, to day is euen the thyrd day, that they were done. 22 Yea, and certayne women also of our compaignie made vs astonied, which came early vnto the sepulchre: 23 Who founde not hym body, but came, saying, that they had sene a vision of Angels, which sayd that he was aloue. 24 And certayne of them which were with vs, went to the sepulchre, and founde it enen so as the women had sayd, but hym they sawe not. 25 Then he sayd vnto them, O folke and slowe of harte to beleue all that the Prophetes haue spoken.

26 Oght not Christe to haue suffred these thynges, and to enter into his glorie? 27 And he began at Moyses, and at all the Prophetes, and interpreted vnto them in all the Scriptures the thynges which were written of hym. 28 And they drew nyc vnto the towne which they went to, and be made as though he would haue gone further. 29 But they constrayned him, saying, Abide with vs: for it draweth towards nyght, and the day is farre passed. And he went in, to tary with them. 30 And it came to passe as he sate

RHEIMS — 1582.

while they talked and reasoned with them eclus, Iesus also him selfe approaching went with them. 16 but their eyes were held that they might not know him. 17 And he said to them, What are these communications that you conferre one with another walking, and are sad?

18 And one whose name was Cleophas, answering, said to him, Art thou only a stranger in Ierusalem, and hast not knowen the things that haue been done in it, these daies? 19 To whom he said, What things? And they said, concerning Iesus of Nazareth, who was a man a Prophet, mightie in worke and worde before God and al the people. 20 And how our chiefe Priestes and Princes deliuered him into condemnation of death, and crucified him. 21 but we hoped that it was he that should redeeme Israel: and now besides al this, to day is the third day since these things were done. 22 But certayne women also of ours, made vs afraid: who before it was light, were at the monument, 23 and not finding his body, came, saying that they saw a vision also of Angels, who say that he is aliue. 24 And certayne men of ours went to the monument: and they found it so as the women said, but him they found not.

25 And he said to them, O foolish, and slow of hart to beleue, in al things which the Prophetes haue spoken. 26 Ought not Christ to haue suffred these things, and so to enter into his glorie? 27 And beginning from Moyses and al the Prophetes, he did interpret to them in al the scriptures the things that were concerning him. 28 And they drew nigh to the towne whither they went: and he made semblance to goe further. 29 And they forced him, saying, Tarry with vs, because it is toward night, and the day is now farre spent. And he went in with them. 30 And it came to passe, whiles he sate at the table with

AUTHORISED — 1611.

commoned together, and reasoned, Iesus himselfe drew neere, and went with them.

16 But their eyes were holden, that they should not know him. 17 And he said vnto them, What manner of communications are these that ye haue one to another as ye walke, and are sad? 18 And the one of them, whose name was Cleophas, answering, said vnto him, Art thou only a stranger in Ierusalem, and hast not knowen the things which are come to passe there in these dayes? 19 And he said vnto them, What things? And they said vnto him, Concerning Iesus of Nazareth, which was a Prophet, mighty in dede and word before God, and all the people. 20 And how the chiefe Priests and our rulers deliuered him to be condemned to death, and haue crucified him. 21 But we trusted that it had bene he, which should haue redeemed Israel: and beside all this, to day is the third day since these things were done. 22 Yea, and certayne women also of our company made vs astonished, which were early at the Sepulchre: 23 And when they found not his bodie, they came, saying, that they had also sene a vision of Angels, which said that he was aliue. 24 And certayne of them which were with vs, went to the Sepulchre, and found it enen so as the women had said, but him they saw not.

25 Then hee said vnto them, O foolles, and slow of heart to beleue all that the Prophetes haue spoken: 26 Ought not Christ to haue suffred these things, and to enter into his glory. 27 And beginning at Moyses, and all the Prophetes, hee expounded vnto them in all the Scriptures, the things concerning himselfe. 28 And they drew nigh vnto the village, whither they went, and hee made as though hee would haue gone further. 29 But they constrained him, saying, Abide with vs, for it is towards evening, and the day is farre spent: And he went in to tary with them. 30 And it came to passe, as hee sate

λαβὼν τὸν ἄρτον εὐλόγησε, καὶ κλάσας ἐπέδιδου αὐτοῖς. ³¹ αὐτῶν δὲ διηνοίχθησαν οἱ ὀφθαλμοὶ, καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἀφαντος ἐγένετο ἀπ' αὐτῶν. ³² Καὶ εἶπον πρὸς ἀλλήλους, 'Οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν, ὥς ἐλάλει ἡμῖν ' ἐν τῇ ὁδῷ, καὶ ὥς διήνουγεν ἡμῖν τὰς γραφάς; ' ³³ Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ, ὑπέστρεψαν εἰς Ἱερουσαλὴμ, καὶ εὗρον συνηθροισμένους τοὺς ἑνδεκά καὶ τοὺς σὺν αὐτοῖς ³⁴ λέγοντας, 'Οτι ἡγέρθη ὁ Κύριος ὄντως, καὶ ὤφθη Σίμωνι.' ³⁵ Καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ, καὶ ὥς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου. ³⁶ Ταῦτα δὲ αὐτῶν λαλούντων, αὐτὸς ³⁷ ὁ Ἰησοῦς ἔστη ἐν μέσῳ αὐτῶν, καὶ λέγει αὐτοῖς, 'Εἰρήνη ὑμῖν.' ³⁸ Πτοηθέντες δὲ καὶ ἔμφοβοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν. ³⁹ καὶ εἶπεν αὐτοῖς, 'Τί τεταραγμένοι ἐστέ; καὶ διὰ τί διαλογισμοὶ ἀναβαίνουσιν

* Alex. ὄντως ἡγέρθη ὁ Κύριος.

* Alex. = ὁ Ἰησοῦς.

* Alex. θεωρεῖν.

WICLIIF—1380.

mete with hem: he toke bread and blessed and brake and gaf to hem, ³¹ and the ijen of hem weren opened: and thei knewen hym, and he vanysched fro her ijen, ³² and thei seiden to gidre, whether oure herte was not bronnyng in us, while he spake to us in the weie, and opened to us scripturis? ³³ and thei risen up in the same oure: and wenten ajen in to ierusalem, & founden the eleneue gaderid to gidre, and hem that weren with hem, ³⁴ seiynge, that the lord is risen verrili: & apperid to symoun, ³⁵ and thei telden what thingis weren don in the weie, and hou thei knewen hym in brekyng of breed,

³⁶ and the while thei spoken these thingis, ihesus stode in the myddil of hem, and seide to hem, pees to you: I am, nyle ge drede, ³⁷ but thei weren affraide and agast, and gesaiken hem to se a spirit, ³⁸ and he seide to hem, what ben ge troublid: and thoughtis comen up in to youre hertes? ³⁹ as ye myn handis, and my feet, for I my self am, fete ge and se ye: for a spirit hath not flesche and bones: as ye seen that I haue, ⁴⁰ & whanne he hadde seid this thing he schewid hondis and feet to hem, ⁴¹ and sit while thei bileueden not, and wondrid for ioye: he seide, han ge here any thing that schal be eten? ⁴² and thei proferiden hym a part of a fisch roostid: and an hony combe, ⁴³ and whanne he hadde eten bifor hem: he toke that that left and gaf to hem,

⁴⁴ and seide to hem, these ben the wordis that I spake to you: whanne I was sit with you, for it is ned that alle thingis ben fulfild: that ben writun in the lawe of moises and in profetie, and in salmee of me, ⁴⁵ Than he opened to hem witte: that thei schulden vnderstoude scripturis, ⁴⁶ and he seide to hem, for thus it is writun, and thus it bihoofe crist to suffre: and rise ajen fro deeth in the thridde dai:

TYNDALE—1534.

meate with them, he took bread, blessed it, brake and gave to them. ³¹ And their eyes were opened, and they knewe him: and he vanished out of their sight.

³² And they sayde betwene them selves: dyd not oure hertes burne with in vs, whyll he talked with vs by the waye, and as he opened to vs the scriptures? ³³ And they rose vp the same houre, and returned agayne to Ierusalem, and founde the eleuen gathered to gedre and them that were with them, ³⁴ which sayde: the Lorde is risen in dede, and hath apere to Simon. ³⁵ And they tolde what thinges was done in the waye, and how they knewe him in breakyng of breed.

³⁶ As they thus spake Iesus him self stode in the myddes of them, and sayde vnto them: peace be with you. ³⁷ And they were abashed and afryde, supposinge that they had sene a sprete.

³⁸ And he sayde vnto them: Why are ye troubled, and why do thoughtes aryse in youre hertes? Beholde my hondes and my fete, that it is even my selfe. Handle me and se: for spretes haue not fleshe and bones, as ye se me haue. ³⁹ And when he had thus spoken, he shewed them his hondes and his fete. ⁴⁰ And whyll they yet belevyd not for ioye, and wondred, he sayde vnto them: Hane ye here any meate? ⁴¹ And they gave him a pece of a broyled fische, and of an hony combe. ⁴² And he toke it, and ate it before them.

⁴³ And he sayde vnto them. These are the wordes, which I spake vnto you whyll I was yet with you: that all must be fulfilled which were written of me in the lawe of Moses, and in the Prophetes, and in the Psalmes. ⁴⁴ Then opened he their wyttes, that they myght vnderstand the scriptures, ⁴⁵ and sayde vnto them. Thus is it written, and thus it behoved Christ to suffre, and to ryse agayne from deeth

CRANMER—1539.

meate wyth them, he took bread, and blessed it, and brake, and gaue to them. ³¹ And their eyes were opened, and they knewe hym: and he vanished out of their sight. ³² And they sayd betwene them selves: dyd not oure hertes burne wyth in vs, whyll he talked wyth vs by the waye, and opened to vs the scriptures? ³³ And they rose vp the same houre, and returned agayne to Ierusalem, and founde the eleuen gathered together, and them that were wyth them, ³⁴ saying: the Lorde is risen in dede, and hath apere to Symon. ³⁵ And they tolde, what thynges were done in the waye, and how they knewe hym, in breakyng of bread.

³⁶ As they thus spake Iesus hym selfe stode in the myddes of them, and sayeth vnto them: peace be vnto you (It is I, feare not) ³⁷ But they were abashed and afraide, and supposyd that they had sene a sprete. ³⁸ And he sayde vnto them: why are ye troubled, and why do thoughtes aryse in youre hertes? ³⁹ Beholde my handes and my fete, that it is euen I my selfe. Handle me and se: for a sprete hath not fleshe and bones, as ye se me haue. ⁴⁰ And when he had thus spoken, he shewed them hys handes and hys fete.

⁴¹ And whyll they yet belevyd not for ioye, and wondred, he sayde vnto them: Hane ye here any meate? ⁴² And they offred hym a pece of a broyled fische and of an hony combe. ⁴³ And he toke it, and dyd eate before them.

⁴⁴ And he sayde vnto them. These are the wordes which I spake vnto you, whyll I was yet wyth you: that all must nedes be fulfilled, which were wyrtten of me in the lawe of Moses and in the Prophetes, and in the Psalmes. ⁴⁵ Then opened he their wyttes, that they myght vnderstand the scriptures, ⁴⁶ and sayde vnto them: Thus is it wyrtten, and thus it behoued Christ to suffre, and to ryse agayne from deeth the thyrde day,

‘ ἐν ταῖς καρδίαις ὑμῶν; ³⁰ ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου, ὅτι αὐτὸς
 ‘ ἐγὼ εἰμ’ ὡς ἡμεῖς ἠγγαθήσαστέ με καὶ ἴδετε· ὅτι πνεῦμα σὰρκα καὶ ὀστέα οὐκ ἔχει,
 ‘ καθὼς ἐμὲ θεωρεῖτε ἔχοντα. ⁴⁰ Καὶ τοῦτο εἰπὼν ἑπέδειξεν αὐτοῖς τὰς χεῖρας
 καὶ τοὺς πόδας. ⁴¹ ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων,
 εἶπεν αὐτοῖς, ‘ Ἐχετε τι βρώσιμον ἐνθάδε; ⁴² Οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ
 μέρος, καὶ ἀπὸ μελισσίου κηρίου. ⁴³ καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν. ⁴⁴ Εἶπε
 δὲ αὐτοῖς, ‘ Οὗτοι οἱ λόγοι, οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὡν σὺν ὑμῖν, ὅτι δεῖ πλη-
 ‘ ρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωσέως καὶ προφήταις καὶ ψαλμοῖς
 ‘ περὶ ἐμοῦ. ⁴⁵ Τότε διηνοῖξεν αὐτῶν τὸν νοῦν, τοῦ συνιέναι τὰς γραφάς· ⁴⁶ καὶ
 εἶπεν αὐτοῖς, ‘ Ὅτι οὕτω γέγραπται, καὶ οὕτως ἔδει παθεῖν τὸν Χριστὸν, καὶ

‘ Δεξ. = καὶ ἀπὸ μελισσίου κηρίου.

‘ Δεξ. + πον.

‘ Δεξ. = καὶ οὕτως ἔδει.

GENEVA—1557.

at meat with them, he toke the bread
 blessed it, brake, and gaue to them.
³¹ And their eyes were opened, and they
 knewe him: but he was taken out of
 their syght. ³² And they sayd betwene
 them selves, Dyd not our hartes burne
 within vs, whyle he talked with vs by the
 way, and when he opened to vs the Scrip-
 tures? ³³ And they rose vp the same
 houre, and returned agayne to Ierusalem,
 and founde the Eleuca gathered together,
 and them that were with them.

³⁴ Which sayd, The Lord is rysen in
 dede, and hath appeared to Simon. ³⁵ Then
 they tolde what thyngs were done in the
 way: and how they know hym in break-
 ing of bread. ³⁶ As they thus spake, Iesus
 hym self stode in the myddles of them, and
 sayd vnto them, Peace be with you. ³⁷ And
 they were abashed and afrajd, supposing
 that they had sene a spiete. ³⁸ Then he
 sayd vnto them, Why are ye troubled, and
 why do doubt as yet in your hartes?

³⁹ Beholde my handes and my fete: for
 it is euen I my self: handle me, and see:
 for a spiete hath not fleshe and bones, as
 ye see me haue. ⁴⁰ And when he had thus
 spoken, he shewed them his handes and
 his fete. ⁴¹ And whyle they yet beleued
 not for ioye, and wondered, he sayd vnto
 them, Haue ye here any meat? ⁴² And
 they gaue him a picce of a broyled fysh,
 and of an hony combe. ⁴³ And he toke it,
 and dyd eat before them. ⁴⁴ And he sayd
 vnto them, These are the wordes which
 I spake vnto you whyle I was yet with
 you: That all must be fulfilled which are
 writen of me in the lawe of Moses, and
 in the Prophetes, and in the Psalmes.

⁴⁵ Then opened he their wytties, that they
 myght vnderstande the Scriptures. ⁴⁶ And
 sayd vnto them, Thus it is written and
 thus it behoued Christ to suffer, and to
 ryse agayne from death the third day:

RHEIMS—1582.

them, he tooke bread, and blessed and
 brake, and did reach to them. ³¹ And
 their eyes were opened, and they knew
 him: and he vanished out of their sight.

³² And they said one to the other, Vvas
 not our hart burning in vs, vvhiles he
 spake in the vway, and opened vnto vs
 the scriptures? ³³ And rising vp the
 same houre they went backe into Hieru-
 salem: and they found the cleuen ga-
 thered together, and those that were
 with them, ³⁴ saying, That our Lord is
 risen in dede, and hath appeared to
 Simon. ³⁵ And they told the things that
 were done in the vway: and how they
 knew him in the breaking of bread.

³⁶ And vvhiles they spake these things,
 Iesus stode in the middes of them, and
 he saith to them, Peace be to you: it is
 I, feare not. ³⁷ But they being troubled
 and frighted, imagined that they saw a
 spiete. ³⁸ And he said to them, Vvhy
 are you troubled, and cogitations arise into your
 hartes? ³⁹ See my handes, and fete, that
 it is I my self, handle, and see: for a
 spiete hath not flesh and bones, as you see
 me to haue. ⁴⁰ And vvhien he had said
 this, he shewed them his handes and
 fete. ⁴¹ But they yet not beleeuing and
 maruelling for ioy, he said, Haue you
 here any thing to be eaten? ⁴² But they
 offred him a peece of fish broiled, and a
 hony combe. ⁴³ And vvhien he had eaten
 before them, taking the remaines he gaue
 to them.

⁴⁴ And he said to them, These are the
 vvordes vvhich I spake to you, vvhien I
 vvas yet vvith you, that al things must
 be fulfilled, vvhich are vvritten
 in the lawe of Moyses, and the Prophetes,
 and the Psalmes, of me. ⁴⁵ Then he opened
 their vnderstanding, that they might
 vnderstand the Scriptures. ⁴⁶ and he said
 to them, That so it is vvritten, and so it
 behoued Christ to suffer, and to rise
 againe from the dead the third day:

AUTHORISED—1611.

at meate with them, he tooke bread, and
 blessed it, and brake, and gaue to them.
³¹ And their eyes were opened, and they
 knew him, and he vanished out of their
 sight. ³² And they said one to another,
 Did not our heart burne within vs, while
 hee talked with vs by the way, and while
 hee opened to vs the Scriptures?

³³ And they rose vp the same houre, and
 returned to Hierusalem, and found the
 cleuen gathered together, and them that
 were with them, ³⁴ Saying, The Lord is
 risen indeed, and hath appeared to Simon.
³⁵ And they told what things were done in
 the way, and how hee was knowne of
 them in breaking of bread.

³⁶ And as they thus spake, Iesus himself
 stood in the midst of them, and sayth
 vnto them, Peace bee vnto you. ³⁷ But
 they were terrified, and affrighted, and
 supposed that they had seen a spirit.
³⁸ And he said vnto them, Why are yee
 troubled, and why doe thoughts arise
 in your hearts? ³⁹ Behold my hands and my
 fete, that it is I my self: handle me, and
 see, for a spirit hath not flesh and bones,
 as ye see me haue. ⁴⁰ And when he had
 thus spoken, hee shewed them his handes
 and his fete. ⁴¹ And while they yet be-
 lieued not for ioy, and wondered, hee saide
 vnto them, Haue ye here any meat?
⁴² And they gaue him a piece of a broyled
 fish, and of an hony combe. ⁴³ And he
 tooke it, and did eate before them. ⁴⁴ And
 he said vnto them, These are the wordes
 which I spake vnto you, while I was yet
 with you, that all things must be fulfilled,
 which were written in the Law of Moyses,
 and in the Prophetes, and in the Psalmes
 concerning me.

⁴⁵ Then opened he their vnderstanding,
 that they might vnderstand the Scriptures.
⁴⁶ And said vnto them, Thus it is written,
 and thus it behoued Christ to suffer, and
 to rise from the dead the third day:

‘ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, ’ καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ
 ‘ μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ’ ἀρξάμενον ἀπὸ Ἱερουσαλὴμ.
 ‘ ⁴⁸ ὑμεῖς δὲ ἐστε μάρτυρες τούτων. ⁴⁹ καὶ ἰδοὺ, ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ
 ‘ πατρὸς μου ἐφ’ ὑμᾶς· ὑμεῖς δὲ καθίστατε ἐν τῇ πόλει ’ Ἱερουσαλὴμ, | ἕως οὗ ἐνδύ-
 ‘ σθηθε δύναμιν ἐξ ὕψους.’

* Alex. ἀρξάμενος.

* Alex. = Ἱερουσαλὴμ.

WICLIF—1380.

⁴⁷ and penance and remyssoun of synnes
 to be prechid in his name in to alle folkis
 bigynnyng at ierusalem. ⁴⁸ and ye ben
 witnessis of these thingis: ⁴⁹ and I schal
 sende the biheest of my fadir in to you,
 but sitte ye in the cite: til that ye be
 clothid with vertu fro an hye.

⁵⁰ and he ledde hem forth in to bethany:
 and whanne hisse handis weren left vp, he
 blessid hem, ⁵¹ & it was don the while he
 blessid hem, he departid fro hem, and was
 borun in to heuene; ⁵² and thei worship-
 iden, & weuten aȝen in to ierusalem with
 greet ioye: ⁵³ & weren com more in the
 temple herinyng & blessinge god.

bihest, promys. vertu, power. aȝen, again.
 herinyng, praying.

TYNDALE—1534.

the thyrd daye, ⁴⁷ and that repentaunce
 and remission of synnes shuld be preached
 in his name amonge all nacions, and must
 begynne at Ierusalem. ⁴⁸ And ye are wit-
 nesses of these thinges. ⁴⁹ And beholde,
 I will sende the promes of my father apon
 you. But tary ye in the cite of Ierusalem,
 vntyll ye be endewed with power from an
 hye.

⁵⁰ And he ledde them out into Bethany,
 and lyfte vp his handes, and blest them.
⁵¹ And it cam to passe, as he blessed
 them, he departed from them, and was
 carryed vp in to heven. ⁵² And they wor-
 shipped him, and returned to Ierusalem
 with grete ioye, ⁵³ and were continually
 in the temple, prayeing and lauding God.
 Amen.

CRANMER—1539.

⁴⁷ and that repentaunce and remysyon of
 synnes shuld be preached in his name
 amonge all nacions, and must begynne at
 Ierusalem. ⁴⁸ And ye are wytnesses of
 these thynges. ⁴⁹ And beholde, I wyll
 sende the promes of my father vpon you.
 But tary ye in the cite of Ierusalem,
 vntyll ye be endewed with power from
 an hye.

⁵⁰ And he led them out into Bethany,
 and lyfte vp hys handes, and blessed them.
⁵¹ And it cam to passe, as he blessed them,
 he departed from them, and was carryed
 vp into heuenn. ⁵² And they worshipped
 hym, and returned to Ierusalem wyth
 grete ioye, ⁵³ and were continually
 in the temple prayeing and lauding God.
 Amen.

⁴⁷ Ἐξήγαγε δὲ αὐτοὺς ἔξω| ἕως εἰς Βηθανίαν· καὶ ἐπάρας τὰς χεῖρας αὐτοῦ, εὐλόγησεν αὐτούς. ⁴⁸ καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς, διέστη ἀπ' αὐτῶν, καὶ ἀνεφέρετο εἰς τὸν οὐρανόν. ⁴⁹ καὶ αὐτοὶ προσκυνήσαντες αὐτὸν, ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης· ⁵⁰ καὶ ἦσαν διαπαντὸς ἐν τῷ ἱερῷ, αἰνοῦντες καὶ εὐλογοῦντες τὸν Θεόν.

* Alex. = Bb.

* Rec. + 'Αμήν.

GENEVA—1557.

⁴⁷ And that repentance, and remission of synnes should be preached in his name among al nations, begynning at Ierusalem. ⁴⁸ And ye are wytnesses of these thinges. ⁴⁹ And beholde, I wil sende the promys of my Father vpon you: But tary ye in the cite of Ierusalem, vntyl ye be endued with power from an hye. ⁵⁰ And he led them out into Bethanie, and lyst vp hys handes, and blessed them.

⁵¹ And it came to passe, as he blessed them he departed from them, and was caryed vp into heauen. ⁵² And they worshipped him, and returned to Ierusalem with great ioye. ⁵³ And were continually in the temple, prayyng, and laudyng God. Amen.

RHEIMS—1582.

⁴⁷ and penance to be preached in his name and remission of synnes vnto al nations, beginning from Hierusalem. ⁴⁸ And you are witnesses of these thinges. ⁴⁹ And I send the promys of my Father vpon you: but yee, tarye in the cite, til you be endued wvith power from high.

⁵⁰ And he brought them forth abroad into Bethania: and lifting vp his handes he blessed them. ⁵¹ And it came to passe, whyles he blessed them, he departed from them, and vvas carried into heauen. ⁵² And they adoring vvent backe into Hierusalem wvith great ioy: ⁵³ and they vvere alwaies in the temple praisyng and blessing God.

AUTHORISED—1611.

⁴⁷ And that repentance and remission of sinnes should be preached in his Name, among all nations, beginning at Hierusalem. ⁴⁸ And ye are witnesses of these things.

⁴⁹ And behold, I send the promise of my Father vpon you: but tary ye in the city of Hierusalem, vntill ye be indued with power from on high.

⁵⁰ And hee lod them out as farre as to Bethanie, and he lift vp his handes, and blessed them. ⁵¹ And it came to passe, while he blessed them, hee was parted from them, and caried vp into heauen. ⁵² And they worshipped him, and returned to Hierusalem, with great ioy: ⁵³ And were continually in the Temple, praisyng and blessing God. Amen.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ.

Κεφάλαιον Α.

THE GOSPEL ACCORDING TO JOHN.

CHAPTER I.

ἘΝ ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος. ² οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. ³ Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν, ὃ γέγονεν. ⁴ ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων, ⁵ καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν. ⁶ Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, ὄνομα αὐτῷ Ἰωάννης. ⁷ οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ. ⁸ οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. ⁹ ἦν τὸ φῶς τὸ ἀληθινόν, ὃ

WICLIF—1380.

1. IN the bigynnyng was the word and the word was at god; and god was the word; ² this was in the bigynnyng at god; ³ alle thingis weren made bi hym; and withouten hym was made no thing; that thing that was made ⁴ in him was lif, and the lif was the list of men; ⁵ and the list schyneth in derknessis; and derknessis comprehended not it.

⁶ A man was sente fro god to whom the name was Ion; ⁷ this man cam in to witnessynge, that he schulde bere witnessynge of the list, that alle men schulden beleue bi hym; ⁸ he was not the list, but that he schulde bere witnessynge of the list; ⁹ ther was a veri list: whiche listeth eche man that cometh in to this world; ¹⁰ he was in the world, and the world was made bi hym; and the world knewe hym not;

¹¹ he cam in to his owne thingis: & hisse receyueden hym not; ¹² but how many cuer receyueden hym: he gaf to hem power to be made the sonnes of god, to hem that beloueden in his name; ¹³ the whiche not of bloude nether of the wille of flesch, nether of the wille of man; but ben borun of god; ¹⁴ and the word was made men: and dwellide among us; and we han seen the glorie of hym: as the glorie of the oon bigetun sone of the fadir, ful of grace and of truthe.

¹⁵ Ion berith witnessynge of hym: and

sent. etc.

TYNDALE—1534.

1. IN the begynnyng was the worde, and the worde was with God: and the worde was God. ² The same was in the begynnyng with God. ³ All thinges were made by it, and with out it, was made nothinge; that was made. ⁴ In it was lyfe, and the lyfe was the lyght of men; ⁵ and the lyght shyneth in the darcknes; but the darcknes comprehended it not.

⁶ There was a man sent from God, whose name was Iohn. ⁷ The same cam as a wytnes to beare wytnes of the lyght, that all men through hym myght beleue. ⁸ He was not that lyght: but to beare wytnes of the lyght. ⁹ That was a true lyght, which lyghteth all men that come into the worlde. ¹⁰ He was in the worlde, and the worlde was made by him: and yet the worlde knewe him not.

¹¹ He cam amonge his (awne) and his awne receaved him not. ¹² But as meny as receaved him; to them he gave power to be the sonnes of God in that they beleued on his name: ¹³ which were borne; not of bloude nor of the wille of the flesche; nor yet of the wille of man: but of God.

¹⁴ And the worde was made flesche and dwelt amonge vs; and we sawe the glory of it; as the glory of the only begotten sone of the fater, which worde was full of grace and verite.

¹⁵ Iohn bare wytnes of him and cryed

CRANMER—1539.

1. IN the begynnyng was the worde, and the worde was with God: and God was the worde. ² The same was in the begynnyng with God. ³ All thynges were made by it, and without it, was made nothinge: that was made. ⁴ In it was lyfe, and the lyfe was the lyght of men, ⁵ and the lyght shyneth in darcknes, and the darcknes comprehended it not.

⁶ There was sent from God a man, whose name was Iohn. ⁷ The same cam as a wytnes to beare wytnes of the lyght, that all men through hym myght beleue. ⁸ He was not that lyght: but was sent to beare wytnes of the lyght. ⁹ That lyght was the true lyght, which lyghteth every man that cometh into the worlde. ¹⁰ He was in the worlde, and the worlde was made by hym: and the worlde knewe hym not.

¹¹ He cam amonge hys awne, and hys awne receaved him not. ¹² But as many as receaved hym to them gaue he power to be the sonnes of God: euen them that beleued on hys name: ¹³ which were borne, not of bloude nor of the wylle of the fleshe, nor yet of the wylle of man: but of God.

¹⁴ And the same worde became flesche, and dwelt amonge vs: and we sawe the glory of it, as the glory of the only begotten sone of the fater, full of grace and truthe.

¹⁵ Iohn beareth wytnes of him, and cryeth

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ.

Κεφάλαιον Α.

THE GOSPEL ACCORDING TO JOHN.

CHAPTER I

φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. ¹⁰ ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. ¹¹ εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. ¹² ὅσοι δὲ ἔλαβον αὐτὸν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ· ¹³ οἳ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκὸς, οὐδὲ ἐκ θελήματος ἀνδρὸς, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν. ¹⁴ Καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῶν, (καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός,) πλήρης χάριτος καὶ ἀληθείας. ¹⁵ Ἰωάννης

GENEVA—1557.

1. IN the beginning was the word, and the word was with God, and that word was God. ² The same was in the beginning with God. ³ All things were made by it, and without it was made nothing that was made. ⁴ In it was life, and the life was the light of men. ⁵ And the light shineth in darknes, and the darknes comprehended it not. ⁶ There was a man sent from God, whose name was Iohn. ⁷ The same came for a wytnes, to beare wytnes of the light, that all men through hym might beleue. ⁸ He was not that light, but was sent to beare wytnes of the light.

⁹ That was that true lyght, which lyghteth all men that come into the worlde. ¹⁰ He was in the worlde, and the worlde was made by hym: and the worlde knewe him not. ¹¹ He came among his owne, and his owne receaued him not.

¹² But as many as receaued hym, to them he gaue power to be the sonnes of God, euen to them that beleeue in his name. ¹³ Which are borne, not of blood, nor of the lust of the fleshe, nor of the lust of man, but of God. ¹⁴ And the worde was made fleshe, and dwelt among vs, (and we sawe the glorie of it, as the glorie of the only begotten Sonne of the Father) full of grace and veritie. ¹⁵ Iohn bare witness

RHEIMS—1582.

1. IN the beginning was the Word, and the Word was with God, and God was the Word. ² This was in the beginning with God. ³ All things were made by him: and without him was made nothing. That which was made, ⁴ in him was life, and the life was the light of men: ⁵ and the light shineth in darknesse, and the darknesse did not comprehend it. ⁶ There was a man sent from God, whose name was Iohn. ⁷ This man came for testimonie: to give testimonie of the light, that all might beleeue through him.

⁸ He was not the light, but to give testimonie of the light. ⁹ It was the true light, which lighteth every man that cometh into this world. ¹⁰ He was in the world, and the world was made by him, and the world knew him not.

¹¹ He came into his owne, and his owne received him not. ¹² But as many as received him, he gaue them power to be made the sonnes of God, to those that beleeue in his name. ¹³ Who, not of blood, nor of the will of flesh, nor of the will of man, but of God are borne. ¹⁴ AND THE WORD WAS MADE FLESH, and dwelt in vs (and we sawe the glorie of him, glorie as it were of the only-begotten of the Father) full of grace and veritie. ¹⁵ Iohn giueth

AUTHORISED—1611.

1. IN the beginning was the Word, and the Word was with God, and the Word was God. ² The same was in the beginning with God. ³ All things were made by him, and without him was not any thing made that was made. ⁴ In him was life, and the life was the light of men. ⁵ And the light shineth in darknes, and the darknes comprehended it not.

⁶ There was a man sent from God, whose name was Iohn. ⁷ The same came for a witness, to beare witness of the light, that all men through him might beleeue. ⁸ He was not that light, but was sent to beare witness of that light. ⁹ That was the true Light, which lighteth every man that cometh into the world. ¹⁰ Hee was in the world, and the world was made by him, and the world knew him not. ¹¹ He came vnto his owne, and his owne receiued him not. ¹² But as many as receiued him, to them gaue hee power to become the sonnes of God, euen to them that beleeue on his Name: ¹³ Which were borne, not of blood, nor of the wil of the flesh, nor of the will of man, but of God. ¹⁴ And the Word was made flesh, and dwelt among vs (and we beheld his glory, the glory as of the onely begotten of the Father) full of grace and truth.

¹⁵ Iohn bare witness of him, and cried,

μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγε λέγων, 'Οὗτος ἦν ὃν εἶπον, 'Ο ὀπίσω μου ἐρχόμενος, ἔμπροσθέν μου γέγονεν ὅτι πρῶτός μου ἦν.' ¹⁶ Καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος. ¹⁷ ὅτι ὁ νόμος διὰ Μωσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. ¹⁸ Θεὸν οὐδεὶς ἑώρακε πώποτε· ὁ μονογενὴς υἱὸς, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο.

¹⁹ Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευῖτας, ἵνα ἐρωτήσωσιν αὐτὸν, 'Σὺ τίς εἶ;' ²⁰ Καὶ ὁμολόγησε, καὶ οὐκ ἠρνήσατο· καὶ ὁμολόγησεν, 'Ὅτι οὐκ εἰμὶ ἐγὼ ὁ Χριστός.' ²¹ Καὶ ἠρώτησαν αὐτὸν, 'Τί οὖν;' Ἠλίας εἶ σύ; Καὶ λέγει, 'Οὐκ εἰμὶ.' 'Ὁ προφήτης εἶ σύ;' Καὶ ἀπεκρίθη, 'Οὐ.' ²² Εἶπον οὖν αὐτῷ, 'Τίς εἶ; ἵνα ἀποκρισὼν δώμεν τοῖς πέμψασιν ἡμᾶς τί λέγεις περὶ σεαυτοῦ;' ²³ Ἐφη, 'Ἐγὼ "φωνὴ βοῶντος

* Alex. * Ori.

* Alex. + πρὸς αὐτὸν (vel h. l. vel post. Alex.)

* Alex. ἰσὺ οὐκ εἰμ.

* Alex. = ol.

* Alex. οὐδὲ.

WICLIF—1380.

crieth and seith, this is whom I seide; he that schal come afir me: is made bifore me: for he was tofor me; ¹⁶ & of the plente of him, we alle han takun, and grace for grace; ¹⁷ For the lawe was goun bi moises; but grace and trithe is made bi ihesus crist. ¹⁸ no man seie ever god: no hut the oon bigotten sone, that is in the bosom of the fadir, he hath teeld out;

¹⁹ And this is the witnessyng of Iohn, whanne ierwis senten fro ierusalem proetis and dkenes to hym: that thei schulden axe hym, who art thou, he knowlechid and denyed not; ²⁰ and he knowlechid: for I am not crist; ²¹ & thei axeden hym, what thanne? art thou eli, and he seide, I am not; art thou a profete? and he answerid, nai; ²² therfor thei seiden to hym, who art thou: that we geue an answer to these that senten us; what seist thou of thi self; ²³ he seide, I am a vois of a crier in desert: drese ye the weis of the lord, as Iasie the profete seide.

²⁴ and thei that weren sente: weren of the fariseis; ²⁵ and thei axeden hym and seiden [to hym], what thanne baptisist thou if thou art not crist, nether eli, nether a profete? ²⁶ Iohn answerid to hem: and seide, I baptise in watir: but in the myrdid of god hath stonde on that ye knowen not; ²⁷ he it is that schal come afir me, that was made bifor me; of whom I am not worthi to lose the thong of his schoon; ²⁸ These thingis weren don in bethany bigonde Iordan: where Iohn was baptisynge.

²⁹ Another dai Iohn seie ihesus comynge to hym, and he seide, lo the lambe of god! lo he that doith awei the synnes of the world. ³⁰ this is he that I seide of; afir me is comen a man; whiche was made bifor me; for he was rather thanne I;

TYNDALE—1534.

sayinge: This was he of whom I spake; he that cometh after me, was before me; because he was yere then I. ¹⁶ And of his fulnes have all we receaved; even (grace) for grace. ¹⁷ For the lawe was geven by Moyses; but grace and trithe came by Iesus Christ. ¹⁸ No man hath sene God at any tyme. The only begotten sone, which is in the bosome of the fader, he hath declared him.

¹⁹ And this is the recorde of Iohn: When the Iewes sent Prestes and Levites from Ierusalem, to axe him, what arte thou? ²⁰ And he confessed and denyed not, and sayde playnly: I am not Christ. ²¹ And they axed him: what then? arte thou Helyas? And he sayde: I am not. Arte thou a Prophete? And he answered no. ²² Then sayd they vnto him: what arte thou that we maye geve an answer to them that sent vs: What sayest thou of thy selfe? ²³ he sayde: I am the voyce of a cryar in the wyldernes; make strayght the waye of the Lorde; as sayde the Prophete Esaias.

²⁴ And they which were sent, were of the pharisees. ²⁵ And they axed him; and sayde vnto him: why baptisest thou then, yf thou be not Christ nor Helyas, nether a Prophet? ²⁶ Iohn answered them sayinge: I baptise with water: but one is come amonge you, whom ye knowe not; ²⁷ he it is that cometh after me, whiche was before me, whose sho latched I am not worthy to vnloose. ²⁸ These thinges were done in Bethabara beyonde Iordan; where Iohn dyd baptysse.

²⁹ The nexte daye, Iohn sawe Iesus commynge vnto him; and sayde: beholke the lambe of God, which taketh awaye the synne of the worlde. ³⁰ This is he of whom I sayde. After me cometh a man, which was before me; for he was yere then I;

CRANMER—1539.

sayinge: This was he of whom I spake: which though he came after me, went before me, for he was before me. ¹⁶ And of his fulnes have all we receaved, even grace for grace. ¹⁷ For the lawe was given by Moyses, but grace and trithe came by Iesus Christ. ¹⁸ No man hath sene God at any tyme. The only begotten sone, which is in the bosome of the fader, he hath declared hym.

¹⁹ And this is the recorde of Iohn: when the Iewes sent Prestes and Levites from Ierusalem, to axe hym, what art thou? ²⁰ And he confessed and denyed not, and sayde playnly. I am not Christ. ²¹ And they asked him: what then? art thou Helyas? And he sayeth: I am not. Arte thou that Prophete? And he answered no. ²² Then sayd they vnto hym: what art thou, that we maye geue an answer to them that sent vs. What sayest thou of thyselfe? He sayde. ²³ I am the voyce of a cryar in the wyldernes, make strayght the waye of the Lorde, as sayde the Prophete Esaias.

²⁴ And they which were sent, were of the Pharysees: ²⁵ And they asked him, and sayde vnto him: why baptisest thou then, yf thou be not Christ, nor Helyas, nether that Prophet? ²⁶ Iohn answered them sayinge: I baptysse with water: but there stoneth one amonge you, whom ye know not, ²⁷ he it is which though he came after me, was before me, whose sho latched I am not worthy to vnloose. ²⁸ These thinges were done in Bethabara beyonde Iordan where Iohn dyd baptise.

²⁹ The nexte day, Iohn seeth Iesus commynge vnto him, and sayeth beholde the lambe of God, which taketh awaye the synne of the worlde. ³⁰ This is he of whom I sayd: After me cometh a man, which went before me, for he was before me.

“ἐν τῇ ἐρήμῳ, Εὐθύνετε τὴν ὁδὸν Κυρίου” καθὼς εἶπεν Ἡσαΐας ὁ προφήτης.
 “Καὶ οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων” καὶ ἠρώτησαν αὐτὸν, καὶ εἶπον αὐτῷ, ‘Τί σὺν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ Χριστὸς, οὔτε Ἠλίας, οὔτε ὁ προφήτης;’
 “Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, ‘Ἐγὼ βαπτίζω ἐν ὕδατι μέσος δὲ ὑμῶν ἑστήκει, ὃν ὑμεῖς οὐκ οἴδατε·’
 “αὐτὸς ἐστὶν ὁ ὀπίσω μου ἐρχόμενος, ὃς ἔμπροσθέν μου γέγονεν· οὐ ἔγωγ οὐκ εἰμὶ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος.’
 “Ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν Ἰωάννης βαπτίζων.

“Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει, ‘Ἴδε ὁ ἄμνός τοῦ Θεοῦ, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.
 “οὗτός ἐστι περὶ οὗ ἐγὼ εἶπον, Ὁπίσω μου ἔρχεται ἀνὴρ, ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.

† Alex. = ὁ, † Alex. = ἀνὴρ ἰσχυρ. † Alex. = ὃς ἔμπροσθέν μου γέγονεν. † Alex. = ἐγὼ. † Rec. Βηθανίᾳ. † Rec. + ὁ Ἰωάννης

GENEVA—1557.

of him, and cried saying, This was he of whom I spake, He that cometh after me, is preferred before me: because he is more excellent then I. ¹⁶ And of his fulness have all we received, even grace for grace.

¹⁷ For the lawe was given by Moses, but grace and truth came by Iesus Christe. ¹⁸ No man hath seene God at any time: the onely begotten Sonne, which is in the bosome of the Father, he hath declared him. ¹⁹ Then this is the recorde of Iohn, when the Jewes sent Priests and Levites from Ierusalem, to aske him, Who art thou? ²⁰ And he confessed and denied not: and sayd playnly, I am not this Christe. ²¹ And they asked him, What then? Art thou Elias? And he sayd, I am not. Art thou that Prophete? And he answered, No. ²² Then sayd they vnto him, Who art thou that we may geue an answer to them that sent vs: What sayest thou of thy selfe? ²³ He sayd, I am the voyce of one crying in the wilderness, Make straight the way of the Lord, as sayd the Prophete Esaias. ²⁴ And they which were sent, were of the Pharisees.

²⁵ And they asked him, and sayd vnto him, Why baptizest thou then, if thou be not Christe, nor Elias, neither that Prophet? ²⁶ Iohn answered them, saying, I baptize with water: but there is one among you, whom ye knowe not. ²⁷ He it is that cometh after me, which was before me, whose shoe latchet I am not worthy to vnloose. ²⁸ These things were done in Bethabara beyonde Iordan, where Iohn dyd baptize. ²⁹ The next day Iohn seeth Iesus coming vnto him, and sayeth, Beholde that lambe of God, which taketh away the synne of the worlde. ³⁰ This is he of whom I sayd, After me cometh a man, which is preferred before me, for he is more excellent then I.

RHEIMS—1582.

testimonie of him, and crieth saying, This was he of whom I spake, He that shal come after me, is made before me: because he was before me. ¹⁶ And of his fulnes al we haue receiued, and grace for grace. ¹⁷ For the law was given by Moyses, grace and veritie was made by Iesus Christ. ¹⁸ God no man hath seen at any time: the only-begotten Sonne which is in the bosome of the father, he hath declared.

¹⁹ And this is Iohns testimonie, when the Jewes sent from Hierusalem Priests and Levites to him, that they should aske him, Vvho art thou? ²⁰ And he confessed, and did not denie: and he confessed, That I am not Christus. ²¹ And they asked him, Vvhat then? Art thou Elias? And he said, I am not. Art thou the Prophet? And he answered, No. ²² They said therefore vnto him, Vvho art thou, that vve may giue an answer to them that sent vs? vvhat saiest thou of thy self? ²³ He said, I am the voyce of one crying in the desert, make straight the way of our Lord, as Esaias the Prophet said. ²⁴ And they that were sent, were of the Pharisees. ²⁵ And they asked him, and said to him, Vvhy then dost thou baptize, if thou be not Christ, nor Elias, nor the Prophet? ²⁶ Iohn answered them, saying, I baptize in water: but there hath stood in the middes of you vvhom you know not. ²⁷ The same is he that shal come after me, that is made before me: vvhose latchet of his shoe I am not worthy to vnloose. ²⁸ These things were done in Bethania beyonde Iordan, vvhere Iohn was baptizing.

²⁹ The next day Iohn saw Iesus coming to him, and he said, Behold the lambe of God, behold him that taketh away the sinne of the world. ³⁰ This is he of vvhom I said, After me there cometh a man, vvhiich is made before me:

AUTHORISED—1611.

saying, This was he of whom I spake, He that cometh after me, is preferred before me, for he was before me. ¹⁶ And of his fulness have all we received, and grace for grace. ¹⁷ For the Law was given by Moses, but grace and truth came by Iesus Christ. ¹⁸ No man hath seene God at any time: the only-begotten Sonne, which is in the bosome of the Father, he hath declared him.

¹⁹ And this is the record of Iohn, when the Jewes sent Priests and Levites from Hierusalem, to aske him, Who art thou? ²⁰ And he confessed, and denied not: but confessed, I am not the Christ. ²¹ And they asked him, What then? Art thou Elias? And he said, I am not. Art thou that Prophet? And he answered, No. ²² Then said they vnto him, Who art thou, that we may give an answer to them that sent vs? What sayest thou of thy selfe? ²³ He said, I am the voice of one crying in the wilderness: Make straight the way of the Lord, as said the Prophet Esaias. ²⁴ And they which were sent, were of the Pharisees. ²⁵ And they asked him, and said vnto him, Why baptizest thou then, if thou beest not that Christ, nor Elias, neither that Prophet? ²⁶ Iohn answered them, saying, I baptize with water, but there standeth one among you, whom ye know not, ²⁷ He it is, who coming after me, is preferred before mee, whose shoes latchet I am not worthy to vnloose. ²⁸ These things were done in Bethabara beyond Iordane, where Iohn was baptizing.

²⁹ The next day, Iohn seeth Iesus coming vnto him, and saith, Behold the Lambe of God, which taketh away the sinne of the world. ³⁰ This is he of whom I said, After me cometh a man, which is preferred before me: for he was before

³¹ καὶ γὰρ οὐκ ᾔδειν αὐτόν· ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν
 τῷ ὕδατι βαπτίζων· ³² Καὶ ἐμαρτύρησεν Ἰωάννης λέγων, Ὅτι τεθέαμαι τὸ
 Πνεῦμα καταβαῖνον ὡς | περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν. ³³ καὶ γὰρ
 οὐκ ᾔδειν αὐτόν· ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνός μοι εἶπεν, Ἐφ'
 ὃν ἂν ἴδῃς τὸ Πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων
 ἐν Πνεύματι ἁγίῳ. ³⁴ καὶ γὰρ ἑώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς
 τοῦ Θεοῦ.

³⁵ Τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης, καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο.
³⁶ καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι, λέγει, Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ. ³⁷ Καὶ
 ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ. ³⁸ στραφὼς
 δὲ | ὁ Ἰησοῦς, καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας, λέγει αὐτοῖς, Τί ζητεῖτε;
 Οἱ δὲ εἶπον αὐτῷ, Ῥαββί, (ὃ λέγεται ἐρμηνεύμενον, Διδάσκαλε), | πού μένεις;

* Alex. = εἶπ. * Rec. ὡσι. * Const. = εἶ. * Alex. 3 λέγουσι μεμαρτυρημένον Διδ. * Alex. ἑώρακα. * Alex. ἦλθον· ὡς etc. * Rec. + εἰ.

WICLIIF—1380.

³¹ and I knewe hym not, but that he be
 sohowid in israel: therfor I cam baptis-
 synge in watir, ³² and Ion bare witness-
 synge: and seide, that I saie the spirit
 comynge down as a caluer fro heuene,
 and dwellid on hym, ³³ and I knewe hym
 not, but he that sente me to baptise in
 watir: seide to me, on whom thou seest
 the spirit comynge down, and dwellynge
 on hym: this is he that baptiseth in the
 holi goost. ³⁴ and I saie and bare witness-
 synge: that this is the sone of god.

³⁵ Another dai ion stode: and tweyne
 of his discipyls, ³⁶ and he beheld ihesus
 walkynge and scith, lo the lambe of god!
³⁷ & twei discipyls harden hym spekyng,
 and foloweden ihesus, ³⁸ and ihesus turned,
 and saie hem synge hym: and reith to
 hem, what seek ye? and thei seiden to
 him, rabi, that is to seie maistir: where
 dwellist thou? ³⁹ and he scith to hem,
 come ye and see, and thei camen and saien
 where he dwellid: and dwelten with hym
 that dai, and it was as the tenthre our.

⁴⁰ & andrew the brother of Symount
 petir was on of the tweyne that herden
 of Ion: and badden sued hym, ⁴¹ this
 fonde first his brother Symount, and he
 seide to hym, we han founden messias,
 that is to seie crist, ⁴² and he ledde hym
 to ihesus, and ihesus bihelde hym: and
 seide, thou art Symounte the sone of
 iohanna: thou schalt be clepid cefas that
 is to seie petir, ⁴³ and on the morwe he
 wolde go out in to galilee: and he fonde
 filip, and he seide to hym, sue thou me.
⁴⁴ filip was of bethsaida the citee of an-
 drewe and of petir, ⁴⁵ filip fonde natanael:
 and seide to hym, we han founden ihesus
 the sone of ioseph of nazareth: whom
 moises wroth in the lawe and the profetia,
⁴⁶ and natanael seide to hym, of nazareth

TYNDALE—1534.

³¹ and I knew him not: but that he
 should be declared to Israell, therefore am
 I come baptysynge with water.

³² And Iohn bare recorde sayynge: I
 sawe the sprete descende from heven, lyke
 vnto a dove, and abyde upon hym, ³³ and
 I knewe him not. But he that sent me to
 baptise in water, the same sayde vnto me:
 upon whom thou shalt se the sprete de-
 scende and tary styll on him, the same is
 he which baptiseth with the holy goost.
³⁴ And I sawe and bare recorde, that this
 is the sone of God.

³⁵ The next daye after, Iohn stode agayne,
 and two of his disciples. ³⁶ And he be-
 helde Iesus as he walked by, and sayde:
 behold the lambe of God. ³⁷ And the
 two disciples hearde him speake, and fol-
 lowed Iesus. ³⁸ And Iesus turned about,
 and sawe them folowe, and sayde vnto
 them: What seek ye? They sayde vnto
 him: Rabbi (which is by interpretacion,
 Master) where dwellest thou? ³⁹ He sayde
 vnto them: come and se. They came and
 sawe where he dwelt: and abode with him
 that daye. For it was about the tenthre
 houre.

⁴⁰ One of the two which hearde Iohn
 speake and folowed Iesus, was Andrew Si-
 mon Peters brother. ⁴¹ The same fonde
 his brother Simon fyrst, and sayde vnto him:
 we have fonde Messias, which is by in-
 terpretacion, annoynted: ⁴² and brought
 him to Iesus. And Iesus behelde him and
 sayde: thou arte Simon the sone of
 Ionas, thou shalt be called Cephas: which
 is by interpretacion, a stoue.

⁴³ The daye folowyng Iesus wolde goo
 into Galilee, and fonde Philip and sayde
 vnto him, folowe me. ⁴⁴ Philip was of
 Bethsaida the cite of Andrew and Peter.
⁴⁵ And Philip fonde Nathanael, and sayde
 vnto him. We have fonde him of whom
 Moses in the lawe, and the prophetes dyd
 wryte. Iesus the sone of Ioseph of Na-
 zareth. ⁴⁶ And Nathanael sayde vnto him:

CRANMER—1539.

³¹ and I knew him not: but that he should
 be declared to Irael, therefore am I come
 baptysynge wyth water.

³² And Iohn bare recorde, sayynge: I
 sawe the sprete descende from heuene, lyke
 vnto a dove, and abyde vpon him, ³³ and
 I knewe hym not. But he that sent me
 to baptise in water, the same sayde vnto
 me: vpon whom thou shalt se the sprete
 descende, and tary styll on him, the same
 is he which baptiseth with the holy goost.
³⁴ And I sawe, and bare recorde, that he
 is the sone of God.

³⁵ The nexte daye after, Iohn stode agayne,
 and two of his disciples. ³⁶ And he behelde
 Iesus as he walked by, and sayeth: be-
 holde the lambe of God. ³⁷ And the two
 disciples hearde him speake, and they
 folowed Iesus. ³⁸ And Iesus turned about,
 and sawe them folowe him, and sayeth
 vnto them: what seeke ye? They sayd
 vnto him: Rabbi (which is to saye yf one
 interpret it Master) where dwellest thou?
³⁹ He sayeth vnto them: come and se.
 They came, and sawe where he dwelt:
 and abode with him that daye. For it was
 about the tenth houre.

⁴⁰ One of the two which hearde Iohn
 speake, and folowed him, was Andrew
 Symon Peters brother. ⁴¹ The same fonde
 his brother Simon fyrst, and sayeth vnto
 him: we haue fonde Messias (which is by
 interpretacion, annoynted) ⁴² and brought
 him to Iesus. And Iesus behelde him,
 and sayde: thou art Simon the sone of
 Ionas, thou shalt be called Cephas: which
 is by interpretacion, a stone.

⁴³ The daye folowyng. Iesus wolde go
 into Galilee, and fonde Philip, and sayeth
 vnto him: folowe me. ⁴⁴ Philip was of
 Bethsaida the cite of Andrew and Peter.
⁴⁵ Philip fonde Nathanael, and sayeth
 vnto him: We haue fonde hym, of whom
 Moses in the lawe and the prophetes dyd
 wryte. Iesus the sone of Ioseph of Na-
 zareth. ⁴⁶ And Nathanael sayd vnto him:

³² Λέγει αὐτοῖς, 'Ἐρχεσθε καὶ ἴδετε.' | ³³ Ἦλθον καὶ εἶδον ποῦ μένει καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην· ὥρα ἦν ὡς δεκάτῃ. ³⁴ Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου, εἰς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου, καὶ ἀκολουθῶντων αὐτῷ. ³⁵ εὐρίσκει οὗτος πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα, καὶ λέγει αὐτῷ, 'Εὐρήκαμεν τὸν Μεσσίαν,' (ὃ ἐστὶ μεθερμηνευόμενον, 'Χριστός'.) ³⁶ καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπε, 'Σὺ εἰ Σίμων ὁ υἱὸς Ἰωνᾶ· σὺ κληθήσῃ Κηφᾶς' (ὃ ἐρμηνεύεται Πέτρος.) ³⁷ Τῇ ἐπαύριον ἠθέλησεν ἔξελθεῖν εἰς τὴν Γαλιλαίαν· καὶ εὐρίσκει Φίλιππον, καὶ λέγει αὐτῷ· ³⁸ ὁ Ἰησοῦς, | 'Ἀκολουθεῖ μοι.' ³⁹ Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδᾶ, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου. ⁴⁰ Εὐρίσκει Φίλιππος τὸν Ναθαναὴλ, καὶ λέγει αὐτῷ, ⁴¹ 'Ὁν ἔγραψε Μωσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται, εὐρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ | ⁴² Ἰωσήφ τὸν ἀπὸ Ναζαρέθ.' | ⁴³ Καὶ εἶπεν αὐτῷ Ναθαναὴλ, 'Ἐκ Ναζαρέθ δύναται

¹ Alex. πρῶτον. ² Rec. + ὁ. ³ Rec. + ἔ. ⁴ Rec. + ὁ Ἰησοῦς post ἠθέλησεν, scd = ὁ Ἰησοῦς post εἶπε. ⁵ Alex. = τοῦ. ⁶ Alex. Ναζαρέθ.

GENEVA—1557.

³¹ And I knewe him not: but that he should be declared to Israel: therefore am I come, baptizing with water. ³² And Iohn bare recorde, saying, I saw the Sprite descend from heauen, lyke vnto a dove, and abyde vpon him.

³³ And I knewe hym not: but he that sent me to baptize in water, the same sayd vnto me, Vpon whom thou shalt see the Sprite descend, and tary still on him, the same is he which baptizeth with the holy Ghost. ³⁴ And I saw, and bare recorde that this is the very Sonne of God.

³⁵ The next day after, Iohn stode agayne, and two of his disciples: ³⁶ And he behelde Iesus as he walked by, and sayd, Beholde the very lambe of God. ³⁷ And the two disciples heard him speake, and folowed Iesus. ³⁸ And Iesus turned about, and saw them folow, and sayd vnto them, What seeke ye? They sayd vnto him, Rabbi (which is to say by interpretation, Maister) where dwellest thou?

³⁹ He sayd vnto them, Come and see. They came and sawe where he dwelt, and abode with him that day: for it was about the tenth houre. ⁴⁰ One of the two which heard Iohn speake, and folowed Iesus, was Andrew Simon Peters brother. ⁴¹ The same founde his brother Simon fyrst, and sayd vnto him, We haue founde the Messias, which is by interpretation, Annoted. ⁴² And he brought him to Iesus. And Iesus behelde him, and sayd, Thou art Simon the sonne of Iona, thou shalt be called Cephas, which is by interpretation, a stone. ⁴³ The day folowing, Iesus would go into Galilee, and founde Philip, and sayd vnto him, Follow me. ⁴⁴ Philip was of Bethsaida, the cite of Andrew and Peter. ⁴⁵ And Philip founde Nathanael, and sayd vnto hym, We haue founde hym, of whome Moses in the law, and also the Prophetes dyd wryte, Iesus the sonne of Ioseph, of Nazaret. ⁴⁶ Then Nathanael

RHEIMS—1582.

because he was before me. ³¹ And I knew him not, but that he may be manifested in Israel, therefore came I baptizing in water. ³² And Iohn gave testimonie, saying, That I saw the Spirit descending as a dove from heaven, and he remained upon him. ³³ And I knew him not: but he that sent me to baptize in water, he said to me, He upon whom thou shalt see the Spirit descending and remaining upon him, he it is that baptizeth in the holy Ghost. ³⁴ And I saw: and I gave testimonie that this is the sonne of God.

³⁵ The next day againe Iohn stode, and two of his disciples. ³⁶ And beholding Iesus walking, he saith, Behold the lambe of God. ³⁷ And the two Disciples heard him speaking, and they folowed Iesus. ³⁸ And Iesus turning, and seeing them folowing him, saith to them, Vwhat seeke you? Vwho said to him, Rabbi (vvhich is called by interpretation, Maister) vvhether dwellest thou? ³⁹ He saith to them, Come and see. They came, and saw where he abode and they taried vvith him that day: and it was about the tenth houre. ⁴⁰ And Andrew the brother of Simon Peter was one of the two that had heard of Iohn, and folowed him. ⁴¹ He findeth first his brother Simon, and saith to him, Vve haue found Messias, vvhich is being interpreted, Christ. ⁴² And he brought him to Iesus. And Iesus beheld vpon him, said, Thou art Simon the sonne of Iona: thou shalt be called Cephas, vvhich is interpreted, Peter. ⁴³ On the morrow he vvould goe furth into Galilee, and he findeth Philippe. And Iesus saith to him, Follow me. ⁴⁴ And Philippe was of Bethsaida, the cite of Andrew and Peter. ⁴⁵ Philippe findeth Nathanael, and saith to him, I have vvhom Moyses in the law, and the Prophetes vvrote of: vve haue found Iesus the sonne of Ioseph, of Nazareth. ⁴⁶ And Nathanael

AUTHORISED—1611.

me. ³¹ And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. ³² And Iohn bare record saying, I saw the Spirit descending from heauen, like a dove, and it abode vpon him. ³³ And I knew him not: but he that sent me to baptize with water, the same said vnto mee, Vpon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the holy Ghost. ³⁴ And I saw, and bare record, that this is the Sonne of God.

³⁵ Againe the next day after, Iohn stood, and two of his disciples. ³⁶ And looking vpon Iesus as hec walked, he saith, Behold the Lambe of God. ³⁷ And the two disciples heard him speake, and they folowed Iesus. ³⁸ Then Iesus turned, and saw them folowing, and saith vnto them, What seeke ye? They said vnto him, Rabbi, (which is to say being interpreted, Master) where dwellest thou? ³⁹ He saith vnto them, Come and see. They came and saw where hec dwelt, and abode vvith him that day: for it was about the tenth houre. ⁴⁰ One of the two which heard Iohn speake, & folowed him, was Andrew, Simon Peters brother. ⁴¹ He first findeth his owne brother Simon, & saith vnto him, We haue found the Messias, which is, being interpreted, the Christ. ⁴² And hec brought him to Iesus. And vvhen Iesus beheld him, hec said, Thou art Simon the sonne of Iona, thou shalt be called Cephas, which is by interpretation, a stone.

⁴³ The day folowing, Iesus would goe furth into Galilee, and findeth Philip, and saith vnto him, Follow me. ⁴⁴ Now Philip was of Bethsaida, the city of Andrew and Peter. ⁴⁵ Philip findeth Nathanael, and saith vnto him, We haue found him of vvhom Moses in the Law, and the Prophetes did wryte, Iesus of Nazareth the sonne of Ioseph. ⁴⁶ And Nathanael said

¹ Or, abiding. ² Or, the anointed. ³ Or, Peter.

‘τι ἀγαθὸν εἶναι;’ λέγει αὐτῷ Φίλιππος, ‘Ἐρχου καὶ ἴδε.’ ⁴¹ Εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει περὶ αὐτοῦ, ‘Ἴδε ἀληθῶς Ἰσραηλῆτης, ἐν ᾧ δόλος οὐκ ἔστι.’ ⁴² λέγει αὐτῷ Ναθαναὴλ, ‘Πόθεν με γινώσκεις;’ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, ‘Πρὸ τοῦ σε Φίλιππον φωνῆσαι, ὅντα ὑπὸ τὴν συκὴν εἶδόν σε.’ ⁴³ ἀπεκρίθη Ναθαναὴλ καὶ λέγει αὐτῷ, ‘Ραββί, σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραὴλ.’ ⁴⁴ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, ‘Ὅτι εἶπόν σοι, Εἶδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις; μεῖζον τούτων ὄψῃ.’ ⁴⁵ Καὶ λέγει αὐτῷ, ‘Ἀμὴν ἀμὴν λέγω ὑμῖν, ἀπ’ ἄρτι ὄψεσθε τὸν οὐρανὸν ἀνεωγμένον, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.’

* Rec. + ὁ.

* Rec. ὁφει.

* Alex. = ἀπ’ ἀρτι.

WICLIIF—1380.

mai summe good thing beȝ filip seide to hym, come and seȝ

⁴¹ ihesus seiȝ natanael comynge to him: and seide to hym, lo verrili a man of israel: in whom is no gyle. ⁴² natanael seide to hym, where of hast thou knowen meȝ ihesus answerid: and seide to hym, bifor that filip clepid thee, whanne thou were vnder the fige tre: I seide thee; ⁴³ natanael answerid to hym and seideȝ rabi, thou art the sone of god: thou art kyng of israel. ⁴⁴ ihesus answerid: and seide to hym, for I seide to theeȝ, I seiȝ thee vnder the fige tre, thou hilencst, thou schalt se more thanne these thingis; ⁴⁵ and he seide to hemȝ, truly truly I seiȝe to youȝ, ȝe schuln se heuene opened: and the aungels of god, styngȝ up, and comynge down on mannes sone.

2. AND the thridde dai weddyngis weren made in the cane of galile: and the modir of ihesus was there; ² and ihesus was clepid and hise discipulis to the weddyngis; ³ and whanne wyne failid: the modir of ihesus seide to hymȝ, thei han not wyne; ⁴ and ihesus seiȝe to hirȝ, what to me and to theeȝ woman? myȝn our canȝ not ȝit; ⁵ his modir seiȝe to the myȝnistresȝ, what euer thing he seiȝe to youȝ: do ȝe; ⁶ and there weren sette sixe stonen cannes aftir the cleynyng of the iewisȝ, holdyngȝ eche tweȝne ether thre metretis.

⁷ and ihesus seiȝe to hemȝ, fille ȝe the pottis with watir; and thei filliden hem up to the mouth; ⁸ and ihesus seide to hemȝ, drawe ȝe now and bere ȝe to the architriclynȝ, and thei bareȝ; ⁹ and whanne the architriclynȝ hadde tastid the watir made wyne, and wistȝ not where of it was, but the myȝnistresȝ wisten that drowen the

TYNDALE—1534.

can ther eny good thinge come out of Nazareth? Philip sayde to him: come and se.

⁴¹ Iesus sawe Nathanael comynge to him; and sayde of him. Beholde a ryght Israelite, in whom is no gyle. ⁴² Nathanael sayd vnto him: where knowest thou me? Iesus answered, and sayde vnto him: Before that Philip called the, when thou wast vnder the fygge tree, I sawe the. ⁴³ Nathanael answered and sayde vnto him: Rabbi, thou arte the sone of God: thou arte the kyng of Israel. ⁴⁴ Iesus answered and sayd vnto him: Because I sayde vnto the, I sawe the vnder the fygge tree, thou belevest. Thou shalt se greater thinges then these. ⁴⁵ And he sayde vnto him: Verely, verely, I saye vnto you: hereafter shall ye se heven open, and the angels of God ascendynge and descendynge over the sone of man.

2. AND the thryde daye, was ther a marriage in Cana a cite of Galile: and the mother of Iesus was there. ² And Iesus was called also and his disciples vnto the marriage. ³ And when the wyne fayled, the mother of Iesus sayde vnto him: they have no wyne. ⁴ Iesus sayde vnto her: woman, what have I to do with the? myne houre is not yet come. ⁵ His mother sayde vnto the ministres: whatsoever he sayeth vnto you, do it. ⁶ And therwere standynge there, sixe waterpottes of stone after the maner of the purifyinge of the Iewes, containynge two or thre fyrkins a peece.

⁷ And Iesus sayde vnto them: fylle the water pottes with water. And they fylled them vp to the brym. ⁸ And he sayde vnto them: drawe out now, and beare vnto the gouernour of the feaste. And they bare it. ⁹ When the ruler of the feast had tasted the water that was turned vnto wyne, and knewe not whence it was (but the ministres which drue the water knew)

CRANMER—1539.

can there eny good thyng come out of Nazareth? Philip sayeth vnto him: come and se.

⁴¹ Iesus sawe Nathanael comynge to him, and sayeth of him. Beholde a ryght Israelite, in whom is no gyle. ⁴² Nathanael sayeth vnto him: whence knowest thou me? Iesus answered, and sayde vnto him. Before that Philip called the, when thou wast vnder the fygge tree, I sawe the. ⁴³ Nathanael answered and sayd vnto him: Rabbi, thou art euen the very sonne of God, thou art the kyng of Israel. ⁴⁴ Iesus answered, and sayde vnto him: Because I sayde vnto the, I sawe the vnder the fygge tree, thou belevest. Thou shalt se greater thinges then these. ⁴⁵ And he sayeth vnto him: Verely verely, I saye vnto you: hereafter shall ye se heuene open, and the angels of God ascendynge and descendynge over the sone of man.

2. AND the thryd daye, was ther a maryage in Cana a cite of Galile: and the mother of Iesus was there. ² And Iesus was called (and his disciples) vnto the maryage. ³ And when the wyne fayled, the mother of Iesus sayeth vnto him: they have no wyne. ⁴ Iesus sayeth vnto her: woman what have I to do with the, myne houre is not yet come. ⁵ His mother sayeth vnto the ministres: whatsoever he sayeth vnto you, do it. ⁶ And ther were standynge there, sixe waterpottes of stone after the maner of the purifyinge of the Iewes, containynge two or thre fyrkins a peece.

⁷ Iesus sayeth vnto them: fylle the water pottes with water. And they fylled them vp to the brym. ⁸ And he sayeth vnto them: drawe out now, and beare vnto the gouernour of the feaste. And they bare it. ⁹ When the ruler of the feast had tasted the water that was turned vnto wyne, and knewe not whence it was (but the mynistres which drue the water knewe)

discipulis, called, styngȝ, ascending. metretis, measures; architriclynȝ, master of the feast. wist, knew.

II. Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἦν ἡ ⁵⁷⁴ μήτηρ τοῦ Ἰησοῦ ἐκεῖ. ἠκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. καὶ ὑπερήσσαντος οἴνου, λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτὸν, Ὅσον οὐκ ἔχουσι. Ἄγει αὐτῇ ὁ Ἰησοῦς, Τί ἐμοὶ καὶ σοὶ, γύναι; οὐπω ἤκει ἡ ὥρα μου. Ἄγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις, Ὁ τι ἂν λέγῃ ὑμῖν, ποιήσατε. Ἦσαν δὲ ἐκεῖ ὑδρίαὶ λίθιναι ἑξ κείμεναι κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων, χωροῦσαι ἀνὰ μετρητάς δύο ἢ τρεῖς. λέγει αὐτοῖς ὁ Ἰησοῦς, Γεμίσατε τὰς ὑδρίας ὕδατος. Καὶ ἐγέμισαν αὐτὰς ἕως ἄνω. Καὶ λέγει αὐτοῖς, Ἀντλήσατε ὕδιν, καὶ φέρετε τῷ ἀρχιτρικλίνῳ. Καὶ ἤνωγκαν. ὡς δὲ ἐγεύσατο ὁ ἀρχιτρικλινος τὸ ὕδωρ οἴνου γεγεννημένον, καὶ οὐκ ᾔδει πόθεν ἐστίν· (οἱ δὲ διάκονοι ᾔδεισαν

* Alex. + Kai.

* Alex. οὐ δὲ ᾔδεισαν.

GENEVA—1557.

said vnto him, can ther any good thyng come out of Nazareth? Philip said to him, come and se. ⁵⁷⁵ Iesus saw Nathanael comming to him, and said of him, Beholde in dede an Israelite, in whome is no gyle.

⁵⁷⁶ Nathanael said vnto him, Whence knewest thou me? Iesus answered and said vnto him, Before that Philip called thee, when thou wast vnder the figge tree, I saw thee. ⁵⁷⁷ Nathanael answered and said vnto hym, Rabbi, thou art the very Sonne of God: thou art the kynge of Israel. ⁵⁷⁸ Iesus answered and said vnto hym, Because I sayd vnto thee, I saw thee vnder the figge tree, heldest thou? thou shalt se greater thynges then these. ⁵⁷⁹ And he said vnto hym, Verely, verely, I say vnto you, Hereafter shal ye se heauen open, and the Angels of God ascending, and descending vpon the Sonne of man.

2. AND the third day, was there a marriage in Cana a towne of Galilee: and the mother of Iesus was there. ⁵⁸⁰ And Iesus was called also, and his disciples vnto the marriage. ⁵⁸¹ And when the wyne fayled, the mother of Iesus said vnto him, They haue no wyne. ⁵⁸² Iesus said vnto her, Woman, what haue I to do with thee? mine houre is not yet come. ⁵⁸³ His mother said vnto the ministers, What soeuer he sayeth vnto you, do it. ⁵⁸⁴ And there were standing there, six water-pottes of stone, after the manner of the purifying of the Iewes, contayning two or thre fyryngs a pece.

⁵⁸⁵ And Iesus said vnto them, Fyl the waterpottes with water. Then they fylled them vp to the brim. ⁵⁸⁶ And he said vnto them, Drawe out now and beare vnto the gouernour of the feast, and they bare it. ⁵⁸⁷ When the ruler of the feast had tasted the water that was turned vnto wine, (for he knew not whence it was but the ministers which drew the water

RHEIMS—1682.

said to him, From Nazareth can there be any good? Philippe saith to him, Come and see. ⁵⁷⁵ Iesus saw Nathanael comming to him, and he saith of him, Behold an Israelite in very dede, in whom there is no guile. ⁵⁷⁶ Nathanael saith to him, How knowest thou me? Iesus answered and said to him, Before that Philippe did call thee, when thou wast vnder the figtree, I saw thee. ⁵⁷⁷ Nathanael answered him, and saith, Rabbi, thou art the sonne of God, thou art the king of Israel.

⁵⁷⁸ Iesus answered, and said to him, Because I said vnto thee, I saw thee vnder the figtree, thou believest: greater then these things shalt thou see. ⁵⁷⁹ And he saith to him, Amen Amen I say to you, You shal see the heauen opened, and the Angels of God ascending and descending, vpon the Sonne of man.

2. AND the third day there was a marriage made in Cana of Galilee: and the mother of Iesus was there. ⁵⁸⁰ And Iesus also was called, and his Disciples to the marriage. ⁵⁸¹ And the wine failing, the mother of Iesus saith to him, They haue no wine. ⁵⁸² And Iesus saith to her, What is to me and thee woman? my houre cometh not yet. ⁵⁸³ His mother saith to the ministers, Whatsoeuer he shal say to you, doe ye. ⁵⁸⁴ And there were set there six water-pottes of stone, according to the purification of the Iewes, holding euery one two or three measures.

⁵⁸⁵ Iesus saith to them, Fill the water-pottes with water. And they filled them vp to the topp. ⁵⁸⁶ And Iesus saith to them, Draw now, and carie to the cheefe steward. And they caried it. ⁵⁸⁷ And after the cheefe steward tasted the water made wine, and knew not whence it was, but the ministers knew that had drawne the

AUTHORISED—1611.

vnto him, Can there any good thing come out of Nazareth? Philip saith vnto him, Come and see. ⁵⁷⁵ Iesus saw Nathanael comming to him, and saith of him, Behold an Israelite indeed in whom is no guile.

⁵⁷⁶ Nathanael sayeth vnto him, Whence knowest thou mee? Iesus answered, and said vnto him, Before that Philip called thee, when thou wast vnder the figge tree, I saw thee. ⁵⁷⁷ Nathanael answered, and saith vnto him, Rabbi, thou art the Sonne of God, thou art the King of Israel. ⁵⁷⁸ Iesus answered, and said vnto him, Because I sayd vnto thee, I saw thee vnder the figtree, believest thou? thou shalt see greater things then these. ⁵⁷⁹ And hee sayeth vnto him, Verely, verely I say vnto you, hereafter ye shal see heauen open, and the Angels of God ascending, and descending vpon the Sonne of man.

2. AND the thirde day there was a marriage in Cana of Galilee, and the mother of Iesus was there. ⁵⁸⁰ And both Iesus was called, and his disciples, to the marriage. ⁵⁸¹ And when they wanted wine, the mother of Iesus saith vnto him, They haue no wine. ⁵⁸² Iesus saith vnto her, Woman, what haue I to doe with thee? mine houre is not yet come. ⁵⁸³ His mother saith vnto the seruants, Whatsoeuer he saith vnto you, doe it. ⁵⁸⁴ And there were set there six water pots of stone, after the manner of the purifying of the Iewes, containing two or three firkins apiece. ⁵⁸⁵ Iesus saith vnto them, Fill the water pots with water. And they filled them vp to the brimme. ⁵⁸⁶ And hee saith vnto them, Draw out now, and beare vnto the gouernour of the feast. And they bare it.

⁵⁸⁷ When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the seruants which

578

οι ἡντληκότες τὸ ὕδωρ) φωνεῖ τὸν νυμφῖον ὁ ἀρχιτρίκλινος, ¹⁰ καὶ λέγει αὐτῷ, ' Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθῃσι, καὶ ὅταν μεθυσθῶσι, τότε τὸν ἐλάσσω· σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι.' ¹¹ Ταύτην ἐποίησε τὴν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἐφανερώσε τὴν δόξαν αὐτοῦ καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ. ¹² Μετὰ τοῦτο κατέβη εἰς Καπερναοὺμ, αὐτὸς καὶ ἡ μήτηρ αὐτοῦ, καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οἱ μαθηταὶ αὐτοῦ καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας. ¹³ Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς. ¹⁴ καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστερὰς, καὶ τοὺς κερματιστὰς καθημένους. ¹⁵ καὶ ποιήσας φραγέλλιον ἐκ σχοινίων, πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε πρόβατα καὶ τοὺς βόας καὶ τῶν κολλυβιστῶν ἐξέχεε τὸ κέρμα, καὶ τὰς τραπέζας ἀνέστρεψε. ¹⁶ καὶ τοῖς τὰς πε-

* Alex. τὰ κέρματα.

/ Rec. κατέχευε.

WICLIF—1380.

watery the architriclyn clepith the spouse, ¹⁰ and seith to hym; eche man settith first good wyne, & whanne men ben fullid, thise that that is worse: but thou hast kept the good wyne in to this tyme. ¹¹ ihesus dide this the bigynnyng of signes in the cane of galile and schewid his glorie, and hisse discipulis beleueden in to hym. ¹² Afir these thingis he cam down to capernaum, & his modir, & his bretheren and his discipulis: and thei dwelliden there not many daies.

¹³ and the pask of ierwis was nyz: and ihesus wente up to ierusalem. ¹⁴ and he founde in the temple men sillinge oxen and sheep, and culuers, and chaungers sittynge, ¹⁵ and whanne he hadde made as it were a scourge of smale cordis: he droof out alle of the temple, and oxen and sheep, and he schede the monei of chaungers: and turned vrsodoun the boordis, ¹⁶ and he seide to hem that selden culuers take awei fro hennas these thingis: and nyle ye make the hous of my fadir an hous of marchaundise, ¹⁷ and his discipulis hadden mynde for it was writen, the feruent ious of thin hous hath eten me.

¹⁸ therfor the iewis answerden and sciden to hym; what tokene schewist thou to us: that thou doist these thingis? ¹⁹ ihesus answerid and seide to hem; vndo ye this temple: and in thre daies I schal reise it; ²⁰ therfor the iewis sciden to hym; in fourti and sixe yeris this was bildid: and schalt thou in thre daies reise it? ²¹ but he seide of the temple of his bodi; ²² therfor whanne he was risen fro deeth: hisse discipulis hadden mynde that he seide these thingis of his bodi; and thei beleueden to the scripture: and to the word that ihesus seide, ²³ and whanne ihesus was at ierusalem in pask in the feest dai: many beleueden in his name: seynge hisse signes that he dide, ²⁴ but ihesus trowid not him

TYNDALE—1534.

He called the brydegrome, ¹⁰ and sayde vnto him. All men at the begynnyng, set forth good wyne; and when men be dronke; then that which is worse. But thou hast kept backe the good wyne, vntyll now.

¹¹ This begynnyng of miracles dyd Iesus in Cana of Galile, and shewed his glory; and his disciples beleued on him. ¹² After that he descended in to Capernaum; and his mother, and his bretheren, and his disciples: but continued not manye dayes there.

¹³ And the Iewes ester was even at hande; and Iesus went vp to Ierusalem; ¹⁴ and founde syttinge in the temple; those that solde oxen and shepe and doves, and chaungers of money. ¹⁵ And he made a scourge of small cordes, and drave them all out of the temple; with the shepe and oxen; and powred oute the changers money; and overthrus the tables; ¹⁶ and sayde vnto them that solde doves: Have these thinges hence, and make not my fathers house a house of marchaundise. ¹⁷ And his disciples remembered; how that it was wrytten: the sele of thyne house hath even eaten me.

¹⁸ Then answered the Iewes and sayde vnto him: what token shewest thou vnto vs, seynge that thou dost these thinges? ¹⁹ Iesus answered and seyd vnto them: destroye this temple; and in thre dayes I will reare it vp agayne. ²⁰ Then sayde the Iewes: xvi. yeres was this temple abyldinge; and wylt thou reare it vp in thre dayes? ²¹ But he spake of the temple of his body. ²² As soon therfore as he was risen from death agayne; his disciples remembered that he thus sayde. And they beleued the scripture; and the wordes which Iesus had sayde.

²³ When he was at Ierusalem at ester in the feest; many beleued on his name; when they sawe his miracles which he dyd. ²⁴ But Iesus put not him selfe in their

CRANMER—1539.

He calleth the brydegrome, ¹⁰ and sayeth vnto hym: Euey man at the begynnyng doth sett forth good wyne, and when men be dronke, then that which is worse. But thou hast kept the good wyne, vntyll now.

¹¹ This begynnyng of myrracles dyd Iesus in Cana of Galile, and shewed his glory, and his disciples beleued on him. ¹² After this he wente downe to Capernaum, he and his mother, and his bretheren, and his disciples, and there continued not manye dayes.

¹³ And the Iewes ester was euen at hande, and Iesus went vp to Ierusalem, ¹⁴ and founde syttinge in the temple, those that solde oxen and shepe and doves, and chaungers of money. ¹⁵ And when he had made (as it were) a scourge of small cordes, he droue them all out of the temple, with the shepe and oxen, and powred out the chaungers money, and overthraue the tables, ¹⁶ and sayde vnto them that solde doves: I have these thinges hence, and make not my fathers house a house of marchaundise. ¹⁷ And his disciples remembred it that is wrytten: the sele of thyne house hath euen eaten me.

¹⁸ Then answered the Iewes and sayde vnto him: what token shewest thou vnto vs, seinge that thou dost these thynges? ¹⁹ Iesus answered and sayde vnto them: destroye thys temple, and in thre dayes I wyll reare it vp. ²⁰ Then sayde the Iewes: xvi. yeres was this temple a byldyng: and wylt thou reare it vp in thre dayes? ²¹ But he spake of the temple of his body. ²² As soon therfore as he was risen from death agayne, hys disciples remembred that he thus had sayde. And they beleued the scripture, and the wordes which Iesus had sayde.

²³ When he was in Ierusalem at Easter in the feest daye, many beleued on his name, when they sawe his miracles which he dyd. ²⁴ But Iesus dyd not comyt him

μιστεράς πωλοῦσιν εἶπεν, 'Ἀρατε ταῦτα ἐντεῦθεν μὴ ποιέετε τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμπορίου.' ¹⁷ Ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ, ὅτι γεγραμμένον ἐστίν, 'Ὁ ζῆλος τοῦ οἴκου σου καταφάγεται με.' ¹⁸ Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, 'Τί σημεῖον δευκνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς;' ¹⁹ Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, 'Λύσατε τὸν ναὸν τούτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν.' ²⁰ Εἶπον οὖν οἱ Ἰουδαῖοι, 'Τεσσαράκοντα καὶ ἕξ ἔτεσι ὠκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν;' ²¹ Ἐκεῖνος δὲ ἔλεγε περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. ²² ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγε· καὶ ἐπίστευσαν τῇ γραφῇ, καὶ τῷ λόγῳ ᾧ εἶπεν ὁ Ἰησοῦς. ²³ ὥς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχᾳ, ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίησεν. ²⁴ αὐτὸς δὲ ὁ Ἰησοῦς οὐκ

* Alex. = δ.

* Rec. + αἰσῶς.

* Rec. = τοῦς.

GENEVA—1557.

RHEIMS—1582.

AUTHORISED—1611.

knewe) the gouernour of the feast called the brydgrome: ¹⁸ And sayd vnto him, All men at the begynnyng, set forth good wyne, and when men haue wel droncke, then that which is worse: but thou hast kept backe the good wyne vntyl now. ¹¹ This begynnayng, of miracles did Iesus in Cana a towne of Galile, and shewed his glorie: and his disciples beleued on him.

¹² After that, he descended into Capernaum, and his mother, and his brethren, and his disciples: and continued not many dayes there. ¹³ For the Iewes Easter was euen at hand. And Iesus went vp to Ierusalem: ¹⁴ And founde sytting in the temple those that solde oxen, and shepe, and doves, and changers of money. ¹⁵ And he made a scourge of small cordes, and drave them all out of the temple with the shepe, and oxen, and powdered out the changers money, and ouerthrowe the tables.

¹⁶ And sayd vnto them that solde doves, Haue these things hence, and make not my Fathers house, an house of merchandise. ¹⁷ And his disciples remembered, how that it was writen, The zeale of thyne house hath euen eaten me. ¹⁸ Then answered the Iewes, and sayd vnto hym, What token shewest thou vnto vs, saying that thou doest these thynges? ¹⁹ Iesus answered and sayd vnto them, Destroy this temple, and in three dayes I wil raisee it vp agayne. ²⁰ Then sayd the Iewes, Forty and six yeres was this temple a buildyng, and wilt thou reare it vp in thre dayes? ²¹ But he spake of the temple of his body. ²² Assone therefore as he was rysen from death, his disciples remembered that he thus sayd vnto them: and they beleued the Scripture, and the wordes which Iesus had sayd. ²³ When he was at Ierusalem at Easter in the feast, many beleued on his name, when they saw his miracles which he did. ²⁴ But

vnto: the cheefe stevvard calleth the bridegrome, ¹⁰ and saith to him, Every man first setteth the good vyne: and vwhen they haue vvel druncke, then that vvhich is vvorse. But thou hast kept the good vyne vntill now. ¹¹ This beginning of miracles did Iesus in Cana of Galilee: and he manifested his glorie, and his Disciples beleued in him.

¹² After this he went downe to Capernaum him self and his mother, and his brethren, and his disciples: and there they remained not many daies. ¹³ And the Pasche of the Iewes was at hand, and Iesus went vp to Hierusalem: ¹⁴ and he found in the temple them that sold oxen and sheepe and doves, and the bankers sitting. ¹⁵ And vwhen he had made as it were a vvhippe of litle coardes, he cast them all out of the temple, the sheepe also and the oxen, and the money of the bankers he powdered out, and the tables he ouerthrow. ¹⁶ And to them that sold doves, he said, Take avay these thinges hence, and make not the house of my father, a house of merchandise. ¹⁷ And his Disciples remembered that it is vvriten, The zeale of thy house hath eaten me.

¹⁸ The Iewes therefore answered and said to him, Vwhat signe dost thou shew vs, that thou doest these thinges? ¹⁹ Iesus answered and said to them, Dissolve this temple, and in three dayes I vvill raisee it.

²⁰ The Iewes therefore said, In fourtie and six yeres was this temple built, and vvilt thou raisee it in three daies? ²¹ But he spake of the temple of his body. ²² Therefore vwhen he was risen againe from the dead, his Disciples remembered, that he said this, and they beleued the scripture and the vvord that Iesus did say. ²³ And vwhen he was at Hierusalem in the Pasche, vpon the festiual day, many beleued in his name, seeing his signes vvhich he did. ²⁴ But Iesus did not commit him self

drew the water knew) the gouernour of the feast called the bridegrome, ¹⁸ And saith vnto him, Every man at the beginning doeth set fourth good wyne, and when men haue well druncke, then that which is worse: but thou hast kept the good wyne vntill now. ¹¹ This beginning of miracles did Iesus in Cana of Galilee, and manifested forth his glory, and his disciples beleued on him.

¹² After this he went downe to Capernaum, hee and his mother, and his brethren, and his disciples, and they continued there not many dayes.

¹³ And the Iewes Pasceouer was at hand, and Iesus went vp to Hierusalem, ¹⁴ And found in the Temple those that sold oxen, and sheepe, and doves, and the changers of money, sitting. ¹⁵ And when he had made a scourge of small cordes, he drove them all out of the Temple, and the sheepe and the oxen, and powdered out the changers money, and ouerthrow the tables, ¹⁶ And said vnto them that sold doves, Take these things hence, make not my fathers house an house of merchandise. ¹⁷ And his disciples remembered that it was written, The zeale of thine house hath eaten me vp.

¹⁸ Then answered the Iewes, and said vnto him, What signe shewest thou vnto vs, seeing that thou doest these thinges? ¹⁹ Iesus answered, and said vnto them, Destroy this Temple, and in three dayes I vvill raisee it vp. ²⁰ Then said the Iewes, Forty and six yeres was this Temple in building, and wilt thou reare it vp in three daies? ²¹ But hee spake of the Temple of his body. ²² When therefore hee was risen from the dead, his disciples remembered that hee had said this vnto them: and they beleued the Scripture, and the vvord which Iesus had said.

²³ Now when he was in Hierusalem at the Pasceouer, in the feast day, many beleued in his Name, when they saw the miracles which he did. ²⁴ But Iesus did

ἐπίστευεν ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντα· καὶ ὅτι οὐ χρεῖαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκε τί ἦν ἐν τῷ ἀνθρώπῳ.

III. Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἀρχὸν τῶν Ἰουδαίων. οὗτος ἦλθε πρὸς αὐτὸν νυκτὸς, καὶ εἶπεν αὐτῷ, 'Ραββί, οἶδαμεν ὅτι ἀπὸ Θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν, ἃ σὺ ποιεῖς, ἐὰν μὴ ὁ Θεὸς μετ' αὐτοῦ.' Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ Θεοῦ. Λέγει πρὸς αὐτὸν ὁ Νικόδημος, Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρον ὢν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δευτέρου εἰσελθεῖν καὶ γεννηθῆναι; Ἀπεκρίθη ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἐξ ὕδατος καὶ Πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ.

² Sac. τὴν Ἰσοῦν.

¹ Alex. δύναται ταῦτα τὰ σημεῖα.

WICLIF—1380.

self to hem; for he knewe alle men, ²⁵ and for it was not neede to hym: that any man schulde bere witnessynge; for he wiste what was in man.

3. AND there was a man of the fariseis, nicodeme bi name a prince of the iewis. ² and he cam to ihesus bi nyght and seide to him; rabi, we witen that thou art comen fro god maistyr for no man mai do these signes that thou doist: but god be with hym, ³ ihesus answerid: and seide to hym; truli truli I seie to thee, but a man be borun agen: he mai not se the kyngdom of god. ⁴ Nicodeme seide to hym; how mai a man be borun: whanne he is old? whether he mai entre agen in to his modris wombe, and be borun agen? ⁵ ihesus answerid; truli truli I seie to thee, but a man be borun agen of watir & of the holi goost: he mai not entre in to the kyngdom of god, ⁶ that that is borun of flesch: is flesch, & that that is borun of the spirit: is spirit; ⁷ wondre thou not for I seide to thee, it bihoweth ȝou to be borun agen; ⁸ the spirit brethith where he wole; & thou herist his vois; but thou woost not for whennes he cometh: ne whider he goith; so is eche man that is borun of the spirit.

⁹ Nicodeme answerid and seide to hym; how moun these thingis be don; ¹⁰ ihesus answerid: and seide to hym; thou art a maistyr in israel: and knowest not these thingis? ¹¹ truli, truli I seie to thee: for we speken that that we witen, and we witnessen, that that we han seen, and ȝe taken not oure witnessynge; ¹² if I haue seide to ȝe earthli thingis, and ȝe bileuen not; how if I seie to ȝe heuenei thingis: schuln ȝe bileue? ¹³ and no man sticht in to heuene, but he that cam down from heuene: mannes sone that is in heuene; ¹⁴ and as moises arerid a serpent in desert: So it bihoweth mannes sone to be reid; ¹⁵ that eche man that beleueth in

TYNDALE—1534.

hondes; because he knewe all men; ²⁵ and needed not; that any man shuld testify of man. For he knewe what was in man.

3. THER was a man of the pharisees named Nicodemus a ruler amouge the Iewes. ² The same cam to Iesus by nyght; and sayde vnto him: Rabbi; we knowe that thou arte a teacher whiche arte come from God. For no man coulde do suche miracles as thou doest, except God were with him. ³ Iesus answered and sayde vnto him: Verely verely I saye vnto the: except a man be borun a newe; he cannot se the kyngdom of God. ⁴ Nicodemus sayde vnto him: how can a man be borun when he is olde? can he enter into his moders wombe and he boren agayne? ⁵ Iesus answered: verely, verely I saye vnto the: except that a man be borun of water and of the sprete; he cannot enter into the kyngdome of god. ⁶ That which is boren of the flesche; is flesche: and that which is boren of the sprete; is sprete. ⁷ Marvayle not that I sayd to the; ye must be boren a newe. ⁸ The wynde bloweth where he listeth; and thou hearest his sounde: but canst not tell whence he cometh and whether he goeth. So is every man that is boren of the sprete.

⁹ And Nicodemus answered and sayde vnto him: how can these thinges be? ¹⁰ Iesus answered and sayde vnto him: arte thou a master in Israel; and knowest not these thinges? ¹¹ Verely verely, I saye vnto the; we speake that we knowe; and testify that we have sene: and ye receave not oure witnes. ¹² Yf when I tell you earthely thinges; ye beleue not: how shal ye beleue; yf I shall tell you of heuenty thinges? ¹³ And no man ascendeth vp to heuene; but he that came downe from heuene; that is to saye; the sone of man which is in heuene.

¹⁴ And as Moyses lyfte vp the serpent in the wyldernes; even so must the sone of man be lyfte vp; ¹⁵ that none that beleueth

CRANMER—1539.

selfe vnto them; because he knewe all men, ²⁵ and needed not; that any man shuld testifie of him. For he knewe what was in man.

3. THER was a man of the Pharisees named Nicodemus, a ruler of the Iewes. ² The same cam to Iesus by nyght; and sayde vnto him: Rabbi; we know that thou arte a teacher come from God: for no man coulde do suche myracles as thou doest, except God were with him. ³ Iesus answered and sayd vnto him: Verely, verely I saye vnto the: except a man be boren from above; he cannot se the kyngdom of God. ⁴ Nicodemus sayeth vnto him; how can a man be borne when he is olde? can he enter into his mothers wombe and be boren agayne? ⁵ Iesus answered verely, verely, I saye vnto the: except a man be borne of water and of the sprete; he cannot enter into the kyngdom of God. ⁶ That which is borne of the flesche; is flesche; and that which is borne of the sprete; is sprete. ⁷ Marvayle not thou that I sayd to the; ye must be borne from above. ⁸ The wynde bloweth where it lysteth; and thou hearest the sounde thereof; but canst not tell whence it cometh; and whether it goeth. So is euery one that is borne of the sprete.

⁹ Nicodemus answered and sayde vnto him; how can these thynges be? ¹⁰ Iesus answered and sayde vnto him: art thou a master in Israel; and knowest not these thinges? ¹¹ Verely, verely, I saye vnto the: we speake that we do knowe; and testify that we have sene; and ye receave not oure wytnes. ¹² If I haue tolde you earthly thinges; and ye beleue not: how shal ye beleue; yf I tell you of heauenty thinges. ¹³ And no man ascendeth vp to heuene; but he that came downe from heuene; even the sone of man which is in heuene;

¹⁴ And as Moyses lyfte vp the serpent in the wyldernes; even so must the sone of man be lyfte vp; ¹⁵ that whosoever

τὸ γεγεννημένον ἐκ τῆς σαρκὸς, σὰρξ ἐστὶ καὶ τὸ γεγεννημένον ἐκ τοῦ Πνεύματος, πνεῦμά ἐστι. ἢ μὴ θαυμάσῃς ὅτι εἶπόν σοι, Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. τὸ Πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶ πᾶς ὁ γεγεννημένος ἐκ τοῦ Πνεύματος. Ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ, Πῶς δύναται ταῦτα γενέσθαι; Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ, καὶ ταῦτα οὐ γινώσκεις; ἀμὴν ἀμὴν λέγω σοι, ὅτι ὁ οἶδαμεν λαλοῦμεν, καὶ ὁ ἑώρακαμεν μαρτυροῦμεν καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. εἰ τὰ ἐπιγεια εἶπον ὑμῖν, καὶ οὐ πιστεύετε, πῶς, ἐὰν εἶπω ὑμῖν τὰ ἐπουράνια, πιστεύσετε; καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβὰς, ὁ υἱὸς τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ· καὶ καθὼς Μωσῆς ὕψωσε τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν

* Alex. = d.

* Alex. + καὶ εἶπεν αὐτῷ.

* Rec. + d.

GENEVA.—1557.

Jesus put not him selfe in their handes, because he knewe all men. ²⁵ And needed not that any should testifie of man: for he knewe what was in man.

3. THERE was a man of the Pharisees named Nicodemus, a ruler of the Jewes: ² The same came to Iesus by night, and sayd vnto him, Rabbi, we knowe that thou art a teacher come from God: for no man could do suche miracles as thou doest, except God were with him. ³ Iesus answered and sayd vnto him, Verely verely I say vnto thee, except a man be begotten againe, he can not see the kyngdome of God. ⁴ Nicodemus sayd vnto him, How can a man be begotten which is olde? can he enter into his mothers wombe agayne, and be begotten? ⁵ Iesus answered, Verely, verely I say vnto thee, Except that a man be begotten of water, and of the Spirit, he can not enter into the kyngdome of God. ⁶ That which is begotten of the fleshe, is fleshe: and that that is begotten of the Spirit is Spirit. ⁷ Maruayle not that I sayd to thee, Ye must be begotten agayne. ⁸ The winde bloweth where it lysteth, and thou hearest his sounde: but canst not tel whence it cometh, and whether it goeth. So is every man, that is begotten of the sprite. ⁹ Nicodemus answered, and sayd vnto him, How can these thinges be? ¹⁰ Iesus answered, and sayd vnto him, Art thou a master in Israel, and knowest not these thinges?

¹¹ Verely verely, I say vnto thee, We speake that we knowe, and testifie, that we haue seene: but ye receiue not our wytnes. ¹² If when I tel you earthly thinges, ye beleue not: how shuld ye beleue, if I shal tel you of heavenly thinges? ¹³ For no man ascendeth vp to heauen, but he that descended from heauen, euen the Sonne of man which is in heauen. ¹⁴ And as Moses lyft vp the serpent in the wyldernes: euen so must the Sonne of man be lyft vp. ¹⁵ That none that beleueth

RHEIMS.—1582.

vnto them, for that he knew al, ²⁵ and because it was not needefull for him that any should geue testimonie of man: for he knew what was in man.

3. AND there was a man of the Pharisees, named Nicodemus, a prince of the Iewes. ² This man came to Iesus by night, and said to him, Rabbi, we know that thou art come from God a maister, for no man can doe these signes which thou doest, vnles God be with him. ³ Iesus answered, and said to him, Amen, Amen I say to thee, Vnles a man be borne againe, he can not see the kingdom of God. ⁴ Nicodemus said to him, How can a man be borne, when he is old? can he enter into his mothers wombe againe and be borne? ⁵ Iesus answered, Amen, Amen I say to thee, Vnles a man be borne againe of water and the Spirit, he can not enter into the kingdom of God. ⁶ That which is borne of the flesh, is flesh: and that which is borne of the spirit, is spirit. ⁷ Marvell not, that I said to thee, You must be borne againe. ⁸ The spirit breatheth vvhether he wil: and thou hearest his voice, but thou knowest not whence he cometh and vvhither he goeth: so is every one that is borne of the Spirit. ⁹ Nicodemus answered, and said to him, How can these thinges be done? ¹⁰ Iesus answered, and said to him, Thou art a maister in Israel, and art thou ignorant of these thinges? ¹¹ Amen, Amen I say to thee, that we speake that which we know, and that which we haue seene vnto testifie, and our testimonie you receiue not. ¹² If I haue spoken to you earthly thinges, and you beleue not: how if I shal speake to you heavenly thinges, vvil you beleue? ¹³ And no man hath ascended into heauen, but he that descended from heauen, the Sonne of man which is in heauen. ¹⁴ And as Moyses exalted the serpent in the desert, so must the Sonne of man be exalted: ¹⁵ that every one

AUTHORISED.—1611.

not commit himself vnto them, because he knew al men, ²⁵ And needed not that any should testifie of man: for he knew what was in man.

3. THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jewes: ² The same came to Iesus by night, and said vnto him, Rabbi, we know that thou art a teacher come from God: for no man can doe these miracles that thou doest, except God be with him. ³ Iesus answered, and said vnto him, Verely, verely I say vnto thee, except a man be borne againe, he cannot see the kingdom of God. ⁴ Nicodemus said vnto him, How can a man be borne when he is old? can he enter the second time into his mothers wombe, and be borne? ⁵ Iesus answered, Verely, verely I say vnto thee, except a man be borne of water and of the Spirit, he cannot enter into the kingdom of God. ⁶ That which is borne of the flesh, is flesh, and that which is borne of the Spirit, is spirit. ⁷ Maruella not that I said vnto thee, Ye must be borne againe. ⁸ The winde bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, & whither it goeth: So is every one that is borne of the Spirit. ⁹ Nicodemus answered, & said vnto him, How can these thinges be? ¹⁰ Iesus answered, & said vnto him, Art thou a master of Israel, & knowest not these thinges? ¹¹ Verely, verely I say vnto thee, We speake that we doe know, & testifie that we haue seene: yet receiue not our witness. ¹² If I haue tolde you earthly thinges, and ye beleue not: how shall ye beleue if I tel you of heavenly thinges? ¹³ And no man hath ascended vp to heauen, but he that came downe from heauen, euen the Sonne of man which is in heauen. ¹⁴ And as Moyses lifted vp the serpent in the wilderness: euen so must the Sonne of man be lifted vp: ¹⁵ That whosoever

* Or, from above.

‘μὴ ἀπόλῃται, ἀλλ’ ἔχῃ ζωὴν αἰώνιον. ¹⁶ οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόλῃται, ἀλλ’ ἔχῃ ζωὴν αἰώνιον. ¹⁷ οὐ γὰρ ἀπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον, ἵνα κρίνῃ τὸν κόσμον, ἀλλ’ ἵνα σωθῇ ὁ κόσμος δι’ αὐτοῦ. ¹⁸ ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ Θεοῦ. ¹⁹ αὕτη δέ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος, ἢ τὸ φῶς· ἦν γὰρ ἡ πονηρὰ αὐτῶν ταῖς ἔργα. ²⁰ πᾶς γὰρ ὁ φαῦλα πράσσων, μισεῖ τὸ φῶς, καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ ταῖς ἔργα αὐτοῦ. ²¹ ὁ δὲ ποιῶν τὴν ἀλήθειαν, ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ ταῖς ἔργα, ὅτι ἐν Θεῷ ἐστὶν εἰργασμένα.’

* Alex. = μὴ ἀπόλῃται, ἀλλ’.

* Alex. = αὐτοῦ.

WICLIFF—1380.

hym perissh not but haue euertastyng lif,

¹⁶ for god loued so the world: that he gaf his oon bigetun sone; that ech man that bileueth in him perissh not: but haue euertastyng lif; ¹⁷ for god sente not his sone in to the world, that he iuge the world, but that the world be saued bi him; ¹⁸ he that bileueth in hym, is not demed; but he that bileueth not, is now demyd, for he bileueth not in the name of the oon bigetun sone of god; ¹⁹ and this is the dome; for lif cam in to the world; and men loaden more darknesse thane lif; for her werkis weren yuel;

²⁰ for ech man that doith yuel, hatith the lif; and he cometh not to the lif: that his werkis be not reprevud. ²¹ but he that doith trithe, cometh to the lif; that his werkis be schewid, that thei be don in god. ²² after these thingis ihesu cam and hise discipulis in to the lond of iudee; and there he dwellid with hem and baptisid; ²³ and ion was baptisinge in ennon bi side salym; for many watris weren there; and thei camen and weren baptisid; ²⁴ and ion was not yet sente into prison;

²⁵ therfor a question was made of iones discipulis with the iewis of the purificacioun; ²⁶ and thei camen to ion: and seiden to him; master, he that was with thee biyende iordan to whom thou hast borun witnessyng, is he baptisid; and alle men comen to hym; ²⁷ ion answered; and seide; a man mai not take any thing; but it be yowun to him fro heuene; ²⁸ ye 3ou self beren witnessyng to me: that I seide I am not crist; but that I am sente bifor hym; ²⁹ he that hath a wif: is the bondmou; but the frend of the spouse; that stondith and herith him: is with

TYNDALE—1534.

in him perishe: but haue eternall lyfe. For God so loveth the worlde, that he hath geven his only sonne; ¹⁶ that none that beleve in him, shoulde perishe: but shoulde have everlastinge lyfe. ¹⁷ For God sent not his sonne into the worlde; to condemne the worlde: but that the worlde through him, might be saved. ¹⁸ He that beleveth on him, shall not be condemned. But he that beleveth not, is condemned all redy; because he beleveth not in the name of the only sonne of God.

¹⁹ And this is the condemnation: that light is come into the worlde; and the men loved darknesse more than light; because their dedes were evill. ²⁰ For every man that evyll doeth, hateth the light: nether cometh to light, lest his dedes shoulde be reprovud. ²¹ But he that doith truth, cometh to the light; that his dedes might be knowen; how that they are wrought in God.

²² After these thinges cam Iesus and his disciples into the Iewes londe; and ther he haunted with them and baptised. ²³ And Iohn also baptised in Enon beyndes Salim; because ther was moche water there; and they came and were baptised. ²⁴ For Iohn was not yet cast into prison.

²⁵ And ther arose a question bitwene Iohns disciples and the Iewes about purifyinge. ²⁶ And they came unto Iohn; and sayde unto him: Rabbi, he that was with the beyonde Iordan; to whom thou barest witnes. Beholde the same baptiseth; and all men come to him. ²⁷ Iohn answered; and sayde: a man can receave no thinge at all except it be geven him from heven. ²⁸ Ye your selves are witnesses; how that I sayde: I am not Christ; but am sent before him. ²⁹ He that hath the bride; is the brydegrome. But the frende of the brydegrome which standeth by and

CRANMER—1539.

beleueth in him, perishe not, but haue eternall lyfe.

¹⁶ For God so loved the worlde, that he gave his only begotten sonne, that whosoever beleueth in him, shoulde not perishe, but haue euertasting lyfe. ¹⁷ For God sent not his sonne into the worlde, to condemne the worlde but that the worlde through him myght be saued. ¹⁸ He that beleueth on him, is not condemned. But he that beleueth not, is condemned already, because he hath not belued in the name of the onely begotten sonne of God.

¹⁹ And this is the condemnation that lyght is come into the world, and men loved darknesse more then lyght, because their dedes were evyll. ²⁰ For every one that evyll doeth, hateth the lyght: nether cometh to the lyght, lest his dedes shoulde be reprovud. ²¹ But he that doith truth, cometh to the lyght, that his dedes maye be knowen, how that they are wrought in God.

²² After these thynges cam Iesus and his disciples into the land of Iewry and ther he taried with them, and baptized. ²³ And Iohn also baptised in Enon beyndes Salim, because ther was moche water there, and they came and were baptized. ²⁴ For Iohn was not yet cast into prison.

²⁵ And ther arose a question betwene Iohns disciples and the Iewes, aboute purifyinge. ²⁶ And they came unto Iohn, and sayde unto him: Rabbi, he that was with the beyonde Iordan (to whom thou barest wytnes) beholde the same baptiseth and all men come to hym. ²⁷ Iohn answered, and sayde: a man can receave nothyng, except it be geven him from heven. ²⁸ Ye your selves are witnesses how that I sayd: I am not Christ, but am sent before him. ²⁹ He that hath the bride, is the brydegrome. But the frende of the brydegrome, which standeth and heareth

²² Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν καὶ ἐκεῖ διέτριβε μετ' αὐτῶν καὶ ἐβαπτίζεν. ²³ ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνῶν ἐγγὺς τοῦ Σαλαίμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ καὶ παρεγίνοντο καὶ ἐβαπτίζοντο. ²⁴ οὕτω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης. ²⁵ Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου περὶ καθαρισμοῦ. ²⁶ καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπον αὐτῷ, 'Ραββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ὃ σὺ μεμαρτύρηκας, ἴδε οὗτος βαπτίζει, καὶ πάντες ἔρχονται πρὸς αὐτόν.' ²⁷ Ἀπεκρίθη Ἰωάννης καὶ εἶπεν, 'Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδέν, ἐὰν μὴ ἡ δεδομένη αὐτῷ ἐκ τοῦ οὐρανοῦ. ²⁸ αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον, Οὐκ εἰμὶ ἐγὼ ὁ Χριστὸς, ἀλλ' ὅτι ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου. ²⁹ ὁ ἔχων τὴν νύμφην, νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἐστηκὼς καὶ ἀκούων

* Alex. αὐτῶν σπουδῇ.

* Rec. Ἰουδαίων.

* Const. = περ.

GENEVA—1557.

in him perish, but have eternal life. ¹⁶ For God so loveth the world, that he hath given his only begotten Sonne: that none that beleue in him, should perish, but have everlasting life. ¹⁷ For God sent not his Sonne into the world, to condemne the world: but that the world through him, myght be saved. ¹⁸ He that beleueth on him, shal not be condemned: but he that beleueth not, is condemned already: because he beleueth not in the name of the onely begotten Sonne of God.

¹⁹ And this is the condemnation, that lyght is come into the world, and men loued darknesses rather then lyght, because their dedes were euyl. ²⁰ For euery man that euyl doeth, hateth the lyght, nether cometh to lyght, leaue his dedes should be reprobud. ²¹ But he that doth truth, cometh to the lyght, that his dedes myght be knowen, how that they are wrought according to God. ²² After these thynges, came Iesus and his disciples into the Iewes land, and there taried with them, and baptized. ²³ And Iohn also baptized in Aenon besydes Salim, because there was much water there: and folke came and were baptized. ²⁴ For Iohn was not yet cast into prison.

²⁵ And there arose a question between Iohns disciples and the Iewes, about purifying. ²⁶ And they came vnto Iohn, and sayd vnto hym, Rabbi, he that was with thee beyonde Iordan, to whome thou barest witnes, behold, the same baptizeth, & all men come to hym. ²⁷ Iohn answered, and sayd, A man can receaue nothing at all, except it be given hym from heauen. ²⁸ Ye your selues are wytnesses, how that I sayd, I am not Christe, but am sent before hym. ²⁹ He that hath the bryde, is the brydegrome: but the friend of the brydegrome, which standeth and heareth him,

RHEIMS—1582.

which beleueth in him, perish not, but may haue life euerslasting. ¹⁶ For so God loued the vworld, that he gave his only-begotten sonne: that euery one that beleueth in him, perish not, but may haue life euerslasting. ¹⁷ For God sent not his sonne into the vworld, to iudge the vworld, but that the vworld may be saued by him. ¹⁸ He that beleueth in him, is not iudged, but he that doeth not beleue, is already iudged: because he hath not beleued in the name of the only-begotten sonne of God.

¹⁹ And this is the iudgment: because the lyght is come into the vworld, and men haue loued the darknesses rather then the lyght: for their vworkes were euil. ²⁰ For euery one that doeth ill, hateth the lyght, and cometh not to the lyght, that his vworkes may not be controuled. ²¹ But he that doeth veritie, cometh to the lyght, that his vworkes may be made manifest, because they were done in God.

²² After these thinges Iesus came and his Disciples into the countrie of Iewrie: and there he abode vwith them, and baptized. ²³ And Iohn also was baptizing in Aenon besyde Salim: because there was much water there, and they came, and were baptized. ²⁴ For Iohn was not yet cast into prison. ²⁵ And there rose a question of Iohns disciples vwith the Iewes concerning purification. ²⁶ And they came to Iohn, and said to him, Rabbi, he that was vwith thee beyonde Iordan, to vvhom thou didst give testimonie, behold he baptizeth, and al come to him. ²⁷ Iohn answered and said, A man can not receiue any thing, vnlesse it be given him from heauen. ²⁸ Your selues doe heare me vwithen, that I said, I am not Christ: but that I am sent before him. ²⁹ He that hath the bride, is the brydegrome: but the frende of the brydegrome that standeth and heareth him, reioyceth vwith ioy

AUTHORISED—1611.

beleueth in him, should not perish, but have eternall life.

¹⁶ For God so loued the world, that he gave his only begotten Sonne: that whosoever beleueth in him, should not perish, but haue euerslasting life. ¹⁷ For God sent not his Sonne into the world to condemne the world: but that the world through him might be saved.

¹⁸ He that beleueth on him, is not condemned: but he that beleueth not, is condemned already, because he hath not beleued in the Name of the onely begotten Sonne of God. ¹⁹ And this is the condemnation, that lyght is come into the world, and men loued darknesses rather then lyght, because their dedes were euill. ²⁰ For euery one that doeth euil, hateth the lyght, neither cometh to the lyght, lest his dedes should be reprobud. ²¹ But he that doeth truth, cometh to the lyght, that his dedes may be made manifest, that they are wrought in God.

²² After these thinges, came Iesus and his disciples into the land of Iudea, and there hee taried with them, and baptized.

²³ And Iohn also was baptizing in Aenon, neere to Salim, because there was much water there: and they came, and were baptized. ²⁴ For Iohn was not yet cast into prison.

²⁵ Then there arose a question betwene some of Iohns disciples and the Iewes, about purifying. ²⁶ And they came vnto Iohn, and said vnto him, Rabbi, he that was with thee beyonde Iordane, to whom thou barest witness, behold, the same baptizeth, and all men come to him. ²⁷ Iohn answered, and said, A man can receive nothing, except it be given him from heauen. ²⁸ Ye your selues beare me witness, that I said, I am not the Christ, but that I am sent before him. ²⁹ He that hath the bride, is the bridegrome: but the friend of the bridegrome, which standeth and

* Or, discipled.

* Or, take unto himselfe.

αὐτοῦ, χαρὰ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ
 πεπλήρωται. ³⁰ ἐκείνου δὲ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι. ³¹ ὁ ἄνωθεν ἐρχόμενος,
 ἐπάνω πάντων ἐστίν. ὁ ὢν ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστί, καὶ ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ
 τοῦ οὐρανοῦ ἐρχόμενος, ἐπάνω πάντων ἐστὶ, καὶ ὁ ἑώρακε καὶ ἤκουσε, τοῦτο
 μαρτυρεῖ καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει. ³² ὁ λαβὼν αὐτοῦ τὴν
 μαρτυρίαν, ἐσφράγισεν ὅτι ὁ Θεὸς ἀληθὴς ἐστίν. ³³ ὃν γὰρ ἀπέστειλεν ὁ Θεός,
 τὰ ῥήματα τοῦ Θεοῦ λαλεῖ· οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ Θεός· τὸ Πνεῦμα.
³⁴ ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. ³⁵ ὁ πιστεύων
 εἰς τὸν υἱόν, ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ, οὐκ ὄψεται ζωὴν, ἀλλ' ἡ
 ὀργὴ τοῦ Θεοῦ μένει ἐπ' αὐτόν.

IV. Ὡς οὖν ἔγνω ὁ Κύριος, ὅτι ἤκουσαν οἱ Φαρισαῖοι, ὅτι Ἰησοῦς πλείονας

* Alex. = ἰσάως πάντων ἵσται, καὶ α. ἱπ. π. ἱστί.

* Alex. = τοῦτο.

* Alex. = ὁ Θεός.

* Alex. Ἰησοῦς.

WICLIFF—1380.

ioie, for the vois of the sponse; therfor in
 this thingis my ioie is fulfilled. ³⁰ it biho-
 ueth hym to wexe, but me to be made
 lesse.

³¹ he that cam fro above: is above alle;
 he that is of the erthe, spekith of the
 erthe. he that cometh fro heuene: is
 above alle. ³² and he witnessith that thing
 that he hath seie and herde, and no man
 takith his witnessynge; ³³ but he that
 takith his witnessynge hath confemred
 that god is sothfast, ³⁴ but he that whom god
 hath sente, spekith the wordis of god; for
 not to mesure, god geueth the spirit. ³⁵ the
 fadir loueth the sone: and he hath yowen
 alle thingis in his hond; ³⁶ he that beleueth
 in the sone: hath euerlastynge liif; but he
 that is vnbeleifful to the sone: schal not se
 euerlastynge liif, but the wrathis of god
 dwellith on hym.

4. THEREFOR as ihesus knewe, that
 the fariseis herden, that ihesus makith
 and baptiseth mo discipulis thanne Iohn;
² thou; ihesus baptisid not but hisse disci-
 ples: ³ he lefte iude, and wente agayn in to
 galilee; ⁴ and it bihoth him to passe bi
 samarie; ⁵ therfor ihesus cam in a citee
 of samarie, that is clepid sikar, biwidis the
 place that iacob gaf to Iosep his sone;
⁶ and the wellis of iacob was there; and
 ihesus was wery of the iournei: and sat
 thus on the welle;

the our was as it wern the sixte, ⁷ and
 a woman cam fro samarie: to drawe
 watir; and ihesus seith to hir, geue me
 drynke; ⁸ and hisse discipulis weren gon in
 to the citee: to bi mete; ⁹ therfor thilke
 womman of samarie seith to hym, hou
 thou whanne thou art a iewe: axist of
 me drynke; that am a womman of sama-
 rie? for iewis usen not to dele with sa-
 maritanis; ¹⁰ ihesus answerid: and seide
 to hir, if thou wistist the gifte of god, and
 who he is that seith to thee, geue me
 drinks: thou perauenture woldist haue

TYNDALE—1534.

heareth him; reioyseth greatly of the bryd-
 gromes voyce. This my ioye is fulfilled.
³⁰ He must increase: and I must decrease.

³¹ He that cometh from an hye is above
 all: He that is of the erth, is of the erth,
 and speaketh of the erth. He that com-
 meth from heauen, is above all, ³² and
 what he hath seene and heard: that he
 testifieth: but no man receiveth his tes-
 timonye. ³³ How be it; he that hath re-
 ceived hys testimonye hath set to his
 seale that God is true. ³⁴ For he whom
 God hath sent, speaketh the wordes of
 God. For God geveth not the spere by
 measure. ³⁵ The father loveth the sone
 and hath geven all thinges into his honde.
³⁶ He that beleueth on the sone, hath
 everlastynge lyfe: and he that beleueth
 not the sone, shall not se lyfe; but the
 wrath of God abydeth on him.

4. ASSONE as the Lorde had know-
 ledge; how the Pharisees had hearde; that
 Iesus made and baptised moo disciples
 then Iohn ² (though that Iesus him selfe
 baptised not: but his disciples) ³ he lefte
 Iewry, and departed agayne into Galile.
⁴ And it was so that he must nedes gon
 thorowe Samaria. ⁵ Then came he to a
 eyte of Samaria called Sichar, besydes
 the possession that Iacob gave to his
 sone Ioseph. ⁶ And there was Iacobs well.
 Iesus then weryed in his iorney; sate thus
 on the well.

And it was about the sixte houre: ⁷ and
 there came a woman of Samaria to drawe
 water. And Iesus sayde vnto her: geve
 me drynke. ⁸ For his disciples were
 gone awaye vnto the towne to bye meate.
⁹ Then sayde the woman of Samaria vnto
 him: how is it; that thou beinge a Iewe,
 axest drinke of me; which am a Samaritan-
 e? for the Iewes medle not with the
 Samaritans. ¹⁰ Iesus answered and sayde
 vnto hir: yf thou knewest the gifte of
 God; and who it is that sayeth to the geve
 me drynke; thou woldest haue axed of

GRANMER—1530.

him reioyseth greatly because of the
 bridegromes voyce. This my ioye ther-
 fore is fulfilled. ³⁰ He must increase: but
 I must decrease.

³¹ He that cometh from an hye, is above
 all: He that is of the erth, is earthly, and
 speaketh of the erth. He that cometh
 from heauen, is above all, ³² and what he
 hath seene and heard: that he testifieth:
 and no man receiveth hys testimonye.
³³ He that hath receaved hys testimonye
 hath set to his seale, that God is true.
³⁴ For he whom God hath sent, speaketh
 the wordes of God: For God geueth not
 the spere by measure vnto hym. ³⁵ The
 fadir loveth the sone and hath geven
 all thynges into hys hande. ³⁶ He that be-
 leueth on the sone hath euerlastynge lyfe:
 He that beleueth not the sone, shall not se
 lyfe, but the wrath of God abydeth on
 him.

4. AS sone as the Lord knew, how
 the pharisees had hearde, that Iesus made
 and baptised moo disciples then Iohn
² (though that Iesus himselfe baptised not:
 but hys disciples) ³ he lefte Iewry, and
 departed agayne in to Galile. ⁴ For it was
 so that he must nedes gon thorowe Sa-
 maria. ⁵ Then came he to a citee of Samaria
 (which is called Sichar) Besydes
 the possession that Iacob gave to hys sone
 Ioseph, ⁶ And there was Iacobs well.
 Iesus then beyng werye of hys iorney,
 sate thus on the well. And it was about
 the sixte houre: ⁷ and there came a wo-
 man of Samaria to drawe water. Iesus
 sayeth vnto her: geue me drinke. ⁸ For
 hys disciples were gone awaye vnto the
 towne to bye meate. ⁹ Then sayeth the
 woman of Samaria vnto him: how is it,
 that thou beinge a Iewe, axest drynke
 of me, whych am a Samaritan? For the
 Iewes medle not with the Samaritans.
¹⁰ Iesus answered and sayde vnto hir: yf
 thou knewest the gifte of God, and who
 it is that sayeth to the geue me drinke,

toke, drawe. ² witness, true. ³ sone, give.
 fulfilled, making. ⁴ agayn, againe. ⁵ Ioseph, called.
 gone, yene. ⁶ thilke, that. ⁷ wistist, knowest.

‘μαθητὰς ποιεῖ καὶ βαπτίζει ἡ Ἰωάννης·’ (καὶ τοιοῦτο Ἰησοῦς αὐτὸς οὐκ ἐβάπτισεν, ἀλλ’ οἱ μαθηταὶ αὐτοῦ)· ἀφῆκε τὴν Ἰουδαίαν, καὶ ἀπῆλθε πάλιν εἰς τὴν Γαλιλαίαν. ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας. ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ, πλησίον τοῦ χωρίου οὗ ἔδωκεν Ἰακώβ Ἰωσήφ τῷ υἱῷ αὐτοῦ. ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς κεκοπιακὸς ἐκ τῆς ὁδοπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ. ὥρα ἦν ὥστε ἔκρη. Ἐρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλήσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς, Δός μοι πιεῖν. αἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσι. λέγει οὖν αὐτῇ ἡ γυνὴ ἡ Σαμαρεῖτις, Πῶς σὺ Ἰουδαῖος ὢν παρ’ ἐμοῦ πιεῖν αἰτεῖς, οὐσης γυναικὸς Σαμαρεῖτιδος; οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρεῖταις. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ, Εἰ ᾔδεις τὴν δωρεὰν τοῦ Θεοῦ, καὶ τίς ἐστὶν ὁ λέγων

* Alex. + γῆρ.

* Const. = ἐδύω.

* Rec. Συχάρ.

* Rec. 3.

* Alex. ὥρ.

* Alex. εὐσεῖς post Σαμαρ.

GENEVA—1557.

reioyeth greatly of the bridegromes voyce. This my ioyc therefore is fulfilled. ³⁰ He must increase, and I must decrease. ³¹ He that commeth from an hye, is above all: he that is of the earth is earthly, and speaketh of the earth: he that commeth from heauen, is above all.

³² And what he hath seene and heard, that he testifieth: but no man receaueth his testimonie. ³³ Howbeit, he that hath receaued his testimonie, hath sealed that God is true. ³⁴ For he whome God hath sent, speaketh the wordes of God. For God giueth not the Spirit by measure vnto him. ³⁵ The Father loueth the Sonne, and hath given all things into his hande. ³⁶ He that beleeueth on the Sonne, hath euermlasting life: and he that obeyeth not the Sonne, shal not see life: but the wrath of God abideth on him.

4. ASONE as the Lord had knowledge, how the Pharisees had heard, that Iesus made, and baptized more disciples then Iohn, ² (Though that Iesus him self baptized not: but his disciples) ³ He left Iewrie, and departed againe into Galilee. ⁴ And it was so, that he must needs go through Samaria. ⁵ Then came he to a citie of Samaria called Sichar, besydes the possession that Iacob gaue to his sonne Ioseph. ⁶ And there was Iacobs well. Iesus then weryed of his journey, sate thus on the well: for it was about the syxt houre.

⁷ And there came a woman of Samaria to drawe water. Iesus sayd vnto her, Giue me dryncke. ⁸ For his disciples were gone away into the towne, to buye meat. ⁹ Then sayd the woman of Samaria vnto Iesu, How is it, that thou being a Iewe, askest drinke of me, which am a woman of Samaria? For the Iewes meele not with the Samaritane.

¹⁰ Iesus answered and sayd vnto her, If thou knewest the gyft of God, and who it is that sayeth to thee, Giue me drinke,

RHEIMS—1582.

for the voyce of the bridegrome. This my ioyc therefore is filled. ³⁰ He must increase, and I diminish. ³¹ He that cometh from above, is above all. He that is of the earth, of the earth he is, and of the earth he speaketh. He that cometh from heauen, is above all. ³² And what he hath seen and heard, that he testifieth: and his testimonie no man receiveth. ³³ He that hath received his testimonie, hath signed that God is true. ³⁴ For he whom God hath sent, speaketh the wordes of God. for God doth not give the spirit by measure. ³⁵ The Father loveth the Sonne: and he hath given all things in his hand. ³⁶ He that beleeueth in the Sonne, hath life euermlasting: but he that is incredulous to the Sonne, shal not see life, but the wrath of God remaineth vpon him.

4. WHEN Iesus therefore vnderstoode that the Pharisees heard that Iesus maketh mo Disciples, and baptizeth, then Iohn, ² (howbeit Iesus did not baptize, but his Disciples) ³ he left Iewrie, and went againe into Galilee. ⁴ and he had of necessitie to passe through Samaria. ⁵ He cometh therefore into a citie of Samaria which is called Sichar: beside the manner that Iacob gaue to Ioseph his sonne. ⁶ And there was there the fountaine of Iacob. Iesus therefore wearied of his journey, sate so vpon the fountaine. It was about the sixt houre.

⁷ There cometh a woman of Samaria to dray water, Iesus saith to her, Giue me to drinke. ⁸ For his Disciples were gone into the citie, to buye meate. ⁹ Therefore that Samaritane woman saith to him, How doest thou being a Iewve, aske of me to drinke, which am a Samaritane woman? For the Iewves do not communicate with the Samaritanes. ¹⁰ Iesus answered, and said to her, If thou didst know the gift of God, and who he is that saith vnto thee, Giue me to drinke: thou perhaps wouldest haue asked of him,

AUTHORISED—1611.

heareth him, reioyeth greatly because of the bridegromes voyce: This my ioyc therefore is fulfilled. ³⁰ He must increase, but I must decrease. ³¹ He that cometh from above, is above all: hee that is of the earth, is earthly, and speaketh of the earth: he that cometh from heauen is above all: ³² And what hee hath seene and heard, that he testifieth, and no man receiveth his testimony: ³³ He that hath received his testimonie, hath set to his seale, that God is true. ³⁴ For he whom God hath sent, speaketh the words of God: For God giveth not the Spirit by measure unto him. ³⁵ The Father loveth the Sonne, and hath given all things into his hand. ³⁶ He that beleeueth on the Sonne, hath euermlasting life: and he that beleeueth not the Sonne, shall not see life: but the wrath of God abideth on him.

4. WHEN therefore the Lord knew how the Pharisees had heard that Iesus made and baptized more disciples then Iohn, ² (Though Iesus himselfe baptized not, but his disciples:) ³ He left Iudea, and departed againe into Galilee. ⁴ And hee must needs goe thorow Samaria. ⁵ Then cometh he to a city of Samaria, which is called Sychar, neere to the parcell of ground, that Iacob gaue to his sonne Ioseph.

⁶ Now Iacobs Well was there. Iesus therefore being wearied with his journey, sate thus on the Well: and it was about the sixt houre. ⁷ There cometh a woman of Samaria to draw water: Iesus saith vnto her, Giue me to drinke. ⁸ For his disciples were gone away vnto the citie to buy meat. ⁹ Then saith the woman of Samaria vnto him, How is it that thou, being a Iewe, askest drinke of me, which am a woman of Samaria? For the Iewes have no dealings with the Samaritanes. ¹⁰ Iesus answered, and said vnto her, If thou knewest the gift of God, and who it is that saith to thee, Giue me to drinke: thou wouldest

‘σοι, Δός μοι πιεῖν, σὺ ἂν ᾔτησας αὐτὸν, καὶ ἔδωκεν ἅν σοι ὕδωρ ζῶν.’ ¹¹ Λέγει αὐτῷ ἡ γυνὴ, ‘Κύριε, οὔτε ἀντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν;’ ¹² μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς ἐξ αὐτοῦ ἔπιε, καὶ οἱ υἱοὶ αὐτοῦ, καὶ τὰ θρέμματα αὐτοῦ;’ ¹³ Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ, ‘Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου, διψήσει πάλιν·’ ¹⁴ ὃς δ’ ἂν πῖνῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα· ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ, γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον.’ ¹⁵ Λέγει πρὸς αὐτὸν ἡ γυνὴ, ‘Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ, μηδὲ ἐρχομαι ἐνθάδε ἀντλεῖν.’ ¹⁶ Λέγει αὐτῇ ὁ Ἰησοῦς, ‘Ἦπαγε, φάνησον τὸν ἄνδρα σου, καὶ ἐλθὲ ἐνθάδε.’ ¹⁷ Ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν, ‘Οὐκ ἔχω ἄνδρα.’ Λέγει αὐτῇ ὁ Ἰησοῦς, ‘Καλῶς εἶπας, ὅτι ἄνδρα

* Rec. + d.

* Alex. hab. δηλῶσαι et d + h + i.

* Const. + αὐτῷ.

* Alex. δὲ ἄνδρα εἰς ἔργα.

WICLIIF—1380.

axed of hym, and he schulde hane goun to thes quyk watir, ¹¹ the womman seith to hym, sire thou hast not whereyne to drawe, and the pitte is deep, where of thanne hast thou quyk water? ¹² whether thou art gretter thanne oure fadir Iacob: that gaf to us the pitte? and he dranke therof: and his sones and his beastes.

¹³ Ihesus answerid and seide to hir, eche man that drynkith of this watir: schal thurst eftaune, ¹⁴ but he that drynkith of the watir that I schal geue hym: schal not thurst withouten ende, but the watir that I schal geue hym, schal be made in hym a well of watir springinge up in to everlastynge liif, ¹⁵ the womman seith to hym, sire, geve me this watir that I thirst not: nether come hidir to drawe, ¹⁶ Ihesus seith to hir, go clepe this housbonde: & come hidir, ¹⁷ the womman answerid and seide, I have noon housbonde, Ihesus seith to hir, thou seidist wel, that I have noon housbonde, ¹⁸ for thou hast hadde fyne housbondie, and he that thou hast is not thin housbonde, this thing thou seidist sothli.

¹⁹ the womman seith to him, lord I se: that thou art a profete, ²⁰ oure fadiris worschipiden in this hille: and so seien, that at iherusalem is a place: where it bihoth to worschip, ²¹ Ihesus seith to hir, womman, bileve thou to me, for the oure schal come: whanne nether in this hille, nether in iherusalem se schulin worschip the fadir, ²² so worschipen that so knowun not: we worschipen that that we knowun, for heilthe is of the iewis, ²³ but the tyme is comen and now it is: whanne trewe worschippers schulin worschip the fadir in spirit and truthe for also the fadir sekith such, that worschipen hym, ²⁴ god is a spirit, & it bihoth hem that worschipe hym: to worschip in spirit and truthe,

²⁵ the womman seith to him, I woot that messias is comen: that is seid crist

TYNDALE—1534.

him; and he wolde have geuen the water of lyfe. ¹¹ The woman sayde vnto him, Syr thou hast no thinge to drawe with; and the well is depe: from whence then hast thou that water of lyfe? ¹² Arte thou greater then oure father Iacob which gave vs the well, and he him selfe dranke therof, and his chyldren, and his cattell?

¹³ Iesus answered and sayde vnto hir: whosoever drinketh of this water, shall thirst agayne. ¹⁴ But whosoever shall drinke of the water that I shall geue him, shall never be more a thyrst: but the water that I shall geue him, shalbe in him a well of water, springinge vp in to everlastinge lyfe. ¹⁵ The woman sayd vnto him: Syr geve me of that water; that I thyrst not, nether come hedder to drawe. ¹⁶ Iesus sayde vnto her. Go and call thy husband, and come hydder. ¹⁷ The woman answerid and sayde to him: I have no husband. Iesus sayde to her. Thou hast well sayd, I have no husbnde. ¹⁸ For thou hast had fyve husbndes, and he whom thou now hast, is not thy husband. That saydest thou truly.

¹⁹ The woman sayde vnto him: Syr I perceave that thou arte a prophet. ²⁰ Oure fathers worshipped in this mountayne: and ye saye that in Hierusalem is the place, where men ought to worshippe. ²¹ Iesus sayde vnto her: woman beleve me, the houre cometh, when ye shall nether in this mountayne nor yet at Iherusalem, worshippe the father. ²² Ye worshippe, ye wot not what: we knowe what we worshippe. For salvacion cometh of the Iewes. ²³ But the houre cometh and now is, when the true worshippers shall worshippe the father in sprete and in trouthe. For verely suche the father requyeth to worshippe him. ²⁴ God is a sprete; and they that worshippe him, must worshippe him, in sprete and in trouthe.

²⁵ The woman sayde vnto him: I wot well Messias shall come, which is called

CRANMER—1539.

thou woldest have asked of him and he wolde have geuen the water of lyfe. ¹¹ The woman sayeth vnto him: Syr, thou hast nothyng to drawe wyth, and the well is depe: from whence then hast thou that water of lyfe? ¹² Art thou greater then oure father Iacob which gave vs the well, and he him selfe dranke therof, and his chyldren, and his cattell?

¹³ Iesus answered, and sayde vnto hyr: whosoever drinketh of this water, shall thyrst agayne. ¹⁴ But whosoever drinketh of the water that I shall geue him, shall never be more a thyrst: but the water that I shall geue him, shalbe in him a well of water, springynge vp into everlastynge lyfe. ¹⁵ The woman sayeth vnto him: Syr, geve me of that water, that I thyrst not, nether come hyther to drawe. ¹⁶ Iesus sayeth vnto her: Go, call thy husband, and come hyther. ¹⁷ The woman answerid and sayde vnto him: I have no husband. Iesus sayde vnto her: Thou hast well sayd I have no husband. ¹⁸ For thou hast had fyve husbndes, and he whom thou now hast, is not thy husband. In that saydest thou truly.

¹⁹ The woman sayeth vnto him: Syr, I perceave that thou art a prophet. ²⁰ Oure fathers worshipped in thys mountayne and ye saye that in Iherusalem is the place, where men ought to worshippe. ²¹ Iesus sayeth vnto her: woman beleve me, the houre cometh, when ye shall (nether in this mountayne, nor yet at Iherusalem) worshippe the fathers. ²² Ye worshippe ye wote not what: we knowe what we worshippe.

For salvacion cometh of the Iewes. ²³ But the houre cometh and now is, when the true worshippers shall worshippe the father in sprete, and in the trouthe. For such the father also requyeth to worshippe him. ²⁴ God is a sprete: and they that worshippe him, must worshippe him in sprete and in the trouthe.

²⁵ The woman sayeth vnto him: I wote, that Messias shall come, whych is called

οὐκ ἔχω· ¹¹ πέντε γὰρ ἄνδρας ἔσχες· καὶ νῦν ὃν ἔχεις, οὐκ ἔστι σου ἀνὴρ· τοῦτο ἀληθές εἶρηκας· ¹² λέγει αὐτῷ ἡ γυνή, Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ· ¹³ οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν· καὶ ὑμεῖς λέγετε, ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος, ὅπου δεῖ προσκυνεῖν· ¹⁴ λέγει αὐτῇ ὁ Ἰησοῦς, Γύναι, πίστευσάν μοι, ὅτι ἔρχεται ὥρα, ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρὶ· ¹⁵ ὑμεῖς προσκυνεῖτε δὲ οὐκ οἴδατε· ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν· ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν· ¹⁶ ἀλλ' ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνῇται προσκυνήσουσι τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνούντας αὐτόν· ¹⁷ Πνεῦμα ὁ Θεός· καὶ τοὺς προσκυνούντας αὐτόν, ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν· ¹⁸ λέγει αὐτῷ ἡ γυνή, Οἶδα ὅτι Μεσσίας ἔρχεται· (ὁ λεγόμενος Χριστός)· ὅταν

¹ Rec. in τούτῳ τῷ ὄρει.

² Alex. προσκυνεῖς δέ.

³ Alex. πιστεύει μοι, γύναι α. γύναι, πιστεύει μοι.

GENEVA—1557.

thou wouldest have asked of him, and he would have given thee water of life. ¹¹ The woman said vnto him, Syr, thou hast nothing to drawe with, and the well is depe: from whence then hast thou that water of life? ¹² Art thou greater then our father Iacob, which gaue vs the well, and he him selfe, dranke therof, and his chyldren, and his cattel? ¹³ Iesus answered, and sayd vnto her, Whosoener drinketh of this water, shal thirst agayne: ¹⁴ But whosoener drinketh of the water that I shal geue hym, shal neuer be more a thirst: but the water that I shal geue him, shalbe in hym a wel of water, springing vp into euerlasting life. ¹⁵ The woman sayd vnto him, Syr, geue me of that water, that I thirst not, neither come hyther to drawe. ¹⁶ Iesus sayd vnto her, Go call thy husband, and come hyther.

¹⁷ The woman answered, and sayd to him, I haue no husband. Iesus sayd to her, Thou hast wel sayd, I haue no husband: ¹⁸ For thou hast had fyue husbandes, and he whome thou now hast, is not thy husband. that saydest thou truly. ¹⁹ The woman sayd vnto him, Syr, I perceiue that thou art a Prophet. ²⁰ Our fathers worshypped in this mountayne: and ye say, that in Ierusalem is the place where men ought to worship.

²¹ Iesus sayd vnto her, Woman beleue me, the houre commeth, when ye shal neither in this mountaine nor yet at Ierusalem, worship the Father. ²² Ye worship ye wot not what: we knowe what we worship: for saluation commeth of the Iewes. ²³ But the houre commeth, and now is, when the true worshippers shal worship the Father in sprite, and in trueth: for verely such the Father requirith to worship him. ²⁴ God is a Sprite, and they that worship hym must worship him in sprite and trueth. ²⁵ The woman sayd vnto him, I wot wel Messias

RHEIMS—1582.

and he wouldest have given thee living water. ¹¹ The woman saith to him, Sir, neither hast thou wherewith to drave, and the well is deepe: whence hast thou the living water? ¹² Art thou greater than our father Iacob, who gave us the well, and him self drank of it, and his children, and his cattle? ¹³ Jesus answered, and said to her, Every one that drinketh of this water, shall thirst againe: but he that shall drinke of the water that I will give him, shall not thirst for ever, ¹⁴ but the water that I will give him, shall become in him a fountain of water springing up unto life everlasting. ¹⁵ The woman saith to him, Lord give me this water, that I may not thirst, nor come hither to drave.

¹⁶ Jesus saith to her, Goe, call thy husband, and come hither. ¹⁷ The woman answered and said, I have no husband. Jesus saith to her, Thou hast said well, that I have no husband. ¹⁸ For thou hast had five husbands: and he whom thou now hast, is not thy husband. this thou hast said truly.

¹⁹ The woman saith to him, Lord, I perceive that thou art a Prophet. ²⁰ Our fathers adored in this mountaine, and you say, that at Hierusalem is the place whither men must adore. ²¹ Jesus saith to her, Woman beleene me, that the houre shall come, when you shall neither in this mountaine, nor in Hierusalem adore the Father. ²² You adore that you know not: we adore that we know, for saluation is of the Iewes. ²³ But the houre commeth, and now it is, when the true adorers shall adore the Father in spirit and veritie. for the Father also seeketh such, to adore him. ²⁴ God is a spirit, and they that adore him, must adore in spirit and veritie. ²⁵ The woman saith to him, I know that Messias commeth, (which is called

AUTHORISED—1611.

have asked of him, and hee would have given thee living water. ¹¹ The woman saith vnto him, Sir, thou hast nothing to drawe with, and the Well is deepe: from whence then hast thou that living water? ¹² Art thou greater then our father Iacob, which gaue vs the Well, and dranke thereof himselfe, and his children, and his cattell?

¹³ Iesus answered, and saide vnto her, Whosoever drinketh of this water, shall thirst againe: ¹⁴ But whosoever drinketh of the water that I shall give him, shall neuer thirst: but the water that I shall give him, shallbe in him a well of water springing vp into everlasting life. ¹⁵ The woman saith vnto him, Sir, give me this water, that I thirst not, neither come hither to draw. ¹⁶ Iesus saith vnto her, Goe, call thy husband, and come hither. ¹⁷ The woman answered, and said, I haue no husband. Iesus said vnto her, Thou hast well said, I haue no husband: ¹⁸ For thou hast had five husbands, and he whom thou now hast, is not thy husband: In that saidest thou truly. ¹⁹ The woman saith vnto him, Sir, I perceiue that thou art a Prophet. ²⁰ Our fathers worshipped in this mountaine, and ye say, that in Hierusalem is the place where men ought to worship.

²¹ Iesus saith vnto her, Woman, beleue mee, the houre commeth when ye shall neither in this mountaine, nor yet at Hierusalem, worship the Father. ²² Ye worship ye know not what: we know what we worship: for saluation is of the Iewes. ²³ But the houre commeth, and now is, when the true worshippers shall worship the Father in spirit, and in trueth: for the Father seeketh such to worship him. ²⁴ God is a Spirit, and they that worship him, must worship him in spirit, and in trueth. ²⁵ The woman saith vnto him, I know that Messias commeth,

ἔλθῃ ἐκείνος, ἀναγγελεῖ ἡμῖν πάντα.' ²⁶ Λέγει αὐτῇ ὁ Ἰησοῦς, 'Εγὼ εἰμι, ὁ λαλῶν σοι.' ²⁷ Καὶ ἐπὶ τούτῳ ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμαζον| ὅτι μετὰ γυναικὸς ἐλάλει· οὐδεὶς μέντοι εἶπε, 'Τί ζητεῖς;' ἢ, 'Τί λαλεῖς μετ' αὐτῆς;'

²⁸ Ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνὴ, καὶ ἀπηλθὼν εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις, ²⁹ 'Δεῦτε, ἴδετε ἄνθρωπον, ὃς εἶπέ μοι πάντα ὅσα ἐποίησα· μήτι αὐτός ἐστιν ὁ Χριστός;' ³⁰ Ἐξῆλθον ἔκ τῆς πόλεως, καὶ ἤρχοντο πρὸς αὐτόν.

³¹ Ἐν δὲ τῷ μεταξὺ ἡρώτων αὐτὸν οἱ μαθηταί, λέγοντες, 'Ραββί, φάγε.' ³² Ὁ δὲ εἶπεν αὐτοῖς, 'Εγὼ βρώσιν ἔχω φαγεῖν, ἣν ὑμεῖς οὐκ οἴδατε.' ³³ Ἐλεγον οὖν αἱ μαθηταὶ πρὸς ἀλλήλους, 'Μή τις ἤνεγκεν αὐτῷ φαγεῖν;' ³⁴ Λέγει αὐτοῖς ὁ Ἰησοῦς, 'Ἐμὸν βρώμᾶ ἐστίν, ἵνα ποιῶ| τὸ θέλημα τοῦ πέμψαντός με, καὶ τε-
' λειώσω αὐτοῦ τὸ ἔργον. ³⁵ οὐχ ὑμεῖς λέγετε, ὅτι ἔτι| τετράμηνος| ἐστίν, καὶ ὁ

* Rec. ἰσθάρων.

* Rec. + εἶν.

* Alex. = ἰθ.

* Alex. ποτόν.

* Alex. = ἴν.

WICLIF—1380.

therfor whanne he cometh: he schal telle us alle thingis. ²⁶ Ihesus seith to hir, I am he, that spekiþ with thee, ²⁷ and anon hies discipulis comen: and wondriden that he spake with the womman, netheles no man seide to him, what seekist thou? or what spekiest thou with hir? ²⁸ therfor the womman lefte hir water pottle: and wente in to the cite, and seide to the men, ²⁹ come ye and se ye a man that seide to me alle thingis: that I haue don, whether he be crist? ³⁰ and thei wenten out of the cite:

³¹ and comen to hym, in the meene while his discipulis preiden hym and seiden, maistris etc, ³² but he seide to hem, I haue mete to ete: that ye knowen not? ³³ therfor [the] discipulis seiden to gidre, whether any man hath broght hym mete to ete? ³⁴ Ihesus seith to hem, my mete is that I do the wille of hym that sente me: that I perfourme the werk of him, ³⁵ Whether ye seien not, that jit foure monethis ben; and ripe corn cometh? lo I seie to you, lefte up youre eyen and se ye the feldis: for now thei ben white to repe, ³⁶ and he that repeth: takith hire, and gaderith fruyt in to euerlastinge lif, that bothe he that soweth and he that repeth: haue ioie to gidre, ³⁷ in this thing is the word trewe, for another is that soweth and another that repeth, ³⁸ I sente you to repe that ye han not traucilid: [othere men han traucilid.] and ye han entrid in to her traucilid;

³⁹ of that cite many samaritans beleued in hym: for the word of the womman that bare witnessunge, that he seide to me alle thingis that I haue don, ⁴⁰ therfor whanne samaritans comen to him: thei preiden hym to dwelle there, and he dwelte there thre daies: ⁴¹ and many mo beleueden for his word: ⁴² and seiden to the womman, that now not for thi speche, we beleuen, for we han herde, and we

TYNDALE—1534.

Christ. When he is come, he will tell vs all thinges. ²⁶ Iesus sayde vnto hir: I that speake vnto the am he. ²⁷ And even at that poynte, came his disciples, and marvelled that he talked with the woman. Yet no man sayde vnto him: what meanest thou, or why talkest thou with her? ²⁸ The woman then lefte her waterpot, and went her way into the cite, and sayde to the men, ²⁹ Come as a man which tolde me all thinges that ever I dyd. Is not he Christ? ³⁰ Then they went out of the cite, and came vnto him.

³¹ And in the meane while his disciples prayed him sayinge: Master, entre. ³² He sayde vnto them: I haue meate to eate, that ye knowe not of. ³³ Then sayd the disciples bitwene them selues: hath any man brought him meate? ³⁴ Iesus sayde vnto them: my meate is to doo the wille of him that sent me. And to fynnysh his worke. ³⁵ Saye not ye: there are yet foure monethes, and then cometh harvest? Beholde I saye vnto you: lyfte vp youre eyes, and loke on the regions: for they are whyte all redy vnto harvest. ³⁶ And he that repeth receiveth rewarde, and gaddereth frute vnto life eternall: that bothe he that soweth, and he that repeth myght reioyse to gether. ³⁷ And herin is the sayinge true, that one soweth, and another repeth. ³⁸ I sent you to reape that wheron ye bestowed no labour. Other men laboured, and ye are entred into their labours.

³⁹ Many of the Samaritans of that cyte beleued on him, for the sayings of the woman, which testified: he tolde me all thinges that ever I dyd. ⁴⁰ Then when the Samaritans were come vnto him, they besought him, that he wolde tary with them. And he abode there two daies. ⁴¹ And many moo beleued because of his awne wordes, ⁴² and sayd vnto the woman: Now we beleue not because of thy sayinge. For we haue herde him oure selues.

CRANMER—1539.

Chryst When he is come, he will tell vs all thinges. ²⁶ Iesus sayeth vnto hyr: I that speake vnto the am he. ²⁷ And immediately came hyr disciples, and marvelled that he talked with the woman. Yet no man sayd: what meanest thou, or why talkest thou with her? ²⁸ The woman then lefte her waterpot, and went her way into the cytie, and sayeth to the men: ²⁹ Come, see a man which tolde me all thynges that euer I dyd. Is not he Christ? ³⁰ Then they went out of the cytie, and came vnto him.

³¹ In the meane whyle his disciples prayed him, saying: Master, eate. ³² He sayde vnto them: I haue meate to eate, that ye know not of. ³³ Therefore sayde the disciples amonge them selues: hath any man brought him ought to eate? ³⁴ Iesus sayeth vnto them: my meate is to do the wyll of him that sent me, and to fynyshe his worke. ³⁵ Saye not ye: there are yet foure monethes, and then cometh harvest? Beholde I saye vnto you: lyfte vp youre eyes, and loke on the regions: for they are white all ready vnto harvest. ³⁶ And he that reapeth, receiveth rewarde, and gathereth frute vnto lyfe eternall: that both he that soweth, and he that reapeth, myght reioyse together. ³⁷ And herin is the saying true, that one soweth and another reapeth. ³⁸ I sent you to reape that wheron ye bestowed no labour. Other men laboured, and ye are entred into their labours.

³⁹ Many of the Samaritans of that cytie beleued on him, for the saying of the woman, which testified that he tolde her all that euer she dyd. ⁴⁰ So, when the Samaritans were come vnto him, they besought him, that he wolde tary with them. And he abode there two daies. ⁴¹ And many moo beleued because of his awne wordes, ⁴² and sayde vnto the woman: Now we beleue, not because of thy sayinge: for we haue herde hym oure selues.

‘θερισμὸς ἔρχεται; ἰδοὺ, λέγω ὑμῖν, Ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν, καὶ θεά-
 ‘σασθε τὰς χώρας, ὅτι λευκαὶ εἰσι πρὸς θερισμὸν ἤδη. ²⁶ καὶ ὁ θερίζων μισθὸν
 ‘λαμβάνει, καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον ἵνα καὶ ὁ σπείρων ὁμοῦ χαίρῃ
 ‘καὶ ὁ θερίζων. ²⁷ ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὅτι ἄληθινός, ὅτι ἄλλος ἐστὶν ὁ
 ‘σπείρων, καὶ ἄλλος ὁ θερίζων. ²⁸ ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκο-
 ‘πιάκατε· ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.’ ²⁹ Ἐκ
 δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν, διὰ τὸν λόγον
 τῆς γυναικὸς μαρτυρούσης, ³⁰ Ὅτι εἰπέ μοι πάντα ὅσα ἐποίησα. ³¹ Ὡς οὖν ἦλθον
 πρὸς αὐτὸν οἱ Σαμαρεῖται, ἠρώτων αὐτὸν μέναι παρ’ αὐτοῖς καὶ ἔμεινεν ἐκεῖ δύο
 ἡμέρας. ³² καὶ πολλῶ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ, ³³ τῇ τε γυναικὶ
 ἔλεγον, ³⁴ Ὅτι οὐκέτι διὰ τὴν σὴν λαλίαν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ

* Rec. νηγάρετον.

* Alex. = col.

* Alex. = col.

* Alex. = A.

* Alex. B.

GENEVA—1557.

shal come, which is called Christe: When he is come, he will tel vs all thinges. ²⁶ Iesus sayd vnto her, I am he, that speake vnto thee.

²⁷ And euen at that poynt, came his disciples, and maruailed that he talked with the woman: Yet no man sayd vnto hym, What askest thou, or why talkest thou with her? ²⁸ The woman then left her waterpot, and went her way into the cite, and sayd to the men, ²⁹ Come, as a man which tolde me all thinges that euer I dyd: Is not he the Christe? ³⁰ Then they went out of the cite, and came vnto hym. ³¹ And in the meane while, the disciples prayed him, saying, Master, eat. ³² He sayd vnto them, I haue meate to eat, that ye knowe not of. ³³ Then sayd the disciples betwene them selues, Hath any man brought him meate?

³⁴ Iesus sayd vnto them, My meate is to do the wyl of him that sent me, and to finishe his worke. ³⁵ Say not ye, There are yet four monethes, and then cometh harvest? Beholde I say vnto you, I sft vp your eyes, and loke on the regions: for they are whyte already vnto harvest. ³⁶ And he that repeth receaueth rewarde, and gathereth frute vnto lyfe eternal: that both he that soweth, and he that repeth, myght reioyce together. ³⁷ For hercin is the saying true, That one soweth and another repeth. ³⁸ I sent you to reape that, where on ye bestowed no labour: other men laboured, and ye are entred into theyr labours.

³⁹ Many of the Samaritans of that cite, beleued on him, for the saying of the woman which testified, He tolde me all thinges that euer I dyd. ⁴⁰ Then when the Samaritans were come vnto him, they besought him, that he would tary with them: and he abode there two dayes. ⁴¹ And many moe beleued because of his owne wordes. ⁴² And sayd vnto the woman, Now we beleue, not because of thy saying: for we haue heard hym our selues,

RHEIMS—1582.

CHRIST): therefore when he cometh, he will shew vs all thinges. ²⁶ Iesus saith to her, I am he, that speake vwith thee.

²⁷ And incontinent his Disciples came: and they maruailed that he talked vwith a woman. No man for al that said, Vwhat seekest thou, or vwhy talkest thou vwith her?

²⁸ The woman therefore left her water-pot: and she went into the cite, and saith to those men, ²⁹ Come, and see a man that hath told me al thinges vwhatsoeuer I haue done. Is not he CHRIST? ³⁰ They went forth therefore out of the cite, and came to him.

³¹ In the meane time the Disciples desired him, saying, Rabbi, eat. ³² But he said to them, I haue meate to eat, vwhich you know not. ³³ The Disciples therefore said one to another, Hath any man brought him for to eate? ³⁴ Iesus saith to them, My meate is to doe the wyl of him that sent me, to perfitt his worke. ³⁵ Doe not you say that yet there are foure monethes, and harvest cometh? Behold I say to you, Lift vp your eyes, and see the countries, that they are vwhite already to harvest. ³⁶ And he that reapeith, receiueth hire, and gathereth fruite vnto life euerm-lasting: that both he that soweth, and he that reapeith, may reioyce together.

³⁷ For in this is the saying true: that it is one man that soweth, and it is an other that reapeith. ³⁸ I haue sent you to reape that vwhich you laboured not: others haue laboured, and you haue entred into their labours.

³⁹ And of that cite many beleued in him of the Samaritans, for the vword of the woman giuing testimonie, that he tolde me al thinges vwhatsoeuer I haue done.

⁴⁰ Therefore when the Samaritans were come to him, they desired him that he vwould tary there. And he taried there tveo daies. ⁴¹ And many moe beleued for his owne vword. ⁴² And they said to the woman, That now not for thy saying doe we beleue: for our selues

AUTHORISED—1611.

which is called Christ: when he is come, he will tell vs all thinges. ²⁶ Iesus saith vnto her, I that speake vnto thee, am he.

²⁷ And vpon this came his disciples, and maruailed that he talked with the woman: yet no man said, What seekest thou, or, Why talkest thou with her? ²⁸ The woman then left her water-pot, and went her way into the city, and saith to the men, ²⁹ Come, see a man, which tolde me all thinges that euer I did: Is not this the Christ? ³⁰ Then they went out of the cite, and came vnto him.

³¹ In the meane while his disciples prayed him, saying, Master, eat. ³² But he said vnto them, I haue meate to eat, that ye know not of. ³³ Therefore said the disciples one to another, Hath any man brought him ought to eate? ³⁴ Iesus saith vnto them, My meate is, to doe the wyl of him that sent mee, and to finish his worke. ³⁵ Say not ye, There are yet foure monethes, and then cometh harvest? Behold, I say vnto you, Lift vp your eyes, and looke on the fields: for they are white already to harvest. ³⁶ And he that reapeith receiveth wages, and gathereth frute vnto life eternal: that both he that soweth, and hee that reapeith, may reioyce together. ³⁷ And herein is that saying true: One soweth, and another reapeith. ³⁸ I sent you to reape that, whereon ye bestowed no labour: other men laboured, and ye are entred into their labours.

³⁹ And many of the Samaritanes of that cite beleued on him, for the saying of the woman, which testified, Hee tolde me all that euer I did. ⁴⁰ So when the Samaritanes were come vnto him, they besought him that he would tary with them, and he abode there two dayes. ⁴¹ And many moe beleued, because of his owne word: ⁴² And said vnto the woman, Now we beleue, not because of thy saying, for we haue heard him our selues, and know that

‘ἀποθανεῖν τὸ παιδίον μου.’ Ἄγει αὐτῷ ὁ Ἰησοῦς, ‘Πορεύου· ὁ υἱός σου ζῇ.’ Καὶ ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ· ὃς εἶπεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐπορεύετο. ἦδη δὲ αὐτοῦ καταβαίνοντος, οἱ δούλοι αὐτοῦ ἀπήντησαν αὐτῷ, καὶ ἀπήγγειλαν λέγοντες, ‘Ὅτι ὁ παῖς σου ζῇ.’ Ἐπύθετο οὖν παρ’ αὐτῶν τὴν ὥραν ἐν ᾗ κομψότερον ἔσχε· καὶ εἶπον αὐτῷ, ‘Ὅτι χθὲς ὥραν ἐβδόμην ἀφήκεν αὐτὸν ὁ πυρετός.’ Ἔγνω οὖν ὁ πατήρ, ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ, ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς, ‘Ὅτι ὁ υἱός σου ζῇ.’ Καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη. τοῦτο πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

V. Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη ὁ Ἰησοῦς εἰς Ἱεροσόλυμα. Ἔστι δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ, ἡ ἐπιλεγόμενη

‘Rec.—. Ἀλεξ. ἀπὸ τῆς. Ἀλεξ. αὐτῶν. Ἀλεξ. αὐτῶν. Ἀλεξ. τὴν ὥραν παρ’ αὐτῶν. Ἀλεξ. ἐχθὲς. Ἀλεξ. αὐτῶν. Ἀλεξ. Ἰησοῦς.

GENEVA—1557.

and knowe that this is even in dede Christo the Saviour of the world. 43 After two dayes he departed thence, and went into Galile. 44 And Iesus hym self testified that a Prophet hath none honour in his owne country. 45 Then amone as he was come into Galile, the Galileans received him, which had sene all the thinges that he dyd at Ierusalem at the feast: for they went also vnto the feast day. 46 And Iesus came agayne into Cana a towne of Galile, where he turned the water into wyne. And there was a certayne Ruler, whose sonne was sycke at Capernaum.

47 Amone as the same heard that Iesus was come out of Iewrie into Galile, he went vnto hym, and besoght him that he would descend, and heale his sonne: for he was euen ready to dye. 48 Then sayd Iesus vnto him, Except ye see signes and wonders, ye will not beleue. 49 The Ruler sayd vnto him, Syr, come away or euer that my sonne dye. 50 Iesus sayd vnto him, Go thy way, thy sonne lyeth. and the man beleued the wordes that Iesus had spoken vnto him, and went his way.

51 And amone as he was going downe, his seruantes met him, saying, Thy sonne lyeth. 52 Then enquired he of them the houre when he began to amende: and they sayd vnto him, Yesterday, the seuenth houre, the feuer left him. 53 Then the father knewe, that it was the same houre in which Iesus sayd vnto him, Thy sonne lyeth: and he beleued, and all his houshold. 54 This is agayne the seconde miracle that Iesus dyd, after he was come out of Iewrie into Galile.

5. AFTER that there was a feast of the Iewes, and Iesus went vp to Ierusalem. 2 And there is at Ierusalem, by the place of the shepe, a poole called in

RHEIMS—1682.

have heard, and doe knowe that this is the Saviour of the world in dede.

43 And after the two daies he departed thence: and went into Galilee. 44 For Iesus hym self gave testimonie that a Prophet hath not honour in his owne country. 45 Therefore when he was come into Galilee, the Galileans received him, whereas they had sene all thinges that he had done at Hierusalem in the festiual day: for them selues also came to the festiual day.

46 He came agayne therefore into Cana of Galilee, where he made water wine. And there was a certaine lord whose sonne was sicke at Capernaum. 47 He having heard that Iesus came from Iewrie into Galilee, went to him, and desired him that he would come downe and heale his sonne, for he began to die. 48 Iesus therefore said to him, Unless you see signes and wonders, you beleue not. 49 The lord saith to him, Lord, come downe before that my sonne die. 50 Iesus saith to him, Go, thy sonne lyeth. The man beleued the word that Iesus said to him, and went. 51 And as he was now going downe, his seruantes met him: and they brought word, saying, That his sonne liued. 52 He asked therefore of them the houre, wherein he was amended. And they said to him, That yesterday at the seuenth houre the feuer left him. 53 The father therefore knewe that it was in the same houre wherein Iesus said to him, Thy sonne lyeth. and him self beleued, and his whole house. 54 This agayne the seconde signe did Iesus, when he was come from Iewrie into Galilee.

5. AFTER these things there was a festiual day of the Iewes, and Iesus went vp to Hierusalem. 2 And there is at Hierusalem vpon Probatica a pond vvhich in

AUTHORISED—1611.

this is indeed the Christ, the Saviour of the world.

43 Now after two dayes he departed thence, and went into Galilee: 44 For Iesus himself testified, that a Prophet hath no honour in his owne country. 45 Then when hee was come into Galilee, the Galileans received him, having sene all the thinges that he did at Hierusalem at the Feast: for they also went vnto the Feast.

46 So Iesus came againe into Cana of Galilee, where he made the water wine. And there was a certaine noble man, whose sonne was sicke at Capernaum. 47 When he heard that Iesus was come out of Iudaea into Galilee, hee went vnto him, and besought him that he would come downe, and heale his sonne: for he was at the point of death. 48 Then said Iesus vnto him, Except ye see signes and wonders, ye will not beleue. 49 The noble man saith vnto him, Syr, come downe yet my child die. 50 Iesus saith vnto him, Go thy way, thy sonne lieth. And the man beleued the word that Iesus had spoken vnto him, and he went his way. 51 And as he was now going downe, his seruantes met him, and told him, saying, Thy sonne lieth. 52 Then inquired he of them the houre when he began to amend: and they said vnto him, Yesterday at the seuenth houre the feuer left him. 53 So the father knew that it was at the same houre in the which Iesus said vnto him, Thy sonne lieth, and himselfe beleued, and his whole house. 54 This is agayne the seconde miracle that Iesus did, when he was come out of Iudaea into Galilee.

5. AFTER this there was a Feast of the Iewes, and Iesus went vp to Hierusalem. 2 Now there is at Hierusalem by the sheepe market, a poole, which is called

Ἐβραϊστὶ Βηθεσδὰ, πέντε στοὰς ἔχουσα. ³ ἐν ταύταις κατέκειτο πλήθος ⁴ πολὺ τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν, ἐκδοχομένων τὴν τοῦ ὕδατος κίνησιν. ⁵ ἄγγελος γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρᾳ, καὶ ἑτάρασσε τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβαὼς μετὰ τὴν ταραχὴν τοῦ ὕδατος, ὑγιὴς ἐγένετο, ὃς δὴποτε κατείχετο νοσήματι. ⁶ Ἦν δέ τις ἄνθρωπος ἐκεῖ τριάκοντα ⁷ καὶ ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ. ⁸ τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γινὼς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ, ⁹ *Θέλεις ὑγιὴς γενέσθαι;* ¹⁰ ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν, *Κύριε, ἀνθρώπου οὐκ ἔχω, ἵνα ὅταν ταραχθῇ τὸ ὕδωρ, βάλλῃ με εἰς τὴν κολυμβήθραν ἐν ᾗ δὲ ἔρχομαι ἐγὼ, ἄλλος πρὸ ἐμοῦ καταβαίνει.* ¹¹ *Λέγει αὐτῷ ὁ Ἰησοῦς, "Εγείρε, ἄρον τὸν κράββατόν σου, καὶ περιπάτει."* ¹² Καὶ εὐθέως ἐγένετο ὑγιὴς ὁ ἄνθρωπος, καὶ ἦρε τὸν κράββατον αὐτοῦ, καὶ περιεπάτει. ἦν δὲ σάββατον

³ Alex. = τοῦτο. ⁴ Alex. + Κυρίως. ⁵ Const. ἰσχυρότερον. ⁶ Rec. = καὶ. ⁷ Alex. + αὐτοῦ. ⁸ Rec. βάλῃ. ⁹ Rec. ἔγειρε. ¹⁰ Alex. levat' and etc etc.

WICLIIF—1380.

bethsaida, and hath fyve porches, ³ in there laie a grette multitude of sike men, blinde, crokid, and drie, abidyng the mouynge of the watir; ⁴ for the aungel of the lord cam down certeyn tymes in to the watir; and the watir was moued; and he that first cam down in to the sisterne aftir the mouynge of the watir was made hool of what euer sikenesse he was holden; ⁵ and a man was there haaynge eyte and thritti yer in his sikenesse; ⁶ and whanne ihesus hadde seen hym figgyng and hadde knowen, that he hadde maybe tymes, he seith to him, wilt thou be made hool? ⁷ the sike man answerid to hym, lord I haue no man that whanne the water is moued to putte me in to the cistern; for the while I come, another goith down bi-for me;

⁸ ihesus seith to hym, rise up, take thi bed and go; ⁹ and anon the man was made hool; and took vp his bedde and wente forth; and it was saboth in that dai; ¹⁰ therfor the iewis seiden to hym that was made hool; it is saboth, it is not leful to thee; to take aweie thi bedde; ¹¹ he answerid to hem, he that made me hool; seide to me; take thi bed and go; ¹² therfor thei axeden hym; what man is that, that seide to thee; take vp thi bedde and go; ¹³ but he that was made hool; wist not who it was; and ihesus bowid awel fro the peple that was sette in the place;

¹⁴ aftirward ihesus founde hym in the temple; and seide to hym; lo thou art made hool; now nyle thou do synne; lest any worse thing bifalle to thee; ¹⁵ thiike man wente and teelde to the iewis; that it was ihesus that made hym hool; ¹⁶ therfor the iewis pur sued ihesus; for he didde this thing in the saboth; ¹⁷ and ihesus answerid to hem; my fadir workith til now; and I worche; ¹⁸ therfor the iewis souynen more

TYNDALE—1534.

tonge; Bethesda, havinge fyve porches, ³ in which laye a grette multitude of sicke folke, of blinde, halt and wyddered, waytinge for the movinge of the water. ⁴ For an angell went doune at a certayne ceason into the pole and troubled the water. Whosoever then fyrst after the steringe of the water, stepped in, was made whoale of what soever disease he had. ⁵ And a certayne man was there, which had bene diseased .xxxviii. yeres. ⁶ When Iesus sawe him lye, and knewe that he now longe tyme had bene diseased, he sayde vnto him. Wilt thou be made whoale? ⁷ The sicke answered him: Syr I have no man when the water is troubled, to put me into the pole. But in the meane tyme, whill I am about to come, another steppeith doune before me.

⁸ And Iesus sayde vnto him: ryse, take vp thy bed, and walke. ⁹ And immediatly the man was made whole, and toke vp his bed, and went. And the same daye was the Saboth daye. ¹⁰ The Iewes therefore sayde vnto him that was made whole. It is the Saboth daye; it is not lawfull for the to cary thy bed. ¹¹ He answered them: he that made me whole, sayde vnto me: take vp thy bed, and get the hence. ¹² Then axed they him: what man is that which sayde vnto the; take vp thy bed and walke. ¹³ And he that was healed, wist not who it was. For Iesus had gotten him selfe awaye, because that ther was preace of people in the place.

¹⁴ And after that, Iesus founde him in the temple; and sayd vnto him: beholde thou arte made whole, synne no moore; lest a worse thinge happen vnto the. ¹⁵ The man departed, and tolde the Iewes that yt was Iesus, which had made him whole. ¹⁶ And therefore the Iewes dyd persecute Iesus, and sought the meanes to slee him, because he had done these thynges on the Saboth daye. ¹⁷ And Iesus answered them: my father worketh hitherto, and I worke. ¹⁸ Therefore the Iewes

CRANMER—1530.

the Ebne tonge, Bethesda) havinge fyve porches, ³ in which laye a grette multitude of sycke folke, of blinde, halt, and wythered, waytinge for the movinge of the water. ⁴ For an angell went doune at a certayne ceason into the pole, and stirred the water. Whosoever then fyrst (after the steringe of the water) stepped in, was made whoale of whatsoever disease he had. ⁵ And a certayne man was there, which had bene dyceased .xxxviii. yeres. ⁶ When Iesus sawe him lye, and knewe that he now longe tyme had bene diseased, he sayeth vnto him: Wylt thou be made whole? ⁷ The sycke man answered him: Syr, I have no man when the water is troubled, to put me into the pole. But in the meane tyme, whyll I am aboute to come, another steppeth doune before me.

⁸ Iesus sayeth vnto him ryse, take vp thy bed, and walke. ⁹ And immediatly the man was made whole, and toke vp his bed, and walked. And the same daye was the Saboth. ¹⁰ The Iewes therefore sayde vnto him that was made whole: It is the Saboth daye, it is not lawfull for the to cary thy bed. ¹¹ He answered them: he that made me whole, sayde vnto me: take vp thy bed, and walke. ¹² Then asked they him: what man is that, which sayd vnto the, take vp thy bed and walke? ¹³ And he that was healed, wist not who it was. For Iesus had gotten him selfe awaye, because that ther was preuce of people in that place.

¹⁴ Afterwards, Iesus founde him in the temple, and sayde vnto him: beholde, thou art made whole, synne no more, lest a worse thinge happen vnto the. ¹⁵ The man departed and tolde the Iewes, that it was Iesus, which had made him whole. ¹⁶ And therefore the Iewes dyd persecute Iesus, and sought the meanes to slee him, because he had done these thynges on the Saboth daye. ¹⁷ And Iesus answered them.

My father worketh hitherto, and I worke. ¹⁸ Therefore, the Iewes sought the more to

ἐν ἐκείνῃ τῇ ἡμέρᾳ. ¹⁰ Ἐλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ, 'Σάββατόν ἐστιν· οὐκ ἐξεστὶ σοι ἄραι τὸν κράββατον.' ¹¹ Ἀπεκρίθη αὐτοῖς, 'Ὁ ποιήσας με ὑγιῇ, ἐκείνός μοι εἶπεν, Ἄρον τὸν κράββατόν σου, καὶ περιπάτει.' ¹² Ἠρώτησαν οὖν αὐτόν, 'Τίς ἐστιν ὁ ἄνθρωπος ὁ εἰπὼν σοι, Ἄρον τὸν κράββατόν σου, καὶ περιπάτει;' ¹³ Ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστιν ὁ γὰρ Ἰησοῦς ἐξένευσεν, ὄχλου ὄντος ἐν τῷ τόπῳ. ¹⁴ Μετὰ ταῦτα εὐρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ, 'Ἴδε ὑγιὲς γέγονας· μηκέτι ἀμάρτανε, ἵνα μὴ χεῖρόν σοι τι γένηται.' ¹⁵ Ἀπήλθεν ὁ ἄνθρωπος, καὶ ἀνήγγειλε τοῖς Ἰουδαίοις, ὅτι Ἰησοῦς ἐστιν ὁ ποιήσας αὐτὸν ὑγιῇ. ¹⁶ Καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι, καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ. ¹⁷ ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, 'Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται, καὶ γὰρ ἐργάζομαι.' ¹⁸ Διὰ τοῦτο οὖν

¹⁰ Alex. ὁ δὲ ἀπαρ. α. Ὁ δὲ ἀπαρ. β. Ἐξ. τί σοι. ¹¹ Alex. ἀνήγγειλε α. ἀπαρ. ¹² Alex. οἱ Ἰουδαῖοι τὸν Ἰησοῦν. ¹³ Alex. καὶ ἐξένευσεν αὐτὸν ἀναστρέψας.

GENEVA—1557.

RHEIMS—1582.

AUTHORISED—1611.

Hebruce Bethesda, having five porches. ³ In which lay a great multitude of sycke folke, of lymde, halte, and wythered, waiting for the moving of the water. ⁴ For an Angel went downe at a certayne season into the poole, and troubled the water: whosoever then fyrst, after the styryng of the water, stepped in, was made whole of whatsoever disease he had. ⁵ And a certayne man was there, which had bene diseased eight and thirtie yeres. ⁶ When Iesus sawe him lye, and knewe that he now longe tyme had bene diseased, he sayd vnto hym, Wylt thou be made whole?

⁷ The sycke man answered hym, Syr, I haue no man, when the water is troubled, to put me into the poole: but in the meane tyme, whyle I am about to come, another steppeth downe before me. ⁸ And Iesus sayd vnto hym, Ryse, take vp thy bed, and walke. ⁹ And immediately the man was made whole, and toke vp his bed, and walked, and the same day was the Sabbath day. ¹⁰ The Iewes therefore sayd to hym that was made whole, It is the Sabbath day, it is not lawfull for thee to cary thy bed. ¹¹ He answered them, He that made me whole, sayd vnto me, Take vp thy bed, and walke. ¹² Then asked they hym, What man is that which sayd vnto thee, Take vp thy bed, and walke? ¹³ And he that was healed, wist not who it was: for Iesus had gotten him selfe away because that there was prease of people in that place.

¹⁴ And after that, Iesus found hym in the temple, and sayd vnto hym, Behold thou art made whole: synne no more, lest a worse thing happen vnto thee. ¹⁵ The man departed, and tolde the Iewes that it was Iesus, which had made him whole. ¹⁶ And therefore the Iewes dyd persecute Iesus, and sought the meanes to slay him: because he had done these thynges on the Sabbath day. ¹⁷ And Iesus answered them, My Father worketh hitherto, and I worke.

¹⁸ Therefore the Iewes sought the more

hebreu is surnamed Bethesda, having five porches. ³ In these lay a great multitude of sicke persons, of blinde, lame, wythered, expecting the stirring of the vvater. ⁴ And an Angel of our Lord descended at a certayne time into the pond: and the vvater vv as stirred. And he that had gone downe first into the pond after the stirring of the vvater, vv as made vvhole of vvhatsoever infirmities he vv as holden.

⁵ And there vv as a certayne man there that had bene eight and thirtie yeres in his infirmities. ⁶ Him vvhen Iesus had seen lying, & knew that he had now a long time, he saith to him, Vvilt thou be made vvhole? ⁷ The sicke man answered him, Lord, I haue no man, vvhen the vvater is troubled, to put me into the pond. For vvholes I come, an other goeth downe before me. ⁸ Iesus saith to him, Arise, take vp thy bed, and vv alke. ⁹ And forthvvith he vv as made vvhole: and he tooke vp his bed, and vv alked. And it vv as the Sabbath that day. ¹⁰ The Iewes therefore said to him that vv as healed, It is the Sabbath, thou maist not take vp thy bed. ¹¹ He answered them, He that made me vvhole, he said to me, Take vp thy bed, and vv alke. ¹² They asked him therefore, Vvhat is that man that said to thee, Take vp thy bed, and vv alke? ¹³ But he that vv as made vvhole, knew not vvho it vv as. For Iesus shooke aside from the multitude standing in the place. ¹⁴ Aftervvard Iesus findeth him in the temple, and said to him, Behold thou art made vvhole: sinne no more, lest some vvorse thing chaunce to thee. ¹⁵ That man vv ent his vvay, and tolde the Iewes that it vv as Iesus that made him vvhole. ¹⁶ Therevvpon the Iewes persecuted Iesus, because he did these things on the Sabbath.

¹⁷ But Iesus answered them, My father vvorketh vntil now: and I doe vvorke. ¹⁸ Therevvpon therefore the Iewes sought

in the Hebrew tongue Bethesda, having five porches. ³ In these lay a great multitude of impotent folke, of blind, halt, withered, waiting for the moving of the water. ⁴ For an Angel went downe at a certayne season into the poole, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had. ⁵ And a certayne man was there, which had an infirmity thirty and eight yeres. ⁶ When Iesus saw him lie, and knew that he had bene now a long time in that case, he saith vnto him, Wilt thou be made whole? ⁷ The impotent man answered him, Sir, I have no man when the water is troubled, to put mee into the poole: but while I am coming, another steppeth downe before me. ⁸ Iesus saith vnto him, Rise, take vp thy bed, and walke. ⁹ And immediately the man was made whole, and tooke vp his bed, and walked: And on the same day was the Sabbath.

¹⁰ The Iewes therefore said vnto him that was cured, It is the Sabbath day, it is not lawfull for thee to cary thy bed. ¹¹ He answered them, He that made me whole, the same said vnto me, Take vp thy bed, and walke. ¹² Then asked they him, What man is that which said vnto thee, Take vp thy bed, and walke? ¹³ And he that was healed, wist not who it was: for Iesus had conueyed himselfe away. ¹⁴ A multitude being in that place. ¹⁵ Afterward Iesus findeth him in the Temple, and said vnto him, Beholde, thou art made whole: sinne no more, lest a worse thing come vnto thee. ¹⁶ The man departed, and tolde the Iewes that it was Iesus which had made him whole. ¹⁷ And therefore did the Iewes persecute Iesus, and sought to slay him, because he had done these things on the Sabbath day.

¹⁸ But Iesus answered them, My Father worketh hitherto, and I worke. ¹⁹ Therefore the Iewes sought the more to kill

μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν, ὅτι οὐ μόνον ἔλκε τὸ σάββατον, ἀλλὰ καὶ πατέρα ἰδίου ἔλεγε τὸν Θεόν, ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ. ¹⁹ ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, ᾿Αμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἄφ' ἑαυτοῦ οὐδέν, ἐὰν μὴ τι βλέπῃ τὸν πατέρα ποιῶντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ. ²⁰ ὁ γὰρ πατὴρ φιλεῖ τὸν υἱόν, καὶ πάντα δέκνυσται αὐτῷ ἃ αὐτὸς ποιεῖ· καὶ μεζονα τούτων δέξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε. ²¹ ὥσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὗς θέλει ζωοποιεῖ. ²² οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκε τῷ υἱῷ· ²³ ἵνα πάντες τιμῶσι τὸν υἱόν, καθὼς τιμῶσι τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱόν, οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν. ²⁴ Ἀμὴν ἀμὴν

* Διὰ τὸ ἀποκτείνειν καὶ ἀποφασίζειν.

WICLIFFE—1380.

to sle hym, for not onli he brak the saboth: but he seide that god was his fadir, and made hym euele to god.

¹⁹ therfor ihesus answerid: and seide to hem, truli truli I seie to you, the sone mai not of hym self do any thing: but that thing that he seeth the fadir doynge, for what ever thing he doith: the sone doith in like maner tho thingis? ²⁰ for the fadir loveth the sone, & schewith to hym alle thingis that he doith, and he schal schewe to hym gretter workis thanne these, that ye wondren, ²¹ for as the fadir reisith deed men and quikeneth: so the sone quikeneth whom he wole, ²² for nether the fadir iudgeth any man, but hath yowen eche dome to the sone, ²³ that alle men onoure the sone: as thei onouren the fadir, he that onourith not the sone: onourith not the fadir that sente hym, ²⁴ truli truli I seie to you, that he that herith my word and bileveth to hym that sente me: hath everlastynge lif, and he cometh not in to dome, but passith fro deeth in to lif.

²⁵ truli truli I seie to you for theoure cometh and now it is, whanne deed men schulen here the vois of goddis sone, and thei that heren schulen lyve. ²⁶ for as the fadir hath lif in hym self: so he gaf to the sone to have lif in hym self, ²⁷ and he gaf to hym power to make dome: for he is mannes sone, ²⁸ nyle ye wondre this, for theoure cometh, in whiche alle men that ben in birdele schulen here the vois of goddis sone, ²⁹ and thei that han do good thingis: schulen go in to aenriyngne of lif; but thei that han do yuele thingis in to aenriyngne of dome.

³⁰ I sei do no thing of my self: but as I here I deme, and my doom is iust, for I seke not my wille, but the wille of the

TYNDALE—1534.

sought the more to kill him, not only because he had broken the Saboth: but sayde also that God was his father, and made him selfe equall with God.

¹⁹ Then answered Iesus and sayde vnto them: verely, verely, I saye vnto you: the sonne can do no thinge of him selfe, but that he seeth the father do. For whatsoever he doeth, that doeth the sonne also. ²⁰ For the father loveth the sone, and sheweth him all thinges, whatsoever he him selfe doeth. And he will shewe him greter workes then these, because ye shoulde marvayle. ²¹ For lykwyse as the father rayseth vp the deed, and quickeneth them, even so the sonne quickeneth whom he will. ²² Nether iudgeth the father any man: but hath committed all iudgement vnto the sone, ²³ because that all men shuld honoure the sone, even as they honoure the father. He that honoureth not the sone, the same honoureth not the father which hath sent him. ²⁴ Verely verely I saye vnto you: He that heareth my wordes, and beleveth on him that sent me, hath everlastinge lyfe, and shall not come in to damnacion: but is scaped from deeth vnto lyfe.

²⁵ Verely, verely I saye vnto you: the tyme shall come, and now is, when the deed shall heare the voyce of the sonne of God. And they that heare, shall lyve. ²⁶ For as the father hath life in him selfe: so lyke wyse hath he geuen to the sone to have lyfe in him selfe: ²⁷ and hath geuen him power also to iudge, in that he is the sonne of man. ²⁸ Marvayle not at this, the houre shall come in the which all that are in the graves, shall heare his voyce, ²⁹ and shall come forth: they that have done good vnto the resurrection of lyfe: and they that have done evyll, vnto the resurrection of dampnation.

³⁰ I can of myne awne selfe do nothinge at all. As I heare, I iudge, and my iudgement is iust, because I seke not myne

CRANMER—1539.

kyll him, not onely because he had broken the Sabboth: but sayde also that God was his father and made him selfe equall with God.

¹⁹ Then answered Iesus, and sayde vnto them: verely, verely, I saye vnto you the sonne can do nothinge of him selfe, but that he seeth the father do. For whatsoever he doeth, that doeth the sone also. ²⁰ For the father loveth the sone, and sheweth him all thynges that he him selfe doeth. And he will shewe him greater workes then these, because ye shuld marvayle. ²¹ For lykwyse as the father rayseth vp the deed, and quickeneth them, even so the sone quickeneth whom he wyl. ²² Nether iudgeth the father any man: but hath commytted all iudgement vnto the sone, ²³ because that all men shuld honoure the sone even as they honoure the father. He that honoureth not the sone, the same honoureth not the father which hath sent hym. ²⁴ Verely, verely I saye vnto you He that heareth my wordes, and beleveth on him that sent me, hath everlastynge lyfe, and shall not come into damnacion: but is scaped from deeth vnto lyfe.

²⁵ Verely, verely, I saye vnto you the houre shall come, and nowe it is, when the deed shall heare the voyce of the sone of God. And they that heare, shall lyve. ²⁶ For as the father hath lyfe in him selfe, so lykewyse hath he geuen to the sone to have lyfe in him selfe: ²⁷ and hath geuen hym power also to iudge, because he is the sone of man. ²⁸ Marvayle not at this: for the houre shall come, in the which, all that are in the graves, shall heare his voyce, ²⁹ and shall come forth: they that have done good vnto the resurrection of lyfe: and they that have done evyll, vnto the resurrection of damnacion.

³⁰ I can of myne awne selfe do nothinge. As I heare, I iudge, and my iudgment is iust, because I seke not myne awne wyl,

seith, plain. deme, judgment. nyle, not.
birdele, prison. aenriyngne, resurrection. yuele, evil.
dome, judge. wole, want.

λέγω ὑμῖν, ὅτι ὁ τὸν λόγον μου ἀκούων, καὶ πιστεύων τῷ πέμψαντί με, ἔχει ζωὴν αἰώνιον· καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν. Ἀμήν ἀμήν λέγω ὑμῖν, ὅτι ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ Θεοῦ, καὶ οἱ ἀκούσαντες ζήσονται. ὡς περ γὰρ ὁ πατήρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως ἔδωκε καὶ τῷ υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ· καὶ ἐξουσίαν ἔδωκεν αὐτῷ· καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστί. μὴ θαυμάζετε τοῦτο· ὅτι ἔρχεται ὥρα, ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσονται τῆς φωνῆς αὐτοῦ, καὶ ἐκπορεύσονται, οἱ τὰ ἀγαθὰ ποιήσαντες, εἰς ἀνάστασιν ζωῆς· οἱ δὲ τὰ φαῦλα πράξαντες, εἰς ἀνάστασιν κρίσεως. οὐ δύναμαι ἐγὼ ποιεῖν ἅπ' ἑμαυτοῦ οὐδέν. καθὼς ἀκούω, κρίνω· καὶ ἡ κρίσις ἣ ἐμὴ δίκαια

ALEX. ἔξουσιαν.

ALEX. = κρίν.

GENEVA—1557.

RHEIMS—1582.

AUTHORISED—1611.

to kyl hym: not onely because he had broken the Sabbath: but sayd also that God was his Father, and made hym self equal with God. ¹⁹Then answered Iesus, and sayd vnto them, Verely verely I say vnto you, The Sonne can do nothyng of hym self, but that he seeth the Father do: for what soeuer he doth, that doeth the Sonne also. ²⁰For the Father loueth the Sonne, and sheweth him all thinges what-soeuer he byrn self doeth: and he wyl shewe him greater workes then these, because ye should maruyle.

²¹For lykewyse as the Father rayseth vp the dead, and quickeneth them, euen so the Sonne quickeneth whome he wyl. ²²Nether iudgeth the Father any man, but hath committed all iudgement vnto the Sonne. ²³Because that all men should honour the Sonne, euen as they honour the Father. He that honoureth not the Sonne, the same honoureth not the Father which hath sent him. ²⁴Verely verely I say vnto you, He that heareth my wordes, and beleueth on him that sent me hath euerlasting lyfe, and shal not come into damnation: but is escaped from death vnto lyfe. ²⁵Verely verely I say vnto you, The houre shall come, and now is, when the dead shal heare the voyce of the Sonne of God: and they that heare, shal lyue.

²⁶For as the Father hath lyfe in hym selfe, so lykewyse hath he gyven to the Sonne to haue lyfe in him selfe. ²⁷And hath gyven hym power also to iudge, in that he is the Sonne of man. ²⁸Maruyle not at this: for the houre shal come in the which all that are in the graues, shal heare his voyce: ²⁹And they shal come forth, that haue done good, vnto the resurrection of lyfe: and they that haue done euyl, vnto the resurrection of damnation.

³⁰I can of mine own self do nothyng at all: as I heare, I iudge: and my iudgement is iust: because I seeke not myno

the more to kyl him: because he did not only breake the Sabbath, but also he said God was his father, making himself equal to God. ¹⁹Iesus therefore answered, and said to them, Amen, amen I say to you, The Sonne can not doe any thing of hym self, but that vvhich he seeth the Father doing. For vvhath thinges soeuer he doeth, these the Sonne also doeth in like maner.

²⁰For the Father loueth the Sonne, and sheweth him al thinges that him self doeth, and greater vvorles then these vvil he shew him, that you may maruail. ²¹For as the Father doth raise the dead and quickeneth: so the Sonne also quickeneth vvhom he wyl. ²²For neither doth the Father iudge any man: but al iudgement he hath giuen to the Sonne, ²³that al may honour the Sonne, as they doe honour the Father. He that honoureth not the Sonne, doth not honour the Father, vwho sent him. ²⁴Amen, amen I say to you, that he vvhich heareth my vvord, and beleueth him that sent me, hath life euerlasting: and he cometh not into iudgement, but shal passe from death into life. ²⁵Amen, amen I say to you, that the houre cometh, and now it is, vvhhen the dead shal heare the vice of the Sonne of God, and they that haue heard, shal liue.

²⁶For as the Father hath life in him self: so he hath giuen to the Sonne also to haue life in him self: ²⁷and he hath giuen him power to doe iudgement also, because he is the Sonne of man. ²⁸Maruail not at this, because the houre cometh vvherein al that are in the graues, shal heare his voice, ²⁹and they that haue done good thinges, shal come forth into the resurrection of life: but they that haue done euil, into the resurrection of iudgement. ³⁰I can not of my self doe any thing. As I heare, so I iudge: and my iudgement is iust. because I seeke not

him, not onely because hes had broken the Sabbath, but said also, that God was his father, making himselfe equall with God.

¹⁹Then answered Iesus, and said vnto them, Verely, verely I say vnto you, The sonne can doe nothing of himselfe, but what he seeth the Father doe: for what thinges soeuer he doeth, these also doth the sonne likewise. ²⁰For the father loueth the sonne, and sheweth him all thinges that himselfe doth: and hes will shew him greater workes then these, that ye may maruail. ²¹For as the Father raiseth vp the dead, and quickeneth them: euen so the Sonne quickeneth whom he will. ²²For the Father iudgeth no man: but hath committed all iudgement vnto the Sonne: ²³That all men should honour the Son, euen as they honour the Father. He that honoureth not the Sonne, honoureth not the Father which hath sent him.

²⁴Verely, verely I say vnto you, Hee that heareth my word, and beleueth on him that sent mee, hath euerlasting life, and shall not come into condemnation: but is passed from death vnto life. ²⁵Verely, verely I say vnto you, The houre is coming, and now is, when the dead shall heare the voice of the Sonne of God: and they that heare, shall liue. ²⁶For as the Father hath life in himselfe: so hath he giuen to the Sonne to haue life in himselfe: ²⁷And hath giuen him authoritie to execute iudgement also, because he is the Sonne of man. ²⁸Maruail not at this: for the houre is coming, in the which all that are in the graues shall heare his voice, ²⁹And shall come forth, they that haue done good, vnto the resurrection of life, and they that haue done euil, vnto the resurrection of damnation. ³⁰I can of mine owne selfe doe nothing: as I heare, I iudge: and my iudgement is iust, because I seeke not mine owne will, but the

ἔστιν· ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.³¹
 Ἐὰν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής.³² ἄλλος
 ἔστιν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής ἐστίν ἡ μαρτυρία ἣν μαρτυρεῖ
 περὶ ἐμοῦ.³³ Ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκε τῇ ἀληθείᾳ·
 ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς
 σωθῆτε.³⁴ ἐκεῖνος ἦν ὁ λύχνος ὁ καίόμενος καὶ φαίνων, ὑμεῖς δὲ ἠθελήσατε ἄγαλ-
 λιαθῆναι | πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ.³⁵ ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μεῖζω τοῦ
 Ἰωάννου· τὰ γὰρ ἔργα ἃ ἔδωκέ μοι ὁ πατὴρ ἵνα τελειώσω αὐτὰ, αὐτὰ τὰ ἔργα
 ἃ ἐγὼ ποιῶ, | μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατὴρ με ἀπέσταλκε.³⁶ καὶ ὁ πέμψας με
 πατὴρ, αὐτὸς μεμαρτύρηκε περὶ ἐμοῦ. οὔτε φωνὴν αὐτοῦ ἤκηκόατε πώποτε, |
 οὔτε εἶδος αὐτοῦ ἐώρακατε.³⁷ καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν, |
 ὅτι οὐκ ἀπέστειλεν ἐκεῖνος, ταῦτα ὑμεῖς οὐ πιστεύετε.³⁸ Ἐρευνάτε τὰς γραφάς,

* Rec. + παρὰ.

* Rec. ἀγαλλισθῆναι.

/ Alex. ἀπὸ τ. ἡ. ἡ. π.

* Alex. πόρρω ἀπὸ ἐμοῦ.

WICLIFFE—1860.

fadir that sente me, ³¹ if I bare witness-
 syng of my self: my witnessyng is not
 trewe, ³² althil is that beareth witness-
 syng of me: and I woot that his witness-
 syng is trewe that he berith of me. ³³ so
 senten to Iohn: and he bare witnessyng
 to truthe, ³⁴ but I take not witnessyng
 of man: but I seee these thingis, that ye
 be sad: ³⁵ he was a lanternne brennyng,
 and schynynge, but so wolden glade at an
 hour in his lycht. ³⁶ but I have more wit-
 nessyng thanne Iohn for the werkis that
 my fadir gaf to me to perfourme hem:
 thilke werkis that I do beren witnessyng
 of me, that the fadir sente me. ³⁷ I the
 fadir that sente me: he bare witnessyng
 of me; nether ye herden ower his vois,
 nether ye saien his liknesse; ³⁸ and ye han
 not his word dwellyng in you: for ye
 beleuen not to hym whom he sente;

³⁹ seeke so scripturis in whichen ye gessen
 to have euerylastyng lyf, and tho it ben
 that beren witnessyng of me, ⁴⁰ and ye
 wolen not come to me, that ye haue lyf.
⁴¹ I take not clerecesse of men; ⁴² but I
 haue knowen you that ye han not the
 loue of god in you. ⁴³ I cam in the name
 of my fadir, and ye taken not me; if an-
 other come in his owne name, ye schulen
 receyuen him; ⁴⁴ how moore ye beleue that
 receyuen glorie of othe, and ye
 seken not the glorie that is of god alone?
⁴⁵ nyle ye gesse that I am to accuse you
 untrewe the fadir; it is moises that accuseth
 you: in whom ye hopeu, ⁴⁶ for if ye bele-
 ueden to moises, paraventure ye scholden
 beleue also to me; for he wroot of me;
⁴⁷ but if ye beleue not to his letters: how
 schulen ye beleue to my wordis?

6. AFTER these thingis ihesus wente
 ower the see of galilee: that is tiberias;
 and a greete multitude seod hym: for

TYNDALE—1534.

awne will, but the will of the father which
 hath sent me. ³¹ Yf I heare witness of my
 selfe, my witness is not true. ³² Ther is a
 nother that beareth witness of me; and I
 am sure that the witness which he beareth
 of me is true.

³³ Ye sent vnto Iohn; and he bare wit-
 nes vnto the truthe. ³⁴ But I receaue not
 the recorde of man. Nevertheless, these
 thinges I saye, that ye might be safe.

³⁵ He was a burnyng and a shynynge
 light; and ye wolde for a season haue re-
 ioysed in his light. ³⁶ But I haue greater
 witness then the witness of Iohn. For the

workes which the father hath geuen me
 to fynishe: the same workes which I do;
 beare witness of me; that the father sent
 me. ³⁷ And the father him selfe which
 hath sent me; beareth witness of me. Ye
 haue not hearde his voyce at any tyme;
 nor ye haue sene his shap: ³⁸ therto his
 wordes haue ye not abydinge in you. For
 whome he hath sent: him ye beleue not.

³⁹ Searche the scriptures; for in them ye
 thinke ye haue eternall lyfe: and they are
 they which testify of me. ⁴⁰ And yet will
 ye not come to me; that ye might haue
 lyfe. ⁴¹ I receaue not prayse of men. ⁴² But
 I knowe you; that ye haue not the loue
 of God in you. ⁴³ I am come in my fathers
 name; and ye receaue me not. Yf another
 shall come in his owne name; him will ye
 receaue. ⁴⁴ How can ye beleue which re-
 ceave honoure one of another; and seke
 not the honoure that cometh of God only?

⁴⁵ Doo not thinke that I wyll accuse you
 to my father. Ther is one that accuseth
 you; even Moyses in whom ye trust. ⁴⁶ For
 had ye beleued Moyses; ye wold haue be-
 leued me: for he wrote of me. ⁴⁷ But
 now ye beleue not his writinge: how shall
 ye beleue my wordes.

6. AFTER these thinges Iesus went
 his waye ower the see of Galilee nye to a
 cyte called Tiberias. ² And a greete mul-
 titude folowed him; because they had sene

CRANMER—1539.

but the wyll of the father which hath sent
 me. ³¹ If I shalde beare wytnes of my selfe,
 my wytnes were not true. ³² Ther is another
 that beareth wytnes of me: I am sure, that
 the wytnes which he beareth of me, is true.

³³ Ye sent vnto Iohn, and he bare wytn-
 es vnto the truthe. ³⁴ But I receaue not
 the recorde of man. Nenerthelesse, these
 thinges I saye that ye myght be safe. ³⁵ He
 was a burnynge, and a shynynge lyght,
 and ye wolde for a season haue reioysed
 in his light. ³⁶ But I haue greater wytnes,
 then the wytnes of Iohn. For the workes
 which the father hath geuen me to do;
 nyghthe, the same workes that I do, beare
 wytnes of me, that the father hath sent
 me. ³⁷ And the father himselfe which
 hath sent me hath borne witness of me.
 Ye haue not hearde his voyce at any tyme,
 nor sene his shap: ³⁸ his word haue ye
 not abydinge in you. For whom he hath
 sent, him ye beleue not.

³⁹ Search the scriptures, for in them ye
 thinke ye haue eternall lyfe and they are
 they which testify of me. ⁴⁰ And yet wyll
 ye not come to me, that ye might haue
 lyfe. ⁴¹ I receaue not prayse of men. ⁴² But
 I knowe you, that ye haue not the loue
 of God in you. ⁴³ I am come in my fa-
 thers name and ye receaue me not. If
 another come in his owne name, him
 wyll ye receaue: ⁴⁴ how can ye beleue,
 which receaue honoure one of another,
 and seke not the honoure that cometh
 of God only?

⁴⁵ Doo not thynke that I wyll accuse you
 to my father. Ther is one that ac-
 cuseth you: euen Moyses in whom ye
 trust. ⁴⁶ For had ye beleued Moyses, ye
 wolde haue beleued me for he wrote of
 me. ⁴⁷ But yf ye beleue not his wytnynge:
 how shall ye beleue my wordes?

6. AFTER these thynges Iesus went
 his waye ower the see of Galilee which is
 the see of Tiberias. ² and a greete mul-
 titude folowed hym, because they sawe

ἵνα ὁμοῦν ἔσῃ καὶ ἐν αὐτοῖς ζῶν ἰσχυρὸν ἔχων, καὶ ἐκείναι εἰσὶν αἱ μαρτυροῦσαι περὶ ἐμοῦ. ⁴⁰ καὶ οὐ θέλετε ἐλθεῖν πρὸς με, ἵνα ζῶν ἔχητε. ⁴¹ Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω. ⁴² ἀλλ' ἐγνώκα ὑμᾶς, ὅτι τὴν ἀγάπην τοῦ Θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς. ⁴³ ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου, καὶ οὐ λαμβάνετε με· ἐὰν ἄλλος ἐλθῇ ἐν τῷ ὀνόματι τοῦ ἰδίου, ἐκείνους λήψεσθε. ⁴⁴ πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου Θεοῦ οὐ ζητεῖτε; ⁴⁵ μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν, Μωσῆς, εἰς ὃν ὑμεῖς ἠλπικατε. ⁴⁶ εἰ γὰρ ἐπιστεύετε Μωσῇ, ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν. ⁴⁷ εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασι πιστεύσετε;

VI. Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος· ² καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, ὅτι ἑώραν τὰ σημεῖα ἃ ἐποίει ἐπὶ

¹ Alex. ἐν ὕμνῳ μόνον.

² Alex. ἀκολούθει ἐλ.

³ Alex. ἐπὶ τῶν ὁρίων α. ἐπὶ τῶν ὁρίων.

⁴ Rec. + αὐτῶν.

GENEVA—1557.

own wyl, but the wyl of the Father which hath sent me. ³¹ If I should beare witness of my selfe; my wytnes were not true. ³² There is another that beareth wytnes of me, and I am sure that the wytnes which he beareth of me, is true. ³³ Ye sent vnto Iohn, and he bare wytnes vnto the truth. ³⁴ But I receaue not the reuerd of man: Nevertheless, these thynges I say, that ye myght be safe. ³⁵ He was a burning, and a shynnyng candle: and ye would for a season haue reioysed in his light. ³⁶ But I haue greater wytnes then the wytnes of Iohn: for the workes which the Father hath geuen me to finishe, the same workes that I do, beare wytnes of me, that the Father sent me. ³⁷ And the Father hym selfe which hath sent me, beareth witness of me. Ye haue not heard his voyce at any tyme, nor ye haue seene his shape. ³⁸ And his wordes haue ye not abyding in you: for whome he hath sent, hym ye beleue not. ³⁹ Search the Scriptures: for in them ye thinke ye haue eternal lyfe: and they are they which testifie of me.

⁴⁰ And yet wyl ye not come to me, that ye myght haue lyfe. ⁴¹ I receaue not prayse of men. ⁴² But I knowe you, that ye haue not the loue of God in you. ⁴³ I am come in my Fathers name, and ye receaue me not: If another shal come in his owne name, him wyl ye receaue. ⁴⁴ How can ye beleue which receaue honour one of another, and seeke not the honour that cometh of God onely? ⁴⁵ Do not thinke that I wyl accuse you to my Father: There is one that accuseth you, euen Moses, in whome ye trust. ⁴⁶ For had ye beleued Moses, ye would haue beleued me: for he wrote of me. ⁴⁷ But saying ye beleue not his wytynges, how shal ye beleue my wordes?

G. AFTER these thynges, Iesus went his way ouer the sea of Galilee, nye to a cite called Tiberias: ² And a great multitude folowed him, because they saw his signes

RHEIMS—1582.

my will, but the will of him that sent me. ³¹ If I giue testimonie of my self, my testimonie is not true. ³² There is another that giueth testimonie of me: and I know that the testimonie is true which he giueth of me. ³³ You sent to Iohn: and he gave testimonie to the truth. ³⁴ But I receiue not testimonie of man: but I say these things that you may be saued. ³⁵ He was the lampe burning and shining. And you would for a time reioyce in his light. ³⁶ But I haue a greater testimonie then Iohn. For the workes which the Father hath giuen me to perfite them: the very workes them selues which I doe, giue testimonie of me, that the Father hath sent me. ³⁷ And the Father that sent me, him self hath giuen testimonie of me. neither haue you heard his voice at any time, nor seen his shape. ³⁸ And his word you haue not remaining in you: because whom he hath sent, him you beleue not. ³⁹ Search the scriptures, for you thinke in them to haue life everlasting: and the same are they that giue testimonie of me: ⁴⁰ and you will not come to me that you may haue life. ⁴¹ Glorie of men I receiue not. ⁴² But I haue knowen you, that the loue of God you haue not in you. ⁴³ I am come in the name of my Father, and you receiue me not: if an other shal come in his owne name, him you will receiue. ⁴⁴ How can you beleue, that receiue glorie one of an other: and the glorie which is of God only, you seeke not? ⁴⁵ Thinke not that I will accuse you to the Father: there is that accuseth you, Moyses, in whom you trust. ⁴⁶ For if you did beleue Moyses; you would perhaps beleue me also: for of me he hath written. ⁴⁷ And if you doe not beleue his writings: how will you beleue my wordes?

G. AFTER these things Iesus went beyond the sea of Galilee, which is of Tiberias: ² and a great multitude folowed him, because they saw the signes

AUTHORISED—1611.

will of the Father, which hath sent me. ³¹ If I beare witness of my selfe, my witness is not true. ³² There is another that beareth witness of me, and I know that the witness which he witnesseth of me, is true. ³³ Ye sent vnto Iohn, and he bare witness vnto the truth. ³⁴ But I receiue not testimonie from man: but these things I say, that ye might be saued. ³⁵ He was a burning and a shining light: and ye were willing for a season to reioyce in his light. ³⁶ But I haue greater witness then that of Iohn: for the workes which the Father hath giuen me to finish, the same workes that I doe, beare witness of mee, that the Father hath sent me. ³⁷ And the Father himselfe which hath sent mee, hath borne witness of me. Ye haue neither heard his voice at any time, nor seen his shape. ³⁸ And ye haue not his word abiding in you: for whom he hath sent, him ye beleue not. ³⁹ Search the Scriptures, for in them ye thinke ye haue eternal life, and they are they which testifie of me. ⁴⁰ And ye will not come to me, that ye might haue life. ⁴¹ I receiue not honour from men. ⁴² But I know you, that ye haue not the loue of God in you. ⁴³ I am come in my Fathers Name, and ye receiue mee not: if another shall come in his owne name, him ye will receiue. ⁴⁴ How can ye beleue, which receiue honour one of another, and seeke not the honor that cometh from God onely? ⁴⁵ Doe not thinke that I will accuse you to the Father: there is one that accuseth you, euen Moyses, in whom ye trust? ⁴⁶ For had ye beleued Moyses, ye would haue beleued me: for he wrote of me. ⁴⁷ But if ye beleue not his writings, how shall ye beleue my wordes?

G. AFTER these things Iesus went ouer the sea of Galilee, which is the sea of Tiberias: ² And a great multitude folowed him, because they saw his miracles which

τῶν ἀσθενούντων. ³ ἀνῆλθε δὲ εἰς τὸ ὄρος ὁ Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ. ⁴ ἦν δὲ ἐγγὺς τὸ πάσχα ἡ ἑορτὴ τῶν Ἰουδαίων. ⁵ ἐπάρas οὖν ὁ Ἰησοῦς τοὺς ὀφθαλμούς, καὶ θεωσάμενος ὅτι πολλὸς ὄχλος ἔρχεται πρὸς αὐτὸν, λέγει πρὸς τὸν Φίλιππον, ⁶ Πόθεν ἀγοράσωμεν ἄρτους, ἵνα φάγωσιν οὗτοι; ⁷ Τοῦτο δὲ ἔλεγε πειράζων αὐτόν· αὐτὸς γὰρ ᾔδει τί ἔμελλε ποιεῖν. ⁸ ἀπεκρίθη αὐτῷ Φίλιππος, ⁹ Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκούσιν αὐτοῖς, ἵνα ἕκαστος ¹⁰ αὐτῶν βραχύ τι λάβῃ. ¹¹ Λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου, ¹² Ἔστι παιδάριον ἐν ᾧδε, ὃ ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστί· εἰς τοσούτους; ¹³ Εἶπε δὲ ὁ Ἰησοῦς, ¹⁴ Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν. ἦν δὲ χόρτος πολλὸς ἐν τῷ τόπῳ. ¹⁵ ἀνέπεσον οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὥστε πεντακισχilioi. ¹⁶ ἔλαβε δὲ τοὺς ἄρτους

³ Alex. τοὺς ὀφθαλμούς ὁ Ἰησοῦς. ⁴ Rec. ἀγοράσωμεν. ⁵ Alex. ἔμελλε. ⁶ Alex. = αὐτῶν. ⁷ Alex. = ἐν. ⁸ Alex. ὁ. ⁹ Alex. ἀπεκρίθη.

WICLIIF—1380.

thei saien the tokens that he dide on hem that weren sick; ³ therfor, ihesus wente in to a hille, and sate there with hisse discipulis, ⁴ and the paske was ful ny: a feast dai of the iewis. ⁵ therfor whanne ihesus hadde lefte up his ijen, and hadde seen that a greet multitude cam to hym, he seith to filip: wherof schulen we be looues: that thes men ete? ⁶ but he seide this thing: temptynge hym, for he wiste what he was to do. ⁷ filip answerid to hym, the looues of twei hundrid pens, suffien not to hem: that eche man take a litil what. ⁸ oon of hisse discipulis andrew the brother of symeon the petir: seith to him, ⁹ a child is here that hath fyve barli looues and twei fischis, but what ben thes among so many. ¹⁰ therfor ihesus seith, make so hem sitte to the mete, and there was myche ley in the place, & so men saten to the mete as fyve thousand in nombre. ¹¹ and ihesus took fyve looues, & whanne he hadde do thankyngis: he departid to men that asten at the mete, and also of the fischis as myche as thei wolde.

¹² and whanne thei weren fillid: he seide to his discipulis, gadere ȝe the reliefs that ben lefte: that thei perische not. ¹³ and so thei gadriden and filliden twelve cofyns of relief of the fyve barli looues and twei fischis: that leften to hem that hadden eten. ¹⁴ therfor the men whanne thei hadden seen the signe that he hadde don: seiden for this is verrili the profete that is to come in to the world. ¹⁵ And whanne ihesus hadde knowen, that thei weren to come to take hym and make hym kyng: he fleiȝ aloone eft in to an hille.

¹⁶ and whanne euentide was comen, hisse discipulis wenten down to the see, ¹⁷ and thei wenten up in to a boot, and thei camen over the see in to caesarea and

TYNDALE—1534.

his myracles which he dyd on them that were diseased. ² And Iesus went vp into a mountayne, and there he sate with his disciples. ³ And easter, a feast of the Iewes, was nye. ⁴ Then Iesus lyfte vp his eyes, and sawe a grete company come vnto him, and sayde vnto Philip: whence shall we bye bread that these might ete. ⁵ This he sayde to proue him: for he him sylfe knewe what he wolde do.

⁷ Philip answered him, two hundred peny worthe of bread are not sufficient for them, that every man have a litell. ⁸ Then sayde vnto him, one of his disciples, Andrew Simon Peters brother. ⁹ There ys a lad here, which hath fyve barly loaves and two fishes: but what is that amonge so many? ¹⁰ And Iesus sayde. Make the people sit doune: Ther was moche grasse in the place. And the men sate doune, in nombre, about fyve thousand. ¹¹ And Iesus toke the bread, and gave thanke, and gave to the disciples, and his disciples to them that were set doune. And lykwyse of the fyshes, as moche as they wolde.

¹² When they had eaten ynough, he sayd vnto his disciples: gadder vp the broken meate that remayneth: that nothinge be lost. ¹³ And they gadred it togeder, and fylled twelve baskettes with the broken meate, of the fyve barly loaves, which broken meate remayned vnto them that had eaten. ¹⁴ Then the men, when they had seene the myracle that Iesus dyd, sayde: This is of a trouth the Prophet that shuld come into the worlde.

¹⁵ When Iesus perceaved that they wolde come, and take him vp to make him kyng, he departed agayne into a mountayne him selfe alone.

¹⁶ And when even was come, his disciples went vnto the see, ¹⁷ and entred into a shyppe, and went over the see vnto

CRANMER—1539.

his myracles which he dyd on them that were diseased. ² And Iesus went vp into a mountayne, and there he sate wyth his disciples. ³ And easter, a feast of the Iewes was nye.

⁴ When Iesus then lyfte vp his eyes, and sawe a grete company come vnto hym, he sayeth vnto Philip: whence shall we bye bread, that these maye ete? ⁵ This he sayd to proue him: for he him selfe know, what he wolde do.

⁷ Philip answered him two hundred peny worthe of bread are not sufficient for them, that euery man maye take a lytell. ⁸ One of his disciples (Andrew, Simon Peters brother) sayeth vnto him: ⁹ There is a lad here, which hath fyve barly loaves and two fyshes: but what are they amonge so many? ¹⁰ And Iesus sayde: Make the people sit doune. Ther was moche grasse in that place. So the men sate doune in nombre, about fyve thousand. ¹¹ And Iesus toke the bread: And when he had given thanke, he gaue to the disciples, and the disciples to them that were set doune. And lykwyse of the fyshes as moche as they wolde.

¹² When they had eaten ynough, he sayeth vnto his disciples: gadder vp the broken meate which remayneth, that nothinge be lost. ¹³ And they gathered it together, and fylled twelve baskettes with the broken meate: of the fyve barly loaves: which broken meate remayned vnto them that had eaten. ¹⁴ Then those men (when they had seene the myracle that Iesus dyd) sayd: this is of a trouth the same Prophet, that shalde come into the worlde.

¹⁵ When Iesus therefore perceaved, that they wolde come, and take him vp to make him kyng, he departed agayne into a mountayne him selfe alone.

¹⁶ And when even was now come, his disciples went downe vnto the see, ¹⁷ and gat vp into a shippe, and came ouer the

ὁ Ἰησοῦς, καὶ εὐχαριστήσας διέδωκε τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ἀνακει-
μένοις ὁμοίως καὶ ἐκ τῶν ὀφάρτων ὅσον ἤθελον. ¹² ὥς δὲ ἐνεπλήσθησαν, λέγει
τοῖς μαθηταῖς αὐτοῦ, 'Συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μὴ τι
' ἀπόληται.' ¹³ Συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν
πέντε ἄρτων τῶν κριθίνων, ἃ ἐπερίσσευσεν τοῖς βεβρωκόσιν. ¹⁴ οἱ οὖν ἄνθρωποι
ιδόντες ὃ ἐποίησεν σημεῖον ὁ Ἰησοῦς, ἔλεγον, 'Ὅτι οὗτός ἐστιν ἀληθῶς ὁ προφήτης
' ὁ ἐρχόμενος εἰς τὸν κόσμον.' ¹⁵ Ἰησοῦς οὖν γινούς ὅτι μέλλουσιν ἐρχεσθαι καὶ
ἁρπάξαι αὐτὸν, ἵνα ποιήσωσιν αὐτὸν βασιλέα, ἀνεχώρησεν πάλιν εἰς τὸ ὄρος
αὐτὸς μόνος.

¹⁶ Ὡς δὲ ὄψια ἐγένετο, κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν, ¹⁷ καὶ
ἐμβάντες εἰς τὸ πλοῖον, ἤρχοντο πέραν τῆς θαλάσσης εἰς Καπερναούμ. καὶ

'Const. = εἶν. * Alex. = οἱ. * Alex. ἔλαβον οὖν. * Alex. = τοῖς μαθηταῖς, οἱ δὲ μαθηταί. * Const. = αὐτὸν. * Const. = εἰς τὸν.

GENEVA—1557.

miracles, which he dyd on them that were diseased. ³ Then Iesus went vp into a mountayne, and there he sate with his disciples. ⁴ And Easter, a feast of the Iewes was nix. ⁵ Then Iesus lyft vp his eyes, and saw a great compaignie come vnto him, and sayd vnto Philip, Whence shal we bye bread, that these myght eat? ⁶ (This he sayd to proue hym: for he him selfe knewe what he would doe) ⁷ Philip answered him, Two hundred penyworth of bread is not sufficient for them, that euery man may take a tytel. ⁸ Then sayd vnto him one of his disciples, Andrew Simon Peters brother, ⁹ There is a litle boye here, which hath fve barley loaves, and two fyshes: but what are they among so many?

¹⁰ And Iesus sayd, Make the people syt downe. There was muche grasse in that place. Then the men sate downe in number, about fve thousand. ¹¹ And Iesus toke the bread, and gaue thanks, and gaue to the disciples, and his disciples to them that were set downe: and lykewyse of the fyshes as muche as they would. ¹² And when they were satisfied, he sayd vnto his disciples, Gather vp the broken meate which remaineth, that nothing be lost. ¹³ Then they gathered it together, and fylled twelue baskettes with the broken meate, of the fyne barley loaves, which fragments remayned vnto them that had eaten. ¹⁴ Then the men when they had sene the miracle that Iesus dyd, sayd, This is of a truth that Prophet that should come into the world. ¹⁵ When Iesus therfore perceaued that they would come, and take hym to make him king, he departed agayne into a mountayne him selfe alone.

¹⁶ And when euen was now come, his disciples went downe vnto the sea: ¹⁷ And entred into a shyp, and went ouer the sea towards Capernaum: and anone

RHEIMS—1582.

which he did vpon those that were sicke. ³ Iesus therefore went vp into the mountaine, and there he sate vvith his Disciples.

⁴ And the Pasche was at hand, the festiual day of the Iewes. ⁵ Vvhen Iesus therefore had lifted vp his eyes, and sawv that a very great multitude cometh to him, he sayth to Philippe, Vvhence shal we bye bread: that these may eate? ⁶ And this he said, tempting him, for him selfe knewv vvhat he vvould doe? ⁷ Philippe answered him, Tvvvo hundred penie vvorth of bread is not sufficient for them, that euery man may take a litle peece. ⁸ One of his Disciples, Andrew the brother of Simon Peter, sayth to him, ⁹ There is a boye here that hath fve barley loaves, and tvvvo fyshes: but vvhat are these among so many? ¹⁰ Iesus therefore sayth, Make the men to sit downe. And there was much grasse in the place. The men therefore sate downe, in number about fve thousand. ¹¹ Iesus therefore tooke the loaves: and vvhen he had given thanks, he distributed to them that sate, in like maner also of the fyshes as much as they vvould. ¹² And after they vvere filled, he said to his Disciples, Gather the fragments that are remaining, lest they be lost. ¹³ They gathered therefore, and filled twelue baskets vvith fragments of the fyne barley loaves, vvwhich remained to them that had eaten. ¹⁴ Those men therefore vvhen they had seen vvhat a signe Iesus had done, said, That this is the Prophet in deede that is to come into the vvorld. ¹⁵ Iesus therefore vvhen he knewv that they vvould come to take him, and make him king, he fled agayne into the mountaine him selfe alone.

¹⁶ And vvhen euen was come, his Disciples went downe to the sea. ¹⁷ And vvhen they vvere gone vp into the shippe, they came beyond the sea into Capernaum.

AUTHORISED—1611.

hee did on them that were diseased. ³ And Iesus went vp into a mountaine, and there hee sate with his Disciples. ⁴ And the Passouer, a feast of the Iewes, was nigh.

⁵ When Iesus then lift vp his eyes, and saw a great company come vnto him, he saith vnto Philip, Whence shall we buy bread, that these may eate? ⁶ (And this he said to proue him: for he himselfe knew what he would doe) ⁷ Philip answered him, Two hundred peniworth of bread is not sufficient for them, that euery one of them may take a litle. ⁸ One of his disciples, Andrew, Simon Peters brother, saith vnto him, ⁹ There is a lad here, which hath fve barley loaves, and two small fyshes: but what are they among so many? ¹⁰ And Iesus said, Make the men sit downe. Now there was much grasse in the place. So the men sate downe, in number about fve thousand.

¹¹ And Iesus tooke the loaves, and when he had given thanks, hee distributed to the disciples, and the disciples to them that were set downe, and likewise of the fyshes, as much as they would. ¹² Vvhen they were filled, he said vnto his disciples, Gather vp the fragments that remaine, that nothing be lost. ¹³ Therefore they gathered them together, and filled twelue baskets with the fragments of the fyne barley loaves, which remained ouer and aboue, vnto them that had eaten. ¹⁴ Then those men, when they had sene the miracle that Iesus did, sayd, This is of a truth that Prophet that should come into the world.

¹⁵ When Iesus therefore perceiued that they would come and take him by force, to make him a King, he departed agayne into a mountaine himselfe alone. ¹⁶ And when euen was now come, his disciples went downe vnto the sea, ¹⁷ And entred into a ship, and went ouer the sea towards

σκοτία ἤδη ἐγεγόνει, καὶ οὐκ ἔληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς, ἧ τε θάλασσα ἀνέμου μεγάλου πνέοντος διηγεύετο. ἠ ἐλλακότες οὖν ὡς σταδίους εἰκοσιπέντε ἢ τριάκοντα, θεωροῦσι τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης, καὶ ἐγγὺς τοῦ πλοίου γινόμενον καὶ ἐφασθήθησαν. ὁ δὲ λέγει αὐτοῖς, Ἐγὼ εἰμι· μὴ φοβεῖσθε. Ἦθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον.

Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐστηκὼς πέραν τῆς θαλάσσης, ἰδὼν ὅτι πλοῖαριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἐν ἐκείνῳ εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ, καὶ ὅτι οὐ συνεισηλθε τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖαριον, ἀλλὰ μόναι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον (ἀλλὰ δὲ ἦλθε πλοῖαριον ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον, εὐχαριστήσαντος τοῦ Κυρίου.) ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι

* Alex. ὄχλος. * Alex. ἰγίζοντο τὸ πλοῖον. * Alex. ἰδὼν α. εἶδεν. * Alex. = ἰσχυρὸς εἰς τὸ λαβεῖν αὐτὸν καὶ μαθηταὶ αὐτοῦ.

WICLIIF—1380.

derkeness weren made thanne; and ihesus was not comen to hem. ¹⁸ and for a greet wynde blew: the see rose up, ¹⁹ therfor whanne thei hadden rowid as fyve and twenti furlongis or thritti: thei seen ihesus walkyng on the see, and to be nyȝ the boot; and thei dredden, ²⁰ and he seide to hem, I am: nȝe ȝe drede, ²¹ therfor thei wolden take hym in to the boot; and anon the boot was at the lond, to whiche thei wenten.

²² On the tother dai the puple that stood over the see seiȝe; that there was noon other boot there but oon: and that ihesus entrid not with his discipulis in to the boot, but hise discipulis alome wenten; ²³ but other bootis camen fro tiberias bi- sides the place where thei hadden ete breed, and dide thankyngis to god; ²⁴ therfor whanne the puple hadde seen that ihesus was not there neȝer hise discipulis; thei wenten up in to botis, and camen to capernaum sekynge ihesus; ²⁵ and whanne thei hadden founden him over the see: thei seiden to hym, rabbi, how cam thou hidir? ²⁶ ihesus answerid to hem and seide, truli truli I seie to ȝou, ȝe saken me not for ȝe saien the myracles, but for ȝe eten of loaves and weren fillid; ²⁷ worche ȝe not mete that perischith, but that dwelith in to everlastynge lif, whiche mete mannes sone schal ȝeue to ȝou, for god the fadir hath markid hym.

²⁸ therfor thei seiden to hym, what schal we do; that we worche the werkis of god; ²⁹ ihesus answerid: and seide to hem, this is the werke of god; that ȝe biloue to hym: whom he sente; ³⁰ therfor thei seiden to hym, what tokens thanne doist thou, that we seen and biloue to thee, what worchist thou? ³¹ oure fadir eten

TYNDALE—1534.

Capernaum. And anon as it was darcke, and Iesus was not come to them. ¹⁸ And the see arose with a greut wynde that blew. ¹⁹ And when they had rowen aboute a .xxv. or a .xxx. furlonges, they sawe Iesus walke on the see; and drawe nye vnto the shyp; and they were afraied. ²⁰ And he sayde vnto them: It is I, be not a frayde. ²¹ Then wold they haue receaved him into the shyp; and the ship was by and by at the londe whyther they went.

²² The daye folowynge, the people which stode on the other syde of the see, sawe that ther was none other shyp there; save that one wher in his disciples were entred; and that Iesus went not in with his disciples in the ship: but that his disciples were gone awaye alone. ²³ How be it, ther came other shippes from Tiberias nye vnto the place, where they ate breed; when the Lorde had blessed. ²⁴ Then when the people sawe that Iesus was not there, neȝer his disciples; they also take shippinge and came to Capernaum sekynge for Iesus.

²⁵ And when they had founde him on the other syde of the see, they sayd vnto him: Rabbi, when camest thou hidir? ²⁶ Iesus answered them and sayde: verely verely I saye vnto you: ye scke me, not because ye sawe the myracles; but because ye ate of the loaves and were fillid. ²⁷ Laboure, not for the meate which perischeth; but for the meate that endureth vnto everlastynge lyfe; whiche meate the sone of man shall geve vnto you. For him hath god the fadir seald.

²⁸ Then sayd they vnto him: what shall we do that we myght worke the workes of God? ²⁹ Iesus answered and sayde vnto them: This is the werke of God; that ye beleve on him, whom he hath sent. ³⁰ They sayde vnto him: what signe shewest thou then, that we maye se and beleve the? What doest thou worke? ³¹ Oure fathers dyd eate Manna in the

CRANMER—1530.

see vnto Capernaum. And it was now darcke, and Iesus was not come to them. ¹⁸ And the see arose with a greut wynde that blew. ¹⁹ So when they had rowen aboute a .xxv. or .xxx. furlonges, they sawe Iesus walking on the see, and drawing nye vnto the shippe, and they were afraied. ²⁰ But he sayeth vnto them: It is I, be not afraide. ²¹ Then wold they haue receaved him into the shyp, and immediately the shyp was at the londe whither they went.

²² The daye folowynge when the people (whiche stode on the other syde of the see) sawe, that ther was none other shyp there, save that one wher into his disciples were entred, and that Iesus went not in with his disciples into the ship: but that his disciples were gone awaye alone. ²³ (Howbeit, ther cam other shippes from Tiberias nye vnto the place, where they dyd eate bred, after that the Lord had geuen thanks.) ²⁴ When the people therefore sawe that Iesus was not there, neȝer his disciples, they also toke shippinge, and came to Capernaum, sekynge for Iesus.

²⁵ And when they had founde him on the other syde of the see, they sayde vnto him: Rabbi, when camest thou hyther? ²⁶ Iesus answered them, and sayde: verely verely I saye vnto you: ye ecke me, not because ye sawe the myracles, but because ye dyd eate of the loaves, and were fylled.

²⁷ Laboure not for the meate which perischeth, but for that which endureth vnto everlastynge lyfe, which meate the sone of man shall geve vnto you. For him hath God the fadir seald.

²⁸ Then sayde they vnto him: what shall we do, that we myght worke the workes of God? ²⁹ Iesus answered and sayde vnto them: This is the werke of God, that ye beleve on him, whom he hath sent. ³⁰ They sayde therefore vnto him: what sygne shewest thou then, that we maye se, and beleve the? What doest thou worke? ³¹ Oure fathers dyd eate Manna in the

Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν αὐτοὶ εἰς τὰ ῥαβιά, καὶ ἦλθον εἰς Καπερναοὺμ, ζητοῦντες τὸν Ἰησοῦν. καὶ εὐρόντες αὐτὸν πέραν τῆς θαλάσσης, εἶπον αὐτῷ, Ῥαββί, πότε ὧδε γέγονας; Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ με, οὐχ ὅτι εἴδετε σημεῖα, ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε. ἐργάζεσθε μὴ τὴν βρώσιν τὴν ἀπολήμνην, ἀλλὰ τὴν βρώσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει· τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν ὁ Θεός. Εἶπον οὖν πρὸς αὐτὸν, Τί ποιῶμεν, ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ Θεοῦ; Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Τοῦτό ἐστι τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύσῃτε εἰς ὃν ἀπέστειλεν ἐκεῖνος. Εἶπον οὖν αὐτῷ, Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι; τί ἐργάξῃ; οἱ πατέρες ἡμῶν τὸ μάννα ἐφάγον ἐν τῇ ἐρήμῳ, καθὼς

Alex. πλοῦον.

Rec. ἐβίβησαν καὶ αὐτοὶ εἰς τὰ.

Alex. πλοῦμα.

Codd. = ὁ.

Alex. πιστεύετε.

GENEVA—1557.

it was darke, and Iesus was not come to them.

18 And the sea arose with a great wynd that blew. 19 And when they had rowed about fye and twenty, or thirte furlonges, they saw Iesus walkyng on the sea, and drawyng nye vnto the shyp: and were afayrd. 20 And he sayd vnto them, It is I, be not afayrd. 21 Then moste willingly they receaued hym into the shyp, and the ship was by and by at the land, whither they went. 22 The day folowyng, the people which stode on the other syde of the sea, sawe that there was none other shyp there, save that one, wherinto his disciples were entred, and that Iesus went out with his disciples in the shyp, but that his disciples were gone alone: 23 And that there came other shypes from Tiberias nye vnto the place where they ate the bread, after the Lord had geuen thanks.

24 Then when the people saw that Iesus was not there, neither his disciples, they also toke shyppyng, and came to Capernaum, sekyng for Iesus. 25 And when they had found hym on the other syde of the sea, they sayd vnto him, Rabbi, when comest thou hyther? 26 Iesus answered them, and sayd, Verely verely I say vnto you, ye seeke me not because ye saw the miracles, but because ye ate of the loaves, and were fylled. 27 Labour not for the meat which perisheth, but for the meat that endureth vnto everlasting lyfe, which meat the Sonne of man shal geue vnto you: for hym hath God the Father sealed. 28 Then sayd they vnto hym, What shal we do, that we myght worke the workes of God? 29 Iesus answered, and said vnto them, This is the worke of God, that ye beleue on him, whome he hath sent.

30 They sayd therefore vnto hym, What sygnes shewest thou then, that we may see, and beleue thee? What doest thou worke? 31 Our fathers dyd eat Manna in the

RHEIMS—1582.

and novv it was darke, and Iesus was not come vnto them. 18 And the sea arose, by reason of a great vynde that blew. 19 Vhen they had rowed therfore about fyve and tventie or thirte furlonges, they see Iesus vvalking vpon the sea, and to dravv nigh to the shippe, and they feared. 20 But he saith to them, It is I, feare not. 21 They vould therfore have taken him into the shippe: and forthvwith the shippe was at the land to vvhich they vvent.

22 The next day, the multitude that stode beyond the sea, sawv that there was no other boate there but one, and that Iesus had not entred into the boate vwith his Disciples, but that his Disciples only were departed: 23 but other boates came in from Tiberias beside the place vwhere they had eaten the bread, our Lord giuing thanks. 24 Vwhen therfore the multitude sawv that Iesus was not there, nor his Disciples, they vvent vp into the boates, and came to Capernaum seeking Iesus.

25 And vwhen they had found him beyond the sea, they said to him, Rabbi, vwhen comest thou hither? 26 Iesus answered them, and said, Amen, amen I say to you, you seeke me not because you haue scene signes, but because you did eate of the loaves, and were fylled. 27 Vworke not the meate that perisheth, but that endureth vnto life everlasting, vvhich the Sonne of man vvil geue you. For hym the Father, God, hath signed. 28 They said therfore vnto him, Vwhat shal we do that we may vworke the vworkes of God?

29 Iesus answered, and said to them, This is the vworke of God, that you beleue in him vvhom he hath sent. 30 They said therfore to him, Vwhat signe therfore doest thou, that we may see, and may beleue thee? vwhat vworkest thou?

31 Our fathers did eate Manna in the

AUTHORISED—1611.

Capernaum: and it was now darke, and Iesus was not come to them. 18 And the sea arose, by reason of a great wind that blew. 19 So when they had rowed about fyve and twenty, or thirte furlongs, they see Iesus walking on the sea, and drawing nigh vnto the ship: and they were afraid. 20 But he saith unto them, It is I, be not afraid. 21 Then they willingly received him into the ship, and immediately the ship was at the land whither they went.

22 The day following, when the people which stood on the other side of the sea, saw that there was none other boat there, save that one wherinto his Disciples were entred, and that Iesus went not with his Disciples into the boat, but that his disciples were gone away alone: 23 Howbeit there came other boats from Tiberias, nigh vnto the place where they did eat bread, after that the Lord had giuen thanks: 24 When the people therefore saw that Iesus was not there, neither his disciples, they also tooke shipping, and came to Capernaum, seeking for Iesus. 25 And when they had found him on the other side of the sea, they sayd vnto him, Rabbi, when comest thou hither? 26 Iesus answered them, and said, Verely, verely I say vnto you, Ye seeke me, not because ye saw the miracles, but because you did eate of the loaves, and were filled. 27 Labour not for the meat which perisheth, but for that meat which endureth vnto everlasting life, which the Sonne of man shal geue vnto you: for him hath God the Father sealed. 28 Then said they vnto him, What shall we do, that we might worke the workes of God? 29 Iesus answered, and said vnto them, This is the worke of God, that ye beleue on him whom he hath sent. 30 They said therfore vnto him, What signe shewest thou then, that we may see, and beleue thee? What doest thou worke?

31 Our fathers did eate Manna in the

ἔστι γεγραμμένον, “Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.” ²² Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, “Ἀμὴν ἀμὴν λέγω ὑμῖν, Οὐ Μωσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ ἀλλ’ ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν. ²³ ὁ γὰρ ἄρτος τοῦ Θεοῦ ἐστίν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ, καὶ ζῶν διδοὺς τῷ κόσμῳ.” Εἶπον οὖν πρὸς αὐτὸν, “Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τούτου.” Εἶπε δὲ αὐτοῖς ὁ Ἰησοῦς, “Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς με, οὐ μὴ πεινάσῃ· καὶ ὁ πιστεύων εἰς ἐμὲ, οὐ μὴ διψήσῃ πώποτε. ²⁶ ἀλλ’ εἶπον ὑμῖν ὅτι καὶ ἐώρακάτε με, καὶ οὐ πιστεύετε. ²⁷ πᾶν ὃ δίδωσί μοι ὁ πατήρ, πρὸς ἐμὲ ἔχει· καὶ τὸν ἐρχόμενον πρὸς με οὐ μὴ ἐκβάλω ἔξω. ²⁸ ὅτι καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με. ²⁹ τούτο δὲ ἐστὶ τὸ θέλημα τοῦ πέμψαντός με· πατὴρ, ἵνα πᾶν ὃ δέδωκέ μοι,

¹ Alex. ἀπὸ.² Alex. = πατὴρ.³ Const. ἀπὸ.⁴ Rec. ἔλ.⁵ Alex. πατὴρ μου.⁶ Alex. ἰσὺ ἐν.

WICLIFFE—1380.

manne in deserte? as it is writun, he gaf to hem breed, fro heuene to ete. ²² therfor ihesus seith to hem, truli truli I seie to you, moises gaf you not breed fro heuene; but my fadir geueth you verri breed fro heuene; ²³ for it is verri brede that cometh doun fro heuene, and geueth liif to the world;

²⁴ therfor thei seiden to him, lord euer geue us this breed, ²⁵ and ihesus seide to hem, I am breed of liif; he that cometh to me: schal not hungre; he that bileueth in me schal neuer thirst; ²⁶ but I seide to you that ye han seen me: and ye bileueden not. ²⁷ Al thing that the fadir geueth to me schal come to me; and I schal not cast him out: that cometh to me; ²⁸ for I cam doun fro heuene, not that I do my wille; but the wille of hym that sente me; ²⁹ & this is the wille of the fadir that sente me; that al thing that the fadir gaf me, I lese not of it, but agen reise it in the last dai; ³⁰ & this is the wille of my fadir that sente me; that eche man that seith the sonne, and bileueth in hym: haue euerlastyng liif; and I schal aserue him in the last dai;

⁴¹ therfor iouis grucchiden of hym for he hadde seide. I am breed that cam doun fro heuene; ⁴² and thei seiden, whether this is not ihesus the sonne of ioseph: whos fadir and modir we han knowen; how thanne seith this that I cam doun fro heuene? ⁴³ therfor ihesus answerid and seide to hem, nyle ye grucche to gidre. ⁴⁴ No man mai come to me; but if the fadir that sente me drawe hym; and I schal aserue hym in the last dai; ⁴⁵ it is writun in profetis, and alle men schulen be able for to be taughte of god; eche man that herde of the fadir and hath lerned: cometh to me; ⁴⁶ not for ony man hath

TYNDALE—1534.

desert, as yt is writen: He gave them breed from heuene to cate. ²² Iesus sayde vnto them: verely, verely I saye vnto you: Moyses gave you breed from heuene: but my father geueth you the true breed from heuene. ²³ For the breed of God is he which cometh doun from heuene and geueth lyfe vnto the worlde.

²⁴ Then sayde they vnto him: Lorde, euer moore geue vs this breed. ²⁵ And Iesus sayde vnto them: I am that breed of life. He that cometh to me, shall not hunger: and he that beleueth on me shall neuer thirst. ²⁶ But I sayed vnto you: that ye haue sene me, and yet beleue not. ²⁷ All that the father geueth me, shall come to me: and him that cometh to me, I cast not away. ²⁸ For I came doun from heuene: not to do myne owne wille, but his will which hath sent me. ²⁹ And this is the fathers will which hath sent me; that of all which he hath geuen me, I shuld loose no thinge: but shuld rayse it vp agayne at the last daye. ³⁰ And this is the wyl of him that sent me: that every man which seith the sonne and beleueth on him, haue euerlastyng lyfe. And I will rayse him vp at the last daye.

⁴¹ The Iewes then murmured at him; because he sayde: I am that breed which is come doun from heuene. ⁴² And they sayde: Is not this Iesus the sonne of ioseph, whose father and mother we knowe? How ys yt then that he sayeth: I came doun from heuene? ⁴³ Iesus answered and sayde vnto them, Murmur not betwene youre selues. ⁴⁴ No man can come to me except the father which hath sent me; drawe him. And I will rayse him vp at the last daye. ⁴⁵ It is writen in the Prophetes, that they shall all be taught of God. Every man therefore that hath heard and hath larned of the father cometh vnto me. ⁴⁶ Not that ony man

CRANMER—1580.

desert as it is wrytten. He gaue them brood from heauen to cate. ²² Then Iesus sayde vnto them: verely verely I saye vnto you: Moyses gaue you not that breed from heauen: but my father geueth you the true breed from heauen. ²³ For the brood of God is he, which cometh doun from heauen, and geueth lyfe vnto the worlde.

²⁴ Then sayd they vnto him: Lord, euermore geue vs this breed. ²⁵ And Iesus sayd vnto them. I am the brood of lyfe. He that cometh to me shall not hunger: and he that beleueth on me shall neuer thirst. ²⁶ But I sayde vnto you: that ye also haue sene me, and yet ye beleue not. ²⁷ All that the father geueth me shall come to me: and him that cometh to me, I cast not away. ²⁸ For I came doun from heauen: not to do that I will, but that he wyl, which hath sent me. ²⁹ And this is the fathers wyl which hath sent me, that of all which he hath geuen me, I shal loose nothinge: but rayse them vp agayne at the last daye. ³⁰ And this is the will of him that sent me: that every one which seeth the sonne and beleueth on him, haue euerlasting lyfe. And I will rayse him vp at the last daye. ⁴¹ The Iewes then murmured at him, because he sayd: I am the brood (of lyfe) which came doun from heauen. ⁴² And they sayde: Is not this Iesus the sonne of ioseph, whose father and mother we knowe? How is it then that he sayeth, I came doun from heauen? ⁴³ Iesus answered and sayd vnto them. Murmur not amonge youre selues.

⁴⁴ No man can come to me, except the father which hath sent me, drawe hym: And I will rayse him vp at the last daye. ⁴⁵ It is writun in the Prophetes: and they shalbe all taught of God. Every man therefore that hath heard, and hath larned of the father, cometh vnto me. ⁴⁶ Not that ony man hath sene the father, saue

‘ μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ. ’ τούτο
 ‘ γάρ | ἐστὶ τὸ θέλημα τοῦ πέμψαντός με, | ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ
 ‘ πιστεύων εἰς αὐτὸν, ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ | τῇ ἐσχάτῃ
 ‘ ἡμέρᾳ. ’ Εὐλόγηζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι εἶπεν, ‘ Εγὼ εἰμι ὁ ἄρτος ὁ
 ‘ καταβάς ἐκ τοῦ οὐρανοῦ. ’ καὶ ἔλεγον, ‘ Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ,
 ‘ οὗ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς οὖν λέγει οὗτος, | ὅτι ἐκ τοῦ
 ‘ οὐρανοῦ καταβέβηκα; ’ Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, ‘ Μὴ γογγύζετε
 ‘ μετ’ ἀλλήλων. ’ οὐδεὶς δύναται ἐλθεῖν πρὸς με, εἰ μὴ ὁ πατὴρ ὁ πέμψας με
 ‘ ἐλύσῃ αὐτὸν, καὶ ἐγὼ | ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. ’ ἐστὶ γεγραμ-
 ‘ μένον ἐν τοῖς προφήταις, “ Καὶ ἔσονται πάντες διδασκοὶ Θεοῦ.” Πᾶς ὁ
 ‘ ἀκούων | παρὰ τοῦ πατρὸς καὶ μαθὼν, ἔρχεται πρὸς με. ’ οὐχ ὅτι τὸν πατέρα

* Alex. = εἶπεν.

* Rec. + οὖν.

* Alex. εἰπὼν.

* Rec. = ἐν.

* Rec. + τοῦ.

* Rec. + οὖν.

* Rec. ἀκούων.

GENEVA—1557.

desert as it is wrytten, He gaue them bread
 from heauen to eat. ³² Then Iesus sayd
 vnto them, Verely verely I say vnto you,
 Moyses gaue you not bread from heauen;
 but my Father geueth you the true bread
 from heauen. ³³ For the bread of God, is
 he which commeth downe from heauen,
 and geueth life vnto the world. ³⁴ Then
 they sayd vnto hym, Lord, euermore geue
 vs this bread. ³⁵ And Iesus sayd vnto
 them, I am the bread of life: He that
 cometh to me, shal not hunger: and he
 that beleueth on me shal neuer thirst.

³⁶ But I sayd vnto you, That ye also
 haue sene me, and yet beleue not. ³⁷ All
 that the Father geueth me, shal come to
 me: and hym that cometh to me, I cast
 not away: ³⁸ For I came downe from
 heauen, not to do mine own wyl, but his
 wyl which hath sent me. ³⁹ And it is the
 Fathers wyl which hath sent me, that of
 all which he hath giuen me, I should loose
 nothing, but should rayse it vp agayne at
 the last day. ⁴⁰ And this is the wyl of him
 that sent me, that euery man which seeth
 the Sonne, and beleueth on hym, haue
 euermoring life: and I wyl raise him vp
 at the last day.

⁴¹ The Iewes then murmured at him, be-
 cause he sayd, I am that bread which is
 come downe from heauen. ⁴² And they
 sayd, Is not this Iesus the sonne of Ioseph,
 whose father and mother we knowe? How
 is it then that he sayth, I came
 downe from heauen? ⁴³ Iesus answered
 and sayd vnto them, Murmur not among
 your selues. ⁴⁴ No man can come to me
 except the Father which hath sent me draw
 him: And I will rayse him vp at the last
 day. ⁴⁵ It is wrytten in the Prophetes,
 And they shall be all taught of God. Euery
 man therefore that hath heard, and hath
 learned of the Father, cometh vnto me.

⁴⁶ Not that any man hath sene the

RHEIMS—1582.

desert, as it is wrytten, Bread from hea-
 uen he gaue them to eat. ³² Iesus there-
 fore said to them, Amen, amen I say to
 you, Moyses gaue you not the bread from
 heauen, but my Father giueth you the
 true bread from heauen. ³³ For the bread
 of God it is that descendeth from heauen,
 and giueth life to the world. ³⁴ They said
 therefore vnto him, Lord, giue vs alwaies
 this bread. ³⁵ And Iesus said to them, I
 am the bread of life, he that cometh to
 me, shal not hunger: and he that be-
 leueth in me, shal neuer thirst. ³⁶ But I
 said to you that both you haue sene me
 and you beleue not. ³⁷ All that the Father
 giueth me, shal come to me: and him
 that cometh to me I wyl not cast forth.

³⁸ Because I descended from heauen, not
 to doe mine owne wyl, but the wyl of
 him that sent me. ³⁹ For this is the wyl
 of him that sent me, the Father: that al
 that he hath giuen me I loose not thereof;
 but raise it in the last day. ⁴⁰ And this is
 the wyl of my father that sent me: that
 euery one that seeth the Sonne, and be-
 leueth in him, haue life euermoring, and
 I wyl raise him in the last day.

⁴¹ The Iewes therefore murmured at him,
 because he had said, I am the bread
 which descended from heauen: ⁴² and
 they said, Is not this Iesus the sonne of
 Ioseph, whose father and mother we
 knowe? How then saith he, That I de-
 scended from heauen? ⁴³ Iesus therefore
 answered and said to them, Murmure
 not one to an other: ⁴⁴ no man can come
 to me, vntill the Father that sent me,
 draw him: and I wyl raise him vp in the
 last day. ⁴⁵ It is wrytten in the Prophetes,
 And al shal be dooible of God. Euery one
 that hath heard of the Father, and hath
 learned, cometh to me. ⁴⁶ Not that any
 man hath sene the Father, but he which

AUTHORISED—1611.

desert, as it is written, He gaue them
 bread from heauen to eat. ³² Then Iesus
 said vnto them, Verely, verely I say vnto
 you, Moyses gaue you not that bread from
 heauen, but my Father giueth you the true
 bread from heauen. ³³ For the bread of God
 is hee which cometh downe from heauen,
 and giueth life vnto the world. ³⁴ Then
 said they vnto him, Lord, euermore giue
 vs this bread.

³⁵ And Iesus said vnto them, I am
 the bread of life: hee that cometh to
 me, shall neuer hunger: and he that
 beleueth on me, shall neuer thirst. ³⁶ But
 I said vnto you, that ye also haue sene
 me, and beleue not. ³⁷ All that the Fa-
 ther giueth mee, shall come to mee; and
 him that cometh to me, I will in no wise
 cast out. ³⁸ For I came downe from hea-
 uen, not to do mine owne will, but the
 will of him that sent me. ³⁹ And this is
 the Fathers will which hath sent me, that
 of all which he hath giuen mee, I should
 lose nothing, but should raise it vp agayne
 at the last day. ⁴⁰ And this is the will of
 him that sent me, that euery one which
 seeth the Sonne, and beleueth on him,
 may haue euermoring life: and I will raise
 him vp at the last day.

⁴¹ The Iewes then murmured at him,
 because hee said, I am the bread which
 came downe from heauen. ⁴² And they
 said, Is not this Iesus the sonne of Ioseph,
 whose father and mother we know? How
 is it then that hee sayth, I came downe
 from heauen? ⁴³ Iesus therefore answered,
 and said vnto them, Murmure not among
 your selues. ⁴⁴ No man can come to me,
 except the Father which hath sent me,
 draw him: and I will raise him vp at the
 last day. ⁴⁵ It is written in the Prophiets,
 And they shall be all taught of God. Euery
 man therefore that hath heard, and hath
 learned of the Father, cometh vnto me,
⁴⁶ Not that any man hath sene the

604
 6 τις ἐώρακεν | εἰ μὴ ὁ ὢν παρὰ τοῦ Θεοῦ, οὗτος ἐώρακε τὸν πατέρα. 7 ἀμὴν ἀμὴν
 λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ, ἔχει ζωὴν αἰώνιον. 8 ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς.
 9 οἱ πατέρες ὑμῶν ἔφαγον τὸ μάννα ἐν τῇ ἐρήμῳ, καὶ ἀπέθανον 10 οὗτός ἐστιν
 ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ.
 11 ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγῃ ἐκ τούτου
 τοῦ ἄρτου, ζήσεται εἰς τὸν αἰῶνα. καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω, ἡ σὰρξ μου ἐστίν,
 ἣν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς. 12 Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ
 Ἰουδαῖοι λέγοντες, Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα φαγεῖν; 13 Εἶπεν
 οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ
 υἱοῦ τοῦ ἀνθρώπου, καὶ πίνητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. 14 ὁ
 τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἔχει ζωὴν αἰώνιον, καὶ ἐγὼ |

* Alex. iap. rec.

* Alex. in rē ip. r. p.

* Alex. = ἦν ἐγὼ δώσω.

* Alex. καθέ.

WICLIFF—1380.

seen the fadir, but this that is of god hath
 seen the fadir, 47 sothli sothli I seie to
 you, he that hileneth in me: hath euer-
 lastinge liif, 48 I am breed of liif, 49 youre
 fadris eten manna in desert: and ben deed.
 50 this is breed comynge down fro heuene:
 that if any man ete therof: he die not
 51 I am luyunge breed that cam down fro
 heuene, if any man ete of this breed he
 schal lyue with outen ende, and the breed
 that I schal geue: is my fleisch, for the
 liif of the world,

52 therfor the iewis chidden to gidre and
 seiden, hou mai this geue to us his fleisch
 to ete, 53 therfor ihesus seith to hem. truli
 truli I seie to you, but ye eten the fleisch
 of mannes sone, and drynken his blood:
 ye schal not haue liif in you, 54 he that
 etith my fleisch and drinkith my blood,
 hath euerlastinge liif, and I schal asen,
 reise hym in the last dai, 55 for my fleisch
 is uerri mete: and my blood is uerri
 drynke, 56 he that etith my fleisch and
 drynke my blood: dwelleth in me and I
 in hym, 57 as my fadir luyunge sente me:
 c I lyue for the fadir, and he that etith
 me: he schal lyue for me, 58 this is breed
 that cam down fro heuene, not as youre
 fadris eten manna: and ben deed, he that
 etith this breed: schal lyue with outen
 ende.

59 He seide these thingis in the synagoge
 techyng in capernaum, 60 therfor many
 of hise discipulis heryng seiden, this word
 is hard: who mai here it, 61 but ihesus
 writeth at hym self, that hise discipulis
 gruchiden of this thing: seide to hem,
 this thing schawdrith you, 62 therfor if ye
 seen mannes sone styngre wher he was
 before 63 it is the spirit that quykeneith,
 the fleisch profitith no thing, the wordis

TYNDALE—1534.

hath sene the father, save he which is of
 God: the same hath sene the father.

47 Verely verely I saye vnto you, he that
 beleueth on me, hath euerlastinge lyfe.
 48 I am that breed of lyfe. 49 Your fathers
 dyd eate Manna in the wilderness and are
 deed. 50 This is that breed which com-
 meth from heauen, that he which eateth
 of it, shal also not dye. 51 I am that
 luyng breed which came downe from
 heauen. Yf any man eate of this breed,
 he shall liue forever. And the breed that
 I will geue, is my fleshe, which I will
 geue for the lyfe of the worlde.

52 And the Iewes strue amonge them
 selues sayyng: How can this felowe geue
 vs his fleshe to eate? 53 Then Iesus sayde
 vnto them: Verely, verely I saye vnto
 you, except ye eate the fleshe of the
 sonne of man, and drinke his bloude, ye
 shall not haue lyfe in you. 54 Whoso-
 euer eateth my fleshe, and drinketh my bloude,
 hath eternall lyfe: and I will rayse him
 vp at the last daye. 55 For my fleshe is
 meate in dede: and my bloude is drynke
 in dede. 56 He that eateth my fleshe and
 drynke my bloude, dwelleth in me and
 I in him. 57 As the luyng father hath
 sent me, even so lyue I by my father:
 and he that eateth me, shall liue by me.
 58 This is the breed which cam from hea-
 ven: not as youre fathers haue eaten
 Manna and are deed. He that eateth of
 this breed, shall liue ever.

59 These thinges sayd he in the syna-
 goge as he taught in Capernaum. 60 Many
 of his disciples, when they had herde this
 sayde: this is an harde sayyng: who can
 abyde the hearinge of it? 61 Iesus knew
 in him self, that his disciples murmured
 at it, and sayde vnto them: Doth this
 offende you? 62 What and yf ye shall se
 the sone of man ascende vp wher he
 was before? 63 It is the spere that quyk-
 eneth, the fleshe profiteth nothinge.

CRANMER—1539.

he which is of God: the same hath sene
 the father.

47 Verely verely I saye vnto you: he
 that putteth his trust in me, hath euer-
 lastinge lyfe. 48 I am that breed of lyfe.
 49 Your fathers dyd eate Manna in the
 wyldernes, and are deed. 50 Thys is that
 breed, which cometh downe from hea-
 ven, that a man maye eate therof, and not
 dye. 51 I am that luyng breed, which
 came downe from heauen. If any man
 eate of this breed, he shall liue for euer.
 And the breed that I will geue, is my
 fleshe, which I wyll geue for the lyfe of
 the worlde.

52 The Iewes therfore stroue amonge
 them selues, saying: How can this felow
 geue vs that flesch of his, to eate? 53 Then
 Iesus sayde vnto them: Verely, verely I
 saye vnto you, except ye eate the fleshe
 of the sone of man, and drinke his
 bloude: ye haue no lyfe in you. 54 Who-
 soeuer eateth my fleshe & drynke my bloude,
 hath eternall lyfe, and I wyll rayse him
 vp at the last daye. 55 For my fleshe is
 meate in dede: and my bloude is drinke
 in dede. 56 He that eateth my fleshe and
 drinketh my bloude, dwelleth in me and
 I in him. 57 As the luyng father hath
 sent me, and I liue for the father: Even
 so he that eateth me, shall lyue by the
 meate of me. 58 This is that breed, which
 cam downe from heauen: not as youre
 fathers dyd eate Manna, and are deed.
 He that eateth of this breed, shall lyue
 euer.

59 These thinges sayd he in the synagoge,
 as he taught in Capernaum. 60 Many ther-
 fore of his disciples (when they had herde
 this) sayde: this is an harde sayyng: who
 can abyde the hearinge of it? 61 Iesus
 knew in hym self, that his disciples
 murmured at it, and he sayd vnto them:
 Doth this offende you? 62 What and yf
 ye shall se the sone of man ascende vp
 thither wher he was before? 63 It is the
 spere that quykeneith, the flesch profiteth

605
 ' ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. ⁶⁰ ἡ γὰρ σὰρξ μου ἁληθῶς ἐστὶ βρώσις,
 ' καὶ τὸ αἷμά μου ἁληθῶς ἐστὶ πόσις. ⁶¹ ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου
 ' τὸ αἷμα, ἐν ἐμοὶ μένει, καὶ γὰρ ἐν αὐτῷ. ⁵⁷ καθὼς ἀπέστειλέ με ὁ ζῶν πατήρ, καὶ γὰρ
 ' ζῶ διὰ τὸν πατέρα· καὶ ὁ τρώγων με, καὶ κέως ζήσεται δι' ἐμέ. ⁵⁸ οὗτός ἐστιν
 ' ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς· οὐ καθὼς ἔφαγον οἱ πατέρες ὑμῶν τὸ
 ' μάννα, καὶ ἀπέθανον· ὁ τρώγων τοῦτον τὸν ἄρτον ζήσεται εἰς τὸν αἰῶνα. ⁵⁹ Ταῦτα
 εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καπερναούμ. ⁶⁰ Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν
 μαθητῶν αὐτοῦ ἔπουν, ' Σκληρὸς ἐστὶν οὗτος ὁ λόγος· τίς δύναται αὐτοῦ ἀκούειν;
⁶¹ Εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ, ὅτι γογγύζουσι περὶ τούτου οἱ μαθηταὶ αὐτοῦ,
 εἶπεν αὐτοῖς, ' Τοῦτο ὑμᾶς σκανδαλίζει; ⁶² εἰν οὖν θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου
 ' ἀναβαίνοντα ὅπου ἦν τὸ πρότερον; ⁶³ τὸ πνεῦμά ἐστι τὸ ζωοποιούν, ἡ σὰρξ οὐκ

* Rec. = ἐν.

* Alex. ἀληθῶς.

* Alex. ζήσεται.

* Alex. εἴ.

* Alex. = ἐμὸν.

* Alex. ὁ δ. αὐτὸς

GENEVA—1557.

Father, saue he which is of God, the same hath sene the Father. ⁴⁷ Verely verely I say vnto you, He that beleueth on me, hath euerlasting lyfe. ⁴⁸ I am that bread of lyfe. ⁴⁹ Your fathers dyd eat Mannas in the wyldernes, and are dead. ⁵⁰ This is that bread which commeth downe from heauen, that he which eateth of it, should not dye. ⁵¹ I am that liuyng bread which came downe from heauen: If any man eat of this bread, he shal liue for euer: and the bread that I wyl geue, is my fleshe, which I wyl geue for the lyfe of the world.

⁵² Then the Iewes stroue among them selues, saying, How can this felow geue vs his fleshe to eat? ⁵³ Then Iesus sayd vnto them, Verely verely I say vnto you, Except ye eat the fleshe of the Sonne of man, and dryncke his blood, ye haue no lyfe in you. ⁵⁴ Whosoever eateth my fleshe, and drincketh my blood, hath eternal lyfe: and I wyl rayse him vp at the last day.

⁵⁵ For my fleshe is meat in dede, and my blood is drinke in dede. ⁵⁶ He that eateth my fleshe, and dryncketh my blood dwelleth in me, and I in hym. ⁵⁷ As the lyuyng Father hath sent me, euen so lyue I by the Father: and so he that eateth me shal lyue by me. ⁵⁸ This is that bread which came downe from heauen: not as your fathers haue eaten Manna, and are dead: He that eateth of this bread, shal lyue euer. ⁵⁹ These thynges sayd he in the Synagoge, as he taught in Capernaum.

⁶⁰ Many therefore of his disciples (when they heard this) sayd, This is an hard saying, who can abyde the hearing of it? ⁶¹ Iesus knowe in hym selfe, that his disciples murmured at it, and sayd vnto them, Doth this offend you? ⁶² What and if ye shulde se the Sonne of man ascede vp where he was before? ⁶³ It is the Sprite that quickeneth, the fleshe

RHEIMS—1582.

is of God: this hath seen the Father. ⁴⁷ Amen, amen I say to you, he that beleueth in me, hath life euerlasting. ⁴⁸ I am the bread of life. ⁴⁹ Your fathers did eate Manna in the desert: and they died. ⁵⁰ This is the bread that descendeth from heauen: that if any man eate of it, he die not. ⁵¹ I am the liuing bread, that came downe from heauen. If any man eate of this bread, he shal liue for euer: and the bread which I wil geue, is my flesh for the life of the world.

⁵² The Iewes therefore stroue among them selues, saying, How can this man geue vs his flesh to eate? ⁵³ Iesus therefore said to them, Amen, amen I say to you, Vnles you eate the flesh of the Sonne of man, and drinke his blood, you shal not haue life in you. ⁵⁴ He that eateth my flesh, and drincketh my blood, hath life euerlasting: and I wil raise him vp in the last day. ⁵⁵ For my flesh, is meate in dede: and my blood is drinke in dede.

⁵⁶ He that eateth my flesh, and drincketh my blood, abideth in me, and I in him. ⁵⁷ As the liuing father hath sent me, and I liue by the father: and he that eateth me, the same also shal liue by me. ⁵⁸ This is the bread that came downe from heauen. Not as your fathers did eate Manna, and died. He that eateth this bread, shal liue for euer. ⁵⁹ These things he said teaching in the Synagoge, in Capernaum.

⁶⁰ Many therefore of his Disciples hearing it, said, This saying is hard, and who can heare it? ⁶¹ But Iesus knowing with him self that his Disciples murmured at this, he said to them, Doth this scandalize you? ⁶² If then you shal see the Sonne of man ascede vwhere he was before? ⁶³ It is the spirit that quickeneth, the flesh profiteth nothing. The wordes

AUTHORISED—1611.

Father; saue hee which is of God, hee hath sene the Father. ⁴⁷ Verely, verely I say vnto you, Hee that beleueth on me, hath euerlasting life. ⁴⁸ I am that bread of life. ⁴⁹ Your fathers did eate Manna in the wilderness, and are dead. ⁵⁰ This is the bread which cometh downe from heauen, that a man may eate thereof, and not die. ⁵¹ I am the liuing bread, which came downe from heauen. If any man eate of this bread, he shall liue for euer: and the bread that I will geue, is my flesh, which I will geue for the life of the world. ⁵² The Iewes therefore stroue amongst themselves, saying, How can this man geue vs his flesh to eate?

⁵³ Then Iesus sayd vnto them, Verely, verely I say vnto you, Except yee eate the flesh of the sonne of man, and drinke his blood, yee haue no life in you. ⁵⁴ Whoso eateth my flesh, and drincketh my blood, hath eternall life, and I will raise him vp at the last day. ⁵⁵ For my flesh is meate in dede, and my blood is drinke in dede.

⁵⁶ He that eateth my flesh, and drincketh my blood, dwelleth in me, and I in him. ⁵⁷ As the liuing Father hath sent me, and I liue by the Father: so, he that eateth me, euen he shall liue by me. ⁵⁸ This is that bread which came downe from heauen: not as your fathers did eate Manna, and are dead: he that eateth of this bread, shall liue for euer. ⁵⁹ These things said hee in the Synagoge, as he taught in Capernaum. ⁶⁰ Many therefore of his disciples, when they had heard this, said, This is an hard saying, who can heare it?

⁶¹ When Iesus knew in himselfe, that his disciples murmured at it, hee said vnto them, Doeth this offend you? ⁶² What and if yee shall see the sonne of man ascede vp where hee was before? ⁶³ It is the spirit that quickeneth, the flesh

606
 ὠφελεῖ οὐδέν· τὰ ῥήματα αὐτοῦ ἐγὼ ᾠλέαληκα| ὑμῖν, πνεῦμά ἐστι καὶ ζωὴ ἐστίν.
 64 ἄλλ' εἰσὶν ἐξ ὑμῶν τινες οἱ οὐ πιστεύουσιν. Ἦδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς,
 τινες εἰσὶν οἱ μὴ πιστεύοντες, καὶ τίς ἐστίν ὁ παραδώσων αὐτόν. 65 Καὶ ἔλεγε,
 Διὰ τοῦτο εἶρηκα ὑμῖν, ὅτι οὐδεὶς δύναται ἔλθειν πρὸς με, εἰ μὴ ἡ δεδομένη
 αὐτῷ ἐκ τοῦ πατρὸς μου. 66 Ἐκ τούτου πολλοὶ ἀπῆλθον τῶν μαθητῶν αὐτοῦ
 εἰς τὰ ὀπίσω, καὶ οὐκέτι μετ' αὐτοῦ περιεπάτουν. 67 εἶπεν οὖν ὁ Ἰησοῦς τοῖς
 δώδεκα, Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν; 68 Ἀπεκρίθη αὐτῷ Σίμων Πέτρος,
 Κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις· καὶ ἡμεῖς πεπι-
 69 στεύκαμεν, καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ. 70 Ἀπεκρίθη
 αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην, καὶ ἐξ ὑμῶν εἷς
 71 διάβολός ἐστιν; Ἐλεγε δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτην· οὗτος γὰρ
 72 ἡμελλεν αὐτὸν παραδόναι, εἰς ὧν ἐκ τῶν δώδεκα.

* Rec. λαλῶ.

* Alex. = μου.

* Alex. τῶν μαθητῶν αὐτοῦ ἀπῆλθον.

* Rec. + οὐκ.

* Alex. ἔγνω.

* Rec. + τοῦ ζῶντος.

* Compl. = Ἰησοῦς.

* Alex. Ἰσκαριώτην.

* Alex. Ἰσκαριώτην.

* Alex. παραδόναι αὐτόν.

WICLIIF—1380.

that I haue spoken to you: beu spirit,
 and liif. 64 but there ben somme of you:
 that bielenen not, for ihesus wiste fro the
 bigynnyng: whiche weren biuoyage,
 and who was to liitric hyn, 65 and he
 seide, therfor I seide to you, that no man
 mai come to me: but it were goun to
 him of my fadir,

66 fro this tyme many of his discipils
 wenten abak and wenten not now with
 hym, 67 therfor ihesus seide to the twelue:
 whether ge wolen also go aweie? 68 and
 symount peir answerid to hym, lord to
 whom schulen we go: thou hast wordis
 of euerlastyng liif, 69 and we bielenen and
 han knowen: that thou art crist the sone
 of god, 70 therfor ihesus answerid to hem,
 whether I chees not you twelue o oon of
 you is a fendy, 71 he seide this of iudas
 symounte scariot, for this was to biitric
 hym: whanne he was oon of the twelue.

7. AFTER these thingis ihesus walkid
 in to galilee, for he wolde not walke in to
 iudee, for the iewis sougten to sle hym,
 2 & there was nyȝt a feest dai of the iewis,
 senefegia, 3 and his breithren seiden to
 him, passe for hennes, and go in to iudee:
 that also thi discipils seen thi werkis that
 thou doist. 4 for no man doith ony thing
 in hidis: and hym self sekith to be opene,
 if thou doist these thingis: schewe thi
 self to the world, 5 for neither hisc breith-
 ren bieleneden in hym,

6 therfor ihesus seith to hem, my tyme
 ys not yet: but youre tyme is euermore
 redy, 7 the world mai not hate you, sothli
 it hatith me, for I bere witnessyng ther-
 of that the werkis of it ben yuel. 8 go ye
 up to this feest dai: but I schal not go
 up to this feest dai for my tyme is not yet
 fulfilled, 9 whanne he hadde seide these
 thingis: he dwelte in galile, 10 and aftir
 that hisc breithren weren gon up: thanne

TYNDAL—1534.

The wordes that I speake vnto you, are
 sprete and lyfe. 64 But there are some of
 you that beleue not. For Iesus knewe
 from the begynnyng, which they were
 that beleued not and who shuld betraye
 him. 65 And he sayde: Therefore sayde I
 vnto you: that no man can come vnto
 me, except it were given vnto him of my
 father.

66 From that tyme many of his discipils
 went backe, and walked no moore with
 him. 67 Then sayde Iesus to the twelue:
 will ye also goo awaye? 68 Then Simon
 Peter answered: Master to whom shall
 we goo? Thou haste the wordes of eternall
 lyfe, 69 and we beleue and knowe, that
 thou arte Christ the sonne of the lyvinge
 God. 70 Iesus answered them: Haue not
 I chosen you twelue, and yet one of you
 is the deuyll? 71 He spake it of Iudas
 Iscariot the sonne of Simon. For he
 was that shuld betraye him, and was one
 of the twelue.

7. AFTER that, Iesus went about in
 Galile and wolde not go about in Iewry,
 for the Iewes sought to kill him. 2 The
 Iewes tabernacle feest was at hande. 3 His
 brethren therefore sayde vnto him: get
 the hence and go into Iewry that thy dis-
 ciples maye see thy werkis that thou doest.
 4 For there is no man that doeth any thinge
 secretly, and he him selfe seketh to be
 knowne. Yf thou do soche thinges, shewe
 thy selfe to the world. 5 For as yet his
 brethren beleued not in him.

6 Then Iesus sayd vnto them: My tyme
 is not yet come, youre tyme is all waye
 redy. 7 The world cannot hate you. Me
 it hateth: because I testify of it, that the
 werkis of it are euill. 8 Go ye vp vnto
 this feest. I will not go vp yet vnto this
 feest, for my tyme is not yet full come.
 9 These wordes he sayde vnto them and
 abode still in Galile. 10 But assone as his
 brethren were gone vp, then went he

CRANMER—1539.

nothinge. The wordes that I speake
 vnto you, are sprete and lyfe. 64 But there
 are some of you that beleue not. For
 Iesus knew from the beginnyng, which
 they were, that beleued not, and who
 shuld betraye him. 65 And he sayd:
 therefore sayde I vnto you: that no man
 can come vnto me, except it were given
 vnto him of my father.

66 From that tyme many of his discipils
 went backe, and forsoke him, and walked
 no more with him. 67 Then sayde Iesus
 to the twelue: wyll ye also goo awaye?
 68 Then Simon Peter answered him:
 Lord, to whom shall we go? Thou haste
 the wordes of eternall lyfe, 69 and we be-
 leue and are sure that thou art Christ the
 sonne of the lyvinge God. 70 Iesus an-
 swereth them: Haue not I chosen you
 twelue, and one of you is a deuyll? 71 He
 spake of Iudas Iscariot the sonne of Si-
 mon. For he it was, that shuld betraye
 hym, beyng one of the twelue.

7. AFTER these thinges, Iesus went
 aboute in Galile: for he wolde not go
 aboute in Iewry because that the Iewes
 sought to kyll him. 2 The Iewes feest
 of tabernacles was at hande. 3 His brethren
 therefore sayde vnto him: get the hence,
 and go into Iewry, that thy disciples also
 maye see thy werkis that thou doest. 4 For
 there is no man that doeth any thinge in
 secret, and he him selfe seketh to be
 knowne openlye. If thou do soche thinges,
 shewe thy selfe to the world. 5 For his
 brethren beleued not in him.

6 Then Iesus sayde vnto them: My tyme
 is not yet come: but youre tyme is all
 waye ready. 7 The world cannot hate you.
 But me it hateth: because I testify of it,
 that the werkis ther of are euill. 8 Go ye
 vp vnto this feest, I will not go vp yet
 vnto this feest, for my tyme is not yet full
 come. 9 Whan he had sayde these wordes
 vnto them he abode styll in Galile. 10 But
 as come as his brethren were come, then

VII. 'Καὶ| 'μετὰ ταῦτα περιπατεῖ ὁ Ἰησοῦς| ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ᾔθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐξήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι. ¹ Ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία. ² εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ, 'Μετάβηθι ἐντεῦθεν, καὶ ὑπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταί σου ³ θεωρήσωσι τὰ ἔργα σου ἃ ποιεῖς· ⁴ οὐδεὶς γὰρ ἐν κρυπτῷ τι ποιεῖ, καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι. εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ.' ⁵ Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν. ⁶ Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, 'Ὁ καιρὸς ⁷ ὁ ἐμὸς οὐπὼ πάρεστιν· ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ἐστίν· ἐτοιμος. ⁸ οὐ δύναται ⁹ ὁ κόσμος μισεῖν ὑμᾶς· ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν. ¹⁰ ὑμεῖς ἀνάβητε εἰς τὴν ἑορτὴν ταύτην· ἐγὼ οὐκ ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὐπὼ πεπλήρωται.' ¹¹ Ταῦτα εἰπὼν αὐτοῖς,| ἐμεινεν ἐν τῇ Γαλιλαίᾳ. ¹² Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ

¹ Alex. = Καὶ.

² Rec. περιπατεῖ ὁ Ἰησοῦς μ. τ.

³ Alex. = μαθητῶν.

⁴ Rec. οὐκ.

⁵ Alex. ἰσχύς παρὰ.

⁶ Rec. + καὶ.

⁷ Alex. ἀνέβη.

GENEVA — 1557.

profiteth nothing. The wordes that I speake vnto you, are sprit and lyfe. ¹ But there are some of you that beleue not. For Iesus knewe from the begynnyng, which they were that beleued not, and who should betraye hym.

² And he sayd, Therefore sayd I vnto you, That no man can come vnto me, except it were geuen vnto hym of my Father. ³ From that tyme, many of his disciples went backe, and walked no more with hym. ⁴ Then sayd Iesus to the twelue, Wyl ye also go away? ⁵ Then Simon Peter answered, Master, to whome shal we go? Thou hast the wordes of eternal lyfe. ⁶ And we beleue and knowe that thou art Christo the Sonne of the liuing God. ⁷ Iesus answered them, Hane not I chosen you twelue, and yet one of you is a deuyll? ⁸ He spake it of Iudas Iscariot the sonne of Simon: for he it was that should betraye him, and was one of the twelue.

7. AFTER that, Iesus went about in Galile: and wolde not abyde in Iewrie, for the Iewes soght to kyl hym. ² The Iewes Tabernacle feest was at hand. ³ His brethren therefore sayd vnto hym, Get thee hence and go into Iewrie, that thy disciples may see thy workes that thou doest. ⁴ For there is no man that doeth any thing secretly, and he hym selfe seeketh to be knowne openly. If thou doest suche thynges, shewe thy selfe to the world. ⁵ For as yet his brethren beleued not in hym. ⁶ Then Iesus sayd vnto them, My tyme is not yet come: but your tyme is all way redy. ⁷ The world can not hate you: but me it hateth, because I testifie of it, that the workes of it are euill. ⁸ Go ye vp vnto this feast: I wil not go vp yet vnto this feast: for my tyme is not yet fulfilled. ⁹ These wordes he sayd vnto them, and abode styll in Galile.

¹⁰ But as soone as his brethren were gone,

RHEIMS — 1582.

that I haue spoken to you, be spirit and life. ¹ But there be certaine of you that beleue not. For Iesus knewe from the beginning vwho they were that did not beleue, and vwho he was that wvould betray him. ² And he said, Therefore did I say to you, that no man can come to me, vnles it be giuen him of my Father. ³ After this many of his Disciples went backe: and now they walked not vvith him. ⁴ Iesus therefore said to the Twelue, Vvhat, vvil you also depart? ⁵ Simon Peter therefore answered him, Lord, to vvhom shal vve goe? thou hast the vvordes of eternal life. ⁶ And vve beleue and haue knowen that thou art Christo the sonne of God. ⁷ Iesus answered them, Hane not I chosen you the Twelue: and of you one is a deuil? ⁸ And he meant Iudas Iscariot, Simons sonne: for this same was to betray him, vvhereas he was one of the Twelue.

7. AFTER these things Iesus walked into Galilee, for he wvould not walk into Iewrie: because the Iewes sought to kil him. ² And the festiual day of the Iewes, Skenopégia, was at hand. ³ And his brethren said to him, Passe from hence, and goe into Iewrie: that thy Disciples also may see thy vvorkes vvwhich thou doest. ⁴ For no man doeth any thing in secret, and seeketh him self to be in publike. If thou doe these things, manifest thy self to the vvorld. ⁵ For neither did his brethren beleue in him. ⁶ Iesus therefore said to them, My tyme is not yet come: but youre tyme is alwaies readie. ⁷ The vvorld can not hate you, but me it hateth: because I giue testimonic of it, that the vvorkes thereof are euill. ⁸ Goe you vp to this festiual day: I goe not vp to this festiual day: because my tyme is not yet accomplished.

⁹ When he had said these things, him self taried in Galilee. ¹⁰ But after his brethren were gone vp, then he also

AUTHORISED — 1611.

profiteth nothing: the wordes that I speake vnto you, they are Spirit, and they are life. ¹ But there are some of you that beleue not. For Iesus knew from the beginning, who they were that beleued not, and who should betray him. ² And he said, Therefore said I vnto you, that no man can come vnto me, except it were giuen vnto him of my Father.

³ From that time many of his disciples went backe, and walked no more with him. ⁴ Then said Iesus vnto the twelue, Will ye also goe away? ⁵ Then Simon Peter answered him, Lord, to whom shall we goe? Thou hast the vvords of eternall life. ⁶ And we beleue and are sure that thou art that Christo, the Sonne of the liuing God. ⁷ Iesus answered them, Hane not I chosen you twelue, and one of you is a deuil? ⁸ He spake of Iudas Iscariot the sonne of Simon: for hee it was that should betray him, being one of the twelue.

7. AFTER these things, Iesus walked in Galilee: for hee would not walk in Iurie, because the Iewes sought to kill him. ² Now the Iewes feast of Tabernacles was at hand. ³ His brethren therefore saide vnto him, Depart hence, and go into Iudea, that thy Disciples also may see the vvorkes that thou doest. ⁴ For there is no man that doeth any thing in secret, and hee himselfe seeketh to be knowne openly: If thou doe these things, shew thy selfe to the vvorld. ⁵ For neither did his brethren beleue in him. ⁶ Then Iesus said vnto them, My tyme is not yet come: but your tyme is alway ready. ⁷ The vvorld cannot hate you, but me it hateth, because I testifie of it, that the vvorkes thereof are euill. ⁸ Goe ye vp vnto this feast: I goe not vp yet vnto this feast, for my tyme is not yet full come. ⁹ When he had said these vvords vnto them, hee abode still in Galilee.

¹⁰ But when his brethren were gone vp,

αὐτὸν, οὗτος ἀληθὴς ἐστὶ, καὶ ἀδικία ἐν αὐτῷ οὐκ ἐστίν. ¹⁹ οὐ Μωσῆς δέδωκεν ὑμῖν τὸν νόμον, καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον; τί με ζητεῖτε ἀποκτεῖναι; ²⁰ Ἀπεκρίθη ὁ ὄχλος καὶ εἶπε, | Δαιμόνιον ἔχεις τίς σε ζητεῖ ἀποκτεῖναι; ²¹ Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἐν ἔργου ἐποίησα, καὶ πάντες θαυμάζετε ²² διὰ τοῦτο Μωσῆς δέδωκεν ὑμῖν τὴν περιτομήν, (οὐχ ὅτι ἐκ τοῦ Μωσέως ἐστίν, ἀλλ' ἐκ τῶν πατέρων) καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον. ²³ εἰ περιτομήν λαμβάνει ἄνθρωπος ἐν σαββάτῳ, ἵνα μὴ λυθῇ ὁ νόμος Μωσέως, ἐμοὶ χολαίτε ὅτι ὅλον ἄνθρωπον ὑγιῇ ἐποίησα ἐν σαββάτῳ; ²⁴ μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε. ²⁵ Ἐλέγον οὖν τινες ἐκ τῶν Ἱεροσολυμιτῶν, Οὐχ οὗτος ἐστὶν ὃν ζητοῦσιν ἀποκτεῖναι; ²⁶ καὶ ἰδε παρρησία λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσι. ²⁷ μήποτε ἀληθῶς ἐγνώσαν οἱ ἄρχοντες, ὅτι οὗτός ἐστιν ὁ Χριστός; ²⁸ ἀλλὰ τοῦτον

* Alex. * Δαίμων. ὁ ὄχλος.

* Const. = ὁ.

* Rec. + ἀλγῶς.

GENEVA—1557.

vp, then went he also vp vnto the feast: not openly, but as it were preuely. ¹¹ Then the Iewes sought him at the feast, and sayd, Where is he? ¹² And muche murmuring was ther of him, among the people: Some sayd, He is a good man. Other sayd, Naye: but he deceaueth the people. ¹³ How belit no man spake openly of him for feare of the Iewes. ¹⁴ Now when halfe the feast was done, Iesus went vp into the temple and taught. ¹⁵ And the Iewes maruayled, saying, How knoweth he the Scriptures, sayng that he neuer learned? ¹⁶ Iesus answered them, and sayd, My doctrine is not mine, but his that sent me. ¹⁷ If any man wil do his wil, he shal know of the doctrine, whether it be of God, or whether I speake of my selfe.

¹⁸ He that speaketh of him selfe, seeketh his owne prayse: but he that seeketh his prayse that sent him, the same is true, and no vnrighteousnes is in him. ¹⁹ Dyd not Moses geue you a lawe, and yet none of you kepeth the lawe? Why go ye about to kyl me? ²⁰ The people answered, and sayd, Thou hast the deuil, who goeth about to kyl thee? ²¹ Iesus answered, and sayd to them, I haue done one worke, and ye all maruayle. ²² Moses therefore gaue vnto you Circumcision (not because it is of Moses, but of the fathers) and yet ye on the Sabbath day, circumcise a man. ²³ If a man on the Sabbath day receaue circumcision without breaking of the lawe of Moses, disdayne ye at me, because I haue made a man eueri whit whole on the Sabbath day?

²⁴ Iudge not after the viter appearance, but iudge righteous iudgement. ²⁵ Then sayd some of them of Ierusalem, Is not this he, whome they go about to kyl? ²⁶ And beholde he speaketh openly, and they say nothing to him: do the rulers know in dede that this is very Christe? ²⁷ Howbeit we knowe this man whence he

RHIMS—1582.

vvent vp to the festiual day, not openly, but as it were in secret. ¹¹ The Iewes therefore sought him in the festiual day, and said, Where is he? ¹² And there was much murmuring in the multitude of him. For certayne said, That he is good. And others said, No, but he seduceth the multitudes. ¹³ Yet no man spake openly of him for feare of the Iewes.

¹⁴ And when the festiuitie was now halfe done, Iesus vvent vp into the temple, and taught. ¹⁵ And the Iewes maruayled, saying, How doth this man know letters, whereas he hath not learned? ¹⁶ Iesus answered them, and said, My doctrine is not mine, but his that sent me. ¹⁷ If any man wil doe the wil of him, he shal vnderstand of the doctrine whether it be of God, or I speake of my self. ¹⁸ He that speaketh of him self, seeketh his owne glorie. But he that seeketh the glorie of him that sent him, he is true, and iniustice in him there is not. ¹⁹ Did not Moyses geue you the law, and none of you doeth the law? ²⁰ Why seeke ye to kill me? The multitude answered, and said, Thou hast a deuil, who seeketh to kil thee? ²¹ Iesus answered, and said to them, One worke I haue done: and you doe al maruail. ²² Therefore Moyses gaue you circumcision: not that it is of Moyses, but of the fathers, and in the Sabbath you circumcise a man. ²³ If a man receiue circumcision in the Sabbath, that the law of Moyses be not broken: are you angry at me because I haue healed a man wholly in the Sabbath?

²⁴ Iudge not according to the face, but iudge iust iudgement.

²⁵ Certayne therefore of Hierusalem said, Is not this he whom they seeke to kil? ²⁶ And behold, he speaketh openly, and they say nothing to him. Haue the Princes known in dede that this is Christ? ²⁷ But this man we know whence he is.

AUTHORISED—1611.

then went he also vp vnto the feast, not openly, but as it were in secret. ¹¹ Then the Iewes sought him at the feast, and said, Where is he? ¹² And there was much murmuring among the people, concerning him: For some said, Hee is a good man: Others said, Nay, but he deceiueth the people. ¹³ Howbeit, no man spake openly of him, for feare of the Iewes.

¹⁴ Now about the middist of the feast, Iesus went vp into the Temple, and taught. ¹⁵ And the Iewes maruayled, saying, How knoweth this man letters, hauing neuer learned? ¹⁶ Iesus answered them, My doctrine is not mine, but his that sent me. ¹⁷ If any man will doe his will, hee shall know of the doctrine, whether it be of God, or whether I speake of my selfe. ¹⁸ He that speaketh of himselfe, seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no vnrighteousnesse is in him. ¹⁹ Did not Moses giue you the Law, and yet none of you keepeth the Law? Why goe ye about to kill me? ²⁰ The people answered, and sayd, Thou hast a deuil: who goeth about to kill thee? ²¹ Iesus answered, and sayd vnto them, I haue done one worke, and yett all maruail. ²² Moses therefore gaue vnto you Circumcision (not because it is of Moses, but of the fathers) and yett on the Sabbath day circumcise a man. ²³ If a man on the Sabbath day receiue circumcision, that the Lawe of Moyses should not be broken; are ye angry at me, because I haue made a man eueri whit whole on the Sabbath day?

²⁴ Iudge not according to the appearance, but iudge righteous iudgement. ²⁵ Then said some of them of Hierusalem, Is not this hee, whome they seeke to kill? ²⁶ But loe, he speaketh boldly, and they say nothing vnto him: Doe the rulers know indeed that this is the very Christ? ²⁷ Howbeit wee know this man whence hee is: but

* Or, learning. * Or, without breaking the law of Moyses

610
 οἶδαμεν πόθεν ἐστίν· ὁ δὲ Χριστὸς ὅταν ἔρχεται, οὐδεὶς γινώσκει πόθεν ἐστίν.
 28 Ἐκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων, Ῥαμὲ οἶδατε, καὶ οἶδατε
 πόθεν εἰμὶ· καὶ ἀπ' ἐμαντοῦ οὐκ ἐλήλυθα, ἀλλ' ἐστὶν ἀληθινὸς ὁ πέμψας με, ὃν
 ὑμεῖς οὐκ οἶδατε. 29 ἐγὼ οἶδα αὐτὸν, ὅτι παρ' αὐτοῦ εἰμι, κακεῖνός με ἀπέ-
 στειλεν. 30 Ἐξήρουν οὖν αὐτὸν πιάσαι· καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα,
 ὅτι οὐκ ᾔδειεν ἡ ὥρα αὐτοῦ. 31 Πολλοὶ δὲ ἐκ τοῦ ὄχλου ἐπίστευσαν εἰς
 αὐτὸν, καὶ ἔλεγον, Ῥαμὲ ὁ Χριστὸς ὅταν ἔλθῃ, μήτι πλείονα σημεῖα τούτων
 ποιήσει ὢν οὗτος ἐποίησεν; 32 Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος
 περὶ αὐτοῦ ταῦτα· καὶ ἀπέστειλαν οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς ὑπηρέτας, ἵνα
 πιάσωσιν αὐτόν. 33 εἶπεν οὖν ὁ Ἰησοῦς, Ἐτι μικρὸν χρόνον μεθ' ὑμῶν εἰμι,
 καὶ ὑπάγω πρὸς τὸν πέμψαντά με. 34 ζητήσατέ με, καὶ οὐχ εὐρήσατέ· καὶ ὅπου
 εἰμὶ ἐγὼ, ὑμεῖς οὐ δύνασθε ἐλθεῖν. 35 Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτοὺς, Ποῦ

/ Rec. + 24. * Alex. Ἦε τοῦ ὄχλου 24 (οὖν) πολλοί. * Alex. = ἐν. * Alex. μὴ. * Alex. οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ὑπηρέτας. / Rec. + αὐτοῦ.

WICLIFF—1380.

but whanne crist schal come: no man
 woot of whennes he is; 28 therfor ihesus
 cried in the temple techynge and seide,
 ye knowun me and ye knowen of whennes
 I am; and I cam not of my self; but he is
 trewe that sente me whom ye knowun
 not, I knowe hym; and if I seie that I
 knowe hym not: I schal be like to you a
 lier; 29 but I knowe hym: for of hym I am;
 and he sente me; 30 therfor thei sousten to
 take hym: and no man sette on hym
 hondis; for his our cam not yet; 31 and many
 of the puple bileueden in hym, and seiden;
 whanne crist schal come, whether he schal
 do mo tokenes: than tha that this doith?

32 farisies herden the puple musynge of
 hym these thingis, and the pryncis & farisies
 senten mynystres, to take hym. 33 therfor
 ihesus seid to hem; jit a litil tyme I
 am with you: and I go to the fadir that
 sente me; 34 ye schulen seke me: and ye
 schulen not fynde; and where I am ye
 moun not come; 35 therfor the ierwis seiden
 to hem self; whider schal this go: for we
 schulen not fynde hym? whether he wole
 go in to the scaterynge of hethen men:
 and wole teche the hethen men; 36 what
 is this word which he seide? ye schulen
 seke me and ye schulen not fynde; and
 where I am ye moun not come? 37 but
 in the last dai of the grete feest: ihesus
 stode and cried and seide, if any man
 thirstith: come he to me and drinke;
 he that bileueth in me as the scripture
 seith: flosis of quike watir schulen flowe
 fro his wombe; 38 but he seid this thing
 of the spirit: whom men that bileueden
 in hym schuldren take; for the spirit was
 not yet yowun; for ihesus was not yet glo-
 rified. 39 therfor of that company, whanne
 thei hadden herd thes wordis of hym:
 thei seiden: this is uerrill a profete;
 40 other seiden this is crist. but summe
 seiden; whether crist cometh fro galilee?
 41 Whether the scripture seith not that of

woot, knowen. 28-30, say. quike, helig. yowun, giuen.

TYNDALE—1534.

he is: but when Christ cometh no man
 shall knowe whence he is.

28 Then cryed Iesus in the temple as he
 taught sayinge: ye knowe me; and whence
 I am ye knowe. And yet I am not come
 of my self; but he that sent me is true;
 whom ye knowe not. 29 I knowe him: for
 I am of him; and he hath sent me. 30 Then
 they sought to take him: but no man layde
 handes on him; because his tyme was not
 yet come. 31 Many of the people beleued
 on him and sayde: when Christ cometh
 will he do moo miracles then this man
 hath done?

32 The pharises hearde that the people
 murmured suche thinges about him.
 Wherefore the pharises and hye prestes
 sent ministres forth to take him. 33 Then
 sayde Iesus vnto them: Yet am I a lytell
 whyle with you; and then goo I vnto him
 that sent me. 34 Ye shall seke me; and
 shall not fynde me: and where I am, thyr-
 ther can ye not come. 35 Then sayde the
 Iewes bitwene them selues: whyther will
 he goo; that we shall not fynde him? Will
 he goo amonge the gentylis which are
 scattered all a broad; and teache the gen-
 tylis? 36 What maner of sayinge is this
 that he sayde: ye shall seke me; and shall
 not fynde me: and where I am, thyrther
 can ye not come?

37 In the last daye; that great daye of the
 feest; Iesus stode and cryed sayinge: If
 any man thyrst; let him come vnto me and
 drinke. 38 He that beleueth on me; as say-
 eth the scripture; out of his belly shall
 flowe ryuers of water of lyfe. 39 This spak
 he of the sprete which they that beleued
 on him; shuld receiue. For the holy goost
 was not yet there; because that Iesus was
 not yet glorified.

40 Many of the people; when they hearde
 this sayinge sayd: of a truth this is a
 prophet. 41 Other sayde: this is Christ.
 Some sayde: shall Christ come out of
 Galilee? 42 Sayeth not the scripture that

CRANMER—1539.

whence he is: but when Christ cometh,
 no man knoweth whence he is.

28 Then cryed Iesus in the temple (as he
 taught) saying: ye both knowe me, and
 whence I am ye knowe. And I am not
 come of my self: but he that sent me is
 true, whom ye know not. 29 But I know
 him (And yf I saye that I knowe hym not,
 I shalbe a lyer lyke vnto you, but I knowe
 him) for I am of him, and he hath sent
 me. 30 Then they sought to take hym:
 but no man layde handes on him, because
 his houre was not yet come. 31 Many of
 the people beleued on him and sayde:
 when Christ cometh, will he do moo my-
 racles then these, that this man hath done?

32 The Pharises hearde that the people
 murmured suche thinges concernyng him.
 And the pharises and hye prestes sent
 ministres to take hym. 33 Then sayde Iesus
 vnto them: Yet am I a lytell whyle wyth
 you, and then goo I vnto him that sent
 me. 34 Ye shall seke me, and shall not
 fynde me: and where I am, thyrther can
 ye not come. 35 Then sayde the Iewes
 amonge them selues: whyther wyl he go,
 that we shall not fynde him? Wyl he go
 amonge the gentylis (which are scattered
 abroad) and teach the gentilis? 36 What
 maner of sayng is this that he sayd: ye
 shall seke me, and shall not fynde me: and
 where I am, thyrther can ye not come? 37 In
 the last daye, that great daye of the feest
 Iesus stode, and cryed; sayng: If any man
 thyrst, lett him come vnto me, and drinke.
 38 He that beleueth on me (as sayeth the
 scripture) out of his belly shall flowe ryuers
 of water of lyfe. 39 But this spake he of the
 sprete, which they that beleue on him,
 shulde receiue. For the holy goost was not
 yet there, because Iesus was not yet glorify-
 ed. 40 Many of the people therefore (when
 they hearde this sayng) sayd of a truth
 this is a prophet: 41 but other sayde this
 is Christ: But some sayde: shall Christ
 come out of Galilee: 42 Sayeth not the

οὗτος μέλλει πορεύεσθαι, ὅτι ἡμεῖς οὐχ εὐρήσομεν αὐτόν; μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι, καὶ διδάσκειν τοὺς Ἕλληνας; τίς ἐστὶν αὗτος ὁ λόγος ὃν εἶπε, Ζητήσατέ με, καὶ οὐχ εὐρήσετε· καὶ, Ὅπου εἰμὶ ἐγὼ, ὑμεῖς οὐ δύνασθε ἐλθεῖν;

Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἐορτῆς εἰστῆκε ὁ Ἰησοῦς, καὶ ἔκραξε λέγων, Ἐὰν τις διψᾷ, ἐρχέσθω πρὸς με καὶ πινέτω· ὁ πιστεύων εἰς ἐμὰ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρεύσουσιν ὕδατος ζῶντος. Τούτο δὲ εἶπε περὶ τοῦ Πνεύματος οὗ ἔμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν· οὐ γὰρ ἦν Πνεῦμα ἅγιον, ὅτι ὁ Ἰησοῦς οὐδέπω ἐδοξάσθη. πολλοὶ οὖν ἐκ τοῦ ὄχλου ἀκούσαντες τὸν λόγον, ἔλεγον, Οὗτός ἐστιν ἀληθῶς ὁ προφήτης. Ἄλλοι ἔλεγον, Οὗτός ἐστιν ὁ Χριστός. Ἄλλοι δὲ ἔλεγον, Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται; οὐχὶ ἡ γραφή εἶπεν, ὅτι ἐκ τοῦ σπέρματος

* Comm. ἡμελλον. * Alex. = ὁ. * Alex. ἐκ τοῦ ὄχλου εἶπ. * Alex. τῶν λόγων τούτων ἢ τῶν λόγων. * Alex. οἱ δὲ ἔλεγον ἢ ἄλλοι ἔλεγον.

GENEVA—1557.

in. but when Christ commeth, no man shal knowe whence he is. Then cried Iesus in the temple as he taught, saying, Ye knowe me, and whence I am ye knowe, and yet I am not come of my selfe, but he that sent me is true, whome ye know not. But I know him, for I am of him, and he hath sent me. Then they sought to take hym, but no man layd handes on him, because his houre was not yet come.

Many of the people beleued on him, and sayd, When Christe commeth wyl he do mo miracles then this man hath done? The Phariseis heard that the people murmured suche thinges of him, and the Phariseis and hye Priastes sent ministers to take him. Then sayd Iesus vnto them, Yet am I a lytel whyle with you, and then go I vnto him that sent me. Ye shal seeke me, and shal not fynde me: and where I am, thither can ye not come. Then sayd the Iewes betwene them selues, Whither will he go, that we shal not fynde hym? Wyl he go among the Gentiles, which are scattered all abrode, and teache the Gentiles? What maner of saying is this that he sayd, Ye shal seeke me, and shal not fynde me: and where I am, thither can ye not come?

In the last and great day of the feast, Iesus stode and cried saying, If any man thyrst, let him come vnto me, and drinke. He that beleueth in me, as the scripture saith, Out of his belly shal flowe rivers of liuing water. (And this he said of the Spirit that they should receiue vvhich beleueu in him, for as yet the Spirit vvas not giuen: because Iesus vvas not yet glorified.) Of that multitude therefore, vvhien they had heard these wordes of his, some said, This is the Prophet in dedde. Others said, This is Christ. But certaine said, Vvhy, doth Christe come from Galilee? Doth not the scripture say, that of the

RHEIMS—1582.

when Christ commeth, no man knoweth whence he is. Then Iesus therefore cried in the temple teaching, and saying, Both me you doe know, and whence I am you know. And of my self I am not come, but he is true that sent me, whom you know not. I know him, because I am of him, and he sent me. They sought therefore to apprehend him: and no man laide handes vpon him, because his houre was not yet come. But of the multitude many beleued in him, and said, Christ when he commeth, shal he doe more signes then these vvhich this man doeth? The Pharisees heard the multitude murmuring these things touching him: and the Princes and Pharisees sent ministers to apprehend him. Iesus therefore said to them, Yet a litle time I am vvith you: and I goe to him that sent me. You seeke me, and shal not fynde: and where I am, you can not come. The Iewes therefore said among them selues, Vvither vvill this man goe, that we shal not fynde him? Vvil he goe into the dispersion of the Gentiles, and teach the Gentiles? Vvhat is this saying that he hath said, You shal seeke me, and shal not fynde: And where I am, you can not come.

And in the last, the great day of the festiuitie Iesus stode, and cried, saying, If any man thirst, let him come to me, and drinke. He that beleueth in me, as the scripture saith, Out of his belly shal flowe rivers of liuing water. (And this he said of the Spirit that they should receiue vvhich beleueu in him, for as yet the Spirit vvas not giuen: because Iesus vvas not yet glorified.)

Of that multitude therefore, when they had heard these wordes of his, some said, This is the Prophet in dedde. Others said, This is Christ. But certaine said, Vvhy, doth Christe come from Galilee? Doth not the scripture say, that of the

AUTHORISED—1611.

when Christ commeth, no man knoweth whence he is. Then cried Iesus in the Temple as he taught, saying, Ye both know me, and ye know whence I am, and I am not come of my selfe, but hee that sent me, is true, whom ye know not. But I know him, for I am from him, and he hath sent me. Then they sought to take him: but no man layd hands on him, because his houre was not yet come. And many of the people beleued on him, and saide, When Christ commeth, will hee doe moe miracles then these which this man hath done?

The Pharisees heard that the people murmured such things concerning him: And the Pharisees and the chiefe Priests sent officers to take him. Then said Iesus vnto them, Yet a little while am I with you, and then I goe vnto him that sent me. Ye shall seeke me, and shall not fynde me: and where I am, thither ye cannot come. Then saide the Iewes among themselves, Whither will he goe, that we shall not fynde him? will he goe vnto the dispersed among the Gentiles, and teach the Gentiles? What maner of saying is this that he said, Ye shall seeke me, and shall not fynde mee? and where I am, thither ye cannot come?

In the last day, that great day of the feast, Iesus stood, and cried, saying, If any man thirst, let him come vnto me, and drinke. Hce that beleueth on me, as the Scripture hath saide, out of his belly shall flow rivers of liuing water. (But this spake he of the Spirit which they that beleue on him, should receiue. For the holy Ghost was not yet giuen, because that Iesus was not yet glorified.)

Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the

‘Δαυίδ, καὶ ἀπὸ Βηθλεὲμ, τῆς κώμης ὅπου ἦν Δαυίδ, ὁ Χριστὸς ἔρχεται;’
 “Σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο δι’ αὐτόν. “τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι
 αὐτόν, ἀλλ’ οὐδεὶς ἐπέβαλεν ἐπ’ αὐτόν τὰς χεῖρας. “ἦλθον οὖν οἱ ὑπηρέται πρὸς
 τοὺς ἀρχιερεῖς καὶ Φαρισαίους· καὶ εἶπον αὐτοῖς ἐκεῖνοι, ‘Διὰ τί οὐκ ἡγάγετε
 αὐτόν;’ “Ἀπεκρίθησαν οἱ ὑπηρέται, ‘Οὐδέποτε· οὕτως ἐλάλησεν ἄνθρωπος, |
 ‘ὥς οὗτος ὁ ἄνθρωπος.’ | “Ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι, ‘Μὴ καὶ ὑμεῖς
 πεπλάνησθε; “μὴ τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν, ἢ ἐκ τῶν Φαρι-
 σαίων; “ἀλλ’ ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον, ἐπικατάρτοι εἰσι.’
 “Λέγει Νικόδημος πρὸς αὐτοὺς, ὁ ἐλθὼν νυκτὸς πρὸς αὐτόν, | εἰς ὧν ἐξ αὐτῶν,
 “Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, εἰ μὴ ἀκούσῃ παρ’ αὐτοῦ πρότερον, |
 ‘καὶ γινῶ τί ποιεῖ;’ “Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, ‘Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας

‘Alex. ἔγενετο ἐν τῷ ὄχλῳ.

‘Alex. διέλαλλον οὕτως ἄνθρωπος.

‘Alex. = ἐς οὗτος ὁ ἄνθρωπος.

‘Alex. πρὸς αὐτὸν ἐπείστην.

‘Alex. ἠρώτων.

WICLIFF—1380.

the seed of dauidh and of the castel of
 bethlem, where dauidh was: crist cometh?
 “therfor discencioun was made among
 the puple for hym. “for summe of hem
 wolde haue take hym: but no man sette
 hondis on hym.

“therfor the mynystres camen to bis-
 chopis and fariseis: and thei seiden to
 hem, whi brougten ye not hym? “the
 mynystres answered: neuer man spake
 so: as this man spekith, “therfor the
 fariseis answered to hem, whether ye
 ben discenyed also? “whether any of the
 princis, or of the fariseis, bileueden in
 hym? “but this puple that knowith not
 the lawe: ben cursid. “Nicodeme seith
 to hem he that cam to hym bi nyght: that
 was oon of hem; “Whether oure lawe
 demeth a man: but it haue first herd of
 hym, and knowe what he doith? “thei
 answered: and seiden to hym, whether
 thou art a man of galile also: seke thou
 scripturis, and se thou, that a profete
 rieth not of galilee; “and thei turneden
 agan eche to his hous.

8. BUT ihesus wente in to the mount
 of olyete: “and erli eft he cam in to
 the temple; and al the puple cam to hym:
 he satte and taught hem; “and scribis
 and fariseis bringynge a woman taken
 in adoutry; and thei settiden hir in the
 myddil: “and seide to hym, maistir this
 woman is now taken in adoutry; “and
 in the lawe moises comaundid us: to
 stonke such; therfor what seiast thou?
 “and thei seiden this thing temptyng
 hym: that thei myzten accuse hym; and
 ihesus bowid hym self down, and wroot
 with his fynger in the erthe, “and whanne
 thei abiden axynge him, he reised hym
 self & seide to hem, he of you that is with
 out synne: first cast a stoon in to hir;
 “and eft he bowid hym self: and wroot

castid, stonke.

down, and wroot.

synne, axynge.

TYNDALE—1534.

Christ shall come of the seed of David:
 and out of the towne of Bethleem where
 David was? “So was ther dissencion
 amonge the people aboute him. “And
 some of them wolde haue taken him: but
 no man layed hondes on him.

“Then came the ministres to the hye
 prestes and phariseis. And they sayde
 vnto them: why haue ye not brought
 him? “The seruauntes answered neuer
 man spake as this man doeth. “Then
 answered them the phariseis: are ye also
 discerued? “Doth any of the rulers or
 of the phariseis beleue on him? “But the
 comen people whiche knowe not the lawe,
 are cursed. “Nicodemus sayde vnto them:
 He that came to Iesus by nyght; and was
 one of them. “Doth oure lawe iudge any
 man, before it heare him; and knowe what
 he hath done? “They answered; and
 sayde vnto him: arte thou also of Galile?
 Scarche and loke for out of Galile aryse
 no Prophet. “And every man went vnto
 his awne housse.

8. AND Iesus went vnto mount Oli-
 uete “and erly in the mornyng came
 agayne in to the temple and all the people
 came vnto him, and he sate downe and
 taught them. “And the scribes and the
 phariseis brought vnto him a woman taken
 in aduoutry; and set hyr in the myddes
 “and sayde vnto him: Master, this woman
 was taken in aduoutry; even as the dede
 was a doynge. “Moses in the lawe com-
 maunded vs that suche shuld be stoned.
 What sayest thou ther fore? “And this
 they sayde to tempt him: that they myght
 haue wherof to accuse him. Iesus stouped
 downe; and with his fynger wrote on the
 grounde. “And whyll they continued
 axynge him; he lyfte him selfe vp; and
 sayde vnto them: let him that is amonge
 you with out synne cast the fyrst stoon
 at her. “And agayne he stouped doun

CRANMER—1539.

scripture, that Christ shall come of the
 seed of David: and out of the towne of
 Bethleem where Dauid was? “So was
 ther dissencion amonge the people be-
 cause of him. “And some of them woulde
 haue taken him; but no man layed handes
 on him. “Then came the mynisters to
 the hye prestes and Pharisees. And they
 sayd vnto them: why haue ye not brought
 him? “The mynisters answered: neuer
 man spake as this man doeth. “Then an-
 swered them the Pharisees: are ye also dis-
 ceaned? “Doth any of the rulers or of
 the Pharisees beleue on hym? “But this
 comen people which knowe not the lawe,
 are cursed. “Nicodemus sayeth vnto them
 (he that came to Iesus by nyght, and was
 one of them) “Doth oure lawe iudge any
 man, before it heare him, and knowe what
 he hath done? “They answered, and
 sayd vnto him: art thou also of Galile?
 Search and loke. For out of Galile aryse
 no Prophete. “And euery man went vnto
 his awne house.

8. IESUS went vnto mount olyete,
 “and early in the mornyng he came
 agayne into the temple, and all the people
 cam vnto him, and he sate downe, and
 taught them. “And the Scribes and Pha-
 risees brought vnto him a woman taken
 in aduoutry: and whan they had set hir in
 the myddes, “they saye vnto him: Master,
 this woman was taken in aduoutry, even
 as the dede was a doing. “Moses in the
 lawe commaunded vs, that suche shulde
 be stoned. But what sayest thou? “Thys
 they sayde to tempt him that they myght
 accuse him. But Iesus stouped downe,
 and with his fynger wrote on the grounde.
 “So, whan they continued askynge him,
 he lyfte him selfe vp, and sayde vnto them:
 let him that is amonge you without synne,
 cast the fyrst stoon at her. “And agayne
 he stouped doun, and wrote on the

‘εἰ; ἐρευνήσου καὶ ἴδε, ὅτι “προφήτης ἐκ τῆς Γαλιλαίας | οὐκ ἐγγεγερται.”¹ Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ. VIII. Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν· ὄρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερὸν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν· καὶ καθίσας ἐδίδασκεν αὐτούς. ἄγουσι δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ μοιχεύᾳ κατελημμένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ, λέγουσιν αὐτῷ, “Διδάσκαλε, αὕτη ἡ γυνὴ κατελήφθη ἐπαντοφώρῳ μοιχευομένη. “ἐν δὲ τῷ νόμῳ Μωσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας “λιθάξαι | σὺ οὖν τί λέγεις “περὶ αὐτῆς;” Τούτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχωσι “κατηγορίαν κατ’ αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κύψας, τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν· ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτόν, ἀνακύψας εἶπε πρὸς αὐτοὺς, “Ὁ ἀναμάρτητος ὑμῶν, “πρῶτος τὸν λίθον ἐπ’ αὐτῇ βαλέτω.” καὶ πάλιν κάτω κύψας ἔγραφεν εἰς τὴν

¹ Alex. in τῆς Γαλιλαίας προφήτης. ² Alex. ἰσχυρεται. ³ Rec. + πρὸς αὐτόν. ⁴ Rec. iv. ⁵ Rec. καθολοῦσθαι. ⁶ Rec. = περὶ αὐτῆς. ⁷ Rec. κατηγορεῖν.

GENEVA—1557.

Scripture that Christ shal come of the seed of David, and out of the towne of Bethlechem, where David was? ⁴³ So was there dissection among the people about him.

⁴⁴ And some of them would have taken him, but no man layd handes on him. ⁴⁵ Then came the ministers to the hie Priestes and Phariseis: and they sayd vnto them, Why haue ye not brought him? ⁴⁶ The seruantes answered, Neuer man spake as this man dooth. ⁴⁷ Then answered them the Phariseis, Are ye also deceued? ⁴⁸ Doth any of the Rulers, or of the Phariseis beleue on him? ⁴⁹ But the common people, which knowe not the law, are cursed. ⁵⁰ Nicodemus sayd vnto them, (he that came to Iesus by night, and was one of them,) ⁵¹ Doth our law iudge any man before it heare hym, and know what he hath done? ⁵² They answered and sayd vnto him, Art thou also of Galile. Search and loke, for out of Galile ariseth no Prophet. ⁵³ And euery man went vnto his owne house.

8. AND Iesus went vnto the hil of Oliues. ² And early in the morning came agayne into the temple, and all the people came vnto him, and he sate downe, and taught them. ³ And the Scribes and Phariseis brought vnto hym a woman, taken in adoutrie, and set her in the middes. ⁴ And sayd vnto him, Master, this woman was taken in adoutrie, euen as the dede was a doing. ⁵ Moses in the law commanded vs, that suche should be stoned. What sayest thou therfore? ⁶ And this they sayd to tempt hym, that they might haue, wherof to accuse hym. but Iesus stouped downe, and wyth hys synge wrote on the grounde. ⁷ And whyle they continued asking him, he lyft hym selfe vp, and sayd vnto them, Let him that is among you without synne, cast the fyrst stone at her. ⁸ And agayne

RHEIMS—1582.

seed of David, and from Bethlechem the towne where David was, Christ doth come? ⁴³ Therefore there arose dissection in the multitude for him. ⁴⁴ And certayne of them would haue apprehended him: but no man laid handes vpon him. ⁴⁵ The ministers therefore came to the cheefe priests and the Pharisees. And they said to them, Why haue you not brought him?

⁴⁶ The ministers answered, Neuer did there man so speake, as this man. ⁴⁷ The Pharisees therefore answered them, Why, are you also seduced? ⁴⁸ Hath any of the Princes beleened in him, or of the Pharisees? ⁴⁹ but this multitude that knoweth not the law, are accursed. ⁵⁰ Nicodemus said to them, he that came to them by night, who was one of them. ⁵¹ Doth our law iudge a man, vntill it first heare him, and know what he doeth? ⁵² They answered, and said to him, Why, art thou also a Galilean? Search, and see that from Galilee a Prophet riseth not. ⁵³ And euery man returned to his house.

8. AND Iesus went into the Mount-olivet: ² and early in the morning againe he came into the temple, and the people came to him, and sitting he taught them.

³ And the Scribes and Pharisees bring a woman taken in adoutrie: and they did set her in the middes, and said to him, Master, this woman was euen now taken in adoutrie. ⁴ And in the law Moyses commanded vs to stone such. What saiest thou therfore? ⁵ And this they said tempting him: that they might accuse him. But Iesus bowing him self downe, with his finger wrote in the earth. ⁷ When they therefore continued asking him: he lifted vp himself, and said to them, He that is without sinne of you, let him first throw the stone at her. ⁸ And againe bowing him self, he wrote

AUTHORISED—1611.

Scripture said, that Christ cometh of the seed of David, and out of the towne of Bethlechem, where David was? ⁴³ So there was a diuision among the people because of him. ⁴⁴ And some of them would haue taken him, but no man layd hands on him.

⁴⁵ Then came the officers to the chiefe Priests and Pharisees, and they sayd vnto them, Why haue ye not brought him? ⁴⁶ The officers answered, Neuer man spake like this man. ⁴⁷ Then answered them the Pharisees, Are ye also deceiued? ⁴⁸ Haue any of the rulers, or of the Pharisees beleened on him? ⁴⁹ But this people who knoweth not the Law, are cursed. ⁵⁰ Nicodemus saith vnto them, (He that came to Iesus by night, being one of them,) ⁵¹ Doeth our Law iudge any man before it heare him, and know what he doeth? ⁵² They answered, and saide vnto him, Art thou also of Galilee? Search, and looke: for out of Galilee ariseth no Prophet. ⁵³ And euery man went vnto his owne house.

8. IESUS went vnto the Mount of Oliues: ² And early in the morning hee came againe into the Temple, and all the people came vnto him, and hee sate downe, and taught them. ³ And the Scribes and Pharisees brought vnto him a woman taken in adultery, and when they had set her in the mids, ⁴ They said vnto him, Master, this woman was taken in adultery, in the very act. ⁵ Now Moses in the Law commanded vs, that such should be stoned: but what sayest thou? ⁶ This they saide, tempting him, that they might haue to accuse him. But Iesus stouped downe, and with his finger wrote on the ground as though he heard them not. ⁷ So when they continued asking him, hee lift vp himselfe, and saide vnto them, Hee that is without sinne among you, let him first cast a stone at her. ⁸ And againe, hee

614
 γῆν. ⁹ οἱ δὲ, ἀκούσαντες, καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, ἐξήρχοντο εἰς
 καθ' εἷς, ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων καὶ κατελείφθη
 μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ αὐτοῦ. ¹⁰ ἀνακίψας δὲ ὁ Ἰησοῦς, καὶ μηδένα
 θεασάμενος πλὴν τῆς γυναίκος, εἶπεν αὐτῇ, 'Γύναι, ποῦ εἰσιν ἐκεῖνοι οἱ
 'κατήγοροί σου; οὐδεὶς σε κατέκρινεν;' ¹¹ Ἡ δὲ εἶπεν, 'Οὐδεὶς, κύριε.' Εἶπε δὲ
 αὐτῇ ὁ Ἰησοῦς, 'Οὐδὲ ἐγὼ σε κατακρίνω πορεύου καὶ μηκέτι ἁμάρτανε.' ¹² Πάλιν
 οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησε λέγων, 'Εγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν
 'ἐμοὶ, οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς.' ¹³ Εἶπον
 οὖν αὐτῷ οἱ Φαρισαῖοι, 'Σὺ περὶ σεαυτοῦ μαρτυρεῖς ἡ μαρτυρία σου οὐκ ἔστιν
 'ἀληθής.' ¹⁴ Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, 'Κἂν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ,
 'ἀληθής ἐστιν ἡ μαρτυρία μου· ὅτι οἶδα πόθεν ἦλθον, καὶ ποῦ ὑπάγω· ὑμεῖς δὲ

* Rec. ἰσχυρὰ.

* Rec. ἡ γυνή.

* Alex. αὐτοῖς Διάδοχοι ὁ Ἰησοῦς α. ἐλάλ. αὐτοῖς ὁ Ἰησοῦς.

* Alex. περιπατήσῃ.

WICLIFF—1380.

in the erthe, ⁹ & thei hereynge these thingis
 wenten awci: oon aftir soothir, and thei
 bigunne fro the eldir men and ihesus
 dwelte aloone: and thei woman stou-
 dyng in the myddil, ¹⁰ and ihesus reisid
 hym self, and zoid to hir, woman, where
 ben thei that accusen thee? no man
 hath dampned thee, ¹¹ sche seide, no man
 lord, ihesus seide to hir, nether I schal
 dampne thee, go thou and now aftirward
 nyle thou synne more.

¹² therfor eft ihesus spake to hem, and
 seide. I am the lyt of the world; he that
 saeth me, walkith not in darkness: but
 schal have the lyt of lyf, ¹³ therfor the
 fariseis seiden, thou berist witnessinge of
 thi self: thi witnessyng is not trewe,
¹⁴ ihesus answerid and seide to hem, and
 if I bere witnessyng of my self: my wit-
 nessyng is trewe for I woot fro whennes
 I cam, and whidir I go, but ye witen not
 fro whennes I cam ne whidir I go, ¹⁵ for
 ye demen aftir the fleisch: but I deme no
 man, ¹⁶ and if I deme, my dome is trewe,
 for I am not aloone but I & the fadir that
 sente me, ¹⁷ & in youre lawe it is writan,
 that the witnessyng of twei men is trewe.

¹⁸ I am that berith witnessyng of my self,
 and the fadir that sente me berith wit-
 nessyng of me, ¹⁹ therfor thei seiden to
 hym, where is thi fadir? ihesus answerid,
 nether ye knowen me: nether ye knowen
 my fadir, if ye knowen me: persauenture ye
 schulden knowe also my fadir, ²⁰ ihesus
 spake these wordis in the tresori, tochyng
 in the temple, and no man took hym: for
 his oour cam not yet.

²¹ therfor eft ihesus seide to hem, lo I go
 and ye schuln seke me: and ye schuln die
 in youre synnes, whidir I go ye moun not
 come, ²² therfor the iewis seiden, whether

TYNDALE—1534.

and wrote on the grounde. ⁹ And asseme
 as they hearde that, they went out one
 by one the eldest fyrst. And Iesus was
 lefte a loon, and the woman stodyng in
 the myddes. ¹⁰ When Iesus had lyfte vp
 him selfe agayne, and sawe no man but
 the woman, he sayde vnto hyr. Woman,
 where are those thyne accusers? Hath no man
 condemned the? ¹¹ She sayde: No
 man Lorde. And Iesus sayde: Nether do
 I condemne the. Go, and synne no
 more.

¹² Then spake Iesus agayne vnto them
 sayinge: I am the light of the worlde. He
 that foloweth me shall not walke in darck-
 nes: but shall have the light of lyfe.
¹³ The phariseis sayde vnto him: thou
 bearest recorde of thy sylfe thy recorde is
 not true. ¹⁴ Iesus answered and sayde vnto
 them: Though I beare recorde of my
 selfe yet my recorde is true: for I knowe
 whence I came and whither I goo. But
 ye cannot tell whence I come, and whither
 I goo. ¹⁵ Ye iudge after the fleshe. I
 iudge no man, ¹⁶ though I iudge yet is my
 iudgment true. For I am not alone: but
 I and the father that sent me. ¹⁷ It is also
 written in youre lawe, that the testimony
 of two men is true. ¹⁸ I am one that beare
 wytnes of my selfe, and the father that
 sent me, beareth wytnes of me. ¹⁹ Then
 sayde they vnto him: where is thy fa-
 ther? Iesus answered: ye nether knowe
 me, nor yet my father. Yf ye had knowen
 me, ye shuld have knowen my father also.
²⁰ These wordes spake Iesus in the tre-
 sury, as he taught in the temple: and
 no man layde handes on him, for his tyme
 was not yet come.

²¹ Then sayde Iesus agayne vnto them.
 I goo my waye, and ye shall seke me,
 and shall dye in youre synnes. Whither
 I goo, thither can ye not come. ²² Then
 sayde the Iewes: will he kyl him selfe,

CRANMER—1580.

grounde. ⁹ And asseme as they hearde
 this, they went out one by one, begyn-
 ning at the eldest. And Iesus was lefte
 alone, and the woman standyng in the
 myddes. ¹⁰ When Iesus had lyfte vp
 him selfe, and sawe no man, but the woman,
 he sayde vnto hir: woman, where
 are those thyne accusers? Hath no man
 condemned the? ¹¹ She sayde: No man,
 Lorde. And Iesus sayde. Nether do I
 condemne the. Go, and synne no more.

¹² Then spake Iesus agayne vnto them,
 saying: I am the lyght of the worlde. He
 that foloweth me, doth not walke in darck-
 nes but shall have the light of lyfe. ¹³ The
 pharisees therefore sayde vnto him: thou
 bearest recorde of thy selfe, thy recorde
 is not true. ¹⁴ Iesus answered, and sayde
 vnto them: though I beare recorde of
 my selfe, yet my recorde is true: for I
 knowe whence I cam, and whither I go.
 But ye cannot tell whence I come, and
 whither I go. ¹⁵ Ye iudge after the fleshe
 I iudge no man. ¹⁶ And yf I iudge, my
 iudgement is true. For I am not alone:
 but I and the father that sent me. ¹⁷ It is
 also writen in youre lawe, that the tes-
 timony of two men is true. ¹⁸ I am one
 that beareth wytnes of my selfe, and the
 father that sent me, beareth wytnes of
 me.

¹⁹ Then sayde they vnto him: where
 is thy father? Iesus answered: ye nether
 know me, nor yet my father: If ye had
 knowen me, ye shulde have knowen my
 father also. ²⁰ These wordes spake Iesus
 in the tresury as he taught in the temple,
 and no man layde handes on him for his
 houre was not yet come.

²¹ Then sayde Iesus agayne vnto them:
 I go my waye, and ye shall seke me, and
 shall dye in youre synnes. Whither I go,
 thither can ye not come. ²² Then sayde
 the Iewes: will he kyl him selfe, because

dwelle, abide. wife, not. she, again.
 much, fullness. word, house. with, house.
 down, judge. down, judgement. down, me.

οὐκ οἴδατε πόθεν ἔρχομαι, ἢ ποῦ ὑπάγω. ὁμοίως κατὰ τὴν σάρκα κρίνετε· ἐγὼ οὐ κρίνω οὐδένα. καὶ εἰ κρινώ δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθής ἐστιν ὅτι μόνος οὐκ εἰμι, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ. καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται, ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστιν. ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἐμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ. Ἐλεγον οὖν αὐτῷ, Ποῦ ἐστιν ὁ πατήρ σου; Ἀπεκρίθη Ἰησοῦς, Οὔτε ἐμὲ οἴδατε, οὔτε τὸν πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ᾔδειτε ἅν. Ταῦτα τὰ ῥήματα ἐλάλησεν ἐν τῷ γαζοφυλακίῳ, διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίστανεν αὐτόν, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ. Ἐῖπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, Ἐγὼ ὑπάγω, καὶ ζητήσετε με, καὶ ἐν τῇ ἀμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν. Ἐλεγον οὖν οἱ Ἰουδαῖοι, Μήτι ἀποκτενεῖ

* Rec. sal.

* Alex. ἀληθινή.

* Rec. + ὁ.

* Alex. ἀνθρώπων.

* Rec. + ὁ Ἰησοῦς.

* Alex. = ὁ Ἰησοῦς.

GENEVA—1557.

he stouped downe, and wrote on the grounde.

And as soon as they heard that, beyng accused by their owne conscience they went out one by one, the eldest first euen til it came to the last: and Iesus was left alone, and the woman standing in the myddes. When Iesus had lift vp him selfe agayne, and saw no man, but the woman, he sayd vnto her, Woman where are those thine accusars? Hath no man condemned thee? She sayd, No man Lord. And Iesus sayd, Neither do I condemne thee. Go and synne no more. Then spake Iesus agayne vnto them, saying, I am the light of the world: he that foloweth me, shal not walke in darknes, but shal haue the lyght of lyfe. The Pharisees therfore sayd vnto him, Thou bearest recorde of thy selfe, thy recorde is not true.

Iesus answered, and sayd vnto them, Though I beare recorde of my selfe, yet my recorde is true: for I knowe whence I came, and whether I go: but ye can not tel whence I come, and whether I go. Ye iudge after the fleshe, I iudge no man. And if I iudge, my iudgement is true: for I am not alone, but I and the Father that sent me. It is also wrytten in your lawe, That the testimonie of two men is true. I am one that beare wytnes of my selfe, and the Father that sent me, beareth wytnes of me. Then sayd they vnto him, Where is thy Father? Iesus answered, Ye neither know me, nor yet my Father: If ye had knowne me, ye should haue knowne my Father also.

These wordes spake Iesus in the treasury, as he taught in the temple, and no man layd handes on hym: for his houre was not yet come. Then sayd Iesus agayne vnto them, I go my way, and ye shal seeke me, and shal dye in your synnes. Whether I go, whether can ye not come. Then sayd the Iewes, Will he kill him

RHEIMS—1582.

in the earth. And they hearing, went out one by one, beginning at the seniores: and Iesus alone remained, and the woman standing in the middles. And Iesus lifting vp him self, said to her, Woman, where are they that accused thee? hath no man condemned thee? Vho said, No man, Lord. And Iesus said, Neither wil I condemne thee. Goe, and sinne no more.

Againe therfore Iesus spake to them, saying, I am the light of the world, he that foloweth me, vvalketh not in darkness: but shal haue the light of life. The Pharisees therfore said to him, Thou giuest testimonie of thy selfe: thy testimonie is not true. Iesus answered, and said to them, Although I doe giue testimonie of my self, my testimonie is true: because I know whence I came, and whither I goe: but you know not whence I come, or whither I goe. You iudge according to the flesh: I doe not iudge any man. And if I doe iudge, my iudgement is true: because I am not alone, but I and he that sent me, the Father. And in your lawe it is wrytten, that the testimonie of two men is true. I am he that giue testimonie of my self: and he that sent me, the Father, giueth testimonie of me. They said therfore to him, Vwhere is thy father? Iesus answered, Neither me doe you know, nor my Father. If you did know me: perhaps you might know my Father also. These wordes Iesus spake in the Treasury, teaching in the temple: and no man apprehended him, because his houre was not yet come.

Againe therfore Iesus said to them, I goe, and you shal seeke me, and shal die in your synnes. Vvwhether I goe, you can not come. The Iewes therfore said, Vvwhy, wil he kill him self, because he

AUTHORISED—1611.

stouped downe, and wrote on the ground. And they which heard it, being convicted by their owne conscience, went out one by one, beginning at the eldest, euen vnto the last: and Iesus was left alone, and the woman standing in the midst. When Iesus had lift vp himselfe, and saw none but the woman, hee said vnto her, Woman, where are those thine accusers? Hath no man condemned thee? She said, No man, Lord. And Iesus saide vnto her, Neither doe I condemne thee: Goe, and sinne no more.

Then spake Iesus againe vnto them, saying, I am the light of the world: he that followeth me, shall not walke in darkness, but shall haue the light of life. The Pharisees therfore said vnto him, Thou bearest record of thy selfe, thy record is not true. Iesus answered, and saide vnto them, Though I beare record of my selfe, yet my record is true: for I know whence I came, and whither I goe: but ye cannot tell whence I come, and whither I goe. Yee iudge after the flesh, I iudge no man. And yet if I iudge, my iudgement is true: for I am not alone, but I and the Father that sent me. It is also wrytten in your Law, that the testimonie of two men is true. I am one that beare witness of my selfe, and the Father that sent mee, beareth witness of me.

Then said they vnto him, Where is thy Father? Iesus answered, Ye neither know me, nor my Father: if ye had knowne mee, ye should haue knowne my Father also.

These wordes spake Iesus in the treasury, as hee taught in the Temple: and no man layd handes on him, for his houre was not yet come. Then saide Iesus againe vnto them, I goe my way, and ye shall seeke me, and shall die in your synnes: Whither I goe, ye cannot come. Then said the Iewes, Will hee kill himselfe? because he

‘ἐαυτὸν, ὅτι λέγει, “Ὁπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν;” ²² Καὶ εἶπεν αὐτοῖς, “Τμῶς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμὶ· ὑμεῖς ἐκ τοῦ κόσμου τούτου ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου. ²³ εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν.” ²⁴ Ἐλεγον οὖν αὐτῷ, “Σὺ τίς εἶ;” ²⁵ Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, “Τὴν ἀρχὴν ὃ τι καὶ λαλῶ ὑμῖν. ²⁶ πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ’ ὁ πέμψας με ἀληθὴς ἐστίν, καὶ γὰρ ἃ ἤκουσα παρ’ αὐτοῦ, ταῦτα λέγω εἰς τὸν κόσμον.” ²⁷ Οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν. ²⁸ Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, “Ὅταν ὑψώσῃτε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμι· καὶ ἀπ’ ἐμαντοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέ με ὁ πατήρ μου, ταῦτα λαλῶ. ²⁹ καὶ ὁ πέμψας με, μετ’ ἐμοῦ ἐστίν· οὐκ ἀφήκε με

* Alex. παρην.

* Alex. = εν.

* Alex. λαλῶ.

* Alex. = πορ.

WICLIIF—1380.

he schal se hym self, for he seith, whidir I go: 3e moun not come, ²² and he seid to hem, 3e ben of hi wethe: I am of above; 3e ben of this world I am not of this world; ²³ therfor I seide to 3ou that 3e schuld die in youre synne; for if 3e beleuen not that I am 3e schuld die in youre synne.

²⁴ therfor thei seiden to hym, who art thou? ihesus seith to hem, the bigynnyng, whiche also spake to 3ou. ²⁵ I haue many thingis to speke and to deme of 3ou: but he that sente me is sothfast, and I speke in the world these thingis, that I herde of hym, ²⁶ and thei knewen not: that he clepid his fadir god; ²⁷ therfor ihesus seith to hem, whanne 3e han aresaid mannes some: thanne 3e schuld knowe, that I am; and of my self I do no thing; but as my fadir taughte me: I speke these thingis; ²⁸ and he that sente me, is with me, and lefte me not alone; for I do euermore tho thingis that ben pleynge to hym; ²⁹ whanne he spake these thingis: many beleueden in hym.

³¹ Therfor ihesus seide to the iewis that beleueden in hym, if 3e dwellen in my word: uerrili 3e schuld be my disciplis; ³² and 3e schuld knowe the trueth: and the trueth schal make 3ou fre; ³³ therfor the iewis answered to hym; we ben the seed of abraham, and we serueden neuer to man; how seiist thou that 3e schuld be fre?

³⁴ ihesus answerid to hem, truli truli I seye to 3ou, ech man that doith synne, is seruante of synne; ³⁵ and the seruante dwelleth not in the hous with outen ende; but the sone dwelleth withouten ende; ³⁶ therfor if the sone make 3ou fre, verrili 3e schuld be fre; ³⁷ I woot that 3e ben abrahams sone; but 3e seken to sle me; for my word takith not in 3ou. ³⁸ I speke tho thingis that I saie at my fadir; and

TYNDALE—1534.

because he sayth: whyther I go, thither can ye not come? ²² And he sayde vnto them: ye are from beneath; I am from above. Ye are of this world; I am not of this world. ²³ I sayde therefore vnto you, that ye shall dye in youre synnes. For except ye beleue that I am he, ye shall dye in youre synnes.

²⁴ Then sayde they vnto him, who arte thou? And Iesus sayde vnto them: Euen the very same thinge that I saye vnto you. ²⁵ I have many thinges to saye, and to iudge of you. But he that sent me is true. And I speake in the world; those thinges which I haue heard of him. ²⁶ They vnderstode not that he spake of his father.

²⁷ Then sayde Iesus vnto them: when ye haue lyft vp an hye the sonne of man, then shall ye knowe that I am he; and that I do nothyng of my selfe: but as my father hath taught me, even so I speake: ²⁸ and he that sent me, is with me. The father hath not lefte me alone; for I do alwayes those thinges that please him. ²⁹ As he spake these wordes, many beleued on him.

³¹ Then sayde Iesus to those Iewes which beleued on him. If ye continue in my wordes, then are ye my very disciples; ³² and shall knowe the trueth: and the trueth shall make you free. ³³ They answered him: We be Abrahams seede; and were neuer bonde to any man: why sayest thou then, ye shalbe made fre.

³⁴ Iesus answered them: verely, verely I saye vnto you, that whosoever committeth synne, is the seruante of synne. ³⁵ And the seruante abyedeth not in the house for ever: But the sone abyedeth ever. ³⁶ If the sone therefore shall make you fre, then are ye fre in dede. ³⁷ I knowe that ye are Abrahams seed: but ye seke meanes to kyll me, because my sayings haue no place in you. ³⁸ I speake that I haue sene with my father: and ye do that

CRANMER—1539.

he sayth: whyther I go, thither can ye not come? ²² And he sayde vnto them: ye are from beneath, I am from above. Ye are of this world, I am not of this world. ²³ I sayd therefore vnto you, that ye shall dye in youre synnes. For yf ye beleue not that I am he, ye shall dye in youre synnes.

²⁴ Then sayd they vnto him, who arte thou? And Iesus sayeth vnto them: Euen the very same thing that I speake vnto you. ²⁵ I haue many thinges to saye, and to iudge of you: Yee and he that sent me, is true. And I speake in the world, those thynges, which I haue heard of hym. ²⁶ How beit they vnderstode not that he spake of his father. ²⁷ Then sayd Iesus vnto them: when ye haue lyft vp an hye the sonne of man, then shall ye knowe, that I am he, and that I do nothyng of my selfe: but as my father hath taught me, euen so I speake these thinges: ²⁸ and he that sent me, is with me. The father hath not lefte me alone, for I do alwayes those thinges that please him. ²⁹ As he spake these wordes, many beleued on him.

³¹ Then sayde Iesus to those Iewes, which beleued on him: If ye continue in my wordes, then are ye my very disciples, ³² and ye shall knowe the trueth: and the trueth shall make you free. ³³ They answered him: We be Abrahams seed, and were neuer bonde to any man: how sayest thou then: ye shalbe made fre?

³⁴ Iesus answered them: verely, verely I saye vnto you, that whosoever committeth synne, is the seruante of synne. ³⁵ And the seruante abyedeth not in the house for euer: But the sone abyedeth euer. ³⁶ If the sone therefore shall make you fre, then are ye fre in dede. ³⁷ I knowe that ye are Abrahams seed: but ye seke meanes to kill me, because my word hath no place in you. ³⁸ I speake that which I haue sene wyth my father: and ye do

‘μόνον ὁ πατήρ, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.’ ³⁰ Ταῦτα αὐτοῦ λα-
 λούτος πολλοὶ ἐπίστευσαν εἰς αὐτόν. ³¹ Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπι-
 στευκότας αὐτῷ Ἰουδαίους, ‘Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς
 ‘μαθηταί μου ἐστέ’ ³² καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει
 ‘ὑμᾶς.’ ³³ Ἀπεκρίθησαν αὐτῷ, ‘Σπέρμα Ἀβραάμ ἐσμεν, καὶ οὐδενὶ δεδουλεύκαμεν
 ‘πώποτε· πῶς σὺ λέγεις, ὅτι ἐλεύθεροι γενήσεσθε;’ ³⁴ Ἀπεκρίθη αὐτοῖς ὁ
 Ἰησοῦς, ‘Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, δούλος ἐστὶ τῆς
 ‘ἁμαρτίας.’ ³⁵ ὁ δὲ δούλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν
 ‘αἰῶνα.’ ³⁶ ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὅντως ἐλεύθεροι ἐσέσθε. ³⁷ οἶδα ὅτι
 ‘σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ
 ‘ἐν ὑμῖν. ³⁸ ἐγὼ δὲ ἑώρακα παρὰ τῷ πατρὶ μου, λαλῶ καὶ ὑμεῖς οὖν ὁ

* Δεξ. = ὁ πατήρ.

* Δεξ. πρὸς αὐτόν.

* Δεξ. = μου.

* Δεξ. δ.

GENEVA—1557.

selfe, because he sayeth, Whether I go,
 whether can ye not come? ³¹ And he said
 vnto them, Ye are from beneath, I am from
 above: Ye are of this world, I am not
 of this world. ³² I sayd therefore vnto you,
 That ye shal dye in your synnes. For ex-
 cept ye beleue that I am he, ye shal dye
 in your synnes.

³² Then sayd they vnto him, Who art
 thou? And Iesus said vnto them, Euen
 the very same thing that I sayd vnto you
 from the begynnyng. ³³ I haue many
 thinges to say, and to iudge of you: but
 he that sent me is true: and I speake in
 the world, those thinges which I haue
 heard of him. ³⁴ Howbeit they vnderstode
 not that he spake to them of his Father.
³⁵ Then sayd Iesus vnto them, When ye
 haue lift vp the Sonne of man, then shal
 ye knowe that I am he, and that I doe
 nothing of my selfe, but as my Father
 hath taught me, euen so I speake. ³⁶ And
 he that sent me, is with me: the Father
 hath not left me alone, for I doe all wayes
 those thinges that please him. ³⁷ As he
 spake these wordes, many beleued on him.
³⁸ Then sayd Iesus to those Iewes which
 beleued on hym, If ye continue in my
 wordes, then are ye my very disciples,
³⁹ And shal knowe the trueth, and the
 trueth shal restore you to libertie. ⁴⁰ They
 answered him, We be Abrahams seede,
 and were neuer bunde to any man: why
 sayest thou then, Ye shalbe restored to
 libertie?

⁴¹ Iesus answered them, Verely verely I
 say vnto you, That whosoever commit-
 teth sinne, is the seruant of synne. ⁴² And
 the seruant abyedeth not in the house for
 euer: but the Sonne abyedeth euer. ⁴³ If
 the Sonne therefore shal make you free,
 then are ye free in dede. ⁴⁴ I know that
 ye are Abrahams seede: but ye seeke
 meanes to kyl me, because my saynges
 haue no place in you. ⁴⁵ I speake that I
 haue seene with my Father: and ye do

RHEIMS—1582.

saith, Whether I goe, you can not come?
³¹ And he said to them, You are from be-
 neath, I am from above. You are of this
 vworld, I am not of this vworld. ³² There-
 fore I said to you that you shal die in your
 synnes, for if you beleue not that I am he,
 you shal die in your sinne. ³³ They said
 therefore to him, Vvho art thou? Iesus
 said to them, The beginning vvho also
 speake to you. ³⁴ Many thinges I haue
 to speake and iudge of you, but he that sent
 me, is true: and vvhat I haue heard of
 him, these thinges I speake in the vworld.

³⁵ And they knew not that he said to them
 that his father vvas God. ³⁶ Iesus therefore
 said to them, Vvhen you shal haue exalted
 the sonne of man, then you shal knowe
 that I am he, and of my self I doe nothing,
 but as the Father hath taught me, these
 thinges I speake: ³⁷ and he that sent me,
 is vvith me: and he hath not left me alone,
 because the thinges that please him I doe
 alvvayes. ³⁸ Vvhen he spake these thinges,
 many beleued in him.

⁴¹ Iesus therefore said to them that be-
 leued him, the Iewes: If you abide in
 my vvorde, you shal be my disciples in
 dede. ⁴² And you shal knowe the truth,
 and the truth shal make you free. ⁴³ They
 answered him, Vve are the seed of Abra-
 ham, and vve neuer serued any man: how
 sayest thou, You shal be free? ⁴⁴ Iesus
 answered them, Amen, amen I say to you,
 that enery one vvho committeth sinne,
 is the seruant of sinne. ⁴⁵ And the seruant
 abideth not in the house for euer: the
 sonne abideth for euer. ⁴⁶ If therefore
 the sonne make you free, you shal be free in
 dede. ⁴⁷ I know that you are the children
 of Abraham: but you seeke to kyl me, be-
 cause my vvorde taketh not in you.

⁴⁸ I speake that vvhich I haue seene vvith
 my father: and you doe the thinges that you

AUTHORISED—1011.

saith, Whether I goe, ye cannot come.
³¹ And Iesus said vnto them, Ye are from
 beneath, I am from above: Ye are of this
 world, I am not of this world. ³² I said
 therefore vnto you, that ye shal die in
 your synnes. For if ye beleue not that
 I am hee, ye shal die in your synnes.
³³ Then said they vnto him, Who art
 thou? And Iesus saith vnto them, From
 the same that I said vnto you from the
 beginning. ³⁴ I haue many thinges to say,
 and to iudge of you: But hee that sent
 mee is true, and I speake to the world,
 those thinges which I haue heard of him.

³⁵ They vnderstood not that hee spake to
 them of the Father. ³⁶ Then made Iesus
 vnto them, When yee haue lift vp the
 Sonne of man, then shall ye know that I
 am he, and that I doe nothing of my selfe:
 but as my Father hath taught mee, I speake
 these thinges. ³⁷ And he that sent me, is
 with me: the Father hath not left mee
 alone: for I doe alvvayes those thinges that
 please him. ³⁸ And as he spake those
 wordes, many beleued on him. ³⁹ Then
 said Iesus to those Iewes which beleued
 on him, If ye continue in my vvord, then
 are yee my disciples indeed. ⁴⁰ And ye
 shall know the Trueth, and the Trueth
 shall make you free.

⁴¹ They answered him, We be Abrahams
 seed, and were neuer in bondage to any
 man: how sayest thou, Yee shall be made
 free? ⁴² Iesus answered them, Verily, ve-
 rily I say vnto you, Whosoever committeth
 sinne, is the seruant of sinne. ⁴³ And the
 seruant abideth not in the house for euer:
 but the Sonne abideth euer. ⁴⁴ If the Sonne
 therefore shal make you free, ye shall be
 free indeed. ⁴⁵ I know that ye are Abra-
 hams seed, but ye seeke to kill me, be-
 cause my vvord hath no place in you.

⁴⁸ I speake that vvhich I haue seene vvith
 my Father: and ye do that vvhich ye haue

ἑώρακάτε παρὰ τῷ πατρὶ ὑμῶν, ποιεῖτε. ³⁹ Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστι. Λέγει αὐτοῖς ὁ Ἰησοῦς, Εἰ τέκνα τοῦ Ἀβραάμ ἦτε, τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε. ⁴⁰ νῦν δὲ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῶν λελάληκα, ἣν ἤκουσα παρὰ τοῦ Θεοῦ τοῦτο Ἀβραάμ οὐκ ἐποίησεν. ⁴¹ ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. Εἶπον οὖν αὐτῷ, Ἡμεῖς ἐκ πορνείας οὐ γεγεννημέθα· ἓνα πατέρα ἔχομεν, τὸν Θεόν. ⁴² Εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ ὁ Θεὸς πατὴρ ὑμῶν ἦν, ἠγαπάτε αὐτὸν ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξῆλθον καὶ ἤκω· οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλε. ⁴³ διὰ τί τὴν λαλίαν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τοῦ ἐμόν. ⁴⁴ ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστὲ καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ

* Alex. τοῦ πατρὸς.

* Alex. = ὑμῶν.

* Alex. ἱερ.

* Rec + ἄν.

* Alex. = αὐτ.

WICLIFFE—1380.

ye don tho thingis that ye seuen at youre fadir;

³⁹ thei answereden and seiden to hym; abraham is oure fadir. ihesus seith to hem; if ye ben the sonnes of abraham: do ye the werkis of abraham; ⁴⁰ but now ye seken to sle me a man, that haue spoken to you truthe that I herde of god; abraham dide not this thing; ⁴¹ ye don the werkis of youre fadir; therfor thei seiden to hym; we ben not borun of fornyacioun; we han o fadir god; ⁴² but ihesus seith to hem; if god were youre fadir: sothli ye schalden loue me; for I passid forth of god; and cam; for neither I cam of my self: but he sente me. ⁴³ whi knowe ye not my speche? for ye moun nat here my word;

⁴⁴ ye ben of the fadir the deuel: and ye wolen do the desiris of youre fadir; he was a manseer fro the bigynnyng; and he stood not in truthe: for truthe is not in hym; whanne he spekith lesygge: he spekith of his owne; for he is a liar and stude fadir of it. ⁴⁵ but for I seie truthe: ye bileuen nat to me.

⁴⁶ Who of you schal repreue me of synne? If I seie truthe; whi bileue ye not to me? ⁴⁷ he that is of god; herith the wordis of god; therfor ye heven not for ye ben not of god. ⁴⁸ therfor the iewis answeriden and seiden; whether we seim not weel: that thou art a samaritan and hast a deuel? ⁴⁹ ihesus answered & seide; I haue not a deuel; but I honour my fadir: and ye han vnhonourid me; ⁵⁰ for I seke not my glorie; there is he that sekith and demeth.

⁵¹ truli truli I seie to you: if any man kepe my word: he schal not tast deeth withouten ende; ⁵² therfor the iewis seiden; now we han knowen: that thou hast a deuel; abraham is deed and the profetis; and thou seist if any man kepe my word

TYNDALE—1534.

which ye haue ecce with youre father. ³⁹ They answered and sayde vnto him: Abraham is oure father. Iesus sayde vnto them. If ye were Abrahames chyldren; ye wolde do the dedes of Abraham. ⁴⁰ But now ye goo about to kyll me a man that haue tolde you the truthe which I haue herde of god: this dyd not Abraham. ⁴¹ Ye do the dedes of youre father. Then sayde they vnto him: we were not borne of fornicacion. We haue one father; which is God. ⁴² Iesus sayde vnto them: yf God were youre father; then wolde ye loue me. For I proceded forth; and come from God. Nether came I of my self; but he sent me. ⁴³ Why do ye not knowe my speche? Even because ye cannot abyde the hearyng of my wordes.

⁴⁴ Ye are of youre father the devyll; and the lustes of youre father ye will folowe. He was a murthurer from the begynnyng; and abode not in the truthe; because ther is no truthe in him. When he speaketh a lye; then speaketh he of his awne. For he is a liar; and the father therof. ⁴⁵ And because I tell you the truthe; therfore ye beleue me not.

⁴⁶ Which of you can rebuke me of synne? If I saye the truthe; why do not ye beleue me? ⁴⁷ He that is of God; heareth goddes wordes. Ye therefore heare them not; because ye are not of God.

⁴⁸ Then answered the Jewes and sayde vnto him: Saye we not well that thou arte a Samaritan; and hast the devyll? ⁴⁹ Iesus answered: I haue not the devyll; but I honour my father; and ye haue dishonoured me. ⁵⁰ I seke not myne awne prayse: but ther is one that seketh and iudgeth.

⁵¹ Verely verely I saye vnto you; yf a man kepe my sayynges; he shall never so deeth. ⁵² Then sayde the Jewes to him: Now knowe we that thou hast the devyll. Abraham is deed; and also the Prophetes; and yet thou sayest; yf a man kepe my

CRANMER—1539.

that, which ye haue seene with youre father. ³⁹ They answered and sayde vnto him: Abraham is oure father. Iesus sayeth vnto them: If ye were Abrahames chyldren; ye wolde do the dedes of Abraham. ⁴⁰ But now ye go aboute to kyll me, a man that hath tolde you the truthe which I haue heard of God: this dyd not Abraham. ⁴¹ Ye do the dedes of youre father. Then sayde they to him: we were not borne of fornicacyon. We haue one father, euen God. ⁴² Iesus sayd vnto them: yf God were youre father; truly ye wolde loue me. For I proceded forth; and came from God. Nether came I of my selfe; but he sent me. ⁴³ Why do ye not knowe my speache? Even because ye can not abyde the bearyng of my wordes.

⁴⁴ Ye are of youre father the deuyll; and the lustes of youre father will ye serue. He was a murthurer from the begynnyng; and abode not in the truthe; because there is no truthe in him. When he speaketh a lye; he speaketh of his awne. For he is a liar; and the father of the same thing. ⁴⁵ And because I tell you the truthe; therfore ye bekeue me not.

⁴⁶ Which of you rebuketh me of synne? If I saye the truthe; why do not ye beleue me? ⁴⁷ He that is of God; heareth Goddes wordes. Ye therefore heare them not; because ye are not of God. ⁴⁸ Then answered the Jewes; and sayd vnto him: Saye we not well; that thou art a Samaritan; and hast the deuyll? ⁴⁹ Iesus answered: I haue not the deuyll; but I honour my father; and ye haue dishonoured me. ⁵⁰ I seke not myne awne prayse: ther is one that seketh; and iudgeth.

⁵¹ Verely, verely, I saye vnto you: yf a man kepe my sayyng; he shall not tast deeth. ⁵² Then sayde the Jewes vnto him: Now knowe we; that thou hast the deuyll. Abraham is deed; and the Prophetes; and thou sayest: yf a man kepe my sayyng;

ἡ ἀλήθεια οὐχ ἔστηκεν· ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ· ὅτι ψεύστης ἐστὶ καὶ ὁ πατὴρ αὐτοῦ· ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε μοι. ⁴⁶ τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ ἀλήθειαν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετε μοι; ⁴⁷ ὁ ὢν ἐκ τοῦ Θεοῦ τὰ ῥήματα τοῦ Θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ Θεοῦ οὐκ ἐστέ. ⁴⁸ Ἀπεκρίθησαν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, Οὐ καλῶς λέγομεν ἡμεῖς, ὅτι Σαμαρείτης εἶ σὺ, καὶ δαιμόνιον ἔχεις; ⁴⁹ Ἀπεκρίθη Ἰησοῦς, Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετε με. ⁵⁰ ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἔστιν ὁ ζητῶν καὶ κρίνων. ⁵¹ ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα. ⁵² Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανε καὶ οἱ

* Rec. + αὐν.

† Rec. = τοῦ.

* Rec. + ὅτι.

* Rec. + αὐν.

* Alex. ἰσὺν λόγον.

GENEVA—1557.

that which ye have sene with your father. ⁴⁶ They answered and sayd vnto hym, Abraham is our father. Iesus sayd vnto them, If ye were Abrahams chyldren, ye would do the dedes of Abraham. ⁴⁷ But now ye go about to kyl me, a man that haue tolde you the truth, which I haue heard of God: this did not Abraham.

⁴⁸ Ye do the dedes of your father. Then sayd they to hym, We are not borne of fornication: we haue one Father, which is God. ⁴⁹ Iesus sayd vnto them, If God were your Father, then would ye loue me: for I proceeded forth, and came from God: nether came I of my selfe, but he sent me. ⁵⁰ Why do ye not vnderstand my talke? Euen because ye can not abyde the hearing of my wordes.

⁵¹ Ye are of your father the deuyll, and the lustes of your father ye wyl do. He hath bene a murderer from the begynnyng, and abode not in the truth: because there is no truth in him. When he speaketh a lie, then speaketh he of his owne, for he is a lyar, and the father thereof. ⁵² And because I tel you the truth, ye beleue me not. ⁵³ Which of you can rebuke me of synne? If I say the truth, why do ye not beleue me?

⁵⁴ He that is of God, heareth Goddes wordes. Ye therefore heare them not, because ye are not of God. ⁵⁵ Then answered the Iewes and sayd vnto him, Say we not well that thou art a Samaritane, and hast the deuyll. ⁵⁶ Iesus answered, I haue not the deuyll, but I honour my Father, and ye haue dishonoured me. ⁵⁷ I seeke not mine owne praise: but ther is one y seke and iudgeth. ⁵⁸ Verely verely I say vnto you, If a man kepe my saying, he shal neuer see death. ⁵⁹ Then sayd the Iewes to hym, Now knowe we that thou hast the deuyll. Abraham is dead, and also the Prophets: and yet thou sayest, If a man

RHEIMS—1582.

haue sene with your father. ⁴⁶ They answered, and said to him, Our father is Abraham. Iesus saith to them, If you be the children of Abraham, doe the vorkes of Abraham. ⁴⁷ But now, you seeke to kil me, a man that haue spoken the truth to you, vvhich I haue heard of God. this did not Abraham. ⁴⁸ You doe the vorkes of your father. They said therefore to him, We were not borne of fornication, wee haue one father, God. ⁴⁹ Iesus therefore said to them, If God were your father: verely you would loue me, for from God I proceeded, and came: for I came not of my self, but he sent me: ⁵⁰ Vvhy doe you not know my speech? Because you can not heare my vvord. ⁵¹ You are of your father the Diuel, and the desires of your father you wil doe, he was a mankiller from the beginning, and he stode not in the veritie: because veritie is not in him. vvhhen he speaketh a lie, he speaketh of his owne, because he is a lyer, and the father thereof. ⁵² But because I say the veritie, you beleue me not. ⁵³ Vvvhich of you shal argue me of sinne? If I say the veritie: vvhy doe you not beleue me?

⁵⁴ He that is of God, heareth the vvordes of God. Therefore you heare not, because you are not of God. ⁵⁵ The Iewes therefore answered, and said to him, Doe not we say vvel that thou art a Samaritane, and hast a diuil? ⁵⁶ Iesus answered, I haue no deuil: but I doe honour my Father, and you haue dishonoured me. ⁵⁷ but I seeke not mine owne glorie, there is that seeketh and iudgeth.

⁵⁸ Amen, amen I say to you, If any man keepe my vvord, he shal not see death for ever. ⁵⁹ The Iewes therefore said, Now we haue knowen that thou hast a deuil. Abraham is dead, and the Prophets: and thou sayest, If any man keepe my vvord,

AUTHORISED—1611.

seeke with your father. ⁴⁶ They answered, and sayd vnto him, Abraham is our father. Iesus saith vnto them, If ye were Abrahams children, yee would doe the workes of Abraham. ⁴⁷ But now ye seeke to kill mee, a man that hath tolde you the trueth, which I haue heard of God: this did not Abraham. ⁴⁸ Ye doe the dedes of your father. Then said they to him, We be not borne of fornication, wee haue one Father, euen God.

⁴⁹ Iesus said vnto them, If God were your Father, yee would loue mee, for I proceeded fourth, and came from God: neither came I of my selfe, but he sent me. ⁵⁰ Why doe yee not vnderstand my speech? euen because yee cannot heare my vvord.

⁵¹ Ye are of your father the deuil, and the lusts of your father ye will doe: hee was a murderer from the beginning, and abode not in the trueth, because there is no truth in him. When he speaketh a lie, he speaketh of his owne: for he is a liar, and the father of it. ⁵² And because I tel you the trueth, ye beleue me not. ⁵³ Which of you canuinceth mee of sinne? And if I say the trueth, why doe ye not beleue me?

⁵⁴ He that is of God, heareth Gods wordes: ye therefore heare them not, because ye are not of God. ⁵⁵ Then answered the Iewes, and said vnto him, Say wee not well that thou art a Samaritane, and hast a deuil?

⁵⁶ Iesus answered, I haue not a deuil: but I honour my Father, and ye doe dishonour me. ⁵⁷ And I seeke not mine owne glory, there is one that seeketh and iudgeth. ⁵⁸ Verely, verely I say vnto you, If a man keepe my saying, he shall neuer see death.

⁵⁹ Then said the Iewes vnto him, Now we know that thou hast a deuil. Abraham is dead, and the Prophets: and thou sayest, If a man keepe my saying, he shall neuer

προφήται, καὶ σὺ λέγεις, Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσῃται|
 'θανάτου εἰς τὸν αἰῶνα. ⁵³ μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις
 'ἀπέθανε; καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν ποιεῖς; ⁵⁴ Ἀπεκρίθη Ἰησοῦς,
 'Ἐὰν ἐγὼ δοξάζω ἑμαυτὸν, ἡ δόξα μου οὐδέν ἐστιν· ἐστὶν ὁ πατήρ μου ὁ δοξάζων
 'με, ὃν ὑμεῖς λέγετε, Ὅτι Θεὸς ἡμῶν ἐστι, ⁵⁵ καὶ οὐκ ἐγνώκατε αὐτὸν, ἐγὼ δὲ
 'οἶδα αὐτόν· καὶ ἐὰν εἴπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὁμοῖος ὑμῶν, ψεύστης·
 'ἀλλ' οἶδα αὐτόν, καὶ τὸν λόγον αὐτοῦ τηρῶ. ⁵⁶ Ἀβραάμ ὁ πατήρ ὑμῶν ἡγαλλιά-
 'σατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν· καὶ εἶδε καὶ ἐχάρη. ⁵⁷ Εἶπον οὖν οἱ Ἰουδαῖοι
 πρὸς αὐτόν, Πεντήκοντα ἔτη οὕτω ἔχεις, καὶ Ἀβραάμ ἐώρακας; ⁵⁸ Εἶπεν αὐτοῖς
 ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραάμ γενέσθαι, ἐγὼ εἰμι. ⁵⁹ Ἦραν
 οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ,

† Rec. γράσεται.

* Rec. + et.

* Rec. ἡμῶν.

* Rec. + d.

WICLIFF—1380.

TYNDALE—1534.

CRANMER—1539.

he schal not tast deeth withouten ende.
⁵³ Whether thou art gretter thanne oure
 fadir abraham that is deed? and the pro-
 phetis ben deed, whom makist thou thiself?

sayinge; he shall never tast of deeth.
⁵³ Arte thou greater then oure father Abra-
 ham which is deed? and the Prophetes
 are deed. Whome makest thou thy selfe?

he shall never taste of death. ⁵³ Art thou
 greater then oure father Abraham, which
 is deed? and the prophetes are deed.
 whom makest thou thy selfe?

⁵⁴ Ihesus answerid, if I glorifie my self:
 my glorie is nouȝt, my fadir is that glori-
 fied me: whom ȝe seien that he is ȝoure
 god, ⁵⁵ and ȝe han not knowun him; but
 I haue knowun hym: and if I seie, that
 I knowe him not: I schal be a fierliche
 to ȝou. but I knowe hym & I kepe his
 word, ⁵⁶ abraham ȝoure fadir glade to se
 my daie, and he saie and ioied, ⁵⁷ thanne
 the lewis seiden to hym, thou hast not jit
 fifti ȝeer, and hast thou seen abraham?

⁵⁴ Ihesus answered: Yf I honoure my
 selfe, myne honour is nothinge worth.
 It is my father that honoureth me, which
 ye saie, is youre God, ⁵⁵ and ye have not
 knowen him: but I knowe him. And yf
 I shuld saie, I knowe him not, I shuld be
 a lyar lyke vnto ȝou. But I knowe him,
 and kepe his sayinge.

⁵⁴ Ihesus answered: If I honoure my selfe,
 myne honour is nothinge. It is my fa-
 ther that honoureth me, whych ye saie, is
 youre God, ⁵⁵ and yet ye haue not knowen
 him: but I knowe him. And yf I saie, I
 knowe him not, I shall be a lyar lyke vnto
 ȝou. But I knowe him, and kepe his
 sayinge.

⁵⁸ therfor ihesus seide to hem, truli truli
 I seie to ȝou, bifor that abraham schulde
 be: I am, ⁵⁹ therfor thei token stonis to
 cast to hym, but ihesus hidde hym: and
 wente out of the temple.

⁵⁸ Your father Abraham was glad to se
 my daye, and he sawe it and reioysed.
⁵⁷ Then sayde the Iewes vnto him: thou
 arte not yet .l. yere olde, and hast thou
 sene Abraham? ⁵⁸ Ihesus sayd vnto them:
 Verily verily I saie vnto ȝou: yer Abra-
 ham was: I am. ⁵⁹ Then toke they vp
 stonys to caste at him. But Ihesus hid
 him selfe, and went out of the temple.

⁵⁶ Your father Abraham was glad to se
 my daye: and he sawe it, and reioysed.
⁵⁷ Then sayd the Iewes vnto him: thou
 art not yet .l. yere olde, and hast thou
 sene Abraham? Ihesus sayd vnto them:
⁵⁸ Verily verily, I saie vnto ȝou: yer
 Abraham was borne I am. ⁵⁹ Then toke
 they vp stonys, to caste at him. But Ihesus
 hid him selfe, and went out of the temple.

9. AND ihesus passynge sȝ a man
 blynde fro the birthe, ² and hise discipulis
 axeden hym, maistir what synned this
 man or hise eldis that he schulde be
 borun blynde, ³ ihesus answeride, nether
 this man synned nether hise eldis: but
 that the werkis of god be shewid in hym,
⁴ it bihonneth me to worche the werkis of
 hym that sente me: as long as the dai-
 ie, the nyȝt schal come: whanne no man
 mai worche, ⁵ as long as I am in the world:
 I am the lȝt of the world.

9. AND as Ihesus paseed by, he sawe
 a man which was blynde from his birth.
² And his discipulis axed him sayinge.
 Master, who dyd synne: this man or his
 father and mother, that he was borne
 blynde. ³ Ihesus answered: Nether hath
 this man synned, nor yet his father and
 mother: but that the werkis of God
 shuld be shewed on him. ⁴ I must worke
 the werkis of him that sent me: whyll it
 is daye. The nyght cometh when no man
 can worke. ⁵ As longe as I am in the
 worlde, I am the lȝht of the worlde.

9. AND as Ihesus passed by, he sawe a
 man, which was blynde from his birth.
² And his discipulis asked him sayinge:
 Master, who dyd synne, this man, or his
 father and mother, that he was borne
 blynde? ³ Ihesus answered: Nether hath
 this man synned, nor yet his father and
 mother: but that the werkis of God
 shulde be shewed in him. ⁴ I must worke
 the werkis of him that sent me, whyll it
 is daye. The night cometh, when no
 man can worke. ⁵ As longe as I am in
 the worlde, I am the lȝht of the worlde.

⁶ whanne he hadde seide these thingis,
 he spatte in to the erthe, and made claye
 of the spetle, and anoyntid the cleie on
 hise iȝen, ⁷ and seide to hym, go and be
 thou wraichen in the watir of siloe that is
 to seie sente, thanne he wente and waich-
 id: and cam seynge, ⁸ and so neighboris
 and thei that hadden seen hym bifor, for

⁶ Assoone as he had thus spoken, he spate
 on the grounde and made claye of the
 spetle, and rubbed the claye on the eyes
 of the blynde, ⁷ and sayde vnto him: Go
 wesse the in the pole of Syloe, which by
 interpretation, signifieth sent. He went
 his waye and washed, and cam agayne
 seynge. ⁸ The neighbouris and they that
 had sene him before how that he was a
 begger, wyde: is not this he that eate

⁶ As soone as he had thus spoken, he
 spatte on the grounde, and made claye of
 the spetle, and rubbed the claye on the
 eyes of the blynde, ⁷ and sayde vnto him:
 Go, wesse the in the pole of Syloe, which
 (by interpretation) is asmoche to saie as:
 sent. He went his waye therefore, and
 washed, and came agayne seynge. ⁸ So
 the neighbouris and they that had sene
 him before (how that he was a begger)
 sayde: is not this he that eate and begged?

διελθὼν διὰ μέσου αὐτῶν καὶ παρήγγεν οὕτως.

IX. Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. ² καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες, ‘Ραββὶ, τίς ἡμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ;’ ³ Ἀπεκρίθη Ἰησοῦς, ‘Οὔτε οὗτος ἡμαρτεν οὔτε οἱ γονεῖς αὐτοῦ· ἀλλ’ ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ.’ ⁴ ἐμεῖ δὲ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρας ἐστίν· ἔρχεται νύξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι. ⁵ ὅταν ἐν τῷ κόσμῳ ᾖ, φῶς εἰμι τοῦ κόσμου.’ ⁶ Ταῦτα εἰπὼν, ἔπτυσσε χαμαὶ, καὶ ἐποίησε πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, ⁷ καὶ εἶπεν αὐτῷ, ‘Ῥπαγε νύμφαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ,’ (ὃ ἑρμηνεύεται, ἀπεσταλμένος.) ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ ἦλθε βλέπων. ⁸ Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι ^aπροσαίτης ἦν, |

^a Alex. ἡμᾶς.

^b Alex. + αὐτοῦ.

^c Rec. τυφλὸς ἦν.

GENEVA—1557.

kepe my saying, he shal neuer tast of death.

² Art thou greater then our father Abraham, which is dead? and the Prophetes are dead. whom makest thou thy selfe? ³ Iesus answered, If I honour my selfe, myne honour is nothing worth: It is my Father that honoureth me, which ye say, is your God. ⁴ And ye have not knowen him: but I knowe him: and if I shuld say, I knowe him not, I shuld be a lyar lyke vnto you: but I knowe hym, and kepe his saying. ⁵ Your father Abraham was very glad to see my day, and he saw it, and reioyced. ⁶ Then sayd the Iewes vnto him, Thou art not yet fifty yere olde, and hast thou sene Abraham? ⁷ Iesus sayd vnto them, Verely verely I say vnto you, yer Abraham was, I am. ⁸ Then toke they vp stoncs, to cast at him: but Iesus hid him selfe, and went out of the temple.

9. AND as Iesus passed by, he sawe a man which was blynde from his byrth. ² And his disciples asked him, saying, Master, who dyd synne, this man, or his father and mother, that he was borne blynde? ³ Iesus answered, Nether hath this man synned, nor yet his father and mother: but that the workes of God shulde be shewed on him. ⁴ I must worke the workes of him that sent me, while it is day: the night cometh when no man can worke. ⁵ As longe as I am in the world, I am the lyght of the world.

⁶ As sone as he had thus spoken, he spate on the grounde and made claye of the spittle, and rubbed the claye on the eyes of the blynde. ⁷ And sayd vnto him, Go wash thee in the pooke of Siloam (which by interpretation signifieth, sent) He went his way therefore, and washed, and came agayne saying. ⁸ The neighbours and they that had sene him before how that he was blynde, sayd, Is not this

RHEIMS—1582.

he shal not tast death for ever. ² Vvhy, art thou greater then our father Abraham, vvho is dead? and the Prophetes are dead. Vvhom doest thou make thy selfe? ³ Iesus answered, If I doe glorifie my selfe, my glorie is nothing. it is my father that glorifieth me, vvhom you say that he is your God. ⁴ And you have not knowen him, but I knovv him. And if I shal say that I knovv him not: I shal be like to you, a lyer. But I doe knovv him, and doe keepe his vvord. ⁵ Abraham your father reioyced that he might see my day: and he sawv, and vvvas glad. ⁶ The Iewes therfore said to him, Thou hast not yet fiftie yeres, and hast thou sene Abraham? ⁷ Iesus said to them, Amen, amen I say to you, before that Abraham vvvas made, I am. ⁸ They tooke stoncs therfore to cast at him. but Iesus hid him selfe, and vvvent out of the temple.

9. AND Iesus passing by, sawv a man blinde from his natiuitie: ² and his disciples asked him, Rabbi, vvho hath sinned, this man, or his parents, that he should be borne blinde? ³ Iesus answered, Neither hath this man sinned, nor his parents: but that the vvorkes of God may be manifested in him. ⁴ I must vvorke the vvorkes of him that sent me, vvvhiles it is day.

The night cometh, vvhen no man can vvorke. ⁵ As loug as I am in the vvorld, I am the light of the vvorld. ⁶ Vvhen he had said these things, he spit on the ground, and made clay of the spittle, and spred the clay vpon his eies, ⁷ and said to him, Go, vvash in the pooke of Siloam, vvvhich is interpreted, Sent. He vvvent therfore, and vvashed: and he came seeing.

⁸ Therefore the neighbours, and they vvvhich had sene him before, that he vvvas a blygger, said, Is not this he that saie,

AUTHORISED—1611.

taste of death. ² Art thou greater then our father Abraham, which is dead? and the Prophetes are dead: whom makest thou thy selfe? ³ Iesus answered, If I honour my selfe, my honour is nothing: it is my Father that honoureth me, of whom ye say, that he is your God: ⁴ Yet ye have not knowen him, but I know him: and if I should say, I know him not, I shal be a liar like vnto you: but I know him, and keepe his saying. ⁵ Your father Abraham reioyced to see my day: and he saw it, and was glad. ⁶ Then said the Iewes vnto him, Thou art not yet fifty yeres olde, and hast thou sene Abraham? ⁷ Iesus sayd vnto them, Verely, verely I say vnto you, Before Abraham was, I am. ⁸ Then tooke they vp stoncs to cast at him: but Iesus hidde himselfe, and went out of the Temple, going thorow the midst of them, and so passed by.

9. AND as Iesus passed by, he sawe a man which was blinde from his birth. ² And his disciples asked him, saying, Master, who did sinne, this man, or his parents, that he was borne blinde? ³ Iesus answered, Neither hath this man sinned, nor his parents: but that the workes of God should be made manifest in him. ⁴ I must worke the workes of him that sent me, while it is day: the night cometh when no man can worke. ⁵ As long as I am in the world, I am the light of the world. ⁶ When he had thus spoken, he spat on the ground, and made clay of the spittle, and he ^a anointed the eyes of the blind man with the clay, ⁷ And said vnto him, Go wash in the pooke of Siloam (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

⁸ The neighbours therefore, and they which before had sene him, that he was blinde, said, Is not this he that saie and

^a Or, spread the clay vpon the eyes of the blind man.

622
 ἔλεγον, 'Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν;' ⁹ Ἄλλοι ἔλεγον, 'Ὅτι οὗτός ἐστιν' ἄλλοι δὲ, 'Ὅτι ὁμοίως αὐτῷ ἐστιν.' Ἐκεῖνος ἔλεγεν, 'Ὅτι ἐγὼ εἰμι.' ¹⁰ Ἐλεγον οὖν αὐτῷ 'Πῶς' ἀνεώχθησάν| σου| οἱ ὀφθαλμοί; ¹¹ Ἀπεκρίθη ἐκεῖνος καὶ εἶπεν,| 'Ἄνθρωπος λεγόμενος Ἰησοῦς πηλὸν ἐποίησε, καὶ ἐπέχρισέ μου τοὺς ὀφθαλμούς, καὶ εἶπέ μοι, Ὑπαγε εἰς τὴν κολυμβήθραν τοῦ Σιλωὰμ, καὶ νίψαι. ¹² ἀπελθὼν δὲ καὶ νηψάμενος, ἀνέβλεψα. Εἶπον οὖν αὐτῷ, 'Ποῦ ἐστιν ἐκεῖνος; Λέγει, 'Οὐκ οἶδα.'

¹³ Ἀγούσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν ποτε τυφλόν. ¹⁴ ἦν δὲ σάββατον, ¹⁵ ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς, καὶ ἀνέφωξεν αὐτοῦ τοὺς ὀφθαλμούς. ¹⁶ πάλιν οὖν ἡρώτων αὐτὸν καὶ οἱ Φαρισαῖοι, πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς, 'Πηλὸν ἐπέθηκέ μου ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνψάμην, καὶ βλέπω.' ¹⁷ Ἐλεγον οὖν ἐκ τῶν Φαρισαίων τινες, 'Οὗτος ὁ ἄνθρωπος οὐκ ἐστὶ παρὰ τοῦ Θεοῦ, ὅτι τὸ

* Alex. οὐχ, ἀλλ' α. ὅτι οὐδὲς ἴσκειν ἄλλοι δὲ ἔλεγον. οὐχί, ἀλλ'. * Alex. + οὐτ. * Alex. ἀνεώχθησαν. * Rev. om. * Alex. = καὶ εἶπεν. * Alex. = ὁ. * Alex. + νίψαι. * Alex. γυν. * Alex. ἀπελθὼν οὖν αἱ. * Alex. = οὖν α. καὶ εἶπεν.

WICLIFF—1380.

he was a begger: ⁹ seiden whether this is not he that sette and beggid? other men seiden that this it is, other men seiden nay: but he is like hym, but he seide, that I am. ¹⁰ therfor thei seiden to hym, how þou ben thin igen opened? ¹¹ he answered, thilke man, that is seid ihesus: made clei 3 anoyntid myn igen, and seide to me, go thou to the watir of seloc: and wasche, and I wente and waschid: and sai. ¹² and thei seiden to hym, where is he? he seide, I woot not.

¹³ thei lediden hym that was blynde to the fariseis. ¹⁴ and it was saboth whanne ihesus made clei3 and opened liis igen. ¹⁵ eftes the fariseis axeden hym: how he hadde seem; 3 he seide to hem, he leide to me clei on the igen, and I waschide, and I se. ¹⁶ therfor manne of fariseis seiden, this man is not of god: that kepeth not the saboth, other men seiden, how mai a synful man do these signes? and strif was made among hem. ¹⁷ therfor wci seien eftson to the blynde man, whet seist thou of hym, that opened thin igen? and he seide that he is a profete.

¹⁸ therfor iewis bileueden not of hym, that he was blynde, and hadde seem: til thei clepid his fadir and modir, that hadde seer. ¹⁹ and thei axeden hem and seiden, is this youre sone, whiche 3e seien was borun blynde, how thanne seeth he now? ²⁰ his fadir 3 modir answereden to hem and seiden, we witen that this is oure sone: and that he was borun blynde, ²¹ but how he now seeth we witen nere: or who opened hise igen we witen nonere, axe 3e hym, he hath age: speke he of hym self, ²² his fadir and modir seiden these thingis, for thei dreden the iewis, for thanne the iewis hadden conspired, that if any man knowlechid hym crist, he schulde be don

TYNDALE—1534.

and begged? ⁹ Some sayde: this is he. Other sayd: he is lyke him. But he him selfe sayde: I am even he. ¹⁰ They sayde vnto him: How are thyne eyes opened then? ¹¹ He answered and sayde: The man that is called Iesus, made claye, and anoynted myne eyes: and sayd vnto me: Go to the pole Syloe and wasche. I went and wasched and receaved my syght. ¹² They sayde vnto him: where is he? He sayde: I cannot tell.

¹³ Then brought they to the phariseis, him that a lytel before was blynde: ¹⁴ for it was the Saboth daye when Iesus made the claye and opened his cyes. ¹⁵ Then agayne the phariseis also axed him how he had receaved his syght. He sayde vnto them: He put claye vpon myne eyes and I washed, and do se. ¹⁶ Then sayde some of the phariseis: this man is not of God, because he kepeth not the saboth daye. Other sayde: how can a man that is a synner, do suche myracle? And ther was stryfe amonge them. ¹⁷ Then spake they vnto the blynde agayne: What sayst thou of him, because he hath opened thyne eyes? And he sayd: He is a Prophet.

¹⁸ But the Iewes dyd not beleve of the felowe, how that he was blynde and receaved his syght, vntyll they had called the father and mother of him that had receaved his syght. ¹⁹ And they axed them saying: Is this youre sonne, whome ye saye was borne blynde? How doth he now se then? ²⁰ His father and mother answered them and sayde: we wote well that this is oure sonne, and that he was borne blynde: ²¹ but by what meanes he is now seith, that can we not tell, or who hath opened his eyes, can we not tell. He is olde ynowgh, aske him, let him answer for him selfe. ²² Suche wordes spake his father and mother, because they feared the Iewes. For the Iewes had conspyred all redy that yf any man dyd confesse that he was Christ, he shuld be excommunicat

CRANMER—1539.

⁹ Some sayde: this is he. Agayne other sayde (No, but) he is lyke him.

He him selfe sayde: I am even he. ¹⁰ Therefore sayde they vnto him: How are thyne eyes opened? ¹¹ He answered and sayde: The man that is called Iesus, made claye, and anoynted myne eyes, and sayde vnto me: Go to the pole Siloe, and wasche. And when I went and washed, I receaued my syght. ¹² Then sayd they vnto him: where is he? He sayde: I can not tell.

¹³ They brought to the Phariseis, hym that a lytel before was blynde: ¹⁴ and it was the Sabboth daye, when Iesus made the claye, and opened his eyes. ¹⁵ Then agayne the Phariseis also asked him, how he had receaued his syght. He sayde vnto them: he put claye vpon myne eyes, and I washed, and do se. ¹⁶ Therefore sayde some of the Phariseis: this man is not of God, because he kepeth not the Sabboth daye. Other sayde: how can a man that is a synner, do suche myracle? And ther was a stryfe amonge them. ¹⁷ They spake vnto the blynde man agayne: What sayst thou of him, because he hath opened thine eyes? He sayde: He is a Prophet.

¹⁸ But the Iewes dyd not beleve of the man, (how that he had bene blynde, and receaued his syght) vntyll they called the father and mother him that had receaued his syght. ¹⁹ And they asked them, saying: Is this youre sonne, whome ye saye was borne blynde? How doth he now se then? ²⁰ His father and mother answered them, and sayde: we knowe, that this is oure sonne, and that he was borne blynde: ²¹ but by what meanes he now seeth, we can not tell: or who hath opened his eyes, can we not tell. He is olde ynowgh, aske him, let him answer for him selfe. ²² Suche wordes spake his father and mother, because they feared the Iewes. For the Iewes had conspyred already, that yf any man dyd confesse that he was Christ, he shuld be excommunicat

igen, open-
 ed, or thanne, agayne.
 seer, seer.
 thilke, that.
 chyd, called.
 wot, knowe.
 witer, knowe.

‘σάββατον οὐ τηρεῖ.’ Ἄλλοι ἔλεγον, ‘Πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν;’ Καὶ σχίσμα ἦν ἐν αὐτοῖς. ¹⁷ Λέγουσι τῷ τυφλῷ πάλιν, ‘Σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἥνοιξέ| σου τοὺς ὀφθαλμούς;’ Ὁ δὲ εἶπεν, ‘Ὅτι προφήτης ἐστίν.’ ¹⁸ Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι τυφλὸς ἦν καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος, ¹⁹ καὶ ἠρώτησαν αὐτοὺς λέγοντες, ‘Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν ἄρτι βλέπει;’ ²⁰ Ἀπεκρίθησαν αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον, ‘Οἶδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη· ²¹ πῶς δὲ νῦν βλέπει, οὐκ οἶδαμεν· ἢ τίς ἥνοιξεν αὐτοῦ τοὺς ὀφθαλμούς, ἡμεῖς οὐκ οἶδμεν· ²² αὐτὸς ἡλικίαν ἔχει· αὐτὸν ἐρωτήσατε, αὐτὸς περὶ αὐτοῦ λαλήσει.’ Ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους· ἦδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι, ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ Χριστὸν, ἀποσυνάγωγος γένηται.

* Alex. ἐν ᾧ ἡμῶν.

* Hec. ἐπὶ τοῖς ὀφθαλμοῖς μου.

* Alex. Θεοῦ.

* Alex. + δὲ.

* Alex. + αὐτ.

* Alex. ἡμῶν & ἀνέβλεψ.

* Alex. εἰπευ ἄρτι.

* Conm. + δὲ.

* Alex. = αὐτοῖς.

* Alex. αὐτὸν ἐρωτήσατε, ἡλικίαν ἔχει.

GENEVA—1557.

RHEIMS—1582.

AUTHORISED—1611.

he that sate and begged? ⁹ Some said, This is he: other sayd, He is lyke him. But he him selfe sayd, I am even he. ¹⁰ Therefore they sayd vnto him, How are thine eyes opened then?

¹¹ He answered, and sayd, The man that is called Iesus, made claye, and anointed myne eyes, and sayd vnto me, Go to the pool of Siloam and washe. And I went and washed, and receaued my sight. ¹² They sayd vnto him, Where is he? He sayd, I can not tel. ¹³ They hrought to the Pharisees, him that a lytel before was blynde. ¹⁴ And it was the Sabbath day, when Iesus made the claye, and opened his eyes. ¹⁵ Then agayne the Pharisees also asked him, how he had receaued his syght. He sayd vnto them, He put claye vpon mine eyes, and I washed, and do so. ¹⁶ Then sayd some of the Pharisees, This man is not of God: because he keepeth not the Sabbath day. Other sayd, How can a man that is a sinner, do suche miracles? And ther was stryfe among them. ¹⁷ Then spake they vnto the blynde agayne, What saiest thou of him, because he hath opened thine eyes? And he sayd, He is a Prophet.

¹⁸ But the Iewes dyd not beleue of hym (how that he was blynde, and receaued hys syght) vntyl they had called the father and mother of hym that had receaued him syght. ¹⁹ And they asked them, saying, Is this your sonne, whom ye say was borne blynde? How doth he now see then? ²⁰ Hys father and mother answered them, and sayd, We wot wel that this is our sonne, and that he was borne blynde: ²¹ But by what meanes he now seeth, that can we not tel: or who hath opened his eyes, can we not tel: he is olde ynough, aske him, he shal answer for him selfe.

²² Suche wordes spake his father and mother, because they feared the Iewes: for the Iewes had ordeined alrede, that yf any man shuld confesse that he was Christ, he shulde be excommunicate out

and begged? Others said, That this is he. ⁹ But others, No, not so, but he is like him. But he said, That I am he. ¹⁰ They said therfore to him, How were thine eyes opened? ¹¹ He answered, That man that is called Iesus, made clay: and anointed mine eyes, and said to me, Goe to the pool of Siloe, and wash. And I went, and vvashed, and sawv. ¹² And they said to him, Vvhere is he? He saith, I knowv not. ¹³ They bring him that had been blinde, to the Pharisees. ¹⁴ And it was the Sabbath vvhen Iesus made the clay, and opened his eyes.

¹⁵ Agayne therfore the Pharisees asked him, howv he sawv. But he said to them, He put clay vpon mine eyes, and I vvashed: and I see. ¹⁶ Certaine therfore of the Pharisees said, This man is not of God, that keepeth not the Sabbath. But others said, Howv can a man that is a sinner doe these signes? And there was a schisme among them.

¹⁷ They say therfore to the blinde agayne, Thou, vvhat saiest thou of him that opened thine eyes? And he said, That he is a Prophet. ¹⁸ The Iewes therfore did not beleue of him, that he had been blinde and sawv: vntill they called the parents of him that sawv, ¹⁹ and asked them, saying, Is this your sonne, vvhom you say that he was borne blinde? howv then doeth he nowv see? ²⁰ His parents answered them, and said, Vvve knowv that this is our sonne, and that he was borne blinde: ²¹ but howv he nowv seeth, vve knowv not, or vvho hath opened his eyes, vve knowv not, aske him self: he is of age, let him self speake of him self. ²² These thinges his parents said, because they feared the Iewes, for the Iewes had nowv conspired, that if any man should confesse him to be Christ, he should be put out of the Synagogue.

begged? ⁹ Some said, this is hee: others said, Hee is lyke him: but hee sayd, I am hee. ¹⁰ Therefore said they vnto him, How were thine eyes opened? ¹¹ He answered and said, A man that is called Iesus, made clay, and anointed mine eyes, and said vnto me, Goe to the pool of Siloam, and wash: and I went and washed, and I receaued sight. ¹² Then said they vnto him, Where is he? He said, I know not.

¹³ They brought to the Pharisees him that aforetime was blinde. ¹⁴ And it was the Sabbath day when Iesus made the clay, and opened his eyes. ¹⁵ Then agayne the Pharisees also asked him how he had receaued his sight. He said vnto them, He put clay vpon mine eyes, and I washed, and do so. ¹⁶ Therefore said some of the Pharisees, This man is not of God, because he keepeth not the Sabbath day. Others said, How can a man that is a sinner, do such miracles? and there was a diuision among them. ¹⁷ They say vnto the blind man agayne, What sayest thou of him, that he hath opened thine eyes? He said He is a Prophet. ¹⁸ But the Iewes did not beleue concerning him, that he had bin blind, and receiued his sight, vntill they called the parents of him that had receiued his sight. ¹⁹ And they asked them, saying, Is this your sonne, who ye say was borne blinde? how then doth he now see? ²⁰ His parents answered them, and said, We know that this is our sonne, and that he was borne blind: ²¹ But by what meanes he now seeth, we know not, or who hath opened his eyes we know not: he is of age, aske him, he shall speake for himselfe. ²² These words spake his parents, because they feared the Iewes: for the Iewes had agreed already, that if any man did confesse that he was Christ, he should

²² διὰ τοῦτο αἱ γυναῖκες αὐτοῦ εἶπον, Ὅτι ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε. Ἐφώ-
νησαν οὖν ἕκ δευτέρου | τὸν ἄνθρωπον | ὃς ἦν τυφλὸς, καὶ εἶπον αὐτῷ, Δὸς δόξαν
τῷ Θεῷ· ἡμεῖς οἶδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἁμαρτωλὸς ἐστίν. Ἀπεκρίθη οὖν
ἐκεῖνος καὶ εἶπεν, Εἰ ἁμαρτωλὸς ἐστίν, οὐκ οἶδα· ἐν οἶδα, ὅτι τυφλὸς ὢν, | ἄρτι
βλέπω. Ἐἶπον δὲ | αὐτῷ πάλιν, | Τί ἐποίησέ σοι; πῶς ἤνοιξέ σου τοὺς
ὀφθαλμούς; Ἀπεκρίθη αὐταῖς, Εἶπον ὑμῖν ἤδη, καὶ οὐκ ἤκούσατε· τί πάλιν
θέλετε ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι; Ἐλοιδόρησαν
αὐτὸν, καὶ εἶπον, Σὺ εἰ μαθητὴς ἐκείνου· ἡμεῖς δὲ τοῦ Μωσέως ἐσμεν μαθηταί.
ἡμεῖς οἶδαμεν ὅτι Μωσῆς λελάληκεν ὁ Θεός· τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν.
Ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐταῖς, Ἐν γὰρ τούτῳ θαυμαστόν ἐστίν, ὅτι
ὑμεῖς οὐκ οἰδάτε πόθεν ἐστὶ, καὶ ἀνέωξέ μου τοὺς ὀφθαλμούς. οἶδαμεν δὲ | ὅτι

²² Alex. τὸν ἄνθ. ἐκ δευτέρου. ²³ Alex. ἡμῶν καὶ. ²⁴ Alex. οὖν. ²⁵ Alex. = πάλιν. ²⁶ Rec. Ἐλοιδόρησαν αὐτὸν α. Οἱ δὲ ἐλοιδόρ.

WICLIF—1380.

out of the synagoge, ²² therfor his fadir
and modir seiden that he hath age, axe
ye hym,

²³ therfor eftsonne thei clepiden the man
that was blynde and seiden to hym, zeue
thou glorie to god; we witen that this man
is a synner; ²⁴ thanne he seide; if he is a
synner I woot nere; o thing I woot that
whanne I was blynde; now I se. ²⁵ ther-
for thei seiden to hym, what didic he to
thee; how opened he thin ygen? ²⁶ he an-
swerid to hem; I seide to you now; and
ye herden; what wolen ye eftsonne here?
whether ye wolen be made hisse discipulis?
²⁷ therfor thei curseden hym and seiden;
be thou his disciple; we ben discipulis of
moises. ²⁸ We witen that god spak to
moises, but we knowen not this; of
whennes he is.

²⁹ thilke man answerid and seide to hem;
for in this is a wondrous thing that ye
witen not of whennes he is; g he hath
opened myn ygen. ³⁰ and we witen that
god herith not synful men; but if ony is
worschipper of god, and doith his wille;
he herith hym; ³¹ fro the world is not
herde; that ony man opened the ygen of
a blynde borun man; ³² but this were of
god; he myghe not do ony thing; ³³ thei
answereden; and seiden to hym; thou
art alle borun in synnes and techist thou
us? and thei putten hym out. ³⁴ ihesus
herde that thei hadden putte hym out;
and whanne he hadde founden hym, he
seide to hym; bileuest thou in the sone of
god? ³⁵ he answerid; and seide; lord who
is he; that I bileue in hym; ³⁶ and ihesus
seide to hym; g thou hast seyn him, and
he it is that spekiht with thee; ³⁷ and he
seide; lord, I bileue; and he fel down and
worschipid hym; ³⁸ therfor ihesus seith to
hym; I can in to the world in to dome;
that thei that seen not; se; and thei that
seen be made blynde; ³⁹ and summe of
the farisies herden that weren with hym;

TYNDALE—1534.

out of the synagoge. ²² Therefore sayde
his father and mother: he is olde ynough
axe him.

²³ Then agayne called they the man that
was blynde; and sayd vnto him: Geue
God the prayre: we knowe that this man
is a synner. ²⁴ He answered and sayde:
Whyther he be a synner or noo; I cannot
tell: One thinge I am surer of; that I was
blynde; and now I se. ²⁵ Then sayde they
to him agayne. What dyd he to the?
How opened he thyne eyes? ²⁶ He an-
swered them; I tolde you yerwhyte; and
ye dyd not heare. Wherefore wolde ye
heare it agayne? Will ye also be his dis-
ciples? ²⁷ Then rated they him; and sayde:
Thou arte his discipule. We be Moscs dis-
ciples. ²⁸ We are sure that God spake with
Moses. This felowe we knowe not from
whence he is.

²⁹ The man answered and sayde vnto
them: this is a meruelesous thinge that ye
wote not whence he is; scynge he hath
opened myne eyes. ³⁰ For we be sure that
God heareth not synners. But yf eny man
be a worschipper of God and do his wyl;
him heareth he. ³¹ Sence the worlde be-
gannc was it not heardo that eny man
opened the eyes of oas that was borne
blynd. ³² If this man were not of God; he
coulede have done no thinge. ³³ They an-
swered and sayd vnto him: thou arte
altogether borne in synne; and doest thou
teache vs? And they cast him out.

³⁴ Iesus hearde that they had excommu-
nicate him; and asone as he had
founde him; he sayd vnto him: doest thou
believe on the sonne of God? ³⁵ He an-
swered and sayde: Who is it Lorde; that
I myght beleve on him? ³⁶ And Iesus
sayde vnto him: Thou hast seene him; and
he it is that talketh with the. ³⁷ And he
sayde: Lorde I beleve; and worschipped
him. ³⁸ Iesus sayde: I am come vnto
iudgement into this worlde; that they
which se not; myght se; and they which
se; myght be made blynde. ³⁹ And some
of the pharises which were with him;

CRANMER—1539.

synagoge. ²² Therefore sayde his father and
mother: he is olde ynough, aske him.

²³ Then agayne called they the man that
was blynde, and sayd vnto him: Geue
God the prayre: we knowe, that this man
is a synner. ²⁴ He answered therfore, and
sayde: Whyther he be a synner or no, I
cannot tell: One thyng I am surer of:
that where as I was blynd, now I se. ²⁵ Then
sayd they to him agayne: What
dyd he to the? How opened he thine
eyes? ²⁶ He answered them: I tolde you
yer whyte, and ye dyd not heare. Where-
fore wold ye heare it agayne? Wyl ye
also be his disciples? ²⁷ Then rated they
him, and sayd: Be thou his disciple. We
are Moscs disciples. We are sure, ²⁸ that
God spake vnto Moses. As for this felow,
we knowe not from whence he is:

²⁹ The man answered and sayde vnto
them: this is a meruelesous thinge, that
ye wote not from whence he is, and yet
he hath opened myne eyes. ³⁰ For we be
sure, that God heareth not synners. But
yf eny man be a worschipper of God, and
obedient vnto his wyl, him heareth he.
³¹ Sence the worlde begannc, was it not
heardo, that eny man opened the eyes of
one that was borne blind. ³² If this man
were not of God, he coulede have done
nothinge. ³³ They answered, and sayde
vnto him: thou art altogether borne in
synne, and doest thou teache vs? And
they cast him out.

³⁴ Iesus hearde that they had excommu-
nicate him: and when he had founde
him, he sayde vnto him: doest thou be-
lieve on the sonne of God? ³⁵ He answered
and sayde: Who is it Lord, that I myght
beleue on him? ³⁶ And Iesus sayd vnto
him: Thou hast seene him, and he it is
that talketh with the. ³⁷ And he sayde:
Lord I beleue, and he worschipped him.
³⁸ And Iesus sayd vnto him: I am come
vnto iudgement into this worlde: that
they which se not, myght se; and that
they which se, might be made blynde.
³⁹ And some of the Pharisees which were

officer, agasta. ²² clepiden, called. ²³ zeue, give.
witen, knowe. ²⁴ thanne, thus. ²⁵ woot, knowe.
ygen, ygen. ²⁶ thilke, that. ²⁷ dome, judgement.

‘ἀμαρτωλῶν ὁ Θεὸς οὐκ ἀκούει· ἀλλ’ ἐάν τις θεοσεβῆς ᾗ, καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει.’ ³² Ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη, ὅτι ἤνοιξέ τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου. ³³ εἰ μὴ ἦν οὗτος παρὰ Θεοῦ, οὐκ ἡδύνατο ποιεῖν οὐδέν.’ ³⁴ Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, ‘Ἐν ἀμαρτίαις σὺ ἐγεννήθης ὄλος, καὶ σὺ διδάσκεις ἡμᾶς;’ Καὶ ἐξέβαλον αὐτὸν ἔξω. ³⁵ Ἦκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω· καὶ εὐρὼν αὐτὸν, εἶπεν αὐτῷ, ‘Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ Θεοῦ;’ ³⁶ Ἀπεκρίθη ἐκεῖνος καὶ εἶπε, ‘Καὶ τίς ἐστι, κύριε, ἵνα πιστεύσω εἰς αὐτόν;’ ³⁷ Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς, ‘Καὶ ἑώρακας αὐτόν, καὶ ὁ λαλῶν μετὰ σοῦ, ἐκεῖνός ἐστιν.’ ³⁸ Ὁ δὲ ἔφη, ‘Πιστεύω, κύριε·’ καὶ προσεκύνησεν αὐτῷ. ³⁹ καὶ εἶπεν ὁ Ἰησοῦς, ‘Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τούτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσι, καὶ οἱ βλέποντες τυφλοὶ γένωνται.’ ⁴⁰ Καὶ ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα· οἱ

* Alex. = δι.

† Rec. = καὶ.

‡ Alex. = δι.

§ Alex. = καὶ.

¶ Alex. οἱ μὲν αὐτοῦ ἔντες.

GENEVA—1557.

of the Synagogue. ³³ Therefore sayd his father and mother, He is olde ynough, aske him. ³⁴ Then agayne called they the man that was blynde, and sayd vnto him, Geue glorie vnto God: we know that this man is a sinner. ³⁵ Then he answered, and sayd, Whyther he be a synner or no, I can not tel: One thyng I am sure of, that I was blynd, and now I see. ³⁶ Then sayd they to him agayne, What did he to thee? How opened he thine eyes?

³⁷ He answered them, I tolde you yer while, and ye haue not heard it: wherefore wolde ye heare it agayne? wyl ye also be his disciples? ³⁸ Then checked they hym, and sayd, Be thou his disciple: we be Moses disciples. ³⁹ We are sure that God spake with Moses: this fellow we knowe not from whence he is. ⁴⁰ The man answered, and sayd vnto them Doubtles, this is a marvellous thing, that ye wot not whence he is, and yet he hath opened mine eyes. ⁴¹ For we be sure that God heareth not synners: but yf any man be a worshipper of God, and doth his wil, him heareth he. ⁴² Sence the world began was it not heard that any man opened the eyes of one that was borne blynde. ⁴³ If this man were not of God, he could haue done nothing. ⁴⁴ They answered and sayd vnto him, Thou art all together borne in synne, and doest thou teache vs? and they cast him out.

⁴⁵ Iesus heard that they had excommunicate him: and asone as he had founde him he sayd vnto him, Doest thou beleue on the Sonne of God? ⁴⁶ He answered and sayd, Who is he Lord, that I myght beleue on hym? ⁴⁷ And Iesus sayd vnto hym, Thou hast seene hym, and he it is that talketh with thee. ⁴⁸ And he sayd, Lord, I beleue, and worshipped hym. ⁴⁹ Iesus sayd, I am come vnto iudgement into this world: that they which see not, myght see: and they which see, myght be made blynde. ⁵⁰ And some of the Pharisees which were with hym heard these

RHEIMS—1582.

³³ Therefore did his parents say, That he is of age, aske him self. ³⁴ They therefore agayne called the man that had been blinde, and said to him, Giue glorie to God. vnto know that this man is a sinner. ³⁵ He therefore said to them, Vwhether he be a sinner, I know not: one thing I know, that whereas I was blinde, now I see. ³⁶ They said therefore to him, Vwhat did he to thee? how did he open thine eyes? ³⁷ He answered them, I haue now told you, and you haue heard: why wyl you heare it agayne? wyl you also become his disciples?

³⁸ They reuiled him therefore, and said, Be thou his disciple: but we are the disciples of Moses. ³⁹ We know that to Moses God did speake: but this man we know not whence he is. ⁴⁰ The man answered and said to them, For in this it is marvellous that you know not whence he is, and he hath opened mine eyes. ⁴¹ and we know that sinners God doth not heare. but if a man be a seruer of God, and doe the wil of him, him he heareth. ⁴² From the beginning of the vorkl it hath not been heard that any man hath opened the eyes of one borne blinde. ⁴³ Vles this man were of God, he could not doe any thing.

⁴⁴ They answered, and said to him, Thou vvas wholly borne in sinnes, and doest thou teach vs? And they did cast him forth.

⁴⁵ Iesus heard that they cast him forth: and when he had found him, he said to him, Doest thou beleue in the sonne of God? ⁴⁶ He answered, and said, Vwho is he Lord, that I may beleue in him? ⁴⁷ And Iesus said to him, Both thou hast seen him: and he that talketh vwith thee, he it is. ⁴⁸ But he said, I beleuee Lord. And falling downe he adored him. ⁴⁹ And Iesus said to him, For iudgement came I into this vorkl: that they that see not, may see: and they that see, may become blinde. ⁵⁰ And certayne of the Pharisees that were vwith him, heard: and they said

AUTHORISED—1611.

he put out of the Synagogue. ³³ Therefore said his parents, He is of age, aske him.

³⁴ Then againe called they the man that was blind, and said vnto him, Giue God the praise, we know that this man is a sinner. ³⁵ He answered, and said, Whether he be a sinner or no, I know not: One thing I know, that whereas I was blind, now I see. ³⁶ Then said they to him againe, What did he to thee? How opened hee thine eyes? ³⁷ He answered them, I haue told you already, and ye did not heare: wherefore would you heare it againe? Will ye also be his disciples? ³⁸ Then they reuiled him, and said, Thou art his disciple, but we are Moses disciples. ³⁹ Wee know that God spake vnto Moses: as for this fellow, wee knowe not from whence he is. ⁴⁰ The man answered, and said vnto them, Why herein is a marvellous thing, that yee know not from whence he is, and yet he hath opened mine eyes. ⁴¹ Now we know that God heareth not sinners: but if any man be a worshipper of God, and doth his will, him he heareth. ⁴² Since the world began was it not heard that any man opened the eyes of one that was borne blinde: ⁴³ If this man were not of God, he could doe nothing.

⁴⁴ They answered, and said vnto him, Thou wast altogether borne in sinnes, and doest thou teach vs? And they cast him out. ⁴⁵ Iesus heard that they had cast him out: and when he had found him, he said vnto him, Doest thou beleue on the Sonne of God? ⁴⁶ He answered and said, Who is he, Lord, that I might beleue on him? ⁴⁷ And Iesus said vnto him, Thou hast both seene him, and it is he that talketh with thee. ⁴⁸ And he said, Lord, I beleuee: and he worshipped him.

⁴⁹ And Iesus said, For iudgement I am come into this world, that they which see not, might see, and that they which are, might be made blinde. ⁵⁰ And some of the Pharisees which were with him, heard

* He, excommunicated him

ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει αὐτοῖς. ⁷ Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, ᾠμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἐγὼ εἰμι ἡ θύρα τῶν προβάτων. ⁸ πάντες ὅσοι ⁹ πρὸ ἐμοῦ ἤλθον, κλέπται εἰσὶ καὶ λησταί· ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα. ⁹ ἐγὼ εἰμι ἡ θύρα· δι' ἐμοῦ εἰάν τις εἰσέλθῃ, σωθήσεται, καὶ εἰσελεύσεται καὶ ἐξελεύσεται, καὶ νομὴν εὐρήσει. ¹⁰ ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἤλθον ἵνα ζῶν ἔχωσι, καὶ περισσὸν ἔχωσι. ¹¹ Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων. ¹² ὁ μισθωτὸς δὲ, καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ εἰσὶ τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον, καὶ ἀφήσιν τὰ πρόβατα, καὶ φεύγει· καὶ ὁ λύκος ἀρπάζει αὐτὰ, καὶ σκορπίζει τὰ πρόβατα. ¹³ ὁ δὲ μισθωτὸς φεύγει, ὅτι μισθωτὸς ἐστὶ, καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων. ¹⁴ ἐγὼ εἰμι ὁ ποιμὴν ὁ

* Alex. = ὄντι.

* Compl. = πρὸ Ἰησοῦ Alex. ὁμοῦ πρὸ Ἰησοῦ.

* Alex. ἰσχυρ.

* Alex. = τὰ πρόβατα.

* Alex. = ὁ δὲ μισθωτὸς φεύγει.

GENEVA—1557.

wordes, and sayd vnto him, Are we blinde also? ⁴¹ Iesus sayd vnto them, If ye were blynde, ye should haue no synne: but now ye say, We se: therefore your synne remaineth.

10. VERELY verely I say vnto you, He that entreth not in by the dore into the shepfold, but clymmeth vp some other way, the same is a thefe and a robber. ² But he that goeth in by the dore, is the shepherde of the shepe. ³ To him the porter openeth, and the shepe heare his voice, and he calleth his owne shepe by name, and leadeth them out. ⁴ And when he hath sent forth his owne shepe he goeth before them, and the shepe folow him: for they knowe his voyce.

⁵ A stranger they wyl not folow, but they flye from hym: for they knowe not the voyce of strangers. ⁶ This similitude spake Iesus vnto them: but they vnderstode not what thinges they were which he spake vnto them.

⁷ Then sayd Iesus vnto them agayne, Verely verely I say vnto you, I am the dore of the shepe. ⁸ All, euen as many as came before me, are theues and robbers, but the shepe dyd not heare them. ⁹ I am the dore: by me if any man enter in, he shalbe safe: and shal go in and out, and fynde pasture. ¹⁰ The thefe cometh not but for to steale, kyl and destroye: I am come that they myght haue lyfe, and haue it in abundance. ¹¹ I am the good shepherde: the good shepherde giueth his lyfe for his shepe.

¹² An hyred seruant, and he which is not the shepheard, nether the shepe are his owne, seeth the wolf comming, and leueth the shepe, and flyeth, and the wolfe catcheth them, and scattereth the shepe. ¹³ The hired seruant flyeth, because he is an hyred seruant, and careth not for the shepe. ¹⁴ I am that good shepheard,

RHEIMS—1582.

to him, Vvhy, are vve also blinde? ⁴¹ Iesus said to them, If you were blinde, you should not haue sinne. but now you say, That vve see. Your sinne remaineth.

10. AMEN, amen I say to you, he that entreth not by the dore into the folde of the sheepe, but climeth vp an other vway: he is a theefe and a robber. ² But he that entreth by the dore, is the Pastor of the sheepe. ³ To this man the porter openeth: and the sheepe heare his voice: and he calleth his owne sheepe by name, and leadeth them forth. ⁴ And vvhen he hath let forth his owne sheepe, he goeth before them: and the sheepe folow him, because they know his voyce. ⁵ But a stranger they folow not, but flee from him: because they know not the voice of strangers. ⁶ This parable Iesus said to them. But they knew not vwhat he spake to them.

⁷ Iesus therefore said to them againe, Amen, amen I say to you, that I am the dore of the sheepe. ⁸ And how many soeuer came before me, are theues and robbers: but the sheepe heard them not. ⁹ I am the dore. By me if any enter, he shal be saued: and he shal goe in and shal goe out, and shal fynde pastures. ¹⁰ The theefe cometh not but to steale and kil and destroy. I came that they may haue life, and may haue more abundantly. ¹¹ I am the good Pastor. The good Pastor giueth his life for his sheepe.

¹² But the hireling and he that is not the Pastor, vvwhose owne the sheepe are not, seeth the vvoulfe comming, and leaueth the sheepe, and fleeth: and the vvoulfe ranueth, and disperseth the sheepe. ¹³ And the hireling fleeth because he is a hireling: and he hath no care of the sheepe. ¹⁴ I am the good Pastor: and I know mine, and

AUTHORISED—1011.

these words, and said vnto him, Are wee blind also? ⁴¹ Iesus sayd vnto them, If yee were blind, ye should haue no sinne: but now ye say, We see, therefore your sinne remaineth.

10. VERILY, verely I say vnto you, He that entreth not by the dore into the sheepfold, but climeth vp some other way, the same is a theefe, and a robber. ² But hee that entreth in by the dore, is the shepheard of the sheepe. ³ To him the porter openeth, and the sheepe heare his voice, and he calleth his owne sheepe by name, and leadeth them out. ⁴ And vvhen he putteth forth his owne sheepe, he goeth before them, and the sheepe follow him: for they know his voyce. ⁵ And a stranger will they not follow, but will flee from him, for they know not the voice of strangers. ⁶ This parable spake Iesus vnto them: but they vnderstode not vvhat thinges they were which he spake vnto them.

⁷ Then sayd Iesus vnto them againe, Verily, verely I say vnto you, I am the dore of the sheepe. ⁸ All that euer came before me, are theues and robbers: but the sheep did not heare them. ⁹ I am the dore, by me if any man enter in, he shalbe saued, and shal goe in and out, and fynde pasture. ¹⁰ The theefe cometh not, but for to steale and to kill, and to destroy: I am come that they might haue life, and that they might haue it more abundantly. ¹¹ I am the good shepheard: the good shepheard giueth his life for the sheepe.

¹² But he that is an hireling and not the shepheard, vvwhose owne the sheepe are not, seeth the vvoulfe comming, and leaueth the sheepe, and fleeth: and the vvoulfe catcheth them, and scattereth the sheepe. ¹³ The hireling fleeth, because he is an hireling, and careth not for the sheepe. ¹⁴ I am the good shepheard, and

²² Ἐγένετο δὲ τὰ ἑγκαίρια ἐν τοῖς Ἱεροσολύμοις, καὶ χειμὼν ἦν· καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ Σολομῶνος. | ²⁴ ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι, καὶ ἔλεγον αὐτῷ, Ἔως πότε τὴν ψυχὴν ἡμῶν σῖρεις; εἰ σὺ εἶ ὁ Χριστὸς, εἰπὲ ἡμῖν παρρησίᾳ. | Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἐἶπον ὑμῖν, καὶ οὐ πιστεύετε. τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ. | ²⁶ Ἀλλ' ὑμεῖς οὐ πιστεύετε· οὐ γάρ ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν, καθὼς εἶπον ὑμῖν. | ²⁷ τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει, καὶ γὰρ γινώσκω αὐτά· καὶ ἀκολουθοῦσί μοι· καὶ γὰρ ζῶν αἰῶνιον δίδωμι αὐτοῖς· καὶ οὐ μὴ ἀπόλυνται εἰς τὸν αἰῶνα, καὶ οὐχ ἄρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου. | ²⁹ ὁ πατὴρ μου ὃς δέδωκέ μοι, μεῖζων πάντων ἐστὶ· καὶ οὐδεὶς δύναται ἄρπάξαι ἐκ τῆς χειρὸς τοῦ πατρὸς μου. | ³⁰ ἐγὼ καὶ ὁ πατὴρ ἐν ἐσμεν. | ³¹ Ἐβαστασαν οὖν πάλιν λίθους οἱ Ἰουδαῖοι, ἵνα λιθάσωσιν αὐτόν. | ³² Ἀπεκρίθη αὐτοῖς ὁ

²² Rec. + τοῦ. * Rec. Σολομῶνος. * Alex. ὅτι οὐκ. * Alex. = καθὼς εἶπον ὑμῖν. * Alex. ἀκούουσιν. * Alex. οὐ μὴ ἄρπασαι. * Alex. ἐπὶ αὐτόν.

GENEVA—1557.

and know myne, and am knowen of myne. ¹⁵ As my Father knoweth me: even so know I my Father: and I geue my life for the shepe. ¹⁶ Other shepe I haue also which are not of this folde: them also must I bring, and they shal heare my voyce: and ther shal be one shepefolde, and one shepherde.

¹⁷ Therefore doth my Father loue me, because I put my life from me, that I myght take it agayne. ¹⁸ No man taketh it from me, but I put it away of my selfe: I haue power to put it from me, and haue power to take it agayne: this commandement haue I receiued of my Father.

¹⁹ Then ther was a disencion agayne among the Iewes for these sayings: ²⁰ And many of them sayd, He hath the deuyl, and is madde: why heare ye him? ²¹ Other sayd, These are not the wordes of him that hath the deuyl: Can the deuyl open the eyes of the blinde? ²² And it was at Ierusalem the feast of the Dedication, and it was wynter.

²³ And Iesus walked in the temple, in Solomons porche. ²⁴ Then came the Iewes rounde about hym, and sayd vnto him, How longe doest thou make vs doute? If thou be the Christe, tel vs playnly. ²⁵ Iesus answered them, I tolde you, and ye beleue not: the workes that I do in my Fathers name, they beare wytnes of me. ²⁶ But ye beleue not: for ye are not of my shepe, as I sayd vnto you: ²⁷ My shepe heare my voyce, and I knowe them, and they folow me: ²⁸ And I geue vnto them eternal lyfe, and they shal neuer perishe, neither shal any man plucke them out of my hand. ²⁹ My Father which geue them me, is greater then all: and no man is able to take them out of my Fathers hand.

³⁰ And I and my Father are one. ³¹ Then the Iewes agayne toke vp stones, to stone hym with all. ³² Iesus answered them,

RHEIMS—1582.

mine know me. ¹⁵ As the Father knoweth me, and I know the Father: and I yeld my life for my sheepe. ¹⁶ And other sheepe I haue that are not of this folde: them also I must bring, and they shal heare my voice, and there shal be made one folde and one Pastor. ¹⁷ Therefore the Father loueth me: because I yeld my life, that I may take it againe. ¹⁸ No man taketh it away from me: but I yeld it of my selfe, and I haue power to yeld it: and I haue power to take it againe. This commandement I receiued of my father.

¹⁹ A disencion rose againe among the Iewes for these wordes. ²⁰ And many of them said, He hath a deuill and is mad: why heare you him? ²¹ Others said, These are not the wordes of one that hath a deuill. Can a deuill open the eyes of blinde men?

²² And the Dedication was in Hierusalem: and it was winter. ²³ And Iesus walked in the temple, in Solomons porche. ²⁴ The Iewes therefore compassed him round about, and said to him, How long dost thou hold our soule in suspense? if thou be Christ, tel vs openly. ²⁵ Iesus answered them, I speake to you: and you beleue not the workes that I doe in the name of my Father, they geue testimonie of me. ²⁶ but you doe not beleue, because you are not of my sheepe. ²⁷ My sheepe beare my voice: and I know them, and they follow me. ²⁸ And I geue them life everlasting: and they shal not perish for euer, and no man shal plucke them out of my hand. ²⁹ My Father, that which he hath giuen me, is greater then all: and no man can plucke them out of the hand of my father. ³⁰ I and the Father are one.

³¹ The Iewes tooke vp stones, to stone him. ³² Iesus answered them, Many good

AUTHORISED—1611.

know my sheepe, and am knowen of mine. ¹⁵ As the Father knoweth me, even so know I the Father: and I lay downe my life for the sheepe. ¹⁶ And other sheepe I haue, which are not of this fold: them also I must bring, and they shall heare my voyce: and there shall be one fold, and one shepheard. ¹⁷ Therefore doeth my Father loue me, because I lay downe my life that I might take it againe. ¹⁸ No man taketh it from me, but I lay it downe of my selfe: I haue power to lay it downe, and I haue power to take it againe. This commandement haue I receiued of my Father.

¹⁹ There was a diuision therefore againe among the Iewes for these sayings. ²⁰ And many of them said, He hath a deuill, and is mad, why heare ye him? ²¹ Others said, These are not the words of him that hath a deuill. Can a deuill open the eyes of the blind?

²² And it was at Hierusalem the feast of the dedication, and it was winter. ²³ And Iesus walked in the temple in Solomons porch. ²⁴ Then came the Iewes round about him, and said vnto him, How long doest thou make vs to doubt? If thou be the Christ, tell vs plainly. ²⁵ Iesus answered them, I tolde you, and ye beleue not: the works that I doe in my Fathers Name, they beare witnes of me. ²⁶ But ye beleue not, because ye are not of my sheepe, as I said vnto you. ²⁷ My shepe heare my voyce, and I know them, and they follow me. ²⁸ And I geue vnto them eternall life, and they shall neuer perieh, neither shall any man plucke them out of my hand. ²⁹ My Father which gaue them me, is greater then all: and no man is able to pluck them out of my Fathers hand. ³⁰ I and my Father are one. ³¹ Then the Iewes tooke vp stones againe to stone him.

³² Iesus answered them, Many good

— Or, hold vs in suspense.

Ἰησοῦς, 'Πολλὰ ' καλὰ ἔργα ἔδειξα ὑμῖν| ἐκ τοῦ πατρός μου· διὰ ποίων αὐτῶν
' ἔργον λιθάζετε με; ' 33 Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι * λέγοντες, | ' Περὶ καλοῦ
' ἔργου οὐ λιθάζομέν σε, ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς
' σεαυτὸν Θεόν.' 34 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, 'Οὐκ ἔστι γεγραμμένον ἐν τῷ
' νόμῳ * ὑμῶν, | "Ἐγὼ εἶπα, θεοὶ ἐστέ;" 35 Εἰ ἐκείνους εἶπε θεοὺς, πρὸς οὓς ὁ
' λόγος τοῦ Θεοῦ ἐγένετο, (καὶ οὐ δύναται λυθῆναι ἡ γραφή) 36 ὃν ὁ πατὴρ ἡγάσσε
' καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς λέγετε, "Ὅτι βλασφημεῖς, ὅτι εἶπον, Τὸς
' τοῦ Θεοῦ εἰμι; 37 εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρός μου, μὴ πιστεύετε μοι· 38 εἰ δὲ
' ποιῶ, κὰν ἐμοὶ μὴ * πιστεύητε, | τοῖς ἔργοις πιστεύσατε· ἵνα γνῶτε * καὶ πιστεύ-
' σῃτε, | ὅτι ἐν ἐμοὶ ὁ πατὴρ, καὶ ἐγὼ ἐν αὐτῷ.' 39 Ἐξήτουν οὖν πάλιν αὐτὸν πιάσαι·
καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.

* Alex. ἔργα καλὰ ἔδειξα ὑμῖν.

* Alex. = λίγοντες.

* Alex. ἔργων, "Ὅτι.

* Alex. πιστεύετε.

* Alex. καὶ γινώσκετε.

WICLIIF—1380.

schewid to you many good werkis of my
fulfil, for wiche werke of hem stouen ye
me? 33 the ieiwis answered to him, we
stouen thes not of good werke; but of
blasfemy, and for thou sithen thou art a
man: makist thi self god. 34 Ihesus an-
swerid to hem whether it is not writun
in youre lawe: that I seide ye ben god-
dis? 35 if he seide that thei weren god-
dis: to which the word of god was made
and scripture mai not be vndo: 36 thiike
that the fadir hath halowid and hath
seute in to the world: ye seien that thou
blasfemest, for I seide I am goddis sone;

37 if I do not the werkis of my fadir: nyle
ye bileue to me; 38 but if I do, thouz ye
wulen not bileue to me: bileue ye to the
werkis, that ye knowe and bileue: that
the fadir is in me, and I in the fadir;

39 therfor thei sougten to take hym: and
he wente out of her handis, 40 and he
wente eftaone ouer iordan in to that
place wherthe Ion was first baptisynge
and he dwelte there, 41 and many camen
to hym, and seiden, for Iohn dide no my-
racle, and alle thingis whil euer Iohn seide
of this weren sothe. 42 and many bileueden
in hym.

11. AND there was a sike man lazarus
of bethany: of the castil of marie and
martha his sistris, 2 and it was marie
whiche anonysid the lord with oymen-
te: and wipid hise feet with hir heoris: whos
brother lazarus was sike, 3 therfor his sis-
tris senten to hyzn: and seiden, lord lo
he whom thou louest: is sike, 4 and ihesus
herde and seide to hem, this sikenesse is
not to the deeth: but for the glorie of
god, that mannes sone he glorified bi
hym. 5 and ihesus loued martha & hir
sistir mari and lazarus, 6 therfor whanne

TYNDALE—1534.

them: many good workes haue I shewed
you from my father: for which of them
will ye stoue me? 33 The Iewes answered
him sayinge. For thy good workes sake
we stoue the not: but for thy blasphemie,
and because that thou bringest a man nink-
est thy selfe God. 34 Iesus answered them:
Is it not written in youre lawe: I
saye ye are goddes? 35 If he called them
goddes vnto whom the worde of God was
spoken (and the scripture can not be
broken) 36 saye ye then to him, whom the
father hath sanctified, and sent into the
worlde, thou blasphemest, because I sayd
I am the sonne of God? 37 If I do not the
workes of my father, beleue me not. 38 But
if I do though ye beleue not me, yet be-
leue the workes, that ye maye knowe and
beleue that the father is in me, and I in
him.

39 Agayne they went aboute to take him:
but he escaped out of their bondes, 40 and
went awaye agayne beyonde iordan, into
the place where Iohn before had baptised,
and there abode. 41 And many resorted
vnto him, and sayd, Iohn dyd no mir-
acle: but all thinges that Iohn spake of
this man are true. 42 And many beleued
on him there.

11. A Certayne man was sick,
named Lazarus of Bethania the tounce of
Mary and her sister Martha. 2 It was that
Mary which annoynted Iesus with oym-
ment, and wyped his fete with her heere,
whose brother Lazarus was sick, 3 and
his sisters sent vnto him sayinge. Lorde
behold, he whom thou lovest, is sick.

4 When Iesus heard that, he sayd: this
infinite is not vnto deeth, but for the
glorie of God, that the sone of God myght
be prayseed by the reason of it. 5 Iesus
loved Martha and her sister and Lazarus.

6 After he heard, that he was sick, then

CRANMER—1539.

them: many good workes haue I shewed
you from my father: for which of them
do ye stoue me? 33 The Iewes answered
him sayinge. For thy good workes sake
we stoue the not, but for thy blasphemie,
and because that thou bringest a man, makest
thy selfe God. 34 Iesus answered them:
Is it not written in youre lawe I sayd, ye
are Goddes? 35 If he called them Goddes,
vnto whom the worde of God was spoken
(and the scripture can not be broken) 36 con-
cernyng him whom the father hath sanc-
tified, and sent into the worlde) do ye
saye that I blasphemie because I sayd, I
am the sonne of God? 37 If I do not the
workes of my father, beleue me not. 38 But
yf I do, and yf ye beleue not me, beleue
the workes: that ye maye knowe and
beleue, that the father is in me, and I in
him.

39 Agayne they went aboute to take him:
and he escaped out of their hande. 40 and
went awaye agayne beyonde iordan, into
the place where Iohn before had baptised,
and there he abode. 41 And many resorted
vnto him, and sayde: Iohn dyd no miracle,
but all thynges that Iohn spake of this
man were true. 42 And many beleeued on
him there.

11. A Certayne man was sycke,
named Lazarus of Bethania the tounce of
Mary, and her sister Martha. 2 It was
that Mary which annoynted Iesus with
oymntment, and wyped his fete with her
heer, whose brother Lazarus was sycke.
3 Therefore, his sisters sent vnto him, say-
inge: Lorde, beholde, he whom thou
lovest, is sycke. 4 When Iesus heard that,
he sayde: this infirmite is not vnto deeth
but for the prayse of God, that the sone
of God might be prayseed by the reason of
it.

5 Iesus loved Martha and her sister
and Lazarus. 6 When he had heard

⁴⁰ Καὶ ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου, εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων· καὶ ἔμεινεν ἐκεῖ. ⁴¹ καὶ πολλοὶ ἦλθον πρὸς αὐτὸν, καὶ ἔλεγον, ⁴² Ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν| οὐδὲν πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου, ἀληθὴ ἦν. ⁴³ Καὶ ἐπίστευσαν πολλοὶ| ἐκεῖ εἰς αὐτόν.

XI. Ἦν δέ τις ἀσθενῶν Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. ² (ἦν δὲ Μαρία ἡ ἀλείψασα τὸν Κύριον μύρῳ, καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἠσθένει.) ³ ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι, Κύριε, ἴδε ὃν φιλεῖς ἀσθενεῖ. ⁴ Ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν, Αὕτη ἡ ἀσθένεια οὐκ ἔστι πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δόξης τοῦ Θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ Θεοῦ δι' αὐτῆς. ⁵ Ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον. ⁶ ὥς οὖν

* Alex. τῇ πατρὶ.

* Alex. ἐκείνων σημεῖον.

* Alex. πολλοὶ ἐπίστευσαν.

* Alex. εἰς αὐτόν ἐλθ.

GENEVA — 1557.

Many good workes haue I shewed you from my Father: for which of those workes do ye stone me? ²³ The Iewes answered him saying, For the good workes sakes we stone thee not: but for thy blasphemie: that is, that thou beyng a man, makest thy selfe God.

²⁴ Iesus answered them, Is it not wrytten in your lawe, I sayd, ye are Goddes? ²⁵ If he called them Goddes vnto whome the words of God was spoken, and the Scripture can not be broken: ²⁶ Say ye then to him, whom the Father hath sanctified, and sent into the world, Thou blasphemest: because I sayd I am the Sonne of God? ²⁷ If I doe not the workes of my Father, beleue me not. ²⁸ But yf I do, then thogh ye beleue not me, yet beleue the workes: that ye may knowe and beleue, that the Father is in me, and I in hym. ²⁹ Agayne they went about to take hym: but he escaped out of their handes. ³⁰ And went agayne beyond Iordan, into the place where Iohn before had baptized: and there abode. ³¹ And many resorted vnto him, and sayd, Iohn dyd no miracle: but all thinges that Iohn spake of this man were true. ³² And many beleued on hym there.

11. AND a certaine man was sick, named Lazarus of Bethania the towne of Marie, and her sister Martha. ² It was that Marie which anointed Iesus with oynement, and wiped his fete with her beere, whose brother Lazarus was syck.

³ Therefore his sisters sent vnto him, saying, Lord, beholde, he whome thou lowest, is syck. ⁴ When Iesus heard that, he sayd, This sickenes is not that he shulde dye, but for the laude of God that the Sonne of God myght be prayed by the reason of it. ⁵ Iesus loved Martha and her sister, and Lazarus. ⁶ And after he

RHEIMS — 1583.

workes I haue shewed you from my father, for vvhich of those workes doe you stone me? ²³ The Iewes answered him, For a good worke we stone thee not, but for blasphemie, and because thou being a man, makest thy selfe God. ²⁴ Iesus answered them, Is it not wrytten in your lawe, that I said, gods are goddes? ²⁵ If he called them gods, to vvhom the word of God was made, and the scripture can not be broken: ²⁶ vvhom the Father hath sanctified and sent into the world, say you, That thou blasphemest, because I said I am the sonne of God?

²⁷ If I doe not the workes of my father, beleue me not. ²⁸ But if I doe, and if you wil not beleue me, beleue the workes: that you may knowe and beleue that the Father is in me, and I in the Father. ²⁹ They sought therefore to apprehend him: and he went forth out of their handes.

³⁰ And he went agayne beynd Iordan into that place vvhare Iohn was baptizing first: and he taried there. ³¹ And many came to him and they said, That Iohn in dedde did no signe. But all thinges vvhather Iohn said of this man, were true. ³² And many beleued in him.

11. AND there was a certaine sick man, Lazarus of Bethania, of the towne of Marie and Martha her sister. ² And Marie was she that anointed our Lord vvvith ointment, and vviped his feete vvvith her beere: vvwhose brother Lazarus was sicke. ³ His sisters therefore sent to him saying, Lord, beholde, he vvhom thou lovest, is sicke. ⁴ And Iesus hearing, said to them, This sicknesse is not to death, but for the glorie of God: that the sonne of God may be glorified by it.

⁵ And Iesus loved Martha, and her sister Marie, and Lazarus. ⁶ As he heard

AUTHORISED — 1611.

works haue I shewed you from my Father: for which of those workes doe ye stone me? ²³ The Iewes answered him, saying, For a good worke we stone thee not, but for blasphemy, and because that thou, being a man, makest thy selfe God.

²⁴ Iesus answered them, Is it not wrytten in your Law, I said, yee are gods? ²⁵ If hee called them gods, vnto whom the word of God came, and the Scripture cannot be broken: ²⁶ Say ye of him, whom the Father hath sanctified and sent into the world; Thou blasphemest; because I said, I am the Sonne of God? ²⁷ If I doe not the workes of my Father, beleue me not. ²⁸ But if I doe, though ye beleue not me, beleue the workes: that ye may knowe and beleue that the Father is in me, and I in him.

²⁹ Therefore they sought againe to take him: but hee escaped out of their hand, ³⁰ And went away agayne beyond Iordane, into the place where Iohn at first baptized: and there he abode. ³¹ And many resorted vnto him, and said, Iohn did no miracle: but all thinges that Iohn spake of this man, were true. ³² And many beleued on him there.

11. NOW a certaine man was sicke, named Lazarus of Bethanie, the towne of Mary, and her sister Martha. ² (It was that Mary which anointed the Lord with oynment, and wiped his feete with her haire, whose brother Lazarus was sicke.)

³ Therefore his sister sent vnto him, saying, Lord, behold, hee whom thou lovest, is sicke. ⁴ When Iesus heard that, he sayd, This sicknesse is not vnto death, but for the glory of God, that the Son of God might be glorified thereby. ⁵ Now Iesus loved Martha, and her sister, and Lazarus. ⁶ When he had heard therefore that he was

‘ἵνα πιστεύσητε, ὅτι οὐκ ἦμην ἐκεῖ· ἀλλ’ ἄγωμεν πρὸς αὐτόν.’ ¹⁶ Εἶπεν οὖν Θωμᾶς, ὁ λεγόμενος Δίδυμος, τοῖς συμμαθηταῖς, ‘Ἀγωμεν καὶ ἡμεῖς, ἵνα ἀποθά-
νωμεν μετ’ αὐτοῦ.’ ¹⁷ Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἡμέρας ἤδη
ἔχοντα ἐν τῷ μνημείῳ. ¹⁸ Ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων, ὡς ἀπὸ
σταδίων δεκαπέντε. ¹⁹ καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὰς περὶ
Μάρθαν καὶ Μαρίας, ἵνα παραμυθῶνται αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν. | ²⁰ ἡ
οὖν Μάρθα ὡς ἤκουσεν ‘ὅτι Ἰησοῦς | ἔρχεται, ὑπήντησεν αὐτῷ· Μαρία δὲ ἐν τῷ
ὄκῳ ἐκαθέζετο. ²¹ εἶπεν οὖν ἡ | Μάρθα πρὸς τὸν Ἰησοῦν, ‘Κύριε, εἰ ἤς ᾤδε, ὁ
‘ἀδελφός μου οὐκ ἂν ἐτεθνήκει.’ | ²² ἀλλὰ | καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν
‘Θεὸν, δώσει σοι ὁ Θεός.’ ²³ Λέγει αὐτῇ ὁ Ἰησοῦς, ‘Ἀναστήσεται ὁ ἀδελφός
‘σου.’ ²⁴ Λέγει αὐτῷ Μάρθα, ‘Οἶδα ὅτι ἀναστήσεται, ἐν τῇ ἀναστάσει ἐν τῇ

A Alex. = αὐτῶν.

B Eccl. ὅτι ὁ Ἰησοῦς.

C Const. = ἡ.

D Alex. she ἂν ἀπὸ θανάτου μου ὁ ἀδελφός.

E Alex. = ἀλλὰ.

F Alex. + ἡ.

GENEVA—1557.

RHEIMS—1582.

AUTHORISED—1611.

had heard that he was sycke, yet abode
he two dayes styll in the same place where
he was.

Then after that, sayd he to his disci-
ples, Let vs go into Iewrie agayne. His
disciples sayd vnto him, Master, the Iewes
lately sought to stone thee, and doest thou
go thither agayne? Iesus answered,
Are there not twelue houres in the day?
If a man walke in the day, he stumblith
not: because he seeth the lyght of this
world. But if a man walke in the nyght,
he stumblith: because there is no lyght
in him. These things sayd he, and after
he sayd vnto them, Our friend Lazarus
sleepeth: but I go to wake him out of
sleep. Then sayd his disciples, Lord, if
he sleepe, he shal doe wel ynough. How-
beit, Iesus spake of his death: but they
thought that he had spoken of the natural
sleep. Then sayd Iesus vnto them
playnely, Lazarus is dead. And I am
glad for your sakes, that I was not there,
because ye may beleue: but let vs go
vnto him. Then sayd Thomas (which
is called Didymus) vnto the disciples,
Let vs also go, that we may dye with
him.

Then came Iesus and found that he
had lyne in his graue foure dayes already.
Bethanie was nye vnto Ierusalem, about
fiftene furlonges of. And many of the
Iewes were come to Martha and Marie
to comforte them for their brother. Then
Martha, as soone as she heard that Iesus
was commynge, went and met hym: but
Marie sate styll in the house. Then sayd
Martha vnto Iesus, Lord if thou haddest
bene here, my brother had not bene dead:
But now I know also, that whatso-
euer thou askest of God, God wyl geue
it thee.

Iesus sayd vnto her, Thy brother shal
ryse agayne. Martha sayd vnto hym,
I knowe that he shal ryse agayne in the

therefore that he was sycke, then he toied
in the same place two daies: then after
this he saith to his Disciples, Let vs goe
into Iewrie agayne. The Disciples say to
him, Rabbi, now the Iewes sought to
stone thee: and goest thou thither agayne?

Iesus answered, Are there not twelue
houres of the day? If a man walke in
the day, he stumblith not: because he
seeth the light of this world: but if he
walke in the night, he stumblith, because
the light is not in him. These things
he said: and after this he saith to them,
Lazarus our frende sleepeth: but I goe
that I may raise him from sleepe. His
Disciples therefore said, Lord, if he sleepe,
he shal be safe. but Iesus spake of his
death: and they thought that he spake
of the sleeping of sleepe. Then therefore
Iesus said to them playnely, Lazarus is
dead: and I am glad for your sake,
that you may beleue, because I was not
there. but let vs goe to him. Thomas
therefore, who is called Didymus, said to
his condisciples, Let vs also goe, to die
vvith him.

Iesus therefore came, and found him
now hauing bene foure daies in the
graue. (Bethanie was nye vnto Ierusalem
about fiftene furlonges.) And many of the
Iewes were come to Martha
and Marie, to comforte them concerning
their brother. Martha therefore when
she heard that Iesus was come, went to
meete him: but Marie sat at home.

Martha therefore said to Iesus, Lord if
thou hadst bene here, my brother had not
died. But now also I knowe that what
things soeuer thou shalt aske of God,
God wyl geue thee. Iesus saith to her,
Thy brother shal rise agayne. Martha
saith to him, I knowe that he shal rise
again in the resurrection, in the last day.

sicke, he abode two dayes still in the same
place where he was. Then after that,
sayth hee to his disciples, Let vs go into
Iudea agayne. His disciples say vnto him,
Master, the Iewes of late sought to stone
thee, and goest thou thither agayne? Ie-
sus answered, Are there not twelue houres
in the day? If any man walke in the day,
hee stumblith not, because he seeth the
light of this world. But if a man walke
in the night, hee stumblith, because there
is no light in him.

These things said hee, and after that,
he sayth vnto them, Our friend Lazarus
sleepeth, but I goe, that I may awake him
out of sleepe. Then said his disciples,
Lord, if he sleepe, he shal doe well.
Howbeit Iesus spake of his death: but
they thought that he had spoken of taking
of rest in sleepe. Then sayde Iesus vnto
them playnely, Lazarus is dead: And I
am glad for your sakes, that I was not
there (to the intent yee may beleue:)
Nevertheless, let vs goe vnto him. Then
said Thomas, which is called Didymus,
vnto his fellowe disciples, Let vs also goe,
that we may die with him. Then when
Iesus came, hee found that hee had lien
in the graue foure dayes already. (Now
Bethanie was nye vnto Ierusalem,
about fiftene furlonges off.) And many
of the Iewes came to Martha, and Mary,
to comforte them concerning their brother.

Then Martha, as soone as shee heard
that Iesus was commynge, went and met
him: but Marie sate still in the house.
Then said Martha vnto Iesus, Lord, if
thou hadst bene here, my brother had
not died. But I knowe, that euen now,
whatsoeuer thou wilt aske of God, God
wyl geue it thee. Iesus saith vnto her,
Thy brother shal rise agayne. Martha
sayeth vnto him, I knowe that he shal rise
again in the resurrection at the last day.

ἔπεσεν εἰς τοὺς πόδας αὐτοῦ, λέγουσα αὐτῷ, 'Κύριε, εἰ ἦς ὧδε, οὐκ ἂν ἀπέθανέ μου ὁ ἀδελφός.' ²³ Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίονσαν, καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι, καὶ ἔταραξεν ἑαυτὸν, ²⁴ καὶ εἶπε, 'Ποῦ τεθείκατε αὐτόν; Λέγουσιν αὐτῷ, 'Κύριε, ἔρχου καὶ ἴδε.' ²⁵ Ἐδάκρυσεν ὁ Ἰησοῦς. ²⁶ ἔλεγον οὖν οἱ Ἰουδαῖοι, 'Ἴδε πῶς ἐφίλει αὐτόν.' ²⁷ Τινὲς δὲ ἐξ αὐτῶν εἶπον, 'Οὐκ ἡδύνατο οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ;' ²⁸ Ἰησοῦς οὖν πάλιν ἐμβριμάμενος ἐν ἑαυτῷ, ἔρχεται εἰς τὸ μνημεῖον. ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ. ²⁹ λέγει ὁ Ἰησοῦς, 'Ἀρατε τὸν λίθον.' Λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τεθνηκότος | Μάρθα, 'Κύριε, ἥδη ὄζει τεταρταῖος γὰρ ἐστὶ.' ³⁰ Λέγει αὐτῇ ὁ Ἰησοῦς, 'Οὐκ εἶπόν σοι, ὅτι ἐὰν πιστεύσῃς, ὅψει τὴν δόξαν τοῦ Θεοῦ;' ³¹ Ἦραν οὖν τὸν λίθον.

¹ Alex. = αὐτῷ.

² Alex. μου ἀπὸ τοῦ ἀδελφ.

³ Alex. τεθνηκότος.

⁴ Alex. ὄψει.

⁵ Rec. + οὗ ἦν ὁ τεθνηκὼς κείμενος.

GENEVA—1557.

resurrection at the last day. ²⁵ Jesus said vnto her, I am the resurrection and the lyfe: He that beleneth on me, yea, though he were dead, yet shall he liue. ²⁶ And whosoever lyeth and beloueth on me, shall neuer dye. Beluest thou this? ²⁷ She said vnto hym, Yea Lord, I beleue that thou art Christe the Sonne of God, which should come into the world.

²⁸ And assoon as she had so sayd, she went her way, and called Marie her sister secretly, saying, The master is come, and calleth for thee. ²⁹ Assoon as she heard that, she arose quickly, and came vnto hym. ³⁰ Iesus was not yet come into the towne: but was in that place where Martha met hym. ³¹ The Iewes then which were with her in the house, and comforted her, when they sawe Marie that she rose vp hastily, and went out, folowed her, saying, She goeth vnto the graue, to wepe there. ³² Then when Marie was come where Iesus was, and sawe him, she fel downe at his fecte, saying vnto him, Lord if thou haddest bene here, my brother had not bene dead. ³³ When Iesus therefore sawe her wepe, and the Iewes also wepe which came with her, he grieved in the spirite, and was troubled in him selfe. ³⁴ And sayd, Where haue ye layed him? They sayd vnto him, Lord come and see. ³⁵ And Iesus wept.

³⁶ Then sayd the Iewes, Beholde how he loued him. ³⁷ And some of them sayd, Could not he which opened the eyes of the blynde, haue made also, that this man should not haue died? ³⁸ Iesus therefore againe grieved in him selfe, and came to the graue. It was a caue and a stone layde on it. ³⁹ Iesus sayd, Take ye away the stone. Martha the sister of him that was dead, sayd vnto him, Lord, by this tyme he styncketh: for he hath bene dead foure dayes. ⁴⁰ Iesus sayd vnto her, Sayd I not vnto thee, that if thou diddest beleue thou shouldst see the glorie of God? ⁴¹ Then the toke away the stone from the place.

RHIMS—1582.

²⁵ Iesus said to her, I am the resurrection and the life: he that beleueth in me, although he be dead, shal liue. ²⁶ and euery one that liueth, and beleueth in me, shal not die for ener, Beleeuest thou this? ²⁷ She saith to him, Yea Lord, I haue beleued that thou art Christ the sonne of God that art come into this vworld.

²⁸ And vwhen she had said these things, she vwent, and called Marie her sister secretly, saying, The maister is come, and calleth thee. ²⁹ She, vwhen she heard, riseth quickly, and commeth to him. ³⁰ For Iesus was not yet come into the towne: but he vvas yet in that place vwhere Martha had metto him. ³¹ The Iewes therefore that vv ere vvith her in the house and did comfort her, vwhen they sawv Marie that she rose quickly and vvent forth, folowed her, saying, That she goeth to the graue, to vveepe there.

³² Marie therefore vwhen she vvas come vvhere Iesus vvas, seeing him, fel at his fecte, and saith to him, Lord, if thou hadst bene here, my brother had not died. ³³ Iesus therefore vwhen he sawv her vvweeping, and the Iewes that vv ere come vvith her, vvweeping, he grieved in spirit, and troubled him self. ³⁴ and said, Vvhere haue you laid him? They say to him, Lord, come and see. ³⁵ And Iesus vv rept. ³⁶ The Iewes therefore said, Behold howv he loued him. ³⁷ But certaine of them said, Could not he that opened the cies of the blinde man, make that this man should not die? ³⁸ Iesus therefore againe grieved in him self, commeth to the graue, and it vvas a caue: and a stone vvas laid ouer it. ³⁹ Iesus saith, Take avvay the stone. Martha the sister of him that vvas dead, saith to him, Lord, nowv he stinketh, for he is nowv of foure daies. ⁴⁰ Iesus saith to her, Did not I say to thee, that if thou beleue, thou shalt see the glorie of God? ⁴¹ They tooke therefore the stone avvay.

AUTHORISED—1611.

²⁵ Iesus said vnto her, I am the resurrection, and the life: hee that beleueth in me, though he were dead, yet shall he liue. ²⁶ And whosoever liueth, and beleueth in mee, shall neuer die. Beleeuest thou this? ²⁷ Shee saith vnto him, Yea Lord, I beleue that thou art the Christ the Sonne of God, which should come into the world.

²⁸ And when shee had so said, shee went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. ²⁹ Assoone as she heard that, she arose quickly, and came vnto him. ³⁰ Now Iesus was not yet come into the towne, but was in that place where Martha met him. ³¹ The Iewes then which were with her in the house, and comforted her, when they saw Mary that she rose vp hastily, and went out, followed her, saying, She goeth vnto the graue, to weepe there. ³² Then when Mary was come where Iesus was, and saw him, shee fell downe at his feet, saying vnto him, Lord, if thou hadst bene here, my brother had not died. ³³ When Iesus therefore saw her weeping, and the Iewes also weeping which came with her, he grieved in the Spirit, and was troubled. ³⁴ And said, Where haue ye laid him? They say vnto him, Lord, come, and see. ³⁵ Iesus wept.

³⁶ Then said the Iewes, Behold, how he loued him. ³⁷ And some of them said, Could not this man, which opened the eyes of the blinde, haue caused that euen this man should not haue died? ³⁸ Iesus therefore againe grieved in himselfe, commeth to the graue. It was a caue, and a stone lay vpon it. ³⁹ Iesus said, Take ye away the stone. Martha, the sister of him that was dead, saith vnto him, Lord, by this time he stinketh: for he hath bene dead foure dayes. ⁴⁰ Iesus saith vnto her, Said I not vnto thee, that if thou wouldst beleue, thou shouldst see the glorie of God? ⁴¹ Then they tooke avvay the stone.

* Gr. hee troubled himselfe.

636
Ὁ δὲ Ἰησοῦς ἤρε τοὺς ὀφθαλμοὺς ἄνω, καὶ εἶπε, Ὑπακούετε τοῖς λόγοις τοῦ υἱοῦ τοῦ ἀνθρώπου, ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἔσται ἐκ δεξιῶν τοῦ θρόνου τοῦ Θεοῦ. 42 Ἐγὼ δὲ ἤδην ὅτι πάντοτε μου ἀκούετε, ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστῶτα εἶπον, ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας. 43 Καὶ ταῦτα εἰπὼν, φωνῇ μεγάλῃ ἐκραίγασε, Λάζαρε, δεῦρο ἔξω. 44 Καὶ ἐξῆλθεν ὁ τεθνηκὼς, δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. λέγει αὐτοῖς ὁ Ἰησοῦς, Ἀνάστα αὐτὸν, καὶ ἄφετε ὑπάγειν. 45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν Μαρίαν, καὶ θεασάμενοι ἃ ἐποίησεν, ἐπίστευσαν εἰς αὐτόν. 46 Τινὲς δὲ ἐξ αὐτῶν ἀπηῆλθον πρὸς τοὺς Φαρισαίους, καὶ εἶπον αὐτοῖς ἃ ἐποίησεν ὁ Ἰησοῦς. 47 συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον, Τί ποιούμεν; ὅτι οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ. 48 Ἐὰν ἀφώμεν αὐτὸν οὕτω, πάντες ἴπιστεύουσιν εἰς αὐτόν, καὶ ἐλευ-

† Alex. + αὐτοῦ ε. ἑαυτοῦ.

² Alex. = καὶ.

* Διευκ. + πέντε.

• Alex. 7.

^c Rec. + ၵ'လိမ္မော်.

• Alex. 3,

* Δες τὴν ὑποσημείωσιν.

f Δὲ καὶ πιστεύσωσιν.

$$\# \text{ Alex.} = \text{net.}$$

WICLIF—1380.

stone, and ihesus lift up his eyes and seide,
fadir I do thankvngis to thee: for thou
hast harde me. ⁴³ and I wiste that thou
evermore herist me, but for the puple
that stondith aboute I seide: that thei
bileue that thou hast sente me;

43 whanne he hadde seide these thingis
he cried with a gret vois; lazarus come
thou forth; 44 and anon he that was
deed: cam out, bounden the bondis and
the feet with boundis; & his face bounden
with a sudarie; and ihesus seith to hem;
vnynde ye hym: and suffre ye hym to
go forth; 45 therfor many of the iewis
that camen to marie and marthin, and
sawen what thingis ihesus dide: bilsoueden
in hym; 46 but summe of hem wenten to
the farisies: and seiden to hem, what
thingis ihesus hadde don;

47 therfor the biſchoppis and the fariseis
gaderiden a counceill agens ihesus and
seiden, what do we: for this man doith
many myracles? 48 if we leuen hym thus:
alle men schuln bileue in him; and re-
mayns schulen come and schulu take oure
place and oure folk; 49 but oon of hem
cristis bi name, whanne he was biſchop of
that geer: seide to hem; 3e witen no
thing; 50 ne denken: that it spedith to
3ou that o man die for the puple, and
that alle the folk periseche not; 51 but he
seide not this thing of hym self: but
whanne he was biſchop of that geer, he
profected that ihesus was to die for the
folk; 52 and not oonli for the folk, but
that he schulde gadere in to oon the
soues of god, that weren scatterid; 53 ther-
for fro that dai, thei thougten for to ale
hym;

therfor ihesus walkid not thanne opunli
among the iewis but he wente in to a
cuntre hisidia desert: in to a citee that is
scile effren: and there he dwelid with
his discipulis: ⁴⁵ and the pask of the iewis
was nix: and many of the cuntre wenten

TYNDALE-1594

where the deed was layde. And Iesus
lyfte vp his eyes and sayde: Father I
thanke the because that thou hast hearde
me. ⁴² I wot that thou hearest me all
wayes: but because of the people that
stonde by I sayde it, that they maye be-
leeve, that thou hast sent me.

41 And when he thus had spoken, he
cried with a loud voyce, Lazarus come
forth, 42 And he that was deed, came
forth, bounde hand and fote with grave
bondes, and his face was bounde with a
napkin. Iesus sayde vnto them: loosee
him, and let him goo. 43 Then many of
the Iewes which came to Mary, and had
sene the thinges which Iesus dyd, beleued
on him. 44 But some of them went their
wayes to the Pharises, and tolde them
what Iesus had done.

47 Then gadered the hye prestes and the Pharisees a counsell; and sayde: what do we? This man doeth many miracles. 48 Yf we let him scape thus all men will beleve on him; and the Romaynes shall come and take away oure countre and the people. 49 And one of them named Cayphas which was the hieprest that same yeare, sayde vnto them: Ye perceave nothinge at all 50 nor yet consider that it is expedient for vs; that one man dye for the people; and not that all the people perishe. 51 This spake he not of him selfe; but beinge hyepreste that same yeare, he prophesied that Iesus shulde dye for the people; 52 and not for the people only; but that he shuld gader to geder in one the chyl dren of God which were scattered abroad. 53 From that daye forth they held a counsell to geder; for to put him to death.

⁴⁴ Jesus therefore walked no more openly among the jewes: but went his waye thence vnto a countrey nye to a wilderness, into a cite called Ephraim; and there haunted with his disciples. ⁴⁵ And the jewes ester was nye at hand: and many went out of the countrey vnto ierusalem

CRANMER-1539.

where he that had bene deed, was layde.
And Iesus lyfte vp bys eyes, and sayd:
Father I thancke the, that thou hast heard
me. ⁴² Howbeit, I knewe: that thou hear-
est me all wayes: but because of the
people which stands by. I sayde it, that
they maye beleue, that thou hast sent me.

43 And when he thus had spoken, he cryed with a loude voyce: Lazarus, come forth. 44 And he that was deed, came forth, bounde hande and fote with graue clothes, and his face was bounde with a napkin. Iesus sayeth vnto them: loose him, and let him go. 45 Then many of the Iewes which came to Mary (and had sene the thinges which Iesus dyd) beleeued on him. 46 But some of them went their wayes to the Pharisee, and tolde them what Iesus had done.

40 Then gathered the hye Prestes and the Pharises a counsell, and sayd: what do we? For this man doeth many miracles.
41 If we lett him scape thus, all men will beleeue on him, and the Romaynes shall come, and take awaye both our rowme and the people. 42 And one of them named Cayphas (beinge the hye preet that same yere) sayd vnto them: Ye perceauce nothinge at all, 43 nor consyder, that it is expedient for vs, that one man dye for the people, and not that all the people perish. 44 This spake he not of him selfe, but beinge he Preet that same yere, he prophesied that Iesus shalde dye for the people, 45 and not for the people onely, but that he shuld gather to gether in one the chyl dren of God, that were scattered abroad. 46 Then from that daye forth they toke counaell together, for to put him to death.

²⁴ Jesus therefore walked no more openly
amonge the Iewes: but went his waye
thence vnto a countrey vnto a wilderness,
into a citie which is called Ephraim,
and there continued with his disciples. ²⁵ And
the Iewes Easter was nye at hand,
and many went out of the countrey vnto

lyon. exp. wilsa. hmo. maderie, hawdherchief.
 aaron. maderie. wilsa. hmo. o. ene

‘σονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος.’ ⁴⁰ Εἰς δὲ τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς, ‘Τμεῖς οὐκ οἴδατε οὐδέν’ ⁴¹ οὐδὲ διαλογίζεσθε, ὅτι συμφέρει ἡμῖν, ἵνα εἰς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται.’ ⁴² Τοῦτο δὲ ἀφ’ ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, προεφῆτευσεν ὅτι ἔμελλεν ὁ Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους, ⁴³ καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον ἀλλ’ ἵνα καὶ τὰ τέκνα τοῦ Θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἓν. ⁴⁴ ἀπ’ ἐκείνης αὖν τῆς ἡμέρας ⁴⁵ συνεβουλευσάντο ἵνα ἀποκτείνωσιν αὐτόν. ⁴⁶ Ἰησοῦς οὖν οὐκέτι παρρησία περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπήλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραῖμ λεγομένην πόλιν, κακεῖ διέτριβε | μετὰ τῶν μαθητῶν αὐτοῦ. | ⁴⁷ ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων καὶ ἀνέβησαν πολλοὶ εἰς

⁴⁰ Alex. λογίζεσθε.

⁴¹ Alex. ἐκροφῆτασαν.

⁴² Alex. ἤμελλον.

⁴³ Alex. = ὁ.

⁴⁴ Alex. ἰβουλεύσαντο.

⁴⁵ Alex. ὁ αὖν Ἰησοῦς.

⁴⁶ Alex. ἔμειναν.

⁴⁷ Alex. = αὐτοῖς.

GENEVA—1557.

where the dead was layd. And Iesus left vp his eyes, and sayd, Father I thanke thee, because thou hast heard me. ⁴² I wot that thou hearest me alwayes: but because of the people that stand by, I sayd it: that they may beleue, that thou hast sent me.

⁴³ And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. ⁴⁴ Then he that was dead, came forth, bound hand and fote with bandes, and his face was bounde with a napkyn. Iesus sayd vnto them, Loose him, and let him go. ⁴⁵ Then many of the Iewes which came to Marie, and had sene the thinges which Iesus dyd, beleued on him. ⁴⁶ But some of them went their wayes to the Pharisees, and tolde them what Iesus had done. ⁴⁷ Then gathered the hye Priests and Pharisees a counsell, and sayd, What shal we do? For this man doeth many miracles.

⁴⁸ If we let him escape thus, all men wyl beleue on hym: and the Romaines shal come and take away both our place, and the people. ⁴⁹ And one of them named Caiaphas which was the hye Priest that same yere, sayd vnto them, Ye perceaue nothing at all. ⁵⁰ Nor yet do you consider that it is expedient for vs, that one man dye for the people, and not that all the people perishe. ⁵¹ This spake he not of him selfe: but being hye Priest that same yere, he prophesied that Iesus should die for the people. ⁵² And not for the people onely, but that he should gather together in one, the chyldren of God, which were scattered abroad. ⁵³ Then from that day forth they consulted together, for to put hym to death.

⁵⁴ Iesus therefore walked no more openly among the Iewes: but went thence vnto a countrey nie to the wilderness, into a cite called Ephraim, and there continued with his disciples. ⁵⁵ And the Iewes Pasche was nye at hande, and many went out of

RHEIMS—1582.

And Iesus lifting his eyes vppward, said, Father, I gine thee thanke that thou hast heard me. ⁴² And I did know that thou dost alwayes heare me, but for the people that standeth about, haue I said it, that they may beleue that thou hast sent me.

⁴³ When he had said these things, he cried with a loud voice, Lazarus, come forth. ⁴⁴ And forthwith he came forth that had been dead, bound feete and handes with winding bandes, and his face was tied with a napkin. Iesus said to them, Loose him, and let him goe.

⁴⁵ Many therefore of the Iewes that were come to Marie and Martha, and had seen the things that Iesus did, beleued in him. ⁴⁶ And certayne of them went to the Pharisees, and tolde them the things that Iesus did. ⁴⁷ The chiefe priests therefore and the pharisees gathered a counsell, and said, What doe we, for this man doeth many signes. ⁴⁸ If we let him alone so, al wyl beleue in him: and the Romanes wyl come, and take away our place and nation.

⁴⁹ But one of them named Caiaphas, being the high priest of that yere, said to them, You know nothing. ⁵⁰ neither doe you consider that it is expedient for vs that one man die for the people, and the whole nation perish not. ⁵¹ And this he said not of him self: but being the high priest of that yere, he prophesied that Iesus should die for the nation: ⁵² and not only for the nation, but to gather into one the children of God that were dispersed. ⁵³ From that day therefore they devised to kill him. ⁵⁴ Iesus therefore walked no more openly among the Iewes, but he went into the countrey beside the desert vnto a cite that is called Ephrem, and there he abode with his Disciples.

⁵⁵ And the Pasche of the Iewes was at hand: and many of the countrey went vp

AUTHORISED—1611.

from the place where the dead was layd. And Iesus lift vp his eyes, and said, Father, I thanke thee, that thou hast heard me. ⁴² And I knew that thou hearest me alwayes: but because of the people which stand by, I said it, that they may beleue that thou hast sent me. ⁴³ And when hee thus had spoken, he cried with a loud voice, Lazarus, come forth. ⁴⁴ And hee that was dead, came forth, bound hand and foot with graue-clothes: and his face was bound about with a napkin. Iesus saith vnto them, Loose him, and let him goe. ⁴⁵ Then many of the Iewes which came to Mary, and had seen the things which Iesus did, beleued on him. ⁴⁶ But some of them went their wayes to the Pharisees, and tolde them what things Iesus had done.

⁴⁷ Then gathered the chiefe Priests and the Pharisees a counsell, and said, What doe wee? for this man doeth many miracles. ⁴⁸ If we let him thus alone, all men will beleue on him, and the Romanes shall come, and take away both our place and nation. ⁴⁹ And one of them named Caiaphas, being the high Priest that same yere, said vnto them; Ye know nothing at all. ⁵⁰ Nor consider that it is expedient for vs, that one man should die for the people, and that the whole nation perish not. ⁵¹ And this spake he not of himselfe: but being high Priest that yere, he prophesied that Iesus should die for that nation: ⁵² And not for that nation onely, but that also he should gather together in one, the children of God that were scattered abroad. ⁵³ Then from that day forth, they tooke counsell together for to put him to death. ⁵⁴ Iesus therefore walked no more openly among the Iewes: but went thence vnto a countrey neere to the wilderness, into a city called Ephraim, and there continued with his disciples.

⁵⁵ And the Iewes Pasche was nye at hand, and many went out of the countrey

Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ἵνα ἀγνίσωσιν ἑαυτοὺς. ²⁶ ἐξήτουν οὖν τὸν Ἰησοῦν, καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἐστηκότες, | 'Τί δοκεῖ ὑμῖν, ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν;' ²⁷ Δεδώκεισαν δὲ καὶ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολήν, | ἵνα εἰάν τις γινῶ ποῦ ἐστι, μηνύσῃ, ὅπως πιάσωσιν αὐτόν.

XII. Ὁ οὖν Ἰησοῦς πρὸ ἐξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὁ τεθνηκὼς, ὃν ἤγειρεν ἐκ νεκρῶν. ² ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει· ὁ δὲ Λάζαρος εἰς ἡν τῶν ἀνακειμένων σὺν αὐτῷ. ³ Ἡ οὖν Μαρία λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου, ἤλειψε τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐξέμαξε ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς τοῦ μύρου. ⁴ λέγει οὖν εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σίμωνος Ἰσκαριώτης, ὁ μέλλων αὐτὸν παραδιδόναι, ⁵ 'Διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη

¹ Alex. ἱεροσόλυμα ἐν τ. ἰ.

² Alex. = καὶ.

³ Alex. ἐντολὰς.

⁴ Alex. + ὁ Ἰησοῦς.

⁵ Rec. συναστεινάντων.

⁶ Alex. ἔχων.

WICLIF—1380.

up to ierusalem bifor the paske, to halowe hem self. ²⁶ therfor thei sousten ihesus: and spaken to gidre standyng in the temple: what reason se ye for he cometh not to the feast dai, ²⁷ for the bishopis and fariseis hadden gownen amaunderment, that if any man knowe where he is that he schewe, that thei take hym.

12. THERFOR ihesus bifor sixe daies of paske cam to bethany where lazarus hadde be deed: whom ihesus reuid, ² & thei maden to hym a souper there: and martha mynystrid to hym, and lazarus was oon of the men that eaten at the mete with hym, ³ therfor marie took a pounde of oymenente of trewe nardes, precious and anoynted the feet of ihesus: and wiped his fete with hir heeris, and the hous was fulfild of the sanour of the oymenente, ⁴ therfor iudas scarioth oon of his disciples that was to bitray hym: seide, ⁵ whi is not this oymenent seold for thre hundred pens: and is gownen to nedi men? ⁶ but he seid this thing, not for it perteyned to hym of nedi men: but for he was a thefe, and he hadde the pursis and bare tho thingis that weren sent. ⁷ therfor ihesus seide, suffre 3e hir, that in to the dai of my biringe sche kepe that. ⁸ for 3e schulen euermore haue pore men with you: but 3e schulen not euermore haue me.

⁹ therfor myche puple of iewis knewe: that ihesus was there, & thei camen not only for ihesus, but to se lazarus, whom he hadde reuid fro deeth. ¹⁰ but the pryncis of preestis thougten to sle lazarus, ¹¹ for many of the iewis wenten awaye for hym, and beleued in ihesus. ¹² But on the morowe a mych puple that cam to gidre to the feast day, whanne thei hadden herd that ihesus cam to ierusalem, ¹³ taken braunchis of palmes and camen forth agens hym, and crieden, osanna,

hosanna, gibani. a. jesus, agensat.

TYNDALE—1534.

before the ester, to purify them selves. ²⁶ Then sought they for Iesus, and spake bitwene them selves as they stode in the temple: What thinke ye, seynge he cometh not to the feast. ²⁷ The hye prestes and Pharisies had geuen a commaundement, that yf any man knew where he were, he shuld shewe it, that they myght take him.

12. THEN Iesus sixe dayes before ester, came to Bethany where Lazarus was, which was deed and whom Iesus rayssed from deeth. ² There they made him a supper, and Martha served: but Lazarus was one of them that sat at the table with him. ³ Then toke Mary a pounde of oymntment called Nardus, perfecte and precious, and anoynted Iesus fete, and wiped his fete with hir heer, and the housse was filled of the savre of the oymntment. ⁴ Then sayde one of his disciples named Iudas Iscariot Simons sonne, which afterward betrayed him: ⁵ why was not this oymntment solde for thre hundred pence, and geuen to the poore? ⁶ This sayde he, not that he cared for the poore: but because he was a thefe, and kept the bagges, and bare that which was geuen. ⁷ Then sayde Iesus: Let her alone, agaynst the daye of my buryng she kept it. ⁸ The poore all wayes shall ye haue with you, but me shall ye not all wayes haue.

⁹ Moche people of the Iewes had knowledge that he was there. And they came not for Iesus sake only, but that they myght se Lazarus also whom he rayssed from deeth. ¹⁰ The hye prestes therefore held a counsell that they myght put Lazarus to deeth also, ¹¹ because that for his sake many of the Iewes went awaye, and beleued on Iesus.

¹² On the morowe moche people that were come to the feast, when they hearde that Iesus shuld come to Ierusalem, ¹³ toke braunches of palme trees and went and met him, and cryed: Hosanna: blessed

CRANMER—1539.

Ierusalem before the Easter, to purify them selves. ²⁶ Then sought they for Iesus, and spake amonge them selves, as they stode in the temple: What thinke ye, seynge he cometh not to the feast daye? ²⁷ The hye Prestes and Pharisies had geuen a commaundement, that yf any man knew where he wcre, he shuld shewe it, that they myght take him.

12. THEN Iesus (sixe dayes before Easter) came to Bethany, where Lazarus had bene deed, whom he rayssed from deeth. ² There they made him a supper, and Martha serued but Lazarus was one of them that sat at the table with him. ³ Then toke mary a pounde of oymntment (called Nardus, perfecte, and precious) and anoynted Iesus fete, and wiped his fete with her heer, and the house was fylled with the odoure of the oymntment. ⁴ Then sayde one of his disciples (euen Iudas Iscariot Simons sonne, which afterward betrayed him) ⁵ why was not this oymntment solde for thre hundred pence, and geuen to the poore? ⁶ This he sayde, not that he cared for the poore but because he was a thefe, and had the bagges, and bare that which was geuen. ⁷ Then sayde Iesus: Let her alone, agaynst the daye of my buryng hath she kept this. ⁸ For the poore all wayes shall ye haue with you, but me haue ye not allwaye.

⁹ Moche people of the Iewes therefore had knowledge, that he was there. And they came, not for Iesus sake only, but that they myght se Lazarus also whom he rayssed from deeth. ¹⁰ But the hye Prestes held a counsell, that they myght put Lazarus to deeth also, ¹¹ because that for his sake many of the Iewes went awaye and beleued on Iesus.

¹² On the nexte daye moche people that were come to the feast, when they hearde that Iesus shuld come to Ierusalem, ¹³ toke braunches of palme trees, and went forth to mete him, and cryed: Hosanna

‘τριακοσίων θηναρίων, καὶ ἐδόθη πτωχοῖς;’ ἔειπε δὲ τοῦτο, οὐχ ὅτι περὶ τῶν πτωχῶν ἐμελεν αὐτῷ, ἀλλ’ ὅτι κλέπτῃς ἦν, καὶ τὸ γλωσσόκομον ἔειχε, καὶ τὰ βαλλόμενα ἐβάσταζεν. ἔειπεν οὖν ὁ Ἰησοῦς, ‘Ἀφες αὐτήν’ εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτό. τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ’ ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.’

Ἔγνω οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστὶ καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ’ ἵνα καὶ τὸν Λάζαρον ἴδωσιν, ὃν ἤγειρεν ἐκ νεκρῶν. ἔβουλεύσαντο δὲ οἱ ἀρχιερεῖς, ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν. ὅτι πολλοὶ δι’ αὐτὸν ὑπήγγον τῶν Ἰουδαίων, καὶ ἐπίστευον εἰς τὸν Ἰησοῦν. Τῇ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱερουσόλυμα, ἔλαβον τὰ βαῖτα τῶν φοινίκων, καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἔκραζον,

* Αὐτὸν ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ.

* Αὐτὸν Ἰησοῦς ἔρχεται.

* Αὐτὸν ἐκράζοντες. ἐκράζοντες (ἐκράζον) λέγοντες.

GENEVA — 1557.

the country up to Jerusalem before the Easter, to purifie them selves. ⁶⁶ Then sought they for Iesus, and spake among them selves, as they stood in the temple, What thinke ye, that he cometh not to the feast? ⁶⁷ The hye Priests and Pharisees, had geuen a commandement, that if any man knewe where he were, he shoulde shewe it, that they might take hym.

12. THEN Iesus six dayes before Easter came to Bethanie, where Lazarus was, which was dead, whom Iesus raysed from death. ² There they made him a supper, and Martha serued: but Lazarus was one of them that sate at the table with him. ³ Then toke Marie a pound of ointement called spike narde, that was very costely and anointed Iesus fete, and wypt his fete with her heere, and the house was fylled with the sauour of the ointement. ⁴ Then sayd one of his disciples, euen Iudas Iscariot Simons sonne, which shoulde betraye him. ⁵ Why was not this ointement solde for three hundred pence, and geuen to the poore? ⁶ This sayd he, not that he cared for the poore: but because he was a theefe, and kept the bagge, and bare that which was geuen. ⁷ Then sayd Iesus, Let her alone, against the day of my burying she kept it. ⁸ For the poore alwayes ye haue with you, but me ye shal not haue alwayes.

⁹ Muche people of the Iewes had knowledge that he was there: and they came, not for Iesus sake only, but that they might see Lazarus also, whom he raysed from death. ¹⁰ The hye Priests therefore consaild that they myght put Lazarus to death also. ¹¹ Because that for his sake, many of the Iewes went away, and beleued on Iesus. ¹² On the morow, much people that were come to the feast when they heard that Iesus shoulde come to Ierusalem, ¹³ Toke branches of palme trees, and went forth to meete him, and cryed,

RHEIMS—1582.

to Hierusalem before the Pasche to sanctifie them selves. ⁶⁶ They sought Iesus therefore: and they commanded one with another, standing in the temple, What thinke ye, in that he is not come to the festiual day? ⁶⁷ And the chiefe Priests and Pharisees had giuen commandement, that if any man should know where he was, he should tel, that they might apprehend him.

12. IESVS therefore sixe daies before the Pasche came to Bethanie, where Lazarus was, that had been dead, whom Iesus raysed. ² And they made him a supper there: and Martha ministred, but Lazarus was one of them that sate at the table with him. ³ Marie therefore tooke a poynd of ointement of right spikenard, pretious, and anointed the fete of Iesus, and wyiped his fete with her haire: and the house was filled of the odour of the ointment. ⁴ One therefore of his disciples, Iudas Iscariote, he that was to betray him, said, ⁵ Why was not this ointment sold for three hundred pence, and giuen to the poore? ⁶ And he said this, not because he cared for the poore: but because he was a theefe, and hauing the purse, caried the things that were put in. ⁷ Iesus therefore said, Let her alone that she may keepe it for the day of my burial. ⁸ For the poore you haue alwaies with you: but me you shal not haue alwaies. ⁹ A great multitude therefore of the Iewes knew that he was there: and they came, not for Iesus only, but that they might see Lazarus, whom he raysed from the dead. ¹⁰ But the chiefe Priests deuised for to kill Lazarus also: ¹¹ because many for him of the Iewes went away, and beleued in Iesus.

¹² And on the morow a great multitude that was come to the festiual day, when they had heard that Iesus cometh to Hierusalem: ¹³ they tooke the boughes of palmes, and went forth to meete him,

AUTHORISED—1611.

up to Hierusalem before the Passouer to purifie themselves. ⁶⁶ Then sought they for Iesus, and spake among themselves, as they stood in the Temple, What thinke ye, that he will not come to the Feast? ⁶⁷ Now both the chiefe Priests and the Pharisees had giuen a commandement, that if any man knew where he were, he should shew it, that they might take him.

12. THEN Iesus, sixe dayes before the Passouer, came to Bethanie, where Lazarus was, which had bene dead, whom hee raysed from the dead. ² There they made him a supper, and Martha serued: but Lazarus was one of them that sate at the table with him. ³ Then tooke Mary a pound of ointment, of Spikenard, very costly, and anointed the feet of Iesus, and wiped his feet with her haire: and the house was filled with the odour of the ointment. ⁴ Then saith one of his disciples, Iudas Iscariot, Simons son, which should betray him, ⁵ Why was not this ointment sold for three hundred pence, and giuen to the poore? ⁶ This hee said, not that he cared for the poore: but because hee was a theefe, and had the bag, and bare what was put therein. ⁷ Then said Iesus, Let her alone, against the day of my burying hath she kept this. ⁸ For the poore alwayes ye haue with you: but me ye haue not alwayes. ⁹ Much people of the Iewes therefore knew that he was there: and they came, not for Iesus sake only, but that they might see Lazarus also, whom he had raysed from the dead. ¹⁰ But the chiefe Priests consulted, that they might put Lazarus also to death. ¹¹ Because that by reason of him many of the Iewes went away and beleued on Iesus.

¹² On the next day, much people that were come to the feast, when they heard that Iesus was coming to Hierusalem, ¹³ Tooke branches of Palme trees, and went forth to meet him, and cried,

Ἰωαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, ὁ βασιλεὺς τοῦ Ἰσραὴλ.
 Ἐντὺν δὲ ὁ Ἰησοῦς ἀνάριον, ἐκάθισεν ἐπ' αὐτὸ, καθὼς ἐστὶ γεγραμμένον, ὅτι
 φοβοῦ, θύγατερ Σιών· ἰδοὺ, ὁ βασιλεὺς σου ἔρχεται, καθήμενος ἐπὶ πᾶλλον
 ὄνου.¹⁶ ταῦτα δὲ οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον ἀλλ' ὅτε
 ἐδοξάσθη ὁ Ἰησοῦς, τότε ἐμήθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα, καὶ
 ταῦτα ἐποίησαν αὐτῷ.¹⁷ ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ, ὅτι τὸν
 Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου, καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν.¹⁸ διὰ τοῦτο καὶ
 ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον.
 οἱ οὖν Φαρισαῖοι εἶπον πρὸς ἑαυτοὺς, Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν; ἰδε ὁ
 κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν.

Ἦσαν δὲ ἑλίνας Ἕλληνες ἐκ τῶν ἀναβαινόντων, ἵνα προσκυνήσωσιν ἐν τῇ

¹⁶ Const. = ὁ, Alex. καὶ ὁ.

¹⁷ Alex. θυγάτηρ.

¹⁸ Alex. = ὁ.

¹⁹ Alex. = ὁ.

²⁰ Const. ὅτι.

²¹ Rec. ἔγνωσαν.

²² Alex. + ὁ δὲ.

WICLIFFE—1380.

blessid is the kyng of israel, that cometh
 in the name of the lord.¹⁴ and ihesus
 fonde a yunge asse and sette on hym as
 it is writun.¹⁵ the daugtir of sion myle
 thou drede, lo thi kyng cometh, sittinge
 on an asse foole, hise discipulis knewun
 not first these thingis; but whanne ihesus
 was glorified, thanne thei hadden mynde
 for these thingis weren writun of hym:
 and these thingis thei diden to hym.

¹⁷ therfor the puple bare witnessunge
 that was with hym, whanne he clepid
 lazarus fro the graue: and reised hym fro
 deeth.¹⁸ and therfor the puple cam and
 mette with hym, for thei herden that he
 hadde don this signe.¹⁹ therfor the fari-
 seis seiden to hem self, ye seen that we
 profeten no thing, lo al the world wente
 aftir hym.²⁰ & there weren summe hethen
 men: of hem that hadden come up to
 worship in the feast day.²¹ and these
 camen to flip that was of bethsaide of
 galilee: and preieden him and seiden,
 sire we wolen se ihesus.²² flip cometh
 and seith to andrew, eftre andrew and
 flip seiden to ihesus, and ihesus an-
 swerid to hem and seide, the cure cometh
 that mannes soules be clarified.

²⁴ truly truly I seie to you. But a corne
 of whete falle in to the erthe, and be
 deed: it dwelith aloune, but if it be deed:
 it bryngith myche frayt.²⁵ he that loveth
 his lif schal lese it: and he that hatith his
 lif in this world: kepith it in to ever-
 lastyng lif.²⁶ if any man serue me: he
 schal me and where I am, there my myn-
 ister schal be: if any man serue me: my
 fadir schal worship hym.²⁷ now my
 soule is troubled, and what schal I seie:
 fadir save me fro this our, but therfor I

TYNDALE—1534.

is he that in the name of the Lord, com-
 meth kynge of israel.¹⁴ And Iesus got a
 yonge asse and sate thereon, accordinge to
 that which was written: ¹⁵ feare not
 daughter of Sion, beholde thy kynge com-
 meth sittinge on an asses colte.¹⁶ These
 thinges vnderstode not his disciples at the
 fyrst: but when Iesus was glorified, then
 remembryd they that soche thinges were
 written of him, and that soche thinges
 they had done vnto him.

¹⁷ The people that was with him, when
 he called Lazarus out of his grave, and
 rayssed him from death, bare recorde.
¹⁸ Therefore met him the people: be cause
 they herde that he had done soche a
 myracle.¹⁹ The Phariseis therefore sayde
 amonge them selues: perceaue ye how we
 prevaile no thinge? beholde the worlde
 goth awaye after him.

²⁰ Ther were certayne Grekes amonge
 them, that came to praye at the feast:
²¹ the same cam to Philip which was of
 Bethsaida a cyte in Galilee: and desired
 him sayinge: Syr we wolde sayne se Iesus.
²² Philip came and tolde Andrew. And
 agayne Andrew and Philip tolde Iesus.
²³ And Iesus answered them sayinge: the
 houre is come that the sonne of man must
 be glorified.

²⁴ Verely verely I saye vnto you, except
 the wheate corne fall into the grounde
 and dye: it bydeth alone. Yf it dye, it
 brengeth forth moche frute.²⁵ He that
 loveth his lyfe shall destroye it: and he
 that hateth his lyfe in this worlde shall
 kepe it vnto lyfe eternall.²⁶ If any man
 mynister vnto me, let him folowe me, and
 where I am there shall also my minister
 be. And yf any man minister vnto me,
 him will my father honoure.

²⁷ Now is my soule troubled, and what
 shall I saye? Father deliuer me from this
 houre: but therefore came I vnto this

CRANMER—1539.

blessed is he that in the name of the Lord,
 cometh kynge of israel.¹⁴ And Iesus
 got a yonge asse, and sate thereon, as it
 is written: ¹⁵ feare not daughter of Sion.
 beholde, thy kyng cometh, sytting on
 an asses colte.¹⁶ These thinges vnder-
 stode not his disciples at the fyrst: but
 when Iesus was glorified, then remembred
 they that soche thinges were written of
 him, and that soche thinges they had done
 vnto him.¹⁷ The people that was with
 him (when he called Lazarus out of his
 graue, and rayssed him from death) bare
 recorde.¹⁸ Therefore met him the people
 also, because they herde, that he had
 done soche a miracle.¹⁹ The Phariseis ther-
 fore sayde amonge them selues: perocause
 ye, how we preuaile nothinge? Beholde,
 (all the whole) worlde gooth after him.

²⁰ Ther were certayne Grekes amonge
 them, that came to worshipp at the feast:
²¹ the same came therfore to Philip (which
 was of Bethsaida a cite in Galilee) and
 desyred him, saying: Sir, we wolde sayne
 se Iesus.²² Philip came and tolde Andrew,
 And agayne Andrew and Philip tolde Iesus.

²³ And Iesus answered them, saying: the
 houre is come, that the sonne of man
 must be glorified.

²⁴ Verely verely I saye vnto you except
 the wheate corne fall into the grounde and
 dye, it bydeth alone. If it dye, it bringeth
 forth moche frute.²⁵ He that loveth his
 lyfe, shall destroye it: and he that hateth
 his lyfe in this world, shall kepe it vnto
 lyfe eternall.²⁶ If any man minister vnto
 me, lett him folowe me: and where I am,
 ther shall also my minister be. Yf any
 man minister vnto me, him wyll my father
 honoure.

²⁷ Now is my soule troubled, and what
 shall I saye? Father, deliuer me from
 this houre: but therefore came I vnto this

ἐορτῇ· ²¹ οὗτοι οὖν προσήλθον Φίλιππῳ τῷ ἀπὸ Βηθσαϊδὰ τῆς Γαλιλαίας, καὶ ἡρώτων αὐτὸν λέγοντες, 'Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν.' ²² Ἐρχεται Φίλιππος, καὶ λέγει τῷ Ἀνδρέᾳ· ²³ καὶ πάλιν Ἀνδρέας καὶ Φίλιππος 'λέγουσι τῷ Ἰησοῦ.' ²⁴ ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς λέγων, 'Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου. ²⁵ ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσῶν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει. ²⁶ ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ μισθὸν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ, εἰς ζωὴν αἰώνιον φυλάξει αὐτήν. ²⁷ ἐὰν ἔμοι διακουῇ τις, ἔμοι ἀκολουθεῖτω· καὶ ὅπου εἰμὶ ἐγὼ, ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· ἔάν τις ἐμοὶ διακουῇ, τιμήσει αὐτὸν ὁ πατήρ. ²⁸ Νῦν ἡ ψυχὴ μου τετάραται· καὶ τί εἶπω; ²⁹ Πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης· ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν

²¹ Alex. Ἑλλησπὶς νῆες.

²² Alex. καὶ ἔρχεται.

²³ Alex. + καὶ.

²⁴ Alex. ἰσὺς τῆς θ.

²⁵ Rec. + καὶ.

GENEVA — 1557.

Hosanna, Blessed is he that in the name of the Lord, commeth Kyng of Israel. ¹⁴ And Iesus gate a yonge asse, and sate thereon, as it is wrytten, ¹⁵ Feare not daughter of Sion, beholde thy Kyng commeth, sittyng on an asses colto.

¹⁶ These thynges vnderstode not his disciples at the fyrst: but when Iesus was glorified, then remembered they, that suche thynges were wrytten of hym, and that suche thynges they had done vnto hym.

¹⁷ The people therefore that was with him bare witnes that he called Lazarus out of the graue, and raysed hym from death. ¹⁸ Therefore met hym the people also, because they heard that he had done such a miracle. ¹⁹ The Pharisees therefore, sayd among them selues, Perceiue ye how ye preuaile nothing? Beholde, the world goeth after hym. ²⁰ There were certayne Grekes among them, that ordinarily came to worshyp at the feast. ²¹ The same came therefore to Philip which was of Bethsaida a citie in Galile, and desired him saying, Syr, we would fayne se Iesus. ²² Philip came and tolde Andrew: and againe Andrew and Philip tolde Iesus. ²³ And Iesus answered them, saying, The houre is come that the Sonne of man must be glorified. ²⁴ Verely verely I say vnto you, Except the wheate come fall into the grounde and dye, it bringeth forth muche frute. ²⁵ He that loueth his lyfe, shal lose it: and he that hateth his lyfe in this world, shal kepe it vnto lyfe eternal. ²⁶ If any man minister vnto me, let hym folow me: for where I am, there shal also my minister be. And if any man minister vnto me, hym wyl my Father honour. ²⁷ Now is my soule troubled: and what shal I say? Father deliuer me from this houre, but therefore came I vnto this houre.

²⁸ And there were certayne Gentiles of them that came vp to adore in the festiual day. ²⁹ These therefore came to Philippe vvhich was of Bethsaida of Galilee, and desired him, saying, Syr, vve are desirous to see Iesus. ³⁰ Philippe commeth, and telleth Andrew. Againe Andrew and Philippe tolde Iesus. ³¹ But Iesus answered them, saying, The houre is come, that the Sonne of man shal be glorified. ³² Amen, amen I say to you, vvhich the graine of vvhate fall into the ground, die: it self remaineth alone, but if it die, it bringeth much frute. ³³ He that loueth his life, shal lose it: and he that hateth his life in this world, doth kepe it to life euerlasting. ³⁴ If any man minister to me, let him folow me: and vvhich I am, there also shal my minister be. If any man minister to me, my father vvil honour him. ³⁵ Now my soule is troubled. And vvhich shall I say? Father, saue me from this houre. But therefore came I into this

RHEIMS — 1582.

and cried, Hosanna, blessed is he that commeth in the name of our Lord, the kyng of Israel. ¹⁴ And Iesus found a yong asse, and sate vpon it, as it is wrytten, ¹⁵ Feare not daughter of Sion: behold, thy kyng commeth sitting vpon an asses colt.

¹⁶ These things his disciples did not know at the first: but when Iesus was glorified, then they remembered that these things had been wrytten of him, and these things they did to him. ¹⁷ The multitude therefore gaue testimonie, vvhich was with him when he called Lazarus out of the graue, and raised him from the dead. ¹⁸ For therefore also the multitude came to meete him, because they heard that he had done this signe. ¹⁹ The Pharisees therefore said among them selues, Doe you see that vve preuaile nothing? behold, the vvhole world is gone after him.

²⁰ And there were certayne Gentiles of them that came vp to adore in the festiual day. ²¹ These therefore came to Philippe vvhich was of Bethsaida of Galilee, and desired him, saying, Syr, vve are desirous to see Iesus. ²² Philippe commeth, and telleth Andrew. Againe Andrew and Philippe tolde Iesus. ²³ But Iesus answered them, saying, The houre is come, that the Sonne of man shal be glorified. ²⁴ Amen, amen I say to you, vvhich the graine of vvhate fall into the ground, die: it self remaineth alone, but if it die, it bringeth much frute. ²⁵ He that loueth his life, shal lose it: and he that hateth his life in this world, doth kepe it to life euerlasting. ²⁶ If any man minister to me, let him folow me: and vvhich I am, there also shal my minister be. If any man minister to me, my father vvil honour him. ²⁷ Now my soule is troubled. And vvhich shall I say? Father, saue me from this houre. But therefore came I into this

AUTHORISED — 1611.

Hosanna, blessed is the King of Israel that commeth in the Name of the Lord. ¹⁴ And Iesus, when he had found a yong asse, sate thereon, as it is written, ¹⁵ Feare not, daughter of Sion, behold, thy King commeth, sitting on an asses colt. ¹⁶ These things vnderstood not his disciples at the first: but when Iesus was glorified, then remembered they that these things were written of him, and that they had done these things vnto him. ¹⁷ The people therefore that was with him, when he called Lazarus out of his graue, and raised him from the dead, bare record. ¹⁸ For this cause the people also met him, for that they heard that hee had done this miracle. ¹⁹ The Pharisees therefore made among themselves, Perceiue ye how ye preuaile nothing? Behold, the world is gone after him.

²⁰ And there were certayne Greeks among them, that came vp to worship at the Feast: ²¹ The same came therefore to Philip which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Iesus. ²² Philip commeth and telleth Andrew: and againe Andrew and Philip told Iesus.

²³ And Iesus answered them, saying, The houre is come, that the Sonne of man should be glorified. ²⁴ Verely, verely, I say vnto you, Except a corne of wheat fall into the ground, and die, it abideth alone: but if it die, it bringeth forth much fruit. ²⁵ Hee that loueth his life, shall lose it: and hee that hateth his life in this world, shall keepe it vnto life eternal.

²⁶ If any man serue me, let him follow me, and where I am, there shall also my seruant bee: If any man serue me, him will my Father honour. ²⁷ Now is my soule troubled, and what shall I say? Father, saue me from this houre, but for this cause came I vnto this houre.

ταύτην. ²⁸ Πάτερ, δόξασόν σου τὸ ὄνομα. | Ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ, ²⁹ Καὶ ἐδόξασα, καὶ πάλιν δοξάσω. ³⁰ Ὁ οὖν ὄχλος ὁ ἑστὼς | καὶ ἀκούσας ἔλεγε βροντὴν γεγενῆσθαι. ἄλλοι ἔλεγον, Ἀγγελος αὐτῷ λελάληκεν. ³¹ Ἀπεκρίθη ὁ | Ἰησοῦς καὶ εἶπεν, Οὐ δι' ἐμὲ αὕτη ἡ φωνὴ | γέγονεν, ἀλλὰ δι' ὑμᾶς. ³² Ὡν κρίσις ἐστὶ τοῦ κόσμου τούτου | ὡν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω. ³³ καὶ γὰρ ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἐλκύσω πρὸς ἑμαυτόν. ³⁴ Τοῦτο δὲ ἔλεγε, σημαίνων ποίᾳ θανάτῳ ἤμελλεν ἀποθνήσκειν. ³⁵ ἀπεκρίθη αὐτῷ ὁ ὄχλος, Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου, ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα· καὶ πῶς σὺ λέγεις, Ὅτι | δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστὶν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου; ³⁶ Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἔτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν | ἐστὶ. περιπατεῖτε ἕως | τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ

²⁸ Alex. τὸν υἱόν.

²⁹ Alex. ἰσχυρῶς.

³⁰ Alex. = ὁ.

³¹ Alex. ἡ φωνὴ αὐτῆς.

³² Alex. = τοῦτον.

³³ Const. = Ὅτι.

WICLIFFE—1380.

cam in to this oore, ²⁸ fadir clarifie thi name, and a vois cam fro heuene and seide, and I haue clarified; and ofte I schal clarifie. ²⁹ therfor the puple that stode and herd, seid that thundre was made; other men seiden an angell spake to hym; ³⁰ ihesus answerde and seide; this vois cam not for me; but for you.

³¹ Now is the dome of the world; now the prince of this world schal be cast out; ³² and if I schal be enhauncid fro the erthe, I schal drawe alle thingis to my self; ³³ and he seide this thing; signyfyng bi what deeth he was to die; ³⁴ and the puple answerid to hym, we han herde of the lawe, that criȝt dwellith with outen ende; and hou seiȝt thou: it bihoueth mannes sone to be arerid? who is this mannis sone; ³⁵ and thanne ihesus seiȝt to hem, jif a litil lȝt is in you, walke ye the while ye han lȝt; that derknessis cacche not you; he that wandriȝh in derknessis woot neuer whidir he goȝh; ³⁶ while ye han lȝt, bileve ye in lȝt, that ye ben the children of lȝt.

Ihesus spake these thingis and wente and hidde hym fro hem; ³⁷ and whanne he hadde don so many myracles bifor hem: thei bileueden not in hym; ³⁸ that the word of Isaie the profete schulde be fulfilled: whiche he seide lord who bileued to oure hereynge; and to whom is the arme of the lord schewid? ³⁹ therfor thei myȝten not bileue: for ofte Isaie seide; ⁴⁰ he hath blyndid hir yȝen; and he hath made harde the herte of hem; that thei se not with yȝen and vnderstonde with herte; and that thei be conuertid and I hele hem; ⁴¹ Isaie seide these thingis: whanne he seye the glorie of hym, and spake of him; ⁴² netheles of the princis many bileueden in hym; but for the furȝies thei knowlecheden not; that thei schulden not be putte out of the synagoge; ⁴³ for thei loueden the glorie of

TYNDALE—1534.

houre. ²⁸ Father glorify thy name. Then came ther a voyce from heauen: I haue glorified it, and will glorify it agayne. ²⁹ Then sayd the people that stode by and hearde: it thoundreth. Other sayde an angell spake to him; ³⁰ Iesus answered and sayde: this voyce cam not because of me, but for youre sakes.

³¹ Now is the iudgement of this worlde; now shall the prince of this worlde be cast out. ³² And I yf I were lifte vp from the erthe, will drawe all men vnto me. ³³ This sayde Iesus, signifyinge what deeth he shuld dye. ³⁴ The people answered him: We haue hearde of the lawe that Christ bydeth ever: and how sayest thou then that the sone of man must be lifte vp? who is that sone of man? ³⁵ Then Iesus sayde vnto them: yet a lytell whyle is the light with you. Walke whyll ye have light, lest the darcknes come on you. He that walketh in the darke, woteth not whither he goeth. ³⁶ Whyll ye have light, beleve on the light, that ye maye be the chyldren of light.

These thinges spake Iesus and departed; and hyd him selfe from them. ³⁷ And though he had done so many myracles before them, yet beleued not they on him; ³⁸ that the sayings of Esayas the Prophet myght be fulfilled, that he spake. Lorde who shall beleeve oure sayings? And to whom ys the arme of the Lorde opened? ³⁹ Therefore coulde they not beleue; because that Esayas sayth agayne: ⁴⁰ he hath blinded their eyes and hardened their hertes; that they shuld not se with their eyes and vnderstonde with their hertes; and shuld be converted; and I shuld heale them. ⁴¹ Soche thinges sayde Esayas when he sawe his glory and spake of him. ⁴² Nevertheless amonge the chiefe rulers many beleued on him. But he cause of the pharisees they wolde not be a knowen of it; lest they shuld be excommunicate. ⁴³ For they loved the pryse that is given

CRANMER—1539.

houre. ²⁸ Father, glorify thy name. Then cam ther a voyce from heauen, sayinge: I haue both glorified it, and will glorify it agayne. ²⁹ The puple therefore that stode by and hearde it, sayde, that it thoundred. Other sayd: an angell spake to him. ³⁰ Iesus answered and sayde: thys voyce cam not because of me but for youre sakes.

³¹ Now is the iudgement of this worlde: now shall the prynce of this worlde be cast out. ³² And I yf I were lyfte vp from the erth) will drawe all men vnto me. ³³ This he sayde signifyinge, what deeth he shulde dye. ³⁴ The people answered him: We haue heard out of the lawe, that Christ bydeth ever, and how sayest thou: the sone of man must be lyfte vp? who is that sone of man? ³⁵ Then Iesus sayd vnto them: yet a lytell whyle is the light with you. Walke whyll ye haue light, lest the darcknes come on you. He that walketh also in the darke, woteth not whither he goeth. ³⁶ Whyll ye haue lyght, beleue on the lyght, that ye maye be the chylidren of the lyght.

These thinges spake Iesus, and departed, and hyd him selfe from them. ³⁷ But though he had done so many miracles before them, yet beleued not they on him; ³⁸ that the sayings of Esayas the Prophet myght be fulfilled, which he spake: Lorde, who shall beleeve oure saying? And to whom is the arme of the Lorde declared? ³⁹ Therefore coulde they not beleue, because that Esayas sayth agayne: ⁴⁰ he hath blinded their eyes, and hardened their herte, that they shulde not se with their eyes, and lest they shulde vnderstaunde with their herte and shuld be conuerted, and I shuld heale them. ⁴¹ Soche thinges sayde Esayas, when he sawe his glory, and spake of him. ⁴² Neuerthelesse, amonge the chiefe rulers also, many beleued on him. But (because of the Pharisees) they wolde not be a knowen of it lest they shuld be excommunicate. ⁴³ For they loved

clarifie, glorify. erthe, apais. domes, judgments. enhaunced, raised. world, reuerd, h/rd up. was, knowed. lȝen, eyes.

‘ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδε ποῦ ὑπάγει. ’ ἕως τὸ φῶς ἔχετε, πιστεύετε
 ‘ εἰς τὸ φῶς, ἵνα υἱὸς φωτὸς γένησθε. ’ Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἀπελθὼν
 ἐκρύβη ἀπ’ αὐτῶν. ²⁷ Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν,
 οὐκ ἐπίστευον εἰς αὐτόν. ²⁸ ἵνα ὁ λόγος Ἡσαίου τοῦ προφήτου πληρωθῇ, ὃν εἶπε,
 “ Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίον Κυρίου τίμιν ἀπεκαλύφθη; ”
²⁹ Διὰ τοῦτο οὐκ ἠδύναντο πιστεῦειν, ὅτι πάλιν εἶπεν Ἡσαίας, “ Τετύφλωκεν
 “ αὐτῶν τοὺς ὀφθαλμοὺς, καὶ ἑπέωρωκεν αὐτῶν τὴν καρδίαν ἵνα μὴ ἴδωσι
 “ τοῖς ὀφθαλμοῖς, καὶ νοήσωσι τῇ καρδίᾳ, καὶ ἐπιστραφῶσι, καὶ ἰάσωμαι αὐτούς. ”
⁴¹ Ταῦτα εἶπεν Ἡσαίας, “ ὅτε εἶδε τὴν δόξαν αὐτοῦ, καὶ ἐλάλησε περὶ αὐτοῦ ”
⁴² ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν· ἀλλὰ διὰ τοὺς
 Φαρισαίους οὐχ ὡμολόγουν, ἵνα μὴ ἀποσυναγάγοι γένωνται. ⁴³ ἠγάπησαν γὰρ

* Rec. μετ' ἡμῶν.

* Alex. ὡς.

* Alex. μετ' ὁ.

* Alex. ἐπὶ ἡμῶν.

* Alex. ἰάσωμαι.

* Alex. ἐπ.

GENEVA—1557.

²⁸ Father, glorifie thy Name. Then came there a voyce from heauen, saying, I haue both glorified it, and wil glorifie it agayne.
²⁹ Then said the people that stood by and heard, it thundreth: other sayd, An Angel spake to hym. ³⁰ Iesus answered, and sayd, This voyce, came not because of me, but for your sakes.

⁴¹ Now is the iudgement of this world, now shal the prince of this worlde be cast out. ⁴² And I if I were lift vp from the earth wil drawe all men vnto me. ⁴³ This sayd Iesus, signifying what death he should dye. ⁴⁴ The people answered hym, We haue heard out of the lawe, that Christe bydeth cuer: and how sayest thou, That the Sonne of man must be lift vp? who is that Sonne of man? ⁴⁵ Then Iesus sayd vnto them, Yet a lytel whyle is the Lyght with you: walke whyle ye haue Lyght, lest the darkenes come on you, for he that walketh in the darke, wotteth not whither he goeth.

⁴⁶ While ye haue Lyght, beleue on the Lyght, that ye may be the children of the Lyght. These thinges spake Iesus, and departed, and hyd hym selfe from them. ⁴⁷ And thogh he had done so many miracles before them, yet beleued they not on hym. ⁴⁸ That the saying of Esai the Prophet myght be fulfilled, that he spake, Lord who beleued our saying? And to whom is the arme of the Lord opened? ⁴⁹ Therefore could they not beleue, because that Esai sayth agayne, ⁵⁰ He hath blinded theyr eyes, and hardened theyr harts, that they should not se with theyr eyes, and vnderstand with theyr hartes, and shuld be conuerted, and I should heale them. ⁵¹ Suche thinges sayd Esai, when he saw his glorie, and spake of him. ⁵² Neuertheless among the chiefe Rulers, many beleued on him: but because of the Pharisees they would not confesse him, lest they should be cast out of the Synagoge. ⁵³ For they loved the prayse of men,

RHEIMS—1582.

houre. ²⁸ Father, glorifie thy name. A voyce therefore came from heauen, Both I haue glorified it, and againe I wil glorifie it. ²⁹ The multitude therefore that stood and had heard, said that it thundered. Others said, An Angel spake to him.

³⁰ Iesus answered, and said, This voyce came not for me, but for your sake. ³¹ Now is the iudgement of the world: now the Prince of this world shal be cast forth. ³² And I, if I be exalted from the earth, wil draw all things to my self. ³³ And this he said, signifying what death he should die. ³⁴ The multitude answered him, We haue heard out of the law, that Christe abideth for euer: and how sayest thou, That the Sonne of man must be exalted? Vvho is this Sonne of man? ³⁵ Iesus therefore said to them, Yet a litle vvhile, the light is among you. Vvhalke vvholes you haue the light, that the darkenesse ouertake you not. And he that vvalketh in darkenesse, knoweth not vvither he goeth. ³⁶ Vvholes you haue the light, beleeue in the light, that you may be the children of light. These thinges Iesus spake and he went away, and hid him self from them.

³⁷ And vvherens he had done so many signes before them, they beleued not in him: ³⁸ that the saying of Esay the Prophet might be fulfilled, vvvhich he said, Lord, vvho hath beleued the hearing of vs? and the arme of our Lord to vvhom hath it bene reuealed? ³⁹ Therefore they could not beleue, because Esai said agayne, ⁴⁰ He hath blinded their eyes, and indurated their harts: that they may not see vvith their eyes, nor vnderstand vvith their hart, and be conuerted, and I heale them. ⁴¹ These thinges said Esai, vvhen he saw his glorie, and spake of him. ⁴² But yet of the Princes also many beleued in him: but for the Pharisees they did not confesse, that they might not be cast out of the Synagoge. ⁴³ For they

AUTHORISED—1611.

²⁸ Father, glorifie thy Name. Then came there a voyce from heauen, saying, I haue both glorified it, and wil glorifie it againe.

²⁹ The people therefore that stood by, and heard it, said, that it thundered: others said, An Angel spake to him. ³⁰ Iesus answered, and said, This voyce came not because of mee, but for your sakes. ³¹ Now is the iudgement of this world: now shall the prince of this world be cast out. ³² And I, if I be lifted vp from the earth, will draw all men vnto me. ³³ (This he said, signifying what death he should die.) ³⁴ The people answered him, Wee haue heard out of the Law, that Christ abideth for euer: and how sayest thou, The Sonne of man must bee lift vp? Who is this Sonne of man? ³⁵ Then Iesus said vnto them, Yet a little while is the light with you: walke while ye haue the light, lest darkenesse come vpon you: For he that walketh in darkenesse, knoweth not whither he goeth. ³⁶ While ye haue light, beleeue in the light, that ye may bee the children of light. These thinges spake Iesus, and departed, and did hide himselfe from them.

³⁷ But though hee had done so many miracles before them, yet they beleued not on him: ³⁸ That the saying of Esaias the Prophet might bee fulfilled, which hee spake, Lord, who hath beleued our report? and to whom hath the arme of the Lord been reuealed? ³⁹ Therefore they could not beleue, because that Esaias said agayne, ⁴⁰ He hath blinded their eyes, and hardened their heart, that they should not see vvith their eyes, nor vnderstand vvith their heart, and be conuerted, and I should heale them. ⁴¹ These thinges said Esaias, vvhen he saw his glory, and spake of him.

⁴² Neuertheless, among the chiefe rulers also, many beleued on him; but because of the Pharisees they did not confesse him, lest they should be put out of the Synagoge. ⁴³ For they loved the

τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἢ περ τὴν δόξαν τοῦ Θεοῦ. “ Ἰησοῦς δὲ ἐκράξε καὶ εἶπεν, “ Ὁ πιστεύων εἰς ἐμὲ, οὐ πιστεύει εἰς ἐμὲ, ἀλλ’ εἰς τὸν πέμψαντά με. “ καὶ ὁ θεωρῶν ἐμὲ, θεωρεῖ τὸν πέμψαντά με. “ ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ, ἐν τῇ σκοτίᾳ μὴ μείνῃ. “ καὶ εἴαν τις μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ πιστεύσῃ, ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον, ἀλλ’ ἵνα σώσω τὸν κόσμον. “ ὁ ἀβελῶν ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματά μου, ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος κρινεῖ αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. “ ὅτι ἐγὼ ἔξ’ ἐμαυτοῦ οὐκ ἐλάλησα· ἀλλ’ ὁ πέμψας με πατήρ, αὐτός μοι ἐντολὴν ἔδωκε, τί εἴπω καὶ τί λαλήσω. “ καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἐστίν. ἂ οὖν ὁ λαλῶ ἐγὼ, καθὼς εἶρηκε μοι ὁ πατήρ, οὕτω λαλῶ.

† Alex. καὶ μὴ φοβέσθ.

* Alex. δὲ π.

* Alex. δίδωκε.

* Alex. ἐγὼ λαλῶ.

* Alex. φθέγγ.

WICLIIF—1380.

men: more thanne the glorie of god; 44 g ihesus cried and seide, he that beleueth in me: beleueth not in me, but in hym that sente me; 45 he that seeth me: seeth hym that sente me. 46 I lyt cam in to the world, that ech that beleueth in me: dwellc not in darkness, 47 and if any man herith my wordis and kepith hem: I deme him not, for I cam not that I deme the world: but that I make the world as, 48 he that dispisith me and takith not my wordis, hath hym that schal iuge hym; thilke word that I haue spoken: schal deme him in the last day; 49 for I haue not spoken of my self, but thilke fadir that sente me: so to me a maundement what I schal seie: and what I schal speke; 50 and I woot that his maundement is euerylastyng lif, therfor tho thingis that I speke as the fadir seide to me: so I speke.

13. BIFOR the feest dai of pasch, ihesus witynge that his ourc is comen: that he passe fro this world to the fadir, whanne he hadde loued hise that weren in the world: in to the ende he loued hem; 2 and whanne the souper was made, whanne the deuyl hadde putte thanne in to the herte, that iudas of symount scarioth scholde betraye hym; 3 he witynge that the fadir so alle thingis to hym in to his hondis, and that he wente out fro god, and goith to god; 4 he risith fro the souper and doith of his clothis; and whanne he hadde taken a linnen cloth, he girde hym; 5 and afterward he putte watir in to a basyn: and bigaune to waiache the discipils feet, and to wipe with the linnen clothis, with whiche he was girde.

6 and so he came to symounte petir, and petir seith to hym, lord waiachist thou my feet?

7 ihesus answered: and seide to him, what I do thou woost not now, but thou schalt wite aftirward; 8 petir seith to hym,

dwelt, judge. chills, that, or the same. woot, know. wityng, knowing. want, answered. wite, know.

TYNDALE—1534.

of men, more then the prayse that cometh of God.

44 And Iesus cryed and sayde: he that beleueth on me, beleueth not on me, but on him that sent me. 45 And he that seeth me, seeth him that sent me. 46 I am come a light into the worlde, that whosoever beleueth on me, shuld not byde in darcknes. 47 And yf any man heare my wordes and beleue not, I iudge him not. For I came not to iudge the worlde: but to save the worlde. 48 He that refuseth me and receaueth not my wordes, hath one that iudgeth him. The wordes that I haue spoken, they shall iudge him in the last daye. 49 For I haue not spoken of my selfe: but the father which sent me, he gaue me a commaundement what I shuld saye, and what I shuld speake. 50 And I knowe, that this commaundement is lyfe euerylastyng. Whatsoeuer I speake therefore, even as the father bade me; so I speake.

13. BEFORE the feast of easter when Iesus knewe that his houre was come, that he shuld departe out of this worlde vnto the father. When he loved his which were in the worlde, vnto the ende he loved them. 2 And when supper was ended, after that the devyll had put in the hert of Iudas Iscariot Simons sonne, to betraye him: 3 Iesus knowinge that the father had geuen all thinges into his hondes. And that he was come from God and went to God; 4 he rose from supper, and layde a syde his vpper garmentes, and toke a towell, and gyrd him selfe. 5 After that poured he water into a basyn, and beganne to wash his disciples fete, and to wype them with the towell, wherwith he was gyrded.

6 Then came he to Simon Peter. And Peter sayde to him: Lorde shalt thou washe my fete? 7 Iesus answered and sayde vnto him: what I do thou wotest not now, but thou shalt knowe hereafter. 8 Peter sayd vnto him: thou shalt not washe my

CRANMER—1539.

the prayse of men, more then the prayse of God.

44 Iesus cryed, and sayde: he that beleueth on me, beleueth not on me, but on him that sent me. 45 And he that seeth me, seeth him that sent me. 46 I am come a lyght into the worlde: that whosoever beleueth on me, shuld not byde in darcknes. 47 And yf any man heare my wordes, and beleue not, I iudge hym not. For I came not to iudge the worlde: but to saue the worlde. 48 He that refuseth me, and receaueth not my wordes, hath one that iudgeth him. The worde that I haue spoken, the same shall iudge him in the laste daye. 49 For I haue not spoken of my selfe: but the father which sent me, he gaue me a commaundement, what I shuld saye, and what I shuld speake. 50 And I know that his commaundement is lyfe euerylastyng. Whatsoeuer I speake therefore, euen as the father bade me, so I speake.

13. BEFORE the feast of Easter, when Iesus knew that his houre was come, that he shulde departe out of this worlde vnto the father. When he loved his which were in the worlde, vnto the ende he loved them. 2 And when supper was ended, after that the devyll had put in the hert of Iudas Iscariot Simons sonne, to betraye him: 3 Iesus knowing that the father had geuen all thinges into his hondes, and that he was come from God, and went to God: 4 he rose from supper, and layde asyde his vpper garmentes: and when he had taken a towell, he gyrded hym selfe. 5 After that, he powred water into a basyn, and beganne to wash the disciples fete, and to wype them with the towell, wherwith he was gyrded.

6 Then came he to Simon Peter. And Peter sayde vnto him: Lorde, dost thou washe my fete? 7 Iesus answered, and sayde vnto him: what I do, thou wotest not now, but thou shalt knowe hereafter. 8 Peter sayeth vnto him: thou shalt not

XIII. Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα, εἰδὼς ὁ Ἰησοῦς ὅτι ἐλήλυθεν αὐτοῦ ἡ ὥρα, ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησεν αὐτούς. ² καὶ δείπνου γενομένου, τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν Ἰούδα Σίμωνος Ἰσκαριώτου, ἵνα αὐτὸν παραδῷ, ³ εἰδὼς ὁ Ἰησοῦς, ὅτι πάντα δέδωκεν αὐτῷ ὁ πατὴρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ Θεοῦ ἐξῆλθε καὶ πρὸς τὸν Θεὸν ὑπάγει, ⁴ ἐγείρεται ἐκ τοῦ δείπνου, καὶ τίθησι τὰ ἱμάτια, καὶ λαβὼν λέντιον διεζώσεν ἑαυτὸν ⁵ εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν, καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος. ⁶ ἔρχεται οὖν πρὸς Σίμωνα Πέτρον ⁷ καὶ λέγει αὐτῷ ἐκεῖνος, ⁸ Κύριε, σύ μου νίπτεις τοὺς πόδας; ⁹ Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, ¹⁰ Ὁ ἐγὼ ποῶ, σὺ οὐκ οἶδας ἄρτι, γνώσῃ δὲ μετὰ ταῦτα. ¹¹ Λέγει αὐτῷ Πέτρος,

² Alex. ἵνα παραδῷ αὐτὸν Ἰούδας Σίμωνος Ἰσκαριώτου.

³ Alex. = ὁ Ἰησοῦς.

⁴ Alex. λαβὼν ὕδωρ βάλλει.

⁵ Alex. = enl.

GENEVA—1557.

more then the prayse of God. ⁴⁴ And Iesus cryed, and sayd, He that beleueth on me, beleueth not on me, but on him that sent me.

⁴⁵ And he that seeth me, seeth him that sent me. ⁴⁶ I am come a Light into the world, that whosoever beleueth on me, should not byde in darkenes. ⁴⁷ And if any man heare my wordes, and beleue not, I iudge him not: for I came not to iudge the world, but to saue the world. ⁴⁸ He that refuseth me, and receaueth not my wordes, hath one that iudgeth him: the wordes that I haue spoken, they shal iudge him in the last day. ⁴⁹ For I haue not spoken of my selfe: but the Father which sent me, he gaue me a commandement what I should say, and what I should speake. ⁵⁰ And I know that this commandement is life euerlasting. Whatsoeuer I speake therefore, euen as the Father bade me, so I speake.

13. BEFORE the feast of Easter, when Iesus knewe that his houre was come, that he should departe out of this world vnto the Father, forasmuche as he loued his which were in the worlde, vnto the ende he loued them. ² And when supper was ended (after that the deuyll had put in the hart of Iudas Iscariot, Simons sonne, to betray him.) ³ Iesus knowing that the Father had geuen all thynges into his handes, and that he was come from God, and went to God: ⁴ He riseth from supper, and layeth aside his vpper garments: and toke a towel, and gyrded hym selfe. ⁵ After that, he poured water into a bason, and began to washe his disciples fete, and to wype them with the towel, wherwith he was gyrded. ⁶ Then came he to Simon Peter: and Peter sayd to him, Lord, dost thou washe my fete?

⁷ Iesus answered, and sayd vnto him, What I do, thou wotest not now: but thou shalt know hereafter. ⁸ Peter sayd

RHEIMS—1582.

loued the glorie of men more, then the glorie of God.

⁴⁴ But Iesus cried, and said, He that beleueth in me, doth not beleue in me, but in him that sent me. ⁴⁵ And he that seeth me, seeth him that sent me. ⁴⁶ I a light am come into this vworld: that euery one vvhich beleueth in me, may not remaine in the darknesse. ⁴⁷ And if any man heare my wordes, and keepe them not: I doe not iudge him. for I came not to iudge the vworld, but to saue the vworld. ⁴⁸ He that despiseth me, and receiueth not my wordes, hath one that iudgeth him. the vword that I haue spoken, that shal iudge him in the last day. ⁴⁹ Because of my self I haue not spoken, but the Father that sent me, he gaue me commandement vwhat I should say, and vwhat I should speake. ⁵⁰ And I know that his commandement is life euerlasting. The things therefore that I speake: as the Father said to me, so doe I speake.

13. AND before the festiual day of Pasche, Iesus knowing that his houre was come that he should passe out of this vworld to his Father: vvhether he had loued his that vv ere in the vworld, vnto the end he loued them. ² And vvhen supper vv as done, vvheres the deuill now had put into the hart of Iudas Iscariote the sonne of Simon, to betray him: ³ knowing that the Father gaue him all things into his handes, and that he came from God, and goeth to God: ⁴ he riseth from supper, and laieth aside his garments, and hauing taken a tovvel, girded him selfe. ⁵ After that, he put vvater into a bason, and began to vvash the fete of the disciples, and to vvipe them vvith the tovvel vvherewith he vv as girded. ⁶ He commeth therefore to Simon Peter. And Peter saith to him, Lord, dost thou vvash my fete? ⁷ Iesus answered and said to him, That vvich I doe, thou knowest not now, hereafter thou shalt know. ⁸ Peter saith to him, Thou shalt not vvash

AUTHORISED—1611.

praise of men, more then the praise of God.

⁴⁴ Iesus cried, and said, He that beleueth on me, beleueth not on mee, but on him that sent me. ⁴⁵ And he that seeth me, seeth him that sent me. ⁴⁶ I am come a light into the world, that whosoever beleueth on me, should not abide in darknesse. ⁴⁷ And if any man heare my wordes, and beleue not, I iudge him not; For I came not to iudge the world, but to saue the world. ⁴⁸ He that reiecteth me, and receiueth not my wordes, hath one that iudgeth him: the word that I haue spoken, the same shal iudge him in the last day. ⁴⁹ For I haue not spoken of my selfe; but the Father which sent me, he gaue mee a commandement what I should say, and what I should speake. ⁵⁰ And I know that his commandement is life euerlasting: whatsoever I speake therefore, euen as the Father said vnto me, so I speake.

13. NOW before the feast of the Pasche, when Iesus knew that his houre was come, that he should depart out of this world vnto the Father, hauing loued his owne which were in the world, hee loued them vnto the end. ² And supper being ended (the deuill hauing now put into the heart of Iudas Iscariot Simons sonne to betray him.) ³ Iesus knowing that the Father had giuen all things into his hands, and that he was come from God, and went to God: ⁴ He riseth from supper, and layed aside his garments, and tooke a towell, and girded himselfe. ⁵ After that, he powreth water into a bason, and beganne to wash the disciples fete, and to wipe them with the towell wherewith he was girded.

⁶ Then commeth he to Simon Peter: and Peter sayth vnto him, Lord, dost thou wash my fete? ⁷ Iesus answered, and said vnto him, What I doe, thou knowest not now: but thou shalt know hereafter. ⁸ Peter saith vnto him, Thou shalt neuer wash

ποιῆτε. ¹⁶ ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστι δούλος μείζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν. ¹⁷ εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιῆτε αὐτά. ¹⁸ οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα ὅς| ἐξελεξάμην ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ, "Ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον, ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ." ¹⁹ ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα ὅταν γένηται, πιστεύσητε ὅτι ἐγὼ εἰμι. ²⁰ ἀμὴν ἀμὴν λέγω ὑμῖν, Ὁ λαμβάνων ἑάν τινα| πέμψω, ἐμὲ λαμβάνει· ὁ δὲ ἐμὲ λαμβάνων, λαμβάνει τὸν πέμψαντά με. ²¹ Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι, καὶ ἐμαρτύρησε καὶ εἶπεν, Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι εἰς ἐξ ὑμῶν παραδώσει με. ²² Ἐβλεπον οὖν εἰς ἀλλήλους οἱ μαθηταί, ἀπορούμενοι περὶ τίνος λέγει. ²³ ἦν δὲ ἀνακείμενος εἰς ἑκ| τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς· ²⁴ νεύει οὖν τούτῳ

* Comat. ὁ κύριος καὶ ὁ δὲ. * Alex. δίδωκε. * Alex. + γὰρ. * Alex. τίνος. * Alex. μου τὸν ἄρτον. * Alex. ἐν τῷ. * Rec. = 1c.

GENEVA—1537.

vnto hym, Thou shalt neuer washe my fete. Iesus answered him, If I washe thee not, thou shalt haue no part with me.

⁹ Simon Peter sayd vnto him, Lord, not, my fete onely, but also my handes and my head. ¹⁰ Iesus sayd to him, He that is washed, needeth not saine to washe his fete, but is cleane euery whit, and ye are cleane, but not all. ¹¹ For he knewe who should betray him: therefore sayd he, Ye are not all cleane. ¹² So after he had washed their fete, and receaued his garments, and was set downe agayne, he sayd vnto them, Wot ye what I haue done to you? ¹³ Ye call me Master, and Lord, and ye say wel: for so am I. ¹⁴ If I then your Lord, and Master, haue washed your fete, ye also ought to washe one anothers fete. ¹⁵ For I haue geuen you an ensample, that ye shuld do as I haue done to you. ¹⁶ Verely verely I say vnto you, The seruant is not greater then his master, nether the messenger greater then he that sent him. ¹⁷ If ye vnderstand these things, happy are ye. if ye do them. ¹⁸ I speake not of you all: I know whome I haue chosen: but that the Scripture might be fulfilled, He that eateth bread with me, hath lyft vp euery now his heele against me.

¹⁹ Now tel I you before it come, that when it is come to passe, ye might beleue that I am he. ²⁰ Verely verely I say vnto you, He that receaueth whom I send, receaueth me. and he that receaueth me, receaueth hym that sent me. ²¹ When Iesus had thus sayd, He was troubled in the Spirit, and testified, saying, Verely verely I say vnto you, That one of you shal betraye me. ²² Then the disciples loked one on another, doubting of whome he spake. ²³ There was one of his disciples, which leane on Iesus bosome, whom Iesus loued. ²⁴ To him beckened therefore

RHEIMS—1582.

my fete for cust. Iesus answered him, If I vvashe thee not, thou shalt not haue part vwith me. ⁹ Simon Peter saith to him, Lord, not only my fete, but also handes, and head. ¹⁰ Iesus saith to him, He that is vvashed, needeth not but to vvashe his fete, but is cleane vholly. And you are cleane, but not al. ¹¹ For he knewe vvho he vvvas that vvould betray him. therefore he said, You are not cleane al.

¹² Therefore, after he had vvashed their fete, and taken his garments, being set downe, againe he said to them, Knowv you vvhat I haue done to you? ¹³ You cal me, Maister, and Lord: and you say vvel, for I am so. ¹⁴ If then I haue vvashed your fete, Lord and Maister, you also ought to vvashe one an others fete. ¹⁵ For I haue given you an example, that as I haue done to you, so you doe also. ¹⁶ Amen, amen I say to you, a seruaut is not greater then his lord, neither is an apostle greater then he that sent him. ¹⁷ If you knowv these things, you shal be blessed if you doe them. ¹⁸ I speake not of you al: I knowv vvhom I haue choeen. But that the scripture may be fulfilled, He that eateth bread vvith me, shal lift vp his heele against me. ¹⁹ From this time I tel you, before it come to passe: that vvhen it shal come to passe, you may beleuee, that I am he. ²⁰ Amen, amen, I say to you, he that receiueth any that I send, receiueth me: and he that receiueth me, receiueth him that sent me.

²¹ Vvhen Iesus had said these things, he vvvas troubled in spirit: and he protested, and said: Amen, amen I say to you: that one of you shal betray me. ²² The disciples therefore looked one vpon another, doubting of whome he spake. ²³ There vvvas therefore one of his disciples leaning in the bosom of Iesus, he vvvhom Iesus loued. ²⁴ Therefore Simon Peter beckeneth

AUTHORISED—1611.

my fete. Iesus answered him, If I wash thee not, thou hast no part with me. ⁹ Simon Peter sayth vnto him, Lord, not my fete onely, but also my hands, and my head. ¹⁰ Iesus saith to him, Hee that is washed, needeth not, saue to wash his feet, but is cleane euery whit: and yee are cleane, but not all. ¹¹ For he knew who should betray him, therefore sayd hee, Yee are not all cleane. ¹² So after he had washed their feet, and had taken his garments, and was set downe againe, hee said vnto them, Know ye what I haue done to you?

¹³ Ye call me Master, and Lord, and ye say well: for so I am. ¹⁴ If I then your Lord and Master haue washed your fete, yee also ought to wash one anothers fete. ¹⁵ For I haue given you an example, that yee should doe, as I haue done to you. ¹⁶ Verily, verily I say vnto you, the seruant is not greater then his lord, neither he that is sent, greater then hee that sent him. ¹⁷ If yee know these things, happy are ye if ye doe them.

¹⁸ I speake not of you all, I know whom I haue chosen: but that the Scripture may be fulfilled, He that eateth bread with mee, hath lift vp his heele against me. ¹⁹ Now I tell you before it come, that when it is come to passe, yee may beleuee that I am he. ²⁰ Verily, verily I say vnto you, he that receiueth whomsoever I send, receiueth me: and he that receiueth me, receiueth him that sent me. ²¹ When Iesus had thus said, hee was troubled in spirit, and testified, and said, Verily, verily I say vnto you, that one of you shall betray me. ²² Then the disciples looked one on another, doubting of whom he spake. ²³ Now there was leaning on Iesus bosome one of his disciples, whom Iesus loued. ²⁴ Simon Peter therefore beckened

Σίμων Πέτρος ὑπυθέσθαι τίς αὐ ἐστίν| περὶ οὗ λέγει. ²⁸ ἔπιπεσὼν| ἡ δὲ| ἐκείνους| ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ, λέγει αὐτῷ, 'Κύριε, τίς ἐστί;' ²⁹ Ἀποκρίνεται ὁ Ἰησοῦς, 'Ἐκεῖνός ἐστιν ὃ ἐγὼ βάψας τὸ ψωμίον ἐπιδάσω·| 'Καὶ ἐμβάψας| τὸ ψωμίον, δίδωσιν Ἰούδα Σίμωνος Ἰσκαριώτη·| ³⁰ καὶ μετὰ τὸ ψωμίον, τότε| εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς. λέγει οὖν αὐτῷ ὁ Ἰησοῦς, 'Ὁ ποιεῖς, ποίησον τάχιον.' ³¹ Τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ. ³² τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν ὁ Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς, 'Ἀγοράσων ὧν χρεῖαν ἔχομεν εἰς τὴν ἑορτήν· ἢ ταῖς πτωχοῖς ἵνα τι δῶ.' λαβὼν οὖν τὸ ψωμίον ἐκείνους, εὐθέως ἐξῆλθεν·| ἦν δὲ νύξ. ³³ Ὅτε ἐξῆλθε, λέγει ὁ Ἰησοῦς, 'Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ.' ³⁴ εἰ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ Θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς

* Alex. καὶ λίγες αὐτῶ, Εἰπὶ, τίς ἐστίν. * Alex. ἀναπείων. * Alex. οὖν. * Const. ἐκεῖνους οὐτός α. ἐκείνους οὐτός. * Alex. + αὐτὸν α. + αὐτῶ. * Alex. βάψας τὸ ψωμίον καὶ δίδωσιν αὐτῷ α. ἐμβάψας τ. ψ. δίδωσιν. * Alex. βάψας οὖν. * Alex. + λαμβάνει καὶ. * Alex. Ἰσκαριώτης. / Alex. = τότε. * Alex. = δ. * Alex. ἐξῆλθεν εὐθέως.

WICLIF—1380.

to hym, who is it of whom he seith? ²⁸ and so whanne he hadde restid agen on the brest of ihesus he seith to hym, lord who is it? ²⁹ ihesus answerid, he it is to whom I schal aroche a soppe of breed; & whanne he hadde wette bread: he gaf to iudas of symount scarioth, ³⁰ and afir the messel: thanne satanas entrid in to hym,

and iheus seith to hym, that thing that thou doist, do thou swithe. ³¹ and noon of hem that saten at the mete wiste wher to he seide to hym, ³² for summe gessiden for iudas hadde purus: that iheus hadde seide to hym, be thou tho thingis that ben nedeful to us, to the feest day: or that he schulde geue sum thing to nedi men, ³³ therfor whanne he hadde taken the mussel he wente out anon, and it was nyte, ³⁴ and whanne he was goon out: iheus seide, now mannes sone is clarified: and god is clarified in hym, ³⁵ if god is clarified in him: god schal clarifie hym in hym self, and anon he schal clarifie hym.

³⁶ litil sones jif a litil I am with you, ye schuln seke me, and as I seide to the iewis: whidir I go ye moun not come, and to you I seye now, ³⁷ I geue to you a newe maundement: that ye loue to gidre, as I loved you: and that ye loue to gidre, ³⁸ in this thing alle men schuln knowe that ye be my discipulis: if ye han loue to gidre, ³⁹ symount petir seith to hym, lord whidir goist thou? iheus answerid, whidir I go, thou maist not see me now, but thou schalt see afirward. ⁴⁰ petir seith to hym, why mai I not see thee now, I schal putte my lif for thee, ⁴¹ iheus answerid, thou schalt putte thi lif for me, truly truli I sey to thee, the cok schal not crowe: til thou schalt denye me thries, and he seith to his discipulis.

TYNDALE—1534.

Simon Peter that he shuld axe who it was of whom he spake. ²⁸ He then as he leaned on Iesus brest, sayde vnto him: Lorde who ye it? ²⁹ Iesus answered, he yt ye to whom I geue a soppe, when I haue deyt it. And he wet a soppe, and gave it to Iudas Iscarioth Simons sounne. ³⁰ And after the soppe, Satan entred into him.

Then sayd Iesus vnto him: that thou doest, do quickly. ³¹ That wist no man at the table, for what intent he spake vnto him. ³² Some of them thought, because Iudas had the bagge, that Iesus had sayd vnto him, bye those thinges that we haue uede of agaynst the feast: or that he shulde geue some thinge to the poore. ³³ Assone then as he had receaved the soppe, he went immediatly out. And it was night. ³⁴ When he was gone out, Iesus sayde: now is the sone of man glorified. And God is glorified by him. ³⁵ Yf God be glorified by him, God shall also glorify him, in him selfe; and shall straighwaye glorify him.

³⁶ Deare chylidren, yet a lytell whyle am I with you. Ye shall seke me, and as I sayde vnto the Iewes, whither I go, thither can ye not come. Also to you saye I now. ³⁷ A newe commaundment geue I vnto you, that ye loue togelder, as I haue loved you, that even so ye love one another. ³⁸ By this shall all men knowe that ye are my disciples, yf ye shall haue love one to another. ³⁹ Simon Peter sayd vnto him: Lorde whither goest thou? Iesus answered him: whither I go, thou canst not folowe me now, but thou shalt folowe me afterwarde. ⁴⁰ Peter sayd vnto him: Lorde, why cannot I folowe thee now? I will geue my life for thy sake? ⁴¹ Iesus answered him: wilt thou geue thy life for my sake? Verely verely I saye vnto the, the cokke shall not crowe, tyll thou have denyed me thryse.

CRANMER—1530.

aske, who it was of whom he spake. ²⁸ He then when he leaned on Iesus brest, sayd vnto him: Lorde, who is it? ²⁹ Iesus answered: he it is to whom I geue a soppe. And he wet the brede and gaue it to Iudas Iscarioth Simons sounne. ³⁰ And after the soppe, Satan entred into him: Then sayde Iesus vnto him: that thou doest, do quickly. ³¹ That wist noman at the table, for what intent he spake vnto him. ³² Some of them thought (because, Iudas had the bagge,) that Iesus had sayd vnto him: bye those thinges that we haue nede of agaynst the feast: or that he shulde geue some thinge to the poore. ³³ Assone then as he had receaved the soppe, he went immediatly out and it was night. ³⁴ Therefore, when he was gone out, Iesus sayde Now is the sone of man glorified. And God is glorified by him. ³⁵ If God be glorified by him, God shall also glorify him by him selfe: and shall straighwaye glorify him.

³⁶ Lytle chylidren, yet a lytell whyle am I with you. Ye shall seke me, and as I sayde vnto the Iewes, whither I go, thither can ye not come. Also to you saye I now.

³⁷ A new commaundement geue I vnto you, that ye loue together, as I haue loved you, that even so ye loue one another. ³⁸ By this shall all men know that ye are my disciples, yf ye haue love one to another. ³⁹ Simon Peter sayd vnto him: Lorde, whither goest thou? Iesus answered him: whither I go, thou canst not folow me now, but thou shalt folowe me afterwarde. ⁴⁰ Peter sayde vnto him: Lord, why can not I folowe thee now: I will icopard my life for thy sake? ⁴¹ Iesus answered him: wilt thou icopard thy life for my sake? Verely verely, I saye vnto the: the cokke shall not crowe, tyll thou haue denyed me thryse.

‘δοξάσει αὐτόν.’ ²³ Τεκνία, ἐτι μικρὸν μεθ’ ὑμῶν εἰμι. ζητήσετέ με, καὶ καθὼς
 ‘εἶπον τοῖς Ἰουδαίοις, ²⁴ ὅτι| ὅπου ὑπάγω ἐγώ,| ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ
 ‘ὑμῖν λέγω ἄρτι. ²⁵ ἐντολὴν καυὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους· καθὼς
 ‘ἠγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. ²⁶ ἐν τούτῳ γνώσονται πάντες
 ‘ὅτι ἐμοὶ μαθηταὶ ἐστέ, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.’ ²⁷ Λέγει αὐτῷ Σίμων
 Πέτρος, ‘Κύριε, ποῦ ὑπάγεις;’ ἀπεκρίθη αὐτῷ| ‘ὅ| Ἰησοῦς, ‘Ὅπου ὑπάγω,
 οὐ δύνασαι μοι νῦν ἀκολουθῆσαι· ὕστερον δὲ ἀκολουθήσεις μοι.’| ²⁸ Λέγει αὐτῷ
 Πέτρος,| ‘Κύριε, διὰ τί οὐ δύναμαι σοι ἀκολουθῆσαι ἄρτι;| τὴν ψυχὴν μου
 ‘ὑπὲρ σοῦ θήσω.’ ²⁹ Ἀπεκρίθη| αὐτῷ| ‘ὅ| Ἰησοῦς, ‘Τὴν ψυχὴν σου ὑπὲρ
 ‘ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ| ἕως οὗ ἀπαρνήσῃ|
 ‘με τρίς.

¹ Rec. + αὐτῶν. ² Alex. = d δ Θεὸς ὁ. In αὐτῶν. ³ Alex. = ὅτι. ⁴ Alex. ἰγὼ θνήσκω. ⁵ Alex. = αὐτῶν. ⁶ Alex. = α. ⁷ Alex. + ἰγὼ
⁸ Alex. ἀκολουθήσεις ὁ ὕστερον. ⁹ Rec. δ Πέτρος. ¹⁰ Alex. + αὐτῶν. ¹¹ Alex. = ἄρτι. ¹² Alex. ἀγαπᾶτε. ¹³ Alex. = αὐτῶν.
¹⁴ Alex. = α. ¹⁵ Alex. φωνήσῃ. ¹⁶ Alex. ἀπαρνήσῃ.

GENEVA—1557.

Simon Peter, that he should ask who it was of whom he spake ²³ He then as he leaned on Iesus breast sayd vnto him, Lord, who is it? ²⁴ Iesus answered, He it is, to whom I shal geue a soppe, when I haue dypt it. and he wet a soppe, and gaue it to Iudas Iscariot, Simons sonne.

²⁵ And after the soppe, Satan entred into him. Then sayd Iesus vnto him, That thou doest, do quickly.

²⁶ That wist no man at the table, for what intent he spake vnto hym. ²⁷ Some of them thought because Iudas had the bagge that Iesus had sayd vnto hym, Byc those thinges that we haue nede of agaynst the feast: or that he should geue some thyng to the poore. ²⁸ Assone then as he had receaued the soppe, he went immediately out, and it was nyght.

²⁹ Therefore when he was gone out, Iesus sayd, Now is the Sonne of man glorified and God is glorified in him. ³⁰ And if God be glorified in him, God shal also glorifie hym in hym selfe, and shal straitway glorifie him. ³¹ Lytel chyl-dren, yet a lytel whyle am I with you, ye shal seeke me: and as I sayd vnto the Iewes, Whither I go, thither can ye not come: also to you say I now.

³² A new commandment geue I vnto you, that ye loue together as I haue loued you, that euen so ye loue one another. ³³ By this shal al men knowe that ye are my disciples, if ye haue loue one to another. ³⁴ Simon Peter sayd vnto him, Lord whither goest thou? Iesus answered him, Whither I go, thou canst not folow me now: but thou shalt folowe me afterwards. ³⁵ Peter sayd vnto hym, Lord, why can I not folow thee now? I wyl Ieopardie my lyfe for thy sake. ³⁶ Iesus answered hym, Wylt thou Ieopardie thy lyfe for my sake? Verely verely I say vnto thee, The cocke shal not crowe, tyl thou haue denied me thryse.

RHEIMS—1582.

to him, and said to him, Who is it of whom he speaketh? ²³ He therefore leaning vpon the breast of Iesus, saith to him, Lord, who is he? ²⁴ Iesus answered: He it is to whom I shal reach the dipped bread. And when he had dipped the bread, he gaue it to Iudas Iscariote Simons sonne. ²⁵ And after the morsel, then Satan entred into him. And Iesus saith to him, That which thou doest, doe it quickly. ²⁶ But no man knew of those that sate at table to what purpose he said this vnto him. ²⁷ For certaine thought, because Iudas had the purse, that Iesus had said to him, Bie those things which are needefull for vs to the festiual day: or that he should giue some thing to the poore. ²⁸ He therefore hauing receiued the morsel, incontinent went forth. And it was night.

²⁹ When he therefore was gone forth, Iesus said, Now the Sonne of man is glorified, and God is glorified in him. ³⁰ If God be glorified in him, God also will glorifie him in him self, and incontinent will he glorifie him. ³¹ Little children, yet a little while I am with you. You shal seeke me, and as I said to the Iewes, Whither I goe, you can not come: to you also I say now. ³² A new commandment I giue to you, That you loue one another: as I haue loued you, that you also loue one another. ³³ In this al men shal knowe that you are my disciples, if you haue loue one to another. ³⁴ Simon Peter saith to him, Lord, whither goest thou? Iesus answered, whither I goe, thou canst not now folow me, but hereafter thou shalt folow.

³⁵ Peter saith to him, Why can not I folow thee now? I will yeld my life for thee. ³⁶ Iesus answered him, Thy life wilt thou yeld for me? Amen, sauen I say to thee, the cocke shal not crowe, vntil thou denie me thrise.

AUTHORISED—1011.

to him, that he should ask who it should be of whom hee spake. ²³ Hee then lying on Iesus breast, saith vnto him, Lord, who is it?

²⁴ Iesus answered, Hee it is to whom I shall giue a soppe, when I haue dipped it. And when he had dipped the sop, he gaue it to Iudas Iscariot the sonne of Simon. ²⁵ And after the soppe, Satan entred into him, Then said Iesus vnto him, That thou doest, doe quickly. ²⁶ Now no man at the table knew, for what intent he spake this vnto him. ²⁷ For some of them thought, because Iudas had the bagge, that Iesus had sayd vnto him, Buy those things that we haue need of against the feast: or that he should giue some thing to the poore. ²⁸ Hce then hauing receiued the sop, went immediatly out: and it was night.

²⁹ Therefore when he was gone out, Iesus said, Now is the Sonne of man glorified: and God is glorified in him. ³⁰ If God be glorified in him, God shall also glorifie him in himselfe, and shall straight-way glorifie him. ³¹ Little children, yet a little while I am with you. Ye shall seeke mee, and as I said vnto the Iewes, whither I go, ye cannot come: so now I say to you. ³² A new commandment I giue vnto you, That yee loue one another, as I haue loued you, that yee also loue one another. ³³ By this shall all men know that yee are my disciples, if yee haue loue one to another.

³⁴ Simon Peter sayd vnto him, Lord, whither goest thou? Iesus answered him, Whither I goe, thou canst not follow me now: but thou shalt follow me afterwards. ³⁵ Peter said vnto him, Lord, why can not I follow thee now? I will lay downe my life for thy sake. ³⁶ Iesus answered him, Wilt thou lay downe thy life for my sake? Verily, verily I say vnto thee, the Cocke shall not crow, til thou hast denied me thrise.

XIV. 'Μὴ ταρασσέσθω ὑμῶν ἡ καρδία· πιστεύετε εἰς τὸν Θεὸν, καὶ εἰς ἐμὲ πιστεύετε. 'ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσιν· εἰ δὲ μὴ, εἶπον ἅν ὑμῶν· πορεύομαι ἐτοιμάσαι τόπον ὑμῶν. 'καὶ εἰς πορευθῶ καὶ ἐτοιμάσω ὑμῶν τόπον, | πάλιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς ἐμάντον· ἵνα ὅπου εἰμὶ ἐγὼ, καὶ ὑμεῖς ᾔητε. 'καὶ ὅπου ἐγὼ | ὑπάγω, οἴδατε, καὶ τὴν ὁδὸν οἴδατε.' | 'Λέγει αὐτῷ Θωμᾶς, 'Κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις· καὶ πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι; 'Λέγει αὐτῷ ὁ Ἰησοῦς, 'Εγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα, εἰ μὴ δι' ἐμοῦ. 'εἰ ἐγνώκετέ με, καὶ τὸν πατέρα μου ἐγνώκατε ἅν· | καὶ ἅπ' ἅρτι γινώσκετε αὐτὸν, καὶ ἐωράκατε αὐτόν.' 'Λέγει αὐτῷ Φίλιππος, 'Κύριε, δεῖξον ἡμῶν τὸν πατέρα, καὶ ἀρκεῖ ἡμῶν.' 'Λέγει αὐτῷ ὁ Ἰησοῦς, 'Τοσούτου χρόνου | μεθ' ὑμῶν εἰμι, καὶ οὐκ ἐγνώκατέ με Φίλιππε;

* Alex. + Bn.

* Alex. καὶ ἐκ πορευθῶ, ἱουδαίου (α. ἱουδαίου) τόπον ὑμῶν.

* Alex. = ἐγὼ.

* Alex. οἴδατε τῆς ὁδοῦ.

* Alex. ἅν ᾔητε α. ᾔδατε ἅν.

WICLIFF—1380.

14. BE not youre herte affraid: no drede is, ye beleuen in god: and beleue ye in me, in the hous of my fadir, ben many dwellingis; if ony thing lasse I hadde seid to you, for I go to make redi to you a place, and if I go and make redi to you a place, eftsoone I come and I schal take you to my self; that where I am: ye be, and whider I go ye witen: and ye witen the way; Thomas seith to hym, lord we witen not whidir thou goist; and hou maoun we wite the weie; Ihesus seith to him, I am weye trithe and lif; no man cometh to the fadir: but bi me, if ye hadden knowe me: sothli ye hadden knowe also my fadir; and afturwarde ye schul knowe him, and ye han seen hym.

Philip seith to him, lord schewe to us the fadir: and it sufficeth to us; Ihesus seith to hym, so long tyme I am with you: and han ye not knowen me? Philip, he that seeth me: seeth also the fadir, hou seist thou: schewe to us the fadir, I beleuest thou not: that I am in the fadir and the fadir is in me, the wordis that I speke to you, I speke not of my self; but the fadir hym self dwellinge in me, doith the werkis; I beleue ye not that I am in the fadir: and the fadir is in me? ellis: beleue ye for thilke werkis; truli truli I seye to you, if a man beleueth in me: also he schal do the werkis that I do; and ho schal do greater werkis thanne these; for I go to the fadir, and what ener thing ye axen the fadir in my name: I schal do this thing; that the fadir be glorified in the sonne.

If ye axen ony thing in my name, I schal do it. If ye louen me keepe ye my commandementis; and I schal preie the fadir: g he schal geue to you another comfortour the spirit of trithe, to dwelle with you with outen ende, which spirit the world may not take, for it seeth hym not,

TYNDALE—1534.

14. AND he sayd vnto his disciples: Let not youre hertes be troubled. Beloue in god and beleue in me. In my fathers house are many mansions. If it were not so, I wolde haue tolde you. I go to prepare a place for you. And yf I go to prepare a place for you, I will come agayne, and receave you even vnto my selfe, that where I am, there maye ye be also. And whither I go ye knowe, and the waye ye knowe.

Thomas sayde vnto him: Lorde we knowe not whyther thou goest. Also how is it possible for vs to knowe the waye?

Jesus sayd vnto him: I am the waye, the trithe and the life. And no man cometh vnto the father, but by me. Yf ye had knowen me, ye had knowen my father also. And now ye knowe him, and have sene him.

Philip sayd vnto him: Lorde shew vs the father, and it sufficeth vs. Jesus sayde vnto him: have I bene so long tyme with you: and yet hast thou not knowen me? Philip, he that hath sene me, hath sene the father. And how sayest thou then: shew vs the father? Beluevst thou not that I am in the father, and the father in me? The wordes that I speake vnto you, I speake not of my selfe: but the father that dwelleth in me, is he that doeth the werkis. Beleue me, that I am [in] the father and the father in me. At the least beleue me for the very werkis sake.

Verely verely I saye vnto you: he that beleuevth on me, the werkis that I doo, the same shall he do; and greater werkis then these shall he do; because I go vnto my father. And whatsoever ye axe in my name: that will I do; that the father might be glorified by the sonne. Yf ye shall axe any thinge in my name, I will do it.

If ye love me kepe my commandementes; and I will praye the father, and he shall geve you another comforter; that he maye byde with you ever; which is the sprete of trithe whom the world cannot

CRANMER—1539.

14. AND he sayde vnto his disciples: let not youre herts be troubled. Ye beleue in God, beleue also in me. In my fathers house are many mansions. If it were not so, I wolde haue tolde you. I go to prepare a place for you. And yf I go to prepare a place for you, I will come agayne, and receave you even vnto my selfe: that where I am, there maye ye be also. And whither I go, ye knowe, and the waye ye knowe.

Thomas sayeth vnto him: Lorde, we know not whither thou goest. And how is it possible for vs, to knowe the waye? Iesus sayeth vnto him: I am the waye, of the trithe, and the lyfe. No man cometh vnto the father, but by me. If ye had knowen me, ye had knowen my father also: And now ye knowe him, and haue sene him.

Philip sayeth vnto him: Lorde, shew vs the father, and it sufficeth vs. Iesus sayeth vnto him, haue I bene so longe tyme with you: and yet hast thou not knowen me? Philip: he that hath sene me, hath sene the father. And how sayest thou then: shew vs the father? Beluevst thou not, that I am in the father, and the father in me? The wordes that I speake vnto you, I speake not of my selfe: but the father that dwelleth in me is he that doeth the werkis. Beleue me that I am in the father, and the father in me. Or els beleue me for the werkis sake.

Verely, verely I saye vnto you: he that beleuevth on me, the werkis that I do, the same shall he do also, and greater werkis then these shall he do, because I go vnto my father: And whatsoever ye aske in my name, that wyll I do, that the father maye be glorified by the sonne. If ye shall aske any thinge in my name, I will do it. If ye love me, kepe my commandementes. I wyll praye the father, and he shall geue you another comforter, that he maye byde with you for ever: even the sprete of trithe, whom the world cannot receave, because

ὁ ὥρακός ἐμέ, ὥρακε τὸν πατέρα· καὶ πῶς σὺ λέγεις, Δείξον ἡμῖν τὸν πατέρα;
 10 οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατήρ ἐν ἐμοὶ ἐστι; τὰ ῥήματα ἃ
 ἐγὼ λαλῶ ὑμῖν, ἀπ' ἐμαντοῦ σου λαλῶ· ὁ δὲ πατήρ ὁ ἐν ἐμοὶ μένων, αὐτὸς
 ποιεῖ τὰ ἔργα. | 11 πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατήρ ἐν ἐμοὶ· εἰ δὲ
 μὴ, διὰ τὰ ἔργα αὐτὰ πιστεύετε μοι. | 12 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων
 εἰς ἐμέ, τὰ ἔργα ἃ ἐγὼ ποιῶ, κάκεινος ποιήσει, καὶ μείζονα τούτων ποιήσει· ὅτι
 ἐγὼ πρὸς τὸν πατέρα μου πορεύομαι. | 13 καὶ ὁ τι ἂν αἰτήσητε ἐν τῷ ὀνόματί
 μου, ταῦτο ποιήσω· ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ υἱῷ. | 14 ἔάν τι αἰτήσητε ἐν τῷ
 ὀνόματί μου, ἐγὼ ποιήσω. | 15 Ἐὰν ἀγαπᾷτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρή-
 σατε. | 16 καὶ ἐγὼ ἐρωτήσω τὸν πατέρα, καὶ ἄλλον παράκλητον δώσει ὑμῖν, ἵνα
 μένη μεθ' ὑμῶν εἰς τὸν αἰῶνα, 17 τὸ Πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ

Ἀλεξ. τοσοῦτον χρόνον.

Ἀλεξ. λέγω.

ἢ καὶ τὰ ἔργα αὐτοῦ.

Ἀλεξ. + ἵστιν.

Ἀλεξ. = με.

Ἀλεξ. = μου.

Ἀλεξ. τοῦτο.

Ἀλεξ. εἰς.

Ἀλεξ. ὅ.

GENEVA — 1557.

14. AND he sayd vnto his disciples, Let not your hart be troubled. ye beleue in God: beleue also in me. 2 In my Fathers house are many dwelling places: if it were not so, I would haue tolde you: I go to prepare a place for you. 3 And if I go to prepare a place for you, I will come againe, and receaue you, euen vnto my selfe: that where I am, there may ye be also. 4 And whyther I go ye knowe, and the way ye knowe. 5 Thomas sayd vnto hym, Lord we know not whither thou goest: how then is it possible for vs to knowe the way? 6 Iesus sayd vnto hym, I am the Way, and the Truth, and the Life. No man cometh vnto the Father, but by me. 7 If ye had knowen me, ye shoulde haue knowen my Father also, and euen now ye knowe him, and haue seene hym.

8 Philip sayd vnto him, Lord shewe vs thy Father, and it suffiseth vs. 9 Iesus sayd vnto hym, Hane I bene so longe tyme with you, and yet hast thou not knowen me? Philip, he that hath seene me, hath seene my Father: how then sayest thou, Shewe vs thy Father? 10 Belouest thou not, that I am in my Father, and my Father in me? The wordes that I speake vnto you, I speake not of my selfe: but my Father that dwelleth in me, is he that doeth the workes. 11 Beleue me, that I am in my Father: and my Father in me: at the leaue beleue me for the very workes sake. 12 Verely verely I say vnto you, he that beleueth on me, the workes that I do, the same shal he do also, and greater workes then these shal he do: for I go vnto my Father. 13 And what soeuer ye aske in my name, that wil I do: that the Father may be glorified in the Sonne. 14 If ye shal aske any thyng in my name, I wil do it.

15 If ye loue me, keepe my commandementes. 16 And I wil pray the Father, and he shal geue you another Comforter, that he may hyde with you for euer. 17 Euen the Sprite of truth, whome the worlde can

RHEIMS — 1582.

14. LET not your hart be troubled. You beleue in God, beleue in me also. 2 In my fathers house there be many mansions. If not, I vould haue told you: Because I goe to prepare you a place. 3 And if I goe, and prepare you a place: I come againe and wil take you to my selfe, that where I am, you also may be. 4 And whither I goe you know, and the way you know.

5 Thomas saith to him, Lord, we know not whither thou goest: and how can we know the way? 6 Iesus saith to him, I am the way, and the veritie, and the life. no man cometh to the Father, but by me. 7 If you had knowen me, my father also certes you had knowen: and from hence forth you shal know him, and you haue seene him.

8 Philippe saith to him, Lord shew vs the Father, and it sufficeth vs. 9 Iesus saith to him, So long time I am vvith you: and haue you not knowen me? Philippe, he that seeth me, seeth the Father also. How saiest thou, Shew vs the father? 10 Doest thou not beleue that I am in the Father, and the Father in me? The wordes that I speake to you, of my self I speake not. But my father that abideth in me, he doeth the vvorkes. 11 Beleue you not, that I am in the Father and the Father in me? Othervvise for the vvorkes that I do, beleue. 12 Amen, amen I say to you, he that beleueth in me, the vvorkes that I doe, he also shal doe, and greater then these shal he doe, 13 because I goe to the Father, and vvhatsoeuer you shal aske in my name, that wil I doe: that the Father may be glorified in the Sonne. 14 If you aske me any thing in my name, that wil I doe. 15 If you loue me, keepe my commandementes. 16 And I vvil aske the father, and he vvill giue you an other Paraclete, that he may abide vvith you for euer, 17 the Sprite of truth, vvhom the vvorld can not receiue, because

AUTHORISED — 1611.

14. LET not your heart be troubled: yee beleue in God, beleue also in me. 2 In my Fathers house are many mansions: if it were not so, I would haue told you: I goe to prepare a place for you. 3 And if I goe and prepare a place for you, I will come againe, and receiue you vnto my selfe, that where I am, there ye may be also. 4 And whither I goe ye know, and the way ye know. 5 Thomas saith vnto him, Lord, we know not whither thou goest: and how can we know the way? 6 Iesus saith vnto him, I am the Way, the Truth, and the Life: no man cometh vnto the Father but by me. 7 If yee had knowen me, ye should haue knowen my Father also: and from henceforth ye know him, and haue seene him. 8 Philip sayth vnto him, Lord, shew vs the Father, and it sufficeth vs.

9 Iesus saith vnto him, Hane I him so long time with you, and yet hast thou not knowen me, Philip? he that hath seene me, hath seene the Father, and how sayest thou then, Shew vs the Father? 10 Belieuest thou not that I am in the Father, and the Father in me? The words that I speake vnto you, I speake not of my selfe: but the Father that dwelleth in me, he doeth the works. 11 Beleue me that I am in the Father, and the Father in mee: or else beleue me for the very works sake.

12 Verely, verely I say vnto you, he that beleueth on me, the works that I doe, shall hee doe also, and greater workes then these shall hee doe, because I goe vnto my Father. 13 And whatsoever ye shall aske in my Name, that wil I doe, that the Father may be glorified in the Sonne. 14 If ye shall aske any thing in my Name, I wil doe it.

15 If ye loue mee, keepe my commandementes. 16 And I will pray the Father, and hee shall giue you another Comforter, that he may abide with you for euer, 17 Euen the Sprite of truth, whom the world

δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτό, οὐδὲ γινώσκει αὐτό. ὑμεῖς δὲ γινώσκετε αὐτό, ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται. ¹⁸ οὐκ ἀφήσω ὑμᾶς ὀρφανούς· ἔρχομαι πρὸς ὑμᾶς. ¹⁹ ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με· ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσεσθε. ²⁰ ἐν ἐκείνῃ τῇ ἡμέρᾳ γινώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρὶ μου, καὶ ὑμεῖς ἐν ἐμοί, καὶ ἐγὼ ἐν ὑμῖν. ²¹ ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς, ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με, ἀγαπήθῃσεται ὑπὸ τοῦ πατρὸς μου· καὶ ἐγὼ ἀγαπήσω αὐτόν, καὶ ἐμφανίσω αὐτῷ ἐμαυτόν. ²² Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης, Κύριε, καὶ τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν, καὶ οὐχὶ τῷ κόσμῳ; ²³ Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτόν ἐλευσόμεθα, καὶ μονὴν παρ' αὐτῷ ποιήσομεν.

¹⁸ Alex. ἡμεῖς γινώσκοντες.

¹⁹ Alex. εὐχόμενος.

²⁰ Rec. et Alex. = col.

²¹ Rec. + ε.

WICLIFFE—1380.

nether, knoweth hym, but ye schulen knowe hym: for he schal dwelle with you, and he schal be in you, ¹⁸ I schal not leue you fadirles: I schal come to you;

¹⁹ jif a litil and the world seeth not now me, but ye schulen se me: for I lyue and ye schulen lyue, ²⁰ in that day ye schulen knowe that I am in my fadir, and ye in me, and I in you, ²¹ bo that hath my commaundementis & kepith hem he is that loveth me, and he that loveth me: schal be loved of my fadir, and I schal love hym, and I schal schewe to hym my self;

²² judas seith to hym: not he of scarioth, lord what is don: that thou schalt schewe thisful to us, and not to the world? ²³ ihesus answerid and seide to hym: if ony man loveth me: he schal kepe my word, & my fadir schal love hym, and we schulen come to hym and we schulen dwelle with hym; ²⁴ he that loveth me not kepith not my wordis and the word whiche ye han herd, is not myn: but the fadir that sente me; ²⁵ these thingis I haue spokun to you dwellynge among you;

²⁶ but thilke holi goost the confortour whom the fadir schal sende in my name: he schal teche you alle thingis and schal schewe you alle thingis what ever thingis I schal seie to you; ²⁷ pees I leue to you my pees I geue to you; not as the world geueth I geue to you; be not youre herte afraid: ne drede it; ²⁸ ye han herd that I seide to you: I go and I come to you; if ye loueden me: forsothe ye schulden haue ioie, for I go to the fadir, for the fadir is greater thanne I; ²⁹ and now I haue seide to you bifor that it be don: that whanne it is don ye bileuen; ³⁰ now I schal not speke many thingis with you; for the prynces of this world cometh: and hath not in me ony thiȝ. ³¹ but that the world knowe that I love the fadir, & as the fadir

TYNDALE—1534.

receaue, because the worlde seyth him not; nether knoweth him. But ye knowe him. For he dwelleth with you, and shalbe in you. ¹⁸ I will not leave you comfortlesse; but will come vnto you.

¹⁹ Yet a litell while and the worlde seith me no more: but ye shall see me. For I live, and ye shall live. ²⁰ That daye shall ye knowe that I am in my father, and you in me, and I in you.

²¹ He that hath my commaundementes and kepeth them, the same is he that loveth me. And he that loveth me, shal be loved of my father: and I will love him, and will shewe myne awne selfe vnto him. ²² Judas sayde vnto him (not Judas Iscariot) Lorde what is the cause that thou wilt shewe thy selfe vnto vs, and not vnto the worlde? ²³ Iesus answered and sayde vnto him: yf a man love me and wyll kepe my saynges, my father also will love him, and we will come vnto him, and will dwelle with him. ²⁴ He that loveth me not, kepeth not my saynges. And the wordes which ye heare, are not myne, but the fathers which sent me.

²⁵ This have I spoken vnto you beyng yet preesent with you. ²⁶ But that comforter which is the holy gost (whom my father will sende in my name) he shall teache you all thinges, and bringe all thinges to youre remembraunce whatsoever I have tolde you. ²⁷ Peace I leue with you, my peace I geue vnto you. Not as the worlde geueth, geue I vnto you. Let not your hertes be greved, nether feare ye. ²⁸ Ye have heard how I sayde vnto you: I go and come agayne vnto you. If ye loved me, ye wolde verely reioyce, because I sayde, I go vnto the father. ²⁹ For the father is greater then I. And now have I shewed you, before it come, that when it is come to passe, ye might beleue.

³⁰ Here after will I not talke many wordes vnto you. For the ruler of this worlde coumeth, and hath nought in me. ³¹ But that the worlde maye knowe that I love the father: therefore as the father gave

CRANMER—1539.

the worlde seeth him not, nether knoweth him. But ye knowe him. For he dwelleth with you, and shalbe in you. ¹⁸ I wyll not leaue you comfortlesse: but wyll come to you.

¹⁹ Yet a lytell while and the worlde seeth me no more: but ye see me. For I lyue, and ye shall lyue. ²⁰ That daye shall ye knowe that I am in my father: and you in me, and I in you.

²¹ He that hath my commaundementes, and kepeth them: the same is he that loveth me. And he that loveth me, shalbe loved of my father: and I will love him, and will shewe myne awne selfe to him.

²² Judas sayeth vnto him (not Judas Iscariot) Lorde what is done that thou wylt shewe thy selfe vnto vs, and not vnto the worlde? ²³ Iesus answered, and sayd vnto them: yf a man love me, he wyll kepe my saynges, and my father will love him, and we will come vnto him, and dwell with him. ²⁴ He that loveth me not, kepeth not my saynges. And the wordes which ye heare, is not myne, but the fathers which sent me.

²⁵ These thinges haue I spoken vnto you, beyng yet preesent with you. ²⁶ But the comforter which is the holy goost whom my father wyll sende in my name, he shall teache you all thinges, and bringe all thinges to youre remembraunce whatsoever I haue sayde vnto you.

²⁷ Peace I leaue vnto you, my peace I geue vnto you. Not as the worlde geueth, geue I vnto you. Let not your hertes be greued, nether feare. ²⁸ Ye haue heard how I sayde vnto you: I go, and come agayne vnto you. If ye loued me, ye wolde verely reioyce, because I sayde: I go vnto the father. For the father is greater then I. ²⁹ And now haue I shewed you before it come, that when it is come to passe, ye myght beleue. ³⁰ Here after wyll I not talke many wordes vnto you. For the prynces of this worlde cometh, and hath naught in me. ³¹ But that the worlde maye knowe that I love the father. And as the

“ὁ μὴ ἀγαπῶν με, τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε, οὐκ ἔστιν ἐμὸς, ἀλλὰ τοῦ πέμψαντός με πατρός. “Ταῦτα λελάληκα ὑμῖν παρ’ ὑμῖν μένων· “ὁ δὲ παράκλητος, τὸ Πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατήρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν. “εἰρήνην ἀφήμι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν, ἐγὼ δίδωμι ὑμῖν. μὴ ταρασσέσθω ὑμῶν ἡ καρδία, μηδὲ δειλιάτω. “ἡκούσατε ὅτι ἐγὼ εἶπον ὑμῖν, Ἐπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. εἰ ἠγαπήτέ με, ἐχάρητε ἂν ὅτι πορεύομαι πρὸς τὸν πατέρα· ὅτι ὁ πατήρ μου μείζων μου ἐστί. “καὶ νῦν ἔρηκα ὑμῖν πρὶν γενέσθαι· ἵνα ὅταν γένηται, πιστεύσητε. “Οὐκέτι πολλὰ λαλήσω μεθ’ ὑμῶν· ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν· “ἀλλ’ ἵνα γινῶ ὁ κόσμος, ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐνετείλατό μοι ὁ

* Alex. ποιούμεθα.

* Rec. + εἶπον.

* Alex. = μου.

* Rec. + τοῦτον.

GENEVA—1557.

not receive, because the worlde seeth hym not, nether knoweth him: but ye knowe hym: for he dwelleth with you, and shalbe in you. “I wil not leane you comfortlesse: but wyl come to you. “Yet a lytle whyle, and the worlde seeth me no more, but ye shal se me: for I lyue, and ye shal lyue. “That day shal ye knowe that I am in my Father, and you in me, and I in you.

“He that hath my commandementes and kepeth them, the same is he that loueth me: and he that loueth me, shalbe loued of my Father: and I wil loue him, and wil shewe myne owne selfe to him manifestly. “Iudas sayd vnto him (not Iudas Iscariot) Lord what is the cause that thou wilt shewe thy self vnto vs, and not vnto the world? “Iesus answered, and sayd vnto him, Yf a man loue me, he wil kepe my saynges: and my Father wil loue him, and we wil come vnto hym, and wil dwel with him. “He that loueth me not, kepeth not my saynges: and the wordes which ye heare, are not myne, but the Fathers which sent me.

“These haue I spoken vnto you, beyng yet present with you. “But that Comforter, which is the holy Gost, whom my Father wil send in my name, he shal teache you al thynges, and bring all thinges to your remembrance, what so euer I haue tolde you.

“Peace I leue with you, my peace I geue vnto you: not as the worlde geueth, geue I vnto you: let not youre hartes be troubled, nether feare ye. “Ye haue heard how I sayd vnto you, I go, and wil come vnto you. If ye loued me, ye wold verely reioyce, because I said, I go vnto my Father: for my Father is greater then I. “And now haue I shewed you, before it come: that when it is come to passe, ye myght beleue. “Here after wyl I not talke many wordes vnto you: for the prince of this world cometh, and hath nought in me. “But that the world may knowe that I loue my Father: therefore as the

RHEIMS—1582.

it seeth him not, neither knoweth him. but you know him: because he shal abide vvith you, and shal be in you. “I vvil not leane you orphanes: I vvil come to you. “Yet a litle vvhile: and the vvorld seeth me no more. But you see me: because I lue, and you shal lue. “In that day you shal know that I am in my father, and you in me, and I in you. “He that hath my commaundements, and kepeth them: he it is that loueth me. And he that loueth me, shal be loued of my father: and I vvil loue him, and vvil manifest my self to him.

“Iudas saith to him, not that Iscariote, Lord, vvhat is done, that thou vvilt manifest thy self to vs, and not to the vvorld? “Iesus answered, and said to him, If any loue me, he vvil keepe my vvord, and my father vvil loue him, and vve vvil come to him, and vvil make abode vvith him. “He that loueth me not, kepeth not my vvordes. And the vvord vvich you haue heard, is not mine: but his that sent me, the Fathers. “These things haue I spoken to you, abiding vvith you. “But the Paraclete the holy Ghost, vvhom the Father vvil send in my name, he shal teach you al thinges, and suggest vnto you al thinges vvhatsoever I shal say to you. “Peace I leue to you, my peace I geue to you: not as the vvorld giueth, doe I geue to you. Let not your hart be troubled, nor feare.

“You haue heard that I said to you, I goe and I come to you. If you loued me, you vvould be glad verily, that I goe to the Father: because the Father is greater then I. “And now I haue tolde you before it come to passe: that vvhen it shal come to passe, you may beleue. “Now I vvil not speake many thinges vvith you, for the prince of this vvorld cometh, and in me he hath not any thing. “But that the vvorld may know that I loue the Father: and as the Father has giuen me

AUTHORISED—1611.

cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you. “I wil not leave you comfortlesse, I will come to you. “Yet a little while, and the world seeth me no more: but ye see me, because I live, ye shall live also. “At that day ye shall know, that I am in my Father, and you in me, and I in you. “He that hath my commandements, and keepeth them, hee it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest my selfe to him. “Iudas saith vnto him, not Iscariot, Lord, how is it that thou wilt manifest thyselfe vnto vs, and not vnto the world? “Iesus answered, and said vnto him, If a man love me, he will keepe my wordes: and my Father will love him, and wee will come vnto him, and make our abode with him. “He that loveth mee not, keepeth not my sayings, and the word which ye heare, is not mine, but the Fathers which sent mee.

“These things haue I spoken vnto you, being yet present with you. “But the Comforter, which is the holy Ghost, whom the Father will send in my Name, hee shall teach you all things, and bring all things to your remembrance, whatsoever I haue said vnto you. “Peace I leave with you, my peace I give vnto you, not as the world giveth, give I vnto you: let not your heart be troubled, neither let it be afraid. “Ye have heard how I said vnto you, I goe away, and come againe vnto you. If ye loved me, ye wold reioyce, because I said, I goe vnto the Father: for my Father is greater then I. “And now I have told you before it come to passe, that when it is come to passe, ye might beleue. “Hereafter I will not talke much with you: for the prince of this world cometh, and hath nothing in me. “But that the world may knowe that I loue the Father: and as the Father hath giuen me

πατήρ, οὕτω ποιῶ. ἐγείρεσθε, ἀγωμεν ἐντεῦθεν.

XV. 'Εγὼ εἰμι ἡ ἀμπelos ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωργός ἐστι. 'πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἶρει αὐτό· καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτό, ἵνα * πλείονα καρπὸν φέρῃ. 'ἦδη ὑμεῖς καθαροὶ ἐστέ, διὰ τὸν λόγον ὃν λελάληκα ὑμῖν. * μένετε ἐν ἐμοὶ, καὶ γὰρ ἐν ὑμῖν. καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ, εἰ μὴ μένῃ ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς, εἰ μὴ ἐν ἐμοὶ μένητε. * ἐγὼ εἰμι ἡ ἀμπelos, ὑμεῖς τὰ κλήματα. ὁ μένων ἐν ἐμοὶ, καὶ γὰρ ἐν αὐτῷ, οὗτος φέρει καρπὸν πολὺν ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν. * εἰ μὴ τις μένῃ ἐν ἐμοὶ, ἐβλήθη ἔξω ὡς τὸ κλῆμα, καὶ ἐξηράνθη, καὶ συνάγουσιν * αὐτὰ καὶ εἰς * τὸ πῦρ βάλλουσι, καὶ καίεται. * εἰ μὴ μένητε ἐν ἐμοὶ, καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνῃ, ὁ εἰς θέλητε * αἰτήσεσθε, |

* Alex. καρπὸν πλείονα.

* Alex. αὐτό.

* Rec. = τὰ.

* Alex. αἰτήσεσθε.

WICLIFF—1380.

pat a comaundment to me: so I do, rise
ge go we hennas.

15. I AM a verri vyne, and my fadir
is an erthe tiller; * eche brauche in me
that berith not fruyt: he schal take aweie
it, and eche that berith fruyt: he schal
purge it that it bere the more fruyt; * now
ge ben clens for the word: that I haue
spokun to you, * dwelle ge in me and I in
you, as a braunche mai not make fruyt of
it self: but it dwelle in the vyne: so
nether ge, but ge dwelle in me.

* I am a vyne ge the braunchis, who that
dwellith in me and I in hym, this berith
myche fruyt; for withouten me, ge moun
no thing do; * if any man dwellith not in
me: he schal be cast out as a braunche,
and schal wexe drye; * thei schulen gadere
hym: and thei schulen cast hym in to the
fier and he brenneth. * If ge dwellen in
me, and my wordis dwellen in you: what
euer thing ge wolen, ge schulen axe, and it
schal be don to you; * in this thing my
fadir is clarified: that ge brynge forth ful
myche fruyt; and that ge be made my
discipulis; * as my fadir loued me I haue
loued you, dwelle ge in my loue;

* if ge kepen my comaundementis ge
schulen dwelle in my loue; as I haue kepte
the comaundementis of my fadir: and I
dwelle in his loue; * these thingis I spake
to you that my ioie be in you and your
ioie be fulfilled. * this is my comaunde-
ment, that ge loue to gidre, as I loued
you; * no man hath more loue thanne
this: that a man putte his lif for his
frendis, * ge ben my frendis, if ge don
the thingis that I comaundid to you; * now
I schal not clepe you seruantis, for the
seruante woot not what his lord schal
do; but I haue clepid you frendis, for alle
thingis what euer I herde of my fadir: I
haue made known to you; * ge han not
choosen me; but I ches you, and I haue

TYNDALE—1534.

me comaundment; even so do I. Ryse
let vs go hence.

15. I AM the true vyne; and my father
ys an husbunde man. * Every braunche
that beareth not frute in me; he will take
awaye. And every braunche that beareth
frute; will he poure; that it maye bringe
moore frute. * Now are ye cleane thorow
the wordes which I haue spoken vnto you.
* Byde in me; and let me byde in you.
As the braunche cannot beare frute of it
self; excepte it byde in the vyne: no
more can ye; excepte ye abyde in me.

* I am the vyne; and ye are the braunches.
He that abydeth in me; and I in him; the
same bringeth forth moche frute. For
with out me can ye do no thinge. * Yf a
man byde not in me; he ys cast forthe as
a braunche; and is wyddered; and men
gadder it; and cast it into the fyre; and it
burneth. * Yf ye byle in me; and my
wordes also byde in you: axe what ye
will; and it shalbe done to you. * Heare
in is my father glorified; that ye beare
moche frute; and be made my disciples.

* As the father hath loued me; even so
haue I loued you. Continue in my love.
* Yf ye shall kepe my comaundementes;
ye shall byde in my love; even as I haue
kept my fathers comaundementes; and
byde in his love. * These thinges haue I
spoken vnto you; that my ioye myght re-
mayne in you; and that youre ioye myght
be full.

* This is my comaundement; that ye
love togedder as I haue loved you. * Gret-
ter love then this hath no man; then that
a man bestowe his lyfe for his frendes.
* Ye are my frendes; yf ye do whatsoever
I comaunde you. * Hence forth call I
you not seruantes; for the seruant
knoweth not what his Lordes doeth. But
you haue I called frendes; for all thinges
that I haue herde of my father; I haue
opened to you.

* Ye haue not chosen me; but I haue
choosen you and ordeyned you; that ye go

CRANMER—1580.

father gaue me comaundement, even so
do I. Ryse, let vs go hence.

15. I AM the true vyne, and my father
is the husbands man. * Every braunche
that beareth not frute in me, he wyll take
awaye. And every braunche that beareth
frute, wyll he poure; that it maye bringe
forth moore frute. * Now are ye cleane tho-
row the wordes whych I haue spoken vnto
you. * Byde in me, and I in you. As the
braunche cannot beare frute of it selfe, ex-
cepte it byde in the vyne: nomore can ye,
excepte ye abyde in me. * I am the vyne,
ye are the braunches. He that abydeth in
me, and I in him, the same bringeth forth
moch frute. For without me can ye do
nothing. * If a man byde not in me, he is
cast forth as a braunche, and is wythered:
and men gather them: and cast them into
the fyre, and they burne. * If ye byde in
me, and my wordes abyde in you: aske
what ye wyll, and it shalbe done for you.
* Here in is my father glorified: that ye
beare moch frute, and become my disci-
ples.

* As the father hath loued me, euen so
haue I also loued you. Continue ye in my
loue. * If ye kepe my comaundementes,
ye shall byde in my loue, euen as I haue
kept my fathers comaundementes, and
byde in his loue. * These thinges haue I
spoken vnto you, that my ioye might re-
mayne in you, and that youre ioye myght
be full.

* This is my comaundement: that ye
loue togedder, as I haue loued you.
* Greater loue hath no man, then this:
that a man bestowe hys lyfe for hys fron-
des. * Ye are my frendes, yf ye do what-
soener I comaunde you. * Henceforth
call I you not seruantes: for the ser-
uant knoweth not what his lordes doeth.
But you haue I called frendes: for all
thinges that I haue herde of my father
haue I opened to you.

* Ye haue not chosen me, but I haue
choosen you, and ordeyned you, to goo and

καὶ γενήσεται ὑμῖν. ⁸ ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρητε. καὶ ⁹ γενήσεσθε ἐμοὶ μαθηταί. ¹⁰ Καθὼς ἠγάπησέ με ὁ πατήρ, καὶ γὰρ ἠγάπησα ὑμᾶς· μέινετε ἐν τῇ ἀγάπῃ τῇ ἐμῇ. ¹¹ εἰ δὲ τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου· καθὼς ἐγὼ τὰς ἐντολάς τοῦ πατρὸς μου τητήρηκα, καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ. ¹² ταῦτα λελάληκα ὑμῖν, ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν ¹³ μένῃ, καὶ ἡ χαρὰ ὑμῶν πληρωθῇ. ¹⁴ αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς. ¹⁵ μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ. ¹⁶ ὑμεῖς φίλοι μου ἐστέ, εἰ δὲ ποιῇτε ὅσα ἐγὼ ἐντέλλομαι ὑμῖν. ¹⁷ οὐκέτι ὑμᾶς λέγω δούλους, ὅτι ὁ δούλος οὐκ οἶδε τί ποιῇ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἶρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρὸς μου, ἐγνώρισά ὑμῖν. ¹⁸ οὐχ ὑμεῖς με ἐξελεξάσθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ

⁸ Alex. γίνεσθε.⁹ Alex. ὅπως ἠγάπησα.¹⁰ Alex. ἡ.¹¹ Alex. ὁ.¹² Alex. λέγω ὑμῖν.

GENEVA.—1557.

Father gave me commandement, even so do I. Rise, let vs go hence.

15. I AM the true vine, and my Father is an husbandman. ² Every branch that beareth not fruit in me, he taketh away: and every branch that beareth fruit, he purgeth, that it may bring forth more fruit. ³ Now are ye cleane through the wordes which I have spoken vnto you. ⁴ Bide in me, and I in you, as the branch can not beare fruite of it selfe, except it abyde in the vine: no more can ye, except ye abyde in me. ⁵ I am the vine, ye are the branches. he that abydeth in me, and I in him, the same bringeth forth much fruite. For without me, can ye do nothing. ⁶ If a man abyde not in me, he is cast forth as a branch, and withereth: and men gather them and cast them into the fyre, and they burne.

⁷ If ye abyde in me and my wordes also in you: aske what ye wyl, and it shalbe done to you. ⁸ Herein is my Father glorified, that ye beare much fruite, and be made my disciples. ⁹ As my Father hath loved me, even so haue I loved you: Continue in my loue. ¹⁰ If ye shal kepe my commandementes, ye shal abyde in my loue: even as I haue kept my Fathers commandementes, and abyde in his loue. ¹¹ These thynges haue I spoken vnto you, that my ioye myght remaine in you, and that your ioye myght be full. ¹² This is my commandement, that ye loue together, as I haue loved you. ¹³ Greater loue then this hath no man, when he bestoweth his life for his frendes. ¹⁴ Ye are my frendes, if ye do whatsoever I commande you.

¹⁵ Henceforth, call I you not seruantes, for the seruant knoweth not what his lord doeth: but I haue called you frendes, for all thinges that I haue heard of my Father, I haue opened to you. ¹⁶ Ye haue not chosen me, but I haue chosen you,

RHEIMS.—1582.

commandement, so doe I: Arise, let vs goe hence.

15. I AM the true vine; and my father is the husband-man. ² Every branch in me, not bearing fruite, he will take it away: and every one that beareth fruite, he will purge it, that it may bring more fruite. ³ Now ye are cleane for the word which I haue spoken to you. ⁴ Abide in me: and I in you. As the branch can not beare fruite of it self, vntles it abide in the vine: so you neither, vntles you abide in me.

⁵ I am the vine: you the branches. he that abideth in me, and I in him, the same beareth much fruite: for without me you can doe nothing. ⁶ If any abide not in me: he shal be cast forth as the branches, and shal wither, and they shal gather him vp, and cast him into the fyre, and he burneth. ⁷ If you abide in me, and my wordes abide in you: you shal aske what thing soeuer you wyl, and it shal be done to you. ⁸ In this my father is glorified: that you bring very much fruite, and become my Disciples. ⁹ As my father hath loved me, I also haue loved you. Abide in my loue. ¹⁰ If you keepe my precepts, you shal abide in my loue: as I also haue kept my fathers precepts, and doe abide in his loue. ¹¹ These thinges I haue spoken to you, that my ioy may be in you, and your ioy may be filled. ¹² This is my precept, that you loue one another, as I haue loved you. ¹³ Greater loue then this no man hath, that a man yeld his life for his frendes. ¹⁴ You are my frendes, if you doe the thinges that I commaund you.

¹⁵ Now I cal you not seruantes: for the seruant knoweth not what his lord doeth. But you I haue called frendes: because al thinges whatsoeuer I heard of my father, I haue notified vnto you. ¹⁶ You chose not me, but I chose you: and haue

AUTHORISED.—1611.

commandement, even so I doe: Arise, let vs goe hence.

15. I AM the true vine, and my Father is the husbandman. ² Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. ³ Now ye are cleane through the word which I have spoken vnto you. ⁴ Abide in me, and I in you: As the branch cannot beare fruit of it selfe, except it abide in the vine: no more can ye, except ye abide in me. ⁵ I am the Vine, ye are the branches: He that abideth in mee, and I in him, the same bringeth forth much fruit: for without me ye can doe nothing. ⁶ If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned. ⁷ If ye abide in me, and my words abide in you, ye shall aske what ye will, and it shall be done vnto you.

⁸ Herein is my Father glorified, that ye beare much fruit, so shall ye be my Disciples. ⁹ As the Father hath loved me, so haue I loved you: continue yes in my loue. ¹⁰ If ye keepe my Commandements, ye shall abide in my loue, even as I haue kept my Fathers Commandements, and abide in his loue. ¹¹ These things haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be full. ¹² This is my Commandement, that ye loue one another, as I haue loved you. ¹³ Greater loue hath no man then this, that a man lay downe his life for his friends. ¹⁴ Ye are my friends, if ye do whatsoever I command you. ¹⁵ Henceforth I call you not seruants, for the seruant knoweth not what his lord doth, but I haue called you friends: for all things that I haue heard of my Father, I haue made knowne vnto you. ¹⁶ Ye haue chosen me, but I haue chosen you, and ordeined you,

656
 ἔθῃκα ὑμᾶς, ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέριγτε, καὶ ὁ καρπὸς ὑμῶν μένη·
 ἵνα ὁ τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, ὃν ὑμῖν. ταῦτα ἐντελ-
 λωμαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους. Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσχετε ὅτι
 ἐμὲ πρῶτον ὑμῶν μεμίσηκεν. εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον
 ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστὲ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου,
 διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν, Οὐκ
 ἐστὶ δούλος μεῖζων τοῦ κυρίου αὐτοῦ. εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν
 λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν. ἀλλὰ ταῦτα πάντα ποιή-
 σουσιν ὑμῖν διὰ τὸ ὄνομά μου, ὅτι οὐκ οἶδασιν τὸν πέμψαντά με. εἰ μὴ
 ἦλθον καὶ ἐλάλησα αὐτοῖς, ἀμαρτίαν οὐκ εἶχον· νῦν δὲ πρόφασιν οὐκ ἔχουσι

† Const. δῆλ.

† Alex. ἐκ ὁρᾶς.

† Alex. δῆλ.

WICLIFFE—1380.

putte you that ye go and brynge forth
 fruyt, and youre fruyt dwell; that what
 ever thingis ye axen the fadir in my name:
 he geve it you.

¹⁷ these thingis I comaundid to you, that
 ye love to gidre; ¹⁸ if the world hatith you:
 wite ye that it hadde me in hate rather
 thanne you; ¹⁹ if ye hadde be of the world:
 the world schulde love that thing that
 was his; but for ye ben not of the world:
 but I ches you fro the world: therfor
 the world hatith you; ²⁰ have ye mynde of my
 word, whiche I seide to you, the scravant
 is not gretter thanne his lord; if thei han
 perused me: thei schuln pursue you also;
 if thei han kepte my word: thei schuln
 kepe you also; ²¹ but thei schuln do to
 you alle these thingis for my name: for
 thei knewen not hym that sente me; ²² if
 I hadde not comen and hadde not spoken
 to hem: thei schulden not have synne;
 but now thei han noon excusacion of her
 synne; ²³ he that hatith me, hatith also
 my fadir; ²⁴ if I hadde not don werkis in
 hem, whiche non other man dide: thei
 schulde not have synne; but now bothe
 thei han seen and han hatid me and my
 fadir; ²⁵ but that the word be fulfilled that
 is writun in her lawe; for thei hadden me
 in hate with outen cause.

²⁶ but whanne the comfortour schal
 come, whiche I schal sende to you fro the
 fadir, a spirit of trithe whiche cometh
 of the fadir: he schal bere witnessunge
 of me; ²⁷ and ye schuln bere witnessunge,
 for ye ben with me fro the bigynnyng.

16. THESE thingis I have spoken to
 you, that ye ben not schuldrid; ² thei
 schuln make you withouten the synagogis;
 but the oore cometh that ech man that
 sleeth you: deme that he doith service
 to god; ³ and thei schuln do to you these
 thingis: for thei han not knowun the

TYNDALE—1534.

and bringe forth frute, and that youre
 frute remaine; that whatsoever ye shall
 axe of the fader in my name: he shalde
 geve it you.

¹⁷ This comaunde I you, that ye love
 to gedder. ¹⁸ Yf the worlde hate you, ye
 knowe that he hated me before he hated
 you. ¹⁹ Yf ye were of the worlde, the
 worlde wolde love his awne. How be it
 because ye are not of the worlde; but I
 have choosen you out of the worlde; ther-
 fore hateth you the worlde. ²⁰ Remember
 the sayinge that I sayde unto you: the
 servaunte is not greater then his lorde.
 Yf they have persecuted me, so will they
 persecute you. Yf they have kept my
 sayinge, so will they kepe youres.

²¹ But all these thinges will they do unto
 you for my names sake; because they have
 not knowen him that sent me. ²² If I had
 not come and spoken unto them, they
 schulde not have had synne: but now
 have they nothings to cloke their synne
 with all. ²³ He that hateth me, hateth
 my father. ²⁴ If I had not done werkis
 amonge them which none other man dyd,
 they had not had synne. But now have
 they sene; and yet have hated bothe me
 and my father: ²⁵ even that the sayinge
 myght be fulfilled that is written in theyr
 lawe: they hated me without a cause.

²⁶ But when the comforter is come, whom
 I will sende unto you from the fader,
 which is the sprete of trithe, which pro-
 ceedeth of the fader; he shall testifie of
 me. ²⁷ And ye shall beare witnes also;
 because ye have bene with me from the
 begynnyng.

16. THESE thinges have I sayde unto
 you, because ye shuld not be offended.
² They shall excommunicat you: ye the
 tyme shall come, that whosoever killeth
 you, will thinke that he doth God service.
³ And suche thinges will they do unto
 you, because they have not knowen the

CRANMER—1539.

brynge forth frute, and that youre frute
 shalde remaine that whatsoever ye aske
 of the fader in my name, he maye geve it
 you.

¹⁷ This comaunde I you, that ye love
 together. ¹⁸ If the worlde hate you, ye
 knowe that he hated me before he hated
 you. ¹⁹ If ye were of the world, the world
 wolde love his awne howbeit, because ye
 are not of the world. But I have choosen
 you out of the world therfore the worlde
 hateth you. ²⁰ Remember the worde that
 I sayde unto you: the scravant is not
 greater then the Lorde. If they have per-
 secuted me, they will also persecute you.
 If they have kept my sayinge, they wyl
 kepe youres also.

²¹ But all these thinges wyl they do unto
 you for my names sake, because they have
 not knowen him that sent me. ²² If I had
 not come and spoken unto them, they
 schulde have had no synne: but now have
 they nothings to cloke their synne withall.
²³ He that hateth me, hateth my father
 also. ²⁴ If I had not done amonge them
 the werkis which none other man dyd,
 they shuld have had no synne. But now
 have they both sene, and hated: not onely
 me but also my father: ²⁵ But this hap-
 peneth that the sayinge myght be fulfilled,
 that is writen in their lawe: they hated
 me without a cause. ²⁶ But when the com-
 forter is come whom I will sende unto you
 from the fader (even the sprete of trithe,
 which proceedeth of the fader) he shall
 testifie of me. ²⁷ And ye shall beare wyt-
 nes also, because ye have bene with me
 from the begynnyng.

16: THESE thynges have I sayde unto
 you, because ye shuld not be offended.
² They shall excommunicat you: ye the
 tyme shall come, that whosoever killeth
 you, will thinke that he doth God service.
³ And such thinges wyl they do unto you,
 because they have not knowen the father,

‘περὶ τῆς ἀμαρτίας αὐτῶν. ²² ὁ ἐμὲ μισῶν, καὶ τὸν πατέρα μου μισεῖ. ²³ εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς, ἃ οὐδεὶς ἄλλος ²⁴ πεποίηκεν, ἀμαρτίαν οὐκ εἶχον· νῦν δὲ καὶ ἐωράκασι, καὶ μεμνήσασιν καὶ ἐμὲ καὶ τὸν πατέρα μου· ²⁵ ἀλλ’ ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν τῷ νόμῳ αὐτῶν, ²⁶ “Ὅτι ἐμίσησάν με δωρεάν.” ²⁷ Ὅταν δὲ ἔλθῃ ὁ παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ Πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ· ²⁸ καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ’ ἀρχῆς μετ’ ἐμοῦ ἐστέ.

XVI. ‘Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ σκανδαλισθῆτε. ² ἀποσυναγωγῶν ποίησουσιν ὑμᾶς· ἀλλ’ ἔρχεται ὥρα, ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς, δόξῃ λατρεῖν· προσφέρειν τῷ Θεῷ. ³ καὶ ταῦτα ποιήσουσιν, ὅτι οὐκ ἔγνωσαν τὸν πατέρα

² Alex. ἐκρίνετε.

¹ Alex. ἐν τῷ νόμῳ αὐτῶν γεγραμμένος.

²⁸ Rec. + ὑμῖν.

GENEVA.—1567.

and ordeyned you, that ye go and bryng forth frute, and that your frute remayne: that what soeuer ye shal aske of my Father in my name, he may geue it you.

¹⁷ This commande I you, that ye loue together. ¹⁸ If the world hate you, ye know, that it hated me, before it hateth you. ¹⁹ If ye were of the world, the world wolde loue his owne: but because ye are not of the world, but I haue chosen you out of the world, therefore hateth you the world. ²⁰ Remember the saying that I sayd vnto you. The seruant is not greater then the Lord. If they haue persecuted me, so wil they persecute you: If they haue kept my saynges, they will also kepe yours.

²¹ But all these thinges wyl they do vnto you for my names sake, because they haue not knowen hym that sent me. ²² If I had not come and spoken vnto them, they should not haue had synne: but now haue they nothing to cluie their synne with all. ²³ He that hateth me, hateth my Father also. ²⁴ If I had not done workes among them which none other man did, they had not had synne: but now haue they both sene, and haue hated both me, and also my Father. ²⁵ Euen that the saying myght be fulfilled, that is written in their lawe: They hated me without a cause. ²⁶ But when the Comforter shal come, whome I wil send vnto you from the Father, euen the Spryte of truth, which proceedeth of the Father, he shal testifie of me. ²⁷ And ye shal wytnesse also, because ye haue bene with me from the begynnyng.

16. THESE thinges haue I sayd vnto you, because ye should not be offended. ² They shal excommunicate you: yea, the time shal come, that whosoever kylleth you, wil thinke that he doth Gods seruice. ³ And such thynges wyl they do vnto you, because they haue not knowen the

RHEIMS.—1582.

appointed you: that you goe, and bring fruite: and your fruite abide: that whatsoeuer you aske the father in my name, he may geue it you. ¹⁷ These thinges I commaund you, that you loue one another.

¹⁸ If the world hate you: knowe ye that it hath hated me before you. ¹⁹ If you had been of the world, the world would loue his owne. but because you are not of the world, but I haue chosen you out of the world, therefore the world hateth you. ²⁰ Remember my word that I said to you. The seruant is not greater then his master. If they haue persecuted me, you also wil they persecute. if they haue kept my word, yours also wil they keepe.

²¹ But all these thinges they wil doe to you for my names sake: because they knowe not him that sent me. ²² If I had not come, and spoken to them, they should not haue synne: but now they haue no excuse of their synne. ²³ He that hateth me, hateth my Father also. ²⁴ If I had not done among them workes that no other man hath done, they should not haue synne: but now both they haue sene, and they doe hate both me and my Father. ²⁵ But that the word may be fulfilled, which is written in their law: That they hated me gratis. ²⁶ But when the Paraclete cometh vpon whom I wil send you from the Father, the Spryte of truth, which proceedeth from the Father, he shal geue testimonie of me: ²⁷ and you shal geue testimonie, because you are with me from the begynnyng.

16. THESE thinges haue I spoken to you, that you be not scandalized. ² Out of the synagogs they wil cast you: but the houre cometh, that euery one which killeth you, shal thinke that he doeth seruice to God. ³ and these thinges they wil doe to you: because they haue not

AUTHORISED.—1611.

that you should goe and bring forth fruit, and that your fruit should remaine: that whatsoever ye shall aske of the Father in my Name, he may geue it you.

¹⁷ These thinges I commaund you, that ye loue one another. ¹⁸ If the world hate you, ye know that it hated me before it hateth you. ¹⁹ If ye were of the world, the world would loue his owne: But because ye are not of the world, but I haue chosen you out of the world, therefore the world hateth you. ²⁰ Remember the word that I said vnto you. The seruant is not greater then the Lord: if they haue persecuted me, they will also persecute you: if they haue kept my saying, they will keepe yours also. ²¹ But all these thinges will they doe vnto you for my Names sake, because they know not him that sent me. ²² If I had not come, and spoken vnto them, they had not had synne: but now they haue no excuse for their synne. ²³ He that hateth me, hateth my Father also. ²⁴ If I had not done among them the workes which none other man did, they had not had synne: but now haue they both sene, and hated both me and my father. ²⁵ But this cometh to passe, that the word might be fulfilled that is written in their law. They hated me without a cause. ²⁶ But when the Comforter is come, whom I will send vnto you from the Father, euen the Spryte of truth, which proceedeth from the Father, hee shall testifie of me. ²⁷ And ye also shall beare witness, because ye haue been with me from the begynnyng.

16. THESE thinges haue I spoken vnto you, that ye should not be offended. ² They shall put you out of the Synagogues: yea, the time cometh, that whosoever killeth you, will thinke that hee doeth Gods seruice. ³ And these thinges will they do vnto you, because they haue

658

οὐδὲ ἐμέ. ⁴ ἀλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα ὅταν ἔλθῃ ἡ ὥρα*, μνημονεύητε αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἤμην. ⁵ νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με, Ποῦ ὑπάγεις; ⁶ ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν, ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν. ⁷ ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρεῖ ὑμῖν ἵνα ἐγὼ ἀπέλθω. ⁸ εἰ γὰρ ἐγὼ μὴ ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· εἰ δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς· ⁹ καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως. ¹⁰ περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ· ¹¹ περὶ δικαιοσύνης δὲ, ὅτι πρὸς τὸν πατέρα μου ὑπάγω, καὶ οὐκέτι θεωρεῖτέ με· ¹² περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου

* Alex. αὐτῶν, μνημονεύετε αὐτῶν. * Rec. = ἐγὼ. * Alex. = μοι. * Alex. ἐν τῇ ἐλθούσῃ ὥρᾳ. εἰς τὴν ἐλθούσαν ὥραν.

WICLIFFE—1380.

fadir nether me; ⁴ but these thingis I spak to you, that whanne the our of hem schal come, ye haue mynde that I seide to you; I seide not to you these thingis fro the bigynnyng for I was with you.

⁵ And now I go to hym that sente me: and no man of you axeth me whidur goist thou; ⁶ but for I haue spoken to you these thingis: heuynesse hath fulfilled youre hertes; ⁷ but I seie to you truthe; it spedith to you that I go, for if I go not forth: the comfortour schal not come to you; but if I go forth I schal sende hym to you; ⁸ and whanne he cometh he schal repress the world of synne and of rightwisnesse; of doom; ⁹ of synne, for thei han not bileued in me; ¹⁰ and of rightwisnesse: for I go to the fadir, and now ye schulen not se me; ¹¹ but of dome: for the prync of this world is now demed.

¹² Jit I haue many thingis for to seie to you: but ye moun not bere hem now; ¹³ but whanne thilke spirit of truthe cometh: he schal teche you al truthe; for he schal not speke of hym self; but what euere thingis he schal here he schal speke; and he schal telle to you the thingis that ben to come; ¹⁴ he schal clarifie me: for of myn he schal take and schal telle to you; ¹⁵ alle thingis whiche euer the fadir hath: ben myn; therfor I seide to you: for of myn he schal take, and schal telle to you.

¹⁶ A litil and thanne ye schulen not se me; and eftaune a litil and ye schulen se me; for I go to the fadir; ¹⁷ therfor summe of hise discipulis asciden to gidre; what is this thing that he seith to us, a litil and ye schulen not se me, and eftaune a litil and ye schulen se me; for I go to the fadir; ¹⁸ therfor thei seiden; what is this that he seith to us a litil? we witen not

TYNDALE—1534.

father nether yet me. ⁴ But these thinges haue I tolde you, that when that houre is come, ye myght remember them; that I tolde you so. These thinges sayde I not vnto you at the begynnyng, because I was present with you.

⁵ But now I goo my waye to him that sent me, and none of you axeth me: whither goest thou? ⁶ But because I haue sayde suche thinges vnto you, youre hertes are full of sorowe. ⁷ Nevertheless I tell you the trueth; it is expedient for you that I goo awaye. For yf I goo not awaye, that comforter will not come vnto you. But yf I departe, I will sende him vnto you. ⁸ And when he is come, he will rebuke the worlde of synne, and of rightwesnesse, and of iudgement. ⁹ Of synne, because they beleue not on me: ¹⁰ Of rightwesnesse, because I go to my father, and ye shall se me no moore: ¹¹ and of iudgement, because the chefe ruler of this worlde, is iudged all ready.

¹² I haue yet many thinges to saye vnto you: but ye cannot beare them awaye now. ¹³ How be it when he is come (I mene the sprete of truthe) he will leade you into all trueth. He shall not speake of him selfe; but whatsoever he shall heare, that shall he speake, and he will shewe you thinges to come. ¹⁴ He shall glorify me, for he shall receaue of myne and shall shewe vnto you. ¹⁵ All thinges that the fadir hath are myne. Therfore sayd I vnto you, that he shall take of myne and shewe vnto you.

¹⁶ After a whyle ye shall not se me; and agayne after a whyle ye shall se me: for I goo to the fadir. ¹⁷ Then sayd some of his disciples betwene them selues; what is this that he sayth vnto vs, after a whyle ye shall not se me; and agayne after a whyle ye shall se me; and that I go to the fadir. ¹⁸ They sayd therfore; what is this that he sayth after a whyle? we

CRANMER—1539.

nether yet me. ⁴ But these thynges haue I tolde you, that when the tyme is come, ye maye remember them, that I tolde you. These thynges sayde I not vnto you at the begynnyng, because I was present with you.

⁵ But now I go my waye to him that sent me, and none of you asketh me whither I go. ⁶ But because I haue sayd suche thinges vnto you, youre hertes are full of sorowe. ⁷ Neuerthelesse I tell you the trueth, it is expedient for you, that I go awaye. For yf I goo not awaye, that comforter wyll not come vnto you. But yf I departe, I wyll sende him vnto you. ⁸ And when he is come, he wyll rebuke the worlde of synne, and of rightwesnesse, and of iudgement. ⁹ Of synne, because they beleue not on me. ¹⁰ Of rightwesnesse, because I go to my father, and ye shall se me no moore: ¹¹ Of iudgement, because the prynce of this worlde is iudged all ready:

¹² I haue yet many thinges to saye vnto you but ye cannot beare them awaye now. ¹³ Howbeit when he is come (which is the sprete of truthe) he will leade you into all trueth. He shall not speake of him selfe; but whatsoever he shall heare, that shall he speake, and he wyll shewe you thinges to come. ¹⁴ He shall glorify me, for he shall receaue of myne, and shall shewe vnto you. ¹⁵ All thinges that the fadir hath, are myne. Therfore sayde I vnto you, that he shall take of myne and shewe vnto you.

¹⁶ After a while ye shall not se me, and agayne after a while ye shall se me: for I go to the fadir. ¹⁷ Then sayd some of his disciples betwene them selues; what is this, that he sayth vnto vs, after a while, ye shall not se me, and agayne after a while ye shall se me; and that I go to the fadir? ¹⁸ They sayde therfore; what is this that he sayth: after a while? we

discipulis, iudgement. discipulis, iudgement. discipulis, iudgement.
discipulis, iudgement. discipulis, iudgement. discipulis, iudgement.
discipulis, iudgement. discipulis, iudgement. discipulis, iudgement.

κέκρυται. ¹² Ἐτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε βαστάζειν ἅρτι. ¹³ ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ Πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς πάσαν τὴν ἀλήθειαν· οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἂν ἀκούσῃ λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. ¹⁴ ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήγεται, καὶ ἀναγγελεῖ ὑμῖν. ¹⁵ πάντα ὅσα ἔχει ὁ πατήρ, ἐμὰ ἐστὶν διὰ τοῦτο εἶπον, ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει, καὶ ἀναγγελεῖ ὑμῖν. ¹⁶ Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με, ὅτι ὑπάγω πρὸς τὸν πατέρα. ¹⁷ Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους, Τί ἐστὶ τοῦτο ὃ λέγει ἡμῖν, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; καὶ, Ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα; ¹⁸ Ἐλεγον οὖν, Τοῦτο τί ἐστὶν ὃ λέγει, τὸ μικρὸν; οὐκ οἶδαμεν τί

* Alex. ὅσα.

* Rec. λήγεται.

* Alex. οὐδεὶς.

* Alex. = ἔτι . . . κατὰ.

* Rec. + ἔγω.

* Alex. = ἐγὼ.

GENEVA—1557.

Father, nether yet me. ⁴ But these thynges haue I tolde you, that when that houre shal come, ye might remembre them, that I tolde you. And these thynges sayd I not vnto you at the beginning, because I was with you. ⁵ But now I go my way to him that sent me, and none of you asketh me, Whither goest thou? ⁶ But because I haue said suche thynges vnto you, your hartes are ful of sorowe. ⁷ But I tel you the truth, It is expedient for you that I go away. for if I go not away, that Comforter wyl not come vnto you: but if I departe, I wil send him vnto you. ⁸ And when he is come, he wil reprove the world of synne, and of rightousnes, and of iudgement. ⁹ Of synne, because they beleue not on me. ¹⁰ Of rightousnes, because I go to my Father, and ye shal see me no more. ¹¹ Of iudgement, because the prince of this world is iudged already.

¹² I haue yet many thynges to say vnto you, but ye can not beare them now. ¹³ How be it, when he is come which is the Spryte of truth, he wil lead you into all truth. For he shall not speake of him selfe, but whatsoeuer he shal heare, that shal he speake: and he wil shewe you such thynges as are to come. ¹⁴ He shal glorifie me, for he shal receiue of myne, and shal shewe it vnto you. ¹⁵ All thynges that the Father hath, are mine: therefore said I, That he shall take of myne, and shew it vnto you. ¹⁶ A litle while, and ye shal not see me: and agayne a litle while, and ye shal see me: for I go to my Father. ¹⁷ Then sayd some of his disciples, among them selues, What is this that he sayth vnto vs, A litle while, and ye shal not see me, and agayne, A litle while, and ye shal see me, and That I go to my Father?

¹⁸ They said therefore, What is this that he sayth, A litle while? we can not tel

RHEIMS—1582.

knownen the Father, nor me. ⁴ But these things I haue spoken to you: that when the houre shal come, you may remember them, that I told you. But I told you not these things from the beginning, because I was with you. ⁵ And now I goe to him that sent me, and none of you asketh me: Vvither goest thou? ⁶ But because I haue spoken these things to you, sorow hath filled your hart. ⁷ But I tel you the truth, it is expedient for you that I goe. For if I goe not, the Paraclete shal not come to you: but if I goe, I wil send him to you. ⁸ And when he is come, he shal argue the vvorld of sinne, and of iustice, and of iudgement. ⁹ Of sinne: because they beleeue not in me. ¹⁰ but of iustice: because I goe to the Father: and now you shal not see me. ¹¹ and of iudgement: because the prince of this vvorld is now iudged.

¹² Yet many things I haue to say to you: but you can not beare them now. ¹³ But vvhen he, the Spirit of truth, cometh, he shal teach you al truth, for he shal not speake of him self: but vvhat things soeuer he shal heare, he shal speake: and the things that are to come he shal shew you. ¹⁴ He shal glorifie me: because he shal receiue of mine, and shal shew to you.

¹⁵ Al things vvhatsoeuer the Father hath, be mine. Therefore I said, that he shal receiue of mine, and shal shew to you. ¹⁶ A litle vvhile, and now you shal not see me: and agayne a litle vvhile, and you shal see me: because I goe to the Father.

¹⁷ Some therefore of his disciples said one to an other, Vvhat is this that he saith to vs: A litle vvhile, and you shal not see me: and agayne a litle vvhile, and you shal see me, and, because I goe to the Father? ¹⁸ They said therefore, Vvhat is this that he saith, A litle vvhile? vve

AUTHORISED—1611.

not knownen the Father, nor me. ⁴ But these things I haue I told you, that when the time shall come, yee may remember that I told you of them. And these things I said not vnto you at the beginning, because I was with you. ⁵ But now I goe my way to him that sent mee, and none of you asketh me, Whither goest thou?

⁶ But because I haue said these things vnto you, sorrow hath filled your heart. ⁷ Nevertheless, I tell you the truth, it is expedient for you that I goe away: for if I goe not away, the Comforter will not come vnto you: but if I depart, I will send him vnto you. ⁸ And when he is come, he will reprove the world of sinne, and of righteousness, and of iudgement. ⁹ Of sinne, because they beleeue not on me. ¹⁰ Of righteousness, because I goe to my Father, and ye see me no more. ¹¹ Of iudgement, because the prince of this world is iudged. ¹² I haue yet many things to say vnto you, but ye cannot beare them now: ¹³ Howbeit, when he the Spirit of truth is come, he will guide you into all truth: For he shall not speake of himselfe: but whatsoeuer he shall heare, that shall he speake, and he will shew you things to come. ¹⁴ He shall glorifie me, for hee shall receiue of mine, and shall shew it vnto you.

¹⁵ All things that the Father hath, are mine: therefore said I that he shall take of mine, and shal shew it vnto you. ¹⁶ A litle while, and ye shall not see me: and agayne a litle while, and ye shall see me: because I goe to the Father. ¹⁷ Then said some of his disciples among themselves, What is this that he saith vnto vs, A litle while, and ye shall not see mee: and agayne, a litle while, and ye shall see mee: and, because I goe to the Father?

¹⁸ They said therefore, What is this that he saith, A litle while? we cannot tell

‘λαλεῖ.’ ¹⁹ Ἐγὼ οὖν ὁ Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς, ‘Περὶ τούτου ζητεῖτε μετ’ ἀλλήλων, ὅτι εἶπον, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; ²⁰ ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι κλαύσετε καὶ θρηνησετε ὑμεῖς, ὁ δὲ κόσμος χαρήσεται ὑμεῖς. ²¹ Δὲ λυπηθήσεσθε, ἀλλ’ ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται. ²² ἡ γυνὴ ὅταν τέκτῃ, λύπην ἔχει, ὅτι ἦλθεν ἡ ἄρα αὐτῆς. ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκέτι μνημονεύει τῆς θλίψεως, διὰ τὴν χαρὰν, ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον. ²³ καὶ ὑμεῖς οὖν λύπην μὲν νῦν ἔχετε· πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἶρει ἀφ’ ὑμῶν, ²⁴ καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ὅσα ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, δώσει ὑμῖν. ²⁵ ἕως ἄρτι οὐκ ᾔτήσατε οὐδέν ἐν τῷ ὀνόματί μου· αἰτεῖτε, καὶ λήψετε, ἵνα ἡ

* Alex. = οὖν.

* Alex. = ἴ.

* Alex. νῦν μὲν λύπην.

* Alex. ἔχετε.

* Alex. = ὅτι.

* Alex. ἐν τῷ.

WICLIFF—1380.

what he spekiþ, ¹⁹ and ihesus knewe; that thei wolden axe hym; and he seide to hem of this thing so seken among you, for I seide, a litil and ye schuln se me, and eftsona a litil and ye schuln se me. ²⁰ truli truli I seie to you: that ye schuln moorne and wepe: but the world schal haue ioie; and ye schuln be sorweful, but youre sorwe schal be turne in to ioie;

²¹ a woman whanne she berith child: hath heynnesse for hir tyme is comen; but whanne she hath bore a sone; now she thekith not on the payn for ioie; for a man is horn in to the world; ²² and therfor ye han now sorwe; but eftsona I schal se you and youre herte schal haue ioie, and no man schal take fro you sorwe ioie; ²³ and in that dai ye schuln not axe me ony thing. truli truli I seie to you, if ye axen the fadir ony thing in my name; he schal geue to you; ²⁴ til now ye axeden no thing in my name; axe ye & ye schalen take, that youre ioie be ful;

²⁵ I haue spoken to you these thingis in prouerbis; the oore cometh whanne now I schal not speke to you in prouerbis; but opunli of my fadir, I schal telle to you; ²⁶ in that dai ye schuln axe in my name; and I seie not to you: that I schal preve the fadir of you; ²⁷ for the fadir hym self loveth you: for ye han loved me, & han beleved that I wente out fro god; ²⁸ I wente out fro the fadir and I cam in to the world; eftsona I leue the world; and I go to the fadir; ²⁹ hisse discipulis seiden to hym; lo now thou spekest opunli; and thou seist no prouerbe; ³⁰ now we witen that thou woost alle thingis; and it is not nede to thee: that ony man axe thee; in this thing we bileuen, that thou wentist out fro god; ³¹ ihesus answerid to hem; now ye haue. ³² lo the oore cometh & now it cometh, that ye be disparpid, eche in to

TYNDALE—1534.

cannot tell what he sayth. ¹⁹ Iesus perceived, that they wolde axe him; and sayd vnto them: This is it that ye enquire of bitwene youre selues; that I sayd after a whyle ye shall not se me; and agayne after a whyle ye shall se me. ²⁰ Verely verely I saye vnto you: ye shall wepe and lament and the world shall reioyce. Ye shall sorowe: but youre sorowe shalbe turned to ioie.

²¹ A woman when she traueyleth hath sorowe; because her houre is come: but asone as she is deliverd of the chyld; she remembreth no more the anguysshe; for ioie that a man is borne in to the worlde. ²² And ye now are in sorowe: but I will se you agayne; and youre bertes shall reioyce; and youre ioie shall no man take from you. ²³ And in that daye shall ye axe me no question. Verely verely I saye vnto you; whatsoever ye shall axe the fadir in my name; he will geve it you. ²⁴ Hitherto haue ye axed nothinge in my name. Axe and ye shall receave it: that youre ioie maye be full.

²⁵ These thinges beve I spoken vnto you in prouerbes. The tyme will come when I shall no more speake to you in prouerbes; but I shall shewe you playnly from my father. ²⁶ At that daye shall ye axe in myne name. And I saye not vnto you that I will speake vnto my father for you. ²⁷ For the father him self loveth you; because ye have loved me; and have beleved that I came out from God. ²⁸ I went out from the father; and came into the worlde: and I leue the worlde agayne; and go to the father.

²⁹ His disciples sayd vnto him: lo now speakest thou playnly; and thou seest no prouerbe. ³⁰ Nowe knowe we that thou understoudest all thinges; and needest not that eny man shulde axe the eny question. Therefore beleue we that thou comest from god. ³¹ Iesus answered them: Now ye do beleue. ³² Beholde the houre draweth nye; and is already come; that ye shalbe scattered

CRANMER—1539.

cannot tell what he sayth. ¹⁹ Iesus perceived, that they wold aske him, and sayde vnto them: Ye enquire of this betwene youre selues, because I sayde after a whyle ye shall not se me, and agayne after a whyle ye shall se me. ²⁰ Uerely, verely I saye vnto you: ye shall wepe and lament, but contrary wyse, the worlde shall reioyce. Ye shal sorowe, but youre sorowe shalbe turned to loye.

²¹ A woman when she travaileth, hath sorowe, because her houre is come: but asone as she is deliverd of the chyld, she remembreth no more the anguysshe. for ioie that a man is borne into the worlde. ²² And ye now therefore haue sorowe: but I wyll se you agayne, and youre bertes shall reioyce, and your ioie shall no man take from you. ²³ And in that daye shall ye aske me no question. Uerely verely I saye vnto you: whatsoever ye shall aske the fadir in my name, he wyll geue it you. ²⁴ Hitherto haue ye asked nothinge in my name. Aske, and ye shall receave: that youre ioie maye be full.

²⁵ These thinges haue I spoken vnto you by prouerbes. The tyme wyll come, when I shall no more speake to you by prouerbes; but I shall shewe you playnly from my father. ²⁶ At that daye shall ye aske in myne name. And I saye not vnto you that I wyll speake vnto my father for you. ²⁷ For the father him self loveth you, because ye haue loved me, and have beleved, that I came out from God. ²⁸ I went out from the father, and came into the worlde. Agayne, I leaue the worlde, and go to the father.

²⁹ His disciples sayde vnto him: lo, now talkest thou playnly, and speakest no prouerbe. ³⁰ Now are we sure, that thou knowest all thinges, and needest not, that eny man shulde aske the eny question. Therefore beleue we, that thou comest from God. ³¹ Iesus answered them: Now ye do beleue. ³² Behold, the houre draweth nye, and is all ready come, that ye shalbe

‘χαρὰ ὑμῶν ἢ πεπληρωμένη. ¹⁹ ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν ἔρχεται ὥρα ὅτε οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς ἀναγγελῶ ὑμῖν. ²⁰ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν. ²¹ αὐτὸς γὰρ ὁ πατήρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε, καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ Θεοῦ ἐξῆλθον. ²² ἐξῆλθον ἄπαρὰ τοῦ πατρὸς, καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον, καὶ πορεύομαι πρὸς τὸν πατέρα. ²³ Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Ἰδε νῦν παρρησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις. ²⁴ νῦν οἶδαμεν ὅτι οἶδας πάντα, καὶ οὐ χρεῖαν ἔχεις ἵνα τίς σε ἐρωτᾷ. ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ Θεοῦ ἐξῆλθες. ²⁵ Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἄρτι πιστεύετε; ²⁶ ἰδοὺ, ἔρχεται ὥρα καὶ νῦν ἐλήλυθεν, ἵνα σκορπισθῇτε, ἕκαστος εἰς τὰ ἴδια,

¹⁹ Alex. ἐν τῇ ἐν. μ. hab. post ὑμῖν.

²⁰ Rec. + ἀλλ’.

²¹ Alex. ἀναγγελῶ.

²² Alex. πατρός.

²³ Alex. ix.

²⁴ Alex. = νῦν.

GENEVA—1557.

what he sayeth. ¹⁹ Iesus perceived that they would aske him, and sayd vnto them, Is this it that ye enquire of among your schekes, that I sayd A little while, and ye shal not see me: and agayne, A little while, and ye shal see me? ²⁰ Verely verely I say vnto you, Ye shal wepe and lament, but the world shal reioyce: and ye shal sorowe, but your sorowe shalbe turned to ioye.

²¹ A woman when she transyleth hath sorowe, because her houre is come: but as soon as she is deliuered of the chyld, she remembreth no more the anguyshe, for ioye that a man is borne into the worlde. ²² And ye now therfore are in sorow: but I wil see you agayne, and your hartes shal reioyce, and your ioye shal no man take from you. ²³ And in that day shal ye aske me no question. Verely verely I say vnto you, whatsoeuer ye shal aske my Father in my Name, he wil geue it you. ²⁴ Hitherto haue ye asked nothing in my name: aske, and ye shal receaue, that your ioye may be ful.

²⁵ These things haue I spoken vnto you in prouerbes: the tyme wil come, when I shal no more speake to you in prouerbes, but I shal shew you plainly of my Father. ²⁶ At that day shal ye aske in my Name: and I say not vnto you, that I wil pray vnto my Father for you: ²⁷ For the Father him self loneth you, because ye haue loued me, and haue beleued that I came out from God. ²⁸ I went out from my Father, and came into the world: agayne I leaue the world, and go to my Father. ²⁹ His disciples sayd vnto him, Lo, now speakest thou plainly, and thou speakest no prouerbe. ³⁰ Now knowe we that thou knowest all things, and needest not that any man shuld aske thee any question. By this we beleue, that thou camest from God. ³¹ Iesus answered them, Now do you beleue? ³² Beholde the houre draweth nye, and is already come, that ye shalbe reathered euery man into his owne,

RHEIMS—1582.

knowe not what he speaketh. ¹⁹ And Iesus knew, that they would aske him: and he said to them, Of this you doe question among your selues, because I said to you, A little while, and you shal not see me: and agayne a little while, and you shal see me. ²⁰ Amen, amen I say to you, that you shal weep, and lament, but the world shal reioyce: and you shal be made sorowful, but your sorow shal be turned into ioy. ²¹ A woman when she traumleth, hath sorow, because her houre is come: but when she hath brought forth the childe, now she remembreth not the anguish for ioy, that a man is borne into the world. ²² And you therfore, now in deede you haue sorow, but I wil see you agayne, and your hart shal reioyce: and your ioy no man shal take from you. ²³ And in that day me you shal not aske any thing. Amen, amen I say to you, if you aske the Father any thing in my name, he wil geue it you. ²⁴ Vntil now you haue not asked any thing in my name. Aske and you shal receiue: that your ioy may be ful. ²⁵ These things in prouerbes I haue spoken to you. The tyme cometh when in prouerbes I wil no more speake to you, but plainly of the Father I wil shew you. ²⁶ In that day you shal aske in my name: and I say not to you, that I wil aske the Father for you. ²⁷ For the Father him self loneth you, because you haue loued me, and haue beleued that I came forth from God. ²⁸ I came forth from the Father, and came into the world: agayne I leaue the world, and I goe to the Father.

²⁹ His disciples say to him, Behold now thou speakest plainly, and saiest no prouerbe. ³⁰ Now we know that thou knowest all things, and thou needest not that any man aske thee, in this we beleue that thou camest forth from God. ³¹ Iesus answered them, Now doe you beleue? ³² Behold the houre cometh, and it is now come, that you shal be scattered

AUTHORISED—1611.

what he saith. ¹⁹ Now Iesus knew that they were desirous to aske him, and said vnto them, Doe yee enquire among your selues of that I said, A little while, and ye shall not see mee: and agayne; A little while and ye shall see me? ²⁰ Verily, verily I say vnto you, that ye shall weep and lament, but the world shall reioyce: And ye shall be sorrowfull, but your sorrow shall be turned into ioy. ²¹ A woman, when shee is in traualle, hath sorrow, because her houre is come: but as soon as she is deliuered of the childe, she remembreth no more the anguish, for ioy that a man is borne into the world. ²² And ye now therefore haue sorrow: but I will see you agayne, and your heart shall reioyce, and your ioy no man taketh from you. ²³ And in that day ye shall aske me nothing: Verily, verily I say vnto you, Whatsoeuer ye shall aske the Father in my Name, he will giue it you. ²⁴ Hitherto haue ye asked nothing in my Name: aske, and ye shall receiue, that your ioy may be full. ²⁵ These things haue I spoken vnto you in * prouerbes: the tyme cometh when I shall no more speake vnto you in * prouerbes, but I shall shew you plainly of the Father. ²⁶ At that day ye shall aske in my Name: and I say not vnto you that I will pray the Father for you: ²⁷ For the Father himselfe loneth you, because ye haue loued me, and haue beleued that I came out from God. ²⁸ I came forth from the Father, and am come into the world: agayne, I leaue the world, and goe to the Father. ²⁹ His disciples said vnto him, Loe, now speakest thou plainly, and speakest no * prouerbe. ³⁰ Now are we sure that thou knowest all things, and needest not that any man should aske thee: By this we beleue that thou camest forth from God. ³¹ Iesus answered them, Doe yee now beleue? ³² Behold, the houre cometh, yee is now come, that ye shall be scattered,

* Or, parables. * Or, parables.

καὶ ἐμὲ μόνον ἀφήτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατήρ μετ' ἐμοῦ ἐστι. ταῦτα
 λελάληκα ὑμῖν, ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. ἐν τῷ κόσμῳ θλίψιν ἔχετε· ἀλλὰ
 θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.

XVII. Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπήρει τοὺς ὀφθαλμούς αὐτοῦ εἰς
 τὸν οὐρανόν, καὶ εἶπε, Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα
 καὶ ὁ υἱός σου δοξάσῃ σε· καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα
 πᾶν ὃ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον. αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ,
 ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν Θεόν, καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν.
 ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς· τὸ ἔργον ἔτελείωσα· ὃ δέδωκάς μοι ἵνα ποιήσω·
 καὶ νῦν δόξασόν με σὺ, πάτερ, παρὰ σεαυτῷ, τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν
 κόσμον εἶναι παρὰ σοί. Ἐφανερώσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς δέδωκάς

* Rec. ἡμέρα.

* Alex. ἡμέρας.

* Alex. = καὶ.

* Alex. = καὶ.

* Alex. τελειώσας.

* Alex. ἡμέρας.

WICLIFF—1380.

his owne thingis; and that ye leve me
 alone; and I am not alone: for the fadir
 is with me; these thingis I haue spokun
 to you that ye haue pers in me; in the
 world ye schuld haue disece but triste ye
 I haue ouercomen the world.

17. THESE thingis Ihesus spake, and
 whanne he hadde cast vp his eyen in to
 heuene, he seide, fadir the our cometh,
 clarifie thi sone: that thi sone clarifie
 thee. as thou hast gownn to hym power
 of ech fleisch, that alle thingis that thou
 hast gownn to hym: he geue to hem euer-
 lastyng lif; and this is enerlastyng
 lif: that thei knowe thee verri god alone,
 and whom thou hast sente Ihesus crist.

I haue clarified the on the erthe: I
 haue endid the werke that thou hast gownn
 me to do; and now fadir, clarifie me at
 thi sif, with the clerenesse that I hadde
 at thee, bifor the world was made; I
 haue achewid thi name to tho men, whiche
 thou hast gownn to me of the world, thei
 weren thi and thou hast gownn hem to
 me: and thei han kepte thi word, and
 now thei han knowe that alle thingis that
 thou hast gownn to me ben of thee; for
 the wordis that thou hast gownn to me: I
 gaf to hem. and thei han taken, and han
 knowun verril that I wente out fro thee;
 and thei beleuden that thou sentist me;
 I prey for hem, I prei not for the world;
 but for hem that thou hast gownn to me,
 for thei ben thine and alle my thingis
 ben thine: for thi thingis ben myn, and I
 am clarified in hem; and now I am not
 in the world, and these ben in the world
 and I come to thee. Holy fadir kepe hem
 in thi name whiche thou gauest to me:
 that thei ben oon as we ben. While I
 was with hem I kepte hem in thi name;
 thilke that thou gauest to me I kepte; and
 noon of hem perischid but thilke sone of
 perdition, that the scripture be fulfilled;
 but now I come to thee, and I speke

TYNDALE—1534.

every man his waye, and shall leave
 me alone. And yet am I not alone. For
 the fadir is with me.

These wordes have I spoken vnto you,
 that in me ye might haue peace. For in the
 worlde shall ye haue tribulacion: but be of
 good cheare, I haue ouer come the worlde.

17. THESE wordes spake Iesus and
 lyfte vp his eyes to heuen, and sayde: fa-
 ther the houre is come: glorify thy sonne;
 that thy sonne maye glorify the: as thou
 hast geuen him power ouer all fleshe; that
 he shuld geue eternall lyfe to as many as
 thou hast geuen him. This is lyfe eter-
 nall, that they myght knowe the that only
 very God; and whom thou hast sent Ie-
 sus Christ.

I haue glorified the on the erth. I haue
 fynysshed the werke which thou gauest
 me to do. And now glorify me thou
 fadir with thy awne selfe, with the
 glory which I had with the yerre the
 worlde was. I haue declared thy name
 vnto the men which thou gauest me out
 of the worlde. Thyne they were, and thou
 gauest them me, and they have kept thy
 sayynges. Now they knowe that all
 thinges whatsoever thou hast geuen me,
 are of the. For I haue geuen vnto them
 the wordes which thou gauest me, and
 they haue receaved them, and knowen
 surely that I came out from the: and doo
 beleue that thou dydest send me.

I praye for them, and praye not for the
 worlde: but for them which thou hast
 geuen me, for they are thyne. And all
 myne are thyne, and thyne are myne, and
 I am glorified in them. And now am I
 no more in the worlde, but they are in
 the worlde, and I come to the. Wholy
 fadir kepe in thyne awne name, them
 which thou hast geuen me, that they maye
 be oon, as we are. Whyll I was with
 them in the worlde, I kepte them in thy
 name. Those that thou gauest me, haue
 I kepte; and none of them is lost, but that
 lost chyld, that the scripture myght be
 fulfilled. Now come I to the, and these

CRANMER—1539.

scattered euery man to his owne, and shall
 leave me alone. And yet am I not alone:
 For the fadir is with me.

These wordes haue I spoken vnto you,
 that in me ye myght haue peace. For in
 the worlde shall ye haue tribulacion: but be
 of good cheare, I haue ouercome the worlde.

17. THESE wordes spake Iesus, and
 lyfte vp his eyes to heauen, and sayd:
 fadir the houre is come: glorify thy
 sonne, that thy sonne also maye glorify
 the: as thou hast geuen him power
 ouer all fleashe, that he shulde geue eter-
 nall lyfe to as many as thou hast geuen
 him. This is lyfe eternall, that they might
 knowe the, the onely true God, and Ie-
 sus Christ whom thou hast sent.

I haue glorified the on the erth I haue
 fynysshed the werke, which thou gauest
 me to do. And now glorify thou me (O
 fadir) with thyne awne selfe, with the
 glory, which I had with the, yer the worlde
 was. I haue declared thy name vnto the
 men, whiche thou gauest me out of the
 worlde. Thine they were, and thou gauest
 them me, and they haue kept thy worde.
 Now they haue knowen, that all thinges
 whatsoever thou hast geuen me, are of
 the: For I haue geuen vnto them the
 wordes, which thou gauest me, and they
 haue receaved them, and haue knowen
 surely, that I came out from the: and they
 haue beleued, that thou dydest send me.

I praye for them I praye not for the
 worlde: but for them which thou hast
 geuen me, for they are thyne. And all
 myne are thyne, and thyne are myne, and
 I am glorified in them: And now am I
 not in the worlde, and they are in the
 worlde, and I come to the. Holy fadir,
 kepe thorow thine awne name, them
 which thou hast geuen me, that they also
 maye be oon, as we are. Whyll I was
 with them in the worlde, I kepte them in
 thy name. Those that thou gauest me, haue
 I kepte, and none of them is lost, but that
 lost chyld, that the scripture myght be
 fulfilled. Now come I to the, and these

‘μοι ἐκ τοῦ κόσμου· σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς ⁹ δέδωκας· καὶ τὸν λόγον σου
 ‘τετηρήκασι. ⁷ νῦν ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς μοι, παρὰ σοῦ ⁸ ἐστίν· ὅτι
 ‘τὰ ῥήματα ἃ δέδωκάς μοι, δέδωκα αὐτοῖς· καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν
 ‘ἀληθῶς, ὅτι παρὰ σοῦ ἐξήλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας. ⁹ ἐγὼ
 ‘περὶ αὐτῶν ἐρωτῶ· σὺ περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι
 ‘σοὶ εἰσι. ¹⁰ καὶ τὰ ἐμὰ πάντα σὰ ἐστί, καὶ τὰ σὰ ἐμὰ· καὶ δεδοξασμαι ἐν αὐτοῖς.
 ‘¹¹ καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ εἰσὶ, ¹² καὶ ἐγὼ | πρὸς σε
 ‘ἐρχομαι. Πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου, ¹³ ὧ | δέδωκάς μοι, ἵνα
 ‘ὡσιν ἐν, καθὼς ἡμεῖς. ¹² ὅτε ἤμην μετ’ αὐτῶν ἐν τῷ κόσμῳ, | ἐγὼ ἐτήρουν
 ‘αὐτοὺς ἐν τῷ ὀνόματί σου· οὓς δέδωκάς μοι ¹³ ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν
 ‘ἀπώλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ. ¹³ νῦν δὲ πρὸς σε

* Alex. τίσω.

* Alex. ἐλάλῃ.

* Rec. ἔξ.

* Alex. + καὶ.

* Alex. καὶ ἐν τῷ κόσμῳ.

* Alex. + καὶ.

GENEVA—1557.

and shal leave me alone. but yet I am not alone: for my Father is with me. ³³ These wordes haue I spoken vnto you, that in me ye myght haue peace. in the world ye shal haue tribulation: but be of good cheare, I haue ouercome the world.

17. THESE wordes spake Iesus, and left vp his eyes to heauen, and sayd, Father the houre is come, glorifie thy Sonne, that thy Sonne also may glorifie thee. ² As thou hast geuen him power ouer all flesh, that he shuld geue eternal lyfe, to as many, as thou hast geuen him. ³ This is lyfe eternal, that they knowe thee to be the only very God, and whome thou hast sent, Iesus Christe. ⁴ I haue glorified thee on the earth: I haue finished the worke which thou gauest me to do. ⁵ And now glorifie me thou Father with thine owne selfe, with the glorie which I had with thee, ver this world was. ⁶ I haue declared thy Name vnto the men which thou gauest me chosen out of the world: thine they were, and thou gauest them me, and they haue kept thy sayings.

⁷ Now they know that al thinges whatsoever thou hast geuen me, are of thee. ⁸ For I haue geuen vnto them the wordes which thou gauest me: and they haue receiued them, and haue knowne surely that I came out from thee, and haue beleued that thou dydest send me. ⁹ I pray for them, and pray not for the world: but for them which thou hast geuen me, for they are thine. ¹⁰ And al myne are thine, and thine are myne: and I am glorified in them. ¹¹ And now am I no more in the world, but they are in the world, and I come to thee. Holy Father, kepe them in thy Name, which thou hast geuen me, that they may be one, as we are. ¹² While I was with them in the world, I kept them in thy Name: those that thou gauest me, haue I kept, and none of them is lost, but that chyld of perdition: that the Scripture myght be fulfilled. ¹³ Now come I to thee, and

RHEIMS—1582.

euery man into his owne, and me you shal leaue alone: and I am not alone, because the Father is with me. ³³ These things I haue spoken to you, that in me you may haue peace. In the vworld you shal haue distresse: but haue confidence, I haue ouercome the vworld.

17. THESE things spake Iesus: and lifting vp his eyes into heauen, he said, Father, the houre is come, glorifie thy sonne, that thy sonne may glorifie thee. ² As thou hast giuen him power ouer all flesh that al vvhich thou hast giuen him, to them he may giue life everlasting. ³ And this is life everlasting that they know thee, the only true God, and vvhom thou hast sent Iesus Christ. ⁴ I haue glorified thee vpon the earth: I haue consummated the vvorke vvhich thou gauest me to doe: ⁵ and now glorifie thou me O Father vwith thy selfe, vwith the glorie vvhich I had before the vworld was, vwith thee. ⁶ I haue manifested thy name to the men vvhom thou gauest me out of the vworld. Thine they were, and to me thou gauest them: and they haue kept thy vword. ⁷ Now they haue knowen that al thinges vvhich thou gauest me, are from thee: ⁸ because the vvordes vvhich thou gauest me, I haue giuen them: and they haue receiued, and knowen in very deece that I came forth from thee, and haue beleued that thou didst send me. ⁹ For them doe I pray: Not for the vworld doe I pray, but for them vvhom thou hast giuen me: ¹⁰ because they be thine: and al my things be thine, and thine be mine: and I am glorified in them. ¹¹ And now I am not in the vworld, and these are in the vworld, and I come to thee. Holy father, keepe them in thy name, vvhom thou hast giuen me: that they may be one, as also we. ¹² Vwhen I was vwith them, I kept them in thy name. Those vvhom thou gauest me, haue I kept: and none of them perished, but the sonne of perdition, that the scripture may be fulfilled. ¹³ And now I come to thee: and these things I

AUTHORISED—1611.

euery man to his owne, and shall leaue mee alone: and yet I am not alone, because the Father is with me. ³³ These things I haue spoken vnto you, that in me ye might haue peace, in the world ye shall haue tribulation: but be of good cheare, I haue overcome the world.

17. THESE words spake Iesus, and lift vp his eyes to heauen, and said, Father, the houre is come, glorifie thy Sonne, that thy Sonne also may glorifie thee. ² As thou hast giuen him power ouer all flesh, that hee should giue eternall life to as many as thou hast giuen him. ³ And this is life eternall, that they might know thee the onely true God, and Iesus Christ whome thou hast sent. ⁴ I haue glorified thee on the earth: I haue finished the worke which thou gauest me to doe. ⁵ And now O Father, glorifie thou me, with thine owne selfe, with the glory which I had with thee before the world was. ⁶ I haue manifested thy Name vnto the men which thou gauest me out of the world: thine they were; and thou gauest them mee; and they haue kept thy word. ⁷ Now they haue knowen that all things whatsoever thou hast giuen me, are of thee. ⁸ For I haue giuen vnto them the words which thou gauest me, and they haue receiued them, and haue knowne surely that I came out from thee, and they haue beleued that thou didst send me. ⁹ I pray for them, I pray not for the world: but for them which thou hast giuen me, for they are thine. ¹⁰ And all mine are thine, and thine are mine: and I am glorified in them. ¹¹ And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keepe through thine owne Name, those whom thou hast giuen mee, that they may be one, as we are. ¹² While I was with them in the world, I kept them in thy Name: those that thou gauest me, I haue kept, and none of them is lost, but the sonne of perdition: that the Scripture might be fulfilled. ¹³ And now

* Or, his owne home.

ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμέ-
νην ἐν αὐτοῖς. ¹⁴ ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτοὺς,
ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. ¹⁵ οὐκ ἔρωτῶ
ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ. ¹⁶ ἐκ
τοῦ κόσμου οὐκ εἰσὶ, καθὼς ἐγὼ ¹⁷ ἐκ τοῦ κόσμου οὐκ εἰμὶ. ¹⁸ ἀγιάσου αὐτοὺς ἐν
τῇ ἀληθείᾳ σου· ὁ λόγος ὁ σὸς ἀληθείᾳ ἐστίν. ¹⁹ καθὼς ἐμὲ ἀπέστειλας εἰς τὸν
κόσμον, καὶ γὰρ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον· ²⁰ καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω
ἐμαυτὸν, ἵνα ²¹ καὶ αὐτοὶ ὦσιν ἡγιασμένοι ἐν ἀληθείᾳ. ²² Οὐ περὶ τούτων δὲ
ἔρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ·
²³ ἵνα πάντες ᾗ ὡσι· καθὼς σὺ, πάτερ, ἐν ἐμοὶ, καὶ γὰρ ἐν σοὶ, ἵνα καὶ αὐτοὶ ἐν
ἡμῶν ²⁴ ἐν ὡσιν· ἵνα ὁ κόσμος πιστεύσῃ ὅτι σὺ με ἀπέστειλας. ²⁵ καὶ ἐγὼ τὴν

* Alex. οὐκ εἶμι ἐκ τοῦ κόσμου.

* Alex. = σου.

* Alex. = ἐγώ.

* Alex. δὲ καὶ αὐτοὶ.

* Rec. πιστευόντων.

* Alex. = ἐν.

WICLIF—1380.

these thingis in the world that thei haue
my ioie fulfilled in hem self. ¹⁴ I saf to
hem thi word, and the world hadde hem
in hate for thei ben not of the world: as
I am not of the world. ¹⁵ I preye not that
thou take hem away fro the world: but
that thou kepe hem from yuel. ¹⁶ thei ben
not of the world, as I am not of the world.
¹⁷ halowe thou hem in truthe; thi word is
truthe. ¹⁸ as thou sentist me in to the
world: also I sente hem in to the world;
¹⁹ and I halowe my self for hem: that also
thei ben halowid in truthe;

²⁰ and I preie not onli for hem; but also
for hem that schuld be bileue in to me bi the
word of hem; ²¹ that alle be oon, as thou
fadir in me and I in thee: that also thei
in us be oon; that the world bileue: that
thou hast sente me. ²² and I haue yowen
to hem the cleernesse that thou hast
yowen to me: that thei be oon as we ben
oon. ²³ I in hem and thou in me: that
thei be endid in to oon; and that the world
knowe that thou sentist me; and hast loued
hem: as thou hast loued also me. ²⁴ fadir
thei whiche thou yowest to me; I wole that
where I am, that thei be with me; that
thei be my cleernesse; that thou hast yowen
to me: for thou lovedist me bifore the
makinge of the world. ²⁵ fadir ryghtfuli
the world knewe thee not; but I knewe thee;
and these knewe that thou sentist me;
²⁶ and I haue made thi name knowun to
hem; & schal make knowun: that the loue
bi whiche thou hast loued me, be in hem
and I in hem.

18. WHANNE ihesus hadde seide
these thingis, he wente out with hisse dis-
cipleis ouer the stronde of cedron; where
was a yerde in to which he entrid and
hisse discipleis. ² and iudas that bitrayed
hym knowe the place, for ofte ihesus cam

TYNDALE—1534.

wordes speake I in the world, that they
myght haue my ioie full in them. ¹⁴ I haue
geuen them thy wordes, and the worlde
hath hated them; because they are not of
the worlde, even as I am not of the worlde.
¹⁵ I desyre not that thou shouldest take
them out of the worlde: but that thou
kepe them from euyl. ¹⁶ They are not of
the worlde, as I am not of the worlde.
¹⁷ Sanctify them with thy truthe. Thy
sayinge is truthe. ¹⁸ As thou dydest send
me into the worlde, even so haue I sent
them into the worlde; ¹⁹ and for their
sakes sanctify I my selfe, that they also
myght be sanctified thorow the truthe.

²⁰ I praye not for them alone: but for
them also which shall beleue on me
thorow their preachynge; ²¹ that they all
maye be one, as thou father arte in me;
and I in the, that they maye be also one
in vs; that the worlde maye beleue that
thou hast sent me. ²² And that glory that
thou gapest me, I haue geuen them; that
they maye be one, as we are one; ²³ I in
them and thou in me; that they maye be
made perfecte in one; and that the worlde
maye knowe that thou hast sent me; and
hast loved them, as thou hast loved me.

²⁴ Father, I will that they which thou
hast geuen me; be with me where I am;
that they maye see my glory which thou
hast geuen me. For thou lovedest me
before the makinge of the worlde. ²⁵ O
ryghteous father, the very worlde hath
not knowen the: but I haue knowen the;
and these haue knowen that thou hast
sent me. ²⁶ And I haue declared vnto
them thy name; and will declare it; that
the loue wherewith thou hast loved me;
be in them; and that I be in them.

18. WHEN Iesus had spoken these
wordes, he went forth with his disciples
ouer the broke Cedron; where was a gar-
den; into the which he entred with his
disciples. ² Iudas also which betrayed him;
knewe the place: for Iesus ofte tymes

CRANMER—1539.

wordes speake I in the worlde, that they
myght haue my ioie full in them. ¹⁴ I
haue geuen them thy worde and the worlde
hath hated them, because they are not of
the worlde, even as I also am not of the
worlde: ¹⁵ I desyre not, that thou shouldest
take them out of the worlde: but that thou
kepe them from euyl. ¹⁶ They are
not of the worlde, as I also am not of
the worlde. ¹⁷ Sanctifie them thorow thy
trueth. Thy worde is the trueth. ¹⁸ As
thou diddest send me in to the worlde,
even so haue I also sent them into the
worlde; ¹⁹ And for their sakes sanctify I
my selfe, that they also myght be sanc-
tified thorow the trueth.

²⁰ Neuertheles, I praye not for them
alone, but for them also which shall be-
leue on me thorow their preachynge: ²¹ that
they all maye be one, as thou father art
in me, and I in the; and that they also
maye be one in vs: that the worlde maye
beleue, that thou hast sent me. ²² And
the glory which thou gapest me, I haue
geuen them, that they maye be one, as
we also are one: ²³ I in them, and thou in
me, that they maye be made perfecte in
one, and that the worlde maye knowe, that
thou hast sent me, and hast loved them
as thou hast loved me.

²⁴ Father, I wyll, that they which thou
hast geuen me be with me where I am,
that they maye see my glory, which thou
hast geuen me. For thou lovedest me
before the makinge of the worlde. ²⁵ O
ryghteous father, the worlde also hath not
knowen the: but I haue knowen the; and
these haue knowen, that thou hast sent
me. ²⁶ And I haue declared vnto them thy
name, and will declare it, that the loue
wherewith thou hast loved me, maye be in
them, and I in them.

18. WHEN Iesus had spoken these
wordes, he went forth with his discyples
ouer the broke Cedron, wher was a
garden, into the which he entred, and his
discyples. ² Iudas also whiche betrayed
hym, knewe the place: for Iesus ofte

δόξαν ἣν δέδωκάς μοι, δέδωκα αὐτοῖς, ἵνα ὦσιν ἐν, καθὼς ἡμεῖς ἐν ἔσμεν·
 22 ἐγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοί, ἵνα ὡσι τετελειωμένοι εἰς ἐν, καὶ ἵνα γινώσκῃ
 ὁ κόσμος ὅτι σύ με ἀπέστειλας, καὶ ἡγάπησας αὐτοὺς, καθὼς ἐμὲ ἡγάπησας.
 24 Πάτερ, οὓς δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ, κἀκεῖνοι ὡσι μετ' ἐμοῦ ἵνα
 θεωρῶσι τὴν δόξαν τὴν ἐμὴν, ἣν ἔδωκάς μοι, ὅτι ἡγάπησάς με πρὸ καταβολῆς
 κόσμου. 25 Πάτερ δίκαια, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνων, καὶ οὗτοι
 ἔγνωσαν, ὅτι σύ με ἀπέστειλας. 26 καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου, καὶ γυνώρισω
 ἵνα ἡ ἀγάπη, ἣν ἡγάπησάς με, ἐν αὐτοῖς ᾗ, καὶ ἐν αὐτοῖς.

XVIII. Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐξῆλθε σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ
 χειμάρρου τοῦ Κεδρὼν, ὅπου ἦν κήπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ
 αὐτοῦ. 2 ἦδει δὲ καὶ Ἰούδας, ὁ παραδιδούς αὐτὸν, τὸν τόπον· ὅτι πολλάκις συνήχθη

* Alex. εἰρήνη.

* Alex. ἔδωκε.

* Alex. = ἔδωκε.

* Alex. = καὶ.

* Alex. ἔδωκε.

* Rec. τὸν Κεδρὼν.

* Const. + καὶ.

GENEVA—1557.

RHEIMS—1582.

AUTHORISED—1611.

these wordes speake I in the world, that
 they myght haue my ioye ful in them
 selues.

11 I haue geuen them thy wordes, and
 the world hath hated them, because they
 are not of the world, euen as I am not of
 the world. 12 I desire not that thou
 shouldest take them out of the world, but
 that thou kepe them from euyl. 13 They
 are not of the world, as I am not of the
 world. 14 Sanctifie them with thy truth.
 thy wordes is truth. 15 As thou diddest
 send me into the world, euen so haue I
 sent them into the world. 16 And for their
 sakes sanctifie I my selfe, that they also
 might be sanctified through the truth.

20 I pray not for them alone, but for them
 also which shal beleue on me, through
 their preachyng. 21 That they all may be
 one, as thou Father art in me, and I in
 thee, and that they may be also one in
 vs: that the world may beleue that thou
 hast sent me. 22 And the glorie that thou
 gauest me, I haue geuen them: that they
 may be one, as we are one. 23 I in them,
 and thou in me, that they may be made
 perfect in one, and that the world may
 knowe, that thou hast sent me, and hast
 loued them, as thou hast loued me. 24 Fa-
 ther, I wil that they which thou hast
 geuen me, be with me where I am: that
 they may see my glorie, which thou hast
 geuen me, for thou lovedst me before the
 foundation of the world was layed. 25 O
 righteous Father, the world also hath not
 knowen thee, but I haue knowen thee, and
 these haue knowen, that thou hast sent
 me. 26 And I haue declared vnto them
 thy Name, and wil declare it: that the
 lone wherewith thou hast loued me, may
 be in them, and I in them.

18. WHEN Iesus had spoken these
 wordes, he went forth with his disciples
 ouer the brooke Cedron, where was a gar-
 den, into the which he entred, and his
 disciples. 2 Iudas also which betrayed him,
 knewe the place, for Iesus oft tymes

speake in the world, that they may haue
 my ioye filled in them selues. 14 I haue
 giuen them thy word, and the world
 hath hated them, because they are not of
 the world: as I also am not of the
 world. 15 I pray not that thou take them
 away out of the world, but that thou
 preserue them from euil. 16 Of the world
 they are not: as I also am not of the
 world. 17 Sanctifie them in truth. Thy
 word is truth. 18 As thou didst send me
 into the world, I also haue sent them
 into the world. 19 And for them I doe
 sanctifie my selfe: that they also may be
 sanctified in truth. 20 And not for them
 only doe I pray, but for them also that by
 their word shal beleue in me: 21 that
 they al may be one, as thou (Father) in
 me, and I in thee, that they also in vs
 may be one: that the world may beleue
 that thou hast sent me. 22 And the glorie
 that thou hast giuen me, haue I giuen to
 them: that they may be one, as vs also
 are one. 23 I in them, and thou in me:
 that they may be consummate in one:
 and the world may knowe that thou hast
 sent me, and hast loued them, as me also
 thou hast loued. 24 Father, whom thou
 hast giuen me, I wil, that where I am,
 they also may be with me: that they
 may see my glorie which thou hast
 giuen me, because thou hast loued me
 before the creation of the world. 25 Iust
 Father, the world hath not knowen thee.
 but I haue knowen thee: and these haue
 knowen, that thou didst send me. 26 And
 I haue notified thy name to them, and
 wil notify it: that the lone wherewith
 thou hast loued me may be in them, and
 I in them.

18. WHEN Iesus had said these
 things, he went forth with his disciples
 beyond the Torrent-Cedron, where was
 a garden, into the which he entred and
 his Disciples. 2 And Iudas also, that be-
 trayed him, knewe the place: because

came I to thee, and these things I speake
 in the world, that they might haue my
 ioye fulfilled in themselves. 14 I haue giuen
 them thy word, and the world hath hated
 them, because they are not of the world,
 euen as I am not of the world. 15 I pray
 not that thou shouldest take them out of
 the world, but that thou shouldest keepe
 them from the euill. 16 They are not of
 the world, euen as I am not of the world.
 17 Sanctifie them through thy truth:
 thy word is truth. 18 As thou hast sent
 mee into the world: euen so haue I also
 sent them into the world. 19 And for
 their sakes I sanctifie my selfe, that they
 also might be sanctified through the
 truth. 20 Neither pray I for these alone;
 but for them also which shall beleue on
 me through thy word: 21 That they all
 may be one, as thou Father art in mee,
 and I in thee, that they also may be one
 in vs: that the world may beleue that
 thou hast sent mee. 22 And the glory
 which thou gauest me, I haue giuen them:
 that they may be one, euen as we are
 one: 23 I in them, and thou in mee, that
 they may be made perfect in one, and
 that the world may know that thou hast
 sent mee, and hast loued them, as thou
 hast loued me. 24 Father, I wil that they
 also whom thou hast giuen me, be with
 mee where I am, that they may behold
 my glory which thou hast giuen mee: for
 thou lovedst mee before the foundation
 of the world. 25 O righteous Father, the
 world hath not knowen thee, but I haue
 knowen thee, and these haue knowen that
 thou hast sent me. 26 And I haue declared
 vnto them thy Name, and will declare it:
 that the lone wherewith thou hast loued
 mee, may be in them, and I in them.

18. WHEN Iesus had spoken these
 wordes, hee went forth with his disciples
 ouer the brooke Cedron, where was a
 garden, into the which he entred and his
 disciples. 2 And Iudas also which betrayed
 him, knewe the place: for Iesus oft tymes

ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ. ὁ οὖν Ἰούδας λαβὼν τὴν σπείραν, καὶ ἐκ τῶν ἀρχιερέων καὶ Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὅπλων. Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτὸν, ἐξελθὼν εἶπεν αὐτοῖς, 'Τίνα ζητεῖτε;' Ἀπεκρίθησαν αὐτῷ, 'Ἰησοῦν τὸν Ναζωραῖον.' Λέγει αὐτοῖς ὁ Ἰησοῦς, 'Εγὼ εἰμι.' εἰστήκει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτοῦ μετ' αὐτῶν. Ὡς οὖν εἶπεν αὐτοῖς, 'Ὅτι ἐγὼ εἰμι,' ἀπῆλθον εἰς τὰ ὀπίσω, καὶ ἔπεσον χαμαί. πάλιν οὖν αὐτοὺς ἐπηρώτησε, 'Τίνα ζητεῖτε;' Οἱ δὲ εἶπον, 'Ἰησοῦν τὸν Ναζωραῖον.' Ἀπεκρίθη ὁ Ἰησοῦς, 'Εἶπον ὑμῖν, ὅτι ἐγὼ εἰμι. εἰ οὖν ἐμὲ ζητεῖτε, ἀφετε τούτους ὑπάγειν.' ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν, 'Ὅτι οὗς δέδωκάς μοι, οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα.' Σίμων οὖν Πέτρος ἔχων μάχαιραν, εἵλκυσεν αὐτήν, καὶ ἔπαισε τὸν τοῦ ἀρχιερέως δοῦλον, καὶ ἀπέκοψεν

* Alex. ἔχων καὶ λέγει.

* Alex. = Ὅτι.

* Alex. ἐπηρώτησεν αὐτούς.

* Alex. + αὐτοῖς.

* Alex. = εἰ.

WICLIIF—1380.

thidre with hisse disciples; ⁊ therfor whanne iudas hadde taken a company of knyghtis and mynystris of the bischopis, and of the faripies, he cam thidir with lanternes and broodis and armers; and so ihesus wityng alle thingis that weren to come on hym: wente forth and seide to hem; whom seken ye? ⁊ thei answeriden to hym; ihesus of nazareth; ihesus seith to hem; I am;

⁊ iudas that bitraied hym: stode with hem; and whanne he seide to hem; I am: thei wenten abak ⁊ felden down on the erthe; and eft he axed hem; whom seken ye: and thei seiden; ihesus of nazareth; he answerid to hem; I seide to you that I am; therfor if ye seken me: suffre ye these to go awaye; ⁊ that the word whiche he seide schulde be fulfillid: for I hat not omy of hem; whiche thou hast yowun to me; therfor symount petir hadde a sword: and droop it out; and smoot the seruaunt of the bischop: and kittid of his ryt ere; and the name of the seruaunt was malchus; therfor ihesus seide to petir; put up thi swerde in to thi sheathe; wilte thou not that I drynke the cuppe; that my fadir gaf to me; therfor the company of knyghtis and the tribune; and the mynystris of the iewis: token ihesus ⁊ bounden hym; and lediden hym first to annas; for he was fadir of caifas wiif: that was bischop of that yere; and it was caifas that gaf counceill to the iewis: that it spedith that o man die for the puple.

but symount petir sued ihesus and another discipule; ⁊ thilke discipule was knowen to the bischop: and he entrid with ihesus in to the halle of the bischop; but petir stode at the dore with out forth; therfor the tother discipule that was knowen to the bischop wente out: and seide to the woman that kept the dore and brouts in petir; and the damysel keper of the dore seide to petir; whether

TYNDALE—1534.

resorted thither with his disciples. ⁊ Iudas then after he had receaved abonde of men; and ministres of the hye Prestes and Pharisee; came thither with lanternes and fyerbrondes and wepens. ⁊ Then Iesus knowyng all thinges that shuld come on him; went forth and sayde vnto them: whom seke ye? ⁊ They answered him: Iesus of Nazareth. Iesus sayde vnto them: I am he.

Iudas also which betrayed him; stode with them. ⁊ But asone as he had sayd vnto them; I am he they went backe wardes and fell to the grounde. ⁊ And he axed them agayne: whome seke ye? They sayde: Iesus of Nazareth. Iesus answered; I sayde vnto you; I am he. If ye seke me; let these goo their waye. ⁊ That the sayinge might be fulfilled which he spake: of them which thou gavest me; have I not lost one.

⁊ Simon Peter had a swerde; and drue it; and smote the hye prestes seruaunt; and cut of his ryght ere. The seruauntes name was Malchus. ⁊ Then sayde Iesus vnto Peter: put vp thy swerde into the sheath: shall I not drinke of the cup which my father hath geuen me? ⁊ Then the company and the captaynes and the ministres of the Iewes; toke Iesus and bounde him; and led him awaye to Anna fyrst: For he was fatherlawe vnto Cayphas; which was the hye preste that same yere. ⁊ Cayphas was he that gave counsell to the Iewes; that it was expedient that one man shuld dye for the puple.

⁊ And Simon Peter folowed Iesus and another discipule: that discipule was knowen of the hye preste; and went in with Iesus into the pallys of the hye preste. ⁊ But Peter stode at the dore with out. Then went out that other discipule which was knowen vnto the hye preste; and spake to the damsell that kept the dore; and brought in Peter. ⁊ Then sayde the damsell that kept the dore; vnto Peter: Arte

CRANMER—1539.

tymes resorted thither wyth his dysciples. ⁊ Iudas then after he had receaued a bonde of men; (and mynystrs of the hye Prestes and Pharysees) came thither wyth lanternes; and fyerbrandes; and wepens. ⁊ And Iesus knowyng all thynges that shulde come on hym; went forth; and sayde vnto them: whom seke ye? ⁊ They answered him: Iesus of Nazareth. Iesus sayeth vnto them: I am he. Iudas also whych betrayed hym; stode wyth them. ⁊ Asone then as he had sayde vnto them; I am he; they went backwarde and fell to the grounde. ⁊ Then asked he them agayne: whom seke ye? They sayde: Iesus of Nazareth. Iesus answered: I haue tolde you; that I am he. If ye seke me therefore; lett these goo their waye. ⁊ That the sayinge myght be fulfilled whych he spake: of them whych thou gavest me; haue I not lost one.

⁊ Then Symon Peter hauyng a swerd; drue it; and smote the hye prestes seruaunt; and cut of his ryght ear. This seruauntes name was Malchus. ⁊ Therefore sayeth Iesus vnto Peter: put vp thy swerde into the sheath: shall I not dryncke of the cup; whych my father hath geuen me? ⁊ Then the company and the Captayne; and mynystrs of the Iewes toke Iesus; and bounde hym; and led hym awaye to Anna fyrst: for he was father inlawe vnto Cayphas; whych was the hye Preste that same yere. ⁊ Cayphas was he; whych gave counsell to the Iewes that it was expedient; that one man shulde dye for the puple.

⁊ And Symon Peter folowed Iesus; and so dyd another dysciple: that dysciple was knowen vnto the hye preste; and went in wyth Iesus into the palace of the hye Preste. ⁊ But Peter stode at the dore without. Then went out that other dysciple (whych was knowen vnto the hye preste) and spake to the damsell that kept the dore; and brought in Peter. ⁊ Then sayd the damsell that kept the dore; vnto Peter: Arte not thou also one of thys

knyghtis, soldiers. broodis, torches. armers, weapons. mynystris, knauyghts. offe, or offaunce, excois. yowun, pferre. a. one. eand, followed. thilke, that.

αὐτοῦ τὸ ὠτίον| τὸ δεξιόν. ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος. ¹¹ εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ, ¹² Βάλε τὴν μάχαιραν εἰς τὴν θήκην. τὸ ποτήριον δὲ δέδωκέ μοι ὁ πατήρ, οὐ μὴ πῖω αὐτό; ¹³ Ἡ οὖν σπεῖρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν, καὶ ἔδησαν αὐτὸν, ¹⁴ καὶ ἀπήγαγον αὐτὸν| πρὸς Ἀνναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου. ¹⁵ ἦν δὲ Καϊάφας ὁ συμβουλευσας τοῖς Ἰουδαίοις, ὅτι συμφέρεי ἓνα ἄνθρωπον ἀπολέσθαι| ὑπὲρ τοῦ λαοῦ. ¹⁶ Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος, καὶ ὁ ἄλλος μαθητής. ὁ δὲ μαθητής ἐκείνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεισῆλθε τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως· ¹⁷ ὁ δὲ Πέτρος εἰστήκει πρὸς τῇ θύρᾳ ἔξω. ἐξῆλθεν οὖν ὁ μαθητής ὁ ἄλλος ὃς ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ εἶπε τῇ θυρωρῷ, καὶ εἰσῆγαγε τὸν Πέτρον. ¹⁸ λέγει οὖν ἡ παιδίσκη ἡ θυρωρὸς τῷ Πέτρῳ, | Μὴ

† Alex. ὠτίον. ‡ Rec. + οὐ. * Alex. = αὐτόν. † Alex. ἀποθανόν. ‡ Alex. τοῦ ἀρχιερέως. * Alex. τῷ Πέτρῳ ἡ παιδίσκη ἡ θυρωρῷ.

GENEVA—1557.

resorted thither with his disciples. ³ Judas then after he had received a bande of men and ministers of the hie Priests and Pharisees, came thither with lanternes and fyrebrandes, and weapons. ⁴ Then Iesus, knowing all thinges that should come on him, went forth and said vnto them, Whome seek ye? ⁵ They answered him, Iesus of Nazareth. Iesus said vnto them, I am he. Judas also which betrayed him, stode with them. ⁶ And asone as he had said vnto them, I am he: they went backwardes, and fel to the grounde.

⁷ And he asked them agayne, Whome seek ye? And they sayd, Iesus of Nazareth. ⁸ Iesus answered, I said vnto you, I am he. therefore if ye seek me, let these go their way. ⁹ That the saying myght be fulfilled which he spake, Of them which thou gauest me, haue I not lost one. ¹⁰ Then Simon Peter hauing a sword, drew it, and smote the hie Priestes seruant, and cut of hys ryght eare. The seruantes name was Malchus. ¹¹ Then sayd Iesus vnto Peter, Put vp thy swerde into the sheath, shal I not drinke of the cup which my Father hath geuen me? ¹² Then the bande and the Captayne, and the officers of the Jewes toke Iesus, and bounde him:

¹³ And led hym away to Annas fyrst (for he was Father in lawe vnto Caiaphas, which was the hie Priest that same yere.) ¹⁴ And Caiaphas was he, that gaue counsell to the Jewes, that it was expedient that one man should dye for the people.

¹⁵ And Simon Peter folowed Iesus, and another disciple: that disciple was knowen of the hie Priest, and went in with Iesus into the hall of the hie Priest. ¹⁶ But Peter stode at the dore without. Then went out that other disciple which was knowen vnto the hie Priest, and spake to the mayd that kept the dore, and brought in Peter. ¹⁷ Then sayd the mayde that kept the dore

RHEIMS—1582.

Iesus had often resorted thither together with his Disciples. ³ Judas therefore having receined the band of men, and of the cheefe Priests and the Pharisees, ministers, commeth thither with lanternes and torches and vveapons. ⁴ Iesus therefore knowing al thinges that should come vpon him, vvent forth, and said to them, Vvhom seek ye? ⁵ they answered him, Iesus of Nazareth. Iesus saith to them, I am he. And Judas also that betraied him, stode with them. ⁶ As sone therefore as he said to them, I am he: they vvent backward, and fel to the ground. ⁷ Againe therefore he asked them, Vvhom seek ye? And they said, Iesus of Nazareth. ⁸ Iesus answered, I haue told you, that I am he. if therefore you seek me, let these goe their vvaies. ⁹ That the word might be fulfilled vvhich he said, That of them vvhom thou hast geuen me, I haue not lost any. ¹⁰ Simon Peter therefore hauing a sword, drew it out: and smote the seruant of the high priest: and cut of his right eare. And the name of the seruant vvas Malchus. ¹¹ Iesus therefore said to Peter, Put vp thy sword into the scabbard. The chalice vvhich my father hath geuen me, shal not I drinke it? ¹² The band therefore and the Tribune and the ministers of the Iewes apprehended Iesus, and bound him: ¹³ and they brought him to Annas first, for he vvas father in law to Caiphas, vvhich was the high priest of that yere. ¹⁴ And Caiphas vvas he that had giuen the counsell to the Iewes, That it is expedient that one man die for the people.

¹⁵ And Simon Peter folowed Iesus, and an other disciple. And that Disciple vvas knowen to the high priest, and vvent in with Iesus into the court of the high priest. ¹⁶ but Peter stode at the doore without. The other disciple therefore that vvas knowen to the high Priest, vvent forth, and spake to the portresse, and brought in Peter. ¹⁷ The vvench therefore that vvas portresse, saith to Peter, Art

AUTHORISED—1611.

resorted thither with his disciples. ³ Judas then having receiued a band of men, and officers from the chiefe Priests and Pharisees, commeth thither with lanternes and torches, and weapons. ⁴ Iesus therefore knowing all things that should come vpon him, went fourth, and sayd vnto them, Whom seek ye? ⁵ They answered him, Iesus of Nazareth. Iesus saith vnto them, I am he. And Judas also which betrayed him, stood with them. ⁶ Asone then as he had said vnto them, I am he, they went backward, and fell to the ground. ⁷ Then asked hee them againe, Whom seek ye? And they said, Iesus of Nazareth. ⁸ Iesus answered, I haue told you that I am he; If therefore ye seek me, let these goe their way: ⁹ That the saying might bee fulfilled which hee spake, Of them which thou gauest me, haue I lost none. ¹⁰ Then Simon Peter hauing a sword, drew it, and smote the high Priests seruant, and cut off his right eare: The seruants name was Malchus. ¹¹ Then said Iesus vnto Peter, Put vp thy sword into the sheath: the cup which my Father hath giuen me, shall I not drinke it?

¹² Then the band and the captaine, and officers of the Jewes, tooke Iesus, and bound him. ¹³ And led him away to Annas first, (for he was father in law to Caiaphas) which was the high Priest that same yeere. ¹⁴ Now Caiaphas was he which gaue counsell to the Jewes, that it was expedient that one man should die for the people.

¹⁵ And Simon Peter folowed Iesus, and so did another disciple: that disciple was knowen vnto the high Priest, and went in with Iesus into the palace of the high Priest. ¹⁶ But Peter stood at the doore without. Then went out that other disciple, which was knowen vnto the high Priest, and spake vnto her that kept the doore, and brought in Peter. ¹⁷ Then saith the damoel that kept the doore vnto

‘καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου;’ λέγει ἐκεῖνος, ‘οὐκ εἰμὶ.’
 18 Εἰσθήκεισαν δὲ οἱ δούλοι καὶ οἱ ὑπηρέται ἀνθρακίαν πεποιηκότες, ὅτι ψυχὸς ἦν,
 καὶ ἐθερμαίνοντο· ἦν δὲ μετ’ αὐτῶν ὁ Πέτρος· ἐστὼς καὶ θερμαινόμενος. 19 Ὁ οὖν
 ἀρχιερεὺς ἠρώτησε τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδαχῆς
 αὐτοῦ. 20 ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, ‘Ἐγὼ παρρησίᾳ ἐλάλησα | τῷ κόσμῳ· ἐγὼ
 πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντοτε οἱ Ἰουδαῖοι
 συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν. 21 Τί με ἐπερωτᾷς; | ἐπερώτησον
 τοὺς ἀκηκοῦτας, τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι οἶδασιν ἃ εἶπον ἐγώ.’ 22 Ταῦτα δὲ
 αὐτοῦ εἰπόντος, εἰς τῶν ὑπηρετῶν παρεστηκὼς ἔδωκε ράπισμα τῷ Ἰησοῦ, εἰπὼν,
 ‘οὕτως ἀποκρίνη τῷ ἀρχιερεῖ;’ 23 ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, ‘Εἰ κακῶς ἐλάλησα,
 μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις;’ 24 ἀπέστειλεν αὐτὸν ὁ

* Alex. καὶ ὁ Πέτρος μετ’ αὐτῶν.

* Alex. λαλήσας.

* Rec. ἐν τῷ σ. ε.

* Rec. πάντοθεν. Alex. πάντες. Const. πάντων.

* Alex. ἰουδαῖοι.

WICLIFFE—1380.

TYNDALF—1534.

CRANMER—1539.

thou art also of this mannes disciples? he
 seide, I am not, 18 & the seruantes and
 mynystres stoden at the colis for it was
 cold, and thei warmeden hem and petir
 was with hem, stondyng and warmyng
 hym.

19 and the bischop axed ihesus of hise
 discipulis: and of his techyng; 20 ihesus
 answerid to hym, I haue spoken openly
 to the world; I taughte euermore in the
 synagoge and in the temple, whidre alle
 the iewis comen to gader and in hidlis, I
 spake no thing; 21 what axist thou me?
 axe hem that herden: what I haue spoken
 to hem, lo thei witen what thingis I haue
 seide; 22 whanne he hadde seide these
 thingis one of the mynystres stondyng,
 yf, gaf a buffet to ihesus and seide; an-
 swerist thou so to the bischop? 23 ihesus
 answerid to hym; if I haue spoken yuel,
 bere thou witnessyng of yuel; but if I
 seide wel: whi mynist thou me? 24 and
 annas sente hym bounden to caifas the
 bischop.

25 and Symount petir stode and warmed
 hym; and thei seiden to hym; whether
 also thou art hise discipule? he denyed
 and seide; I am not; 26 one of the bischopis
 seruantes coyn of hym whose eere petir
 kitte of: seide; whether I sie thee not
 in the yerde with hym? 27 and petir eftaunc
 denyed; and anon the cok crewe;

28 thanne thei ledde ihesus to caifas in
 to the moot halle; and it was eerli; and
 thei entriden not in to the moot-halle:
 that thei scholden not be defouled, but
 that thei scholde ete pask; 29 therfor pilat
 wente not with outforth to hem: and
 seide; what accusyng bryngye ye agayne
 this man? 30 thei answeriden: and seiden
 to hym; if this were not a myrdoer, we
 hadden not bitaken hym to thee; 31 thanne
 pilat seith to hem, take ye hym, and deme
 ye hym after youre lawe; and the iewis

not thou one of this mannes disciples?
 He sayde: I am not. 18 The seruantes
 and the ministres stode there; and had
 made a fyre of coles: for it was colde;
 and they warmed them selves. Peter also
 stode amonge them and warmed him selfe.

19 The hye preste axed Iesus of his
 disciples and of his doctrine. 20 Iesus an-
 swered him: I spake openly in the worlde.
 I ever taught in the synagoge and in the
 temple whither all the Iewes resorted;
 and in secrete have I sayde nothyng:
 21 Why axest thou me? Axe them whiche
 hearde me; what I sayde vnto them. Be-
 holde they can tell what I sayde. 22 When
 he had thus spoken, one of the ministres
 whiche stode by, smote Iesus on the face
 sayinge: answerest thou the hye preste
 so? 23 Iesus answered him. If I have evyll
 spoken; beare witness of the evyll: yf I
 have well spoken; why smyttest thou me?
 24 And Annas sent him bounden vnto Cai-
 phas the hye preste.

25 Simon Peter stode and warmed him
 selfe. And they sayde vnto him: art not
 thou also one of his disciples? He denyed
 it; and sayde: I am not. 26 One of the
 seruantes of the hye preste (his coyn
 whose eare Peter smote of) sayde vnto
 him: dyd not I see the in the garden with
 him? 27 Peter denyed it agayne: and im-
 mediately the cocke crewe.

28 Then led they Iesus from Cayphas into
 the hall of iudgement. It was in the
 mornyng; and they thaim selves went not
 into the iudgement hall lest they shuld be
 defyled; but that they myght ete the
 paschall lambe. 29 Pylate then went out
 vnto them and sayde: what accusacion
 bringe ye agaynste this man? 30 They
 answered and sayd vnto him. If he were
 not an evyll doer; we wolde not have de-
 lyvered him vnto the. 31 Then sayd Pylate
 vnto them: take ye him; and iudge him
 after youre owne lawe. Then the Iewes

mannes dyscyples? He sayde: I am not.
 18 The seruantes and the mynystres stode
 there, which had made a fyre of coles:
 for it was colde, and they warmed them
 selves. Peter also stode amonge them, and
 warmed hym.

19 The hye preste then asked Iesus of hys
 dyscyples and of hys doctrine. 20 Iesus
 answered hym: I spake openly in the
 world. I ever taught in the Synagoge,
 and in the temple, whither all the Iewes
 resorte; and in secrete have I sayde no-
 thyng: 21 Why askest thou me? Aske
 them whych hearde me, what I haue sayd
 vnto them. Beholde, they can tell what
 I sayd. 22 When he had thus spoken, one
 of the mynystres whych stode by, smote
 Iesus on the face, sayinge: answerest thou
 the hye preste so? 23 Iesus answered
 hym: If I haue evyll spoken, beare wit-
 nes of the evyll: But yf I haue well
 spoken, why smyttest thou me? 24 And
 Annas sent hym bounde vnto Cayphas the
 hye preste.

25 Symon Peter stode, and warmed him
 selfe. Then sayde they vnto hym: art not
 thou also one of hys dyscyples? He de-
 nyed it, and sayde: I am not. 26 One of
 the seruantes of the hye preste (hys
 coyn whose eare Peter smote of) sayd
 vnto hym: dyd not I see the in the garden
 wyth him? 27 Peter therefore denyed a-
 gayne: and immediately the cocke crewe.
 28 Then led they Iesus from Cayphas into
 the hall of iudgement. It was in the
 mornyng, and they thaim selves went not
 into the iudgement hall lest they shuld be
 defyled; but that they myght ete Pasce-
 over. 29 Pilate then went out vnto them
 and sayde: what accusacion bryngye ye
 agaynste this man? 30 They answered and
 sayd vnto him: If he were not an evyll
 doer, we wolde not have deliuered him
 vnto the. 31 Then sayd Pylate vnto them:
 take ye hym, and iudge him after youre
 owne lawe. The Iewes therefore sayd vnto

halls, private. witen, know. yuel, evil. gode,
 word, or garden. ete, eat, or offer, again. moot hall,
 court, or lawe hall. deme, judge.

Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα. ²² Ἦν δὲ Σίμων Πέτρος ἐστὼς καὶ θερμαινόμενος· εἶπον οὖν αὐτῷ, Ὁ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; Ἡρήσατο· ἐκείνος, καὶ εἶπεν, Ὁὐκ εἰμί. ²³ Λέγει εἰς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενὴς ὢν οὐ ἀπέκονσε Πέτρος τὸ ὅπλιον, Ὁὐκ ἐγὼ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ; ²⁴ Πάλιν οὖν ἠρήσατο ὁ Πέτρος, καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

²⁵ Ἀγούσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον. (ἦν δὲ πρῶτα·) καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μαινωθῶσιν, ἀλλ' ἵνα φάγωσι τὸ πάσχα. ²⁶ ἐξῆλθεν οὖν ὁ Πιλάτος πρὸς αὐτοὺς, καὶ εἶπε, Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου; ²⁷ Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Εἰ μὴ ἦν οὗτος κακοποιὸς, οὐκ αὖ σοι παρεδώκαμεν αὐτόν. ²⁸ Εἶπεν οὖν αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. Εἶπον οὖν αὐτῷ

* Alex. ἰσχυρόν.

* Rec. + οὖν.

* Const. + οὖν.

* Alex. Πίτρος.

* Alex. πρῶτα.

* Alex. = ἵνα.

* Alex. ἵνα πρὸς αὐτοῖς.

* Alex. φωνή.

GENEVA—1557.

vnto Peter, Art not thou also one of this mans disciples? He sayd, I am not.

¹⁸ And the scrvantes and officers stode there, which had made a fyre of coles, for it was colde, and they warmed them selues. And Peter also stode among them and warmed hym selfe. ¹⁹ The hye Priest then asked Iesus of his disciples, and of his doctrine. ²⁰ Iesus answered him. I spake openly to the world, I euer taught in the Synagoge and in the temple, whyther all the Iewes resorte, and in secret haue I said nothing. ²¹ Why askest thou me? aske them which heard me what I sayd vnto them: beholde, they can tel what I sayd. ²² When he had thus spoken, one of the officers which stode by, smote Iesus with his rod, saying, Answerest thou the hye Priest so? ²³ Iesus answered him, If I haue sayd spoken, beare witness of the sayd: but if I haue not spoken, why smyttest thou me? ²⁴ (Now Annas had sent him bounde vnto Caiaphas the hie Priest)

²⁵ And Simon Peter stode and warmed him selfe, and they sayd vnto him, Art not thou also one of his disciples? He denied it, and sayd, I am not. ²⁶ One of the scrvantes of the hye Priest, his coeyn whose care Peter smote of, sayd vnto him, Did not I see thee in the garden with him? ²⁷ Peter then denied agayne, and immediately the cocke crewe. ²⁸ Then led they Iesus from Caiaphas into the hall of Iudgement. It was in the morning, and they them selues went not into the Iudgement hall, lest they should be defiled, but that they myght eat the Paschal lambe. ²⁹ Pilate then went out vnto them, and sayd, What accusation bring ye against this man? ³⁰ They answered and sayd vnto him, If he were not an sayd our, we would not haue deliuered him vnto thee. ³¹ Then sayd Pilate vnto them, Take ye him, and Iudge hym after your owne lawe.

RHEIMS—1582.

not thou also of this mans disciples? He saith to her, I am not. ¹⁸ And the scrvants and ministers stode at a fyre of coles, because it was colde, and warmed them selues. And with them was Peter also standing, and warming him self.

¹⁹ The high priest therefore asked Iesus of his disciples, and of his doctrine. ²⁰ Iesus answered him, I haue openly spoken to the world: I haue alwaies taught in the synagoge, and in the temple whither all the Iewes resort together: and in secrete I haue spoken nothing. ²¹ Why askest thou me? aske them that haue heard what I haue spoken vnto them: beholde they know what things I haue said. ²² Vhen he had said these things, one of the ministers standing by, gaue Iesus a blow, saying, Answerest thou the high priest so? ²³ Iesus answered him, If I haue spoken ill, giue testimonie of euil: but if wel, why striketh thou me?

²⁴ And Annas sent him bound to Caiaphas the high priest. ²⁵ And Simon Peter was standing, and warming him self. They said therefore to him, Art not thou also of his disciples? He denied and said: I am not. ²⁶ One of the scrvants of the high priest saith to him, his coeyn whose care Peter did cut off, Did not I see thee in the garden with him? ²⁷ Againe therefore Peter denied: and forthwith the cocke crewe.

²⁸ They therefore bring Iesus from Caiaphas into the Palace. And it was morning: and they went not in into the Palace, that they might not be contaminated, but that they might cate the Pasche. ²⁹ Pilate therefore went forth to them without, and said, Vwhat accusation bring you against this man? ³⁰ They answered and said to him, If he were not a malefactor, we would not haue deliuered him vp to thee. ³¹ Pilate therefore said to them, Take him you, and according to your lawe Iudge him. The

AUTHORISED—1611.

Peter, Art not thou also one of this mans disciples? He sayth, I am not. ¹⁸ And the scrvants and officers stood there, who had made a fyre of coles, (for it was colde) and they warmed themselves: and Peter stood with them, and warmed himself.

¹⁹ The high Priest then asked Iesus of his disciples, and of his doctrine. ²⁰ Iesus answered him, I spake openly to the world, I euer taught in the Synagoge, and in the Temple, whither the Iewes alwaies resort, and in secrete haue I said nothing: ²¹ Why askest thou me? Aske them which heard me, what I haue said vnto them: behold, they know what I said. ²² And when hee had thus spoken, one of the officers which stood by, stroke Iesus with the palme of his hand, saying, Answerest thou the hie priest so? ²³ Iesus answered him, If I haue spoken euill, beare witness of the euill: but if well, why smitest thou me? ²⁴ Now Annas had sent him bound vnto Caiaphas the high Priest. ²⁵ And Simon Peter stood and warmed himselfe: They said therefore vnto him, Art not thou also one of his disciples? Hee denied it, and said, I am not. ²⁶ One of the scrvants of the high Priests (being his kinsman whose care Peter cut off) saith, Did not I see thee in the garden with him? ²⁷ Peter then denied againe, and immediately the cocke crew.

²⁸ Then led they Iesus from Caiaphas vnto the hall of Iudgement: And it was early, and they themselves went not into the Iudgement hall, lest they should be defiled: but that they might cate the Pasche. ²⁹ Pilate then went out vnto them, and said, What accusation bring you against this man? ³⁰ They answered, and said vnto him, If he were not a malefactor, we would not haue deliuered him vp vnto thee. ³¹ Then said Pilate vnto them, Take ye him, and Iudge him according to your law. The Iewes

Or, with a rod.

Or, Pilate heard.

οἱ Ἰουδαῖοι, 'Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα·' ³² ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ, ὃν εἶπε σημαίνων ποῖω θανάτῳ ἡμελλεν ἀποθνήσκειν. ³³ Εἰσῆλθεν οὖν εἰς τὸ πραιτώριον πάλιν ὁ Πιλάτος, καὶ ἐφώνησε τὸν Ἰησοῦν, καὶ εἶπεν αὐτῷ, 'Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;' ³⁴ Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, 'Ἀφ' ἐαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι σοι εἶπον περὶ ἐμοῦ;' ³⁵ Ἀπεκρίθη ὁ Πιλάτος, 'Μήτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας;' ³⁶ Ἀπεκρίθη ὁ Ἰησοῦς, 'Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέται ἂν αἱ ἐμοὶ ἡγωνίζοντο, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν.' ³⁷ Εἶπεν οὖν αὐτῷ ὁ Πιλάτος, 'Οὐκοῦν βασιλεὺς εἶ σὺ;' Ἀπεκρίθη ὁ Ἰησοῦς, 'Σὺ λέγεις, ὅτι βασιλεὺς εἰμι· ἐγώ· ἐγὼ εἰς τοῦτο γεγέννημαι, καὶ εἰς τοῦτο ἐλήλυθα

¹ Alex. πάλιν εἰς τ. π. ² Alex. = αὐτῷ. ³ Alex. = ὁ. ⁴ Alex. οἱ ἐμοὶ ἡγωνίζοντο ἐν. ⁵ Alex. = ἐγώ.

WICLIF—1380.

seiden to hym, it is not leful to us to sle any man. ³² that the word of ihesus schulde be fulfilled whiche he seide, signyfynge bi what deeth he schulde die; ³³ therfor eftsonne pilat entrid in to the mote halle, and clepid ihesus & seide to hym, art thou kyng of iewis? ³⁴ ihesus answerid and seide to hym, seist thou this thing of thi self: ether other han seide to thee of me? ³⁵ pilat answerid, whether I am a iewe? thi folk and bishopis bitokun thee to me. what hast thou don? ³⁶ ihesus answerid, my kyngdom is not of this world; if my kyngdom were of this world, my mynystris schuldun stryke, that I schulde not be takun to the iewis; but now my kyngdom is not here.

³⁷ and so pilat seide to hym, thanne thou art a kyng. ihesus answerid, thou seist, that I am a kyng; to this thing I am borne, and to this I am comen in to the world to bere witnessynge to truthe; eche that is of truthe herith my vois; ³⁸ pilat seith to hym, what is truthe? and whanne he hadde seid this thing, eft he wente out to the iewis, and seide to hem, I fynde no cause in hym. ³⁹ but it is a custum to you that I delyver oon to you in paske; therfor wole ye that I delyver to you the kyng of iewis? ⁴⁰ alle criiden eftsonne and seiden, not this: but barabaz and barabaz was a theef.

19. THEREFOR pilat toke thanne ihesus & scourgid; ² & knyghtis writen a crowne of thornes and setten on his heed, and diden aboute hym a clothe of purpur, and camen to hym ³ and seiden, heil king of iewis. and thei gauen to hym buffettis; ⁴ eftsonne pilat wente out: and seide to hem, lo I bryng hym out to you: that ye knowe that I fynde no cause in hym;

offense or oth, equalis. mote halle, court, or, town hall. seist, said. knyghtis, soldiers.

TYNDALE—1534.

sayde vnto him. It is not lawfull for vs to put any man to death. ³² That the wordes of Iesus myght be fulfilled which he spake, signyfynge what deeth he shuld dye.

³³ Then Pylate entred into the iudgement hall agayne, and called Iesus, and sayd vnto hym: arte thou the kyng of the Iewes? ³⁴ Iesus answered: sayst thou that of thy selfe, or dyd other tell it the of me? ³⁵ Pylate answered: Am I a Iewe? Thyne awne nacion and hye prestes have delyvered the vnto me. What hast thou done? ³⁶ Iesus answered: my kyngdome is not of this worlde. Yf my kyngdome were of this worlde, then wolde my minystris suerly fyght, that I shuld not be delyvered to the Iewes; but now is my kyngdome not from hence. ³⁷ Pylate sayde vnto him: Arte thou a kyngge then? Iesus answered: thou sayest that I am a kyngge. For thys cause was I borne, and for this cause came I into the worlde, that I shuld beare witness vnto the truthe. And all that are of the truthe heare my voyce. ³⁸ Pylate sayde vnto him: what thinge is truthe? And when he had sayd that, he went out agayne vnto the Iewes, and sayde vnto them: I fynde in him no cause at all. ³⁹ Ye have a custome, that I shuld delyver you one lowse at ester. Will ye that I lowse vnto you the kyng of the Iewes? ⁴⁰ Then cryed they all agayne sayynge: Not him; but Barabaz; that Barabaz was a robber.

19. THEN Pylate toke Iesus and scourgid him. ² And the soudiers wounde a crowne of thornes and put it on his heed. And they dyd on him a purple garment; ³ and sayd: hayll kyng of the Iewes; and they smote him on the face. ⁴ Pylate went forthe agayne, and sayde vnto them: beholde I bringe him forth to you; that ye maye knowe, that I fynde no faulte in

CRANMER—1539.

him: It is not lawfull for vs to put any man to death. ³² That the wordes of Iesus might be fulfilled which he spake, signyfynge, what deeth he shuld dye.

³³ Then Pylate entred into the iudgement hall agayne, and called Iesus, and sayd vnto hym: art thou the kyng of the Iewes? ³⁴ Iesus answered: sayst thou that of thy selfe, or dyd other tell it the of me? ³⁵ Pylate answered: Am I a Iew? Thyne awne nacion and hye prestes have delyvered the vnto me. What hast thou done? ³⁶ Iesus answered: my kyngdome is not of thys worlde. Yf my kyngdome were of this worlde, then wolde my minystris suerly fyght, that I shulde not be delyvered to the Iewes; but now is my kyngdome not from hence. ³⁷ Pylate therefore sayd vnto hym: Art thou a kyngge then? Iesus answered: thou sayest that I am a kyngge. For thys cause was I borne, and for thys cause came I into the worlde, that I shulde beare witness vnto the truthe. And all that are of the truthe, heare my voyce. ³⁸ Pylate sayd vnto him: what thinge is truthe? And when he had sayd thys, he went out agayne vnto the Iewes, and sayeth vnto them: I fynde in him no cause at all? ³⁹ Ye have a custome, that I shulde delyver you one loose at ester. Wyl ye that I lowse vnto you the kyng of the Iewes? ⁴⁰ Then cryed they all agayne, sayynge: Not hym, but Barabaz: the same Barabaz was a marthurer.

10. THEN Pylate toke Iesus therefore, and scourgid hym. ² And the soudiers wounde a crowne of thornes, and put it on his heed. And they dyd on hym a purple garment, (and came vnto hym) ³ and sayd: hayll kyng of the Iewes; and they smote hym on the face: ⁴ Pylate went forth agayne, and sayde vnto them: behold, I bringe hym forth to you, that ye maye knowe, that I fynde no faulte in him.

‘ εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ. πᾶς ὁ ὢν ἐκ τῆς ἀληθείας, ἀκούει μου τῆς φωνῆς. ’ Δέγει αὐτῷ ὁ Πιλάτος, ‘ Τί ἐστὶν ἀλήθεια; Καὶ τοῦτο εἰπὼν, πάλιν ἐξῆλθε πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς, ‘ Εγὼ οὐδεμίαν αἰτίαν εὗρίσκω ἐν αὐτῷ. ’ ἔστι δὲ συνήθεια ὑμῶν, ἵνα ἓνα ὑμῖν ἀπολύσω ἐν τῷ πάσχα· βούλεσθε οὖν ὑμῖν ἀπολύσω τὸν βασιλέα τῶν Ἰουδαίων; ’ Ἐκραύγασαν οὖν πάλιν πάντες, λέγοντες, ‘ Μὴ τοῦτον, ἀλλὰ τὸν Βαραββᾶν ’ ἦν δὲ ὁ Βαραββᾶς ληστής. XIX. Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν, καὶ ἑμαστύγωσε. ’ καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτὸν. ’ καὶ ἔλεγον, | ‘ Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων ’ καὶ ἐδίδουν αὐτῷ ῥαπίσματα. ’ Ἐξῆλθεν οὖν πάλιν ἔξω ὁ Πιλάτος, καὶ λέγει αὐτοῖς, ‘ Ἴδε ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι ἐν αὐτῷ

* Alex. ἀπολύει ὑμῖν. * Alex. ἀπολύει ὑμῖν. * Alex. = πάντες. * Alex. καὶ ἔρχοντο πρὸς αὐτὸν κ. l. * Alex. καὶ ἔβηθε κ. l. * Alex.

GENEVA—1557.

then the Iewes sayd vnto him, It is not lawfull for vs to put any man to death. ³² That the wordes of Iesus might be fulfilled which he spake, signifying what death he should dye. ³³ Then Pilate entred into the Iudgement hall againe, and called Iesus, and sayd vnto hym, Art thou the Kyng of the Iewes? ³⁴ Iesus answered, Sayst thou that of thy selfe, or dyd other tel it thee of me? ³⁵ Pilate answered, Am I a Iewe? Thyne owne nation, and the hve Priestes haue deliuered thee vnto me. What hast thou done? ³⁶ Iesus answered, My kingdome is not of this world: if my kyngdome were of this worlde, then would my seruants suerly fyght, that I shulde not be deliuered to the Iewes: but now is my kyngdome not from hence.

³⁷ Pilate then sayd vnto hym, Art thou a Kyng then? Iesus answered, Thou sayest that I am a kyng: for this cause am I borne, and for this cause came I into the world, that I should beare wytnes vnto the truth: every one that is of the truth, heareth my voyce. ³⁸ Pilate sayd vnto hym, What is truth? And when he had sayd that, he went out agayne vnto the Iewes, and sayd vnto them, I fynde in him no cause at all. ³⁹ Ye haue a custome, that I shulde deliuer you one loose at Easter, wyl ye then that I loose vnto you the Kyng of the Iewes? ⁴⁰ Then cried they all agayne, saying, Not hym, but Barabbas: and that Barabbas was a murderer.

10. THEN Pilate toke Iesus and scourged him. ² And the souldiers wound a crowne of thornes and put it on his head, and they dyd on hym a purple garment. ³ And sayd, Hail Kyng of the Iewes. And they smote him with their stauces. ⁴ Then Pilate went forth agayne, and sayd vnto them, Behold, I bring him forth to you, that ye may knowe, that I fynde no

RHEIMS—1582.

Iewes therefore said to him, It is not lawfull for vs to kill any man. ³² That the word of Iesus might be fulfilled which he said, signifying what death he should die. ³³ Pilate therefore went into the Palace againe, and called Iesus, and said to him, Art thou the king of the Iewes? ³⁴ Iesus answered, Saicst thou this of thy self, or haue others told it thee of me? ³⁵ Pilate answered, Vvhy, am I a Iewe? Thy nation, and the chief priests haue deliuered thee vp to me: what hast thou done? ³⁶ Iesus answered, My kingdom is not of this world. if my kingdom were of this world, my ministers verily would strue that I should not be deliuered to the Iewes. but now my kingdom is not from hence. ³⁷ Pilate therefore said to him, Art thou a king then? Iesus answered, Thou saicst, that I am a king. For this was I borne, and for this came I into the world: that I should giue testimony to the truth. Every one that is of the truth, heareth my voice. ³⁸ Pilate saith to him, Vvhat is truth?

And vvhen he had said this, he went forth againe to the Iewes, and saith to them, I finde no cause in him. ³⁹ But you haue a custome that I should release one to you in the Pasche: vvill you therefore that I release vnto you the king of the Iewes? ⁴⁰ They all therefore cried againe, saying, Not him but Barabbas. And Barabbas was a theefe.

10. THEN therefore Pilate tooke Iesus, and scourged him. ² And the souldiers plating a crowne of thornes, put it vpon his head: and they put about him a purple garment. ³ And they came to him, and said, Haile king of the Iewes, and they gaue him blowes. ⁴ Pilate went forth againe, and saith to them, Behold I bring him forth vnto you, that you may know that I finde no cause in him.

AUTHORISED—1611.

therefore said vnto him, It is not lawfull for vs to put any man to death: ³² That the saying of Iesus might be fulfilled, which hee spake, signifying what death he should die. ³³ Then Pilate entred into the Iudgement hall againe, and called Iesus, and said vnto him, Art thou the King of the Iewes? ³⁴ Iesus answered him, Sayest thou this thing of thy selfe? or did others tell it thee of me? ³⁵ Pilate answered, Am I a Iew? Thyne owne nation, and the chief Priestes haue deliuered thee vnto mee: What hast thou done? ³⁶ Iesus answered, My kingdome is not of this world: if my kingdome were of this world, then would my seruants fight, that I should not be deliuered to the Iewes: but now is my kingdome not from hence. ³⁷ Pilate therefore said vnto him, Art thou a King then? Iesus answered, Thou saicst that I am a King. To this ende was I borne, and for this cause came I into the world, that I should beare witness vnto the truth: every one that is of the truth heareth my voyce.

³⁸ Pilate saith vnto him, What is truth? And vvhen hee had said this, he went out agayne vnto the Iewes, and saith vnto them, I finde in him no fault at all. ³⁹ But yee haue a custome that I should release vnto you one at the Pasche: vvill ye therefore that I release vnto you the king of the Iewes? ⁴⁰ Then cried they all againe, saying, Not this man, but Barabbas. Now Barabbas was a robber,

19. THEN Pilate therefore tooke Iesus, and scourged him. ² And the souldiers platted a crowne of thornes, and put it on his head, and they put on him a purple robe, ³ And said, Haile king of the Iewes and they smote him with their hands. ⁴ Pilate therefore went forth againe, and saith vnto them, Behold, I bring him forth to you, that yee may

‘οὐδεμίαν αἰτίαν εὐρίσκω.’ ⁸ (Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον, καὶ τὸ πορφυροῦν ἱμάτιον.) καὶ λέγει αὐτοῖς, ‘Ἴδε ὁ ἄνθρωπος.’ ⁹ ‘Ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγασαν λέγοντες, ‘Σταύρωσον, σταύρωσον αὐτόν.’ Λέγει αὐτοῖς ὁ Πιλάτος, ‘Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε· ἐγὼ γὰρ οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν.’ ¹¹ Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, ‘Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ἡμῶν ὀφείλει ἀποθανεῖν, ὅτι αὐτὸν υἱὸν Θεοῦ ἐποίησεν.’

¹² ‘Ὅτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη, καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν, καὶ λέγει τῷ Ἰησοῦ, ‘Πόθεν εἰ σὺ;’ Ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ. ¹³ λέγει οὖν αὐτῷ ὁ Πιλάτος, ‘Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω σταυρῶσαι σε, καὶ ἐξουσίαν ἔχω ἀπολύσαι σε;’ ¹⁴ Ἀπεκρίθη ὁ Ἰησοῦς, ‘Οὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ’ ἐμοῦ εἰ μὴ ἦν

‘Rec. = αὐτόν. * Alex. = ἡμῶν. * Rec. + τῷ. * Alex. = οὐκ. * Alex. + αὐτῷ. * Alex. = ὁ. * Alex. κατ’ ἐμοῦ ὀφείλειαν. * Alex. λαρούργων & λαρούργων.

WICLIF—1380.

TYNDAL—1534.

CRANMER—1539.

and so ihesus wente out beringe a crowne of thornes; and a cloth of purpur; and he seith to hem, lo the man; but whanne the bischopis and mynystis hadden seen hym thei crieden and seiden, crucifixe crucifixe hym. pilat seith to hem, take ye hym, and crucifixe, for I fynde no cause in hym. ⁷ the iewis answeriden to him, we han a lawe, and bi the lawe he owith to die: for he made hym goddis sone;

⁸ therfor whanne pilat hadde herde this word he dredde the more. ⁹ and he wente in to the moothalle eftone, and scide to ihesus, of whennes art thou? but ihesus gaf noon answer to hym; ¹⁰ pilat seith to hym, speikist thou not to me; woost thou not that I haue power to crucifixe thee, and I haue power to delyuer thee? ¹¹ ihesus answerid, thou schuldist not haue power agens me; but it were yowen to thee fro above, therfor he that bitoke me to thee, hath the more synne; ¹² fro that tyme pilat souyte to delyuere him; but the iewis crieden and seiden; if thou delyuerist this thou art not the emperouris frend, for eche man that makith hym self kyng, agenseith the emperour. ¹³ and pilat whanne he hadde herd these wordis, hadde ihesus forth and sette for domesman in a place that is seid licostratos; but in ebrew golgatha; ¹⁴ and it was iust eene as it were the sixte our. and he seith to the iewis, lo youre kyng; ¹⁵ but thei crieden; and seiden, take away, take away, crucifixe hym; pilat seith to hem, schal I crucifixe youre kyng; the bischopis answeriden; we han no kyng; but the emperour. ¹⁶ and thanne pilat bitook him to hem: that he scholde be crucified;

and thei token ihesus & lediden hym out; ¹⁷ and he bare to hym self a crosse; and wente out in to that place, that is seid of caluarie, in ebrew golgatha; ¹⁸ where thei

him. ⁸ Then came Iesus forth the wearinge a croune of thorne and a robe of purple. And Pilate sayd vnto them: beholde the man. ⁹ When the hye Prestes and ministres sawe him, they cryed sayinge: crucify him, crucify him. Pylate sayde vnto them. Take ye him and crucify him: for I fynde no cause in him. ¹⁰ The iewes answered him. We have a lawe; and by oure lawe he ought to dye: because he made him selfe the sonne of God.

¹¹ When Pylate hearde that sayinge, he was the more afraide; and went agayne into the iudgment hall, and sayde vnto Iesus: whence arte thou? But Iesus gave him none answer. ¹² Then sayde Pylate vnto him. Speakest thou not vnto me? knowest thou not that I haue power to crucify the; and haue power to loose the? ¹³ Iesus answered: Thou couldest haue no power at all agaynst me; except it were geuen the from above. Therefore he that delyvered me vnto the; is moare in synne.

¹⁴ And from thence forth sought Pylate meanes to loose him: but the iewes cryed sayinge: yf thou let him go, thou arte not Cesars frende. For whomeuer maketh him selfe a kyng; is agaynst Cesar.

¹⁵ When Pylate hearde that sayinge, he brought Iesus forth; and sette downe to geue sentence; in a place called the pavement: but in the Hebrue tonge, Gabbatha. ¹⁶ It was the Saboth even which falleth in the easter fest, and aboute the sixte houre. And he sayde vnto the iewes: beholde youre kyng. ¹⁷ They cryed, away with him, away with him, crucify him. Pylate sayde vnto them. Shall I crucify youre kyng? The hye Prestes answered: we have no kyng but Cesar. ¹⁸ Then delyvered he him vnto them, to be crucified.

And they toke Iesus and led him away. ¹⁹ And he bare his crosse; and went forth into a place called the place of deed mens sculles; which is named in Hebrue; Golgatha. ²⁰ Where they crucified him and

⁸ Then came Iesus forth, wearinge a croune of thornes, and a robe of purple. And he sayeth vnto them: beholde the man.

⁹ When the hye Prestes therefore and ministers sawe hym, they cryed sayinge: crucify him, crucify him. Pylate sayeth vnto them: Take ye hym, and crucify him: for I fynde no cause in hym. ¹⁰ The iewes answered him: We haue a lawe, and by oure lawe he ought to dye: because he made him selfe the sonne of God. ¹¹ When Pylate hearde that sayinge, he was the more afraide, and went agayne into the iudgment hall, and sayeth vnto Iesus: whence art thou? But Iesus gave him none answer. ¹² Then sayd Pylate vnto him: Speakest thou not vnto me? Knowest thou not, that I haue power to crucify the, and haue power to loose the? ¹³ Iesus answered: Thou couldest haue no power at all agaynst me, except it were geuen the from above. Therefore he that delyuered me vnto the, hath the more synne. ¹⁴ And from thence forth sought Pylate meanes to loose hym: but the iewes cryed sayinge: yf thou let him go, thou art not Cesars frende. For whomeuer maketh hym selfe a kyng, is agaynst Cesar.

¹⁵ When Pylate hearde that sayinge, he brought Iesus forth, and sette downe to geue sentence, in a place that is called the pavement: but in the Hebrue tonge, Gabbatha. ¹⁶ It was the preparyng daye of the easter, aboute the sixte houre. And he sayeth vnto the iewes: beholde youre kyng? ¹⁷ They cryed, away with him, away with him, crucifye him. Pylate sayeth vnto them: shall I crucifye your kyng? The hye prestes answered: we haue no kyng but Cesar. ¹⁸ Then delyuered he hym vnto them, to be crucified.

And they toke Iesus, and led hym away: ¹⁹ And he bare his crosse, and went forth into a place, which is called the place of deed mens sculles. But in Hebrue, Golgatha: ²⁰ where they crucified hym, and

moor hill, deed mens sculles. caluarie, golgotha. vnto, agaynst. agens, agaynst. agayn-with, agayn-tye. delyuered, delyuered.

‘σοι δεδομένον ἄνωθεν’ διὰ τοῦτο ὁ παραδιδούς με σοι μείζονα ἁμαρτίαν ἔχει.’
 12 Ἐκ τούτου ἐζήτει ὁ Πιλάτος ἀπολύσαι αὐτόν. οἱ δὲ Ἰουδαῖοι ἔκραζον λέγοντες,
 ‘Ἐὰν τοῦτον ἀπολύσῃς, οὐκ εἶ φίλος τοῦ Καίσαρος. πᾶς ὁ βασιλεὺς ἑαυτὸν
 ποιῶν, ἀντιλέγει τῷ Καίσαρι.’ 13 Ὁ οὖν Πιλάτος ἀκούσας τοῦτον τὸν λόγον,
 ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος, εἰς τόπον λεγόμενον
 Λιθόστρωτον, Ἑβραϊστὶ δὲ Γαββαθᾶ. (ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα δὲ
 ὥσπερ ἔκτη) καὶ λέγει τοῖς Ἰουδαίοις, Ἴδε ὁ βασιλεὺς ὑμῶν. 14 Οἱ δὲ ἐκραύ-
 γασαν, Ἄρον, ἄρον, σταύρωσον αὐτόν. Λέγει αὐτοῖς ὁ Πιλάτος, Τὸν βασιλεὺς
 ὑμῶν σταυρώσω; Ἀπεκρίθησαν οἱ ἀρχιερεῖς, Οὐκ ἔχομεν βασιλεὺς εἰ μὴ
 Καίσαρα. 15 Τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς, ἵνα σταυρωθῇ. Παρέλαβον δὲ
 τὸν Ἰησοῦν καὶ ἤγαγον. 16 Καὶ βαστάζων τὸν σταυρὸν αὐτοῦ, ἐξῆλθεν εἰς τὸν λεγό-
 μενον Κρανίου τόπον, ὃς λέγεται Ἑβραϊστὶ Γολγοθᾶ. 17 ὅπου αὐτὸν ἐσταύρωσαν,
 18 ὅπου αὐτὸν ἐσταύρωσαν,

12 Rec. αὐτόν. 13 Alex. τῶν λόγων τούτων α. τοῦτον τῶν λόγων. 14 Alex. = τοῦ. 15 Alex. ἦν α. = ἡ. 16 Alex. ὥρα. 17 Alex. π. ὅν. τ. 1. 18 Rec. καὶ ἀπήγαγον Alex. = καὶ ἤγαγον.

GENEVA—1557.

fault in him. 5 Then came Iesus forth wearing a crowne of thorne, and a robe of purple. And Pilate sayd vnto them, Behold the man. 6 When the hie Priests and officers saw hym, they cryed, saying, Crucifie, crucifie him. Pilate sayd vnto them, Take ye him and crucifie him: for I finde no fault in him. 7 The Iewes answered him, We haue a lawe, and by our lawe he ought to dye, because he made him selfe the Sonne of God.

8 When Pilate heard that saying, He was the more afraide. 9 And went agayne into the Iudgement hall, and sayd vnto Iesus, Whence art thou? but Iesus gaue him none answer. 10 Then sayd Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to loose thee? 11 Iesus answered, Thou couldest haue no power at all agaynst me, except it were giuen thee from aboue: therefore he that deliuered me vnto thee, is the more in synne. 12 And from thence forth, sought Pilate means to loose hym: but the Iewes cryed, saying, Yf thou let hym go, thou art not Cæsars friende: for whosoever maketh hym selfe a Kyng, is agaynst Cæsar.

13 When Pilate heard that saying, he brought Iesus forth, and sate downe to geue sentence, in a place called the Pannement, and in Hebrue, Gabbatha. 14 And it was the Preparing day of the Easter, and about the sixt houre: and he sayd vnto the Iewes, Beholde your Kyng. 15 But they cryed, Away with him, away with him, crucifie him. Pilate sayd vnto them, Shall I crucifie your King? The hie Priests answered, We haue no Kyng but Cæsar.

16 Then deliuered he hym vnto them, to be crucified. And they toke Iesus, and led hym away. 17 And he bare his crosse, and came into a place called the place of dead mens Sculles, in Hebrue Golgotha. 18 Where they crucified him, and two other

RHEIMS—1582.

5 Iesus therefore went forth carrying the crowne of thornes, and the purple vestiment. And he saith to them, Loe the man. 6 Vvhen the chiefe priests therefore and the ministers had seen him, they cried, saying, Crucifie, crucifie him. Pilate saith to them, Take him you, and crucifie him, for I finde no cause in him. 7 The Iewes answered him, Vve haue a Law: and according to the Law he ought to die, because he hath made him selfe the sonne of God. 8 Vvhen Pilate therefore had heard this saying, he feared more. 9 And he entred into the Palace againe: and he saith to Iesus, Vvhen art thou? But Iesus gaue him no answer. 10 Pilate therefore saith to him, Speakest thou not to me? knowest thou not that I haue power to crucifie thee, and I haue power to release thee? 11 Iesus answered, Thou shouldst not haue any power against me, vnles it were giuen thee from aboue. Therefore he that hath deliuered me to thee, hath the greater sinne.

12 From thence forth Pilate sought to release him. But the Iewes cried, saying, If thou release this man, thou art not Cæsars friend. enery one that maketh him selfe a king, speaketh against Cæsar. 13 But Pilate vvhen he had heard these vvordes, brought forth Iesus: and he sate in the iudgement seate, in the place that is called Lithóstrōton, and in Hebrue Gabbatha. 14 And it was the Parasceue of Pasche, about the sixt houre, and he saith to the Iewes, Loe your king. 15 But they cried, Away, away vvith him, crucifie him. Pilate saith to them, Shall I crucifie your king? The chiefe priests answered, Vve haue no king, but Cæsar. 16 Then therefore he deliuered him vnto them for to be crucified.

And they tooke Iesus, and led him forth. 17 And bearing his owne crosse he went forth into that vvhich is called the place of Caluarie, in Hebrue Gólgotha. 18 vvhere they crucified him, and

AUTHORISED—1611.

know that I find no fault in him. 5 Then came Iesus forth, wearing the crowne of thornes, and the purple robe: and Pilate saith vnto them, Behold the man. 6 When the chiefe Priests therefore and officers saw him, they cried out, saying, Crucifie him, crucifie him. Pilate saith vnto them, Take ye him, and crucifie him: for I find no fault in him. 7 The Iewes answered him, We haue a law, and by our law he ought to die, because hee made himselfe the Son of God.

8 When Pilate therefore heard that saying, he was the more afraid. 9 And went againe into the iudgement hall, and saith vnto Iesus, Whence art thou? But Iesus gaue him no answer. 10 Then saith Pilate vnto him, Speakest thou not vnto me? Knowest thou not, that I haue power to crucifie thee, and haue power to release thee? 11 Iesus answered, Thou couldest haue no power at all against me, except it were giuen thee from aboue: therefore he that deliuered me vnto thee, hath the greater sinne. 12 And from thenceforth Pilate sought to release him: but the Iewes cried out, saying, If thou let this man go, thou art not Cæsars friend: whosoever maketh himselfe a king, speaketh against Cæsar.

13 When Pilate therefore heard that saying, he brought Iesus forth, and sate downe in the iudgement seate, in a place that is called the pannement, but in the Hebrew, Gabbatha. 14 And it was the preparation of the Passouer, and about the sixt houre: and he saith vnto the Iewes, Beholde your King. 15 But they cried out, Away with him, away with him, crucifie him. Pilate saith vnto them, Shall I crucifie your King? The chiefe Priests answered, We haue no king but Cæsar. 16 Then deliuered he him therefore vnto them to be crucified: and they tooke Iesus, and led him away. 17 And he bearing his crosse, went forth into a place called the place of a skul, which is called in the Hebrew, Golgotha: 18 Where they

καὶ μετ' αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν. ¹⁹ Ἐγραψε δὲ καὶ τίτλον ὁ Πιλάτος, καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον, 'Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων.' ²⁰ Τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως, ὅπου ἔσταυράθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἑβραϊστὶ, Ἑλληνιστὶ, Ῥωμαϊστὶ. ²¹ ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων, 'Μὴ γράφῃ, Ὁ βασιλεὺς τῶν Ἰουδαίων· ἀλλ' ὅτι ἐκέλευς εἶπε, Βασιλεὺς εἰμι τῶν Ἰουδαίων.' ²² Ἀπεκρίθη ὁ Πιλάτος· 'Ὁ γέγραφα, γέγραφα.' ²³ Οἱ οὖν στρατιῶται, ὅτε ἔσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ, καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτὼν ἀρράφος, ἐκ τῶν ἀνωθεν ὕφαντος δι' ὅλου. ²⁴ εἶπον οὖν πρὸς ἀλλήλους, 'Μὴ σχίσωμεν αὐτὸν, ἀλλὰ λάχωμεν περὶ αὐτοῦ, τίνος ἔσται.'

¹ Rec. τῆς πάλαιος ὁ τόπος.² Alex. Ἑβραϊστὶ, Ἑλληνιστὶ.³ Alex. ἴδε.⁴ Alex. ἴδε.

WICLIIF—1380.

crucifieden hym, and other .ij. with hym, on on this side, & on on that side, and ihesus in the myddil. ¹⁹ and pilat wroot a titil, and sette on the cros, and it was writun ihesus of nazareth kyng of ierusalem. ²⁰ therfor many of the ierusalem redden this titil, for the place where ihesus was crucified: was nyg the cite. and it was writun, in ebrew, greek, and latyn. ²¹ therfor the bisschopis of the ierusalem seiden to pilat, nyle thou write kyng of ierusalem, but for he seide I am kyng of ierusalem. ²² pilat answerid, that that I have writun I have writun.

²³ therfor the knyghtis whanne thei hadden crucified him: token his clothis, and maden foure partis, to eche knyght a part, and a coote. and the coote was with out seem and woun al aboute. ²⁴ therfor thei seiden togidre, kitte we not it, but cast we lotte whos it is, that the scripture be fulfilled seynge. thei departiden my clothis to hem, and on my cloth thei casten lotte, and the knyghtis diden these thingis. ²⁵ But bisidis the cros of ihesus stoden his modir, and the sistir of his modir, marie cleophe, and mari mawdeleyne. ²⁶ therfor whanne ihesus hadde seen his modir, and the disciple stondynge whom he loued, he seith to his modir, woman: lo thi sone. ²⁷ afterward he seith to the disciple, lo thi modir: and fro that our the disciple took hir in to his modir.

²⁸ afterward ihesus witynge, that now alle thingis ben endid: that the scripture be fulfilled he seith, I thirst. ²⁹ and a vessel was sette ful of venegre, & thei leiden in ioseph aboute the spounge ful of venegre and putten to his mothe. ³⁰ therfor whanne ihesus hadde takun the venegre: he seide, it is endid, and whanne his heed was howid down, he gaf up the goost.

TYNDALE—1534.

two other with him on ether syde one, and Iesus in the myddes. ¹⁹ And Pylate wrote his tytyle, and put it on the crosse. The wrytyng was Iesus of Nazareth, kyng of the Iewes. ²⁰ This tytyle reed many of the Iewes. For the place where Iesus was crucified, was nye to the cite. And it was written in Hebrue, Greke and Latyn. ²¹ Then sayde the hye prestes of the Iewes to Pylate: wryte not, kyng of the Iewes: but that he sayde, I am kyng of the Iewes. ²² Pylate answered: what I have wrytten, that have I wrytten.

²³ Then the soudiers, when they had crucified Iesus, toke his garmentes and made foure partes, to every soudier a parte, and also his coote. The coote was with out seem, wrought vpon therowe out. ²⁴ And they sayde one to another. Let vs not deuyde it: but cast lootes who shall have it. That the scripture myght be fulfilled which sayth: They parted my rayment amonge them; and on my coote dyd cast lottes. And the soudiers dyd soche thinges in dede.

²⁵ Ther stode by the crosse of Iesus his mother, and his mothers sister, Mary the wyfe of Cleophas, and Mary Magdalene. ²⁶ When Iesus sawe his mother, and the disciple stondynge whom he loued, he sayd vnto his mother: woman beholde thy sonne. ²⁷ Then sayde he to the disciple: beholde thy mother. And from that houre the disciple toke her for his wyfe.

²⁸ After that when Iesus perceived that all thinges were performed: that the scripture myght be fulfilled, he sayde: I thyrst. ²⁹ Ther stode a vessell full of venegre by. And they filled a sponge with veneger, and wounde it about with ysaie, and put it to his mouth. ³⁰ As soon as Iesus had receaved of the veneger, he sayd: It is fynished, and bowed his heed, and gaf up the goost.

CRANMER—1589.

two other with hym, on ether syde one, and Iesus in the myddes. ¹⁹ And Pylate wrote a tytyle, and put it on the crosse. The wrytyng was. Iesus of Nazareth kinge of the Iewes. ²⁰ Thus tytyle redd many of the Iewes. For the place where Iesus was crucified, was nye to the cite. And it was wrytten in Hebrue, and Greke and Latyn. ²¹ Then sayde the hye prestes of the Iewes to Pylate: wryte not kyng of the Iewes, but that he sayde, I am kyng of the Iewes. ²² Pylate answered: what I have wrytten, that have I wrytten.

²³ Then the soudiers, when they had crucified Iesus, toke his garmentes and made foure partes, to every soudier a parte, and also hys coate. The coate was without seem, wrought vpon therowe out. ²⁴ They sayd therfore amonge them selues: Let vs not deuyde it, but cast lotes for it, who shal haue it. That the scripture myght be fulfilled, sayinge: They parted my rayment amonge them, and for my coate dyd they cast lotes. And the soudiers dyd soche thynges in dede.

²⁵ There stode by the crosse of Iesus his mother, and his mothers syster, Mary the wyfe of Cleophas, and Mary Magdalene. ²⁶ When Iesus therfore sawe his mother, and the disciple stondynge whom he loued, he sayth vnto his mother: woman: behold thy sonne. ²⁷ Then sayd he to the disciple: beholde thy mother. And from that houre the disciple toke her for his wyfe.

²⁸ After these thinges, Iesus knowing that all thinges were now performed: that the scripture myght be fulfilled: he sayeth: I thyrst. So ther stode a vessell by, full of veneger. ²⁹ Therefore they filled a sponge with veneger, and wounde it about with ysaie, and put it to his mouth. ³⁰ As soon as Iesus then receaved of the veneger, he sayde: It is finished, and bowed his

ἵνα ἡ γραφὴ πληρωθῇ ἡ λέγουσα, “Διμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ
 “τὸν ἱματισμὸν μου ἔβαλον κλῆρον.” Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν
 “εἰσότηκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ, καὶ ἡ ἀδελφὴ τῆς
 μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ, καὶ Μαρία ἡ Μαγδαληνῇ. ²⁰ Ἰησοῦς οὖν ἰδὼν
 τὴν μητέρα, καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει τῇ μητρὶ αὐτοῦ, ‘Γύναι,
 ‘ἰδοὺ ὁ υἱός σου.’ ²¹ Εἶτα λέγει τῷ μαθητῇ, ‘Ἰδοὺ ἡ μήτηρ σου.’ Καὶ ἀπ’
 ἐκείνης τῆς ὥρας ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια. ²² Μετὰ τοῦτο εἰδὼς ὁ
 Ἰησοῦς, ὅτι πάντα ἤδη τετέλεσται, ἵνα τελειωθῇ ἡ γραφὴ, λέγει, ‘Δεφῶ.’
 “Σκευὸς οὖν ἔκειτο ὄξους μεστόν· οἱ δὲ, πλήσαντες σπόγγον ὄξους, καὶ ὑσώπων
 περιβέντες, προσήνεγκαν αὐτοῦ τῷ στόματι· ὅτε οὖν ἔλαβε τὸ ὄξος ὁ Ἰησοῦς,
 εἶπε, ‘Τετέλεσται’ καὶ κλίνας τὴν κεφαλὴν, παρέδωκε τὸ πνεῦμα.

* Rm. εὐγὴν ὁ μαθητὴς.

* Alex. ἰδὼν.

* Alex. ἔζη πάντα.

* Alex. σπῆγγον οὖν μεστόν τοῦ ὄξους.

GENEVA — 1557.

with him, on either syde one, and Iesus in the middes. ¹⁰ And Pilate wrote also a title and put it on the crosse. The writing was, *IESVS OF NAZARETH KING OF THE IEWES*. ²⁰ Thys tytle then read many of the Iewes: for the place where Iesus was crucified: was nye to the cite. and it was written in Hebrew, Greeke, and Latin. ²¹ Then sayd the hye Priestes of the Iewes to Pilate, Wryte not, Kyng of the Iewes, but that he sayd, I am Kyng of the Iewes. ²² Pilate answered, What I haue wrytten, that haue I wrytten.

²³ Then the souldiers, when they had crucified Iesus, toke his garments and made foure partes, to every souldier a parte, and also his cote: the cote was wythout seme, wrought vpon through out.

²⁴ Therefore they sayd one to another, Let vs not deuide it, but cast lottes for it, who shal haue it. That the Scripture myght be fulfilled, which sayth, They departed my raiment among them: and on my cote dyd cast lottes. And the souldiers did such thinges in dede. ²⁵ Then stode by the crosse of Iesus, his mother, and his mothers syster Marie the wyfe of Cleopas, and Marie Magdalene. ²⁶ When Iesus sawe his mother, and the disciple standing whome he loued, he sayd vnto his mother, Woman, beholde thy sonne.

²⁷ Then sayd he to the disciple, Behold thy mother. and from that houre, the disciple toke her home vnto hym. ²⁸ After, when Iesus knewe that all thinges were performed, that the Scripture might be fulfilled, he sayd, I thirst. ²⁹ And there was set a vessel full of vineger. and they filled a sponge with vineger, and wound it about an hyssope sticke, and put it to his mouth. ³⁰ Assoone as Iesus had receaued the vineger, he sayd, It is finished: and bowed his head, and gaue vp the

RHEIMS — 1582.

with him two others, on the one side and on the other, and in the middes Iesus. ¹⁰ And Pilate wrote a title also: and he put it vpon the crosse. And it was writtten, *IESVS OF NAZARETH THE KING OF THE IEWES*. ²⁰ This title therefore many of the Iewes did reade: because the place where Iesus was crucified, was nigh to the cite; and it was writtten in Hebrew, in Greeke, and in Latin. ²¹ The chiefe priests therefore of the Iewes said to Pilate, Write not, *The king of the Iewes*: but that he said, I am king of the Iewes. ²² Pilate answered, That whiche I haue writtten, I haue writtten.

²³ The souldiers therefore when they had crucified him, tooke his garments (and they made foure partes, to every souldier a part) and his coate. And his coate was without seame, wrought from the toppe through out. ²⁴ They said therefore one to an other, Let vs not cut it, but let vs cast lottes for it whose it shal be. That the scripture might be fulfilled saying, *They have parted my garments among them: and vpon my vesture they haue cast lottes*. And the souldiers did these thinges.

²⁵ And there stode beside the crosse of Iesus, his mother, and his mothers sister, Marie of Cleophas, and Marie Magdalene. ²⁶ When Iesus therefore had seen his mother and the disciple standing whom he loued, he saith to his mother: *Woman, behold thy sonne*. ²⁷ After that, he saith to the disciple, Behold thy mother. And from that houre the disciple tooke her to his owne.

²⁸ Afterward Iesus knowing that all thinges were now consummate, that the scripture might be fulfilled, he saith, I thirst. ²⁹ A vessel therefore stode there full of vinegre. And they putting a sponge full of vinegre about hyssope, offered it to his mouth. ³⁰ Iesus therefore when he had taken the vinegre, said, It is consummate. And bowing his head, he gaue vp the ghost.

AUTHORISED — 1611.

crucified him, and two other with him, on either side one, and Iesus in the middes.

¹⁰ And Pilate wrote a title, and put it on the crosse. And the writing was, *IESVS OF NAZARETH, THE KING OF THE IEWES*. ²⁰ This title then read many of the Iewes: for the place where Iesus was crucified, was nigh to the cite, and it was written in Hebrew, & Greeke, and Latine. ²¹ Then said the chiefe Priests of the Iewes to Pilate, Write not, *The king of the Iewes*: but that he said, I am King of the Iewes. ²² Pilate answered, What I haue written, I haue written.

²³ Then the souldiers, when they had crucified Iesus, tooke his garments, (and made foure parts, to every souldier a part) and also his coat: Now the coat was without seame, a women from the top thorough out. ²⁴ They said therefore among themselves, Let not vs rent it, but cast lots for it, whose it shall bee: that the Scripture might bee fulfilled, which saith, *They parted my raiment among them, and for my vesture they did cast lots*. These thinges therefore the souldiers did.

²⁵ Now there stode by the crosse of Iesus, his mother, and his mothers sister, *Mary the wife of Cleophas*, and *Mary Magdalene*. ²⁶ When Iesus therefore saw his mother, and the disciple standing by, whom he loued, he saith vnto his mother, *Woman, behold thy sonne*. ²⁷ Then saith he to the disciple, Behold thy mother. And from that houre that disciple tooke her vnto his owne home.

²⁸ After this, Iesus knowing that all thinges were now accomplished, that the Scripture might be fulfilled, saith, I thirst. ²⁹ Now there was set a vessel, full of vineger: And they filled a sponge with vineger, and put it vpon hyssope, and put it to his mouth. ³⁰ When Iesus therefore had receiued the vineger, he said, It is finished, and he bowed his head, and gaue

* Or, wrought.

* Or, Cleopas

³¹ Οἱ οὖν Ἰουδαῖοι, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἔπει παρασκευὴ ἦν· (ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου) ἠρώτησαν τὸν Πιλάτον, ἵνα καταργῶσιν αὐτῶν τὰ σκέλη, καὶ ἀρθῶσιν. ³² ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῷ· ³³ ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον αὐτὸν ἤδη τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη· ³⁴ ἀλλ' εἰς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξε, καὶ εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ. ³⁵ καὶ ὁ ἑωρακὼς μεμαρτύρηκε, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία, κακῆνός οἶδεν ὅτι ἀληθὴ λέγει, ἵνα καὶ ὑμεῖς πιστεύσητε. ³⁶ ἐγένετο γὰρ ταῦτα, ἵνα ἡ γραφὴ πληρωθῇ, “Ὅστούν οὐ συντριβήσεται αὐτοῦ.” ³⁷ Καὶ πάλιν ἑτέρα γραφὴ λέγει, “Ὅψονται εἰς ὃν ἐξεκέντησαν.”

³⁸ Μετὰ δὲ ταῦτα ἠρώτησε τὸν Πιλάτον ὁ Ἰωσήφ ὁ ἀπὸ Ἀρμαθαίας,

¹ Alex. ἐκείν. π. ἦν ἀπὸ τῶν πον.

² Rec. ἐκείν.

³ Rec. = καὶ.

⁴ Const. = ἡ.

⁵ Alex. = ὁ.

WICLIIF—1380.

³¹ therfor for it was the pask euece, that the bodies schuldren not abide on the cros in the saboth, for that was a greet saboth day: the iewis preieden pilat, that the hipis of hem scholden be brokun, and thei takun aweye, ³² therfor knyghtis camen, and thei brakun the thies of the first and of the tothor that was crucified with hym; ³³ but whanne thei weren comen to ihesus as thei seyen hym deed thanne: thei brakun not hise thies; ³⁴ but oon of the knyghtis: opened his side with a spere, and anon blood and watir wente out; ³⁵ and he that saie bare witnessynge, and his witnessynge is trewe, and he woot that he seith trewe thingis that ye bileue; ³⁶ and these thingis weren don: that the scripture schulde be fulfillid; ye schuld not breke a boon of hym; ³⁷ and efesum anothir scripture seith, thei schuld se in to whom thei pyten thorow.

³⁸ but afir these thingis Ioseph of aramathis: preied pilat, that he schuld take awey the bodi of ihesus; for that he was a discipule of ihesus: but pryuy for drede of the iewis, and pilat suffrid; and so he cam, and took awei the bodi of ihesus; ³⁹ and nicodemus cam also that hadde come to hym first bi nygt, and broogte amedylng of myrre and aloes, as it were an hundred pounde; ⁴⁰ & thei tokun the bodi of ihesus: and bounden it in lynnyn clothis with swete smellynge oynementis, as it is custum to iewis for to buri; ⁴¹ and in the place where he was crucified, was aserd. and in the yerd a newe graue, in whiche sit no man was leyd; ⁴² therfor there thei putten ihesus, for the vigile of iewis feest for the sepulcre was nyg.

20. AND in o dai of the wike, marie mawdeleyn, cam eerli to the graue; whanne it was jit derk, and scho woe the stoon moued awei fro the graue; ² therfor sche ranne and cam to symount Petir & to

TYNDALE—1534.

³¹ The Iewes then because it was the saboth even, that the bodies shuld not remayne upon the crosse on the saboth daye (for that saboth daye was an hye daye) besought Pylate that their legges myght be broken and that they myght be taken doun. ³² Then came the souldiers and brake the legges of the fyrst, and of the other which was crucified with Iesus. ³³ But when they came to Iesus, and sawe that he was deed already they brake not his legges: ³⁴ but one of the souldiers with a speare, thrust him into the syde, and forth with came ther out bloud and water. ³⁵ And he that sawe it, bare recorde; and his recorde is true. And he knoweth that he sayth true, that ye myght beleve also. ³⁶ These thinges were done, that the scripture shuld be fulfilled: Ye shall not breake a boone of him. ³⁷ And agayne another scripture sayth: They shall looke on him, whom they pearced.

³⁸ After that, Ioseph of Aramathia (which was a discipule of Iesus: but secretly for feare of the Iewes) besought Pylate that he myght take doun the body of Iesus. And Pylate gave him licence. ³⁹ And ther cam also Nicodemus which at the beginninge came to Iesus by nyght, and brought of myrre and aloes mingled to gether aboute an hundred pounde wayght. ⁴⁰ Then toke they the body of Iesu and wounde it in lymen clothes with the odoures as the manner of the Iewes is to bury. ⁴¹ And in the place where Iesus was crucified, was a garden; and in the garden a newe sepulcre, wherein was never man layde. ⁴² There layde they Iesus because of the Iewes saboth even, for the sepulcre was nye at hande.

20. THE morow after the saboth daye, came Mary Magdalene erly, when it was yet darcke, vnto the sepulcre, and sawe the ston taken awaye from the tombe. ² Then she ranne; and came to Simon Peter and to the other discipule whom Iesus

CRANMER—1539.

heard, and gane vp the goost. ³¹ The Iewes therefore because it was the preparing of the Sabboth, that the bodies shuld not remayne vpon the crosse on the sabboth daye (for that sabboth daye was an hye daye) besought Pilate, that their legges might be broken and that they might be taken doun. ³² Then came the souldiers, and brake the legges of the fyrst, and of the other which was crucified with him. ³³ But when they came to Iesus: and sawe that he was deed already, they brake not his legges: ³⁴ but one of the souldiers with a speare, thrust him into the syde, and forthwith came ther out bloud and water. ³⁵ And he that sawe it, bare recorde, and his recorde is true. And he knoweth that he sayth true, that ye might beleue also. ³⁶ For these thinges were done, that the scripture shuld be fulfilled: Ye shall not breake a bone of him. ³⁷ And agayne another scripture sayeth: they shall loke on him, whom they pearced. ³⁸ After this, Ioseph of Aramathia (which was a discipule of Iesus: but secretly for feare of the Iewes) besought Pilate, that he might take doun the body of Iesus. And Pilate gave him licence. (he came therefore, and take the body of Iesus) ³⁹ And ther cam also Nicodemus (which at the beginninge came to Iesus by night) and brought of myrre and aloes mingled together, aboute an hundred pounde wayght. ⁴⁰ Then toke they the body of Iesu, and wounde it in lynnyn clothes with the odoures, as the manner of the Iewes is to bury. ⁴¹ And in the place where he was crucified, there was a garden, and in the garden a new sepulcre, wherein was neuer man layde. ⁴² There layde they Iesus therefore, because of the preparing of the Sabboth of the Iewes, for the sepulcre was nye at hande:

20. THE first daye of the Sabbathes cam Mary Magdalene early (when it was yet darcke) vnto the sepulcre, and sawe the ston taken awaye from the graue. ² Then she ranne, and came to Simon Peter, and to the other discipule whom

knights, soldiers.
shout, cry.
knocking, soldiers.

open, saw.
pierce through,
yard, garden.

weight, hundred.
pierced through,
o, one.

ὡν μαθητῆς τοῦ Ἰησοῦ, κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλάτος. ἦλθεν οὖν καὶ ἦρε τὸ σῶμα τοῦ Ἰησοῦ. | ³⁹ ἦλθε δὲ καὶ Νικόδημος ὁ ἐλθὼν * πρὸς τὸν Ἰησοῦν | νυκτὸς τὸ πρῶτον, φέρων μίγμα σμύρνης καὶ ἀλόης * ὡς | λίτρας ἑκατόν. ⁴⁰ ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδθησαν αὐτὸ ⁴¹ ἐν | ὀθονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶ τοῖς Ἰουδαίοις ἐνταφιάζειν. ⁴² ἦν δὲ ἐν τῷ τόπῳ, ὅπου ἐσταυρώθη, κήπος, καὶ ἐν τῷ κήπῳ μνημεῖον καυνὸν, ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη. ⁴³ ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

XX. Τῇ δὲ μᾶ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρῶτὴ, σκοτίας ἐτι οὔσης, εἰς τὸ μνημεῖον. καὶ βλέπει τὸν λίθον ἡρμένον ἐκ τοῦ μνημείου. ² τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν

* Alex. = 4.

* Alex. ἡ. οὐκ ε. ἡ. τὸ ε. αὐτοῦ.

* Alex. πρὸς πόντον.

* Rec. ὡς.

* Rec. = 12.

GENEVA—1557.

RHEIMS—1682.

AUTHORISED—1611.

ghost. ³¹ The Jewes then (because it was the day of the Preparation, that the bodies should not remaine upon the crosse on the Sabbath day, for that Sabbath was an hve day) besought Pilate that their legges might be broken, and that they might be taken downe. ³² Then came the souldiers and brake the legges of the fyrst these, and of the other which was crucified with Iesus. ³³ But when they came to Iesus, and saw that he was dead already, they brake not his legges. ³⁴ But one of the souldiers with a speare, perced him into the syde, and forthwith came therout bloud and water.

³⁵ And he that sawe it, bare recorde, and his recorde is true: he knoweth that he sayth true, that ye might beleue also. ³⁶ For these thynges were done, that the Scripture should be fulfilled. Not one of his bones shal be broken. ³⁷ And agayne another Scripture sayth, They shal see hym whom they have thrust through. ³⁸ After that, Ioseph of Arimathea (who was a discipule of Iesus, but secretly for feare of the Jewes) besought Pilate that he might take downe the body of Iesus: and Pilate gave him licence. he came thence and toke Iesus body. ³⁹ And there came also Nicodemus (which at the begynnyng came to Iesus by night) and brought of myrrhe and aloes mingled together about an hundred pound wright. ⁴⁰ Then toke they the body of Iesus, and wound it in linnen clothes with the odoures, as the manner of the Jewes is to burye. ⁴¹ And in that place where Iesus was crucified, was a garden, and in the garden a newe sepulchre, wherin was neuer man layd. ⁴² There then layd they Iesus, because of the Jewes Preparation day: and because the sepulchre was nie at hand.

20. AND the first day after the Sabbath, came Marie Magdalene, early when it was yet darke, vnto the sepulchre, and saw the stone taken away from the tombe. ² Then she ranne, and came to Simon Peter, and to the other discipule whom Iesus

³¹ The Iewes therefore (because it was the Parascene) that the bodies might not remaine upon the crosses on the Sabbath (for that was a greete Sabbath day) they desired Pilate that their legges might be broken, and they might be taken away. ³² The souldiers therefore came: and of the first in decde they brake the legges, and of the other that was crucified with him. ³³ But after they were come to Iesus, when they saw that he was dead, they did not brake his legges. ³⁴ but one of the souldiers with a speare opened his side, and incontinent there came forth bloud and water. ³⁵ And he that saw it, hath given testimonie: and his testimonie is true. And he knoweth that he saith true, that you also may beleue. ³⁶ For these things were done that the scripture might be fulfilled, *You shal not breake a bone of him.* ³⁷ And againe an other scripture saith, *They shal looke on him whom they pearced.*

³⁸ And after these things Ioseph of Arimathea (because he was a discipule of Iesus, but secretly for feare of the Jewes) desired Pilate that he might take away the body of Iesus. And Pilate permitted. He came therefore, and tooke away the body of Iesus. ³⁹ Nicodemus also came, he that at the first came to Iesus by night, bringing a mixture of myrrhe and aloes, about an hundred poundes. ⁴⁰ They tooke therefore the body of Iesus, and bound it in linnen clothes with the spices, as the manner is with the Jewes to burie. ⁴¹ And there was in the place where he was crucified, a garden: and in the garden a new monument, where in no man yet had been laide. ⁴² There therefore because of the Parascene of the Jewes, they laid Iesus, because the monument was hard by.

20. AND the first of the Sabbath, Marie Magdalene cometh early, when it was yet darke, vnto the monument: and she saw the stone taken away from the monument. ² She ranne therefore and cometh to Simon Peter, and to the

vp the ghost. ³¹ The Jewes therefore, because it was the preparation, that the bodies should not remaine upon the Crosse on the Sabbath day (for that Sabbath day was an high day) besought Pilate that their leggs might be broken, and that they might be taken away.

³² Then came the souldiers, and brake the legges of the first, and of the other, which was crucified with him. ³³ But when they came to Iesus, and saw that he was dead already, they brake not his legges. ³⁴ But one of the souldiers with a speare pierced his side, and forthwith came there out blood and water. ³⁵ And hee that saw it, bare record, and his record is true, and he knoweth that hee saith true, that yee might beleue. ³⁶ For these things were done, that the Scripture should be fulfilled. A bone of him shall not be broken. ³⁷ And againe another Scripture saith, They shall looke on him whom they pierced.

³⁸ And after this, Ioseph of Arimathea (being a discipule of Iesus, but secretly for feare of the Jewes) besought Pilate that he might take away the body of Iesus, and Pilate gave him leave: he came therefore, and tooke the body of Iesus. ³⁹ And there came also Nicodemus, which at the first came to Iesus by night, and brought a mixture of myrrhe and aloes, about an hundred pound weight. ⁴⁰ Then tooke they the body of Iesus, and wound it in linnen clothes, with the spices, as the manner of the Jewes is to burie: ⁴¹ Now in the place where he was crucified, there was a garden, and in the garden a new Sepulchre, wherein was neuer man yet layd. ⁴² There layd they Iesus therefore, because of the Jewes preparation day, for the Sepulchre was nigh at hand.

20. THE first day of the weeke, cometh Mary Magdalene early when it was yet darke, vnto the Sepulchre, and soeth the stone taken away from the Sepulchre. ² Then she runneth and cometh to Simon Peter, and to the other discipule whom

ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς, Ἦραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἶδαμεν ποῦ ἔθηκαν αὐτόν. ³ Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητῆς, καὶ ἦρχοντο εἰς τὸ μνημεῖον. ⁴ ἔτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητῆς προέδραμε τάχιον τοῦ Πέτρου, καὶ ἦλθε πρῶτος εἰς τὸ μνημεῖον, καὶ παρακύνθας βλέπει κείμενα τὰ ὀθόνια, οὐ μέντοι εἰσῆλθεν. ⁵ ἔρχεται οὖν Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ὀθόνια κείμενα, ⁷ καὶ τὸ σουδάριον ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, σὺ μετὰ τῶν ὀθονίων κείμενον, ἀλλὰ χωρὶς ἐντετυλιγμένου εἰς ἓνα τόπον. ⁸ τότε οὖν εἰσῆλθε καὶ ὁ ἄλλος μαθητῆς ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδε, καὶ ἐπίστευσεν ⁹ οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. ¹⁰ ἀπῆλθον οὖν πάλιν πρὸς ἑαυτοὺς οἱ μαθηταί. ¹¹ Μαρία δὲ εἰστήκει πρὸς τὸ μνημεῖον | ⁴ κλαίουσα ἔξω.

* Αλεξ. τῷ μνημείῳ.

* Αλεξ. ἔξω κλαίουσα.

* Rec. τ. Καί.

WICLIF—1380.

another disciple whom ihesus loued : and seith to hem, thei han takun the lord fro the graue, and we witen not where thei han leide hym, ³ therfor petir wente out, and thilke other discipule : and thei camen to the graue, ⁴ and thei tweyne runnen to gidre, and thilke othir discipule ranne bi-for petir & cam first to the graue, ⁵ and whanne he stoupid he saie the schetis liggynge : netheles he entrid not, ⁶ therfor symoun petir cam saynge hym and he entrid in to the graue, and he saie the schetis leide : ⁷ and the sudarie that was on his heed not leide with the schetis : but bi it self, whippid in to a place, ⁸ therfor thanne thilke discipule that cam first to the graue entride, and saie and biiled, ⁹ for thei knewen not yet the scripture, that it bihoofte him to rise agen fro deeth, ¹⁰ therfor the discipulis wenten eftsoone to hem self,

¹¹ but marie stode at the graue without forth wepyng, and the while sche wepte, sche bowid hir, and biheld forth in to the graue. ¹² and sche saie twey angels sittynge in whyt : oon at the heed and oon at the feet, where the bodi of ihesus was leide, ¹³ and thei seyn to hir, womman what wepest thou, sche seide to hem, for thei han take away my lord : and I woot not where thei han leide hym, ¹⁴ whanne sche hadde seide these thingis sche turned bakward and siȝe ihesus stoundynge, and wiste not that it was ihesus, ¹⁵ ihesus seith to hir, womman what wepest thou : whom seekist thou, sche gessynge that he was a gardynere, seith to hym, sire if thou hast takun hym up, seie to me where thou hast leide hym, and I schal take hym away, ¹⁶ ihesus seith to hir, marie, sche turned and seith to hym, rabboni, that is to saye maistir, ¹⁷ ihesus seith to hir, myle thou touche me, for I have not yet stied to my fadir. but go to my britheren : and seie to hem, I stie to my fadir and to your

TYNDALE—1534.

loved, and sayde vnto them. They have taken away the Lorde out of the tumber, and we cannot tell where they have layde him. ³ Peter went forth and that other discipule, and came vnto the sepulchre. ⁴ They ranne bothe to gether, and that other discipule dyd out ranne Peter, and came fyrst to the sepulchre. ⁵ And he stouped doone and sawe the linnen clothes lyinge, yet went he not in. ⁶ Then came Simon Peter folowynge him, and went into the sepulchre, and sawe the linnen clothes lye, and the napkyn that was aboute his heed, not linge with the linnen clothes, but wrapped togeder in a place by it selfe. ⁸ Then went in also that other discipule which came fyrst to the sepulchre, and he sawe and belevyd. ⁹ Foras yet they knew not the scriptures, that he shuld ryse agayne from deeth, ¹⁰ And the disciples went awaye agayne vnto their awne home.

¹¹ Mary stode with out at the sepulchre wepyng. And as she wept, she bowed her selfe into the sepulchre, ¹² and sawe two angels in whyte sittynge, the one at the heed and the other at the fete, where they had layde the body of Iesus. ¹³ And they sayde vnto her : woman why wepest thou? She sayde vnto them : For they have taken awaye my lorde, and I wote not where they have layde him. ¹⁴ When she had thus sayde, she turned her selfe backe and sawe Iesus stoundynge, and knewe not that it was Iesus. ¹⁵ Iesus sayde vnto her : woman why wepest thou? Whom seekest thou? She supposynge that he had bene the gardener, sayde vnto him. Syr yf thou have borne him hence tell me where thou hast layde him, that I maye fet him. ¹⁶ Iesus sayde vnto her : Mary. She turned her selfe, and sayde vnto him : Rabbouni, which is to saye master. ¹⁷ Iesus sayde vnto her, touche me not, for I am not yet ascended to my father. But go to my brethren and saye vnto them, I ascende vnto my father and

CRANMER—1539.

Iesus loued, and sayeth vnto them : They have taken awaye the Lorde out of the graue, and we cannot tell where they haue layd him. ³ Peter therefore went forth, and that other discipule, and came vnto the sepulchre. ⁴ They ranne both togeder, and that other discipule dyd out ranne Peter, and came fyrst to the sepulchre. ⁵ And when he had stowped doone he sawe the linnen clothes lyenge, yet went he not in. ⁶ Then came Simon Peter, folowynge him, and went into the sepulchre, and sawe the linnen clothes lye, and the napkyn that was aboute his heed, not linge with the linnen clothes, but wrapped togeder in a place by it selfe. ⁸ Then went in also that other discipule, which came fyrst to the sepulchre, and he sawe and belevyd. ⁹ For as yet they knew not the scripture, that he shulde ryse agayne from deeth. ¹⁰ Then the disciples went awaye agayne vnto their awne home.

¹¹ Mary stode without at the sepulchre wepyng. So as she wepte, she bowed her selfe into the sepulchre, ¹² and seeth two angels clothed in whyte, syttinge, the one at the heed and the other at the fete, where they had layde the body of Iesus. ¹³ They saye vnto her : woman, why wepest thou? She sayeth vnto them : for they haue taken awaye my Lord, and I wote not where they haue layde him. ¹⁴ When she had thus sayd, she turned her selfe backe, and sawe Iesus standynge, and knewe not that it was Iesus : ¹⁵ Iesus sayeth vnto her : woman, why wepest thou? Whom seekest thou? She supposeth that he had bene a gardener, sayeth vnto him. Syr : yf thou haue borne him hence, tell me wher thou hast layde him, and I will fet him. ¹⁶ Iesus sayeth vnto her. Mary. She turned her selfe, and sayd vnto hym : Rabbouni, which is to saye master. ¹⁷ Iesus sayeth vnto her, touche me not, for I am not yet ascended to my father. But go to my brethren, and saye vnto them : I ascende vnto my father and

with, haue. thilke, that. saynge, following. sudarie, shawl. linge, lying. seith, or, sheweth. maistir, master. wote, know. whate, where. myle, not. stied, ascended.

ὡς οὖν ἔκλειε, παρέκυσεν εἰς τὸ μνημεῖον, ¹² καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς. καθεζομένους, ἓνα πρὸς τῇ κεφαλῇ, καὶ ἓνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ. ¹³ καὶ λέγουσιν αὐτῇ ἐκεῖνοι, 'Γύναι, τί κλαίεις; Λέγει αὐτοῖς, 'Ὅτι ἤραν τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν.' ¹⁴ Ταῦτα εἰπούσα ἐστράφη εἰς τὰ ὑπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα· καὶ οὐκ ᾔδει ὅτι ὁ Ἰησοῦς ἐστι. ¹⁵ λέγει αὐτῇ ὁ Ἰησοῦς, 'Γύναι, τί κλαίεις; τίνα ζητεῖς; Ἐκείνη δακρύουσα ὅτι ὁ κηπουρός ἐστι, λέγει αὐτῷ, 'Κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ ἔθηκες αὐτόν· καὶ γὰρ αὐτὸν ἀρῶ.' ¹⁶ λέγει αὐτῇ ὁ Ἰησοῦς, 'Μαρία.' Στραφεύσα ἐκείνη λέγει αὐτῷ Ἑβραϊστὶ, | 'Ραββουνί' (ὃ λέγεται, διδάσκαλε.) ¹⁷ λέγει αὐτῇ ὁ Ἰησοῦς, 'Μὴ μου ἅπτου, οὐπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα μου· πορεύου δὲ πρὸς τοὺς ἀδελφούς μου, καὶ εἰπὲ αὐτοῖς, Ἀναβαίνω πρὸς τὸν πατέρα μου

/ Alex. = δ.

* Rec. αὐτὸν ἴδους.

† Rec. = Ἑβραϊστὶ.

GENEVA—1557.

RHEIMS—1582.

AUTHORISED—1611

loved, and sayd vnto them. They haue taken away the Lord out of the tombe, and we can not tel where they haue layd him. ³ Peter therefore went forth, and the other disciple, and came vnto the sepulchre. ⁴ And they ranne bothe together, but that other disciple did out runne Peter, and came fyrst to the sepulchre. ⁵ And he stouped downe, and saue the linnen clothes lying: yet went he not in. ⁶ Then came Simon Peter folowing him, and went into the sepulchre, and sawe the linnen clothes lye. ⁷ And the napkin that was about his head, not lying with the linnen clothes, but wrapped together in a place by it selfe. ⁸ Then went in also that other disciple which came fyrst to the sepulchre, and he saw and beleued. ⁹ For as yet they knew not the Scripture, That he should ryse agayne from death. ¹⁰ And the disciples went away agayne vnto their owne home.

¹¹ And Marie stode without at the sepulchre weeping, and as she wept, she bowed her selfe into the sepulchre. ¹² And sawe two Angels in whyte, sitting, the one at the head; and the other at the fete, where the body of Iesus had layne. ¹³ And they sayd vnto her, Woman, why weepest thou? She sayd vnto them, they haue taken away my Lord, and I wot not where they haue layd him. ¹⁴ When she had thus sayd, she turned her selfe backe and sawe Iesus standing, and knewe not that it was Iesus. ¹⁵ Iesus sayeth vnto her, Woman, why weepest thou? Whom seekest thou? She supposing that he had bene the gardener, sayd vnto him, Syr, if thou hast borne him hence, tel me wher thou hast layd hym, and I wyl fet him.

¹⁶ Iesus sayeth vnto her, Marie. She turned her selfe, and sayd vnto him, Rabboni, which is to say, master. ¹⁷ Iesus sayeth vnto her, Touch me not: for I am not yet ascended to my Father: but go to my brethren and say vnto them, I ascend vnto my Father and your Father,

other disciple vnto whom Iesus loved, and saith to them; They haue taken our Lord out of the monument, and we know not vvhether they haue laid him. ³ Peter therefore went forth and that other disciple, and they came to the monument. ⁴ And both ranne together, and that other disciple did out-runne Peter, and came first to the monument. ⁵ And when he had stouped downe, he sawe the linnen clothes lying: but yet he went not in. ⁶ Simon Peter therefore commeth, folowing him, and went in to the monument, and sawe the linnen clothes lying. ⁷ and the napkin that had been vpon his head, not lying vvith the linnen clothes, but apart, vvrapped vp into one place. ⁸ Then therefore went in that other disciple also vvhich came first to the monument: and he sawe, and beleued. ⁹ For as yet they knew not the scripture, that he should rise agayne from the dead. ¹⁰ The disciples therefore departed agayne to their houses.

¹¹ But Marie stood at the monument vvithout, vvweeping. Therefore as she vvvas vvweeping, she stouped downe, and looked into the monument: ¹² and she sawe tvoo Angels in vvwhite, sitting, one at the head, and one at the fete, vvhere the body of Iesus had been laid. ¹³ They say to her, Vvoman, vvwhy vvweepst thou? She saith to them, Because they haue taken away my Lord, and I know not vvwhere they haue put him. ¹⁴ Vvhen she had said thus, she turned backeward, and sawe Iesus standing: and she knew not that it is Iesus. ¹⁵ Iesus saith to her, Vvwoman, vvwhy vvweepst thou? vvwhom seekest thou? She thinking that it vvvas the gardener, saith to him, Sir, if thou hast caried him away, tel me vvwhere thou hast laid him: and I vvill take him away. ¹⁶ Iesus saith to her, Marie. She turning saith to him, Rabbouni (vvwhich is to say, Maister.) ¹⁷ Iesus saith to her, Do not touche me, for I am not yet ascended to my Father: but goe to my brethren, and say to them, I ascend to my Father and your Father,

Iesus loved, and saith vnto them. They haue taken away the Lord out of the Sepulchre, and we know not where they haue laid him. ³ Peter therefore went forth, and that other disciple, and came to the Sepulchre. ⁴ So they ranne both together, and the other disciple did outrun Peter, and came first to the Sepulchre. ⁵ And he strouping downe and looking in, saw the linnen clothes lying, yet went he not in. ⁶ Then commeth Simon Peter following him, and went into the Sepulchre, and seeth the linnen clothes lie. ⁷ And the napkin that was about his head, not lying with the linnen clothes, but wrapped together in a place by it selfe. ⁸ Then went in also that other disciple which came first to the Sepulchre, and he saw, and beleueed. ⁹ For as yet they knew not the Scripture, that he must rise agayne from the dead. ¹⁰ Then the disciples went away agayne vnto their owne home.

¹¹ But Mary stood without at the sepulchre, weeping: and as she wept, she stouped downe, and looked into the Sepulchre. ¹² And seeth two Angels in white, sitting, the one at the head, and the other at the fete, where the body of Iesus had layen: ¹³ And they say vnto her, Woman, why weepest thou? Since saith vnto them, Because they haue taken away my Lord, and I know not where they haue layd him. ¹⁴ And when she had thus said, she turned herselfe backe, and saw Iesus standing, and knew not that it was Iesus. ¹⁵ Iesus saith vnto her, Woman, why weepest thou? whom seekest thou? Since supposing him to be the gardiner, saith vnto him, Sir, if thou haue borne him hence, tell me where thou hast layd him, and I will take him away. ¹⁶ Iesus saith vnto her, Mary. She turned her selfe, and saith vnto him, Rabboni, which is to say, Master. ¹⁷ Iesus saith vnto her, Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say vnto them, I ascend vnto my Father, and your Father,

καὶ πατέρα ὑμῶν, καὶ Θεὸν μου καὶ Θεὸν ὑμῶν.' ¹⁸ Ἐρχεται Μαρία ἡ Μαγδαληνὴ ἀπαγγέλλουσα τοῖς μαθηταῖς, ὅτι ἑώρακε| τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ. ¹⁹ Οὕτως οὖν ὀφίας, τῇ ἡμέρᾳ ἐκείνῃ τῇ μᾶ τῶν σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων, ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι, διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς, 'Εἰρήνη ὑμῖν.' ²⁰ Καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ. ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον. ²¹ εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς| πάλιν, 'Εἰρήνη ὑμῖν. καθὼς ἀπέσταλλέ με ὁ πατήρ, καὶ γὰρ πέμπω ὑμᾶς.' ²² Καὶ τοῦτο εἰπὼν ἐνεφύσησε καὶ λέγει αὐτοῖς, 'Λάβετε Πνεῦμα ἅγιον. ²³ Ἄν τινων ἀφήτε τὰς ἁμαρτίας, ²⁴ ἀφίενται| αὐτοῖς· ἂν τινων κρατῆτε, κεκράτηνται.' ²⁵ Θωμᾶς δὲ εἰς ἐκ τῶν δώδεκα ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν ὁ Ἰησοῦς. ²⁶ ἔλεγον οὖν

* Alex. ἑώρακε.

* Alex. = ὁ Ἰησοῦς.

* Alex. ἀφίενται.

WICLIFFE—1380.

fadir to my god and to youre god. ¹⁸ mari magdaleyn cam tellynge to the discipulis, that I sij the lord, and these thingis he seide to me.

¹⁹ therfor whanne it was euen in that dai oon of the sabotis, and the gatis weren schitte, where the discipulis weren gaderid for drede of the iewis: ihesus cam and stode in the myddil of the discipulis, and he seith to hem, pees to you; ²⁰ and whanne he hadde seide this, he schewid to hem hondis and side; therfor the discipulis ioiced, for the lord was seene; ²¹ and he seith to hem eftre, pees to you; as the fadir sente me I sende you; ²² whanne he hadde seide this, he blew on hem and seide; take ye the holi goost; ²³ whos synnes ye forgyuen: tho ben forgyuen to hem; and whos ye with holden: tho ben with holden.

²⁴ But Thomas oon of the twelue, that is seide dydymus, was not with hem; whanne ihesus cam; ²⁵ therfor the other discipulis seiden, we han seen the lord, and he seide to hem; but I se in his hondis the fetchyng of the nailis and putte my fingir in to the place of the nailis and putte myn hand in to his side: I schal not bileue. ²⁶ And aftir eght daies, eftsonne his discipulis weren with yane, and Thomas with hem; ihesus cam while the gatis weren schitte, and stode in the myddil and seide; pees to you; ²⁷ aftirward he seith to thomas; putte in here thy fyngir and se myn hondis: & put hiir thin hond and putte in to my side; and nyte thou be vnbeleful: but feithful. ²⁸ Thomas answerid and seide to him; my lord and my god. ²⁹ ihesus seith to hym; Thomas for thou hast seen me thou bileuest. blessed ben thei that seen not, and han bileued.

³⁰ and ihesus dide many other signes in the sijn of his discipulis, whiche ben not

his, now. putte, gatre, or dore. fetchyng, felyng. oon, or, thow, againe. yis, not.

TYNDALE—1534.

your father to: my god and your god. ¹⁸ Mary Magdalene came and tolde the disciples that she had sene the lorde; and that he had spoken soche thinges vnto her.

¹⁹ The same daye at nyght, which was the morowe after the saboth daye; when the dores were shut; where the disciples were assembled to gedre for feare of the Iewes; came Iesus and stode in the myddes; and sayd to them: peace be with you. ²⁰ And when he had so sayde; he shewed vnto them his hondes; and his syde. Then were the disciples glad when they sawe the Lorde. ²¹ Then sayde Iesus to them agayne: peace be with you. As my father sent me; even so sende I you. ²² And when he had sayde that; he brethed on them and sayde vnto them: Receaue the holi goost. ²³ Whosoever synnes ye remyt: they are remitted vnto them. And whosoever synnes ye retayne: they are retayned.

²⁴ But Thomas one of the twelue; called Didymus; was not with them when Iesus came. ²⁵ The other disciples sayd vnto him: we have sene the lorde. And he sayde vnto them; except I se in his hondes the print of the nayles; and put my fynger in the holes of the nayles; and thrust my hande into his syde; I will not beleue.

²⁶ And after .viii. dayes agayne; his disciples were with in; and Thomas with them. Then came Iesus when the dores were shut; and stode in the myddes and sayde: peace be with you.

²⁷ After that sayde he to Thomas; bringe thy fynger hether; and se my hondes; and bringe thy hande and thrust it into my syde; and be not faythlesse; but belevyng.

²⁸ Thomas answered and sayde vnto him: my Lorde; and my God. ²⁹ Iesus sayde vnto him. Thomas; because thou hast sene me; therefore thou believest: Happy are they that have not sene; and yet beleue.

³⁰ And many other signes dyd Iesus in the presence of his disciples; which are

CRANMER—1539.

your father: and to my God, and your God. ¹⁸ Mary Magdalene came and tolde the disciples, that she had sene the Lorde, and that he had spoken soche thinges vnto her.

¹⁹ The same daye at nyght: which was the fyrst daye of the Sabothes, when the dores were shut (where the disciples were assembled together for feare of the Iewes) came Iesus, and stode in the myddes, and sayeth vnto them: peace be vnto you. ²⁰ And when he had so sayde, he shewed vnto them his handes, and his syde. Then were the dyscyples glad when they sawe the Lord. ²¹ Then sayd Iesus to them agayne: peace be vnto you. As my father sent me, even so sende I you also. ²² And when he had sayd those wordes, he brethed on them and sayeth vnto them: Receaue the holi goost. ²³ Whosoever synnes ye remitte, they are remitted vnto them. And whosoever synnes ye retayne, they are retayned.

²⁴ But Thomas one of the twelue (which is called Didymus) was not with them, when Iesus came. ²⁵ The other disciples therefore sayde vnto him: we haue sene the Lorde. But he sayde vnto them: except I se in his handes the print of the nayles, and put my fynger in to the prynt of the nayles, and thrust my hande into his syde, I will not beleue. ²⁶ And after .viii. daies, agayne his disciples were with in, and Thomas with them. Then came Iesus when the dores were shut, and stode in the myddes, and sayde: peace be vnto you.

²⁷ After that sayd he to Thomas; bringe thy fynger hether, and se my handes, and reach hyther thy hande, and thrust it into my syde, and be not faythlesse, but beleuyng. ²⁸ Thomas answered, and sayde vnto him: my Lorde, and my God; ²⁹ Iesus sayeth vnto him: Thomas, because thou hast sene me, thou hast beleued: blessed are they that haue not sene, and yet haue beleued.

³⁰ And many other sygnes truly dyd Iesus in the presence of his disciples, which

αὐτῷ οἱ ἄλλοι μαθηταί, 'Εώρακαμεν τὸν κύριον.' Ὁ δὲ εἶπεν αὐτοῖς, 'Εὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων, καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων, καὶ βάλω τὴν χειρά μου εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.' ²⁰ Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταί αὐτοῦ, καὶ Θωμᾶς μετ' αὐτῶν ἔρχεται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν, 'Ειρήνη ὑμῖν.' ²¹ Ἐἶτα λέγει τῷ Θωμᾷ, 'Φέρε τὸν δάκτυλόν σου ὧδε, καὶ ἴδε τὰς χεῖράς μου· καὶ φέρε τὴν χειρά σου, καὶ βάλε εἰς τὴν πλευράν μου· καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός.' ²² Καὶ ἀπεκρίθη ὁ Θωμᾶς, καὶ εἶπεν αὐτῷ, 'Ὁ κύριός μου καὶ ὁ Θεός μου.' ²³ Λέγει αὐτῷ ὁ Ἰησοῦς, 'Ὅτι ἐώρακάς με, πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες, καὶ πιστεύσαντες.'

²⁰ Παλλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν

^a Alex. = Kul.

^b Rec. + ἰ.

^c Rec. + Θωμᾶ.

GENEVA—1557.

and to my God, and your God. ¹⁸ Marie Magdalene came and tolde the disciples that she had seene the Lord, and that he had spoken suche things vnto her.

¹⁹ The same day then at night, which was the first day of the weeke, and when the doores were shut where the disciples were assembled together for feare of the Iewes, came Iesus and stode in the middes, and sayd to them, Peace be vnto you. ²⁰ And when he had so sayd, he shewed vnto them his handes, and his syde. Then were the disciples glad when they sawe the Lord. ²¹ Then sayd Iesus to them agayne, Peace be vnto you. As my Father sent me, euen so send I you. ²² And when he had sayd that, he breathed on them, and sayd vnto them, Receive the holy Ghost.

²³ Whosoever synnes ye remit, they are remitted vnto them, and whosoever synnes ye retayne, they are retayned. ²⁴ But Thomas one of the twelue called Didymus, was not with them when Iesus came. ²⁵ The other disciples therefore sayd vnto him, We haue seene the Lord: but he sayd vnto them, Except I see in his handes the print of the nailles, and put my fynger into the print of the nailles, and put my hand into his syde, I will not beleue.

²⁶ And after eight dayes, agayne his disciples were within, and Thomas with them. Then came Iesus, when the doores were shut, and stode in the myddes, and sayd, Peace be vnto you. ²⁷ After that sayd he to Thomas, Put thy fynger here and see my handes, and thrust forth thy hande, and put it into my syde, and be not faythlesse, but faythful. ²⁸ Thomas answered, and sayd vnto hym, Thou art my Lord, and my God. ²⁹ Iesus sayd vnto hym, Thomas, because thou hast seene me, thou beleeuest: blessed are they that haue not seene, and yet haue beleeued. ³⁰ And many other signes also did Iesus in the presence of his

RHEIMS—1582.

my God and your God. ¹⁸ Marie Magdalene cometh and telleth the disciples, That I haue seene our Lord, and thus he said vnto me.

¹⁹ Therefore vwhen it was late that day, the first of the Sabbath, and the doores were shut, vvhore the disciples were gathered together for feare of the Iewes, Iesus came and stode in the middes, and saith to them, Peace be to you. ²⁰ And vwhen he had said this, he sheweth them his handes and side. The disciples therefore were glad vwhen they saw our Lord. ²¹ He said therefore to them againe, Peace be to you. As my Father hath sent me, I also doe send you. ²² Vwhen he had said this, he breathed vpon them: and he saith to them, Receive ye the Holy Ghost: ²³ Vvhose synnes you shal forgive, they are forgiven them: and vvhose you shal retayne, they are retayned. ²⁴ But Thomas one of the Twelue, vvhich is called Didymus, was not with them vwhen Iesus came. ²⁵ The other disciples therefore said to him, Vve haue seene our Lord. But he said to them, Vvayle I see in his handes the print of the nailles, and put my fynger into the place of the nailles, and put my hand into his side: I vvill not beleue.

²⁶ And after eight daies, againe his disciples were within: and Thomas with them. Iesus cometh the doores being shut, and stode in the middes, and said, Peace be to you. ²⁷ Then he saith to Thomas, Put in thy fynger hither, and see my handes, and bring hither thy hand, and put it into my side: and be not incredulous but faithful. ²⁸ Thomas answered, and said to him, My Lord, and my God. ²⁹ Iesus saith to him, Because thou hast seene me, Thomas, thou hast beleeued: blessed are they that haue not seene and haue beleeued.

³⁰ Many other signes also did Iesus in the sight of his disciples, vvhich are not

AUTHORISED—1611.

and to my God, and your God. ¹⁸ Mary Magdalene came and told the disciples that shee had seene the Lord, and that hee had spoken these things vnto her.

¹⁹ Then the same day at evening being the first day of the weeke, when the doores were shut, where the disciples were assembled for feare of the Iewes, came Iesus, and stood in the midst, and saith vnto them, Peace bee vnto you. ²⁰ And when hee had so said, hee shewed vnto them his hands and his side. Then were the disciples glad, when they saw the Lord. ²¹ Then said Iesus to them againe, Peace be vnto you: As my Father hath sent me, euen so send I you. ²² And when he had said this, hee breathed on them, and saith vnto them, Receive ye the holy Ghost. ²³ Whose soever sinnes yee remit, they are remitted vnto them, and whose soever sinnes yee retaine, they are retained.

²⁴ But Thomas one of the twelue, called Didymus, was not with them when Iesus came. ²⁵ The other disciples therefore said vnto him, We haue seene the Lord. But he said vnto them, Except I shall see in his hands the print of the naille, and put my fynger into the print of the nailles, and thrust my hand into his side, I will not beleue.

²⁶ And after eight dayes, againe his disciples were within, and Thomas with them: Then came Iesus, the doores being shut, and stood in the midst, and said, Peace be vnto you. ²⁷ Then saith he to Thomas, Reach hither thy fynger, and beholde my hands, and reach hither thy hand, and thrust it into my side, and bee not faithlesse, but beleeuing. ²⁸ And Thomas answered, and said vnto him, My Lord, and my God. ²⁹ Iesus saith vnto him, Thomas, because thou hast seene mee, thou hast beleeued: blessed are they that haue not seene, and yet haue beleeued.

³⁰ And many other signes truly did Iesus in the presence of his disciples, which

αὐτοῦ, ἃ οὐκ ἔστι γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ. ³¹ ταῦτα δὲ γέγραπται, ἵνα πιστεύσητε ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

XXI. Μετὰ ταῦτα ἐφάνερωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφάνερωσε δὲ οὕτως. ² ἦσαν ὁμοῦ Σίμων Πέτρος, καὶ Θωμᾶς ὁ λεγόμενος Διδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. ³ λέγει αὐτοῖς Σίμων Πέτρος, Ὑπάγω ἀλιεύειν. Λέγουσιν αὐτῷ, Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. Ἐξῆλθον καὶ ἐνέβησαν εἰς τὸ πλοῖον εὐθύς, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν. ⁴ πρῶτας δὲ ἤδη γενομένης ἔστη ὁ Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μέντοι ᾔδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστὶ. ⁵ λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Παιδιά, μή τι

² Rec. + d.

³ Alex. + αἰώνιον.

⁴ Alex. τ. π. αὐτοῦ.

⁵ Rec. d. βίβλου.

⁶ Alex. = εὐθὺς.

WICLIF—1380.

writen in this booke, ³¹ but these ben writen that ze bileue that ihesus is crist the sone of god. & that ze bileuynge: haue liuf in his name.

21. AFTER ihesus eftene schewid hym to his discipulis: at the see of tiberias. and he schewid hym thus. ² there were to gidre symount petir and thomas, that is seide didymus, and nathanael that was of the cane of galilee, and the sonnes of zebedei, and twey other of his discipulis. ³ symount petir seith to hem, I go to fische, thei acien to hym, & we comen with thee. and thei wenten out and wente in to a boote: and in that nygt thei tokun no thing. ⁴ but whanne the morowe was come, ihesus stode in the brynke, netheles the discipulis knowen not that it was ihesus. ⁵ therfor ihesus seith to hem, children, where ze han any soopinge thing? thei answerden to hym, nay. ⁶ he seide to hem, putte ze the nette in to the rythalf of the rowynge and ze schulu fynde, and thei puttiden the nette, and thanne thei mysten not drawe it for multitude of fischis.

therfor thilke discipule, whom ihesus loued seide to petir, it is the lord. symount petir whanne he hadde herd that it is the lord: girded hym with a coote for he was nakid, & wente in to the see. ⁸ but the other discipulis camen bi boote, for thei weren not fer fro the lond, but as a two hundrid cubitis: drawynge the nette of fischis. ⁹ and as thei camen down in to the lond: thei saien coles liggynge, and a fische leide on, and brood. ¹⁰ ihesus seith to hem, bryngte ze of the fischis, whiche ze han takun now. ¹¹ symount petir wente up & drowe the nette in to the lond ful of greet fischis, an hundrid fifti and thre; and whanne thei weren so many: the

TYNDALE—1534.

not writen in this booke. ³¹ These are writen that ye myght beleve, that Iesus is Christ the sonne of God, and that in beleuynge ye myght haue lyfe thorow his name.

21. AFTER that Iesus shewed him selfe agayne, at the see of Tyberias. And on this wyse shewed he him selfe. ² There were to gedre Simon Peter and Thomas, which is called Didymus: and Nathanael of Cana a cite of Galilee, and the sonnes of Zebedei, and two other of the disciples. ³ Simon Peter sayde vnto them: I goo a fischynge. They sayde vnto him: we also will goo with the. They went their waye and entred into a shippe straight waye, and that nyght caught they nothinge.

⁴ But when the mornynge was now come, Iesus stode on the shore: neuertheless the disciples knewe not that it was Iesus. ⁵ Iesus sayde vnto them: syra, haue ye any meate? They answered him, no. ⁶ And he sayde vnto them: cast out the net on the ryght syde of the ship, and ye shall fynde. They cast out and emonne they were not able to drawe it for the multitude of fisches.

⁷ Then sayde the discipule whom Iesus loved, vnto Peter: It is the Lorde. When Simon Peter hearde, that it was the lorde, he gyrded his mantell to him (for he was naked) and sprang into the see. ⁸ The other disciples came by ship: for they were not farre from lande, but as it were two hundred cubites, and they drewed the net with fisches. ⁹ Assone as they were come to lande, they sawe hoot coles and fisches layd thereon, and brood. ¹⁰ Iesus sayde vnto them: bringe of the fische which ye haue now caught. ¹¹ Simon Peter stepped forthe and drewed the net to lande full of grete fisches, an hundred and .liii. And for all ther were so many, yet was not the

CRANMER—1539.

are not writen in this booke. ³¹ These are writen, that ye myght knowe, that Iesus is Christ the sonne of God, and that (in beleuynge) ye myght haue lyfe thorow his name.

21. AFTER wardes dyd Iesus shewe him selfe agayne, at the see of Tyberias. And on this wyse shewed he him selfe. ² There were together Symon Peter and Thomas (which is called Didymus) and Nathanael of Cana in Galilee, and the sonnes of zebedei, and two other of his disciples. ³ Simon Peter sayeth vnto them: I will go a fischinge. They saye vnto him: we also wyll go with the. They went their waye and entred into a shippe immediately, and that night caught they nothinge.

⁴ But when the mornynge was now come, Iesus stode on the shore: neuertheless the disciples knewe not that it was Iesus. ⁵ Iesus sayeth vnto them: Children, haue ye any meate? they answered him, no. ⁶ And he sayeth vnto them: cast out the net on the right syde of the ship, and ye shall fynde. They cast out therefore, and anon they were not able to drawe it for the multitude of fisches.

⁷ Then sayde the discipule whom Iesus loued vnto Peter: It is the Lorde: When Simon Peter heard that it was the Lorde, he gyrded his coate vnto him (for he was naked) and sprang into the see. ⁸ The other disciples came by ship for they were not farre from lande, but as it were two hundred cubites, and they drewed the net with fisches. ⁹ Assone then as they were come to lande, they sawe hoot coles, and fische layd thereon, and brood. ¹⁰ Iesus sayeth vnto them. bryngte of the fische which ye haue now caught: ¹¹ Symon Peter went vp, and drewed the net to lande full of grete fisches, an hundred and .liii. And for all ther were so many, yet was

‘ προσφάγιον ἔχετε; ’ Ἀπεκρίθησαν αὐτῷ, ‘ Οὐ. ’ ‘ Ὁ δὲ εἶπεν αὐτοῖς, ‘ Βάλετε
 ‘ εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐρήσετε. ’ Ἐβαλον οὖν, καὶ οὐκ ἔτι
 αὐτὸ ἐλκύσαι ἴσχυσαν ἀπὸ τοῦ πλήθους τῶν ἰχθύων. ⁷ λέγει οὖν ὁ μαθητὴς
 ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ, ‘ Ὁ κύριός ἐστι. ’ Σίμων οὖν Πέτρος,
 ἀκούσας ὅτι ὁ κύριός ἐστι, τὸν ἐπενδύτην διεξώσατο· ἦν γὰρ γυμνός· καὶ ἔβαλεν
 ἑαυτὸν εἰς τὴν θάλασσαν. ⁸ οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον (οὐ γὰρ ἦσαν
 μακρὰν ἀπὸ τῆς γῆς, ἀλλ’ ὡς ἀπὸ πηχῶν διακοσίων,) σύροντες τὸ δίκτυον τῶν
 ἰχθύων. ⁹ Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν ἀνθρακιὰν κεμένην καὶ
 ὀψάριον ἐπικείμενον, καὶ ἄρτον. ¹⁰ λέγει αὐτοῖς ὁ Ἰησοῦς, ‘ Ἐνέγκατε ἀπὸ τῶν
 ‘ ὀψαρίων ὧν ἐπιάσατε νῦν. ’ ¹¹ Ἀνέβη Σίμων Πέτρος, καὶ εἴλκυσε τὸ δίκτυον ἐπὶ
 τῆς γῆς, μεστὸν ἰχθύων μεγάλων· ἑκατὸν πεντηκοντατριῶν καὶ τοσούτων ὄντων,

* Alex. = δ.

* Alex. ἐλτ.

* Alex. ἰσχυρον.

* Alex. ἐς τὴν γῆν α. ἐπὶ τὴν γῆν.

* Alex. μεγ. ἰχθ.

GENEVA — 1557.

disciples, which are not written in this
 booke. ³¹ these are wrytten that ye might
 helve, that Iesus is Christs the Sonne
 of God, and that in beleaving ye myght have
 life through his Name.

21. AFTER that, Iesus shewed hym self
 agayne to his disciples, at the sea of Tibe-
 rias: and on this wyse shewed he hym selfe.
² There were together Simon Peter, and
 Thomas, which is called Didymus, and Na-
 thanel of Cana in Galilee, and the sonnes of
 Zebede, and two other of his disciples.

³ Simon Peter sayd vnto them, I go a
 fysshynge. They sayd vnto him, We also
 wyl go with thee. They went their way
 and entred into a shyp straightway, and
 that night caught they nothing. ⁴ But
 when the morning was now come, Iesus
 stode on the shore: neuertheless the dis-
 ciples knewe not that it was Iesus. ⁵ Iesus
 then sayd vnto them, Sirs have ye any
 meat? They answered hym, No. ⁶ And
 he sayd vnto them, Cast out the net on
 the right syde of the shyp, and ye shal
 fynde. then they cast out, and anon they
 were not hable to drawe it, for the mul-
 titude of fyshes.

⁷ Then sayd the disciple whom Iesus
 loved vnto Peter, It is the Lord. When
 Simon Peter heard that it was the Lord,
 he gyrded his coate to him, for he was
 naked, and sprang into the sea. ⁸ The other
 disciples came by shyppe (for they were
 not farre from lande, but as it were two
 hundred cubites) and they drew the net
 with fyshes. ⁹ Assone then as they were
 come to lande, they sawe hotte coles, and
 fyshes layd thereon, and bread. ¹⁰ Iesus
 sayd vnto them, Bryng of the fyshes,
 which ye have now caught. ¹¹ Simon Pe-
 ter stepped forth and drew the net to
 land, full of great fyshes, an hundred,
 fifty, and three: and for all ther were so
 many, yet was not the net broken.

RHEIMS — 1582.

written in this booke. ³¹ And these are
 wrytten, that you may beleuee that Iesus
 is Chryst the sonne of God: and that
 beleueing, you may have life in his name.

21. AFTER Iesus manifested him self
 agayne at the sea of Tiberias. And he
 manifested thus: ² There were together
 Simon Peter and Thomas who is called
 Didymus, and Nathanael which was of
 Cana in Galilee, and the sonnes of Zebe-
 dee, and two others of his disciples.

³ Simon Peter saith to them, I goe to fish.
 They say to him, Vve also come wvith
 thee. And they went furth and got vp
 into the boate: and that night they tooke
 nothing. ⁴ But vvhcn morning vvas now
 come, Iesus stode on the shore: yet the
 disciples knew not that it vvas Iesus.

⁵ Iesus therfore saith to them, Children,
 have you any meate? They answered
 him, No. ⁶ He saith to them, Cast the
 nette on the right side of the boate: and
 you shal fynde. They therfore did cast it:
 and nowv they were not able to dravv it
 for the multitude of fishes. ⁷ That disciple
 therfore vvhom Iesus loved, saith to
 Peter, It is our Lord. Simon Peter vvhcn
 he had heard that it is our Lord: girded
 his coate vnto him (for he vvas naked)
 and cast him self into the sea. ⁸ But the
 other disciples came in the boate (for
 they were not farre from the land, but as
 it were two hundred cabits) dravving
 the nette of fishes. ⁹ Therfore after they
 came dovvn to land, they savv hote coles
 lying, and fish laid thereon, and bread.

¹⁰ Iesus saith to them, Bring hither of the
 fishes that you took nowv. ¹¹ Simon Peter
 went vp, and dravv the nette to the land,
 full of great fishes, an hundred fiftie three.
 And although they were so many, the
 nette vvas not broken.

AUTHORISED — 1611.

are not written in this booke: ³¹ But these
 are written, that yee might beleuee that
 Iesus is the Christ the Sonne of God, and
 that beleueing ye might have life through
 his Name.

21. AFTER these things Iesus shewed
 himselfe agayne to the disciples at the sea
 of Tiberias, and on this wise shewed he
 himselfe. ² There were together Simon
 Peter, and Thomas called Didymus, and
 Nathanael of Cana in Galilee, and the
 sonnes of Zebedee, and two other of his
 disciples. ³ Simon Peter saith vnto them,
 I goe a fishing. They say vnto him, We
 also goe with thee. They went fourth and
 entred into a ship immediatly, and that
 night they caught nothing. ⁴ But when
 the morning was now come, Iesus stood
 on the shore: but the disciples knew not
 that it was Iesus. ⁵ Then Iesus saith vnto
 them, Children, have ye any meat? They
 answered him, No. ⁶ And hee said vnto
 them, Cast the net on the right side of
 the ship, and yee shall fynd. They cast
 therefore, and now they were not able
 to draw it, for the multitude of fishes.
⁷ Therefore that disciple whom Iesus loved,
 saith vnto Peter, It is the Lord. Now
 when Simon Peter heard that it was the
 Lord, he girt his fishers coat vnto him,
 (for he was naked) and did cast himselfe
 into the sea. ⁸ And the other disciples
 came in a litle ship (for they were not
 farre from land, but as it were two hun-
 dred cubites) drugging the net with fishes.

⁹ Assoone then as they were come to land,
 they saw a fire of coales there, and fish
 layd thereon, and bread. ¹⁰ Iesus saith
 vnto them, Bring of the fish, which ye
 have now caught. ¹¹ Simon Peter went vp,
 and drew the net to land full of great
 fishes, an hundred and fiftie and three:
 and for all there were so many, yet was

‘Κύριε, σὺ πάντα οἶδας· σὺ γινώσκεις ὅτι φιλῶ σε.’ Λέγει αὐτῷ ὁ Ἰησοῦς,
 ‘Βόσκει τὰ πρόβατά μου.’ ¹⁸ Ἀμὴν ἀμὴν λέγω σοι, ὅτε ἥς νεώτερος, ἐζώνωνας
 ‘σεαυτὸν, καὶ περιεπάτεις ὅπου ἤθελες· ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς
 ‘σου, καὶ ἄλλος σε ζώσκει, καὶ οἶσει ὅπου οὐ θέλεις.’ ¹⁹ (Τοῦτο δὲ εἶπε, σημαίνων
 ποῖω θανάτῳ δοξάσει τὸν Θεόν.) καὶ τοῦτο εἰπὼν λέγει αὐτῷ, ‘Ἀκολουθε μοι.’
²⁰ Ἐπιστραφεὶς δὲ ὁ Πέτρος βλέπει τὸν μαθητὴν, ὃν ἠγάπα ὁ Ἰησοῦς, ἀκολου-
 θοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στήθος αὐτοῦ καὶ εἶπε, ‘Κύριε, τίς
 ‘ἐστὶν ὁ παραδιδούς σε;’ ²¹ Τοῦτον ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ, ‘Κύριε, αὐτός
 ‘δὲ τίς;’ ²² Λέγει αὐτῷ ὁ Ἰησοῦς, ‘Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς
 ‘σε; σὺ ἀκολουθε μοι.’ ²³ Ἐξῆλθεν οὖν ὁ λόγος οὗτος εἰς τοὺς ἀδελφούς, ‘Ὅτι
 ‘ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει· καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι οὐκ

* Alex. = δι.

* Alex. + οὐν.

* Alex. σὺ μοι ἀκολουθεῖς.

GENEVA—1557.

¹² Iesus sayd vnto them, Come and dync. And none of the disciples durst aske hym, Who art thou? for they knew that it was the Lord. ¹³ Iesus then came and toke bread, and gaue them, and fyshe lykewyse. ¹⁴ This is now the thyrd tyme that Iesus appeared to his disciples, after that he was rysen agayne from death.

¹⁵ So when they had dynced, Iesus sayd to Simon Peter, Simon sonne of Iona, louest thou me more then these? He sayd vnto him, Yea Lord, thou knowest that I loue thee. He sayd vnto hym, Fede my lamber. ¹⁶ He sayd to hym agayne the second tyme, Simon the sonne of Iona, louest thou me? He sayd vnto him, Yea Lord, thou knowest that I loue thee. He sayd vnto him, Fede my shepe. ¹⁷ He sayd vnto him the third tyme, Simon the sonne of Iona, louest thou me? Peter sorrowed because he sayd to him the thyrd tyme, Louest thou me? and sayd vnto him, Lord thou knowest all thinges, thou knowest that I loue thee. Iesus sayd vnto him, Fede my shepe.

¹⁸ Verely verely I say vnto thee, When thou wast yonge, thou gyrddest thy selfe, and walkedst whither thou woldest: but when thou shalt be olde, thou shalt stretch forth thy handes, and another shall gyrdc thee, and lead thee whither thou woldest not. ¹⁹ That spake he, signifying by what death he should glorifie God. And when he had sayd thus, he sayd to him, Follow me. ²⁰ Peter turned about, and sawe that disciple whom Iesus loued folowyng: which had also leane on his brest at supper, and had sayd, Lord which is he that betrayeth thee? ²¹ When Peter therfore sawe hym, he sayd to Iesus, Lord what shal he here do?

²² Iesus sayd vnto him, If I wolde haue him to tary tyll I come, what is that to thee? folow thou me. ²³ Then went this saying abroad among the brethren, that that same disciple should not dye, Yet Iesus sayd not to him, He should not dyc: but if I

RHEIMS—1582.

¹² Iesus saith to them, Come, dync. And none of them that sate at meate, durst aske him, Vvho art thou? knowing that it is our Lord. ¹³ And Iesus commeth and taketh the bread and giueth them, and the fish in like manner. ¹⁴ This now the third tyme Iesus vvas manifested to his disciples, after he vvas risen from the dead.

¹⁵ Therefore vvhen they had dined, Iesus saith to Simon Peter, Simon of Iohn, louest thou me more then these? He saith to him, Yea Lord: thou knowest that I loue thee. he saith to him, FEED MY LAMBS. ¹⁶ He saith to him againe, Simon of Iohn, louest thou me? he saith to him, Yea Lord, thou knowest that I loue thee. He saith to him, FEED MY LAMBS. ¹⁷ He saith to him the third tyme, Simon of Iohn, louest thou me? Peter vvas stricken awl, because he said vnto him the third tyme, Louest thou me? And he said to him, Lord, thou knowest all thinges: thou knowest that I loue thee. He saith to him, FEED MY SHEEP. ¹⁸ Amen, amen I say to thee, vvhen thou vvast younger, thou didst girde thy self, and didst vvallke vvhere thou vvouldest. but vvhen thou shalt be old, thou shalt stretch forth thy handes, and an other shall girde thee, and leade thee vvither thou vvilt not.

¹⁹ And this he said, signifying by vvhat death he should glorifie God. And vvhen he had said this, he saith to him, Follow me. ²⁰ Peter turning, sawv that disciple vvhom Iesus loued, folowvng, vvho also leane at the supper vpon his brest, and said, Lord vvho is he that shal betray thee? ²¹ Him therefore vvhen Peter had seen, he saith to Iesus, Lord, and this nun vvhat? ²² Iesus saith to him, So I vvill haue him to remaine til I come, vvhat to thee? folovv thou me. ²³ This saying therfore went abroad among the brethren, that that disciple dieth not. And Iesus did not say to him, he dieth not: but, So

AUTHORISED—1611.

not the net broken. ¹² Iesus saith vnto them, Come, and dync. And none of the disciples durst aske him, Who art thou? knowing that it was the Lord. ¹³ Iesus then commeth, and taketh bread, and giueth them, and fish likewise. ¹⁴ This is now the third tyme that Iesus shewed himselfe to his disciples, after that he was risen from the dead.

¹⁵ So when they had dined, Iesus saith to Simon Peter, Simon, sonne of Iona, louest thou mee more then these? He saith vnto him, Yea, Lord, thou knowest that I loue thee. He saith vnto him, Feed my lamber. ¹⁶ He saith to him againe the second tyme, Simon sonne of Iona, louest thou me? He saith vnto him, Yea Lord, thou knowest that I loue thee. He saith vnto him, Feed my sheepe. ¹⁷ He said vnto him the third tyme, Simon sonne of Iona, louest thou me? Peter was grieved, because he said vnto him the third tyme, Louest thou me? And he said vnto him, Lord, thou knowest all thinges, thou knowest that I loue thee. Iesus saith vnto him, Feed my sheepe. ¹⁸ Verily, verily I say vnto thee, when thou wast yong, thou girdedst thy selfe, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy handes, and another shall gird thee, and carry thee whither thou wouldest not. ¹⁹ This spake hee, signifying by what death he should glorifie God. And when he had spoken this, he saith vnto him, Follow me. ²⁰ Then Peter turning about, seeth the disciple whom Iesus loued, following, which also leane on his brest at supper, and said, Lord, which is hee that betrayeth thee? ²¹ Peter seeing him, saith to Iesus, Lord, and what shall this man doe? ²² Iesus saith vnto him, If I will that he tary till I come, what is that to thee? Follow thou me. ²³ Then went this saying abroad among the brethren, that that disciple should not die: yet Iesus said not vnto him, He shall not die: but, If I

ἀποθνήσκει· ἀλλ', 'Εὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ;

²² Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων, καὶ γράψας ταῦτα· καὶ οἶδαμεν ὅτι ἀληθὴς ἐστὶν ἡ μαρτυρία αὐτοῦ. ²³ ἔστι δὲ καὶ ἄλλα πολλὰ

WICLIIF—1380.

til I come what to thee. ²² this is thilke discipule, that berith witnesynge of these thingis, and wroot hem, and we witen that his witnesynge is trewe. ²³ and there ben also many other thingis that Iesus dyde; whiche if thi ben writun bi othe bi hym self, I deme that the world hymself schal not take the bokis that ben to be writun.

thilke, that. witen, know. deuce, false.

TYNDALE—1534.

tyll I come, what is that to the? ²² The same discipule is he, which testifieth of these thinges, and wrote these thinges. And we knowe, that his testimony is true. ²³ There are also many other thinges which Iesus dyd: the which yf they shuld be written every won I suppose the worlde coulde not contayne the bokes that shuld be written.

CRANMER—1539.

wyll that he tary tyll I come, what is that to the? ²² The same discipule is he, whych testifieth of these thynges, and wrote these thynges. And we knowe, that his testimony is true. ²³ There are also many other thynges whych Iesus dyd, the whych yf they shuld be wrytten every one, I suppose the worlde coulde not contayne the bokes that shuld be wrytten.

Pericopa de muliere in adulterio deprehensa, Joh. vii. 53—viij. 11 (quæ à codicibus antiquis multis prorsus abest, et in aliis vel obeliscis vel asteriscis dubitationem indicantibus notatur), propter magnam et insolitam in eâ lectionis diversitatem à SCHOLZIO (sequente Griesbachium) duplici textu in margine interiori exhibetur:—alter secundum codicem D. (sive Bezae), codicum quibus reperitur hæc pericopa vetustissimum;—alter secundum codices alios.

Vixit fuit in hac Novi Fœderis editione eodem modo hanc pericopam ad calcem evangelii Johannis adjicere.

Textus codicis D.

²² Καὶ ἐπορεύθησαν ἕκαστος εἰς τὸν οἶκον αὐτοῦ.

VII. Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν ἐλαιῶν. ² Ὁρθρον δὲ πάλιν παραγίνεται εἰς τὸ ἱερὸν, καὶ πᾶς ὁ λαὸς ἔρχετο πρὸς αὐτόν. ³ Ἄγουσι δὲ αἱ γραμματεῖς καὶ οἱ Φαρισαῖοι ἐπὶ ἁμαρτίᾳ γυναικὰ ἐλημμένην καὶ στήσαντες αὐτὴν ἐν μέσῳ· ⁴ λέγουσιν αὐτῇ· ἐκπεράζοντες αὐτὴν οἱ ἱερεῖς, ἵνα ἔχωσι κατηγορίαν αὐτοῦ· ⁵ Διδάσκαλε, οὕτῃ ἡ γυνὴ κατελήφθη ἐκτενοφόρῳ μοιχευομένη· ⁶ Μωσὴς δὲ ἐν τῷ νόμῳ ἐκέλευσε τὰς τοιαύτας λιθάζειν σὺ δὲ νῦν τί λέγεις; ⁷ Ὁ δὲ Ἰησοῦς κἀπεκρίβη τῷ δακτύλῳ κατέγραφεν εἰς τὴν γῆν.

⁸ Ὡς δὲ ἐπύκνωσαν ἰρωπῶντες, ἀνέκυψε καὶ εἶπεν αὐτοῖς, Ὁ ἀναμάρτητος ὑμῶν πρῶτος ἐπ' αὐτὴν βαλίτω λίθον. ⁹ Καὶ πάλιν κατακρίβας τῷ δακτύλῳ κατέγραφεν εἰς τὴν γῆν. ¹⁰ Ἐκαστος δὲ τῶν Ἰουδαίων ἐξέχρητο, ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων ἕως τε πάντας ἐκλείπειν· καὶ ἡ γυνὴ ἐν μέσῳ ὄσα. ¹¹ Ἀνακρίβας δὲ ὁ Ἰησοῦς, εἶπεν τῇ γυναικί, Ποῦ εἰσιν; οὐδεὶς σε κατέκρινεν; ¹² Κάτινῃ εἶπεν αὐτῇ, Οὐδεὶς κύριε· ὁ δὲ εἶπεν, Οὐδὲ ἐγὼ σε κατακρίνω ὅτι σπασθὲν ἀπὸ τοῦ νῦν μηκέτι ἁμάρτανε.

ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἐν, οὐδὲ αὐτὸν ὀμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία.¹

[Rec. + Ἀρμέν.]

GENEVA—1557.

wolde that he tary tyl I come, what is that to thee? ²³ This same disciple is he, which testifieth of these things, and wrote these things. and we knowe that his testimonie is true. ²⁴ There are also many other things which Iesus dyd, the which yf they should be written every one, I suppose the worlde could not containe the bookes that should be writen. Amen.

RHEIMS—1582.

I wyl have him to remaine til I come, vvhath to thee? ²³ This is that disciple vvhich giueth testimonie of these things, and hath vvritten these things: and vve knowv that his testimonie is true. ²⁴ But there are many other things also vvhich Iesus did: vvhich if they vvcre vvritten in particular, neither the vvorld it self I thinke vvcre able to containe those bookes that should be vvritten.

AUTHORISED—1611.

will that he tary till I come, what is that to thee? ²³ This is the disciple which testifieth of these things, and wrote these things, and we know that his testimonie is true. ²⁴ And there are also many other things which Iesus did, the which if they should be written every one, I suppose that even the world it selfe could not containe the bookes that should be written. Amen.

Textus codicum primitivorum.

²³ Καὶ ἐπῆλθεν Ἰεσοῦς εἰς τὸν οἶκον αὐτοῦ.

VIII. Καὶ ὁ Ἰησοῦς ἐπαρέβη εἰς τὸ θρόνον τῶν βλαίων. ² Ὁρθρον δὲ πάλιν βαθείας ἦλθεν (ὁ Ἰησοῦς) εἰς τὸ ἐκτελεῖν καὶ πᾶς ὁ ὄχλος ἤρχετο καὶ καθίσας ἐδίδασκεν αὐτούς. ³ Φέρονται πρὸς αὐτὸν (αἱ καὶ προσήνεγκαν αὐτῷ) οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι γυναῖκες ἐπὶ μοιχείᾳ καταληφθεῖσαι καὶ στήσαντες αὐτὴν ἐπὶ τῷ μέσῳ, ⁴ εἶπον παραβάντες, 'Διδάσκαλε, ταύτην εὖρομεν ἐπανορθώσῃ μοιχευμένην. ⁵ καὶ ἐν τῷ νόμῳ ἡμῶν Μωσὴς ἐνετάλατο 'τὰς τοιαύτας λιθάσαι' ἀπὸ οὗν τί λέγεις περὶ αὐτῆς; ⁶ Τοῦτο δὲ εἶπον παραβάντες (ἐκπευράζοντες), ἵνα ἴχωσι (σχωσι) κατηγορεῖν αὐτοῦ ὁ δὲ Ἰησοῦς κἀν κέφας τῷ δακτύλῳ (τῷ δ. = alii) κατέγραψεν (α. ἔγραψεν) εἰς τὴν γῆν, μὴ προσποσούμενος (αἱ καὶ προσποσούμενος.)

⁷ Ὡς δὲ ἐπίμεινον ὑπερωπύντες αὐτὸν, καὶ ἀναβλέψας (ἀνέκυψεν καὶ) λέγει αὐτοῖς, 'Ὁ ἀναμάρτητος ἡμῶν πρῶτον 'λίθον βαλέτω ἐπ' αὐτήν' (α. ἐπ' αὐτὴν τὸν λ. βαλέτω. alii aliter). ⁸ Καὶ πάλιν κἀν κέφας ἔγραψεν εἰς τὴν γῆν ἐνὸς ἐκείνων αὐτῶν τὰς ἁμαρτίας. ⁹ Καὶ ἐπῆλθεν εἰς Ἰεσοῦς αὐτῶν (α. εἰς καθ' εἰς) ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων καὶ καταλήφθη ὁ Ἰησοῦς (α. ὁ Ἰησοῦς μόνος) καὶ ἡ γυναῖξ ἐν μέσῳ οὖσα. ¹⁰ Ἀναβλέψας δὲ ὁ Ἰησοῦς εἶδεν αὐτὴν καὶ (εἶδεν αὐτὴν καὶ = alii) εἶπε, 'Γύναι' (γύναι = alii), ὅπου εἰσιν οἱ κατηγοροὶ σοῦ; (alii ποῦ εἰσιν οἱ κ. ο. =, alii ποῦ εἰσιν; habent) ¹¹ Ἡ δὲ εἶπεν, 'Οὐδεὶς, κύριε' καὶ ὁ Ἰησοῦς εἶπε, 'Οὐδὲ ἐγὼ 'σε κρινῶ' παρεῖθι, καὶ ἀπὸ τοῦ νῦν μηκέτι ἁμάρτανι.'

ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ.

Κεφάλαιον Α.

THE ACTS OF THE APOSTLES.

CHAPTER I.

ΤΟΝ μὲν πρῶτον λόγον ἐποίησάμην περὶ πάντων ὃ Θεόφιλε, ὃν ᾔρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν, ἄχρι ἧς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ Πνεύματος ἁγίου, οὓς ἐξελέξατο, ἀνελήφθη. ὁ οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν, ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα ὀπταζόμενος αὐτοῖς, καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ. καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς, ἣν ἠκούσατέ μου. ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι,

* Alex. pro.

WICLIFFE—1380.

1. **TEOFLE** first I made a setmoun of alle thingis; that iherus began to do and to teche² in to the day of his ascencoun in which he comaundid: bi the holi goost, to his apostles which he hadde chowun³ to whiche he schewid hym self alyve after his passioun; bi many argumentis: apperynge to hem fourti daies; and spekyng of the rewme of god; and he eet with hem and comaundid that thei schulden not departe fro ierusalem; but abiden the bihest of the fadir, whiche ye herden he seide bi my mouth. ⁴ For iohn baptisid in watir; but ye schuln be baptisid in the holi goost, after these fewe daies; ⁵ therefore thei that weren come to gidir: axeden him and seide; lord whethir in this tyme: thou schalt restore the kyngdom of israel? ⁶ and he seide to hem; it is not youre to knowe the tymes ether momentis; whiche the fadir hath putte in his power; ⁷ but ye schuln take the vertu of the holi goost comyng fro above in to you: and ye schuln be my witnesis in ierusalem and in al iudee and samarie; and to the vtmost of the erthe;

⁶ & whanne he hadde seid these thingis, in her syt he was lefte vp; and a cloude

TYNDALE—1534.

1. **IN** the former treatise (Deare frende Theophilus) I have written of all that Iesus begynne to do and teache; ² vntyll the daye in the which he was taken vp; after that he thorowe the holy goost; had geuen commaundementes vnto the Apostles; which he had chosen: ³ to whom also he shewed him self alyve; after his passion by many tokenes; apperynge vnto them fourty dayes; and spekyng of the kyngdome of god; ⁴ and gathered them togeder; and comaunded them; that they shuld not departe from Ierusalem; but to wayte for the promys of the fathur; wherof ye have herde of me. ⁵ For Iohn baptisid with water: but ye shalbe baptisid with the holy goost; and that with in this fewe dayes. ⁶ When they were come togeder; they axed of him sayinge: Lorde wilt thou at this tyme restore agayne the kyngdome of Israel? ⁷ And he sayde vnto them: It is not for you to knowe the tymes; or the seasons which the fathur hath put in his owne power: ⁸ but ye shall receave power of the holy goost which shall come on you. And ye shall be witnesses vnto me in Ierusalem; and in all Iewrye and in Samary; and even vnto the worldes ende.

⁸ And when he had spoken these thynges; whyll they behelde; he was taken vp; and

CRANMER—1539.

1. **IN** the former treatise (Deare Theophilus) we haue spoken of all that Iesus begynne to do and teach; ² vntyll the daye in whych he was taken vp; after that he, thorow the holy goost, had geuen commaundementes vnto the Apostles, whom he had chosen: ³ to whom also he showed him self alyue after his passion (and that by many tokens) apperynge vnto them fourtye dayes; and speakyng of the kyngdome of God; ⁴ and gathered them together; and comaunded them; that they shuld not departe from Ierusalem: but to wayte for the promys of the fathur wherof (sayeth he) ye haue hearde of me. ⁵ For Iohn truly baptysed wyth water: but ye shalbe baptysed with the holy goost after these fewe dayes. ⁶ When they therfore were come together; they asked of him; sayinge: Lorde, wilt thou at this tyme; restore agayne the kyngdome to Israel? ⁷ And he sayde vnto them: It is not for you to knowe the tymes; or the seasons; which the fathur hath put in his owne power: ⁸ but ye shall receaue power after that the holy goost is come vpon you. And ye shalbe wytnesses vnto me; not onely in Ierusalem; but also in all Iewry and in Samary; and euen vnto the worldes ende.

⁸ And when he had spoken these thynges; whyll they beheld; he was taken vp as hee,

ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ.

Κεφάλαιον Α.

THE ACTS OF THE APOSTLES.

CHAPTER I.

‘ ὑμεῖς δὲ βαπτισθήσεσθε ἐν Πνεύματι ἁγίῳ, οὐ μετὰ πολλὰς ταύτας ἡμέρας.’
 ‘ Οἱ μὲν οὖν συνελθόντες ἐπηρώτων αὐτὸν λέγοντες, ‘ Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ
 ‘ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραὴλ;’ Ἐπεὶ δὲ πρὸς αὐτοὺς, ‘ Οὐχ ὑμῶν ἐστι
 ‘ γινῶναι χρόνους ἢ καιροὺς οὓς ὁ Πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ. ’ ἀλλὰ λήψεσθε
 ‘ δύναμιν, ἐπελθόντος τοῦ ἁγίου Πνεύματος ἐφ’ ὑμᾶς, καὶ ἔσεσθέ μοι μάρτυρες ἐν
 ‘ τε Ἱερουσαλὴμ καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ καὶ ἕως ἐσχάτου τῆς
 ‘ γῆς.’ ’ Καὶ ταῦτα εἰπὼν, βλέπόντων αὐτῶν ἐπήρθη, καὶ νεφέλῃ ὑπέλαβεν αὐτὸν

* Alex. = iv.

GENEVA—1537.

1. IN the former treatise *deare friend* Theophilus, I have written of all that *revs* began to do, and teach, ² Untill the day in which he was taken vp, after that he through the holy Ghost, had geuen commandementes vnto the Apostles, whome he had choosen. ³ To whom also he shewed him self aliue after his passion, by many infallible tokens, appearing vnto them by the space of fourty dayes, and speaking of those things which *apperteyne* to the kyngdom of God. ⁴ And gathering them together, he commanded them, that they shoulde not depart from Ierusalem: but to wait for the promes of the Father, which *sayd* he, ye haue heard of me. ⁵ For Iohn truly baptized with water, but ye shalbe baptized with the holy Ghost, with in these fewe dayes. ⁶ When they therefore were come together, they asked of hym, saying, Lord wilt thou at this tyme, restore the kyngdome to Israel? ⁷ And he sayd vnto them, It is not for you to knowe the tymes, or the seasons, which the Father hath put in his owne power. ⁸ But ye shal receiue power of the holy Ghost, when he shal come on you: and ye shalbe wytnesses vnto me both in Ierusalem, and in all Iewrie, and in Samaria, and euen vnto the vttermost partes of the earth.

⁹ And when he had spoken these thinges whyte they behelde, he was taken vp, and

RHEIMS—1582.

1. THE first treatise I made of al things, O Theophilus, vvhich Iesus began to doe and to teache, ² vntill the day vvherein giuing commaundement by the holy Ghost to the Apostles vvhom he chose, he vvas assumed: ³ to vvhom he shewed also him self aliue after his passion in many arguments, for fourtie daies appearing to them, and speaking of the kyngdom of God.

⁴ And eating with them, he commaunded them, that they should not depart from Hierusalem, but should expect the promise of the Father, vvhich you haue heard (saith he) by my mouth: ⁵ for Iohn in deede baptized vvvith water, but you shal be baptized vvvith the holy Ghost after these few daies. ⁶ They therefore that were assembled, asked him, saying, Lord, whether at this time vvilt thou restore the kyngdom to Israel? ⁷ but he said to them, It is not for you to know tymes or moments, vvhich the Father hath put in his owne pover: ⁸ but you shal receiue the vertue of the holy Ghost coming vpon you, and you shal be vvitnesses vnto me in Hierusalem, and in al Iewrie, and Samaria, and euen to the vtmost of the earth. ⁹ And vvhen he had said these thinges, in their sight he vvas elevated:

AUTHORISED—1611.

1. THE former treatise have I made, O Theophilus, of all that Iesus began both to doe and teach. ² Untill the day in which he was taken vp, after that he through the holy Ghost had given commandements vnto the Apostles, whom he had choosen. ³ To whom also hee shewed himselfe aliue after his passion, by many infallible proofes, being scene of them fortie dayes, and speaking of the things pertaining to the kyngdome of God: ⁴ And being assembled together with them, commanded them that they should not depart from Hierusalem, but wait for the promise of the Father, which, *saith he*, ye haue heard of me. ⁵ For Iohn truly baptized with water, but ye shall be baptized with the holy Ghost, not many dayes hence. ⁶ When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore againe the kyngdome to Israel? ⁷ And he said vnto them, It is not for you to knowe the times or the seasons, which the Father hath put in his owne power. ⁸ But ye shall receiue power after that the holy Ghost is come vpon you, and ye shall be witnesses vnto me, both in Hierusalem, and in all Iudea, and in Samaria, and vnto the uttermost part of the earth. ⁹ And when he had spoken these things, while they beheld, he was

* Or, eating together with them. * Or, the power of the holy Ghost coming vpon you.

ἀπὸ τῶν ὀφθαλμῶν αὐτῶν. ¹⁰ καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανόν, πορευομένου αὐτοῦ, καὶ ἰδοὺ ἄνδρες δύο παρειστήκεισαν αὐτοῖς ἐν ἑσθήτι λευκῇ, | ¹¹ οἱ καὶ εἶπον, Ἄνδρες Γαλιλαῖοι, τί ἐστήκατε ἐμβλέποντες εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ἀνα-
 ληφθεὶς ἀφ' ὑμῶν εἰς τὸν οὐρανόν, οὕτως ἐλεύσεται ὁν τρόπον ἐθεάσασθε αὐτὸν
 πορευόμενον εἰς τὸν οὐρανόν. ¹² Τότε ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀπὸ ὄρους τοῦ
 καλουμένου Ἐλαιῶνος, ὃ ἐστὶν ἐγγὺς Ἱερουσαλὴμ, σαββάτου ἔχον ὁδόν. ¹³ Καὶ
 ὅτε εἰσῆλθον, ἀνέβησαν εἰς τὸ ὑπερώϊον οὗ ἦσαν καταμένοντες, ὃ τε Πέτρος καὶ
 Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ
 Ματθαῖος, Ἰάκωβος Ἀλφαίου καὶ Σίμων ὁ Ζηλωτὴς, καὶ Ἰούδας Ἰακώβου. ¹⁴ οὗτοι
 πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ καὶ τῇ δεήσει, | σὺν
 γυναιξὶ, καὶ Μαρίας τῇ μητρὶ τοῦ Ἰησοῦ, καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ. ¹⁵ Καὶ ἐν

* Alex. ἰσθῆσαι λευκᾶς.

* Alex. Ἰωάννης καὶ Ἰάκωβος.

* Alex. = καὶ τῇ δεήσει.

* Alex. = σὺν.

WICLIF—1380.

receyued him fro her iyes, ¹⁰ and whanne
 the biholden hym goyng in to heuene
 to twey men stoden bihisid hem in white
 clothing, ¹¹ & seiden men of galilee: what
 stonden ye biholdenge in to heuene? this
 ihesus which is taken up fro you in to
 heuene: schal come, as ye saien hym go-
 yng in to heuene, ¹² thanne thei turneden
 eyen to ierusalem, fro the hille that is
 clepid the hille of olyuete: whiche is
 bihisid ierusalem an haliday iourney, ¹³ and
 whanne thei weren entrid in to the hous
 where thei dweluden thei wenten up in
 to the schar, Petir & Ion, Iames & an-
 drew, Philip and thomas Bartilmewe and
 mathew, Iames of alphey and Symount
 zelotes, and Iudas of Iames, ¹⁴ Alle these
 weren lastyngli contynayng with o wille
 in preier with wymmen and mari the
 modir of ihesus, and with his britheren

¹⁵ in the dayes petir roos up in the
 myddil of the britheren and seide, and
 there was a company of men to gidre
 almest an hundrid & twenty, ¹⁶ britheren
 it bihotheth that the scripture be fillid:
 whiche the holi goost biforseide bi the
 mouth of dauith of iudas that was leder
 of hem that token ihesus, ¹⁷ and was noun-
 brid among vs: and gut a part of this
 seruyce, ¹⁸ and this iudas hadde a feild
 of the hir of wickidnesse, and he was
 hangid, and to brast the myddil: and alle
 hise entrails weren scheddde abroad, ¹⁹ and
 it was made knowun to alle men that
 dwelten in ierusalem: so that the ilke feild
 was clepid acheldamak in the langage of
 hem, that is the feild of blood.

²⁰ and it is writun in the boke of salmes:
 the abitacioun of hem be made desert:
 and be there noon that dwelle in it; and
 another take his bischopriche, ²¹ therfor
 it bi honeth of these men that ben gaderid

TYNDALE—1534.

a cloude receaved him vp out of their
 sight. ¹⁰ And while they looked stedfastly
 vp to heauen as he went, beholde two
 men stode by them in white apparell,
¹¹ which also sayde: ye men of Galilee,
 why stonde ye gasyng vp into heauen?
 This same Iesus which is taken vp from
 you in to heauen, shall so come, even as
 ye haue sene him goo into heauen.

¹² Then returned they vnto Ierusalem
 from mount oliuete, which is nye to Ieru-
 salem, conteyninge a Saboth dayes iorney.
¹³ And when they were come in they went
 vp into a parlet, where abode both Peter
 and Iames, Iohn and Andrew, Philip and
 Thomas, Bartilmew and Mathew, Iames
 the sonne of Alpheus, and Simon zelotes,
 and Iudas Iames sonne. ¹⁴ These all con-
 tinued with one accorde in prayer and sup-
 plicacion with the women and Mary the
 mother of Iesu, and with his brethren.

¹⁵ And in those dayes Peter stode vp in
 the myddes of the disciples and sayde (the
 nombre of names that were to gether,
 were aboute an hundred and twenty) ¹⁶ Ye
 men and brethren, this scripture must haue
 nedes ben fulfilled which the holi goost
 thorow the mouth of David spake before
 of Iudas, which was gyde to them that
 tooke Iesu. ¹⁷ For he was nombred with
 vs and had obtayned fellowship in this
 ministracion. ¹⁸ And the same hath now
 possessed a plot of grounde with the re-
 warde of iniquite, and when he was hanged,
 brast a sondre in the myddes, and all his
 bowels gushed outs. ¹⁹ And it is knowen
 vnto all the inhabitors of Ierusalem: in so
 moche that that felde is called in their
 mother tonge, Acheldama, that is to saye,
 the blood felde.

²⁰ It is written in the boke of Psalmes:
 His habitacion be voyde, and no man be
 dwellinge therein: and his bisshoprycke
 let another take. ²¹ Wherefore of these
 men which have companied with vs all

CRANMER—1539.

and a cloude receaved him vp out of their
 syght. ¹⁰ And while they looked stedfastly
 vp towards heauen, as he went, beholde,
 two men stode by them in whyte apparell,
¹¹ which also sayd: ye men of Galilee, why
 stande ye gasyng vp into heauen? This
 same Iesus which is taken vp from you
 into heauen, shall so come, even as ye
 haue sene him go into heauen. ¹² Then
 returned they vnto Ierusalem from the
 mount (that is called Olyuete) whych is
 from Ierusalem, a Saboth dayes iorney.
¹³ And when they were come in, they went
 vp into a parlet, where abode both Peter
 and Iames, and Iohn and Andrew, Philip
 and Thomas, Barthelemew and Mathew,
 Iames the sonne of Alpheus, and Simon
 zelotes, and Iudas the brother of Iames.
¹⁴ These all continued with one accorde
 in prayer and supplicacyon wyth the wo-
 men and Mary the mother of Iesu, and
 wyth his brethren.

¹⁵ And in those dayes Peter stode vp in
 the myddes of the discyples, and sayde
 (the nombre of names that were together,
 were aboute an hundred and twenty) ¹⁶ Ye
 men and brethren, this scripture
 must haue nedes ben fulfilled, which the
 holi goost thorow the mouth of David
 spake before of Iudas, which was gyde
 to them that toke Iesu. ¹⁷ For he was
 nombred with vs, and had obtayned fel-
 lowshyp in thys mynistracyon. ¹⁸ And the
 same hath now possessed a plat of grounde
 wyth the rewarde of iniquite: and when
 he was hanged, he burst a sondre in the
 myddes, and all his bowels gushed out.
¹⁹ And it is knowen vnto all the inhabitors
 of Ierusalem: in so moche that the same
 felde is called in their mother tonge, A-
 cheldama, that is to saye, the blood felde.

²⁰ For it is wrytten in the boke of Psalmes:
 hys habitacion be voyde, and no man be
 dwellinge therein: and his Bisshoprycke
 let another take. ²¹ Wherefore of these men
 whych haue companied with vs (all the

ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος ἐν μέσῳ τῶν μαθητῶν εἶπεν (ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ αὐτὸ ὡς ἑκατὸν ἑκοσιν) ¹⁶ Ἄνδρες ἀδελφοί, ἔδει πληρωθῆναι τὴν γραφὴν ταύτην, ἣν προεῖπε τὸ Πνεῦμα τὸ ἅγιον διὰ στόματος Δαυὶδ, περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦσι τὸν Ἰησοῦν ¹⁷ ὅτι κατηριθμημένος ἦν ἐν ἡμῖν, καὶ ἔλαχε τὸν κλῆρον τῆς διακονίας ταύτης. ¹⁸ Οὗτος μὲν οὖν ἐκτίσαστο χωρίον ἐκ μισθοῦ τῆς ἀδικίας, καὶ πρηνὴς γενόμενος ἐλάκησε μέσος, καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ. ¹⁹ (καὶ γνωστὸν ἐγένετο πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ, ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῇ ἰδίᾳ διαλέκτῳ αὐτῶν Ἀκελδαμά, τοῦτ' ἐστὶ χωρίου αἵματος.) ²⁰ Γέγραπται γὰρ ἐν βίβλῳ Ψαλμῶν, "Γενηθήτω ἡ ἔπαυλις αὐτοῦ ἔρημος, καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ" καὶ, "Τὴν ἐπισκοπὴν αὐτοῦ λάβοι ἕτερος." ²¹ Δεῖ οὖν τῶν συνελθόντων ἡμῶν ἀνδρῶν ἐν παντὶ χρόνῳ

¹⁶ Alex. ἀδελφῶν.

¹⁷ Alex. = ταύτην.

¹⁸ Rec. οὖν.

¹⁹ Rec. + τοῦ.

²⁰ Alex. λαβίτω.

GENEVA—1557.

acloude receaved him vp out of their sight. ¹⁰ And whyle they looked stedfastly vp to heauen, as he went, beholde two men stode by them in whyte apparell. ¹¹ Which also sayd, Ye men of Galile, why stand ye gazing into heauen. This same Iesus which is taken vp from you into heauen, shal so come, euen as ye haue seene him go into heauen. ¹² Then returned they vnto Ierusalem from the mount that is called the Oliue hil, which is nye to Ierusalem, conteyning a Sabbath dayes iorney. ¹³ And when they were come in, they went vp into an vpper chamber, where abode both Peter, and Iames, and Iohn, and Andrew, Philip, and Thomas, Bartelmew, and Matthew, Iames the sonne of Alphaeus, and Simon zelotes, and Iudas Iames brother.

¹⁴ These all continued wyth one accorde in prayer and supplication wyth the women and Marie mother of Iesus, and with his brethren. ¹⁵ And in those dayes, Peter stode vp in the middes of the disciples and sayd (the nombre of names that were together, were about an hundred and twenty) ¹⁶ Ye men and brethren, this Scripture must needs haue ben fulfilled, which the holy Ghost by the mouth of Dauid spake before of Iudas, which was gyde to them that toke Iesus. ¹⁷ For he was numbred with vs, and had obtained fellowship in this ministration. ¹⁸ And he therefore hath now gotten a plat of ground with the rewarde of iniquite, and when he had killed him selfe, he brast a sondre in the myddes, and all his bowels gushed out. ¹⁹ And it is known vnto all the inhabitants of Ierusalem: inasomuche that that ficke is called in their mother tongue, Aceldama, that is to say, the ficke of blood. ²⁰ For it is writtten in the booke of Psalmes, Let his habitation be voyde, and no man dwell therein: And let another take his charge. ²¹ Wherefore, of these men which haue companied with vs, all the

RHEIMS—1582.

and a cloud receiued him out of their sight. ¹⁰ And vwhen they beheld him going into heauen, behold two men stode beside them in vvhite garments, vvhich also said, ¹¹ Ye men of Galilee, vwhy stand you looking into heauen? This Iesus vvhich is assumed from you into heauen, shal so come as you haue seen him going into heauen.

¹² Then they returned to Hierusalem from the mount that is called Olinet, vvhich is by Hierusalem, distant a Sabbathes iourney. ¹³ And vwhen they were entred in, they went vp into an vpper chamber, vvhich abode Peter and Iohn, Iames and Andrew, Philippe and Thomas, Bartholomev and Mathevv, Iames of Alphaeus and Simon Zelotes, and Iude of Iames. ¹⁴ All these were perseuering vvvith one minde in prayer vvvith the women and Marie the mother of Iesus, and his brethren.

¹⁵ In those daies Peter rising vp in the middes of the brethren, said: (and the multitude of persons together, was almost an hundred and tventie) ¹⁶ You men, brethren, the scripture must be fulfilled vvhich the holy Ghost spake before by the mouth of Dauid concerning Iudas, vvhich was the captaine of them that apprehended Iesus: ¹⁷ vvhich was numbred among vs and obtained the lot of this ministerie. ¹⁸ And he in deede hath possessed a field of the rewarde of iniquitie, and being hanged he burst in the middes, and all his bowels gushed out. ¹⁹ And it was made notorious to all the inhabitants of Hierusalem: so that the same field was called in their tongue, *Hacel-dema*, that is to say, the field of blood. ²⁰ For it is writtten in the booke of Psalmes, *Be their habitation made desart, and be there none to dwell in it. And his Bishopricke let an other take.* ²¹ Therefore, of these men that haue assembled vvvith vs, all the

AUTHORISED—1611.

taken vp, and a cloud received him out of their sight. ¹⁰ And while they looked stedfastly toward heauen, as he went vp, behold, two men stood by them in white apparell. ¹¹ Which also said, Ye men of Galilee, why stand ye gazing vp into heauen? This same Iesus, which is taken vp from you into heauen, shall so come in like manner as ye have seen him goe into heauen. ¹² Then returned they vnto Hierusalem, from the mount called Olinet, which is from Hierusalem a Sabbath dayes iourney. ¹³ And when they were come in, they went vp into an vpper room, where abode both Peter and Iames, and Iohn, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, Iames the sonne of Alphaeus, and Simon Zelotes, and Iudas the brother of Iames. ¹⁴ These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Iesus, and with his brethren.

¹⁵ And in those dayes Peter stood vp in the mids of the disciples, and said, (The number of names together were about an hundred and twentie) ¹⁶ Men and brethren, This Scripture must needs haue bene fulfilled, which the holy Ghost by the mouth of Dauid spake before concerning Iudas, which was guide to them that tooke Iesus.

¹⁷ For hee was numbred with vs, and had obtained part of this ministry. ¹⁸ Now this man purchased a field with the reward of iniquity, and falling headlong, he burst asunder in the mids, and all his bowels gushed out. ¹⁹ And it was known vnto all the dwellers at Ierusalem, inasomuch as that field is called in their proper tongue, *Aceldama*, that is to say, The field of blood. ²⁰ For it is writtten in the booke of Psalmes, Let his habitation be desolate, and let no man dwell therein: And his Bishopricke let another take. ²¹ Wherefore of these men which haue companied with

²¹ Or, office, or, charge.

“ἐν ᾧ” εἰσῆλθε καὶ ἐξῆλθεν ἐφ’ ἡμᾶς ὁ κύριος Ἰησοῦς, ἀρξάμενος ἀπὸ τοῦ βαπτίσματος Ἰωάννου ἕως τῆς ἡμέρας ἧς ἀνελήφθη ἀφ’ ἡμῶν, μάρτυρα τῆς ἀναστάσεως αὐτοῦ γενέσθαι σὺν ἡμῖν ἕνα τούτων. Καὶ ἔστησαν δύο, Ἰωσήφ τὸν καλούμενον Βαρσαβάν, ὃς ἐπεκλήθη Ἰούστος, καὶ Ματθίαν. καὶ προσευξάμενοι εἶπον, “Σὺ, Κύριε καρδιογνώστα πάντων, ἀνάδειξον ὃν ἐξελέξω ἐκ τούτων τῶν δύο ἕνα λαβεῖν τὸν κλῆρον τῆς διακονίας ταύτης καὶ ἀποστολῆς, ἐξ ἧς παρέβη Ἰούδας, πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον.” Καὶ ἔδωκαν κλήρους αὐτῶν, καὶ ἔπεσεν ὁ κλῆρος ἐπὶ Ματθίαν, καὶ συγκατεψηφίσθη μετὰ τῶν ἑνδεκα ἀποστόλων.

II. Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς Πεντηκοστῆς, ἦσαν ἅπαντες ὁμοθυμαδὸν ἐπὶ τὸ αὐτό. καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὥσπερ φερο-

“Alex. φ.” “Alex. σὺν ἡμῖν γενέσθαι.”

“Nec. in τούτων τῶν δύο ἕνα λαβεῖν.”

“Alex. τὸν τόπον.”

“Alex. ἐφ’.”

WICLIFF—1380.

to gidre with us in al the tyme in whiche the lord ihesus entrid and wente out among us, and bigan fro the baptyen of Iohn til in to the day in which he was takun up fro us, that oon of these be made a witness of his resurrexioun with us, and thei ordeyneden tweyne, Ioseph that was clepid barsabab, that was named iust: and mathiey and thei preiden & seiden, thou lord that knowist the hertes of alle men, schewe whom thou hast chosun of these tweyne, that oon take the place of this seruyce and apostillheod, of whiche Iudas trespassed: that he schulde go in to his place, and thei jamen lottis to hem, and the lottis felle on mathiey and he was nombred with anlesene apostlis.

2. AND whanne the dayen of pentecost weren fillid: al the discipulis weren to gidre in the same place, and sodeynli there was made a sounre fro heuene, as of a greet wynde comynge, and it fillid al the hous: where thei asten, and dyuers tungs, as for apperiden to hem, and it out on ech of hem, and alle weren fillid with the holi goost: and thei bigunnen to speke dyuers langagis as the holi goost gaf to hem for to speke, and there weren in Ierusalem dwellynge Iewis religiouse men, of ech nacoun that is vnder heuene,

and whanne this vois was made: the multitude cam to gidre, and thei weren astonyed in thougt: for ech man herde hem spekyng in his langage, and alle weren astonyed and wonderiden and seiden to gidre, whether not alle thes that speken ben men of galilee, and how herden we ech man his langage in whiche he ben borun? of parthi and medy and elamyte & thei that dwellen at mesopotamy, iudee, and capadosy, and punte and asie, frigie

TYNDALE—1534.

the tyme that the Lorde Iesus went in and out amonge vs, begynninge at the baptyeme of Iohn vnto that same daye that he was taken vp from vs, most one be ordeyned to beare witness with vs of his resurreccion.

And they appoynted two, Ioseph called Barsabas (whose syr name was Iustus) and Mathias. And they prayed sayinge: thou Lorde which knowest the hertes of all men, shewe whether of these two thou hast chosen, that the one maye take the roume of this ministracion and apostleshippe from the which Iudas by transgression fell, that he myght go to his awne place. And they gave forth thei lottis, and the lot fell on Mathias, and he was counted with the eleven Apostles.

2. WHEN the fyfth daye was come, they were all with one accorde togeder in one place. And sodeynly ther cam a sounde from heauen, as it had bene the comynge of a myghty wynde, and it filled all the housse where they sat. And ther appered vnto them cloven tonges, lyke as they had bene fyre, and it sate vpon ech of them: and they were all filled with the holy goost, and beganne to speake with other tonges, even as the sprete gave them vnderstaunce.

And ther were dwellinge at Ierusalem Iewes, deuoute men, which were of all nacions vnder heauen. When this was noysed aboate, the multitude came togeder and were astonyed, because that every man hearde them speake his awne toung. They wonderd all and marveyled sayinge amonge them selues: Beholde, are not all these which speake, of Galilee?

And how heare we every man his awne toung wherein we were borne? Parthians, Medes and Elamytes, and the inhabitants of Mesopotamia, of Iury, and of Capadocia, of Pontus and Asia, Phrygia, and

CRANMER—1539.

tyme that the Lorde Iesus had all his conuersacyon amonge vs, begynnyng at the baptye of Iohn, vnto that same daye that he was taken vp from vs) must one be ordeyned, to be a witness with vs of his resurreccyon.

And they apointed two, Ioseph which is called Barsabas (whose syr name was Iustus) and Mathias. And when they prayed they sayde: thou Lorde, which knowest the hertes of all men, shewe whether of these two thou hast chosen: that he maye take the roume of this mynistryon and Apostleshippe, from which Iudas by transgression fell, that he myght go to his awne place. And they gaue forth their lottis, and the lot fel on Mathias, and he was counted with the eleven Apostles.

2. WHEN the fyfte dayes were come to an ende, they were all with one accorde togeder in one place. And sodeynly ther came a sounde from heauen, as it had bene the comynge of a myghty wynde, and it fylled all the house where they sat. And ther appered vnto them cloven tonges, lyke as they had bene of fyre, and it sate vpon ech one of them: and they were all fylled wyth the holy goost, and beganne to speake wyth other tonges, even as the same sprete gaue them vnderstaunce.

Ther were dwellinge at Ierusalem, Iewes, deuoute men, out of every nacyon of them that are vnder heauen. When this was noysed aboate, the multitude came togeder, and were astonyed, because that every man hearde them speake with his awne langage. They wonderd all, and marueyled, sayinge amonge them selues: beholde, are not all these which speake, of Galilee? And how heare we every man his awne toung, wherein we were borne? Parthians, and Medes and Elamytes, and the inhabitants of Mesopotamia, and of Iury, and of Capadocia, of Pontus and Asia, Phrygia, and

μένης πνοῆς βιαίας, καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι·²² καὶ ὥφθησαν αὐτοῖς διαμεριζόμεναι γλώσσαι ὡσεὶ πυρὸς, ἐκάθισέ τε ἐφ' ἓνα ἕκαστον αὐτῶν,²³ καὶ ἐπλήσθησαν ἅπαντες Πνεύματος ἁγίου, καὶ ἤρξαντο λαλεῖν ἑτέροις γλώσσαις, καθὼς τὸ Πνεῦμα ἐδίδου αὐτοῖς ἀποφθέγγεσθαι. |²⁴ Ἦσαν δὲ ἐν Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν.²⁵ γενομένης δὲ τῆς φωνῆς ταύτης, συνῆλθε τὸ πλῆθος καὶ συνεχύθη· ὅτι ἤκουον εἰς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν.²⁶ ἐξίσταντο δὲ καὶ ἐθαύμαζον, λέγοντες πρὸς ἀλλήλους, |²⁷ Οὐκ ἰδοὺ πάντες αὐτοὶ εἰσιν οἱ λαλοῦντες Γαλιλαῖοι;²⁸ καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ ἐγεννήθημεν,²⁹ Πάρθοι καὶ Μῆδοι καὶ Ἑλαμίται, καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν,³⁰ Φρυγίαν τε

* Alex. αἰρεῖς.

* Alex. vel = vel ὁμοῦ.

* Alex. ἀποφθέγγεσθαι αἰρεῖς.

* Rec. + πάντας.

* Alex. = πρὸς ἀλλήλους.

GENEVA—1557.

time that the Lord Iesus was conversant among vs,²² Begynnyng at the Baptisme of Iohn, vnto that same day that he was taken vp from vs, must one be ordeyned to be a wimes with vs of his resurrection.²³ And they appointed two, Ioseph called Barsabas, whose surname was Iustus, and Matthias.

²⁴ And they prayed, saying, Thou Lord, which knowest the hartes of all men, shewe whether of these two thou hast chosen.²⁵ That the one may take the roune of this ministration and Apostleship, from which Iudas hath gone astray, that he myght go to his owne place.²⁶ Then they gaue forth their lottes, and the lot fel on Matthias, and he was by a common consent counted with the eleven Apostles.

2. VVHEN the feast of Pentecost was come, they were all with one accorde together in one place.² And sodenly there came a sounde from heauen, as it had bene of a rushing and mighty wynde, and it filled all the house where they sate.

³ And there appeared vnto them clouen tongues, lyke as they had bene fier, and it sate vpon eche of them.⁴ And they were all fylled with the holy Gost, and began to speake with other tongues, euen as the same Sprite gaue them vtterance.⁵ And there were dwelling at Jerusalem, Iewes who feared God, of all nations vnder heauen.⁶ When this was noysed about, the multitude came together and were astonished, because that every man heard them speake his owne tonge.

⁷ They woodred all, and maruayled, saying among them selues, Beholde, are not all these which speake, of Galile? ⁸ How then heare we euery man our owne tonge, wherein we were borne? ⁹ Parthians, and Medes, and Elamites, and the inhabytors of Mesopotamia, and of Iurie, and of Cappadocia, of Pontus, and Asia,¹⁰ Of Phrygia,

RHEIMS—1582.

time that our Lord Iesus went in and went out among vs;²² beginning from the baptisme of Iohn vntil the day vvhetherin he vvas assumed from vs, there must one of these be made a vvitnes vwith vs of his resurrection.

²³ And they appointed two, Ioseph, vvhose vvas called Barsabas, vvhose vvas surnamed Iustus: and Matthias.²⁴ And praying they said, Thou Lord that knowest the hartes of al men, shew of these two, one, vvhom thou hast chosen,²⁵ to take the place of this ministerie and Apostleship, from the vvhich Iudas hath preuaricated that he might goe to his owne place.²⁶ And they gaue them lottes, and the lot fel vpon Matthias, and he vvas numbered vwith the eleven Apostles.

2. AND vvhens the daies of Pentecost vvere accomplished, they vvere al together in one place:² and sodenly there vvas made a sound from heauen, as of a vehement vvinde comming, and it filled the whole house vvhens they vvere sitting.³ And there appeared to them parted tongues as it were of fire, and it sate vpon euery one of them:⁴ and they vvere al replenished vwith the HOLY GHOST, and they began to speake vwith diuerse tongues, according as the HOLY GHOST, gaue them to speake.

⁵ And there vvere dwelling at Hierusalem Iewes, deuout men of euery nation that is vnder heauen.⁶ And vvhens this voice vvas made, the multitude came together, and vvas astonished in minde, because euery man heard them speake in his owne tongue.⁷ And they vvere al amazed, and marueled saying, Are not, lo, al these that speake, Galileans,⁸ and how haue we heard eche man our owne tongue vvhersin we vvere borne? ⁹ Parthians, and Medians, and Elamites, and that inhabite Mesopotamia, Ievrie, and Cappadocia, Pontus, and Asia,¹⁰ Phrygia,

AUTHORISED—1611.

vs all the time that the Lord Iesus went in and out among vs,²² Beginning from the Baptisme of Iohn, vnto that same day that he was taken vp from vs, must one be ordained to be a witness with vs of his resurrection.²³ And they appointed two, Ioseph called Barsabas, who was surnamed Iustus, and Matthias.²⁴ And they prayed, and said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,²⁵ That hee may take part of this ministry and Apostleship, from which Iudas by transgression fell, that hee might goe to his owne place.²⁶ And they gaue forth their lots, and the lot fell vpon Matthias, and hee was numbered with the eleven Apostles.

2. AND when the day of Pentecost was fully come, they were all with one accord in one place.² And suddenly there came a sound from heaven as of a rushing mighty winde, and it filled all the house where they were sitting.³ And there appeared vnto them cloven tongues, like as of fire, and it sate vpon each of them.⁴ And they were all filled with the holy Ghost, and began to speake with other tongues, as the Spirit gaue them vtterance.⁵ And there were dwelling at Hierusalem Iewes, deuout men, out of euery nation vnder heauen.⁶ Now when this was noised abroad, the multitude came together, and were confounded, because that euery man heard them speake in his owne language.⁷ And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speake, Galileans? ⁸ And how heare we euery man in our owne tongue, wherein we were borne? ⁹ Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Iudea, and Cappadocia, in Pontus, and Asia,¹⁰ Phrygia, and

Or, when this voice was made. Or, troubled in mind.

καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοί τε καὶ προσήλυτοι, ¹¹ Κρήτες καὶ Ἀραβες, ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα τοῦ Θεοῦ; ¹² Ἐξίσταντο δὲ πάντες καὶ διηπόρουν, ἄλλος πρὸς ἄλλον λέγοντες, ¹³ Τί ἂν θέλοι τοῦτο εἶναι; ¹⁴ Ἄλλοι δὲ διαχλευάζοντες ἔλεγον, ¹⁵ Ὅτι γλεῦκους μεμεστωμένοι εἰσὶ.

¹⁴ Σταθεῖς δὲ Πέτρος σὺν τοῖς ἑνδεκα, ἐπῆρε τὴν φωνὴν αὐτοῦ, καὶ ἀπεφθέγγετο αὐτοῖς, ¹⁵ Ἄνδρες Ἰουδαῖοι, καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ ἅπαντες, τοῦτο ὑμῖν γνωστὸν ἔστω, καὶ ἐνωτίσασθε τὰ ῥήματά μου. ¹⁶ οὐ γὰρ, ὡς ὑμεῖς ὑπολαμβάνετε, οὗτοι μεθύουσιν· ἔστι γὰρ ὥρα τρίτη τῆς ἡμέρας· ¹⁷ ἀλλὰ τοῦτο ἔστι τὸ εἰρημένον διὰ τοῦ προφήτου Ἰσαήλ, ¹⁸ Καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ Θεός, ἐκχεῶ ἀπὸ τοῦ Πνεύματός μου ἐπὶ πᾶσαν σάρκα, καὶ προφητεύ-

= Rec. χλιδοῦντες.

= Rec. ἐνέπνια.

WICLIFFE—1380.

and pamphe egipt, and the parties of libie, that is aboute sirenay, and comelngis romayna; and iewis and proselitis ¹¹ men of crete and of arabi; we han herd ben spekyng in oure langageis the greet thingis of god; ¹² and alle weren astonyed a wondriden and seiden to gidre what wole this thing be? ¹³ & other scorned and seiden for these men ben ful of mumt.

¹⁴ But Petir stood with the enelene; and reiaid vp his vois and spake to hem; ye iewis and al that dwellen at ierusalem, be this knowen to yow and with cris perseyus ye my wordis; ¹⁵ for not as ye wenen, these ben drunken; whanne it is the thridde our of the day; ¹⁶ but this it is: that was seid bi the prophete iohel; ¹⁷ and it schal be in the last dayes the lord seith & schal beelde out my spirit on eeh fleisch: I youre sounes and youre dougtris schuln profecie; and youre jung men schuln se visounes and youre aldre schulen dreme swedenes; ¹⁸ and on my seruauntis & myn handmaidens, in tho dayes I schal schede out my spirit: and thei schuln profecie; ¹⁹ and I schal geue greet wondrous in heuene above and signes in erthe binethe: blood and fier and heet of smoke; ²⁰ the sunne schal be turned in to darknesse, and the moone in to blood: bifor that the greet and the opun day of the lord come; ²¹ and it schal be eche man whiche ener schal clepe to help the name of the lord: schal be saad;

²² ye men of israel here ye these wordis; ihesus of nazareth, a man prewed of god, bifor you bi vertues, and wondrous and tokens, which god dide bi hym in the myddil of you as ye witen; ²³ ye turmen-tiden and killid hym bi the hoodis of wickid men: bi counsel determyned, and bitakun bi the forknowyng of god; ²⁴ whom

TYNDALE—1534.

Pamphilia, and of Egypte, and of the parties of Libia which is beynde Syrence, and straungers of Rome, Jewes and eunvertes, ¹¹ Grekes and Arabians: we have herde them speake with oure awne tonges the grete workes of God. ¹² They were all amased, and wondred sayinge one to another: what meaneth this? ¹³ Other mocked them sayinge: they are full of newe wyne.

¹⁴ But Peter stepped forth with the eleuen, and lift vp his voyce, and sayde vnto them: Ye men of Iewrye, and all ye that inhabite Ierusalem: be this knowen vnto you, and with youre eares heare my wordes. ¹⁵ These are not dronken, as ye suppose: for it is yet but the thyrdre houre of the daye.

¹⁶ But this is that which was spoken by the Prophete Iohel: ¹⁷ It shalbe in the last dayes sayth God: of my sprete I will powre out vpon all fleshe. And youre sounes and youre daughters shall prophesye; and youre yonge men shall se visounes; and youre olde men shall dreme drems. ¹⁸ And on my seruaunts; and on my honde maydens I will powre out of my sprete in those dayes; and they shall prophesye. ¹⁹ And I will shewe wonders in heauen a bove, and tokens in the erth benethe, blood and fyre, and the vapour of smoke. ²⁰ The sunne shalbe turned into darknes, and the moone into blood before that greate and notable daye of the Lorde come. ²¹ And it shalbe; that whosoever shall call on the name of the Lorde shalbe saved.

²² Ye men of Israel heare these wordes. Iesus of Nazareth, a man approved of God amonge you with myracles, wondrous and signes which God dyd by him in the myddes of you, as ye your selves knowe; ²³ him have ye taken by the hondes of vnrightewes persones, after he was deliuered by the determinat counsell and foreknowledge of God; and have crucified and slayne: ²⁴ whom God hath rayzed vp.

CRANMER—1539.

Pamphilia, of Egypte, and of the parties of Lybia whych is beynde Syren, and straungers of Rome, Jewes & Proselites. ¹¹ Grekes and Arabians: we haue herde them speake in oure awne tonges the grete workes of God. ¹² They were all amased, and wondred, sayinge one to another: what meaneth this? ¹³ Other mocked, sayinge: these men are full of new wyne.

¹⁴ But Peter stepped furth with the eleuen, and lyft vp his voyce, and sayde vnto them: Ye men of Iewrye, and all ye that dwell at Ierusalem: be this knowen vnto you, and wyth youre eares heare my wordes. ¹⁵ For these are not dronken, as ye suppose, seynge it is but the thyrdre houre of the daye. ¹⁶ But this is that whych was spoken by the Prophete Iohel: ¹⁷ And it shalbe in the last dayes, sayth God: of my sprete I wyll poure out vpon all fleshe. And youre sounes and youre daughters shall prophesye, and youre yonge men shall se visyons, and youre olde men shall dreame dreames. ¹⁸ And on my seruautes, and on my hande maydens I wyll poure out of my sprete in those dayes, and they shall prophesye. ¹⁹ And I wyll shewe wonders in heauen aboue, and tokens in the erth benethe, blood and fyre, and the vapour of smoke. ²⁰ The sunne shalbe turned into dareknes, and the moone into blood, before that greate and notable daye of the Lorde come. ²¹ And it shal come to passe, that whosoever shall call on the name of the Lorde, shalbe saued.

²² Ye men of Israel, heare these wordes: Iesus of Nazareth a man sproued of God amonge you with myracles, wondrous and sygnes, which God dyd by hym in the myddes of you (as ye your selves knowe) ²³ hym haue ye taken by the handes of vnrightewes persones, after he was deliuered by the determinat counsell and foreknowledge of God, and haue crucyfyed and slayne him: ²⁴ whom God hath

“ σουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν· καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις
 “ ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν ἐνυπνίοις ἐνυπνιασθήσονται. ¹⁸ καὶ γε ἐπὶ
 “ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου, ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ
 “ τοῦ Πνεύματός μου, καὶ προφητεύσουσι. ¹⁹ καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω,
 “ καὶ σημεῖα ἐπὶ τῆς γῆς κάτω, αἷμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ. ²⁰ ὁ ἥλιος μετα-
 “ στραφήσεται εἰς σκότος, καὶ ἡ σελήνη εἰς αἷμα, πρὶν ἢ ἐλθεῖν τὴν ἡμέραν
 “ Κυρίου τὴν μεγάλην καὶ ἐπιφανῆ. ²¹ καὶ ἔσται, πᾶς ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα
 “ Κυρίου, σωθήσεται.” ²² Ἄνδρες Ἰσραηλῖται, ἀκούσατε τοὺς λόγους τούτους·
 “ Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα ἀπὸ τοῦ Θεοῦ ἀποδεδευγμένον· εἰς ὑμᾶς δυνάμεσι
 “ καὶ τέρασι καὶ σημείοις, οἷς ἐποίησε δι’ αὐτοῦ ὁ Θεὸς ἐν μέσῳ ὑμῶν, καθὼς καὶ
 “ αὐτοὶ οἶδατε, ²³ τοῦτον τῇ ὀρισμένῃ βουλῇ καὶ προγνώσει τοῦ Θεοῦ ἐκδοτον
 “ λαβόντες, διὰ χειρῶν ἀνόμων προσπῆξαντες ἀνείλατε· ²⁴ ὃν ὁ Θεὸς ἀνέστησε,

† Alex. ἀποδείκνυται ἀπὸ τοῦ Θεοῦ.

* Alex. = καὶ.

* Alex. = λαβόντες.

* Alex. χειρὸς.

* Rec. ἀνέστη.

GENEVA—1557.

and Pamphylia, of Egypt, and of the
 parties of that Libya, which is beside
 Cyrene, and strangers of Rome, and Iewes,
 and those that were converted to the Jew-
 ish religion. ¹¹ Crete, and Arabians: we
 heard them speake in our owne tongues
 the wonderful workes of God. ¹² They
 were all then amazed, and doubted, saying
 one to another, What may this be?
¹³ Other mocked, saying, They are full of
 newe wyne.

¹⁴ But Peter stepped forth with the Eleu-
 en, and lyft vp his voyce, and sayd vnto
 them, Ye men of Iurie, and ye all that in-
 habite Ierusalem, be this knowne vnto you,
 and with your eares heare my wordes.
¹⁵ These are not droncken, as ye suppose,
 since it is yet but the thirde houre of the
 day. ¹⁶ But this is that, which was spoken by
 the Prophete Iosel, ¹⁷ And it shalbe in the
 last dayes (sayth God) I will powre out of
 my Spirit vpon all flesh: and your sonnes,
 and your daughters shal prophesie, and
 your yonge men shal see visions, and your
 olde men shal dreame dreames. ¹⁸ And
 on my seruantes, and on my handmaydens,
 I will powre out of my Sprits in those
 dayes, and they shal prophesie. ¹⁹ And I
 wil shewe wonders in heauen aboue, and
 tokens in the earth beneath, blood, and fire,
 and the vapour of smoke. ²⁰ The sunne
 shalbe turned into darknes, and the moone
 into blood, before that great and notable
 day of the Lord come. ²¹ And it shalbe,
 that whosoever shall call on the name of
 the Lord, shalbe saved.

²² Ye men of Irael heare these wordes,
 That Iesus of Nazareth, a man approued
 of God among you with notable workes,
 and wonders, and signes, which God dyd
 by hym in the myddes of you, as ye your
 selues knowe: ²³ Him I say haue ye taken
 by the handes of vnrighteous persones,
 after he was deliuered by the determinat
 counsel, and fore knowledge of God, and
 haue crucified and slayne: ²⁴ Whome God

RHEIMS—1582.

and Pamphylia, Egypt, and the partes of
 Libya that is about Cyrene, and strangers
 of Rome, Iewes also, and Proselytes,
¹¹ Cretensians, and Arabians: Vve haue
 heard them speake in our ovne tongues
 the great wvorkes of God. ¹² And they
 vvvere al astonied, and marueled, saying
 one to an other, Vvhat meaneth this?
¹³ But others deriding said, That these are
 full of newv vvine.

¹⁴ But Peter standing vvith the Eleuen,
 lifted vp his voyce, and spake to them,
 Ye men, Iewes, and al you that dwell in
 Hierusalem, be this knowen to you, and
 vvith your eares receiue my vvordes.
¹⁵ For these are not drunke, as you sup-
 pose, vvhereas it is the third houre of the
 day: ¹⁶ But this is it that vvvas said by
 the Prophet Iosel, ¹⁷ And it shal be, in the
 last daies (vvith our Lord) of my Spirit I
 vvill powere out vpon all flesh: and your
 sonnes and your daughters shal prophesie,
 and your yong men shal see visions, and
 your ancients shal dreame dreames. ¹⁸ And
 vpon my seruants truly, and vpon my
 handmaidens vvill I powere out in those
 daies, of my Spirit, and they shal prophe-
 cie: ¹⁹ and I vvill giue vvonders in the
 heauen aboue, and signes in the earth be-
 neath, blood, and fire, and vapour of
 smoke. ²⁰ The sunne shal be turned into
 darkenes, and the moone into blood, before
 the great and manifest day of our Lord
 doth come. ²¹ And it shal be, every one
 vvho soeuer calleth vpon the name of our
 Lord, shal be saved.

²² Ye men of Irael heare these vvordes,
 Iesus of Nazareth a man approued of God
 among you, by miracles and vvonders and
 signes vvvhich God did by him in the
 middes of you, as you knowv: ²³ this
 same, by the determinate counsell and
 prescience of God being deliuered, you
 by the handes of vvicked men haue cruci-
 fied and slaine. ²⁴ vvhom God hath raised

AUTHORISED—1611.

Pamphylia, in Egypt, and in the parts of
 Libya, about Cyrene, and strangers of
 Rome, Iewes and Proselytes, ¹¹ Crete, and
 Arabians, wee doe heare them speake in
 our tongues the wonderful workes of
 God. ¹² And they were all amazed, and
 were in doubt, saying one to another,
 What meaneth this? ¹³ Others mocking
 said, These men are full of new wine.

¹⁴ But Peter standing vp with the eleven,
 lift vp his voice, and said vnto them, Ye
 men of Iudea, and all ye that dwell at
 Hierusalem, bee this knowne vnto you,
 and hearken to my words: ¹⁵ For these
 are not drunken, as yee suppose, seeing
 it is but the third houre of the day. ¹⁶ But
 this is that which was spoken by the Pro-
 phet Iosel, ¹⁷ And it shall come to passe
 in the last dayes (saith God) I will powre
 out of my Spirit vpon all flesh: and your
 sonnes and your daughters shall prophesie,
 and your yong men shall see visions, and
 your old men shall dreame dreames: ¹⁸ And
 on my seruants, and on my handmaidens, I
 will powre out in those daies of my Spirit,
 and they shall prophesie: ¹⁹ And I will
 shewe wonders in heauen aboue, and signes
 in the earth beneath: blood, and fire, and
 vapour of smoke. ²⁰ The Sunne shall be
 turned into darkenesse, and the Moone in-
 to blood, before that great and notable
 day of the Lord come. ²¹ And it shall
 come to passe, that whosoever shall call
 on the Name of the Lord, shall be saved.

²² Yee men of Irael, heare these words,
 Iesus of Nazareth, a man approued of
 God among you, by miracles, wonders,
 and signes, which God did by him in the
 midst of you, as yee your selues also know:
²³ Him, being deliuered by the determi-
 nate counsell and foreknowledge of God,
 yee haue taken, and by wicked hands,
 haue crucified, and slaine: ²⁴ Whom God

ἰδὼν ἐλάλησε περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ, ὅτι οὐ κατελείφθη ἡ ψυχὴ αὐτοῦ εἰς ἄδου οὐδὲ ἡ σὰρξ αὐτοῦ εἶδε διαφθοράν. ²³ τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ Θεός, οὐ πάντες ἡμεῖς ἐσμεν μάρτυρες. ²⁴ τῇ δεξιᾷ οὖν τοῦ Θεοῦ ὑψωθείς, τὴν τε ἐπαγγελίαν τοῦ ἁγίου Πνεύματος λαβὼν παρὰ τοῦ πατρὸς, ἐξέχεε τούτο ὃ νῦν ὑμεῖς βλέπετε καὶ ἀκούετε. ²⁵ οὐ γὰρ Δαυὶδ ἀνέβη εἰς τοὺς οὐρανοὺς, λέγει δὲ αὐτός, “Εἶπεν ὁ Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου.” ²⁶ ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.” ²⁷ Ἀσφαλῶς οὖν γνωσκέτω πᾶς οἶκος Ἰσραὴλ, ὅτι καὶ κύριον αὐτὸν καὶ Χριστὸν ὁ Θεὸς ἐποίησε τοῦτον τὸν Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε.

²⁸ Ἀκούσαντες δὲ κατενύγησαν τῇ καρδίᾳ, εἶπὺν τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους, “Τί ποιήσομεν, ἄνδρες ἀδελφοί;” ²⁹ Πέτρος δὲ εἶπε πρὸς

¹ Alex. = ἡ ψυχὴ αὐτοῦ.

² Alex. εἶπε.

³ Alex. τοῦτο, ὃ ἡμεῖς.

⁴ Rec. = καὶ.

⁵ Rec. καὶ Χριστὸν εἶπεν.

GENEVA—1557.

bath raised vp, and loosed the sorrowes of death, because it was vnpossible that he should be holden of it. ²³ For Dauid speaketh of hym, I beheld the Lord alwayes before me: for he is at my ryght hand, that I should not be moued. ²⁴ Therefore dyd my hart reioyce, and my tounge was glad: moreover also, my fleshe shal rest in hope. ²⁵ Because thou wilt not leaue my soule in graue, nether wilt suffer thine Holy one to see corruption. ²⁶ Thou hast shewed me the wayes of life, and shalt make me full of ioye with thy countenance.

²⁷ Men and brethren, I may freely speake vnto you of the Patriarche Dauid, For he is both dead and buried, and his sepulchre remayneth with vs vnto this day. ²⁸ Therefore, sayng he was a Prophet, and knewe that God had sworne with an othe to hym, that Christe, as concerning the fleshe, should come of the fruite of his loynes, and sit on hys seat, ²⁹ He knowing this before, spake of the resurrection of Christe, That his soule should not be left in graue, nether his fleshe shulde see corruption. ³⁰ This Iesus hath God rayseed vp, wher of we all are wytnesses.

³¹ Since now that he by the ryght hand of God hath bene exalted, and hath receaued of his Father the promise of the holy Ghost, he hath shed forth this which ye now see and heare. ³² For Dauid is not ascended into heauen, but he sayeth, The Lord sayd to my Lord, Sit at my ryght hand, ³³ Vntill I make thy foes thy fote stole. ³⁴ So therefore, let al the house of Israel knowe for a surty, that God hath made him both Lord, and Christ, this Iesus I say whome ye haue crucified. ³⁵ When they heard this, they were pricked in their hartes, and sayd vnto Peter and vnto the other Apostles, Men and brethren, what shal we do? ³⁶ Then Peter sayd vnto them, Amend your liues, and be baptized

RHEIMS—1582.

vp loosing the sorrowes of hel, according as it was impossible that he should be holden of it. ²³ For Dauid saith concerning him, I foresaw the Lord in my sight alwayes: because he is at my right hand that I be not moued. ²⁴ For this, my hart hath been glad and my tounge hath reioyced: moreover my flesh also shal rest in hope. ²⁵ Because thou wilt not leaue my soule in hel, nor give thy Holy one to see corruption. ²⁶ Thou hast made knownen to me the wayes of life: thou shalt make me full of ioyfulness with thy face.

²⁷ Ye men, brethren, let me boldly speake to you of the Patriarch Dauid: that he died, and was buried: and his sepulchre is with vs vntill this present day. ²⁸ Vnto this therefore he was a Prophet, and knew that by an othe God had sworn to him that of the fruite of his loynes there should sit upon his seat: ²⁹ foreseeing he spake of the resurrection of Christ, for neither was he left in hel, neither did his flesh see corruption. ³⁰ This Iesus hath God raised againe, whereof al we are witneses.

³¹ Being exalted therefore by the right hand of God, and hauing receiued of his father the promise of the holy Ghost, he hath poured out this vberon you see and heare. ³² For Dauid ascended not into heauen: but he saith, Our Lord hath said to my Lord, sit on my right hand, ³³ vntill I make thine enemies the footstool of thy feet. ³⁴ Therefore let al the house of Israel know most certainly that God hath made him both Lord, and Christ, this Iesus, vvhom you haue crucified.

³⁵ And hearing these things, they were compuncte in hart, and said to Peter and to the rest of the Apostles, Vwhat shal we doe men, brethren? ³⁶ But Peter said to them, Doe penance, and be every one

AUTHORISED—1611.

bath raised vp, hauing loosed the paines of death: because it was not possible that hee should bee holden of it. ²³ For Dauid speaketh concerning him, I foresaw the Lord alwayes before my face, for he is on my right hand, that I should not be moued. ²⁴ Therefore did my heart reioyce, and my tounge was glad: Moreover also, my flesh shall rest in hope. ²⁵ Because thou wilt not leaue my soule in hell, neither wilt thou suffer thine Holy one to see corruption. ²⁶ Thou hast made knownen to mee the wayes of life, thou shalt make mee full of ioy with thy countenance. ²⁷ Men and brethren, let me freely speake vnto you of the Patriarch Dauid, that he is both dead and buried, and his sepulchre is with vs vnto this day: ²⁸ Therefore being a Prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loines, according to the flesh, hee would raise vp Christ, to sit on his throne: ²⁹ He seeing this before, spake of the resurrection of Christ, that his soule was not left in hell, neither his flesh did see corruption. ³⁰ This Iesus hath God raised vp, whereof we all are witnesses.

³¹ Therefore being by the right hand of God exalted, and hauing receiued of the Father the promise of the holy Ghost, he hath shed forth this, which ye now see and heare. ³² For Dauid is not ascended into the heauens, but he saith himselfe, The Lord said vnto my Lord, Sit thou on my right hand, ³³ Vntill I make thy foes thy footstool. ³⁴ Therefore let all the house of Israel know assuredly, that God hath made that same Iesus, whom ye haue crucified, both Lord and Christ.

³⁵ Now when they heard this, they were pricked in their heart, and said vnto Peter, and to the rest of the Apostles, Men and brethren, What shall we doe? ³⁶ Then Peter said vnto them, Repent, and be

αὐτοὺς, 'Μετανοήσατε, καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ
'Χριστοῦ εἰς ἄφεσιν ἁμαρτιῶν καὶ λήψετε τὴν δωρεὰν τοῦ ἁγίου Πνεύματος.
'³⁹ ὑμῖν γὰρ ἐστὶν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν, καὶ πᾶσι τοῖς εἰς μακρὰν,
'ὅσους ἂν προσκαλέσῃται Κύριος ὁ Θεὸς ἡμῶν.' ⁴⁰ Ἐτέροις τε λόγοις πλείοσι
'διεμαρτύρετο | καὶ παρεκάλει | λέγων, 'Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς
'ταύτης.' ⁴¹ Οἱ μὲν οὖν ἄσμένως | ἀποδεξάμενοι τὸν λόγον αὐτοῦ ἐβαπτίσθησαν
καὶ προστεθήσαν τῇ ἡμέρᾳ ἐκείνῃ ψυχὰι ὡσεὶ τρισχίλιαι.

⁴² Ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ καὶ
τῇ κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς. ⁴³ ἐγένετο δὲ πάσῃ ψυχῇ φόβος, πολλά
τε τέρατα καὶ σημεῖα διὰ τῶν ἀποστόλων ἐγένετο. ⁴⁴ πάντες δὲ οἱ πιστεύοντες
ἦσαν ἐπὶ τὸ αὐτὸ, καὶ εἶχον ἅπαντα κοινὰ, ⁴⁵ καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις
ἐκίπρασκον, καὶ διμερίζον αὐτὰ πᾶσι, καθότι ἂν τις χρεῖαν εἶχε. ⁴⁶ καθ' ἡμέραν

* Alex. διαμαρτύρετο.

* Alex. καὶ παρεκάλει αὐτοὺς.

WICLIIF—1380.

baptised in the name of ihesus crist, in to
remysion of youre synnes, and 3e schulin
take the gifte of the holi goost, ³⁹ for the
biheest is to 3ou and to youre sones, & to
alle that ben fer: whiche euer oure lord
god bath clepid, ⁴⁰ also with other wordis
ful many he witnessid to hem: and mo-
nentid hem and seide; be 3e samed fro this
schrewid generacioun; ⁴¹ than thei that
resceyueden his word weren baptised; and
in that day soules weren encresid: aboute
thre thousand;

⁴² and weren lastynge stable in the tech-
ynge of the apostlis & in comynynge of the
brekinge of breed and in prayers; ⁴³ and
drede was made to eche man, and many
wondris and signes, weren don bi the
apostlis in ierusalem, and greet drede was
in alle; ⁴⁴ & alle that bileueden weren to
gidre: and hadden alle thingis comyn;
⁴⁵ thei selden possessions and catel & de-
partiden the thingis to alle men, as it was
nede to ech; ⁴⁶ and eche day thei dwelliden
stabil with o wille in the temple, and braken
breed aboute housis; and token mete with
ful out ioie and symplenesse of herte, ⁴⁷ and
heriden togidre god and hadden grace to
alle the folk; and the lord encresid hem; that
weren made sauf ech day in the same thing.

3. AND Petir & Iohn wenten up in to
the temple: at the nyntheoure of prei-
ynge; ² and a man that was lame fro the
wombe of his modir was borun; and was
leid eche day at the gate of the temple
that is seid feir: to axe almes of men that
entriden in to the temple; ³ this whanne
he saie Petir and Iohn bigynnyng to entre
in to the temple: preied that he schulde
take almes; ⁴ and petir with Iohn bihelde
on hym and seide; biholde thou in to vs;
⁵ and he bihelde in to hem; and hopid
that he schulde take summe what of hem;
⁶ but Petir seide; I have nether siluer
ne gold; but that that I have I geue to thee;

TYNDALE—1534.

baptised every one of you in the name of
Iesus Christ, for the remission of synnes;
and ye shall receive the gyfte of the holy
goost. ³⁹ For the promyse was made vnto
you and to youre chyldren; and to all that
are faithful; even as many as the Lorde
oure God shall call. ⁴⁰ And with many
other wordes bare he witnes and exhorted
them sayinge: Save youre selves from this
vntoward generation. ⁴¹ Then they
that gladly receaved his preachinge, were
baptised: and the same daye; ther were
added vnto them aboute thre thousande
soules.

⁴² And they continued in the Apostles
doctrine and fellowship; and in break-
ynge of bread; and in prayer. ⁴³ And feare
came over every soule. And many won-
dres and signes were shewed by the
Apostles. ⁴⁴ And all that beleved kept
them selves to godder; and had all thinges
commen; ⁴⁵ and sold their possessions
and goodes; and departed them to all men;
as every man had neede. ⁴⁶ And they con-
tinued dayly with one acorde in the tem-
ple; and brake bread in every housse; and
dyd eate their meate to godder; with
gladnes and singlones of hert; ⁴⁷ prayynge
God; and had favour with all the people.
And the Lorde added to the congregacion
dayly soche as shuld be saved.

3. PETER and Iohn went vp togedder
into the temple at the nynthe houre of
prayer. ² And ther was a certayne man
halt from his mothers wombe; whom they
brought and layde at the gate of the tem-
ple called beutifull; to axe almes of them
that entred into the temple. ³ Which same
when he sawe Peter and Iohn; that they
wolde in to the temple; desyred to receave
an almes. ⁴ And Peter fastened his eyes
on him with Iohn and sayde: looke on
vs. ⁵ And he gaue hede vnto them; trust-
ynge to receave somthinge of them. ⁶ Then
sayd Peter: Silver and golde have I none;

CRANMER—1539.

and be baptysed every one of you in the
name of Iesus Christ for the remission of
of synnes, and ye shall receive the gyfte
of the holy goost. ³⁹ For the promyse was
made vnto you and to youre chyldren, & to
all that are a farr off, even as many as the
Lordeoure God shall call. ⁴⁰ And wyth many
other wordes bare he witnes, & exhorted
them, sayinge: Save youre selves from this
vntoward generation. ⁴¹ Then they that
gladly receaved his preachinge, were bap-
tised: and the same daye ther were added
vnto them aboute thre thousande soules.

⁴² And they continued in the Apostles
doctrine and felowshippe, and in break-
ynge of bread, and in prayers. ⁴³ And
feare came over every soule. And many
wondres and signes were shewed by the
Apostles. (at Ierusalem. And great feare
came upon all men). ⁴⁴ And all that be-
leued, kept them selves together, and had
all thinges commen, ⁴⁵ and sold their pos-
sessions and goodes, and parted them to
all men, as euery man had neede. ⁴⁶ And
they continued dayly wyth one accorde in
the temple, and brake bread from house
to house, and dyd eate their meate toge-
ther, with gladnes and singlones of hert,
⁴⁷ praynsing God, and had favour wyth all
the people. And the Lorde added to the
congregacyon dayly, soche as shuld be saved.

3. PETER and Iohn went vp together
into the temple at the nynt houre of
prayer. ² And a certayne man that was halt
from his mothers wombe, was brought,
whom they layde daile at the gate of the
temple (which is called beutifull) to take
almes of them that entred into the temple.
³ When he sawe Peter and Iohn that they
wolde into the temple, he desyred to re-
ceave an almes. ⁴ And Peter fastened hys
eyes on hym wyth Iohn, and sayde: loke
on vs. ⁵ And he gaue hede vnto them,
trustynge, to receave some thinge of them.
⁶ Then sayde Peter: Syluer and golde
have I none, such as I have, geue I the.

τε προσκαρτεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντές τε κατ' οἶκον ἄρτον, μεταλαμβάνον τροφῆς ἐν ἀγαλλιάσει καὶ ἀφελότητι καρδίας, ⁷ αἰνοῦντες τὸν Θεὸν καὶ ἔχοντες χάριν πρὸς ὅλον τὸν λαόν. Ὁ δὲ Κύριος προσετίθει τοὺς σωζομένους καθ' ἡμέραν τῇ ἐκκλησίᾳ.

III. Ἐπὶ τὸ αὐτὸ δὲ Πέτρος καὶ Ἰωάννης ἀνέβαινον εἰς τὸ ἱερὸν ἐπὶ τὴν ὄραν τῆς προσευχῆς τὴν ἐννάτην. ² καὶ τις ἀνὴρ χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων ἐβαστάζετο· ὃν ἐτίθουν καθ' ἡμέραν πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην Πραιάν, τοῦ αἰτεῖν ἐλεημοσύνην παρὰ τῶν εἰσπορευομένων εἰς τὸ ἱερὸν. ³ ὃς ἰδὼν Πέτρον καὶ Ἰωάννην μέλλοντας εἰσιέναι εἰς τὸ ἱερὸν, ἡρώτα ἐλεημοσύνην λαβεῖν· ἀτεινίσας δὲ Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάννῃ, εἶπε, 'Βλέψου εἰς ἡμᾶς.' ⁴ Ὁ δὲ ἐπέειχεν αὐτοῖς, προσδοκῶν τι παρ' αὐτῶν λαβεῖν. εἶπε δὲ Πέτρος, 'Ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι· ὃ δὲ ἔχω, τοῦτό σοι δίδωμι. ἐν τῷ

* Alex. = ἀργύριον.

GENEVA.—1557.

every one of you in the Name of Iesus Christe for the remission of synnes: and ye shal receive the gift of the holy Ghost. ² For the promise was made vnto you, and to your chyldren, and to all that are a furre of, *euen* as many as the Lord our God shal call.

⁴ And with many other wordes he he sought, and exhorted them, saying, Save your selues from this vntowarde generation. ⁴ Then they that gladly receaved his prching, were baptized: and the same day, ther were added to the Church, about three thousand soules. ⁵ And they continued in the Apostles doctrine, and fellowship, and in breakyng of bread, and in prayers. ⁶ And feare came ouer euey soule: and many wondres and signes were shewed by the Apostles. ⁷ And all that beleued, kept them selues together, and had all things commen. ⁸ And solde their possessions and goodes, and departed them to all men, as euey man had neede. ⁹ And they continued dayly with one accorde in the temple, and breking bread at home, dyd eat their meat together, with gladnesse and singlenes of hart: ¹⁰ Praying God, and had fauour with all the people. And the Lord added to the Church dayly, suche as should be saved.

3. NOW, Peter and Iohn went vp together in to the temple, at the nythe houre of prayer. ⁴ And a certaine man lame from his mothers wombe, was caryed, whome they laide daily at the gate of the temple called Beutyfull, to aske almes of them that entred into the temple. ⁵ Which seeing Peter and Iohn, that they wolde entre into the temple, desired to receaue an almes. ⁶ And Peter earnestly beholding hym with Iohn, sayd, Loke on vs. ⁷ And he gaue hede vnto them, trustyng to receaue some thing of them. ⁸ Then sayd Peter, Syluer and golde haue I none, suche as I haue,

RHEIMS—1582.

of you baptized in the name of Iesus Christe for remission of your synnes: and you shal receiue the gift of the holy Ghost. ² For to you is the promise, and to your chyldren, and to al that are furre of, *whomsoeuer* the Lord our God shal call. ³ With very many other wordes also did he testifie, and exhorted them, saying, Save your selues from this peruerse generation. ⁴ They therefore that receiued his word, were baptized: and there were added in that day about three thousand soules. ⁵ And they were perseuering in the doctrine of the Apostles, and in the communication of the breaking of bread, and prayers. ⁶ And feare came vpon euey soul: many wondres also and signes were done by the Apostles in Hierusalem, and there was great feare in al. ⁷ All they also that beleued, were together, and had all things common. ⁸ Their possessions and substance they sold, and deuoted them to al, according as euey one had neede. ⁹ Daily also continuing with one accord in the temple, and breaking bread from house to house, they tooke their meate with ioy and simplicitie of hart: ¹⁰ praising God, and hauing grace with al the people. And our Lord increased them that should be saved, daily together.

3. And Peter and Iohn went vp into the temple, at the ninthe houre of praiser. ⁴ And a certaine man that was lame from his mothers wombe, was caried: vvhom they laide euery day at the gate of the temple, that is called Specious, that he might aske almes of them that went into the temple. ⁵ He, when he had seen Peter and Iohn about to enter into the temple, asked to receiue an almes. ⁶ But Peter with Iohn looking vpon him, said, Look vpon vs. ⁷ But he looked earnestly vpon them, hoping that he should receiue some thing of them. ⁸ But Peter said, Siluer and gold I haue not, but that vvhich I

AUTHORISED—1611.

baptized euery one of you in the Name of Iesus Christ, for the remission of sinnes, and ye shal receive the gift of the holy Ghost. ² For the promise is vnto you, and to your children, and to all that are as farre off, *euen* as many as the Lord our God shall call. ³ And with many other words did hee testifie and exhort, saying, Save your selues from this vatoward generation.

⁴ Then they that gladly receiued his word, were baptized: and the same day there were added vnto them about three thousand soules. ⁵ And they continued stedfastly in the Apostles doctrine and fellowship, and in breaking of bread, and in prayers. ⁶ And feare came vpon euery soule: and many wondres and signes were done by the Apostles. ⁷ And all that beleued were together, and had all things common. ⁸ And sold their possessions and goods, and parted them to all men, as euery man had need. ⁹ And they continuing daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladnesse and singlenesse of heart, ¹⁰ Praying God, and hauing fauour with all the people. And the Lord added to the Church dayly such as should be saved.

3. NOWE Peter and Iohn went vp together into the Temple at the houre of prayer, being the ninth houre. ⁴ And a certain man lame from his mothers wombe was caried, whom they laide dayly at the gate of the Temple which is called Beutyfull, to aske almes of them that entred into the Temple. ⁵ Who seeing Peter and Iohn about to go into the Temple, asked an almes. ⁶ And Peter fastening his eyes vpon him, with Iohn, said, Look on vs. ⁷ And he gaue heede vnto them, expecting to receiue some thing of them. ⁸ Then Peter said, Siluer and gold haue I none,

ὄνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ἔγειραι καὶ περιπάτει. ⁷ Καὶ πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἤγειρε· παραχρῆμα δὲ ἐσπερέωθησαν αὐτοῦ αἱ βάσεις καὶ τὰ σφυρὰ, ⁸ καὶ ἐξαλλόμενος ἔστη καὶ περιεπάτει, καὶ εἰσῆλθε σὺν αὐτοῖς εἰς τὸ ἱερόν, περιπατῶν καὶ ἀλλόμενος καὶ αἰνῶν τὸν Θεόν. ⁹ καὶ εἶδεν αὐτὸν πᾶς ὁ λαὸς περιπατοῦντα καὶ αἰνοῦντα τὸν Θεόν. ¹⁰ ἐπεγίνωσκόν τε| αὐτὸν ὅτι οὗτος| ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος ἐπὶ τῇ Ὀραίᾳ πύλῃ τοῦ ἱεροῦ· καὶ ἐπλήσθησαν θάμβους καὶ ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ.

¹¹ Κρατοῦντος δὲ αὐτοῦ| τὸν Πέτρον καὶ Ἰωάννην, συνέδραμε πρὸς αὐτοὺς πᾶς ὁ λαὸς ἐπὶ τῇ στοᾷ τῇ καλουμένῃ Σολομώνος,| ἐκθαμβοί. ¹² ἰδὼν δὲ Πέτρος ἀπεκρίνατο πρὸς τὸν λαόν, Ἀνδρες Ἰσραηλῖται, τί θαυμάζετε ἐπὶ τούτῳ, ἢ ἡμῖν τί ἀτενίζετε, ὥς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ παποικηκόσι τοῦ περιπατεῖν αὐτόν;

* Alex. ἤγειρε αὐτόν.

* Alex. ἔλ.

* Alex. ἀνέστη.

* Rec. τοῦ ἰαθῆντος χωλοῦ.

* Rec. Σολομώντος.

WICLIF—1380.

in the name of ihesus crist of nazareth rise thou up & go ⁷ and he took him bi the riȝthond and heued him up & anon his leggis and his feet weren soundid to gidre ⁸ & he leppard and stodev and wandrid, and he entrid with hem in to the temple, and wandrid, and leppard and heried god,

⁹ and alle the puple sawe hym walkyng and herieden god ¹⁰ & thei knewen hym that he it was that sat at almes at the feire gate of the temple, & thei weren fillid with wondryng and stonyng of mynde in that thing that biȝelde to hym ¹¹ but whanne thei sizen petir and iohn, alle the puple ranne to hem at the porche that was clepid of solomon, and wondriden greetli,

¹² and petir sij: and answerid to the puple, men of israel: what wondren ye in this thing, ether what biholden ye us as bi oure vertu, ether power, we maden this man for to walke: ¹³ god of abraham and god of Isaac, and god of iacob, god of oure fadiris hath glorified his sone ihesus, whom ye bitrayeden: & denyeden bifor the face of pilat, whanne he demed hym to be deluyderid, ¹⁴ but ye denyeden the holv and the riȝtful: and axeden a man-aleer to be joum to you, ¹⁵ and ye slouen the maker of liif whom god reisd fro deeth, of whom we ben witnessis, ¹⁶ and in the feith of his name he hath confermed this man whom ye seen, & knowun the name of hym, and the feith that is bi hym, gaf to this man ful helthe in the sijt of alle you,

¹⁷ and now brithren I woot: that bi vn witynge ye diden as also joure princes, ¹⁸ but god that bifor teeld bi the mouth of alle profetis, that his crist schulde suffer, hath fillid so, ¹⁹ therfor be ye repentaunt, and be ye convertid: that joure synnes be don away, that whanne the tymes of

TYNDALE—1534.

suche as I have geve I the. In the name of Iesu Christ of Nazareth, rise vp and walke. ⁷ And he toke him by the riȝht honde, and lifte him vp. And immediatly his fete and anclebones receaved strenght. ⁸ And he sprang, stode and also walketh, and entred with them into the temple, walkinge and leaping and hudyng God.

⁹ And all the people sawe him walke and laude God. ¹⁰ And they knewe him, that it was he which sate and begged at the beutifull gate of the temple. And they wondred and were sore astonied at that which had happened vnto him. ¹¹ And as the halt which was healed, helde Peter and Iohn, all the people ranne amased vnto them in Salomons porche.

¹² When Peter sawe that, he answered vnto the people. Ye men of Israel, why marvaile ye at this, or why looke ye so stedfastly on vs, as though by oure awne power or holynes, we had made this man goo? ¹³ The God of Abraham, Isaac and Iacob, the God of oure fathers hath glorified his sonne Iesus, whom ye deluyered, and denyed in the presence of Pylate, when he had iudged him to be lowed. ¹⁴ But ye denied the holy and iust, and desyred a murtherer to be geven you, ¹⁵ and kyled the Lorde of lyfe, whom God hath rayzed from deeth, of the which we are wytnesses. ¹⁶ And his name thorow the fayth of his name, hath made this man sound, whom ye se and knowe. And the fayth which is by him, hath geven to him this health in the presence of you all.

¹⁷ And now brethren I wote well that thorow ignorance ye did it, as dyd also youre heddes. ¹⁸ But those thinges which God before had shewed by the mouth of all his Prophetes, how that Christ shuld suffer, he hath thus wyse fulfilled. ¹⁹ Repent ye therefore and turne, that youre synnes maye be done away, when the tyme of refreshinge commeth, which we

CRANMER—1539.

In the name of Iesus Chryst of Nazareth, rise vp and walke. ⁷ And he toke hym by the ryght hande, and lyfte hym vp. And immediatly his fete and anclebones receaved strenght. ⁸ And he sprang, stode, and walked, and entred wyth them into the temple, walkyng, and leapyng, and prayyng God.

⁹ And all the people sawe him walke and prayse God. ¹⁰ And they knewe hym, that it was he, which sate and begged at the beutifull gate of the temple. And they wondred and were sore astonied at that which had happened vnto hym. ¹¹ And as the halt which was healed, helde Peter and Iohn, all the people ranne amased vnto them in the porche that is called Salomons.

¹² When Peter sawe that, he answered vnto the people. Ye men of Israel, why marvaile ye at this, or why loke ye so on vs, as though by oure awne power or strength we had made this man goo? ¹³ The God of Abraham, and of Isaac, and of Iacob, the God of oure fathers hath glorified his sonne Iesus, whom ye deluyered, and denyed in the presence of Pylate, when he had iudged hym to be loosed. ¹⁴ But ye denied the holy and iust, and desyred a murtherer to be geven you, ¹⁵ and kyled the Lorde of lyfe, whom God hath rayzed from deeth, of the which we are wytnesses. ¹⁶ And his name thorow the fayth of his name, hath made this man sound, whom ye se and knowe. And the fayth which is by hym, hath geven to hym this health in the presence of you all.

¹⁷ And now brethren, I wote that thorow ignorance ye dyd it, as dyd also youre rulers. ¹⁸ But God (which before had shewed, by the mouth of all his Prophetes, how that Chryst shuld suffer) hath thus wyse fulfilled. ¹⁹ Let it repente you therefore, and convertte, that youre synnes maye be done away, when the tyme of

soundid, strongholded. heried, praised. clepid, called.
riȝthond, riȝth. deued, judged. joum, given.
woc, done. wityng, knowing.

αὐτοὺς, μηδὲν εὐρίσκοντες τὸ πῶς ὀκολάσσονται αὐτοὺς, διὰ τὸν λαόν, ὅτι πάντες ἐδόξαζον τὸν Θεὸν ἐπὶ τῷ γεγονότι. ²¹ ἔτῳ γὰρ ἦν πλείονων τεσσαράκοντα ὁ ἄνθρωπος ἐφ' ὃν ἐγεγόνει τὸ σημεῖον τοῦτο τῆς ἰάσεως.

²² Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἰδίους, καὶ ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι εἶπον. ²³ οἱ δὲ ἀκούσαντες, ὁμοθυμαδὸν ἦραν φωνὴν πρὸς τὸν Θεόν, καὶ εἶπον, 'Δέσποτα, σὺ ὁ Θεὸς ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς, ²⁴ ὁ διὰ στόματος Δαυὶδ παιδός σου εἰπὼν, | "Ἰνατί ἐφρύαξαν ἔθνη, καὶ λαοὶ ἐμελέτησαν κενά; ²⁵ παρέστησαν οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ Κυρίου, καὶ ²⁶ κατὰ τοῦ Χριστοῦ αὐτοῦ." ²⁷ Συνήχθησαν γὰρ ἐπ' ἀληθείας ²⁸ ἐν τῇ πόλει ταύτῃ | ²⁹ ἐπὶ τὸν ἅγιον παῖδά σου, Ἰησοῦν, ὃν ἔχρισας, Ἡρώδης τε καὶ Πόντιος Πιλάτος,

* *Conat. colassuntur.** *Hee. ὁ δ. σ. Δ. τοῦ π. α. ε.*

WICLIIF—1380.

not hou thei schulden pynyshe hem, for the peple; for alle men claryfiden that thing that was don in that that was bifalle. ²² for the man was more thanne of fourti year: in whiche this signe of helthe was made; ²³ and whanne thei weren delyverid; thei camen to her felowis and telden to hem; hou greet thingis the princis of prestis, & the eldre men, hadden seide to hem; ²⁴ and whanne thei herden: with oon herte thei reiseden vois to the lord, and seiden, lord thou that madist hevene & erthe ece and alle thingis that ben in hem; ²⁵ whiche seidist bi the holi goost bi the mouth of oure fadir danith thi child, whi hethen men gnostiden with teeth to gidre; and the peple thouste veyn thingis; ²⁶ kyngis of the erthe stodden nyȝ & princis comen to gidre in oon aȝens the lord, and aȝens his crist.

²⁷ for verrlik eroude and pouce pilat with hethen men, and poppis of israel camen to gidre in this cite aȝens thin holi child ihesus whom thou annoyntidist; ²⁸ to do the thingis that thou haddest and thi counsel demeden to be doon; ²⁹ and now lord biholde in to the thretenyngis of hem; & graunte to thi seruantis to speke thi word with al trist ³⁰ in that thing that thou holde forth thin bond; that helthis and signes and wondris be made bi the name of thin holi sone ihesus; ³¹ and whanne thei hadden preidned, the place was moued in whiche thei weren gaderid; and alle weren fillid with the holi goost; and spaken the word of god with trist; ³² & of the multitude of men biuynge; was oon herte and o wille; nether any man seide any thing of tho thingis that he wilde to be his owne: but alle thingis weren comoun to hem; ³³ and with greet virtu the apostis gilden witnessyng of the aȝenryng of ihesus crist oure lord: and gret grace was in alle hem; ³⁴ for nether any nedi man was among hem; for hou

TYNDALE—1534.

and founde no thinge how to pynyshe them; because of the people. For all men lauded God for the myracle which was done: ²² for the man was above forty years olde; on whom this myracle of healinge was shewed.

²³ Assone as they were let goo; they came to their felowes; and shewed all that the hye prestes and elders had sayde to them. ²⁴ And when they hearde that; they lyfte vp their voyces to God with one accorde; and sayde: Lorde; thou arte God which hast made heauen and erth; the see and all that in them is; ²⁵ which by the mouth of thy seruant David hast sayd: Why dyd the hethen rage; and the people immagin wayne thinges. ²⁶ The kynges of the erth stode vp and the rulers came to gedder; agaynst the Lorde and agaynst his Christ.

²⁷ For of a trueth; agaynst thy holy chyld Iesus whom thou hast annoynted; bothe Herode and also Poncius Pylate; with the Gentils and the people of Israel; gaddered them selues to gedder; ²⁸ for to do whatsoever thy bonde and thy counsell determined before to be done. ²⁹ And now Lorde; beholde their threatenynge; and graunte vnto thy seruantes with all confidence to speake thy worde. ³⁰ So that thou stretche forth thy honde; that healinge and signes and wondres be done by the name of thy holy chyld Iesus. ³¹ And assone as they had prayed; the place moved wher they were assembled to gedder; and they were all filled with the holy goost; and they spake the worde of God boldly.

³² And the multitude of them that believed; were of one hert; and of one soule. Also none of them sayde; that any of the thinges which he possessed; was his awne; but had all thinges comen. ³³ And with grete power gave the Apostles wytnes of the resurrection of the Lorde Iesu. And grete grace was with them all. ³⁴ Nether was ther any amonge them; that lacked.

CRANMER—1539.

let them go; and founde nothyng how to pynyshe them; because of the people. For all men prayed God because of that which was done: ²² for the man was above forty years olde; on whom thys myracle of healinge was shewed.

²³ Assone as they were let go; they came to their felowes; and shewed all that the hye Prestes and elders had sayde. ²⁴ And when they hearde that; they lyfte vp their voyces to God with one accorde; and sayde: Lorde; thou arte God; which hast made heauen and erth; the see; and all that in them is; ²⁵ which (in the holy goost) by the mouth of thy seruant David (oure father) hast sayd: Why dyd the hethen rage; and the people ymagin wayne thynges? ²⁶ The kynges of the erth stode vp; and the rulers came together; agaynst the Lorde and agaynst his annoynted.

²⁷ For of a trueth; agaynst thy holy chyld Iesus (whom thou hast annoynted) both Herode and also Poncius Pylate; with the Gentyls and the people of Israel; gathered them selues together (in this cite) ²⁸ for to do whatsoever thy hande and thy counsell determyned before to be done. ²⁹ And now Lorde; beholde their threatenynge; and graunte vnto thy seruantes; that wyth all confidence they maye speake thy worde. ³⁰ So that thou stretche forth thyne hande; that healinge and agynes and wondres be done by the name of thy holy chyld Iesus. ³¹ And assone as they had prayed the place moved wher they were assembled together and they were all fylled wyth the holy Goost; and they spake the worde of God boldly.

³² And the multytude of them that believed; were of one hert; and of one soule. Neyther maye anye of them; that ought of the thynges which he possessed; was his awne: but they had all thinges comen. ³³ And with grete power gaue the Apostles wytnes of the resurrection of the Lord Iesu. And grete grace was wyth them all. ³⁴ Nether was ther any amonge

cherished, glorified aȝens, against
judged, with confidence & one = united,
virtu, power aȝenryng, aȝenryng.

702
 ὅπως ἂν ἔλθωσι καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ Κυρίου, καὶ ἀποστείλῃ
 τὸν προκεχειρισμένον ὑμῶν Ἰησοῦν Χριστὸν, ὃν δεῖ οὐρανὸν μὲν δέξασθαι
 ἄχρι χρόνων ἀποκαταστάσεως πάντων, ὃν ἐλάλησεν ὁ Θεὸς διὰ στόματος τῶν
 ἁγίων αὐτοῦ προφητῶν ἀπ' αἰῶνος. Μωσῆς μὲν πρὸς τοὺς πατέρας εἶπεν,
 Ὅτι προφήτην ὑμῶν ἀναστήσει Κύριος ὁ Θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν, ὡς
 ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς. Ἔσται δὲ, πᾶσα
 ψυχὴ, ἥτις ἂν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου, ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ.
 Καὶ πάντες δὲ οἱ προφῆται ἀπὸ Σαμουὴλ καὶ τῶν καθεξῆς, ὅσοι ἐλάλησαν, καὶ
 κατήγγειλαν τὰς ἡμέρας ταύτας. Ὑμεῖς ἐστε οἱ υἱοὶ τῶν προφητῶν, καὶ τῆς
 διαθήκης ἧς διέθετο ὁ Θεὸς πρὸς τοὺς πατέρας ἡμῶν, λέγων πρὸς Ἀβραάμ,
 Καὶ ἐν τῷ σπέρματί σου ἐνευλογηθήσονται πᾶσαι αἱ πατριαὶ τῆς γῆς.

¹ Rec. προσκεχειρισμένον. ² Rec. πάντων. ³ Rec. + γὰρ. ⁴ Αἰσι = πρὸς τοὺς πατέρας. ⁵ Rec. κατήγγειλαν. ⁶ Rec. = εἰ.

WICLIF—1380.

refreischynge schulu come fro the sijt of
 the lord, and he schal sende thiike ihesus
 crist, that is now prechid to you, whom
 it bihoueth benene to receyue in to the
 tymes of restitacioun of alle thingis whiche
 the lord spake bi the mouth of his holy
 profetis fro the world,

For moises seide for the lord youre
 god schal reise to you a profete of youre
 bretheren: as me ye schulu here him bi
 alle thingis: what euer he schal speke to
 you, & it schal be that: eury man that
 schal not here the ilke profete: schal be
 distried fro the puple, and alle profetis
 fro samuel, and aftirward that spakun
 telden these dayes: but ye ben the sonnes
 of profetis, and of the testament, that god
 ordeyned to oure fadiris: and seide to
 abraham in thi seed, alle the meynesse of
 erthe schulu be blesid, god reisd his
 some first to you, and sente hym blesid
 you: that ech man conuertid hym: fro
 his wickidnesse.

4. AND while thei spaken to the puple:
 the prestis and magistratis of the temple,
 and the saduces camen up on hem, and
 sorwedden that thei taugeten the puple: and
 telden in ihesus and ageraiynge fro deeth,
 and thei leiden hondis on hem, & puttiden
 hem in to warde in to the morowe, for it
 was thanne euentide: but many of hem
 that hadden herde the word: bilicuyden
 and the nombre of men was made fyue
 thousandis.

and amorowe it was don, that the
 pryncis of hem and elder men, and scribis
 weren gaderid in ierusalem, and annas
 prync of preestis, and caifas, and ion, and
 alisandre: and hou many euer weren of
 the kynde of preestis, and thei settiden
 hem [in] the myddil, and axeden, In what

TYNDALE—1534.

shall have of the presence of the Lorde,
 and when God shall sende him, which
 before was preached vnto you, that is to
 wit Iesus Christ, which must receaue
 heauen vntyll the tyme that all thinges
 which God hath spoken by the mouth of
 all his holy Prophetes sence the worlde
 began be restored agayne.

For Moses sayd vnto the fathers: A
 Prophet shall the Lorde youre God rayse
 vp vnto you, even of youre brethren, lyke
 vnto me: him shall ye heare in all thinges
 whatsoever he shall saye vnto you. For
 the tyme will come, that every soule which
 shall not heare that same Prophet, shalbe
 destroyed from amonge the people. Also
 all the Prophetes from Samuel and thence
 forth, as many as haue spoken, haue in
 lykwyse tolde of these dayes.

Ye are the chyldren of the Prophetes,
 and of the covenant which God hath
 made vnto oure fathers sayinge to Abra-
 ham: Even in thy seede shall all the
 kyndred of the erth be blessed. Fyrst
 vnto you hath God raysed vp his sonne
 Iesus, and him he hath sent to blyse you,
 that every one of you shuld turne from
 youre wickednes.

4. AS they spake vnto the people, the
 prestes and the ruler of the temple, and
 the Saduces came vpon them, takinge it
 greuously that they taught the people
 and preached in Iesus the resurrection
 from deeth. And they layde hondes on
 them, and put them in holde vntill the
 nexte daye: for it was now even tyde.
 Howbeit many of them which hearde
 the wordes, beleeued, and the nombre of
 the men was aboute fyve thousande.

And it chaunced on the morowe, that
 their rulers and elders and Scribes, (as
 Annas the chefe Prest, and Cayphas, and
 Iohn, and Alexander, and as many as were
 of the kyndred of the hye prestes) gadered
 togeder at Ierusalem, and set the other
 before them, and axed: by what power or

CRANMER—1539.

refreischynge cometh, whych we shall haue
 of the presence of the Lorde, and when
 God shall sende him, whych before
 was preached vnto you, that is to wit Iesus
 Christ, which must receaue heauen vntyl
 the tyme that all thynges, which God
 hath spoken by the mouth of all hys holy
 Prophetes sence the worlde began, be re-
 stored agayne.

Moses trulye sayde vnto the fathers:
 a Prophet shall the Lorde youre God rayse
 vp vnto you, even of youre brethren lyke
 vnto me: him shall ye heare, in all thynges
 whatsoever he shall saye vnto you. For
 the tyme wyll come, that eury soule
 whych wyll not heare that same Prophet,
 shalbe destroyed from amonge the people.
 All the Prophetes also from Samuel and
 thence forth (as many as haue spoken)
 haue in lykewyse tolde of these dayes.

Ye are the chyldren of the Prophetes,
 and of the covenant, whych God made
 vnto oure fathers, saying to Abraham:
 Even in thy seede shall all the kyndred
 of the earth be blessed. Fyrst when
 God had raysed vp hys sonne Iesus vnto
 you, he sent him to blesse you, that eury
 one of you shuld turne from his wyck-
 ednes.

4. AS they spake vnto the people, the
 prestes and the rulers of the temple, and
 the Saduces, came vpon them, takinge it
 greuously, that they taught the people,
 and preached in Iesus the resurrection
 from deeth. And they layde hondes on
 them, and put them in holde vntill the
 nexte daye: for it was now euentide.
 Howbeit many of them whych hearde
 the wordes, beleeued, and the nombre of
 the men was aboute fyve thousande.

And it chaunced on the morowe, that
 their rulers and elders and Scribes, (and
 Annas the chefe Prest, and Cayphas, and
 Iohn, and Alexander, and as many as were
 of the kyndred of the hye Prestes) gathered
 togeder at Ierusalem. And when they
 had set them before them, they asked by

‘²⁰ Ὡς πρῶτον ὁ Θεὸς ἀναστήσας τὸν παῖδα αὐτοῦ, ἀπέστειλεν αὐτὸν εὐλο-
 γοῦντα ὑμᾶς, ἐν τῇ ἀποστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν.’

IV. Λαλούντων δὲ αὐτῶν πρὸς τὸν λαὸν, ἐπέστησαν αὐτοῖς οἱ ἱερεῖς καὶ ὁ
 στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι, ¹ διαπονούμενοι διὰ τὸ διδάσκειν αὐτοὺς
 τὸν λαόν, καὶ καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ νεκρῶν ² καὶ
 ἐπέβαλον αὐτοῖς τὰς χεῖρας, καὶ ἔθεντο εἰς τήρησιν εἰς τὴν αὔριον ἦν γὰρ
 ἑσπέρα ἤδη. ³ πολλοὶ δὲ τῶν ἀκουσάντων τὸν λόγον ἐπίστευσαν καὶ ἐγενήθη ὁ
 ἀριθμὸς τῶν ἀνδρῶν ὥσει χιλιάδες πέντε. ⁴ Ἐγένετο δὲ ἐπὶ τὴν αὔριον συναχθῆναι
 αὐτῶν τοὺς ἄρχοντας καὶ πρεσβυτέρους καὶ γραμματεῖς εἰς Ἱερουσαλὴμ, ⁵ καὶ
 Ἄνναν τὸν ἀρχιερέα καὶ Καϊάφαν καὶ Ἰωάννην καὶ Ἀλέξανδρον, καὶ ὅσοι ἦσαν ἐκ
 γένους ἀρχιερατικοῦ. ⁶ καὶ στήσαντες αὐτοὺς ἐν μέσῳ, ἐπυνθάνοντο, ⁷ Ἐν ποίᾳ

: Rec. = iv.

A Rec. + ἱεροῦ.

C Const. τῶν.

A Alex. + αὐτοῦς.

I Alex. in.

B Rec. + τῇ.

GENEVA—1557.

the tyme of refreshing shal come from
 the presence of the Lord. ²⁰ And since God
 shal send him, which before was preached
 vnto you, that is to wyt Iesus Christe.
²¹ Whome the heauen must conteyne va-
 tyl the tyme that all thinges, he restored
 which God had spoken by the mouth of
 al his holy Prophets synce the world be-
 gan. ²² For Moses sayd vnto the fathers,
 The Lord your God shal raise vp vnto
 you a Prophet, euen of your brethren lyke
 vnto me: ye shal heare him in all thinges,
 whatsoever he shal say vnto you. ²³ For
 the tyme wyl come, that euery one which
 shal not heare that same Prophet, shalbe
 destroyed from among the people. ²⁴ Also
 al the Prophetes from Samuel and thence
 forth as many as haue spoken, haue in
 lykewyse fore tolde of these dayes. ²⁵ Ye
 are the chyldren of the Prophets, and of
 the couenaunt, which God hath made
 vnto our fathers, saying to Abraham,
 Euen in thy seede shal all the kynredes
 of the earth be blessed. ²⁶ Fyrst vnto you
 hath God raysed vp his Sonne Iesus, and
 hym he hath sent to blesse you, in turning
 euery one of you from your wyckednes.

4. AND as they spake vnto the people,
 the Priests, and the Ruler of the temple,
 and the Sadducees, came vpon them: ² Tak-
 ing it greuously that they taught the
 people, and preached in Iesus, the resur-
 rection from death: ³ And they layd handes
 on them, and put them in holde, vntil the
 next day: for it was now euen tyde. ⁴ How-
 beit, many of them which heard the wordes,
 beleued, and the nombre of the men,
 was about fyue thousande. ⁵ And it chaunced
 on the morrow, that their Rulers, and
 Elders and Scribes, were gathered toge-
 ther at Ierusalem. ⁶ And Annas the chiefe
 Priest, and Caiaphas, and Iohn, and A-
 lexander, and as many as were of the
 kindred of the hie Priestes. ⁷ And when
 they had set them before them, they asked,

RHEIMS—1582.

your synnes may be put out. that, vwhen
 the times shal come of refreshing by the
 sight of our Lord: ²⁰ and he shal send him
 that hath been preached vnto you Iesus
 Christ, ²¹ whom heauen truly must
 receiue vntil the times of the restitution
 of all thinges, vvhich God spake by the
 mouth of his holy prophets from the be-
 ginning of the world. ²² Moses in dedde
 said, That a prophet shal the Lord your
 God raise vp to you of your brethren, as
 my self: him you shal heare according to
 al thinges whatsoeuer he shal speake to
 you. ²³ And it shal be, euery soule that
 shal not heare that prophet, shal be de-
 stroyed out of the people. ²⁴ And al the
 Prophets from Samuel and aftervard that
 haue spoken, tolde of these daies. ²⁵ You
 are the children of the Prophets and of
 the testament vvhich God made to our
 fathers, saying to Abraham, And in thy
 seede shal al the families of the earth be
 blessed. ²⁶ To you first God raising vp
 his sonne, hath sent him blessing you:
 that euery one should conuert him self
 from his naughtines.

4. AND vwhen they vvere speaking to
 the people, the Priests and magistrats of
 the temple and the Sadducees came vpon
 them, ² being greued that they taught
 the people, and shewed in Iesus the re-
 surrection from the dead: ³ and they laid
 handes vpon them, and put them into
 vward, vntil the morrow, for it was now
 euening. ⁴ And many of them that had
 heard the vword, beleued: and the num-
 ber of the men vvas made fyue thousand.

⁵ And it came to passe on the morrow,
 that their princes, and Auncients, and
 Scribes vvere gathered into Hierusalem.
⁶ and Annas the high priest, and Caiphas
 and Iohn, and Alexander, and as many
 as vvere of the priests stocke. ⁷ And set-
 ting them in the middes, they asked: In

AUTHORISED—1611.

when the times of refreshing shal come
 from the presence of the Lord. ²⁰ And he
 shall send Iesus Christ, which before was
 preached vnto you. ²¹ Whom the heauen
 must receiue, vntill the times of restitution
 of all thinges, which God hath spoken by
 the mouth of all his holy Prophets since
 the world began. ²² For Moses truly said
 vnto the fathers, A Prophet shal the Lord
 your God raise vp vnto you of your breth-
 ren, like vnto mee; him shall ye heare in
 all thinges whatsoeuer he shal say vnto
 you. ²³ And it shall come to passe, that
 euery soule which will not heare that
 Prophet, shalbe destroyed from among
 the people. ²⁴ Yea, and all the Prophets
 from Samuel, and those that folow after,
 as many as haue spoken, haue likewise
 foretold of these dayes. ²⁵ Yea are the
 children of the Prophets, and of the coue-
 nant which God made with our fathers,
 saying vnto Abraham, and in thy seed
 shall all the kindreds of the earth be
 blessed. ²⁶ Vnto you first, God having raised
 vp his Sonne Iesus, sent him to blesse
 you, in turning away euery one of you
 from his iniquities.

4. AND as they spake vnto the peo-
 ple, the Priests and the captaine of the
 Temple, and the Sadducees came vpon
 them, ² Being grieved that they taught
 the people, and preached through Iesus
 the resurrection from the dead. ³ And
 they laid hands on them, and put them
 in hold vnto the next day: for it was now
 euentide. ⁴ Howbeit, many of them which
 heard the word, beleued, and the number
 of the men was about fyue thousand. ⁵ And
 it came to passe on the morrow, that their
 rulers and Elders, and Scribes, ⁶ And An-
 nas the high Priest, and Caiaphas, and
 Iohn, and Alexander, and as many as
 were of the kindred of the high Priest,
 were gathered together at Hierusalem.
⁷ And when they had set them in the
 midst, they asked, By what power, or

- Or, ruler.

‘δυνάμει ἢ ἐν ποίῳ ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς;’ ὅτε Πέτρος πλησθεὶς Πνεύματος ἁγίου, εἶπε πρὸς αὐτοὺς, ‘Ἀρχοντες τοῦ λαοῦ καὶ πρεσβύτεροι τοῦ Ἰσραὴλ, εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦς, ἐν τίνι οὗτος σέσωσται;’¹⁰ γνωστὸν ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ, ὅτι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς ἐσταυρώσατε, ὃν ὁ Θεὸς ἤγειρεν ἐκ νεκρῶν, ἐν τούτῳ οὗτος παρέστηκεν ἐνώπιον ὑμῶν ὑγιής. ¹¹ οὗτος ἔστιν ὁ λίθος ὁ ἐξουθενηθεὶς ὑφ’ ὑμῶν τῶν οἰκοδομούντων, ὁ γενόμενος εἰς κεφαλὴν γωνίας. ¹² καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἢ σωτηρία. οὔτε γὰρ ὀνομά ἐστιν ἕτερον ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις, ἐν ᾧ δεῖ σωθῆναι ἡμᾶς. ¹³ Θεωροῦντες δὲ τὴν τοῦ Πέτρου παρρησίαν καὶ Ἰωάννου, καὶ καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμματοι εἰσι καὶ ἰδιῶται, ἐθαύμαζον, ἐπεγίνωσκόν τε αὐτοὺς ὅτι σὺν

* Alex. cōcodrōm.

* Alex. cōfi.

* Alex. vi.

* Alex. πωήσων.

WICLIFFE—1380.

vertu ether in what name: han ye don this thing? ⁸ thanne Petir was fillid with the holi goost: and seiden to hem, ye pryncis of the puple and ye elder men: here ye? ⁹ if we to day be demed in the gode dede of a sike man, in whom this man is made saaf: ¹⁰ be it knowun to you alle g to alle the puple of israel, that in the name of ihesus crist of nazareth: whom ye crucifieden, whom god reisid fro deeth: in this this man stondith hool before you, ¹¹ this is the stoon: whiche was repured of you bilydunge, whiche is made in to the heed of the corner and helthe is not in ovy other, ¹² for nether other name vndir heuene is goun to men, in whiche it lihoueth us to be made saaf,

¹³ and thei sien the stidfastnesse of petir and of ioon: for it was founden that thei weren men vnkethrid and lowid men, and thei woodriden and knewen hem that thei weren with ihesus. ¹⁴ and thei sien the man that was hiled stondynge with hem, and thei mysten no thing agensse, ¹⁵ but thei comaundiden hem to go forth with out the counceill, and thei spoken togidre ¹⁶ and seiden, what schuld we do, to these men? for the signe is made knowun bi hem to alle men that dwellen at ierusalem: it is opun: and we moun not denye, ¹⁷ but that it be no more papphachid in to the puple: manasse we to hem, that thei speke no more in this name to ovy men.

¹⁸ and thei clepeden hem, and denouceden to hem, that on no maner thei schulden speke, nether teche in the name of ihesus, ¹⁹ but Petir & ioon answeriden and seiden to hem, if it be ryghtful in the sight of god to here you rather thanne god: deme ye? ²⁰ for we moten nodis speke the thingis that we han seyn and herd, ²¹ and thei manassiden and leften hem, and founden

vertu, power. demed, judged. lowid, ignorant. speke, preach. teche, teach. clepeden, called.

TYNDALE—1534.

what name have ye done this syra? ⁸ Then Peter full of the holy goost sayd vnto them: ye rulers of the people, and elders of israel, ⁹ yf we this daye are examined of the good dede done to the sycke man, by what meanes he is made whoale: ¹⁰ be yt knowen vnto you all, and to the people of israel, that in the name of Iesus Christ of Nazareth, whom ye crucified, and whom God raysed agayne from deeth: even by him doth this man stonde here present before you whoale. ¹¹ This is the stone cast a syde of you bylders which is set in the cheefe place of the corner. ¹² Nether is ther salvation in eny other. Nor yet also is ther eny other name geuen to men wherin we must be saved.

¹³ When they sawe the boldnes of Peter and Iohn, and vnderstode that they were vnkerned men and laye people, they marvelled, and they knewe them, that they were with Iesu: ¹⁴ and beholdinge also the man which was healed stondinge with them, they coulde not saye agaynst it.

¹⁵ But they commaunded them to go a syde out of the counsell, and counceiled amonge them selves ¹⁶ sayinge: what shall we do to these men? For a manifest signe is done by them, and is openly knowne to all them that dwell in Ierusalem, and we cannot denye it. ¹⁷ But that it be noyed no farther amonge the people: let vs threaten and charge them that they speake hence forth to no man in this name.

¹⁸ And they called them, and commaunded them that in no wyse they shuld speake or teache in the name of Iesu. ¹⁹ But Peter and Iohn answered vnto them and sayde: whether it be ryght in the syght of God to obeye you moare then God, iudge ye. ²⁰ For we cannot but speake that which we have seene and heard. ²¹ So threatened they them and let them go,

CRANMER—1539.

what power, or in what name haue ye done this?

⁸ Then Peter full of the holy goost sayd vnto them: ye rulers of the people, and elders of israel, ⁹ yf we this daye be examined of the good dede that we haue done to the sycke man, by what meanes he is made whoale, ¹⁰ be it knowne vnto you all, and to all the people of israel, that by the name of Iesus Christ of Nazareth, whom ye crucified, whom God raysed agayne from deeth: even by him doth this man stonde here present before you whoale. ¹¹ This is the stone which was cast asyde of you bylders, which is become the cheefe of the corner. ¹² Nether is ther saluacyon in eny other. For among men vnder heauen there is geuen none other name, wherin we must be saved.

¹³ When they sawe the boldnes of Peter and Iohn, and vnderstode that they were vnkerned and laye men, they marvelled, and they knewe them, that they had bene with Iesu: ¹⁴ and beholdinge also the man (whych was healed) stondynge with them, they coulde not saye agaynst it: ¹⁵ but they commaunded them to go asyde out of the counsell, and counceiled amonge them selues, ¹⁶ sayinge: what shall we do to these men? For a manifest sygne is done by them, and is openly knowne to all them that dwell in Ierusalem, and we cannot denye it. ¹⁷ But that it be noyed no farther amonge the people, let vs threaten and charge them, that they speake hence forth to no man in this name.

¹⁸ And they called them, and commaunded them, that in no wyse they shuld speake nor teach in the name of Iesu. ¹⁹ But Peter and Iohn answered and sayde vnto them: whether it be ryght in the syght of God, to herken vnto you moare then to God, iudge ye. ²⁰ For we cannot but speake, that which we haue seene and heard. ²¹ So threatened they them, and

τῷ Ἰησοῦ ἦσαν· ¹⁴ τὸν δὲ | ἄνθρωπον βλέποντες σὺν αὐτοῖς ἐστῶτα τὸν τεθεραπευμένον, οὐδὲν εἶχον ἀντειπεῖν. ¹⁵ κελεύσαντες δὲ αὐτοὺς ἔξω τοῦ συνεδρίου ἀπελθεῖν, συνέβαλον πρὸς ἀλλήλους, ¹⁶ λέγοντες, 'Τί ποιήσομεν τοῖς ἀνθρώποις τούτοις; ὅτι μὲν γὰρ γνωστὸν σημεῖον γέγονε δι' αὐτῶν, πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ φανερόν, καὶ οὐ δυνάμεθα ἀρνήσασθαι.' ¹⁷ ἀλλ' ἵνα μὴ ἐπὶ πλείον διανεμηθῇ εἰς τὸν λαόν, ἀπειλῇ | ἀπειλησώμεθα αὐτοῖς μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι τούτῳ μηδενὶ ἀνθρώπων.' ¹⁸ Καὶ καλέσαντες αὐτοὺς, παρήγγειλαν αὐτοῖς | τὸ καθόλου μὴ φθέγγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ. ¹⁹ ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες πρὸς αὐτοὺς, εἶπον, | 'Εἰ δίκαιόν ἐστιν ἐνώπιον τοῦ Θεοῦ, ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ Θεοῦ, κρίνατε. ²⁰ οὐ δυνάμεθα γὰρ ἡμεῖς ἀ εἶδομεν καὶ ἠκούσαμεν, μὴ λαλεῖν.' ²¹ Οἱ δὲ προσαπειλησάμενοι ἀπέλυσαν

· Alex. = ἀπειλῇ.

· Alex. = αὐτοῖς.

· Alex. ἔλεον πρὸς αὐτοὺς.

GENEVA — 1557.

By what power, or in what Name, have ye done this?

⁸ Then Peter full of the holy Ghost, sayd vnto them, Ye Rulers of the people, and Elders of Israel, ⁹ Forasmuche as we this day are examined of the good dede done to the sick man, to w^hch, by what meanes he is made whole. ¹⁰ Be it knowen vnto you al, and to al the people of Israel, that by the Name of Iesus Christ of Nazareth, whome ye crucified, whome God rayseed agayne from death: euen by this Name I say doth this man stand here present before you, whole. ¹¹ This is the stone cast a syde of you buylders, which is become the chiefe of the corner. ¹² Neither is ther saluation in any other: For among men there is geuen none other Name vnder heauen, wher by we must be saved.

¹³ When they sawe the boldnes of Peter and Iohn, and vnderstode that they were vnlearned men and without knowledge, they marueiled, and knew them, that they had bene with Iesus. ¹⁴ And beholding also the man which was healed standing with them, they could not saie against it. ¹⁵ Then they commaunded them to go a side out of the Councel, and counceiled among them selues, ¹⁶ Saying, What shal we do to these men? For a manifest signe is done by them, and is openly knowen to all them that dwell in Ierusalem: and we cannot deny it. ¹⁷ But that it be noised no further among the people, let vs threaten and charge them, that they speake hence furth to no man in this Name. ¹⁸ And they called them, and commaunded them that in no wise, they shoulde speake or teache, in the Name of Iesus.

¹⁹ But Peter and Iohn answered vnto them, and sayd, Whether it be right in the sight of God, to obey you rather then God, iudge ye. ²⁰ For we can not but speake those thinges which we haue sene and heard. ²¹ So they threatened them, and

RHEIMS — 1582.

vvhat power or in vvhat name have you done this?

⁸ Then Peter replenished vvith the holy Ghost, said to them, Ye princes of the people and Auncients: ⁹ If vve this day be examined for a good dede vpon an impotent man, in vvhat he hath been made whole, ¹⁰ be it knowen to all you and to all the people of Israel, that in the name of Iesus Christ of Nazareth, vvhom you did crucifie, vvhom God hath raised from the dead, in this name this man standeth before you vvhole. ¹¹ This is the stone that was relected of you the buylders: vvhich is made into the head of the corner. ¹² and there is not saluation in any other. for neither is there any other name vnder heauen given to men, vvherein vve must be saved. ¹³ And seeing Peters countenance and Iohns, vvnderstanding that they vvere men vvelllettered, and of the vvulgar sort, they marueiled, and they knew them that they had been vvith Iesus: ¹⁴ seeing the man also that had been cured, standing vvith them, they could say nothing to the contrarie. ¹⁵ But they commaunded them to goe aside forth out of the councel: and they conferred together, ¹⁶ saying, Vvhat shal vve doe to these men? for a notorious signe in dedde hath been done by them, to all the inhabitants of Hierusalem: it is manifest, and vve can not deny it. ¹⁷ But that it be no further spred abroad among the people, let vs threaten them, that they speake no more in this name to any man.

¹⁸ And calling them, they charged them that they should not speake at all, nor teache in the name of Iesus. ¹⁹ But Peter and Iohn answering, said to them, If it be iust in the sight of God, to heare you rather then God, iudge ye. ²⁰ for vve can not but speake the thinges vvhich vve haue sene and heard. ²¹ But they threatening, dimissed them: not finding how they

AUTHORISED — 1611.

by what name have ye done this? ⁸ Then Peter filled with the holy Ghost, said vnto them, Ye rulers of the people, and Elders of Israel, ⁹ If we this day be examined of the good deed done to the impotent man, by what meanes he is made whole, ¹⁰ Be it known vnto you all, and to all the people of Israel, that by the Name of Iesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, euen by him doeth this man stand here before you, whole. ¹¹ This is the stone which was set at nought of you buylders, which is become the head of the corner.

¹² Neither is there saluation in any other: for there is none other name vnder heauen giuen among men whereby [we] must be saved.

¹³ Now when they sawe the boldnesse of Peter and Iohn, and perceiued that they were vnlearned and ignorant men, they marueiled, and they tooke knowledge of them, that they had been vvith Iesus. ¹⁴ And beholding the man which was healed, standing vvith them, they could say nothing against it. ¹⁵ But when they had commaunded them to go aside out of the Council, they conferred among themselves, ¹⁶ Saying, what shall we do to these men? for that indeed a notable miracle hath been done by them, is manifest to all them that dwell in Hierusalem, and we cannot deny it. ¹⁷ But that it spread no farther among the people, let vs straitly threaten them, that they speake henceforth to no man in this Name. ¹⁸ And they called them, and commaunded them, not to speake at all, nor teach in the Name of Iesus. ¹⁹ But Peter and Iohn answered, and said vnto them, Whether it be right in the sight of God, to hearken vnto you more then vnto God, iudge ye.

²⁰ For wee cannot but speake the thinges which we haue sene and heard. ²¹ So when they had further threatened them,

αὐτοὺς, μηδὲν εὐρίσκοντες τὸ πῶς ὁ καλῶνται αὐτοὺς, διὰ τὸν λαόν, ὅτι πάντες ἐδόξαζον τὸν Θεὸν ἐπὶ τῷ γεγονότι. ²¹ ἔτῳ γὰρ ἦν πλείονων τεσσαράκοντα ὁ ἄνθρωπος ἐφ' ὃν ἐγεγόνει τὸ σημεῖον τοῦτο τῆς ἰάσεως.

²² Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἰδίους, καὶ ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι εἶπον. ²³ οἱ δὲ ἀκούσαντες, ὁμοθυμαδὸν ἦσαν φωνὴν πρὸς τὸν Θεόν, καὶ εἶπον, 'Δέσποτα, σὺ ὁ Θεὸς ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς, ²⁴ ὁ δὲ διὰ στόματος Δαυὶδ παιδὸς σου εἰπὼν, | "Ἰνατί ἐφρύαξαν ἔθνη, καὶ λαοὶ ἐμελέτησαν κενά; ²⁵ παρέστησαν οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ Κυρίου, καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ." ²⁶ Συνήχθησαν γὰρ ἐπ' ἀληθείας ἐν τῇ πόλει ταύτῃ | ἐπὶ τὸν ἅγιον παῖδά σου, Ἰησοῦν, ὃν ἔχρισας, Ἡρώδης τε καὶ Πόντιος Πιλάτος,

* *Conat. καλῶνται.** *Heb. ὁ δ. σ. Δ. τοῦ π. α. ε.*

WICLIIF—1380.

not hou thei schulden pynyshe hem, for the peple; for alle men charyfiden that thing that was don in that that was hifalle; ²² for the man was more thanne of fourti year: in whiche this signe of helthe was made; ²³ and whanne thei weren delyverid; thei camen to her felowis and telden to hem; hou greet thingis the princis of prestis, & the eldre men, hadden seide to hem; ²⁴ and whanne thei herden: with oon herte thei reiseden vois to the lord, and seiden, lord thou that madist hevene & erthe ece and alle thingis that ben in hem; ²⁵ whiche seidist bi the holi goost bi the mouth of oure fadir danith this child, whi hethen men gnostiden with teeth to gidre; and the peple thouste veyn thingis; ²⁶ kyngis of the erthe stoden nyȝ & princis comen to gidre in oon aȝens the lord, and aȝens his crist.

²⁷ for verrlik eroude and pounce pilat with hethen men, and poppis of israel camen to gidre in this cite aȝens thin holi child ihesus whom thou annoyntidist; ²⁸ to do the thingis that thou haddest and the counsel demeden to be doon; ²⁹ and now lord biholde in to the thretenyngis of hem; & graunte to thi seruantis to speke thi word with al trist ³⁰ in that thing that thou holde forth thin bond; that helthis and signes and wondris be made; bi the name of thin holi sone ihesus; ³¹ and whanne thei hadden preidned, the place was moued in whiche thei weren gaderid; and alle weren fillid with the holi goost; and spaken the word of god with trist; ³² & of the multitude of men biuynge; was oon herte and o wille; nether any man seide any thing of tho thingis that he wilde to be his owne; but alle thingis weren comoun to hem; ³³ and with greet virtu the apostlis gilden witnessyng of the aȝenryng of ihesus crist oure lord; and gret grace was in alle hem; ³⁴ for nether any nedi man was among hem; for hou

TYNDALE—1534.

and founde no thinge how to pynyshe them; because of the people. For all men lauded God for the myracle which was done; ²² for the man was above forty years olde; on whom this myracle of healinge was shewed.

²³ Assone as they were let goo; they came to their felowes; and shewed all that the hye prestes and elders had sayde to them. ²⁴ And when they hearde that; they lyfte vp their voyces to God with one accorde; and sayde: Lorde; thou arte God which hast made heauen and erth; the see and all that in them is; ²⁵ which by the mouth of thy seruant David hast sayd: Why dyd the hethen rage; and the people immagin wayne thinges. ²⁶ The kynges of the erth stode vp and the rulers came to gedder; agaynst the Lorde and agaynst his Christ.

²⁷ For of a trueth; agaynst thy holy chyld Iesus whom thou hast annoynted; bothe Herode and also Poncius Pylate; with the Gentils and the people of Israel; gaddered them selues to gedder; ²⁸ for to do whatsoever thy bonde and thy counsell determined before to be done. ²⁹ And now Lorde; beholde their threatenynge; and graunte vnto thy seruantes with all confidence to speake thy worde. ³⁰ So that thou stretche forth thy honde; that healinge and signes and wondres be done by the name of thy holy chyld Iesus. ³¹ And assone as they had prayed; the place moued wher they were assembled to gedder; and they were all filled with the holy goost; and they spake the worde of God boldly.

³² And the multitude of them that beleeued; were of one hert; and of one soule. Also none of them sayde; that any of the thinges which he possessed; was his awne; but had all thinges comen. ³³ And with grete power gave the Apostles wytnes of the resurrection of the Lorde Iesu. And grete grace was with them all. ³⁴ Nether was ther any amonge them; that lacked.

CRANMER—1539.

let them go; and founde nothyng how to pynyshe them; because of the people. For all men prayed God because of that which was done; ²² for the man was above forty years olde; on whom thys myracle of healinge was shewed.

²³ Assone as they were let go; they came to their felowes; and shewed all that the hye Prestes and elders had sayde. ²⁴ And when they hearde that; they lyfte vp their voyces to God with one accorde; and sayde: Lorde; thou arte God; which hast made heauen and erth; the see; and all that in them is; ²⁵ which (in the holy goost) by the mouth of thy seruant David (oure father) hast sayd: Why dyd the hethen rage; and the people ymagin wayne thynges? ²⁶ The kynges of the erth stode vp; and the rulers came together; agaynst the Lorde and agaynst his annoynted.

²⁷ For of a trueth; agaynst thy holy chyld Iesus (whom thou hast annoynted) both Herode and also Poncius Pylate; with the Gentyls and the people of Israel; gathered them selues together (in this cite) ²⁸ for to do whatsoever thy hande and thy counsell determyned before to be done. ²⁹ And now Lorde; beholde their threatenynge; and graunte vnto thy seruantes; that wyth all confidence they maye speake thy worde. ³⁰ So that thou stretche forth thyne hande; that healinge and agynes and wondres be done by the name of thy holy chyld Iesus. ³¹ And assone as they had prayed the place moued wher they were assembled together and they were all fylled wyth the holy Goost; and they spake the worde of God boldly.

³² And the multytude of them that beleeued; were of one hert; and of one soule. Neyther maye anye of them; that ought of the thynges which he possessed; was his awne; but they had all thinges comen. ³³ And with grete power gaue the Apostles wytnes of the resurrection of the Lorde Iesu. And grete grace was wyth them all. ³⁴ Nether was ther any amonge

charyfiden, glorified. aȝens, against. preidned, with confidence. gilden, glorify. aȝenryng, resurrection. virtu, power. comen, amonge.

‘ σὺν ἔθνεσι καὶ λαοῖς Ἰσραὴλ, ²² ποιῆσαι ὅσα ἡ χεὶρ σου καὶ ἡ βουλὴ σου προῶρισε γενέσθαι. ²³ καὶ ταῦν, Κύριε, ἑπίδε ἐπὶ τὰς ἀπειλὰς αὐτῶν, καὶ δὸς τοῖς δούλοις σου μετὰ παρρησίας πάσης λαλεῖν τὸν λόγον σου, ²⁴ ἐν τῷ τῇν χεῖρά σου ἐκτείνειν σε εἰς Ἰασιμ, καὶ σημεῖα καὶ τέρατα γίνεσθαι διὰ τοῦ ὀνόματος τοῦ ἁγίου παιδός σου Ἰησοῦ. ²⁵ Καὶ δεηθέντων αὐτῶν ἐσαλεύθη ὁ τόπος ἐν ᾧ ἦσαν συνηγμένοι, καὶ ἐπλήσθησαν ἅπαντες Πνεύματος ἁγίου, καὶ ἐλάλουν τὸν λόγον τοῦ Θεοῦ μετὰ παρρησίας.

²⁶ Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν ἡ καρδιά καὶ ἡ ψυχὴ μία· καὶ οὐδὲ εἰς τι τῶν ὑπαρχόντων αὐτῷ ἔλεγεν ἴδιον εἶναι, ἀλλ’ ἦν αὐτοῖς ἅπαντα κοινά. ²⁷ καὶ μεγάλῃ δυνάμει ἀπεδίδουν τὸ μαρτύριον οἱ ἀπόστολοι τῆς ἀναστάσεως τοῦ Κυρίου Ἰησοῦ, χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐτούς. ²⁸ οὐδὲ γὰρ ἐνδεής τις

* Rec. = (Alex. +) ἐν τῷ πάλαι ταύτη.

* Alex. + Χριστοῦ.

GENEVA—1557.

let them go, and founde nothing how to punishe them, because of the people, for all men praised God for that which was done: ²² For the man was above forty yere olde, on whome this miracle of healing was shewed. ²³ Then asone as they were let go, they came to their felowes, and shewed all that the hie Priestes and Elders had said.

²⁴ And when they heard that, they lyft vp their voyces to God with one accord, and sayd, Lord, thou art God which hast made heauen and earth, the sea, and all that in them is: ²⁵ Which by the mouth of thy seruant Dauid hast said, Why dyd the Gentils rage, and the people imagine vayne thinges? ²⁶ The kynges of the earth assembled, and the rulers came together, against the Lord, and agaynst his Christ. ²⁷ For doutelesse, against thy holy Sonne Iesus whome thou hastdest anoynted, bothe Herode and also Pontius Pilate, with the Gentils, and the people of Israel gathered them selues together, ²⁸ For to do whatsoever thy hand, and thy counsel determined to be done.

²⁹ And now Lord, beholde their threatenings, and grante vnto thy seruantes, with all confidence to speake thy worde. ³⁰ So that thou stretch forth thyn hand to heale, and that sygnes, and wonders may be done by the Name of thy holy Sonne Iesus. ³¹ And asone as they had praised, the place mooved where they were assembled together, and they were all fylled with the holy Gost, and they spake the worde of God boldly. ³² And the multitude of them that beleeued, were of one hart, and of one soule: nether say of them said, that ought of the thinges which he possessed, was his owne, but they had all thinges common.

³³ And with great power gaue the Apostles witness of the resurrection of the Lord Iesus: and great grace was with them all. ³⁴ Nether was ther any amonge them,

RHIMS—1582.

might punish them, for the people, because all glorified that which had been done, in that which was chaunced. ²² For the man was more then fortye yeres old in vvhom that signe of health had been vrought.

²³ And being dimissed they came to theists, and shewed al that the chiefe priests and Anacients had said to them. ²⁴ Vvho hauing heard it, with one accord lifted vp their voice to God, and said, Lord, thou that didst make heauen and earth, the sea, and al thinges that are in them, ²⁵ vvho in the holy Ghost by the mouth of our father Dauid thy seruant hast said, *Vvhy did the Gentiles rage, and the people meditate vaine thinges: the kings of the earth stand vp, and the princes assemble together against our Lord, and against his Christ?* ²⁶ For there assembled in dede in this cite against thy holy childe Iesus vvhom thou hast anoynted, Herod, and Pontius Pilate, vvith the Gentiles and the people of Israell, ²⁷ to doe vvhat thy hand and thy counsel decreed to be done. ²⁸ And now Lord looke vpon their threatenings, and giue vnto thy seruantes vvith al confidence to speake thy vvord, ²⁹ in that, that thou extend thy hand to cures and signes and vvonders to be done by the name of thy holy sonne Iesus. ³⁰ And vvhen they had praised, the place vvvas mooved vvherein they vvvere gathered: and they vvvere al replenished vvith the holy Ghost, and they spake the vvord of God vvith confidence.

³¹ And the multitude of beleeuers had one hart and one soule: neither did any one say that ought vvvas his owne of those thinges vvvhich he possessed, but al thinges vvvere common vnto them. ³² And vvith great pover did the Apostles giue testimonie of the resurrection of Iesus Christ our Lord: and great grace vvvas in al them. ³³ For neither vvvas there any

AUTHORISED—1611.

they let them goe, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done. ²³ For the man was above fourtie yeres olde, on whome this miracle of healing was shewed.

²⁴ And being let goe, they went to their owne company, and reported all that the chiefe Priests and Elders had said vnto them. ²⁵ And when they heard that, they lyft vp their voyce to God with one accord, and said, Lord, thou art God which hast made heauen and earth, and the sea, and all that in them is, ²⁶ Who by the mouth of thy seruant Dauid hast said, Why did the heathen rage, and the people imagine vaine thinges? ²⁷ The Kings of the earth stood vp, and the rulers were gathered together against the Lord, and against his Christ. ²⁸ For of a truth against the holy child Iesus, whom thou hast anointed, both Herod, and Pontius Pilate, vvith the Gentiles, and the people of Israel were gathered together, ²⁹ For to doe whatsoever thy hand and thy counsel determined before to be done. ³⁰ And now Lord, behold their threatenings, and graunt vnto thy seruants, that vvith all boldnesse they may speake thy word, ³¹ By stretching forth thine hand to heale: and that signes and vvonders may be done by the Name of thy holy child Iesus.

³² And when they had prayed, the place was shaken vvhere they were assembled together, and they were all fylled vvith the holy Ghost, and they spake the vvord of God vvith boldnesse. ³³ And the multitude of them that beleeued, were of one hart, and of one soule: Neither said any of them, that ought of the thinges vvvhich he possessed, was his owne, but they had all thinges common. ³⁴ And vvith great power gaue the Apostles vvitness of the resurrection of the Lord Iesus, and great grace was vvpon them all. ³⁵ Neither was there any amonge them that lacked: For

708
 ἰπῆρχεν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες χωρίων ἢ οἰκῶν ὑπῆρχον, πωλοῦντες ἔφερον
 τὰς τιμὰς τῶν πιπρασκομένων, ³² καὶ ἐτίθουν παρὰ τοὺς πόδας τῶν ἀποστόλων.
 διεδίδото δὲ ἐκάστῳ, καθότι ἂν τις χρεῖαν εἶχεν. ³³ Ἰωσῆς δὲ ὁ ἐπικληθεὶς
 Βαρνάβας ὑπὸ τῶν ἀποστόλων, (ὃ ἐστὶ μεθερμηνεύμενον, υἱὸς παρακλήσεως,)
 Λευΐτης, Κύπριος τῷ γένει, ³⁴ ὑπάρχοντος αὐτῷ ἀγροῦ, πωλήσας ἤνεγκε τὸ
 χρῆμα, καὶ ἔθηκε παρὰ τοὺς πόδας τῶν ἀποστόλων. V. Ἀνὴρ δέ τις Ἀνανίας
 ὀνόματι, σὺν Σαπφείρῃ τῇ γυναικὶ αὐτοῦ, ἐπώλησε κτῆμα, ² καὶ ἐνοσφίσατο ἀπὸ
 τῆς τιμῆς, συνειδυίας καὶ τῆς γυναικὸς αὐτοῦ, καὶ ἐνέγκας μέρος τι παρὰ τοὺς
 πόδας τῶν ἀποστόλων ἔθηκεν. ³ εἶπε δὲ Πέτρος, Ἀνανία, διατί ἐπλήρωσεν ὁ
 Σατανᾶς τὴν καρδίαν σου, ψεύσασθαί σε τὸ Πνεῦμα τὸ ἅγιον, καὶ νοσφίσασθαι
 ἀπὸ τῆς τιμῆς τοῦ χωρίου; ⁴ οὐχὶ μένον σοὶ ἔμενε, καὶ πρᾶθὲν ἐν τῇ σῇ ἐξουσίᾳ

* Alex. Ἰωσήφ.

* Alex. = ἀβροῦ.

WICLIIF—1380.

many euer weren possessours of felde
 ether of housis : thei seelden and brouȝten
 the pris of the thingis that thei seelden,
³² and leiden bifor the feet of the apostles
 and it was departid to ech; and as it was
 ned to ech;

³³ forsothe Ioseph that was named bar-
 sabas of apostles; that is to seye the sone
 of comforte of the lynage of leuy; a man
 of cypre; ³⁴ whanne he hadde a feelde
 seeld it; & brouȝte the pris and leide it
 bifor the feet of apostles.

5. BUT a man many bi name with
 safra his wiif : seelde a feelde; ² and de-
 fraudil; of the pris of the feeld, and his
 wiif was wittinge; and he brouȝte a part;
 and leide bifor the feet of the apostles;
³ and petir seide to hym; ananye whi hath
 saibanes temptid thin herte; that thou be
 to the holi goost : & to defraude of the
 pris of the feelde? ⁴ whether it waselid
 was not thin; and whanne it was seeld it
 was in thi power? whi hast thou putte
 this thing in thin herte? thou hast not
 lied to men but to god; ⁵ ananye herde
 these wordis; and fildoun and was deed;
 and greet drede was made on alle that
 herden; ⁶ and jung men risen; and moue-
 den hym away; and baren hym out and
 biriden;

⁷ and there was made as a space of thre
 ouris; and his wiif knewe not that thing
 that was doon; and entrid; ⁸ and petir
 answerid to hir; womman seye to me;
 whether ye seelden the feeld for so mych?
 and sche seide ye for so myche; ⁹ and petir
 seide to hir; what biſide to you to tempte
 the spirit of the lord; lo the feet of hem
 that han biried thin husbonde ben at the
 dore; and thei schuld bere the out; ¹⁰ anon
 sche fildoun at his feet and died; and the
 jung men entriden; and founden hir deed;
 and thei baren hir out; and biriden to
 hir housbonde; ¹¹ and greet drede was
 made; in alle the chirehe; and in to alle
 that herden these thingis;

willinge, knowinge.

TYNDALE—1584.

For as many as were possessours of landes
 or houses; solde them and brought the
 pryce of the thinges that were solde;
³² and layd yt downe at the Apostles fete.
 And distribucion was made vnto every
 man accordinge as he had neede.

³³ And Ioses which was also called of
 the Apostles Barnabas (that is to seye
 the sonne of consolacion) beyng a Le-
 uite; and of the countre of Cypre; ³⁴ had
 lande; and solde it; and layde the pryce
 downe at the Apostles fete.

5. A Certayne man named Ananias
 with Saphira his wyfe solde a possession;
² and kepte awaye parte of the pryce (his
 wyfe also beyng of counsell) and brought
 a certayne parte; and layde it downe at
 the Apostles fete. ³ Then sayde Peter:
 Ananias; how is it that Satan hath fylled
 thyne hert; that thou shuldest lye vnto
 the holi goost; and kepe awaye parte of
 the pryce of the lyvelod? ⁴ Pertayned it
 not vnto the only; and after it was solde;
 was not the pryce in thyne awne power?
 How is it that thou hast conceaved this
 thinge in thyne herte? Thou hast not lyed
 vnto men; but vnto God. ⁵ When Ananias
 herde these wordes; he fell downe and gave
 up the goost. And great feare came on all
 them that these thinges hearde. ⁶ And the
 yonge men rose vp; and put him a parte;
 and caryed him out; and buryed him.

⁷ And it fortunēd as it were aboute the
 space of .iii. houres after; that his wyfe
 came in; ignorant of that which was
 done. ⁸ And Peter sayde vnto her: Tell
 me; gave ye the lande fur so moche?
 And she sayde: ys for so moche. ⁹ Then
 Peter sayde vnto her: why haue ye agreed
 to gether; to tempt the sprete of the
 Lorde? Beholde; the fete of them which
 haue buryed thy husbunde; are at the
 dore; and shall cary the out. ¹⁰ Then she
 fell downe strayght waye at his fete; and
 yelded vp the goost. And the yonge men
 came in; and founde her ded; and caryed
 her out; and buryed her by her husbunde;

¹¹ And great feare came on all the

CRANMER—1539.

them; that lacked. For as many as were
 possessours of landes or houses; solde them;
 and brought the pryce of the thinges that
 were solde; ³² and layd it downe at the
 Apostles fete. And distribucion was made
 vnto eueryman accordyng as he had neede.

³³ And Ioses; which was also called of
 the Apostles; Barnabas (that is to seye;
 the sonne of consolacion) beyng a Le-
 uite; and of the countre of Cypre; ³⁴ when
 he had lande; solde it; and layde the pryce
 downe at the Apostles fete.

5. A Certayne man named Ana-
 nias with Saphira his wyfe solde a pos-
 session; ² and kepte awaye parte of the
 pryce (his wyfe also beyng of counsell)
 and brought a certayne parte; and layd it
 downe at the Apostles fete. ³ But Peter
 sayd: Ananias; how is it; that Satan
 hath fylled thyne hert; that thou shuldest
 lye vnto the holi goost; and kepe awaye
 parte of the pryce of the lande? ⁴ Per-
 tayned it not vnto the onely; and after
 it was solde; was it not in thyne awne
 power? Why hast thou conceaued this
 thinge in thyne herte? Thou hast not
 lyed vnto men; but vnto God. ⁵ When
 Ananias herde these wordes; he fell downe;
 and gaue vp the goost. And great feare
 came on all them that hearde these thinges.

⁶ And the yonge men rose vp; and put hym
 a parte; and caryed him out; and buryed him.
⁷ And it fortunēd; that (as it were aboute
 the space of thre houres after) his wyfe
 came in; ignorant of that which was
 done. ⁸ And Peter sayde vnto her: Tell
 me; Solde ye not the lande for so moche?
 And she sayd: yee; for so much. ⁹ Then
 Peter sayde vnto her: why haue ye agreed
 together; to tempt the sprete of the Lorde?
 Beholde; the fete of them which haue
 buryed thy husbunde; are at the dore; and
 shall cary the out. ¹⁰ Then fell she downe
 strayght waye at his fete; and yelded vp
 the goost. And the yonge men came in;
 and founde her ded; and caryed her
 out; and buryed her by her husbunde;
¹¹ And great feare came on all the

ἰπῆρχε; τί ὅτι ἔθου ἐν τῇ καρδίᾳ σου τὸ πρᾶγμα τοῦτο; οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ Θεῷ.' Ἀκούων δὲ ὁ Ἀνανίας τοὺς λόγους τούτους, πεσὼν ἐξέψυξε· καὶ ἐγένετο φόβος μέγας ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα. Ἀναστάντες δὲ οἱ νεώτεροι συνέστειλαν αὐτὸν, καὶ ἐξενέγκαντες ἔθαψαν. Ἐγένετο δὲ ὡς ὥρων τριῶν διάστημα, καὶ ἡ γυνὴ αὐτοῦ μὴ εἰδὺία τὸ γεγονός εἰσῆλθεν. Ἀπεκρίθη δὲ αὐτῇ ὁ Πέτρος, Εἰπέ μοι, εἰ τοσούτου τὸ χάριον ἀπέδοσθε; Ἡ δὲ εἶπε, Ναὶ τοσούτου. Ὁ δὲ Πέτρος εἶπε πρὸς αὐτήν, Τί ὅτι συνεφανήθη ὑμῶν πειράσαι τὸ Πνεῦμα Κυρίου; ἰδοὺ, οἱ πόδες τῶν θαψάντων τὸν ἄνδρα σου, ἐπὶ τῇ θύρᾳ, καὶ ἐξοίσουσί σε. Ἐπεσε δὲ παραχρῆμα παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐξέψυξεν. εἰσελθόντες δὲ οἱ νεανίσκοι εὗρον αὐτὴν νεκράν, καὶ ἐξενέγκαντες ἔθαψαν πρὸς τὸν ἄνδρα αὐτῆς. καὶ ἐγένετο φόβος μέγας ἐν ὅλῃ τῇ ἐκκλησίᾳ, καὶ ἐπὶ πάντας

* Rec. = ὁ.

* Alex. = ταῦτα.

GENEVA—1557.

that lacked: for as many as were possessors of landes or houses, solde them, and brought the price of the thinges that were solde, ³⁵ And layed it downe at the Apostles fete. And distribution was made vnto euery man, according as he had neede. ³⁶ Also Iocob which was called of the Apostles Barnabas (that is to say, the sonne of consolation) being a Leuite, and of the countre of Cyprus, ³⁷ Where as he had lande, solde it, and brought, and laid the monye downe at the Apostles fete.

5. BUT a certayne man named Ananias, with Sapphira his wife, solde a possession. ² And kept away parte of the price, his wyfe also beyng of counsel: and brought a certayne parte, and layd it downe at the Apostles fete. ³ Then sayd Peter, Ananias, how is it that Satan hath filled thyne hart, that thou shouldest lye vnto the holy Gost, and keepe away parte of the price of the possession? ⁴ Partayned it not vnto thee only, and after it was solde, was it not in thine owne power? how is it that thou hast concealed this thing in thine hart? thou hast not lye vnto men, but vnto God.

⁵ When Ananias heard these wordes, he fel downe, and gaue vp the gost. Then great feare came on all them that heard these thinges. ⁶ And the yonge men rose vp, and toke him aparte, and carryed hym out, and buryed him. ⁷ And it fortuned as it were about the space of three houres after, that his wyfe came in, ignorant of that which was done. ⁸ And Peter said vnto her, Tel me, solde ye the land for somuche? And she said, Yea for so much. ⁹ Then Peter said vnto her, Why haue ye agreed together, to tempt the Sprite of the Lord? beholde, the fete of them which haue buryed thy husband, are at the doore, and shal carry thee out. ¹⁰ Then she fel downe straight way at his fete, and yeked vp the gost. and the yonge men came in, and found her dead, and carryed her out, and buryed her by her husband. ¹¹ And great feare came on all the Church,

RHEIMS—1582.

one neede among them. For as many as were owners of landes or houses, sold and brought the prices of those thinges which they sold, ³⁵ and laid it before the fete of the Apostles. And to euery one was deuised according as euery one had neede. ³⁶ And Ioseph who was surnamed of the Apostles Barnabas (which is by interpretation, the sonne of consolation) a Leuite, a Cyprian borne, ³⁷ whereas he had a peece of land, sold it, and brought the price, and laid it before the fete of the Apostles.

5. BUT a certaine man named Ananias, with Sapphira his wyfe sold a peece of land, ² and defraudul of the price of the land, his wyfe being prync thereto: and bringyng a certayne portion, lide it at the fete of the Apostles. ³ And Peter said, Ananias, why hath Satan tempted thy hart, that thou shouldest lye to the holy Ghost, and defraude of the price of the land? ⁴ Remaining, did it not remaine to thee: and being sold, was it not in thy power? Why hast thou put this thing in thy hart? Thou hast not lied to men, but to God. ⁵ And Ananias hearing these wordes, fel downe, and gaue vp the ghost. And there came great feare vpon al that heard it. ⁶ And yong men rising vp, remoned him, and bearing him forth buried him. ⁷ And it was the space as it were of three houres, and his wyfe, not knowyng what was chaunced, came in. ⁸ And Peter answered her, Tel me vnto, whether did you sel the land for so much? But she said, Yea, for so much. ⁹ And Peter said vnto her, Why haue you agreed together to tempt the Sprite of our Lord? Behold, their fete that haue buried thy husband, at the doore, and they shal beare thee forth. ¹⁰ Forthwith she fel before his fete, and gaue vp the ghost. And the yong men going in, found her dead: and carryed her forth, and buried her by her husband. ¹¹ And there fel great feare in the whole Church, and vpon al that heard

AUTHORISED—1611.

as many as were possessors of lande, or houses, solde them, and brought the prices of the thinges that were sold, ³⁵ And layd them downe at the Apostles fete: And distribution was made vnto euery man according as he had need. ³⁶ And Iocob, who by the Apostles was surnamed Barnabas (which is, being interpreted, the sonne of consolation) a Leuite, and of the countrey of Cyprus, ³⁷ Having land, sold it, and brought the money, and laid it at the Apostles feet.

5. BUT a certaine man named Ananias, with Sapphira his wife, sold a possession. ² And kept backe part of the price, his wife also being prync to it, and brought a certayne part, and layd it at the Apostles feet. ³ But Peter said, Ananias, Why hath Satan filled thine heart ⁴ to lie to the holy Ghost, and to keepe backe part of the price of the land? ⁵ Whiles it remained, was it not thine owne? and after it was sold, was it not in thine owne power? why hast thou concealed this thing in thine heart? thou hast not lied vnto men, but vnto God. ⁶ And Ananias hearing these wordes, fell downe, and gaue vp the ghost: and great feare came on all them that heard these things. ⁷ And the yong men arose, wound him vp, and carryed him out, and buried him. ⁸ And it was about the space of three houres after, when his wife, not knowing what was done, came in. ⁹ And Peter answered vnto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much. ¹⁰ Then Peter said vnto her, How is it that ye haue agreed together, to tempt the Sprite of the Lord? behold, the fete of them which haue buried thy husband, are at the doore, and shal carry thee out. ¹¹ Then fell she downe straightway at his fete, and yeked vp the ghost: And the yong men came in, and found her dead, and carryed her forth, buried her by her husband. ¹² And great feare came vpon all the Church, and

* Or, in doore.

τοὺς ἀκούοντας ταῦτα. ¹² Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγένετο σημεῖα καὶ τέρατα ἐν τῷ λαῷ πολλά· καὶ ἦσαν ὁμοθυμαδὸν ἅπαντες ἐν τῇ στοᾷ Σολομῶνος. ¹³ τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς, ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαός· ¹⁴ (μᾶλλον δὲ προσετίθεντο πιστεύοντες τῷ Κυρίῳ, πλήθη ἀνδρῶν τε καὶ γυναικῶν) ¹⁵ ὥστε κατὰ τὰς πλατείας ἐκφέρειν τοὺς ἀσθενεῖς, καὶ τιθέναι ἐπὶ κλινῶν καὶ κραββάτων, ἵνα ἐρχομένου Πέτρου κἂν ἡ σκιά ἐπισκιάσῃ τινὰ αὐτῶν. ¹⁶ συνήρχετο δὲ καὶ τὸ πλῆθος τῶν πέριξ πόλεων εἰς Ἱερουσαλὴμ, φέροντες ἀσθενεῖς καὶ ὄχλους μένους ὑπὸ πνευμάτων ἀκαθάρτων, οἵτινες ἐθεραπεύοντο ἅπαντες.

¹⁷ Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, ἡ οὖσα αἵρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν ζήλου, ¹⁸ καὶ ἐπέβαλον τὰς χεῖρας αὐτῶν ἐπὶ τοὺς ἀποστόλους,

* Alex. ἰσχυρο.

* Rec. Σολομώντος.

† Alex. καὶ εἰς τὰς κλ.

WICLIFF—1380.

¹² and bi the hondis of the apostles: signes and roony wondres weren made in the purle, and alle weren of oon accorde in the porche of salomoun; ¹³ but no man of othe durste ioyne hym elf with hem; but the purle magnified hem; ¹⁴ and the multitude of men & of wymmen bi-leuyng in the lord was more encreised:

¹⁵ so that thei brougten out sike men in to stretes, and leiden in litil beddis and couchis; that whanne petir cam nameli the schadewe of hyr schelde schadows eche of hem: and thei schulden be deliuerid fro her sikenesse; ¹⁶ and the multitude of citees nyȝt to iherusalem raunce: brynginge sike men and that weren traueilid of vnclene spirites, whiche al weren heclid.

¹⁷ But the prince of preestis roos up, and alle that weren with hym; that is the cresse of saduces, and weren fillid with enuy; ¹⁸ and leiden hondis on the apostles, and puttiden hem in the comyn warde; ¹⁹ but the ewangel of the lord opened bi nyȝt the yatis of the prison: and lodde hem out and seide; ²⁰ go ye and stonde ye; and speke in the temple to the purle; alle the wordis of this liȝt. ²¹ Whom whanne thei hadden herde; thei entriden eerli in to the temple and taughten.

and the prince of preestis cam; and thei that weren with hym, and clepeden to gidre the counceil, & al the elder men of the children of israel; and senten to the prison, that thei schulden be brouȝte forth; ²² and whanne the mynystris camen, founde hem not; and for the prison was opened: thei turneden agen, and telden ²³ and seiden, we founden the prison schitte with alle diligens and the keepers standyng with the yatis; but we openeden, and founden no man thereyn; ²⁴ and as the magistratis of the temple; and the princis of preestis herden these wordis

TYNDALE—1534.

congregation; and on as many as heard it. ¹² By the bondes of the Apostles were many signes and wondres shewed amonge the people. And they were all together with one acorde in Salomons porche.

¹³ And of other durst no man ioyne him selfe to them: nevertheless the people magnified them. ¹⁴ The nombre of them that beleved in the Lorde bothe of men and women, grewe more and more: ¹⁵ in so moche that they brought the sike into the strettes, and layde them on beddes and palletes; that at the lest waye the shadowe of Peter when he came by, myght shadowe some of them. ¹⁶ There came also a multitude out of the cities round about, unto Iherusalem; bringynge sike folkes, and them which were vexed with vnclene spretes. And they were healed every one.

¹⁷ Then the chefe preste rose vp and all they that were with him (which is the secte of the Saduces) and were full of indignacion, ¹⁸ and layde bondes on the Apostles, and put them in the common prison. ¹⁹ But the angell of the Lorde by nyght opened the prison dores, and brought them forth; and sayde: ²⁰ go, steppe forth, and speake in the temple to the people all the wordes of this lyfe. ²¹ When they hearde that, they entred into the temple early in the mornynge and taught.

The chefe prest came and they that were with him, and called a counsell to gedder; and all the elders of the chyldren of Iherusalem, and sent men to the prison, to fet them. ²² When the ministres came and founde them not in the prison, they returned and tolde ²³ sayinge: the prison founde we shut as sure as was possible; and the keepers standynge with out before the dores. But when we had opened, we founde no man with in. ²⁴ When the chefe prest of all and the ruler of the temple and the hye prestes hearde these thynges, they doubted

CRANMER—1539.

congregacyon, and on as many as bearde it. ¹² By the handes of the Apostles were many sygnes and wondres shewed amonge the people. And they were all together wyth one accorde in Salomons porche.

¹³ And of other, durst no man ioyne him selfe to them: neuertheless the people magnified them. ¹⁴ The nombre of them that beleved in the Lorde both of men and women, grew more and more; ¹⁵ in so moche that they brought the sike into the stretes, and layde them on beddes and couches, that at the least waye the shadowe of Peter when he came by, myght shadowe some of them (and that they myght all be deliuered from their infirmities). ¹⁶ There came also a multitude out of the cyties round about, unto Iherusalem, bryngynge sycke folkes, and them whych were vexed with vnclene spretes. And they were healed every one.

¹⁷ Then the chefe Preste rose vp, and all they that were with him (whych is the secte of the Saduces) and were full of indignacyon, ¹⁸ and layde handes on the Apostles, and put them in the common prison. ¹⁹ But the angell of the Lorde by nyght opened the prison dores, and brought them forth, and sayde: ²⁰ go, and stande, and speake in the temple to the people all the wordes of this lyfe. ²¹ When they hearde that, they entred into the temple early in the mornynge: and taught.

But the chefe Prest came and they that were with him, and called a counsell together, and all the elders of the chyldren of Israel, and sent men to the prison, to fet them. ²² When the mynystris came, and founde them not in the prison, they returned and tolde, ²³ sayinge: the prison truly found we shut with all diligence, and the keepers standynge wythout before the dores. But when we had opened, we founde no man within. ²⁴ When the chefe Prest and the ruler of the temple, and the hye Prestes hearde these thynges, they

καὶ ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ. ¹⁸ ἄγγελος δὲ Κυρίου διὰ τῆς νυκτὸς ἤνοιξε τὰς θύρας τῆς φυλακῆς, ἐξαγαγὼν τε αὐτοὺς εἶπε, ²⁰ 'Πορεύεσθε, καὶ σταθέντες ἑκατέρωθεν ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς ταύτης.' ²¹ Ἀκούσαντες δὲ εἰσῆλθον ὑπὸ τὸν ὄρθρον εἰς τὸ ἱερόν, καὶ ἐδίδασκον. παραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ, συνεκάλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν τῶν υἱῶν Ἰσραὴλ, καὶ ἀπέστειλαν εἰς τὸ δεσμοτήριον, ἀχθῆναι αὐτούς. ²² οἱ δὲ ὑπηρέται παραγενόμενοι οὐχ εὑρον αὐτοὺς ἐν τῇ φυλακῇ· ἀναστρέψαντες δὲ ἀπήγγειλαν, ²³ λέγοντες, 'Ὅτι τὸ μὲν δεσμοτήριον εὐρομεν κεκλεισμένον ἐν πάσῃ ἀσφαλείᾳ, καὶ τοὺς φύλακας ἑστῶτας πρὸ τῶν θυρῶν. ἀνοίξαντες δὲ, ἔσω οὐδένα εὐρομεν.' ²⁴ Ὡς δὲ ἤκουσαν τοὺς λόγους τούτους ὁ τε ἱερεὺς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιερεῖς,

f Alex. κλεισμένον.

a Rec. + Hae.

f Alex. ὁ τε στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιερεῖς.

GENEVA—1557.

and on as many as heard these things. ¹² Thus by the hands of the Apostles were many signes and wonders shewed among the people: (and they were all together with one accord in Solomons porche. ¹³ And of the other, durst no man ioine him selfe to them: neuertheless the people magnified them. ¹⁴ Also the nombre of them that beleued in the Lord both of men and women, growe more and more.) ¹⁵ Insomuch that they brognt the sick in to the stretes, and layd them on beddes and couches, that at the lest way, the shadow of Peter, when he came by, myght shadow some of them.

¹⁶ Ther came also a multitude out of the cities round about unto Ierusalem, bringyng sickes folkes, and them which were vexed with vncleane oprites, which were healed every one.

¹⁷ Then the chiefe Priest rose vp, and al they that were with him (which is the secte of the Sadducees) and were ful of indignation. ¹⁸ And layd handes on the Apostles, and put them in the common prison. ¹⁹ But the Angel of the Lord, by nyght opened the prison doores, and brognt them forth, and sayd, ²⁰ Go, your way, and being in the temple speake to the people all the words of this life. ²¹ When they heard that, they entred into the temple early in the morning and taught. And the chiefe Priest came, and they that were with him, and called the Council together, and all the Elders of the chyldren of Israel, and sent to the prison, to fet them. ²² But when the officers came, and founde them not in the prison, they returned and tolde.

²³ Sayinge, Certeynly we found the prison shut as sure as was possible, and the keepers standing without, before the dores: but when we had opened, we founde no man with in. ²⁴ Then when the chiefe Priest, and the ruler of the temple, and the hie Priestes, heard these thinges, they

RHEIMS—1582.

these things. ¹² And by the handes of the Apostles vvere many signes and wonders done among the people. And thay vvere al vvith one accord in Salomons porche.

¹³ But of the rest none durst ioine them selues vnto them: but the people magnified them. ¹⁴ And the multitude of men and vwomen that beleued in our Lord, vvas more increased: ¹⁵ so that they did bring forth the sickes into the stretes, and laid them in beddes and couches, that vvhen Peter came, his shadow at the lest might ouershadovv any of them, and they all might be delivered from their infirmitie. ¹⁶ And there ranne together vnto Hierusalem the multitude also of the cities adioyning, bringing sickes persons and such as vvere vexed of vncleane spirits: vvho vvere al cured.

¹⁷ And the high priest rising vp, and al that vvere vvith him, vvich is the heresie of the Sadducees, vvere replenished vvith zeale: ¹⁸ laid hands vpon the Apostles, and put them in the common prison.

¹⁹ But an Angel of our Lord by nyght opening the gates of the prison, and leading them forth, said, ²⁰ Go: and standing speake in the temple to the people al the vvordes of this life. ²¹ Vvho having heard this, early in the morning entred into the temple, and taught. And the high priest comming, and they that vvere vvith him, called together the Council and al the aunicients of the chyldren of Israel: and they sent to the prison that they might be brought. ²² But vvhen the ministers vvere come, and opening the prison, found them not: returning they told, ²³ saying, The prison truly vve found shut vvith al diligence, and the keepers standing before the gates: but opening it, vve found no man vvithin. ²⁴ And as soone as the Magistrate of the temple and the chiefe priests heard these vvordes, they

AUTHORISED—1611.

upon as many as heard these things. ¹² And by the handes of the Apostles, were many signes and wonders wrought among the people. (And they were all with one accord in Solomons porch. ¹³ And of the rest durst no man ioine himselfe to them: But the people magnified them.

¹⁴ And beleeuers were the more added to the Lord, multitudes both of men and women.) ¹⁵ Insomuch that they brought forth the sickes into the streetes, and layed them on beds and couches, that at the lest the shadow of Peter passing by, might ouershadovv some of them. ¹⁶ There came also a multitude out of the cities round about vnto Hierusalem, bringing sickes folkes, and them which were vexed with vncleane spirits: and they were healed every one.

¹⁷ Then the high Priest rose vp, and al they that were with him, (which is the sect of the Sadducees) and were filled with indignation. ¹⁸ And laid their handes on the Apostles, and put them in the common prison. ¹⁹ But the Angel of the Lord by nyght opened the prison doores, and brought them forth, and said, ²⁰ Go, stand and speake in the Temple to the people all the words of this life. ²¹ And when they heard that, they entred into the Temple early in the morning, and taught: but the high Priest came, and they that were with him, and called the Council together, and all the Senate of the chyldren of Israel, and sent to the prison to haue them brought. ²² But when the officers came, and found them not in the prison, they returned, and told, ²³ Saying, The prison truly found we shut with all safety, and the keepers standing without before the doores, but when wee had opened, wee found no man within. ²⁴ Now when the high Priest, and the Capitaine of the Temple, and the chiefe Priests heard these things, they doubted of them

a Or, in every street.

f Or, vnde.

διηπόρουν περὶ αὐτῶν, τί ἂν γένοιτο τοῦτο. ²⁵ παραγενόμενος δὲ τις ἀπήγγειλεν αὐτοῖς, ²⁶ ὅτι ἰδοὺ οἱ ἄνδρες οὓς ἔθεσθε ἐν τῇ φυλακῇ, εἰσὶν ἐν τῷ ἱερῷ ἐστῶτες καὶ διδάσκοντες τὸν λαόν. ²⁷ Τότε ἀπελθὼν ὁ στρατηγὸς σὺν τοῖς ὑπηρέταις, ἤγαγεν αὐτοὺς, οὐ μετὰ βίας, ἐφοβούντο γὰρ τὸν λαόν, ἵνα μὴ λιθασθῶσι. ²⁸ ἀγαγόντες δὲ αὐτοὺς ἕστησαν ἐν τῷ συνεδρίῳ· καὶ ἐπηρώτησεν αὐτοὺς ὁ ἀρχιερεὺς, ²⁹ λέγων, Ὁ παραγγελία παρηγγείλαμεν ὑμῖν μὴ διδάσκειν ἐπὶ τῷ ὀνόματι τούτῳ; καὶ ἰδοὺ πεπληρώκατε τὴν Ἱερουσαλὴμ τῆς διδαχῆς ὑμῶν, καὶ βούλεσθε ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ αἷμα τοῦ ἀνθρώπου τούτου. ³⁰ Ἀποκριθεὶς δὲ ὁ Πέτρος καὶ οἱ ἀπόστολοι εἶπον, Πειθαρχεῖν δεῖ Θεῷ μᾶλλον ἢ ἀνθρώποις. ³¹ ὁ Θεὸς τῶν πατέρων ἡμῶν ἤγειρεν Ἰησοῦν, ὃν ὑμεῖς διεχειρίσασθε κρεμάσαντες ἐπὶ ξύλον· ³² τούτον ὁ Θεὸς ἀρχηγὸν καὶ σωτῆρα ὕψωσε τῇ δεξιᾷ αὐτοῦ, δοῦναι μετάνοιαν

²⁵ Rec. + λέγων.²⁶ Alex. = αὐτοῖς.²⁷ Alex. = N.²⁸ Alex. ἐβόλανε.

WICLIFFE—1380.

thei douteden of hem what was don, ²⁵ but a man cam and toold to hem, for lo tho men whiche ȝe han putte in to prison: ben in the temple and stonden and techen the pople, ²⁶ thanne the magistrat wente with the mynystris: and brouȝt hem with out violence, for thei dreiden the pople lest thei schulden be stoned. ²⁷ And whanne thei hadden brouȝt hem thei set- tiden hem in the counceill, and the prince of prestis axeden hem, ²⁸ and seiden, in comaundment we comaundiden ȝou: that ȝe schulden not teche in this name, and lo ȝe han fillid ierusalem with ȝoure tech- ynge: and ȝe wolden brynge on us the blood of this man.

²⁹ and petir answerid, and the apostis and seiden, it bihoued to obeie to god: more thanne to men, ³⁰ god of oure fadiris reiaid iherus whom ȝe sloun: hanging in a tre, ³¹ god enhauncid with his righ- hond, this prince and sanyour: that penaunce were ȝour to israel, and re- myssioun of synnes, ³² and we ben wit- nesses of these wordis, and the holi goost whom god ȝaf to alle obeischynge to hym.

²⁸ whanne thei herden these thingis, thei weren turmentid and thouȝten to sle hem.

²⁴ but a man rose in the counceill: a farisee, gamaliel bi name, a doctour of the lawe, a worshipful man to alle the pople: a comaundide the men to be putte with out forth, for a while, ²⁵ & he seide to hem, ȝe men of israel take tence to ȝou self on these men: what ȝe schuld do, ²⁶ for liffor these dayes teodes that seid himself to be summe man to whom a nombre of men consentiden aboute four hundred whiche was slayn: and alle that bileueden to hym weren disperpilt and brouȝten to nouȝt. ²⁷ after this iudas of galilee was in the dayes of professioun, and turned away the pople after hym, and alle hou many ever

TYNDALE—1534.

of them, whervnto this wolde growe. ²⁵ Then came one and shewed them: beholde the men that ye put in prison, stonde in the temple and teache the pople.

²⁶ Then went the ruler of the temple with ministers, and brought them with out vio- lence. For they feared the pople, lest they shuld have bene stoned. ²⁷ And when they had brought them, they set them be- fore the counsell. And the chiefe preste axed them ²⁸ sayinge: dyd not we straitely comaunde you that ye shuld not teache in this name? And beholde ye have filled ierusalem with ȝoure doctrine, and ye in- tende to brynge this mans blood vpon vs.

²⁹ Peter and the other Apostles answered and sayde: We ought more to obey God then men. ³⁰ The God of oure fathers raysed vp Iesus, whom ye slew and hanged on tre. ³¹ Him hath god lifte vp with his right hand, to be a ruler and a savioure, for to geve repentaunce to israel and for- givenes of synnes. ³² And we are his re- cordes concernynge these thinges and also the holi goost whom God hath geven to them that obey him. ³³ When they hearde that, they clave asunder, and sought mannes to elee them. ³⁴ Then stode ther vp one in the counsell, a Pharisee named Gamaliel, a doctoure of lawe, had in au- thorite amonge all the pople, and com- maunded to put the Apostles a syde a lytell space, ³⁵ and sayde vnto them: Men of israel take hede to ȝoure selues what ye entende to do as touchinge these men.

³⁶ Before these dayes rose vp one Theudas boasting him selfe, to whom resorted a nombre of men, about a foure hundred, which was slayn, and they all which be- leved him were scatred a broode and brought to nouȝt. ³⁷ After this man arose ther vp one Iudas of Galilee in the tyme when tribute began, and drewe awaye moche people after him. He also perished:

CRANMER—1539.

douted of them, wher vnto this wolde grow.

²⁵ Then came one and shewed them: beholde, the men that ye put in prison, stande in the temple, and teach the pople: ²⁶ Then went the ruler of the temple, wyth mynystrs, and brought them with- out violence. For they feared the pople, lest they shuld have bene stoned. ²⁷ And when they had brought them, they set them before the counsell. And the chiefe Preste asked them, ²⁸ sayinge: dyd not we straitely comaunde you, that ye shuld not teach in this name? And be- hold, ye have fylled ierusalem wyth ȝoure doctryne, and intende to brynge this mans blood vpon vs.

²⁹ Peter and the other Apostles answered, and sayde: We ought more to obey God then men. ³⁰ The God of oure fathers raysed vp Iesus, whom ye slew, and langed on tre. ³¹ Hym hath God lifte vp with his right hand, to be a ruler and a saviour, for to geue repentaunce to israel, and for- givenes of synnes. ³² And we are recordes of these thinges whych we sawe, and so is also the holi goost, whom God hath geuen to them that obey him. ³³ When they hearde that, they clave asunder, and sought mannes to elee them. ³⁴ Then stode ther vp one in the counsell, a Pharisee, named Gamaliel, a doctoure of lawe (had in re- putacyon amonge all the pople) and com- maunded the Apostles to go a syde a lytell space, ³⁵ and sayde vnto them: ye men of israel, take hede to ȝoure selues, what ye entende to do, as touchynge these men.

³⁶ For before these dayes rose vp one Thudas, boasting hym selfe, to whom resorted a nombre of men, about a foure hundred, which was slayn: and they all whych beleued hym, were scatred abroad, and brought to nouȝt. ³⁷ After this man, was ther one Iudas of Galile in the dayes of the tribute, and drew awaye moche people after hym. He also perished and

τῷ Ἰσραὴλ καὶ ἀφισιν ἁμαρτιῶν. ²⁵ καὶ ἡμεῖς ἐσμεν· αὐτοῦ μάρτυρες τῶν ῥημάτων τούτων, καὶ τὸ Πνεῦμα ²⁶ δὲ τὸ ἅγιον, ὃ ἔδωκεν ὁ Θεὸς τοῖς πειθαρχοῦσιν αὐτῷ. ²⁷ Οἱ δὲ ἀκούσαντες διεπρίοντο, καὶ ἐβουλεύοντο ἀνελεῖν αὐτούς. ²⁸ ἀναστὰς δὲ τις ἐν τῷ συνεδρίῳ Φαρισαῖος, ὀνόματι Γαμαλιήλ, νομοδιδάσκαλος τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν ἔξω βραχύ τι τοὺς ἀποστόλους ποιῆσαι, ²⁹ εἰπὲ τε πρὸς αὐτούς, Ἄνδρες Ἰσραηλίται, προσέχετε ἑαυτοῖς ἐπὶ τοῖς ἀνθρώποις τούτοις τί μέλλετε πράσσειν. ³⁰ πρὸ γὰρ τούτων τῶν ἡμερῶν ἀνέστη Θεοδᾶς, λέγων· εἶναι τινα ἑαυτὸν, ὃ προσεκολλήθη | ἀριθμὸς ἀνδρῶν | ὥσει | τετρακοσίων ὃς ἀνῆρθε, καὶ πάντες ὅσοι ἐπέβησαν αὐτῷ, διελύθησαν καὶ ἐγένοντο εἰς οὐδέν. ³¹ μετὰ τούτου ἀνέστη Ἰούδας ὁ Γαλιλαῖος, ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς, καὶ ἀπέστησε λαὸν ἱκανὸν ὀπίσω αὐτοῦ· κακῶς ἀπώλετο, καὶ πάντες ὅσοι

* Alex. βραχὺ.

* Alex. προσεκολλήθη.

* Alex. ἀνδρῶν ἀριθμὸς.

* Alex. ὅς.

GENEVA—1557.

doubted of them, what unto this wolde growe. ²⁵ Then came one and shewed them, Beholde, the men that ye put in prison, stand in the temple, and teache the people. ²⁶ Then went the ruler of the temple with ministres, and brought them without violence (for they feared the people, lest they shulde have bene stoned) ²⁷ And when they had brought them, they set them before the Council. Then the chiefe Priests asked them, ²⁸ Saying, Dyd not we straitly commande you, that ye shulde not teache in this Name? and behold, ye have filled Jerusalem with your doctrine, and ye intende to bring this mans blood vpon vs:

²⁹ Then Peter and the Apostles answered and sayd, We ought rather to obey God then men. ³⁰ The God of our fathers raised vp Iesus, whome ye slew, and hanged on tree. ³¹ Him hath God lyft vp with his ryght hand, to be a ruler and a saviour, for to geue repentance to Israel, and forgiveness of synes. ³² And we are his recorder concerning these thinges which we say: yea, and also the holy Ghost whome God hath geuen to them that obey him. ³³ When they heard that, they burst for anger, and sought meanes to slay them. ³⁴ Then stode ther vp one in the Counsel, a Pharisee named Gamaliel, a doctour of the lawes, had in auctoritie among all the people, and commanded to put the Apostles asyde a litle space. ³⁵ And sayd vnto them, Men of Israel take heede to your selues, what ye intend to do as touching these men.

³⁶ For before these tymes, rose vp one Theudas boasting him selfe, to whome resorted a nombre of men about a foure hundred: which was slayne, and they all which obeyed him, were scattedt abroad, and brought to nought. ³⁷ After this man, arose ther vp one Iudas of Galilee, in the time when tribute began, and drew away muche people after him: he also perished:

RHEIMS—1582.

were in doubt of them, what would befall.

²⁵ And there came a certaine man and told them, That the men, loe, which you did put in prison, are in the temple standing, and teaching the people. ²⁶ Then went the Magistrate with the ministres, and brought them without force, for they feared the people lest they should be stoned. ²⁷ And when they had brought them, they set them in the Council. And the high priest asked them, ²⁸ saying, Commanding we commanded you that you should not teach in this name: and behold you have filled Hierusalem with your doctrine, and you wil bring vpon vs the blood of this man. ²⁹ But Peter answering and the Apostles, said, God must be obeyed, rather then men. ³⁰ The God of our Fathers hath raised vp Iesus, whom you did kil, hanging him vpon a tree. ³¹ This Prince and Saviour God hath exalted with his right hand, to geue repentance to Israel, and remission of sinnes. ³² And we are witnesses of these wordes, and the holy Ghost, whom God hath given to al that obey him. ³³ When they had heard these things, it cut them to the hart, and they consulted to kil them.

³⁴ But one in the Council rising vp, a Pharisee named Gamaliel, a doctor of law honorable to al the people, commanded the men to be put forth awhile. ³⁵ and he said to them, Ye men of Israel, take heede to your selues touching these men what you meane to doe. ³⁶ For before these daies there rose Theodas, saying he was some body, to whom consented a nombre of men about foure hundred, vho was slaine: and al that belonned him, were dispersed, and brought to nothing. ³⁷ After this fellow there rose Iudas of Galilee in the daies of the Enrolling, and drew avvy the people after him, and he perished: and as many as

AUTHORISED—1611.

wherunto this would grow. ²⁵ Then came one, and tolde them, saying, Behold, the men whom yee put in prison, are standing in the Temple, and teaching the people. ²⁶ Then went the captain with the officers, and brought them without violence: (For they feared the people, lest they should have bene stoned.) ²⁷ And when they had brought them, they set them before the Council, and the high Priest asked them, ²⁸ Saying, Did not wee straitly command you, that you should not teach in this Name? And behold, yee have filled Hierusalem with your doctrine, and intend to bring this mans blood vpon vs.

²⁹ Then Peter, and the other Apostles answered, and sayd, Wee ought to obey God rather then men. ³⁰ The God of our fathers raised vp Iesus, whom yee slew and hanged on a tree. ³¹ Him hath God exalted with his right hand to bee a Prince and a Saviour, for to geue repentance to Israel, and forgiveness of sinnes. ³² And we are his witnesses of these things; and so is also the holy Ghost, whom God hath given to them that obey him.

³³ When they heard that, they were cut to the heart, and tooke counsel to slay them. ³⁴ Then stood there vp one in the Council, a Pharisee, named Gamaliel, a Doctor of Law, had in reputation among all the people, and commanded to put the Apostles forth a litle space, ³⁵ And said vnto them, Yee men of Israel, take heede to your selues, what ye intend to doe as touching these men. ³⁶ For before these dayes rose vp Theudas, boasting himselfe to be some body, to whom a number of men, about foure hundred, ioyned themselves: who was slaine, and all, as many as obeyed him, were scattered, and brought to nought. ³⁷ After this man rose vp Iudas of Galilee, in the dayes of the taxing, and drew away much people after him: he also perished, and all, euen as

714
 ἐπειθόντο αὐτῷ διεσκορπίσθησαν. καὶ τὰ νῦν λέγω ὑμῖν, ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων, καὶ βάσατε αὐτούς· ὅτι ἐὰν ἡ ἐξ ἀνθρώπων ἡ βουλὴ αὕτη ἡ τὸ ἔργον τοῦτο, καταλυθήσεται· εἰ δὲ ἐκ Θεοῦ ἐστίν, οὐ δύνασθε καταλῦσαι αὐτὸ, μήποτε καὶ θεομάχοι εὐρεθῇτε. Ἐπεισθῆσαν δὲ αὐτῷ καὶ προσκαλεσάμενοι τοὺς ἀποστόλους, δείραντες παρήγγειλαν μὴ λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ, καὶ ἀπέλυσαν αὐτούς. Οἱ μὲν οὖν ἐπορεύοντο χαίροντες ἀπὸ προσώπου τοῦ συνεδρίου, ὅτι ὑπὲρ τοῦ ὀνόματος κατηξιώθησαν ἀτιμασθῆναι· πᾶσάν τε ἡμέραν ἐν τῷ ἱερῷ καὶ κατ' οἶκον οὐκ ἐπαύοντο διδάσκοντες καὶ εὐαγγελιζόμενοι Ἰησοῦν τὸν Χριστόν.

VI. Ἐν δὲ ταῖς ἡμέραις ταύταις πληθυνόντων τῶν μαθητῶν, ἐγένετο γογυσμὸς τῶν Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους, ὅτι παρεθεωροῦντο ἐν τῇ διακονίᾳ

* Alex. συνέσπασθε.

* Alex. αὐτοῖς.

* Rec. + αὐτοῦ.

WICLIFFE—1380.

consentiden to hym, weren scatrid & he perischid;

And now therfor I seye to you, depart ye fro these men, and suffre ye hem, for if this counsell ether werkis of men, it schal be vndo; but if it is of god: so moun not vndo hem, lest paraventure, ye be founden to repugne god; and thei consentiden to hym, and thei clepiden to gidre the apostles, and denounceden to hem that weren betun: that thei schulden no more speke in the name of ihesus, and thei leten hem go; and thei wenten ioiynge fro the sijt of the counceil; that thei weren hadde worthi to suffre dispisyng for the name of ihesus; but ech day thei ceaseden not in the temple, and aboute housis: to teche & to preche ihesus crist.

6. BUT in the daies, whanne the nombre of discipulis encreased the grekis grudiden agen the ebrewes, for that her widewis weren dispisid in euery daies mynystryng² and the twelue olpeden to gidre the multitude of discipulis, and seiden; it is not ryhtful, that we leaue the word of god; and mynystrun to boordis; therfor bretheren biholde ye men of you of good fame ful of the holi goost and of wisdom, whiche we schulu ordeyne on this werk; we schulen be bisie to preier and preche the word of god; and the word pleid bifor alle the multitude; and thei chesiden steuen a man ful of feith, and of the holi goost, & filip, and procore, and nicanor and tymon and parmanan and nycol a comelyng a man of antioche; thei ordeyneden thes bifor the sijt of apostles, and thei preiden and leiden hondis on hem;

and the word of the lord waxed and the nombre of the discipulis in ierusalem was mych multiplied; also moche company of prestis obedi to the feith. And steuen full of grace and of strengthe,

know, may. repugne, resist. clepeden, called. consoling, stranger. waxed, grew.

TYNDALE—1534.

and all even as many as harkened to him, are scattered a brood.

And now I seye vnto you: refrayne youre selves from these men, let them alone. For yf the counsell or this worke be of men, it will come to nought. But and yf it be of God, ye can not destroye it; lest haply ye be founde to stryve agaynst God. And to him they agreed, and called the Apostles, and bet them, and commaunded that they shuld not speake in the name of Iesu, and let them go.

And they departed from the counsell, reioysynge that they were counted worthy to soffre rebuke for his name. And dayly in the temple and in every house they ceased not, teachinge and preachinge Iesus Christ.

6. IN those dayes as the nombre of the disciples grew, ther arose a grudge amonge the Grekes agaynste the Ebrewes, because their wyddowes were despyed in the dayly mynistracion. Then the twelue called the multitude of the disciples together and sayde: it is not mete that we shuld leaue the wordes of God and serue at the tables. Wherefore brethren, loke ye out amonge you seven men of honest reporte, and full of the holy goost and wysdome, which we maye apoynte to this needfull busynes. But we will geve oureselves continually to prayer, and to the ministracion of the worde. And the sayinge pleased the whole multitude. And they chose Steven a man full of fayth and of the holy goost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas a conuerse of Antioche. Which they set before the Apostles, and they prayed and layde their handes on them.

And the worde of God encreased, and the nombre of the disciples multiplied in Ierusalem greatly, and a great company of the prestes were obedynt to the sayth. And Steven, full of faythe and power,

CRANMER—1539.

all, euen (as many as harkened to hym) were scattered abroad.

And now I seye vnto you: refrayne youre selves from these men, and let them alone. For yf this counsell or this worke be of men, it will come to naught. But and yf it be of God, ye cannot destroye it, lest haply ye be founde to stryve agaynst God. And to hym agreed the other: and when they had called the Apostles, they bet them, and commaunded, that they shulde not speake in the name of Iesu, and let them go.

And they departed from the counsell, reioysynge, that they were counted worthy, to soffre rebuke for Iesu name. And dayly in the temple and in every house they ceased not, to teach and preach Iesus Christ.

6. IN those dayes (whan the nombre of the discipules grew) ther arose a grudge amonge the Grekes against the Hebrewes, because their wyddowes were despyed in the dayly mynistracyon. Then the twelue called the multitude of the discipules together and sayd: it is not mete, that we shuld leaue the wordes of God, and serue tables. Wherefore brethren loke ye out amonge you seven men of honest reporte, and ful of the holy guost and wysdome, to whom we maye committe this busynes. But we will geue oure selues continually to prayer and to the ministracyon of the worde. And the sayinge pleased the whole multitude. And they chose Steven a man full of fayth and of the holy goost, and Philip, and Procorus, and Nicanor, and Timon, and Parmenas, and Nicholas a conuerse of Antioche. These were set before the Apostles: and when they had prayed they layde their handes on them.

And the worde of God encreased, and the nombre of the discipules multiplied in Ierusalem greatly, and a great company of the prestes were obedynt to the sayth: And Steven, full of fayth and power, dyd

τῇ καθημερινῇ αἱ χῆραι αὐτῶν. ¹ προσκαλεσάμενοι δὲ οἱ δώδεκα τὸ πλῆθος τῶν μαθητῶν, εἶπον, 'Οὐκ ἄρεστόν ἐστιν ἡμᾶς, καταλείψαντας τὸν λόγον τοῦ Θεοῦ, ² διακονεῖν τραπέζαις. ³ ἐπισκέψασθε οὖν, ἀδελφοί, ἄνδρας ἐξ ὑμῶν μαρτυρουμένους ⁴ ἐπὶ τῇ πλήρει Πνεύματος ⁵ ἁγίου καὶ σοφίας, οὓς καταστήσομεν ἐπὶ τῆς ⁶ χρείας ταύτης· ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ λόγου προσκαρτερήσομεν.' ⁷ Καὶ ἤρρεσεν ὁ λόγος ἐνώπιον πάντος τοῦ πλῆθους· καὶ ἐξελέξαντο Στέφανον, ἄνδρα ⁸ πλήρη πίστεως καὶ Πνεύματος ἁγίου, καὶ Φίλιππον, καὶ Προχορον καὶ Νικάνορα, καὶ Τιμόνα καὶ Παρμενᾶν, καὶ Νικόλαον προσήλυτον Ἀντιοχείας, ⁹ οὓς ἕστησαν ἐνώπιον τῶν ἀποστόλων καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας. ¹⁰ καὶ ὁ λόγος τοῦ Θεοῦ ἤρθανε, καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σφόδρα, πολὺς τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει. ¹¹ Στέφανος

* Alex. = ἁγίου.

* Rec. καταστήσομεν.

* Alex. = ἄλλος.

GENEVA—1557.

and all that hearkened to him were scattered abroad. ²⁰ And now I say unto you, refrain your selves from these men, let them alone: for yf this counsel, or this worke be of men, it will come to nought.

²¹ But and yf it be of God, ye cannot destroy it, lest haply ye be founde to stryve agaynst God. ²² And to him they agreed, and called the Apostles, and beat them, and commaunded that they shulde not speake in the Name of Iesus, and let them go. ²³ And they departed from the Council, reioysing, that they were counted worthy to suffre rebuke for the Name of Iesus. ²⁴ And dayly in the temple, and in every house they ceased not, teaching and preaching Iesus Christe.

6. AND in those dayes as the number of the disciples grew, ther arose a grudge of the Grekes towards the Hebrewes: because their wyddowes were despised in the daily ministring. ² Then the Twelue called the multitude of the disciples together, and sayd, It is not mete that we shalde leane the worde of God, and serue the tables. ³ Wherefore brethren, loke ye out among you seven men of honest report, and full of the holy Ghost, and wysdome, whiche we may appoint to this needful busynes.

⁴ But we will geue our selues continually to prayer, and to the ministration of the worde. ⁵ And the saying pleased the whole multitude: and they chose Steuen a man full of faith and of the holy Ghost, and Philip, and Prochorus, and Nicenor, and Timon, and Parmenas, and Nicolas a conuerter of Antioche. ⁶ Which they set before the Apostles: and they prayed, and layde their handes on them.

⁷ And the worde of God encreased, and the nombre of the disciples multiplied in Ierusalem greatly, and a great company of the Priestes were obedient to the faith. ⁸ And Steuen full of faith and power, dyd

RHEIMS—1582.

euer consented to him, vvere disperced. ²⁰ And now therefore I say to you, depart from these men and let them alone: for if this counsel or worke be of men, it will be dissolved: ²¹ but if it be of God, you are not able to dissolve them, lest perhaps you be found to resist God also. ²² And they consented to him. And calling in the Apostles, after they had scourged them, they charged them that they should not speake in the name of Iesus, and dismissed them. ²³ And they went from the sight of the council reioycing, because they were accounted worthy to suffer reproche for the name of Iesus. ²⁴ And every day they ceased not in the temple and from house to house to teach and euangelize Christ Iesus.

6. AND in those daies the nombre of disciples increasing, there arose a murmuring of the Grekes against the Hebrewes, for that their widowes were despised in the daily ministerie. ² And the Twelue calling together the multitude of the disciples, said, It is not reason, that we leane the word of God, and serue tables. ³ Consider therefore brethren, seven men of you of good testimonie, full of the holy Ghost and wisdom, whom we may appoint over this busines. ⁴ But we will be instant in prayer and the ministerie of the word. ⁵ And the saying was liked before all the multitude. And they chose Steuen a man full of faith and of the holy Ghost, and Philippe, and Prochorus, and Nicenor, and Timon, and Parmenas, and Nicolas a stranger of Antioche. ⁶ These they did set in the presence of the Apostles: and praying they imposed handes vpon them. ⁷ And the word of God increased, and the number of the disciples was multiplied in Hierusalem exceedingly: a great multitude also of the priests obeyed the faith.

* And Steuen full of grace and fortitude

AUTHORISED—1611.

many as obeyed him, were disperced. ²⁰ And now I say unto you, refrain from these men, and let them alone: for if this counsel or this worke be of men, it will come to nought. ²¹ But if it be of God, ye cannot overthrow it, lest haply ye be founde euen to fight against God. ²² And to him they agreed: and when they had called the Apostles, and beaten them, they commaunded that they should not speake in the Name of Iesus, and let them goe.

²³ And they departed from the presence of the Councill, reioycing that they were counted worthy to suffer shame for his Name. ²⁴ And dayly in the Temple, and in every house, they ceased not to teach and preach Iesus Christ.

6. AND in those dayes when the number of the Disciples was multiplied, there arose a murmuring of the Grecians against the Hebrewes, because their widowes were neglected in the dayly ministration. ² Then the twelve called the multitude of the disciples vnto them, and said, It is not reason that we should leaue the word of God, and serue tables. ³ Wherefore brethren, looke ye out among you seven men of honest report, full of the holy Ghost, and wisdom, whom we may appoint over this businesse. ⁴ But we will geue our selues continually to prayer, and to the ministry of the word.

⁵ And the saying pleased the whole multitude: and they chose Steuen, a man full of faith and of the holy Ghost, and Philip, and Prochorus, and Nicenon, and Timon, and Permenas, and Nicolas a proselyte of Antioch. ⁶ Whom they set before the Apostles: and when they had prayed, they layd their hands on them. ⁷ And the word of God encreased, and the number of the Disciples multiplied in Hierusalem greatly, and a great company of the Priests were obedient to the faith. ⁸ And Steuen full of faith and power, did great

δὲ πλήρης χάριτος καὶ δυνάμεως ἐποίει τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ.
 ἠνέστησαν δὲ τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων, καὶ Κυρη-
 ναίων καὶ Ἀλεξανδρέων, καὶ τῶν ἀπὸ Κιλικίας καὶ Ἀσίας, συζητοῦντες τῷ Στε-
 φάνῳ.¹⁰ καὶ οὐκ ἴσχυον ἀντιστηναὶ τῇ σοφίᾳ καὶ τῷ πνεύματι ᾧ ἐλάλει.¹¹ τότε
 ὑπέβαλον ἄνδρας λέγοντας, Ὅτι ἀκηκόαμεν αὐτοῦ λαλοῦντος ῥήματα βλάσφημα
 εἰς Μωϋσὴν καὶ τὸν Θεόν.¹² Συνεκίνησάν τε τὸν λαὸν καὶ τοὺς πρεσβυτέρους
 καὶ τοὺς γραμματεῖς, καὶ ἐπιστάντες συνήρπασαν αὐτὸν, καὶ ἤγαγον εἰς τὸ συν-
 ἔδριον.¹³ ἔστησάν τε μάρτυρας ψευδεῖς λέγοντας, Ὁ ἄνθρωπος οὗτος οὐ παύεται
 ῥήματα λαλῶν κατὰ τοῦ τόπου τοῦ ἁγίου καὶ τοῦ νόμου.¹⁴ ἀκηκόαμεν γὰρ
 αὐτοῦ λέγοντος, Ὅτι Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλύσει τὸν τόπον τοῦτον, καὶ
 ἀλλάξει τὰ ἔθνη ἃ παρέδωκεν ἡμῖν Μωϋσής.¹⁵ Καὶ ἀτενίσαντες εἰς αὐτὸν ἅπαντες

* Rec. πιστεύει.

* Rec. Μωϋσῆν Alex. Μωϋσῆν.

* Rec. + βλάσφημα.

* Rec. + τούτου.

* Alex. πάντες.

WICLIF—1380.

made wondrous and greet signes in the
 purple,⁹ but summe risen of the synagoge
 that was clepid of libertyns, and ciren-
 ensis and of men of alimandre and of
 hem that weren of cilice and of asie, and
 disputiden with steuene,¹⁰ and thei myzten
 not withstonde the wisdom and the spirit
 that spake,¹¹ thanne thei preueld senten
 men that schulden seye, that thei herden
 hym seiynge wordis of blasfemy agens
 moises and god,¹² and so thei moueden
 to gidre the puple; and the elder men
 and the scribis and thei romnen to gidre
 and token hym and broukten in to the
 counceil,¹³ and thei ordeyneden false witnessis,
 that seiden, this man ceenith not to speke
 wordis agens the holi place, and the lawe;¹⁴
 for we herden hym seiynge, that this
 ihesus of nazareth schal districte this place,
 and schal change the tradiciouns whiche
 moises bitook to us,¹⁵ and alle men that
 eten in the counceil biholden hym and
 saien his face as the face of an angel.

7. AND the prince of preestis seide to
 stenen, whether these thingis han hem so?
 whiche seide, bi theren and fadiris here
 ze, god of glorie apperid to oure fadir
 abraham, whanne he was in mesopotamie,
 bifor that he dwelte in carran,² and seide
 to hym, go out of thi lond and of thi
 kinrede, and come in to the lond whiche I
 schal schewe to thee,³ thanne he wente
 out of the lond of caldeis; and dwelte in
 carran, and fro thennes aftir that his fadir
 was deed, he translated him in to this lond,
 in whiche ze dwellen now,⁴ and he gaf
 not to hym eritage in it, nethir a peas of
 a foot; but he bihipte to geue him it in to
 possession; and to his seed aftir hym,
 whanne he hadde not a sone;

⁶ and god spake to hym, that his seed
 schal be comelinge in an alien lond, and
 thei scholn make hem suget to seruage,

TYNDALE—1534.

dyd greet wondrous and myracles amonge
 the people.⁹ Then ther arose certayne
 of the synagoge, which are called Lybertines
 and Syrenites, and of Alexandria, and of
 Cilicia, and Asia, and disputed with Ste-
 uen.¹⁰ And they coulede not resist the
 wysdome, and the sperte, with which he
 spake.¹¹ Then sent they in men, which
 sayd: we haue hearde hym speake blasphemous
 wordes agaynst Moyses, and agaynst
 God.¹² And they moued the people and
 the elders and the scribes: and came upon
 him and caught him, and brought him to
 the counsell,¹³ and brought forth false wit-
 nesses which sayde. This man ceasith not
 to speake blasphemous wordes agaynst
 this holy place and the lawe:¹⁴ for we
 hearde him saye: this Iesus of Nazareth
 shall destroye this place, and shall chaunge
 the ordinance which Moyses gave vs.¹⁵
 And all that sate in the counsell looked
 stedfastly on him, and sawe his face as it
 had bene the face of an angell.

7. THEN sayde the chefe preat: is it
 even so? ² And he sayde: ye men, breth-
 ren and fathers, hearken to. The God of
 glory appered vnto oure father Abraham
 whyll he was yet in Mesopotamia, before
 he dwelt in Charran,² and sayd vnto
 him: come out of thy countre, and from
 thy kynred, and come into the lande,
 which I shall shewe the.³ Then came he
 out of the lande of Chaldey, and dwelt in
 Charran. And after that, assoone as his
 father was deed, he brought him into this
 lande, in which ye now dwell,⁴ and he
 gave him none inheritaunce in it, no not
 the bredeth of a fote: but promysed that
 he wolde geue it to him to possesse and
 to his seed after him, when as yet he had
 no chyldis.

⁶ God verely spake on this wyse that his
 seade shulde be a dweller in a strange
 lande and that they shulde kepe them in

CRANMER—1539.

great wondrous and myracles amonge the
 people.⁹ Then ther arose certayne of the
 Synagoge, which is called the Synagoge
 of the Lybertines and Syrenites, and of
 Alexandria, and of Celicia and of Asia
 disputyng with Steuen.¹⁰ And they coulede
 not resist the wisdom, and the sperte,
 which spake.¹¹ Then sent they in men,
 which sayde: we haue hearde hym speake
 blasphemous wordes agaynst Moyses,
 and agaynst God.¹² And they moued the
 people and the elders and the scribes: and
 came vpon hym and caught hym, and
 brought hym to the counsell,¹³ and brought
 forth false wytnesses which sayde: This
 man ceasith not to speake blasphemous
 wordes agaynst this holy place and the
 lawe,¹⁴ for we hearde hym saye: this
 Iesus of Nazareth shall destroye this
 place, and shall chaunge the ordinance
 which Moyses gave vs.¹⁵ And all that sate
 in the counsell, looked stedfastly on hym,
 and sawe his face as it had bene the face
 of Angell.

7. THEN sayde the chefe preat: is it
 even so? ² And he sayde: ye men, breth-
 ren and fathers, hearken: The God of
 glory appered vnto oure father Abraham
 whan he was in Mesopotamia, before he
 dwelt in Charran,² and sayd vnto hym:
 Get the out of thy countre, and from thy
 kynred, and come into the lande, which I
 shall shewe the.³ Then came he out of
 the lande of Chaldey, and dwelt in Char-
 ran. And from thence, when his father
 was deed, he brought hym into this lande
 in which ye now dwell,⁴ and he gaue hym
 none inheritaunce in it, no not the bredeth
 of a fote: and promysed that he wolde
 geue it to hym to possesse and to his seed
 after hym, when as yet he had no chyldis.

⁶ God verely spake on this wyse that
 his seade shulde sojourne in a strange
 lande, and that they shuld kepe them in

clepid, called.
 liberta, libertines.
 asie, asyria.

gens, gentes.
 yeme, place.

law, laws.
 counceill, counsell.

οἱ καθεζόμενοι ἐν τῷ συνέδριῳ, εἶδον τὸ πρόσωπον αὐτοῦ ὡσεὶ πρόσωπον ἀγγέλου.

VII. Εἶπε δὲ ὁ ἀρχιερεὺς, ⁹ ‘Εἰ ἄρα ταῦτα οὕτως ἔχει;’ Ὁ δὲ ἔφη, ‘Ἄνδρες, ἀδελφοὶ καὶ πατέρες, ἀκούσατε. ὁ Θεὸς τῆς δόξης ὠφθῆ τῷ πατρὶ ἡμῶν Ἀβραὰμ ὄντι ἐν τῇ Μεσοποταμίᾳ, πρὶν ἢ κατοικῆσαι αὐτὸν ἐν Χαρρὰν, ¹⁰ καὶ εἶπε πρὸς αὐτὸν, “Ἐξέλθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου, καὶ δεῦρο εἰς γῆν ἣν ἂν σοι δείξω.” Τότε, ἐξελθὼν ἐκ γῆς Χαλδαίων, κατώκησεν ἐν Χαρρὰν ¹¹ καὶ κέειθεν μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ, μετώκισεν αὐτὸν εἰς τὴν γῆν ταύτην εἰς ἣν ὑμεῖς νῦν κατοικεῖτε· ¹² καὶ οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ, οὐδὲ βῆμα ποδός· καὶ ἐπηγγείλατο αὐτῷ δοῦναι εἰς κατάρχεσιν αὐτῇ, καὶ τῷ σπέρματι αὐτοῦ μετ’ αὐτὸν, οὐκ ὄντος αὐτῷ τέκνου. ¹³ ἐλάλησε δὲ οὕτως ὁ Θεός, “Ὅτι ἔσται τὸ σπέρμα αὐτοῦ πάροις ἐν γῇ ἁλλοτρίᾳ, καὶ δουλώσουσιν αὐτὸ

⁹ Alex. 2. = Εἰ ἄρα 2. = ἄρα.

¹⁰ Alex. + τὴν.

¹¹ Alex. δοῦναι αὐτῷ εἰς κατάρχων ἀντὶ.

GENEVA — 1557.

great wonders and miracles among the people. ⁹ Then there arose certayne of the Synagoge, which are called Libertines, and Cyrenites, and of Alexandria, and Cilicia, and Asia, and disputed with Steuen. ¹⁰ But they could not resist the wisdom, and the Sprite, by which he spake.

¹¹ Then they suborned men, which sayd, We have heard him speake blasphemous wordes against Moses, and against God. ¹² And they moued the people and the Elders, and the Scribes: and running vpon him, caught him, and brought him to the Council. ¹³ And brought forth false witnesses, which sayd, This man ceaseth not to speake blasphemous wordes against this Holy place, and the Lawe. ¹⁴ For we heard hym saye, that this Iesus of Nazareth shall destroye this place, and shal change the ordinances which Moses gaue vs. ¹⁵ And all that sate in the Council looked stedfastly on him, and sawe his face as it had bene the face of an Angel.

7. THEN sayd the chief Prieste, Are these things so? ² And he sayd, Ye men, brethren, and futhers, hearken: The God of glorie appeared vnto our father Abraham, whyle he was in Mesopotamia, before he dwelt in Charran. ³ And sayd vnto him, Come out of thy countre, and from thy kynred, and come into the land, which I shal shewe thee. ⁴ Then came he out of the land of the Chaldeans, and dwelt in Charran. And after that his father was dead, he brought him from thence, into this land, in which ye now dwel. ⁵ And he gaue him none inheritance in it, no, not the breadth of a fote: and he promised that he wolde geue it to him to possession, and to his seed after him, when as yet he had no childe. ⁶ God verely spake on this wyte, that his seed shoulde be a sojourner in a strange land, and that they shoulde kepe them in

RHEIMS — 1582.

did great wonders and signes among the people. ⁹ And there arose certaine of that vvch is called the Synagoge of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them that vvred of Cilicia and Asia, disputing vvith Steuen: ¹⁰ and they could not resist the vvisedom and the Spirit that spake. ¹¹ Then they suborned men, to say they had heard him speake vvordes of blasphemie against Moyzes and God. ¹² They therfore stirred vp the people, and the Auncients, and the Scribes: and running together they tooke him, and brought him into the Council,

¹³ and they set false vvitnesses that said, This man ceaseth not to speake vvordes against the holy place and the Lawv. ¹⁴ For vve haue heard him say, that this same Iesus of Nazareth shal destroy this place, and shal change the traditions, vvch Moyzes deliuered vnto vs. ¹⁵ And al that sate in the Council beholding him, savv his face as it vvred the face of an Angel.

7. AND the cheefe priest said, Are these things so? ² Vvho said, Ye men, brethren and futhers, heare. The God of glorie appeared to our father Abraham vvhen he vvras in Mesopotamia, before that he abode in Charran, ³ and said to him, *Go forth out of thy countrie, and out of thy kinned, and come into a land that I shal shewe thee.* ⁴ Then vvvent he forth out of the land of the Chaldees, and dvvelt in Charan. And from thence, after his father vvras dead, he translated him into this land, vvhercin you doe now dvvel. ⁵ And he gaue him no inheritance in it, no not the pwee of a fote: and he promised to giue it him in possession, and to his seede after him, vvhen as he had no childe. ⁶ And God spake to him, *That his seede shal be a sojournier in a strange countrie, and they shal subdue them to servitude, and shal euil intreate*

AUTHORISED — 1611.

wonders and miracles among the people. ⁹ Then there arose certaine of the Synagoge, which is called the *Synagoge* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Steuen. ¹⁰ And they were not able to resist the vviedome, and the spirit by which he spake. ¹¹ Then they suborned men which said, Wee haue heard him speake blasphemous vvords against Moses, and against God. ¹² And they stirred vp the people, and the Elders, and the Scribes, and came vpon him, and caught him, and brought him to the Council. ¹³ And set vp false vvitnesses, which said, This man ceaseth not to speake blasphemous vvords against this holy place, and the Law. ¹⁴ For we haue heard him say, that this Iesus of Nazareth shall destroy this place, and shal change the *Customes* which Moses deliuered vs. ¹⁵ And all that sate in the Council, looking stedfastly on him, saw his face as it had been the face of an Angel.

7. THEN said the high Priest, Are these things so? ² And hee said, Men, brethren, and fathers, hearken: The God of glory appeared vnto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, ³ And said vnto him, Get thee out of thy countrey, and from thy kinned, and come into the land which I shall shew thee. ⁴ Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, hee removed him into this land wherein ye now dwell. ⁵ And he gaue him none inheritance in it no not so much as to set his foote on: yet he promised that he would giue it to him for a possession, and to his seed after him, when as yet he had no child. ⁶ And God spake on this wise, that his seede should sojourn in a strange land, and that they should bring them into

καὶ κακώσουσιν, ἔτη τετρακόσια. καὶ τὸ ἔθνος, ᾧ ἐὰν δουλεύωσι, κρινῶ ἐγώ," εἶπεν ὁ Θεός. "Καὶ μετὰ ταῦτα ἐξελεύσονται, καὶ λατρεύσουσί μοι ἐν τῷ τόπῳ τούτῳ." ⁸ Καὶ ἔδωκεν αὐτῷ διαθήκην περιτομῆς· καὶ οὕτως ἐγέννησε τὸν Ἰσαὰκ, καὶ περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ ὀγδόῃ· καὶ ὁ Ἰσαὰκ τὸν Ἰακώβ, καὶ ὁ Ἰακώβ τοὺς δώδεκα πατριάρχας. καὶ οἱ πατριάρχαι ζηλώσαντες τὸν Ἰωσήφ ἀπέδοντο εἰς Αἴγυπτον· καὶ ἦν ὁ Θεὸς μετ' αὐτοῦ, ¹⁰ καὶ ἐξέiletο αὐτὸν ἐκ πασῶν τῶν θλίψεων αὐτοῦ, καὶ ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἐναντίον Φαραὼ βασιλέως Αἰγύπτου, καὶ κατέστησεν αὐτὸν ἡγούμενον ἐπ' Αἴγυπτον καὶ ὅλον τὸν οἶκον αὐτοῦ. ¹¹ ἦλθε δὲ λιμὸς ἐφ' ὅλην τὴν γῆν Αἰγύπτου καὶ Χαναάν, καὶ θλίψις μεγάλη καὶ οὐχ εὗρισκον χορτάσματα οἱ πατέρες ἡμῶν. ¹² ἀκούσας δὲ Ἰακώβ ὄντα σῖτα ἐν Αἰγύπτῳ, ἐξασπέστευε τοὺς πατέρας ἡμῶν πρῶτον ¹³ καὶ ἐν τῷ

⁸ Alex. δουλεύουσιν.

⁹ Alex. ἡμέτερον.

¹⁰ Alex. + ἰσ.

¹¹ Alex. Αἰγύπτου.

¹² Alex. σῖτα.

¹³ Alex. ἐκ Αἰγύπτου.

¹⁴ Alex. ἀνέστ.

¹⁵ Alex. Ἰακώβ τὸν πατέρα αὐτοῦ.

WICLIF—1380.

and schaken yow trete hem foure hundred yeres and thritti, ⁷ and I schal inge the folk: to the whiche thei schuln serve seith the lord and afir thes thingis, thei schuln go out and thei schuln serve to me in this place, ⁸ and he saf to hym the testament of circumcisioun, and so he gendrid Isaac, and circumcidid him the eythe day, and Isaac gendrid iacob: and iacob gendrid the xij patriarkis.

⁹ and the patriarkis hadden craye to ioseph, and selden him in to egipt, and god was with hym, ¹⁰ and delyuerid him of alle his tribulaciouns and saf to hym grace and wisdom in the sight of farow king of egipt, and he ordeyned hym souerayn on egipt and on alle his hous, ¹¹ and hunger cam in to al egipt and canaan and greet tribulacioun and oure fadris founden not mete: ¹² but whanne iacob hadde herd, that whete was in egipt: he sente oure fadris first, ¹³ and in the secunde tyme ioseph was known of his bretheren and his kyn was maad known to farow: ¹⁴ and ioseph sente, and clepid iacob his fadir, and al his kynrede seurti and fyue men, ¹⁵ and iacob cam down in to egipt, and was deced: he and oure fadris, ¹⁶ and thei weren translated in to sicheu, and weren leide in the sepulchre, that abraham bougte bi pris of aluer of the sonnes of emor, the same of sechen.

¹⁷ and whanne the tyme of bildest cam ny, whiche god hadde knowleschid to abraham: the puple waxed, and multiplen in egipt, ¹⁸ til another king roos in egipt, whiche knewe not ioseph, ¹⁹ this biggid oure kyn and turmentide oure fadris: that thei schulden putte away her yong children, for thei schulden not lyue, ²⁰ in the same tyme moises was born: and he was loord of god, and he was norischid thre monethis

yow, owe.

egipt, egipt.

clepid, called.

TYNDALE—1534.

bondage and entreate them euyl. iiii. C. yeares. ⁷ But the nacion to whom they shalbe in bondage will I iudge, sayde God. And after that shall they come forth and serve me in this place. ⁸ And he gave him the couenaunt of circumcisioun. And he begat Isaac, and circumcised him the viii. daye, and Isaac begat Iacob, and Iacob the twelve patriarkes.

⁹ And the patriarkes hauinge indignacion solde Ioseph into Egypte. And God was with him, ¹⁰ and delivered him out of all his aduersities. And gave him fauour and wisdom in the sight of Pharaos kynge of Egypte which made him governor over Egypte, and over all his householde.

¹¹ Then came ther a deth over all the lande of Egypte and Canaan, and great affliction, that our fathers founde no sustenance. ¹² But when Iacob hearde that ther was come in Egypte, he sent oure fathers fyrst, ¹³ and at the secunde tyme, Ioseph was known of his brethren, and Iosephs kynred was made knowne vnto Pharaos. ¹⁴ Then sent Ioseph and caused his father to be brought and all his kynne, thre score and xv. soules. ¹⁵ And Iacob descended into Egypte and dyed bothe he and oure fathers, ¹⁶ and were translated into Sichem, and were put in the sepulchre that Abraham bought for money of the sonnes of Emor, at Sichem.

¹⁷ When the tyme of the promes dree nye (which God had sworne to Abraham) the people grewe and multiplied in Egypte, ¹⁸ till another kynge arose which knewe not of Ioseph. ¹⁹ The same dealete subtely with oure kyared, and euyl intreated oure fathers, and made them to cast oute their younge chyldren, that they shuld not remayne alyue. ²⁰ The same tyme was Moyses borne, and was a proper childe in the sight of God, which was nourished vp in his fathers house thre monethes.

CRANMER—1539.

bondage, and entreate them euyl. iiii. C. yeares. ⁷ And the nacyon (to whom they shalbe in bondage) wyll I iudge, sayde God. And after that, shall they come forth and serue me in thys place. ⁸ And he gaue him the couenaunt of circumcisioun. And he begat Isaac, and circumcised him the .viii. daye, and Isaac begat Iacob, and Iacob begat the twelue Patriarkes. ⁹ And the Patriarkes hauinge indignacyon solde Ioseph into Egypte. And God was with him, ¹⁰ and delyuered him out of all his aduersities, and gaue him fauours and wisdom in the sight of Pharaos kynge of Egypte: And he made hym gouernoure ouer Egypte, and ouer all his householde.

¹¹ But there came a deth over all the lande of Egypte and Canaan, and great affliction, that our fathers founde no sustenance. ¹² But when Iacob hearde that ther was come in Egypte he sent oure fathers fyrst. ¹³ And at the secunde tyme, Ioseph was known of his brethren, and Iosephs kyred was made knowne vnto Pharaos. ¹⁴ Then sent Ioseph a message, and caused his father to be brought, and all his kynne, thre score and .xv. soules. ¹⁵ And Iacob descended into Egypte and dyed both he and oure fathers, ¹⁶ and were caryed our into Sichem, and layde in the sepulchre, that Abraham bought for money of the sonnes of Emor, the sonne of Sichem.

¹⁷ But when the tyme of the promes dree nye which God had sworne to Abraham the people grew and multiplied in Egypte,

¹⁸ tyll another kyng arose which knew not of Ioseph. ¹⁹ The same dealete subtely wyth oure kyred, and euyl intreated oure fathers, and made them to cast oute their younge chyldren, that they shulde not remayne alyue. ²⁰ The same tyme was Moyses borne, and was acceptable vnto God, and nourished vp in hys fathers house thre

‘ δευτέρῳ ἀνεγνωρίσθη Ἰωσήφ τοῖς ἀδελφοῖς αὐτοῦ, καὶ φανερόν ἐγένετο τῷ Φαραὶ
 ‘ τὸ γένος τοῦ Ἰωσήφ. | ¹⁴ ἀποστείλας δὲ Ἰωσήφ μετεκαλέσατο τὸν πατέρα αὐτοῦ
 ‘ Ἰακώβ | καὶ πᾶσαν τὴν συγγένειαν, ἐν ψυχαῖς ἐβδομήκοντα πέντε. ¹⁵ κατέβη
 ‘ δὲ Ἰακώβ εἰς Αἴγυπτον, καὶ ἐτελεύτησεν αὐτὸς καὶ οἱ πατέρες ἡμῶν ¹⁶ καὶ
 ‘ μετετέθησαν εἰς Συχέμ, καὶ ἐτέθησαν ἐν τῷ μνήματι ᾧ ὠνίστατο Ἀβραὰμ
 ‘ τιμῆς ἀργυρίου, παρὰ τῶν υἱῶν Ἑμμορ τοῦ Συχέμ. ¹⁷ Καθὼς δὲ ἤγγιζεν ὁ
 ‘ χρόνος τῆς ἐπαγγελίας ἧς ὤμοσεν ὁ Θεὸς τῷ Ἀβραὰμ, ἠύξηνεν ὁ λαὸς καὶ
 ‘ ἐπληθύνθη ἐν Αἰγύπτῳ, ¹⁸ ἄχρις οὗ ἀνέστη βασιλεὺς ἕτερος, ὃς οὐκ ᾔδει τὸν
 ‘ Ἰωσήφ. ¹⁹ οὗτος κατασοφισάμενος τὸ γένος ἡμῶν, ἐκάκωσε τοὺς πατέρας ἡμῶν,
 ‘ τοῦ ποιεῖν ἐκθετα τὰ βρέφη αὐτῶν, εἰς τὸ μὴ ζωογονεῖσθαι. ²⁰ Ἐν ᾧ καιρῷ ἐγεν-
 ‘ νήθη Μωϋσῆς, | καὶ ἦν ἀστείος τῷ Θεῷ ὃς ἀνεδράφη μῆνας τρεῖς ἐν τῷ οἴκῳ

* Rec. + αὐτοῦ.

* Alex. καὶ κατέβη.

* Rec. B.

* Alex. Ἑμμορ.

* Alex. ἀποδέχθη.

* Alex. + ἐν Αἰγύπτῳ.

* Rec. Μωϋσῆς.

GENEVA—1557.

bondage, and entreate them euyl four hundred yeres. ⁷ But the nation to whom they shalbe in bondage wil I iudge sayeth God: and after that, they shal come forth and serue me in this place.

⁸ And he gaue him the couenant of Circumcision, and so Abraham begate Isaac, and circumcised him the eight day: and Isaac begate Jacob, and Jacob the twelue Patriarkes. ⁹ And the Patriarks hauing indignation, sold Ioseph into Egypt: but God was with him, ¹⁰ And deliuered him out of all his aduersities, and gaue him fauour and wysdome in the syght of Pharaο Kyng of Egypt, who made him Governour oer Egypt, and oer all his household. ¹¹ Then came there a dearth ouer all the land of Egypt and Chanaan, and great affliction: that our fethers founde no sustenance. ¹² But when Iacob heard that there was come in Egypt, he sent our fethers first. ¹³ And at the seconde time, Ioseph was knowen of his brethren, and Iosephs kined was made knowen vnto Pharaο. ¹⁴ Then sent Ioseph and caused his father to be brought and all his kynne, thre score and fiftene soules. ¹⁵ And Iacob descended into Egypt, and dyed, both he and our fethers. ¹⁶ And were translated into Sichem, and were put in the sepulchre, that Abraham bought for money, of the sonnes of Emor, *sons* of Sichem.

¹⁷ But when the tyme of the promise drew nye which God had sworne to Abraham, the people grew and multiplied in Egypt. ¹⁸ Tyll another Kyng arose, which knewe not Ioseph. ¹⁹ The same dealt suttely with our kynred, and euyl intreated our fethers, and made them to cast out their yong chyldren, that they shulde not remayne alyue. ²⁰ The same tyme was Moses borne, and was acceptable vnto God, which was noursyshed vp in his fathers

RHEIMS—1582.

them foure hundred yeres: and the nation vvhich they shal serue, vvil I iudge, said God. *and after these thinges they shal goe forth, and shal serue me in this place.*

⁸ And he gaue him the testament of circumcision, and so he begat Isaac, and circumcised him the eight day: and Isaac, Iacob: and Iacob, the twelue Patriarkes. ⁹ And the Patriarkes through emulation, sold Ioseph into Egypt. and God vvvas vvith him: ¹⁰ and deliuered him out of al his tribulations, and he gaue him grace and vvysdom in the sight of Pharaο the kyng of Egypt, and he appointed him Governour oer Egypt and oer al his house. ¹¹ And there came famin vpon al Egypt and Chanaan, and great tribulation: and our fethers found no victuals. ¹² But vvhen Iacob had heard that there vvvas come in Egypt: he sent our fethers first: ¹³ and at the second tyme Ioseph vvvas knowen of his brethren, and his kined vvvas made knowen vnto Pharaο. ¹⁴ And Ioseph sending, called thither Iacob his father and al his kined in seuentie fine soules. ¹⁵ And Iacob descended into Egypt: and he diel, and our fethers. ¹⁶ And they vvvere translated into Sichem, and vvvere laid in the sepulchre that Abraham bought for a price of siluer of the sonnes of Hemor the sonne of Sichem.

¹⁷ And vvwhen the time drew neere of the promissse vvhich God had promised to Abraham, the people increased and vvvas multiplied in Egypt, ¹⁸ vntill another kyng arose in Egypt, that knew not Ioseph. ¹⁹ This same circumventing our stocke, afflicted our fethers: that they should expose their chyldren, to the end they might not be kept alyue. ²⁰ The same tyme vvvas Moyyses borne, and he vvvas acceptable to God, who was nourished three

AUTHORISED—1611.

bondage, and intreate them euyl foure hundred yeres. ⁷ And the nation to whom they shall be in bondage, will I iudge, sayd God: And after that shall they come fourth, and serue me in this place. ⁸ And he gaue him the couenant of Circumcision: and so Abraham begate Isaac, and circumcised him the eight day: and Isaac begate Iacob, and Iacob begate the twelue Patriarchs. ⁹ And the Patriarchs moved with enuie, sold Ioseph into Egypt: but God was with him, ¹⁰ And deliuered him out of all his afflictions, and gaue him fauour and wisdom in the sight of Pharaο kyng of Egypt: and he made him governour ouer Egypt and all his house.

¹¹ Now there came a dearth ouer all the land of Egypt, and Chanaan, and great affliction, and our fathers found no sustenance. ¹² But when Iacob heard that there was come in Egypt, hee sent out our fathers first. ¹³ And at the second time Ioseph was made known to his brethren, and Iosephs kined was made known vnto Pharaο. ¹⁴ Then sent Ioseph, and called his father Iacob to him, and all his kined, threescore and fiftene soules. ¹⁵ So Iacob went downe into Egypt, and died, he and our fathers, ¹⁶ And were caried ouer into Sichem, and laid in the sepulchre that Abraham bought for a summe of money of the sonnes of Emor *the father of Sichem*. ¹⁷ But when the time of the promise drew nigh, which God had sworne to Abraham, the people grew and multiplied in Egypt. ¹⁸ Till another kyng arose, which knew not Ioseph.

¹⁹ The same dealt subtilly with our kined, and euyl intreated our fathers, so that they cast out their yong children, to the end they might not liue. ²⁰ In which time Moses was borne, and was exceeding faire, and nourished vp in his fathers

“τρόπον ἀνείλας χθές τὰν Αἰγύπτιον;” ²⁰ Ἐφυγε δὲ Μωϋσῆς ἐν τῷ λόγῳ τούτῳ, καὶ ἐγένετο πάροικος ἐν γῇ Μαδιάμ, οὗ ἐγέννησεν υἱὸν δύο. ²⁰ Καὶ πληρωθέντων ἑτῶν τεσσαράκοντα, ὤφθη αὐτῷ ἐν τῇ ἐρήμῳ τοῦ ὄρους Σινᾶ ἄγγελος Κυρίου ἐν φλογὶ πυρὸς βατόν. ²¹ ὁ δὲ Μωϋσῆς ἰδὼν ἐθαύμαζε τὸ ὄραμα προσερχομένου δὲ αὐτοῦ κατανοῆσαι, ἐγένετο φωνὴ Κυρίου πρὸς αὐτόν, ²² “Ἐγὼ ὁ Θεὸς τῶν πατέρων σου, ὁ Θεὸς Ἀβραὰμ καὶ ὁ Θεὸς Ἰσαὰκ καὶ ὁ Θεὸς Ἰακώβ.” Ἐντρομος δὲ γενόμενος Μωϋσῆς οὐκ ἐτόλμα κατανοῆσαι. ²³ εἶπε δὲ αὐτῷ ὁ Κύριος, “Λύσον τὸ ὑπόδημα τῶν ποδῶν σου· ὁ γὰρ τόπος ἐν ᾧ ἑστήκας, γῆ ἁγία ἐστίν. ²⁴ ἰδὼν εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ στεναγμοῦ αὐτῶν ἤκουσα· καὶ κατέβην ἐξελεῖσθαι αὐτούς· καὶ νῦν δεῦρο, ἀποστελῶ σε εἰς Αἴγυπτον.” ²⁵ Τοῦτον τὸν Μωϋσῆν ὃν ἠρνήσαντο εἰπόντες, “Τίς σε

f Alex. = ἡμεῖς.

g Alex. ἡμῶν.

h Rec. Μωσῆς.

i Alex. = Κυρίου.

k Alex. πυρὶ φλογός.

l Rec. ἰθαίμας.

m Alex. ἰδὼντο φανῶν Κυρίου.

GENEVA—1557.

house thre monethes. ²¹ And when he was cast out, Pharaos daughter toke him vp, and norished him for her owne soune. ²² And Moses was learned in all maner wysdome of the Egyptians: and was myghty in wordes and in dedes. ²³ And when he was ful forty yere olde, it came into hys heart to vīet his brethreen, the children of Israel. ²⁴ And when he sawe one of them suffer wronge, he defended him, and auenged hys quarrel that had the harme done to hym, and smote the Egyptian. ²⁵ For he supposed hys brethreen wolde haue vnderstande, how that God by his hundes shulde geue saluation vnto them: but they vnderstode not.

²⁶ And the next day, he shewed hym selfe vnto them as they stroue, and wolde haue set them at one agayne, saying, Syrre, ye are brethreen, why hurt ye one another? ²⁷ But he that dyd his neighbour wronge, thrust him away, saying, Who made thee a ruler, and a iudge ouer vs? ²⁸ Wylt thou kyl me, as thou dydest the Egyptian yesterday? ²⁹ Then fled Moses at that saying, and was a stranger in the lande of Madian, where he begate two sonnes. ³⁰ And when forty yeaeres were expired, ther appeared to him in the wilderness of mount Sina, an Angel of the Lord in a flame of fyre, in a bush. ³¹ When Moses saw it, he wondred at the sight: and as he drew neere to beholde, the voice of the Lord came vnto him, ³² I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Iacob. Then Moses trembled and durst not beholde. ³³ And the Lord sayd to him, Put of thy shoues from thy fete: for the place where thou standest is holy ground. ³⁴ I haue sene, I haue sene the affliction of my people which is in Egypt, and I haue heard their groynng, and am come downe to deliuer them: and now come, and I wyl send thee into Egypt.

³⁵ This Moses whome they forsake saying,

RHEIMS—1582.

moneths in his fathers house. ²¹ And when he was exposed, Pharaos daughter tooke him vp, and nourished him for her owne soune. ²² And Moses was instructed in al the wisdom of the Egyptians: and he was mightie in his wordes and vvorke. ²³ And when he was fully of the age of fourtie yeres, it came to his minde to visite his brethreen the children of Israel. ²⁴ And when he had seen one suffer wrong, he defended him: and striking the Egyptian, he reuenged his quarrel that sustained the wrong. ²⁵ And he thought that his brethreen did vnderstand that God by his hand would saue them: but they vnderstode it not. ²⁶ And the day folloving he appeared to them being at strife: and he reconciled them vnto peace, saying, Men, ye are brethreen, vvherefore hurt you one another? ²⁷ But he that did the iniurie to his neighbour, repelled him, saying, Who hath appointed thee prince and iudge ouer vs? ²⁸ Vwhat, wilt thou kyl me, as thou didst yesterday kyl the Egyptian? ²⁹ And Moses fled vpon this vvord: and he became a sejourner in the land of Madian, vvhere he begat two sonnes. ³⁰ And after fourtie yeres were expired, there appeared to him in the desert of mount Sina an Angel in the fire of the flame of a bush. ³¹ And Moses seeing it, marcked at the vision. And as he went neere to vverre it, the voice of our Lord was made to him, ³² I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Iacob. And Moses being made to tremble, durst not vverre it. ³³ And our Lord said to him, Loose of the shoe of thy fete: for the place vvherein thou standest, is holy ground. ³⁴ Seeing I haue sene the affliction of my people vvchich is in Egypt, and I haue heard their groynng, and am descended to deliuer them. And now come, and I will send thee into Egypt.

³⁵ This Moses, vvhom they denied, saying

AUTHORISED—1611.

house three moneths: ²¹ And when he was cast out, Pharaohs daughter tooke him up, and nourished him for her own sonne. ²² And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. ²³ And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. ²⁴ And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian: ²⁵ For he supposed his brethren would have understood, how that God by his hand would deliver them, but they understood not. ²⁶ And the next day he shewed himselfe unto them as they strove, and would have set them at one againe, saying, Sirs, ye are brethren, Why doe ye wrong one to another?

²⁷ But hee that did his neighbour wrong, thrust him away, saying, Who made thee a ruler and a iudge over vs? ²⁸ Wilt thou kill me, as thou diddest the Egyptian yesterday? ²⁹ Then fled Moses at this saying, and was a stranger in the land of Madian, where he begate two sonnes.

³⁰ And when fouerty yeaeres were expired, there appeared to him in the wilderness of mount Sina, an Angel of the Lord in a flame of fire in a bush. ³¹ When Moses saw it, he wondred at the sight: and as he drew neere to behold it, the voice of the Lord came vnto him, ³² Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Iacob. Then Moses trembled, and durst not behold. ³³ Then said the Lord to him, Put off thy shooes from thy fete: for the place where thou standest, is holy ground. ³⁴ I haue sene, I haue sene the affliction of my people which is in Egypt, and I haue heard their groynng, and am come down to deliuer them: And now come, I will send thee into Egypt. ³⁵ This Moses whom they refused, saying, Who

722
 “κατέστησεν ἄρχοντα καὶ δικαστὴν;” τοῦτον ὁ Θεὸς ἄρχοντα καὶ λυτρωτὴν
 “ἀπέστειλεν| ἐν| χειρὶ ἀγγέλου τοῦ ὀφθέντος αὐτῷ ἐν τῇ βάτῳ. “οὗτος
 “ἐξήγαγεν αὐτοὺς, ποιήσας τέρατα καὶ σημεῖα ἐν γῇ Αἰγύπτῳ| καὶ ἐν ἐρυθρᾷ
 “θαλάσσῃ, καὶ ἐν τῇ ἐρήμῳ ἔτη τεσσαράκοντα. “Οὗτός ἐστιν ὁ Μωϋσῆς ὁ εἰπὼν
 “τοῖς υἱοῖς Ἰσραὴλ, “Προφῆτην ὑμῶν ἀναστήσει· Κύριος| ὁ Θεὸς ἐκ τῶν ἀδελφῶν
 “ὑμῶν ὡς ἐμέ· αὐτοῦ ἀκούσεσθε.” “Οὗτός ἐστιν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ
 “ἐν τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾶ καὶ τῶν
 “πατέρων ἡμῶν, ὃς ἐδέξατο λόγια ζῶντα δοῦναι ἡμῶν. “ὧ οὐκ ἠθέλησαν ὑπήκοοι
 “γενέσθαι οἱ πατέρες ἡμῶν, ἀλλ’ ἀπώσαντο, καὶ ἐστράφησαν ταῖς καρδίαις αὐτῶν
 “εἰς Αἴγυπτον, “εἰπόντες τῷ Ἀαρὼν, “Ποίησον ἡμῶν θεοὺς οἱ προπορεύονται
 “ἡμῶν· ὁ γὰρ *Μωϋσῆς| οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἶδαμεν

* Alex. L. ἡμῶν L. ἡμῶν.

* Alex. ἀπὸ τῶν.

* Alex. εἰπὼν.

* Rec. Αἰγύπτου.

* Alex. = Κύριος.

* Rec. + ἡμῶν.

WICLIF—1380.

seyng, who ordeyned this prince and
 dunesman on us, god sent this prince and
 ayeuiler with the hond of the angel that
 apperid to hym in the baysche; ²⁶ this
 moises ledde hem out, and dede wondris
 and signes in the lond of egipt and in the
 reed see, and in desert fourti yeres; ²⁷ this
 is moises that seide to the sones of israel,
 god schal reise to you a profete of your
 britheren: as me se schulen here hym,

²⁸ this it is that was in the chirche in
 wilderness with the angel that spake to
 hym in the mount syna and with oure
 fadiris, whiche took wordis of lif to geue
 to us; ²⁹ to whom oure fadiris wolde not
 obeie, but puttiden hym away and weren
 turned away in hertis in to egipt; ³⁰ sei-
 yng to Aaron, make thou to us goddis
 that schuln go wif us for to this moises;
 that led us out of the lond of egipt, we
 witen not what is don to hym; ³¹ & thei
 maden a calf in the dayes, and offreden a
 sacrifice to the mawmet, and thei weren
 glad in the werkis of her hondis; ³² & god
 turned and bitook hem to serue to the
 knyghthod of heuene, as it is writun, in
 the boke of prophetis, whether ye hous of
 israel offreden to me slayn sacrifices ether
 sacrifices fourti yeres in desert? ³³ and
 ye han take the tabernacle of molok & the
 sterre of youre god: reufum, figuris that
 ye han made to worship hem; & I schal
 translate you in to babyloune

⁴⁴ the tabernacle of witnessyng was
 with oure fadiris in desert as god disposid
 to hem and spake to moises; that he
 schulde make it after the fourme that he
 say; ⁴⁵ whiche also oure fadiris token with
 them, and brought in to the possession
 of hethen men, whiche god puttid away
 fro the face of oure fadiris, til in the dayes

TYNDALE—1534.

who made the a ruler and a iudge:
 the same God sent bothe a ruler and del-
 iueryer, by the hondes of the angell which
 appered to him in the busche. ²⁶ And the
 same brought them out shewyng wondrous
 and signes in Egypte; and in the reed
 see, and in the wyldernes .xl. yeres.
²⁷ This is that Moses which sayde vnto
 the chyldren of Israel: A Prophet shall
 the Lorde youre God rayse vp vnto you
 of youre bretheren lyke vnto me; him shall
 ye heare.

²⁸ This is he that was in the congrega-
 cion, in the wyldernes with the angell
 which spake to him in the mounte Syna;
 and with oure fathers. This man receaved
 the worde of lyfe to geue vnto vs; ²⁹ to
 whom oure fathers wolde not obeie, but
 cast it from them, and in their hertes
 turned backe agayne into Egypte; ³⁰ sei-
 yng, vnto Aaron: Make vs goddes
 to go before vs. For this Moses that
 brought vs out of the lande of Egypte,
 we wote not what is become of him.
³¹ And they made a calfe in those dayes,
 and offered sacrifice vnto the ymage, and
 reioysed in the workes of their awne
 hondes.

³² Then God turned him selfe, and gave
 them vp, that they shuld worship the
 starres of the skye, as it is writen in the
 boke of the prophetes. O ye of the house
 of Israel, gave ye to me sacrifices and
 meate offerynges, by the space of .xl.
 yeres in the wyldernes? ³³ And ye toke
 vnto you the tabernacle of Moloch, and
 the starre of youre god Remphan, figures
 which ye made to worshype them. And
 I will translate you beyonde Babylon.

⁴⁴ Oure fathers had the tabernacle of
 witnes in the wyldernes, as he had ap-
 poynted them speakyng vnto Moyses; that
 he shuld make it accordyng to the fasshon
 that he had sene. ⁴⁵ Which tabernacle
 oure fathers receaved, and brought it in
 with Iosue into the possession of the
 Gentyls, which God drave out before the
 face of oure fathers vnto the tyme of

CRANMER—1539.

who made the a ruler and a iudge:)
 the same dyd God send to be a ruler and
 a deliuerer, by the handes of the Angell
 which appered to hym in the busche.
²⁶ And the same brought them out, shew-
 yng wondrous and sygnes in Egypt, and
 in the reed see, and in the wyldernes
 fortye yeres. ²⁷ This is that Moses,
 which sayde vnto the chyldren of Israel:
 A Prophet shall the Lord youre God rayse
 vp vnto you of youre bretheren, lyke vnto
 me, hym shall ye heare.

²⁸ This is he that was in the congrega-
 cion, in the wyldernes with the Angell
 (whych spake to hym in the mounte Syna)
 and with oure fathers. This man receaved
 the worde of lyfe to geue vnto vs, ²⁹ to
 whom oure fathers wolde not obeie, but
 cast it from them, and in their hertes
 turned backe agayne into Egypte; ³⁰ sei-
 yng vnto Aaron: make vs Goddes to go
 before vs. For as for this Moses that
 brought vs out of the lande of Egypte, we
 wote not what is become of him. ³¹ And
 they made a calfe in those dayes, and of-
 fered sacrifice vnto the ymage, and reioysed
 ouer the workes of their awne handes.

³² Then God turned hym selfe, and gaue
 them vp, that they shulde worshyp the
 honer of the skye, as it is wrytten in the
 boke of the Prophetes: O ye of the
 house of Israel, gaue ye to me sacrificys
 and meate offerynges by the space of
 fortye yeres in the wyldernes? ³³ And
 ye toke vnto you the tabernacle of Mo-
 loch, and the starre of youre god Rem-
 pham, figures whych ye made to wor-
 shyppe them. And I wyl translate you
 beyonde Babylon.

⁴⁴ Oure fathers had the tabernacle of
 wytnes in the wyldernes, as he had ap-
 poynted them speakyng vnto Moyses: that
 he shuld make it, accordyng to the fas-
 syon that he had sene. ⁴⁵ Which tabernacle
 also oure fathers that came after, brought
 in with Iosue into the possession of the
 Gentyls, whom God drave out before the
 face of oure fathers, vnto the tyme of

“τί γέγονεν αὐτῷ,” “Καὶ ἐμοσχοποίησαν ἐν ταῖς ἡμέραις ἐκεῖναις, καὶ ἀνήγαγον
 ‘θυσίαν τῷ εἰδῶλῳ, καὶ εὐφραίνοντο ἐν τοῖς ἔργοις τῶν χειρῶν αὐτῶν.” “Ἐστρεψε
 ‘δὲ ὁ Θεὸς, καὶ παρέδωκεν αὐτοὺς λατρεύειν τῇ στρατιᾷ τοῦ οὐρανοῦ καθὼς
 ‘γέγραπται ἐν βίβλῳ τῶν προφητῶν, “Μὴ σφάγια καὶ θυσίας προστηνέκατέ
 “μοι ἔτη τεσσαράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραὴλ;” καὶ ἀνελάβετε τὴν σκηνὴν
 “τοῦ Μολὼχ, καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν | “Ρεμφάν, | τοὺς τύπους οὓς
 “ἐποίησατε προσκυνεῖν αὐτοῖς” καὶ μετοικίω ὑμᾶς ἐπέκεινα Βαβυλῶνος.” “Ἡ
 ‘σκηνὴ τοῦ μαρτυρίου ἦν ἐν τοῖς πατράσιν ὑμῶν ἐν τῇ ἐρήμῳ, καθὼς διετάξατο
 ‘ὁ λαλῶν τῷ Μωϋσῇ, | ποιῆσαι αὐτὴν κατὰ τὸν τύπον ὃν ἐώρακε·” ἦν καὶ
 ‘εἰσῆγαγον διαδεξάμενοι οἱ πατέρες ὑμῶν μετὰ Ἰησοῦ ἐν τῇ κατασχέσει τῶν
 ‘ἐθνῶν, ὃν ἔξωσεν ὁ Θεὸς ἀπὸ προσώπου τῶν πατέρων ὑμῶν, ἕως τῶν ἡμερῶν

* Rec. Μωϋς, ut supra v. 23 et 32.

* Alex. = ὁρῶν.

* Alex. Παρά.

* Alex. = ἐν.

* Rec. Μωϋς.

GENEVA—1557.

RHEIMS—1582.

AUTHORISED—1611.

Who made the a Ruler and a Judge: the same God sent both a Ruler, and a delayerer, by the hands of the Angel which appeared to him in the bush. ³⁶ And the same brought them out, shewing wonders and signes in Egypt, and in the red sea, and in the wilderness forty yeres. ³⁷ This is that Moses which said vnto the children of Israel, A Prophet shal the Lord your God raise vp vnto you of your brethren, lyke vnto me, him shal ye heare. ³⁸ This is he that was in the congregation, in the wilderness with the Angel which spake to him in the mount Sina, and with our fathers, who receaued the lyuely oracles to geue vnto vs. ³⁹ To whom our fathers would not obey, but refused, and in their hartes turned backe agayne into Egypt. ⁴⁰ Saying vnto Aaron, Make vs goddes to go before vs. For we wot not what is become of this Moses that brought vs out of the land of Egypt.

⁴¹ And they made a calfe in those dayes, and offered sacrifices vnto the idole: and reioyced in the workes of their owne handes. ⁴² Then God turned him self away, and gaue them vp into a reprobate sense, that they should worship the hoste of the akye, as it is written in the booke of the Prophets, Then house of Israel, gaue ye to me killing of beasts and sacrifices by the space of forty yeres in the wilderness?

⁴³ And ye toke vp the tabernacle of Moloch, and the starre of your god Remphan, figures which ye made, to worship them: therefore I wil remove you beyonde Babylon. ⁴⁴ Our fathers had the tabernacle of witness in the wilderness, as he had appointed them, speaking vnto Moses, that he should make it according to the fashion that he had seene. ⁴⁵ Which tabernacle also, our fathers receaued and brought in with Iesus into the possession of the Gentiles, which God draue out before the face of our Fathers, vnto the dayes of David:

Who hath appointed the prince and Captaine? him God sent prince and redeemer, with the hand of the Angel that appeared to him in the bush. ³⁶ He brought them forth doing wonders and signes in the land of Egypt, and in the redde sea, and in the desert fourtie yeres. ³⁷ This is that Moses vvhich said to the children of Israel, A prophet will God raise vp to you of your owne brethren as my self: him you shal heare. ³⁸ This is he that was in the assemblie in the wilderness, with the Angel that spake to him in Mount Sina, and with our fathers: vvhich receiued the vvordes of life to geue vnto vs. ³⁹ To vvhom our fathers vvould not be obedient: but they repelled him, and in their hartes turned away into Egypt. ⁴⁰ saying to Aaron: Make vs goddes that may goe before vs: for this Moses that brought vs out of the land of Egypt, we knowe not vvhich is befallen to him. ⁴¹ And they made a calfe in those daies, and offered sacrifice to the Idole, and reioyced in the vvorkes of their owne handes. ⁴² And God turned, and deliuered them vp to serue the hoste of heauen, as it is vvritten in the booke of the Prophets: Did you offer victims and hostes vnto me fourtie yeres in the desert, O house of Israel?

⁴³ And you tooke vnto you the tabernacle of Moloch, and the starre of your God Remphan, figures vvhich you made, to adore them. And I will translate you beyond Babylon.

⁴⁴ The tabernacle of testimonie was among our fathers in the desert, as God ordained speaking to Moses, that he should make it according to the forme vvhich he had seene. ⁴⁵ Vvhich our fathers with Iesus receiuing, brought it in also into the possession of the Gentiles, vvhich God expelled from the face of our fathers,

made thee a ruler and a Judge? the same did God send to bee a ruler and a delayerer, by the hands of the Angel which appeared to him in the bush. ³⁶ He brought them out, after that he had shewed wonders and signes in the land of Egypt, and in the red Sea, and in the wilderness forty yeres.

³⁷ This is that Moses which said vnto the children of Israel, A Prophet shal the Lord your God raise vp vnto you of your brethren, like vnto mee: him shal ye heare. ³⁸ This is he that was in the Church in the wilderness with the Angel, which spake to him in the mount Sina, and with our fathers: who receiued the liuely oracles, to geue vnto vs. ³⁹ To vvhom our fathers vvould not obey, but thrust him from them, and in their hartes turned backe agayne into Egypt. ⁴⁰ Saying vnto Aaron, Make vs gods to goe before vs. For as for this Moses, which brought vs out of the land of Egypt, we wote not what is become of him. ⁴¹ And they made a calfe in those dayes, and offered sacrifice vnto the idole, and reioyced in the workes of their owne handes. ⁴² Then God turned, and gaue them vp to worship the hostes of heauen, as it is vvritten in the booke of the Prophets, O ye house of Israel, haue ye offered to me shaine beasts, and sacrifices, by the space of forty yeres in the wilderness? ⁴³ Yea, ye tooke vp the Tabernacle of Moloch, and the starre of your God Remphan, figures which ye made, to worship them: and I will carie you away beyond Babylon. ⁴⁴ Our fathers had the Tabernacle of witness in the wilderness, as hee had appointed, speaking vnto Moses, that he should make it according to the fashion that he had seene. ⁴⁵ Which also our fathers that came after, brought in with Iesus into the possession of the Gentiles, vvhom God draue out before the face of our fathers, vnto the dayes of David,

Δαυὶδ· ⁴⁶ ὃς εὗρε χάριν ἐνώπιον τοῦ Θεοῦ, καὶ ᾔητήσατο εὖρεῖν σκῆνωμα τῷ Θεῷ
 Ἰακώβ. ⁴⁷ Σολομὼν δὲ ὠκοδόμησεν αὐτῷ οἶκον. ⁴⁸ Ἀλλ' οὐχ ὁ ὑψιστος ἐν χειρο-
 ποιήτοις· κατοικεῖ, καθὼς ὁ προφῆτης λέγει, ⁴⁹ "Ὁ οὐρανὸς μοι θρόνος, ἡ δὲ γῆ
 ὑποπόδιον τῶν ποδῶν μου· ποῖον οἶκον οἰκοδομήσετε μοι; λέγει Κύριος· ἢ τίς
 τόπος τῆς καταπαύσεώς μου; ⁵⁰ οὐχὶ ἡ χεὶρ μου ἐποίησε ταῦτα πάντα;"
⁵¹ Σκληροτράχηλοι, καὶ ἀπερίτμητοι τῇ καρδίᾳ καὶ τοῖς ὠσίν, ὑμεῖς ἀεὶ τῷ
 Πνεύματι τῷ ἁγίῳ ἀντιπέτετε, ὡς οἱ πατέρες ὑμῶν καὶ ὑμεῖς. ⁵² τίνα τῶν
 προφητῶν οὐκ ἐδίωξαν οἱ πατέρες ὑμῶν; καὶ ἀπέκτειναν τοὺς προκαταγγέ-
 λοντας περὶ τῆς ἐλεύσεως τοῦ δικαίου, οὗ νῦν ὑμεῖς προδότες καὶ φονεῖς γεγε-
 νησθε· ⁵³ οἷτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων, καὶ οὐκ ἐφυλάξατε.
⁵⁴ Ἀκούοντες δὲ ταῦτα, διεπρίοντο ταῖς καρδίαις αὐτῶν, καὶ ἔβρουχον τοὺς ὀδόντας

* Rec. + τοῖς.

* Alex. (ruis) καρδίαις.

WICLIFF—1380

of dauid· ⁴⁶ that founde grace anentis god
 and axed that he schulde fynde a taber-
 nacle to god of iacob; ⁴⁷ but salomon bildid
 the hous to hym; ⁴⁸ but the hiȝ god
 dwellith not in thingis made bi hond as
 he seith bi the profete; ⁴⁹ heuene is a seete
 to me and the erthe is the stool of my
 feet; what hous schuln ye biide to me seith
 the lord: ether what place is of my rest-
 yng? ⁵⁰ whethir myn hand, made not
 alle these thingis?

⁵¹ with hard nol and vncircumcised
 hertes and eeres ye with stonden: euer-
 more the holi goost; and as youre fadiris
 so ye; ⁵² whom of the profetis han not
 youre fadiris persuede & han slayn hem
 that bifor telden of the comynge of the
 ryght man: whos traitouris and man-
 sleere ye weren now; ⁵³ whiche token the
 lawe in ordinaunce of angels: & han not
 kept it; ⁵⁴ and thei herden thes thingis;
 and werun dysereli tormentid in her hertes;
 and grennedon with teeth on hym; ⁵⁵ but
 whanne stene was ful of the holi goost;
 he bi helde in to heuene; and say the
 glorie of god; and ihesus stondynge on
 the rythhalf of the vertu of god; ⁵⁶ and he
 seide; lo I se heuene opened: & mannes
 some stondynge on the rythhalf of the
 vertu of god; ⁵⁷ and thei crieden with a
 greet vois; and stoppiden her eeres; and
 maden with o wille an assaut in to hym;
⁵⁸ and thei brouten hym out of the citee:
 and stonyeden; and the witnessis diden
 of her clothis hisid the feet of a yung
 man that was clepid saul; ⁵⁹ and thei
 stonyden stene; that clepid god to help
 and seide; lord ihesus receyue my spirit;
⁶⁰ and he kneide and cried with greet
 vois; and seide; lord sette not to hem this
 synne; and whanne he hadde seide this
 thing he died.

8. BUT saul was consentynge to his
 deeth; & greet persecucion was made that
 day in the church that was in ierusalem;
 and alle men weren scatterid by the

TYNDALE—1534

David, ⁴⁶ which founde favour before God,
 and desired that he myght fynde a taber-
 nacle for the God of iacob. ⁴⁷ But Salo-
 mon bylt him an house.

⁴⁸ How be it he that is byest of all,
 dwelleth not in temple made with handes;
 as saith the Prophete: ⁴⁹ Heven is my
 seate; and erth is my fote stole; what
 house will ye bylde for me sayth the
 Lorde? or what place is it that I shuld
 rest in? ⁵⁰ hath not my hande made all
 these thinges?

⁵¹ Ye stiffnecked and of vncircumcised
 hertes and eares: ye have all wayes re-
 sisted the holy goost: as youre fathers
 dyd; so do ye. ⁵² Which of the prophetes
 have not youre fathers persecuted? And
 they have slayne them, which shewed
 before of the comynge of that iust,
 whom ye have now betrayed and mordred.
⁵³ And ye also have receaved a
 lawe by the ordinaunce of angels; and
 have not kept it.

⁵⁴ When they heard these thinges, their
 hertes clave a sunder; and they gnashed
 on him with their tethes. ⁵⁵ But he beyng
 full of the holy goost; loked vp stedfastly
 with his eyes into heven and sawe the
 glorie of God; and ihesus stondynge on
 the ryght honde of God; ⁵⁶ and sayde:
 beholde, I se the hevens open; and the
 sonne of man stondynge on the ryght
 honde of god. ⁵⁷ Then they gave a shute
 with a loude voyce; and stopped their
 eares and ranne upon him all at once;
⁵⁸ and caste him out of the cite; and
 stoned him. And the witnesses layde
 doune their clothes at a yonge mannes
 fete named Saul. ⁵⁹ And they stoned
 Steven callynge on and sayynge: Lorde
 ihesu receave my sprete. ⁶⁰ And he kneeled
 doune and cryed with a loude voyce:
 Lorde laye not this synne to their charge.
 And when he had thus spoken; he fell asleepe.

8. SAUL had pleasure in his deeth.
 And at that tyme there was a great per-
 secucion agaynst the congregacion which
 was at ierusalem; and they were all

CRANMER—1539

David: ⁴⁶ Whych founde favour before God,
 and wolde fayne haue founde a tabernacle
 for the God of iacob. ⁴⁷ But Salomon bylt
 hym an house.

⁴⁸ Howbeit he that is hiest of all, dwell-
 eth not in temples made with handes, as
 sayth the Prophet: ⁴⁹ heauen is my seate,
 and erth is my fote stole. What house
 will ye bylde for me, sayth the Lord? or
 which is the place of my rest: ⁵⁰ hath not
 my hande made all these thynges?

⁵¹ Ye stiffnecked and of vncircumcised
 hertes and eares: ye haue all wayes re-
 sisted the holy goost: as youre fathers
 dyd, so do ye. ⁵² Whych of the Prophetes
 haue not youre fathers persecuted? And
 they haue slayne them, whych shewed be-
 fore of the comynge of that iust, whom ye
 haue now betrayed, and mordred. ⁵³ And
 ye also haue receaved the lawe by the my-
 nistracyon of Angels, and haue not kept it.

⁵⁴ When they heard these thynges, their
 hertes clave a sunder, and they gnashed
 on hym wyth their tethes. ⁵⁵ But he beyng
 full of the holy goost, loked vp stedfastly
 wyth his eyes into heauen, and sawe the
 glorie of God, and ihesus stondynge on the
 ryght honde of God; ⁵⁶ and sayde: be-
 holde, I se the hevens open, and the
 sonne of man stondynge on the ryght
 honde of God. ⁵⁷ Then they gave a shoute
 wyth a loude voyce, and stopped their
 eares, and ranne vpon him all at once,
⁵⁸ and cast him out of the cytye, and stoned
 him. And the witnesses layde doune their
 clothes at a yonge mannes fete, whose
 name was Saul. ⁵⁹ And they stoned Steven
 callynge on, and sayynge: Lorde ihesu,
 receave my sprete. ⁶⁰ And he kneeled doune
 and cryed with a loude voyce: Lord, laye
 not thys synne to their charge. And when
 he had thus spoken, he fell a slepe.

8. SAUL consented vnto his deeth.
 And at that tyme ther was a great perse-
 cucion agaynst the congregacion which
 was at ierusalem, and they were all

ἐπ' αὐτόν. ⁵⁵ Ὑπάρχων δὲ πλήρης Πνεύματος ἁγίου, ἀτενίσας εἰς τὸν οὐρανόν, εἶδε δόξαν Θεοῦ, καὶ Ἰησοῦν ἐστῶτα ἐκ δεξιῶν τοῦ Θεοῦ, ⁵⁶ καὶ εἶπεν, Ἰδοὺ, θεωρῶ τοὺς οὐρανοὺς ἀνεσχημένους, καὶ τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἐστῶτα τοῦ Θεοῦ. ⁵⁷ Κράξαντες δὲ φωνῇ μεγάλῃ, συνέσχον τὰ ὦτα αὐτῶν, καὶ ᾤρησαν ὁμοθυμαδὸν ἐπ' αὐτόν. ⁵⁸ καὶ ἐκβαλόντες ἔξω τῆς πόλεως, ἐλιθοβόλουν. καὶ οἱ μάρτυρες ἀπέθεντο τὰ ἱμάτια αὐτῶν παρὰ τοὺς πόδας νεανίου καλουμένου Σαύλου, ⁵⁹ καὶ ἐλιθοβόλουν τὸν Στέφανον, ἐπικαλούμενον καὶ λέγοντα, Κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά μου. ⁶⁰ Θεὸς δὲ τὰ γόνατα, ἔκραξε φωνῇ μεγάλῃ, Κύριε, μὴ στήσης αὐτοῖς τὴν ἁμαρτίαν ταύτην. Καὶ τοῦτο εἰπὼν ἐκοιμήθη. VIII. Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναίρεσει αὐτοῦ. Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διαγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱεροσολύμοις· πάντες τε διεσπάρησαν

* Alex. ἰγίκοθε.

* Alex. ἐπιπρομήνους.

* Alex. M.

GENEVA—1557.

RHEIMS—1582.

AUTHORISED—1611.

⁴⁰ Who founde favour before God, and desired that he myght fynde a tabernacle for the God of Iacob. ⁴¹ But Salomon buylt hym an house. ⁴² Howbeit, that mooste hyst God dwelleth not in temples made with handes, as sayth the Prophete, ⁴³ Heauen is my seat, and earth is my footstole, what house wyl ye buylde for me, sayth the Lord? or what place is it that I should reate in? ⁴⁴ Hathe not my hande made all these thynges?

⁵¹ Ye stiffnecked and of vncircumcised hartes and eares, ye haue alwayes resisted the holy Ghost: as your fathers dyd so do ye. ⁵² Which of the Prophetes haue not your fathers persecuted? and they haue slayne them, which shewed before of the commynge of that Iust, whom ye haue now betrayed and murdered. ⁵³ Which haue receaved the Lawe by the ordinance of Angels, and haue not kept it. ⁵⁴ When they heard these thynges, their hartes brast for anger, and they gnashed at him with their teeth. ⁵⁵ But he being full of the holy Ghost, looked vp stedfastly with his eyes into heauen, and saw the glorie of God, and Iesus standing at the right hand of God. ⁵⁶ And sayd, Behold, I see the heauens open, and the Sonne of man standing at the ryght hand of God. ⁵⁷ Then they gaue a shoute with a loude voyce, and stopped their eares, and ranne vpon him all at once. ⁵⁸ And cast him out of the cite, and stoned hym: and the wytnesses layd downe their clothes at a yonge mans fete named Saul. ⁵⁹ And they stoned Steuen, who called on God, and sayd, Lord Iesus, receaue my sprite. ⁶⁰ And he kneled downe, and cryed with a loude voyce, Lord lay not this synne to their charge. And when he had thus spoken, he fel a sleepe.

8. AND Saul consented to his death, and at that tyme, there was a great persecution against the Congregation which was at Ierusalem, and they were all

till in the daies of Dauid. ⁴⁰ Vvho found grace before God, and desired that he might fynde a tabernacle for the God of Iacob. ⁴¹ And Salomon built him a house. ⁴² But the Highest dwelleth not in houses made by hand, as the prophete saith: ⁴³ Heauen is my seate: and the earth the footstole of my feet. ⁴⁴ What house wyl you build me, with our Lord? or what place is there of my resting? ⁴⁵ Hath not my hand made all these thynges?

⁵¹ You stiffe-necked and of vncircumcised hartes and eares, you alwayes resist the holy Ghost: as your fathers, your selues also. ⁵² Vvhich of the prophets did not your fathers persecute? And they slayne them that foretold of the commynge of the Iust one, of whom now you haue been the betrayers and murderers: ⁵³ vvho receiued the Lawe by the disposition of Angels, and haue not kept it.

⁵⁴ And hearing these things they vvore out in their hartes, and they gnashed vvith their teeth at him. ⁵⁵ But he being full of the holy Ghost, looking stedfastly vnto heauen, saw the glorie of God, and Iesus standing on the right hand of God. ⁵⁶ And he said, Behold I see the heauens opened, and the Sonne of man standing on the right hand of God. ⁵⁷ And they crying out vvith a loude voyce, stopped their eares, and vvith one accord ranne violently vpon him. ⁵⁸ And casting him forth vvithout the cite, they stoned him: and the vvitnesses laid off their garments beside the fete of a yong man that vvvas called Saul. ⁵⁹ And they stoned Steuen innocating, and saying: Lord Iesus, receiue my spirit. ⁶⁰ And falling on his knees, he cryed vvith a loude voyce, saying: Lord, lay not this synne vnto them. And vvhen he had said this, he fel a sleepe. And Saul vvvas consenting to his death.

8. AND the same day there vvvas made a great persecution in the Church, vvvhich vvvas at Hierusalem, and all vvvere dispersed

⁴⁰ Who found favour before God, and desired to find a Tabernacle for the God of Iacob. ⁴¹ But Solomon built him an house. ⁴² Howbeit the most high dwelleth not in temples made with hands, as saith the Prophet, ⁴³ Heauen is my Throne, and earth is my footstool: What house will ye build me, saith the Lord? Or what is the place of my rest? ⁴⁴ Hath not my hand made all these things?

⁵¹ Ye stiffnecked and vncircumcised in heart, and eares, ye doe alwayes resist the holy Ghost: as your fathers did, so doe ye. ⁵² Which of the Prophets haue not your fathers persecuted? And they haue slaine them which shewed before of the commynge of the Iust one, of whom ye haue bene now the betrayers and murderers: ⁵³ Who haue receiued the Law by the disposition of Angels, and haue not kept it.

⁵⁴ When they heard these things, they were out to the heart, and they gnashed on him with their teeth. ⁵⁵ But hee being full of the holy Ghost, looked vp stedfastly into heauen, and saw the glory of God, and Iesus standing on the right hand of God, ⁵⁶ And said, Behold, I see the heauens opened, and the Sonne of man standing on the right hand of God. ⁵⁷ Then they cried out with a loud voice, and stopped their eares, and ran vpon him with one accord, ⁵⁸ And cast him out of the cite, and stoned him: and the witnesses layd downe their clothes at a yong mans fete, whose name was Saul. ⁵⁹ And they stoned Steuen, calling vpon God, and saying, Lord Iesus receiue my spirit. ⁶⁰ And he kneeled down, and cryed with a loud voice, Lord lay not this sinne to their charge. And when he had said this, he fell asleepe.

8. AND Saul was consenting vnto his death. And at that time there was a great persecution against the Church which was at Hierusalem, and they were all scattered

κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρείας, πλὴν τῶν ἀποστόλων. ¹ συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς, καὶ ἐποίησαντο κοπετὸν μέγαν ἐπ' αὐτῷ. ² Σαῦλος δὲ ἐλυμαίνεται τὴν ἐκκλησίαν, κατὰ τοὺς οἴκους εἰσπορευόμενος, σύρων τε ἄνδρας καὶ γυναῖκας παρεδίδου εἰς φυλακὴν.

³ Οἱ μὲν οὖν διασπαρέντες διῆλθον, εὐαγγελιζόμενοι τὸν λόγον. ⁴ Φίλιππος δὲ κατελθὼν εἰς πόλιν τῆς Σαμαρείας, ἐκήρυσσεν αὐτοῖς τὸν Χριστόν. ⁵ προσεῖχόν τε | οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλέππου ὁμοθυμαδόν, ἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα ἃ ἐποίει. ⁶ πολλῶν | γὰρ τῶν ἐχόντων πνεύματα ἀκάθαρτα, βοῶντα ⁷ φωνῇ μεγάλῃ | ἐξήρχετο. | πολλοὶ δὲ παραλελυμένοι καὶ χωλοὶ ἑθεραπεύθησαν. ⁸ καὶ ἐγένετο | χαρὰ μεγάλη ἐν τῇ πόλει ἐκείνῃ. ⁹ Ἄνθρωπος δὲ τις ὀνόματι Σίμων προὔπῃρχεν ἐν τῇ πόλει μαγεύων καὶ ἐξιστῶν τὸ ἔθνος τῆς Σαμαρείας,

¹ Alex. H.² Alex. πολλοί.³ Rec. μεγάλη φωνή.⁴ Alex. ἐξήρχετο.⁵ ἐγένετο δι.⁶ Rec. = ἐκλυμαίνετο.

WICLIF—1380.

TYNDALE—1534.

CRANMER—1539.

cuntries of iudee and samarie, outakun the apostles ² but good men birieden steuene: and madden greet mornyng on hym; ³ but saul greetli distrustid the chirche and entrid bi housis, and drowe men and wymmen and bitoke hem in to prison; ⁴ and thei that weren scatterid: passiden forth preachyng the word of god. ⁵ And filip cam down in to a citee of samaria, and prechid to hem crist, ⁶ and the puple gaf tencis to thes thingis that weren said of filip with o wille heyringe and seynge the signes that he dide; ⁷ for many of hem that hadde vncleue spiritis crieden with a greet vois and wrote outy and many sike in the palei and crokid weren hecled; ⁸ therfor greet ioie was made in that citee. ⁹ But there was a man in that citee, whos name was Symoun: a wiche that hadde deceyued the folk of samarie: seynge that hym self was summe greet man; ¹⁰ whom alle herkesmeden: fro the lest: to the moost and seiden, this is the vertu of god which is clepid greet; ¹¹ and thei leueden him for long tyme he hadde maddid hem with his wiche craftis; ¹² but whanne thei hadden bileued to filip that prechid of the kyngdom of god: men and wymmen weren baptised in the name of ihesus crist; ¹³ and thanne also Symounde hym self bileued; & whanne he was baptised: he drowe to filip and he sey also that signes, and greet vertues weren don; he was astonyed and wondrid;

¹⁴ but whanne the apostles that weren at ierusalem hadden herd that samarie hadden receyued the word of god: thei senten to hem petir & iohn; ¹⁵ and whanne thei camen thei preiden for hem, that thei scholden receyue the holi goost; ¹⁶ for he cam not sit in to ony of hem; but thei weren baptised only in the name of the lord ihesus; ¹⁷ thanne thei leiden

scattered abroad thorowout the regions of iury and samaria; except the Apostles. ² Then devout men dressed Steven, and made great lamentacion over him. ³ But Saul made havocke of the congregacion entrynge into every house; and drowe out bothe man and woman and thrust them into prison. ⁴ They that were scattered abroad: went every where preachyng the worde. ⁵ Then came Philip into a cite of Samaria and preached Christ vnto them. ⁶ And the people gave hede vnto those thinges which Philip spake; with one acorde; in that they hearde and sawe the miracles which he dyd. ⁷ For vncleue sprites crynges with loude voyce; came out of many that were possessed of them. And manye taken with palsies; and many that halited; were hecled. ⁸ And ther was great ioie in that cite. ⁹ And ther was a certayne man called Symon; which before tyme in the same cite; used witchcraftes and bewitched the people of Samarie; sayng; that he was a man that coulde do grete thinges. ¹⁰ Whom they regarded; from the lest to the greatest; sayng; this felow is the great power of God. ¹¹ And him they set moche by; because of longe tyme with sorcery he had mocked them. ¹² But asone as they beleved Philip's preachyng of the kyngdome of God and of the name of Iesu Christ; they were baptised bothe men and women. ¹³ Then Simon him self beleued also; and was baptised; and continued with Phillip; and wondered beholdyng the miracles and signes; which were shewed.

¹⁴ When the Apostles which were at Ierusalem hearde saye that Samaria had receaved the worde of God: they sent vnto them; Peter and Iohn; ¹⁵ which when they were come; prayed for them; that they myght receave the holy goost. ¹⁶ For as yet he was come on none of them: But they were baptised only in the name of Christ Iesu. ¹⁷ Then layde they their

scattered abroad thorowout the regions of iury and samaria; except the Apostles. ² But devout men dressed Steven, and made great lamentacion over him. ³ As for Saul he made hauocke of the congregacion, and entred into every house, and drowe out bothe men and women, and thrust them into prison. ⁴ Therefore, they that were scattered abroad, went every where preachyng the worde of God. ⁵ Then came Philip into a citty of Samaria, and preached Christ vnto them. ⁶ And the people gave hede vnto those thinges which Philip spake, with one acorde, heyring and seynge the myracles which he did. ⁷ For vncleue sprites cryng wyth loude voyce, came out of many that were possessed of them. And many taken with palsy, and many that halited, were hecled. ⁸ And ther was grete ioie in the citty. ⁹ But ther was a certayne man called Symon, which before tyme in the same citty used witchcraftes, and bewitched the people of Samarie, sayng that he was a man that coulde do grete thynges. ¹⁰ Whom they regarded, from the lest to the greatest, sayng; this man is the power of God which is called great. ¹¹ And him they set moche by, because that of longe tyme he had bewitched them with sorceries. ¹² But asone as they gave credence to Philip's preachyng of the kyngdome of God, and of the name of Iesu Christ, they were baptised both men and women. ¹³ Then Simon him self beleued also. And whan he was baptised, he continued wyth Philip, and wondred, beholdyng the myracles and sygnes, which were shewed.

¹⁴ When the Apostles which were at Ierusalem hearde saye, that Samaria had receaued the worde of God, they sent vnto them Peter, and Iohn. ¹⁵ Whych when they were come downe, prayed for them, that they myght receaue the holy goost. ¹⁶ For as yet he was come on none of them: but they were baptised only in the name of Christ Iesu. ¹⁷ Then layde they their

outakun, except. hem, them. sent, send. o, one. ward, prayer. clepid, called. leueden, regarded. sey, said.

λέγων εἶναι τινα ἑαυτὸν μέγαν· ¹⁰ ᾧ προσεῖχον πάντες ἀπὸ μικροῦ ἕως μεγάλου, λέγοντες, 'Οὗτός ἐστιν ἡ δύναμις τοῦ Θεοῦ ἡ καλουμένη μεγάλη.' ¹¹ Προσεῖχον δὲ αὐτῷ, διὰ τὸ ἱκανῶ χρόνῳ ταῖς μαγείαις ἐξεστακέσαι αὐτούς. ¹² Ὅτε δὲ ἐπιστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ καὶ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ, ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες. ¹³ ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσε, καὶ βαπτισθεὶς ἦν προσκαρτερῶν τῷ Φιλίππῳ. θεωρῶν τε δυνάμεις καὶ σημεῖα μεγάλα γινόμενα, ἐξίστατο. ¹⁴ Ἀκούσαντες δὲ οἱ ἐν Ἱεροσολύμοις ἀπόστολοι, ὅτι δέδεκται ἡ Σαμάρεια τὸν λόγον τοῦ Θεοῦ, ἀπέστειλαν πρὸς αὐτοὺς τὸν Πέτρον καὶ Ἰωάννην. ¹⁵ οἵτινες καταβάντες προσηύξαντο περὶ αὐτῶν, ὅπως λάβωσι Πνεῦμα ἁγίου. ¹⁶ οὕτως γὰρ ἦν ἐπ' αὐδενὶ αὐτῶν ἐπιπεπτωκός, μόνον δὲ βεβαπτισμένοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. ¹⁷ τότε ἐπετίθουν

¹ Alex. = τὰ. ² Rec. + τοῦ. ³ Rec. σημεῖα καὶ δυνάμεις μεγάλας γινόμενας. ⁴ Alex. = τὸν. ⁵ Alex. αὐτῶν. ⁶ Alex. ἐπιτίθεν.

GENEVA — 1557.

scattered abroad, through the regions of Iurie and Samaria, except the Apostles. ² Then certayne men fearing God, called Steven amonge them, to be buried, and made great lamentation ouer him. ³ But Saul made haucke of the Congregation, and entred into euery house : and drewe out bothe men and women, and put them into prison. ⁴ Therefore they that were scattered abroad, went euery where preaching the worde of God. ⁵ Then came Philip into the cite Samaria, and preached Christ vnto them.

⁶ And the people gaue heede vnto those thinges which Philip spake, with one accord, hearing and seeing the miracles which he dyd. ⁷ For vncleane sprites crying with a loud voyce, came out of many that were possessed of them. and many taken with palseys, and that halted, were healed. ⁸ And ther was great ioye in that cite. ⁹ And ther was a certayne man called Simon, which before tyme, in the same cite vsed witchcrafts and bewitched the people of Samaria, saying, that he was a man that coulde do great thinges : ¹⁰ Whom they regarded from the least to the greatest, saying, This fellow is that great power of God. ¹¹ And they set muche by hym, because that of longe tyme he had bewytched them with sorceries. ¹² But as soon as they beleued Philip preaching of the kyngdome of God, and of the Name of Iesus Christ, they were baptized bothe men and women.

¹³ Then Simon him selfe beleued also : and was baptized, and continued with Philip : and wondred, beholding the signes and miracles which were shewed. ¹⁴ Now when the Apostles which were at Ierusalem heard say, that Samaria had receaued the worde of God, they sent vnto them, Peter and Iohn. ¹⁵ Which when they were come downe, prayed for them, that they myght receaue the holy Ghost. ¹⁶ (For as yet, he was come on none of them, but they were baptized only in the Name of our Lord Iesus.) ¹⁷ Then layd they their

RHIMS — 1582.

through the countries of Ierurie and Samaria, sauing the Apostles. ² And deuout men tooke order for Stevenes funeral, and made great mourning vpon him. ³ But Saul vvasited the Church : entreing in from house to house, and draving men and women, delivered them into prison. ⁴ They therefore that vvere dispersed, passed through, euangelizing the vvord.

⁵ And Philippe descending into the cite of Samaria, preached Christ vnto them. ⁶ And the multitudes vvere attent to those thinges vvhich vvere said of Philippe, vvith one accord hearing, and seeing the signes that he did. ⁷ For many of them that had vncleane sprites, crying vvith a loud voyce, vvent out. And many sicke of the palsey and lame vvere cured. ⁸ There vvvas made therefore great ioy in that cite. ⁹ And a certaine man named Simon, vvho before had been in that cite a Magician, seducing the nation of Samaria, saying him self to be some great one : ¹⁰ vnto vvhom al barked from the least to the greatest, saying, This man is the povver of God, that is called great. ¹¹ And they vvere attent vpon him, because a long time he had bewitched them vvith his magical practises. ¹² But vvhen they had beleued Philippe euangelizing of the kingdom of God, and of the name of Iesus Christ, they vvvere baptized, men and vvomen.

¹³ Then Simon also him self beleued : and being baptized, he cleaued to Philippe. Seeing also signes and very great miracles to be done, he vvvas astonied vvith admiration. ¹⁴ And vvhen the Apostles vvho vvvere in Ierusalem, had heard that Samaria had receiued the vvord of God : they sent vnto them Peter and Iohn. ¹⁵ Vvho vvhen they vvvere come, praied for them, that they myght receiue the holy Ghost. ¹⁶ For he vvvas not yet come vpon any of them, but they vvvere only baptized in the name of our Lord Iesus. ¹⁷ Then did they

AUTHORISED — 1611.

abroad throughout the regions of Iudea and Samaria, except the Apostles. ² And deuout men carried Steven to his buriall, and made great lamentation ouer him. ³ As for Saul, hee made haucke of the Church, entreing into euery house, and hailing men and women, committed them to prison. ⁴ Therefore they that were scattered abroad, went euery where preaching the word. ⁵ Then Philip went downe to the cite of Samaria, and preached Christ vnto them. ⁶ And the people with one accord gaue heede vnto those thinges which Philip spake, hearing and seeing the miracles which he did. ⁷ For vncleane spirits, crying with loud voice, came out of many that were possessed with them : and many taken with paldies, and that were lame, were healed. ⁸ And there was great ioy in that cite. ⁹ But there was a certaine man called Simon, which before time in the same cite vsed sorcery, and bewitched the people of Samaria, giuing out that himselfe was some great one.

¹⁰ To whom they all gaue heed from the least to the greatest, saying, This man is the great power of God. ¹¹ And to him they had regard, because that of long time he had bewitched them with sorceries. ¹² But when they beleued Philip preaching the thinges concerning the kingdome of God, and the Name of Iesus Christ, they were baptized, both men and women. ¹³ Then Simon himselfe beleued also : and when hee was baptized, he continued with Philip, and wondered, beholding the miracles and signes which were done. ¹⁴ Now when the Apostles which were at Ierusalem, heard that Samaria had receiued the word of God, they sent vnto them Peter and Iohn.

¹⁵ Who when they were come downe, praied for them that they might receiue the holy Ghost. ¹⁶ (For as yet he was fallen vpon none of them : only they were baptized in the Name of the Lord Iesus.) ¹⁷ Then laid they their hands on

τὸν λόγον τοῦ Κυρίου, ὑπέστρεψαν εἰς Ἱερουσαλὴμ, | πολλὰς τε κάμας τῶν Σαμαρειτῶν εὐηγγελίσαντο. |

¹⁸ Ἄγγελος δὲ Κυρίου ἐλάλησε πρὸς Φίλιππον, λέγων, Ἐγείνηαι καὶ πορεύου κατὰ μεσημβρίαν, ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν· αὕτη ἐστὶν ἔρημος. ¹⁹ καὶ ἀναστὰς ἐπορεύθη· καὶ ἰδοὺ, ἀνὴρ Αἰθίοψ εὐνοῦχος δυνάστης Κανδάκης τῆς βασιλείσης Αἰθίοπων, ὃς ἦν ἐπὶ πάσης τῆς γᾶς αὐτῆς, ὃς ἐληλύθει προσκυνήσων εἰς Ἱερουσαλὴμ, ²⁰ ὃν τε ὑποστρέφων καὶ καθημένος ἐπὶ τοῦ ἅρματος αὐτοῦ, καὶ ἀνεγίνωσκε τὸν προφήτην Ἠσαΐαν. ²¹ εἶπε δὲ τὸ Πνεῦμα τῷ Φίλιππῳ, Πρόσελθε καὶ κολλήθητι τῷ ἅρματι τούτῳ. ²² Προσδραμὼν δὲ ὁ Φίλιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος τὸν προφήτην Ἠσαΐαν, καὶ εἶπεν, Ἀρά γε γινώσκεις ἃ ἀναγινώσκεις; ²³ Ὁ δὲ εἶπε, Πῶς γὰρ ἂν δυνάμην εἶναι μὴ

* Alex. Τερσούλαρα.

* Alex. ἐγγυλίζοντα.

* Alex. = ἔγε.

GENEVA—1557.

handes on them, and they receiued the holy Ghost. ¹⁸ When Simon sawe, that through laying on of the Apostles handes, the holy Ghost was geuen, he offered them money. ¹⁹ Saying, Geue me also this power, that on whomeuer I put the handes, he may receaue the holy Ghost.

²⁰ Then sayd Peter vnto hym, Thy money perishe with thee, because thou weneest that the gift of God may be obtained with money. ²¹ Thou hast nether part nor fellowshipp in this busyness: for thy hart is not right in the sight of God. ²² Repent therefore of this thy wickednes, and pray God, that if it be possible the thought of thine hart may be forgoen thee. ²³ For I perceiue that thou art in the gall of bitterness, in the bonde of iniquite. ²⁴ Then answered Simon, and sayd, Pray ye to the Lord for me that none of these thinges which ye haue spoken, fall on me. ²⁵ And they when they had testified and preached the worde of the Lord, returned toward Ierusalem, and preached the Gospel in many townes of the Samaritans.

²⁶ Then the Angel of the Lord spake vnto Philip, saying, Arise and go towards the south vnto the way that goeth downe from Ierusalem vnto Gaza, which is least waste. ²⁷ And he arose and went on: and beholde a certeyne Eunuche of Ethiopia Candace the Queene of the Ethiopians chief Gouernour, who had the rule of all her treasure, came to Ierusalem for to worship. ²⁸ And as he returned home agayne sytting in his charet, he read Esai the Prophete. ²⁹ Then the Sprite sayd vnto Philip, Go nere and ioyn thy selfe to yonder charet.

³⁰ And Philip ranne thether, and heard him read the Prophet Esai, and sayd, But vnderstandest thou what thou readest? ³¹ And he sayd, How can I, except I had

RHEIMS—1582.

impose their handes vpon them, and they receiued the holy Ghost. ¹⁸ And when Simon had seen that by the imposition of the hand of the Apostles, the holy Ghost was giuen, he offered them money. ¹⁹ saying, Giue me also this power, that on whomeuer I impose my handes, he may receiue the holy Ghost. ²⁰ But Peter said to him, Thy money be with thee vnto perdition: because thou hast thought that the gift of God is purchased with money.

²¹ Thou hast no part, nor lot in this word. For thy hart is not right before God. ²² Doe penance therefore from this thy wickednesse: and pray to God, if perhaps this cogitation of thy hart may be remitted thee. ²³ For I see thou art in the gall of bitterness and the obligation of iniquitie. ²⁴ And Simon answering said, Pray you for me to our Lord, that nothing come vpon me of these things which you haue said. ²⁵ And they in deede hauing testified and spoken the word of our Lord, returned to Hierusalem, and evangelized to many countries of the Samaritans.

²⁶ And an Angel of our Lord spake to Philippe, saying: Arise, and goe toward the South, to the way that goeth downe from Hierusalem into Gaza: this is desert. ²⁷ And rising he went. And behold, a man of Ethiopia, an eunuch, of great authority vnder Candace the Queene of the Ethiopians, who was one of her treasures, was come to Hierusalem to adore: and he was returning and sitting vpon his chariot, and reading Esay the prophet. ²⁸ And the Spirit said to Philippe, Goe nere, and ioyn thy selfe to this same chariot. ²⁹ And Philippe running thereto, heard him reading Esay the prophet, and he said: Trovest thou that thou vnderstandest the things which thou readest? ³¹ Who said, And how can I,

AUTHORISED—1611.

them, and they received the holy Ghost. ¹⁸ And when Simon sawe that through laying on of the Apostles hands, the holy Ghost was giuen, hee offered them money, ¹⁹ Saying, Giue me also this power, that on whomeuer I lay handes, hee may receive the holy Ghost. ²⁰ But Peter said vnto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. ²¹ Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God.

²² Repent therefore of this thy wickednesse, and pray God, if perhaps the thought of thine heart may be forgiven thee. ²³ For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. ²⁴ Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which yee haue spoken, come vpon me. ²⁵ And they, when they had testified and preached the word of the Lord, returned to Hierusalem, and preached the Gospel in many villages of the Samaritanes.

²⁶ And the Angel of the Lord spake vnto Philip, saying, Arise, and goe toward the South, vnto the way that goeth downe from Hierusalem vnto Gaza, which is desert. ²⁷ And he arose, and went: and behold, a man of Ethiopia, an Eunuch of great authority vnder Candace queene of the Ethiopians, who had the charge of all her treasure, and had come to Hierusalem for to worship, ²⁸ Was returning, and sitting in his charet, read Esaias the Prophet. ²⁹ Then the Spirit said vnto Philip, Go nere, & ioyn thy selfe to this charet. ³⁰ And Philip ran thither to him, and heard him read the Prophet Esaias, and said, Understandest thou what thou readest? ³¹ And he said, How can I, except

‘ τις ὁδηγήσῃ με; ’ Παρεκάλεσέ τε τὸν Φίλιππον ἀναβάνατα καθίσαι σὺν αὐτῷ. ³³ ἡ δὲ περιοχὴ τῆς γραφῆς ἦν ἀνεγίνωσκεν, ἦν αὕτη, “Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, “ καὶ ὡς ἄμωδὸς ἐναντίον τοῦ * κείροντος | αὐτὸν ἄφρωνος, οὕτως οὐκ ἀνοίγει τὸ “ στόμα αὐτοῦ. ³⁴ ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἦρθη, τὴν δὲ γενεὰν “ αὐτοῦ τίς διηγῆσεται; ὅτι αἱρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ.” ³⁵ Ἀποκριθεὶς δὲ ὁ εὐνοῦχος τῷ Φιλίππῳ εἶπε, ‘ Δέομαί σου, περὶ τίνος ὁ προφῆτης λέγει τούτου; ‘ περὶ ἐαυτοῦ, ἢ περὶ ἐτέρου τινός; ’ ³⁶ Ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα αὐτοῦ, καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης, εὐηγγελίσαστο αὐτῷ τὸν Ἰησοῦν. ³⁷ ὡς δὲ ἐπορεύοντο κατὰ τὴν ὁδὸν, ἦλθον ἐπὶ τι ὕδωρ καὶ φησιν ὁ εὐνοῦχος. ‘ Ἴδου ὕδωρ ‘ τί κωλύει με βαπτισθῆναι; ’ ³⁸ Καὶ ἐκέλευσε στήναι τὸ ἄρμα καὶ κατέβησαν

* Alex. κείροντος.

* Rec. + 37. Εἰς δὲ Φίλιππος, ‘ὅτι κενότης αὐτοῦ ὡς ἀφρωνος, ἔστιν.’

WICLIF—1380.

he preid filip: that he schulde come up, and sitte with hym, ³³ and the place of the scripture that he redde was this: as a shep he was ledde to sleynge; & as a lambe bifor a man that schere hym in doute with out vois: so he opened not his mouth, ³⁴ in mekenesse his dome was taken up who schal telle out the generacion of him? for his lif schal be taken away fro the erthe, ³⁵ and the gildyng answered to filip: and seide: I biseche thee: of what profete seith he this thing; of hym self: ether of any other?

³⁶ and filip opened his mouth, and bigan at this scripturo: and prechid to hym ibesus, ³⁷ and the while thei wenten bi the weye: thei camen to a watir and the gildyng seide lo watir, who forbedith mo to be baptid? ³⁸ and filip seide; if thou bileuest of alle the herte, it is leful, and he answered and seide; I beleue that ihesus crist is the sone of god, ³⁹ & he comandid the chare to stonde stille, and thei wenten down bothe in to the watir. filip and the gildyng: and filip baptid hym, ⁴⁰ and whanne thai weren come up of the watir, the spirit of the lord ruyaschid filip, and the gildyng say hym no more; [and he wente ioyinge bi his weye.] ⁴¹ and filip was founden in azotis, and he passid forth and prechid to alle citees: til he cam to cesaria.

9. BUT saule git a blower of manasias, and of betingis agens the discipis of the lord: cam to the prince of preestis, ² and axed of hym letters in to damask to the synagogis; that if he found any men and mynmen of this lif: he schulde lide hem bounden to ierusalem, ³ and whanne he made his journey: it bifelde that he cam nyg to damask, and sodenly a ljt from hevene schoon aboute hym, ⁴ and he fille

TYNDALE—1534.

except I had a gyde? And he desyred Philip that he wold come vp and sit with him. ³³ The tenoure of the scripture which he redde, was this. He was ledde as a shepe to be slayne: and lyke a lambe domme before his shearer, so opened he not his mouth. ³⁴ Because of his humblesse, he was not esteemed: who shall declare his generacion? for his lyfe is taken from the erthe. ³⁵ The chamberlayne answered Philip and sayde: I praye the, of whom speaketh the Prophet this? of him selfe or of some other man?

³⁶ And Philip opened his mouth, and beganne at the same scripture, and preached vnto him Iesus. ³⁷ And as they went on their waye, they came vnto a certayne water; and the chamberlayne sayde: Se here is water, what shall let me to be baptised? ³⁸ Philip sayde vnto him: Yf thou beleue with all thyn hart, thou mayst. He answered and sayde: I beleue that Iesus Christe is the sonne of God. ³⁹ And he commaunded the charet to stonde still. And they went downe bothe into the water: bothe Philip and also the chamberlayne, and he baptised him. ⁴⁰ And assone as they were come out of the water, the sprete of the lord caught awaye Philip: that the chamberlayne sawe him no moore. And he went on his waye reioysinge: ⁴¹ but Philip was founde at Azotus. And he walked thorow out the cowntre preachinge in their cities, tyll he came to Cesarea.

9. AND Saul yet brethyng out threatnynges and slaughter agaynst the disciples of the lord, went vnto the hie preste, ² and desyred of him letters to Damasco, to the synagoges: that yf he founde any of this waye, whether they were men or women, he myght bringe them bounde vnto Ierusalem. ³ But as he went on his iorney, it fortuneth that he drue nyte to Damasco, and sodenly ther shyned rounde about him a lyght from heven. ⁴ And he fell to the erth,

CRANMER—1539.

except I had a gyde? And he desyred Philip, that he wold come vp, and syt with hym. ³³ The tenoure of the scripture whych he red, was this: He was led as a shepe to be slayne: and lyke a lambe domme before his shearer, so opened he not his mouth. ³⁴ Because of his humblesse, he was not esteemed. But who shal declare his generacion? for his lyfe is taken from the erth. ³⁵ The chamberlayne answered Philip, and sayde: I praye the, of whom speaketh the Prophet this? of hym selfe, or of some other man?

³⁶ Philip opened his mouth, and beganne at the same scripture, and preached vnto hym Iesus. ³⁷ And as they went on their waye, they came vnto a certayne water, and the chamberlayne sayde: Se, here is water, what doth let me to be baptysed? ³⁸ Philip sayde vnto hym: If thou beleue wyth all thyn hart, thou mayst. And he answered and sayde, I beleue, that Iesus Chyrst is the sonne of God. ³⁹ And he commaunded the charet to stande styll. And they went downe both into the water: bothe Philip and also the chamberlayne, and he baptysed hym. ⁴⁰ And assone as they were come out of the water, the sprete of the Lorde caught awaye Philip, and the chamberlayne sawe hym nomoore. And he went on his waye reioysinge. ⁴¹ but Philip was founde at Azotus. And he walked thorowout the cowntre, preachinge in all the cities, tyll he came to Cesarea.

9. AND Saul yet brethyng out threatnynges and slaughter agaynst the disciples of the Lorde, went vnto the hie preste, ² and desyred of hym letters, to cary to Damasco, to the synagoges: that yf he founde any of this waye (whether they were men or women) he myght bringe them bounde vnto Ierusalem. ³ And when he iorneyed, it fortuneth that as he was come nyte to Damasco, sodenly their shyned round about hym a lyght from heauen, ⁴ and he fell to the earth, and

damask, ierusalem. gildyng, chamberlayne. azotis, azotus. cesaria, cesarea.

iosafat, ierusalem. azotis, azotus.

ἀμφοτέρω εἰς τὸ ὕδωρ, ὃ τε Φίλιππος καὶ ὁ εὐνοῦχος καὶ ἐβάπτισεν αὐτόν. ³⁵ ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, Πνεῦμα Κυρίου ἤρπασε τὸν Φίλιππον· καὶ οὐκ εἶδεν αὐτὸν οὐκέτι ὁ εὐνοῦχος, ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων. ³⁶ Φίλιππος δὲ εὗρέθη εἰς Ἀζωτον καὶ διερχόμενος ἐγγεγέλβετο τὰς πόλεις πάσας, ἕως τοῦ ἐλθεῖν αὐτὸν εἰς Καισάρειαν.

IX. Ὁ δὲ Σαῦλος ἔτι ἐμπνέων ἀπειλῆς καὶ φόβου εἰς τοὺς μαθητὰς τοῦ Κυρίου, προσελθὼν τῷ ἀρχιερεῖ, ᾠτήσατο παρ' αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς τὰς συναγωγάς, ὅπως εἰάν τις εὖρη τῆς ὁδοῦ ὄντας ἄνδρας τε καὶ γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἱερουσαλὴμ. ¹ ἐν δὲ τῷ πορεύεσθαι, ἐγένετο αὐτὸν ἐγγίξαι τῇ Δαμασκῷ, καὶ ἐξαίφνης περιήστραψεν αὐτὸν φῶς ἀπὸ τοῦ οὐρανοῦ· καὶ

¹ Ἀποστόλις ἡ αὐτῇ, ἡ Πιστοῦς τῶν αἰῶν τοῦ Θεοῦ ἵνα τὸν Ἰησοῦν Χριστόν.

¹ Alex. B.

GENEVA—1557.

a gyde? And he desired Philip, that he wolde come vp and sit with him. ³² The place of the Scripture which he read was this, He was led as a shepe to be slayne: and like a lambe donne before his shearer, so opened he not his mouth. ³³ In his humilitie his iudgement hath bene exalted. But who shal declare his generation? for his life is taken from the earth. ³⁴ Then the Eunuche answered Philip and sayd, I pray thee of whom speaketh the Prophet this? of him selfe, or of some other man?

³⁵ Then Philip opened his mouth, and began at the same Scripture, and preached vnto him Iesus. ³⁶ And as they went on their way, they came vnto a certayne water, and the Eunuche sayd, Se, here is water, what doth let me to be baptized?

³⁷ And Philip sayd vnto him, If thou beleeue with all thine heart, thou mayst. And he answered and sayd, I beleeue that Iesus Christe is the Sonne of God. ³⁸ Then he commanded the charot to stand still: and they went downe bothe into the water, bothe Philip and also the Eunuche, and he baptized him. ³⁹ And assone as they were come out of the water the Spirit of the Lord caught away Philip, that the Eunuche sawe him no more, and he went on his way reioysing. ⁴⁰ But Philip was founde at Azotus: and he walked through out the countre, preaching in their cities, tyl he came to Cesarea.

9. AND Saul yet breathing out threatenings and slaughter against the disciples of the Lord, went vnto the hie Priest, ² And desired of him letters to Damascus to the Synagoges: that if he founde any of this way (whether they were men or women) he myght bring them bounde vnto Ierusalem. ³ Now as heorneyed, it fortuneth that as he was come nyc to Damascus, sodenly ther shyned rounde about him a lyght from heauen. ⁴ And he fel to

RHEIMS—1582.

vnlesse some man shew me? and he desired Philip that he wvould come vp and sit vwith him. ³² And the place of the scripture vvhich he did reade, was this: As a sheepe to slaughter was he led: and as a lambe before his shearer, vwithout voice, so did he not open his mouth. ³³ In humilitie his iudgement was taken away. His generation vvhoe shal declare, for from the earth shal his life be taken?

³⁴ And the eunuch answering Philip, said, I beseeche thee, of vvhom doth the Prophet speake this? of him selfe, or of some other? ³⁵ And Philip opening his mouth, and beginning from this scripture, euangelized vnto him Iesus. ³⁶ And as they went by the vvay, they came to a certayne vvater: and the eunuch said, Lo vvater, vvho doth let me to be baptized? ³⁷ And Philip said, If thou beleeue vwith al thy heart, thou maiest. And he answering said, I beleeue that Iesus Christ is the sonne of God. ³⁸ And he commanded the chariot to stay: and both went downe into the vvater, Philip and the Eunuch, and he baptized him. ³⁹ And when they were come vp out of the vvater, the Spirit of our Lord tooke away Philip, and the eunuch saw him no more. And he went on his vvay reioycing. ⁴⁰ But Philip was found in Azotus, and passing through, he euangelized to al the cities, til he came to Cesarea.

9. AND Saul as yet breathing forth threatenings and slaughter against the disciples of our Lord, came to the high priest, ² and asked letters of him vnto Damascus to the synagoga, that if he had found any men and vvomen of this vvay, he might bring them bound vnto Hierusalem.

³ And as he went on his journey, it chanced that he drevv nigh to Damascus: and sodenly a light from heauen shined round about him. ⁴ And falling on

AUTHORISED—1611.

some man should guide me? And he desired Philip, that hee would come vp, and sit with him. ³² The place of the Scripture, which hee read, was this, Hee was led as a sheepe to the slaughter, and like a Lambe dumbe before the shearer, so opened he not his mouth: ³³ In his humiliation, his Iudgement was taken away: and who shall declare his generation? For his life is taken from the earth. ³⁴ And the Eunuch answered Philip, and said, I pray thee, of whom speaketh the Prophet this? of himselfe, or of some other man?

³⁵ Then Philip opened his mouth, and began at the same Scripture, and preached vnto him Iesus. ³⁶ And as they went on their way, they came vnto a certayne water: and the Eunuch said, See, heere is water, what doeth hinder me to be baptized? ³⁷ And Philip said, If thou beleeuest with all thine heart, thou mayest. And he answered, and said, I beleeue that Iesus Christ is the Sonne of God.

³⁸ And he commanded the chariot to stand still: and they went downe both into the water, both Philip, and the Eunuch, and he baptized him. ³⁹ And when they were come vp out of the water, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more: and hee went on his way reioycing. ⁴⁰ But Philip was found at Azotus: and passing thorow he preached in all the cities, till he came to Cesarea.

9. AND Saul yet breathing out threatenings and slaughter against the disciples of the Lord, went vnto the high Priest, ² And desired of him letters to Damascus, to the Synagogues, that if he found any of this way, whether they were men or women, he might bring them bound vnto Hierusalem. ³ And as he journeyed he came neere Damascus, and suddenly there shined round about him a light from heauen. ⁴ And he fell to the

οὐκ ἔστιν Ἰούδα Σαῦλον ὀνόματι, Ταρσέα. ἰδοὺ γὰρ προσεύχεται, ¹³ καὶ εἶδεν ἐν ὁράματι ἄνδρα ὀνόματι Ἀνανίαν εἰσελθόντα καὶ ἐπιθέντα αὐτῷ ¹⁴ χεῖρα, ὅπως ἀναβλέψῃ. ¹⁵ Ἀπεκρίθη δὲ Ἀνανίας, Κύριε, ἀκήκοα ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου, ὅσα κακὰ ἐποίησε τοῖς ἁγίοις σου ἐν Ἱερουσαλὴμ. ¹⁶ καὶ ὧδε ἔχει ἐξουσίαν παρὰ τῶν ἀρχιερέων, δηῆσαι πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά σου. ¹⁷ Εἶπε δὲ πρὸς αὐτὸν ὁ Κύριος, Πορεύου, ὅτι σκευὸς ἐκλογῆς μοι ἐστὶν οὗτος, τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν καὶ βασιλέων, υἱὸν τε Ἰσραὴλ. ¹⁸ ἐγὼ γὰρ ὑποδείξω αὐτῷ, ὅσα δεῖ αὐτὸν ὑπὲρ τοῦ ὀνόματός μου παθεῖν. ¹⁹ Ἀπηλθε δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν, καὶ ἐπιθεὶς ἐπ' αὐτὸν τὰς χεῖρας εἶπε, Σαοὺλ ἀδελφε, ὁ Κύριος ἀπέσταλκέ με, Ἰησοῦς ὁ ὀφθαλμοὶ σοι ἐν τῇ ὁδῷ ἥ ἤρχου,

* Rec. = Ἀλλὰ.

* Alex. 3 γ.

* Alex. ἰσοκ.

* Alex. ἐν ὁράματι ὁ Κύριος.

* Alex. τὰς χεῖρας.

* Rec. + ὁ.

GENEVA—1557.

the earth, and heard a voyce, saying to him, Saul, Saul, why persecutest thou me? ² And he sayd, Who art thou Lord? And the Lord sayd, I am Iesus whom thou persecutest, it is hard for thee to kicke against prickes. ³ He then bothe trembling and astonied, sayd, Lord what wilt thou haue me to do? and the Lord sayd vnto him, Arise and go into the citie, and it shalbe tolde thee what thou shalt do.

⁷ The men which iorneyed with him, stode amased, hearing his voyce: but seeing no man. ⁸ And Saul arose from the ground, and opened his eyes, but sawe no man. Then led they him by the hand, and brought him into Damascus. ⁹ When he was three dayes with out sight, and neither ate nor dranke. ¹⁰ And there was a certaine discipule at Damascus named Ananias, and to him sayd the Lord in a vision, Ananias. And he sayd, Beholde, I am here Lord. ¹¹ Then the Lord sayd vnto him, Arise, and go into the strete which is called Straight, and seeke in the house of Iudas after one called Saul of Tarsus: for behold he prayeth. ¹² And he saue in a vision a man named Ananias coming into him, and putting his handes on him, that he myght receaue his syght. ¹³ Then Ananias answered, Lord, I haue heard by many of this man, how much euill he hath done to thy saintes at Ierusalem.

¹⁴ Moreover here he hath suctowite of the hye Priestes, to bynde all that call on thy Name. ¹⁵ The Lord sayd vnto him, Go thy wayes: for he is a chosen vessel vnto me, to beare my Name before the Gentiles, and kynges, and the children of Israel. ¹⁶ For I will shewe hym, how much euill hee hath done to thy saintes at Ierusalem: ¹⁷ And there was a certaine discipule at Damascus, named Ananias, and to him sayd the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. ¹⁸ And the Lord saide vnto him, Arise, and goe into the street which is called Straight, and inquire in the house of Iudas, for one called Saul of Tarsus: for behold, he prayeth, ¹⁹ And hath seene in a vision a man named Ananias, coming in, and putting his hand on him, that he might receiue his sight. ²⁰ Then Ananias answered, Lord, I haue heard by many of this man, how much euill hee hath done to thy Saints at Ierusalem: ²¹ And here he hath authority from the chiefe Priestes, to binde all that call on thy Name. ²² But the Lord said vnto him, Goe thy way: for he is a chosen vessel vnto me, to beare my Name before the Gentiles, and Kings, and the children of Israel. ²³ For I will shew him how great things hee must suffer for my Names sake.

RHEIMS.—1582.

the ground, he heard a voice saying to him, Saul, Saul why persecutest thou me? ² Vwho said, Vwho art thou Lord? And he, I am Iesus whom thou doest persecute. it is hard for thee to kicke against the prickes. ³ And trembling and being astonied he said, Lord, what wilt thou haue me to doe? And our Lord to him, Arise, and goe into the citie, and it shall be tolde thee what thou must doe. ⁷ But the men that went in companie with him, stood amased, hearing the voice, but seeing no man. ⁸ And Saul rose vp from the ground, and his eyes being opened, he saw nothing. And they drawing him by the handes, brought him into Damascus. ⁹ And he was three daies not seeing, and he did neither eate nor drinke.

¹⁰ And there was a certaine discipule at Damascus, named Ananias: and our Lord said to him in a vision, Ananias. But he said, Loc, here I am Lord. ¹¹ And our Lord to him, Arise, and goe into the streete that is called Straight: and seeke in the house of Iudas, one named Saul of Tarsus, for behold he prayeth. ¹² And he saw a man named Ananias, coming in and imposing handes vpon him for to receiue his sight. ¹³ But Ananias answered, Lord, I haue heard by many of this man, how much euill he hath done to thy saintes in Hierusalem: ¹⁴ and here he hath authority from the chiefe priests to binde all that innocates thy name. ¹⁵ And our Lord said to him, Goe, for a vessel of election is this man vnto me, to carie my name before the Gentiles, and kynges, and the children of Israel. ¹⁶ For I will shew him how great things he must suffer for my name.

¹⁷ And Ananias went, and entred into the house: and imposing handes vpon him, he said, Brother Saul, our Lord Iesus hath sent me, he that appeared to thee in the way that thou camest: that thou

AUTHORISED—1611.

earth, and heard a voyce saying vnto him, Saul, Saul, why persecutest thou me? ² And he said, Who art thou, Lord? And the Lord said, I am Iesus whom thou persecutest: It is hard for thee to kicke against the prickes. ³ And he trembling and astonished, said, Lord, what wilt thou haue mee to doe? And the Lord said vnto him, Arise, and goe into the citie, and it shall be tolde thee what thou must doe. ⁷ And the men which journeyed with him, stood speechlesse, hearing a voyce, but seeing no man. ⁸ And Saul arose from the earth, and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. ⁹ And he was three dayes without sight, and neither did eate nor drinke.

¹⁰ And there was a certaine discipule at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. ¹¹ And the Lord saide vnto him, Arise, and goe into the street which is called Straight, and inquire in the house of Iudas, for one called Saul of Tarsus: for behold, he prayeth, ¹² And hath seene in a vision a man named Ananias, coming in, and putting his hand on him, that he might receiue his sight. ¹³ Then Ananias answered, Lord, I haue heard by many of this man, how much euill hee hath done to thy Saints at Hierusalem: ¹⁴ And here he hath authority from the chiefe Priestes, to binde all that call on thy Name. ¹⁵ But the Lord said vnto him, Goe thy way: for he is a chosen vessel vnto me, to beare my Name before the Gentiles, and Kings, and the children of Israel. ¹⁶ For I will shew him how great things hee must suffer for my Names sake.

¹⁷ And Ananias went his way, and entred into the house, and putting his hands on him, saide, Brother Saul, the Lord (even Iesus that appeared vnto thee in the way as thou camest) hath sent mee, that thou

ὅπως ἀναβλέψῃς καὶ πλησθῇς Πνεύματος ἁγίου.¹⁸ Καὶ εὐθέως ἀπέπεσον ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ ὥσπερ λεπίδες, ἀνέβλεψέ τε παραχρῆμα, καὶ ἀναστὰς ἐβαπτίσθη.¹⁹ καὶ λαβὼν τροφὴν ἐνίσχυσεν. Ἐγένετο δὲ μετὰ τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας τινάς·²⁰ καὶ εὐθέως ἐν ταῖς συναγωγαῖς ἐκήρυσσε τὸν Ἰησοῦν, ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ.²¹ ἐξίσταντο δὲ πάντες οἱ ἀκούοντες καὶ ἔλεγον, Οὐχ οὗτός ἐστιν ὁ πορθήσας ἐν Ἱερουσαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο, καὶ ὧδε εἰς τοῦτο ἐληλύθει ἵνα δεδεμένους αὐτοὺς ἀγάγῃ ἐπὶ τοὺς ἀρχιερεῖς;²² Σαῦλος δὲ μᾶλλον ἐνεδυναμούτο, καὶ συνέχυνε τοὺς Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ, συμβιβάζων ὅτι οὗτός ἐστιν ὁ Χριστός.²³ Ὡς δὲ ἐπληροῦντο ἡμέραι ἱκαναί, συνεβουλεύσαντο οἱ Ἰουδαῖοι ἀνελεῖν αὐτόν· ἐγνώσθη δὲ τῷ Σαύλῳ ἡ ἐπιβουλὴ αὐτῶν.²⁴ παρετήρουν| τε| τὰς πύλας ἡμέρας τε καὶ νυκτὸς, ὅπως αὐτὸν

¹⁸ Alex. = παραχρῆμα. ¹⁹ Rec. + ὁ Σαῦλος. ²⁰ Rec. Χριστὸν. ²¹ Alex. παρετήρουν. ²² Alex. δι καὶ. ²³ Alex. ὡ μαθηταὶ αὐτοῦ νυκτὸς διὰ τὰς τῶν μαθητῶν αὐτοῦ. ²⁴ Rec. + ὁ Σαῦλος.

WICLIF—1380.

in whiche thou comest : that thou se, and be fulfilled with the holi goost.¹⁸ And anon as the scales felden fro his eyen he receyved sight, and he roos and was baptised,¹⁹ and whanne he hadde take mete he was confortid.

and he was bi summe dayes with the discipulis that weren at damasc;²⁰ and anon he cutride in to the synagogis, and prechid the lord ihesu; for this is the sone of god,²¹ and alle men that herden hym wondrously : and seiden where this is not he that impugned in ierusalem hem that clepiden to help this name? and hidir he cam for this thing; that he schuld lede hem bounden to the pryncis of preest;²² but saul myche the more wexed among; and confoundide the iewis, that dwelliden at damasc, and sfermed that this is crist;²³ and whanne many dayes weren fillid; iewis maken a counceill that thei schuld en alle byn, and the aspys of hem, weren made knowm to saul,²⁴ and thei kepten the gatis day and nyght, that thei schuld en alle hym;²⁵ but his discipulis token hym bi nyght, and delyuerden hym, and leten hym down in a lepe bi the walley.

²⁶ and whanne he cam in to ierusalem, he asside to ioyne hym to the discipulis, and alle dredden hym, and leuened not that he was a discipul;²⁷ but barnabas took & ledde hym to the apostlis, and telden to hem; hou in the weye he hadde seyn the lord; and that he spake to hym; and hou in damasc he dide tristilli in the name of ihesu;²⁸ and he was with hem and entrid and yede out in ierusalem;²⁹ and dide tristilli in the name of ihesu; and he spake with bethen men : and disputid with grekis; and thei sougten to sle hym;³⁰ whiche thing; whanne the brethren hadde knowe, thei lodden hym bi nyght to cesarie; & leten him go to tarsus;³¹ and the chirch bi alle iudee & galilee and samarie hadde pees; and was edified

TYNDALE—1534.

myghtest receave thy syght and befilled with the holy goost.¹⁸ And immediately ther fell from his eyes as it had bene scales, and he receaved syght, and arose and was baptised,¹⁹ and receaved mete and was comforted.

Then was Saul a certayne daye with the disciples which were at Damasco.²⁰ And stryght waye he preached Christ in the synagoges; how that he was the sone of God.²¹ All that hearde him, were amased and sayde: is not this he that spoyled them which called on this name in Ierusalem, and came hyther for that entent that he shuld bringe them bounde vnto the hye prestes?²² But Saul encreased in strength, and confounded the Iewes which dwelte at Damasco, affirminge that this was very Christ.

²³ And after a good whyle the Iewes toke counsell to gether, to kyl him.²⁴ But their layinge awayte was knowen of Saul. And they watched at the gates daye and nyght to kyl him.²⁵ Then the disciples toke him by nyght and put him thorow the wall and let him doune in a basket.

²⁶ And when Saul was come to Ierusalem, he assayde to couple him selfe with the disciples; and they were all asfrawde of hym and beleued not that he was a discipul.²⁷ But Barnabas toke hym and brought hym to the apostles and declared to them how he had sene the Lorde in the waye and had spoken wyth hym; and how he had done boldly at damasco in the name of Iesu.²⁸ And he had his conuersacion with them at Ierusalem;²⁹ and quit hym selfe boldly in the name of the lord Iesu. And he spake and disputed wyth the grekes: and they went aboute to sle hym.³⁰ But when the brethren knew of that, they brought hym to cesarea, and sent hym forth to Tharsus.³¹ Then had the congregacions rest thorow-

CRANMER—1539.

myghtest receave thy syght, and be filled with the holy goost.¹⁸ And immediately ther fell from his eyes as it had bene scales, and he receaved syght; and arose, and was baptysed,¹⁹ and receaved meate and was comforted. Then was Saul a certayne dayes wyth the disciples, which were at Damasco.²⁰ And stryght waye he preached Christ in the Synagoges, how that he was the sone of God.²¹ But all that heard hym, were amased and sayde: is not this he, that spoyled them which called on thy name in Ierusalem, and came hyther for that entent, that he myght brynge them bounde vnto the hye prestes?²² But Saul encreased the more in strength, and confounded the Iewes which dwelt in Damasco, affirmynge: that this was very Chryst.

²³ And after a good whyle, the Iewes toke counsell together, to kyl hym.²⁴ But their layinge awayte was knowen of Saul. And they watched the gates daye and nyght to kyl hym.²⁵ Then the disciples toke him by nyght, and put hym thorow the wall, and let hym downe in a basket.

²⁶ And when Saul was come to Ierusalem, he assayde to couple him selfe to the disciples: but they were all asfrawde of him, and beleued not, that he was a discipul.²⁷ But Barnabas toke him, and brought hym to the Apostles, and declared to them, how he had sene the Lorde in the waye, and that he had spoken to him, and how he had done boldly at Damasco in the name of Iesu.²⁸ And he had his conuersacyon with them at Ierusalem,²⁹ & spake boldly in the name of the Lorde Iesu. And he spake and disputed agaynst the Grekes: but they went about to sle hym.³⁰ Whych when the brethren knew, they brought him to Cesarea, and sent hym forth to Tharsus.³¹ Then had the congregacions rest thorow out all Iewry and Galilee and Samaria, and were edified,

from eyes. Ierusalem, befilled. Ierusalem, comforted. Ierusalem, edified.

ἀνέλαισι. ²⁵ λαβόντες δὲ αὐτὸν οἱ μαθηταὶ νυκτὸς, καθήκαν διὰ τοῦ τεύχους, χαλάσαντες ἐν σπιρίδι. ²⁶ Παραγενόμενος δὲ εἰς Ἱερουσαλὴμ, ἐπειράτο κολλᾶσθαι τοῖς μαθηταῖς· καὶ πάντες ἐφοβοῦντο αὐτὸν, μὴ πιστεύοντες ὅτι ἐστὶ μαθητῆς. ²⁷ Βαρνάβας δὲ ἐπιλαβόμενος αὐτὸν, ἤγαγε πρὸς τοὺς ἀποστόλους, καὶ διηγῆσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ εἶδε τὸν Κύριον, καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ ἐπαρρησιάσατο ἐν τῷ ὀνόματι τοῦ Ἰησοῦ. ²⁸ καὶ ἦν μετ' αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος ἐν Ἱερουσαλὴμ, καὶ παρρησιαζόμενος ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ, ἐλάλει τε καὶ συνεζήτει πρὸς τοὺς Ἑλληνιστάς· οἱ δὲ ἐπεχείρουν αὐτὸν ἀνελεῖν. ²⁹ ἐπυγνόντες δὲ οἱ ἀδελφοὶ κατήγαγον αὐτὸν εἰς Καισάρειαν, καὶ ἐξαπέστειλαν αὐτὸν εἰς Ταρσόν.

³¹ Αἱ μὲν οὖν ἐκκλησίαι καθ' ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας

²⁵ Alex. ἐν.

²⁶ Alex. ἐνέριον.

²⁷ Alex. ἐκ.

²⁸ Alex. = αὐτῷ.

²⁹ Alex. = Ἰησοῦ.

³⁰ Alex. ἡ μὲν οὖν ἐκκλησία . . . ἔχεν ἐρέτην, οἰκοδομημένη καὶ πορευομένη . . . ἰσχυρότητα.

GENEVA—1557.

thou mightest receive thy sight, and be filled with the holy Ghost.

¹⁸ And immediately ther fell from his eyes as it had bene scales, and suddenly he received sight: and arose, and was baptized. ¹⁹ And received meat, and was comforted. Then was Saul certayne dayes with the disciples which were at Damascus. ²⁰ And straight way he preached Christ in the Synagoges, how that he was the Sonne of God. ²¹ So that all that heard him, were amazed and sayd, Is not this he, that spoyled them which called on this Name in Ierusalem: and came hither for that intent, that he should bring them bounde vnto the hye Priestes? ²² But Saul increased the more in strength, and confounded the Iewes which dwelt at Damascus, confirming, that this was very Christe. ²³ And after a good while, the Iewes toke counsel together, to kyl him. ²⁴ But their laying awaye was knowne of Saul, and they watched the gates day and nyght to kyl him.

²⁵ Then the disciples toke him by night, and put him through the wall, and let him downe in a basket. ²⁶ And when Saul was come to Ierusalem, he assayed to couple him selfe with the disciples, but they were all afrayde of him, and belueed not that he was a disciple. ²⁷ But Barnabas toke him, and brought him to the Apostles, and declared to them, how he had sene the Lord in the way, who spake vnto him: and how he had done boldly at Damascus in the Name of Iesus. ²⁸ And he was conversant with them at Ierusalem. ²⁹ And spake frankly in the Name of the Lord Iesus, and disputed with the Grekes: and they went about to slay him. ³⁰ But when the brethren knewe of that, they brought hym to Cesarea, and sent him forth to Tarsus. ³¹ Then had the Churches rest thorough Iewrie, and Galile, and Samaria,

RHEIMS—1582.

maiest see and be filled with the holy Ghost. ¹⁸ And forthwith there fell from his eyes as it were scales, and he received sight, and rising he was baptized. ¹⁹ And when he had taken meate, he was strengthened.

And he was with the disciples that were at Damascus, for certayne daies. ²⁰ And incontinent entering into the synagoges, he preached Iesus, that this is the sonne of God. ²¹ And all that heard, were astonished, and said, Is not this he that expugned in Hierusalem those that invoked this name: and came hither to this purpose that he might bring them bound to the chiefe priests? ²² But Saul waxed mightie much more, and confounded the Iewes that dwelt at Damascus, affirming that this is Christus. ²³ And when many daies were passed, the Iewes consulted that they might kil him. ²⁴ But their conspiracie came to Saule knowne. And they kept the gates also day and night, that they might kil him. ²⁵ But the disciples taking him in the night, conveyed him away by the wall, letting him downe in a basket.

And when he was come into Hierusalem, he assayed to ioine him selfe to the disciples, and all feared him, not beleieving that he was a disciple. ²⁷ But Barnabas tooke him and brought him to the Apostles, and told them how in the way he had seen our Lord, and that he spake vnto him, and how in Damascus he dealt confidently in the name of Iesus. ²⁸ And he was with them going in and going out in Hierusalem, and dealing confidently in the name of our Lord. He spake also to the Gentiles, and disputed with the Grekes: but they sought to kil him. ³⁰ Which when the brethren had knowen, they brought him downe to Cesarea, and sent him away to Tarsus.

³¹ The Churches truly through all Iewrie and Galilee and Samaria had peace, and

AUTHORISED—1611.

mightest receive thy sight, and be filled with the holy Ghost. ¹⁸ And immediately there fell from his eyes as it had bene scales, and he received sight forthwith, and arose, and was baptized. ¹⁹ And when he had received meat, he was strengthened. Then was Saul certaine dayes with the disciples which were at Damascus. ²⁰ And straightway hee preached Christ in the Synagogues, that hee is the Sonne of God. ²¹ But all that heard him, were amazed, and said, Is not this he that destroyed them which called on this Name in Hierusalem, and came hither for that intent that he might bring them bound vnto the chiefe Priests? ²² But Saul increased the more in strength, and confounded the Iewes which dwelt at Damascus, proving that this is very Christ.

And after that many dayes were fulfilled, the Iewes toke counsel to kill him. ²⁴ But their laying awaye was knowne of Saul: and they watched the gates day and night to kill him. ²⁵ Then the disciples tooke him by night, and let him downe by the wall in a basket. ²⁶ And when Saul was come to Hierusalem, he assayed to ioine himselfe to the disciples, but they were all afraid of him, and beleecued not that he was a Disciple. ²⁷ But Barnabas tooke him, and brought him to the Apostles, and declared vnto them how hee had sene the Lord in the way, and that he had spoken to him, and how hee had preached boldly at Damascus in the Name of Iesus. ²⁸ And he was with them continuing in, and going out at Hierusalem. ²⁹ And he spake boldly in the Name of the Lord Iesus, and disputed against the Grecians: but they went about to slay him. ³⁰ Which when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus. ³¹ Then had the Churches rest thoroughout all Iudea, and Galilee, and Samaria, and

εἶχον εἰρήνην, οἰκοδομούμεναι καὶ πορευόμεναι τῷ φόβῳ τοῦ Κυρίου, καὶ τῇ παρακλήσει τοῦ ἁγίου Πνεύματος ἐπληθύνοντο.) ³² Ἐγένετο δὲ Πέτρον διερχόμενον διὰ πάντων, κατελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς κατοικοῦντας Λύδδαν· ³³ εὗρε δὲ ἐκεῖ ἄνθρωπον τινα Ἀινέα ὀνόματι, ἐξ ἐτῶν ὀκτὼ κατακείμενον ἐπὶ κρᾶββάτῳ, ὃς ἦν παραλελυμένος. ³⁴ καὶ εἶπεν αὐτῷ ὁ Πέτρος, Ἀινέα, ἰαταί σε Ἰησοῦς ὁ Χριστός· ἀνάστηθι καὶ στρώσον σεαυτῷ. Καὶ εὐθέως ἀνέστη· ³⁵ καὶ εἶδον αὐτὸν πάντες οἱ κατοικοῦντες Λύδδαν καὶ τὸν Σάρωνα, οἵτινες ἐπέστρεψαν ἐπὶ τὸν Κύριον.

³⁶ Ἐν Ἰόππῃ δέ τις ἦν μαθήτρια ὀνόματι Ταβιθὰ, ἣ διερμηνευομένη λέγεται Δορκάς· αὕτη ἦν πλήρης ἀγαθῶν ἔργων καὶ ἐλεημοσυνῶν ὧν ἐποίει. ³⁷ ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἀσθενήσασαν αὐτὴν ἀποθανεῖν· λούσαντες δὲ αὐτὴν ἔθηκαν ἐν ὑπερώῳ. ³⁸ ἐγγὺς δὲ οὗσης Λύδδης τῇ Ἰόππῃ, οἱ μαθηταὶ ἀκούσαντες

* Alex. ὀνόματι Αἰνίαν.

† Alex. βεβήρησεν.

WICLIFFE—1380.

and walkid in the drede of the lord : and was fillid with counfort of the holi goost;

³² and it biſkede that petir, the while he passið aboute alle : come to the holi men that dwelliden at liddle, ³³ and he foonde a man eneaſ bi name; that fro eigte jeeer he hadde lye in bedde; and he was sike in palsie; ³⁴ and petir ascide to hym; eneaſ the lord ihesus crist hele the; rise thou & arise the; and smoon he roos; ³⁵ and alle men that dwelliden at liddle; and at sarone sayen hym; whiche weren conuertid to the lord; ³⁶ and in ioppe was a disciplesse, whos name was tabitha : that is to seye dorcas; this was ful of good werkis and almesdedis that sche did; ³⁷ & it biſkede in the dayes : that sche was sike and dyed; & whanne thei hadden waichun hir, thei leiden hyr in a soler; ³⁸ and for liddle was ny; ioppe; the disciples herden that petir was there ynn; and senten twey men to hym and preieden; that thou tarie not to come to us;

³⁹ and petir roos up; and cam with hem; and whanne he was comun; thei ledden hym in to the soler; and alle widows stoden aboute hym : wepyng and schewyng cotes and clothis whiche dorcas made to hem; ⁴⁰ and whanne alle men waren putte with out forth : petir knelede and preied; and he turned to the bodi : and seide; tabitha rise thou and sche opened hir lym; and whanne sche si; petir sche sat up agayn; ⁴¹ and he took hir bi the hond : & reisid hir; and whanne he hadde clepid the holi men and widewis he assignid hir alyne; ⁴² and it was made knowun bi al ioppe; and many bileueden in the lord; ⁴³ and it was made that many daies he dwellid in ioppe; at oon aymount a courtour.

siker, sup risen.

ayen, ayen.
clepid, called.

lyen, ayen.

TYNDALE—1534.

and were edified; and walked in the feare of the lorde; and multiplied by the counforte of the holy goost.

³² And it chaunced that as Peter walked throughout all quarters; he cam to the saynctes which dwelt at Lydda; ³³ and there he founde a certayne man namyd Eneas; whych had kepte hys bed viii. yere sick of the palsie. ³⁴ Then sayde Peter vnto hym : Eneas Iesus Christ make the whole. Arise and make thy bed. And he arose immediatly. ³⁵ And all that dwelt at lydda and assaron; sawe hym; and tourned to the lorde.

³⁶ Ther was at Ioppe a certayne woman (whiche was a discipule named Tabitha; which by interpretation is called dorcas) the same was full of good workes and almes dedes; which she did. ³⁷ And it chaunced in those dayes that she was sicke and dyed. When they had wesshed her and layd her in a chamber; ³⁸ Because Lydda was nye to Ioppe; and the disciples had heard that Peter was there; they sent vnto hym; desyryng him that he wolde not be grieved to come vnto them.

³⁹ Peter arose and came with them and when he was come; they brought him in to the chamber. And all the wydowes stode rounde aboute hym wepyng and shewyng the cotes and garmentes which Dorcas made whill she was with them. ⁴⁰ And Peter put them all forth and kneled doune and prayde and turned him to the body; and sayde; Tabitha arise. And she opened her eyes; and when she sawe Peter she sat vp. ⁴¹ And he gave her the honds and lyft her vp; and called the saynctes and wydowes; and shewed her alye. ⁴² And it was knowne throwout all Ioppe; and many beleved on the Lorde. ⁴³ And it fortuneth that he taryed many dayes in Ioppe with one Simon a tanner

CRANMER—1539.

and walked in the feare of the Lorde, and multiplied by the counforte of the holy goost :

³² And it chaunced as Peter walked throughout all quarters, he cam also to the saynctes whych dwelt at Lydda. ³³ And there he founde a certayne man named Eneas, whych had kepte his bedd .viii. yeres, and was sycke of the palseye. ³⁴ And Peter sayde vnto hym : Eneas. The Lord Iesus Christ make the whole : arise, and make thy bedd. And he arose immediatly. ³⁵ And all that dwelt at Lydda and Assaron, sawe hym, and tourned to the Lorde :

³⁶ Ther was at Ioppe a certayne woman, a discipple named Tabitha, (whych by interpretation is called Dorcas) the same was full of good workes and almes dedes, whych she dyd. ³⁷ And it chaunced in those dayes that she was sycke, and dyed. Whome when they had wesshed, they layd her in a chamber. ³⁸ But forasmuch as Lydda was nye to Ioppe, and the disciples had heard that Peter was there, they sent vnto hym, desyryng him, that he wolde not be grieved to come vnto them.

³⁹ Peter arose, and came with them. And when he was come, they brought him in to the chamber. And all the widowes stode round about him, wepyng, and shewyng the cotes and garmentes whych Dorcas made, whyll she was with them. ⁴⁰ And Peter put them all forth, and kneled doune, and prayde : and turned him to the body : and sayde : Tabitha arise. And she opened her eyes, and when she sawe Peter, she sat vp. ⁴¹ And he gaued her the hande, and lyft her vp. And when he had called the saynctes and widowes, he shewed her aliae. ⁴² And it was knowne thorowout all Ioppe, and many beleued on the Lorde. ⁴³ And it fortuneth, that he taryed many dayes in Ioppe, with one Simon a tanner.

ὅτι Πέτρος ἐστὶν ἐν αὐτῇ, ἀπέστειλαν δύο ἄνδρας πρὸς αὐτὸν, παρακαλοῦντες μὴ ὀκνήσαι· διελθεῖν ἕως αὐτῶν. ³² Ἀναστὰς δὲ Πέτρος συνήλθεν αὐτοῖς· ὃν παραγενόμενον ἀνήγαγον εἰς τὸ ὑπερῶον, καὶ παρέστησαν αὐτῷ πᾶσαι αἱ χῆραι κλαίουσαι καὶ ἐπιδεικνύμεναι χιτῶνας καὶ ἱμάτια ὅσα ἐποίει μετ' αὐτῶν οὕσα ἡ Δορκάς. ³³ Ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος, ³⁴ *θεῖς τὰ γόνατα προσ-
³⁵ ἤψατο· καὶ ἐπιστρέψας πρὸς τὸ σῶμα, εἶπε, Ὁ Θεὸς, ἀνάστηθι.* Ἡ δὲ ἤνοιξε τοὺς ὀφθαλμούς· αὐτῆς· καὶ ἰδοῦσα τὸν Πέτρον, ἀνεκάθισε. ³⁶ Δοὺς δὲ αὐτῇ χεῖρα, ἀνέστησεν αὐτήν· φωνήσας δὲ τοὺς ἁγίους καὶ τὰς χήρας, παρέστη-
σεν αὐτὴν ζῶσαν. ³⁷ Γνωστὸν δὲ ἐγένετο καθ' ὅλης τῆς Ἰόππης, καὶ πολλοὶ ἐπίστευσαν· ἐπὶ τὸν Κύριον. ³⁸ ἐγένετο δὲ ἡμέρας ἱκανὰς μένειν αὐτὸν ἐν Ἰόππῃ παρά τινι Σίμωνι βυρσεῖ.

³² Alex. ἡμῶν.³⁴ Alex. + καὶ.³⁶ Alex. ἐπίστευσαν πολλοί.

GENEVA—1557.

and were edified, and walked in the feare of the Lord, and multiplied by the comfort of the holy Ghost.

³² And it chanced as Peter walked through out all quarters, he came also to the saintes which dwelt at Lydda. ³³ And there he founde a certayne man named Aeneas, which had kept his bed eight yeres, sycke of the palsey. ³⁴ Then sayd Peter vnto him, Aeneas, Iesus Christ maketh thee whole: arise and make vp thy bed, and he arose immediatly. ³⁵ And all that dwelt at Lydda and Saron, sawe him, and tourned to the Lord. ³⁶ Ther was at Ioppa a certayne woman which was a discipule named Tabitha, (which by interpretation is called Dorcas) the same was ful of good workes and almes dedes, which she did. ³⁷ And it chanced in those dayes, that she was sycke and dyed, and when they had wassilled her, they layd her in an vpper chamber. ³⁸ Now foras-
much as Lydda was nye to Ioppa, and the disciples had heard that Peter was there, they sent vnto him two men desir-
ing that he woulde not delaye to come vnto them.

³⁹ Then Peter arose and came with them: and when he was come, they brought him into the vpper chamber: where all the widdowes stode rounde about him weeping, and shewing the coates and garments which Dorcas made, while she was with them. ⁴⁰ And Peter put them all forth, and kneled downe, and prayd, and turned him to the body, and sayd, Tabitha, arise. And she opened her eyes, and when she sawe Peter, sat vp. ⁴¹ And he gaue her the hand, and lift her vp, and called the saintes and wyddowes, and restored her alivue. ⁴² And it was knowne through out all Ioppa, and many beleeued in the Lord. ⁴³ And it came to passe that he taried many dayes in Ioppa, with one Simon a tanner.

RHEIMS—1582.

was edified, walking in the feare of our Lord, and was replenished with the consolation of the holy Ghost.

³² And it came to passe, that Peter as he passed through al, came to the saintes that dwelt at Lydda. ³³ And he found there a certaine man named Aeneas, lying in his bed from eight yeres before, vwho had the palsey. ³⁴ And Peter said to him, Aeneas, our Lord Iesus Christ heale thee: arise, and make thy bed. And incontinent he arose. ³⁵ And al that dwelt at Lydda and Saron, saw him: vwho converted to our Lord.

³⁶ And in Ioppé there was a certaine discipule named Tabitha, vvhich by interpretation is called Dorcas. This woman was ful of good vworkes and almes-deedes vvhich she did. ³⁷ And it came to passe in those daies, that she was sicke and died. Vvhen they had vvasilled her, they laid her in an vpper chamber. ³⁸ And vvheneas Lydda was nigh to Ioppé, the disciples hearing that Peter was in it, they sent tvo men vnto him, desiring him, Be not loth to come so farre as to vs. ³⁹ And Peter rising vp came vvith them. And vvhen he was come, they brought him into the vpper chamber: and al the vviddowes stood about him weeping, and shewing him the coates and garments vvhich Dorcas made them. ⁴⁰ And al being put forth, Peter falling on his knees praised, and turning to the body he said: Tabitha, arise. And she opened her eyes: and seeing Peter, she sat vp. ⁴¹ And giuing her his hand, he lifted her vp. And vvhen he had called the saintes and the vviddowes, he presented her alivue. ⁴² And it was made knowne through out al Ioppé: and many beleeued in our Lord. ⁴³ And it came to passe that he abode many daies in Ioppé, vvith one Simon a tanner.

AUTHORISED—1611.

were edified, and walking in the feare of the Lord, and in the comfort of the holy Ghost, were multiplied.

³² And it came to passe, as Peter passed thoroughout all quarters, he came downe also to the Saints, which dwelt at Lydda. ³³ And there he found a certaine man named Aeneas, which had kept his bed eight yeres, and was sicke of the palsey. ³⁴ And Peter said vnto him, Aeneas, Iesus Christ maketh thee whole: arise, and make thy bed. And he arose immediatly. ³⁵ And all that dwelt in Lydda, and Saron, sawe him, and turned to the Lord.

³⁶ Now there was at Ioppa a certaine discipule named Tabitha, which by interpretation is called Dorcas: This woman was full of good workes, and almes dedes, which she did. ³⁷ And it came to passe in those dayes that shee was sicke, and died: whome when they had washed, they laid her in an vpper chamber. ³⁸ And foras-
much as Lydda was nigh to Ioppa, and the disciples had heard that Peter was there, they sent vnto him two men, desiring him that he would not delay to come to them.

³⁹ Then Peter arose and went with them: when he was come, they brought him into the vpper chamber: And all the widdowes stood by him weeping, and shewing the coates and garments which Dorcas made, while shee was with them. ⁴⁰ But Peter put them all forth, and kneked downe, and prayed, and turning him to the body, sayd, Tabitha, arise. And she opened her eyes, and when she saw Peter, she sat vp. ⁴¹ And he gaue her his hand, and lift her vp: and when, hee had called the Saints and widdowes, presented her alivue. ⁴² And it was knowne thoroughout all Ioppa, and many beleeued in the Lord. ⁴³ And it came to passe, that he taried many dayes in Ioppa, with one Simon a Tanner.

X. Ἀνὴρ δὲ τις ἦν| ἐν Καισαρείᾳ ὀνόματι Κορινθίος, ἑκατοντάρχης ἐκ
σπείρης τῆς καλουμένης Ἰταλικῆς, εὐσεβὴς καὶ φοβούμενος τὸν Θεὸν σὺν παντὶ
τῷ οἴκῳ αὐτοῦ, ποιῶν τε| ἐλεημοσύνας πολλὰς τῷ λαῷ, καὶ δεόμενος τοῦ Θεοῦ
διαπαντός· εἶδεν ἐν ὁράματι φανερώς, ὥσπερ| ὄραν ἐννάτην τῆς ἡμέρας, ἄγγελον
τοῦ Θεοῦ εἰσελθόντα πρὸς αὐτὸν, καὶ εἰπόντα αὐτῷ, 'Κορινθίε.' 'Ὁ δὲ ἀτεκνίας
αὐτῷ καὶ ἔμφοβος γενόμενος εἶπε, 'Τί ἐστὶ, κύριε;' εἶπε δὲ αὐτῷ, 'Αἰ προσευχαί
'σου καὶ αἱ ἐλεημοσύναι σου ἀνέβησαν εἰς μνημόσυνον ἐνώπιον τοῦ Θεοῦ. καὶ
'νῦν πέμψου εἰς Ἰόππην ἄνδρας, καὶ μετάπεμψαι Σίμωνα' ὃς ἐπικαλεῖται Πέτρος|.
'οὗτος ξενίζεται παρὰ τινι Σίμωνι βυρσεῖ, ὃ ἐστὶν οἰκία παρὰ θάλασσαν.' Ὡς
δὲ ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν αὐτῷ,| φωνήσας δύο τῶν οἰκετῶν αὐτοῦ,| καὶ
στρατιώτην εὐσεβῇ τῶν προσκαρτερούντων αὐτῷ, καὶ ἐξηγησάμενος αὐτοῖς

* Alex. = ἦν.

* Alex. = τι.

* Alex. ὅσπερ περὶ.

* Alex. + τινα.

* Compl. τὸν ἐπικαλούμενον Πέτρον.

* Rec. + οὗτος λαλῶν

WICLIIF—1380.

TYNDALE—1534.

CRANMER—1539.

10. A MAN was in cesarie corneli bi
name a centurien of the company of
knyghts, that is seide of italie; a religious
man & dredinge the lord with al his meyn
doynge many almes to the puple, and
prayinge the lord euermore; this say in
a visoun opunli, as in the nyghte our of the
day: an angel of god entrynge in to hym &
seyinge to hym, corneli; and he bihelde
hym and was adredde and seide, whou art
thou lord; he seide to hym, thi praiser and
thin alme dedis: han stied up in to mynde
in the sight of the lord; and now sende thou
men in to ioppe: and clepe cornymount that
is named petir; this is herboride at a man
symount coriour: whos hous is bieside the
see; this schal seye to thee, what it bi-
houcht thee to do; and whanne the angel
that spake to hym, was gon away he clepid
tweyne men of his hous, and a knyght that
dredde the lord: which wcrun at his bi-
dyng; and whanne he hadde tolde hem
alle these thingis, he sente hem in to ioppe;
and on the day saynge while thei maden
iourney, & nygelen to the cite, petir wente
up in the highest place of the hous to prey
aboute the sixte our; and whanne he was
hungrid, he wolde haue eate; but while thei
maden redi a ranychyng of spirit felde on
hym; and he say heuene opened and a
vessel comynge down as a greet scoet, with
four corners to be lete down fro heuene in
to erthe; in whiche werun al foure footid
beastes, & creynges of the erthe, and volatils
of heuene; and a vois was made to hym;
rise thou petir and sto and eate; and
petir seide, lorde forbode; for I neuer ete
oyn comoun thing and vncleane; and eft
the secounde tyme the vois was made
to hym; that thing that god hath clensid:
sey thou not vncleane; and this thing
was don bi thries; and anon the vessel
was receyued agen [into heuene.]
and while that petir doutid with ynn

10. THIERS was a certayne man in
Cesarea called Cornelius; a captayne of
the soudiers of Italy; a deuoute man;
and one that feared God with all his
householde; which gaue moche almes to
the people; and prayde God alwaye.
The same man sawe in a vision evidently
aboute the nyghte houre of the daye an
angell of god comynge into him; and
sayinge vnto him: Cornelius. When he
looked on him; he was afraide; and sayde:
what is it lorde? He sayde vnto him.
Thy prayers and thy almeses ar come vp
into remembraunce before God. And
now sende men to Ioppe; and call for one
Simon named also Peter. He lodgeth
with one Simon a tanner; whose house
is by the see syde. He shall tell the
what thou oughtest to doo. When the
angell which spake vnto Cornelius was
departed; he called two of his householde
seruautes; and a deuoute soudier of them
that wayted on him; and tolde them all
the matier; and sent them to Ioppe.
On the morowe as they went on their
iourney and drewe nye vnto the cite; Peter
went vp into the toppes of the house to
praye; aboute the vi. houre. Then
wexed he an hongred; and wolde haue
eaten. But whyll they made redy. He fell
into a trance; and sawe heuene opened
and a certayne vessel come doune vnto
him; as it had bene a greete shete; knyt
at the .iiii. corners; and was let doune
to the erth; where in wcr all maner of .iiii.
foted beastes of the erth and vermen and
wormes; and foules of the ayer. And
ther came a voyce to him: ryse Peter
kyll and eate. But Peter sayde: God
forbyd Lorde; for I haue neuer eaten eny
thinge that is comen or vncleane. And
the voyce spake vnto him agayne the
secounde tyme: what God hath clensid
that make thou not comen. This was
done thryse; and the vessel was receaved
vp agayne into heuene.

17 Whyll Peter musid in him selfe what

10. TIHERE was a certayne man in
Cesarea called Cornelius; a captayne of
the soudiers of Italy; a deuoute man;
and one that feared God with all his
householde; which gaue moche almes to
the people; and prayde God alwaye. The
same sawe by a visoun evidently (aboute
the nyght houre of the daye) an Angell
of God comynge into hym; and say-
inge vnto him: Cornelius. When he
looked on him; he was afraide; and sayd:
what is it Lorde? He sayde vnto hym.
Thy prayers and thy almeses are come vp
into remembraunce before God. And
now sende men to Ioppe; and call for one
Simon; whose syrnyme is Peter. He
lodgeth with one Simon a tanner; whose
house is by the see syde. He shall tell
the; what thou oughtest to do. And when
the Angell which spake vnto hym; was
departed; he called two of his householde
seruautes; and a deuoute soudier of them
that wayted on him; and tolde them
all the matier; and sent them to Ioppe.
On the morowe as they went on their
iourney and drewe nye vnto the cite;
Peter went vp vpon the toppes of the house
to praye; aboute the vi. houre. And
when he wexed an hongred; he wold haue
eaten. But while they made redy; he fell
into a trance; and sawe heuene opened;
and a certayne vessel come doune vnto
him; as it had bene a greete shete; knyt
at the foure corners; and was let doune
to the erth; where in were all maner of
foure footed beastes of the earth; and
vermen and wormes; and foules of the
ayer. And ther came a voyce to him:
ryse Peter; kyll; and eate. But Peter
sayd: not so Lorde; for I haue neuer
eaten eny thinge that is comen or vn-
cleane. And the voyce spake vnto him
agayne the secounde tyme: what God hath
clensid; that call not thou comen. Thys
was done thryse; and the vessel was re-
ceaved vp agayne into heuene.
While Peter also musid in hym selfe

kyngis, soldiers. xxyne, family. stied, nationed.
dore, cell. vncleane, filthy. rynges, drawe now.
volatils, fowls. cite, citye. agen, againe.

ἅπαντα, ἀπέστειλεν αὐτοὺς εἰς τὴν Ἰόππην. Ὁ δὲ ἐπαύριον ὁδοιποροῦντων ἑκείνων καὶ τῇ πόλει ἐγγιζόντων, ἀνέβη Πέτρος ἐπὶ τὸ δῶμα προσεύξασθαι, περὶ ὧραν ἑκτην. Ἐγένετο δὲ πρόσπεινος, καὶ ἤθελε γεύσασθαι· παρασκευαζόντων δὲ ἑκείνων, ἐπέπεσεν ἐπ' αὐτὸν ἑκστασις, καὶ θεωρεῖ τὸν οὐρανὸν ἀνεωγμένον, καὶ καταβαῖνον σκευὸς τι ὡς ὁδὸν μεγάλην, τέσσαρσιν ἀρχαῖς δεδεμένον, καὶ καθέμενον ἐπὶ τῆς γῆς. Ἐν ᾧ ὑπῆρχε πάντα τὰ τετράποδα τῆς γῆς, καὶ τὰ θηρία καὶ τὰ ἔρπετα καὶ τὰ πετεινὰ τοῦ οὐρανοῦ. καὶ ἐγένετο φωνὴ πρὸς αὐτὸν, Ἀναστὰς, Πέτρε, θύσου καὶ φάγε. Ὁ δὲ Πέτρος εἶπε, Μηδαμῶς, Κύριε· ὅτι οὐδέποτε ἔφαγον πᾶν κοινὸν ἢ ἀκάθαρτον. Καὶ φωνὴ πάλιν ἐκ δευτέρου πρὸς αὐτὸν, Ὁ Θεὸς ἐκαθάρισε, σὺ μὴ κοῖνον. Τοῦτο δὲ ἐγένετο ἐπὶ τρις καὶ πάλιν ἀνελήφθη τὸ σκεῦος εἰς τὸν οὐρανόν. Ὡς δὲ ἐν ἑαυτῷ

* Alex. = αἰσθῶ.

* Alex. νῆρῶν.

* Alex. αὐτῶν.

* Alex. ἐλπίστο.

* Rec. + ἰσ' αὐτῶν.

* Alex. = δεδεμένον καὶ.

* Alex. τῆς

γῆς ποτ. ποτ. ἡν. ῥά.

* Alex. = καὶ τὰ θηρία.

* Alex. καὶ.

* Alex. αὐθῶς.

GENEVA—1557.

10. FURTHERMORE there was a certayne man in Cesarea called Corneli, a captayne of the souldiers called the Italian bande. A devout man, and one that feared God with all his householde, which gave much almes to the people, and prayed God continually. The same sawe in a vision evidently (about the nythe houre of the day) an Angel of God comming in to him, and saying vnto him, Cornelius. When he looked on him, he was affraid and sayd, What is it Lord? And he sayd vnto him, Thy prayers and thy almes are come vp into remembrance before God. Now therefore send men to Ioppa, and call for one Simon, whose surname is Peter. He lodgeth with one Simon a tanner, whose house is by the sea syde: he shal tel thee what thou oughtest to do. And when the Angel which spake vnto Cornelius, was departed, he called two of his householde seruantes, and a souldier that feared God, one of them that wayted on him. And tolde them all the matter, and sent them to Ioppa.

On the morowe as they went on their iorney, and drewes nye vnto the citie, Peter went vp vpon the top of the house to pray, about the sixt houre. Then waxed he an hongred, and would haue eaten: but whyle they made some thinge ready, he fel into a trance. And he sawe heauen opened, and a certayne vessel come downe vnto him, as it had bene a great shete, knyt at the foure corners, and was let downe to the earth. Wherein were all maner of foure footed beastes of the earth, and wilde beaster and cреwing beastes, and foules of the ayer. And ther came a voyce to him, Rise Peter, kyl, and eat. But Peter sayd, Not so Lord, for I haue neuer eaten any thing that is common, or vncleane.

And the voyce spake vnto him agayne the second tyme, What God hath purified pollute thou not. This was so done thryse: and the vessel was drawen vp agayne into heauen. Whyle Peter mused

RHEIMS—1582.

10. AND there was a certayne man in Cesarea, named Cornelius, Centurion of that which is called the Italian band, religious, and fearing God with all his house, doing many almes-deedes to the people. And alwaies praying to God, he saw in a vision manifestly, about the ninth houre of the day, an Angel of God comming in vnto him, and saying to him, Cornelius. But he beholding him, taken with feare, said, Who art thou Lord? And he said to him, Thy prayers and thy almes-deedes are ascended into remembrance in the sight of God. And now send men vnto Ioppé, and call hither one Simon that is surnamed Peter. He lodgeth with one Simon a tanner, whose house is by the sea side, he wil tel thee what thou must doe. And when the Angel was departed that spake to him, he called two of his household, and a souldier that feared our Lord, of them that were vnder him. To whom when he had told all, he sent them vnto Ioppé.

And the next day whyles they were going on their journey, and drawing nigh to the citie, Peter went vp into the higher partes, to pray about the sixth houre. And being hungry, he was desirous to take somewhat. And as they were preparing, there fel vpon him an excoase of minde: and he saw the heauen opened, and a certayne vessel descending, as it were a great linnen shete with foure corners let downe from heauen to the earth, where-in were all foure-footed beastes, and that creepe on the earth, and foules of the aire.

And there came a voyce to him, Arise Peter: kill, and cate. But Peter said, God forbid, Lord: for I did neuer cate any common or vncleane thing. And a voyce came to him againe the second time, That which God hath purified, doe not thou cal common. And this was done thrise, and forthwith the vessel was taken vp againe into heauen. And whyles Peter doubted within him self,

AUTHORISED—1611.

10. THERE was a certaine man in Cesarea, called Cornelius a Centurion of the band called the Italian band. A devout man, and one that feared God with all his house, which gave much almes to the people, and prayed to God alway. He saw in a vision evidently, about the ninth houre of the day, an Angel of God comming in to him, and saying vnto him, Cornelius. And when he looked on him, hee was affraid, and sayd, What is it, Lord? And he said vnto him, Thy prayers and thine almes are come vp for a memorie before God. And now send men to Ioppa, and call for one Simon, whose surname is Peter. Hee lodgeth with one Simon a Tanner, whose house is by the Sea side; he shall tel thee what thou oughtest to doe. And when the Angel which spake vnto Cornelius, was departed, he called two of his household seruants, & a devout souldier of them that waited on him continually. And when hee had declared all these things vnto them, he sent them to Ioppa.

On the morrow as they went on their journey, and drew nigh vnto the cite, Peter went vp vpon the house to pray, about the sixth houre. And he became very hungry, and would haue eaten: But while they made ready, he fell into a trance. And he saw heauen opened, and a certaine vessel descending vnto him, as it had been a great sheete, knit at the foure corners, and let downe to the earth: wherein were all maner of foure footed beastes of the earth, and wilde beasts, and creeping things, and foules of the ayre. And there came a voyce to him, Rise, Peter: kill, and cate. But Peter said, Not so, Lord: for I haue neuer eaten any thing that is common or vncleane.

And the voyce spake vnto him againe the second time, What God hath cleansed, that call not thou common. This was done thrise: and the vessel was receked vp againe into heauen. Now while Peter doubted in himselfe what this

διηπόρει ὁ Πέτρος, τί ἂν εἴη τὸ ὄραμα ὃ εἶδε, καὶ ἰδοὺ, οἱ ἄνδρες οἱ ἀπεσταλμένοι ἀπὸ τοῦ Κορινθίου, διερωτήσαντες τὴν οὐσίαν Σίμωνος, ἐπέστησαν ἐπὶ τὸν πυλῶνα·¹⁸ καὶ φωνήσαντες ἐπυνθάνοντο, εἰ Σίμων ὁ ἐπικαλούμενος Πέτρος ἐνθάδε ξενίζεται.¹⁹ Τοῦ δὲ Πέτρου διενθυμούμενου περὶ τοῦ ὁράματος, εἶπεν αὐτῷ τὸ Πνεῦμα, Ἰδοὺ, ἄνδρες τρεῖς ζητοῦσί σε·²⁰ ἀλλὰ ἀναστὰς κατὰβηθι, καὶ πορεύου· σὺν αὐτοῖς, μηδὲν διακρινόμενος· διότι ἐγὼ ἀπέσταλκα αὐτούς.²¹ Καταβὰς δὲ Πέτρος πρὸς τοὺς ἄνδρας, εἶπεν, Ἰδοὺ, ἐγὼ εἰμι ὃν ζητεῖτε· τίς ἡ αἰτία δι' ἣν πάρεστε;²² οἱ δὲ εἶπον, Κορινθίλιος ἑκατοντάρχης, ἀνὴρ δίκαιος καὶ φοβούμενος τὸν Θεόν, μαρτυρούμενός τε ὑπὸ ὅλου τοῦ ἔθνους τῶν Ἰουδαίων, ἐ χρηματίσθη ὑπὸ ἀγγέλου ἁγίου, μεταπέμψασθαι σε εἰς τὸν οἶκον αὐτοῦ, καὶ ἀκοῦσαι ῥήματα παρὰ σοῦ.²³ Εἰσκαλεσάμενος οὖν αὐτοὺς ἐξέμισε. Τῇ δὲ ἐπαύριον ἀναστὰς

* Alex. = καί.

* Rec. ἐνθυμούμενου.

* Alex. ὄν.

* Rec. + τὰς ἀπιστηθείσας ἀπὸ τοῦ Κορινθίου πρὸς αὐτὸν.

* Rec. = ἀναστὰς.

WICLIFF—1380.

hym self, what the vision was that he say: lo the men that weren sent fro corneli, sougten the hous of symounte and stode at the yate,¹⁸ and whanne thei hadde clepid: thei axeden if symount that is named petir hadde there herbore,¹⁹ and while petir thought on the vision: the spirit seide to hym, lo thre men seken thee,²⁰ therfor rise thou and go down and go with hem, and doute thou no thing for I sente hem,²¹ and petir cam down to the men, and seide, lo I am whom ye seken, what is the cause: for whiche ye ben come?²² and thei seiden, corneli, the centurien a iust man & dredynge god, and hath good witnessynge of alle the folke of iewis toke answer of an holi angel to clepe thee in to his hous, and to here wordis of thee,²³ therfor he ledde hem ynn: and receyved in herbore, and that nytt thei dwelled with hym, and in the day saynge he roos and wente forth with hem, and somme of the bretheren foloweden hym fro ioppe that thei be witnessis to petir.

²⁴ and the tothir day he entrid in to cesarie, and corneli abode hem with his wyves & necessary frendis that weren clepid to gidre,²⁵ and it was don, whanne petir was come ynn corneli's cum metynge hym and sildoun at his feet and worschipped hym,²⁶ but petir reised hym, and seide arise thou, also I my self am a man as thou,²⁷ & he spake with hym, and wente ynn, and fonde many that weren come to gidre,²⁸ and he seide to hem, ye witen how alhymynable it is to a iewe to be ioynd, either to come to an alien, but god schewid to me that no man seye a man comyn ether vncleue,²⁹ for which thing I cam whanne I was cleped with out doutynge, therfor I axe you: for what cause han ye clepid me?

³⁰ and corneli seide to day foure dayes, in to this our I was preysynge and fastynge

TYNDALE—1534.

this vision which he had sene meant, beholde, the men which were sent from Cornelius, had made inquirance for Symon house, and stode before the dore.¹⁸ And called out won and axed whether Simon which was also called Peter were lodged there.¹⁹ Why? Peter thought on this vision, the sperte sayde vnto him: Beholde, men seke the: ²⁰ arise therefore, get the downe, and goo with them, and doute not. For I have sent them.²¹ Peter went downe to the men which were sent vnto him from Cornelius, and sayde, Beholde, I am he whom ye seke, what is the cause wherfore ye are come?²² And they sayde vnto him: Cornelius the captayne a iust man, and won that feareth God, and of good reporte amonge all the people of the Iewes was warned by an holy angell, to sende for the into his house, and to heare wordes of the.²³ Then called he them in, and lodged them.

And on the morowe Peter went awaye with them, and certayne brethreu from Ioppe accompanied hym.²⁴ And the thyrd daye entred they into Cesaria. And Cornelius wayted for them, and had called to gether his kynsmen, and speciall frendes.²⁵ And as it chaunced Peter to come in, Cornelius met hym, and fell downe at his fete, and worschipped hym.²⁶ But Peter toke him vp, sayinge: stande vp: for euen I my selfe am a man.²⁷ And as he talked with him he cam in, and fonde many that were come to gether.²⁸ And he sayde vnto them: Ye do knowe how that yt ys an vnlawfull thyng for a man that is a Iewe, to company or come vnto an alient: But god hath shewed me that I shuld not call eny man common or vncleue:²⁹ therefore came I vnto you without sayenge naye unlesse as I was sent for. I axe therefore, for what intent have ye sent for me?

³⁰ And Cornelius sayde: This daye now iiii. dayes I fasted, and at the nyghte

CRANMER—1539.

what this vision (which he had sene) meant: beholde, the men which were sent from Cornelius, had made inquirance for Symon's house, and stode before the dore:¹⁸ and called out one, and asked whether Symon which was surnamed Peter, were lodged there.¹⁹ Why? Peter thought on the vision, the sperte sayd vnto him: beholde, men seke the: ²⁰ arise therefore, and get the downe, and go with them, and doute not: for I have sent them.

²¹ Peter went downe to the men which were sent vnto him from Cornelius, and sayde. Beholde, I am he whom ye seke, what is the cause wherfore ye are come?²² They sayde, Cornelius the captayne, a iust man, and one that feareth God, and of good reporte amonge all the people of the Iewes, was warned by an holy Angell, to sende for the into his house, and to heare wordes of the.²³ Then called he them in and lodged them.

And on the morow, Peter went awaye with them, and certayne brethreu from Ioppe accompanied hym.²⁴ And the thyrd daye entred they into Cesarea. And Cornelius wayted for them, and had called together his kynsmen, and speciall frendes.²⁵ And as it chaunced Peter to come in, Cornelius met hym, and fell downe at his fete, and worschipped him.²⁶ But Peter toke hym vp, sayinge: stande vp, I my selfe also am a man.²⁷ And as he talked with him, he cam in, and fonde many that were come together.²⁸ And he sayde vnto them: Ye knowe how that it is an vnlawfull thyng for a man that is a Iewe, to company or come vnto an alient: but God hath shewed me, that I shulde not call eny man common or vncleue: ²⁹ therefore came I vnto you without delaye, asone as I was sent for. I aske therefore, for what intent have ye sent for me.

clepid, called. iusticie, iustifying. sayenge, following. witen, knowe.

³⁰ And Cornelius sayd: This daye now iiii. dayes aboute this houre, I sat fasting,

ἔξηλθε σὺν αὐτοῖς, καὶ τινες τῶν ἀδελφῶν τῶν ἀπὸ Ἰούππης συνῆλθον αὐτῷ.
 καὶ τῇ ἐπαύριον εἰσῆλθον εἰς τὴν Καισάρειαν ὁ δὲ Κορνήλιος ἦν προσδοκῶν
 αὐτοὺς, συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους. Ὡς
 δὲ ἐγένετο τοῦ εἰσελθεῖν τὸν Πέτρον, συναντήσας αὐτῷ ὁ Κορνήλιος, πεσὼν ἐπὶ
 τοὺς πόδας προσεκύνησεν. ὁ δὲ Πέτρος αὐτὸν ἤγειρε λέγων, Ἀνάστηθι· κἀγὼ
 αὐτὸς ἄνθρωπός εἰμι. Καὶ συνομιλῶν αὐτῷ, εἰσῆλθε, καὶ εὕρισκε συνελθλυ-
 θότας πολλοὺς, ἔφη τε πρὸς αὐτοὺς, Τρεῖς ἐπίστασθε ὡς ἀθέμιτόν ἐστιν ἀνδρὶ
 Ἰουδαίῳ κολλᾶσθαι ἢ προσέρχεσθαι ἄλλοφύλῳ· καὶ ἐμοὶ ὁ Θεὸς ἔδειξε μηδένα
 κοινὸν ἢ ἀκάθαρτον λέγειν ἄνθρωπον· διὸ καὶ ἀναντιρρήτως ἦλθον μεταπεμ-
 φθεῖς, πυθάνομαι οὖν, τί με λόγῳ μετεπέμψασθέ με; Καὶ ὁ Κορνήλιος ἔφη,
 Ἀπὸ τετάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας ἤμην νηστεύων, καὶ τὴν ἐννάτην

Rec. + ὁ Πέτρος.

Rec. + τῆς.

Τῇ δέ.

Rec. = τοῦ.

Alex. ἤγειρε αὐτόν.

Alex. = νηστεύων, καὶ.

GENEVA—1537.

in him selfe what this vision which he had
 sene meant, behold, the men which were
 sent from Cornelius, had made inquirance
 for Simons house, and stode before the
 dore. ¹⁸ And called out one, and asked,
 whether Simon, which was surnamed
 Peter, were lodged there. ¹⁹ While Peter
 thought on the vision, the Spirit said
 vnto him, Beholde three men seke thee.
²⁰ Arise therefore, get thee downe, and
 go with them, and doute not: for I haue
 sent them. ²¹ Then Peter went downe to
 the men, which were sent vnto him from
 Cornelius, and sayd, Beholde, I am he
 whome ye secke, what is the cause wher-
 fore ye are come?

²² And they sayd, Cornelius the capitaine,
 a iuste man, and one that feareth God,
 and of good reporte among all the people
 of the Iewes, was warned by an holy
 Angel, to send for thee into his house,
 and to heare thy wordes. ²³ Then called
 he them in, and lodged them. and the
 next day, Peter went away with them, and
 certayne brethren from Ioppa accom-
 panied hym. ²⁴ And the day after, they
 entred into Cesarea. And Cornelius wayted
 for them, and had called together his
 kinsmen, and speciall friends. ²⁵ And as
 it chanced Peter to come in, Cornelius
 met hym, and fel downe at his fete, and
 worshipped hym. ²⁶ But Peter toke hym
 vp, saying, Stand vp, for euen I my selfe
 am a man. ²⁷ And as he talked with hym,
 he came in, and founde many that were
 come together. ²⁸ And he said vnto them,
 Ye knowe how that it is an vnlawful
 thyng for a man that is a Iewe, to com-
 panye or come vnto one, that is of
 another nation: but God hath shewed me,
 that I should not call any man common,
 or vncleane. ²⁹ Therefore came I vnto you
 without saying naue, asone as I was sent
 fore. I sake therefore, For what intent
 haue ye sent for me?

³⁰ Then Cornelius sayd, Foure dayes ago,
 euen about this houre I fasted, and at

RHEMS—1582.

what the vision should be that he had
 seen, behold the men that were sent from
 Cornelius, inquiring for Simons house,
 stood at the gate. ¹⁸ And when they had
 called, they asked, if Simon that is sur-
 named Peter, were lodged there. ¹⁹ And
 as Peter was thinking of the vision, the
 Spirit said to him, Behold three men doe
 secke thee. ²⁰ Arise therefore, and get thee
 downe, and goe with them, doubting
 nothing: for I haue sent them. ²¹ And
 Peter going downe to the men, said, Be-
 hold, I am he whom you secke: what is
 the cause, for the which you are come?

²² Vho said, Cornelius the Centurion, a
 iust man and that feareth God, and hauing
 testimonie of all the nation of the Iewes,
 receiued an answer of an holy Angel to
 send for thee into his house, and to heare
 wordes of thee. ²³ Therefore bringing them
 in, he lodged them.

And the day folowing he arose and
 went with them: and certaine of the bre-
 thren of Ioppé accompanied him. ²⁴ And
 on the morow he entred into Cesarea.
 And Cornelius expected them, hauing
 called together his kinne, and special
 frendes. ²⁵ And it came to passe, When
 Peter was come in, Cornelius came to
 meeete him, and falling at his fete adored.

²⁶ But Peter lifted him vp saying, Arise,
 my selfe also am a man. ²⁷ And talking
 with him, he went in, and findeth many
 that were assembled, and he said to
 them, You know howe abominable it is
 for a man that is a Iewe, to ioyne, or to
 approche vnto a stranger: but God hath
 shewed to me, to call no man common
 or vncleane. ²⁸ For the which cause,
 making no doubt, I came when I was
 sent for. I demaund therefore, for what
 cause you haue sent for me? ²⁹ And Cor-
 nelius said, Foure daies since, vntill this
 houre, I was praying the ninth houre

AUTHORISED—1611.

vision which he had sene, should meane:
 behold, the men which were sent from
 Cornelius, had made enquiry for Simons
 house, and stood before the gate. ¹⁸ And
 called, and asked whether Simon, which
 was surnamed Peter, were lodged there.

¹⁹ While Peter thought on the vision,
 the spirit said vnto him, Behold, three
 men secke thee. ²⁰ Arise therefore, and
 get thee downe, and goe with them,
 doubting nothing: for I haue sent them.
²¹ Then Peter went downe to the men,
 which were sent vnto him from Cornelius,
 and said, Behold, I am hee, whom yee
 secke: what is the cause wherefore ye
 are come? ²² And they sayd, Cornelius
 the Centurion, a iust man, and one that
 feareth God, and of good report among
 all the nation of the Iewes, was warned
 from God by an holy Angel, to send for
 thee into his house, and to heare words
 of thee. ²³ Then called he them in, and
 lodged them: And on the morrow Peter
 went away with them, and certaine breth-
 ren from Ioppa accompanied him. ²⁴ And
 the morrow after they entred into Cesarea:
 and Cornelius waited for them, and had
 called together his kinsmen and neere
 friends. ²⁵ And as Peter was coming in,
 Cornelius met him, and fell downe at his
 fete, and worshipped him. ²⁶ But Peter
 tooke him vp, saying, Stand vp, I my
 selfe also am a man. ²⁷ And as he talked
 with him, hee went in, and found many
 that were come together. ²⁸ And he sayd
 vnto them, Ye know how that it is an
 vnlawfull thing for a man that is a Iew,
 to keepe company or come vnto one of
 another nation: but God hath shewed
 me, that I should not call any man com-
 mon or vncleane. ²⁹ Therefore came I vnto
 you without gainesaying, as soone as I
 was sent for. I sake therefore, for what
 intent ye haue sent for me. ³⁰ And Cor-
 nelius said, Foure dayes agoe I was fasting
 vntill this houre, and at the ninth houre I

ἤσαν προσευχόμενοι ἐν τῷ οἴκῳ μου· καὶ ἰδοὺ, ἀνὴρ ἔστη ἐνώπιόν μου ἐν
ἔσθῃτι λαμπρᾷ, ³¹ καὶ φησι, Κορνήλιε, εἰσηκούσθη σου ἡ προσευχή, καὶ αἱ
ἐλεημοσύναι σου ἐμνήσθησαν ἐνώπιον τοῦ Θεοῦ. ³² πέμψον οὖν εἰς Ἰόππην, καὶ
μετακάλεσαι Σίμωνα ὃς ἐπικαλεῖται Πέτρος· οὗτος ξενίζεται ἐν οἰκίᾳ Σίμωνος
Βυρσέως παρὰ θάλασσαν ὃς παραγενόμενος λαλήσει σοι. ³³ Ἐξαυτῆς οὖν
ἐπεμψα πρὸς σε· σύ τε καλῶς ἐποίησας παραγενόμενος. νῦν οὖν πάντες ἡμεῖς
ἐνώπιον τοῦ Θεοῦ πάρεσμεν ἀκοῦσαι πάντα τὰ προστεταγμένα σοι ὑπὸ τοῦ
Θεοῦ. ¹ ³⁴ Ἀνοίξας δὲ Πέτρος τὸ στόμα^h εἶπεν, Ἐπὶ ἀληθείας καταλαμβάνομαι,
ὅτι οὐκ ἔστι προσωπαλήπτης ὁ Θεός, ³⁵ ἀλλ' ἐν παντὶ ἔθνει ὁ φοβούμενος αὐτὸν
καὶ ἐργαζόμενος δικαιοσύνην, δεκτὸς αὐτῷ ἔστι. ³⁶ τὸν λόγον ὃν ἀπέστειλε τοῖς
υἱοῖς Ἰσραὴλ, εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ, οὗτός ἐστι πάντων

$$f_{\text{DET}} = 50\%$$

* Alex. Kuznetz.

⁴ Alex. + ἀπορροή.

⁶ Alex. and Rev.

⁵ **ΔΙΕΥ. ΕΠΙΣΤΕΥΟΝΤΟΣ.**

WICLIF-1980.

in the mynthe our in my hous, and lo
a man stood bifor me in a whist cloth:
²⁴ and seide, corneli thi preyer is herd,
and thin almesdeid ben in mynde in the
sight of god, ²⁵ therfor sende thou in to
ioppe, and clepe symon that is named
petir, this is licherid in the hous of sy-
mons: conour bisidis the sece this whanne
be schal come, schal speke to thee.
²⁶ therfor anon I sente to thee and thou
didist wel in conynge to us, now therfore
we alle ben present in this sight to here the
wordis what ever ben counsaillid to thee
of the lord, ²⁷ and Petir opened his
mouth and seide, in trulhe I have founden:
that god is not acceptor of persones:
²⁸ but in eche folk he that dredith god
and workith rightwysnesse is accepte to
hym.

³⁸ god sente a word to the children of
israel: schewynge pees bi ihesus crist;
this is lord of alle thingis. ³⁹ ze witen the
word, that is made thoury al iudeo and
biganne at galile, aftir the Baptysm that
iohn prechid ihesus of nazareth; ⁴⁰ hou
god amoyntid hym with the holi goost
and vertu; whiche passid forth in doynge
wel, and helynge alle men oppressid of
the deuel; for god was with hym; ⁴¹ & we
ben witnessis of alle thingis, which he
dide in the cuntrey of iewis and of ieru-
salem; whom thei slowen hangynge in a
tre; ⁴² and god reisd him in the thridde
day: and saf hym to be made knowne

41 not to alle puple: but to witnessis
bifor ordeyned of god; to us that eeten
and drunken with hyon: after that he
roos agen fro deeth, ⁴² and he comandid
to us, to preche to the puple & to wit-
nesse; that he it is that is ordeyned of
god domesman of the guycke & of dede;
⁴³ to this alle profetis beuen witnessinge.

TYNDALE—1534.

houre I prayde in my house: and beholde a man stode before me in bright clothynge,³¹ and sayde: Cornelius, thy prayer is heard; and thynne almes dedes are had in remembraunce in the sight of God.³² Sende therefore to loppa: and call for Simon which is also called Peter. He is lodged in the house of one Simon a tanner by the see syde, the which asone as he is come, shall speake vnto the.³³ Then sent I for the immediately and thou hast well done for to come. Now are we all here present before god; to heare all thynges that are commanded vnto the of God.

³⁴ Then Peter opened his mouth and sayde: Of a truth I perceave, that God is not parcial. ³⁵ but in all people he that feareth him and worketh rightewesnes, is accepted with him.

26 Ye knowe the preachynge that God sent vnto the chyldren of Israel prouchinge peace by Iesus Christe (which is Lordc over all thinges: 27 Which preachynge was published thorow oute all Iewrye, and beganne in Galile, after the haptyme which Iohn preached, 28 how God had anoynted Iesus of Nazareth with the holy goost, and with power, which Iesus went aboute doinge good, and healyng all that were oppressed of the develles; for God was with him. 29 And we are witnesses of all thinges which he dyd in the loode of the Iewes and at Ierusalem, whome they slew; and hange on tree.

40 Him God reyard vp the thyrda daye,
and shewed him openly, 41 not to all the
people, but vnto vs witnesses chosyn
before of God, which ate and dronke with
him, after he arose from death. 42 And
he commaunded vs to preache vnto the
people and testifie, that it is he that is
ordened of God a iudge of quyeke and
dead. 43 To him geue all the Prophetes

CRANMER—1539.

and at the synthe houre I pryde in my
house: and behold, a man stode before
me in bryght clothynge, ²¹ and sayd:
Cornelius, thy prayer is heard, and thynne
alynes dedes are had in remembraunce in
the syght of God. ²² Sende men therefore
to go to Ioppa, and call for Symon, whos
syname is P'eter. He is lodged in the house
of one Symon a tanner by the sea syde:
whych asone as he is come, shall speake
vnto the. ²³ Then sent I for the imme-
diatly, and thou hast well done, that thou
art come. Now therefore are we all here
present before God, to heare all thynges
that are commaunded vnto the of God.

21 Then Peter opened his mouth and sayde: Of a troeth I perceaue, that there is no respecte of persones wyth God 22 but in all people, he that feareth hym, and wyketh ryghtewesnes, is accepted wyth hym.

³⁸ Ye knowe the preachynge that God sent vnto the chyldren of Israel, preachynge peace by Iesus Chryst, which is Lord ouer all thynges : ³⁹ Which preachynge was published thorow out all Iewrye (and byganne in Galille, after the baptysme which Iohn preached) ⁴⁰ how God annoynted Iesus of Nazareth wyth the holy ghyft, and wyth power. Whych Iesus went aboute doynge good, and healyng all that were oppressed of the deuyl, for God was with hym. ⁴¹ And we are wytnesses of all thynges which he dyd in the lande of the Iewes and at Ierusalem : whom they slew, and hanged on tree. ⁴² Him God reuyed vp the thyrde daye, and shewed hym openly, ⁴³ not to all the people, but vnto vs wytnesses (chosen before of God for the same intent) which dyd see and drinke with him, after he arose from death. ⁴⁴ And he commaunded vs to preache vnto the people, and to testifie, that it is he, which was ordered of God to be the iudge of quyet and deed. ⁴⁵ To him geue all

κύριος. ³² ὑμεῖς οἰδατε τὸ γενόμενον ῥῆμα καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενον ἀπὸ τῆς Γαλιλαίας, μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν Ἰωάννης· ³³ Ἰησοῦν τὸν ἀπὸ Ναζαρετ, ὡς ἔχρισεν αὐτὸν ὁ Θεὸς Πνεύματι ἁγίῳ καὶ δυνάμει, ὃς διῆλθεν εὐεργετῶν καὶ ἰάμενος πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ διαβόλου, ὅτι ὁ Θεὸς ἦν μετ' αὐτοῦ· ³⁴ καὶ ἡμεῖς μάρτυρες πάντων ὧν ἐποίησεν ἐν τῇ χώρᾳ τῶν Ἰουδαίων καὶ ἐν Ἱερουσαλὴμ· ὃν καὶ ἀνεῖλον κρεμάσαντες ἐπὶ ξύλου· ⁴⁰ τοῦτον ὁ Θεὸς ἤγειρε τῇ τρίτῃ ἡμέρᾳ, καὶ ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι, οὐ παντὶ τῷ λαῷ, ἀλλὰ μάρτυσι τοῖς προκεχειροτονημένοις ὑπὸ τοῦ Θεοῦ, ἡμῖν, οὕτως συνεφάγομεν καὶ συνεπίομεν αὐτῷ, μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ νεκρῶν· ⁴³ καὶ παρήγγειλεν ἡμῖν κηρύττειν τῷ λαῷ, καὶ διαμαρτύρασθαι, ὅτι αὐτός ἐστιν ὁ ὠρισμένος ὑπὸ τοῦ Θεοῦ κριτὴς ζώντων καὶ νεκρῶν· ⁴² τούτῳ πάντες οἱ

Alex. Nazareth.

Rec. + Iovm.

Rec. = eni.

Alex. ἀνεῖλον.

Alex. οὕτως.

GENEVA—1557.

the nyghte houre, I prayd in my house: and beholde, a man stode before me in bryght clothynge. ³¹ And sayd, Cornelius, thy prayer is heard and thine almes dedes are had in remembrance in the syght of God.

³² Send therefore to Ioppa, and call for Simon, whose surname is Peter: he is lodged in the house of one Simon a tanner by the sea syde, the which asseene as he is come, shal speake vnto thee. ³³ Then sent I for thee immediatly, and thou hast wel done for to come. Now ther fore are we al here present before God, to heare all thinges that are commanded vnto thee of God.

³⁴ Then Peter opened his mouth, and sayd, Of a trath I perceane, that God is not parciall. ³⁵ But in all people he that feareth him, and worketh righteousness, is accepted with hym. ³⁶ The which thing he declared vnto the children of Israel, preaching peace by Iesus Christe, which is Lord ouer all. ³⁷ Ye knowe what thing was done throught out all Iewrie, and beginning in Galilee, after the baptisme which Iohn preached: ³⁸ How God anointed Iesus of Nazareth with the holy Ghost, and with power: which Iesus went about doing good and healing all that were cruely oppressed of the deuyll: for God was with hym. ³⁹ And we are wytnesses of all thinges which he dyd bothe in the land of the Iewes, and also at Ierusalem: whome they slewe, hanging him on a tree. ⁴⁰ Hym God raised vp the third day, and caused that he was shewed openly:

⁴¹ Not to al the people, but vnto the witnesses chosen before of God, to vs which ate and drunke with him, after he arose from death. ⁴² And he commanded vs to preache vnto the people, and testifie, that it is he that is ordeyned of God, a Iudge of quicke and dead. ⁴³ To him also

RHEIMS—1582.

in my house, and behold a man stode before me in white apparel, ³¹ and said: Cornelius, thy prayer is heard, and thy almes-deedes are in memorie in the sight of God.

³² Send therefore to Ioppé, and call hither Simon that is surnamed Peter: he lodgeth in the house of Simon a tanner by the sea side. ³³ Immediately therefore I sent to thee: and thou hast done well in coming. Now therefore al we are present in thy sight, to heare al thinges what-soeuer are commanded thee of the Lord.

³⁴ And Peter opening his mouth, said, In very dedee I perceiue that God is not an acceptor of persons. ³⁵ but in euery nation, he that feareth him, and vorketh iustice, is acceptable to him. ³⁶ The word did God send to the children of Israel, preaching peace by Iesus CHRIST (this is Lord of al.)

³⁷ You know the vword that hath been made through al Ievvrie, for beginning from Galilee, after the baptisme vvhich Iohn preached. ³⁸ Iesus of Nazareth how God anointed him vvith the holy Ghost and vvith power, vvho vvent through out doing good and healing all that vvere oppressed of the Deuill, because God vvvas vvith him. ³⁹ And vve are vvitnesses of al thinges that he did in the countrie of the Iewes and in Hierusalem, vvhom they killed hanging him vpon a tree.

⁴⁰ Him God raised vp the third day and gaue him to be made manifest. ⁴¹ not to al the people, but to vs, vvho did eate and drinke vvith him after he rose againe from the dead. ⁴² And he commanded vs to preach to the people, and to testifie that it is he that of God vvvas appointed iudge of the liuing and of the dead. ⁴³ To him

AUTHORISED—1611.

prayed in my house, and behold, a man stood before me in bright clothing. ³¹ And said, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God. ³² Send therefore to Ioppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a Tanner, by the Sea side, who when he cometh, shal speake vnto thee. ³³ Immediately therefore I sent to thee, and thou hast well done, that thou art come. Now therefore are wee all here present before God, to heare all things that are commanded thee of God.

³⁴ Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: ³⁵ But in every nation, he that feareth him, and worketh righteousness, is accepted with him.

³⁶ The word which God sent vnto the children of Israel, preaching peace by Iesus Christ (he is Lord of all.) ³⁷ That word (I say) you knowe which was published throwt out all Iudea, and began from Galilee, after the baptisme which Iohn preached: ³⁸ How God anointed Iesus of Nazareth with the holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the deuill: for God was with him. ³⁹ And we are witnesses of all things which hee did both in the land of the Iewes, and in Hierusalem, whome they slew and hanged on a tree,

⁴⁰ Him God raised vp the third day, and shewed him openly, ⁴¹ Not to all the people, but vnto witnesses, chosen before of God, even to vs who did eate and drinke with him after he rose from the dead. ⁴² And he commanded vs to preach vnto the people, and to testifie that it is he which was ordeined of God to be the Iudge of quicke and dead. ⁴³ To him giue all the Prophets witness, that

‘προφῆται μαρτυροῦσιν, ἀφεσιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν
 ‘πιστεύοντα εἰς αὐτόν.’ “Ἐτι λαλοῦντος τοῦ Πέτρου τὰ ῥήματα ταῦτα, ἐπέπεσε
 τὸ Πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον. “καὶ ἐξέστησαν οἱ
 ἐκ περιτομῆς πιστοὶ ὅσοι συνῆλθον τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ
 ἁγίου Πνεύματος ἐκκέχυται. “ἤκουον γὰρ αὐτῶν λαλούντων γλώσσαις, καὶ μεγα-
 λυνόντων τὸν Θεόν. τότε ἀπεκρίθη ὁ Πέτρος, “Μήτι τὸ ὕδωρ καλῶσαι δύναται
 ‘τις τοῦ μὴ βαπτισθῆναι τούτους, οἵτινες τὸ Πνεῦμα τὸ ἅγιον ἔλαβον καθὼς καὶ
 ‘ἡμεῖς;’ “προσέταξε τε αὐτοὺς βαπτισθῆναι ἐν τῷ ὀνόματι τοῦ Κυρίου. | τότε
 ἡρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας τινάς.

XI. Ἦκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες κατὰ τὴν Ἰουδαίαν,
 ὅτι καὶ τὰ ἔθνη ἐδέξαντο τὸν λόγον τοῦ Θεοῦ. “καὶ ὅτε | ἀνέβη Πέτρος εἰς Ἱερο-

* Alex. Ἰεροὺ Χριστοῦ.

* Alex. Ἦρε δὲ.

* Alex. 2, εἰς ἅλλας πρὸς αὐτοὺς ἀποστόλων ἔχοντες 2, εἰσῆλθε καὶ ἀκούετε.

WICLIF—1380.

that alle men that bileuen in hym, schuld
 receyue remyssioun of synnes bi his
 name;

“and git while that petir spake thes
 wordis the holi goost felle on alle that
 herden the word, “and the feithful men
 of circumcisioun that camen with petir
 wondriden that also in to nationis the
 grace of the holi goost is shed out, “for
 thei herden hem spekyng in langages,
 and magnifyng god, thanke petir an-
 swerid, “whichei any man may forbode
 watir that thes be not baptisid: that
 also han receyued the holi goost as we?
 “and he commaundid hem to be baptisid
 in the name of the lord ihesus crist, thanke
 thei preiden hym that he schulde dwelle
 with hem summe dayes.

11. AND the apostles & the brithren
 that weren in indee herden that also
 bethen men receyued the word of god,
 and thei glorifieden god, “but whanne
 petir cam to ierusalem: thei that weren
 of circumcisioun dispetiden ayens hym,
 “and seiden: whi entristid thou to men
 that han prepuce: and hast etc with hem,
 “and petir bigan & expownd to hem bi
 ordre: and seide, “I was in the citee of
 ioppe and preied, and I say in raunyngne
 of my mynde a visoun that a vessel cam
 down as a greet schoot with foure coordinis
 and was sende down fro heuene: and it
 cam to me, “in to whiche I lokyng
 bihelde and saw foure footid beestis of the
 erthe, and beestis and crespynge beestis
 and volatilis of heuene, “and I herde also
 a vois that seide to me, petir rise thou
 and sle and etc, “but I seide, may lord/
 for comen thing ether anelene: entrid
 neuer in to my mouth, “and the vois an-
 swerid the secunde tyme fro heuene, that
 thing that god hadde cleisid seys thou
 not vncleue, “and this was don bi
 thries and alle thingis weren receyued
 agen in to heuene;

“I & lo thre men anon stoden in the

apostles, apostles. prepuce, circumcisioun.
 raunyngne, raving. volatilis, fowls.

TYNDALE—1534.

witnes, that thorowe his name shall re-
 ceave remission of synnes all that beleve
 in him.

“Whyle Peter yet spake these wordes,
 the holy gost fell on all them which
 hearde the preachinge. “And they of
 the circumcision which beleved, were as-
 tonyed, as many as came with Peter, be-
 cause that on the Gentyls also was shed
 oute the gyfte of the holy gost. “For
 they hearde them speake with tonges
 and magnify God. Then answered Peter:
 “can eny man forbyd water that thes
 shuld not be baptised, which have re-
 ceaved the holygoost as well as we? “And
 he commaunded them to be baptysed in
 the name of the Lorde. Then prayde
 they him, to tary a fewe dayes.

11. AND the Apostles, and the bre-
 thren that were thoroughout Iewry, harde
 saye that the hethen had also receaved
 the worde of God. “And when Peter was
 come vp to Ierusalem, they of the cir-
 cumcision reasoned wyth him “sayinge:
 Thou wentest in to men vncircumcised,
 and atest with them.

“Then Peter began and expounded the
 thinge in order to them sayinge: “I was
 in the cyte of Ioppa prayinge: and in a
 trance I sawe a vision, a certen vessel
 descende, as it had bene a large linnen
 clothe, let downe from bevin by the fower
 corners: and it cam to me. “Into the
 which when I had fastened myn eyes, I
 consydered and sawe fowerfoted beastes
 of the erth, and vermen and wormes,
 and foules of the ayer. “And I herde a voyce
 sayinge vnto me: aryse Peter, sle and
 cate. “And I sayd: God forbyd lorde,
 for nothinge comen or vncleue herth at
 eny tyme entred into my mouth. “But
 the voyce answered me agayne from
 heven, count not thou those thinges
 comen, which god hath cleasid. “And
 this was done thre tymes. And all were
 takin vp agayne into heven.

“And beholde immediatly ther were thre

CRANMER—1530.

the Prophetes witnes, that thorow hym
 name whosoever beleueth in hym, shall
 receave remission of synnes.

“Whyle Peter yet spake these wordes,
 the holy goost fell on all them which
 heard the preachinge. “And they of the
 circumcisioun which beleued, were as-
 tonied, as many as came with Peter, be-
 cause that on the Gentyls also was shed
 out the gyfte of the holy goost. “For
 they hearde them speake with tonges,
 and magnify God. Then answered Peter:
 “can eny man forbyd water, that thes
 shuld not be baptysed, whiche have receaved
 the holy goost as well as we. “And he
 commaunded them to be baptysed in the
 name of the Lorde. Then prayde they him,
 to tary a fewe dayes.

11. AND the Apostles and brethren
 that were in Iewry, heard that the Iethen
 had also receaved the worde of God. “And
 when Peter was come vp to Ierusalem,
 they that were of the circumcisioun, con-
 tended agaynst him, “sayinge: Thou
 wentest into men vncircumcised, and dyd-
 dest cate wyth them.

“But Peter rehearsed the matter from
 the begynnyng, and expounded it by order
 vnto them, sayinge: “I was in the cyte
 of Ioppa, prayinge: and in a trance, I
 sawe a visyon, a certen vessel descende,
 as it had bene a grate sleete, let downe
 from heauen by the fower corners, and it
 cam to me. “Into the which when I had
 fastened myne eyes, I consydered, and
 sawe fowerfoted beastes of the erth, and
 vermen and wormes, and foules of the ayer.
 “And I herde a voyce sayinge vnto me:
 aryse Peter, sle, and este. “But I sayd:
 not so Lorde, for nothinge comen or vn-
 cleane hath at eny tyme entred into my
 mouth. “But the voyce answered me
 agayne from heauen: count not thou thes
 thynges comen, which God hath cleasid.
 “And this was done thre tymes. And all
 were taken vp agayne into heauen.

“And beholde, immediatly ther were

σώλυμα, διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς, λέγοντες, ὅτι πρὸς ἄνδρας ἀκροβυστίαν ἔχοντας εἰσηλθες, καὶ συνέφαγες αὐτοῖς. Ἀρξάμενος δὲ ὁ Πέτρος ἐξετίθετο αὐτοῖς καθεξῆς λέγων, Ἐγὼ ἤμην ἐν πόλει Ἰόππῃ προσευχόμενος, καὶ εἶδον ἐν ἑκστάσει ὄραμα, καταβαῖνον σκευὸς τι ὡς ὀβόνην μεγάλην, τέσσαρσιν ἀρχαῖς καθιεμένην ἐκ τοῦ οὐρανοῦ, καὶ ἦλθεν ἄχρις ἐμοῦ· εἰς ἣν ἀτενίσας κατέβουν, καὶ εἶδον τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ ἑρπετὰ καὶ τὰ πετεινὰ τοῦ οὐρανοῦ. ἤκουσα δὲ φωνῆς λεγούσης μοι, Ἀναστὰς Πέτρε, θύσον καὶ φάγε. εἶπον δὲ, Μηδαμῶς, Κύριε· ὅτι κοινὸν ἡ ἀκάθαρτον οὐδέποτε εἰσηλθεν εἰς τὸ στόμα μου. ἀπεκρίθη δέ μοι φωνὴ ἐκ δευτέρου ἐκ τοῦ οὐρανοῦ, Ἄ ὁ Θεὸς ἐκαθάρισε, σὺ μὴ κοῖνου. τοῦτο δὲ ἐγένετο ἐπὶ τρεῖς, καὶ πάλιν ἀνεσπάσθη ἅπαντα εἰς τὸν οὐρανόν. καὶ ἰδοὺ, ἐξαυτῆς τρεῖς ἄνδρες

¹ Alex. u. ἤκουσα ἐπὶ καὶ α. καὶ ἤκουσα.

² Rec. + τῶν.

³ Alex. ἀνεσπάσθη πάλιν.

GENEVA—1557.

gave all the Prophets witness, that through his Name, all that beleue in hym, shal receaue remission of synnes. ⁴⁴ Whyte Peter yet spake these wordes, the holy Ghost fel on all them which heard the preaching. ⁴⁵ And they of the Circumcision which beleued, were astonished, as many as came with Peter, because that on the Gentils also, was powred out the gift of the holy Ghost. ⁴⁶ For they heard them speake with tongues, and magnifie God. Then answered Peter, ⁴⁷ Can any man furbyd water, that these should not be baptized, which haue receaued the holy Ghost, as well as we? ⁴⁸ And he commanded them to be baptized in the Name of the Lord. Then prayed they hym to tary a fewe dayes.

II. AND the Apostles and the brethren that were in Iewrie, heard say, that the Gentils had also receaued the wordes of God. ² And when Peter was come vp to Ierusalem, they of the Circumcision reasoned with hym, ³ Saying, Thou wentest into men vncircumcised, and eatest with them. ⁴ Then Peter began, and expounded the thyng in order to them, saying, ⁵ I was in the cite of Ioppa praying, and in a trance I saue this vision, A certayne vessel descende, as it had bene a large linnen cloth, let downe from heauen by the foure corners, and it came to me. ⁶ Into the which, when I had fastened mine eyes, I considered, and saw foure footed beastes of the earth, and wilde beastes, and creeping beastes, and foules of the ayre. ⁷ Also I heard a voyce, saying vnto me, Arise Peter, slay and eat.

⁸ And I sayd, God forbid Lord, for nothing commu or vncleane, hath at any tyme entred into my mouth. ⁹ But the voyce answered me agayn from heauen, Count not thou those thynges comen, which God hath cleaued. ¹⁰ And this was done thre tymes: and al were taken vp agayne into heauen. ¹¹ Then beholde immediatly

RHEIMS—1582.

all the prophets give testimonie, that all receiue remission of sinnes by his name, vvhich beleue in him.

⁴⁴ As Peter vvas yet speaking these wordes, the holy Ghost fel vpon al that heard the vword. ⁴⁵ And the faithful of the Circumcision that came with Peter, vvere astonished, for that the grace of the holy Ghost vvas poured out vpon the Gentiles also. ⁴⁶ For they heard them speaking with tonges, and magnifying God. Then Peter answered, ⁴⁷ Can any man forbid water, that these should not be baptized vvhich haue receiued the holy Ghost as well as we? ⁴⁸ And he commanded them to be baptized in the name of our Lord IESVS CHRIST. Then they desired him that he vwould tary vwith them certaine daies.

II. AND the Apostles and brethren that vvere in Iewrie, heard that the Gentiles also receiued the vword of God. ² And vvhien Peter vvas come vp to Hierusalem, they that vvere of the Circumcision reasoned against him, saying, ³ Vvhy didst thou enter in to men vncircumcised, and didst eate with them? ⁴ But Peter began and declared to them the order, saying: ⁵ I vvas in the cite of Ioppé praying, and I sauv in an eccess of minde a vision, a certayne vessel descending as it vvere a great sheete with foure corners let dovvrne from heauen, and it came euen vnto me. ⁶ Into vvhich I looking considered, and sauv foure footed beastes of the earth, and cattel, and such as creepe, and foules of the air. ⁷ And I heard also a voice saying to me, Arise Peter, kill and eate. ⁸ And I said, Not so Lord: for common or vncleane thing neuer entred into my mouth. ⁹ And a voice answered the second time from heauen: That vvhich God hath made cleane, doe not thou call common. ¹⁰ And this vvas done threie: and al vvere taken vp agayne into heauen. ¹¹ And behold, three men immediatly vvere come to the

AUTHORISED—1611.

through his Name whosoever beleueth in him, shall receiue remission of sinnes.

⁴⁴ While Peter yet spake these words, the holy Ghost fell on all them which heard the word. ⁴⁵ And they of the circumcision which beleued, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the holy Ghost. ⁴⁶ For they heard them speake with tongues, and magnifie God. Then answered Peter, ⁴⁷ Can any man forbid water, that these should not be baptized, which haue receiued the holy Ghost, as well as wee? ⁴⁸ And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certaine dayes.

II. AND the Apostles, and brethren that were in Iudæa, heard that the Gentiles had also receiued the word of God. ² And when Peter was come vp to Hierusalem, they that were of the circumcision contended with him, ³ Saying, Thou wentest in to men vncircumcised, and didst eate with them. ⁴ But Peter rehearsed the matter from the beginning, and expounded it by order vnto them, saying, ⁵ I was in the cite of Ioppa praying, and in a trance I saw a vision, a certayne vessel descend, as it had bene a great sheete, let downe from heauen by foure corners, and it came cucu to me. ⁶ Upon the which when I had fastened mine eyes, I considered, and saw foure footed beastes of the earth, and wilde beasts, and creeping things, and foules of the ayre. ⁷ And I heard a voyce, saying vnto me, Arise Peter, slay, and eate. ⁸ But I said, Not so, Lord: for nothing common or vncleane hath at any time entred into my mouth. ⁹ But the voyce answered me againe from heauen, What God hath cleaued, that call not thou common. ¹⁰ And this was done three times: and all were drawen vp agayne into heauen. ¹¹ And beholde, immediatly there were three men already

746
 ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ᾗ ἦμην, ἀπεσταλμένοι ἀπὸ Καισαρείας πρὸς με.
¹² εἶπε δέ μοι τὸ Πνεῦμα, συνελθεῖν αὐτοῖς, μηδὲν διακρινόμενον· ἦλθον δὲ σὺν
 ἐμοὶ καὶ οἱ ἐξ ἀδελφοῦ οὗτοι, καὶ εἰσῆλθομεν εἰς τὸν οἶκον τοῦ ἀνδρὸς, ¹³ ἀπήγγελλέ τε ἡμῶν πῶς εἶδε τὸν ἄγγελον ἐν τῷ οἴκῳ αὐτοῦ σταθέντα καὶ εἰπόντα
 αὐτῷ, Ἀπόστειλον εἰς Ἰόππην, καὶ μετάπεμψαι Σίμωνα τὸν ἐπικαλούμενον
 Πέτρον, ¹⁴ ὃς λαλήσει ῥήματα πρὸς σε, ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός
 σου. ¹⁵ Ἐν δὲ τῷ ἄρξασθαί με λαλεῖν, ἐπέπεσε τὸ Πνεῦμα τὸ ἅγιον ἐπ' αὐτοὺς,
 ὥσπερ καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ. ¹⁶ ἐμνήσθην δὲ τοῦ ῥήματος τοῦ Κυρίου, ὡς
 ἔλεγεν, Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν Πνεύματι
 ἁγίῳ. ¹⁷ Εἰ οὖν τὴν ἰσὴν δωρεὰν ἔδωκεν αὐτοῖς ὁ Θεὸς ὡς καὶ ἡμῶν, πιστεύουσιν
 ἐπὶ τὸν Κύριον Ἰησοῦν Χριστὸν, ἐγὼ δὲ τίς ἡμην, δυνατὸς κωλύσαι τὸν Θεόν;

* Alex. B.

* Rec. + ἀνδρῶν.

* Rec. = τοῦ.

WICLIIF—1380.

houe in whiche I was, and thei weren sente fro cesarie to me, ¹² and the spirit ascide to me, that I scholde go with hem, and doute no thinge the and these sixe britheren camen with me, and we entriden in to the hous of the man, ¹³ and he telde to us how he say an angel in his hous, stoundyng and seyinge to hym, sende thou in to ioppe, and clepe symount that is named petir, ¹⁴ whiche schal speke to thee wordis in whiche thou schalt be saaf and al thin hous, ¹⁵ and whanne y hadde bigunnen to speke, the holi goost fille on hem as in to us in the bigynnyng, ¹⁶ and I bihouste on the word of the lord: as he ascide, for icoun baptisid in watir but ye schuln be baptisid in the holi goost, ¹⁷ therfor if god gaf the same grace [to hem] as to us that bileueden in the lord ihesus crist, who was I that mygte forbide the lord that he jese not the holi goost to hem that bileueden in the name of ihesus crist, ¹⁸ whanne these thingis weren herd: thei heldeen pes and glorified god and seiden, therfor also to hethe men: god hath ȝouun penaunce to lif,

¹⁹ and thei that weren scatterid of the tribulacioun that was made vndir steuene: walkiden forth to fenyce and to cipre and to antioche, and spakun the word to no man, but to iewis aloune, ²⁰ but summe of hem weren men of cipre, & of siren, whiche whanne thei hadden entrid in to antioche, thei spakun to the grekis and prechyden the lord ihesus, ²¹ and the hond of the lord was with hem, and myche nombre of men bileuynge was conuertid to the lord,

²² and the word cam to the eris of the church, that was at ierusalem on these thingis: and thei senten barnabas to antioche, ²³ and whanne he was come, and sei the grace of the lord: he ioied and monestid alle men to dwelle in the lord in purpos of herte, ²⁴ for he was a

dona. mil. ȝoue. giv. ȝouun. gifyn.

TYNDALE—1534.

men come vnto the house where I was, sent from Cesarea vnto me. ¹² And the sprete sayde vnto me, that I shuld go with them, with out doutinge. Moreover the sixe brethren accompanied me: and we entred into the mans house. ¹³ And he shewed vs, how he had sene an angell in his house, which stod and sayde to him: Send men to ioppa, and call for Symon, named also Peter: ¹⁴ he shall tell the wordes wher by both thou and all thyne house shalbe saved. ¹⁵ And as I beganne to preach, the holy goost fell on them, as he dyd on vs at the begynning. ¹⁶ Then came to my remembraunce the wordes of the Lorde, how he sayde: Iohn baptised with water, but ye shalbe baptised with the holy goost. ¹⁷ For as moche then as God gave them lyke gifytes, as he dyd vnto vs, when we beleued on the Lorde Iesus Christ: what was I that I shuld have with stande God? ¹⁸ when they hearde this, they helde their peace and glorified God, sayinge: then hath God also to the gentyls graunted repentance vnto lyfe.

¹⁹ They which were scatteryd abroad thorow the affliction that arose aboute Steven, walked thorow oute tyll they came vnto Phenicia and Cypers and Antioche, prachynge the worde to no man, but vnto the Jewes only. ²⁰ Some of them were men of Cypers and Syrene, which when they were come into Antioche, spake vnto the Grekes, and preached the Lorde Iesus. ²¹ And the honde of the Lorde was with them, and a greate nombre beleved and turned vnto the Lorde.

²² Tydinges of these thinges came vnto the eares of the congregacion, which was in Ierusalem. And they sente forth Barnabas, that he shuld go vnto Antioche. ²³ Which when he was come, and had sene the grace of God, was gladd, and exhorted them all, that with purpose of hert they wolde continually cleave vnto the Lorde. ²⁴ For he was a good man,

CRANMER—1539.

three men allready come vnto the house where I was, sent from Cesarea vnto me. ¹² And the sprete sayde vnto me, that I shuld go with them, without doutyng. Moreover these sixe brethren accompanied me: and we entred into the mans house. ¹³ And he shewed vs, how he had sene an Angel in hys house, whych stod and sayde to hym: send men to ioppa, and call for Symon, whose surname is Peter: ¹⁴ he shall tell the wordes, whereby both thou and all thyne house shalbe saved. ¹⁵ And as I beganne to preache, the holy goost fell on them, as he dyd on vs at the begynnyng. ¹⁶ Then came it to my remembrance, how that the Lorde sayd: Iohn baptysed with water, but ye shalbe baptysed with the holy goost. ¹⁷ For as moche then as God gave them lyke gifytes, as he dyd vnto vs, when we beleued on the Lorde Iesus Christ: what was I, that I shulde have withstande God? ¹⁸ When they heard this, they helde their peace, and glorified God, sayinge: then hath God also to the Gentyls graunted repentance vnto lyfe.

¹⁹ They also which were scattered abroad thorow the affliction that arose aboute Steven, walked thorow out vnto Phenicia and Cypers, and Antioche, preachinge the wordes to no man, but vnto the Jewes onely. ²⁰ Some of them were men of Cypers and Syren: whych when they were come to Antioche, spake vnto the Grekes, and preached the Lorde Iesus. ²¹ And the hande of the Lorde was with them, and a greate nombre beleved and turned vnto the Lorde.

²² Tydinges of these thinges came vnto the eares of the congregacion, whych was in Ierusalem. And they sent forth Barnabas, that he shulde go vnto Antioche. ²³ Whych when he came, and had sene the grace of God, was gladd, and exhorted them all, that with purpose of hert, they wolde continually cleave vnto the Lord. ²⁴ For he was a good man, and full of the

¹⁸ Ἀκούσαντες δὲ ταῦτα ἠσύχασαν, καὶ ἐδόξαζον τὸν Θεὸν, λέγοντες, Ἐραγε καὶ τοῖς ἔθνεσιν ὁ Θεὸς τὴν μετάνοιαν ἔδωκεν εἰς ζωὴν.

¹⁹ Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως τῆς γενομένης ἐπὶ Στεφάνῳ, διήλθον ἕως Φοινίκης καὶ Κύπρου καὶ Ἀντιοχείας, μηδεὶν λαλοῦντες τὸν λόγον εἰ μὴ μόνον Ἰουδαίοις. ²⁰ Ἦσαν δὲ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι καὶ Κυρηναῖοι, οἵτινες ἔλθοντες εἰς Ἀντιόχειαν, ἐλάλουν πρὸς τοὺς Ἕλληνας, εὐαγγελιζόμενοι τὸν Κύριον Ἰησοῦν. καὶ ἦν χεὶρ Κυρίου μετ' αὐτῶν πολὺς τε ἀριθμὸς πιστεῦσας ἐπέστρεψεν ἐπὶ τὸν Κύριον. ²¹ Ἠκούσθη δὲ ὁ λόγος εἰς τὰ ὦτα τῆς ἐκκλησίας τῆς ἐν Ἱεροσολύμοις περὶ αὐτῶν καὶ ἐξαπέστειλαν Βαρνάβαν διελθεῖν ἕως Ἀντιοχείας. ²² Ὃς παραγενόμενος καὶ ἰδὼν τὴν χάριν τοῦ Θεοῦ ἐχάρη, καὶ παρεκάλει πάντας τῇ προθέσει τῆς καρδίας προσμένειν τῷ Κυρίῳ. ²³ ὅτι ἦν ἀνὴρ ἀγαθὸς καὶ πλήρης

* Alex. = ζῆ.

* Rec. εὐαγγελιστής.

* Rec. Ἕλληνας.

* Alex. = διελθεῖν.

GENEVA—1557.

ther were thre men already come vnto the house where I was, sent from Cesarea vnto me. ¹² And the Sprite sayd vnto me, that I shuld goe with them, with out doubting. Moreover these sixe brethren accompanied me; and we entred into a certeyn mans house. ¹³ And who shewed vs, how he had sene an Angel in his house, which etode and said to him, Send men to Ioppa, and call for Simon whose surname is Peter. ¹⁴ He shal tel thee wordes whereby both thou and all thyne house shalbe saved.

¹⁵ And as I began to preache, the holy Goet fel on them, as he dyd on vs at the begynnyng. ¹⁶ Then came to my remembrance that sayyng of the Lord, how he said, Iohn baptized with water, but ye shalbe baptized with the holy Goet. ¹⁷ For as muche then as God gaue them a lyke gyfte, as he dyd vnto vs, when we beleued on the Lord Iesus Christe: who was I, that I shuld haue withstode God? ¹⁸ When they heard this, they held their peace, and glorified God, sayyng, Then hath God also the Gentils granted repentance vnto lyfe.

¹⁹ And they which were scatred abroad because of the affliction that arose about Steuen, walked throughout tyl they came vnto Phenice and Cyprus, and Antioche, preaching the worde to no man, but vnto the Iewes only. ²⁰ But some of them were men of Cyprus and Cyrene, which when they were come into Antioche, spake vnto the Grekes, and preached the Lord Iesus. ²¹ And the hand of the Lord was with them, and a great nombre beleued and turned vnto the Lord. ²² Tydinges of these thinges came vnto the eares of the Congregation, which was in Ierusalem: and they sent forth Barnabas that he shulde go vnto Antioche. ²³ Which, when he was come and had sene the grace of God, was glad, and exhorted them al, that with purpose of heart they wold continually cike vnto the Lord. ²⁴ For he

RHEIMS—1582.

house where in I was, sent to me from Cesarea. ¹² And the spirit said to me, that I should goe with them, doubting nothing. And there came with me these sixe brethren also: and we went in to the mans house. ¹³ And he told vs, how he had seen an Angel in his house, standing and saying to him, Send to Ioppé, and call hither Simon, that is surnamed Peter, ¹⁴ who shal speake to thee wordes where in thou shalt be saved and all thy house. ¹⁵ And when I had begonne to speake, the holy Ghost fel vpon them, as vpon vs also in the beginning. ¹⁶ And I remembered the word of our Lord, according as he said, Iohn in deede baptized with water, but ye shall be baptized with the holy Ghost. ¹⁷ If therefore God hath giuen them the same grace, as to vs also, that beleued in our Lord Iesus Christ: vho was I that might prohibite God? ¹⁸ Having heard these things, they held their peace: and glorified God, saying, God then to the Gentiles also hath giuen repentance vnto life.

¹⁹ And they truly that had been dispersed by the tribulation that was made vnder Steuen, walked through out vnto Phenice and Cyprus and Antioche, speaking the word to none, but to the Iewes only. ²⁰ But certaine of them were men of Cyprus and Cyrene, vho when they were entred into Antioche, spake to the Grekes, preaching our Lord Iesus. ²¹ And the hand of our Lord was with them: and a great number of beleuers was conuerted to our Lord. ²² And the report came to the eares of the Church that was at Iherusalem, touching these things: and they sent Barnabas as farre as Antioche. ²³ Vho when he was come, and saw the grace of God, reioyced: and he exhorted al with purpose of hart to continue in our Lord: ²⁴ because he was a

AUTHORISED—1611.

come vnto the house where I was, sent from Cesarea vnto me. ¹² And the spirit had mee goe with them, nothing doubting: Moreover, these sixe brethren accompanied me, and we entred into the mans house: ¹³ And hee shewed vs how hee had sene an Angell in his house, which stood and said vnto him, Send men to Ioppe, and call for Simon, whose surname is Peter: ¹⁴ Who shal tell thee wordes, whereby thou, and all thy house shall be saved. ¹⁵ And as I began to speake, the holy Ghost fell on them, as on vs at the beginning. ¹⁶ Then remembered I the word of the Lord, how that he said, Iohn indeed baptized with water: but ye shall be baptized with the holy Ghost. ¹⁷ Forasmuch then as God gaue them the like gift as hee did vnto vs, who beleued on the Lord Iesus Christ: what was I that I could withstand God? ¹⁸ When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance vnto life.

¹⁹ Now they which were scattered abroad vpon the persecution that arose about Steuen, traualled as farre as Phenice, and Cyprus, and Antioch, preaching the word to none, but vnto the Iewes onely. ²⁰ And some of them were men of Cyprus, and Cyrene, which when they were come to Antioch, spake vnto the Grecians, preaching the Lord Iesus. ²¹ And the hand of the Lord was with them: and a great number beleued, and turned vnto the Lord.

²² Then tidings of these things came vnto the eares of the Church, which was in Iherusalem: and they sent forth Barnabas, that he should goe as farre as Antioch. ²³ Who when hee came, and had sene the graces of God, was glad, and exhorted them all, that with purpose of heart they would cleave vnto the Lord. ²⁴ For he was a good man, and full of the

Πνεύματος ἁγίου καὶ πίστεως. καὶ προστετέθη ὄχλος ἱκανὸς τῷ Κυρίῳ. ²¹ Ἐξῆλθε δὲ εἰς Ταρσὸν ὁ Βαρνάβας, ἀναζητῆσαι Σαῦλον, καὶ εὗρων αὐτὸν ἤγαγεν αὐτὸν εἰς Ἀντιόχειαν. ²² ἐγένετο δὲ αὐτοὺς ἐναντὶν ὅλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ, καὶ διδάξαι ὄχλον ἱκανόν, χρηματίζειν τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς.

²¹ Ἐν ταύταις δὲ ταῖς ἡμέραις κατήλθον ἀπὸ Ἱεροσολύμων προφῆται εἰς Ἀντιόχειαν. ²² ἀναστὰς δὲ εἰς ἐξ αὐτῶν ὀνόματι Ἀγαθος, ἐσήμανε διὰ τοῦ Πνεύματος ἁγίου μέγαν μέλλειν ἔσεσθαι ἐφ' ὅλην τὴν οἰκουμένην· ὅστις καὶ ἐγένετο ἐπὶ Κλαυδίου. ²³ τῶν δὲ μαθητῶν καθὼς ἠμπορεῖτό τις, ὥρισαν ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς· ²⁴ ὁ καὶ ἐποίησαν, ἀποστείλαντες πρὸς τοὺς πρεσβυτέρους διὰ χειρὸς Βαρνάβα καὶ Σαύλου.

²¹ Alex. = ὁ Βαρνάβας.

²² Alex. = αὐτὸν.

²³ Alex. = αὐτὸν.

²⁴ Alex. αὐτοῖς.

²⁵ Alex. μεγάλῃ.

WICLIFF—1380.

good men : and ful of the holi goost & of feith, and myche puple, was encreased to the lord. ²¹ and he wente forth to tharsis to seke saul, ²² & whanne he hadde founden hym : he ledde to antioche, & alle a yeer, thei luyden there in the chirche : and tangten myche puple.

²¹ so that the disciples weren named first at antioche cristen men, ²² and in thes dayes, profetes camen ouer fro ierusalem to antioche, and oon of hem roos up agabus bi name : and signyfyed bi the spirit, a greet hungre to comynge in alle the world whiche hungre was made vnder claudius, ²³ and alle the disciples purposiden after that eche hadde for to sende in to mynysterie to brythren that dweliden in iudee, ²⁴ whiche thing also thei diden, and senten it to the elder men, bi the bondis of barnabas and saul.

12. AND in the same tyme eroude the king sente power to turmente sum men of the chirche, ² and he slouwe bi sward, iames the brother of ioon, ³ and he sij that it plesid to iewis : and cast to take also petir, and the dayes of therf lounes weren, ⁴ and whanne he hadde caught petir, he sente hym in to prisoun, and bitook to four quaternions of knyghtis to kepe hym : & wolde after pask bringe him forth to the puple, ⁵ and petir was kept in prisoun, but prier was made of the chirche with out cesynge to god for hym, ⁶ but whanne eroude schalde brynge hym forth in that nygt petir was slepyng bi twixe twey knyghtis, & was bounden with .ij. chaynes, and the keepers bifor the dore kepten the prisoun,

⁷ and lo an engel of the lord stood nyg and list schoon in the prisoun hous, and whanne he hadde anyte the side of petir he reiaid hym and seide, rise thou swifli,

thert, unbound.

kyghtis, woldere.

TYNDALE—1534.

and full of the holy goost and of faythe : and moche people was added vnto the Lorde. ²¹ Then departed Barnabas to Tarsus, for to seke Saul. ²² And when he had founde him, he brought him vnto Antioche. And it chaunced that a whole yere they had their conuersacion with the congregacion there, and taught moche people : in somuche that the disciples of Antioche were the fyrst that were called Christen.

²³ In those dayes came Prophetes from Ierusalem vnto Antioche. ²⁴ And ther stode vp one of them, named Agabus, and signified by the sperte, that ther shuld be great derth thoughtoute all the worlde, which came to passe in the Emperour Claudius dayes. ²⁵ Then the disciples every man accordinge to his abilitie, purposed to sende socoure vnto the brethren which dwelt in Iewry. ²⁶ Which thinge they also dyd, and sent it to the elders, by the handes of Barnabas and Saul.

12. IN that tyme Herode the kyng stretched forth his handes to vexce certayne of the congregacion. ² And he kyllod James the brother of Iohn with the swerde. ³ and because he sawe that it pleased the Iewes, he proceded farther, and toke Peter also. Then were the dayes of swete breed. ⁴ And when he had caught him, he put him in prison, and delyvered him to .iiij. quaternions of soudiers to bekept, entendinge after ester to bryng him forth to the people. ⁵ Then was Peter kepte in prison. But prayer was made with out cesynge of the congregacion vnto God for him. ⁶ And when Herode wolde have brought him oute vnto the people, the same nyght slepte Peter hitwene two soudiers, bounde with two chaynes, and the keepers before the dore kepte the prison.

⁷ And beholde the angell of the Lorde was there present, and a lyght shyned in the lodge. And smote Peter on the syde, and steryd him vp sayinge : aryse vp

CRANMER—1539.

holy goost and of fayth : and moche people was added vnto the Lorde. ²¹ Then departed Barnabas to Tarsus, for to seke Saul. ²² And when he had founde hym, he brought hym vnto Antioche.

And it chaunced that a whole yere they had their conuersacyon with the congregacyon there, and taught moche people : in so much, that the disciples of Antioche were the fyrst that were called Christen.

²³ In those dayes came Prophetes from the cite of Ierusalem vnto Antioche. ²⁴ And ther stode vp one of them named Agabus, and signyfyed by the sperte, that ther shuld be great derth thorow out all the worlde, which came to passe in the Emperour Claudius dayes. ²⁵ Then the disciples every man accordynge to his abylite, purposed to sende socoure vnto the brethren which dwelt in Iewry. ²⁶ Which thyng they also dyd, and sent it to the elders, by the handes of Barnabas and Saul.

12. AT the same tyme Herode the kyng stretched forth his handes to vexce certayne of the congregacyon. ² And he kyllod James the brother of Iohn with the swerde. ³ And because he sawe that it pleased the Iewes, he proceded farther, and toke Peter also. Then were the dayes of swete breed. ⁴ And when he had caught him, he put him in prison also, and delyuered him to .iiij. quaternions of soudiers to be kepte, entendinge after Ester to bryng hym forth to the people. ⁵ And Peter was kepte in prison. But prayer was made without cesynge of the congregacyon, vnto God for him. ⁶ And when Herode wolde have brought him oute vnto the people, the same nyght slepte Peter betwene two soudiers, bounde with two chaynes, and the keepers before the dore kepte the prison.

⁷ And beholde, the angell of the Lorde was there present, and a lyght shyned in the habitacyon. And he smote Peter on the syde, and steryd him vp, sayinge :

XII. Κατ' ἐκεῖνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρώδης ὁ βασιλεὺς τὰς χεῖρας κακῶσαι τινὰς τῶν ἀπὸ τῆς ἐκκλησίας. ² ἀνεῖλε δὲ Ἰάκωβον τὸν ἀδελφὸν Ἰωάννου μαχαίρα. ³ καὶ ἰδὼν ὅτι ἀρεστόν ἐστι τοῖς Ἰουδαίοις, προσέθετο συλλαβεῖν καὶ Πέτρον ἥσαν δὲ αἱ ἡμέραι τῶν ἀζύμων ⁴ ὃν καὶ πιάσας ἔθετο εἰς φυλακὴν, παραδὸν τέσσαρσι τετραδίοις στρατιωτῶν φυλάσσειν αὐτὸν, βουλόμενος μετὰ τὸ πάσχα ἀναγαγεῖν αὐτὸν τῷ λαῷ. ⁵ ὁ μὲν οὖν Πέτρος ἐτηρεῖτο ἐν τῇ φυλακῇ· προσευχὴ δὲ ἦν ἐκτενὴς γινόμενη ὑπὸ τῆς ἐκκλησίας πρὸς τὸν Θεὸν ὑπὲρ αὐτοῦ. ⁶ Ὅτε δὲ ἐμελλεν αὐτὸν προάγειν ὁ Ἡρώδης, τῇ νυκτὶ ἐκείνῃ ἦν ὁ Πέτρος κοιμώμενος μετὰ δύο στρατιωτῶν, δεδεμένος ἀλύσει διπλῇ, φύλακές τε πρὸ τῆς θύρας ἐτήρουσαν τὴν φυλακὴν. ⁷ καὶ ἰδοὺ, ἄγγελος Κυρίου ἐπέστη, καὶ φῶς ἐλαμψεν ἐν τῷ οἰκήματι· πατάξας δὲ τὴν πλευρὰν τοῦ Πέτρου, ἤγειρεν αὐτὸν λέγων, Ἀνάστα ἐν

¹ Alex. ἡγί.² Alex. = eni.³ Rec. + Καισαρος.⁴ Alex. ἰδὼν εἰ.⁵ Rec. = αἱ.⁶ Alex. νυκτ.

GENEVA — 1557.

was a good man, and ful of the holy Ghost, and faith: and muche people was added vnto the Lord. ² Then departed Barnabas to Tarsus, for to seeke Saul: ³ And when he had founde hym, he brought hym vnto Antioche. and it chanced that a whole yere they had their consersation with the Church there, and taught muche people: inso muche, that the disciples of Antioche, were the fyrst that were called Christen.

² In those dayes came Prophetes from Ierusalem vnto Antioche. ³ And ther stode vp one of them named Agabus, and signified by the sprite, that ther shoulde be great deth throughout al the worlde, which came to passe in the Emperour Claudius dayes. ⁴ Then the disciples, euery man according to his habilitie, purposed to send socour vnto the brethren which dwelt in Iewrie. ⁵ Whych thyngs they also dyd, and sent it to the Elders, by the handes of Barnabas and Saul.

12. IN that tyme, Herode the kynge stretched forth his handes to vex certayne of the Congregation. ² And he killed Iames the brother of Iohn, with the sword. ³ And because he saw that it pleased the Iewes, he proceeded further, to take Peter also, then were the dayes of sweete bread. ⁴ And when he had caught him, he put him in prison, and deliuered him to foure quaternions of souldiers to be kept: extending after Easter to bringe him forth to the people. ⁵ Then was Peter kept in prison, but prayer was made with out ceasing of the Church vnto God for him. ⁶ And when Herode wolde haue brought hym out vnto the people, the same nyght slept Peter betwene two souldiers, bounde with two chaynes, and the keepers before the dore, kept the prison. ⁷ And beholde, the Angel of the Lord came vpon them, and a light shyned in the lodge: and he smote Peter on the syde, and sterid hym vp saying, Arise vp quickly,

RHEIMS — 1582.

good man, and ful of the holy Ghost, and faith. And a great multitude was added to our Lord. ² And he went, forth to Tarsus, to seeke Saul: ³ whom when he had found, he brought him to Antioche. And they conuersed there in the church a vnhole yere: and they taught a great multitude, so that the disciples were at Antioche first named Christians.

² And in these daies there came Prophets from Hierusalem to Antioche, ³ and one of them rising, named Agabus, did by the Spirit signifie a great famine that should be in the vvhole vworld, vvhich fel vnder Claudius. ⁴ And the disciples according as eche man had, purposed euery one to send, for to scrue the brethren that dwelt in Iewrie: ⁵ vvhich also they did, sending to the auncients by the handes of Barnabas and Saul.

12. AND at the same time Herod the king set his handes, to afflict certayne of the Church. ² And he killed Iames the brother of Iohn with the sword. ³ And seeing that it pleased the Iewes, he added to apprehend Peter also. And it was the daies of the Azymes. ⁴ Vvhom when he had apprehended, he cast into prison, deliuering him to foure quaternions of souldiers to be kept, meaning after the Pasche to bring him forth to the people. ⁵ And Peter in dede was kept in prison. But prayer was made of the Church without intermission vnto God for him. ⁶ And vvhon Herod would haue brought him forth, the same night Peter was sleeping betwene two souldiers, bound vith two chaynes: and the keepers before the dore kept the prison. ⁷ And behold an Angel of our Lord stood in presencc: and light shined in the house: and striking Peters side, he raised him, saying. Arise quickly.

AUTHORISED — 1611.

holy Ghost, and of faith: and much people was added vnto the Lord. ² Then departed Barnabas to Tarsus, for to seeke Saul. ³ And when he had found him, he brought him vnto Antioch. And it came to passe, that a whole yere they assembled themselves with the Church, and taught much people, and the disciples were called Christians first at Antioch.

² And in these dayes, came Prophets from Hierusalem vnto Antioch, ³ And there stood vp one of them, named Agabus, and signified by the spirit, that there should be great dearth throughout all the world: which came to passe in the dayes of Claudius Cesar. ⁴ Then the disciples, euery man according to his abilitie, determined to send reliefe vnto the brethren which dwelt in Iudea. ⁵ Which also they did, and sent it to the Elders by the handes of Barnabas and Saul.

12. NOW about that time, Herode the King stretched forth his hands, to vex certayne of the Church. ² And he killed Iames the brother of Iohn with the sword. ³ And because he saw it pleased the Iewes, he proceeded further, to take Peter also. (Then were the dayes of vneleuened bread.) ⁴ And when hee had apprehended him, he put him in prison, and deliuered him to foure quaternions of souldiers to keepe him, intending after Easter to bring him forth to the people. ⁵ Peter therefore was kept in prison, but prayer was made without ceasing of the Church vnto God for him. ⁶ And when Herode would haue brought him forth, the same night Peter was sleeping betwene two souldiers, bound with two chaynes, and the keepers before the dore kept the prison. ⁷ And beholde, the Angel of the Lord came vpon him, and a light shined in the prison: and hee smote Peter on the side, and raised him vp, saying, Arise vp quickly. And

⁶ Or, in the Church. ⁷ Or, began. ⁸ Or, instant and earnest prayer was made.

τάχει. Καὶ ἐξέπεσον αὐτοῦ αἱ ἀλύσεις ἐκ τῶν χειρῶν. ⁸ εἶπέ τε ὁ ἄγγελος πρὸς αὐτὸν, ⁹ Περὶζῶσαι, καὶ ὑπόδησαι τὰ σανδάλιά σου. Ἐποίησε δὲ οὕτω. καὶ λέγει αὐτῷ, Περιβαλοῦ τὸ ἱμάτιόν σου, καὶ ἀκολουθεῖ μοί. ¹⁰ Καὶ ἐξελθὼν ἠκολούθει αὐτῷ, καὶ οὐκ ᾔδει ὅτι ἀληθὲς ἐστὶ τὸ γινόμενον διὰ τοῦ ἀγγέλου, ἐδόκει δὲ ὄραμα βλέπειν. ¹¹ διελθόντες δὲ πρῶτην φυλακὴν καὶ δευτέραν, ἦλθον ἐπὶ τὴν πύλην τὴν σιδηρᾶν, τὴν φέρουσιν εἰς τὴν πόλιν, ἥτις αὐτομάτῃ ἠνοιχθῇ αὐτοῖς, καὶ ἐξελθόντες προῆλθον ῥύμην μίαν, καὶ εὐθέως ἀπέστη ὁ ἄγγελος ἀπ' αὐτοῦ. ¹² καὶ ὁ Πέτρος γενόμενος ἐν ἑαυτῷ, εἶπε, Νῦν οἶδα ἀληθῶς ὅτι ἐξαπέ-
¹³ στειλε Κύριος τὸν ἄγγελον αὐτοῦ, καὶ ἐξέλειπτό με ἐκ χειρὸς Ἡρώδου καὶ πάσης τῆς προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων. ¹⁴ συνιδὼν τε ἦλθεν ἐπὶ τὴν οἰκίαν

⁸ Alex. ἐτίσαντο.⁹ Alex. Ζώσαι.¹⁰ Alex. = αὐτῷ.

WICLIIF—1380.

and anon the cheynes felden donn fro his handis, ⁸ and the angel seide to hym, gird the; and do on thi hoosia; and he dide so; and he seide to hym, do aboute thes thi clothis; and sue me; ⁹ and he seide out and tuxid hym; and he wist not that it was soth, that was don bi the angel; for he gessid him self to haue seye a visoun; ¹⁰ and thei passiden the first and the secounde ward and camen to the iron gate that ledith to the citee whiche anon was opened to hem; and thei yeden out and camen into o streete; and anon the angel passid away fro hym;

¹¹ and petir turned agen to hym self: and seide; now I wout verrith that the lord sente his angel and delyverid me fro the hond of eroude; and fro al the abidyng of the puple of iewis; ¹² and he bihold and cam to the hous of marie modir of ioun; that is named markus; where many werun gaderid to gidre and preiunge; ¹³ & whanne he knockid at the dore of the gate: a damysel roode bi name, come furth to se; ¹⁴ & whanne sche knewe the vois of petir: for icide sche opened not the gate, but ranne ynn and teld that petir stode at the gate; ¹⁵ and thei seiden to hir; thou maddist; but sche affermed that it was so; and thei seiden; it is his angel; ¹⁶ but petir abood stille and knockid; and whanne thei hadden opened the dore thei saien hym and wondriden; ¹⁷ and he bekened to hem with his hond to be stille: & telde hou the lord hadde ledde hym out of the prison; and he seid; telle ye to iames and to the bretheren thes thing; and he seide out, and wente in to an othere place;

¹⁸ & whanne the day was come: there was not litil troublinge among the knyghtis

TYNDALE—1534.

quyckly. And his cheynes fell of from his boundes. ⁸ And the angel sayd vnto him: gird thy selfe and bynde on thy sandales. And so he dyd. And he sayde vnto him: cast thy mantle aboute the; and folowe me. ⁹ And he came oute and folowed him; and wist not; that it was truthe which was done by the angel; but thought he had sene a vision. ¹⁰ When they were past the fyrst and the secounde watche; they came vnto the yron gate; that ledeth vnto the cyte; which opened to them by the awne accord. And they went out and passed thorow one strete; and by and by the angel departed from him.

¹¹ And when Peter was come to hym selfe; he sayde: now I knowe of a surety; that the Lorde hath sent his angell; and hath delyvered me out of the honde of Herode; and from all the waytyng for of the pople of the Iewes. ¹² And as he consydered the thyng; he cam to the house of Mary the mother of one Iohn; which was called Marke also; where many were gadderid to godder in prayer. ¹³ As Peter knocked at the entry dore; a damsell cam furth to herken; named Rhoda.

¹⁴ And when she knew Peters voyce; she opened not the entrey for gladnes; but ran in and told how Peter stode before the entrey. ¹⁵ And they sayde vnto her: thou arte mad. And she bare them doone that it was even so. Then sayde they: it is his angell. ¹⁶ Peter contynued knockinge. When they had opened the dore; and sawe him; they were astonied. ¹⁷ And he beckened vnto them with the honde to holde their peace; and tolde them by what meanes the Lorde had brought him oute of the prison. And sayde: go shew thes thynges vnto iames and to the bretheren. And he departed and went into a nother place.

¹⁸ Assoone as it was daye ther was no lyttell a doo amonge the soudyers; what

CRANMER—1539.

ayste vp quickly. And his cheynes fell of from his handes. ⁸ And the Angell sayd vnto him: gird thy selfe; and bynde on thy sandales. And so he dyd. And he sayeth vnto him: cast thy garment aboute the; and folowe me. ⁹ And he came out and folowed him; and wist not; that it was truthe whiche was done by the Angell; but thought he had sene a vision. ¹⁰ When they were past the fyrst and the secounde watch; they came vnto the yron gate; that leadeth vnto the cytye; which opened to them by the awne accord. And they went out; and passed thorow one streit; and forth with; the Angell departed from him.

¹¹ And when Peter was come to hym selfe; he sayde: now I knowe of a surety; that the Lorde hath sent his Angell; and hath delyvered me out of the hande of Herode; and from all the wayting fur of the pople of the Iewes. ¹² And as he consydered the thyng; he came to the house of Mary the mother of one Iohn (whose synname was Marke) where many were gathered together in prayer. ¹³ As Peter knocked at the entry dore; a damsell came forth to herken; named Rhoda. ¹⁴ And when she knew Peters voyce; she opened not the entrey for gladnes; but ran in; and told how Peter stode before the entrey.

¹⁵ And they sayde vnto her: thou arte mad. But she affirmed that it was even so. Then sayd they; it is his angel. ¹⁶ But Peter contynued knockinge; and when they had opened the dore; and sawe hym; they were astonied. ¹⁷ And when he had beckened vnto them with the hande; that they myght holde their peace; he tolde them by what meanes the Lorde had brought him out of the prison. And he sayde: go shewe thes thynges vnto iames and to the bretheren. And he departed; and went into another place.

¹⁸ Assoone as it was daye; ther was no lyttell ado amonge the soudiers; what

housis. stonkingis. daye. Assoone. what. ado. amonge. the. soudiers. what.

what. ado. amonge. the. soudiers. what.

Μαρίας τῆς μητρὸς Ἰωάννου τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν ἱκανοὶ συνηθροισμένοι καὶ προσευχόμενοι. ¹³ Κρούσαντος δὲ αὐτοῦ τὴν θύραν τοῦ πυλῶνος, προσῆλθε παιδίσκη ὑπακούσαι, ὀνόματι Ῥόδη. ¹⁴ καὶ ἐπυγνούσα τὴν φωνὴν τοῦ Πέτρου, ἀπὸ τῆς χαρᾶς οὐκ ᾔνοιξε τὸν πυλῶνα, εἰσδραμοῦσα δὲ ἀπήγγειλεν ἐστάναι τὸν Πέτρον πρὸ τοῦ πυλῶνος. ¹⁵ οἱ δὲ πρὸς αὐτὴν εἶπον, 'Μαίνη.' Ἡ δὲ δι᾽σχυρίζετο οὕτως ἔχειν. οἱ δὲ ἔλεγον, 'Ὁ ἄγγελος αὐτοῦ ἐστίν.' ¹⁶ Ὁ δὲ Πέτρος ἐπέμενε κρούων· ἀνοίξαντες δὲ εἶδον αὐτὸν, καὶ ἐξέστησαν. ¹⁷ κατασεισας δὲ αὐτοῖς τῇ χειρὶ συγῶν, διηγῆσατο αὐτοῖς πῶς ὁ Κύριος αὐτὸν ἐξήγαγεν ἐκ τῆς φυλακῆς. εἶπε δὲ, 'Ἀπαγγείλατε Ἰακώβῳ καὶ τοῖς ἀδελφοῖς ταῦτα.' Καὶ ἐξελθὼν ἐπορεύθη εἰς ἕτερον τόπον. ¹⁸ Γενομένης δὲ ἡμέρας, ἦν τάραχος οὐκ ὀλίγη ἐν τοῖς στρατιώταις,

* Rec. Μαίλητά.

* Rec. τοῦ Πέτρου.

GENEVA—1557.

And his chaynes fel of from his bandes. ⁸ And the Angel sayd vnto hym, Gyrde thy selfe, and bynde on thy sandales, and so he dyd, and he sayd vnto hym, Cast thy garment about thee, and folowe me. ⁹ Then Peter came out and folowed hym, and wist not that it was true which was done by the Angel, but thoght he had sene a vision.

¹⁰ When they were past the fyrst and the seconde wathe, they came vnto the yron gate, that leadeth vnto the cite, which opened to them by it owne accord: and they went out, and passed through one strete, and by and by, the Angel departed from hym. ¹¹ And when Peter was come to hym selfe, he said, Now I know of a surety, that the Lord hath sent his Angel, and hath deliuered me out of the hand of Herode, and from all the wayting fore, of the people of the Iewes. ¹² And as he considered the thinge, he came to the house of Marie, the mother of one Iohn, whose surname was Marke, wher many were gathered together and prayed.

¹³ As Peter knocked at the entry dore, a mayde came furth to hearken, named Rhode. ¹⁴ So when she knew Peters voyce, she opened not the entry for gladnes, but ran in, and tolde how Peter stode before the entry. ¹⁵ But they sayd vnto her, Thou art mad. And she bare them downe, that it was even so. then said they, It is his Angel. ¹⁶ But Peter continued knocking: and when they had opened the dore, and sawe hym, they were aseyoned. ¹⁷ And he beckened vnto them, with the hand, to holde their peace, and tolde them by what meanes the Lord had broght him out of the prison. And he said, Go shewe these thinges vnto Iames and to the brethren, and he departed and went into another place. ¹⁸ Now as soon as it was day, there was no litle a do among

RHEIMS—1582.

And the chaynes fel from his bandes. ⁸ And the Angel said to him, Gird thee, and put on thy shoes. And he did so. And he said to him, Put thy garment about thee, and follow me. ⁹ And going forth he followed him, and he knew not that it was true which was done by the Angel: but he thought that he saw a vision. ¹⁰ And passing through the first and the second watch, they came to the yron gate that leadeth to the cite, which of itself opened to them. And going out, they went forward one street: and incontinent the Angel departed from him. ¹¹ And Peter returning to him self, said: Now I know in very deede that our Lord hath sent his Angel, and delivered me out of Herodes hand, and from all the expectation of the people of the Iewes.

¹² And considering, he came to the house of Marie the mother of Iohn, who was surnamed Marke, where many were gathered and praying. ¹³ And when he knocked at the doore of the gate, there came forth a wenche to see, named Rhode.

¹⁴ And as she knew Peters voice, for joy she opened not the gate, but running in she told that Peter stood before the gate. ¹⁵ But they said to her, Thou art mad. But she affirmed that it was so. But they said, It is his Angel. ¹⁶ And Peter continued knocking. And when they had opened, they saw him, and were astonished.

¹⁷ And beckening with his hand to them, that they should hold their peace, he told how our Lord had brought him out of prison, and he said, Tell these things to Iames and to the brethren. And going forth he went into another place. ¹⁸ And when day was come, there was no little ado betwene the soldiars, what was

AUTHORISED—1611

his chaynes fell off from his hands. ⁸ And the Angel saide vnto him, Gird thy selfe, and binde on thy sandales: And so he did. And he saith vnto him, Cast thy garment about thee, and follow me.

⁹ And hee went out, and followed him, and wist not that it was true which was done by the Angel: but thought he saw a vision. ¹⁰ When they were past the first and the second ward, they came vnto the yron gate that leadeth vnto the cite, which opened to them of his owne accord: and they went out and passed on thorow one street, and forthwith the Angel departed from him. ¹¹ And when Peter was come to himselfe, hee said, Now I know of a surety, that the Lord hath sent his Angel, and hath delivered me out of the hand of Herode, and from all the expectation of the people of the Iewes. ¹² And when hee had considered the thing, he came to the house of Mary the mother of Iohn, whose surname was Marke, where many were gathered together praying.

¹³ And as Peter knocked at the doore of the gate, a damocell came to hearken, named Rhoda. ¹⁴ And when shee knew Peters voyce, she opened not the gate for gladnesse, but ranne in, and told how Peter stood before the gate. ¹⁵ And they said vnto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his Angel. ¹⁶ But Peter continued knocking: and when they had opened the doore, and saw him, they were astonished. ¹⁷ But he beckoning vnto them with the hand, to hold their peace, declared vnto them how the Lord had brought him out of the prison: And he said, Go shew these things vnto Iames, and to the brethren. And hee departed, and went into another place.

¹⁸ No as soon as it was day, there was no small stirre among the soldiars, what

752
τί ἄρα ὁ Πέτρος ἐγένετο. ¹⁹ Ἡρώδης δὲ ἐπιζητήσας αὐτὸν καὶ μὴ εὗρὼν, ἀνα-
κρίνας τοὺς φύλακας, ἐκέλευσεν ἀπαχθῆναι· καὶ κατελθὼν ἀπὸ τῆς Ἰουδαίας
εἰς τὴν| Καισάρειαν διέτριβεν. ²⁰ Ἦν δὲ θυμομαχῶν Τυρίοις καὶ Σιδωνίοις·
ὁμοθυμαδὸν δὲ παρήσαν πρὸς αὐτὸν, καὶ πείσαντες Βλάστον τὸν ἐπὶ τοῦ κοιτῶνος
τοῦ βασιλέως, ἤρουντο εἰρήνην, διὰ τὸ τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς
βασιλικῆς. ²¹ Τακτῇ δὲ ἡμέρᾳ ὁ Ἡρώδης ἐνδυσάμενος ἐσθῆτα βασιλικήν, καὶ
καθίσας ἐπὶ τοῦ βήματος, ἐδημηγόρει πρὸς αὐτοὺς. ²² ὁ δὲ ἄνθρωπος ἐπεφώνει, 'Θεοῦ
'φωνὴ καὶ οὐκ ἀνθρώπου.' ²³ παραχρῆμα δὲ ἐπάταξεν αὐτὸν ἄγγελος Κυρίου, ἀνθ'
ὧν οὐκ ἔδωκε' δόξαν τῷ Θεῷ· καὶ γενόμενος σκωληκόβρωτος, ἐξέφυγεν. ²⁴ ὁ δὲ
λόγος τοῦ Θεοῦ ἤρξαντο καὶ ἐπληθύνετο. ²⁵ Βαρνάβας δὲ καὶ Σαῦλος ὑπέστρεψαν
'εἰς Ἱερουσαλὴμ, πληρώσαντες τὴν διακονίαν, συμπαραλαβόντες καὶ Ἰωάννην

* Alex. = τὴν.

* Rec. + δ' Ἡρώδης.

* Rec. + τὴν.

* Alex. ἀπὸ Ἱεροσ. κ. εἰς Ἱεροσ.

* Alex. = ἐπὶ.

WICLIIF—1380.

what was don of petir, ¹⁹ and whanne
eroude hadde souyt him, & funde not affir
that he hadde made enquiryge of the
kepers, he comaunded hem to be brouȝte
to hym, and he come down fro iude in to
cesarie: and dwellid there, ²⁰ and he was
wroȝt to men of tyric and of sidon and
thei of oon accord camen to hym, Whanne
thei hadden comenid with bestis that
was the kyngis chamberleyn, thei axeden
pece, for as myche as her cuntrees werun
vitalid of hym, ²¹ and in a day that was
ordeyned eroude was clodid with kyngis
clothinge, and sette for donesman aul
spake to hem, ²² and the puple cried the
vois of god: and not of man, ²³ and
anon an angel of the lord. smote hym,
for he hadde not ȝone onour to god, and
he was wastid of wormes and died, ²⁴ &
the word of the lord waxid and was mul-
tiplicd, ²⁵ and barnabas and saul turned
agen fro ierusalem, whanne the mynysterie
was fillid: and token ioun that was
named markus.

13. AND profetis and doctouris werun
in the chirehe that was at antioche in
which barnabas, and symon that was
clepid blak, and lucius cironense, and
manan that was the soukyng fere of
eroude tetrark, and saul werun, ² and
whanne thei mynystren to the lord and
fastiden: the holi goost acide to hem,
departhe ȝe to me aul & barnabas in to
the werk to whiche I haue takun hem,
³ thanne thei fastiden and preiden, and
leiden hondis on hem and lete hem go,
⁴ but thei werun sent of the holi goost:
and wente forth to seleucia, and fro
thence thei westen bi boot to cipru, ⁵ &
whanne thei camen to salamine thei
prechiden the word of god in the syna-
gogis of iewis, and thei hadden also ioun
in mynsterie,

⁶ and whanne thei hadden walkid bi al
the ile to paphos: thei founden a man a

doctour, judge. waxid, grew. clepid, called.
soukyng fere, smothering nurse, or foster brother
departhe, separate.

TYNDALE—1534.

was becom of Peter. ¹⁹ When Herode had
called for him, and founde him not, he
examined the keepers, and comaunded to
departe. And he descended from Iewry
to Cesarea, and ther abode. ²⁰ Herode
was displeased with them of Tyre and
Sydon. And they came all at once, and
made intercession vnto Blastus the kynges
chamberlen, and desyred pece, because
their country was noryshed by the
kynges lorde. ²¹ And vpon a daye ap-
pointed Herode arrayed him in royall
apparell, and set him in his seate, and
made an oracyon vnto them. ²² And the
people gave a shout, sayinge: it is the
voyce of a God and not of a man. ²³ And
immediatly the angell of the Lorde smote
him, because he gave not God the honour,
and he was catyn of wormes, and gave
vp the goost.

²⁴ And the worde of God grewe and
multiplid. ²⁵ And Barnabas and Paul
returned to Ierusalem, when they had
fulfilled their office, and toke with them
Iohn, which was also called Marcus.

13. THERE were at Antioche, in the
congregation certayne Prophetes and
teachers: as Barnabas and Simon called
Niger, and Lucius of Cerene, and Manan-
then Herode the Tetrarkes nourselowe, and
Saul. ² As they mynystred to the Lorde
and fasted, the holy goost sayde: sepa-
rate me Barnabas and Saul for the worke
where vnto I have called them. ³ Then
fasted they and prayed, and put their
hondes on them, and let them goo. ⁴ And
they after they were sent of the holy
goost, came vnto Seleucia, and from thence
they sayled to Cyprus. ⁵ And when they
were come to Salamine, they shewed the
worde of God in the synagoges, of the
Iewes. And they had Iohn to their mi-
nister.

⁶ When they had gone thorowout the
yle vnto the cite of Paphos, they founde

CRANMER—1539.

become of Peter. ¹⁹ When Herode had
sought for him, and founde him not, he
examined the keepers, and comaunded
them to be caryed awaye. And he de-
scended from Iewry to Cesarea, and ther
abode. ²⁰ Herode was displeased with
them of Tyre and Sidon. But they came
all with one accorde, and made inter-
cession vnto Blastus the kynges chamber-
lyne, and desyred pece, because their
country was noryshed by the kynges
prouysyon. ²¹ And vpon a daye appoynted,
Herode arrayed hym in royall apparell,
and set hym in his seate, and made an
oracyon vnto them. ²² And the puple
gaue a shoute, sayinge: it is the voyce
of a God and not of a man. ²³ But im-
mediatly the angell of the Lorde smote
hym, because he gaue not God the honour,
and he was caten of wormes and gaue
vp the goost. ²⁴ And the worde of God grewe
and multiplid. ²⁵ And Barnabas and Paul
returned to Ierusalem, when they had ful-
filled their offyce, and toke with them
Iohn, whose surname was Marke.

13. THERE were in the congregacyon
that is at Antioche, certayne Prophetes,
and teachers: as Barnabas and Symon
that was called Niger, and Lucius of
Cerene and Mananthen, Herode the Te-
trarkes nourselowe, and Saul. ² As they
ministryed to the Lorde and fasted, the
holy goost sayde: separate me Barnabas
and Saul, for the worke where vnto I have
called them: ³ And when they had fasted
and prayed, and layde their handes on
them, they let them go. ⁴ And they after
they were sent forth of the holy goost,
departed vnto Seleucia, and from thence
they sayled to Cyprus. ⁵ And when they
were at Salamine, they shewed the worde
of God in the synagoges of the Iewes.
And they had Iohn to their minister.

⁶ When they had gone thorow the yle vnto
Paphos, they found a certayne sorcerer

τὸν ἐπικληθέντα Μάρκον.

XIII. Ἦσαν δὲ τινες ἐν Ἀντιοχείᾳ κατὰ τὴν οὖσαν ἐκκλησίαν προφῆται καὶ διδάσκαλοι, ὃ τε Βαρνάβας καὶ Συμεὼν ὁ καλούμενος Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος, Μαναὴν τε Ἡρώδου τοῦ τετράρχου σύντροφος, καὶ Σαῦλος. ² Λειτουργούντων δὲ αὐτῶν τῷ Κυρίῳ καὶ ἠσθευνόντων, εἶπε τὸ Πνεῦμα τὸ ἅγιον, Ἀφορίσατε δὴ μοι τὸν Βαρνάβαν καὶ τὸν Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι αὐτούς. ³ Τότε ἠσθεύσαντες καὶ προσευξάμενοι, καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς, ἀπέλυσαν. ⁴ Οὗτοι μὲν οὖν ἐκπεμφθέντες ὑπὸ τοῦ Πνεύματος τοῦ ἁγίου, κατήλθον εἰς τὴν Σελεύκειαν, ἐκεῖθεν τε ἀπέπλευσαν εἰς τὴν Κίπρον. ⁵ καὶ γενόμενοι ἐν Σαλαμῖνι, κατήγγελλον τὸν λόγον τοῦ Θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων· εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην. ⁶ διελθόντες δὲ ὅλην τὴν νῆσον ἄχρι

² Alex. = τινες.

³ Rec. + τε.

⁴ Alex. = τὸν.

⁵ Alex. = τῇ.

⁶ Alex. = τῇ.

⁷ Rec. = ὅλην.

GENEVA—1557.

the souldiers, what was become of Peter. ¹⁹ When Herode had sought for him, and found him not, he examined the keepers, and commanded them to be led to be punished, and he descended from Iewrie to Cesarea, and there abode.

²⁰ Then Herode intended to make warre against them of Tyre and Sidon. but they came all with one accorde, and made intercession vnto Blastus the kynges chamberlayne, and desired peace, because their country was nourished by the kynges land. ²¹ And vpon a daye appoynted, Herode arrayed hym in royal appaerl and set him in his seat, and made an oration vnto them. ²² And the people gaue a shout, saying, It is the voyce of a God, and not of a man. ²³ But immediatly the Angel of the Lord smote him, because he gaue not God the honour, so that he was eaten of wormes, and gaue vp the gost. ²⁴ And the worde of God grew, and multiplied. ²⁵ And Barnabas and Saul returned from Ierusalem, when they had fulfilled their office, and toke with them Iohn, whose surname was Marke.

13. THERE were in the Congregation that was at Antioche, certayne Prophetes, and teachers, as Barnabas, and Simeon called Niger, and Lucius of Cyrene, and Manahan, which had bene brought vp with Herod the kyng, and Saul. ² As they ministred to the Lord, and fasted, the holy Gost sayd, Separate me Barnabas and Saul, for the worke whereunto I haue called them. ³ Then fasted they and prayed, and layd their handes on them, and let them go. ⁴ And they, after they were sent forth of the holy Gost, came vnto Seleucia, and from thence they sayled to Cyprus. ⁵ And when they were at Salamina, they preached the worde of God in the Synagoges of the Iewes: and they had also Iohn to their minister. ⁶ When they had gone through out the yle vnto

RHEIMS—1582.

become of Peter. ¹⁹ And Herod, vvhhen he had sought him, and had not found, making inquisition of the keepers, commanded them to be led away: and going downe from Iewrie into Cesaréa, there he abode. ²⁰ And he vvvas angrie vvwith the Tyrians and the Sidonians. But they vvwith one accord came to him, and perswading Blastus that vvvas cheefe of the kyngs chamber, they desired peace, for that their countries vvvere nourished by him. ²¹ And vpon a day appointed, Herod being arrayed vvwith kingly attyre, sate in the iudgement seate, and made an oration to them. ²² And the people made acclamation, The voices of a God, and not of a man. ²³ And forthvvwith an Angel of our Lord strooke him, because he had not given the honour to God: and being consumed of vvwormes, he gaue vp the ghost. ²⁴ But the vvword of our Lord increased and multiplied. ²⁵ And Barnabas and Saul returned from Hierusalem, hauing accomplished their ministerie, taking vvwith them Iohn that vvvas surnamed Marke.

13. AND there vvvere in the Church vvwhich vvvas at Antioche, Prophets and Doctors, among vvvhom vvvas Barnabas, and Simon that vvvas called Niger, and Lucius of Cyrene, and Manahan vvwho vvvas the foster-brother of Herod the Tetrarch, and Saul. ² And as they vvvere ministring to our Lord, and fasting, the holy Ghost said: Separate me Saul and Barnabas vnto the vvworke, vvwhereunto I haue taken them. ³ Then they fasting and praying, and imposing handes vpon them, dismissed them.

⁴ And they being sent of the holy Ghost, vvvent to Seleucia, and thence sayled to Cyprus. ⁵ And vvwhen they vvvere come to Salamina, they preached the vvword of God in the synagoges of the Iewes. And they had Iohn also in their ministerie. ⁶ And vvwhen they had vvwalked through out the vvwhole land as farre as Paphos, they found

AUTHORISED—1611.

was become of Peter. ¹⁹ And when Herode had sought for him, and found him not, hee examined the keepers, and commanded that they should be put to death. And hee went downe from Iudea to Cesarea, and there abode.

²⁰ And Herode was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and having made Blastus the kyngs Chamberlaine their friend, desired peace, because their country was nourished by the kyngs country. ²¹ And vpon a set day Herod arrayed in royall appaerl, sate vpon his throne, and made an Oration vnto them. ²² And the people gaue a shout, saying, It is the voyce of a God, and not of a man. ²³ And immediatly the Angel of the Lord smote him, because hee gaue not God the glory, and hee was eaten of wormes, and gaue vp the ghost.

²⁴ But the word of God grew, and multiplied. ²⁵ And Barnabas and Saul returned from Hierusalem, when they had fulfilled their ministerie, and tooke with them Iohn, whose surname was Marke.

13. NOW there were in the Church that was at Antioch, certayne prophets and teachers: as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manahan, which had bene brought vp with Herod the Tetrarch, and Saul. ² As they ministred to the Lord, and fasted, the holy Ghost saide, Separate me Barnabas and Saul, for the worke whereunto I haue called them. ³ And when they had fasted and prayed, and layd their hands on them, they sent them away.

⁴ So they being sent forth by the holy Ghost, departed vnto Seleucia, and from thence they sayled to Cyprus. ⁵ And when they were at Salamina, they preached the word of God in the Synagogues of the Iewes: and they had also Iohn to their Minister. ⁶ And when they had gone thorow the yle vnto Paphos, they found a

¹ Or, here an hostile multitude intending warre. ² Or, that was over the kyng's head chamber. ³ Or, change. ⁴ Or, Herods foster brother.

Πάφου, εὐρόν¹ τινα μάγον ψευδοπροφήτην Ἰουδαῖον, ᾧ ὄνομα Βαρῆσους, ὃς ἦν σὺν τῷ ἀνθυπάτῳ Σεργίῳ Παύλῳ, ἀνδρὶ συνετῷ. οὗτος προσκαλεσάμενος Βαρνάβαν καὶ Σαῦλον, ἐπεζήτησεν ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ. * ἀνθίστατο δὲ αὐτοῖς Ἐλύμας, ὁ μάγος (οὕτω γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ)· ζητῶν διαστρέφαι τὸν ἀνθύπατον ἀπὸ τῆς πίστεως. ⁹ Σαῦλος δὲ, ὁ καὶ Παῦλος, πλησθεὶς Πνεύματος ἁγίου, ⁹ καὶ ἀτενίσας εἰς αὐτὸν ¹⁰ εἶπεν, ὁ πλήρης παντὸς δόλου καὶ πάσης ῥαδιουργίας, υἱὲ διαβόλου, ἐχθρὲ πάσης δικαιοσύνης, οὐ παύσῃ διαστρέφων τὰς ὁδοὺς Κυρίου τὰς εὐθείας; ¹¹ καὶ νῦν ἰδὸν, χεὶρ Κυρίου ἐπὶ σέ, καὶ ἔσῃ τυφλὸς μὴ βλέπων τὸν ἥλιον ἄχρι καιροῦ. Παραχρῆμα δὲ ἐπέπεσεν ἐπ' αὐτὸν ἀχλὺς καὶ σκότος, καὶ περιάγων ἐζήτει χειραγωγούς. ¹² τότε ἰδὼν ὁ ἀνθύπατος τὸ γεγονός ἐπίστευσεν, ἐκπλήσσομενος ἐπὶ τῇ διδαχῇ τοῦ Κυρίου.

¹ Alex. + ἀνδρα.⁹ Alex. = καὶ.¹⁰ Rec. + τοῦ.¹² Alex. οὐ πρὸ Παύλου.

WICLIF—1380.

wiche a fals profete a iew to whom the name was barisau ⁷ that was with the preconsil, sergius pauls a prudent man; this clod barnabas and poul and desirid to here the ward of god; ⁸ but clymas wiche withstode hem for his name is exprowed so: and he sougte to turne away the pro consil fro bilesu ⁹ but saul whiche is sude also paul was fillid with the holi goost: and bihelde in to hym; ¹⁰ and seide: a thou ful of al gile, and al fulnesse thou sone of the deucl, thou enemye of al rightwisnesse: thou leucost not to turne vpadoun the ristful weyes of the lord; ¹¹ and now to the hond of the lord is on thee: & thou schalt be blynde and not seynge the sunne in to a tyme; and anon myst and derkesse felden down on hym; and he jede aboute and souyt hym that schulde geue hond to hym; ¹² thanne the proconsil: whanne he hadde seyn the dede: bileded wondringe on the techynge of the lord;

¹² And whanne fro pafum poul hadde go bi a boot and thei that weren with hym: thei camen to pergen of panfilia; but loon departed fro hem: and turned agen to ierusalem; ¹⁴ and thei jeden to pergen and camen to antioche of perside; and thei entriden in to the synagoge in the day of saboth; and saien; ¹⁵ and afir the redynge of the lawe, and of the profetis the princis of the synagoge, senten to hem and asciden; britheren if any word of exortacion to the puple is in you: seye ye

¹⁶ and poul roos and with hrod bade silence: and seide; men of israel and ye that dreden god: here ge; ¹⁷ god of the peple of israel ches oure fadir, and enhancid the puple: whanne thei weren comelyngis in the lond of Egypt, and in an hij arme he ledde hem out of it; ¹⁸ and bi the tyme of fourti yeeis, he suffrid her maners in desert; ¹⁹ and he distried sevene

TYNDALE—1584.

a cortayne sorcerer, a fals prophet which was a iewe, named Barisau, ⁷ which was with the ruler of the countre won Sergius Paulus a prudent man. The same ruler called vnto him Barnabas and Saul; and desyred to heare the worde of God. ⁸ But Elymas the sorcerer (for so was his name by interpretation) with stode them; and sought to turne awaye the ruler from the fayth. ⁹ Then Saul which also is called Paul beinge full of the holy goost; set his eyes on him; ¹⁰ and sayde: O full of all enteltie and disceytfulnes; the chyld of the devyll, and the enemye of all righteounes; thou ceasest not to pervert the strayght wayes of the Lorde. ¹¹ And now beholde the bonde of the Lorde is vpon the; and thou shalt be blinde and not se the sunne for a season. And immediatly ther fell on him a myste and a darcknes; and he went aboute sekinge them that shuld leade him by the bonde. ¹² Then the ruler when he sawe what had happened; beleved; and wondred at the doctryne of the Lorde.

¹³ When they that were with Paul, were departed by shyppe from Paph; they cam to Perga a cite of Pamphilia; and there Iohn departed from them; and returned to Ierusalem. ¹⁴ But they wandred thorowe the countres from Perga to Antioche a cite of the countre of Pisidia; and went in to the synagoge on the saboth dayes; and saie doune. ¹⁵ And after the lawe and the Prophetes were redde; the rulers of the synagoge sent vnto them sayinge: Ye men and brethren; yf ye haue any sermon to exhorte the people; seye on.

¹⁶ Then Paul stode vp and beckened with the honde; and sayde: Men of Israel; and ye that feare God; geve audience. ¹⁷ The God of this people chos oure fathens; and exalted the people when they dwell as straungers in the londe of Egypt; and with a mighty arm brought them out of it; ¹⁸ and aboute the tyme of .xl. yeaeres suffred he their maners in the wylderne. ¹⁹ And he destroyed .vii. nacions in

CRANMER—1589.

(a false prophet, a Iewe) whose name was Barisau, ⁷ which was with the ruler of the countre, one Sergius Paulus a prudent man. The same ruler called vnto hym Barnabas and Saul, and desyred to heare the worde of God: ⁸ But Elymas the sorcerer (for so is his name by interpretation) withstode them, and sought to turne awaye the ruler from the fayth. ⁹ Then Saul (whych also is called Paul) beinge full of the holy goost, set his eyes on hym, ¹⁰ and sayde: O full of all enteltie and disceytfulnes, thou childe of the denyll, thou enemye of all ryghteounes: whyt thou not cease to pervert the strayght wayes of the lorde? ¹¹ And now beholde, the hande of the Lorde is vpon the, and thou shalt be blynde, and not se the sunne for a season. And immediatly ther fell on him a myste and a darcknes, and he went aboute, sekyngne them that shuld leade hym by the hande. ¹² Then the ruler when he sawe what had happened beleued, and wondred at the doctryne of the Lorde.

¹³ When Paul departed from Paphos, they that were with hym, came to Perga in Pamphilia; and Iohn departed from them, and returned to Ierusalem. ¹⁴ But they wandred thorow the countres, and came from Perga to Antioche in Pisidia, and went into the synagoge on the Saboth daye, and saie doune. ¹⁵ And after the lecture of the lawe and the Prophetes, the rulers of the synagoge sent vnto them, sayinge: Ye men and brethren, yf ye haue any sermon to exhorte the people, seye on.

¹⁶ Then Paul stode vp, and beckened with the hande for sylence, and sayde: Men of Israel and ye that feare God, geue audience. ¹⁷ The God of thys people chos oure fathens, and exalted the people, when they dwelt as straungers in the lande of Egypt, and with a hye arme brought he them out of it, ¹⁸ and about the tyme of forty yeaeres, suffred he their maners in the wylderne. ¹⁹ And he destroyed sevene

¹³ Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ τὸν Παῦλον, ἦλθον εἰς Πέργην τῆς Παμφυλίας. Ἰωάννης δὲ ἀποχωρήσας ἀπ' αὐτῶν, ὑπέστρεψεν εἰς Ἱεροσόλυμα. ¹⁴ αὐτοὶ δὲ διελθόντες ἀπὸ τῆς Πέργης, παρεγένοντο εἰς Ἀντιόχειαν τῆς Πισιδίας, καὶ εἰσελθόντες εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ τῶν σαββάτων, ἐκάθισαν. ¹⁵ Μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν, ἀπέστειλαν οἱ ἀρχισυνάγωγοι πρὸς αὐτοὺς, λέγοντες, ἄνδρες ἀδελφοί, εἰ ἔστι λόγος ἐν ὑμῶν παρακλήσεως πρὸς τὸν λαόν, λέγετε. ¹⁶ Ἀναστὰς δὲ Παῦλος, καὶ κατασείσας τῇ χειρὶ, εἶπεν, ἄνδρες Ἰσραηλῆται, καὶ οἱ φοβούμενοι τὸν Θεόν, ἀκούσατε. ¹⁷ ὁ Θεὸς τοῦ λαοῦ τούτου ἐξελέξατο τοὺς πατέρας ἡμῶν καὶ τὸν λαὸν ὑψώσεν ἐν τῇ παροικίᾳ ἐν γῇ Αἰγύπτῳ, καὶ μετὰ βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ αὐτῆς. ¹⁸ καὶ ὡς τεσσαρακονταετὴ χρόνον ἔτροφοφόρησεν αὐτοὺς ἐν τῇ ἐρήμῳ. ¹⁹ καὶ καθελὼν

¹³ Alex. + etc.¹⁶ Rec. + Ἰσραήλ.¹⁹ Rec. ἐτροφοφόρησεν.

GENEVA — 1557.

the citie of Paphus, they founde a certayne sorcerer a false prophet, which was a Jewe, named Bariesus. ⁷ Which was wyth the Ruler of the countrey, one Sergius Paulus, a prudent man: the same Ruler called vnto hym Barnabas and Saul, and desired to heare the worde of God. ⁸ But Elymas, the sorcerer (for so is his name by interpretation) withstode them, and sought to turue away the Ruler from the fayth. ⁹ Then Saul (which also is called Paul) beyng sul of the holy Ghost, set his eyes on hym, ¹⁰ And sayd, O ful of all subtilty and mischiefe, thou chyilde of the deuyll, and enemye of all righteounesse, wylt thou not cease to peruert the straight wayes of the Lord? ¹¹ Now therefore beholde, the hand of the Lord is vpon thee, and thou shalt be blynde, and not se the sunne for a season. And immediatly ther fel on hym a myste and a darknes, and he went about, seeking some to lead hym by the hand. ¹² Then the Ruler when he sawe what had happened, beleued, and wondred at the doctrine of the Lord. ¹³ When Paul and they that were with him were departed by ship from Paphus, they came to Perge a citie of Pamphylia: and Iohn departed from them, and returned to Ierusalem.

¹⁴ But they wandred through the countres from Perge to Antioche a citie of the countrey of Pisidia, and went into the Synagoge on the Sabbath day, and sate doune. ¹⁵ And after the lecture of the Lawe and Prophetes, the Rulers of the Synagoge sent vnto them, saying, Ye men and brethren, yf ye haue any worde of exhortation for the people, say on. ¹⁶ Then Paul stode vp and beckned with the hand, and sayd, Men of Israel, and ye that feare God, geue audience. ¹⁷ The God of this people chose our fathers, and exalted the people when they dwelt as strangers in the lande of Egypt, and with a myghty arme, brought them out of it. ¹⁸ And about the tyme of fortie yeres, suffred he their maners in the wyldernes. ¹⁹ And he destroyed seven nations in the

RHEIMS — 1582.

a certayne man that was a magician, a false-prophete, a Iew, whose name was Bar-iesu. ⁷ vvhich was wyth the Proconsul Sergius Paulus a wise man. He sending for Barnabas and Saul, desired to heare the vvord of God. ⁸ But Elymas the magician (for so is his name interpreted) resisted them, seeking to auert the Proconsul from the faith. ⁹ But Saul, otherwise Paul, replenished vvith the holy Ghost, looking vpon him, ¹⁰ said: O ful of al guile, and al deceit, sonne of the deuil, enemye of al iustice, thou ceasest not to subuert the right vvayes of our Lord. ¹¹ And now behold the hand of our Lord vpon thee, and thou shalt be blind, not seeing the sunne vntil a tyme. And forthvvith there fel dimnesse and darknesse vpon him, and going about he sought some body that would giue him his hand. ¹² Then the Proconsul, vvhen he had seen that vvich was done, be-leeued, marueling at the doctrine of our Lord. ¹³ And vvhen Paul and they that vvere vvith him had sailed from Paphus, they came to Perge in Pamphylia. And Iohn departing from them, returned to Hierusalem. ¹⁴ But they passing through Perge, came to Antioche in Pisidia: and entring into the synagoge on the day of the Sabbathes, they sate doune. ¹⁵ And after the lesson of the Law and the Prophets, the princes of the Synagoge sent to them, saying, Men brethren, if there be among you any sermon of exhortation to the people, speake.

¹⁶ And Paul rising vp, and vvith his hand hekening for silence, said, Ye men of Israell, and you that feare God, harken: ¹⁷ The God of the people of Israell chose our fathers, and exalted the people vvhen they vvere sejourners in the land of Egypt, and in a mightie arme brought them out thereof, ¹⁸ and for the space of fourtie yeres tolerated their maners in the desert. ¹⁹ And destroying seven nations in the

AUTHORISED — 1611.

certaine sorcerer, a false prophet, a Jew, whose name was Bariesus: ⁷ Which was with the deputie of the countrey Sergius Paulus, a prudent man: who called for Barnabas and Saul, and desired to heare the word of God. ⁸ But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turne away the deputy from the faith.

⁹ Then Saul (who also is called Paul) filled with the holy Ghost, set his eyes on him, ¹⁰ And said, O ful of all subtiltie and all mischiefe, thou child of the deuil, thou enemye of all righteousnesse, wilt thou not cease to peruert the right wayes of the Lord? ¹¹ And now behold, the hand of the Lord is vpon thee, and thou shalt bee blind, not seeing the Sunne for a season. And immediatly there fel on him a mist and a darknesse, and he went about, seeking some to lead him by the hand. ¹² Then the Deputie when hee saw what was done, becomend, being astonished at the doctrine of the Lord. ¹³ Now when Paul and his company loosed from Paphos, they came to Perge in Pamphylia: and Iohn departing from them, returned to Hierusalem.

¹⁴ But when they departed from Perge, they came to Antioch in Pisidia, and went into the Synagoge on the Sabbath day, and sate doune. ¹⁵ And after the reading of the Law and the Prophets, the rulers of the Synagoge sent vnto them, saying, Yee men and brethren, if ye haue any word of exhortation for the people, say on. ¹⁶ Then Paul stood vp, and beckning with his hand, sayd, Men of Israel, and ye that feare God, giue audience. ¹⁷ The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arme brought he them out of it. ¹⁸ And about the time of forty yeres^a suffered he their maners in the wilderness. ¹⁹ And when he had destroyed

^a Or, threescore and ten, reckning for threescore and five, as a iudaic hebraist or Ecclasticke has said.

156
 ἔθνη ἑπτὰ ἐν γῇ Χαναάν, * κατεκληρονόμησεν | αὐτοῖς τὴν γῆν αὐτῶν. * καὶ
 μετὰ ταῦτα, ὡς ἔτσι τετρακοσίους καὶ πενήντα, ἔδωκε | κριτὰς ἕως Σαμουὴλ
 τοῦ προφήτου. * κἀκεῖθεν ᾗτήσαντο βασιλέα, καὶ ἔδωκεν αὐτοῖς ὁ Θεὸς τὸν
 Σαοὺλ υἱὸν Κίς, ἄνδρα ἐκ φυλῆς Βενιαμὴν, ἔτη τεσσαράκοντα. * καὶ μεταστήσας
 αὐτὸν, ἤγειρεν αὐτοῖς τὸν Δαυὶδ εἰς βασιλέα, ᾧ καὶ εἶπε μαρτυρήσας, “Εὗρον
 Δαυὶδ τὸν τοῦ Ἰεσσαὶ, ἄνδρα κατὰ τὴν καρδίαν μου, ὃς ποιήσει πάντα τὰ
 θελήματά μου.” * Τούτου ὁ Θεὸς ἀπὸ τοῦ σπέρματος κατ’ ἐπαγγελίαν * ἤγαγε |
 τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν, * προκηρύξαντος Ἰωάννου πρὸ προσώπου τῆς εἰσόδου
 αὐτοῦ βάπτισμα μετανοίας παντὶ τῷ λαῷ Ἰσραὴλ. * ὡς δὲ ἐπλήρου ὁ Ἰωάννης
 τὸν δρόμον, ἔλεγε, Τίνα με ὑπονοεῖτε εἶναι; οὐκ εἰμὶ ἐγώ, ἀλλ’ ἰδοὺ, ἔρχεται
 μετ’ ἐμὲ, οὗ οὐκ εἰμὶ ἄξιος τὸ ὑπόδημα τῶν ποδῶν λύσαι. * Ἄνδρες ἀδελφοί,

* Rec. 1896, 1900, 1901, 1902, 1903, 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580,

⁶ Alex. ὡς ἴσται τετρακοσίαι καὶ πενήκοντα. Καὶ μετὰ ταῦτα ἰδοὺ.

* Rec. 671406.

WICLIF-1380.

folks, in the lond of canaan : and biſort
departid to hem her land as afir foure
hundrid and fifty yeeris, ²⁰ and afir thes
thingis he gaf domesmen to Samuel the
profete, ²¹ and fro that tyme thei axeden
a king, and god gaf to hem saul the ſonne
of eys a man of the lynage of beniamyn
bi fourti yeeris, ²² and whanne he was
don awei he reiid to hem dauith king,
to whom he bare witnessynge and seide,
I haue founden dauith the ſonne of icse a
man afir myn herte whiche schal do al
my willis, ²³ of whos seed bi the biheest
god hath led out to israel a ſayour
ihesu ²⁴ whanne ioon prechid bifor the
face of his conynge the baptym of pe-
naunce to alle the puple of israel, ²⁵ but
whanne ioon fillid his courte he seide, I
am not he whom ye demen me to be; but
lo he cometh afir me, and I am not
worthy to don of the schoon of his feet.

²⁸ Britheren and sones of the kynde of
abraham; and whiche that in you dreden
god: to you the word of helthe is sente;
²⁹ for thei that dwelliden at ierusalem
and pryncis of it, that knewen not this iheus
and the voicis of profetis that bi euery
sathen ben redde: demeden and filliden;
³⁰ and thei founden in hym no cause of
deeth, and axeden of pilat that thei
schulden sle hym; ³¹ and whanne thei
hadden endid alle thingis that weren
writun of him, thei token hym down of
the tre, and leiden him in a grane; ³² and
god reised hym fro deeth in the thridde
day: ³³ which was seyn bi many daies;
to hem that weren un to gidre with hym
fro galilee in to ierusalem whiche ben til
now his witnessis to the people;

23 and we schewen to you the biheest
that was made to oure faderis; 23 for god
hath fulfillid this to hir sones; And sye-
reimid ihesus as in the secunde saying it

TYNDALE-1594.

the londe of Canaan, and devided their londe to them by lot. ²⁹ And after wards he gave vnto them iudges aboute the space of .iiii. C. and .l. yeres vnto the tyme of Samuel the Prophet. ³⁰ And after that they desoyred a king, and God gave vnto them Saul the sone of Cis, a man of the tribe of Benjamin, by the space of .xl. yeres. ³¹ And after he had put him downe, he set vp David to be their kynge, of whome he reported sayinge, I have founde David the sone of Iesse, a man after myne awne hert, he shall fulfill all my will.

20 Of this mannes seed hath God (accordinge to his promes) brought forth to the people of Israel a saviour, one Iesus; 21 when Iohn had fyrst preached before his comminge the baptyme of repentance to Israel. 22 And when Iohn had fulfilled his course, he sayde: whorne ye thinke that I am, the same am I not. But behold ther cometh one after me, whose shewes of his fete I am not worthy to lowse.

26 Ye men and brethren, chyldren of the generation of Abraham, and whosoever amonge you feareth God, to you is this worde of saluation sent. 27 The inhabitants of Ierusalem and their rulers, because they knewe him not, nor yet the voyces of the Prophets which are redde every Saboth daye, they have fulfilled them in condemnyng him. 28 And when they founde no cause of deeth in him, yet desyred they Pilate to kyll him. 29 And when they had fulfilled all that were written of him, they toke him downe from the tree and put him in a sepulchre. 30 But God rayshed him agayne from deeth, 31 and he was seene many dayes of them which came with him from Galile to Ierusalem. Which are his witnesses vnto the people.

33 And we declare vnto you how that
the promes made vnto the fathers, 33 God
hath fulfilled vnto vs their chyldren, in
that he reysed vp Iesus agayne even as it
is written in the fyrste psalme: Thou arte

CRANMER — 1539.

nacyons in the lande of Canaan, and deuoyded their lande to them by lot. ²⁰ And afterwarde he gaue vnto them iudges aboute the space of .iiii.c. and fyfty yeres, vnto the tyme of Samuel the Prophet. ²¹ And afterwarde, they desyred a kinge, and God gaue vnto them Saul the sonne of Cis, a man of the trybe of Beniamin, by the space of fourty yeres. ²² And when he was put downe, he set vp Dauid to be their kyng, of whom he reported sayinge: I haue founde Dauid the sonne of Iesse, a man after myne owne hert, which shall fulfill all my will.

23 Of thys meenes stod hath God (accordinge as he had promysed) brought forth to Israel, a sauour, our Iesus, 24 when Iohn had fyrst preached before his commynge the baptyeme of repentance to Israel. 25 And when Iohn had falsfyllid hys course, he sayde: whom ye thynke that I am, the same am I not. But be- holde, ther cometh one after me, whose shewes of his fete I am not worthy to loose.

26 Ye men and brethron. chyldren of the generacyon of Abraham and whosoever amonge you feareth God, to you is thys worde of saluacyon sent. 27 For the inhabytars of Ierusalem and their rulers, because they knew hym not, nor yet the voyces of the Prophetes which are redde euery Saboth daye, they haue fulfilled them, in condempnyng him. 28 And when they founde no cause of deeth in him, yet deseyed they Pylate to kyll hym. 29 And when they had fulfilled all that were writen of him, they toke hym dowe from the tree, and put him in a sepulchre. 30 But God raised hym agayne from deeth, (the thyrde daye) 31 and he was seene many dayes of them which came vp wth hym from Galyle to Ierusalem. Which are hys wytnesses vnto the people.

32 And we declare vnto you, how that the promes (whych was made vnto the fathers) 33 God hath fulfilled vnto their chyldren (euen vnto vs) in that he reyeed vp Iesus agayn: euen as it is wrytten in

οἱ υἱοὶ γένους Ἀβραάμ, καὶ οἱ ἐν ὑμῖν φοβούμενοι τὸν Θεόν, ὁ λόγος τῆς σωτηρίας ταύτης ἀπεστάλη. οἱ γὰρ κατοικοῦντες ἐν Ἱερουσαλὴμ καὶ οἱ ἄρχοντες αὐτῶν, τοῦτον ἀγνοήσαντες, καὶ τὰς φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν σάββατον ἀναγινωσκομένας, κρίναντες ἐπλήρωσαν καὶ μηδεμίαν αἴτιαν θανάτου εὐρόντες, ᾗτήσαντο Πιλάτου ἀναιρεθῆναι αὐτόν. ὡς δὲ ἐτέλεσαν πάντα τὰ περὶ αὐτοῦ γεγραμμένα, καθελόντες ἀπὸ τοῦ ξύλου, ἔθηκαν εἰς μνημεῖον. ὁ δὲ Θεὸς ἤγειρεν αὐτὸν ἐκ νεκρῶν. ὃς ὤφθη ἐπὶ ἡμέρας πλείους τοῖς συναναβᾶσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας εἰς Ἱερουσαλὴμ, οἵτινες ἔτι εἰσι μαρτυρες αὐτοῦ πρὸς τὸν λαόν. καὶ ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν γενομένην, ὅτι ταύτην ὁ Θεὸς ἐκπεπλήρωκε τοῖς τέκνοις αὐτῶν ἡμῖν, ἀναστήσας Ἰησοῦν ὡς καὶ ἐν τῷ ψαλμῷ τῷ δευτέρῳ γέγραπται,

* Alex. ἡλθ.

* Alex. ἡλθ. ἀποστόλῃ.

* Rec. ἡλθ. ἀποστόλῃ.

* Rec. = νῦν.

* Alex. ἡλθ.

* Alex. ψαλμῷ τῷ δευτέρῳ.

GENEVA—1557.

land of Chanaan, and devided their land to them by lot. Then afterwarde he gave vnto them Iudges, about the space of foure hundred and fiftie yeres, vnto the tyme of Samuel the Prophet. So after that, they desired a kyng, and God gave vnto them Saul, the sonne of Cis, a man of the tribe of Benjamin, by the space of fourty yeres.

And after he had put hym downe, he set vp Dauid to be their kyng, of whome he witnessed, saying, I haue found Dauid the sonne of Iesse, a man after myne owne heart, which wyl fulfil all thinges that I wyl. Of this mans seede hath God according to hys promise raised vp to Israel, the saviour Iesus: When Iohn had fyrst preached before him that was etuen commyng, the baptisme of amende-ment of lyfe to Israel. And when Iohn had fulfilled his course, he sayd, Whom ye thinke that I am, the same am I not, but behold there cometh one after me, whose shoe of his fete, I am not worthy to lowe. Ye men and brethren, chyldren of the generation of Abraham, and whosoever among you feareth God, to you is this worde of saluation sent. For the inhabitants of Ierusalem, and their Rulers, because they knew him not, nor yet the wordes of the Prophetes, which are red every Sabbath day, they haue fulfilled them in condemning him.

And when they founde no cause of death in him, yet desired they Pilat to kyl him. And when they had fulfilled all that was written of him, they toke him downe from the tree, and put him in a sepulchre. But God raised him vp from death: And he was seene many dayes of them, which came with him from Galile to Ierusalem: which are his wytnesses vnto the people. And we declare vnto you, how that the promise made vnto the fathers, God hath fulfilled vnto vs their children, in that he rayseed vp Iesus, euen as it is written in

RHEIMS—1582.

land of Chanaan, by lot he devided their land among them, as it vvere after foure hundred and fiftie yeres: and after these thinges he gaue Iudges, vntill Samuel the prophet. And thenceforth they desired a king: and he gaue them Saul the sonne of Cis, a man of the tribe of Benjamin, fourtie yeres. and removing him, he raised them vp Dauid to be king: to vvhom giuing testimonie, he said, I haue found Dauid the sonne of Iesse, a man according to my hart, vvhose shall doe all my willes.

Of his seede God according to his promise hath brought forth to Israel a Saviour Iesus, Iohn preaching before the face of his comming, baptisme of penance to all the people of Israel. And when Iohn fulfilled his course, he said, Vvhom doe you thinke me to be? I am not he, but behold there cometh after me, vvhose shoes of his fests I am not vvorthish to vnloose.

Men brethren, children of the stocke of Abraham, and they among you that feare God, to you the vvorde of this saluation vvas sent. For they that inhabited Ierusalem, and the princes thereof, not knowing him, nor the voices of the prophets that are read every Sabbath, iudging haue fulfilled them, and finding no cause of death in him, desired of Pilate, that they might kil him. And when they had consummated all thinges that vvere vvwritten of him, taking him downe from the tree, they put him in a moniment. But God raised him vp from the dead the third day: vvhose vvas seen for many daies of them that came vp together vwith him from Galilee into Ierusalem, vvhose vntill this present are his wytnesses to the people. And we preach vnto you that promise vvhich vvas made to our fathers: that God hath fulfilled this same to our children, raising vp Iesus, as in the second Psalm also it is vvwritten:

AUTHORISED—1611.

seven nations in the land of Chanaan, he devided their land to them by lot: And after that hee gaue vnto them iudges, about the space of foure hundred and fiftie yeres vntill Samuel the Prophet. And afterward they desired a King, and God gaue vnto them Saul the sonne of Cis, a man of the tribe of Benjamin, by the space of fourtie yeres. And when he had removed him, hee rayseed vp vnto them Dauid to bee their king, to whom also he gaue testimonie, and said, I haue found Dauid the sonne of Iesse, a man after mine own heart, which shal fulfil all my will. Of this mans seed hath God, according to his promise, raised vnto Israel a Saviour, Iesus: When Iohn had first preached before his comming, the baptisme of repentance to all the people of Israel. And as Iohn fulfilled his course, he said, Whom thinke ye that I am? I am not he, But behold, there cometh one after me, whose shoes of his fete: I am not worthy to loose. Men and brethren, children of the stocke of Abraham, and whosoever among you feareth God, to you is the word of this saluation sent. For they that dwell at Hierusalem, and their rulers, because they knew him not, nor yet the voices of the Prophetes which are read every Sabbath day, they haue fulfilled them in condemning him.

And though they found no cause of death in him, yet desired they Pilate that he should be slaine. And when they had fulfilled all that was written of him, they tooke him downe from the tree, and layd him in a Sepulchre. But God raised him from the dead: And he was seene many dayes of them which came vp with him from Galile to Hierusalem, who are his wytnesses vnto the people. And we declare vnto you glad tidings, how that the promise which was made vnto the fathers, God hath fulfilled the same vnto vs their children, in that he hath raised vp Iesus againe, as it is also written

758
 "Γίός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε." ³⁴ "Ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ νεκρῶν, μηκέτι μέλλοντα ὑποστρέφειν εἰς διαφθοράν, οὕτως εἶρηκεν, "Ὅτι δώσω ὑμῖν τὰ ὅσια Δαυὶδ τὰ πιστά." ³⁵ διὸ καὶ ἐν ἑτέρῳ λέγει, "Οὐ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν." ³⁶ Δαυὶδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας τῇ τοῦ Θεοῦ βουλῇ, ἐκοιμήθη, καὶ προσετέθη πρὸς τοὺς πατέρας αὐτοῦ, καὶ εἶδε διαφθοράν. ³⁷ ὃν δὲ ὁ Θεὸς ἤγειρεν, οὐκ εἶδε διαφθοράν. ³⁸ Γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες ἀδελφοί, ὅτι διὰ τούτου ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλλεται. ³⁹ καὶ ἀπὸ πάντων ὧν οὐκ ἠδυνήθητε ἐν τῷ νόμῳ Μωσέως δικαιοθῆναι, ἐν τούτῳ πᾶς ὁ πιστεύων δικαιοῦται. ⁴⁰ Ἀλέπετε οὖν μὴ ἐπέλθῃ ἐφ' ὑμᾶς τὸ εἰρημένον ἐν τοῖς προφήταις, "Ἰδετε, οἱ καταφρονηταί, καὶ θαυμάσατε καὶ ἀφανίσθητε· ὅτι ἔργον ἐγὼ ἐργά-

* Rec. φ.

* Rec. in tñs συναγωγῇ τῶν Ἰουδαίων.

* Rec. + τὰ ἱδρυ.

* Rec. + αὐτοῦς.

* Rec. ἰμπεριον.

WICLIIF—1380.

is writun, thou art my sone to day I bigat thee, ³⁴ and he aȝen reiseid hym fro deeth; that he schulde not turne aȝen in to corrupcioun; seide thus; for I schal ȝene to you the holi trewe thingis of danith; ³⁵ and therfor & on another stide he seith; thou schalt not ȝene thin holi to se corrupcioun; ³⁶ but danith in his generacioun whanne he hadde mynystrid to the wille of god, died; and was seide with his fadir; and say corrupcioun; ³⁷ but he whom god reiseid fro deeth: say not corrupcioun;

³⁸ therfor britheren be it knowun to ȝou that bi hym remyscioun of synnes is toold to ȝou ³⁹ fro alle synnes of whiche ȝe mynyn that be iustified in the lawe of moises; in this ecce man that bilcneith, is iustified; ⁴⁰ therfor se ȝe that it come not to ȝou that is biforseide in the profetis; ⁴¹ ȝe despiers, so ȝe and wondro ȝe and he ȝe scaterid abroad; for I worche a werk in ȝoure dayes; a werk that ȝe schal not bileue: if ony man schal telle it ȝou;

⁴² & whanne thei ȝeden out: thei preiden that in the saboth sunȝne thei schulden speke to hem these wordis; ⁴³ and whanne the synagoge was lufte: many of iewis and of someȝingis worschippingis god sæden poul and barnabas; that spakun and counceileden hym: that thei schulden dwelle in the grace of god; ⁴⁴ and in the saboth sunȝne, almost al the citee cam togidre to here the word of god; ⁴⁵ and iewis sien the puple and werun fillid with enyue; and aȝenseiden these thingis; that werun seid of poul and blasfemeden; ⁴⁶ thanne poul and barnabas stidfastli seiden; to ȝou it bihoſte first to speke the word of god; but for ȝe putten it away; and han demod ȝou unworthis to everlastynge liif: lo we

TYNDALE—1534.

my sonne; this same daye begat I the. ³⁴ As concernynge that he reysed him vp from deeth; now no more to returne to corrupcioun; he sayde on this wyse: The holy promyses made to David I will geve them faithfully to you. ³⁵ Wherefore he saith also in another place: Thou shalt not suffre thyne holye to se corrupcioun. ³⁶ Howbe it David after he had in his tyme fulfilled the will of God; he slepte; and was layde with his fathere; and sawe corrupcioun. ³⁷ But he whom God reysed agayne; sawe no corrupcioun.

³⁸ Be it knowne vnto you therefore ye men and brethren; that thorow this man is preached vnto you the forgeuenes of synnes; ³⁹ and that by him are all that beleve iustified from all thynges from the which ye coulde not be iustified by the lawe of Moyses. ⁴⁰ Beware therefore lest that fall on you; which is spoken of in the Prophetes: ⁴¹ Beholde ye despisers and wonder; and perishe ye: for I do aworke in youre dayes; which ye shall not beleve; yf a man wolde declare it you.

⁴² When they were come out of the Synagoge of the Iewes; the gentyls besought that they wolde preache the worde to them bitwene the Saboth dayes. ⁴³ When the congregacioun was broken vp; many of the Iewes and vertuous convertes folowed Paul and Barnabas; which spake to them and exhorted them to continue in the grace of God. ⁴⁴ And the nexte Saboth daye; came almoste the whole cite to gether; to heare the worde of God. ⁴⁵ When the Iewes sawe the people; they were full of indignacioun and spake agaynst those thynges which were spoken of Paul; speakinge agaynat it; and raylinge on it. ⁴⁶ Then Paul and Barnabas waxed bolde; and sayde: it was mete that the worde of God shoulde fyrst have bene preached to you. But aynge ye put it from you; and thinke youre selves unworthy of everlastinge lyfe: lo;

CRANMER—1539.

the fyrste psalme: Thou art my sonne, this daye have I begotten the. ³⁴ As concernynge that he reysed him vp from deeth, now no more to returne to corrupcioun, he sayd on this wyse: The holy promyses made to David, wyl I geve faithfully to you. ³⁵ Wherefore he sayth also, in another place: Thou shalt not suffre thyne holye to se corrupcioun. ³⁶ For David (after he had in hys tyme fulfilled the wyl of God) fell on slepe, and was layde vnto hys fathere, and sawe corrupcioun. ³⁷ But he whom God reysed agayne, sawe no corrupcioun.

³⁸ He it knowne vnto you therefore (ye men and brethren) that thorow thys man is preached vnto you the forgeuenes of synnes; ³⁹ and that by him, all that beleue, are iustified from all thynges, from which ye coulde not be iustified by the lawe of Moyses. ⁴⁰ Beware therefore, lest that fall on you, which is spoken of in the Prophetes: ⁴¹ Beholde ye despyers, and wonder, and perishe ye: for I do a worke in youre dayes, which ye shal not beleue, though a man declare it you.

⁴² When the Iewes were gone out of the congregacyon, the Gentylys besought that they wolde preache the worde to them the nexte Saboth. ⁴³ When the congregacyon was broken vp, many of the Iewes and vertuous proselytes folowed Paul and Barnabas, which spake to them: and exhorted them to contynue in the grace of God. ⁴⁴ And the nexte Saboth daye came almoste the whole cite together, to heare the worde of God. ⁴⁵ But when the Iewes sawe the people, they were full of indignacioun and spake agaynst those thynges, which were spoken of Paul, speakinge agaynat it, and raylinge on it: ⁴⁶ Then Paul and Barnabas waxed bolde, and sayde: it was mete that the worde of God shuld fyrst have bene preached to you. But synge ye put it from you, and thinke youre selves unworthy of everlastinge lyfe:

synn, gylt.
 ydellnes, vnworthynesse.

stide, place.
 counceyl, synagoge.
 demod, sayde.

ȝeden, went.
 aȝenseiden, answered.

synne, sin.
 aynge, againe.

“ζομαι ἐν ταῖς ἡμέραις ὑμῶν, ἔργον” ὁ | οὐ μὴ πιστεύσητε, εἰάν τις ἐκδιηγῆται ὑμῖν.”
 “Ἐξόντων δὲ αὐτῶν, | παρεκάλουν εἰς τὸ μεταξὺ σάββατον λαληθῆναι αὐτοῖς
 τὰ ῥήματα ταῦτα. “λυθείσης δὲ τῆς συναγωγῆς, ἠκολούθησαν πολλοὶ τῶν Ἰου-
 δαίων καὶ τῶν σεβομένων προσηλύτων τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ· οἵτινες προσ-
 λαλοῦντες, ἔπειθον αὐτοὺς προσμένειν | τῇ χάριτι τοῦ Θεοῦ. “Τῷ τε | ἔχο-
 μένῳ | σαββάτῳ σχεδὸν πᾶσα ἡ πόλις συνήχθη ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ.
 “ἰδόντες δὲ οἱ Ἰουδαῖοι τοὺς ὄχλους, ἐπλήσθησαν ζήλου, καὶ ἀντέλεγον τοῖς ὑπὸ
 τοῦ Παύλου λεγομένοις, | ἀντιλέγοντες καὶ βλασφημοῦντες. “παρρησιασάμενοι
 δὲ | ὁ Παῦλος καὶ ὁ Βαρνάβας εἶπον, “Ἵμῶν ἦν ἀναγκαῖον πρῶτον λαληθῆναι τὸν
 λόγον τοῦ Θεοῦ· ἐπειδὴ δὲ ἀπωθεῖσθε αὐτὸν, καὶ οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς

* Rec. δι.

* Rec. ἐρχομένων.

* Alex. λαλομένων.

* Alex. = ἀντιλέγοντες καὶ.

/ Alex. τε.

GENEVA—1557.

second Psalme, Thou art my Sonne, this day begat I thee. ³⁴ As concerning that he raised him vp from death, now no more to returne to graue, he sayd on this wise: The holy mercies made to Dauid, I will geue faithfully to you. ³⁵ Wherefore he sayth also in another place, Thou shalt not suffice thyne holy one to see corruption. ³⁶ Howbeit, Dauid after he had serued his tyme by the counsel of God, he slept, and was layd with his fathers, and sawe corruption. ³⁷ But he whom God raysed agayne, sawe no corruption.

³⁸ Be it knowen vnto you therefore men and brethren, that through this man, is preached vnto you the forgiveness of sinnes, and that from all synnes, from which ye could not be iustified by the Lawe of Moyses. ³⁹ By him every one that beleueth is iustified. ⁴⁰ Beware therefore, lest that fall on you, which is spoken of, in the Prophetes, ⁴¹ Beholde ye despisers, and wonder, and vanishe away: for I worke a worke in your dayes, a worke which ye shal not beleue, yf a man would declare it you. ⁴² When they were come out of the Synagoge of the Iewes, the Gentiles besought, that they would preache these wordes to them the next Sabbath daye. ⁴³ When the Church was broken vp, many of the Iewes, and vertuous conuerter folowed Paul and Barnabas: which spake to them, and exhorted them to continue in the grace of God. ⁴⁴ And the next Sabbath day, came almost the whole cite together, to heare the worde of God. ⁴⁵ But when the Iewes sawe the people, they were ful of indignation, and spake agaynst those thinges which were spoken of Paul, contraryng them, and raylyng on them.

⁴⁶ Then Paul and Barnabas waxed bolde, and sayd, It was mete that the worde of God should fyrst haue bene preached to you: but seying ye put it from you, and iudge your selues vnworthy of euerlasting

RHEIMS—1582.

My sonne art thou, this day haue I begotten thee. ³⁴ And that he raised him vp from the dead, not to returne now any more into corruption, thus he said, *That I will giue you the holy things of Dauid faithfully.* ³⁵ And therefore in an other place also he saith, *Thou shalt not giue thy holy one to see corruption.* ³⁶ For Dauid in his generation when he had serued, according to the will of God slept: and he was laid to his fathers and saw corruption. ³⁷ But he whom God hath raised vp, saw no corruption.

³⁸ Be it knowen therefore to you, men brethren, that through him, forgiveness of sinnes is preached to you, from all the things from the which you could not be iustified by the law of Moyses. ³⁹ In him every one that beleueth is iustified. ⁴⁰ Take heede therefore lest that come vpon you which is spoken in the prophetes, ⁴¹ See ye contempters, and wonder, and perishe: because I worke a worke in your dayes, a worke which you will not beleue, if any man shal tel it you.

⁴² And they going forth, they desired them that the Sabbath following they would speake vnto them these wordes. ⁴³ And when the synagoge was dimissed, many of the Iewes, and of the strangers seruing God, folowed Paul and Barnabas: who speaking exhorted them to continue in the grace of God. ⁴⁴ But the next Sabbath the whole cite almost assembled to heare the word of God.

⁴⁵ And the Iewes seeing the multitudes, were replenished with enuy, and contradicted those things which were said of Paul, blaspheming. ⁴⁶ Then Paul and Barnabas constantly said, To you it becometh vs first to speake the word of God: but because you repell it, and iudge your selues vnworthy of eternal life: behold

AUTHORISED—1611.

in the second Psalme: Thou art my Sonne, this day haue I begotten thee. ³⁴ And as concerning that he raised him vp from the dead, now no more to returne to corruption, hee sayd on this wise, I will giue you the sure mercies of Dauid. ³⁵ Wherefore he saith also in another Psalme, Thou shalt not suffer thine holy One to see corruption. ³⁶ For Dauid after he had serued his owne generation by the will of God, fell on sleepe, and was laide vnto his fathers, and saw corruption: ³⁷ But he whom God raised again, saw no corruption.

³⁸ Be it known vnto you therefore, men and brethren, that through this man is preached vnto you the forgiveness of sinnes. ³⁹ And by him all that beleene, are iustified from all things, from which ye could not be iustified by the Law of Moyses. ⁴⁰ Beware therefore, least that come vpon you which is spoken of in the Prophetes, ⁴¹ Behold, ye despisers, and wonder, and perishe: for I worke a worke in your dayes, a worke which you shall in no wise beleene, though a man declare it vnto you. ⁴² And when the Iewes were gone out of the Synagoge, the Gentiles besought that these words might be preached to them the next Sabbath. ⁴³ Now when the Congregation was broken vp, many of the Iewes, and religious Proselytes folowed Paul and Barnabas, who speaking to them, perswaded them to continue in the grace of God.

⁴⁴ And the next Sabbath day came almost the whole cite together to heare the word of God. ⁴⁵ But when the Iewes saw the multitudes, they were filled with enuy, and spake against those things which were spoken by Paul, contradicting, and blaspheming. ⁴⁶ Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first haue bene spoken to you: but seeing ye put it from you, and iudge your selues vnworthy of euerlasting life, loe, we turne

* Or, vñ Iewes, see LXX in 28. 2. * Or, after he had in his owne age serued the will of God. * Or, in the week betweene, or, in the Sabbath betweene.

αἰωνίου ζωῆς, ἰδοὺ στρεφόμεθα εἰς τὰ ἔθνη. ⁴⁷ οὕτω γὰρ ἐντέταλται ἡμῖν ὁ Κύριος, “Τέθεικά σε εἰς φῶς ἐθνῶν, τοῦ εἶναι σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς.” ⁴⁸ Ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον, καὶ ἐδοξάζον τὸν λόγον τοῦ Κυρίου, καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον. ⁴⁹ διεφέρετο δὲ ὁ λόγος τοῦ Κυρίου δι’ ὅλης τῆς χώρας. ⁵⁰ οἱ δὲ Ἰουδαῖοι παράτρυναν τὰς σεβομένας γυναῖκας τὰς εὐσχήμονας καὶ τοὺς πρώτους τῆς πόλεως, καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον καὶ τὸν Βαρνάβαν, καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὁρίων αὐτῶν. ⁵¹ οἱ δὲ ἐκτιναζάμενοι τὸν κοινορτὸν τῶν ποδῶν αὐτῶν ἐπ’ αὐτοὺς, ἦλθον εἰς Ἰκόνιον. ⁵² οἱ δὲ μαθηταὶ ἐπληροῦντο χαρᾶς καὶ Πνεύματος ἁγίου.

XIV. Ἐγένετο δὲ ἐν Ἰκονίῳ, κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς εἰς τὴν συναγωγὴν τῶν Ἰουδαίων, καὶ λαλῆσαι οὕτως ὥστε πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλή-

⁴⁷ Rec. + καὶ.

⁴⁸ Alex. = τὸν.

⁴⁹ Alex. = αὐτῶν.

⁵² Alex. ἀπὸ τῶν ποδῶν τῶν Ἰουδ. ἐκτῆς.

WICLIFFE—1380.

turne to heþen men; ⁴⁷ for so the lord comāndid us; I haue sette thee in to liȝt to heþen men: that thou be in to helthe to the vtmost of erthe;

⁴⁸ and bethen men herden: and ioieden and glorifieden the word of the lord; and bileueden as many as were bifor ordeyned to everlastyng liȝt; ⁴⁹ and the word of the lord was sowun bi alle the cuntrey; ⁵⁰ but the iewis streden religious wymmen and onest; and the worthiest men of the cite: and streden persecucioun agens poull and barnabas; and dryuen hem out of her cuntreies; ⁵¹ and thei schokun awaye in to hem the dust of hir fete; and comen to icony; ⁵² and the disciples weren fillid with ioie & the holi goost.

14. BUT it biſſe at yconye, that thei entriden to gidre in to the synagoge of iewis and spakun: so that ful greet multitude of iewis and grekis bileueden; ² but the iewis that weren vnbileueful, reised persecucioun and streden to wraththe the soules of heþenmen agens the breþren; but the lord ȝaf soone pece; ³ therfor thei dwelliden myche tyme and diden tristli in the lord, beryng witnessyng to the word of his grace ȝeuyng signes and wondris to be made bi the hondis of hem; ⁴ but the multitude of the cite was departid; and summe weren with the iewis, and summe with the apostles; ⁵ but whanne there was made an assaute of the heþen men; and the iewis with her pryncis to tarmenȝe & to stonen hem:

⁶ thei vnderstoden and fleden to gidre to the citeis of licaonia and listria, and derben and in to al the cuntrey aboute; ⁷ and thei prechiden there the gospel; & al the multitude was moued to gidre in the techyng of hem; poull and barnabas dwelten at listria; ⁸ and a man at listria was sike in the feet: and hadde seet crokid fro his modris wombe; whiche neuer hadde gon; ⁹ this herde poull spak; yngre & poull bihelde hym; and sey that he hadde feith that he schulde be made seaf: ¹⁰ and seide with a greet vois; rise

ciſſid, ouergetowis.

TYNDALE—1534.

we turne to the gentyls. ⁴⁷ For so hath the Lorde commaunded vs: I haue made the a liȝt to the gentyls; that thou be saluacion vnto the ende of the worlde.

⁴⁸ The gentyls heartis and were glad and glorified the worde of the Lorde; and beleued; euen as many as were ordeyned vnto eternall liȝt. ⁴⁹ And the worde of the Lorde was published thorow oute all the region. ⁵⁰ But the Iewes moued the worshypful and honorable women; and the chiefe men of the cyte; and reysed persecucion agaynst Paul and Barnabas; and expelled them oute of their costes. ⁵¹ And they shooke of the duste of their fete agaynst them; and came vnto Iconium. ⁵² And the disciples were filled with ioie and with the holy goost.

14. AND it fortunē in Iconium that they went both to gether into the synagoge of the Iewes; and so spake; that a gret multitude both of the Iewes and also of the Grekes beleued. ² But the vnbeleueinge Iewes; steryd vp and vnquyeted the myndes of the Gentyls agaynst the brethren. ³ Longe tyme a bode they there; and quyt them selues boldly with the helpe of the Lorde; the which gawe testimony vnto the worde of his grace; and caused signes and wondres to be doue by their hondes. ⁴ The people of the cyte were deuidē: and parte helde with the Iewes; and parte with the Apostles.

⁵ When ther was a saute made both of the gentyls and also of the Iewes with their rulers; to put them to shame and to stonē them; ⁶ they were ware of it; and fled vnto Listra and Derba; cities of Licaonia; and vnto the region that lyeth round aboute; ⁷ And ther preached the gospell. ⁸ And ther sate a certayne man at Listra weake in his fete; beinge cryptede from his mothers wombe; and neuer walkyd. ⁹ The same hearde Paul preache. Which behelde him; and perceaued that he had fayth to be whole; ¹⁰ and sayd with a

CRANMER—1539.

ly, we turne to the Gentyls: ⁴⁷ For so hath the Lorde commaunded vs. I haue made the a lyght of the Gentyls; that thou be the saluacion vnto the ende of the worlde.

⁴⁸ Whan the gentyls hearde this, they were glad and glorified the worde of the Lorde; and beloued; euen as many as were ordeyned vnto eternal lyfe. ⁴⁹ And the worde of the Lorde was published thorow out all the region. ⁵⁰ But the Iewes moued the deuoutest honest women; & the chiefe men of the cite; & reysed persecution agaynst Paul and Barnabas; and expelled them out of their costes. ⁵¹ But they shooke of the duste of their fete agaynst them; and came vnto Iconium. ⁵² And the disciples were filled with ioie and with the holy goost.

14. AND it fortunē in Iconium; that they went both together into the synagoge of the Iewes; and so spake; that a gret multitude both of the Iewes and also of the Grekes beloued. ² But the vnbileuynge Iewes; steryd vp; and vnquyeted the myndes of the gentyls agaynst the brethren. ³ Longe tyme abode they there; and quyt them selues boldly with the helpe of the Lorde; which gawe testimony vnto the worde of his grace; and graunted signes and wondres to be done by their handes. ⁴ But the multitude of the cite was deuyded; and parte helde with the Iewes; and parte with the Apostles.

⁵ When ther was an assaute made both of the Gentyles and also of the Iewes with their rulers; to do them violence; and to stonē them; ⁶ they were ware of it; and fled vnto Lystra and Derba; cities of Licaonia; and vnto that region that lyeth round about; ⁷ and there preached the Gospell. (and all the multitude was moued at their doctrine; but Paul and Barnabas taried still at Lystra) ⁸ And ther sate a certayne man at Lystra weake in his fete; beinge cryptede from his mothers wombe; and neuer had walkyd. ⁹ The same hearde Paul preache. Which beholding him; and perceauing that he had fayth to be whole; ¹⁰ said with a loudē voyce; stand vp right

νων πολὺ πλῆθος. οἱ δὲ ἀπειθοῦντες Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν. ἱκανὸν μὲν οὖν χρόνον διέτριψαν παρρησιαζόμενοι ἐπὶ τῇ Κυρίῳ τῷ μαρτυροῦντι τῷ λόγῳ τῆς χάριτος αὐτοῦ, δίδόντι σημεῖα καὶ τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν. ἐσχίσθη δὲ τὸ πλῆθος τῆς πόλεως· καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις. Ὡς δὲ ἐγένετο ὁρμὴ τῶν ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς ἀρχουσιν αὐτῶν, ὑβρίσαι καὶ λιθοβολῆσαι αὐτοὺς, συνιδόντες κατέφυγον εἰς τὰς πόλεις τῆς Λυκαονίας, Αὔστραν καὶ Λέρβην, καὶ τὴν περίχωρον, κακεῖ ἦσαν εὐαγγελιζόμενοι.

Καὶ τις ἀνὴρ ἐν Λύστροις ἀδύνατος τοῖς ποσὶν ἐκάθητο, χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ, ὃς οὐδέποτε περιπεπατήκει. οὗτος ἤκουε τοῦ Παύλου λαλοῦντος· ὃς ἀπενίσας αὐτῷ, καὶ ἰδὼν ὅτι πίστιν ἔχει τοῦ σωθῆναι, εἶπε μεγάλην τῇ

¹ Rec. + ἐπὶ.

² Rec. + ἰσχύον.

³ Rec. περιπεπατήκει.

⁴ Δεκ. ἡσού.

GENEVA—1557.

lyfe, so, we turne to the Gentiles. For so hath the Lord commanded vs, saying, I haue made thee a light of the Gentiles, that thou shouldest bee the saluation vnto the ende of the world. And when the Gentiles heard this, they were glad, and glorified the worde of the Lord: and beleeued, euen as many as were ordeined vnto eternal lyfe. And the worde of the Lord was published throughout all that countrey. But the Iewes stirred certeyne deuoute and honorable women, and the chiefe men of the cite, and rayzed persecution against Paul and Barnabas, and expelled them out of their countrey. But they shooke off the dust of their feete against them, and came vnto Iconium. and the disciples were fylled with ioyes, and with the holy Ghost.

14. AND so it was, in Iconium, that they went both together into the Synagogue of the Iewes, and so spake, that a great multitude, both of the Iewes, and also of the Grekes beleeued. But the vnbelleuing Iewes steryd vp, and corrupted the myndes of the Gentiles, against the brethren. Long tyme abode they there, and spake frauclently with the helpe of the Lord, which gaue testimonie vnto the worde of his grace, and caused signes and wondres to be done by their handes. But the people of the cite were diuided: and part helde with the Iewes, and part with the Apostles. And when there was an assaut made both of the Gentiles, and also of the Iewes with their rulers, to do them violence, and to stone them:

They were ware of it, and fled vnto Lystra, and Derbe, cities of Lycaonia, and vnto the region that lieth round about. And there preached the Gospel. And there sat a certayne man at Lystra, impotent in his fete, being a creeple from his mothers wombe, and neuer walked. The same heard Paul preach: who beholding hym, and perceauing that he had faith to be whole, Said with a lowde voice,

RHEIMS—1582.

we turne to the Gentiles. For so our Lord commanded vs: I haue set thee to be the light of the Gentiles: that thou shouldest be saluation vnto the vtmost of the earth. And the Gentiles hearing it, were glad, and glorified the word of our Lord: and there beleeued as many as were pre-ordinate to life everlasting. And the word of our Lord was spread through out the whole countrey. But the Iewes stirred vp religious and honest women, and the chiefe of the cite, and raised persecution against Paul and Barnabas: and they did cast them forth out of their coastes. But they shooke off the dust of their feete against them, came to Iconium. The disciples also were replenished with ioy and with the holy Ghost.

14. AND it came to passe at Iconium that they entred together into the synagoge of the Iewes, and so spake, that a very great multitude of Iewes and of the Grekes did beleeue. But the Iewes that were incredulous, stirred vp and incensed the hartes of the Gentiles to anger against the brethren. A long time therefore they abode, dealing confidently in our Lord, who gaue testimonie to the word of his grace, granting signes and wondres to be done by their handes. And the multitude of the cite was diuided: and certayne of them in dede were with the Iewes, but certayne with the Apostles. And when the Gentiles and the Iewes with their princes had made an assault, to vse them contumeliously, and to stone them, vnderstanding it, they fled to the cities of Lycaonia, Lystra, and Derbe, and the whole countrey about, and there they were euangelizing.

And a certayne man at Lystra impotent of his feete satte there, lame from his mothers wombe, that neuer had walked. This same heard Paul speaking. Vho looking vpon him, and seeing that he had faith for to be saued, he said with a

AUTHORISED—1611.

to the Gentiles. For so hath the Lord commanded vs, saying, I haue set thee to bee a light of the Gentiles, that thou shouldest bee for saluation vnto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordeined to eternal life, beleeued. And the word of the Lord was published throughout all the region. But the Iewes stirred vp the deuout and honourable women, and the chiefe men of the cite, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shooke off the dust of their feete against them, and came vnto Iconium. And the disciples were filled with ioy, and with the holy Ghost.

14. AND it came to passe in Iconium, that they went both together into the synagoge of the Iewes, and so spake, that a great multitude both of the Iewes, and also of the Grekes, beleeued. But the vnbelleuing Iewes stirred vp the Gentiles, and made their mindes euill affected against the brethren. Long time therefore abode they speaking boldly in the Lord, which gaue testimonie vnto the word of his grace, and granted signes and wondres to be done by their hands. But the multitude of the city was diuided: and part held with the Iewes, and part with the Apostles. And when there was an assault made both of the Gentiles, and also of the Iewes, with their rulers, to vse them despitefully, and to stone them, They were ware of it, and fled vnto Lystra and Derbe, cities of Lycaonia, and vnto the region that lieth round about, and there they preached the Gospel.

And there sat a certayne man at Lystra, impotent in his fete, being a creeple from his mothers wombe, who neuer had walked. The same heard Paul speake: who stedfastly beholding him, and perceauing that he had faith to be healed, Said with a

762
 φωνῇ, ¹¹ Ἀνάστηθι ἐπὶ τοὺς πόδας σου ὀρθός· Καὶ ἤλατο καὶ περιεπάτει. ¹² Οἱ δὲ ὄχλοι ἰδόντες ὃ ἐποίησεν ὁ Παῦλος, ἐπῆραν τὴν φωνὴν αὐτῶν Λυκαονιστὶ λέγοντες, Ὁ θεοὶ ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς ἡμᾶς· ¹³ ἐκάλουν τε τὸν μὲν Βαρνάβαν, Δία· τὸν δὲ Παῦλον, Ἑρμῆν, ἐπεὶ αὐτὸς ἦν ὁ ἡγούμενος τοῦ λόγου. ¹⁴ ὁ δὲ ἱερεὺς τοῦ Διὸς τοῦ ὄντος πρὸ τῆς πόλεως, ταύρους καὶ στέμματα ἐπὶ τοὺς πυλῶνας ἐνέγκας, σὺν τοῖς ὄχλοις ἤθελε θύειν. ¹⁵ Ἀκούσαντες δὲ αἱ ἀπόστολοι Βαρνάβας καὶ Παῦλος, διαρρήξαντες τὰ ἱμάτια αὐτῶν ἐξεπῆδησαν εἰς τὸν ὄχλον, κρίζοντες ¹⁶ καὶ λέγοντες, Ἄνδρες, τί ταῦτα ποιεῖτε; καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῶν ἄνθρωποι, εὐαγγελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν ματαίων· ἐπιστρέφειν ἐπὶ τὸν Θεὸν τὸν ζῶντα, ὃς ἐποίησε τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς. ¹⁷ ὃς ἐν ταῖς παρωχημέναις γενεαῖς εἶασε

¹¹ Alex. + Σα λίγω ἐν τῇ ἀνάστασι τοῦ Κυρίου Ἰησοῦ Χριστοῦ.
¹² Rec. εἰσπῆδον.

¹³ Rec. ἤλατο.
¹⁴ Alex. ἡμῶν ζῶντα.

¹⁵ Rec. + ἀέριον.

¹⁶ Alex. ἤθελεν.

WICLIFFE—1380.

TYNDALE—1534.

CRANMER—1539.

thou vp right on thi fet, and he lipped and walkid, ¹¹ and the puple, whanne thei hadden seyn that that poul dide: rereden her vois in lison tange and seiden, goddis maad lik to men ben comen down to us; ¹² and thei clepiden barnabas iupiter and poul mercuri: for he was leder of the word, ¹³ and the preest of iupiter that was bifor the cite: broȝte buolis and crownes bifor the ȝatis with puple, and wolde haue made sacrifici: ¹⁴ and whanne the apostis barnabas and poul herden this: thei torente her cootis, and thei skippen out amonge the puple: ¹⁵ and criiden and seiden: men what do ye this thing? and we ben desdli men like you: and schewen to you, that ye be couertid fro thes weyn thingis to the lyuynge god: that made heuene and erthe and the see, and al thingis that ben in hem, ¹⁶ which in generaciouns passed: suffrid alle folkis to gon in to her owne weies, ¹⁷ and jif he lefte not him self with out witnessynge in wel doyng, for he ȝaf reyses for luche, and tymes beringe fruyt: and fulfild ȝoure hertis with metu and gladnesse: ¹⁸ and thei seiynge thes thingis vanethis swagiden the puple, that thei offriden not to hem, ¹⁹ but summe iewis camen ouer fro antioche and yconye: and counceilleden the puple and stowden poul, and drowen oure of the cite, and gessiden that he was deed, ²⁰ but whanne discipis wern comen aboute hym: he roos and wente in to the cite, and in the day seiynge he wente forth with barnabas in to derba, ²¹ and whanne thei hadden prechid to the like cite and tawte many thei turneden eȝen to listra and yconye, and to antioche, ²² confertynge the soulis of discipis and monestynge, that thei schulden dwelle in the feith, and seiden, that bi many tribulaciouns it bihooceth us to entre in to the kyngdom of heuene, ²³ & whanne thei hadden ordeyned precastis to

lowde voyce: stond vp right on thy fete. And he stert vp and walked. ¹¹ And when the people sawe what Paul had done, they lyfte vp their voyces, sayinge in the speache of Lycaonia: Goddes are come downe to vs in the lyknes of men. ¹² And they called Barnabas Iupiter, and Paul Mercurius, because he was the preacher. ¹³ Then Iupiters Prestre, which dwelt before their cite, brought oxen and garlandes vnto the churchs porche, and wolde haue done sacrific with the people. ¹⁴ But when the Apostles, Barnabas and Paul herde that, they rent their clothes, and ran in amonge the people, cryinge ¹⁵ and sayinge: syra, why do ye this? We are mortall men lyke vnto you, and preache vnto you, that ye shuld turne from these vanyties vnto the lyvinge God, which made heauen and erth and the see and all that in them is: ¹⁶ the which in tymes past suffred all nacions to walke in their awne wayes. ¹⁷ Nevertheless he lefte not him selfe with out witness, in that he shewed his benefites, in gevinge vs rayne from heauen and frutefull seasons, fyllinge oure hertes with fode and gladnes. ¹⁸ And with thes sayinges, as he refrayned they the people, that they had not done sacrifici vnto them. ¹⁹ Thither came certayne Iewes from Antioche and Iconium, and obtayned the peoples consent and stoned Paul, and drewe him oute of the cyte, supposynge he had bene deed. ²⁰ How be it us the disciples stode rounde about him, he arose vp and cam into the cyte. And the nexte daye he departed with Barnabas to Derba. ²¹ After they had preached to that cite and had taught many, they returned agayne to Listra, and to Iconium and Antioche, ²² and strengthened the disciples soules, exhortinge them to continue in the faith, affirminge that we must thorowe moche tribulacion entre into the kyngdome of God. ²³ And when they had ordered them elders by election

on thy fete: And he stert vp, and walked. ¹¹ And when the people sawe what Paul had done, they lyfte vp their voyces, sayinge in the speache of Lycaonia: Goddes are come downe to vs in the lyknes of men. ¹² And they called Barnabas Iupiter and Paul Mercurius, because he was the preacher. ¹³ Then Iupiters preste, which dwelt before their cite, brought oxen and garlandes vnto the porche, and wolde haue done sacrificie with the people. ¹⁴ Which when the Apostles, Barnabas and Paul herde of, they rent their clothes, and ran in amonge the people, cryinge ¹⁵ and saying: syra, why do ye this? We are mortall men like vnto you, and preache vnto you, that ye shalde turne from these vanyties vnto the lyvinge God, which made heauen and erth and the see and all thinges that are ther in: ¹⁶ the which in tymes past suffred all nacions to walcke in their awne wayes. ¹⁷ Nevertheless he left not him selfe withoute wytnes, in that he shewed his benefites from heauen, in geuynge vs rayne and frutefull seasons, fylling oure hertes with fode and gladnes. ¹⁸ And with thes sayinges, as he refrayned they the people, that they had not done sacrificie vnto them. ¹⁹ Thither came certayne Iewes from Antioche and Iconium: which (when they had obtayned the peoples consent and had stoned Paul) drew him out of the cite, supposynge he had bene deed. ²⁰ Howbeit as the disciples stode rounde about him, he arose vp, and came into the cite. And the nexte daye he departed with Barnabas to Derba. ²¹ And when they had preached to that cite, and had taught many, they returned agayne to Lystra, and to Iconium and Antioche, ²² and strengthened the disciples soules agayne, and exhorted them to continue in the fuyth affirminge that we must thorow moche trybulacyon entre into the kyngdome of God. ²³ And when they had ordeined them elders by election in

discipis, called. buolis, bulls. vanyties, secretis. sayinge, following. the like, that

‘ πάντα τὰ ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν ’¹⁷ καὶ τοιγε| οὐκ ἁμάρτυρον ἑαυτῶν
 ‘ ἀφῆκεν, ἡ ἀγαθοποιῶν, | οὐρανόθεν ἡμῖν | υἱοὺς διδοὺς καὶ καιροὺς καρποφόρους,
 ‘ ἐμπυπλῶν τροφῆς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν. |¹⁸ Καὶ ταῦτα λέγοντες, μόλις
 κατέπαυσαν τοὺς ὄχλους τοῦ μὴ θύειν αὐτοῖς. ¹⁹ Ἐπῆλθον δὲ | ἀπὸ Ἀντιοχείας
 καὶ Ἰκονίου Ἰουδαῖοι, καὶ πείσαντες τοὺς ὄχλους, καὶ λιθάσαντες τὸν Παῦλον, ἔσυρον
 ἔξω τῆς πόλεως, νομίσαντες αὐτὸν ἑτερόθνητον. |²⁰ κυκλωσάντων δὲ αὐτὸν τῶν μαθη-
 τῶν, ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν. Καὶ τῇ ἐπαύριον ἐξῆλθε σὺν τῇ Βαρνάβᾳ
 εἰς Δέρβην. ²¹ εὐαγγελισάμενοί τε τὴν πόλιν ἐκείνην, καὶ μαθητεύσαντες ἱκανοὺς,
 ὑπέστρεψαν εἰς τὴν Λύστραν καὶ Ἰκόνιον καὶ Ἀντιόχειαν ²² ἐπιστηρίζοντες τὰς
 ψυχὰς τῶν μαθητῶν, παρακαλοῦντες ἐμμένειν τῇ πίστει, καὶ ὅτι διὰ πολλῶν
 ‘ θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. ’²³ χειροτονήσαντες δὲ

* Alex. καιροί.

* Alex. ἀγαθοποιῶν.

* Rec. ἡμῖν.

* Alex. τῶν μαθητῶν.

* Rec. ἡμῖν.

* Alex. εἰς Ἰκόνιον καὶ εἰς.

* Alex. διαστρέψαντες αὐτὸν καὶ ἐκασάντων, ἐπῆλθον.

GENEVA—1557.

Stand vp right on thy feet. and he stert vp, and walked. ¹¹ Then when the people saw what Paul had done, they lyft vp their voices, saying in the speache of Lycaonia, Goddes are come downe to vs in the lykenesse of men. ¹² And they called Barnabas Iupiter: and Paul Mercurius, because he was the speaker. ¹³ Then Iupiters priest, which dwelt before their citie, brought oxen with garlandes vnto the gates, and would haue done sacrifice with the people.

¹⁴ But when the Apostles, Barnabas and Paul heard that, they rent their clothes, and ran in among the people, crying, ¹⁵ And saying, O men, why do ye these things? We are mortal men lyke vnto you, and preache vnto you, that ye should turne from these vaine idoles, vnto the lyving God, which made heauen and earth and the sea, and all things that in them are. ¹⁶ The which in tymes past, suffred all nations to walke in their owne wayes. ¹⁷ Neuertheless, he left not hym selfe without wytnesse, in that he shewed his benefites, in geuyng vs rayne from heauen, and frutefull seasons, fylling our hartes with foode and gladnes. ¹⁸ And with these saynges, scarce refrayned they the people, that they had not sacrificed vnto them. ¹⁹ Then ther came certayne fewes from Antiochie and Iconium, which when they had perswaded the people, stoned Paul, and drewe him out of the citie, supposing he had bene dead. ²⁰ Howbeit, as the disciples stode round about him, he arose vp, and came into the citie: and the next day, he departed with Barnabas to Derbe. ²¹ And after they had preached to that citie, and had taught many, they returned to Lystra, and to Iconium, and Antiochie. ²² Confirming the disciples hartes, and exhorting them to continue in the faith, affirming that we must through much tribulation, entre into the kingdome of God. ²³ And when they had ordeined them Elders by election, in euery

RHEIMS—1582.

loud voice, Stand vp right on thy feet. And he leaped and walked. ¹¹ And the multitudes vhen they had seen vwhat Paul had done, lifted vp their voice in the lycanionian tongue, saying, Gods made like to men, are descended to vs. ¹² And they called Barnabas, Iupiter: but Paul, Mercurie, because he was the cheefe speaker.

¹³ The Priest also of Iupiter that was before the citie, bringing oxen and garlands before the gates, would vvith the people sacrifice. ¹⁴ Vvhich thing vhen the Apostles Barnabas and Paul heard, renting their coates, they leaped forth into the multitudes, crying ¹⁵ and saying, Ye men, vvhy doe you these things? Vvo also are mortal, men like vnto you, preaching to you for to conuert from these vaine things, to the liuing God that made the heauen, and the earth, and the sea, and all things that are in them: ¹⁶ vvho in the generations past suffred all the Gentils to goe their owne vvayes. ¹⁷ Howbeit he left not him self vvithout testimonie, being beneficial from heauen, giuing raynes, and frutefull seasons, filling our hartes vvith foode and gladnes. ¹⁸ And speaking these things, they scarce appeased the multitudes from sacrificing to them. ¹⁹ But there came in certayne lewes from Antiochie and Iconium: and persvading the multitudes, and stoning Paul, they drewe him out of the citie, thinking him to be dead. ²⁰ But the disciples compassing him round about, he rising vp, entred into the citie, and the next day he vvent forth vvith Barnabas vnto Derbe.

²¹ And vvhen they had euangelized to that citie, and had taught many, they returned to Lystra and Iconium, and to Antiochie: ²² confirming the hartes of the disciples, and exhorting them to continue in the faith, and that by many tribulations vve must enter into the kingdome of God. ²³ And vvhen they had ordeined to them

AUTHORISED—1611.

lowd voyce, Stand vp right on thy feet; And he leaped and walked. ¹¹ And when the people saw what Paul had done, they lift vp their voices, saying in the speech of Lycaonia, The gods are come downe to vs in the likeness of men. ¹² And they called Barnabas Iupiter, and Paul Mercurius, because hee was the cheefe speaker. ¹³ Then the priest of Iupiter, which was before their city, brought oxen, and garlands vnto the gates, and would haue done sacrifice with the people. ¹⁴ Which when the Apostles, Barnabas and Paul heard of, they rent their clothes, and ranne in among the people, crying out, ¹⁵ And saying, Sirs, Why doe yee these things? We also are men of like passions with you, and preach vnto you, that ye should turne from these vanities, vnto the liuing God, which made heauen and earth, and the sea, and all things that are therein. ¹⁶ Who in times past, suffered all nations to walke in their owne wayes. ¹⁷ Neuertheless, he left not himselfe without witnesse, in that hee did good, and gaue vs rayne from heauen, and frutifull seasons, filling our hearts with food and gladnesse. ¹⁸ And with these sayings scarce restrained they the people, that they had not done sacrifices vnto them.

¹⁹ And there came thither certayne Iewes from Antioch and Iconium, who perswaded the people, and hauing stoned Paul, drew him out of the Citie, supposing he had bene dead. ²⁰ Howbeit, as the disciples stood round about him, he rose vp, and came into the City, and the next day he departed with Barnabas to Derbe. ²¹ And when they had preached the Gospel to that city, and had taught many, they returned againe to Lystra, and to Iconium, and Antioch, ²² Confirming the soules of the disciples, and exhorting them to continue in the faith, and that wee must through much tribulation enter into the kingdome of God. ²³ And when they had ordeined them Elders in euery Church,

764 αὐτοῖς 'πρεσβυτέρους κατ' ἐκκλησίαν,] προσευξάμενοι μετὰ νηστειών, παρέβεντο αὐτοὺς τῷ Κυρίῳ εἰς ὃν πεπιστεύκεισαν. ²⁴ καὶ διελθόντες τὴν Πισιδίαν, ἦλθον εἰς Παμφυλίαν. ²⁵ καὶ λαλήσαντες ἐν Πέργῃ τὸν λόγον, κατέβησαν εἰς Ἀττάλειαν. ²⁶ κακεῖθεν ἀπέπλευσαν εἰς Ἀντιόχειαν, ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ Θεοῦ εἰς τὸ ἔργον ὃ ἐπλήρωσαν. ²⁷ παραγενόμενοι δὲ καὶ συναγαγόντες τὴν ἐκκλησίαν, ἀνῆγγειλαν ὅσα ἐποίησεν ὁ Θεὸς μετ' αὐτῶν καὶ ὅτι ἤνοιξε τοῖς ἔθνεσι θύραν πίστεως. ²⁸ διέτριβον δὲ ἄχρονον οὐκ ὀλίγον σὺν τοῖς μαθηταῖς.

XV. Καί τινες καταλθόντες ἀπὸ τῆς Ἰουδαίας, ἐδίδασκον τοὺς ἀδελφοὺς, 'Ὅτι ἐὰν μὴ 'περιτέμνησθε| τῷ ἔθει Μαυσέως, οὐ δύνασθε σωθῆναι.' ² Γενομένης 'οὖν| στάσεως 'καὶ ζητήσεως| οὐκ ὀλίγης τῷ Παύλῳ καὶ τῷ Βαρνάβῃ πρὸς αὐτοὺς, ἔταξαν ἀναβαίνειν Παῦλον καὶ Βαρνάβαν καὶ τινὰς ἄλλους ἐξ αὐτῶν

* Alex. κατ' ἐκκλησίαν πρεσβυτέρους.

* Rec. + ἐκτ.

WICLIF—1380.

hem bi al citeis: and hadden preied with fastynges; thei bitoken hem to the lord, in whom thei bileueden.

²⁴ And thei passiden persidie, and cam to pampylie; ²⁵ and thei spakun the word of the lord in pergen, and camen down in to itake; ²⁶ and fro thennes thei wenten bi bote to antioche fro whennes thei weren taken to the grace of god in to the werk that thei filleden; ²⁷ and whanne thei weren comen and hadden gaderid the chirche, thei teelden hou greet thingis god dide with hem; and that he hadde opened to hethen men the dore of feith; ²⁸ and thei dwilleden not a litil tyme with the discipulis.

15. AND summe camen down fro indee, and taughten britheren that but so ben circumsidid afir the lawe of moises; ye moun not be made saaf; ² therfor whanne there was made not a litil discencioun to poul, and barnabas agens hem: thei ordeyneden that poul and barnabas, and summe other of hem schulden go up to the apostlis, and procestis in ierusalem on this questioun; ³ and so thei weren ledde forth of the chirche: and passiden bi feneye and samarie; and thei teelden the conversacioun of hethen men: and thei maken greet ioie to alle the britheren, ⁴ a whanne thei camen to ierusalem; they weren receyued of the chirche and of the apostlis and of the elder men; and teelden hou greet thingis god dide with hem; ⁵ but sumus of the cressie of ferisies that bileueden, rissun up and esiden, that it bihoueth hem to be circumsidid: and to commande to kepe also the lawe of moises; ⁶ and the apostlis and elder men camen to gidre to se of this word; ⁷ a whanne there was made a greet sekyng here of petir roos and seide to hem; britheren so witen, that of celd daies in jou: god chees bi my mouth hethen

TYNDALE—1584.

in every congregacion, after they had prayde and fasted; they comended them to God on whom they beleved.

²⁴ And they went thorow out Pisidia and came into Pamphilia; ²⁵ and when they had preached the worde of God in Perga, they descended in to Attalia; ²⁶ and thence departed by shippe to Antioche, from whence they were delivered vnto the grace of God; to the worke which they had fulfilled. ²⁷ When they were come and had gaddered the congregacion togedder; they rehersed all that God had done by them; and how he had opened the dore of faith vnto the gentyle. ²⁸ And ther they abode longe tyme with the disciples.

15. THEN cam certayne from Iewrie; and taught the brethren: excepte ye be circumsyced after the maner of Moses; ye cannot be saved. ² And when ther was ryzen dissencion and disputing not allite vnto Paul and Barnabas agaynst them. They determined that Paul and Barnabas and certayne other of them shuld ascende to Ierusalem vnto the Apostles and elders aboute this question. ³ And after they were brought on their waye by the congregacion; they passed ouer Phenices and Samaria; declarynge the conuersion of the gentyle; and they brought great ioye vnto all the brethren. ⁴ And when they were come to Ierusalem; they were receaved of the congregacion and of the Apostles and elders. And they declared what thingis God had done by them. ⁵ Then arose ther vp certayne that were of the secte of the Pharisees and dyd beleue sayyng; that it was nedfull to circumsyise them and to enioyne them to kepe the lawe of Moyses. ⁶ And the Apostles and elders came togeder to reason of this matter.

⁷ And when ther was moche disputyng; Peter rose vp and sayde vnto them: Ye men and brethren; ye knowe how that a good whyle ago; God chose amonge vs; that the gentyle by my mouth shuld heare

CRANMER—1539.

every congregacion, and had prayde and fasted; they comended them to the Lord on whom they beleued. ²⁴ And when they had gone thorow out Pisidia, they came to Pamphilia; ²⁵ and whas they had preached the worde in Perga, they descended in to the cite Attalia; ²⁶ and thence departed by shyppe to Antioche, from whence they were committed vnto the grace of God, to the worcke which they fulfilled. ²⁷ When they were come, and had gathered the congregacion together; they rehersed all that God had done by them and how he had opened the dore of faith vnto the Gentyle. ²⁸ And there they abode longe tyme with the disciples.

15. AND certayne men which came downe, taught the brethren excepte ye be circumsyced after the maner of Moses; ye cannot be saued. ² So when ther was ryzen dissencion and disputyng not a lytel vnto Paul and Barnabas agaynst them, they determined that Paule and Barnabas, and certayne other of them, shuld go vp to Ierusalem vnto the Apostles and elders aboute thys question. ³ And after they were brought on their waye by the congregacion; they passed ouer Phenices and Samaria; declarynge the conuersion of the Gentyle; and they brought great ioye vnto all the brethren. ⁴ And when they were come to Ierusalem; they were receaued of the congregacion and of the Apostles and elders. And they declared all thinges that God had done by them. ⁵ Then rose vp certayne of the secte of the Pharisees, which dyd beleue, sayyng; that it was needfull to circumsyise them, and to commande them to kepe the lawe of Moyses. ⁶ And the Apostles and elders came together, to reason of this matter.

⁷ And when ther was moche disputyng; Peter rose vp, and sayd vnto them: Ye men and brethren; ye knowe how that a good whyle ago; God did chose amonge vs; that the Gentyle by my mouth shuld

πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ, περὶ τοῦ ζητήματος τούτου. ³οἱ μὲν οὖν προπεμφθέντες ὑπὸ τῆς ἐκκλησίας, διήρχοντο τὴν Φοινίκην καὶ Σαμάρειαν, ἐκδιηγούμενοι τὴν ἐπιστροφὴν τῶν ἐθνῶν καὶ ἐποίουν χαρὰν μεγάλην πᾶσι τοῖς ἀδελφοῖς. ⁴παραγενόμενοι δὲ εἰς Ἱερουσαλὴμ, ἀπεδέχθησαν ὑπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀγγεῖλαι τε ὅσα ὁ Θεὸς ἐποίησε μετ' αὐτῶν. ⁵ἐξανέστησαν δὲ τινες τῶν ἀπὸ τῆς αἰρέσεως τῶν Φαρισαίων πεπιστευκότες, λέγοντες, ⁶Ὅτι δεῖ περιτέμνειν αὐτοὺς, παραγγέλλειν τε ⁷τηρεῖν τὸν νόμον Μωϋσέως.

⁸Συνήχθησαν δὲ οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἰδεῖν περὶ τοῦ λόγου τούτου. ⁹πολλῆς δὲ συζητήσεως γενομένης, ἀναστὰς Πέτρος εἶπε πρὸς αὐτοὺς, ¹⁰Ἄνδρες ἀδελφοί, ὑμεῖς ἐπίστασθε ὅτι ἀφ' ἡμερῶν ἀρχαίων ὁ Θεὸς ἐν ἡμῖν ἐξελέξατο διὰ

* Alex. περιμυθῆτε.

† Alex. ἔλ.

* Rec. καὶ συζητήσεως.

GENEVA—1557.

Church, and prayd and fasted, they commended them to God on whom they beleued.

²⁴Thus they went through out Pisidia, and came to Pamphylia. ²⁵And when they had preached the words of God in Perga, they descended into Attalia. ²⁶So thence departed by ship to Antioche, from whence they had bene commended vnto the grace of God, to the worke which they had fulfilled. ²⁷When they were come and had gathered the Church together they rehearsed all that God had done by them, and how he had opened the doore of fayth vnto the Gentils. ²⁸And there they abode long tyme with the disciples.

15. THEN came certayne from Iewrie, and taught the brethren saying, Except ye be circumcised after the maner of Moses, ye can not be saved. ²And when there was ryen sedition, and disputing not a lyttel vnto Paul and Barnabas agaynat them, they determined that Paul and Barnabas, and certayne other of them, shulde go vp to Ierusalem vnto the Apostles and Elders about this question. ³Thus being send forth by the Church, they passed ouer Phenice, and Samaria, declaring the conuersion of the Gentils: and they brought great ioye vnto all the brethren. ⁴And when they were come to Ierusalem, they were receaued of the Church, and of the Apostles and Elders: and they declared what thinges God had done by them.

⁵But sayed they, certayne of the secte of the Pharisees rose vp, which dyd beleue, saying, That it was needefull to circumcise them, and to enioyne them to keepe the Lawe of Moses. ⁶Then the Apostles, and Elders came together to reason of this matter. ⁷And when ther was much disputing, Peter rose vp, and sayd vnto them, Ye men and brethren, ye know how that a good while ago, God chose one from among vs, that the Gentils by my mouth,

RHEIMS—1582.

Priests in euery Church, and had praid wvith fastings, they commended them to our Lord in vvhom they beleueu. ²⁴And passing through Pisidia, they came into Pamphylia, ²⁵and speaking the vword of our Lord in Pergé, they vvent downe into Attalia: ²⁶and from thence they sailed to Antioche, vvhence they had been deliuered to the grace of God vnto the vvorke vvhich they accomplished. ²⁷And vwhen they vvere come, and had assembled the Church, they reported vvhath great thinges God had done wvith them, and that he had opened a doore of faith to the Gentils. ²⁸And they abode no litle time wvith the disciples.

15. AND certaine coming downe from Iewrie, taught the brethren: That vnales you be circumcised according to the maner of Moyses, you can not be saved. ²No litle addition therefore being risen to Paul and Barnabas against them, they appointed that Paul and Barnabas should goe vp, and certaine others of the rest, to the Apostles and priests vnto Hierusalem, vpon this question. ³They therefore being brought on their vway by the Church, passed through Phenice and Samaria, reporting the conuersion of the Gentiles: and they made great ioy to al the brethren.

⁴And vwhen they vvere come to Hierusalem, they vvere receiued of the Church and of the Apostles and Anacients, declaring vvhathsoeuer God had done wvith them. ⁵And there arose certaine of the heresie of the Pharisees that beleueu, saying, That they must be circumcised, commaunded also to keepe the law of Moyses. ⁶And the Apostles and Anacients assembled to consider of this vword.

⁷And vwhen there vvas made a great disputation, Peter rising vp said to them, Men brethren, you know that of old daies God among vs chose, that by my mouth

AUTHORISED—1611.

and had prayed with fasting, they commended them to the Lord, on whom they beleueu. ²⁴And after they had passed throughout Pisidia, they came to Pamphylia. ²⁵And when they had preached the word in Perga, they went downe into Attalia. ²⁶And thence sailed to Antioch, from whence they had bene recommended to the grace of God, for the worke which they fulfilled. ²⁷And when they were come, and had gathered the Church together, they rehearsed all that God had done with them, and how he had opened the doore of faith vnto the Gentiles. ²⁸And there they abode long time with the disciples.

15. AND certaine men which came downe from Iudea, taught the brethren, and said, Except ye be circumcised after the maner of Moses, ye cannot be saved. ²When therefore Paul and Barnabas had no small dissention and disputation with them, they determined that Paul and Barnabas, and certaine other of them, should goe vp to Hierusalem vnto the Apostles and Elders about this question. ³And being brought on their way by the Church, they passed thorow Phenice and Samaria, declaring the conuersion of the Gentiles: and they caused great ioy vnto all the brethren. ⁴And when they were come to Hierusalem, they were receiued of the Church, and of the Apostles, and Elders, and they declared all thinges that God had done with them. ⁵But there rose vp certaine of the sect of the Pharisees which beleueu saying, that it was needfull to circumcise them, and to commaund them to keepe the Law of Moses. ⁶And the Apostles and Elders came together for to consider of this matter. ⁷And when there had bene much disputing, Peter rose vp, and said vnto them, Men and brethren ye know how that a good while agoe, God made choise among vs, that the Gentiles by my mouth should

τοῦ στόματός μου ἀκούσαι τὰ ἔθνη τὸν λόγον τοῦ εὐαγγελίου, καὶ πιστεῦσαι.
 καὶ ὁ καρδιογνώστης Θεὸς ἐμαρτύρησεν αὐτοῖς, δὸς αὐτοῖς τὸ Πνεῦμα τὸ ἅγιον,
 καθὼς καὶ ἡμῶν καὶ οὐδὲν διέκρινε μεταξύ ἡμῶν τε καὶ αὐτῶν, τῇ πίστει καθα-
 ρίσας τὰς καρδίας αὐτῶν. ¹⁰ νῦν οὖν τί πειράζετε τὸν Θεόν, ἐπιθεῖναι ζυγὸν ἐπὶ
 τὸν τράχηλον τῶν μαθητῶν, ὃν οὔτε οἱ πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχύσαμεν
 βαστάσαι; ἀλλὰ διὰ τῆς χάριτος τοῦ Κυρίου Ἰησοῦ πιστεύομεν σωθῆναι,
 καθ' ὃν τρόπον κἀκεῖνοι. ¹² Ἐσίγησε δὲ πᾶν τὸ πλῆθος, καὶ ἤκουον Βαρνάβαν
 καὶ Παύλου ἐξηγουμένων ὅσα ἐποίησεν ὁ Θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσι
 δι' αὐτῶν. ¹³ Μετὰ δὲ τὸ συγῆσαι αὐτοὺς, ἀπεκρίθη Ἰάκωβος λέγων, Ἄνδρες
 ἀδελφοί, ἀκούσατέ μου. ¹⁴ Συμεὼν ἐξηγήσατο, καθὼς πρῶτον ὁ Θεὸς ἐπεσκέψατο
 λαβεῖν ἐξ ἐθνῶν λαὸν ἐπὶ τῷ ὀνόματι αὐτοῦ καὶ τούτῳ συμφωνοῦσιν οἱ

* Rec. = τοῦ.

* Rec. + Χριστοῦ.

* Alex. = ἐν.

WICLIF—1380.

to here the word of the gospel and to beleue, and god that knew heris bare witnessunge, and gaf to hem the holy goost as also to us, and no thing dysceid bitwixe us and hem; and cleden the heris of heu bi feith, now thanne what tempten 3e god, to putte a yok on the necke of the discipulis, whiche nethir we nethir oure fadiris myghten here; but bi the grace of oure lord ihesu crist, we biemen to be saued; as also thei, and al the multitude helde pecc and herden barnabas and paul tellynge how greet signes and wondris god clide bi hem in bethen men.

¹² and aftir that thei helden pees; iames answered and seide, brethren here 3e me; ¹⁴ symeon tolde how god visitid first to take of bethen men a people to his name; and the wordis of prophetis accorden to hym, as it is writun; ¹⁶ after this I schal turne agen, and bielde the tabernacle of danih that felde down; and I schal hilde agen the cast donn thingis of it, and I schal reise it; ¹⁷ that other men seke the lord, and alle folkis on whiche my name is clepid to help the lord doyng this thing seith; ¹⁸ fro the world the werk of the lord is knowun to the lord; ¹⁹ for whiche thing I demer hem that of heben men ben conuertide to god to be not dysceid; but to write to hem, that thei absteine hem fro defoulyng of mawmetis as fro fornicacioun, and strangid thingis and blood; ²¹ for moises of old tymes, hath in alle citees, hem that prechen him in synagogis; wherbi ech saboth he is reede;

²² thanne it plesid to the apostolis and to the elder men with alle the church to

TYNDALE—1534.

the worde of the gospel and beleue. ⁹ And God which knoweth the herte, bare them witnes, and gave vnto them the holy goost, even as he dyd vnto vs, and he put no difference bitwene them and vs, but with fayth purified their lueres. ¹⁰ Now therefore why tempte ye God, that ye wolde put a yoke on the disciples necke, which nether oure fathers nor we were able to beare. ¹¹ But we beleue that thorowe the grace of the Lorde Iesu Christ we shalbe saued, as they doo. ¹² Then all the multitude was peaced and gave audience to Barnabas and Paul, which tolde what signes and wondres God had shewed amonge the gentyle, by them.

¹² And when they helde their pence, James answered sayinge: Men and brethren herken vnto me. ¹⁴ Simeon tolde how God at the begynnyng dyd visit the gentyle, and receaved of them, people vnto his name. ¹⁵ And to this agreith the wordes of the Prophetis, as it is writen. ¹⁶ After this I will returne, and wyll buyde agayne the tabernacle of David which is fallen doun; and that which is fallen in dekey of it, will I hilde agayne; and I will set it vp. ¹⁷ that the residue of men might seke after the Lorde; and also the gentyle vpon whom my name is named, seith the Lorde, which doth all these thinges: ¹⁸ knowen vnto God are all his workes from the begynnyng of the worlde. ¹⁹ Wherefore my sentence is; that we trouble not them which from amonge the gentyle, are turned to God; ²⁰ but that we write vnto them that they abstayne them selves from filthynes of ymagis from fornicacioun from stranglyd and from bloude. ²¹ For Moyses of olde tyme hath in every cite that preache him, and he is reed in the synagoges every saboth daye.

²² Then pleased it the Apostles and elders with the whole congregacion, to seude

CRANMER—1539.

heare the worde of the Gospell, and beleue. ⁹ And God which knoweth the hertes, bare them wytynes, and gaue vnto them the holy goost, even as he dyd vnto vs, and put no difference betwene vs and them, seynge that wyth fnyth he purified their hertes. ¹⁰ Now therefore, why tempte ye God, to put on the disciples neckes the yoke, which nether oure fathers nor we were able to beare? ¹¹ But we beleue, that thorow the grace of the Lorde Iesu Christ, we shalbe saued, as they do. ¹² Then all the multitude was peaced, and gaue audience to Barnabas and Paul, which tolde what sygnes and wondres God had shewed amonge the Gentyle by them.

¹² And when they helde their pence, James answered, saying: Men and brethren, herken vnto me. ¹⁴ Simeon tolde, how God at the beginning dyd visit the gentyle, to receaue of them a people in his name. ¹⁵ And to this agree the wordes of the prophetes, as it is written: ¹⁶ After this I will returne, and will buyde agayne the tabernacle of David, which is fallen downe; and that which is fallen in decaye of it, will I buyde agayne, and I will set it vp. ¹⁷ that the residue of men myght seke after the Lord, and also the Gentyle vpon whom my name is named, sayth the Lorde, which doth all those thinges: ¹⁸ knowen vnto God are all his workes from the beginning of the world. ¹⁹ Wherefore my sentence is, that we trouble not them: which from amonge the Gentyle, are turned to God: ²⁰ but that we wryte vnto them, that they absteyne them selues from filthynes of ymagines, and from fornicacioun, and from stranglyd, and from bloude. ²¹ For Moyses of olde tymes hath in every cite them that preache him, in the synagoges, when he is redd every Saboth daye.

²² Then pleased it the apostles and elders with the whole congregacion, to sende

λόγοι τῶν προφητῶν, καθὼς γέγραπται ¹⁶ μετὰ ταῦτα, “*Ἀναστρέψω καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαυὶδ τὴν πεπτωκυῖαν καὶ τὰ κατεσκαμμένα αὐτῆς ἀνοικοδομήσω, καὶ ἀνορθώσω αὐτήν*” ¹⁷ ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν Κύριον, καὶ πάντα τὰ ἔθνη, ἐφ’ οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ’ αὐτούς· λέγει Κύριος ὁ ποιῶν ταῦτα” ¹⁸ γινωστὰ ἀπ’ αἰῶνος”. ¹⁹ διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν ἐθνῶν ἐπιστρέφουσιν ἐπὶ τὸν Θεόν” ²⁰ ἀλλὰ ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι ἀπὸ τῶν ἀλισγημάτων τῶν εἰδώλων καὶ τῆς πορνείας καὶ τοῦ πικτοῦ καὶ τοῦ αἵματος. ²¹ Μωσῆς γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κηρύσσοντας αὐτὸν ἔχει ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον ἀναγινωσκόμενος.

²² Τότε ἔδοξε τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν ὅλῃ τῇ ἐκκλησίᾳ,

¹ Rec. + πάντα.

² Rec. + ἵνα τῇ Θεῷ πάντα τὰ ἔργα αὐτοῦ.

GENEVA—1557.

should heare the words of the Gospel, and beleue. ¹⁶ And God which knoweth the heartes, bare them wytnes, in gyuing vnto them the holy Ghost, euen as he dyd vnto vs: ¹⁷ And he put no difference betwene them and vs, sayng that with faith he purified their heartes. ¹⁸ Now therefore, why tempt ye God, to lay a yoke on the disciples neckes, which nether our fathers, nor we were able to beare? ¹⁹ But we beleue, that through the grace of the Lord Iesus Christ, we shalbe saved, euen as they do.

¹² Then all the multitude was appeased, and gaue audience to Barnabas and Paul, which tolde what signes and wonders God had shewed among the Gentiles by them. ¹³ And when they helde their peace, James answered, saying, Men and brethren hearken vnto me. ¹⁴ Simeon tolde, how God at the beginning did visite the Gentiles, to take of them a people vnto his Name. ¹⁵ And to this agreeth the wordes of the Prophets, as it is written. ¹⁶ After this I wyl retourne, and wyl builde agayne the tabernacle of Dauid, which is fallen downe, and that which is fallen in decay of it, wyl I buyld agayne, and I wyl set it vp. ¹⁷ That the residue of men myght seeke after the Lord, and all the Gentils vpon whom my Name is called, sayth the Lord, which doth all these things: ¹⁸ From the begynnyng of the worlde God knoweth all his workes. ¹⁹ Wherefore my sentence is, that we trouble not them, which from among the Gentils are turned to God: ²⁰ But that we wryte vnto them, that they abstaine them selues from filthynes of idoles, and from fornication, from strangled, and from bloude. ²¹ For Moses of olde tyme hath in euery cite them that preache him, being read in the Synagoges euery Sabboth day.

²² Then pleased it the Apostles and Elders with the whole Church, to send

RHEIMS—1582.

the Gentiles should heare the word of the Gospel, and beleue. ¹⁶ And God which knoweth the hartes, gaue testimonie, giuing vnto them the holy Ghost as well as to vs, ¹⁷ and hath put no difference betwene vs and them, by faith purifying their hartes. ¹⁸ Now therefore why tempt you God, to put a yoke vpon the neckes of the disciples, which neither our fathers nor we haue been able to beare? ¹⁹ But by the grace of our Lord Iesus Christus we beleue to be saved, in like manner as they also.

¹² And all the multitude held their peace: and they heard Barnabas and Paul telling what great signes and wonders God had done among the Gentiles by them.

¹³ And after they held their peace, James answered, saying, Men brethren, heare me. ¹⁴ Simon hath told how God first visited to take of the Gentiles a people to his name. ¹⁵ And to this accord the wordes of the prophets, as it is written: ¹⁶ After these things I will retourne, and will reedifie the tabernacle of Dauid, which was fallen, and the ruines thereof I will reedifie, and set it vp: ¹⁷ that the residue of men may seeke after the Lord, and all nations vpon whom my name is inuocated, saith the Lord that doeth these things. ¹⁸ To our Lord was his owne worke known from the beginning of the worlde. ¹⁹ For the which cause I iudge, that they which of the Gentiles are converted to God, are not to be disquieted, ²⁰ but to wryte vnto them that they refrainethem selues from the contaminations of Idoles, and fornication, and strangled things, and bloud. ²¹ For Moses of old times hath in euery cite them that preach him in the synagoga, where he is read euery Sabboth.

²² Then it pleased the Apostles and Ancients with the whole Church, to chose

AUTHORISED—1611.

heare the word of the Gospel, and beleue. ¹⁶ And God which knoweth the heartes, bare them witnes, giuing them the holy Ghost, euen as he did vnto vs, ¹⁷ And put no difference between vs and them, purifying their heartes by faith. ¹⁸ Now therefore why tempt ye God, to put a yoke vpon the necke of the disciples, which neither our fathers nor we were able to beare? ¹⁹ But we beleue that through the grace of the Lord Iesus Christ, we shal be saved euen as they.

¹² Then all the multitude kept silence, and gaue audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

¹³ And after they had helde their peace, James answered, saying, Men and brethren, hearken vnto me. ¹⁴ Simeon hath declared how God at the first did visite the Gentiles to take out of them a people for his Name. ¹⁵ And to this agree the wordes of the Prophets, as it is written, ¹⁶ After this I will retourne, and will build againe the Tabernacle of Dauid, which is fallen downe: and I will build againe the ruines thereof, and I will set it vp: ¹⁷ That the residue of men might seeke after the Lord, and all the Gentiles, vpon whom my Name is called, sayth the Lord, who doeth all these things. ¹⁸ Known vnto God are all his workes from the beginning of the worlde. ¹⁹ Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: ²⁰ But that we wryte vnto them, that they abstaine from pollutions of Idoles, and from fornication, and from things strangled, and from blood. ²¹ For Moses of olde time hath in euery cite them that preach him, being read in the Synagogues euery Sabboth day. ²² Then pleased it the Apostles and Elders with the whole Church, to send chosen men of their owne

ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρνάβῃ, Ἰούδαν τὸν ἐπικαλούμενον | Βαρσαβάν, | καὶ Σίλαν, ἄνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς. ²³ γράψαντες διὰ χειρὸς αὐτῶν τάδε, 'Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ²⁴ καὶ οἱ ἀδελφοὶ, τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἀδελφοῖς τοῖς ἐξ ἐθνῶν, χαίρειν. ²⁵ Ἐπειδὴ ἠκούσαμεν ὅτι τινὲς ἐξ ἡμῶν ἐξελθόντες ἐτάραξαν ὑμᾶς λόγους, ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν, ²⁶ λέγοντες περιτέμνεσθαι καὶ τηρεῖν τὸν νόμον, | οἷς οὐ διεστείλαμεθα. ²⁷ ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδὸν, ἐκλεξαμένους | ἄνδρας πέμψαι πρὸς ὑμᾶς, σὺν τοῖς ἀγαπητοῖς ἡμῶν Βαρνάβῃ καὶ Παύλῳ, ²⁸ ἀνθρώποις παραδεδωκόσι τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. ²⁹ ἀπεστάλκαμεν οὖν Ἰούδαν καὶ Σίλαν, καὶ αὐτοὺς διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά. ³⁰ ἔδοξε γὰρ τῷ ἁγίῳ Πνεύματι

* Alex. εκλεξαμενους.

* Alex. Βαρσαβάν.

* Alex. = καὶ οἱ.

* Alex. = λέγοντες περιτέμνεσθαι καὶ τηρεῖν τὸν νόμον.

* Alex. ἐκλεξαμένους.

WICLIF—1380.

chose men of hem, & sende to antiochie with paul and barnabas; iudas that was named barnabas, and silas the first men among britheren, ²³ and writun bi the hondis of hem, apostolis and elder britheren to hem that ben at antioche and sirie and silice, britheren of hethen men: gretynge, ²⁴ for we herden that summe wenten out fro us and troubliden you with wordis; & turneden upsdoun your soules to whiche men we comaundiden not: ²⁵ it plesid to us gaderid in to oon: to chose men and sende to you with oure moost dereworthe barnabas and paul, ²⁶ men that gauen her lyves: for the name of oure lord ihesus crist, ²⁷ therfor we senten iudas and silas and thai schulen telle the same thingis to you bi wordis, ²⁸ for it is seyn to the holi goost and to us to putte to you no thing more of charge, thanne thes nedeful thingis, ²⁹ that ye absteyne you fro the offrid thingis of swawmetis and blood strangid, & fornycacioun, fro whiche ye kepyng you: schulin do wel; fare ye wel.

³⁰ therfor thei weren let go: & comen doun to antioche: and whanne the multitude was gaderid, thei tokun the epistil, ³¹ whiche whanne thei hadden redde: that ioiciden on the counforte, ³² and iudas & silas, and thei for thei weren profetis: counfortiden britheren: and conformeden with ful many wordis, ³³ but aftir that thei hadden be ther a litil while: thei weren let go of britheren with pees to hem that hadden sent hem, ³⁴ but it was seyn to silas to dwelle there, and iudas wente aloone to ierusalem, ³⁵ and paul and barnabas dwelten at antioche, teachyng and preahnyng the word of the lord with other many, ³⁶ but aftir summe daies, paul seide to barnabas, turne we agen and visite britheren bi alle citeis in whiche

TYNDALE—1534.

chosyn men of their owne company to Antioche with Paul and Barnabas. They sent Iudas called also Barnabas and Silas, which were chefe men amonge the brethren, ²³ and gave them letters in their handes after this maner.

The Apostles, elders and brethren send gretynge vnto the brethren which are of the gentyls in Antioche, Siria and Celiicia. ²⁴ For as moche as we have hearde that certayne which departed from vs, have troubled you with wordes, and combed youre myndes sayyng: Ye must be circumcised and kepe the lawe, to whom we gave no soche commaundement. ²⁵ It semed therfore to vs a good thing, when we were come to gedder with one accord, to sende chosyn men vnto you, with oure beloved Barnabas and Paul, ²⁶ men that have isoperded their lyves for the name of oure Lorde Iesus Christ. ²⁷ We have sent therfore Iudas and Silas, which shall also tell you the same thinges by mouth. ²⁸ For it semed good to the holy goost and to vs to put no grevous thinges to you more then thes necessary thinges: that is to saye, ²⁹ that ye absteyne from thinges offered to ymages, from blood, from strangled and fornicacion. From which yf ye kepe youre selves ye shall do well. So fare ye well.

³⁰ When they were departed, they came to Antioche and gaddred the multitude togeder and delyvered the pistle. ³¹ When they had redde it, they reioyced of that consolacion. ³² And Iudas and Silas beinge prophetes, exhorted the brethren with moche preachynge, and strengthened them. ³³ And after they had taryed there a space, they were let goo in peace of the brethren vnto the Apostles. ³⁴ Not with standynge it pleasid Sylas to abyde there still. ³⁵ Paul and Barnabas continued in Antioche teachyng and preachyng the worde of the Lorde with other many.

³⁶ But after a certayne space, Paul sayde vnto Barnabas: Let vs goo sayne and

CRANMER—1539.

chosen men of their owne company to Antioche with Paul and Barnabas. They sent Iudas (whose surname was Barnabas) and Silas, which were chefe men amonge the brethren, ²³ and gave them letters in their handes after this maner.

The apostles, and elders and brethren send gretynge vnto the brethren which are of the Gentyls in Antioche, Syria and Cylicia. ²⁴ For as moche as we have hearde, that certayne which departed from vs, have troubled you with wordes, and combed youre myndes sayyng: Ye must be circumcised, and kepe the lawe, to whom we gave no such commaundement. ²⁵ It semed therfore to vs a good thing, when we were come together with one accord, to sende chosen men vnto you, with oure beloved Barnabas and Paul, ²⁶ men that have isoperded their lyves for the name of oure Lorde Iesus Christ. ²⁷ We have sent therfore Iudas and Silas, which shall also tell you the same thinges by mouth. ²⁸ For it semed good to the holy goost & to vs, to charge you with no more then these necessary thinges: that is to saye, ²⁹ that ye absteyne from thinges offered to ymages, and from blood, and from strangled and from fornicacion. From which yf ye kepe youre selues, ye shall do well. So fare ye well.

³⁰ When they therefore were departed, they cam to Antioche and gathered the multitude together, and delivered the pistle. ³¹ Which when they had red, they reioyced of the consolacion. ³² And Iudas and Silas beinge Prophetes, exhorted the brethren with moche preachyng, and strengthened them. ³³ And after they had taryed there a space, they were let go in peace of the brethren vnto the Apostles. ³⁴ Not wythstandynge it pleased Sylas, to abyde there styll (but Iudas departed alone to Ierusalem). ³⁵ Paul and Barnabas continued in Antioche, teachyng and preachyng the worde of the Lord with other many.

³⁶ But after a certayne space, Paul sayd vnto Barnabas: Let vs go sayne, and

καὶ ἡμῖν, μηδὲν πλεον ἐπιτίθεσθαι ὑμῖν βάρος, πλὴν τῶν ἐπιτάγας τούτων, ἀπέχεσθαι εἰδωλοθύτων καὶ αἵματος καὶ πνικτοῦ καὶ πορνείας· ἐξ ὧν διατηροῦντες ἑαυτοὺς, εὖ πράξετε. ἔρρωσθε.

Οἱ μὲν οὖν ἀπολυθέντες ἦλθον εἰς Ἀντιόχειαν καὶ συναγαγόντες τὸ πλῆθος, ἐπέδωκαν τὴν ἐπιστολήν. ἀγαγόντες δὲ, ἐχάρησαν ἐπὶ τῇ παρακλήσει.

Ἰούδας τε καὶ Σίλας, καὶ αὐτοὶ προφήται ὄντες, διὰ λόγου πολλοῦ παρεκάλεσαν τοὺς ἀδελφούς, καὶ ἐπεστήριξαν. Ποίησαντες δὲ χρόνον, ἀπελύθησαν μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστείλαντας αὐτούς. ἔδοξε δὲ τῷ Σίλα ἐπιμεῖναι αὐτοῦ. Παῦλος δὲ καὶ Βαρνάβας διέτριβον ἐν Ἀντιοχείᾳ, διδάσκοντες καὶ εὐαγγελιζόμενοι, μετὰ καὶ ἐτέρων πολλῶν, τὸν λόγον τοῦ Κυρίου.

Μετὰ δέ τινας ἡμέρας εἶπε Παῦλος πρὸς Βαρνάβαν, Ἐπιστρέψαντες δὴ

¹ Alex. & τῶν ἐπιτάγας & τοῖς ἐν ἐπιτάγαις & τῶν ἐξ ἀνάγκης.

² Alex. πράττει.

³ Alex. ἐκέρχον.

⁴ Rec. ἔλ.

⁵ Rec. ἀποστόλων.

⁶ Alex. = ἔδοξε δὲ τῷ Σίλᾳ ἐπιμεῖναι αὐτοῦ.

GENEVA—1557.

RHEIMS—1582.

AUTHORISED—1611.

chosen men of their owne company to Antioche with Paul and Barnabas: *to wit*, Iudas whose surname was Barsabas and Silas, which were chiefe men among the brethren. ²² And wrote letters by them after this manner. The Apostles, and the Elders, and the brethren send greetings vnto the brethren, which are of the Gentiles in Antioche, and in Syria, and in Cilicia. ²⁴ Forasmuch as we haue heard, that certaine which departed from vs, haue troubled you with wordes, and coumbred your myndes, saying, Ye must be circumcised and kepe the Lawe, to whom we gaue no such commandement.

²⁵ It seemed therefore good to vs, when we were come together with one accorde, to send chosen men vnto you, with our beloued Barnabas and Paul. ²⁶ Men that haue ieopardied their liues, for the Name of our Lord Iesus Christe. ²⁷ We haue therefore sent Iudas and Silas, which shal also tel you the same thinges by mouth. ²⁸ For it seemed good to the holy Ghost, and to vs, to lay no more burden vpon you, then these necessary thinges. ²⁹ That is to say, that ye abstayne from thinges offered to images, from bloode, from strangled, and fornication: from which if ye kepe your selues, ye shal do wel. So fare ye wel. ³⁰ When they were departed, they came to Antioche: and the multitude being assembled, they deliuered the Epistle. ³¹ When they had read it, they reioyced of that consolation.

³² And Iudas and Silas being Prophetes, exhorted the brethren with muche preaching, and strengthened them. ³³ And after they had taried there a space, they were let go in peace of the brethren vnto the Apostles. ³⁴ Notwithstanding, Silas thought good to abyde there styll. ³⁵ Paul also and Barnabas continued in Antioche, teaching and preaching with other many, the worde of the Lord. ³⁶ But after a certayne space, Paul said vnto Barnabas, Let vs go awayne,

men out of them, and to send to Antioche with Paul and Barnabas, Iudas, vvhose surname was Barsabas, and Silas, chiefe men among the brethren, ²² vwriting by their handes.

The Apostles and Ancients, the brethren, to the brethren of the Gentiles that are at Antioche and in Syria and Cilicia, greeting. ²⁴ Because we haue heard that certaine going forth from vs, haue troubled you with vvordes, subuerting your soules, to vvhom we gaue no commaundement: ²⁵ It hath pleased vs being gathered in one, to chose out men and to send them vnto you with our dearest Barnabas and Paul, ²⁶ men that haue given their liues for the name of our Lord Iesus Christ: ²⁷ Vve haue sent therefore Iudas and Silas, vvhich them selues also vvil in vvordes report vnto you the same thinges. ²⁸ For it hath seemed good to the holy Ghost and to us, to lay no further burden vpon you then these necessarie thinges: ²⁹ that you absteyne from the thinges immolated to Idols, and bloud, and that vvhich is strangled, and fornication, from the vvhich thinges keeping your selues, you shal doe vvell. Fare ye vvell.

³⁰ They therefore being dismissed vvent dovvne to Antioche: and gathering the multitude, deliuered the epistle. ³¹ Vvhich vvhenn they had read, they reioyced vpon the consolation: ³² but Iudas and Silas, them selues also being propheta, vvvith many vvordes comforted the brethren, and confirmed them. ³³ And hauing spent some time there, they were vvvith peace dismissed of the brethren vnto them that had sent them. ³⁴ But it seemed good vnto Silas to remaine there: and Iudas departed alone: ³⁵ And Paul and Barnabas taried at Antioche, teaching and euangelizing vvvith many others the vvord of our Lord.

³⁶ And after certayne daies, Paul said to Barnabas, Let vs returne and visite our

company to Antioch, with Paul and Barnabas: *namely*, Iudas surnamed Barsabas, and Silas, chiefe men among the brethren. ²² And wrote letters by them after this manner, The Apostles and Elders, and brethren, send greeting vnto the brethren, which are of the Gentiles in Antioch, and Syria, and Cilicia. ²⁴ Forasmuch as we haue heard, that certaine which went out from vs, haue troubled you with wordes, subuerting your soules, saying, Ye must be circumcised, and keepe the Law, to whom we gaue no such commandement: ²⁵ It seemed good vnto vs, being assembled with one accord, to send chosen men vnto you, with our beloued Barnabas and Paul, ²⁶ Men that haue hazarded their liues for the Name of our Lord Iesus Christ. ²⁷ Wee haue sent therefore Iudas and Silas, who shall also tell you the same thinges by mouth. ²⁸ For it seemed good to the holy Ghost, and to vs, to lay vpon you no greater burden then these necessarie thinges: ²⁹ That ye absteyne from meates offered to idoles, and from blood, and from thinges strangled, and from fornication: from which if ye keepe your selues, yee shall doe well. Fare ye well.

³⁰ So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they deliuered the Epistle. ³¹ Which when they had read, they reioyced for the consolation. ³² And Iudas and Silas, being Prophetes also themselves, exhorted the brethren with many words, and confirmed them: ³³ And after they had taried there a space, they were let goe in peace from the brethren vnto the Apostles. ³⁴ Notwithstanding it pleased Silas to abide there still. ³⁵ Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also. ³⁶ And some daies after, Paul said vnto Barnabas, Let vs go agayne and visit our

ἔπισκεψάμεθα τοὺς ἀδελφούς· κατὰ πᾶσαν πόλιν, ἐν αἷς κατηγγελαμεν τὸν λόγον τοῦ Κυρίου, πῶς ἔχουσι.³⁷ Βαρνάβας δὲ ἔβουλεύσατο συμπαλαβεῖν καὶ Ἰωάννην τὸν καλούμενον Μάρκον· Παῦλος δὲ ἤξιον, τὸν ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας, καὶ μὴ συνελθόντα αὐτοῖς εἰς τὸ ἔργον, μὴ συμπαλαβεῖν τοῦτον.³⁸ ἐγένετο οὖν παροξυσμός, ὥστε ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων, τὸν τε Βαρνάβαν παραλαβόντα τὸν Μάρκον ἐκπλεῦσαι εἰς Κύπρον· Παῦλος δὲ ἐπιλεξάμενος Σίλαν ἐξῆλθε, παραδοθεὶς τῇ χάριτι τοῦ Θεοῦ ὑπὸ τῶν ἀδελφῶν.³⁹ διήρχετο δὲ τὴν Συρίαν καὶ Κιλικίαν, ἐπιστηρίζων τὰς ἐκκλησίας.

XVI. Κατήχησε δὲ εἰς Δέρβην καὶ Λύστραν καὶ ἰδοὺ, μαθητὴς τις ἦν ἐκεῖ, ὀνόματι Τιμόθεος, υἱὸς γυναικὸς Ἰουδαίας πιστῆς, πατρὸς δὲ Ἑλλήνου· ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστροις καὶ Ἰκονίῳ ἀδελφῶν.⁴⁰ τοῦτον ἠθέλησεν ὁ Παῦλος σὺν

* Rec. + ἡμῶν. * Alex. ἐβούλετο. * Rec. τὸν. * Alex. ἑρπύων. * Alex. Κατήχωντες δι' αὐτὸν. * Rec. + τοῦ. * Alex. ἐν Ἑλλάδι δὲ πατὴρ αὐτοῦ ἦν Ἕλλην.

WICLIFF—1380.

we han prechid the worde of the lord : hou thei han hem,³⁷ and barnabas wolde take, with hym ioun : that is named markus,³⁸ but poul preid him, that he that departid fro hem fro pampfilye and wenten not with hem in to the werk schulde not be receyved,³⁹ & a dissencion was made so that thei departiden atwynny, and barnabas took mark : and cam bi boot to cypru,⁴⁰ and poule chees silas, and wente forth fro the brethren and was bitakun to the grace of god,⁴¹ and he wente bi sirie and cilice and confermede the chirche comanding to kepe the heestis of apostilis and elder men.

16. AND he cam in to derben and listram, and lo a discipule was there, by name tymothee the sone of a iewesse cristen and of the sadir helthen,² and bi-theren that weren in listris and yconye, fildiden good witnessynge to him,³ & poule wolde that this man schulde go forth with him, & he took & circumcidid hym for iewis that weren in the placis, for alle wisten that his sadir was helthen,⁴ whanne thei passiden bi citeis : thei bitokun to hem to kepe the techynge that weren demed of apostilis, and elder men, that weren at ierusalem,⁵ and the chirchis weren confermed in feith and encreaseden in nombre echis day.

⁶ and thei passiden frigie, and the cuntre of galathie : and weren forbedun of the holi goost to speke the word of god in asie,⁷ and whanne thei camen in to mysie thei aspiden to go in to bethany, and the spirit of iheuan suffrid not hem,⁸ but whanne thei hadden passid [bi] mysie, thei camen down to troade,⁹ and a visoun bi nytt was schewid to poule, but a man of macedony that stood & preide hym and seide, go thou in to macedony and helpe us,¹⁰ and as he hadde sey the visoun anon we sousten to go forth in

TYNDALE—1534.

visite oure brethren in every cite where we have shewed the worde of the Lorde, and so how they do.³⁷ And Barnabas gave counsell to take with them Iohn, called also Marke.³⁸ But Paul thought it not mete to take him vnto their company whiche departed from them at Pamphylia, and went not with them to the worke.³⁹ And the dissencion was so sharpe betwene them, that they departed a sunder one from the other : so that Barnabas toke Marke and sayled vnto Cyper.⁴⁰ And Paul chose Syllas and departed deliuered of the brethren vnto the grace of god.⁴¹ And he went thorow all Cyria and Cilicia, stablishynge the congregacions.

16. THEN came he to Derba and to Lystra. And beholde a certayne discipule was there named Timotheus, a womans sonne which was a Iewe and beleued : but his father was a Greke.² Of whom reported well the brethren that were at Lystra and Iconium.³ The same Paul wolde that he shuld goo forth with him, and toke and circumcised him because of the fewes which were in those quarters : for they knewe all that his father was a Greke.⁴ As they went thorow the cities, they deliuered them the decrees for to kepe, ordeyned of the Apostles and elders which were at Ierusalem.⁵ And so were the congregacions stablished in the fayth, and encreased in nombre dayly.

⁶ When they had gooone thorow out Phrigia, and the region of Galacia, and were forbydden of the holy goost to preach the worde in Asia,⁷ they came to Mysia, and sought to goo into Bethynia. But the sprete soffered them not.⁸ Then they went ouer Mysia, and cam doune to Troada.⁹ And a vision appered to Paul in the nyght. There stode a man of Macedonia and prayed him sayinge : come into Macedonia and helpe us.¹⁰ After he had sene the vision, immediately we prepared

CRANMER—1539.

visite oure brethren in euery cytie where we haue shewed the worde of the Lord, and so how they do.³⁷ And Barnabas gave counsell to take wyth them Iohn, whose surname was Marke.³⁸ But Paul wolde not take him vnto their company which departed from them at Pamphylia, and went not with them to the worcke.³⁹ And the contention was so sharpe betwene them : that they departed asunder one from the other and so Barnabas toke Marke, and sayled vnto Cyper.⁴⁰ And Paul chose Syllas, and departed, beyng committed of the brethren vnto the grace of God.⁴¹ And he went thorow Cyria and Cilicia, stablishinge the congregacions : (commaunding to kepe the preceptes of the Apostles and elders)

16. THEN cam he to Derba and to Lystra. And beholde, a certayne discipule was there named Timotheus, a womans sonne, which was a Iewe and beleued : but his father was a Greke.² Of whom reported well the brethren that were at Lystra and Iconium.³ Him wolde Paul that he shuld go forth wyth him, and toke and circumcised him, because of the fewes whych were in those quarters : for they knewe all, that his father was a Greke.⁴ As they went thorow the cities, they deliuered them the decrees for to kepe, that were ordeyned of the Apostles and elders, which were at Ierusalem.⁵ And so were the congregacions stablished in the fayth, and encreased in nombre dayly.

⁶ When they had gonethorow out Phrigia, and the region of Galacia, and were forbydden of the holy goost to preach the worde in Asia,⁷ they came to Mysia, and sought to go into Bethynia. But the sprete soffred them not.⁸ But whan they had gone thorow Mysia, they came doune to Troada.⁹ And a vision appered to Paul in the nyght. There stode a man of Macedonia and prayed him, sayinge : come into Macedonia, and helpe us.¹⁰ After he had sene the vision, immediately we

visiting, asunder. brethren, commanded. prechid, preached, or, preached. visited, knew.

αὐτῷ ἐξελεῖν, καὶ λαβὼν περιέτεμεν αὐτὸν, διὰ τοὺς Ἰουδαίους τοὺς ὄντας ἐν τοῖς τόποις ἐκείνοις· ᾗδωσαν γὰρ ἅπαντες· τὸν πατέρα αὐτοῦ, ὅτι Ἕλλην ὑπῆρχεν. | ὡς δὲ διεπορεύοντο τὰς πόλεις, παρεδίδουν αὐτοῖς φυλάσσειν τὰ δόγματα τὰ κεκρυμμένα ὑπὸ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων τῶν ἐν Ἱερουσαλὴμ. αἱ μὲν οὖν ἐκκλησίαι ἐσπεροῦντο τῇ πίστει, καὶ ἐπερίσσευν τῷ ἀριθμῷ καθ' ἡμέραν. ⁶ Διελθόντες δὲ τὴν Φρυγίαν καὶ τὴν Γαλατικὴν χώραν, κωλυθέντες ὑπὸ τοῦ ἁγίου Πνεύματος λαλήσαι τὸν λόγον ἐν τῇ Ἀσίᾳ, ἔλθοντες κατὰ τὴν Μυσίαν ἐπείραζον εἰς τὴν Βιθυνίαν πορεύεσθαι καὶ οὐκ εἰσεν αὐτοὺς τὸ Πνεῦμα Ἰησοῦ. | ⁸ παρελθόντες δὲ τὴν Μυσίαν, κατέβησαν εἰς Τρωάδα. ⁹ καὶ ὄραμα διὰ τῆς νυκτὸς ὤφθη τῷ Παύλῳ· Ἄνθρωπε, τίς ἦν Μακεδὼν ἐστὼς, παρακαλῶν αὐτὸν καὶ λέγων, Διαβὰς εἰς Μακεδονίαν, βοήθησον ἡμῖν. ¹⁰ Ὡς δὲ τὸ ὄραμα εἶδεν, εὐθέως

/ Alex. = τῶν.

* Alex. ἀσθεν.

* Alex. = τῶν.

* Alex. + ἔλ.

* Rec. ποτῶ.

* Rec. = ἰσχυρῶ.

= Alex. α. + καὶ ε. + κατὰ πρόβλεπον αὐτοῦ.

GENEVA—1557.

and visite our brethren in every citie, where we haue shewed the worde of the Lord, and so how they do.

²⁷ And Barnabas gaue counsell to take with them Iohn, called Marke. ²⁸ But Paul thought it not mete to take him vnto their company, which departed from them from Pamphylia, and went not with them to the worke. ²⁹ And then was their angre so sharpe, that they departed a sunder one from the other: so that Barnabas toke Marke, and sayled vnto Cyprus. ³⁰ And Paul chose Silas and departed, being commended of the brethren vnto the grace of God. ⁴¹ And he went through Syria and Cilicia, stablishing the Churches.

16. THEN came he to Derbe and to Lystra: and beholde, a certaine disciple was there named Timotheus, a womans sonne, which was a Iewe and beleued, but his father was a Greke. ² Of whom reported wel the brethren of Lystra and of Iconium. ³ Paul wolde that he shulde go forth with him, and toke and circumcised him, because of the Iewes, which were in those quarters: for they knew all, that his father was a Greke. ⁴ As they went through the cities, they deliuered them the decrees for to keepe, ordained of the Apostles, and Elders, which were at Ierusalem. ⁵ And so were the Churches stablished in the faith, and encreased in nombre dayly.

⁶ When they had gone through out Phrygia, and the region of Galacia, and were forbydden of the holy Ghost to preache the worde in Asia. ⁷ They came to Mysia, and sought to go into Bithynia: but the Sprite suffered them not. ⁸ Then they went ouer Mysia, and came doune to Troas. ⁹ And a vision appeared to Paul in the nyght, There stode a man of Macedonia, and prayed him, saying, Come in to Macedonia, and helpe vs. ¹⁰ After he had seene the vision, immediatly we prepared

RHEIMS—1682.

brethren in al cities vvherein vve haue preached the vword of our Lord, howv they doe. ²⁷ And Barnabas vvwould haue taken vwith them Iohn also that vvas sur-named Marke. ²⁸ But Paul desired that he (as vvhich had departed from them out of Pamphylia, and had not gone vwith them to the vvorke) might not be receiued. ²⁹ And there rose a dissention, so that they departed one from an other, and that Barnabas in deede taking Marke sailed to Cyprus. ³⁰ But Paul chosing Silas departed, being deliuered of the brethren to the grace of God. ⁴¹ And he vwalked through Syria and Cilicia, confirming the Churches: commending them to keepe the precepts of the Apostles and the Auncients.

16. AND he came to Derbé and Lystra. And behold, there vvas a certaine disciple there named Timothee, the sonne of a vvidow vwoman that beleued, of a father a Gentile. ² To this man the brethren that vvere in Lystra and Iconium, gaue a good testimonie. ³ Him Paul vvwould haue to goe forth vwith him: and taking him he circumcised him because of the Iewes that vvere in those places. For they al knew that his father vvas a Gentile. ⁴ And vvhén they passed through the cities, they deliuered vnto them to keepe the decrees that vvere decreed of the Apostles and Auncients which were at Hierusalem. ⁵ And the Churches vvere confirmed in faith, and did abound in number dayly.

⁶ And passing through Phrygia and the countrie of Galatia, they vvere forbidden by the holy Ghost to preach the vword in Asia. ⁷ And vvhén they vvere come into Mysia, they attempted to goe into Bithynia: and the Spirit of Iesus permitted them not. ⁸ And vvhén they had passed through Mysia, they vvent doune to Troas: ⁹ and a vision by night vvas shewed to Paul: There vvas a certaine man of Macedonia standing and beseeching him, and saying, passe into Macedonia, and helpe vs. ¹⁰ And as soone as he had seen the vision,

AUTHORISED—1611.

brethren, in every citie where we haue preached the word of the Lord, and see how they doe. ²⁷ And Barnabas determined to take with them Iohn, whose surname was Marke. ²⁸ But Paul thought not good to take him with them; who departed from them from Pamphylia, and went not with them to the worke. ²⁹ And the contention was so sharpe betwene them, that they departed asunder one from the other: and so Barnabas took Marke, and sailed vnto Cyprus. ³⁰ And Paul chose Silas, and departed, being recommended by the brethren vnto the grace of God. ⁴¹ And he went thorow Syria and Cilicia, confirming the Churches.

16. THEN came hee to Derbe, and Lystra: and behold, a certain disciple was there, named Timotheus, the sonne of a certain woman which was a Iewesse, and beleued: but his father was a Greeke. ² Which was well reported of by the brethren that were at Lystra and Iconium. ³ Him would Paul haue to go forth with him, and tooke, and circumcised him, because of the Iewes which were in those quarters: for they knew all, that his father was a Greeke. ⁴ And as they went through the cities, they deliuered them the decrees for to keepe, that were ordeined of the Apostles and Elders, which were at Hierusalem. ⁵ And so were the Churches established in the faith, and increased in number dayly. ⁶ Now when they had gone thorowout Phrygia, and the region of Galatia, and were forbidden of the holy Ghost to preach the word in Asia, ⁷ After they were come to Mysia, they assayed to goe into Bithynia: but the Spirit suffered him not. ⁸ And they passing by Mysia, came doune to Troas. ⁹ And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come ouer into Macedonia, and helpe vs. ¹⁰ And after he had seen the vision, immediatly

ἐξήγησαμεν ἐξελθεῖν εἰς τὴν Μακεδονίαν, συμβιβάζοντες ὅτι προσκέκληται ἡμᾶς ὁ Κύριος | εὐαγγελίσασθαι αὐτούς. ¹¹ Ἀναχθέντες οὖν ἀπὸ τῆς Τρωάδος, εὐθυδρομήσαμεν εἰς Σαμοθράκην, τῇ τε ἐπιούσῃ εἰς Νεάπολιν, ¹² ἐκεῖθεν τε | εἰς Φιλίππους, ἥτις ἐστὶ πρώτη τῆς μερίδος τῆς | Μακεδονίας πόλις κολώνια. Ἦμεν δὲ ἐν ταύτῃ τῇ πόλει διατρίβοντες ἡμέρας τινάς· ¹³ τῇ τε ἡμέρᾳ τῶν σαββάτων ἐξήλθομεν ἔξω τῆς πόλεως | παρὰ ποταμὸν, οὗ ἐνομίζετο | προσευχὴ εἶναι, καὶ καθίσαντες ἐλαλοῦμεν ταῖς συνελθούσαις γυναῖξί. ¹⁴ Καὶ τις γυνὴ ὀνόματι Λυδία, πορφυρόπωλις πόλεως Θυατείρων, σεβομένη τὸν Θεὸν, ἤκουεν | ἧς ὁ Κύριος διήνοιξε τὴν καρδίαν, προσέχειν τοῖς λαλομένοις ὑπὸ τοῦ Παύλου. ¹⁵ ὡς δὲ ἐβαπτίσθη, καὶ ὁ οἶκος αὐτῆς, παρεκάλεσε λέγουσα, Ἐὶ κεκρίκατέ με πιστὴν τῷ Κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου, μένατε· καὶ παρεβιάσατο ἡμᾶς. ¹⁶ Ἐγένετο δὲ

* Alex. Οὐδ.

* Alex. ἐκείθεν.

* Alex. = ἦτο.

* Alex. πόλιν.

* Alex. ἰσοπέδιον.

WICLIFF—1380.

to macedony; & weun made certeyn that god hadde clepid us for to preche to hem; ¹¹ & we jeden bi schip fro trowe and comen to samothracia with streite couris; and the day saynge to neapolis; ¹² and fro thence to filippi; that is the first part of macedony, the citee colony;

and weun in this citee summe daies; and spakun to gidre, ¹³ and in the day of sabothis we wenten forth with out the gate biidie the flood where preier seemed to be; and we saten and spakun to wymmen that comen to gidre, ¹⁴ and a woman lidda bi name a purpuresse of the citee of tiatire; worshippinge god herde, whos herte the lord opened; to yene tent to thes thingis that weren seid of poull; ¹⁵ & whanne sche was baptised, and hir hous; sche preied and seide; if ze han demed that I am faithful to the lord; entre ze in to my hous and dwelle, and sche constrayned us

¹⁶ and it was don, whanne we jeden to preier; that a damysel that hadde a spirit of dyuynacion mette us whiche gaf greet wynnyng to her lordis in dyuynynge; ¹⁷ this ned poull and us; and cried and seide; these men ben seruantes of the hye god that tallen to zou the wey of helthe; ¹⁸ and this sche dide in many daies; and poull sorowid and turned and seide to the spirit; I comaunde thee in the name of ihesus crist that thou go out of hir, and he wente out in the same our; ¹⁹ and the lordis of hir seyn that the hope of hir wynnyng wente away, and thei tokun poull and silas and lediden in to the doom place to the pryncis; ²⁰ and thei brougten hem to the magistratis; and seiden; thes men disturben oure citee; for thei ben iewis; ²¹ and schewen a custum, whiche it is not lawfull to us to reseyue nether do;

TYNDALE—1534.

to goo into Macedonia; certified that the lorde had called us for to preache the gospell vnto them. ¹¹ Then lowsed we forth from Troada; and with a strayght course came to Samothracia; and the nexte daye to Neapolis; ¹² and from thence to Philippos; which is the cheefest cite in the partes of Macedonia; and a fre cite.

We were in that cite abyding a certayne dayes. ¹³ And on the saboth dayes we went out of the cite besydes a ryver where men were wont to praye; and we sate doune and spake vnto the women which resorted thither. ¹⁴ And a certayne woman named Lydia; a seller of purple of the cite of Thyatira; which worshipped God; gave vs audience. Whose hert the Lorde opened that she attended vnto the thinges which Paul spake. ¹⁵ When she was baptised and her household; she besought vs sayinge: Yf ye thinke that I beleeue on the Lorde; come into my house; and abyde there. And she constrayned vs.

¹⁶ And it fortuneth as we went to prayer; a certayn damsell possessed with a sprete that prophesied; met vs; which brought her master and maistres moche vantage with prophesyinge. ¹⁷ The same folowed Paul and vs and cryed sayinge; thes men are the seruantes of the most hye God; which shewe vnto vs the waye of salvation. ¹⁸ And this dyd she many dayes. But Paul not content; turned about and sayd to the sprete: I comaunde the in the name of Iesu Christ; that thou come out of her. And he came out the same houre.

¹⁹ And when her master and maistres sawe that the hope of their gaynes was gone; they caught Paul and Silas; and drue them into the market place vnto the rular; ²⁰ and brought them to the officers sayinge: These men trouble oure cite; which are Iewes; ²¹ and preache ordinaunces; which are not lawfull for vs to

CRANMER—1539.

prepared to go into Macedonia; beinge certified that the Lorde had called vs; for to preache the gospell vnto them. ¹¹ Whan we loosed forth then from Troada; we came with astraye course to Samothracia; and the nexte daye to Neapolis; ¹² and from thence to Philippos; which is the cheefe cite in the partes of Macedonia; and a fre cite.

We were in that cite abyding certayne dayes. ¹³ And on the Saboth dayes we went out of the cite besydes a ryuer; where men were wont to praye. And we sate doune; and spake vnto the women which resorted thither. ¹⁴ And a certayne woman (named Lydia) a seller of purple; of the cite of Thyatira; which worshipped God; gaue vs audience. Whose hert the Lorde opened; that she attended vnto the thynges; which Paul spake. ¹⁵ When she was baptised; and her household; she besought vs; sayinge: If ye thinke that I beleeue on the Lorde; come into my house; and abyde there. And she constrayned vs.

¹⁶ And it fortuneth as we went to prayer; a certayn damsell possessed with a sprete that prophesied; met vs; which brought her master and maistres moche vantage with Prophesyinge. ¹⁷ The same folowed Paul and vs; and cryed; sayinge; thes men are the seruantes of the most hye God; which shew vnto vs the waye of saluacyon. ¹⁸ And thys dyd she many dayes. But Paul not content; turned about; and sayde to the sprete. I comaunde the in the name of Iesu Christ; that thou come out of her. And he came out the same houre.

¹⁹ And when her master and maistres sawe that the hope of their gaynes was gone; they caught Paul and Silas; and drue them into the market place vnto the rular; ²⁰ and brought them to the officers; sayinge: These men trouble oure cite; sayinge they are Iewes; ²¹ and preach ordinaunces; which are not lawfull for vs to

clepid, called. jeden, went. saynge, followinge. samothracia, under the purple. jeto, give. com, attending. thence, from. and, followinge. doom, judgement.

πορευομένων ἡμῶν εἰς τὴν προσευχὴν, παιδίσκην τινὰ ἔχουσιν πνεῦμα Πύθωνος ἀπαντῆσαι ἡμῖν, ἥτις ἐργασίαν πολλὴν παρέιχε τοῖς κυρίοις αὐτῆς, μαντευομένη. ¹⁷ αὕτη κατακολουθήσασα τῷ Παύλῳ καὶ ἡμῖν, ἔκραζε λέγουσα, ‘Οὗτοι οἱ ἄνθρωποι δοῦλοι τοῦ Θεοῦ τοῦ ὑψίστου εἰσὶν, οἵτινες καταγγέλλουσιν ἡμῖν ὁδὸν σωτηρίας.’ ¹⁸ Ταῦτο δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας. διαπονηθεὶς δὲ ὁ Παῦλος, καὶ ἐπιστρέψας, τῷ πνεύματι εἶπε, ‘Παραγγέλλω σοι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ, ἐξελθεῖν ἀπ’ αὐτῆς.’ Καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ. ¹⁹ Ἰδόντες δὲ οἱ κύριοι αὐτῆς, ὅτι ἐξῆλθεν ἡ ἐλπίς τῆς ἐργασίας αὐτῶν, ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σίλαν, εἴλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρχοντας. ²⁰ καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς, εἶπον, ‘Οὗτοι οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν, Ἰουδαῖοι ὑπάρχοντες.’ ²¹ καὶ καταγγέλλουσιν ἔθνη ἃ οὐκ ἔξεστιν ἡμῖν παραδέχεσθαι οὐδὲ

* Διελ. προσευχῇ.

† Διελ. ἡκουον.

* Rec. = τῇ.

* Διελ. Πύθωνα.

* Rec. ἡμῖν.

GENEVA—1557.

to go in to Macedonia, being certified that the Lord had called vs for to preach the Gospel vnto them. ¹¹ Then went we forth from Troas, and with a straight course came to Samothracia, and the next day to Neapolis.

¹² And from thence to Philippi, which is the chief citie in the partes of Macedonia, and whose inhabitants came from Rome to dwell there, we were in that citie abiding certayne dayes. ¹³ And on the Sabbath day, we went out of the citie, besydes a ryuer, where they were wont to pray: and we sate doune, and spake vnto the women, which resorted thither. ¹⁴ And a certayne woman named Lydia a seller of purple, in the citie of the Thyatirians, which worshipped God, gaue vs audience: whose heart the Lord opened, that she attended vnto the thinges, which Paul spake.

¹⁵ When she was baptized, and her household, she besought vs saying, If ye thincke that I beleue on the Lord, come into my house, and abyde there, and she constrained vs. ¹⁶ And thus as we went to prayer, a certain mayde possessed with a sprite of diuination, met vs, which gate her masters muche ventage with diuining. ¹⁷ The same folowed Paul and vs, and cried, saying, These men are the seruantes of the most hye God, which shewe vnto vs the way of saluation. ¹⁸ And this dyd she many dayes: but Paul not content, turned about, and seyde to the sprite, I commande thee in the Name of Iesus Christe, that thou come out of her. And he came out the same houre. ¹⁹ And when her masters sawe that the hope of their gayne was gone, they caught Paul and Silas, and drue them into the market place, vnto the magistrats,

²⁰ And brought them to the Rulers, saying, These men which are Iewes trouble our citie. ²¹ And preach ordinances, which are not lawfull for vs to receiue, nether to

RHEIMS—1582.

forthwith we sought to goe into Macedonia, being assured that God had called vs to euangelize to them. ¹¹ And sailing from Troas, we came with a straight course to Samothracia, and the day folowing to Neapolis:

¹² and from thence to Philippi, which is the first citie of the part of Macedonia, a colônia. And we were in this citie certayne daies, abiding. ¹³ And vpon the day of the Sabbath, we went forth without the gate beside a riuer, where it seemed that there was praier: and sitting we spake to the women that were assembled. ¹⁴ And a certaine woman named Lydia, a seller of purple of the citie of the Thyatirians, one that worshipped God, did heare: whose hart our Lord opened to attend to those thinges which were said of Paul. ¹⁵ And when she was baptized, and her house, she besought vs, saying: If you haue iudged me to be faithfull to our Lord, enter in vnto my house, and tarie. And she constrained vs. ¹⁶ And it came to passe as we went to praier, a certaine wenche having a Pythiackal spirit, mette vs, that brought great gaine to her maisters by diuining. ¹⁷ This same folowing Paul and vs, cried saying, These men are the seruants of the high God, which preach vnto you the way of saluation.

¹⁸ And this she did many daies. And Paul being sorie, and turning, said to the spirit, I commande thee in the name of Iesus Christ to goe out from her. And he went out the same houre. ¹⁹ But her maisters seeing that the hope of their gayne was gone, apprehending Paul and Silas, brought them into the market place to the Princes: ²⁰ and presenting them to the magistrats, they said, These men trouble our citie, being Iewes: ²¹ and they preach a fashion which it is not

AUTHORISED—1611.

we endeouored to goe into Macedonia, assuredly gathering, that the Lord had called vs for to preach the Gospel vnto them. ¹¹ Therefore leaving from Troas, we came with a straight course to Samothracia, and the next day to Neapolis: ¹² And from thence to Philippi, which is the chiefes city of that part of Macedonia, and a Colony: and we were in that citie abiding certayne dayes. ¹³ And on the Sabbath we went out of the citie by a riuer side, where prayer was wont to be made, and we sate downe, and spake vnto the women which resorted thither.

¹⁴ And a certaine woman named Lydia, a seller of purple, of the citie of Thyatira, which worshipped God, heard vs: whose heart the Lord opened, that she attended vnto the thinges which were spoken of Paul. ¹⁵ And when she was baptized, and her household, she besought vs, saying, If ye haue iudged me to be faithfull to the Lord, come into my house, and abide there. And she constrained vs.

¹⁶ And it came to passe, as we went to prayer, a certaine damosell possessed with a spirit of diuination, met vs: which brought her masters much gaine by soothsaying. ¹⁷ The same followed Paul and vs, and cried, saying, These men are the seruants of the most high God, which shew vnto vs the way of saluation.

¹⁸ And this did she many dayes: but Paul being grieved, turned and said to the spirit, I command thee in the name of Iesus Christ, to come out of her. And he came out the same houre.

¹⁹ And when her masters sawe that the hope of their gaines was gone, they caught Paul and Silas, and drew them vnto the market place, vnto the rulers, ²⁰ And brought them to the magistrats, saying, These men being Iewes, doe exceedingly trouble our citie, ²¹ And teach customes which are not lawfull for vs to receiue,

* Or, the first.

* Or, of Pythia.

* Or, sought.

714
ποιεῖν, Ῥωμαίοις οὖσι. ²² Καὶ συνεπέστη ὁ ὄχλος κατ' αὐτῶν, καὶ οἱ στρατηγοὶ περιῤῥήξαντες αὐτῶν τὰ ἱμάτια, ἐκέλευον ῥαβδίζειν ²³ παλλὰς τε ἐπιθέντες αὐτοῖς πληγὰς, ἔβαλον εἰς φυλακὴν, παραγγεῖλαντες τῷ δεσμοφύλακι, ἀσφαλῶς τηρεῖν αὐτούς. ²⁴ ὃς παραγγείλαν ταυαύτην * εἰληφώς, ἔβαλεν αὐτοὺς εἰς τὴν ἐσωτέραν φυλακὴν, καὶ τοὺς πόδας αὐτῶν ἡσφαλίσατο εἰς τὸ ξύλον. ²⁵ Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σίλας προσευχόμενοι ὕμνον τὸν Θεόν ἐπηκροῶντο δὲ αὐτῶν οἱ δέσμοι. ²⁶ ἄφνω δὲ σεισμὸς ἐγένετο μέγας, ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμοτηρίου· ἀνεῴχθησάν * τε παραχρῆμα αἱ θύραι πᾶσαι, καὶ πάντων τὰ δεσμὰ ἀνέθη. ²⁷ ἔξυπνος δὲ γενόμενος ὁ δεσμοφύλαξ, καὶ ἰδὼν ἀνεωγμένας τὰς θύρας τῆς φυλακῆς, σπασάμενος μάχαιραν, ἐμελλεν ἐαυτὸν ἀναρεῖν, νομίζων ἐκπεφευγῆναι τοὺς δεσμίους. ²⁸ ἐφώνησε δὲ φωνῇ μεγάλῃ ὁ Παῦλος λέγων, Μὴδὲν πράττης

* Alex. λαβών.

* Alex. ὅ.

WICLIFFE—1380.

eiþen we ben romayns, ²² and the puple and magistratis runnen agens hem: and whanne thei hadden to rent the cootis of hem, thei comaundiden hem to be betun with gerdia, ²³ and whanne thei hadden yowun to hem many woundis: thei senten hem in to prison, and comaundiden to the keper: that he scholde kepe hem diligently, ²⁴ & whanne he hadde take suche a precept he putte hem in to the ynnor prison & streyned the feet of hem in a trece.

²⁵ and at mydnyxt poul and silas, worchipiden and heriden god, and thei that werun in kepyng herden hem, ²⁶ and sudynli a greet erthemouyng was made, so that the foundementis of the prison weren moued, and anon alle the doris weren opened and the boondis of alle werun loosid, ²⁷ and the keper of the prison was wakid, and eiȝ the yatis of the prison opened: and with a swerd drawun out he wolde haue slawe hym self, and gessid that the men that werun bounden hadden fledde, ²⁸ but poul cried with a greet vois and seide, do thou no harme to thi self for alle we ben here, ²⁹ and he axid hiȝt and entrid: and tremblid, and felle down to poul and to silas at her feet, ³⁰ and he broughte hem with outforth: and seide lordis what bihoueth me to do: that I be made saaf? ³¹ and thei seiden, bileue thou in the lord ihesu, and thou shalt be saaf and thin hous, ³² and thei epakun to hym the word of the lord: with alle that werun in his hous, ³³ and he took hem in the ilke our of the nyȝt: and waichide her woundis, and he was baptised and alle his hous anon, ³⁴ and whanne he hadde ledde hem in to his hous: he settid to hem a boord, and he was glad with alle his hous: and bileued to god,

³⁵ and whanne day was come, the magistratis senten cacchepollis and seiden, deluyur thou the men, ³⁶ and the keper of the prison tolde these wordis to poul that the magistratis hath sente that ge be

TYNDALE—1534.

receiue, nether to obserue, seinge we are Romayns. ²² And the people runne on them, and the officers rent their clothes, and commaunded them to be beaten with rodde. ²³ And when they had beaten them sore, they cast them into prison, commaundyng the iayler to kepe them surely. ²⁴ Which iayler when he had receavede suche commaundment, thrust them into the ynnor prison, and made their fete fast in the stockes.

²⁵ At mydnyght Paul and Syllas prayed, and lauded God. And the prisoners hearded them. ²⁶ And sodenly ther was a grate erth quake, so that the foundation of the prison was shaken, and by and by all the dorez opened, and every mannes bondes were lowed. ²⁷ When the keper of the prison waked out of his slepe and sawe the prison dorez open, he drue out his sweard, and wolde have kyllid him self, supposyng the prisoners had bene fledde. ²⁸ But Paul cryed with a lowde voyce sayinge: Do thy selfe no harme, for we are all here.

²⁹ Then he called for a lyght and sprange in, and camo tremblyng, and felle doune before Paul and Syllas, ³⁰ and brought them out and sayde: Syrs, what must I do to be saved? ³¹ And they sayde: beleve on the Lorde Iesus, and thou shalt be saved and thy housholde. ³² And they preached vnto him the wordes of the Lorde, and to all that were in his hous. ³³ And he toke them the same houre of the nyght, and washed their woundes, and was baptised with all that belonged vnto him strayght waye. ³⁴ When he had brought them into his hous, he set meate before them, and ioyed that he with all his housholde, belived on God.

³⁵ And when it was daye, the officers sent the ministres sayinge: Let those men go. ³⁶ The keper of the prison tolde this sayinge to Paul, the officers have sent wordes to loose you. Now therefore

CRANMER—1539.

receiue, nether to obserue, seinge we are Romayns. ²² And the people ranne against thou, and the officers rent their clothes, and commaunded them to be beaten with rodde. ²³ And when they had beaten them sore, they cast them into prison, commaunding the iayler of the prison to kepe them diligently. ²⁴ Which when he had receavede such commaundment, thrust them into the ynnor prison, and made their fete fast in the stockes.

²⁵ At mydnyght Paul and Syllas prayed, and lauded God. And the prisoners heard them. ²⁶ And sodenly ther was a grate earthquake, so that the foundation of the prison was shaken, and immediately all the dorez opened and every mannes bandes were loosid. ²⁷ When the keper of the prison waked out of his slepe and sawe the prison dorez open, he drue out his sweard, and wolde have kyllid him selfe, supposyng that the prisoners had bene fledde. ²⁸ But Paul cried with a lowde voyce, saying: do thy selfe no harme, for we are all here. ²⁹ Then he called for a lyght and sprange in and cam tremblyng vnto Paul, and felle doune at the fete of Paul and Syllas, ³⁰ and brought them out, and sayde: Syrs what must I do to be saued. ³¹ And they sayde: beleue on the Lorde Iesus, and thou shalt be saued and thy housholde. ³² And they preached vnto him the wordes of the Lorde, and to all that were in his house. ³³ And he toke them the same houre of the nyght, and washed their woundes, and was baptised and all they of his housholde straight waye. ³⁴ And when he had brought them into his house, he set meate before them, and ioyed that he with all his housholde, belived on God.

³⁵ And when it was daye, the officers sent the ministres, saying: let those men go. ³⁶ The keper of the prison tolde this sayinge to Paul: the officers have sent wordes to loose you. Now therefore, get you

yrth, qrtch. poulis, poulis. heriden, preiudic.
un þen, that, or, the same. cacchepollis, bellif.

‘σεαυτῷ κακὸν ἅπαντες γὰρ ἐσμεν ἐνθάδε.’ ²⁰ Αἰτήσας δὲ φῶτα εἰσεπήδησε, καὶ ἔντρομος γενόμενος προσέπεσε τῷ Παύλῳ καὶ τῷ Σίλα· ²¹ καὶ προαγαγὼν αὐτοὺς ἔξω, ἔφη, ‘Κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ;’ ²² Οἱ δὲ εἶπον, ‘Πίστευσον ἐπὶ τὸν κύριον Ἰησοῦν Χριστὸν, καὶ σωθήσῃ σὺ καὶ ὁ οἶκός σου.’ ²³ Καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ Κυρίου, καὶ πᾶσι τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. ²⁴ καὶ παραλαβὼν αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλουσεν ἀπὸ τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ πάντες παραχρῆμα· ²⁵ ἀναγαγὼν τε αὐτοὺς εἰς τὸν οἶκον αὐτοῦ, παρέθηκε τράπεζαν, καὶ ἡγαλλιάσατο πανοικὶ πεπιστευκῶς τῷ Θεῷ. ²⁶ Ἡμέρας δὲ γενομένης ἀπέστειλαν οἱ στρατηγοὶ τοὺς ῥαβδούχους λέγοντες ‘Ἀπόλυσον τοὺς ἀνθρώπους ἐκείνους.’ ²⁷ Ἀπήγγειλε δὲ ὁ δεσμοφύλαξ τοὺς λόγους τούτους πρὸς τὸν Παῦλον, ‘Ὅτι ἀπεστάλκασιν οἱ στρατηγοί, ἵνα ἀπολυθῇτε νῦν

² Alex. = Ἰερων.

⁴ Alex. οὐδ.

⁶ Alex. = αὐτοῦ.

GENEVA—1557.

obscure, seeing we are Romans. ²⁰ And the people together made an insurrection against them, and the Rulers rent their clothes, and commanded them to be beaten with rods. ²¹ And when they had beaten them sore, they cast them into prison, commanding the keeper to keep them surely. ²² Who having received such a commandment, thrust them into the inner prison, and made their feet fast in the stocks. ²³ And at midnight, Paul and Silas prayed, and praised God: and the prisoners heard them.

²⁴ And suddenly there was a great earthquake, so that the foundation of the prison was shaken: and by and by all the doors opened, and every mans handes were loosed. ²⁵ When the keeper of the prison waked out of his sleepe, and sawe the prison doors open, he drew out his sword and wolde have killed him selfe, supposing the prisoners had bene fled. ²⁶ But Paul cried with a loud voice, saying, Doe thy selfe no harme: for we are all here. ²⁷ Then he called for a light and sprang in and came trembling, and fel downe at the feet of Paul and Silas. ²⁸ And brought them out, and sayd, Syr, what must I doe to be saved? ²⁹ And they sayd, Beleue in the Lord Iesus Christe, and thou shalt be saved, and thy householde. ³⁰ And they preached vnto him the worde of the Lord, and to all that were in his house.

³¹ And he took them the same houre of the night, and washed their woundes, and was baptized, with all that belonged vnto him, straight way. ³² When he had brought them into his house, he set meat before them, and ioyed that he with all his householde beleued in God. ³³ And when it was day, the Rulers sent the scr-guents, saying, Let those men goe. ³⁴ The keeper of the prison tolde this saying to Paul, The Rulers sayd he, haue sent worde to Iohannes yow, now therefore get you hence,

RHEIMS—1582.

lawful for vs to receiue, nor doe, being Romanes. ²⁰ And the people ranne against them: and the magistrates tearing their coates, commanded them to be beaten with rods. ²¹ And when they had laid many stripes vpon them, they did cast them into prison, commanding the keeper that he should keepe them diligently.

²² Vhen he had receiued such commandment, cast them into the inner prison, and made their feet fast in the stocks. ²³ And at mid-night, Paul and Silas praying, did praise God. And they that were in prison, heard them. ²⁴ But suddenly there was made a great earthquake, so that the foundations of the prison were shaken. And forthwith all the doors were opened: and the handes of all were loosed. ²⁵ And the keeper of the prison waked out of his sleepe, and seeing the doors of the prison opened, drawing out his sword, would haue killed him selfe, supposing that the prisoners had bene fled. ²⁶ But Paul cried with a loud voice, saying, Doe thy selfe no harme, for we are all here. ²⁷ And calling for light, he went in, and trembling fel downe to Paul and Silas at their feet: and bringing them forth, he said, Masters, what must I doe that I may be saved? ²⁸ But they said, Beleue in our Lord Iesus: and thou shalt be saved and thy house. ²⁹ And they preached the word of our Lord to him with all that were in his house.

³⁰ And he taking them in the same houre of the night, washed their woundes: and him selfe was baptized and all his house incontinent. ³¹ And when he had brought them into his owne house, he laid the table for them, and reioyced with all his house, beleeuing God. ³² And when day was come, the magistrates sent the scr-guents, saying, Let those men goe. ³³ And the keeper of the prison tolde these wordes to Paul, That the magistrates haue sent that you should be let goe. now therefore

AUTHORISED—1611.

neither to obscure, being Romanes. ²⁰ And the multitude rose vp together against them, and the magistrates rent off their clothes, and commanded to beate them.

²¹ And when they had layed many stripes vpon them, they cast them into prison, charging the laylor to keepe them safely. ²² Who having receiued such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

²³ And at midnight, Paul and Silas praied, and sung praises vnto God: and the prisoners heard them. ²⁴ And suddenly there was a great earthquake, so that the foundations of the prison were shaken, and immediatly all the doors were opened, and every ones handes were loosed. ²⁵ And the keeper of the prison awaking out of his sleepe, and seeing the prison doors open, he drew out his sword, and would haue killed himselfe, supposing that the prisoners had bene fled. ²⁶ But Paul cried with a loud voice, saying, Doe thy selfe no harme, for we are all here. ²⁷ Then he called for a light, and sprang in, and came trembling, and fell downe before Paul and Silas. ²⁸ And brought them out, and said, Sirs, what must I doe to be saved? ²⁹ And they sayd, Beleue on the Lord Iesus Christ, and thou shalt be saved, and thy house. ³⁰ And they spake vnto him the word of the Lord, and to all that were in his house. ³¹ And hee tooke them the same houre of the night, and washed their stripes, and was baptized, he and all his, straightway. ³² And when he had brought them into his house, he set meat before them, and reioyced, beleeuing in God with all his house. ³³ And when it was day, the Magistrates sent the Scr-guents, saying, Let those men goe. ³⁴ And the keeper of the prison tolde this saying to Paul, The Magistrates haue sent to let you goe: Now

οὖν ἐξελθόντες, πορεύεσθε ἐν εἰρήνῃ. 37 Ὁ δὲ Παῦλος ἔφη πρὸς αὐτοὺς, Δείραντες ἡμᾶς δημοσίᾳ, ἀκατακρίτους, ἀνθρώπους Ῥωμαίους ὑπάρχοντας, ἔβαλον εἰς φυλακὴν, καὶ νῦν λάβρα ἡμᾶς ἐκβάλλουσιν; οὐ γὰρ ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν. 38 Ἀνήγγειλαν δὲ τοῖς στρατηγοῖς οἱ ῥαβδούχοι τὰ ῥήματα ταῦτα· καὶ ἐφοβήθησαν ἀκούσαντες ὅτι Ῥωμαῖοί εἰσι, 39 καὶ ἐλθόντες παρεκάλεσαν αὐτοὺς, καὶ ἐξαγαγόντες ἡρώτων ἔξελθῆναι τῆς πόλεως. 40 ἐξελθόντες δὲ ἐκ τῆς φυλακῆς εἰσῆλθον πρὸς τὴν Λυδίαν· καὶ ἰδόντες τοὺς ἀδελφοὺς, παρεκάλεσαν αὐτοὺς, καὶ ἐξῆλθον.

XVII. Διοδεύσαντες δὲ τὴν Ἀμφίπολιν καὶ Ἀπολλωνίαν, ἦλθον εἰς Θεσσαλονίκην, ὅπου ἦν ἡ συναγωγὴ τῶν Ἰουδαίων. κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ εἰσῆλθε πρὸς αὐτοὺς, καὶ ἐπὶ σάββατα τρία διελέγετο αὐτοῖς ἀπὸ τῶν γραφῶν,

Const. = ἡμᾶς.

Δικ. Ἀνήγγειλαν.

Δικ. ἀπαλθῶν ἐκτ.

Δικ. εἰς.

Δικ. = ὃ

Δικ. α. δολιχῶς α. δολιχῶς.

Δικ. πλῆθος πολλόν.

WICLIIF—1380.

delyuerid, now therfor go ȝe out: and go ȝe in peca, 37 and poul seide to hem, thei senten us men of rouwe in to prison that weren betun omyli and vndampned, and now preuelli thei bringen us out? not so but cumen thei hemself and delyuere us out, 38 and the caechepollis toolden thes wordis to the iusagistratis, and thei dreden: for thei herden that thei weren romayns, 39 and thei camen and bisechiden hem, and thei brouȝten hem out, and preiden that thei schulden go out of the cite, 40 and thei seiden out of prison and entriden to liden ȝe whanne thei siȝen britheren: thei counfortiden hem and seiden forth.

17. AND whanne thei hadden passid by amphilipolis, and appolonie thei camen to thesoloniky, where was a synagoge of iewis, 2 and bi custum Paul entrid to hem: ȝe hi thre sabotis he declarid to hem of scripturis: 3 ȝe opened and solowid that it bihoftis crist to suffre: and risen agen fro deeth, 4 that this is ihesus crist: whom I telle to ȝou. 5 ȝe summe of hem bileueden and weren ioyned to paul and to silas, and a greet multitude of hethen men worschipped god and noble wymmen not a fewe.

6 but the iewis hadden enyue, and token of the comoun puple summe yuel men, and whanne thei hadden made a company thei moueden the cite, and thei camen to iasonis hous, and souȝten hem to bringeforth among the puple, 7 and whanne thei founden hem not thei drowen iason, and summe britheren to the pryncis of the cite and crieden that thes it bea that mouen the world and hidir thei camen 7 whiche iason receyued, and thes alle doen agens the maundementis of the cemperour and seien that ihesus is another kynge, 8 and thei moueden the puple and the pryncis of the cite herynge thes

TYNDALE—1534.

get you hence and goo in pence. 37 Then sayde Paul vnto them: they haue beaten vs openly vncoudeyned, for all that we are Romayns, and haue cast vs into prison: and now wolde they sende vs awaye preuely? Naye not so, but let them come them selues and fet vs out. 38 When the ministres tolde these wordes vnto the officers, they feared when they hearde that they were Romayns, 39 and came and besought them, and brought them out, and desyred them to departe out of the cite. 40 And they went out of the prison and entred into the housse of Lidia, and when they had sene the brethren, they comforted them and departed.

17. AS they made their iorney thorow Amphipolis, and Appolonia, they came to Thessalonica where was a synagoge of the Iewes. 2 And Paul as his maner was, went in vnto them, and thre saboth dayes declared out of the scripture vnto them: 3 openynge and allegynge that Christ must nedes haue suffred and risen agayne from deeth, and that this Iesus was Christ, whom (sayde he) I preache to you. 4 And some of them beleued and came and accompanied with Paul and Syllas: also of the honourable Grekes a greute multitude, and of the chefe women, not a fewe.

5 But the Iewes which beleued not, havyng indignacion, toke vnto them euyl men which were vagabondes, and gadered a company, and set all the cite on a roore, and made assautes vnto the housse of Iason, and sought to bringe them out to the people. 6 But when they founde them not, they drue Iason and certayne brethren vnto the heedes of the cite cryinge: these that trouble the worlde, are come hyther also, 7 whome Iason hath receaved preuely. And these all do contrary to the elders of Cesar, affirmynge another kynge, one Iesus. 8 And they troubled the people and the officers of the cite when they hearde these thinges.

CRANMER—1539.

hence, and go in pence. 37 Then sayd Paul vnto them: they haue beaten vs openly vncoudeyned, for all that we are Romayns, and haue cast vs into prison: and now wolde they sende vs awaye preuely? Naye vncely, but let them come them selues, and fet vs out. 38 When the ministres tolde these wordes vnto the officers, they feared when they hearde, that they were Romaynes: 39 they cam and besought them: and brought them out, and desyred them, to departe out of the cite. 40 And they went out of the prison, and entred into the house of Lidia, and when they had sene the brethren, they comforted them, and departed.

17. AS they made their iourney thorow Amphipolis: and Appolonia, they cam to thessalonica, where was a Synagoge of the Iewes. 2 And Paul (as his maner was) went in vnto them, and thre Sabbath dayes declared out of the scripture vnto them, 3 openynge and alleginge, that Christ must nedes haue suffred, and risen agayne from deeth, and that this Iesus was Christ, whom (sayd he) I preach to you. 4 And some of them beleued, and cam and accompanied with Paul and Syllas, and of the deuoute Grekes a greute multitude, and of the chefe women, not a fewe.

5 But the Iewes which beleued not, had indignacion and toke vnto them euyl men, which were vagabundes, and gathered a company, and set all the cite on a roore, and made assautes vnto the house of Iason, and sought to bringe them out to the people. 6 And when they founde them not, they drue Iason, and certayne brethren vnto the heedes of the cite, cryinge: these that trouble the worlde, are come hyther also, 7 whome Iason hath receaved preuely. And these all do contrary to the decrees of Cesar, affirminge another kynge, one Iesus. 8 And they troubled the people, and the officers of the cite, when they

³ διανοίγων καὶ παρατιθέμενος, ὅτι τὸν Χριστὸν ἔδει παθεῖν καὶ ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι οὗτός ἐστιν ὁ Χριστὸς Ἰησοῦς, ὃν ἐγὼ καταγγέλλω ὑμῖν. ⁴ Καὶ τινες ἐξ αὐτῶν ἐπείσθησαν, καὶ προσεκληρώθησαν τῷ Παύλῳ καὶ τῷ Σίλῳ, τῶν τε σεβομένων Ἑλλήνων ¹ πολὺ πλῆθος, | γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι. ⁵ Προσλαβόμενοι δὲ οἱ Ἰουδαῖοι οἱ ἀπειθῶντες | τῶν ἀγοραίων ² τινὰς ἀνδρας | ποιηροὺς, καὶ ὀχλοποιήσαντες, ἐθορύβουν τὴν πόλιν ³ ἐπιστάντες τε | τῇ οἰκίᾳ ⁴ Ἰάσονος, | ἐζήτουν αὐτοὺς ἀγαγεῖν εἰς τὸν δῆμον ⁵ μὴ εὐρόντες δὲ αὐτοὺς, ἔσυρον τὸν Ἰάσονα καὶ τινὰς ἀδελφούς ἐπὶ τοὺς πολιτάρχας, βοῶντες, ⁶ Ὅτι οἱ τὴν οἰκουμένην ἀναστατώσαντες, οἱτοὶ καὶ ἐνθάδε παρέειναι, ⁷ οὓς ὑποδέδεκται Ἰάσων ⁸ καὶ οἱ πάντες ἀπέναντι τῶν δογμάτων Καίσαρος ⁹ πράττουσι, | βασιλέα λέγοντες ¹⁰ ἕτερον εἶναι, Ἰησοῦν. ¹¹ Ἐτάραξαν δὲ τὸν ὄχλον καὶ τοὺς πολιτάρχας ἀκούοντας

³ Rec. Ζηλοῦντες ἢ οἱ ἀπειθῶντες Ἰουδαῖοι, καὶ προσκληρώμενοι. Const. Προσλαβόμενοι δὲ οἱ Ἰουδαῖοι οἱ ἀπειθῶντες. Alex. Ζηλοῦντες ἢ οἱ Ἰουδαῖοι καὶ προσκληρώμενοι. ⁴ Alex. ἀνδρας τινὰς. ⁵ Alex. καὶ ἐπιστάντες. ⁶ Alex. Ἰάσονος. ⁷ Alex. πρᾶττουσι.

GENEVA — 1557.

and go in peace. ³⁷ Then said Paul vnto them, They haue beaten vs openly vncou-
demned, for all that we are Romanes, and
haue cast vs into prison, and now wolde
they send vs away secretly? nay verily:
but let them come and fet vs out. ³⁸ And
the sergeants tolde these wordes vnto the
Rulers, who feared when they heard that
they were Romanes. ³⁹ Then came they
and prayed them, and brought them out,
and desired them to departe out of the
cite. ⁴⁰ And they went out of the prison,
and entred into the house of Lydia, and
when they had seene the brethren, they
comforted them, and departed.

17. AS they made their iorney through
Amphipolis, and Apollonia, they came to
Thessalonica, where was a Synagoge of
the Iewes. ² And Paul, as his manner was,
went in vnto them, and thre Sabbath dayes
disputed with them by the Scriptures,
³ Opening, and alleging, that Christ
must needs haue suffered, and risen agayne
from death: and this is Iesus Christ whom
sayd he, I prouche to you. ⁴ And some
of them beleued, and ioyned in companye
with Paul and Silas: also of the Greekes
that feared God a great multitude, and of
the chiefe women, not a fewe.

⁵ But the Iewes which beleued not, hau-
ing indignation, toke vnto them certeyne
vrgabondes which were wicked felowes,
and when they had assembled the people,
they set all the cite on a rore, and made
assaut against the house of Iason, and
sought to bring them out to the people.
⁶ But when they found them not, they
drew Iason and certein brethren vnto the
house of the cite, crying, These are they
which haue subuerted the state of the
world and here they are. ⁷ Which Iason
hath receaued: and these all doe contrary
to the decrees of Cesar, affirming that
there is another kyng, one Iesus. ⁸ And
they troubled the people, and the Rulers
of the cite, when they heard these thinges.

RHEIMS — 1582.

departing, goe ye in peace. ³⁷ But Paul
said to them: Being vntipped openly,
vncoudeined, men that are Romanes,
they haue cast vs into prison: and now
do they send vs out secretly? Not so, but
let them come, and let vs out them selues.

³⁸ And the sergeants reported these wordes
to the magistrates. And they were afraid
hearing that they were Romanes: ³⁹ and
comming they besought them, and bring-
ing them forth they desired them to de-
part out of the cite. ⁴⁰ And going out of
the prison, they entred in vnto Lydia: and
hauing seene the brethren, they comforted
them, and departed.

17. AND vhen they had vvalked
through Amphipolis and Apollonia, they
came to Thessalonica, vwhere there was
a synagoge of the Iewes. ² And Paul
according to his custome entred in vnto
them, and thre Sabbathes he discoursed
to them out of the Scriptures, ³ declaring
and insinuating that it behoued Christ
to suffer and to rise agayne from the dead:
and that this is Iesus Christ, vvhom I
preach to you. ⁴ And certaine of them
beleued, and were ioyned to Paul and
Silas, and of the Gentiles that serued God
a great multitude, and noble women not
a few. ⁵ But the Iewes enuying, and
taking vnto them of the rascal sort cer-
taine naughtie men, and making a tumult
stirred the cite: and besetting Iasons
house, sought to bring them forth vnto
the people. ⁶ And not finding them, they
drevv Iason and certaine brethren to the
princes of the cite, crying, That these are
they that stirre vp the world, and are
come hither, ⁷ vvhom Iason hath receiued,
and al these doe against the decrees of
Cesar, saying that there is an other king,
Iesus. ⁸ And they moued the people, and
the princes of the cite hearing these

AUTHORISED — 1611.

therefore depart, and goe in peace. ³⁷ But
Paul said vnto them, They haue beaten
vs openly vncoudeined, being Romanes,
and haue cast vs into prison, and now doe
they thrust vs out priuily? Nay verily,
but let them come themselves, and fetch
vs out. ³⁸ And the Sergeants tolde these
wordes vnto the Magistrates: and they
feared when they heard that they were
Romanes. ³⁹ And they came and besought
them, and brought them out, and desired
them to depart out of the cite. ⁴⁰ And
they went out of the prison, and entred
into the house of Lydia, and when they
had seene the brethren, they comforted
them, and departed.

17. NOW when they had passed thro-
row Amphipolis, and Apollonia, they came
to Thessalonica, where was a synagoge
of the Iewes. ² And Paul, as his manner
was, went in vnto them, and thre Sab-
bath dayes reasoned with them out of the
Scriptures, ³ Opening and alleading, that
Christ must needs haue suffered and risen
again from the dead: and that this Iesus
whome I preach vnto you, is Christ. ⁴ And
some of them beleued, and consorted with
Paul and Silas: and of the deuout Greeks
a great multitude, and of the chiefe women
not a few.

⁵ But the Iewes which beleued not,
moued with enuie, tooke vnto them cer-
tain lewd fellows of the baser sort, and
gathered a company, and set all the
cite on an vproue, and assaulted the house
of Iason, and sought to bring them out
to the people. ⁶ And when they found
them not, they drew Iason, and certaine
brethren vnto the rulers of the cite, cry-
ing, These that haue turned the world vp-
side downe, are come hither also, ⁷ Whom
Iason hath receiued: and these all doe
contrary to the decrees of Cesar, saying,
that there is another King, one Iesus.
⁸ And they troubled the people, and the
rulers of the cite, when they heard these

778
ταῦτα· καὶ λαβόντες τὸ ἱκανὸν πᾶρά τοῦ Ἰάσονος καὶ τῶν λοιπῶν, ἀπέλυσαν αὐτούς. ¹⁰ Οἱ δὲ ἀδελφοὶ εὐθέως διὰ τῆς νυκτὸς ἐξέπεμψαν τὸν τε Παῦλον καὶ τὸν Σίλαν εἰς Βέροϊαν οἵτινες παραγενόμενοι, εἰς τὴν συναγωγὴν τῶν Ἰουδαίων ἀπῆσαν. ¹¹ οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν Θεσσαλονίκῃ, οἵτινες ἐδέξαντο τὸν λόγον μετὰ πάσης προθυμίας, τὸ κατ' ἡμέραν ἀνακρίνοντες τὰς γραφὰς, εἰ ἔχα ταῦτα οὕτως. ¹² πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστευσαν, καὶ τῶν Ἑλληνίδων γυναικῶν τῶν εὐσχημόνων καὶ ἀνδρῶν οὐκ ὀλίγοι. ¹³ ὥς δὲ ἔγνωσαν οἱ ἀπὸ τῆς Θεσσαλονίκης Ἰουδαῖοι, ὅτι καὶ ἐν τῇ Βεροίᾳ κατηγγέλη ὑπὸ τοῦ Παύλου ὁ λόγος τοῦ Θεοῦ, ἦλθον κάκεῖ σαλεύοντες τοὺς ὄχλους. ¹⁴ εὐθέως δὲ τότε τὸν Παῦλον ἐξ-ἀπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι ὥς ἐπὶ τὴν θάλασσαν· ὑπέμενον δὲ ὁ τε Σίλας καὶ ὁ Τιμόθεος ἐκεῖ. ¹⁵ Οἱ δὲ καθιστῶντες τὸν Παῦλον, ἤγαγον αὐτὸν ἕως

* Alex. = τὸ.

* Alex. + καὶ παραμένοντες.

* Alex. i. = ὥς τ. θας.

WICLIFFE—1380.

thingis and whanne satisfaccoun was taken of Iason and of other thei leten pool and silas go.

¹⁰ and anon bi nyght britheren leten silas go in to bercean & whanne thei camen thidir thei entriden in to the synagoge of the iewis. ¹¹ but thes weren the worthier of hem that ben at thesolonik, whiche receyueden the word with al desire: ech day sekynge scripturis, if thes thingis hadden ben so. ¹² and many of hem bi-leueden and of hethen wyymen ouert and men not a fewe. ¹³ but whanne the iewis in thesolonik hadden knowe, that also at berce, the word of god was prechid of poull: thei camen thidir mouynge and distirbynge the multitude. ¹⁴ and the anon britheren deluyerden poull that he schulde go to the see; but silas and tymothe dwelten there. ¹⁵ and thei that ledden forth poull, ledden hym to athenes; and whanne thei hadden take amandement of hym to silas and to tymothe that ful bigynge thei schulde come to hym: thei wenten forth.

¹⁶ And while poull abode hem at athenes: his spirit was moued in hym: for he sey the citeis gouen to idoltrie. ¹⁷ therfor he disputid in the synagoge with iewis and with men that worshippiden god, and in the dome place bi alle dayes to hem that herden. ¹⁸ and summe epucureis and stoicene, and filosofis disputiden with hym and summe seiden: what wil this sower of wordis seye? and other seiden: he semeth to be a teller of newe fendis for he teelde to hem ihesus and the aysenrynges. ¹⁹ & thei token and ledden hym to ariopage and seiden, moue we wite what is this newe doctrine that is seid of thee? ²⁰ for thou bringyst yune summe newe thingis to oure eiris; therfor we woken wite:

bigynge, healdig. poull, poul. domes, judgement. ariopage, ariopage. moue, wite. woken, knowe.

TYNDALD—1534.

⁹ And when they were sufficiently answered of Iason, and of the other, they let them go.

¹⁰ And the brethren immediately sent away Paul and Syllas by nyght vnto Berrea. Which when they were come thither, they entred into the synagoge of the Iewes. ¹¹ These were the noblest of byrthe amonge them of Theσσαlonia which receaued the word with all diligence of mynde, and searched the scriptures dayly whether those thinges were even so.

¹² And many of them beleeued: also of worshippfull women which were Grekes, and of men not afeaw. ¹³ When the Iewes of Theσσαlonia had knowledge that the worde of God was preached of Paul at Berrea, they came there and moued the people. ¹⁴ And then by and by the brethren sent away Paul to goo as it were to the see: but Syllas and Timotheus abode there still. ¹⁵ And they that gyded Paul, brought him vnto Athens, and receaued a commaundement vnto Syllas and Timotheus for to come to him: stoncy and came their waye.

¹⁶ Whyll Paul wayted for them at Athens, his eprete was moued in him, to see the cite geuen to worshippinge of ymagis. ¹⁷ Then he disputed in the synagoge with the Iewes, and with the deuoute persones; and in the market dayly with them that came vnto him. ¹⁸ Certayne philosophers of the Epicures and of the stoyckes disputed with him. And some ther were which sayde: what wil this babler saye. Other sayd: he semeth to be a tydynges bringer of newe deuyls; because he preached vnto them Iesus and the resurreccion.

¹⁹ And they toke him, and brought him into Marcestrete sayinge: maye we not knowe what this newe doctrine wherof thou speakest is? ²⁰ For thou bringest straunge tydynges to oure eares. We

CRANMER—1539.

hearde these thinges. ⁹ And when they were sufficiently answered of Iason, and of the other, they let them go.

¹⁰ And the brethren immediately sent away Paul and Syllas by nyghte vnto Berrea. Which when they were come thither, they entred into the Synagoge of the Iewes. ¹¹ These were the noblest of byrth amonge them of Theσσαlonia, which receaued the worde wyth all diligence of mynde, and searched the scriptures dayly whether those thinges were euen so.

¹² And many of them beleeued: also of worshippfull women which were Grekes, and of men not afeaw. ¹³ When the Iewes of Theσσαlonia had knowledge, that the worde of God was preached of Paul at Berrea: they came, and moued the people there. ¹⁴ And then immediately the brethren sent away Paul, to go as it were to the see: but Syllas and Timotheus abode there still. ¹⁵ And they that gyded Paul, brought him vnto Athens, and receaued a commaundement vnto Syllas and Timotheus, for to come to him with speede, and came their waye. ¹⁶ Whil Paul wayted for them at Athens, his eprete was moued in him, when he sawe the cytie geuen to worshippinge of ymagis. ¹⁷ Then disputed he in the synagoge with the Iewes, and with the deuoute persones: and in the market dayly with them that came vnto him by chaunce. ¹⁸ Certayne Philosophers of the Epicures and of the Stoyckes, disputed with him. And some ther were which sayd: what wil this babler saye? Other sayd: he semeth to be a tydynges bringer of newe deuils, because he preached vnto them Iesus and the resurreccion.

¹⁹ And they toke him, and brought him into Marce strete, sayinge: maye we not knowe what this new doctrine wherof thou speakest, is? ²⁰ For thou bringest straunge tydynges to oure eares. We wolde know

Ἀθηνῶν καὶ λαβόντες ἐντολὴν πρὸς τὸν Σίλαν καὶ Τιμόθεον, ἵνα ὡς τάχιστα ἔλθωσι πρὸς αὐτὸν, ἐξήσαν.

¹⁶ Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοῦ τοῦ Παύλου, παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ^a θεωροῦντι κατείδωλον οὖσαν τὴν πόλιν. ¹⁷ διελέγετο μὲν οὖν ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις, καὶ ἐν τῇ ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς τοὺς παρατυγχάνοντας. ¹⁸ τινὲς δὲ καὶ τῶν Ἐπικουρείων καὶ τῶν Στωϊκῶν φιλοσόφων συνέβαλλον αὐτῷ καὶ τινες ἔλεγον, 'Τί ἂν θέλοι ὁ σπερ-
' μολόγος οὗτος λέγειν; Οἱ δὲ, 'Ξένων δαιμονίων δοκεῖ καταγγελεὺς εἶναι' ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν αὐτοῖς εὐηγγελίζετο. ¹⁹ ἐπιλαβόμενοί τε αὐτοῦ, ἐπὶ τὸν Ἀρειὸν πάγον ἤγαγον λέγοντες, 'Δυνάμεθα γινῶναι, τίς ἡ καὶ αὐτὴ ἡ ὑπὸ
' σοῦ λαλουμένη διδαχὴ; ²⁰ ξενίζοντα γάρ τινα εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν

^a Alex. s. ὀπίρριπτον s. ὑπέρριπτον.

^b Alex. = αὐτόν.

^c Alex. θεωροῦντος.

^d Rec. = sal.

GENEVA — 1557.

⁹ Notwithstanding when they had received sufficient assurance of Iason and of the other, they let them go. ¹⁰ And the brethren immediately sent away Paul and Silas by night unto Berea, which when they were come thither, they entered into the Synagogue of the Iewes. ¹¹ These were more worthy men then they which were at Thessalonica, which received the worde with readiest affection, and searched the Scriptures dayly, whether those thinges were so.

¹² Then many of them believed: and honest women, which were Grekes, and men not afew. ¹³ When the Iewes of Thessalonica had knowledge, that the worde of God was preached of Paul at Berea, they came thither also and moved the people. ¹⁴ But by and by the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still. ¹⁵ And they had charge to conduit Paul safely, and broght him euen to Athens: and received a commandement unto Silas and Timotheus, for to come to him sence, and so came their way.

¹⁶ While Paul waited for them at Athens, his sprite was moved in him, to see the cite subiect to worship idoles. ¹⁷ Therefore he disputed in the Synagoge with the Iewes, and with them that feared God, and in the market dayly with whome so ever he met. ¹⁸ Certaine Philosophers of the Epicures, and of the Stoickes, disputed with him, and some sayd, What will this babler say? Other sayd, He seemeth to be a tydinges bringer of newe Gods (because he preached unto them Iesus, and the resurrection.) ¹⁹ And they took hym, and broght hym into Mars strete, saying, May we not knowe, what this new doctrine, wherof thou speakest, is?

²⁰ For thou bringest strange tydinges to our cares: we woulde know therefore, what

RHEIMS — 1582.

things. ⁹ And taking a satisfaction of Iason and of the rest, they dismissed them. ¹⁰ But the brethren forthwith by night sent away Paul and Silas unto Berea.

¶ Vho vwhen they vvere come, entred into the synagoge of the Iewes. ¹¹ (And these were more noble then they that are at Thessalonica, vho received the vvord vvith al greedines, daily searching the scriptures, if these thinges vvere so. ¹² And many surely of them beleueed, and of honest vvomen Gentiles, and men not a fevv.)

¹³ And vwhen the Iewes in Thessalonica vnderstood, that at Berea also the vvord of God vvvas preached by Paul, they came thither also, moving and troubling the multitude. ¹⁴ And then immediately the brethren sent away Paul, to goe unto the sea: but Silas and Timothee remained there. ¹⁵ And they that conducted Paul, broght him as farre as Athens, and receiuing commandement of him to Silas and Timothee, that they should come to him very speedily, they departed.

¹⁶ And vwhen Paul expected them at Athens, his spirit vvvas incensed vvithin him, seeing the cite giuen to Idolatrie. ¹⁷ He disputed therefore in the synagoge vvith the Iewes, and them that serued God, and in the market-place, euery day vvith them that vvvere there. ¹⁸ And certaine Philosophers of the Epicures and the Stoickes disputed vvith him, and certaine said, Vvhat is it that this vvord-sover vvould say? But others, Heseemeth to be a preacher of newv gods, because he preached to them Iesus and the resurrection. ¹⁹ And apprehending him, they led him to Areopagus, saying, May vve knowv vvhat this new doctrine is that thou speakest of? ²⁰ for thou bringest in certaine newv thinges to our cares. Vve vvill

AUTHORISED — 1611.

things. ⁹ And when they had taken acceritio of Iason, and of the other, they let them goe.

¹⁰ And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither, went into the Synagogue of the Iewes. ¹¹ These were more noble then those in Thessalonica, in that they received the word with all readiness of minde, and searched the Scriptures daily, whether those things were so. ¹² Therefore many of them believed: also of honourable women which were Greeces, and of men not a few. ¹³ But when the Iewes of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred vp the people. ¹⁴ And then immediately the brethren sent away Paul, to goe as it were to the sea: but Silas and Timotheus abode there still. ¹⁵ And they that conducted Paul, brought him unto Athens, and receiving a commandment unto Silas and Timotheus, for to come to him with all speed, they departed.

¹⁶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the cite wholly giuen to idolatrie. ¹⁷ Therefore disputed he in the Synagogue with the Iewes, and with the devout persons, and in the market daily with them that met with him. ¹⁸ Then certaine Philosophers of the Epicureans, and of the Stoicks, encountered him: and some said, What will this babler say? Other some, He seemeth to be a setter forth of strange gods: because hee preached unto them Iesus, and the resurrection. ¹⁹ And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, wherof thou speakest, is? ²⁰ For thou bringest certaine strange things to our cares: we would know therefore what

^a Or, tell of idoles. ^b Or, have fellow. ^c Or, Mars-hill: it was the highest court in Athens.

‘βουλόμεθα οὖν γινῶναι, τί ἂν| θέλοι, ταῦτα εἶναι.’ ²¹ Ἀθηναῖοι δὲ πάντες καὶ οἱ ἐπιδημοῦντες ξένοι εἰς οὐδὲν ἕτερον εὐκαίρουν, | ἥ λέγειν τι καὶ ἀκούειν καινότερον. ²² Σταθεὶς δὲ ὁ Παῦλος ἐν μέσῳ τοῦ Ἀρείου πάγου, ἔφη, ‘Ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ. ²³ διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν, εὗρον καὶ βωμὸν ἐν ᾧ ἐπεγράφητο, “Ἀγνώστῳ Θεῷ.” ὃν οὖν ἀγνοοῦντες εὐσεβεῖτε, τούτου ἐγὼ καταγγέλλω ὑμῖν. ²⁴ ὁ Θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ καὶ γῆς κύριος ὑπάρχων, οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ, ²⁵ οὐδὲ ὑπὸ χειρῶν ἀνθρώπων| θεραπεύεται προσ-
δεόμενός τινος, αὐτὸς διδούς πᾶσι ζωὴν καὶ πνοὴν καὶ τὰ πάντα. ²⁶ ἐποίησέ τε ἐξ ἐνὸς αἵματος| πᾶν ἔθνος ἀνθρώπων, κατοικεῖν ἐπὶ πᾶν τὸ πρόσωπον| τῆς γῆς, ὀρίσας | προστεταγμένους| καιροὺς καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν

• Alex. τίνα. • Alex. θεοκαίρουν. • Alex. ἀνθρωπίων. • Alex = αἵματος. • Alex. πάντες πρόσωπον. / Rec. προστεταγμένων.

WICLIIF—1880.

what these thingis wolen be, ²¹ for alle men of athenes and comelyngis herborid jausen tente to noon other thing but other to seye ether to here summe newe thing;

²² and poul stood in the myddil of ario-
page and seide, men of atenes bi alle thingis I se you as veyn worschiperis; ²³ for I passed and sey youre mawynetis: and found an autir in whiche was writun to the vnknowun god; therfor whiche thing ye vnkowynge worschipen: this thing I schewe to you, ²⁴ god that made the world and alle thingis that ben in it: this for he is lord of hevene and of erthe, dwelith not in temple mad with hond; ²⁵ nether is worschiplid bi mannes hondis; nether hath neede of any thing: for he geueth lif to alle men, and brething and alle thingis; ²⁶ and made of oon alle the kynde of men to enhabite on al the face of the erthe, determynynge tymes ordeyneden, and termes of this dwellynge of hem ²⁷ to seke god; if peraventure thei felen hym other fynden: thoughe he be not fer fro ech of you; ²⁸ for in hym we lyuen and mouen and ben; as also summe of youre poetis seiden; and we ben also the kynde of hym; ²⁹ therfor sithen we ben the kynde of god: we schulu not deme that godli thing is like gold and siluer other stonc ether to graunye of craft and thoughe of man;

³⁰ for god displaith the tymes of this vnkowynge and now schewith to men that alle euery where don penauce. ³¹ for that he hath ordeyned a day: in whiche he schal deme the world in equite in a man in whiche he ordeyned and gaf feith to alle men: and reisid hym fro deeth; ³² and whanne thei hadden herde the esenysynge of deed men; summe scorneden and summe seiden; we schulu here the eite of this thing; ³³ so poul wente out of the myddil of hem; ³⁴ but summen drowen to hym: and bileneden among

TYNDALD—1534.

wolde knowe therefore what those thinges meene. ²¹ For all the Athenians and straungers which were there; gave them selves to nothing else but ether to tell or to heare newe tydynge.

²² Paul stode in the myddes of Marsse strete and sayde: ye men of Attens; I perceave that in all thinges ye are to superstitious. ²³ For as I passed by and behelde the maner how ye worship youre goddes; I founde an autire wher in was writen: vnto the vnkowen god. Whom ye then ignorantly worship; him shewe I vnto you. ²⁴ God that made the worlde and all that are in it; seynge that he is Lorde of heven and erth; he dwelleth not in temples made with handes; ²⁵ nether is worshipped with mennes handes; as though he neded of any thing; seinge he him selfe geueth lyfe and breeth to all iuen every where; ²⁶ and hath made of oon blood all nacions of men; for to dwell on all the face of the erthe; and hath assigned before how longe tymes; and also the endes of their inhabitation; ²⁷ that they shuld seke God; yf they myght fele and fynde him; though he be not farre from every one of vs. ²⁸ For in him we lyue; move and have oure beynge; as certayne of youre owne Pootes sayde. For we are also his generation. ²⁹ For as moche thou as we are the generation of God; we ought not to thynke that the godhed is lyke vnto golde; silver or ston; graven by crafts and ymaginacion of man.

³⁰ And the tyme of this ignorance God regarded not: but now he byddeth all men every where repent; ³¹ because he hath apoynted a daye; in the which he will iudge the worlde wourldyge to ryght-ewnes; by that man whom he hath apoynted; and hath offered faith to all men; after that he had rayed him from deeth.

³² When they hearde of the resurrection from deeth; some mocked; and other sayde: we will heare the agayne of this matter.

³³ So Paul departed from amonge them.

³⁴ Howbeit certayne men clawe vnto Paul

CRANMER—1530.

therefore, what those thinges meane. ²¹ For all the Athenians and straungers which were there, gaue them selues to nothing els, but ether to tell, or to heare some new thing.

²² Paul stode in the myddes of Marce strete, and sayde: ye men of Athens, I perceave that in all thinges ye are to superstitious. ²³ For as I passed by, and behelde the maner how ye worship youre goddes, I founde an autire wheriu was writen: vnto the vnkowen God. Whom ye then ignorantly worship, him shew I vnto you: ²⁴ God that made the worlde and all that are in it (seinge that he is Lorde of heauen and earth) dwelleth not in temples made with handes; ²⁵ nether is worshipped with mennes handes, as though he neded of any thyng, seinge he him selfe geueth lyfe and breth to all men euery where; ²⁶ and hath made of one blood all nacions of men, for to dwell on all the face of the earth, and hath assigned before, how longe tyme, and also the endes of their inhabitation; ²⁷ that they shuld seke God, yf they myght fele and fynde him, though he be not farre from euery one of vs. ²⁸ For in him we lyue, moue, and haue oure beinge, as certayne of your owne Pootes sayd: For we are also his generacion, ²⁹ For as moche then as we are the generacion of God, we ought not to thinke that the Godhead is lyke vnto golde, syluer or ston, grauen by crafts and ymaginacion of man.

³⁰ And the tyme of this ignorance God regarded not. But now biddeh all men euery where repent, ³¹ because he hath apoynted a daye, in the which he will iudge the worlde with ryghtewnes, by that man by whom he hath apoynted, and hath offered faith to all men, after that he had rayed him from deeth.

³² When they hearde of the resurrection from deeth, some mocked, and other sayd: we will heare the agayne of thys matter.

³³ So Paul departed from amonge them.

³⁴ Howbeit certayne men clawe vnto him

comelyngis, herborid. jausen. tente. seye. ether. to here. summe. newe. thing. 22. poul. stood. in. the. myddil. of. ario-
page. and. seide. men. of. atenes. bi. alle. thingis. I. se. you. as. veyn. worschiperis. 23. for. I. passed. and. sey. youre. mawynetis. and. found. an. autir. in. whiche. was. writun. to. the. vnkowun. god. therfor. whiche. thing. ye. vnkowynge. worschipen. this. thing. I. schewe. to. you. 24. god. that. made. the. world. and. alle. thingis. that. ben. in. it. this. for. he. is. lord. of. hevene. and. of. erthe. dwelith. not. in. temple. mad. with. hond. 25. nether. is. worschiplid. bi. mannes. hondis. nether. hath. neede. of. any. thing. for. he. geueth. lif. to. alle. men. and. brething. and. alle. thingis. 26. and. made. of. oon. alle. the. kynde. of. men. to. enhabite. on. al. the. face. of. the. erthe. determynynge. tymes. ordeyneden. and. termes. of. this. dwellynge. of. hem. 27. to. seke. god. if. peraventure. thei. felen. hym. other. fynden. thoughe. he. be. not. fer. fro. ech. of. you. 28. for. in. hym. we. lyuen. and. mouen. and. ben. as. also. summe. of. youre. poetis. seiden. and. we. ben. also. the. kynde. of. hym. 29. therfor. sithen. we. ben. the. kynde. of. god. we. schulu. not. deme. that. godli. thing. is. like. gold. and. siluer. other. stonc. ether. to. graunye. of. craft. and. thoughe. of. man. 30. for. god. displaith. the. tymes. of. this. vnkowynge. and. now. schewith. to. men. that. alle. euery. where. don. penauce. 31. for. that. he. hath. ordeyned. a. day. in. whiche. he. schal. deme. the. world. in. equite. in. a. man. in. whiche. he. ordeyned. and. gaf. feith. to. alle. men. and. reisid. hym. fro. deeth. 32. and. whanne. thei. hadden. herde. the. esenysynge. of. deed. men. summe. scorneden. and. summe. seiden. we. schulu. here. the. eite. of. this. thing. 33. so. poul. wente. out. of. the. myddil. of. hem. 34. but. summen. drowen. to. hym. and. bileneden. among.

“ζητεῖν τὸν Θεόν, | εἰ ἄραγε ψηλαφήσειαν αὐτὸν * καὶ εὔροιεν, καὶ τοιγε | οὐ
μακρὰν ἀπὸ ἐνὸς ἐκάστου ἡμῶν ὑπάρχοντα. “ ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα
καὶ ἐσμεν ὡς καὶ τινες τῶν καθ’ ὑμᾶς ποιητῶν εἰρήκασι, “ Τοῦ γὰρ καὶ
“ γένος ἐσμέν.” “ Γένος οὖν ὑπάρχοντες τοῦ Θεοῦ, οὐκ ὀφείλομεν νομίζειν χρυσῷ
ἢ ἀργύρῳ ἢ λίθῳ, χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου, τὸ θεῖον εἶναι
ὁμοιον. “ Τοὺς μὲν οὖν χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ Θεὸς, ταυτὺν παραγ-
γέλλει τοῖς ἀνθρώποις * πᾶσι | πανταχοῦ μετανοεῖν. “ διότι | ἔστησεν ἡμέραν, ἐν
ἣ μέλλει κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ, ἐν ἀνδρὶ ᾧ ὤρισε, πίστιν παρα-
σχὼν πᾶσι, ἀναστήσας αὐτὸν ἐκ νεκρῶν. “ Ἀκούσαντες δὲ ἀνάστασιν νεκρῶν
οἱ μὲν ἐχλεύαζον· οἱ δὲ εἶπον, ‘ Ἀκουσόμεθά σου “ πάλιν περὶ τούτου.’ “ Καὶ
οὕτως ὁ Παῦλος ἐξηλθεν ἐκ μέσου αὐτῶν. “ τινὲς δὲ ἄνδρες κολληθέντες αὐτῷ

* Rec. ζητεῖν τὸν κύριον. * Alex. ἡ. * Alex. καίτοι. * Alex. πάντας. * Alex. καθότι. * Alex. ε. περὶ τούτων καὶ πάλιν ε. περὶ τούτων πάλιν.

GENEVA—1557.

these things meane. “ For all the Athe-
nians, and strangers which dwell there,
gaue them selues to nothing els, but
either to tel, or to heare some new tidings.
“ Paul stode in the myddes of Mars strete,
and said, Ye men of Athens, I perceiue
that in all thinges ye are to superstitious.

“ For as I passed by, and behelde the
maner how ye worshyp your goddes, I
founde an altar wherin was written,
γνω τοῦ ἀγνωστου θεου. Whome ye
then ignorantly worshyp, him shewe I
vnto you.

“ God that made the worlde, and all that
is in it: seying that he is Lord of hea-
uen and earth, dwelleth not in temples
made wyth handes. “ Nether is worship-
ped with mens handes, as though he needed
any thing, seeing he geueth to all, life
and breath and all thinges: “ And hath
made of one blood all man kynde, for to
dwell on all the face of the earth, and hath
assigned the tymes which were ordeyned
before, and the endes of their inhabita-
tion. “ That they shulde acke God, yf
they myght fele, and fynde hym, thogh
douteles he be not farre from euery one
of vs. “ For in him we lyue, moue, and
haue our being, as also certayne of your
owne Poetes haue sayd, For we are also
his generation.

“ For as muche then, as we are the ge-
neration of God, we ought not to thinke
that the Godhead is lyke vnto golde,
siluer, or stoue grauen by craftie and
imagination of man. “ And the tymes
of this ignorance, God regarded not. But
now he biddeth all men, euery where re-
pent. “ Because he hath appointed a day,
in the which he wll iudge the world ac-
cording to righteousnes, by that man
whom he hath appointed, *which thing* he
made manifest to all men, in that he ray-
sed him from death. “ When they heard of
the resurrection from death, some mocked:
and other sayd, We wyl heare thee agayne
of this matter. “ So Paul departed from
among them. “ Howbeit certayne men

RHEIMS—1582.

know therefore what these things may
meane. “ And al the Athenians, and the
strangers seiourning there, employed them
selues to nothing els but either to speake,
or to heare some newes. “ But Paul
standing in the middes of Areopagus, said:

Ye men of Athens, in al thinges I per-
ceiue you as it were superstitious. “ For
passing by and seeing your Idols, I found
an altar also wherupon was written,
To the vnknowen God. That therefore
vvhich you worships, not knowing it,
the same do I preach to you. “ The God
that made the worlde and al thinges that
are in it, he being Lord of heauen and
earth, dwelleth not in temples made vvith
hand, “ neither is he serued vvith mens
hands, needing any thing, vvhereas him
self giueth life vnto al, and breathing, and
al thinges: “ and he made of one al man-
kinde, to inhabeit vpon the vvhole face
of the earth, assigning set tymes, and the
limits of their habitation, “ for to seeke
God, if happily they may feele or finde
him, although he be not farre from euery
one of vs. “ For in him we lyue and
moue and be, as certayne also of your
owne poetes said, *For of his kinde also
we are.* “ Being therefore of Gods kinde,
we may not suppose, the Diuinitie to be
like vnto gold or siluer, or stone, the
grauing of art and deuise of man. “ And the
times truly of this ignorance vvhereas
God dispised, now he demoneeth vnto
men that al euery vvhere doe penance,
“ for that he hath appointed a day wherein
he wll iudge the vvorld in equite, by a
man vvhom he hath appointed, giuing al
men faith, rayeing him vp from the dead.

“ And vvhen they had heard the resur-
rection of the dead, certayne in deede
mocked, but certayne said, Vve vvill heare
thee agayne concerning this point. “ So
Paul went forth out of the middes of
them. “ But certayne men ioyning vnto

AUTHORISED—1611.

these things meane. “ (For all the Athe-
nians and strangers which were there,
spent their time in nothing else, but ei-
ther to tell or to heare some new thing.)

“ Then Paul stood in the mids of
“ Mars-hill, and said, Ye men of Athens, I
perceiue that in all thinges yee are too su-
perstitious. “ For as I passed by, and
beheld your * deuotions, I found an Altar
with this inscription, *TO THE VN-
KNOWN GOD.* Whom therefore yee
ignorantly worship, him declare I vnto
you. “ God that made the worlde, and all
thinges therein, seeing that hee is Lord of
heauen and earth, dwelleth not in Temples
made with hands: “ Neither is worship-
ped with mens hands as though he needed
any thing, seeing hee giueth to all, life
and breath, and all thinges, “ And hath
made of one blood all nations of men, for
to dwell on all the face of the earth, and
hath determined the times before appoint-
ed, and the boundes of their habitations:
“ That they should seeke the Lord, if
haply they might feele after him and finde
him, though he be not farre from euery
one of vs. “ For in him we liue, and moue,
and haue our being, as certayne also of your
owne Poets haue said, For we are also his
offspring. “ Forasmuch then as wee are the
offspring of God, wee ought not to thinke
that the Godhead is like vnto golde, or
siluer, or stone grauen by arte, and mans
deuice. “ And the times of this ignorance
God winked at, but now commandeth all
men euery where to repent: “ Because he
hath appointed a day in the which he will
iudge the world in righteousness, by that
man whom hee hath ordeined, whereof he
hath giuen assurance vnto all men, in
that he hath raised him from the dead.

“ And when they heard of the resurrec-
tion of the dead, some mocked: and others
said, Wee will heare thee againe of this
matter. “ So Paul departed from among
them. “ Howbeit, certayne men claue vnto

* Or, court of the Areopagite.

* Or, gods that you
worship.

782
ἐπίστευσαν ἐν οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης, καὶ γυνὴ ὀνόματι Δάμαρις, καὶ ἕτεροι σὺν αὐτοῖς.

XVIII. Μετὰ δὲ ταῦτα χωρισθεὶς ὁ Παῦλος ἐκ τῶν Ἀθηνῶν ἦλθεν εἰς Κόρινθον² καὶ εὗρον τινα Ἰουδαῖον ὀνόματι Ἀκύλαν, Ποντικὸν τῷ γένει, προσφάτως ἐληλυθότα ἀπὸ τῆς Ἰταλίας, καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ, (διὰ τὸ διατεταχέναι Κλαύδιον χωρίζεσθαι πάντας τοὺς Ἰουδαίους ἐκ τῆς Ῥώμης,) προσῆλθεν αὐτοῖς³ καὶ διὰ τὸ ὁμότεχνον εἶναι, ἔμενε παρ' αὐτοῖς καὶ εἰργάζετο.⁴ ἦσαν γὰρ σκηνοποιοὶ τὴν τέχνην. | διελέγετο δὲ ἐν τῇ συναγωγῇ κατὰ πᾶν σάββατον, ἐπειθὲ τε Ἰουδαίους καὶ Ἕλληνας.⁵ Ὡς δὲ κατήλθον ἀπὸ τῆς Μακεδονίας ὁ τε Σίλας καὶ ὁ Τιμόθεος, συνέλεχτο⁶ τῷ λόγῳ | ὁ Παῦλος, διαμαρτυρούμενος τοῖς Ἰουδαίοις τὸν Χριστὸν Ἰησοῦν.⁷ ἀντιτασσομένων δὲ αὐτῶν καὶ βλασφημούντων,

² Alex. = ὁ Παῦλος.

⁴ Alex. ἀπὸ.

⁵ Alex. ἦσαν γ. σ. τῇ τέχνῃ.

WICLIIF—1380.

which dynye ariopage was; and a woman bi name damaris, and other men with hem.

18. AFTER this thingis Paul yede out of athenes: and come to corenthie;² and he found a man a iew aquyla bi name of pontic bi kinde, that late cam fro italie and priscilla his wiif for that claudius comandid alle iewis to departe fro rome; & he cam to hem;³ and for he was of the same craftis: he dwellid with hem and wrought; and thei wroun of ropmaker craftis;⁴ and he disputid in the synagoge bi ech saboth puttynge among the name of the lord ihesus; and he counceillid iewis and grekis;

⁵ and whanne silas and tymothe camen fro macedonie: paul gaf bisynesse to the word; & witnesid to the iewis that ihesus is crist; ⁶ but whanne thei agenseiden and blasfemed, he schokte away his clothis and seide to hem; youre blood be on youre heed; I schal be cleue fro hennas forth, and schal go to hethen men; ⁷ & he passid fro theennes: and entrid in to the hous of a iust man tite bi name that worshipid god; whos hous was ioyned to the synagoge; ⁸ and crispe prince of the synagoge: bileued to the lord with al his hous; and many of the corynthies herden and bileued; and werrun cristened;

⁹ and the lord seide bi nygt to paul bi a visoun; nyte thou drede; but speke and be not stille; ¹⁰ for I am with thee and no man schal be putte to thee to noye thee: for myche puple is to me in this cite; ¹¹ and he dwellid there a geer and sixe monthis techynge among hem the word of god; ¹² but whanne gallio was proconsul of achaye, iewis risun up with o wille agens paul and ledde hym to the doom; ¹³ and seiden; agens the lawe: this counceillith

yohe. aris.
agaynst, gainesaid.
doun, judgement.

Made. indred, or, consay.
ayle. not. a. not.

TYNDALE—1534.

and beleved; amonge the which was Dionysius a senatour, and a woman named Damaris; and other with them.

18. AFTER that Paul departed from Athens, and came to Corinthum;² and founde a certayne Iewe named Aquila; borne in Pontus; lately come from Italie with his wyfe Priscilla (because that the Emperour Claudius had commaunded all Iewes to departe from Rome) and he drawe vnto them.³ And because he was of the same craftis, he abode with them and wrought: their craftis was to make tentes.⁴ And he preached in the synagoge every saboth daye; and exhorted the Iewes and the gentyle.

⁵ When Syllas and Tymotheus were come from Macedonia, Paul was constrained by the sperte to testifie to the Iewes that Iesus was very Christ.⁶ And when they sayde contrary and blasphemed, he shoke his rayment and sayde vnto them: youre blood upon youre awne heeddes; and from hence forth I go blamelesse vnto the gentyls.⁷ And he departed thence; and entred into a certayne mannes house named Iustus a worshiper of god, whose house ioynd harde to the synagoge.⁸ How be it one Crispus the chefe ruler of the synagoge beleued on the lorde with all his household; and many of the Corinthians gave audience and beleved and were baptised.

⁹ Then spake the lorde to Paul in the nyght by a vision: be not afraide; but speake, and holde not thy peace: ¹⁰ for I am with the; and no man shall invade the that shall hurte the. For I have moche people in this cite.¹¹ And he continued there a yere and sixe monethes; and taught them the wordes of God.

¹² When Gallio was ruler of the countre of Achaia, the Iewes made insurreccion with one accorde agaynst Paul; and brought him to the iudgement seate;¹³ saying: this felow counceileth men to worship God

CRANMER—1539.

and beleved: amonge the which was Dionysius a senatour, and a woman named Damaris, and other with them.

18. AFTER this, Paul departed from Athens, and came to Corinthum;² and founde a certayne Iewe named Aquila, borne in Pontus, lately come from Italie with his wyfe Priscilla (because that the Emperour Claudius had commaunded all Iewes to departe from Rome) and he drew vnto them.³ because he was of the same craftis, he abode with them, and wrought: their craftis was to make tentes.⁴ And he preached in the synagoge every Sabbath daye (setting forth in the meane whyle the name of the Lorde Iesus) and exhorted the Iewes and the gentyls.

⁵ When Silas, and Timotheus were come from Macedonia, Paul was constrained by the sperte, to testifie to the Iewes that Iesus was very Christ.⁶ And when they sayde contrary and blasphemed he shoke bys rayment and sayde vnto them: youre blood be vpon youre awne heedes: from hence forth wyll I go blamelesse vnto the gentyls.⁷ And he departed thence, and entred into a certayne mannes house, named Iustus, a worshipper of God, whose house ioynd hard to the synagoge. Howbeit, ⁸ one Crispus the chefe ruler of the synagoge beleued on the Lorde with all his household, and many of the Corinthians when they gaue audience, beleued, and were baptised.

⁹ Then spake the Lorde to Paul in the nyght by a visyon: be not afraide, but speake, and holde not thy peace: ¹⁰ for I am with the, and no man shall invade the, that shall hurte the. For I have moche people in this cite.¹¹ And he continued there a yere and sixe monethes, and taught them the wordes of God.

¹² When Gallio was ruler of the countre of Achaia, the Iewes made insurrection with one accorde agaynst Paul, and brought him to the iudgement seate,¹³ saying: this felow counceileth men to worship God

εκτιναζόμενος τὰ ἱμάτια, εἶπε πρὸς αὐτοὺς, 'Τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν καθαρὸς ἐγὼ, ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι.' Καὶ μεταβὰς ἐκείθεν ἦλθεν εἰς οἰκίαν τινὸς ονόματι Ἰούστου, σεβομένου τὸν Θεόν, οὗ ἡ οἰκία ἦν συναγορεύουσα τῇ συναγωγῇ. Κρίσπος δὲ ὁ ἀρχισυνάγωγος ἐπίστευσε τῷ Κυρίῳ σὺν ὅλῃ τῇ οἰκῇ αὐτοῦ καὶ πολλοὶ τῶν Κορινθίων ἀκούοντες ἐπίστευον καὶ ἐβαπτίζοντο. Εἶπε δὲ ὁ Κύριος δι' ὀράματος ἐν νυκτὶ τῷ Παύλῳ, 'Μὴ φοβοῦ, ἀλλὰ λάλει καὶ μὴ σιωπήσης·¹⁰ διότι ἐγὼ εἰμι μετὰ σοῦ, καὶ οὐδεὶς ἐπιθήσεται σοι τοῦ κακῶσαι σε· διότι λαὸς ἐστὶ μοι πολὺς ἐν τῇ πόλει ταύτῃ.' Ἐκάθισέ τε| ἐνιαυτὸν καὶ μῆνας ἑξ, διδάσκων ἐν αὐτοῖς τὸν λόγον τοῦ Θεοῦ.¹² Γαλλίῳ δὲ ἀνθυπατεύοντι τῆς Ἀχαιᾶς, κατεπέστησαν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύλῳ, καὶ ἤγαγον αὐτὸν ἐπὶ τὸ βῆμα λέγοντες,¹³ 'Ὅτι παρὰ τὸν νόμον οὗτος ἀναπείθει

* Rec. τῷ πνεύματι.

* Alex. + ἀνα.

* Alex. ἐκείθεν.

* Alex. εἰ.

* Alex. ἀνθυπαύοντος αὐτοῦ.

GENEVA—1557.

clause unto Paul, and beleued: among the which was Denis Areopagita, and a woman named Damaris, and other with them.

18. AFTER that, Paul departed from Athens, and came to Corinthus.² And founde a certayne Iewe, named Aquila, borne in Pontus, lately come from Italie, and his wyfe Priscilla (because that the Emperour Claudius had commanded all Iewes to departe from Rome) and he drew vnto them.³ And because he was of the same crafte, he abode with them and wrought (for their crafte was to make tentes.)⁴ And he preached in the Synagoge every Sabbath day, and exhorted the Iewes, and also the Grekes.

* When Silas and Timotheus were come from Macedonia, Paul burned in apyte to testifie to the Iewes that Iesus was very Christ.⁶ And when they sayd contrary and blasphemed, he shooke his raiment, and sayd vnto them, Your blood vpon your owne heades, and from hence forth wyl I go blamelesse vnto the Gentils.⁷ And he departed thence, and entred into a certayne mans house, named Iustus, a worshypper of God, whose house ioyued hard to the Synagoge.⁸ And one Crispus the chiefe Ruler of the Synagoge, beleued in the Lord with all his household: and many of the Corinthians gaue audience, and beleued and were baptized.

* Then spake the Lord to Paul in the nyght by a vision, Be not afraide, but speake, and holde not thy peace:¹⁰ For I am with thee, and no man shal make thee that shal hurt thee: for I haue manche people in this cite.¹¹ And he continued there a yere and six monethes, and taught them the words of God.¹² When Gallio was Lieutenant of the countrey of Achaia, the Iewes made insurrection with one accorde agaynst Paul, and brought him to the iudgement seat.¹³ Saying, This schew

RHEIMS—1582.

him, did beleue: among vvhom was also Dionysius Areopagita, and a woman named Damaris, and others vvith them.

18. AFTER these things, departing from Athens, he came to Corinth.² And finding a certayne Iew, named Aquila, borne in Pontus, vvho of late was come out of Italie, and Priscilla his vvife (because Claudius had commanded al Iewes to depart from Rome.) he came to them.³ And because he vvvas of the same craft, he remained vvith them, and vvrought, (and they vvvere tentmakers by their craft.)⁴ And he disputed in the synagoge euery Sabbath, interposing the name of our Lord Iesus, and he exhorted the Iewes and the Greeces.⁵ And vvhen Silas and Timothee vvvere come from Macedonia, Paul vvvas instant in preaching, testifying to the Iewes that Iesus is Christ.⁶ But they contradicting and blaspheming, he shaking his garment, said to them, Your blood vpon your owne head: I being cleane, from hence forth vvill goe to the Gentils.⁷ And departing thence, he entred into the house of a certayne man, named Titus Iustus, one that serued God, vvwhose house vvvas adioyning to the synagoge.⁸ And Crispus the prince of the Synagoge beleued our Lord, vvwith al his house: and many of the Corinthians hearing beleued, and vvvere baptized.⁹ And our Lord said in the night by a vision to Paul, Doe not feare, but speake, and holde not thy peace,¹⁰ for because I am vvwith thee: and no man shal set vpon thee to hurt thee: for I haue much people in this cite.¹¹ And he sate there a yere and six moneths, teaching among them the vvord of God.

¹² But Gallio being Procureur of Achaia, the Iewes vvwith one accord rose vp against Paul, and brought him to the iudgement seate,¹³ saying, That this man contrarie

AUTHORISED—1611.

him, and beleued: among the which was Dionysius the Areopagite, and a woman named Damaris, and others vvith them.

18. AFTER these things, Paul departed from Athens, and came to Corinth.² And found a certain Iewe named Aquila, borne in Pontus, lately come from Italy, vvith his vvife Priscilla, (because that Claudius had commanded all Iewes to depart from Rome) and came vvnto them.³ And because he was of the same craft, he abode vvith them, and vvrought (for by their occupation they vvvere tentmakers.)⁴ And hee reasoned in the Synagoge euery Sabbath, and persuaded the Iewes, and the Greeces.⁵ And vvhen Silas and Timotheus vvvere come from Macedonia, Paul vvvas pressed in spirit, and testified to the Iewes, that Iesus was Christ.

* And vvhen they opposed themselves and blasphemed, he shooke his raiment, and sayd vvnto them, Your blood be vvpon your owne heades, I am cleane: from henceforth I vvill go vvnto the Gentiles.

* And he departed thence, and entred into a certayne mans house, named Iustus, one that worshipped God, vvwhose house ioyued hard to the Synagoge.⁸ And Crispus, the chiefe ruler of the Synagoge, beleued on the Lord, vvwith al his house: and many of the Corinthians, hearing, beleued, and vvvere baptized.⁹ Then spake the Lord to Paul in the night by a vision, Bee not afraid, but speake, and holde not thy peace:¹⁰ For I am vvwith thee, and no man shal set on thee, to hurt thee: for I haue much people in this city.¹¹ And hee continued there a yere and six moneths, teaching the vvord of God among them.

¹² And vvhen Gallio was the Deputie of Achaia, the Iewes made insurrection vvith one accord against Paul, and brought him to the iudgement seat,¹³ Saying, This fellow persuadeth men to vvworship God

τοὺς ἀνθρώπους σέβεσθαι τὸν Θεόν.¹⁴ Μέλλοντος δὲ τοῦ Παύλου ἀνοίγειν τὸ στόμα εἶπεν ὁ Γαλλίων πρὸς τοὺς Ἰουδαίους, 'Εἰ μὲν οὖν ἦν ἀδίκημά τι ἢ ῥαδιούργημα πονηρὸν, ὃ Ἰουδαῖοι, κατὰ λόγον αὐτῷ ἠνεσχόμεν ὑμῶν' εἰ δὲ ῥητήριον ἐστὶ περὶ λόγου καὶ ὀνομάτων καὶ νόμου τοῦ καθ' ὑμᾶς, ὄψεσθε αὐτοὺς· κριτὴς γὰρ ἐγὼ τούτων οὐ βούλομαι εἶναι.¹⁶ Καὶ ἀπήλασεν αὐτοὺς ἀπὸ τοῦ βήματος.¹⁷ ἐπιλαβόμενοι δὲ πάντες οἱ Ἕλληνες Σωσθένην τὸν ἀρχισυνάγωγον ἔτυπτον ἔμπροσθεν τοῦ βήματος· καὶ οὐδὲν τούτων τῷ Γαλλίῳ ἔμελεν.

¹⁸ Ὁ δὲ Παῦλος ἔτι προσμείνας ἡμέρας ἱκανὰς, τοῖς ἀδελφοῖς ἀποταξάμενος, ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλα καὶ Ἀκύλας, κειράμενος τὴν κεφαλὴν ἐν Κεγχρεαῖς· εἶχε γὰρ εὐχήν.^{19, 2} κατήντησε δὲ εἰς Ἐφεσον, κακέινους κατέλιπεν αὐτοῦ· αὐτὸς δὲ εἰσελθὼν εἰς τὴν συναγωγὴν, διελέχθη τοῖς Ἰουδαίοις.

¹⁴ Alex. = εὖν.¹⁵ Alex. ἑστηκότες.¹⁶ Alex. = γὰρ.¹⁷ Alex. = αὐτῶν ἑλόντων.¹⁸ Alex. ἐσθλόντων.^{19, 2} Alex. ε. κ. ἐντ.

WICLIFF—1380.

men to worschip god,¹⁴ and whanne poul bigan to open his mouth: gallion seide to the iewis: if there were any wicked thing eithr yul trespass, so iewis, rihtli I schulde suffre you,¹⁵ but if questionis ben of the word, and of names of youre lawe biise you self; I wole not be domesman of thes thingis: ¹⁶ and he droof hem fro the dome place; ¹⁷ and alle token sostenes priuce of the synagoge; and smoot hym before the dome place; and no thing of thes was to charge to gallion;

¹⁸ and whanne poul hadde abidun many dayes: he seide fare wel to brithren and bi boot cam to sirie; and priscille, and aquila causen with hym which hadde clipid his heed in tenerie; for he hadde a vowe. ¹⁹ and he cam to effesia, and there he lefte hem; and he sede in to the synagoge and disputid with iewis; ²⁰ and whanne thei preiden that he schulde dwelle more tyme: he consentid not; ²¹ but he made fare wel to bretheren and seide; eft I schal turne agen to you, if god wole; and he weate forth fro effesia; ²² and he cam down to cesarie and he sede up and grette the chirche and came down to antioche; ²³ and whanne he hadde dwellid there summe what of tyme: he wente forth walkyng bi rewe thorow the cuntree of galathei and frigie; and comfermed alle the disciples;

²⁴ but a iow appolo bi name a man of alexandre of kynde a man eloquent cam to effesia; and he was myyti in scripture; ²⁵ this man was tauhte the wei of the lord, and was feruente in spirit & spake, and tauhte diligentli the thingis that wcrun of iherus: and knewe oonli the baptym of ioon; ²⁶ and this man bigan to do tristli

TYNDALE—1534.

contrary to the lawe. ¹⁴ And as Paul was about to open his mouth, Gallio sayde vnto the Iewes: yf it were a matter of wronge, or an evyll dede (o ye Iewes) reason wolde that I shuld heare you: ¹⁵ but yf it be a quection of wordes, or of names; or of youre lawe; loke ye to it youre selves. For I wilbe no iudge in soche matere; ¹⁶ and he drave them from the seate. ¹⁷ Then toke all the Grekes, Sostenes the chiefe ruler of the synagoge, and smote him before the iudges seate. And Gallio cared for none of the thinges.

¹⁸ Paul after this, taryed there yet a good whyle; and then toke his leave of the brethren; and sayled thence into Ciria; Priscilla and Aquila accompanying him. And he shored his heed in Cenchrea; for he had a vowe. ¹⁹ And he came to Ephesus and lefto them there: but he him self entred into the synagoge; and reasoned with the Iewes. ²⁰ When they desayred him to tary longer tyme with them; he consented not; ²¹ but had them fare well sayinge. I must nedes at this feast that cometh, be in Ierusalem: but I will retorne agayne vnto you yf God will.

And he departed from Ephesus ²² and came vnto Cesarea: and ascended and saluted the congregation; and departed vnto Antioche; ²³ and when he had taryed there a whyle; he departed. And went over all the countre of Galacia and Phrigia by order, strengthnyng all the disciples.

²⁴ And a certayne Iewe named Apollos, borne at Alexandria, came to Ephesus; an eloquent man; and myghty in the scriptures. ²⁵ The same was informed in the waye of the Lorde; and he spake fervently in the sprete; and taught diligently the thinges of the Lorde; and knewe but the baptim of Iohn only. ²⁶ And the same began to speake boldly in the synagoge.

CRANMER—1539.

contrari to the lawe. ¹⁴ And whan Paul now was about to open his mouth, Gallio sayde vnto the Iewes: yf it were a matter of wronge, or an euyl dede (O ye Iewes) reason wold that I shulde heare you: ¹⁵ but yf it be a quection of wordes or of names, or of youre lawe, loke ye to it youre selves. For I wyll be no iudge of such matters, ¹⁶ and he drave them from the seate. ¹⁷ Then all the Grekes toke Sostenes the chiefe ruler of the Synagoge, and smote him before the iudges seate. And Gallio cared for none of those thynges.

¹⁸ Paul after this, taryed there yet a good whyle, and then toke his leane of the bretheren, and sayled thence into Cria, Priscilla and Aquila accompanying him. And he shored his heed in Cenchrea, for he had a vowe. ¹⁹ And he cam to Ephesus and lefto them there: but he him self entred into the Synagoge, and reasoned with the Iewes. ²⁰ When they desayred him to tary longer tyme with them, he consented not; ²¹ but had them fare well sayinge. I must nedes (at this feast that cometh) be in Ierusalem: but I will retorne agayne vnto you yf God will. And he departed from Ephesus; ²² and whan he was come vnto Cesarea: and ascended vp and saluted the congregacion. he departed vnto Antioche; ²³ and when he had taryed there a whyle, he departed: and went over all the countre of Galacia and Phrigia by order, strengthinge all the disciples.

²⁴ And a certayne Iow named Apollos, borne at Alexandria, came to Ephesus, an eloquent man, and myghty in the scriptures. ²⁵ The same was informed in the waye of the Lorde, and spake fervently in the sprete, and taught diligently the thinges of the lorde, and knew but the baptyme of Iohn only. ²⁶ And the same began to speake boldly in the Synagoge.

yul, ant.
apolo, myti.
bynde, binded.domesman, iudge.
eft, againe.
tristli, courageously.domes, judgement.
rewe, rule, or, order.

²⁰ ἐρωτῶντων δὲ αὐτῶν ἐπὶ πλεῖον χρόνον μέναι παρ' αὐτοῖς, οὐκ ἐπένευσεν·
²¹ ἀλλ' ἀπετάξατο αὐτοῖς, εἰπὼν, " Δεῖ με πάντως τὴν ἐορτὴν τὴν ἐρχομένην
 ποιῆσαι εἰς Ἱεροσόλυμα· πάλιν δὲ ἀνακάμψω πρὸς ὑμᾶς, τοῦ Θεοῦ θέλουσά·
 Καὶ ἀνήχθη ἀπὸ τῆς Ἐφέσου· καὶ κατελθὼν εἰς Καισάρειαν, ἀναβὰς καὶ
 ἀσπασάμενος τὴν ἐκκλησίαν, κατέβη εἰς Ἀντιόχειαν. καὶ ποιήσας χρόνον τινα,
 ἐξῆλθε, διερχόμενος καθεξῆς τὴν Γαλατικὴν χώραν καὶ Φρυγίαν, ἐπιστηρίζων πάντας
 τοὺς μαθητάς.

²² Ἰουδαῖος δὲ τις Ἀπολλῶς ὀνόματι, Ἀλεξανδρεὺς τῷ γένει, ἀνὴρ λόγιος, κατήν-
 τησεν εἰς Ἐφεσον, δυνατὸς ὢν ἐν ταῖς γραφαῖς. οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ
 Κυρίου, καὶ ζέων τῷ πνεύματι, ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ κυρίου,
 ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου· οὗτος τε ἤρξατο παρρησιάζεσθαι.

²⁰ Alex. Ἄλλα ἀποταξάμενος καὶ αὐτὸς ἰ. ἄ. ἀπὸ τῆς κ.

²¹ Alex. = εἰ.

²⁰ Alex. = καὶ ἡ πᾶσις τὴν ἐορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱεροσόλυμα.

²¹ Alex. = καὶ.

²¹ Alex. τοῦ Ἰησοῦ κ. Ἰησοῦ.

GENEVA—1557.

counsellcth men to worship God contrary
 to the Lawe.

¹⁴ And as Paul was about to open his
 mouth, Gallio sayd vnto the Iewes. Yf it
 were a matter of wronge, or an enyl dede
 (o ye Iewes) I would according to rea-
 son heare you. ¹⁵ But yf it be a question
 of wordes, and names, and of your Lawe,
 loke ye to it your selues: for I wil be no
 iudge in such matters. ¹⁶ And he drave
 them from the seat. ¹⁷ Then toke all the
 Greekes Sosthenes the chief Ruler of the
 Synagoge, and bet him before the iudges
 seat: but Gallio cared for none of those
 thinges. ¹⁸ Paul after this, taried there
 yet a good while, and then toke his leaue
 of the brethren, and sayled thence into
 Syria. (Priscilla and Aquila accompani-
 yng him) after that he had shorne his head in
 Cenchrea: for he had a vow. ¹⁹ And he
 came to Ephesus, and left them there:
 but he entred into the Synagoge, and
 reasoned with the Iewes. ²⁰ When they
 desired him to tary longer tyme with
 them, he consented not. ²¹ But bade them
 fare wel saying, I must needs at this feast
 that commeth, be in Ierusalem: but I
 wil retourne agayne vnto you, yf God wil.
 and he departed from Ephesus. ²² And
 when he came downe to Cesarea, he as-
 cended to Ierusalem, and saluted the
 Church, and went downe vnto Antioche.
²³ And when he had taried there a while,
 he departed, and went forthwith ouer
 all the cuntry of Galacia and Phrygia
 by order, strengthening all the disciples.

²⁴ And a certayne Iewe named Apollos,
 borne at Alexandria, came to Ephesus,
 an eloquent man, and myghty in the
 Scriptures. ²⁵ The same was informed in
 the way of the Lord, and he spake fer-
 uently in the Sprite, and taught diligently
 the thinges of the Lord, and knewe but
 the baptisme of Iohn only. ²⁶ And he
 began to speake boldly in the Synagoge.

RHEIMS—1582.

to the Law persuadeth men to worships
 God. ¹⁴ And Paul beginning to open his
 mouth, Gallio said to the Iewes, If it
 were some vnjust thing, or an heinous
 fact, O you men Iewes, I should by
 reason heare you. ¹⁵ But if they be ques-
 tions of word and names, and of your
 law, your selues looke vnto it: I wil not
 be iudge of these thinges. ¹⁶ And he drave
 them from the iudgement seat. ¹⁷ And
 al apprehending Sosthenes the prince of
 the synagoge, strooke him before the
 iudgement seat: and Gallio cared for
 none of those thinges.

¹⁸ But Paul when he had staid yet many
 daies, taking his leaue of the brethren,
 sailed to Syria, (and with him Priscilla
 and Aquila,) who had shorne his head in
 Cenchris. for he had a vow. ¹⁹ And he
 came vnto Ephesus, and then he left
 there. But him self entring into the syn-
 agogue, disputed with the Iewes. ²⁰ And
 when they desired him, that he would
 tary a longer time, he consented not, ²¹ but
 taking his leaue, and saying, I wil retourne
 to you agayne God willing, he departed
 from Ephesus. ²² And going downe to
 Cesarea, he went vp. and saluted the
 Church, and came downe to Antioche.

²³ And hauing taried there a certaine
 time, he departed, valking in order
 through the cuntry of Galatia and Phry-
 gia, confirming al the disciples.

²⁴ And a certaine Iew, named Apollos,
 borne at Alexandria, an eloquent man,
 came to Ephesus, mighty in the scriptures.
²⁵ This man was taught the way of our
 Lord: and being feruent in spirit he
 spake, and taught diligently those thinges
 that pertaine to Iesvs, knowing only the
 baptisme of Iohn. ²⁶ This man therefore be-
 gan to deale confidently in the synagoge.

AUTHORISED—1611.

contrary to the Law. ¹⁴ And when Paul
 was now about to open his mouth, Gallio
 said vnto the Iewes, If it were a matter
 of wrong, or wicked lewdnesse, O ye
 Iewes, reason would that I should heare
 with you. ¹⁵ But if it bee a question of
 words, and names, and of your law, looke
 ye to it: for I wil be no iudge of such
 matters. ¹⁶ And he drave them from the
 iudgment seat. ¹⁷ Then all the Greekes
 tooke Sosthenes the chiefe ruler of the
 Synagoge, and beat him before the
 iudgement seat: and Gallio cared for none
 of those thinges.

¹⁸ And Paul after this taried there yet a
 good while, and then tooke his leaue of
 the brethren, and sailed thence into Syria,
 and with him Priscilla and Aquila: hauing
 shorne his head in Cenchrea: for he had
 a vow. ¹⁹ And he came to Ephesus, and
 left them there: but he himselfe entred
 into the Synagoge, and reasoned with
 the Iewes. ²⁰ When they desired him to
 tary longer time with them, hee consented
 not: ²¹ But bade them farewell: saying, I
 must by all means keepe this feast that
 commeth, in Hierusalem: but I will re-
 turne agayne vnto you, if God will: and
 he sailed from Ephesus. ²² And when he
 had landed at Cesarea, and gone vp, and
 saluted the Church, he went downe to
 Antioch. ²³ And after he had spent some
 time there, hee departed, and went ouer
 all the cuntry of Galatia and Phrygia in
 order, strengthening all the disciples.

²⁴ And a certaine Iew, named Apollos,
 borne at Alexandria, an eloquent man,
 and mighty in the Scriptures, came to Epe-
 sus. ²⁵ This man was instructed in the way
 of the Lord, and being feruent in the
 spirit, hee spake and taught diligently the
 thinges of the Lord, knowing only the
 baptisme of Iohn. ²⁶ And he began to
 speake boldly in the Synagoge: whom

786
 ἐν τῇ συναγωγῇ. ἀκούσαντες δὲ αὐτοῦ Ἀκύλας καὶ Πρίσκιλλα, προσελάβοντο αὐτὸν, καὶ ἀκριβέστερον αὐτῷ ἐξέβαινον τὴν τοῦ Θεοῦ ὁδόν. ²⁷ βουλομένου δὲ αὐτοῦ διελθεῖν εἰς τὴν Ἀχαΐαν, προτρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδεξασθαι αὐτόν ὃς παραγενόμενος συνεβάλετο πολὺ τοῖς πεπιστευκόσι διὰ τῆς χάριτος. ²⁸ εὐτόμως γὰρ τοῖς Ἰουδαίοις διακατηλέγχετο δημοσίᾳ, ἐπιδεικνὺς διὰ τῶν γραφῶν, εἶναι τὸν Χριστὸν Ἰησοῦν.

XIX. Ἐγένετο δὲ ἐν τῷ τὸν Ἀπολλῶ εἶναι ἐν Κορίνθῳ, Παῦλον διελθόντα τὰ ἀνωτερικὰ μέρη, ἔλθειν εἰς Ἐφεσον καὶ εὐρύν τινας μαθητὰς, ² εἶπε πρὸς αὐτοὺς, Ἐἰ Πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες; Οἱ δὲ εἶπον πρὸς αὐτόν, Ἀλλ' οὐδὲ εἰ Πνεῦμα ἅγιον ἐστίν, ἡκούσαμεν. ³ Εἶπέ τε πρὸς αὐτοὺς, Εἰς τί οὖν ἐβαπτίσθητε; Οἱ δὲ εἶπον, Εἰς τὸ Ἰωάννου βάπτισμα. ⁴ Εἶπε δὲ

¹ Alex. Πρίσκιλλα καὶ Ἀκύλας. ² Alex. τὴν ὁδὸν τοῦ Θεοῦ. ³ Alex. καταλθεῖν. ⁴ Alex. σέβειν ... εἰπέ τε σ. 22. ⁵ Alex. = εἶπον.

WICLIF—1380.

in the synagoge, whom whanne priscil and aquyla herden thei token hym & more diligentli expounded to hym the wey of the lord, ²⁷ and whanne he wolde go to acaia: britheren excitiden, and writoun to the discipulis, that thei schulden receyve hym, which whanne he cam: ȝaf myche to hem that bileden, ²⁸ for he greetli overcam iewis: and schewid opunli bi scripturis that ihesus is crist.

19. AND it bifille whanne apollo was at corynthi: that poul whanne he hadde go the higer coostis, he cam to ephesie, & fonde summe of discipulis, ² and he seide to hem, whether ye that bileden han receyved the holi goost? and thei seiden to hym, not; neither we han herde: if the holi goost is: ³ and he seide therfor in what thing ben ye baptised? and they seiden, in the baptym of ion; ⁴ and Poul seide, Ion baptised the puple in baptym of penance: and taughte that thei schulden bileve in hym that was to comynge afir hym that is in ihesu; ⁵ whanne thei herden thes thingis, thei werun baptised in the name of the lord ihesus; ⁶ and whanne poul hadde leid on hem his hondis: the holi goost cam in hem: and thei spaken with langage and profecieden; ⁷ and alle werun almost twelwe men;

⁸ and he yede in to the synagoge & spake with trist, thre monthis disputynge and trefynge of the kyngdom of god. ⁹ But whanne summe werun hardid and bileueden not and curdeden the wey of the lord bifor the multitude he yede awy fro hem & departid the discipulis, & disputid in the scole of a myyti man ech day, ¹⁰ this was don bi twei yearis, so that alle that dwelleden in asie herden the word of the lord iewis and hethen men, ¹¹ and god dide

TYNDALE—1534.

And when Aquila and Priscilla had hearde him: they toke him vnto them, and expounded vnto him the wayes of God more perfectly.

²⁷ And when he was disposed to goo into Acaia, the brethren wrote exhortynge the disciples to receaue him. After he was come thither, he holpe them moche which had beleved thorowe grace. ²⁸ And myghtily he overcame the Iewes, and that openly, shewynge by the scriptures that Iesus was Christ.

19. IT fortuneth, whyll Appollo was at Corinthum, that Paul passed thorow the vpper cootes and came to Ephesus, and fonde certayne disciples ² and sayd vnto them: have yereceaved the holy gosteence ye beleved? And they sayde vnto him: no we haue not hearde whether ther be any holygoost or no. ³ And he sayd vnto them: wher with were ye then baptised? And they sayd: with Iohns baptim. ⁴ Then sayde Paul: Iohn verely baptised with the baptim of repentance, sayinge vnto the people that they shuld beleue on him which shuld come after him: that is on Christ Iesus. ⁵ When they hearde that, they were baptised in the name of the lord Iesu. ⁶ And Paul layde his hondes upon them, and the holy goost came on them, and they spake with tonges, and prophesied, ⁷ and all the men were aboute .xii.

⁸ And he went into the synagoge, and behaved him selfe boldly for the space of thre monethes, disputynge and gevyng them exhortacions of the kyngdome of God. ⁹ When dyvers waxed hard herted and beleued not, but spake cryll of the weye, and that before the multitude: he departed from them, and seperated the disciples. And disputed dayly in the scole of one called Tyrannus. ¹⁰ And this continued by the space of two yeres: so that all they which dwelt in Asia, hearde the wordes of the lord Iesu, both Iewes and Grekes. ¹¹ And god wrought no small

CRANMER—1580.

Whom when Priscilla and Aquila had hearde they toke him vnto them, and expounded vnto him the waye of God more perfectly.

²⁷ And when he was disposed to go into Acaia, the brethren wrote, exhortynge the disciples to receaue him. Which when he was come, helped them moche which had beleued thorow grace: ²⁸ For he overcame the Iewes mightily: and that openly, shewynge by the scriptures, that Iesus was Christ.

19. IT fortuneth that whyll Apollo was at Corinthum, Paul passed thorow the vpper coastes, and came to Ephesus, and fonde certayne disciples, ² and sayde vnto them haue ye receaued the holy goost, sence ye beleued? And they sayde vnto him: no, we haue not heard whether ther be any holy goost or no. ³ And he sayde vnto them: wherwith were ye then baptised? And they sayd: with Iohns baptime. ⁴ Then sayd Paul: Iohn verely baptised with the baptim of repentance, saying vnto the people that they shuld beleue on him, which shuld come after him: that is on Christ Iesus. ⁵ When they hearde this, they were baptised in the name of the Lord Iesu. ⁶ And when Paul layde his handes vpon them, the holy goost came on them, and they spake with tonges, and prophesied, ⁷ and all the men were about twelue.

⁸ And he went into the synagoge, and behaved him selfe boldly for the space of thre monethes, disputynge and geainge them exhortacions of the kyngdom of God. ⁹ When dyvers waxed hard herted and beleued not, but spake cryll of the weye (and that before the multitude) he departed from them, and seperated the disciples. And he disputed dayly in the scole of one called Tyrannus. ¹⁰ And this continued by the space of two yeres: so that all they which dwelt in Asia, hearde the wordes of the Lord Iesu, both Iewes and Grekes. ¹¹ And God wrought speciall

Παῦλος, Ἰωάννης * μὲν ἐβάπτισε βάπτισμα μετανοίας, τῷ λαῷ λέγων, εἰς τὸν ἐρχόμενον μετ' αὐτὸν ἵνα πιστεύσωσι, τοῦτ' ἐστὶν εἰς τὸν Χριστὸν | Ἰησοῦν. ὁ ἀκούσαντες δὲ ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. καὶ ἐπιθέντος αὐτοῖς τοῦ Παύλου τὰς χεῖρας, ἦλθε τὸ Πνεῦμα τὸ ἅγιον ἐπ' αὐτοὺς, ἐλάλουν τε γλώσσαις καὶ προεφώνεον. ἦσαν δὲ οἱ πάντες ἄνδρες ὥσπερ δεκαδύο. | Εἰσελθὼν δὲ εἰς τὴν συναγωγὴν, ἐπαρρησιάζετο, ἐπὶ μῆνας τρεῖς διαλεγόμενος καὶ πείθων τὰ | περὶ τῆς βασιλείας τοῦ Θεοῦ. Ὡς δέ τινας ἐσκληρύνοντο καὶ ἠπείθουν, κακολογούντες τὴν ὁδὸν ἐνώπιον τοῦ πλήθους, ἀποστάς ἀπ' αὐτῶν ἀφώρισε τοὺς μαθητὰς, καθ' ἡμέραν διαλεγόμενος ἐν τῇ σχολῇ Τυράννου τινός. Τοῦτο δὲ ἐγένετο ἐπὶ ἔτη δύο, ὥστε πάντας τοὺς κατοικοῦντας τὴν Ἀσίαν ἀκοῦσαι τὸν λόγον τοῦ Κυρίου, Ἰουδαίους τε καὶ Ἕλληνας. Δυνάμεις τε οὐ τὰς τυχούσας

* Alex. = πρὸς αὐτοὺς.

* Alex. = μὲν.

* Alex. = Χριστὸν.

* Alex. Ἰησοῦν.

* Alex. = rd.

* Rec. + Ἰησοῦ.

GENEVA—1557.

Whome when Aquila and Priscilla had heard, they took him vnto them, and expounded vnto him the way of God more perfectly. ²⁷ And when he was disposed to go into Achaea, the brethren exhorting him, wrote to the disciples to receive him: after he was come thither, he holpe them much which had beleued through grace. ²⁸ For mightily he ouercame the Iewes, and that openly, shewing by the Scriptures, that Iesus was Christe.

19. AND so it came to passe, while Apollos was at Corinth, that Paul passed through the vpper costes, and came to Ephesus, and founde certayne disciples: ² And sayd vnto them, Haue ye receaved the holy Gost since ye beleued? And they sayd vnto him, No, we haue not heard whether there be any holy Gost. ³ And he sayd vnto them, Vnto what were ye then baptized? And they said, vnto Iohns baptisme. ⁴ Then sayd Paul, Iohn verely baptized with the baptisme of repentance, saying vnto the people, that they should beleeue in him, which should come after him: that is in Christ Iesus. ⁵ When they heard that, they were baptized in the Name of the Lord Iesus. ⁶ And Paul layd hys handes vpon them, and the holy Gost came on them, and they spake with tongues, and prophesied. ⁷ And all these men were about twelue. ⁸ Moreover he went into the Synagoge, and spake boldly for the space of thre monethes, disputyng, and guyng them exhortations of the kyngdome of God. ⁹ But when diuers waxed hard harted, and obeyed not, but spake euill of the way of the Lord before the multitude, he departed from them, and separated the disciples, and disputed daily in the schole of one called Tyrannus. ¹⁰ And this continued by the space of two yeres: so that all they which dwelt in Asia, heard the worde of the Lord Iesus, both Iewes and Grekes. ¹¹ And God wrought no small miracles

RHEIMS—1582.

Vvhom vvhén Priscilla and Aquila had heard, they tooke him vnto them, and expounded to him the vvvay of our Lord more diligently. ²⁷ And vvhercas he vvvas desirous to goo to Achaea, the brethren exhorting vvrote to the disciples to receive him. Vvho, vvhen he vvvas come, profited them much that had beleeued. ²⁸ For he vvith vvchémencie conuincéd the Iewes openly, shewing by the scriptures, that Iesus is Christ.

19. AND it came to passe vvhen Apollo vvvas at Corinth, that Paul hauing gone through the higher partes came to Ephesus, and found certaine disciples: ² and he said to them, Haue you receiued the holy Ghost, beleeuing? But they said to him, Nay, neither haue vve heard whether there be a holy Ghost. ³ But he said, In vvhat then vvere you baptized? Vvho said, In Iohns baptisme. ⁴ And Paul said: Iohn baptized the people vvith the baptisme of penance, saying: That they should beleeue in him that vvvas to come after him, that is to say, in Iesus. ⁵ Hearing these things, they vvere baptized in the name of our Lord Iesus. ⁶ And vvhen Paul had imposed handes on them, the holy Ghost came vpon them, and they spake vvith tongues, and prophesied. ⁷ And all the men vvere about twelue.

⁸ And entring in to the synagoge, he spake confidently for three moneths, disputing and exhorting of the kingdom of God. ⁹ But vvhen certaine vvere indurate, and beleeued not, il-spoking the vvay of our Lord before the multitude, departing from them, he separated the disciples, daily disputing in the schole of one Tyrannus. ¹⁰ An this vvvas done for the space of two yeres, so that al vvich dwelt in Asia, heard the vvord of our Lord, Iewes and Gentils.

¹¹ And God vvrought by the hand of

AUTHORISED—1611.

when Aquila and Priscilla had heard, they tooke him vnto them, and expounded vnto him the way of God more perfectly. ²⁷ And when hee was disposed to passe into Achaea, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had beleeued through grace. ²⁸ For he mightily conuincéd the Iewes, and that publicly, shewing by the scriptures, that Iesus was Christ.

19. AND it came to passe, that while Apollos was at Corinth, Paul hauing passed thorow the vpper costes, came to Ephesus, and finding certaine disciples, ² He sayd vnto them, Haue ye receiued the Holy Ghost since ye beleued? And they sayd vnto him, Wee haue not so much as heard whether there be any holy Ghost. ³ And hee sayd vnto them, Vnto what then were ye baptized? And they sayd, Vnto Iohns Baptisme. ⁴ Then said Paul, Iohn verely baptized with the baptisme of repentance, saying vnto the people, that they should beleeue on him which should come after him, that is, on Christ Iesus. ⁵ When they heard this, they were baptized in the Name of the Lord Iesus. ⁶ And when Paul had layde his hands vpon them, the holy Ghost came on them, and they spake with tongues, and prophesied. ⁷ And all the men were about twelue. ⁸ And hee went into the Synagoge, and spake boldly for the space of three moneths, disputing and perswading the things concerning the Kingdome of God.

⁹ But when diuers were hardened, and beleeued not, but spake euill of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the schoole of one Tyrannus. ¹⁰ And this continued by the space of two yeres, so that all they which dwelt in Asia, heard the word of the Lord Iesus, both Iewes and Grekes. ¹¹ And God wrought speciall

ἔποiei ὁ θεὸς | διὰ τῶν χειρῶν Παύλου, ¹² ὥστε καὶ ἐπὶ τοὺς ἀσθενοῦντας ἔπι-
 φέρεσθαι | ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάρια ἢ σιμικίνθια, καὶ ἀπαλλάσσεσθαι ἀπ'
 αὐτῶν τὰς νόσους, τὰ τε πνεύματα τὰ πονηρὰ ἐκπορεύεσθαι. ¹³ Ἐπεχείρησαν δέ
 τινες ἀπὸ τῶν περιερχομένων Ἰουδαίων ἐξορκιστῶν ὀνομάζειν ἐπὶ τοὺς ἔχοντας
 τὰ πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ, λέγοντες, Ὁρκίζω ὑμᾶς
 τὸν Ἰησοῦν ὃν ὁ Παῦλος κηρύσσει. ¹⁴ Ἦσαν δέ τινες υἱοὶ Σκευᾶ Ἰουδαίου
 ἀρχιερέως ἑπτὰ οἱ τοῦτο ποιοῦντες. ¹⁵ ἀποκριθεὶς δὲ τὸ πνεῦμα τὸ πονηρὸν εἶπε,
 Τὸν Ἰησοῦν γινώσκω, καὶ τὸν Παῦλον ἐπίσταμαι· ὑμεῖς δὲ τίνας ἐστέ; ¹⁶ Καὶ
 ἐφαλλόμενος ἐπ' αὐτοὺς ὁ ἄνθρωπος ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρὸν, καὶ κατα-
 κυριεύσας αὐτῶν, ἵσχυσε κατ' αὐτῶν, ὥστε γυμνοὺς καὶ τετραυματισμένους
 ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου. ¹⁷ τοῦτο δὲ ἐγένετο γνωστὸν πᾶσι Ἰουδαίοις τε
 καὶ Ἕλλησι τοῖς κατοικοῦσι τὴν Ἔφεσον, καὶ ἐπέπεσε φόβος ἐπὶ πάντας αὐτοὺς,

* Alex. ὁ θεὸς ἐποίησεν.

* Alex. ἀποφύγεσθαι.

* Rec. ἐξέρχεται.

* Rec. + αὐτῶν.

* Alex. καὶ.

* Rec. Ὁρκίζων.

WICLIF—1380.

vertues not smale bi the hond of poul: ¹² so that on sike men the audaries weren
 boran fro his bodi, and sikenesis depart-
 iden fro hem: and wickid spiritis wenten out,
¹³ but also aunswe of the jewis exorcistes
 jeden aboute and asaiened to clepe the
 name of the lord ihesus crist on hem that
 hadden yuel spiritis and seiden, I coniure
 you bi ihesus, whom poul preacheth. ¹⁴ And
 there weren seven sonnes of one Scekwa
 a prince of prestis: that diden this thing,
¹⁵ but the yuel spirit answerid and seide
 to hem, I knowe ihesus, and I knowe poul
 but who ben ye? ¹⁶ and the man in whichis
 was the worst devel, lipped on hem, and
 hadde victorie of bothe, and was strong
 agens hem: that thei nakid and woundid,
 fledden away fro that hous. ¹⁷ and this
 thing was made knowun, to alle jewis and
 to bethene men: that dwelled at effesie,
 and drede fille down on hem alle: and thei
 magnifieden the name of the lord ihesus.
¹⁸ and many men beleueden, and camen
 knowlechunge and telhyng her dedis:
¹⁹ and many of hem that swodon curious
 thingis, brougten to gidre bokis and bren-
 nedden hem bifor alle men: and whanne the
 pris of thei weren accountid: thei founden
 money of fifti thousand pens: ²⁰ so strongli
 the word of god waxid and was confermed:
²¹ and whanne these thingis weren fillid:
 poul purposid in spirit, after that macedony
 was passid: to go to ierusalem and
 seide, for asfir that I schal be there: it
 bihoueth me to se also rome, ²² and he
 sente in to macedony twayne men that
 mynystriden to hym, tymothe and eraste:
 and he dwelled for a tyme in asie.
²³ and a greet troublunge was made in
 that day of the weye of the lord, ²⁴ for a
 man demetrie bi name, a worshiper in
 siluer: made siluer housis to diene, and
 gaf to crafti men myche wyanynges,
²⁵ whiche he clepid togidre hem that

TYNDALE—1534.

miracles by the handes of Paul: ¹² so
 that from his body, were brought vnto
 the sick, napkins or partlettis; and the
 diseases departed from them, and the
 euill sprites went out of them.
¹³ Then certayne of the vagabonde
 Iewes exorcistes, toke vpon them to call
 ouer them which had euill sprites: the
 name of the lord Iesus sayinge: We
 adiure you by Iesu whom Paul preacheth.
¹⁴ And ther wer seven sonnes of one
 Scewa a Iewe and chefe of the prestes
 which dyd so. ¹⁵ And the euill sprite
 answered and sayde: Iesus I knowe, and
 Paul I knowe: but who are ye? ¹⁶ And
 the man in whom the euill sprite was,
 ranne on them, and overcame them, and
 preuayled agaynst them, so that they
 flocked out of that houses naked and
 wounded. ¹⁷ And this was knowen to all
 the Iewes and Grekes also, which dwelt
 at Ephesus, and feare came on them all,
 and they magnified the name of the lord
 Iesus.
¹⁸ And many that beloued, came and con-
 fessed and shewed their workes. ¹⁹ Many
 of them which vsed curious craftes, brought
 their bokis and burned them before all
 men, and they counted the price of them
 and founde it fifty thousand siluerlynges.
²⁰ So mightely grewe the worde of god,
 and preuayled. ²¹ After these thinges were
 ended, Paul purposed in the sprete, to
 passe ouer Macedonia and Achaia, and to
 goo to Ierusalem saying: After I have
 bene there, I must also se Rome. ²² So
 sent he into Macedonia two of them that
 ministred vnto him Timotheus and Erastus:
 but he him self remayned in Asia for a
 season.
²³ The same tyme ther arose no lytell a
 do aboute that waye. ²⁴ For a certayne
 man named Demetrius, a siluermyth,
 which made siluer schrynes for Diana,
 was not a lytell beneficiall vnto the craftes
 men. ²⁵ Which he called to geder with

CRANMER—1539.

miracles by the handes of Paul: ¹² so that
 from his body, were brought vnto the
 sick, napkins and partocettes, and the
 diseases departed from them, and the
 euill sprites went out of them.
¹³ Then certayne of the vagabonde Iewes
 exorcistes, toke vpon them to call ouer
 them (which had euill sprites) the name
 of the Lord Iesus, sayinge: We adiure
 you by Iesu, whom Paul preacheth. ¹⁴ And
 ther were seven annes of one Sceua a
 Iew and chefe of the prestes which dyd
 so. ¹⁵ And the euill sprite answered and
 sayde: Iesus I knowe, and Paul I know:
 but who are ye? ¹⁶ And the man in whom
 the euill sprite was, ranne on them, and
 overcame them, and preuayled agaynst
 them so that they fledde out of that house
 naked and wounded. ¹⁷ And this was
 knowen to all the Iewes and Grekes also,
 which dwelt at Ephesus, and feare came
 on them all, and the name of the Lorde
 Iesus was magnified.
¹⁸ And many that beloued, cam, and con-
 fessed and shewed their workes. ¹⁹ Many
 of them which vsed curious craftes, brought
 their bokis, and burned them before all
 men, and they counted the pryce of them,
 and founde it fifty thousand syluerlynges.
²⁰ So mightely grewe the worde of God,
 and preuayled. ²¹ After these thynges
 were ended, Paul purposed in the sprete
 (whan he had passed ouer Macedonia
 and Achaia) to go to Ierusalem, saying:
 After I haue bene there, I must also se
 Rome. ²² So sent he into Macedonia two
 of them that mynistred vnto hym, euen
 Timotheus and Erastus: but he him self
 remayned in Asia for a season.
²³ The same tyme ther arose no lytell a
 do aboute that waye. ²⁴ For a certayne
 man named Demetrius, a syluermyth
 (which made syluer shrines for Diana)
 was not a lytell beneficiall vnto the craftes
 men. ²⁵ Whom he called together with

miracles, handes, vnto the sick, napkins, partocettes, and the diseases departed from them, and the euill sprites went out of them.

καὶ ἐμεγαλύνετο τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. ¹⁸ Πολλοὶ τε τῶν πεπιστευκότων ἤρχοντο ἐξομολογούμενοι καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν. ¹⁹ ἱκανοὶ δὲ τῶν τὰ περίεργα πραξάντων, συνενέγκαντες τὰς βίβλους κατέκαιον ἐνώπιον πάντων· καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν, καὶ εἶρον ἀργυρίου μυριάδας πέντε. ²⁰ οὕτω κατὰ κράτος ὁ λόγος τοῦ Κυρίου ἡύξανε καὶ ἰσχυεν.

²¹ Ὡς δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ Παῦλος ἐν τῷ πνεύματι, διελθὼν τὴν Μακεδονίαν καὶ Ἀχαΐαν πορεύεσθαι εἰς Ἱερουσαλὴμ, εἰπὼν, “Ὅτι μετὰ τὸ γενέσθαι με ἐκεῖ, δεῖ με καὶ Ῥώμην ἰδεῖν.” ²² Ἀποστείλας δὲ εἰς τὴν Μακεδονίαν δύο τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ Ἐραστον, αὐτὸς ἐπέσχε χρόνον εἰς τὴν Ἀσίαν. ²³ Ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκεῖνον τάραχος οὐκ ὀλίγος περὶ τῆς ὁδοῦ. ²⁴ Δημήτριος γάρ τις ὀνόματι, ἀργυροκόπος, ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος, παρείχετο τοῖς τεχνίταις ἐργασίαν οὐκ ὀλίγην· ²⁵ οὓς συναθροίσας, καὶ τοὺς περὶ τὰ τοιαῦτα

* Alex. = εἰ.

* Alex. = εἰ.

* Alex. + αὐτοῖς.

* Alex. = εἰ.

* Alex. κατακαυρύναντες.

* Alex. ἀμνηστῶν.

GENEVA—1557.

by the hands of Paul. ¹² So that from his body, were brought vnto the sycke, napkins or handkercheifs and the diseases departed from them, and the euyl sprites went out of them. ¹³ Then certayne of the vagabonde Iewes, exorcistes, toke vpon them to call ouer them which had euyl sprites, the Name of the Lord Iesus, saying, We adiuere you by Iesus, whome Paul preacheth. ¹⁴ And there were seuen sounes of one Sceua a Iewe, and chiefe of the Priestes which dyd this. ¹⁵ And the euyl sprite answered, and said, Iesus I know, and Paul I know: but who are ye?

¹⁶ And the man in whome the euyl sprite was, ran on them, and overcame them, and preuayled agaynst them: so that they fled out of that house, naked, and wounded. ¹⁷ And this was knowen to all the Iewes, and Grekes also, which dwelt at Ephesus, and feare came on them all, and the Name of the Lord Iesus was magnified. ¹⁸ And many that beleued, came and confessed, and shewed their workes. ¹⁹ Many also of them which vsed curious craftes, brought their bookes, and burned them before all men, and they counted the price of them, and founde it fiftie thousand syluerlynges. ²⁰ So myghtely grew the worde of God, and preuayled.

²¹ After these thynges were ended, Paul purposed, by the Sprite, to passe ouer Macedonia and Achaia, and to go to Ierusalem, saying, After I haue bene there, I must also see Rome. ²² So sent he into Macedonia two of them that ministred vnto him, Timotheus and Erastus, and he him self remayned in Asia for a season. ²³ The same tyme there arose no lytle do about that way. ²⁴ For a certayne man named Demetrius a syluer-smith, which made syluer shrines for Diana brought great gaynes vnto the craftes men. ²⁵ Which he called together, with

RHEIMS—1582.

Paul miracles not common: ¹² so that there were also brought from his body napkins or handkercheifs vpon the sicke, and the diseases departed from them, and the vicked spirits went out. ¹³ And certayne also of the Iudaical exorcistes that went about, assaied to invoke vpon them that had euyl spirits, the name of our Lord Iesus, saying, I adiuere you by Iesus vvhom Paul preacheth. ¹⁴ And there were certayne sounes of Sceua a Iewe, chiefe priest, seuen, that did this. ¹⁵ But the vicked spirit answering, said to them, Iesus I know, and Paul I know: but you, what are ye? ¹⁶ And the man in vvhom the vicked spirit was, leaping vpon them, and masting both, preuayled against them, so that they fled out of that house naked and vvhounded. ¹⁷ And this was made notorious to al the Iewes and the Gentiles that dwelt at Ephesus: and feare fel vpon al them, and the name of our Lord Iesus was magnified. ¹⁸ And many of them that beloued, came confessing and declaring their deedes. ¹⁹ And many of them that had folloved curious things, brought together their bookes, and burnt them before al: and counting the prices of them, they found the money to be fiftie thousand pence. ²⁰ So mightely increased the vvord of God and was confirmed.

²¹ And vvhen these things were ended, Paul purposed in the Spirit, vvhen he had passed through Macedonia and Achaia, to goe to Hierusalem, saying, After I shall haue been there, I must see Rome also. ²² And sending into Macedonia tve of them that ministred vnto him, Timothee and Erastus, him self remained for a time in Asia.

²³ And at that time there was made no litle trouble about the vvay of our Lord. ²⁴ For one named Demetrius, a siluer-smith, that made siluer temples of Diana, procured to the artificers no small guine: ²⁵ vvhom calling together and them that

AUTHORISED—1611.

miracles by the hands of Paul: ¹² So that from his body were brought vnto the sicke handkerchiefs or aprons, and the diseases departed from them, and the euill spirits went out of them.

¹³ Then certayne of the vagabond Iewes, exorcistes, tooke vpon them to call ouer them which had euill spirits, the Name of the Lord Iesus, saying, We adiuere you by Iesus whom Paul preacheth. ¹⁴ And there were seuen sounes of one Sceua a Iewe, and chiefe of the Priestis, which did so. ¹⁵ And the euill spirit answered, and saide, Iesus I know, and Paul I know, but who are ye? ¹⁶ And the man in whom the euill spirit was, leapt on them, and overcame them, and preuayled against them, so that they fled out of that house naked and wounded. ¹⁷ And this was knowen to all the Iewes and Greekes also dwelling at Ephesus, and feare fell on them all, and the Name of the Lord Iesus was magnified. ¹⁸ And many that beleued came, and confessed, and shewed their deedes. ¹⁹ Many also of them which vsed curious arts, brought their bookes together and burned them before all men: and they counted the price of them, and found it fiftie thousand pieces of siluer. ²⁰ So mightily grew the word of God, and preuayled.

²¹ After these things were ended, Paul purposed in the spirit, vvhen hee had passed thorow Macedonia and Achaia, to go to Hierusalem, saying, After I haue bin there, I must also see Rome. ²² So he sent into Macedonia two of them that ministred vnto him, Timotheus and Erastus, but he himselfe stayed in Asia for a season. ²³ And the same time there arose no small stirre about that way. ²⁴ For a certayne man named Demetrius, a siluer smith, which made siluer shrines for Diana, brought no small guine vnto the craftsmen: ²⁵ Whom hee called together, with the workemen

ἐργάτας, εἶπεν, Ἄνδρες, ἐπίστασθε ὅτι ἐκ ταύτης τῆς ἐργασίας ἡ εὐπορία ἡμῶν
 ἔστι. ²⁰ καὶ θεωρεῖτε καὶ ἀκούετε ὅτι οὐ μόνον Ἐφέσου, ἀλλὰ ὅσων πάσης τῆς
 Ἀσίας ὁ Παῦλος οὗτος πείσας μετέστησεν ἱκανὸν ὄχλον, λέγων ὅτι οὐκ εἰς θεοὶ
 οἱ διὰ χειρῶν γινόμενοι. ²¹ οὐ μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπε-
 λογμὸν ἐλθεῖν, ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς Ἀρτέμιδος ἱερὸν εἰς οὐδὲν λογι-
 σθῆναι, μέλλειν τε καὶ καθαιρεῖσθαι τὴν μεγαλειότητα αὐτῆς, ἣν ὅλη ἡ Ἀσία καὶ
 ἡ οἰκουμένη σέβεται. ²² Ἀκούσαντες δὲ καὶ γινόμενοι πλήρεις θυμοῦ, ἔκραζον
 λέγοντες, Μεγάλη ἡ Ἀρτεμις Ἐφεσίων. ²³ Καὶ ἐπλήσθη ἡ πόλις ὅλη τῆς
 συγχύσεως. ὤρμησάν τε ὁμοθυμαδὸν εἰς τὸ θέατρον, συναρπάσαντες Γάϊον καὶ
 Ἀρίσταρχον Μακεδόνας, συνεκδήμους Παύλου. ²⁴ τοῦ δὲ Παύλου βουλομένου
 εἰσελθεῖν εἰς τὸν δῆμον, οὐκ εἶον αὐτὸν οἱ μαθηταί. ²⁵ τινὲς δὲ καὶ τῶν Ἀσιαρχῶν

¹ Alex. ὁμῶν. ² Alex. + καὶ. ³ Alex. ὑπὸν Ἀρτέμιδος. ⁴ Alex. λογισθῆναι. ⁵ Alex. τῆς μεγαλειότητος. ⁶ Rec. ἐπὶ. ὁ π. ζ. ο.

WICLIIF—1380.

werun suche maner werke men: and
 seide, men ȝe witen: that of this cruful
 wypanyge is to us, ²⁰ and ȝe seen and
 heren that this poul counceillith and turn-
 eth awaye myche puple not onli of effesia,
 but almest of alle asie; and seith; that
 thai ben not goddis that ben made with
 hondes; ²¹ and not onli this part schal
 be in peril to us to come in to reproof:
 but also the temple of the greet dian
 schal be accountid in to nouȝt; ȝe and the
 maieste of hir schal bigynne to be dis-
 trect: whom al asie and the world wor-
 schippith.

²² whanne these thingis werun herd:
 thai werun fillid with ire & crieden and
 seiden; greet is the dian of effesia; ²³ and
 the cite was fillid with confusioun; and
 thai maden an assut with oon wille in to
 the teatre; and tokun gayns and aris-
 turk men of macedonie ȝelouis of poul;
²⁴ and whanne poule wolde haue entrid
 in to the puple, the disciples suffred not;
²⁵ and also summe of the pryncis of asie
 that werun his frendis senten to hym and
 preiden that he schulde not ȝeue hym
 self in to the teatre; ²⁶ and other men
 crieden other thing for the churche was
 confusid; and many wisten not for what
 cause thai werun come to gidre;

²⁷ but of the puple thai drowen awaye
 oon alexandre while iewis putiden hym
 forth; and alexandre axid with his hond
 silence; and wolde gilde a reson to the
 puple; ²⁸ & as thai knewen that he was a
 iew: o vois of alle men was maid crynge,
 as hi tweie ouris; greet is Diane of effe-
 sian; ²⁹ and whanne the scribe hadde
 ceoid the puple: he seide; men of effesia
 what man is he that knowith not that the
 cite of effesia is the worschiper of
 greet dian; and of the child of iubiter?
³⁰ therfor whanne it was not be ȝensend
 to the thingis; it bihothet ȝou to be
 ceoid; & to do no thing folli; ³¹ for ȝe
 han brought thes men, nether sacrificers,

TYNDALE—1534.

the worke men of lyke occupacion; and
 sayd: Syrs, ye knowe that by this crafte
 we haue vantage. ²⁰ Moreover ye se and
 heare that not alone at Ephesus; but
 almost thorowe oute all Asia; this Paul
 hath perswaded and turned awaye moche
 people; saying that they be not goddes
 which are made with hondes. ²¹ So that
 not only this oure crafte cometh into
 perill to be set at nought: but also that
 the temple of the grete goddess Diana
 shuld be despyed; and her magnificence
 shuld be destroyed which all Asia; and
 the worlde worshippeth. ²² When they
 hearde these sayings; they were full of
 wrathe; and cryed out saying: Greate is
 Diana of the Ephesians. ²³ And all the
 cite was on a roore; and they rushed in to
 the comen hall with oone assent; and caught
 Gayus and Aristarcus; men of Macedonia;
 Pauls companions. ²⁴ When Paul wolde
 haue entred in vnto the people; the disci-
 ples suffered him not. ²⁵ Certayne also of
 the chefe of Asia which were his frendes;
 sent vnto him; desyringe him that he
 wolde not preace into the comen hall.
²⁶ Some cryed one thinge and some an-
 other; and the congregacion was all out
 of quiet; and the moore parte knewe not
 wherfore they were come togoder.

²⁷ Some of the company drue forth
 Alexander; the Iewes thrustyng him
 forwardes. Alexander bekened with the
 honde; and wolde haue geuen the people
 an answer. ²⁸ When they knewe that he
 was a Iewe; ther arose a shoute almost
 for the space of two houres; of all men
 cryinge; greet is Diana of the Ephesians.

²⁹ When the towne clarke had ceased
 the people; he sayd: ye men of Ephesus;
 what man is it that knoweth not how
 that the cite of the Ephesians is a wor-
 shipper of the grete goddess Diana; and of
 the ymage which came from heven. ³⁰ Se-
 inge then that no man sayth here agaynst;
 ye ought to be content; and to do nothinge
 rashly: ³¹ For ye haue brought hyther

CRANMER—1539.

the workemen of lyke occupacion; and
 sayd: Syrs, ye knowe that by this craft
 we haue aduantage. ²⁰ Moreover, ye se
 and heare that not alone at Ephesus; but
 almost thorow out all Asia; this Paul hath
 perswaded and turned awaye moche peo-
 ple, saying; that they be not goddes which
 are made with handes. ²¹ So that not only
 this oure crafte cometh into perill to be
 set at nought: but also that the temple
 of the grete Goddess Diana shulde be
 despyed, and her magnificence shulde be
 destroyed, whom all Asia and the worlde
 worshippeth.

²² When they hearde these sayings; they
 were full of wrathe; and cryed out, say-
 inge. Greate is Diana of the Ephesians.
²³ And all the cite was on a rore; and
 they rushed into the comen hall with oone
 assent; and caught Gaius and Aristarcus;
 men of Macedonia; Pauls companions.
²⁴ When Paul wolde haue entred in vnto
 the people; the disciples suffered him not.
²⁵ But certayne of the chefe of Asia (which
 were his frendes) sent vnto him, desyr-
 inge him; that he wolde not preace into
 the comen hall. ²⁶ Some therfore cryed
 one thyng and some another; and the
 congregacion was all out of quiete; and
 the moore parte knewe not wherfore they
 were come togother.

²⁷ Some of the company drue furth Alex-
 ander; the Iewes thrustyng hym for-
 wardes. Alexander: bekened with the
 hand; and wolde haue geuen the people
 an answer. ²⁸ When they knewe that he
 was a Iewe; ther arose a shoute almost
 for the space of two houres; of all men;
 cryinge: greet is Diana of the Ephesians.

²⁹ When the towne clarke had ceased
 the people; he sayde: ye men of Ephesus;
 what man is it that knoweth not how that
 the cite of the Ephesians is a worshipper
 of the grete goddess Diana; of the ymage
 which came from heauen. ³⁰ Seinge then
 that no man sayth here agaynst; ye ought
 to be content; and to do nothinge rashly:
³¹ for ye haue brought hither these men:

ὄντες αὐτῷ φίλοι, πέμφαντες πρὸς αὐτὸν, παρεκάλουν μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον. ²² ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον· ἦν γὰρ ἡ ἐκκλησία συγκεχυμένη, καὶ οἱ πλείους οὐκ ᾔδεισαν, τίνος ἕνεκεν συνεληλύθεισαν. ²³ ἐκ δὲ τοῦ ὄχλου *προεβίβασαν| Ἀλέξανδρον, *προβαλλόντων| αὐτὸν τῶν Ἰουδαίων· ὁ δὲ Ἀλέξανδρος κατασεύσας τὴν χεῖρα, ἤθελεν ἀπολογεῖσθαι τῷ δήμῳ. ²⁴ ἐπιγνόντες| δὲ ὅτι Ἰουδαῖός ἐστι, φωνὴ ἐγένετο μία ἐκ πάντων, ὡς ἐπὶ ὥρας δύο κρᾶζόντων, Ὁ Μεγάλη ἡ Ἀρτεμις Ἐφεσίων. ²⁵ Καταστείλας δὲ ὁ γραμματεὺς τὸν ὄχλον, φησὶν, Ἄνδρες Ἐφέσιοι, τίς γὰρ ἐστὶν ἄνθρωπος| ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεωκόρον οὖσαν τῆς μεγάλης Ἀρτέμιδος καὶ τοῦ Διοπετοῦς; ²⁶ ἀναντιρρήτων οὖν οὐτῶν τούτων, δεῖν ἐστὶν ὑμᾶς κατεσταλμένους ὑπάρχειν, καὶ μηδὲν προσητὲς πράττειν. ²⁷ ἡγάγετε γὰρ τοὺς ἄνδρας τούτους, οὔτε ἱεροσύλους οὔτε βλασφη-

¹ Rec. + τοῦ. = Alex. συνεβίβασαν. * Alex. προβαλλόντων. * Rec. ἐπιγνόντων. * Alex. (τῶν) ἀνθρώπων. * Rec. + ὁδός.

GENEVA—1557.

the workemen of lyke occupation, and sayd, Sirs, ye knowe that by this craft we get our goodes. ²² Moreover ye see and heare, that not alone at Ephesus, but almoste throughout all Asia, this Paul hath perswaded, and turned away muche people, saying, That they be not goddes which are made with handes. ²³ So that not only this our craft being reproved by him to our faces is in danger to be set at nought: but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, which all Asia, and the world worshippeth. ²⁴ When they heard these sayings, they were full of wrath, and cryed out saying, Great is Diana of the Ephesians. ²⁵ And all the cite was on a rore, and they rushed into the Common place with one assent, and caught Gaius, and Aristarchus, men of Macedonia, and Pauls companions of his iorney. ²⁶ When Paul would have entred into the people, the disciples suffered hym not. ²⁷ Certaine also of the chiefe of Asia which were his friendes sent vnto hym, desiring hym that he would not prease into the Common place. ²⁸ Some therefore cryed one thyng, and some another, for the assemble was all out of ordre, and the more parte knew not wherfore they were come together. ²⁹ And some of the companye drew forth Alexander, the Iewes thrusting hym forwardes. Alexander then bekened with the hande, and would haue excused the matter to the people. ³⁰ When they knewe that he was a Iewe, there arose a shoute almoste for the space of two houres, of all men crying, Great is Diana of the Ephesians. ³¹ Then the towne clarkes when he had staid the people, sayd, Ye men of Ephesus, what man is it that knoweth not how that the cite of the Ephesians is a worshipper of the great goddess Diana, and of the image which came from Iupiter? ³² Seyng then that no man sayeth here agaynst, ye ought to be content, and to do nothing rashly. ³³ For ye haue brought

RHEIMS—1582.

were the same kinde of workemen, he said, Sirs, you know that our gaine is of this occupation: ²² and you see, and heare that this same Paul by perswasion hath assered a great multitude not only of Ephesus, but almost of all Asia, saying, That they are not gods which be made by handes. ²³ And not only vnto vs is this part in danger to be reproved, but also the temple of great Diana shal be reputed for nothing, yea and her maiestie shal begin to be destroyed, vvhom all Asia and the vvorld vvorshippeth. ²⁴ Hearing these things, they were replenished vvith anger, and cried out saying, Great is Diana of the Ephesians. ²⁵ And the vvhole cite was filled vvith confusion, and they ranne violently vvith one accord into the theatre, catching Gaius and Aristarchus Macedonians, Pauls companions. ²⁶ And vvhen Paul vvould haue entred into the people, the disciples did not permit him. ²⁷ And certaine also of the Princes of Asia that were his friendes, sent vnto him, desyring that he vvould not adventure him self into the theatre: ²⁸ and others cried another thing. For the assemblee was confused, and the more part knew not for vvhat cause they were assembled.

²⁹ And of the multitude they drew forth Alexander, the Iewes thrusting him forward. But Alexander vvith his hand desiring silence, vvould haue giuen the people satisfaction. ³⁰ Vvhom as soone as they perceived to be a Iewe, there was made one voice of all, almost for the space of two houres crying out, Great is Diana of the Ephesians. ³¹ And vvhen the Scribe had appeased the multitudes, he saith, Ye men of Ephesus, for vvhat man is there that knoweth not the cite of the Ephesians to be a vvorshipper of great Diana, and Iupiters childe? ³² Forasmuch therefore as these things can not be guisaid, you must be quieted, and doe nothing rashly. ³³ For you haue brought these men, being

AUTHORISED—1611.

of lyke occupation, and said, Sirs, ye know that by this craft we haue our wealth. ²² Moreover, ye see and heare, that not alone at Ephesus, but almost throughout all Asia, this Paul hath perswaded and turned away much people, saying, that they bee no gods, which are made with handes. ²³ So that not only this our craft is in danger to be set at nought: but also that the Temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia, and the world worshippeth. ²⁴ And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians. ²⁵ And the whole city was filled with confusion, and haling caught Gaius and Aristarchus men of Macedonia Pauls companions in traualle, they rushed with one accord into the Theatre. ²⁶ And when Paul would haue entred into the people, the disciples suffered him not. ²⁷ And certaine of the chiefe of Asia, which were his friends, sent vnto him, desiring him that he would not adventure himselfe into the Theatre. ²⁸ Some therefore cried one thing, and some another: for the assembly was confused, and the more part knew not wherfore they were come together. ²⁹ And they drew Alexander out of the multitude, the Iewes putting him forward. And Alexander bekened with the hand, and would haue made his defence vnto the people. ³⁰ But when they knew that hee was a Iew, all with one voyce about the space of two houres cried out, Great is Diana of the Ephesians. ³¹ And when the Towne-clerke had appeased the people, hee said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the goddess Diane, and of the image which fell downe from Iupiter? ³² Seeing then that these things cannot be spoken against, ye ought to be quiet, and to doe nothing rashly. ³³ For ye haue brought hither these men, which are

‘μούντας’ τὴν θεὸν | ‘ὕμῶν.’ ³⁸ εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνῖται
 ‘ἔχουσι πρὸς τινα λόγον,’ | ‘ἀγόραιοι’ ἀγούνται, καὶ ἀντίπατοὶ εἰσὶν ἐγκαλείωσαν
 ‘ἀλλήλους.’ ³⁹ εἰ δέ τι περὶ ἑτέρων ἐπιζητέετε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθή-
 ‘σεται.’ ⁴⁰ καὶ γὰρ κινδυνεύομεν ἐγκαλείσθαι στάσεως περὶ τῆς σήμερον, μηδενὸς
 ‘αἰτίου ὑπάρχοντος περὶ οὗ’ δυνησόμεθα ‘ἀποδοῦναι’ λόγον ‘τῆς συστροφῆς’
 ‘ταύτης.’ Καὶ ταῦτα εἰπὼν, ἀπέλυσε τὴν ἐκκλησίαν.

XX. Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον, ‘προσκαλεσάμενος’ ὁ Παῦλος
 τοὺς μαθητάς, ‘καὶ ἀσπασάμενος,’ | ἐξῆλθε πορευθῆναι εἰς τὴν Μακεδονίαν.
² διελθὼν δὲ τὰ μέρη ἐκεῖνα, καὶ παρακαλέσας αὐτοὺς λόγῳ πολλῷ, ἦλθεν εἰς τὴν
 Ἑλλάδα. ³ ποιήσας τε μῆνας τρεῖς, γενομένης αὐτῷ ἐπιβουλῆς ὑπὸ τῶν Ἰουδαίων
 μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν, ἐγένετο γνώμη τοῦ ὑποστρέφειν διὰ Μακε-

‘Rec. τὴν θεόν.

‘Alex. ὕμῶν.

‘Rec. πρὸς τινα λόγον ἔχουσιν.

‘Rec. ἀγόραιοι.

‘Alex. + οἱ.

‘Const. δοῦναι.

‘Alex. + περὶ.

‘Alex. μεταπεριφόμενος.

WICLIIF—1380.

neither blasfemyng youre goddesse, ³⁸ that
 if demetrie and the werk men that beu
 with hym, han cause agens any man; there
 ben courtis of domes and iugis: accusen
 thei eche other; ³⁹ if ye seken out of any
 other thing; it may be uscilid in the lawful
 chirche; ⁴⁰ for whi we ben in peril to be
 repewed of this daies dissenccioun; withen
 no man is gilty of whora we mouen jilde
 resoun of this rennyng to gidre; ⁴¹ and
 whanne he hadde seide this thing he leet
 the puple go.

20. AND afir the nois cessid: poul
 clepid the disciples and monestid hem and
 seide fare wel; and he wente forth to go
 in to macedony; ² and whanne he hadde
 walkid bi the coostis and hadde monestid
 hem bi many wordis, he cam to grece;
³ where whanne he hadde be thre mo-
 nethis the lewis leiden aspies for hym that
 was to saile in to syrie; he hadde coun-
 ceil to turne agen bi macedony; ⁴ a sose-
 pater of pizri borowen folowid hym of
 thesclonytensis astirik; and accomdis
 and gayus derbeus; et tymothe; and asiane-
 titicus and trofimus; ⁵ thes for thei wenten
 bifor: abodon us at troade; ⁶ for we schip-
 piden afir the daies of thes lewes fro
 filippis and camen to hem at troade in
 fyve daies where we dwelten seven daies;
⁷ and in the firste daye of the wake;
 whanne we camen to breke breed; poule
 disputid with hem; and schulde go forth
 in the morowe; and drowe along the ser-
 mon til in to mydnyjt; ⁸ and many
 launpis weren in the soler where we
 weren gaderid to gidre; ⁹ and a jung
 man euticus bi name sette on the wynd-
 dowe; whanne he was fallen in to an
 hevy slepe; while poul disputid long al
 slepyng; he felle down fro the thyrdis
 stage; and he was taken up: and was
 brougte deed; ¹⁰ to whom whanne poul
 cam doune; he lay on him: and bihippid

TYNDALE—1534.

these men whiche are nether robbers of
 churches; nor yet despisers of youre goddes.
³⁸ Wherefor yf Demetrius and the craftes
 men which are with him; have any say-
 inge to any man; the lawe is open; and
 ther are iudges; let them accuse one an-
 other. ³⁹ Yf ye goo about any other thinge;
 it maye be determined in a lawfull con-
 gregation. ⁴⁰ For we are in jeopardy to be
 accused of this dayes busines: for as
 moche as ther is no cause whereby we
 maye geve a rekenyng of this concourse
 of people. ⁴¹ And when he had thus spoken;
 he let the congregation departe.

20. AFTER the rage was ceased; Paul
 called the disciples vnto him; and toke
 his leave of them; and departed for to go
 into Macedonia. ² And when he had gone
 over those parties; and given them large
 exhortacions; he came into Grece; ³ and
 there abode .iii. monethes. And when the
 Iewes layde wayte for him as he was
 about to sayle into Syria; he purposed to
 returne thorow Macedonia. ⁴ Ther accom-
 panied him into Asia; Sopater of Berrea;
 and of Thessalonie Aristarchus and Se-
 cundus; and Gayus of Derba; and Timo-
 theus; and out of Asia Tychicus and
 Trophimus. ⁵ These went before; and
 taried vs at Troas. ⁶ And we sayled
 awaye from Philippes after the ester
 holydaies; and came vnto them to Troas
 in fyve daies; where we abode seven daies.

⁷ And on the morowe after the saboth
 daye the disciples came to geder for to
 breake breed; and Paul preached vnto
 them (redy to departe on the morowe);
 and continued the preachyng vnto myd-
 nyght. ⁸ And there were many lyghtes
 in the chamber where they were gaddered
 to geder; ⁹ and there sate in a wyndowe
 a certayne yonge man named Eutichus;
 fallen into a depe slepe. And as Paul de-
 clared; he was the more overcome with
 slepe; and fell doune from the thyrd
 lofte; and was taken vp deed. ¹⁰ Paul went
 doune and fell on him; and embraced

CRANMER—1539.

which are nether robbers of churches, nor
 yet despisers of youre goddesse. ³⁸ Where-
 fore, yf Demetrius and the craftes men
 whych are with him, haue a matter agaynst
 any man, the lawe is open, and ther are
 rulers, let them accuse one another. ³⁹ But
 yf ye goo aboute any other thinge, it shall
 be determined in a lawfull congregation.
⁴⁰ For we are in jeopardy to be accused
 of this dayes vproure, for as moch as ther
 is no cause, whereby we maye geue a
 rekenyng of this concourse of people.
⁴¹ And when he had thus spoken, he let
 the congregation departe:

20. AFTER that the rage was ceased,
 Paul called the disciples vnto him, and
 toke his leave of them, and departed for
 to go into Macedonia. ² And when he had
 gone ouer those parties, and had geuen
 them alonge exhortacions, he cam into
 Grece, ³ and there abode .iii. monethes.
 And when the Iewes layde wayt for him
 as he was about to sayle into Syria, he
 purposed to returne thorow Macedonia.
⁴ Ther accompanied him into Asia, Sopater
 of Berrea, and of Thessalonie, Aristarchus
 and Secundus, and Gayus of Derba, and
 Timotheus, and out of Asia Tychicus and
 Trophimus. ⁵ These goyng before, taryed
 vs at Troas. ⁶ And we sayled awaye from
 Philippes after the dayes of swete bread,
 and cam vnto them to Troas in fyve dayes,
 where we abode seven dayes.

⁷ And vpon one of the Saboth dayes,
 when the disciples came together for to
 breake breed Paul preached vnto them
 (ready to departe on the morow) and con-
 tinued the preachyng vnto mydnyght.
⁸ And ther were many lightes in the cham-
 ber, where we were gathered together,
⁹ and ther sate in a wyndowe a certayne
 yonge man (named Euticus) beinge fallen
 into a depe slepe. And as Paul was
 preachyng, he was the more overcome
 with slepe, and fell doune from the thyrd
 lofte, and was taken vp deed. ¹⁰ But when
 Paul went doune, he fell on him and

ayen, against. domes, judgments. seild, abashed.
 dith, since. yde, yeld. mon, many. chupid, sold.
 thes lewes, thes lewes. troade, troas.
 astirik, astirik. accomdis, accompanied.
 asiane, asiane. euticus, euticus.
 euticus, euticus. euticus, euticus.

δούλας. ⁴ συνελέπετο δὲ αὐτῷ ἄχρι τῆς Ἀσίας ⁵ Σώπατρος Πύρρου| Βεροιαῖος· Θεσσαλονικέων δὲ, Ἀρίσταρχος καὶ Σεκοῦνδος, καὶ Γάιος Δερβαῖος καὶ Τιμόθεος· Ἀσιανοὶ δὲ, Τυχικὸς καὶ Τρόφιμος. ⁶ οὗτοι ⁷ προελθόντες ἔμενον ἡμῶς ἐν Τρωάδι· ⁸ ἡμεῖς δὲ ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν ἀζύμων ἀπὸ Φιλιππων, καὶ ἤλθομεν πρὸς αὐτοὺς εἰς τὴν Τρωάδα ἄχρις ἡμερῶν πέντε, οὗ διετρίψαμεν ἡμέρας ἑπτά. ⁹ Ἐν δὲ τῇ μᾶ τῶν σαββάτων, συνηγμένων ¹⁰ ἡμῶν| ¹¹ κλάσαι ἄρτον, ὁ Παῦλος διελέγετο αὐτοῖς, μέλλων ἐξιέναι τῇ ἐπαύριον, παρέτεινέ τε τὸν λόγον μέχρι μεσονυκτίου· ¹² ἦσαν δὲ λαμπάδες ἱκαναὶ ἐν τῷ ὑπερώῳ οὗ ¹³ ἡμεν| συνηγμένοι. ¹⁴ καθήμενος| δέ τις νεανίας ὀνόματι Εὐτυχὸς ἐπὶ τῆς θυρίδος, καταφερόμενος ὑπὸ βαθεῖ, διαλεγόμενου τοῦ Παύλου ἐπὶ πλείον, κατενεχθεὶς ἀπὸ τοῦ ὕπνου, ἔπεσεν ἀπὸ τοῦ τριστέγου κάτω, καὶ ἦρθη νεκρός. ¹⁵ καταβὰς δὲ ὁ Παῦλος

⁴ Alex. u. καὶ παρὰ. δον. u. καὶ παρὰ. δον. τι.

⁵ Rec. Σώπατρος.

⁶ Alex. + δι.

⁷ Rec. τὸν μαθητῶν.

⁸ Rec. + καὶ.

⁹ Rec. ἦσαν. / Alex. καθήμενος.

GENEVA—1557.

lyther these men, which are neither robbers of churches, nor yet despisers of your goddesses. ³⁸ Wherefore, yf Demetrius and the craftes men which are with him, haue any matter against any man, the lawe is open, and ther are Rulers, let them accuse one another. ³⁹ But yf ye go about any other thyng, it may be determined in a lawfull assemble. ⁴⁰ For we are in iopardy, to be accused of this dayes vprore: forasmuche as there is no cause, whereby we may geue a rekenyng, of thys concourse of people. ⁴¹ And when he had thus spoken, he let the assemble departe.

30. AFTER the rage was ceased, Paul called the disciples vnto hym, and embraced them, and departed for to go into Macedonia. ² And when he had gone ouer those parties, and geuen them large exhortations, he came into Grece. ³ And hanging taryed there three monethes, when the Iewes layd wayt for him as he was about to sayle into Syria, he purposed to returne through Macedonia. ⁴ And there accompanied him into Asia Sopater of Berea: and of Thessalonica, Aristarchus, and Secundus: and Gaius of Derbe, and Timotheus: and out of Asia Tychicus, and Trophimus. ⁵ These went before, and taryed vs at Troas.

⁶ And we sayled away from Philippi, after the dayes of sweete bread, and came vnto them to Troas, in fyue dayes, where we abode seuen dayes. ⁷ And the first day after the Sabbath, the disciples being come together for to breake bread, Paul preached vnto them, ready to departe on the morowe: and continued the preaching vnto mydayght. ⁸ And there were many lightes in an vpper chamber, where we were gathered together. ⁹ And there sate in a wyndowe, a certayne yonge man named Eutychnus fallen into a deepe sleepe, and as Paul was long preaching, he falling downe for sleepe, fel from the thyrd loft downe ward, and was taken vp dead. ¹⁰ But Paul descended, and lay on hym,

RHEIMS—1582.

neither sacrilegious, nor blaspheming your Goddesses. ³⁸ But if Demetrius and the artificers that are with him, haue matter to say against any man, there are Courtes kept in the common place, and there are Proconsuls, let them accuse one another. ³⁹ And if you aske any other matter: it may be resolved in a lawfull assemble. ⁴⁰ For we are in danger also to be accused for this daies sedition: whereas there is no man guilty by whom we may giue an account of this concourse. And when he had said these things, he dismissed the assemble.

20. AND after that the tumult was ceased, Paul calling the disciples, and exhorting them, tooke his leave, and set forward to goe into Macedonia. ² And when he had walked through those partes, and had exhorted them with much speech, he came to Grece: ³ where when he had spent three moneths, the Iewes laid wait for him as he was about to saile into Syria: and he had counsel to returne through Macedonia. ⁴ And there accompanied him Sosipater of Pyrrhus, of Berea: and of Thessalonians, Aristarchus, and Secundus: and Caius of Derbe, and Timothee: and of Asia, Tychicus and Trophimus. ⁵ These going before, staid for vs at Troas: ⁶ but we sailed after the daies of Azymes from Philippi, and came to them vnto Troas in fyue daies, where we abode seuen daies.

⁷ And in the first of the Sabbath when we were assembled to breake bread, Paul disputed with them, being to depart on the morrow, and he continued the sermon vntill midnight. ⁸ And there were a great number of lampes in the vpper chamber where we were assembled. ⁹ And a certayne yong man named Eutychnus, sitting vpon the vvindow, whereas he was oppressed vvith heavy sleepe (Paul disputing long) driuen by sleepe, fel from the third loft downe, and was taken vp dead. ¹⁰ To vvhom when Paul

AUTHORISED—1611.

neither robbers of Churches, nor yet blasphemers of your goddesses: ³⁸ Wherefore if Demetrius, and the craftsmen which are with him, haue a matter against any man, the Law is open, and there are deputies, let them implead one another. ³⁹ But if ye enquire any thing concerning other matters, it shalbe determined in a lawfull assembly. ⁴⁰ For we are in danger to be called in question for this dayes vprore, there being no cause whereby wee may giue an accompt of this concourse. ⁴¹ And when hee had thus spoken, he dismissed the assembly.

20. AND after the vprore was ceased, Paul called vnto him the disciples, and embraced them, and departed, for to go into Macedonia. ² And when he had gone ouer those parts, and had giuen them much exhortation, he came into Greece, ³ and there abode three moneths: and when the Iewes layd waite for him, as he was about to saile into Syria, hee purposed to returne thorow Macedonia. ⁴ And there accompanied him into Asia, Sopater of Berea: and of the Thessalonians, Aristarchus, and Secundus, and Gaius of Derbe, and Timotheus: and of Asia Tychicus and Trophimus. ⁵ These going before, staid for vs at Troas: ⁶ And we sailed away from Philippi, after the dayes of vnleavened bread, and came vnto them to Troas in fyue dayes, where wee abode seuen dayes. ⁷ And vpon the first day of the weeke, when the disciples came together to breake bread, Paul preached vnto them, ready to depart on the morrow, and continued his speech vntill midnight. ⁸ And there were many lights in the vpper chamber where they were gathered together. ⁹ And there sate in a window a certayne yong man named Eutychnus, being fallen into a deepe sleepe, and as Paul was long preaching, hee sunke downe with sleepe, and fel downe from the third loft, and was taken vp dead. ¹⁰ And Paul went

⁶ Or, the Court dayes are kept.

⁸ Or, ordinary.

ἐπέπεσεν αὐτῷ, καὶ συμπεριλαβὼν εἶπε, 'Μὴ θορυβεῖσθε· ἡ γὰρ ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστίν.' ¹¹ Ἀναβὰς δὲ καὶ κλάσας ἄρτον καὶ γευσάμενος, ἐφ' ἑκατὸν τε ὀμνήσας ἄχρις αὐγῆς, οὕτως ἐξῆλθεν. ¹² ἤγαγον δὲ τὸν παῖδα ζῶντα, καὶ παρεκλήθησαν οὐ μετρίως. ¹³ Ἡμεῖς δὲ προελθόντες ἐπὶ τὸ πλοῖον, ἀνῆχθημεν εἰς τὴν Ἀσσον, ἐκεῖθεν μέλλοντες ἀναλαμβάνειν τὸν Παῦλον· οὕτω γὰρ ἦν διατεταγμένος, μέλλων αὐτὸς πεζεῦειν. ¹⁴ ὥς δὲ συνέβαλεν ἡμῖν εἰς τὴν Ἀσσον, ἀναλαμβάνοντες αὐτὸν ἤλθομεν εἰς Μιτυλήνην· ¹⁵ κακεῖθεν ἀποπλεύσαντες, τῇ ἐπιούσῃ κατηντήσαμεν ἂντικρὺ Χίου· τῇ δὲ ἐτέρα παρεβάλομεν εἰς Σάμον· ¹⁶ καὶ μέναντες ἐν Τρωγυλλίῳ, τῇ ἐχομένῃ ἤλθομεν εἰς Μίλητον. ¹⁷ ἔκρινε γὰρ ὁ Παῦλος παραπλεύσαι τὴν Ἐφεσον, ὅπως μὴ γένιται αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ· ἔσπευδε γὰρ, εἰ δυνατὸν ἦν αὐτῷ, τὴν ἡμέραν τῆς Πεντηκοστῆς γενέσθαι εἰς Ἱεροσόλυμα.

* Alex. + τὸν.

* Alex. ἐντροπός.

* Alex. α. τῷ δὲ α. and τῷ.

* Alex. εσπρίων.

* Alex. εἰ δ. εἰ δ.

* Rec. + πωλλόν.

* Alex. = τῇν.

* Alex. ἡ δ. κ. ἡ. ἡ. ἡ.

WICLIFF—1380.

and seide, nyle ye be troublid, for his soule is in hym; ¹¹ and he wente up, and brak bread and ete; and spak thus vnto the day and so he wente forth; ¹² and thei brouȝten the child alyue, and thei weren comfortid greetly;

¹³ and we wenten up in to a schip, and schippiden in to asson: to take pouȝ for thes; for so he hadde disposid to make journey bi land; ¹⁴ & whanne he found us in asson, we taken hym and camen to mytilene; ¹⁵ and fro thences we schippiden in the day saynge: and we camen agens chym, and another day we hauseyden at samon, and in the day saynge we camen to mylete; ¹⁶ and pouȝ purposid to schippe ouer to effesie: leest ouȝ tarynge were made to hym in asie; for he hijid, if it were possible to hym, that he schulde be in the day of pentecoste at ierusalem; ¹⁷ fro mylete he sente to effesie: and clepid the grettest men of birthe of the chirche; ¹⁸ and whanne thei comen to hym, and weren to gidre: he seide to hem, ye witen fro the first day in whiche I cam in to asie: hou with you bi eebe tyme; ¹⁹ I was seruyng to the lord with alle mekenes and myldnesse and teeris and temptaciouns that filden to me, of aspiyng of iewis; ²⁰ hou I withdrowȝ not of profitable thingis to you: that I feeld not to you and tanyte you opunli and bi housis; ²¹ and I witnessid to iewis and to hethen men penance in to god: and feith in to oure lord ihesus crist;

²² and now lo I am bounden in spirit and go in to ierusalem; and I knowe not what thingis schulin come to me in it: ²³ but that the holi goost bi alle citeis witnessith to me and seith, that boondis and tribulaciouns at ierusalem abiden me; ²⁴ but I drede no thing of thes, neȝer I

TYNDALE—1534.

him, and sayde: make nothings a do, for his lyfe is in him. ¹¹ When he was come vp agayne, he brake bread, and tasted; and comened a longe whyle even tyll the mornyng, and so departed. ¹² And they brought the younge man a lyve, and were not alytell comforted.

¹³ And we went a fore to shippe and lowsed vnto Asson, there to recave Paul. For so had he apoynted, and wolde him selfe goo a fote. ¹⁴ When he was come to vs vnto Asson, we toke him in, and came to Mytelenes. ¹⁵ And we sayled thence, and came the nexte daye ovr agaynst Chios. And the nexte daye we aryved at Samos, and taryed at Trogilon. The nexte daye we came to Myleton: ¹⁶ for Paul had determined to leave Ephesus as they sayed, because he wolde not spende the tyme in Asia. For he hasted to be (yf he coulde possible) at Ierusalem at the daye of pentecoste. ¹⁷ Wherefore from Myleton he sent to Ephesus, and called the elders of the congregacion.

¹⁸ And when they were come to him, he sayde vnto them: Ye knowe from the fyrst daye that I came vnto Asia, after what maner I have bene with you at all seasons; ¹⁹ seruyng the lorde with all humblenes of mynde, and with many teares, and temptacions which happened vnto me by the laynges awayte of the Iewes; ²⁰ and how I kept backe no thinge that was profitable: but that I have shewed you and taught you openly and at home in youre houses; ²¹ witnessinge bothe to the Iewes, and also to the Grekes, the repentance to ward God, and faith towarde oure Lorde Jesu.

²² And now beholde I goo bounde in the sprete vnto Ierusalem, and knowe not what shall come on me there; ²³ but that the holi goost witnesseth in every cite sayng: that bondes and trouble abyde me. ²⁴ But none of the thinges move me:

CRANMER—1539.

embrased him and sayde: make nothings a do, for his lyfe is in him. ¹¹ So when he was come vp agayne, and had broken the bread and eaten, and talcked a longe whyle (even tyll the mornyng) at the last he departed. ¹² And they brought the younge man alyue, and were not a lytell comforted.

¹³ And we went afore to shippe, and lowsed vnto Asson there to recave Paul. For so had he apoynted, and wolde him selfe goo a fote. ¹⁴ When we were come together at Asson, we toke him in, and came to Mytilenes. ¹⁵ And we sayled thence, and came the nexte daye ouer agaynst Chios. And the nexte daye we aryved at Samos, and taryed at Trogilon. The nexte daye we came to Myleton: ¹⁶ for Paul had determined to sayle ouer by Ephesus, because he wolde not spende the tyme in Asia. For he hasted (yf it were possible for him) to kepe at Ierusalem the daye of Pentecoste. ¹⁷ And from Myleton he sent messengers to Ephesus, and called the elders of the congregacion.

¹⁸ Which when they were come to hym, he sayd vnto them: Ye knowe from the fyrst daye that I cam into Asia, after what maner I have bene with you at all seasons; ¹⁹ seruyng the Lorde with all humblenes of mynde, and with many teares and temptacions which happened vnto me by the laynges awayte of the Iewes; ²⁰ because I wolde kepe backe nothings that was profitable vnto you: but to shewe you and teache you openly, and throw out enery house, ²¹ witnessinge both to the Iewes, and also to the Grekes, the repentance, that is toward God, and the fayth which is toward oure Lorde Iesu. ²² And now beholde I go bounde in the sprete vnto Ierusalem, not knowinge the thinges that shall come on me there; ²³ but that the holi goost witnesseth in enery cytie, sayng: that bandes and trouble abyde me. ²⁴ But none of these thynges move me

ayle, not. taryng, taryng. taryng, following. taryng, (q. taryng), harbored. ayde, hastened. ayde, called. vnto, there.

¹⁷ Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἐφεσον, μετεκαλέσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας. ¹⁸ ὡς δὲ παρεγένοντο πρὸς αὐτὸν, εἶπεν αὐτοῖς, Ὑμεῖς ἐπίστασθε, ἀπὸ πρώτης ἡμέρας, ἀφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν, πῶς μεθ' ὑμῶν τὸν πάντα χρόνον ἐγενόμην, ¹⁹ δουλεύων τῷ Κυρίῳ μετὰ πάσης ταπεινοφροσύνης καὶ ²⁰ δακρύων καὶ πειρασμῶν, τῶν συμβάντων μοι ἐν ταῖς ἐπιβουλαῖς τῶν Ἰουδαίων ²¹ ὡς οὐδὲν ὑπεστειλάμην τῶν συμφερόντων, τοῦ μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάξαι ὑμᾶς δημοσίᾳ καὶ κατ' οἴκους, ²² διαμαρτυρόμενος Ἰουδαίοις τε καὶ Ἑλλήσι τὴν εἰς τὸν Θεὸν μετάνοιαν, καὶ πίστιν τὴν | εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν. | ²³ καὶ νῦν ἰδοὺ ἐγὼ δεδεμένος τῷ πνεύματι, πορεύομαι εἰς Ἱερουσαλὴμ, τὰ ἐν αὐτῇ ²⁴ συναντήσονται μοι μὴ εἰδώς, ²⁵ πλὴν ὅτι τὸ Πνεῦμα τὸ ἅγιον κατὰ πόλιν διαμαρτύρεται μοι | λέγον, ὅτι δεσμά με καὶ θλίψεις | μένουσιν. ²⁶ ἀλλ' οὐδενὸς

† ΔΙΕΞ. 1. συναντήσονται 2. συμβολήματα.

* RES. = μοι.

* ΔΙΕΞ. καὶ θλίψεις με.

* ΔΙΕΞ. 2. οὐδενὸς λόγος πορεύειν, οὐδὲ ἔχει τῆς ψυχῆς τιμὴν ἔραυτῶ 2. οὐδ. 2. ἔχει, οὐδὲ πορεύειν τ. ψ. τ. ἴμ.

GENEVA—1557.

and embraced hym, saying. Make nothing a do, for his lyfe is in him.

¹¹ So when Paul was come vp agayne, and had broken bread, and eaten, he commened sufficiently, even tyl the dawning, and so departed. ¹² And they brought the boye alyue, and were not a lytle comforted.

¹³ And we went afore to shyp, and sailed vnto the citie Assos, there to receaue Paul: for so had he appoynted, and would hym selfe go a fote. ¹⁴ When he was come vnto vs at Assos, and we had receaued him, we came to Mitylene. ¹⁵ And we sayled thence, and came the next day ouer against Chios. and the next day we arrived at Samos: and taried at Trogyllium, the next day we came to Miletum. ¹⁶ For Paul had determined to leaue Ephesus as they sayled, because he would not spend the tyme in Asia: for he hasted to be, yf he could possible, at Ierusalem, at the day of Pentecost.

¹⁷ Wherefore from Miletum he sent to Ephesus, and called the Elders of the Church. ¹⁸ Which when they were come to hym, he said vnto them, Ye knowe from the first day that I came into Asia, after what maner I haue bene with you at all seasons: ¹⁹ Seruing the Lord with all modestie, and with many teares, and tentations, which happened vnto me by the laynges away of the Iewes. ²⁰ And how I kept backe nothing that was profitable, but haue shewed you, and taught you openly, and throughout euery house, ²¹ Witnesing both to the Iewes, and also to the Grekes, the repentance towarde God, and fayth towardes our Lord Iesus.

²² And now beholde I go bounde in the sprite vnto Ierusalem, and knowe not what shal come on me there. ²³ But that the holy Gost witneseth in euery citie saying, That bandes and trouble abyde me. ²⁴ But

RHEIMS—1582.

vvas gone downe, he lay vpon him: and embracing him he said, Be not troubled, for his soule is in him. ¹¹ And going vp and breaking bread and tasting, and ha-ving talked sufficiently to them vntil day light, so he departed. ¹² And they brought the lad aliue, and vvere not a litle com-forted.

¹³ But vve going vp into the ship, sailed to Assos, from thence meaning to receiue Paul. for so he had ordained, him self purposing to iourney by land. ¹⁴ And vwhen he had found vs in Assos, taking him vwith vs vve came to Mitylene. ¹⁵ And sailing thence, the day folowving vve came ouer agaiust Chios: and the other day vve arrived at Samos: and the day folowving vve came to Miletum. ¹⁶ For Paul had purposed to saile leauing Ephe-sus, lest any stay should be made him in Asia. For he hastened, if it vvere possible for him, to keepe the day of Pentecost at Hierusalem.

¹⁷ And sending from Miletum to Ephesus, he called the Auncients of the Church. ¹⁸ Vwho being come to him, and assembled together, he said to them, You know from the first day that I entred into Asia, in vwhat maner I haue been vwith you al the time, ¹⁹ seruing our Lord vwith al humilitie and teares, and tentations that did chance to me by the conspiracies of the Iewes: ²⁰ How I haue vwithdrawen nothing that vvas profitable, but that I preached it to you, and taught you openly and from house to house, ²¹ testifying to Iewes and Gentils penance toward God and faith in our Lord Iesus Christ. ²² And now behold, being bound by the spirit, I goe to Hierusalem: not knowing vwhat things shal befall me in it, ²³ but that the Holy Ghost through out al cities doth protest to me, saying: that bandes and tribulations abide me at Hierusalem. ²⁴ But

AUTHORISED—1611.

downe, and fell on him, and embracing him, saide, Trouble not your selues, for his life is in him. ¹¹ When hee therefore was come vp againe, and had broken bread, and eaten, and talked a long while, even till breake of day, so he departed. ¹² And they brought the yong man aliue, and were not a little comforted.

¹³ And wee went before to ship, and sailed vnto Assos, there intending to take in Paul: for so had hee appointed, mind-ing himselfe to goe afoot. ¹⁴ And when he met with vs at Assos, we tooke him in, and came to Mitylene. ¹⁵ And we sailed thence, and came the next day ouer against Chios, and the next day we arrived at Sa-mos, and taried at Trogyllium: and the next day we came to Miletus. ¹⁶ For Paul had determined to saile by Ephesus, be-cause hee would not spend the time in Asia: for he hasted, if it were possible for him, to be at Hierusalem the day of Pentecost.

¹⁷ And from Miletus hee sent to Ephe-sus, and called the Elders of the Church. ¹⁸ And when they were come to him, he said vnto them, Ye know from the first day that I came into Asia, after what maner I haue bene with you at all seasons, ¹⁹ Seruing the Lord with all humilitie of minde, and with many teares, and temptations, which befell mee by the lying in wait of the Iewes: ²⁰ And how I kept backe nothing that was profitable vnto you, but haue shewed you, and haue taught you publikey, and from house to house, ²¹ Testifying both to the Iewes and also to the Greekes, repentance to-ward God, and faith toward our Lord Iesus Christ. ²² And now beholde, I goe bound in the spirit vnto Hierusalem, not knowing the things that shal befall me there: ²³ Sane that the holy Ghost wit-nesseth in euery city, saying that bonds and afflictions ²⁴ abide me. ²⁵ But none of

λόγον ποιῶμαι, οὐδὲ ἔχω τὴν ψυχὴν μου τιμίαν ἑμαυτῷ, ὡς τελειῶσαι τὸν δρόμον μου ἑμετά χαρᾶς, καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ Κυρίου Ἰησοῦ, διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ Θεοῦ. καὶ νῦν ἰδοὺ ἐγὼ οἶδα, ὅτι οὐκέτι ὄψεσθε τὸ πρόσωπόν μου ὑμεῖς πάντες, ἐν οἷς διήλθον κηρύσσων τὴν βασιλείαν τοῦ Θεοῦ. διὸ μαρτύρομαι ὑμῶν ἐν τῇ σήμερον ἡμέρᾳ, ὅτι καθαρὸς ἐγὼ ἀπὸ τοῦ αἵματος πάντων οὐ γὰρ ὑπεστείλάμην τοῦ μὴ ἀναγγεῖλαι ὑμῖν πᾶσαν τὴν βουλὴν τοῦ Θεοῦ. προσέχετε οὖν ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ Πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν τοῦ Θεοῦ, ἣν περιποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου. ἐγὼ γὰρ οἶδα τοῦτο, ὅτι εἰσελεύσονται μετὰ τὴν ἀφίξίν μου λύκοι βαρεῖς εἰς ὑμᾶς, μὴ φειδόμενοι τοῦ ποιμνίου καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες λαλοῦντες δι-

Alex. = μετὰ χαρᾶς.

Alex. = μετὰ Θεοῦ.

Alex. ἀπὸ.

Alex. = ἐν.

Rec. τοῦ Θεοῦ.

Alex. μετὰ ἐκρίων.

Const. ἐκρίων καὶ Θεοῦ.

WICLIF—1380.

make my lif prechour thanne my lif, so that I ende my cours in the mynysterie of the word which I receyved of the lord ihesus: to witnesse the gospel of the grace of god.

25 and now lo I woot that ye schuln no more se my face, alle ye bi which I passid prechyng the kyngdom of god: 26 wherefor I wites to you this day that I am clene of the blood of alle men: 27 for I sei not awaye, that I told not to you alle the counsell of god: 28 take ye tence to you, and to alle the floke in which the holi goost hath sette you bischops to rule the chirche of god which he purchasid with his blood: 29 I woot that afir my departinge rauynynge wolues schuln entre in to you and spare not the floke: 30 and men spekyng schrewid thingis schuln rise of you self: that thei leden svey disciples afir hem: 31 for which thing wake ye holdyng in mynde: that bi thre yer nygt & day I ceased not with teiris manestynge ech of you.

32 and now I bitake you to god, and to the word of his grace: that is myti to cliffe, and gese eritage in alle that ben made holi: 33 and of no man I coucidid eithir and gold eithir cloth: 34 as you self witen, for to the thingis that weren needefull to me, and to thes that ben with me, these hondis mynstryden: 35 alle thes thingis I schewid to you: for so it bihonneth men traueilynge to receyue sike men, and to haue mynde of the word of the lord ihesus: for he seide, it is more blisful to gese thanne to receyue: 36 and whanne he hadde seide thes thingis: he knelid and he preid with alle hem: 37 and greet wepyng of alle men was made, and thei filden on the necke of paul: and kiseden hym: 38 and sorwedon moost in

TYNDALE—1534.

nether is my lyfe deare vnto my selfe, that I myght fulfill my course with ioye, and the ministracion which I haue receaved of the Lorde Iesu, to testify the gospell of the grace of god.

25 And now beholde, I am sure that hence forth ye all (thorow whom I haue gone preachinge the kyngdome of God) shall se my face no more. 26 Wherefore I take you to recorde this same daye, that I am pure from the bloude of all men. 27 For I haue kepte nothinge backe: but haue shewed you all the counsell of God. 28 Take hede therefore vnto youre selves, and to all the flocke, wherof the holi goost hath made you overseers, to rule the congregacion of God, which he hath purchased with his blood. 29 For I am sure of this, that after my departyng shall greuous wolues entre in amonge you, which will not spare the flocke. 30 Moreover of youre awne selves shall men arise speakinge perverse thinges, to drawe disciples after them. 31 Therefore awake and remember, that by the space of .iii. yeaeres I ceased not to warne every one of you, both nyght and daye with teares. 32 And now brethren I commend you to God and to the worde of his grace, which is able to bylde further, and to geve you an inheritaunce amonge all them which are sanctified. 33 I haue desyred no mans sylver, golde, or vesture. 34 Ye knowe well that these hondes haue ministered vnto my necessities, and to them that were with me. 35 I haue shewed you all thinges, how that so laborynge ye ought to receave the weaker, and to remember the wordes of the Lorde Iesu, howe that he sayde: It is more blessed to geve, then to receave.

36 When he had thus spoken, he knelid downe, and prayed with them all. 37 And they wept all abundantly, and fell on Pauls necke, and kised him, 38 sorrowinge

CRANMER—1539.

nether is my lyfe deare vnto my selfe, that I myght fulfill my course with ioye, and the ministracion (of the worde) which I haue receaved of the Lorde Iesu, to testify the Gospell of the grace of God.

25 And now beholde, I am sure, that henceforth ye all (thorow whom I haue gone preachinge the kyngdome of God) shall se my face no more. 26 Wherefore, I take you to recorde thys daie that I am pure from the bloude of all men. 27 For I haue spared no labour, but haue shewed you all the counsell of God. 28 Take hede therefore vnto youre selues and to all the flocke, among whom the holi goost hath made you ouerseers, to rule the congregacion of God which he hath purchased with his bloude.

29 For I am sure of this, that after my departyng shall greuous wolues entre in amonge you, not sparing the flocke. 30 Moreover, of youre awne selves shall men arise, speakinge peruerse thinges to drawe disciples after them. 31 Therefore awake, and remember, that by the space of .iii. yerres: I ceased not to warne every one of you nyght and daye with teares.

32 And now brethren, I commend you to God and to the worde of his grace, which is able to builde farther, and to geue you an inheritaunce amonge all them which are sanctified. 33 I haue desyred no mans sylver, golde, or vesture. 34 Yee ye your selues know that these hondes haue ministered vnto my necessities, and to them that were with me. 35 I haue shewed you all thinges, how that so laboringe ye ought to receave the weaker, and to remember the wordes of the Lorde Iesu, how that he sayd: it is more blessed to geue then to receave.

36 And when he had thus spoken, he knelid downe and prayed with them all. 37 And they all wept sore and fell on Pauls necke, and kised hym, 38 sorrowinge

στραμμένα, τοῦ ἀποσπᾶν τοὺς μαθητὰς ὀπίσω αὐτῶν. ²¹ διὸ γρηγορεῖτε, μνημονεύοντες ὅτι τριετίαν νύκτα καὶ ἡμέραν οὐκ ἐπαυσάμην μετὰ δακρύων νοουθετῶν ἕνα ἕκαστον. ²² καὶ ταῦν παρατίθεμαι ὑμᾶς, ἄδελφοί, τῷ Θεῷ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυναμένῳ ἐποικοδομῆσαι καὶ δοῦναι ὑμῖν κληρονομίαν ἐν τοῖς ἡγιασμένοις πάσιν. ²³ ἀργυρίου ἢ χρυσίου ἢ ἱματισμοῦ οὐδενὸς ἐπεθύμησα· ²⁴ αὐτοὶ γινώσκετε ὅτι ταῖς χρεῖαις μου καὶ τοῖς οὖσι μετ' ἐμοῦ ὑπηρέτησαν αἱ χεῖρες αὐταί. ²⁵ πάντα ὑπέδειξα ὑμῖν, ὅτι οὕτω κοπιῶντας δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθενούντων, μνημονεύειν τε τῶν λόγων τοῦ Κυρίου Ἰησοῦ, ὅτι αὐτὸς εἶπε, "Μακάριόν ἐστι μᾶλλον διδόναι ἢ λαμβάνειν." ²⁶ Καὶ ταῦτα εἰπὼν, θεὸς τὰ γόνατα αὐτοῦ, σὺν πάσιν αὐτοῖς προσήξατο. ²⁷ Ἰκανὸς δὲ ἐγένετο κλαυθμὸς πάντων καὶ ἐπιπεσόντες ἐπὶ τὸν τράχηλον τοῦ Παύλου, κατεφίλουν αὐτόν·

* Rec. τοῦ Θεοῦ αἰματός.

* Alex. οἶδα.

* Alex. = ἀδελφοί.

* Alex. εὐδοκῶμεθα.

* Alex. = ἐμῖν.

* Rec. + R.

* Rec. διδόναι πᾶσι.

GENEVA—1557.

none of these thynges moue me: nether is my lyfe deare vnto my selfe, that I myght fullyl my course with ioye, and the ministratiō which I haue receaued of the Lord Iesus, to testifie the Gospel of the grace of God.

²² And now behold, I am sure that hence forth ye all through whome I haue gone preaching the kyngdom of God, shal see my face no more. ²³ Wherefore, I take you to record this same day, that I am pure from the blood of all men. ²⁴ For I haue kept nothing backe, but haue shewed you all the counsell of God. ²⁵ Take hede therefore vnto your selues, and to all the flocke, wherof the holy Ghost hath made you ouerseers, to gouerne the Church of God, which he hath purchased with his blood. ²⁶ For I am sure of this, that after my departing, shal greuous wolues entre in among you, not sparing the flocke. ²⁷ Moreover of your owne selues, shal men arise, speaking peruerse thinges, to drawe disciples after them.

²⁴ Therefore, watche, and remember, that by the space of thre yeres, I ceased not to warne euery one, both nyght and day with teares. ²⁵ And now brethren, I commend you to God, and to the worde of his grace, which is able to buyde further, and to geue you an inheritance among all them which are sanctified. ²⁶ I haue coveted no mans syluer, golde, or vesture. ²⁷ Ye knowe wel, that these handes haue ministered vnto my necessities, and to them that were with me. ²⁸ I haue shewed you all thinges, how that so labouring, ye ought to receiue the weake, and to remember the wordes of the Lord Iesus, how that he said, It is a blessed thing to geue, rather then to receiue. ²⁹ When he had thus spoken, he kneeled downe, and prayed with them all. ³⁰ And they wept all abundantly, and fel on Pauls necke, and kyssed him. ³¹ Sorrowing most

RHEIMS—1582.

I feare none of these thinges, neither doe I make my life more precious then my selfe, so that I may consummat my course and ministerie vvhich I receiued of our Lord Iesus, to testifie the Gospel of the grace of God. ²² And now behold I doe know, that you shal no more see my face al you, through vvhom I haue passed preaching the kingdom of God. ²³ Vvherefore I take you to witnesse this present day that I am cleere from the blood of al. ²⁴ For I haue not spared to declare vnto you al the counsell of God. ²⁵ Take heede to your selues and to the vvhole flocke vvherein the Holy Ghost hath placed you bishops, to rule the Church of God vvhich he hath purchased with his owne blood.

²⁶ I know that after my departure there vil rauening vvulues enter in among you, not sparing the flocke. ²⁷ and out of your owne selues shal arise men speaking peruerse thinges, to draw away disciples after them selues. ²⁸ For the vvhich cause be vigilant, keeping in memorie that for thre yeres night and day I ceased not vvith teares to admonish euery one of you.

²⁹ And now I commend you to God and to the vvord of his grace, vvho is able to edifie, and to giue inheritance in al the sanctified. ³⁰ No mans siluer and gold or garment haue I coveted. ³¹ Your selues know that for such thinges as vvere needfull for me and them that are vvith me, these handes haue ministered. ³² I haue shewed you al thinges, that so labouring, you must receiue the vvake, and remember the vvord of our Lord Iesus, because he said, It is a more blessed thing to giue rather then to take.

³³ And vvhen he had said these thinges, falling on his knees he prayed vvith al them. ³⁴ And there vvvas great weeping made of al, and falling vpon the necke of Paul, they kyssed him, ³⁵ being sorrie most

AUTHORISED—1611.

these things moue me, neither count I my life deare vnto my selfe, so that I might finish my course with ioy, and the ministratiō which I haue receiued of the Lord Iesus, to testifie the Gospel of the grace of God. ²² And now behold, I know that ye all, among whom I haue gone preaching the kingdom of God, shall see my face no more. ²³ Wherefore I take you to record this day, that I am pure from the blood of all men. ²⁴ For I haue not shunned to declare vnto you all the counsell of God.

²⁵ Take heed therefore vnto your selues, and to all the flocke, over the which the holy Ghost hath made you ouerseers, to feed the Church of God, which he hath purchased with his owne blood. ²⁶ For I know this, that after my departing shall greiuous wolues enter in among you, not sparing the flocke. ²⁷ Also of your owne selues shall men arise, speaking peruerse thinges, to draw away disciples after them. ²⁸ Therefore watch, and remember that by the space of thre yeres, I ceased not to warne euery one night and day with teares.

²⁹ And now brethren, I commend you to God, and to the word of his grace, which is able to build you vp, and to giue you an inheritance among all them which are sanctified. ³⁰ I haue coveted no mans siluer, or gold, or apparell. ³¹ Ye, you your selues know, that these handes haue ministered vnto my necessities, and to them that were vvith mee. ³² I haue shewed you all thinges, how that so labouring, ye ought to support the vvake, and to remember the wordes of the Lord Iesus, how he said, It is more blessed to giue, then to receiue.

³³ And vvhen he had thus spoken, he kneeled downe, and prayed vvith them all. ³⁴ And they all wept sore, and fell on Pauls necke, and kyssed him, ³⁵ Sorrowing most

οδυνόμενοι μάλιστα ἐπὶ τῷ λόγῳ ᾧ εἰρήκει, ὅτι οὐκέτι μέλλουσι τὸ πρόσωπον αὐτοῦ θεωρεῖν. προέπεμπον δὲ αὐτὸν εἰς τὸ πλοῖον.

XXI. Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποσπασθέντας ἀπ' αὐτῶν, εὐθυδρομήσαντες ἤλθομεν εἰς τὴν Κῶ, | τῇ δὲ ἐξῆς εἰς τὴν Ῥόδον, καίκεῖθεν εἰς Πάταρα. ² καὶ εὐρόντες πλοῖον διαπερὼν εἰς Φοινίκην, ἐπιβάντες ἀνήχθημεν. ³ ἀναφανέντες δὲ τὴν Κύπρον, καὶ καταλιπόντες αὐτὴν εὐώνυμον, ἐπλέομεν εἰς Συρίαν, ⁴ καὶ κατήχθημεν εἰς Τύρον | ἐκεῖσε γὰρ ἦν τὸ πλοῖον ἀποφορτιζόμενον τὸν γόμον. ⁵ καὶ ἀνευρόντες | τοὺς μαθητὰς, ἐπεμείναμεν αὐτοῦ ἡμέρας ἑπτὰ. οἵτινες τῷ Παύλῳ ἔλεγον διὰ τοῦ Πνεύματος, μὴ ἀναβαίνειν εἰς Ἱεροσόλυμα. | ⁶ ὅτε δὲ ἐγένετο ἡμᾶς ἐξαρτίσαι τὰς ἡμέρας, ἐξελθόντες ἐπορευόμεθα, προπεμπόντων ἡμᾶς πάντων σὺν γυναῖξί καὶ τέκνοις ἕως ἔξω τῆς πόλεως,

¹ Rac. Kén. ² Alex. and some MSS. εἰς Τύρον. ³ Alex. ἀναφανέντες δὲ. ⁴ Rac. Ἱεροσόλυμα. ⁵ Alex. προστάξοντες. ⁶ Alex. ἡμετέρας δὲ ἀποσταλμένας εἰς Ἱεροσόλυμα.

WICLIFFE—1380.

the word that he seide : for thei schuld no more se his face; & thei ledde him to the schip.

21. AND whanne it was don, that we schulden seile and weren passid away fro hem, with strengt couris we camen to choon, and in the day saynge to rodus : and fro theennes to patara, & fro theennes to miram, ² and whanne we founden a schip passynge ower to fenyece we wenten up in to it, and sailleden forth. ³ & whanne we appereden to cyprus we leften it at the lefthalf, and sailleden in to sirie, and camen to tyre, for there the schippe schulde be vuchargid, ⁴ & whanne we founden disciples the dwelliden there seene dayes, whiche seiden bi spirit to poule : that he schulde not go up to ierusalem. ⁵ and whanne the dayes weren fillid : we jorden forth, and alle men with wyues and children ledde forth us with outen the cite, and we kneliden in the see brynke and preiden, ⁶ and whanne we hadden made farewel togidre : we wenten vp in to the schip, & thei turneden agen in to her owene place.

⁷ and whanne the schip sailynge was fillid fro tyre, we camen down to tolo mayra, and whanne we hadde greet wel thei brethren, we dwellid o day at hem, ⁸ and an other day we jorden forth and camen to cesarie, and we entriden in to the hous of filip evangelist that was oon of the seven : and dwellidenat hym, ⁹ and to hym weren foure doughtis virgins that profesiden, ¹⁰ & whanne we dwelliden there bi summe dayes a profete agabus bi name cam ower fro iudee, ¹¹ this whanne he cam to us : took the girdil of poule, and bounde to gidre his feet and hoondis and seide, the holi goost seith these thingis, thus ierusalem schuld bynde in ierusalem the man whos is this girdil : and

TYNDALE—1534.

most of all for the wordes which he spake, that they shuld se his face no more. And they accompanied him vnto the shyppe.

21. AND it chaunced that asene as we had launCHED forth, and were departed from them, we came with a strayght course vnto Choon, and the dayes folowing vnto the Rhodes, and from thence vnto Patara. ² And we founde a shippe redy to sayle vnto Phenicea, and went a borde and set forth. Then appered vnto vs Cyprus, ³ and we lefte it on the lefte hande, and sayled vnto Syria, and came vnto Tyre. For there the shyppe vnladed her burthen. ⁴ And when we had founde brethren, we taryed there .vij. dayes. And they tolde Paul thorow the sperte, that he shuld not goo vp to Ierusalem.

⁵ And when the dayes were ended, we departed and went oure wayes, and they all brought vs on oure wayes, with their wyues and chyldren, tyll we were come out of the cyte. And we kneled downe in the shore and prayde. ⁶ And when we had taken oure leave one of another, we toke shyppe, and they returned home agayne.

⁷ When we had full ended the course from Tyre, we aryved at Ptolomaida, and saluted the brethren, and abode with them one daye. ⁸ The nexte daye, we that were of Pauls company, departed and came vnto Cesarea. And we entred into the house of Philip the Evangelist, which was one of the seven deacones, and abode with him. ⁹ The same man had foure daughters virgins, which dyd prophesy. ¹⁰ And as we taryed there a good many dayes, there came a certayne prophete from Iurie, named Agabus. ¹¹ When he was come vnto vs, he toke Pauls gerdell, and bounde his handes and fete, and sayde : thus saith the holi goost : so shall the Iewes at Ierusalem bynde the man that oweth this gerdell, and

CRANMER—1539.

most of all for the wordes which he spake, that they shulde se his face no more. And they accompanied hym vnto the shippe.

21. AND when it chaunced that we had launCHED forth, and were departed from them, we came wyth a strayght course vnto Choon and the dayes folowing vnto the Rhodes, and from thence vnto Patara. ² And when we had gotten a shippe that wolde sayle vnto Phenicea, we went aborde in to it, and set forth. ³ But when Cyprus begane to appere vnto vs, we lefte it on the lefte hande, and sayled vnto Siria, and cam vnto Tyre. For there the shippe vnladed the burthen. ⁴ And when we had founde brethren, we taryed there .vij. dayes. And they tolde Paul thorow the sperte that he shuld not go vp to Ierusalem. ⁵ And when the dayes were ended we departed and went oure waye, and they all brought vs on oure waye, wyth wyues and chyldren, tyll we were come out of the cytie. And we knelid downe in the shore and prayde. ⁶ And when we had taken oure leave one of another, we toke shyppe, and they returned home agayne.

⁷ When we had full ended the course from Tyre, we went downe to Ptolomaida, and saluted the brethren, and abode with them one daye. ⁸ The nexte daye, we that were of Pauls company departed, and came vnto Cesarea. And we entred into the house of Philip the Evangelist, which was one of the seven, and abode with him.

⁹ The same man had foure daughters virgins, which dyd prophesy. ¹⁰ And as we taryed there a good maye of dayes, there cam a certayne prophet from Iurie, named Agabus. ¹¹ When he was come vnto vs, he toke Pauls gerdell, and bounde his fete and handes, and saide : Thus sayth the holi goost so shall the Iewes at Ierusalem bynde the man that oweth thys

καὶ θέντες τὰ γόνατα ἐπὶ τὸν αἰγιαλὸν * προσκυζάμεθα. | * καὶ ἄσπασάμενοι | ἀλλήλους, * ἐπέβημεν εἰς τὸ πλοῖον, | ἐκεῖνοι δὲ ὑπέστρεψαν εἰς τὰ ἴδια. * Ἡμεῖς δὲ τὸν πλοῦν διανύσαντες ἀπὸ Τύρου κατηντήσαμεν εἰς Πτολεμαῖδα, καὶ ἄσπασάμενοι τοὺς ἀδελφούς ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς. * τῇ δὲ ἐπαύριον ἐξελθόντες * ἤλθομεν εἰς Καισάρειαν καὶ εἰσελθόντες εἰς τὸν οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ, * ὄντος ἐκ τῶν ἐπτὰ, ἐμείναμεν παρ' αὐτῷ. * τοῦτ' ὡς δὲ ἦσαν θυγατέρες παρθένοι τέσσαρες προφητεύουσαι. * ἐπιμενόντων δὲ ἡμῶν ἡμέρας πλείους, κατήλθέ τις ἀπὸ τῆς Ἰουδαίας προφήτης ὀνόματι Ἀγαβός. * καὶ ἐλθὼν πρὸς ἡμᾶς, καὶ ἄρας τὴν ζώνην τοῦ Παύλου, δῆσας * τε αὐτοῦ | * τὰς χεῖρας καὶ τοὺς πόδας | εἶπε, * Τάδε λέγει τὸ Πνεῦμα τὸ ἅγιον, * Τὸν ἄνδρα οὗ ἐστὶν ἡ ζώνη αὕτη, οὕτω δέσουσιν ἐν Ἱερουσαλὴμ οἱ Ἰουδαῖοι,

* Alex. a. ἀνίσταμεν εἰς τ. π. a. ἰσθμὸν δ. v. v.

* Rec. + οἱ αὐτοὶ τὸν Παῦλον.

* Rec. + τοῦ.

* Alex. ἰσθμὸν.

* Alex. τοὺς πόδας καὶ τὰς χεῖρας.

GENEVA—1557.

all for the wordes which he spake, that they should se his face no more. And they accompanied hym vnto the shyp.

21. AND it came to passe, that asone as we had lanchted forth, and were departed from them, we came with a straght course vnto Coos, and the day folowyng vnto the Rhodes: and from thence vnto Patara. 2 And we founde a shyp ready to sayle vnto Phenice, and west a boorde, and set forth. 3 And when Cyprus began to appeare vnto vs, we left it on the left hand, and sayled vnto Syria, and came vnto Tyrus: for ther the shyp vnladed the burthen. 4 And when we had founde disciples, we taried ther seven dayes. And they tolde Paul through the Sprite, that he should not go vp to Ierusalem. 5 And when the dayes were ended, we departed, and went our wayes, and they all broght vs on our way, wyth their wyues and chylidren, tyl we were come out of the cite: and we kneeling downe on the shore prard.

6 Then when we had embrased one another, we toke shyp, and they returned home agayne. 7 And when we had ful ended the course from Tyrus, we arrived at Ptolemais, and saluted the brethren, and abode with them one day. 8 The next day, Paul, and we that were of his company departed, and came vnto Cesarea: and we entred into the house of Philip the Euangelist, which was one of the seven *deacons* and abode with him.

9 The same man had foure daughters virgins, which dyd prophesie. 10 And as we taried there a good many of dayes, there came a certayne Prophet from Iurie, named Agabus. 11 When he was come vnto vs, he toke Pauls gyrdle, and bounde his owne handes and fete, and sayd, Thus sayth the holy Gost, So shal the Iewes at Ierusalem bynde the man that oweth this

RHEIMS—1582.

of al for the word which he had said, that they should see his face no more. And they brought him going vnto the shippe.

21. AND when it came to passe that we sailed, being caried from them, with a straight course we came to Coos, and the day following to Rhodes, and from thence to Patara. 2 And when we had found a ship that passed over to Phenice, going vp into it we sailed.

3 And when we were in the sight of Cyprus, leaving it on the left hand, we sailed into Syria, and came to Tyre: for there the ship was to discharge her lode. 4 And finding disciples, we taried there seven daies: vnto said to Paul by the Spirit, that he should not goe vp to Hierusalem.

5 And the daies being expired, departing we went forward, al bringing vs on the way, with their wyues and children, til we were out of the citie: and falling vpon our knees on the shore, we pruned.

6 And when we had bid one another farewell, we went vp into the ship: and they returned vnto their owne. 7 But we hauing ended the navigation, from Tyre came downe to Ptolemais: and saluting the brethren, we taried one day with them. 8 And the next day departing, we came to Cesarea. And entring into the house of Philip the Euangelist, vnto was one of the seven, we taried with him.

9 And he had foure daughters virgins, that did prophesie.

10 And as we abode there for certayne daies, there came a certayne prophet from Ierrie, named Agabus. 11 He, when he was come to vs, tooke Pauls gyrdle: and binding his owne handes and fete, he said, Thus saith the holy Ghost: The man whose gyrdle this is, so shal the

AUTHORISED—1611.

of all for the words which he spake, that they should see his face no more. And they accompanied him vnto the ship.

21. AND it came to passe, that after we were gotten from them, and had lanchted, we came with a straight course vnto Coos, and the day following vnto Rhodes, and from thence vnto Patara. 2 And finding a ship sailing over vnto Phenicia, we went aboard, and set forth. 3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the shipp was to vnlade her burden. 4 And finding disciples, we taried there seven dayes: who saide to Paul through the Spirit, that hee should not goe vp to Hierusalem. 5 And when we had accomplished those dayes, we departed, and went our way, and they all brought vs on our way, with wyues and children, till we were out of the citie: and we kneeled downe on the shore, and prayed. 6 And when we had taken our leave one of another, we tooke ship, and they returned home againe.

7 And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day. 8 And the next day we that were of Pauls company, departed, and came vnto Cesarea, and we entred into the house of Philip the Euangelist (which was one of the seven) and abode with him.

9 And the same man had foure daughters, virgins, which did prophesie. 10 And as we taried there many dayes, there came downe from Iudea a certayne Prophet, named Agabus. 11 And when he was come vnto vs, hee tooke Pauls gyrdle, and bound his owne hands and feet, and said, Thus sayeth the holy Ghost, So shall the Iewes at Hierusalem binde the man that oweth

καὶ παραδώσουσιν εἰς χεῖρας ἐθνῶν. ¹² Ὡς δὲ ἤκούσαμεν ταῦτα, παρεκαλούμεν ἡμεῖς τε καὶ οἱ ἐντόπιοι, τοῦ μὴ ἀναβαίνειν αὐτὸν εἰς Ἱερουσαλὴμ. ¹³ ἀπεκρίθη δὲ ὁ Παῦλος, | Τί ποιεῖτε κλαίοντες καὶ συνθρύπτοντές μου τὴν καρδίαν; ἐγὼ γὰρ οὐ μόνον δεθῆναι, ἀλλὰ καὶ ἀποθανεῖν εἰς Ἱερουσαλὴμ ἐτοιμὸς ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου Ἰησοῦ. ¹⁴ Μὴ πειδομένους δὲ αὐτοῦ, ἡσυχάσαμεν εἰπόντες, | Τὸ θέλημα τοῦ Κυρίου | γενέσθω. ¹⁵ Μετὰ δὲ τὰς ἡμέρας ταύτας ἀποσκευασάμενοι ἀνεβαίνομεν εἰς Ἱερουσαλὴμ. ¹⁶ συνήλθον δὲ καὶ τῶν μαθητῶν ἀπὸ Καισαρείας σὺν ἡμῖν, ἄγοντες παρ' ᾧ ξενισθῶμεν, Μνάσωνί τινι Κυπρίῳ, ἀρχαίῳ μαθητῇ.

¹⁷ Γενομένων δὲ ἡμῶν εἰς Ἱεροσόλυμα, ἄσμένως ἐδέξαντο ἡμᾶς | οἱ ἀδελφοί. ¹⁸ τῇ δὲ ἐπιούσῃ εἰσῆλθαι ὁ Παῦλος σὺν ἡμῖν πρὸς Ἰάκωβον, πάντες τε παρεγένοντο

¹² Alex. τότε ἀπεκρίθη ὁ Παῦλος καὶ εἶπεν. ¹³ Alex. + Ἰερουσό. ¹⁴ Alex. τοῦ Κυρίου τοῦ Θεοῦ. ¹⁵ Alex. γινέσθω. ¹⁶ Alex. ἐτοιμασάμενοι.

WICLIIF—1380.

thei schain bitake in to hethen mennes hondia.

¹² whiche thing whanne we herden we preiden and thei that werun of that place, that he schulde not go up to ierusalem, ¹³ thanne pou answered and seide, what don ze wepyng & turmentyng meyn herte? for I am redy not onli to be bounden, but also to die in ierusalem, for the name of the lord ihesu, ¹⁴ and whanne we myȝten not counceill hym we werun stille and seiden, the wille of the lord be doon, ¹⁵ and aftir thes daies, we werun made redi, and wenten up to ierusalem, ¹⁶ and summe of the disciplis camen with us fro cesarie, and leden with hem a man isoun of cipre an eold disciple at whom we schulden be herborid, ¹⁷ & whanne we comen to ierusalem: breithren receyveden us wikkli, ¹⁸ and in the day saynge pou entrid with us to iames: and alle the elder men werun gaderid, ¹⁹ whiche whanne he hadde grette: he tolde bi alle thingis, what god hadde don in hethene men bi the mynysterie of him, ²⁰ and whanne thei herden thei magnifyeden god & seiden to hym, brothere thou seest hou many thousandis ben in iewis that han biused to god and alle ben lowers of the lawe? ²¹ and thei herden of thee, that thou techie departyng fro moises of thilke iewis that ben bi hethen men, that seiden that thei owen not to circuncide her sonnes: nether owen to entre bi custum, ²² therfor what is? it bihooneth that the multitude come to gidre, for thei schulen here: that thou art come, ²³ therfor do thou this thing that we seien to thee,

there ben to us foure men, that han a vow on hem, ²⁴ take thou thes men: and halowe thes with hem, longe on hem that thei schame her hedis, and that alle men wite: that the thingis that thei herden of thes ben false, but that thou walkist and thi self keptist the lawe, ²⁵ but

TYNDALE—1534.

shall delyver him into the bondes of the gentyls.

¹² When we hearde this, both we and other of the same place, besought him, that he wolde not goo vp to Ierusalem. ¹³ Then Paul answered and sayde; what do ye wepyng and breakinge myne hert? I am redy not to be bound only, but also to dye at Ierusalem for the name of the Lorde Iesu. ¹⁴ When we coulde not turne his mynde, we ceased sayng: the wyl of the Lorde be fulfilled. ¹⁵ After those dayes we made oure selves redy, and went vp to Ierusalem. ¹⁶ There went with vs also certayne of his disciples of Cesarea, and brought with them one Mnason of Cyprus, an olde disciple with whom we shuld lodge.

¹⁷ And when we were come to Ierusalem, the brethren receaved vs gladly. ¹⁸ And on the morowe Paul went in with vs vnto Iames. And all the elders came to geder. ¹⁹ And when he had saluted them, he tolde by order all thinges that God had wrought amonge the gentyls by his ministracion. ²⁰ And when they hearde it, they glorified the Lorde, and sayde vnto him: thou seist brother, how many thousande Iewes ther are which beleve, and they are all zelous over the lawe. ²¹ And they are informed of the, that thou teachest all the Iewes which are amonge the gentyls, to forsake Moyses, and sayst that they ought not to circuncise their chyldren, nether to live after the customes. ²² What is it therfore? The multitude must nedes come togeder. For they shall heare that thou arte come. ²³ Do therfore this that we saye to thee.

We have .iiii. men, which have a vowe on them. ²⁴ Them take, and purifye thy selfe with them, and do oost on them, that they maye shawe their heades, and all shall knowe that the thinges which they have hearde concernyng the, are nothings: but that thou thy selfe also walkest and kepest the lawe. ²⁵ For as

CRANMER—1539.

gordell, and shall delyuer hym into the handes of the Gentyls.

¹² When we hearde this, both we and other which were of the same place, besought him that he wolde not go vp to Ierusalem. ¹³ Then Paul answered, and sayde: what do ye wepyng and veyngne myns herte? I am redy, not to be bound onely, but also to dye at Ierusalem for the name of the Lorde Iesu. ¹⁴ When we coulde not turne his mynde, we ceased, sayng the wyl of the Lorde be fulfilled. ¹⁵ After those dayes we toke vp oure barthens, and went vp to Ierusalem. ¹⁶ Ther went with vs also certayne of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an olde disciple, with whom we shulde lodge. ¹⁷ And when we were come to Ierusalem, the brethren receaved vs gladly. ¹⁸ And on the morow, Paul went in with vs vnto Iames. And all the elders came togeder. ¹⁹ And when he had saluted them, he tolde by order all thynges, that God had wrought amonge the gentyls by his ministracyon. ²⁰ And when they hearde it, they glorified the Lorde, and sayd vnto him: Thou seest brother, how many thousande Iewes ther are which beleue, and they are all earnest folowers over the lawe. ²¹ And they are informed of the, that thou teachest all the Iewes which are amonge the gentyls, to forsake Moyses: and sayst, that they ought not to circuncyse their chyldren, nether to live after the customes. ²² What is it therfore? The multitude must nedes come togeder. For they shall heare that thou arte come. ²³ Do therfore this, that we saye to thee.

We haue .iiii. men, which haue a vowe on them. ²⁴ Them take, and purifye thy selfe with them, and do oost on them, that they maye shawe their heades: and all shall know, that these thynges which they haue hearde concernyng the, are nothings: but that thou thy selfe also walkest and kepest the lawe. ²⁵ But as

οἱ πρεσβύτεροι. ¹⁹ καὶ ἀσπασάμενος αὐτοὺς, ἐξηγέτο καθ' ἑν ἑκάστον ὃν ἐποίησεν ὁ Θεὸς ἐν τοῖς ἔθνεσι διὰ τῆς διακονίας αὐτοῦ. ²⁰ οἱ δὲ ἀκούσαντες ἐδόξαζον τὸν Κύριον | εἰπὼν τε αὐτῷ, 'Θεωρεῖς ἀδελφε, πόσαι μυριάδες εἰσὶν Ἰουδαίων | τῶν πεπιστευκότων καὶ πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσι. ²¹ κατηχήθησαν δὲ περὶ σοῦ, ὅτι ἀποστασίαν διδάσκεις ἀπὸ Μωσέως τοὺς κατὰ τὰ ἔθνη πάντας | Ἰουδαίους, λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα, μηδὲ τοῖς ἔθεσι περιπατεῖν. ²² τί οὖν ἐστι; πάντως δεῖ πλήθος συνελθεῖν ἀκούσονται γὰρ ὅτι ἐλήλυθας. ²³ τοῦτο οὖν ποιήσον ὅ σοι λέγομεν εἰσὶν ἡμῖν ἄνδρες τέσσαρες εὐχὴν ἔχοντες ἐφ' ἑαυτῶν. ²⁴ τούτους παραλαβὼν ἀγιάσθητι σὺν αὐτοῖς, καὶ δαπάνησον ἐπ' αὐτοῖς, ἵνα ξυρήσωνται τὴν κεφαλὴν, καὶ γινώσκονται πάντες ὅτι ὢν κατήχηται περὶ σοῦ οὐδὲν ἐστιν, ἀλλὰ στοιχεῖς καὶ αὐτὸς τὸν νόμον φυλάσσων. ²⁵ περὶ δὲ τῶν

¹⁹ Alex. ἱεροσόλυμα. ²⁰ Alex. ἀπορίας ἀντιδρ. ἡμέτε. ²¹ Alex. Θεόν. ²² Alex. ἐν τοῖς Ἰουδαίαις. ²³ Alex. = πάντας. ²⁴ Rec. γυναι.

GENEVA — 1557.

gyrdle, and shal deliuer him into the handes of the Gentiles. ¹² But when we heard this, both we and other of the same place, besought hym that he would not go vp to Ierusalem. ¹³ Then Paul answered, and sayd, What do ye weping and breakyng myne heart? I am ready not to be bounde only, but also to dye at Ierusalem, for the Name of the Lord Iesus. ¹⁴ So when we could not turne his mynde, we ceased, saying, The wyl of the Lord be fulfilled.

¹⁵ After those dayes we trusted vp our fardeles and went vp to Ierusalem. ¹⁶ There went with vs also certayne of the disciples of Cosarea, and broght with them one Mnason of Cyprus, an old disciple, with whom we should lodge. ¹⁷ And when we were come to Ierusalem, the brethren receaued vs gladly. ¹⁸ And the next day Paul went in with vs vnto Iames: and all the Elders were there assembled. ¹⁹ And when he had embraced them, he tolde by order all thinges, that God had wrought among the Gentiles by his ministracion. ²⁰ When they heard it, they glorified the Lord, and sayd vnto hym, Thou seest brother, how many thousand Iewes there are which beleue, and they are all zelous of the Lawe. ²¹ Now they are informed of thee, that thou teachest all the Iewes, which are among the Gentiles, to forsake Moses, and saynt, That they ought not to circumcise their chyldren, nether to lyeue after the customes. ²² What is then to be done? the multitude must needs come together: for they shal heare that thou art come.

²³ Do therefore this that we say to thee. We haue foure men, which haue made a vowe. ²⁴ Them take, and purifie thy self with them, and do oost on them, that they may abase their heades: and all shal know, that those thinges, which they haue heard by relation concerning thee, are nothing: but that thou thy self also walkest and kepest the Lawe. ²⁵ For as

RHEIMS — 1582.

Ierues binde in Hierusalem, and shal deliuer him into the handes of the Gentiles.

¹² Vvhich vvhen vve had heard, vve and they that vvhere of the same place, desired him that he would not goe vp to Hierusalem. ¹³ Then Paul answered, and said, Vvhat doe you, vvweeping and afflicting my hart? for I am ready not only to be bound, but to die also in Hierusalem for the name of our Lord Iesus. ¹⁴ And vvhen vve coulde not perswade him, we ceased, saying, The vvill of our Lord be done.

¹⁵ And after these daies, being prepared, vve vvent vp to Hierusalem. ¹⁶ And there came also of the disciples from Casarea vvith vs, bringing vvith them one Iason a Cyprian (vvith vvhom vve should lodge) an old disciple. ¹⁷ And vvhen vve vvhere come to Hierusalem, the brethren receiued vs gladly. ¹⁸ And the day follovvng Paul vvent in vvith vs to Iames, and al the Annuncients vvhere assembled. ¹⁹ Vvhom vvhen he had saluted, he toke particularly vvhat God had done among the Gentiles by his ministerie. ²⁰ But they hearing it, magnified God, and said to him: Thou seest (brother) how many thousands there are among the Iewes that haue beleueed: and al are zealous of the Lawe. ²¹ But they haue heard of thee that thou doest teach those Iewes that are among the Gentiles, to depart from Moyse: saying that they ought not to circumcise their children, nor vvake according to the custome. ²² Vvhat is it then? needes must the multitude assemble: for they vvill heare that thou art come. ²³ Doe this therefore vvchich vve tel thee, There are vvith vs foure men, that haue a vvowe on them. ²⁴ Taking these vvnto thee, sanctifie thy self vvith them: and bestovv on them, that they may abase their heads: and al shal know that the thinges vvchich they heard of thee, are false: but that thy self also vvalkest keeping the Lawe. ²⁵ But

AUTHORISED — 1611.

this gyrdle, and shal deliuer him into the handes of the Gentiles.

¹² And when we heard these things, both wee and they of that place, besought him not to goe vp to Hierusalem. ¹³ Then Paul answered, What means ye to weepe and to breake mine heart? for I am ready, not to be bounde only, but also to die at Hierusalem for the Name of the Lord Iesus. ¹⁴ And when hee would not be perswaded, we ceased, saying, The will of the Lord be done. ¹⁵ And after those daies we tooke vp our carriages, and went vp to Hierusalem. ¹⁶ There went with vs also certaine of the disciples of Cosarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge. ¹⁷ And when we were come to Hierusalem, the brethren receiued vs gladly.

¹⁸ And the day following Paul went in with vs vnto Iames, and all the Elders were present. ¹⁹ And when hee had saluted them, hee declared particularly vvhat things God had wrought among the Gentiles by his ministerie. ²⁰ And when they heard it, they glorified the Lord, and said vnto him, Thou seest, brother, how many thousands of Iewes there are which beleue, and they are all zealous of the Law. ²¹ And they are informed of thee, that thou teachest all the Iewes which are among the Gentiles, to forsake Moses, saying, that they ought not to circumcise their children, neither to walke after the customes. ²² What is it therefore? the multitude must needs come together: for they will heare that thou art come. ²³ Doe therefore this that we say to thee: Wee haue foure men which haue a vow on them. ²⁴ Them take, and purifie thy selfe with them, and be at charges with them, that they may abase their heads: and al may know that those thinges vvherof they were informed concerning thee, are nothing, but that thou thy selfe also walkest orderly, and keepest the Law. ²⁵ As touching the Gentiles which

‘πεπιστευκότων ἐθνῶν ἡμεῖς ἐπεστείλαμεν, κρίναντες ‘μηδὲν τοιούτων τηρεῖν αὐτοὺς, εἰ μὴ φυλάσσεσθαι αὐτοὺς τὸ τε εἰδωλόθυτον καὶ τὸ αἷμα καὶ πνικτὸν καὶ πορνείαν.’ ²⁶ Τότε ὁ Παῦλος παραλαβὼν τοὺς ἄνδρας, τῇ ἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς ἀγνισθεῖς εἰσῆει εἰς τὸ ἱερὸν, διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἀγνισμοῦ, ἕως οὗ προσηνέχθη ὑπὲρ ἐνὸς ἐκάστου αὐτῶν ἡ προσφορά. ²⁷ Ὡς δὲ ἐμελλον αἱ ἐπτὰ ἡμέραι συντελεῖσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ, συνέχεον πάντα τὸν ὄχλον, καὶ ἐπέβαλον τὰς χεῖρας ἐπ’ αὐτὸν, | ²⁸ κρᾶζοντες, ‘Ἄνδρες Ἰσραηλῖται, βοηθεῖτε. οὗτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τούτου πάντα ‘πανταχοῦ διδάσκων’ ἐτι τε ‘καὶ Ἕλληνας εἰσήγαγεν εἰς τὸ ἱερὸν, καὶ κεκοίνωκε τὸν ἅγιον τόπον τούτου.’ ²⁹ Ἦσαν γὰρ προεωρακότες Τρόφιμον τὸν Ἐφέσιον ἐν τῇ πόλει σὺν αὐτῷ, ὃν

^a Alex. = ἡμῶν τοιούτων τηρεῖν αὐτοὺς (i. ἡ).

^a Alex. ἐπ’ αὐτὸν τὰς χεῖρας.

WICLIFFE—1380.

of these that bileuden of hethen men/ we writen demyng that thei absteyne hem fro thing offrid to idols and fro blood, and also fro strangid thing and fro fornicacion; ²⁶ thanne poull took the men, and in the day suyng he was purified with hem: and entrid in to the temple; and schewid the fillyng of dayes of purifyng: til the offryng was offrid for eche of hem;

²⁷ and whanne seven daies weren endid, the iewis that weren of asie, whanne thei saien hym in the temple, stiriden alle the puple & leiden boondis on him ²⁸ & crieden, men of israel helpe ye us; this is the man that agens the puple & the lawe and this place: techith eueri where alle men, more ouer; and hath ledde hethen men in to the temple: and hath defouled this holi place, ²⁹ for thei seien trofymus of effense in the cite with hym, whom thei gesseiden that poull hadde broght in to the temple; ³⁰ and alle the cite was moued: & a reynyng to gidre of the puple was made; & thei token poull and drowen hym out of the temple: and anon the iatis weren closid;

³¹ and whanne thei souyten to sle hym it was teeld to the tribune of the cumpany of knyghtis that al ierusalem is confoundid; ³² whiche anon took knyghtis and centuries: and ranne to hem; and whanne thei hadden seen the tribune and the knyghtis, thei ceciden to smyte poull; ³³ Thanne the tribune cam and caughte hym; and comandid that he were bound with tway chaynes; and axid who he was and what he hadde don; ³⁴ but other crieden other thing among the puple; and whanne he mygt knowe no certyn thing for the noise; he comandid hym to be ledde in to the castel; ³⁵ and whanne poull cam to the grece, it bifille that he was borun of knyghtis for strengthe of the puple; ³⁶ for

TYNDALE—1534.

touchinge the gentyls which beleue/ we have writen and concluded; that they observe no soche thinges: but that they kepe them selves from thinges offred to ydolew/ from blood/ from strangled and from fornicacion. ²⁶ Then the nexte daye Paul toke the men and purified him selfe with them; and entred into the temple; declaringe that he observed the dayes of the purificacion; vntyll that an offering shuld be offred for every one of them.

²⁷ And as the seven dayes shuld have bene ended, the Iewes which were of Asia when they sawe him in the temple; they moved all the people; and layde handes on him; ²⁸ cryinge: men of israel helpe. This is the man that teacheth all men every where agaynst the people; and the lawe; and this place. Moreover also he hath brought Grekes into the temple; and hath polluted this holy place. ²⁹ For they sawe one Trophimus an Ephesian with him in the cyte. Him they supposed Paul had brought into the temple. ³⁰ And all the cyte was moued; and the people swarmed to geder. And they toke Paul and drue him out of the temple; and forthwith the dores were shut to.

³¹ As they went about to kyll him, tydinges came vnto the hye captayne of the soudiers; that all Ierusalem was moued. ³² Which immediatly toke soudiers and vndercaptaynes; and ranne downe vnto them. When they sawe the vpper captayne and the soudiers; they lefte smytynge of Paul. ³³ Then the captayne came neare and toke him; and commanded him to be bounde with two chaynes; and demaunded what he was; and what he had done. ³⁴ And one cryed this; another that amonge the people. And when he coude not knowe the certayntie for the rage; he commanded him to be caryed into the castel. ³⁵ And when he came vnto a grece; it fortunized that he was borne of the soudiers for the violence of the people. ³⁶ For the multitude of the people

CRANMER—1539.

touchyng the gentyls which beleue we have writen and concluded, that they obserue no soche thing: saue onely that they kepe them selves from thynges offred to ydoles, and from blood, and from strangled, and from fornicacion. ²⁶ Then the nexte daye Paul toke the men, and purified him selfe with them and entred into the temple, declaringe that he observed the dayes of the purificacion, vntyll that an offerynge shuld be offered for eueri one of them.

²⁷ And whan the seven dayes were now all most ended, the Iewes which were of Asia (when they sawe him in the temple) moued all the people, and layde handes on him; ²⁸ cryinge: men of israel, helpe. This is the man, that teacheth all men euery where agaynst the people and the lawe, and this place. He hath also brought Grekes into the temple, and hath polluted this holy place. ²⁹ For they had sene with him one in the cite. Trophimus an Ephesian, whom thei supposed that Paul had brought into the temple. ³⁰ And all the cyte was moued, and the people swarmed together. And they toke Paul, and drue him out of the temple, and forth with, the dores were shut.

³¹ As they went about to kyll him, tydinges came vnto the hye captayne of the soudiers, that all Ierusalem was moued. ³² Which immediatly toke soudiers and vndercaptaynes, and ranne downe vnto them. When they sawe the vpper captayne and the soudiers: they lefte smytynge of Paul. ³³ Then the captayne cam neare and toke him, and commanded him to be bounde with two chaynes, and demaunded what he was, and what he had done. ³⁴ And some cryed one thinge, and when he coude not knowe the certayntie for the rage, he commanded him to be caryed into the castel. ³⁵ And when he cam vnto a styre, it fortunized that he was borne of the soudiers for the violence of the people. ³⁶ For the multitude of the

forneyng, forsyng. wryng, following. knyghtis, soldiers. grece, dyuyn, styre.

ἐνόμζον ὅτι εἰς τὸ ἱερόν εἰσήγαγεν ὁ Παῦλος. ²⁰ ἐκινήθη τε ἡ πόλις ὅλη, καὶ ἐγένετο συνδρομὴ τοῦ λαοῦ· καὶ ἐπιλαβόμενοι τοῦ Παύλου, εἴλκον αὐτὸν ἔξω τοῦ ἱεροῦ· καὶ εὐθέως ἐκλείσθησαν αἱ θύραι. ²¹ ζητούντων δὲ αὐτὸν ἀποκτεῖναι, ἀνέβη φάσις τῷ χιλιάρχῳ τῆς σπείρης, ὅτι ὅλη συγκέχυται Ἰερουσαλήμ· ²² ὃς ἐξαυτῆς παραλαβὼν στρατιώτας καὶ ἑκατοντάρχους, κατέδραμεν ἐπ' αὐτούς. οἱ δὲ ἰδόντες τὸν χιλιάρχον καὶ τοὺς στρατιώτας, ἐπαύσαντο τύπτοντες τὸν Παῦλον. ²³ τότε ἐγγίσας ὁ χιλιάρχος ἐπελάβετο αὐτοῦ, καὶ ἐκέλευσε δεθῆναι ἀλύσει διιστί· καὶ ἐπυνθάνετο τίς αὐτὸν εἶη, καὶ τί ἐστὶ πεποιηκώς. ²⁴ ἄλλοι δὲ ἄλλο τι ἔβόων· ἐν τῷ ὄχλῳ μὴ δυνάμενος δὲ γινῶναι τὸ ἀσφαλές διὰ τὸν θόρυβον, ἐκέλευσεν ἀγασθαι αὐτὸν εἰς τὴν παρεμβολήν. ²⁵ ὅτε δὲ ἐγένετο ἐπὶ τοὺς ἀναβαθμοὺς, συνέβη βαστάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν διὰ τὴν βίαν τοῦ ὄχλου. ²⁶ ἠκολούθει γὰρ τὸ

* Alex. πωροχῆ.

† Const. ἱγρίσας δὲ.

* Alex. ἐπιμένον.

GENEVA—1557.

touching the Gentiles which beleue, we haue written, and concluded, that they obserue no such things, but that they kepe them selues from things offered to idoles, and from blood, and from strangled, and from fornication. ²⁰ Then Paul toke the men, and the next day was purified with them, and entred into the temple, declaring that he obserued the dayes of the purification, vntil that an offering should be offered for euery one of them. ²¹ And when the seven dayes were almost ended, the Iewes which were of Asia (when they sawe him in the temple) moued all the people, and layd handes on him,

²² Crying, Men of Israel, helpe: this is the man that teacheth all men euery where, against the people, and the Lawe, and this place: moreover, he hath brought Grekes into the temple, and hath polluted this holy place. ²³ For they had sene before one Trophimus an Ephesian with him in the cite, whom they supposed Paul had brought into the temple. ²⁴ Then all the cite was moued, and the people swarmed together: and they toke Paul, and drewe hym out of the temple: and forthwith the doores were shut. ²⁵ As they went about to kyl him, tydinges came vnto the hye Capitayne of the souldiers, that all Ierusalem was on an vprore. ²⁶ Which immediatly toke souldiers and vnder Captaynes, and ran downe vnto them: and when they saw the hie Capitayne and the souldiers, they left beating of Paul.

²⁷ Then the Capitayne came neare and toke him, and commanded him to be bounde with two chaines: and demanded who he was, and what he had done. ²⁸ And one cryed this, another that, among the people: so when he could not knowe the certaintie for the rage, he commanded hym to be caried into the castle. ²⁹ And when he came vnto the greces, he was borne of the souldiers, for the violence of the people. ³⁰ For the multitude of the

RHEIMS—1582.

concerning them that beleue of the Gentiles, we haue written, decreeing that they should refraine them selues from the immolated to Idols, and blood, and suffocated, and fornication. ²⁰ Then Paul taking the men vnto him, the next day being purified with them entred into the temple, shewing the accomplishment of the daies of the purification, vntil an oblation was offered for euery one of them.

²¹ But while the seven daies were a finishing, those Iewes that were of Asia, when they had seen him in the temple, stirred vp all the people, and laid handes vpon him, ²² crying, Ye men of Israel, helpe: this is the man that against the people and the Lawe and this place teaching all men euery where, hath also moreover brought in Gentiles into the temple, and hath violated this holy place. ²³ (For they had seen Trophimus the Ephesian in the cite with him, whom they supposed that Paul had brought into the temple.)

²⁴ And the whole cite was in an uproare: and there was made a concourse of the people. And apprehending Paul, they drewe him forth of the temple: and immediately the doores were shut. ²⁵ And as they sought to kill him, it was told the Tribune of the band. That all Hierusalem was in a confusion. ²⁶ Vho forthwith taking vnto him souldiers and Centurions, ranne downe to them. Who, when they had seen the Tribune and the souldiers, ceased to strike Paul. ²⁷ Then the Tribune coming neere apprehended him, and commanded him to be bound with two chaines: and he demanded vho he was, and what he had done. ²⁸ And some cried one thing, some another, in the multitude. And whereas he could not knowe the certaintie for the tumult, he commanded him to be led into the castle. ²⁹ And when he was come to the staires, it chaunced that he was caried of the souldiers because of the violence of the people. ³⁰ For

AUTHORISED—1611.

beleue, we haue written and concluded, that they obserue no such thing, save onely that they keepe themselves from things offered to Idoles, and from blood, and from strangled, and from fornication.

²⁰ Then Paul tooke the men, and the next day purifying himselfe with them, entred into the Temple, to signifie the accomplishment of the dayes of purification, vntill that an offering should be offered for euery one of them: ²¹ And when the seven dayes were almost ended, the Iewes which were of Asia, when they saw him in the Temple, stirred vp all the people, and layde hands on him, ²² Crying out, Men of Israel, helpe: this is the man that teacheth all men euery where against the people, and the Law, and this place: and farther brought Greeks also into the Temple, and hath polluted this Holy place. ²³ (For they had sene before with him in the cite, Trophimus an Ephesian, whom they supposed that Paul had brought into the Temple.) ²⁴ And all the city was moued, and the people ran together: and they tooke Paul, and drew him out of the Temple: and forthwith the doores were shut. ²⁵ And as they went about to kill him, tidings came vnto the chiefe Capitaine of the band, that all Hierusalem was in an vprore. ²⁶ Who immediatly tooke souldiers, and Centurions, and ran downe vnto them: and when they saw the chiefe Capitaine and the souldiers, they left beating of Paul. ²⁷ Then the chiefe capitaine came neere, and tooke him, and commanded him to be bound with two chaines, and demanded who he was, and what he had done. ²⁸ And some cried one thing, some another, among the multitude: and when he could not know the certaintie for the tumult, he commanded him to be caried into the castle. ²⁹ And when he came vpon the staires, so it was that he was borne of the souldiers, for the violence of the people. ³⁰ For the multitude of the people

πλήθος τοῦ λαοῦ ³⁷ κρᾶζον, | ³⁸ 'Αἶρε αὐτόν.' ³⁹ Μέλλων τε εἰσαγέσθαι εἰς τὴν παρεμβολὴν ὁ Παῦλος λέγει τῷ χιλιάρχῳ, 'Εἰ ἔξεστί μοι εἰπεῖν τι πρὸς σε; ' Ὁ δὲ ἔφη, 'Ἑλληνιστὶ γινώσκεις; ⁴⁰ οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος ὁ πρὸ τούτων τῶν ἡμερῶν ἀναστατώσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς τετρακισχιλίους ἀνδρας τῶν σικαρίων; ⁴¹ Εἶπε δὲ ὁ Παῦλος, 'Εγὼ ἄνθρωπος μὲν εἰμι Ἰουδαῖος Ταρσεύς, τῆς Κιλικίας οὐκ ἀσήμεν πόλεως πολίτης· δέομαι δέ σου, ἐπίτρεψόν μοι λαλήσαι πρὸς τὸν λαόν.' ⁴² Ἐπιτρέψαντος δὲ αὐτοῦ, ὁ Παῦλος ἐστὼς ἐπὶ τῶν ἀναβαθμῶν κατέσεισε τῇ χειρὶ τῷ λαῷ· πολλῆς δὲ συγῆς γενομένης, προσεφώνησε τῇ Ἑβραϊδὶ διαλέκτῳ λέγων, XXII. 'Ἄνδρες, ἀδελφοὶ καὶ πατέρες, ἀκούσατέ μου τῆς πρὸς ὑμᾶς ¹ ἡνὲν ἀπολογίας.' ² Ἀκούσαντες δὲ ὅτι τῇ Ἑβραϊδὶ διαλέκτῳ προσεφώνει αὐτοῖς, μᾶλλον παρέσχον ἡσυχίαν. καὶ φησιν, ³ 'Εγὼ μὲν εἰμι ἀνὴρ Ἰου-

³⁷ Alex. κράζοντες.

⁴⁰ Alex. = τῷ.

⁴¹ Rec. νῦν.

WICLIFF—1380.

the multitude of puple sud hym : and cried take hym away.

³⁷ & whanne poul bigonne to be led in to the castels : he acide to the tribune, where it is leful to me to speke ouy thing to theco : and he seide ? canst thou greke? ³⁸ where thou art not the egipcian, whiche bifor thes dayes mouedist a noyse : and leddist out in to desert foure thousand of men menaleers? ³⁹ & poul seide to hym, for I am a iow of tharse of cilicie a cite-seyn which cite is not vnkunowen : & I preie thee : suffre me to speke to the puple, ⁴⁰ and whanne he suffrid poul stode in the grece, a bekenyd with the bond to the puple, and whanne a greet silence was made he spake in ebrew tunge and seide.

22. BRITHEREN and fadiris : here ge what resoun I jilde now to you, ² and whanne summe herden, that in ebrew tunge he spake to hem : thei pauen the more seilence, and he seide, ³ I am a man a iow bornn at tharse of cilicie nurichid, & in this cite bisidis the feet of gamaliel taugte bi the truthe of fadiris lawe a louyer of the lawe : as also 3c alle ben to day, ⁴ and I perused this we til to the deeth : byndynge and bitakyng in to holdis men and wymmen, ⁵ as the prince of preestis jildith witnessuge to me, and alle the greetist of birthe, of whom also I took pistis to britheren : and wente to damask, to bringe fro thenc men bounden in to ierusalem : that thei schulden be peyned.

⁶ and it was don while I sode & neigede to damask : at mydday sudynli fro heuene a grote plente of list schoon aboute me, ⁷ and I fil don to the erthe and herde a vois fro heuene seiynge to me, saul saul what pursuest thou me? it is hard to thee to kyke agens the pricke : ⁸ and I answerid, who art thou lord? and he seide to me, I am ihesus of nazareth :

mad. followed. gree. deprece, sirpa. jilde, jild. iouyer. iouyer. seide, want. neigede, drew near.

TYNDALE—1534.

followed after crying: awaye with him.

³⁷ And as Paul shuld have bene caried into the castle, he sayde vnto the hye Captayne: maye I speake vnto the? Which sayde: canst thou speake Greke? ³⁸ Arte not thou that Egyptian which before these dayes made an yproure and ledde out into the wilderness .iiii. thousande men that were murtherers? ³⁹ But Paul myde: I am a man which am a Iewe of Tharsus a cite in Cicill a Citesyn of no vyle cite: I beseeche the soffre me to speake vnto the people. ⁴⁰ When he had geuen him licence, Paul stode on the steppes and beckned with the honde vnto the people, and ther was made a greatesilence. And he spake vnto them in the Ebrue tonge sayinge:

22. YE men, brethern and fathers, heare myne answers which I make vnto you. ² When they heard that he spake in the Ebrue tonge to them, they kept the moore silence. And he sayde: ³ I am verely aman which am a Iewe, borne in Tharsus, a cite in Cicill: nevertheless yet brought vp in this cite at the fete of Gamaliel and informed diligently in the lawe of the fathers, and was fervent mynded to Godwarde, as ye all are this same daye; ⁴ and I persecuted this waye vnto the deeth byndynge and delyveringe into prison bothe men and women, ⁵ as the chefe prest doth beare me witnes, and all the elders: of whom also I receaved letters vnto the brethrew, and went to Damasco to bringe them which were there, bounde vnto Ierusalem for to be penysshed.

⁶ And it fortunad, as I made my iorney and was come nye vnto Damasco aboute none, that sodenly ther shone from heauen a greates lyght rounde aboute me, ⁷ and I fell vnto the erth, and heard a voyce sayinge vnto me: Saul, Saul, why persecutest thou me? ⁸ And I answered: what arte thou Lorde? And he sayd vnto

CRANMER—1539.

people followed after, crying: awaye with him.

³⁷ And whan Paul begonne to be caried into the castle, he sayde vnto the hye Captayne: maye I speake vnto the? Which sayde: Canst thou speake Greke? ³⁸ Art not thou that Egyptian, which before these dayes madest an yproure, and leddest out into the wyldernes .iiii. thousande men that were murtherers? ³⁹ But Paul sayde: I am a man which am a Iewe of Tharsus a cite in Cicill, a Citesyn of no vyle cytie, I beseeche the soffre me to speake vnto the people. ⁴⁰ And when he had geuen him lycence, Paul stode on the steppes, and beckened with the hande vnto the people: and when ther was made a great sylence, he spake vnto them in the hebrue tonge sayinge.

23. MEN, brethern and fathers, heare myne answers which I make now vnto you. ² When they heard that he spake in the Ebrue tonge to them, they kept the more sylence. And he sayeth, ³ I am verely a man which am a Iewe borne in Tharsus, a cytie in Cicyll: nevertheless yet brought vp in this cytie, at the fete of Gamaliel, and informed diligently in the lawe of the fathers, and was fervent mynded to God warde, as ye all are this same daye, and ⁴ I persecuted this waye vnto the deeth byndynge and delyveringe into prison both men and women, ⁵ as the chefe prest doth beare me witness, and all the estate of the elders: of whom also I receaved letters vnto the brethern, and went to Damasco to bringe them (which were there bounde) vnto Ierusalem for to be penysshed.

⁶ And it fortunad (that as I made my iorney and was come nye vnto Damasco aboute none) sodenly ther shone from heauen a great lyght rounde aboute me, ⁷ and I fell vnto the erth, and heard a voyce saying vnto me: Saul, Saul, why persecutest thou me? ⁸ And I answered: what art thou Lorde? And he sayde vnto

δαῖος, γεγεννημένος ἐν Ταρσῷ τῆς Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ παρὰ τοὺς πόδας Γαμαλιήλ, πεπαιδευμένος κατὰ ἀκρίβειαν τοῦ πατρώου νόμου, ζηλωτὴς ὑπάρχων τοῦ Θεοῦ, καθὼς πάντες ὑμεῖς ἐστε σήμερον ὅς ταύτην τὴν ὁδὸν ἐδίωξα ἄχρι θανάτου, δεσμεύων καὶ παραδιδούς εἰς φυλακὰς ἀνδρας τε καὶ γυναῖκας, ὥς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι, καὶ πᾶν τὸ πρεσβυτέριον παρ' ὧν καὶ ἐπιστολὰς δεξάμενος πρὸς τοὺς ἀδελφούς, εἰς Δαμασκὸν ἐπορευόμην, ἄξων καὶ τοὺς ἐκείσε ὄντας, δεδεμένους εἰς Ἱερουσαλὴμ, ἵνα τιμωρηθῶσιν. ἐγένετο δέ μοι πορευομένῳ καὶ ἐγγιζόντι τῇ Δαμασκῷ περὶ μεσημβρίαν ἐξαίφνης ἐκ τοῦ οὐρανοῦ περιαστράφαι φῶς ἱκανὸν περὶ ἐμέ. ἔπεσόν τε εἰς τὸ ἔδαφος, καὶ ἤκουσα φωνῆς λεγούσης μοι, Σαούλ, Σαούλ, τί με διώκεις; Ἐγὼ δὲ ἀπεκρίθην, Τίς εἰ κύριε; Εἶπέ τε πρὸς με, Ἐγὼ εἰμι Ἰησοῦς ὁ

1 Alex. = αἰν.

2 Alex. Ἰησοῦ.

GENEVA—1557.

people folowed after crying, Away with him. 37 And as Paul shulde haue been carried into the castle, he sayd vnto the hye Captayne, May I speake vnto thee? Which sayd, Canst thou speake Greeke? 38 Art not thou that Egyptian, which before these dayes made an vprere, and led out into the wyldernes foure thousande men that were murtherers? 39 Then Paul sayd, I am a man which am a Iewe, and citizen of Tarsus, a famous citie in Cilicia, and I beseeche thee suffer me to speake vnto the people. 40 And when he had giuen him licence, Paul stode on the steppes, and beckened with the hand vnto the people: and when there was made great silence, he spake vnto them in the Hebrew tongue, saying,

22. YE men, brethren and fathers, heare my defence which I now make vnto you. 2 (When they heard that he spake in the Hebrew tongue to them, they kept the more silence, and he sayd,) 3 I am verily a man which am a Iewe, borne in Tarsus, a citie in Cilicia: neuerthelesse, yet brought vp in this citie, at the feet of Gamaliel, and instructed according to the perfect maner of the Lawe of the fathers, and was seruent mynded to Godwarde, as ye all are this same day. 4 And I persecuted this way vnto the death, hyndyng and deliueying into prison bothe men and women.

5 As the chiefe Priest doth beare me wytnes, and all the state of the Elders: of whome also I receaued letters vnto the brethren, and went to Damascus to bryng them which were there bounde vnto Ierusalem, for to be punished. 6 And so it was, as I made my iorney and was come nyc vnto Damascus about noone, that suddenly ther shone from heauen a great lyght rounde about me, 7 So I fel vnto the earth and heard a voyce, saying vnto me, Saul, Saul, why persecutest thou me? 8 Then I answered, Who art thou Lord?

RHEIMS—1582.

the multitude of the people folowed, crying, Away with him.

37 And when Paul began to be brought into the castel, he saith to the Tribune, Is it lawfull for me to speake some thing to thee? Vnto whome said, Canst thou speake Greeke? 38 Art not thou the Egyptian that before these daies did raise a tumult, and didst lead forth into the desert foure thousand men that were murderers? 39 And Paul said to him, I am a man truly a Iewe of Tarsus, a citizen not of an obscure citie of Cilicia. And I desire thee, permit me to speake to the people. 40 And when he had permitted him, Paul standing on the staires, beckened with his hand to the people. and great silence being made, he spake vnto them in the Hebrew tongue, saying.

22. MEN brethren and fathers, heare what account I doe render now vnto you. 2 (And when they had heard that he spake to them in the Hebrew tongue, they did the more keepe silence. 3 And he saith,) I am a man a Iewe, borne at Tarsus in Cilicia, but brought vp in this citie, at the feet of Gamaliel instructed according to the veritie of the law of the fathers, an emulatur of the Law as also al you are this day: 4 who persecuted this way vnto death, binding and deliueying into custodies men and women, 5 as the high Priest doth giue me testimonie, and al the ancients, of whom receiuing letters also to the brethren, I went to Damascus, that I might bring them thence bound to Iherusalem, to be punished. 6 And it came to passe as I was going, and dravving nigh to Damascus at midday, suddenly from heauen there shone round about me much light: 7 and falling on the ground, I heard a voice saying to me, Saul, Saul, why persecutest thou me? 8 And I answered, Vvho art thou Lord? And he

AUTHORISED—1611.

folowed after, crying, Away with him. 37 And as Paul was to be led into the castle, he said vnto the chiefe Captaine, May I speake vnto thee? Who said, Canst thou speake Greeke? 38 Art not thou that Egyptian which before these daies made an vprere, and leddest out into the wilderness foure thousand men that were murtherers? 39 But Paul said, I am a man which am a Iewe of Tarsus, a city in Cilicia, a citizen of no mean city: and I beseech thee suffer me to speak vnto the people. 40 And when hee had giuen him licence, Paul stood on the staires, and beckened with the hand vnto the people: and when there was made a great silence, he spake vnto them in the Hebrew tongue, saying.

22. MEN, brethren, and fathers heare ye my defence which I make now vnto you. 2 (And when they heard that hee spake in the Hebrew tongue to them, they kept the more silence: and he saith,) 3 I am verily a man which am a Iew borne in Tarsus a citie in Cilicia, yet brought vp in this citie at the feet of Gamaliel, and taught according to the perfect maner of the law of the fathers, and was zealous towards God, as yee all are this day.

4 And I persecuted this way vnto the death, binding and deliueying into prisons both men and women, 5 As also the high Priest doth beare me witnesse, and all the estate of the elders: from whom also I received letters vnto the brethren, and went to Damascus, to bring them which were there, bound vnto Ierusalem, for to be punished.

6 And it came to passe, that as I made my iourney, and was come nigh vnto Damascus about noone, suddenly there shone from heauen a great light round about me. 7 And I fell vnto the ground, and heard a voyce saying vnto mee, Saul, Saul, why persecutest thou me? 8 And I answered, who art thou, Lord? And he said vnto

Ναζωραῖος ὃν σὺ διώκεις. ⁹ Οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς ἐθεάσαντο, ⁹ καὶ ἔμφοβοι ἐγένοντο· τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι. ¹⁰ εἶπον δὲ, Τί ποιήσω κύριε; Ὁ δὲ Κύριος εἶπε πρὸς με, Ἀναστὰς πορεύου εἰς Δαμασκόν· κακεῖ σοι λαληθήσεται περὶ πάντων ὧν τέτακται σοι ποιῆσαι. ¹¹ Ὡς δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκείνου, χειραγωγούμενοι ὑπὸ τῶν συνόντων μοι, ἦλθον εἰς Δαμασκόν. ¹² Ἀνανίας δέ τις, ἀγὴρ εὐσεβὴς κατὰ τὸν νόμον, μαρτυρούμενος ὑπὸ πάντων τῶν κατοικοῦντων Ἰουδαίων, ¹³ ἐλθὼν πρὸς με καὶ ἐπιστὰς εἶπέ μοι, Σαοὺλ ἀδελφε, ἀνάβλεψον. Καγὼ αὐτῇ τῇ ὥρᾳ ἀνέβλεψα εἰς αὐτόν. ¹⁴ ὁ δὲ εἶπεν, Ὁ Θεὸς τῶν πατέρων ἡμῶν προεχειρίσατό σε γυνῶναι τὸ θέλημα αὐτοῦ, καὶ ἰδεῖν τὸν δίκαιον, καὶ ἀκοῦσαι φωνὴν ἐκ τοῦ στόματος αὐτοῦ. ¹⁵ ὅτι ἔση μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους, ὧν ἑώρακας καὶ ἤκουσας.

* Alex. = καὶ ἔμφοβοι ἐγένοντο.

* Rec. τοῦ Κυρίου.

WICHIF—1380.

whom thou persecutest, ⁹ and thei that werun with me: sizen but the list but thei herden not the vois of him that spake with me; ¹⁰ and I seide, lord what schal I do? and the lord seide to me, rise thou and go to damask and there it schal be seid to thee of alle thingis, whiche it bihoueth thee to do; ¹¹ and whanne I say not for the clerete of that list I was ledde bi the hond of felowis and I cam to damask.

¹² and a man many that bi the lawe hadde witnessynge of alle iewis dwellynge in damask: ¹³ cam to me and stood nyz and seide to me, saul brother bihold, and in the same ourc I biheld in to hym; ¹⁴ and he seide, god of oure fadris hath bifor ordeyned thee: that thou schulddest knowe the wille of hym; and schulddest se the rightful man: and here the vois of his mouth; ¹⁵ for thou schalt be his witness to alle men of tho thingis: that thou hast seyn and herd; ¹⁶ and now what dwellest thou? rise up and be baptised and wasche away thi synnes bi the name of hym clepid to help.

¹⁷ and it was don to me as I turned agen in to ierusalem and preid in the temple: that I was made in rauychynge of soule; ¹⁸ and I sij hym seiynge to me, bi; thou and go out fro the cite of ierusalem for thei schuld not rescoue thy witnessynge of me; ¹⁹ and I seide, lord thei witen that I was closynge to gidre in to prisoun and betynge bi synagogis hem that biueden in to thee; ²⁰ and whanne the blood of steuene thi witnesse was schelde out I stood nyz; and consentid and kepte the clothis of men that slouen hym; ²¹ and he seide to me, go thou for I schal sende thee fer to naciounis;

²² and thei herden hym til this word and thei reioiced her vois and seiden, take

TYNDALE—1534.

me: I am Iesus of Nazareth whom thou persecutest. ⁹ And they that were with me, sawe verely alyght and were a frayde: but they herde not the voyce of him that spake with me. ¹⁰ And I sayde: what shall I do Lorde? And the Lorde sayde vnto me: Arise and goo into Damasco and there it shalbe tolde the of all thinges which are apoynted for the to do. ¹¹ And when I sawe nothyng for the brightnes of that light, I was loide by the honde of them that were with me, and came into Damasco.

¹² And one Ananias a perfect man, and as pertaynyng to the lawe, havinge good reporte of all the Iewes which there dwelt; ¹³ came vnto me, and stode and sayd vnto me: Brother Saul, loke vp. And that same houre I receaved my sight and sawe him. ¹⁴ And he sayde, the God of oure fathers hath ordeyned the before, that thou shuldest knowe his will, and shuldest se that which is rightfull, and shuldest heare the voyce of his mouth: ¹⁵ for thou shalt be his witnes vnto all men of tho thinges which thou hast sene and herde. ¹⁶ And now: why tarrest thou? Arise and be baptised, and wasche awaye thy synnes, in callinge on the name of the Lorde.

¹⁷ And it fortuneth, when I was come agayne to Ierusalem and prayde in the temple, that I was in a trance; ¹⁸ and sawe him sayinge vnto me. Make haste, and get the quickly out of Ierusalem: for they will not receave thy witnes that thou bearest of me. ¹⁹ And I sayde: Lorde they knowe that I presoned, and bet in every synagoge them that beleved on the. ²⁰ And when the blood of thy witnes Steven was shedd, I also stode by, and consented vnto his death, and kept the rayment of them that slewe him. ²¹ And he sayde vnto me: departe, for I will sende the a farr hence vnto the Gentyls.

²² They gave him audience vnto this worde, and then lifte vp their voyces and

CRANMER—1530.

me: I am Iesus of Nazareth, whom thou persecutest. ⁹ And they that were with me: sawe verely a lyghte and were afraide: but they herde not the voyce of him that spake with me. ¹⁰ And I sayde: what shall I do Lorde? And the Lord sayd vnto me: Arise and go into Damasco, and there it shalbe tolde the of all thinges, which are apoynted for the to do. ¹¹ And when I sawe nothyng for the bryghtnes of that lyght, I was led by the hande of them that were with me, and came into Damasco.

¹² And one Ananias a perfect man, (and as pertaynyng to the lawe havinge good reporte of all the Iewes which there dwelt) ¹³ cam vnto me, and stode, and sayde vnto me: Brother Saul, receave thy sight, And the same houre I receaved my syght, and sawe him. ¹⁴ And he sayd: the God of oure fathers hath ordeyned the before, that thou shuldest knowe his will, and shuldest heare the voyce of his mouth: ¹⁵ for thou shalt be hym witnes vnto all men of those thynges, which thou hast sene and herd. ¹⁶ And now: why tarrest thou? Arise, and be baptised, and wasche awaye thy synnes in callinge on the name of the Lorde. ¹⁷ And it fortuneth, that when I was come agayne to Ierusalem and prayde in the temple, I was in a trance, ¹⁸ and sawe him sayinge vnto me: Make haste, and get the quickly out of Ierusalem: for they will not receave thy wytnes that thou bearest of me.

¹⁹ And I sayde: Lord, they knowe, that I presoned and bet in every synagoge them that beleved on the. ²⁰ And when the blood of thy wytnes Steven was shedd, I also stode by, and consented vnto his death, and kept the rayment of them that slewe him. ²¹ And he sayd vnto me departe, for I will sende the a farr hence vnto the Gentyls.

²² They gave hym audience vnto this worde, and then lyfte vp their voyces and

seyen, and. any, now. clepid, called. by, beside. rauychynge, murthering. witen, knowe.

¹⁶ καὶ νῦν τί μέλλεις; ἀναστὰς βάπτισαι καὶ ἀπόλουνσαι τὰς ἁμαρτίας σου, ἐπι-
 καλεσάμενος τὸ ὄνομα αὐτοῦ. | ¹⁷ Ἐγένετο δέ μοι ὑποστρέψαντι εἰς Ἱερου-
 σαλὴμ, καὶ προσευχομένου μου ἐν τῷ ἱερῷ, γενέσθαι με ἐν ἐκστάσει, ¹⁸ καὶ ἰδεῖν
 αὐτὸν λέγοντά μοι, Σπεῦσον καὶ ἔξελθε ἐν τάχει ἐξ Ἱερουσαλὴμ· διότι σὺ
 παραδέξονται σου τὴν μαρτυρίαν περὶ ἐμοῦ. ¹⁹ Καγὼ εἶπον, Κύριε αὐτοὶ
 ἐπίστανται, ὅτι ἐγὼ ἡμῖν φυλακίζων καὶ δέρων κατὰ τὰς συναγωγὰς τοὺς
 πιστεύοντας ἐπὶ σέ· ²⁰ καὶ ὅτε ἔξερχετο τὸ αἶμα Στεφάνου τοῦ μάρτυρός σου,
 καὶ αὐτὸς ἡμῖν ἐφροσῶς καὶ συνευδοκῶν, καὶ φυλάσσω τὰ ἱμάτια τῶν
 ἀναιρῶντων αὐτόν. ²¹ Καὶ εἶπε πρὸς με, Πορεύου, ὅτι ἐγὼ εἰς ἔθνη μακρὰν
 ἐξαποστελῶ σε.

²² Ἦκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ λόγου, καὶ ἐπῆραν τὴν φωνὴν αὐτῶν

^a Alex. ἔρχεται.

^b Rec. + τῇ ἀναρῶντι αὐτοῦ.

GENEVA—1557.

And he sayd to me, I am Iesus of Nazareth, whome thou persecutest.

⁹ Moreover they that were with me, sawe verely a light and were afraide: but they heard not the voyce of him that spake with me. ¹⁰ And I sayd, What shal I do Lord? And the Lord sayd vnto me, Arise, and go into Damascus: and there it shalbe tolde thee of all thinges, which are appointed for thee to do. ¹¹ So when I could not see for the bryghtnes of that light, I was led by the hande of them that were with me, and came into Damascus. ¹² And one Ananias a godly man as pertayning to the Lawe, hauing good reports of all the Iewes which dwelt there, ¹³ Came vnto me, and stode, and sayd vnto me, Brother Saul, receaue thy sight: and that same houre I looked vpon him.

¹⁴ And he sayd, The God of our fathers hath ordeyned thee, that thou shouldest knowe his wil, and shouldest ac that Iuste one, and shouldest heare the voyce of his mouth. ¹⁵ For thou shalt be hys wytnes vnto all men of those thinges, which thou hast sene and heard. ¹⁶ Now therefore why tariest thou? Arise and be baptized, and wash away thy synnes, in calling on the Name of the Lord. ¹⁷ And so when I was come agayne to Ierusalem, and prayed in the temple, I was in a trance, ¹⁸ And sawe him saying vnto me, Make haste, and get thee quickly out of Ierusalem: for they wyl not receaue thy wytnes that thou bearest of me.

¹⁹ Then I sayd, Lord they know that I prisoned, and bet in euery Synagoge, them that belene on thee. ²⁰ And when the blood of thy wytnes Steuen was shed, I also stode by, and consented vnto his death, and kept the clothes of them that slew him. ²¹ Then he sayd vnto me, Departe, for I wil send thee a farre hence, vnto the Gentiles.

²² And they gaue hym audience vnto this worde, but then they lift vp their

RHEIMS—1583.

said to me, I am Iesus of Nazareth, whom thou persecutest. ¹⁰ And they that were with me, sawe the light in deede, but the voice they heard not of him that spake with me. ¹¹ And I said, What shal I doe Lord? And our Lord said to me, Arise and goe to Damascus: and there it shal be tolde thee of all things that thou must doe.

¹² And whereas I did not see for the brightnesse of that light, being led of my companions by the hand, I came to Damascus. ¹³ And one Ananias, a man according to the Lawe hauing testimonie of all the Iewes inhabitants, ¹⁴ coming to me, and standing by me, said to me, Brother Saul, looke vp. And I the self same houre looked vp on him. ¹⁵ But he said, The God of our fathers hath pre-ordained thee, that thou shouldest know his wil, and see that Iust one, and heare a voice from his mouth: ¹⁶ because thou shalt be his witnes to al men, of those things which thou hast sene and heard.

¹⁷ And now what tariest thou? Rise vp, and be baptized, and wash away thy sinnes inuocating his name. ¹⁸ And it befell me returning into Hierusalem, and praying in the temple, that I was in a trance, ¹⁹ and saw him saying vnto me, Make hast, and depart quickly out of Hierusalem: because they wil not receaue thy testimonie of me. ²⁰ And I said, Lord, they know that I did cast into prison and beate in euery synagoge them that beleued in thee. ²¹ And when the blood of Steuen thy witnes was shed, I stode by and consented, and kept the garments of them that killed him. ²² And he said to me, Goe, for into the Gentiles a farre wil I send thee.

²² And they heard him vntil this vword, and they lifted vp their voice, saying,

AUTHORISED—1611.

me, I am Iesus of Nazareth whom thou persecutest. ⁹ And they that were with me saw indeede the light, and were afraid: but they heard not the voice of him that spake to me. ¹⁰ And I said, What shall I doe, Lord? And the Lord sayd vnto me, Arise, and goe into Damascus, and there it shall be tolde thee of all things which are appointed for thee to doe. ¹¹ And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

¹² And one Ananias, a deuout man according to the law, hauing a good report of all the Iewes which dwelt there, ¹³ Came vnto me, and stood, and said vnto me, Brother Saul, receiue thy sight. And the same houre I looked vp vpon him. ¹⁴ And he sayd, The God of our fathers hath chosen thee, that thou shouldest know his wil, and see that Iust one, and shouldest heare the voyce of his mouth. ¹⁵ For thou shalt be his witnes vnto al men, of what thou hast sene and heard. ¹⁶ And now, why tariest thou? Arise, and be baptized, and wash away thy sinnes, calling on the name of the Lord.

¹⁷ And it came to passe, that when I was come againe to Hierusalem, euen while I prayed in the temple, I was in a trance, ¹⁸ And saw him saying vnto mee, Make haste, and get thee quickly out of Hierusalem: for they will not receiue thy testimony concerning me. ¹⁹ And I said, Lord, they know that I imprisoned, and beat in euery synagoge them that beleued on thee. ²⁰ And when the blood of thy martyr Steuen was shed, I also was standing by, and consenting vnto his death, and kept the raiment of them that slew him. ²¹ And he said vnto me, Depart: for I will send thee farre hence, vnto the Gentiles.

²² And they gaue him audience vnto this word, and then lift vp their voices, and

λέγοντες, 'Αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦτον οὐ γὰρ καθήκεν αὐτὸν ζῆν.' ²³ Κραυγα-
ζόντων δὲ αὐτῶν, καὶ ῥεπτούντων τὰ ἱμάτια, καὶ κοινορτὸν βαλλόντων εἰς τὸν
ἀέρα, ²⁴ ἐκέλευσεν αὐτὸν ὁ χιλιάρχος εἰσάγεσθαι εἰς τὴν παρεμβολήν, εἰπὼν
μάστιξεν ἀνετάξεσθαι αὐτὸν, ἵνα ἐπιγνῶ δι' ἣν αἰτίαν οὕτως ἐπεφώνουν αὐτῷ.
²⁵ ὡς δὲ προέτειναν αὐτὸν τοῖς ἱμαῖσι, εἶπε πρὸς τὸν ἐστώτα ἐκατόνταρχον ὁ
Παῦλος, 'Εἰ ἄνθρωπον Ῥωμαῖον καὶ ἀκατάκριτον ἔξεστιν ὑμῖν μαστίξαι;' ²⁶ Ἀκού-
σας δὲ ὁ ἐκατόνταρχος, προσελθὼν ἀπήγγειλε τῷ χιλιάρχῳ λέγων, 'Τί μέλλεις
'ποιεῖν; ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός ἐστι.' ²⁷ Προσελθὼν δὲ ὁ χιλιάρχος εἶπεν
αὐτῷ, 'Λέγε μοι, σὺ Ῥωμαῖός εἶ;' Ὁ δὲ ἔφη, 'Ναί.' ²⁸ Ἀπεκρίθη τε ὁ χιλιάρ-
χος, 'Εγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἐκτησάμην.' Ὁ δὲ Παῦλος
ἔφη, 'Εγὼ δὲ καὶ γεγέννημαι.' ²⁹ Εὐθέως οὖν ἀπέστησαν ἀπ' αὐτοῦ οἱ μέλλοντες

* Rec. καθήκεν.

* Rec. ἄγισθαι.

* Rec. προέτειναν.

* Alex. τῷ χιλιάρχῳ ἀπήγγειλε.

* Rec. + "ὄρη.

* Rec. + d.

WICLIF—1380.

away fro the erthe suche a maner man
for it is not leful: that he lyue. ²³ &
whanne thei criolen and kesten away her
clothis, and threwen dust in to the air:
²⁴ the tribune comaundid hym to be ledde
in to castels, and to be betun with scour-
gis, and to be turmentid: that he wist
for what cause thei criolen so to hym;
²⁵ and whanne thei hadden bounde hym
with cordis poul seide to a centurien
standynge nys to hym, where it is leful
to you to scourge a romayn and vn-
dampned? ²⁶ & whanne this thing was
herd: the centurien wente to the tribune and
teeld to hym and seide, what art thou to
doynge? for this man is a citeseyn of rome;
²⁷ and the tribune cam nys: and seid to
hym, sey thou to me where thou art a
romayn? and he seid, yhe, ²⁸ and the
tribune newered, I with mythe summe
gat this freedom, & poul seide, and I was
borun a citeseyn of rome, ²⁹ therfor
anon thei that schulden haue turmentid
hym departiden away fro hym, and the
tribune dredde afir that he wist that he
was a citeseyn of rome, and for he hadde
bounden him.

³⁰ but in the day wynghe he wolde wite
more diligencly for what cause he were
accusid of the iewis and vnbounde hym,
and comaundid preestis and al the coun-
cill to come to gidre, and he brouyte
forth poul and set him among hem.

23. AND poul biheeld in to the coun-
cill: and seide, britheren I with alle
good conscience hane lyued bifor god til
in to this day, ² and many prince of
preestis comaundid to men that stoden
nys to hym that thei schulden smyte his
mouth: ³ thanne poul seide to hym, thou
whitid walle god smyte the, thou settist
and demest me bi the lawe, & agens the
lawe thou comaundist me to be smytun;
⁴ and thei that stoden nys: seiden, curist
thou the highest preest of god? ⁵ and poul
seide, britheren I wist not that he is

TYNDALE—1534.

sayde: a waye with soche a felowe from
the erth: yt is pitie that he shuld live.
²³ And as they cryed and cast of their
clothes, and threue dust into the ayer;
²⁴ the captayne bade him to be brought
into the castles, and comaunded him to
be scourged, and to be examined; that he
myght knowe wherfore they cryed on
him. ²⁵ And as they bounde him with
thonges, Paul sayde vnto the Centurion
that stode by: Ys it lawfull for you to
scourge a man that is a Romain and vn-
condempned? ²⁶ When the Centurion
hearde that, he went, and tolde the vpper
captayne sayinge: What intendest thou
to do? This man is a Romaine.

²⁷ Then the vpper captayne came, and
sayde to him: tell me, art thou a Ro-
mayne? He sayde: Yee. ²⁸ And the
captayne answered: with a grete some
obtayned I this freedom. And Paul sayde:
I was fre borne. ²⁹ Then straight waye
departed from him, they which shuld haue
examyned him. And the hye captayne
also was a frayde, after he knewe that he
was a Romaine: because he had bounde
him.

³⁰ On the morowe because he wolde
haue knowen the certayntie wherfore he
was accused of the Iewes, he loaned him
from his bondes, and comaunded the hye
Prestes and all the counsell to come
together, and brought Paul, and set him
before them.

23. PAUL behelde the counsell and
sayde: men and brethren, I haue lived
in all good conscience before God vntill
this daye. ² The hye prest Ananias com-
maunded them that stode by to smyte
him on the mouth. ³ Then sayde Paul to
him: God smyte the thou payntyd wall.
Sittest thou and indigest me after the
lawe: and comaundest me to be smytten
contrary to the lawe? ⁴ And they that
stode by, sayde: ruylest thou Goddes
hye preste? ⁵ Then sayd Paul: I wist

CRANMER—1539.

sayd: awaye with soche a felowe from
the erth: for it is no reason that he
shuld lyue. ²³ And as they cryed, and
cast of their clothes, and threue dust into
the ayer, ²⁴ the captayne comaunded
hym to be brought into the castles, and
bad that he shulde be scourged, and to
be examined, that he myght knowe, wher-
fore they cryed so on hym. ²⁵ And when
they bounde hym with thonges, Paul
sayde vnto the Centurion that stode by:
him: Is it lawfull for you to scourge a
man that is a Romaine and vncondempned?
²⁶ When the Centurion harde that, he
went and tolde the vpper Captayne say-
ing: What intendest thou to do? For
this man is (a citezen) of Rome.

²⁷ Then the vpper Captayne came, and
sayd vnto him: tell me, art thou a Ro-
mayne? He sayd: Yee. ²⁸ And the cap-
taine answered, with a grete some ob-
tayned I this freedom: And Paul sayde:
I was fre borne. ²⁹ Then straight waye
departed from him they which shulde
haue examined hym. And the hye Cap-
taine also was afrayde, after he knewe
that he was a Romaine and because he
had bounde him.

³⁰ On the morow (because he wolde haue
knowne the certayntie wherfore he was
accused of the Iewes) he loaned him from
his bondes, and comaunded the hye
Prestes and all the counsell to come
together and brought Paul forth, and set
him before them.

23. PAUL behelde the counsell, and
sayd: men and brethren I hane lyued in
all good conscience before God vntill this
daye. ² And the hye prest Ananias com-
maunded them that stode by, to smyte
hym on the mouth:

³ Then sayde Paul vnto hym: God shall
smyte the thou paynted wall. Sittest thou
and indigest me after the lawe: and com-
maundest me to be smytten contrary to
the lawe? ⁴ And they that stode by, sayde
reuylest thou Goddes hye Preste? ⁵ Then
sayde Paul: I wist not brethren, that he

αὐτὸν ἀνετάζειν. καὶ ὁ χιλιάρχος δὲ ἐφοβήθη, ἐπυγνοῦς ὅτι Ῥωμαῖός ἐστι, καὶ ὅτι ἦν αὐτὸν δεδεκώς.

²⁰ Τῇ δὲ ἐπαύριον βουλόμενος γινῶναι τὸ ἀσφαλές, τὸ τί κατηγορεῖται ἡ παρά τῶν Ἰουδαίων, ἔλυσεν αὐτὸν, καὶ ἐκέλευσεν συνελθεῖν τοὺς ἀρχιερεῖς καὶ πᾶν τὸ συνέδριον, καὶ καταγαγὼν τὸν Παῦλον ἔστησεν εἰς αὐτούς. XXIII. Ἀτεινίσας δὲ ὁ Παῦλος τῷ συνεδρίῳ εἶπεν, Ἄνδρες ἀδελφοί, ἐγὼ πάσῃ συνειδήσει ἀγαθῇ πεπολίτευμαι τῷ Θεῷ ἄχρι ταύτης τῆς ἡμέρας. ²¹ Ὁ δὲ ἀρχιερεὺς Ἀνανίας ἐπέταξε τοῖς παρεστῶσιν αὐτῷ, τύπτειν αὐτοῦ τὸ στόμα. ²² τότε ὁ Παῦλος πρὸς αὐτὸν εἶπε, Τύπτειν σε μέλλει ὁ Θεός, τοίχῃ κεκοιμημένε· καὶ σὺ κάθη κρίνων με κατὰ τὸν νόμον, καὶ παρανομῶν κελεύεις με τύπτεσθαι; ²³ Οἱ δὲ παρεστῶτες εἶπον, Τὸν ἀρχιερέα τοῦ Θεοῦ λοιδορεῖς; ²⁴ Ἐφη τε ὁ Παῦλος, Οὐκ ᾔδεις

* Alex. ἡπῶ. † Rec. + ἀπὸ τῶν ἱερῶν. ‡ Rec. ἰδιῶν. § Rec. ὅλων. || Rec. + αὐτῶν. * Alex. (τῷ συνεδρίῳ) ὁ Παῦλος

GENEVA—1557.

voyce, and sayd, Away with suche a fellowe from the earth, for it is not mete that he shulde live. ²⁰ And as they cried and cast of their clothes, and threw dust into the ayre, ²¹ The Captaine bade him to be brought into the castle, and commaunded him to be scourged, and examined, that he might know wherefore they cried so on hym. ²² And as they bounde hym with thonges, Paul sayd vnto the Centurion that stood by, Is it lawfull for you to scourge a man that is a Romaine, and not condemned? ²³ When the Centurion heard that, he went and tolde the vpper Captaine, saying, Take heed what thou doest, for this man is a Romaine. ²⁴ Then the vpper Captaine came, and sayd to him, Tel me, art thou a Romaine? And he sayd, Yea.

²⁴ And the Captaine answered, With a great summe obtayned I this freedom. But Paul sayd, I was free borne. ²⁵ Then straight way they departed from him, which shulde haue examined him: and the hye Captaine also was afraide, after he knewe that he was a Romaine: and because he had bounde him. ²⁶ On the next day, because he wolde haue knowen the certaintie wherefore he was accused of the Jewes he lowsed him from his bondes, and commaunded the hye Priestes and all theyr Counsell to come together: and brought Paul and set him before them.

23. AND Paul behelde the Council. and sayd, Men and brethren, I haue in all good conscience versed God vntill this day. ²⁴ And the hye Priest Ananias commaunded them that stood by, to smyte him on the mouth. ²⁵ Then sayd Paul to him, God will smite thee thou paynted wall: dost thou sitte to iudge me after the Lawe, and commaundest me to be smitten contrary to the Lawe? ²⁶ And they that stood by, sayd, Reuilest thou Goddes hye Prieste? ²⁷ Then sayd Paul, I wist not

RHEIMS—1582.

Away with such an one from the earth: for it is not mete he should live. ²⁰ And when they cried out, and threw of their garments, and cast dust into the aire, ²¹ the Tribune commaunded him to be carried into the castle, and to be beaten with whippes, and that he should be tormented: to know for what cause they did so crye at him. ²² And when they had bound him very straight with thonges, Paul saith to the Centurion standing by him: Is it lawfull for you to whippe a man that is a Romaine and vcondemned?

²³ Which the Centurion hearing, went to the Tribune, and told him, saying, What wilt thou doe? for this man is a citizen of Rome. ²⁴ And the Tribune commaung, said to him, Tel me, art thou a Romaine? But he said, Yea. ²⁵ And the Tribune answered, I obtained this citie with a great summe. And Paul said, But I was also borne to it. ²⁶ Immediately therefore they departed from him that were to torment him. The Tribune also feared after he vnderstande that he was a citizen of Rome, and because he had bound him. ²⁷ But the next day meaning to know more diligently for what cause he was accused of the Iewes, he loosed him, and commaunded the Priests to come together and all the Council: and bringing forth Paul, he set him among them.

23. AND Paul looking vpon the Council, said, Men brethren, I with al good conscience haue conuersed before God, vntill this present day. ²⁴ And the high Priest Ananias commaunded them that stood by him, to smite him on the mouth. ²⁵ Then Paul said to him, God shal strike thee, thou vilited vvall. And thou sitting iudget me according to the law, and contrarie to law dost thou commaund me to be smitten? ²⁶ And they that stood by, said, Dost thou reuile the high Priest of God? ²⁷ And Paul said, I knewe not,

AUTHORISED—1611.

said, Away with such a fellow from the earth: for it is not fit that hee should live. ²⁰ And as they cried out, and cast off their clothes, and threw dust into the aire. ²¹ The chiefe captaine commaunded him to be brought into the castle, and had that hee should bee examined by scourging: that he might know wherefore they cried so against him. ²² And as they bound him with thonges, Paul said vnto the Centurion that stood by, Is it lawfull for you to scourge a man that is a Romaine, and vcondemned? ²³ When the Centurion heard that, he went and told the chiefe captaine, saying, Take heede what thou doest, for this man is a Romaine.

²⁴ Then the chiefe captaine came; and said vnto him, Tell me, art thou a Romaine? He said, Yea. ²⁵ And the chiefe captaine answered, With a great summe obtained I this freedom. And Paul said, But I was free borne. ²⁶ Then straightway they departed from him which should haue examined him: and the chiefe captaine also was afraid after he knew that he was a Romaine, and because he had bound him. ²⁷ On the morrow, because he would haue knowen the certaintie wherefore he was accused of the Iewes, he loosed him from his bands, and commaunded the chiefe Priests, and all their Council to appeare, and brought Paul downe, and set him before them.

23. AND Paul earnestly beholding the council, said, Men and brethren, I haue lived in all good conscience before God vntill this day. ²⁴ And the high Priest Ananias commaunded them that stood by him, to smite him on the mouth. ²⁵ Then said Paul vnto him, God shall smite thee, thou whitened wall: for sittest thou to iudge mee after the Law, and commaundest mee to be smitten contrary to the Law? ²⁶ And they that stood by, sayd, Reuilest thou Gods high Priest? ²⁷ Then said Paul, I wist not,

* Or, vilited him.

‘ἀδελφοί, ὅτι ἐστὶν ἀρχιερέως γέγραπται γάρ, “Ἀρχοντα τοῦ λαοῦ σου οὐκ ἔρεῖς “κακῶς.”’ Ἐγὼ δὲ ὁ Παῦλος ὅτι τὸ ἐν μέρος ἐστὶ Σαδδουκαίων, τὸ δὲ ἕτερον Φαρισαίων, ἔκραζεν ἐν τῇ συνεδρίῳ, “Ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι, υἱὸς “Φαρισαίου” περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι.” Τοῦτο δὲ αὐτοῦ λαλήσαντος, ἐγένετο στάσις τῶν Φαρισαίων καὶ τῶν Σαδδουκαίων, καὶ ἐσχίσθη τὸ πλῆθος. Σαδδουκαῖοι μὲν γὰρ λέγουσι μὴ εἶναι ἀνάστασιν, μηδὲ ἄγγελον μήτε πνεῦμα· Φαρισαῖοι δὲ ὁμολογοῦσι τὰ ἀμφότερα. ἐγένετο δὲ κραυγὴ μεγάλη καὶ ἀναστάντες οἱ γραμματεῖς τοῦ μέρους τῶν Φαρισαίων διμάχοντο λέγοντες, “Οὐδὲν κακὸν εὐρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ· εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ ἢ ἄγγελος.”¹⁰ Πολλῆς δὲ γενομένης στάσεως, εὐλαβηθεὶς ὁ χιλιάρχος μὴ διασπασθῇ ὁ Παῦλος ὑπ’ αὐτῶν, ἐκέλευσε τὸ στράτευμα καταβάν

⁸ Alex. Φαρισαίων.⁹ Alex. Σαδδουκαίων καὶ (τῶν) Φαρισαίων.¹⁰ Alex. μήτε.¹¹ Alex. s. τινες τῶν Φαρισαίων s. τινες

τῶν γραμμ. τοῦ μέρ. τῶν Φ.

¹² Rec. + μὴ ἰσχυροῦμαι.

WICLIFFE—1380.

prince of preestis for it is writun, thou schalt not curse the prince of thi puple,

⁶ but poul wist that o part was of saduceis and the uthir of fariseis, and he cried in the counceill, britheren I am a farisei the sone of fariseis, I am demed of the hope and of aysenysynge of deed men, and whanne he hadde seid this thing: discepcion was made bitwixe the furisies and the saduceis, and the multitude was departid, ⁸ for saduceis seien that no reynge agen of dede men is: nethir aungel nethir spirit, but farisies knowlecchen ever etlich, ⁹ & a greet crye was made: a summe of farisies risen up, and fourten seynge, we fynde no thing of yuel in this man: what if a spirit ether an aungel spake to hym?

¹⁰ and whanne greet discepcion was made, the tribune dredde lest poul schulde be [to] drawn of hem, and he comaundid knyghts to go down: and to take hym fro the myddil of hem, & to lede hym in to castel, ¹¹ and in the nyzt saynge: the lord stood nyzt to hym and seide, be thou stidfast, for as thou hast witnessid of me in ierusalem: so it bihoueth thee to witness also at rome.

¹² and whanne the day was come: summe of the iewis gaderiden hem and made a vow and seiden, that thei schulden nether ete ne drynke: til thei slouen poul, ¹³ and there weren mo thanne fourti men that made this swerynge to god, ¹⁴ and thei wenten to the pryncis of preestis and elder men and seiden, with deuocioun we han arowid that we schulu not fast any thing til we slen poul, ¹⁵ now therefore make ye knowun to the tribune with the counceill that he brynge hym forth to you as if ye schulden knowe summe thing more certeynli of hym, and we ben redi to sle hym, bifor that he come.

¹⁶ and whanne the sone of poulis stier

TYNDALE—1534.

not brethren, that he was the hye preste. For it is writun, thou shalt not curse the ruler of thy people.

⁶ When Paul perceaved that the one parte were Saducees, and the other Pharisees: he cryed oute in the counsell. Men and brethren, I am a Pharisee, the sone of a Pharisee. Of the hope, and resurrection from death, I am iudged.

⁷ And when he had so sayde, ther arose a debate betwene the Pharisees and the Saducees, and the multitude was divided.

⁸ For the Saducees saye that ther is no resurrection: nether angell, nor sprete. But the Pharisees graunt bothe. ⁹ And ther arose a great crye, and the Scribes which were of the Pharisees parte, arose & strove sayinge: we fynde none evyll in this man. Though a sprete or an angell hath apared to him, let vs not stryve agaynst God.

¹⁰ And when ther arose greute debate, the captayne fearyng, lest Paul shuld have bene pluckt asunder of them, comaunded the souldiers to go doune, and to take him from amonge them, and to bringe him into the castel. ¹¹ The nyght folowyng, God stode by him and sayde: Be of good cheere Paul: for as thou hast testifid of me in ierusalem, so must thou beare witnes at Rome.

¹² When daye was come, certayne of the Jewes gaddered them selves to goder, and made a vow, sayinge that they wolde nether ete nor drynke till they had killed Paul. ¹³ They were aboute .xl. which had made this conspircioun. ¹⁴ And they cam to the chefe prestes and elders, and sayde: we have bounde oure selves with a vowe, that we will eate nothyng untill we have slayne Paul. ¹⁵ Now therefore geve ye knowlege to the vpper captayne and to the counsell, that he bringe him forth vnto vs to morow, as though we wolde knowe some thinge more perfectly of him. But we (or ever he come neare) are redy in the meane season to kill him.

¹⁶ When Pauls sisters sonne hearde of

CRANMER—1539.

was the hye preste. For it is written: thou shalt not curse the ruler of thy people.

⁶ When Paul perceived that the one parte were Saducees, and the other Pharisees, he cryed out in the council: Men and brethren, I am a Pharisee, the sone of a Pharisee. Of the hope and resurrection from death, I am iudged.

⁷ And when he had so sayde, ther arose a debate betwene the Pharisees and the Saducees and the multitude was divided.

⁸ For the Saducees saye, that ther is no resurrection, nether angell, nor sprete: But the pharisees graunt bothe.

⁹ And ther arose a great crye: and when the Scribes which were of the Pharisees parte arose, they strons sayinge: we fynde none evyll in this man. Though a sprete or an angell hath apared to hym, lett vs not stryve agaynst God.

¹⁰ And when ther arose greute debate, the captayne (fearyng, lest Paul shuld have bene pluckt asunder of them) comaunded the souldiers to go downe, and to take him from amonge them, and to bringe hym into the castel.

¹¹ The nyght folowyng, God stode by hym, and sayde: be of good cheere Paul: for as thou hast testifid of me in ierusalem, so must thou beare wytnes also at Rome. ¹² And when it was daye, certayne of the Jewes gathered them selves together, and made a vowe, sayinge: that they wolde nether eate nor dryncke, till they had kyllid Paul. ¹³ They were moo then fortye men, which had made this conspircioun. ¹⁴ And they came to the chefe Prestes and elders, and sayde: we have bounde oure selues with a vowe, that we will eate nothyng, vntill we haue slayne Paul.

¹⁵ Now therefore geue ye knowlege to the vpper captayne and to the counsell, that he bringe him forth vnto vs to morow, as though we wolde knowe some thinge more perfectly of him. But we (or ever he come neare) are redy to kyll hym.

¹⁶ When Pauls systers sonne hearde of

Wid. bene. o. san. domod. iud. g. aysenysynge, resurrection. dyantid. diatid. yuel. evyl. knyght. souldiers. saynge, following. deuocioun, devotion.

ἀρπάσαι αὐτὸν ἐκ μέσου αὐτῶν, ἄγειν τε εἰς τὴν παρεμβολήν.

¹¹ Τῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστὰς αὐτῷ ὁ Κύριος εἶπε, 'Θάρσει· ὡς γὰρ διεμαρ-
' τύρω τὰ περὶ ἐμοῦ εἰς Ἱερουσαλὴμ, οὕτω σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι.
¹² Γενομένης δὲ ἡμέρας, ποιήσαντες ¹³ συστροφὴν οἱ Ἰουδαῖοι, ἀνεθεμάτισαν ἑαν-
τοὺς, λέγοντες μήτε φαγεῖν μήτε πιεῖν ἕως οὗ ἀποκτείνωσι τὸν Παῦλον· ¹⁴ ἦσαν
δὲ πλείους τεσσαράκοντα οἱ ταύτην τὴν συνωμοσίαν ¹⁵ πεποιηκότες· οἵτινες
προσελθόντες τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις εἶπον, 'Αναθέματι ἀνεθεμα-
' τίσαμεν ἑαυτοὺς, μηδεὶς γεύσασθαι ἕως οὗ ἀποκτείνωμεν τὸν Παῦλον.
' οὖν ὑμεῖς ἐμφανίσατε τῷ χιλιάρχῳ σὺν τῷ συνεδρίῳ, ὅπως αὐρίον· ¹⁶ αὐτὸν
' καταγάγῃ· ¹⁷ πρὸς ὑμᾶς, ὡς μέλλοντας διαγινώσκειν ἀκριβέστερον τὰ περὶ αὐτοῦ·
' ἡμεῖς δὲ, πρὸ τοῦ ἐγγίσει αὐτὸν, ἑτοιμοὶ ἐσμεν τοῦ ἀνελεῖν αὐτόν.' ¹⁸ Ἀκούσας

¹ Alex. φοβηθεῖς.² Const. καταβῆναι καί.³ Rec. + Παῦλε.⁴ Rec. τινες τῶν Ἰουδαίων συστροφὴν.⁵ Alex. παρούμενοι.⁶ Alex. = αὐτοὺς.⁷ Alex. καταγάγῃ αὐτόν.⁸ Alex. εἰς.

GENEVA—1557.

brethren that he was the hye Priest: for it is written, Thou shalt not curse the Ruler of thy people. ⁶ When Paul perceived that the one parte were Sadducees, and the other Pharisees, he cried out in the Counsel, Men and brethren, I am a Pharise, the sonne of a Pharise, I am accused of the hope and resurrection of the dead.

⁷ And when he had so sayd, ther arose a debate betweene the Pharisees and the Sadducees, and the multitude was divided.

⁸ For the Sadducees say that there is no resurrection, nether Angel, nor sprite: but the Pharisees graunt bothe.

⁹ Then ther arose a great crye: and the Scribes which were of the Pharisees parte, arose and stroue, saying, We finde none euill in this man: if a sprite or an Angel hath appeared to hym, let vs not stryue agaynst God.

¹⁰ And when ther arose great debate, the Captaine, fearing lest Paul should haue bene pulled in peeces of them, commaunded the souldiers to go downe, and to take him from among them, and to bring him into the castel.

¹¹ The night following, God stode by him and sayd, Be of good chere Paul: for as thou hast testified of me in Ierusalem, so must thou beare wytnes also at Rome.

¹² And when the day was come, certaine of the Iewes gathered them selues together, and made a solenne othe, saying, That they wolde nether eat nor drinke, tyl they had kylled Paul.

¹³ They were more then fourtie, which had made this conspiracie.

¹⁴ And they came to the chiefe Priest and Elders, and sayd, We haue bounde our selues with a solenne othe, that we wil eat nothing, until we haue slayne Paul.

¹⁵ Now therefore, geue ye and the Council know-
lege to the vpper Captain, that he bring him furth vnto you to morrow, as though he wolde knowe some thing more perfectly of him: and we, or euer he come neere, are ready to kyl him.

¹⁶ When Pauls sisters sonne heard of

RHEIMS—1582.

brethren, that he is the high Priest. For it is written: *The prince of thy people thou shalt not mispenke.* ⁶ And Paul knowing that the one part was of Sadducees, and the other of Pharisees, he cried out in the Council, Men brethren, I am a Pharisee, the sonne of Pharisees: of the hope and resurrection of the dead am I judged. ⁷ And when he had said these things, there rose dissension betwene the Pharisees and Sadducees, and the multitude was diuided. ⁸ For the Sadducees say there is no resurrection, nor Angel, nor spirit: but the Pharisees confesse both. ⁹ And there was made a great crye. And certaine of the Pharisees rising vp, stroue saying, We finde no euill in this man, what if a spirit hath spoken to him, or an Angel?

¹⁰ And when there was risen great dissension, the Tribune fearing lest Paul should be torne in peeces by them, commaunded the souldiers to goe downe, and to take him out of the middes of them, and to bring him into the castel. ¹¹ And the night following our Lord standing by him, said, Be constant: for as thou hast testified of me in Hierusalem, so must thou testifie at Rome also.

¹² And when day was come, certaine of the Iewes gathered them selues together, and vowed them selues, saying, that they would neither eate nor drinke till they killed Paul. ¹³ And they were more then fourtie men that had made this conspiracie: ¹⁴ who came to the chiefe priests and the ancients, and said, By execration we haue vowed our selues, that we will eate nothing, till we kill Paul. ¹⁵ Now therefore geue you knowlege to the Tribune with the Council, that he bring him forth to you, as if you meant to knowe some more certaintie touching him. But we, before he come neere, are ready for to kill him.

¹⁶ Which when Pauls sisters sonne had

AUTHORISED—1611.

brethren, that he was the high Priest: For it is written, Thou shalt not speake euill of the ruler of thy people. ⁶ But when Paul perceived that the one parte were Sadducees, and the other Pharisees, hee cryed out in the Council, Men and brethren, I am a Pharisee, the sonne of a Pharisee: of the hope and resurrection of the dead, I am called in question. ⁷ And when hee had so said, there arose a diuention betwene the Pharisees and the Sadducees: and the multitude was diuided. ⁸ For the Sadducees say that there is no resurrection, neither Angel, nor spirit: but the Pharisees confesse both. ⁹ And there arose a great cry: and the Scribes that were of the Pharisees part arose, and stroue, saying, We finde no euill in this man: but if a spirit or an Angel hath spoken to him, let vs not fight against god.

¹⁰ And when there arose a great discussion, the chiefe captaine fearing lest Paul should haue bene pulled in peeces of them, commaunded the souldiers to goe downe, and to take him by force from among them, and to bring him into the Castle.

¹¹ And the night following, the Lord stood by him, and saide, Be of good cheere, Paul: for as thou hast testified of mee in Hierusalem, so must thou beare witnesse also at Rome.

¹² And when it was day, certaine of the Iewes banded together, and bound themselves vnder a curse, saying, that they would neither eate nor drinke till they had killed Paul. ¹³ And they were more then fourty which had made this conspiracie. ¹⁴ And they came to the chiefe Priests and Elders, and sayd, Wee haue bound our selues vnder a great curse, that we will eate nothing untill wee haue slaine Paul. ¹⁵ Now therefore ye with the Council, signifie to the chiefe captaine that he bring him downe vnto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or euer he come neere, are ready to kill him.

¹⁶ And when Pauls sisters sonne heard of

¹ Or, with an oath of execration.

δὲ ὁ υἱὸς τῆς ἀδελφῆς Παύλου τὸ ἐνεδρον, παραγεύμενος καὶ εἰσελθὼν εἰς τὴν παρεμβολήν, ἀπήγγειλε τῷ Παύλῳ. ¹⁷ προσκαλεσάμενος δὲ ὁ Παῦλος ἓνα τῶν ἑκατοντάρχων, ἔφη, 'Τὸν νεανίαν τοῦτον ἀπάγαγε πρὸς τὸν χιλιάρχον· ἔχει γάρ τι ἀπαγγεῖλαι αὐτῷ.' ¹⁸ Ὁ μὲν οὖν παραλαβὼν αὐτὸν ἤγαγε πρὸς τὸν χιλιάρχον, καὶ φησιν, 'Ὁ δέσμιος Παῦλος προσκαλεσάμενός με ἠρώτησε, τοῦτον τὸν νεανίαν ἀγαγεῖν πρὸς σε, ἔχοντά τι λαλήσαι σοι.' ¹⁹ Ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ ὁ χιλιάρχος, καὶ ἀναχωρήσας κατ' ἰδίαν ἐπυνθάνετο, 'Τί ἐστὶν ὃ ἔχεις ἀπαγγεῖλαι μοι;' ²⁰ Εἶπε δὲ, 'Ὅτι οἱ Ἰουδαῖοι συνέθεντο τοῦ ἐρωτῆσαι σε, ὅπως αὔριον εἰς τὸ συνέδριον καταγάγῃς τὸν Παῦλον, ὡς μέλλοντές τι ἀκριβέστερον πυνθάνεσθαι περὶ αὐτοῦ.' ²¹ σὺ οὖν μὴ πεισθῇς αὐτοῖς· ἐνεδρεύουσι γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους τεσσαράκοντα, οἵτινες ἀνεθεμάτισαν ἐαυτοὺς μήτε

* Rec. τὴν ἑνέστη.

* Alex. μίλλον.

WICLIFFE—1380.

hadde herd the aspies: he cam and entrid in to the castels and toold to poult, ¹⁷ and poult clepid to hym oon of the centurions and seide, lede this yung man to the tribune, for he hath somme thing to schewe to hym, ¹⁸ and he took hym and ledde to the tribune: and seide, poult that is bounden preied me, to lede to thee this yung man, that hath somme thing to speke to thee, ¹⁹ & the tribune took his hond and wente with hym assidis half and axed hym, what thing is it that thou hast to schewe to me? ²⁰ and he seide, the iewis ben acordid to preie thee, that to morowe thou brynge forth poult in to the counceill: as if thei schuld enquire somme thing more certeynly of hym, ²¹ but bicause thou not to hem, for mo thanne fourti men of hem aspien hym, whiche han awoid that thei schuld not ete nether drynke til thei sleen hym, and now thei ben redi abyngge thi bihest.

²² Therfor the tribune leste the yonge man: and comaundide: that he schulde speke to no man: that he hadde made these thingis knowun to hym, ²³ and he clepid to gidre twei centurions: and he seide to hem, make ye redi twei hundred knyghtis: that thei go to cesarie and horse men secanti and spere men twei hundred: fro the thirde our of nyght, ²⁴ and make ye redi a hors for poult to ride on to lede hym safe to felix the president: for the tribune drede lest the iewis wolden take hym bi the weye and sle hym and afurward he myzte be chalengid as he hadde take money, ²⁵ and wroto to him a pistil, conteynyng these thingis, ²⁶ claudius lissas to the best felix president: helthe, ²⁷ this man that was take of the iewis and bi ganne to be slayn, I cam up on hem with myn oset, and delyuerid hym fro hem whanne I knewe that he was a romayn, ²⁸ and I wold write the cause whiche thei puttilen agens hym:

TYNDALE—1534.

their layinge awayte, he went and entred into the castle, and tolde Paul. ¹⁷ And Paul called one of the vnder captaynes vnto him, and sayde: bringe this yonge man vnto the hye captayne: for he hath a certayne thinge to shewe him. ¹⁸ And he toke him, and sayd: Paul the prisoner called me vnto him and prayed me to bringe this yonge man vnto the, which hath a certayne matter to shewe the.

¹⁹ The hye captayne toke him by the hond, and went a parte with him out of the waye: and axed him: what hast thou to saye vnto me? ²⁰ And he sayd: the Iewes are determined to desyre the that thou woldest brynge forth Paul to morowe into the counsell, as though they wolde enquire somewhat of him more perfectly. ²¹ But folowe not their mynides: for ther hye in wayte for him of them, moe then .xl. men, which have bounde them selves with a vowe, that they will nether eate ner drinke till they have killed him. And now are they redy, and loke for thy promes.

²² The vpper captayne let the yonge man departe and charged: as thou tell it out to no man that thou hast shewed these thinges to me. ²³ And he called vnto him two vnder captaynes, sayinge: make redy two hundred souldiers to go to Cesarea, and horsmen threscore and ten, and spere men two hundred, at the thyrd houre of the nyght. ²⁴ And delyvre them beastes that they maye ret that they maye put Paul on, and bringe him safe vnto Felix the hye debite, ²⁵ and wrote a letter in this maner.

²⁶ Claudius Lissas vnto the most mighty ruler Felix, sendeth gretinges. ²⁷ This man was taken of the Iewes, and shuld have bene killed of them. Then cam I with souldiers and rescued him, and perceived that he was a Romayne. ²⁸ And when I wold have knowen the cause,

CRANMER—1539.

their layinge a wayte, he went, and entred into the castle, and tolde Paul. ¹⁷ And Paul called one of the vnder captaynes vnto him, and sayde, bringe this yonge man vnto the hye captayne: for he hath a certayne thing to shewe him. ¹⁸ And he toke him and brought him to the hye captayne, and sayde: Paul the prisoner called me vnto him, and prayed me to brynge this yonge man vnto the, which hath a certayne matter to shewe the.

¹⁹ The hye captayne toke him by the hand, and went with him out of the waye: and asked him: what is it that thou hast to tell me? ²⁰ And he sayde: the Iewes are determined to desyre the, that thou woldest brynge forth Paul to morow into the counsell, as though they wolde enquire somewhat of him more perfectly. ²¹ But folowe not thou their mynides: for ther hye in wayte for him of them, moe then fortye men, which have bounde them selves with a vowe, that they wyl nether eate ner drinke, till they have killed him. And now are they ready, and loke that thou shuldest promes.

²² The vpper captayne then let the yonge man departe, and charged hym sayenge, as thou tell it out to no man, that thou hast shewed these thynges to me. ²³ And he called vnto him two vnder Captaynes, sayinge: make ready two hundred souldiers to go to Cesarea, and horsmen threscore and ten, and spere men two hundred, at the thirde houre of the nyght. ²⁴ And delyuer them beastes, that they maye ret Paul on, and bringe him safe vnto Felix the hye debyte (For he dyd feare lest happilye the Iewes shulde take hym awaye and kyll hym, and he hym selfe shulde be afterwarde blamed, as though he wolde take money) ²⁵ and he wrote a letter after this maner.

²⁶ Claudius Lysias vnto the most mighty ruler Felix, sendeth gretynge. ²⁷ This man was taken of the Iewes, and shuld have bene kylled of them. Then came I with souldiers, and rescued him, and perceived that he was a Romayne. ²⁸ And when I wold have knowen the cause,

‘φαγεῖν μήτε πιεῖν ἕως οὗ ἀνέλωσιν αὐτόν· καὶ νῦν ἑτοιμοὶ εἰσι προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν.’ ²¹ ‘Ὁ μὲν οὖν χιλιάρχος ἀπέλυσε τὸν νεανίαν, | παραγγεῖλας μηδεὶ ἐκκαλῆσαι, “Ὅτι ταῦτα ἐνεφάνισας πρὸς με.” ²² Καὶ προσκαλεσάμενος δύο τινὰς τῶν ἑκατοντάρχων εἶπεν, “Ἐτοιμάσατε στρατιώτας διακοσίους, ὅπως πορευθῶσιν ἕως Καισαρείας, καὶ ἵππεῖς ἐβδομήκοντα, καὶ δεξιολάβους διακοσίους, ἀπὸ τρίτης ὥρας τῆς νυκτός· ²³ κτήνη τε παραστήσαι, ἵνα ἐπιβιβάσαιντες τὸν Παῦλον διασώσωσι πρὸς Φήλικα τὸν ἡγεμόνα.” ²⁴ γράψας ἐπιστολὴν περιέχουσαν τὸν τύπον τοῦτον· ²⁵ “Κλαύδιος Λυσίας τῷ κρατίστῳ ἡγεμόνι Φήλικι χαίρειν. ²⁶ Τὸν ἄνδρα τοῦτον συλληφθέντα ὑπὸ τῶν Ἰουδαίων, καὶ μέλλοντα ἀναιρεῖσθαι ὑπ’ αὐτῶν, ἐπιστὰς σὺν τῷ στρατεύματι ἐξειλόμην αὐτόν, | μαθὼν ὅτι Ῥωμαῖός ἐστι. ²⁷ βουλόμενος δὲ γινῶναι τὴν αἰτίαν δι’ ἣν ἐνεκάλουν αὐτῷ,

‘Alex. πρίστωρ.

” Alex. = αὐτόν.

GENEVA—1557.

their laying away, he went and entred into the castle, and tolde Paul. ¹⁷ And Paul called one of the vnder Captaynes vnto hym, and sayd, Bring this yonge man vnto the hye Captayne: for he hath a certayne thyng to shewe him. ¹⁸ And he toke him, and brought him to the hye Captayne, and sayd, Paul the prisoner called me vnto him, and prayed me to bring this yong man vnto thee, which hath a certayne matter to shewe thee.

¹⁹ The hye Captayne toke him by the hand, and went a parte with him out of the way, and asked him, What hast thou to shewe vnto me? ²⁰ And he sayd, The Iewes are determinyd to desire thee, that thou wouldest bring forth Paul to morrow into the Council, as though they wolde inquire some what of him more perfectly. ²¹ But folowe not thou their myndes: for ther lye in wayte for him of them, more then fourtie men, which haue bounde thee with a solemne othe, that they wil neither eat nor drinke, tyl they haue kylled him: and now are they ready, and lke that thou shouldest promise. ²² The vpper Captayne then let the yonge man departe, and charged him, saying, Se thou disclose to no man, that thou hast shewed these thynges to me.

²³ And he called vnto him two certeyn vnder Captaynes, saying, Make ready two hundred souldiers to go to Cesarea, and horemen threescore and ten, and two hundred, with dartes at the thirde houre of the nyght. ²⁴ And let them make ready an horse that Paul being set on, may be brought safe vnto Felix the hye Deputie. ²⁵ And he wrote a letter in this maner. ²⁶ Claudius Lysias vnto the moste myghty Rular Felix, sendeth gretynges. ²⁷ This man was taken of the Iewes, and shulde haue bene kylled of them: but I came with souldiers, and rescued him, perceauing that he was a Romaine. ²⁸ And when I wolde haue knowen the cause, wherfore

RHEIMS—1582.

heard, of their lying in vwaite, he came and entred into the castle and told Paul. ¹⁷ And Paul calling to him one of the Centurions, said, Bring this yong man to the Tribune, for he hath some thing to tel him. ¹⁸ And he taking him, brought him to the Tribune, and said, The prisoner Paul desired me to bring this yong man vnto thee, hauing some thing to say to thee. ¹⁹ And the Tribune taking him by the hand, went aside with him apart, and asked him, What is it that thou hast to tel me? ²⁰ And he said, The Iewes haue agreed to desire thee, that to morrow thou wilt bring forth Paul into the Council, as though they meant to inquire some more certainte touching him. ²¹ But doe not thou credite them, for there lie in vwaite for him more then fourtie men of them, vvch haue vowed neither to eate nor to drinke, til they kil him: and they are now ready, expecting thy promise.

²² The Tribune therefore dismissed the yong man, commanding that he should speake to no man that he had notified these thynges vnto him. ²³ And calling two Centurions, he said to them, Make ready two hundred souldiers, to goe as farr as Caesaría, and scientie horsemen, and launces two hundred, from the third houre of the night: ²⁴ and prepare beasts, that setting Paul on, they might bring him safe to Felix the President. (For he feared lest perhaps the Iewes might take him away, and kil him, and him self afterward should sustaine reproche, as though he vvould haue taken money) ²⁵ vvriting a letter containing this much.

²⁶ Claudius Lysias to the most excellent President Felix, greeting. ²⁷ This man being apprehended of the Iewes, and ready to be killed of them, I coming in vvith the hand deliuered him, vnderstanding that he is a Romaine: ²⁸ and meaning to know the cause that they objected

AUTHORISED—1611.

their laying in wait, hee went and entred into the castle, and told Paul. ¹⁷ Then Paul called one of the Centurions vnto him, and said, Bring this young man vnto the chiefe captaine: for he hath a certayne thing to tell him. ¹⁸ So he took him, and brought him to the chiefe captaine, and said, Paul the prisoner called me vnto him, and prayed me to bring this yong man vnto thee, who hath something to say vnto thee. ¹⁹ Then the chiefe captaine tooke him by the hand, and went with him aside priuately, and asked him, What is that thou hast to tell me? ²⁰ And he said, The Iewes haue agreed to desire thee, that thou wouldest bring downe Paul to morrow into the Council, as though they would enquire somewhat of him more perfectly.

²¹ But do not thou yeeld vnto them: for there lie in wait for him of them more then fourtie men, which haue bound themselves with an othe, that they will neither eate nor drinke, till they haue killed him: and now are they ready, looking for a promise from thee.

²² So the chiefe captaine then let the yong man depart, and charged him, See thou tell no man, that thou hast shewed these thynges to me. ²³ And he called vnto him two Centurions, saying, Make ready two hundred souldiers to goe to Cesarea, and horemen threescore and ten, and spearmen two hundred, at the thirde houre of the night. ²⁴ And provide them beasts, that they may set Paul on, and bring him safe vnto Felix the gouernour. ²⁵ And hee wrote a letter after this manner: ²⁶ Claudius Lysias, vnto the most excellent Gouernour Felix, sendeth greeting. ²⁷ This man was taken of the Iewes and should haue bene killed of them: Then came I with an armie, and rescued him, hauing vnderstood that he was a Romaine. ²⁸ And when I would haue knowen the cause

κατήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν· ²⁹ ὃν εὖρον ἐγκαλούμενον περὶ ζητημάτων τοῦ νόμου αὐτῶν, μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν ἔγκλημα ἔχοντα. | ³⁰ μνησθείσης δὲ μοι ἐπιβουλῆς· εἰς τὸν ἄνδρα μέλλειν ἔσεσθαι ὑπὸ τῶν Ἰουδαίων, ἐξαυτῆς ἐπεμψα πρὸς σε, παραγγείλας καὶ τοῖς κατηγοροῖς λέγειν τὰ πρὸς αὐτὸν ἐπὶ σοῦ. * Εἰρήσω. | ³¹ Οἱ μὲν οὖν στρατιῶται, κατὰ τὸ διατεταγμένον αὐτοῖς, ἀναλαβόντες τὸν Παῦλον, ἤγαγον διὰ τῆς νυκτὸς εἰς τὴν Ἀντιπατρίδα. ³² τῇ δὲ ἐπαύριον ἑάσαντες τοὺς ἵπκεις πορεύεσθαι σὺν αὐτῷ, ὑπέστρεψαν εἰς τὴν παρεμβολήν· ³³ οἵτινες εἰσελθόντες εἰς τὴν Καισάρειαν, καὶ ἀναδόντες τὴν ἐπιστολὴν τῷ ἡγεμόνι, παρέστησαν καὶ τὸν Παῦλον αὐτῷ. ³⁴ ἀναγνούς δὲ, καὶ ἐπερωτήσας ἐκ ποίας ἐπαρχίας ἐστὶ, καὶ πυθόμενος ὅτι ἀπὸ Κιλικίας, ³⁵ Διακούσομαί σου, ἔφη, ὅταν καὶ οἱ κατήγοροί σου παραγένωνται. * Ἐκέλευσε

* Alex. ἔχοντα ἔγκλημα.

* Alex. εἰς τὸν ἄνδρα ἰσθαι ἐξ αὐτῶν s. r. d. f. ἰσθαι.

* Alex. = Εἰρήσω.

* Rec. + ὁ ἡγεμὼν.

* Alex. κλέψας.

WICLIFFE—1380.

and I ledde hym to the counceill of hem; ²⁹ and I foonde that he was accusid of questionis of hir lawe; but he hadde no cyngne worthi the deeth ether bondis; ³⁰ and whanne it was teeld me of the aspice that thei ariseden for hym: I sente hym to thee; and I warned al so the accusuris that thei seie at thur fare wel.

³¹ and so the knyghtis as thei werun comanulid taken poul: and ledden hym bi nyght to antipatriden; ³² and in the day saynge; whanne the hors men werun leste that schuln go with hym: thei turneden aȝen to the casteley; ³³ and whanne thei came to cesarie; thei token the pistil to the president; & thei setten also poul bifor hym; ³⁴ and whanne he hadde redde; and axed of what prouynce he was and knewe that he was cilicie; ³⁵ I schal here thee he seide; whanne thin accusurs comen; & he comanulid hym to be kept in the moot halle of eroude.

24. AND afir fyne dayes anany prince of preestis cam down with summe eldir men, and tertalle a feir speker whiche wenten to the president aȝen poul; ² and whanne poul was somened: tertalle bigan to accuse hym and seide; whanne in myche pees we don bi thee, and many thingis ben amcndid bi thi wisdom curmore and eueri where: ³ thou best felixe we han receyued with al doings of thankyngis; ⁴ but leest I tariis the lenger I preie thee, schordli here us for thi mekenesse;

⁵ we han founden this wickid man stiryng discencioun to alle icwis in al the world and anctour of discencioun of the sect of nazaretis; ⁶ and he also enforسد to defoule the temple; whom also we token and wolden deme afir oure lawe; ⁷ but lisias the tribune cam with greet

accused, prepared. knyght, soldier. saynge, following. down, judge. moot halle, court hall.

TYNDALE—1534.

wherefore they accused him; I brought him forth into their counsell. ²⁹ There perceived I that he was accused of questions of their lawe: but was not guilty of any thinge worthy of deeth or of bondes. ³⁰ Afterwarde when it was shewed me how that the Iewes layde wayte for the man; I sent him straight wayte to thee; and gave commandment to his accusers; yf they had ought agaynst him; to tell it vnto thee: fare well.

³¹ Then the soudiers as it was commanded them; toke Paul: and brought him by nyght to Antipatras. ³² On the morowe they lefte horsmen to goo with him; and returned vnto the castle. ³³ Which when they came to Cesarea; they delivered the epistle to the debite; and presented Paul before him. ³⁴ When the debite had redde the letter; he axed of what countre he was; and when he vnderstode that he was of Cilic. ³⁵ I will heare the (sayde he) when thine accusers are come also: and commanded him to be kepte in Herodes pallys.

24. AFTER v. dayes; Ananias the hye preste descended; with elders and with a certayne Oratour named Tertullus; and enformed the ruler of Paul. ² When Paul was called forth; Tertullus beganne to accuse him saying: Seynge that we live in great quyetnes by the meenes of thee; and that many good thinges are done vnto this nation throw thy providence: ³ that alowe we ever and in all places; most myghty Felix with all thanks. ⁴ Notwithstanding; that I be not tedious vnto the; I praye thee; that thou woldest heare vs of thy curtesy a fewe wordes.

⁵ We have founde this man a pestilent felowe; and a mover of debate vnto all the Iewes thorowe out the worlde; and a mayntayner of the sects of the Nazaretis; ⁶ and hath also enforced to pollute the temple. Whom we toke and wolde have iudged accordinge to oure lawe: ⁷ but the hye captayne Lisias came vpon vs; and

CRANMER—1539.

wherefore they accused him I brought hym forth into their counsell. ²⁹ There perceived I that he was accused of questions of their lawe: But was not guilty of any thinge worthy of deeth or of bondes.

³⁰ And when it was shewed me; how that the Iewes layde wayte for him; I sent him straightwaye to the and gave commandment to his accusers; that the thinges; which they haue agaynst him they shoulde tell before the: fare well. ³¹ Then the soudiers (as it was commanded them) toke Paul; and brought him by nyghte to Antipatras. ³² On the morow they lefte the horsmen to go with him; and returned vnto the castle. ³³ Whych when they came to Cesarea; (and deliuered the epistle to the debite) presented Paul also before him. ³⁴ When the debite had redde the lettre; he asked of what countre he was. And when he vnderstode that he was of Cilicia ³⁵ I wyll heare the (sayde he) when thine accusers are come also: and he commanded him to be kepte in Herodes iudgement hall.

24. AFTER fyue dayes; Ananias the hye Preste descended; with the elders and wyth a certayne Oratour name Tertullus; which enformed the debyte agaynst Paul. ² And when Paul was called forth; Tertullus beganne to accuse him; saying: Scinge that we lyue in great quyetnes by the meenes of thee; and that many good thinges are done vnto this nation throwe thy providence: ³ that alowe we euer and in all places; most noble Felix wyth all thanks. ⁴ Notwithstanding; that I be not tedious vnto the; I praye thee; that thou woldest heare vs of thy curtesy a few wordes.

⁵ For we have founde this man a pestilent felowe; and a mover of debate vnto all the Iewes in the whole worlde; and a mayntayner (of sedition) of the secte of the Nazaretis; ⁶ which hath also enforced to pollute the temple. Whom we toke; and wolde haue iudged accordinge to oure lawe: ⁷ but the hye captayne Lisias came

τε| “αὐτὸν| ἐν τῷ πραιτωρίῳ τοῦ Ἡρώδου φυλάσσεσθαι.

XXIV. Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς Ἀνανίας μετὰ τῶν πρεσβυτέρων| καὶ ῥήτορος Τερτύλλου τινὸς, οἵτινες ἐνεφάνισαν τῷ ἡγεμόνι κατὰ τοῦ Παύλου. ² κληθέντος δὲ αὐτοῦ, ἤρξατο κατηγορεῖν ὁ Τέρτυλλος λέγων, ³ “Πολλῆς εἰρήνης τιγχνάνουτες διὰ σοῦ, καὶ κατορθωμάτων| γινομένων τῷ ἔθνει τούτῳ διὰ τῆς σῆς προνοίας, πάντῃ τε καὶ παιταχοῦ, ἀποδεχόμεθα, κράτιστε Φήλιξ, μετὰ πάσης εὐχαριστίας. ⁴ ἵνα δὲ μὴ ἐπὶ πλείων σε ἐγκόπτω, παρακαλῶ ἀκοῦσαί σε ἡμῶν συντόμως τῇ σῇ ἐπιεικείᾳ. ⁵ εὐρόντες γὰρ τὸν ἄνδρα τούτου λομὸν, καὶ κινούντα ⁶ στάσιν| πᾶσι τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην, πρωτοστάτην ⁷ τε τῆς τῶν Ναζωραίων αἵρέσεως. ⁸ ὃς καὶ τὸ ἱερὸν ἐπέειρασε βεβηλώσαι, ὃν καὶ ἐκρατήσαμεν, ⁹ καὶ κατὰ τὸν ἡμέτερον νόμον ἡθελήσαμεν ¹⁰ κρίνειν. | ¹¹ παρελθὼν δὲ

* Alex. αὐτὸν hab. post. φυλάσσεσθαι.

† Alex. πρεσβυτέρων τινῶν. ad ist. sé [ver. H.].

* Alex. διαρρωμάτων. † Alex. κρίνειν.

* Alex. ἀνάμει.

* Alex. = καὶ κατὰ νόμον

GENEVA—1557.

they accused him, I brought hym forth into their Council. ²⁹ There I perceived that he was accused of questions of their Lawe: but was not gilty of any thyng worthy of death or of bondes.

³⁰ And when it was shewed me, how that the Jewes layd wayt for the man, I sent hym straight way to thee, and gave commaundement to his accusers, if they had ought agaynst him, to tel it vnto thee: sure wel. ³¹ Then the souldiers as it was commaunded them, toke Paul, and brogght him by nyght to Antipatris. ³² On the next day, they left the horsmen to go with him, and returned vnto the castel. ³³ Which when they came to Cesarea, they deliuered the epistle to the deputie, and presented Paul also before him: ³⁴ When the deputie had read the letter, he asked of what prouince he was, and when he vnderstode that he was of Cilicia, ³⁵ I wil heare thee sayd he, when thine accusers are come also, and commaunded him to be kept in Herodes iudgement hall.

24. AFTER fve dayes, Ananias the hie Priest came downe wyth the Elders and with a certayne oratour named Tertullus which appeared before the Gouernur against Paul. ² And when Paul was called forth, Tertullus began to accuse him, saying, Seeing that we lyue in great quietnes by reason of thee, and that many worthy thinges are done vnto this nation through thy prouidence: ³ That, we acknowledge from our hartes, and in all places, most myghty Felix, with all thankes. ⁴ But, that I be not tedious vnto thee, I pray thee, that thou wouldest heare vs of thy certysy a fewe wordes. ⁵ Certenly we haue founde this man a pestilent felowe, and a mouer of debate vnto all the Jewes throughout the world and a chief mayntainer of the secte of the Nazarites.

⁶ And hath also enforced to pollute the temple: whome we toke, and woulde haue iudged according to our Lawe. ⁷ But the hie Captayne Lysias came vpon vs, and

RHEIMS—1582.

vnto him, I brought him downe into their Coancel. ²⁹ Vnto whom I found to be accused concerning questions of their law: but hauing no crime worthy of death or of bandes. ³⁰ And vwhen it was told me of embushments that they had prepared agaynst him, I sent him to thee, signifying also to the accusers, to speake before thee. Fare wel. ³¹ And the souldiers according as it was commaunded them, taking Paul, brought him by nyght to Antipatris. ³² And the next day sending away the horsmen to goe wyth him, they returned to the castel. ³³ Vho vwhen they were come to Cesaréa, and had deliuered the letter to the President, they did set Paul also before him. ³⁴ And vwhen he had read, and had asked of vwhat prouince he was: and vnderstanding that of Cilicia: ³⁵ I wil heare thee, said he, vwhen thy accusers are come. And he commaunded him to be kept in Herods palace.

24. AND after fve dayes the high priest Ananias descended, vwith certayne auncients and one Tertullus an oratour, vwho vwent to the President agaynst Paul. ² And Paul being cited, Tertullus began to accuse, saying.

Vwhereas we lyue in much peace by thee, and many thinges are corrected by thy prouidence: ³ we doe alwayes and in all places reccite it, most excellent Felix, vwith all thankes geuing. ⁴ But lest I hinder thee any longer, I desire thee of thy clemencie briefly to heare vs. ⁵ We haue found this man pestiferous, and raising seditions to al the Jewes in the vvhole vvorlde, and author of the sedition of the secte of the Nazarenes, ⁶ vwho also hath attempted to violat the temple, vvhom also being apprehended we vwould haue iudged according to our law. ⁷ But Lysias the Tribune comming in, vwith great force

AUTHORISED—1611.

wherefore they accused him, I brought him fourth into their Council. ²⁹ Whom I perceived to be accused of questions of their lawe, but to haue nothing laide to his charge worthy of death or of bonds. ³⁰ And when it was tolde me, how that the Jewes laid waite for the man, I sent straightway to thee, and gave commaundement to his accusers also, to say before thee what they had agaynst him. Farewel. ³¹ Then the souldiers, as it was commaunded them, tooke Paul, and brought him by nyght to Antipatris. ³² On the morrow, they left the horsmen to goe with him, and returned to the castel. ³³ Who when they came to Cesarea and deliuered the epistle to the gouernour, presented Paul also before him. ³⁴ And when the gouernour had read the letter, he asked of what prouince he was. And when he vnderstood that he was of Cilicia: ³⁵ I will heare thee, said hee, when thine accusers are also come. And hee commaunded him to bee kept in Herods iudgement hall.

24. AND after fve dayes, Ananias the hie Priest descended with the Elders, and with a certayne Oratour named Tertullus, who enformed the gouernour agaynst Paul. ² And when he was called fourth, Tertullus began to accuse him, saying, Seeing that by thee we enioy great quietnesse, and that very worthy deeds are done vnto this nation by thy prouidence: ³ We accept it alwayes, and in all places, most noble Felix, with all thankfulness. ⁴ Notwithstanding, that I be not farther tedious vnto thee, I pray thee, that thou wouldest heare vs of thy clemencie a few wordes. ⁵ For we haue found this man a pestilent fellow, and a inouer of sedition among all the Jewes throughout the world, and a ring-leader of the sect of the Nazarenes. ⁶ Who also hath gone about to profane the Temple: whom we tooke and would haue iudged according to our lawe. ⁷ But the chiefe captayne Lysias came vpon vs, and

Ἀνσίας ὁ χιλιάρχος μετὰ πολλῆς βίας ἐκ τῶν χειρῶν ἡμῶν ἀπύργαγε, * κελεύσας
 τοὺς κατηγόρους αὐτοῦ ἔρχεσθαι ἐπὶ σέ· παρ' οὗ δυνήσῃ αὐτὸς ἀνακρίνας περὶ
 πάντων τούτων ἐπυγνῶναι ὧν ἡμεῖς κατηγοροῦμεν αὐτοῦ. * Συναπέθεντο| δὲ καὶ
 οἱ Ἰουδαῖοι, φάσκοντες ταῦτα οὕτως ἔχειν. ¹⁰ Ἀπεκρίθη δὲ| ὁ Παῦλος, νεύσαντος
 αὐτῷ τοῦ ἡγεμόνος λέγειν, Ἐκ πολλῶν ἐτῶν ὄντα σε κριτὴν τῷ ἔθνει τούτῳ
 ἐπιστάμενος, εὐθυμότερον| τὰ περὶ ἐμαυτοῦ ἀπολογουίμαι. ¹¹ δυναμένου σου
 γνῶναι| ὅτι οὐ πλείους εἰσὶ μοι ἡμέραι ¹² δεκαδύο,| ἀφ' ἧς ἀνέβην προσκυνήσω
 ἐν Ἱερουσαλὴμ. ¹³ καὶ οὔτε ἐν τῷ ἱερῷ εὐρόν με πρὸς τινα διαλεγόμενον ἢ
 ἐπισύστασιν| ποιῶντα ὄχλον, οὔτε ἐν ταῖς συναγωγαῖς, οὔτε κατὰ τὴν πόλιν
 οὔτε παραστήσαι ¹⁴ δύνανται| περὶ ὧν νῦν κατηγοροῦσί μου. ¹⁵ ὁμολογῶ δὲ τοῦτο

* Rec. Συνέθεντο.

* Alex. γε.

* Alex. εὐθύμω.

* Alex. ἀπολογουίμαι.

* Rec. + ἢ.

* Alex. ἑδώκα.

* Alex. τίς.

* Alex. ἐπιστάσιν. * Alex. ἐννοεῖται σοι.

WICLIF—1380.

strengthe aboue, and delyucrid hym fro
 oure hondis; * and comaundide his ac-
 cusers: to come to thee; of whom thou
 demynge maist knowe of alle these thingis
 of which we accusen hym; * and ierwis
 putten to and seiden that these thingis
 hadden been so.

¹⁰ and poel answerid: whanne the pre-
 sidente graundid hym to seye, of many
 yecris I knowe thee that thou art domes-
 man to this folk: and I schal do Inous
 for me with good reason; ¹¹ for thou
 maist knowe; for to me ben not more
 thanne twelve dayes: sithen I cam up to
 worschip in ierusalem; ¹² and nether in
 the temple thei founden me disputynge
 with any man; nether makynge concouris
 of puple nether in synagogis nether in
 citee; ¹³ nether thei mouen preue to thee
 of this whiche thingis thei now accusen
 me;

¹⁴ but I knowleche to thee this thing
 that aftir the scote; whiche ye seyn eresie:
 so I serue to god the fadir; and I bileue
 to alle thingis that ben writen in the
 lawe and proferis; ¹⁵ and I have hope in
 god; whiche also thei hem self whiden the
 seynsynge to comynge of iust men and
 wikkid; ¹⁶ in this thing I studie without
 hirtynge to haue couensence to god and
 to men evermore;

¹⁷ but aftir many yecris, I cam to do
 almesdeedis to my folk and offrynges and
 growis; ¹⁸ in which thei founden me pu-
 rified in the temple not with company
 nether with noise; and thei caughten me
 and thei crieden and seiden take away
 oure enemy; and summe ierwis of assey;
¹⁹ which it biholde to be now present
 at thee and accuse if thei hadden any
 thing aysen me; ²⁰ ether these hem
 self seie if thei founden in me any thing
 of wikkidnesse; sithen I stonde in the
 counceyl; ²¹ but onli of this vois, bi
 whiche I cried stondinge among hem;

demynge, judging. domesman, judge. Inous, enemy.
 sithen, since. twene, ten. seynsynge, sayen, recite.

TYNDALE—1534.

with great violence toke him away out
 of oure bondes; * commaunding his ac-
 cusers to come vnto the. Of whom thou
 mayst (yf thou wilt enquire) knowe the
 certayne of all these thinges where of we
 accuse him. ¹⁰ The Iewes lyke wyse af-
 firmed; sayinge that it was even so.

¹⁰ Then Paul (after that the ruler him
 selfe had beckened vnto him that he shuld
 speake) answered: I shall with a moore
 quyet minde answer for my selfe; for as
 moche as I vnderstonde that thou hast
 bene of many yeres a iudge vnto this
 people; ¹¹ because that thou mayst knowe
 that there are yet .xii. dayes sence I
 went vp to Ierusalem for to praye; ¹² and
 that they nether founde me in the temple
 disputinge with any man; other sayynge
 vp the people; nether in the Synagoges;
 nor in the cite. ¹³ Nether can they proue
 the thinges wher of they accuse me.

¹⁴ But this I confesse vnto the; that after
 that waye (which they call heresy) so wor-
 shippe I the God of my fathers; beleuinge
 all thinges which are writen in the lawe
 and the Prophetes; ¹⁵ and have hope to-
 wardes God; that the same resurrection
 from death (which they them selves loke
 for also) shalbe; both of iust and vniust.
¹⁶ And therefore study I to haue a cleare
 conscience towardes God; and toward man
 also.

¹⁷ But after many yeres I came and
 brought almes to my people and offer-
 ynges; in the which they founde me puri-
 fied in the temple; nether with multitude;
 nor yet with vquyetnes. ¹⁸ Howbeit there
 were certayne Iewes out of Asia; ¹⁹ which
 ought to be here present before the; and
 accuse me; yf they had ought agaynst
 me; ²⁰ or els let these same here saye;
 if they have founde any evyll doynge in
 me; whill I stonde here in the counsell;
²¹ except it be for this one voyce; that I
 cryed stondinge among them; of the

CRANMER—1539.

upon vs, and with great violence toke
 him a waye out of oure handes; * coma-
 nunding his accusers to come vnto the.
 Of whom thou mayst (yf thou wilt en-
 quire) knowe the certaynte of all these
 thinges, wherof we accuse him. ¹⁰ The
 Iewes lykewyse affirmed, sayinge, that
 these thinges were even so.

¹⁰ Then Paul (after that the debite him
 selfe had beckened vnto him that he
 shuld speake) answered: With a moore
 quiet mynde do I answer for my selfe.
¹¹ For as moche as I vnderstande, that
 thou hast bene of many yeres a iudge
 vnto this people, because that thou mayst
 knowe, that there are yet, but xii. dayes
 sence I went vp to Ierusalem for to wor-
 shippe; ¹² and they nether founde me in the
 temple disputynge with any man, other
 sayynge vp the people, nether in the
 Synagoges, nor in the cite: ¹³ Nether
 can they proue the thynges wherof they
 accuse me.

¹⁴ But this I confesse vnto the, that after
 the waye (which they call heresy) so wor-
 shippe I the God of my fathers; beleuinge
 all thinges which are writen in the lawe
 and the Prophetes; ¹⁵ and haue hope to-
 wardes God; that the same resurrection
 of the dead (which they them selves loke
 for also) shalbe; both of iust and vniust.
¹⁶ And therefore study I to haue alwaye
 a cleare conscience towardes God, and
 toward men.

¹⁷ But after many yeres, I came and
 brought almes to my people and offer-
 ynges (and coues) ¹⁸ in the which they
 founde me purified in the temple, nether
 with multitude, nor yet with vquyetnes
 (and they toke me, and cryed, sayenge,
 awaye with oure enemye). Howbeit there
 were certayne Iewes out of Asia, ¹⁹ which
 ought to be here present before the, and
 accuse me, yf they had ought agaynst
 me; ²⁰ or els let these same here saye,
 yf they have founde any evyll doynge in
 me, whill I stonde here in the counsell:
²¹ except it be for thys one voyce, that

‘ σοι, ὅτι κατὰ τὴν ὁδὸν ἣν λέγουσιν αἵρεσιν, οὕτω λατρεύω τῷ πατρίῳ Θεῷ,
 ‘ πιστεύων πᾶσι τοῖς κατὰ τὸν νόμον καὶ τοῖς ἐν τοῖς προφήταις γεγραμμένοις,
 ‘ ἔλπιδα ἔχων εἰς τὸν Θεόν, ἥν καὶ αὐτοὶ οὗτοι προσδέχονται, ἀνάστασιν μέλλειν
 ‘ ἔσσεσθαι νεκρῶν, δικαίων τε καὶ ἀδίκων· | ¹⁶ ἐν τούτῃ δὲ | αὐτὸς ἀσπῶ, ἀπρόσκοπον
 ‘ συνείδησιν ἔχειν | πρὸς τὸν Θεὸν καὶ τοὺς ἀνθρώπους διαπαντός. ¹⁷ δι’ ἐτῶν δὲ
 ‘ πλείονων παρεγενόμην ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου καὶ προσφοράς·
 ‘ ἐν αἷς | εὖρον με ἡγνισμένον ἐν τῷ ἱερῷ, οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου,
 ‘ τινας δὲ | ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, οὓς ἔδει | ἐπὶ σοῦ παρεῖναι καὶ κατηγορεῖν
 ‘ εἴ τι ἔχοιεν πρὸς με. ²⁰ ἡ αὐτοὶ οὗτοι εἰπάτωσαν, τί εὖρον ἐν ἐμοὶ ἀδίκημα,
 ‘ στάντος μου ἐπὶ τοῦ συνεδρίου ²¹ ἡ περὶ μᾶς ταύτης φωνῆς, ἥς ἔκραξα ἑστὼς

¹ Rec. & Alex. = τοῖς.

² Alex. α. μ. ζ. δ. α. τ. α. δδ.

³ Alex. καὶ.

⁴ ἔχων.

⁵ Rec. αλξ. Alex. αλξ.

⁶ Rec. = εἰ.

⁷ Const. ζεῖ.

⁸ Rec. + εἰ.

⁹ Alex. ἐν αἷσιν ἱερῶς.

GENEVA — 1557.

with great violence toke hym away out of our handes. ⁸ Commanding his accusers to come to thee: of whome thou mayest, yf thou wilt enquire, knowe the certayntie of all these thinges wherof we accuse hym. ⁹ And the Jewes likewise affirmed, saying that it was even so.

¹⁰ Then Paul, after that the Ruler hym selfe had beckened vnto him that he shold speake, answered, I do wish a more quiet mynde answer for my selfe, for as muche as I knowe that thou hast bene of many yeres a Iudge vnto this people. ¹¹ Seyng that thou mayest knowe, that there are yet but twelue dayes since I went vp to Ierusalem for to worship. ¹² And they nether founde me in the temple disputing with any man, ether rayeing vp the people, nether in the Synagoges, nor in the cite. ¹³ Nether can they proue the thinges, wherof they accuse me.

¹⁴ But this I confesse vnto thee, that after that way (which they call heresie) so worship I the God of my fathers, beleeuing all thinges which are written in the Lawe and the Prophetes. ¹⁵ And have hope towards God, that the same resurrection of the dead which they them selves like for also, shalbe, both of iust and vnjust. ¹⁶ And therefore, I endeavour my selfe to haue al way a cleare conscience toward God, and toward men also. ¹⁷ Now after many yeres, I came and brought almes to my people, and offerings. ¹⁸ At what tyme, certayne Jewes of Asia, founde me purified in the temple. Nether with multitude, nor yet with enquiemes. ¹⁹ Who ought to haue bene here present before thee and accuse me, yf they had ought against me. ²⁰ Or els let these same here say, yf they haue founde any euill doing in me, while I stode in the Council. ²¹ Except it be for this one voyce, that I cryed

RHEIMS — 1583.

tooke him away out of our handes, ⁸ commanding his accusers to come to thee, of vvhom thou maiest thy self iudging, vnderstand of al these thinges, vvhetherof wee accuse him. ⁹ And the Iewes also added, saying that these thinges were so.

¹⁰ But Paul answered, (the President making a signe vnto him for to speake.)

Knouving that of many yeres thou art iudge ouer this nation, I wil vwith good courage answer for my self. ¹¹ For thou maiest vnderstand that it is not aboue twelue daies to me, since I went vp to adore in Hierusalem. ¹² and neither in the temple did they finde me disputing vwith any man, or causing conuention of the multitude, neither in the synagoges, nor in the cite: ¹³ neither can they proue vnto thee the thinges vvhetherof they now accuse me.

¹⁴ But this I confesse to thee, that according to the secte, vvhich they call heresie, I doe so serue the father my God, beleeuing al thinges that are written in the Law and the Prophetes: ¹⁵ hauing hope in God, the vvhich these also them selves expect, that there shal be a resurrection of iust and vnjust. ¹⁶ In this my self also doe studie to haue a conscience vwithout offense toward God and toward men alwaies.

¹⁷ And after many yeres I came to Hierusalem vpon my nation, and oblations, and vovues. ¹⁸ In the vvhich they found me purified in the temple: not vwith multitude nor vwith tumult. ¹⁹ But certaine Iewes of Asia, vvhich ought to be present before thee and to accuse, if they had any thing against me: ²⁰ or let these men them selves say, if they haue found in me any iniquitie, inasmuch as I stand in the Council, ²¹ but of this one voyce only that I cried standing among them, That of the

AUTHORISED — 1611.

and with great violence tooke him away out of our hands: ⁸ Commanding his accusers to come vnto thee: by examining of whom thy selfe mayest take knowledge of all these things wherof we accuse him. ⁹ And the Jewes also assented, saying that these things were so.

¹⁰ Then Paul, after that the gouernour had beckoned vnto him to speake, answered. Forasmuch as I know that thou hast bene of many yeres a Iudge vnto this nation, I do the more cheerefully answer for my selfe: ¹¹ Because that thou mayest vnderstand, that there are yet but twelue dayes, since I went vp to Hierusalem for to worship. ¹² And they neither found me in the Temple disputing with any man, neither raising vp the people, neither in the Synagogues, nor in the cite. ¹³ Neither can they proue the things wherof they now accuse me. ¹⁴ But this I confesse vnto thee, that after the way which they call heresie, so worship I the God of my fathers, beleeuing all things which are written in the Law and the Prophetes,

¹⁵ And haue hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the iust and vnjust. ¹⁶ And herein doe I exercise my selfe to haue alwayes a conscience void of offence toward God, and toward men. ¹⁷ Now after many yeres, I came to bring almes to my nation, and offerings: ¹⁸ Whereupon certaine Jewes from Asia found me purified in the Temple, neither with multitude, nor with tumult:

¹⁹ Who ought to haue bene here before thee, and object, if they had ought against me. ²⁰ Or els let these same here say, if they haue found any euill doing in mee, while I stood before the Councill, ²¹ Except it be for this one voice, that I cried

‘ἐν αὐτοῖς,| Ὅτι περὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι σήμερον ὑφ’ ὑμῶν.’
 22* Ἀνεβάλετο δὲ αὐτοὺς ὁ Φῆλιξ,| ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ, εἰπὼν,
 ‘Ὅταν Λυσίας ὁ χιλιάρχος καταβῇ, διαγνώσομαι τὰ καθ’ ὑμᾶς.’ 23 διαταξάμενός
 ‘τε| τῷ ἑκατοντάρχη τηρεῖσθαι αὐτὸν,| ἔχειν τε ἄνεσιν, καὶ μηδένα κωλύειν τῶν
 ιδίῶν αὐτοῦ ὑπηρετεῖν ἢ προσέρχεσθαι αὐτῷ.

24 Μετὰ δὲ ἡμέρας τινὰς παραγενόμενος ὁ Φῆλιξ σὺν Δρουσίλλῃ τῇ γυναικὶ
 οὔσῃ Ἰουδαίᾳ, μετεπέμψατο τὸν Παῦλον, καὶ ἤκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν
 ‘Ἰησοῦν| πίστεως. 25 διαλεγόμενου δὲ αὐτοῦ περὶ δικαιοσύνης καὶ ἐγκρατείας καὶ
 τοῦ ‘κρίματος τοῦ μέλλοντος|’, ἔμφοβος γενόμενος ὁ Φῆλιξ ἀπεκρίθη, ‘Τὸ νῦν
 ‘ἔχον πορεύου· καιρὸν δὲ μεταλαβὼν μετακαλέσομαί σε.’ 26 ἅμα⁴ καὶ ἐλπίζων, ὅτι
 χρήματα δοθήσεται αὐτῷ ὑπὸ τοῦ Παύλου· διὸ καὶ πυκνότερον αὐτὸν μεταπεμπό-

* Rec. Ἀκούσας δὲ ταῦτα ὁ Φῆλιξ ἀνέβη αὐτοῖς. * Δοκ. = π. * Rec. τὸν Παῦλον. * Δοκ. = ἢ προσέρχεσθαι. * Rec. + αὐτοῦ.
 * Rec. = ἰρησίων. * Δοκ. μὴλλοντος κρίματος. * Rec. + εἰσελθόν.

WICKLIFF — 1380.

for of the azenrisynge of deed men, I am
 demed this day of you :

22 sothli felix dilaied hem : and knewe
 monst certeynli of the wey, and seide,
 whanne lusias the tribune schal come down
 I schal here you, 23 and he comaundid to
 a centurien to kepe hym, and that he hadde
 rest : nether to forbode any man to my-
 nyestre of his owne thingis to hym. 24 and
 after summe daies, felix cam doum with
 drused his wiif that was a ieweess, and
 clepid poul and herde of hym the feith that
 is in crist ihesus, 25 and while he disputid
 of rightwisnesse & chastite and of doune
 to comynge felix was made tremblyng,
 and answerid, that perteyneth now go :
 but in tyme couenable I schal ekepe thee,
 26 also he hoped, that money schulde be
 goun to hym of poul, for which thing ofte
 he clepid hym : and spake with hym, 27 and
 whanne twey 30er werun fillid : felix took
 a successor porcius festus, and felix wolde
 geue grace to iewis & leste poul bounden.

25. THERFOR whanne festus cam in to
 the prouynce after this thridde day : he
 wente up to ierusalem fro cesary, 2 and
 the pryncis of precastis and the worthiest
 of the iewis wenten to hym agens poul, &
 preiden hym : 3 and axeden grace agens
 hym, that he schulde comaunde hym to
 be led to ierusalem and thei settiden uspies
 to sle hym in the weye, 4 but festus an-
 swerid : that poul schulde be kept in
 cecyrie, sothli that he hym self schulde
 procede more ariuid, 5 therfor he seide,
 thei that in you ben myti : come down
 to gidre, and if any cryme is in the man :
 accuse thei hym.

6 and he dwellid among hem no more
 thanne eist either ten daies : and cam down

TYNDALE — 1534.

resurrection from death am I iudged of
 you this daye.

22 When Felix heard these things he
 deferde them, for he knewe very well of
 that waye and sayde : when Lysias the
 caplayne is come I will know the vtmost
 of youre matters. 23 And he comaunded
 an vndercaptayne to kepe Paul, and that
 he shuld haue rest, and that he shuld
 forbyd none of his aquayntaunce to mi-
 nister vnto him, or to come vnto him.

24 And after a certayne dayes, cam Felix
 and his wyfe Drusilla which was a Ieweas,
 and called forth Paul, and heard him of
 the fayth which is toward Christ. 25 And
 as he preached of righteounesse, tempe-
 ranee and iudgement to come, Felix
 trembled and answered : thou hast done
 ynough at this tyme, departe when I
 haue a convenient tyme, I will sende for
 the. 26 He hoped also that money shuld
 haue bene geuen him of Paul, that he
 myght lowse him : wherfore he called
 him the oftener and communed with
 him. 27 But after two yeres, Festus Por-
 cius came into Felix roume. And Felix
 willinge to shewe the Iewes a pleasure,
 lefte Paul in prison bounde.

25. VVHEN Festus was come into
 the prouince, after thre dayes, he ascended
 from Cesarea vnto Ierusalem. 2 Then
 enformed him the hye prestes and the
 chefe of the Iewes of Paul. And they be-
 sought him, and desired fauour agaynst
 him, that he wold sende for him to Ieru-
 salem : and layde awayte for him in the
 waye to kill him. 4 Festus answered, that
 Paul shuld be kept at Cesarea : but that
 he him self wold shortly departe thither.
 5 Let them therfore (sayd he) which
 amonge you are able to do it, come doune
 with vs and accuse him, if ther be eny
 faute in the man.

6 When he had taried there moare then
 ten dayes, he departed vnto Cesarea, and

CRANMER — 1539.

I cryed standyng amonge them : of the
 resurrection from death am I iudged of
 you this daye.

22 When Felix heard these things, he
 deferde the, for he knew very well of
 that waye, and sayde : when Lysias the
 caplayne is come downe, I will knowe the
 vtmost of youre matter. 23 And he com-
 maunded an vndercaptayne to kepe Paul,
 and to let him haue rest, and that he
 shuld forbyd none of his acquayntaunce
 to minister vnto him, or to come vnto
 him.

24 And after a certayne dayes, when Felix
 came with his wyfe Drusilla (which was
 a Ieweesse) he called forth Paul, and heard
 him of the fayth, which is toward Christ.
 25 And as he preached of righteounesse,
 temperance, and iudgement to come,
 Felix trembled, and answered : Go thy
 waye for this tyme : when I haue a con-
 uenient season, I will sende for the. 26 He
 hoped also, that money shuld haue bene
 geuen hym of Paul, that he myght lowse
 him : wherfore, he called him the oftener
 and communed with him. 27 But after two
 yeres, Festus Porcius cam into Felix roume.
 And Felix willinge to shew the Iewes a
 pleasure, lefte Paul in prison bounde.

25. WIEN Festus had receaued the
 office, after thre dayes, he ascended from
 Cesarea vnto Ierusalem. 2 Then enformed
 him the hie Prestes and the chefe of the
 Iewes, of Paul. And they besought him,
 and desyred fauour agaynst hym, that
 he wold sende for him to Ierusalem :
 and they layde a wayte for him in the
 waye, to kyl him. 4 Festus answered,
 that Paul shuld be kept at Cesarea : but
 that he him self wold shortly departe
 thither. 5 Let them therfore (sayde he)
 which amonge you are able, come doune
 with vs, and accuse him, yf ther be eny
 faute in the man.

6 When he had taried there among
 them more then ten dayes, he went downe

ayenrisynge, azenrisynge. demed, iudged. sothli, truly.
 dilaied, wilid. dilaied, iudged. couenable, conuenient.
 goun, geuen. ofte, often. geue, geue.

6 When he had taried there moare then
 ten dayes, he departed vnto Cesarea, and

μενος ὠμίλει αὐτῷ. ²⁷ Διετίας δὲ πληρωθείσης ἔλαβε διάδοχον ὁ Φῆλιξ Πόρκιον Φῆστον θέλων τε ¹ χάριτας καταθέσθαι τοῖς Ἰουδαίοις ὁ Φῆλιξ, κατέλιπε τὸν Παῦλον δεδεμένον.

XXV. Φῆστος οὖν ἐπιβὰς τῇ ἐπαρχίᾳ, μετὰ τρεῖς ἡμέρας ἀνέβη εἰς Ἱεροσόλυμα ἀπὸ Καισαρείας. ² ἐνεφάνισαν δὲ αὐτῷ ὁ ἀρχιερεὺς καὶ οἱ πρῶτοι τῶν Ἰουδαίων κατὰ τοῦ Παύλου, καὶ παρεκάλουν αὐτὸν, αἰτούμενοι χάριν κατ' αὐτοῦ, ὅπως μεταπέμψῃται αὐτὸν εἰς Ἱερουσαλὴμ, ἐνέδραν ποιῶντες ἀνελεῖν αὐτὸν κατὰ τὴν ὁδόν. ³ ὁ μὲν οὖν Φῆστος ἀπεκρίθη, τηρεῖσθαι τὸν Παῦλον ἐν Καισαρείᾳ, ἑαυτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι. ⁴ Οἱ οὖν ⁵ δυνατοὶ ἐν ὑμῖν, φησί, ⁶ συγκαταβάιντες, εἴ τι ἐστὶν ἐν τῷ ἀνδρὶ τούτῳ, κατηγορεῖτωσαν αὐτοῦ. ⁷ Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας ⁸ οὐ πλείους ὀκτὼ ἢ δέκα, καταβὰς εἰς Καισάρειαν,

¹ Rec. + δι.

² Rec. + διὰς λόγῳ αὐτόν.

³ Alex. χάριτας.

⁴ Alex. οἱ ἀρχιερεῖς.

⁵ Alex. εἰς Καισάρειαν.

⁶ Alex. ἐν ὑμῖν φησὶ.

⁷ Alex. δυνατοί.

⁸ Alex. ἀποσπ.

⁹ Rec. πλείους ἢ ὀκτὼ Alex. οὐ πλείους ὀκτὼ ἢ δέκα.

GENEVA—1557.

standing among them, Of the resurrection of the dead am I accused of you this day.

²² When Felix heard these things, he deferred them, and said, When I shall more perfectly knowe the things which concern this secte, by the coming of Lysias the chiefe Capitaine, I will decide your matter. ²³ And he commanded an vnder Captaine to keepe Paul, and that he should haue ease, and that he should forbyd none of his acquaintance to minister vnto him, or to come vnto him. ²⁴ And after certayne dayes, came Felix and his wyfe Drusilla which was a Ieweesse, and called forth Paul, and heard him of the faith which is toward Christe. ²⁵ And as he preached of righteousness, temperance, and iudgement to come, Felix trembled and answered, Go thy way for this tyme, when I haue conuenient tyme I will send for thee.

²⁶ He hoped also that money should haue bene geuen hym of Paul, that he might loose him: wherefore he called hym the oftener and commanded with him. ²⁷ But after two yere, Festus Porcius came into Felix roune: and Felix willing to get fauour of the Iewes, left Paul in prison bounde.

25. VVHEN Festus was come into the prouince, after thre dayes, he ascended from Cesarea vnto Ierusalem. ² Then enformed hym the hye Priestes and the chiefe of the Iewes against Paul: and they besought him, ³ And desired fauour against him, that he wolde send for him to Ierusalem: and they layd wayt for him in the way, to kyl him. ⁴ But Festus answered, That Paul shoulde be kept at Cesarea, and that he hym selfe wolde shortly departe thither. ⁵ Let them therefore sayd he, which among you are able, come doune with vs and accuse hym, yf ther be any wickednes in the man.

⁶ When he had tryed there among them no more then ten dayes, he went doune

RHEIMS—1582.

resurrection of the dead am I iudged this day of you.

²² And Felix deferred them, knowing most certainly of this way, saying, Vvhen Lysias the Tribune is come downe, I vvill heare you. ²³ And he commanded the Centurion to keepe him, and that he should haue rest, neither to prohibit any of his to minister vnto him.

²⁴ And after some daies, Felix coming vvith Drusilla his wyfe, vvhich was a Iewe, called Paul, and heard of him the faith that is in Christ Iesvs. ²⁵ And he disputing of iustice and chastitie, and of the iudgement to come, Felix being terrified, answered, For this time, goe thy way: but in time conuenient I vvill send for thee. ²⁶ Hoping also vvithal, that money vvould be giuen him of Paul, for the vvhich cause also oftentimes sending for him, he spake vvith him. ²⁷ But vvhen two yeres vvere ended, Felix had a successeur Portius Festus. And Felix being vvilling to shew the Iewes a pleasure, left Paul in prison.

25. FESTVS therefore vvhen he vvvas come into the prouince, after thre daies vvvent vp to Hierusalem from Cesarea. ² And the chiefe priests, and principal men of the Iewes vvrent vnto him against Paul: and they desired him, ³ requesting fauour against him, that he vvould command him to be brought to Hierusalem, laying vvaites for to kyl him in the way. ⁴ But Festus answered, that Paul is in Cesarea: and that he vvould very shortly goe thither. ⁵ They therefore, said he, that are of abilitie among you, goe downe vvith me, if there be any crime in the man, let them accuse him.

⁶ And hauing tryed among them not aboue eight or ten daies, he vvvent downe

AUTHORISED—1611.

standing among them, Touching the resurrection of the dead I am called in question by you this day.

²² And when Felix heard these things, hauing more perfect knowledge of that way, he deferred them and said, When Lysias the chiefe captaine shall come downe, I will know the vttermost of your matter. ²³ And he commanded a Centurion to keepe Paul, and to let him haue libertie, and that he should forbid none of his acquaintance to minister, or come vnto him. ²⁴ And after certayne dayes, when Felix came with his wyfe Drusilla, which was a Iew, he sent for Paul, and heard him concerning the faith in Christ. ²⁵ And as he reasoned of righteousness, temperance, and iudgment to come, Felix trembled and answered, Go thy way for this time, when I haue a conuenient season, I will call for thee. ²⁶ He hoped also that money should haue bene giuen him of Paul, that hee might loose him: wherefore hee sent for him the oftner, and communed with him. ²⁷ But after two yeres, Portius Festus came into Felix roome: and Felix willing to shew the Iewes a pleasure, left Paul bound.

25. NOWE when Festus was come into the prouince, after three dayes he ascended from Cesarea to Ierusalem. ² Then the high Priest and the chiefe of the Iewes informed him against Paul, and besought him, ³ And desired fauour against him, that he would send for him to Hierusalem, laying wait in the way to kill him. ⁴ But Festus answered, that Paul should be kept at Cesarea, and that he himselfe would depart shortly thither. ⁵ Let them therefore, said he, which among you are able, goe downe with me, and accuse this man, if there be any wickednesse in him. ⁶ And when he had taried among them ⁷ more then ten dayes, he went downe vnto Cesarea, and the next

⁷ For, as some copies read, no more then eight or ten dayes.

τῇ ἐπαύριον καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσε τὸν Παῦλον ἀχθῆναι. ἡ παραγεν-
 μένου δὲ αὐτοῦ, περιέστησαν οἱ ἀπὸ Ἱεροσολύμων καταβεβηκότες Ἰουδαῖοι, πολλὰ
 καὶ βαρέα αἰτιώματα φέροντες κατὰ τοῦ Παύλου, ἃ οὐκ ἴσχυον ἀποδείξαι
 ἀπολογουμένου αὐτοῦ, ὅτι οὔτε εἰς τὸν νόμον τῶν Ἰουδαίων, οὔτε εἰς τὸ ἱερόν,
 οὔτε εἰς Καίσαρά τι ἡμαρτον. Ὁ Φῆστος δὲ τοῖς Ἰουδαίοις θέλων χάριν κατα-
 θέσθαι, ἀποκριθεὶς τῷ Παύλῳ εἶπε, Θέλεις εἰς Ἱεροσόλυμα ἀναβᾶς, ἐκεῖ περὶ τούτων
 κρίνεσθαι ἐπ' ἐμοῦ; Ἐῖπε δὲ ὁ Παῦλος, Ἐπὶ τοῦ βήματος Καίσαρος ἐστὼς
 εἰμι, οὐ με δεῖ κρίνεσθαι. Ἰουδαίους οὐδὲν ἠδίκησα, ὡς καὶ σὺ κάλλιον ἐπιγινώ-
 σκεις. εἰ μὲν γὰρ ἀδικῶ καὶ ἄξιον θανάτου πέπραχά τι, οὐ παραιτοῦμαι τὸ
 ἀποθανεῖν· εἰ δὲ οὐδὲν ἐστὶν ὧν οὗτοι κατηγοροῦσί μου, οὐδεὶς με δύναται αὐτοῖς
 χαρίσασθαι. Καίσαρα ἐπικαλοῦμαι. Τότε ὁ Φῆστος συλλαλήσας μετὰ τοῦ

† Alex. + a. αὐτὸν v. αὐτῶ. ‡ Rec. αἰτιώματα. § Alex. καταβηκότες. ¶ Alex. πρὸς τοῦ Παύλου. * Alex. τοῦ (οἱ) Παύλου ἀπολογουμένου.

WICLIIF—1380.

to cesarie; and the tothir day he sat for
 domesman and comaundid poull to be
 brought. ⁊ whanne he was broughte forth
 ierwis stoden aboute hym whiche comen
 down fro ierusalem; puttyngge agens hym
 many and greuous causes whiche thei
 mysten not preue; ⁊ for poull gildid reason
 in alle thingis; that nether agens the lawe
 of ierwis nether agens the temple nether
 agens the emperour I synned any thing;
 but festus wolde do grace to the ierwis:
 ⁊ answerid to poull and seide; wilt thou
 gon up to ierusalem: and there be demed
 of thes thingis bifor me; and poull seide;
 at the dom place of the emperour, I stonde;
 where it bihoueth me to be demed; I haue
 not noied the ierwis as thou knowist wel;
 for if I haue noied, ether don any thing
 worthi the deeth I forsake not to dye; but
 if no thing of the is that thei accusen me;
 no man mai zeue me to hem: I appele
 to the emperour; ⁊ thanne festus spake
 with the counceill: ⁊ answerid to the emper-
 our thou hast appellid: to the emperour
 thou schalt go.

⁊ and whanne summe daies weren pas-
 sid: agrippa kyng and beronyce camen
 down to cesarie to wel come festus; and
 whanne thei dweliden there many daies:
 festus schewid to the kyng of poull, and
 seide; a man is lefte bounden of felix
 of which whanne I was at ierusalem: princi-
 of prestis and the elder men of ierwis
 camen to me ⁊ axeden dampnacion agens
 hym; to whiche I answerid; that it is not
 custum to romayns to dampne ovy man
 bifor that he that is accusid haue hie
 accusers present, and take place of defend-
 ynge to put away the crymes that ben
 putte agens hym; therfor whanne thei
 camen to gidre hidir with outen ovy delay
 in the day saynge I sette for domesman;
 ⁊ comaundid the man to be brought; and
 whanne hie accusers stoden, thei seiden

TYNDALE—1534.

the nexte daye sette downe in the iudge-
 ment seate; and comaunded Paul to be
 brought. ⁊ When he was come; the Iewes
 which were come from Ierusalem; came
 aboute him; and layde many and greuous
 complayntes agaynst Paul; which they
 coule not proue. ⁊ as longe as he an-
 swered for him selfe; that he had nether
 agaynst the lawe of the Iewes; nether
 agaynst the temple; nor yet agaynst Cesar
 offended any thinge at all.

⁊ Festus willinge to do the Iewes a
 pleasure; answered Paul and sayde: wilt
 thou goo to Ierusalem; and there be
 iudged of these thinges before me? Then
 sayd Paul: I stande at Cessars iudgement
 seate; where I ought to be iudged. To
 the Iewes haue I no harme done; as thou
 verely well knowest. ⁊ If I haue hurte
 them; or committed any thinge worthy of
 deeth I refuse not to dye. Yf none of these
 thinges are; where of they accuse me; no
 man ought to delyver me to them. I ap-
 peale vnto Cesar. Then spake Festus
 with deliberacion; and answered. Thou
 hast appealed vnto Cesar: vnto Cesar
 shalt thou goo.

After a certayne dayes; kinge Agrippa
 and Bernice came vnto Cesarea to salute
 Festus. And when they had bene there
 a good ceason; Festus rehersed Pauls
 cause vnto the kyng sayinge: ther is a
 certayne man left in prison of Felix;
 about whom when I came to Ierusalem;
 the hye prestes and elders of the Iewes
 enforced me; and dayred to haue iudge-
 ment agaynst him. To whom I answer-
 ed: It is not the maner of the Romayne
 to delyver any man; that he shuld perishe;
 before that he which is accused; haue the
 accusers before him; and haue lience to
 answer for him selfe; concerninge the
 cryme layde agaynst him: when they
 were come hidder; with out delaye on the
 morowe I sette to geve iudgement; and
 comaunded the man to be brought forth.
 Agaynst whom when the accusers stode

CRANMER—1539.

vnto Cesarea; and the nexte daye sette
 downe in the iudgement seate; and com-
 manded Paul to be brought. Which
 when he was come; the Iewes which were
 come from Ierusalem; stode aboute hym;
 and layde many and greuous complayntes
 agaynst Paul; which they coule not proue.
 ⁊ as longe as he answered for him selfe; that
 he had nether agaynst the lawe of the
 Iewes; nether agaynst the temple; nor yet
 agaynst Cesar offended any thinge at all.

⁊ Festus willinge to do the Iewes a
 pleasure; answered Paul and sayde: wilt
 thou go vp to Ierusalem; and there be
 iudged of these thinges before me? Then
 sayde Paul: I stande at Cessars
 iudgement seate; where I ought to be
 iudged. To the Iewes haue I no harme
 done; as thou very well knowest. ⁊ If I
 haue hurte them; or committed any
 thinge worthy of deeth; I refuse not to
 dye. If none of these thinges are; where
 of they accuse me; no man maye delyver
 me to them. I appeale vnto Cesar. Then
 spake Festus with deliberacion; and an-
 swered. Thou hast appealed vnto Cesar:
 vnto Cesar shalt thou go.

And after a certayne dayes; kyng
 Agrippa and Bernice came vnto Cesarea
 to salute festus. And when they had
 bene there a good ceason; Festus rehersed
 Pauls cause vnto the kyng; sayinge: ther
 is a certayne man left in prison of Felix;
 about whom when I came to Ierusalem;
 the hye Prestes and elders of the Iewes
 enforced me; and dayred to haue iudge-
 ment agaynst him. To whom I an-
 swered: It is not the maner of the
 Romayne; for fauoure to delyver any man;
 that he shuld perishe; before that he
 which is accused; haue the accusers before
 hym; and haue lience to answer for
 him selfe concerninge the cryme layde
 agaynst him. Therefore; when they were
 come hyther; with out any delaye; on the
 morowe I sette to geue iudgement; and
 comaunded the man to be brought forth.
 Agaynst whom when the accusers

domesman, judge. jildred, jildred. armed, jud. nt.
 down, judgment. wiled, hermed, engaged. gear, giv-
 anynge, following. xpus, against.

συμβουλίου, ἀπεκρίθη, 'Καίσαρα ἐπικέκλησαι; ἐπὶ Καίσαρα πορεύσῃ.'

¹³ Ἡμερῶν δὲ διαγενομένων τινῶν, Ἀγρίππας ὁ βασιλεὺς καὶ Βερνίκη κατήντησαν εἰς Καισάρειαν, ἀσπασόμενοι τὸν Φῆστον. ¹⁴ ὡς δὲ πλείους ἡμέρας διέτριβον ἐκεῖ, ὁ Φῆστος τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον λέγων, 'Αὐτὴρ τις ἐστὶ καταλελειμμένος ὑπὸ Φήλικος δέσμιος, ¹⁵ περὶ οὗ, γενομένου μου εἰς Ἱεροσόλυμα, ἐνεφάνισαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τῶν Ἰουδαίων, αἰτούμενοι κατ' αὐτοῦ "δίκην" | ¹⁶ πρὸς οὓς ἀπεκρίθη, ὅτι οὐκ ἐστὶν ἔθος Ῥωμαίους χαρίζεσθαι "τινα" ἀνθρώπου "εἰς ἀπώλειαν," | πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχοι τοὺς κατηγοροὺς, τόπον τε ἀπολογίας λάβοι περὶ τοῦ ἐγκλήματος. ¹⁷ συνελθόντων οὖν αὐτῶν ἐνθάδε, ἀναβολὴν μηδεμίαν ποιησάμενος, τῇ ἐξῆς καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσα ἀχθῆναι τὸν ἄνδρα. ¹⁸ περὶ οὗ σταθέντες οἱ κατήγοροι οὐδεμίαν αἰτίαν

* Alex. ἔβλεπον τοῖς Ἰουδαίοις.

* Alex. κοίτηκα.

* Alex. εἶπεν.

* Alex. καταδίκην.

* Alex. νεν.

* Alex. = εἰς ἀπώλειαν.

GENEVA — 1557.

vnto Cesarea, and the next day, sate in the iudgement seat, and commanded Paul to be brought. ⁷ And when he was come, the Iewes which were come from Ierusalem, stode about him, and layd many and greuous complainytes against Paul, which they could not proue; ⁸ Forasmuche as he answered, That he had nether offended against the Lawe of the Iewes, nether against the temple, nor yet against Cesar. ⁹ Festus willing to get fauour of the Iewes, answered Paul and sayd, Wilt thou goe vp to Ierusalem, and there be iudged of these things before me?

¹⁰ Then said Paul, I stand at Cesars iudgement scat, where I ought to be iudged: to the Iewes I haue done no harme, as thou very wel knowest. ¹¹ If I haue done wrong, or committed any thing worthy of death, I refuse not to dye: If none of these things are, whereof they accuse me, no man can deliuer me to them: I appeale vnto Cesar. ¹² Then spake Festus with the Counsell, and answered, Hast thou appealed vnto Cesar? vnto Cesar shalt thou goe.

¹³ And after certayne dayes, kyng Agrippa and Bernice came vnto Cesarea to salute Festus. ¹⁴ And when they had bene there certeyn daies, Festus rehearsed Pauls cause vnto the kyng, saying, There is a certaine man left in prison by Felix. ¹⁵ Of whome when I came to Ierusalem, the hye Priestes, and Elders of the Iewes enformed me, and desired to haue iudgement against him. ¹⁶ To whom I answered, That it is not the manner of the Romanes, for fauour to deliuer any man to the death, before that he which is accused, haue the accusers before him, and haue place to answer for him selfe, concerning the crime layed against him. ¹⁷ Therefore when they were come hyther, without delay the day following, I sate to geue iudgement, and commanded the man to be brought forth. ¹⁸ Against whom, when the accusers stode vp, they brought

RHEIMS — 1582.

to Cesarea, and the next day he sate in the iudgement seate: and he commaunded Paul to be brought. ⁷ Who being brought, there stode about him the Iewes that were come downe from Hierusalem, obiecting many and greuous causes vvhich they could not proue. ⁸ Paul making answer, That neither against the lawe of the Iewes, nor against the temple, nor against Cesar haue I any thing offended. ⁹ But Festus willing to shew the Iewes a pleasure, answering Paul, said, Wilt thou goe vp to Hierusalem, and there be iudged of these things before me? ¹⁰ And Paul said, At Cesars iudgement seate doe I stand, where I ought to be iudged: the Iewes I haue not hurt, as thou very wel knowest. ¹¹ For if I haue hurt them, or done any thing worthy of death, I refuse not to die, but if none of those things be, whereof these accuse me, no man can gine me to them. I appeale to Cesar. ¹² Then Festus hauing conferred vwith the Counsell, answered, Hast thou appealed to Cesar? to Cesar shalt thou goe.

¹³ And vwhen certayne daies were passed, kyng Agrippa and Bernice came downe to Cesarea to salute Festus. ¹⁴ And as they taried there a good many daies, Festus signified to the kyng, of Paul, saying, A certayne person was left prisoner by Felix. ¹⁵ Concerning whome, when I was at Hierusalem, the chiefe priests and the auncients of the Iewes came vnto me, desiring condemnation against him. ¹⁶ To vvhom I answered, That it is not the Romanes custome to yeld vp any man before that he vvhich is accused haue his accusers present and take place to make his answer for to cleare him selfe of the crimes. ¹⁷ Vvhen they therefore were assembled hither, vwithout any delay, the day folloving, sitting in the iudgement seate, I commaunded the man to be brought.

¹⁸ Of vvhom, vwhen the accusers stode

AUTHORISED — 1811.

day sitting in the Iudgment seat, commanded Paul to be brought. ⁷ And when he was come, the Iewes which came downe from Hierusalem, stood round about, and layd many and greiuous complaints against Paul, which they could not proue. ⁸ While he answered for himselfe, Neither against the law of the Iewes, neither against the Temple, nor yet against Cesar, haue I offended any thing at all. ⁹ But Festus willing to doe the Iewes a pleasure, answered Paul, and said, Wilt thou goe vp to Hierusalem, and there be iudged of these things before me? ¹⁰ Then said Paul, I stand at Cesars iudgement seat, where I ought to be iudged; to the Iewes haue I done no wrong, as thou very well knowest. ¹¹ For if I be an offender, or haue committed any thing worthy of death, I refuse not to die: but if there be none of those things whereof these accuse me, no man may deliuer me vnto them. I appeale vnto Cesar. ¹² Then Festus when he had conferred with the Counsell, answered, Hast thou appealed vnto Cesar? vnto Cesar shalt thou goe.

¹³ And after certayne dayes, kyng Agrippa and Bernice, came vnto Cesarea, to salute Festus. ¹⁴ And when they had bene there many dayes, Festus declared Pauls cause vnto the kyng, saying, There is a certaine man left in bonds by Felix: ¹⁵ About whom when I was at Hierusalem, the chiefe Priests and the Elders of the Iewes enformed me, desiring to haue iudgment against him. ¹⁶ To whom I answered, It is not the manner of the Romanes to deliuer any man to die, before that he which is accused, haue the accusers face to face, and haue licence to answer for himselfe concerning the crime laid against him. ¹⁷ Therefore when they were come hither, without any delay, on the morrow I sate on the iudgement seate, and commanded the man to be brought forth. ¹⁸ Against whom when the accusers stood vp, they

ἔφερον| ὡν ὑπενόουν ἐγώ·¹⁹ ζητήματα δέ τινα περὶ τῆς ἰδίας δεισιδαιμονίας
εἶχον πρὸς αὐτὸν, καὶ περὶ τῶς Ἰησοῦ τεθηκότος, ὃν ἔφασκεν ὁ Παῦλος ζῆν.
ἄπορούμενος δὲ ἐγὼ εἰς τὴν περὶ²⁰ τούτου| ζήτησιν, ἔλεγον, εἰ βούλοιτο πορεύεσθαι
εἰς Ἱερουσαλὴμ, κακεῖ κρίνεσθαι περὶ τούτων.²¹ τοῦ δὲ Παύλου ἐπικαλεσαμένου
τηρηθῆναι αὐτὸν εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν, ἐκέλευσα τηρεῖσθαι αὐτὸν,
ἕως οὗ πέμψω| αὐτὸν πρὸς Καίσαρα.²² Ἀγρίππας δὲ πρὸς τὸν Φῆστον ἔφη,
Ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκούσαι.²³ Ὁ δὲ, Ἀῦριον, φησὶν, ἀκούσῃ
αὐτοῦ.

²² Τῇ οὖν ἐπαύριον ἐλθόντος τοῦ Ἀγρίππα καὶ τῆς Βερνίκης μετὰ πολλῆς φαν-
τασίας, καὶ εἰσελθόντων εἰς τὸ ἀκροατήριον, σὺν τε τοῖς| χιλιάρχοις καὶ ἀνδράσι
τοῖς κατ' ἐξοχὴν οὖσι| τῆς πόλεως, καὶ κελεύσαντος τοῦ Φῆστου, ἤχθη ὁ Παῦλος.

¹⁹ Alex. ἔφισεν.²⁰ Alex. ὑπενόουν ἐγὼ πυνθάν.²¹ Alex. πύτων.²² Alex. ἀναμάρτω.²³ Alex. = τοῖς.²⁴ Alex. = οὖσι.²⁵ Alex. ἄπαν.²⁶ Alex. αὐτὸν ζῆν.²⁷ Alex. κατελευθέρων.

WICLIIF—1380.

no cause of whiche thingis I hadde suspi-
cionn of yuel,¹⁹ but thei hadden aȝens hym
summe questionis of his weya worschip-
yuge and of ouȝt iherus dēd whom pouȝ
affirmed to lyue,²⁰ and I doutid of ſuche
maner questionn, and seide, wher he wolde
go to iherusalem and there he demed
of thes thingis,²¹ but for pouȝ apeliȝ that
he scholde be kept to the knowyngge of the
emperour: I comaunde him to be kept, til
I sende hym to the emperour

²² and agrippa seid to festus, I my self
wolde here the man, and he seide, to
morwe thou schalt here hym,²³ and on the
tother day, whanne agrippa & beronyce
camen with greet desire and entriden in
to the auditorie with tribunes & the prin-
cipal men of the cite: whanne festus had
pouȝ was brouȝt,²⁴ a festus seide, kyng
agrippa and alle men that ben with us:
ye seen this man of whiche al the multi-
tude of iewis preied me at iherusalem, and
axed and cried that he scholde lyue no
lenger,²⁵ but I found that he hadde doon
no thing worthi of deeth, and I denie to
sende hym to the emperour, for he ap-
peliȝ this thing,²⁶ of whiche man: I haue
not certeyne what thing I schal write to
the lord, for which thing I brouȝt hym to
you, and moost to thee thou kyng egrippa
that whanne axynge is made, I haue what
I schal write,²⁷ for it is seyn to me with-
out reson: to sende a boonden man,
and not to agyughe the cause of hym.

28. AND agrippa seide to pouȝ, it is
suffrid to thee to speke for thi self, than
pouȝ helde forth the hond: and bigan to
ȝilde reson,² of alle thingis of whiche I am
accused of the iewis, thou kyng egrippa, I
gease me bleissid at thee, whanne I schal

TYNDALF—1534.

vp, they brought none accusation of soche
thinges as I supposed: ¹⁹ but had cer-
tayne questions agaynyst him of their awne
supersticion, and of one Iesus which was
deed: whom Paul affirmed to be alyue.
²⁰ And because I doubted of ſuche maner
questions, I axed him whyther he wolde
go to Ierusalem; and there be iudged of
these matters. ²¹ Then when Paul had ap-
pealed to be kept vnto the knowledge of
Cesar, I commaunded him to be kept,
tyll I myght sende him to Cesar.

²² Agrippa sayd vnto Festus: I wolde
also heare the man my selfe. To morowe
(sayde he) thou shalt heare him. ²³ And
on the morowe when Agrippa was come
and Bernice with greute pompe, and were
entred into the counsell house with the
captaynes and chiefe men of the cite, at
Festus commaundement Paul was brought
forth. ²⁴ And Festus sayde: kyng Agrip-
pa, and all men which are heare present
with vs: ye se this man about whan all
the multitude of the Iewes haue bene with
me, both at Ierusalem and also here cry-
inge that he ought not to lyue any longer.
²⁵ Yet founde I nothyng worthy of deeth
that he had committed. Neverthelesse
seinge that he hath appealed to Cesar, I
haue determined to sende him. ²⁶ Of whom
I haue no certayne thinges to wryte vnto
my lord. Wherefore I haue brought him
vnto you, and specially vnto the, kyng
Agrippa; that after examinacion had, I
myght haue somewhat to wryte. ²⁷ For
me thinketh it vnreasonable, for to sende
a prisoner, and not to shewe the causes
which are layde agaynst him.

28. AGRIPPA sayde vnto Paul: thou
art permitted to speake for thy selfe.
Then Paul stretched forth the hand, and
answered for him selfe. ² I thynke my
selfe happy kyng Agrippa, because I
shall answere this daye before the, of all

CRANMER—1539.

stode vp they brought none accusation of
suche thynges as I supposed: ¹⁹ but had
certayne questions agaynyst him of their
awne supersticion, and of one Iesus which
was deed, whom Paul affirmed to be
alyue. ²⁰ And because I doubted of soch
maner of questions, I asked him, whether
he wolde go to Ierusalem, and there be
iudged of these matters. ²¹ But when
Paul had appealed to be kept vnto the
knowledge of Cesar, I commaunded him
to be kept, tyll I myght send him to
Cesar. ²² Agrippa sayd vnto Festus: I
wolde also heare the man my selfe. To
morow (sayd he) thou shalt heare him.
²³ And on the morow when Agrippa was
come and Bernice, with greute pompe,
and were entred into the counsell hou-
se, with the captaynes and chiefe men of the
cite, at Festus commaundement was Paul
brought forth. ²⁴ And festus sayd: kyng
Agrippa, and all ye men which are heare
present with vs: ye se this man, about
whom all the multitude of the Iewes haue
intreated me, both at Ierusalem and also
here, cryinge, that he ought not to lyue
any longer. ²⁵ Yet founde I nothyng
worthy of deeth, that he had committed.
Neverthelesse, seynge that he hath ap-
pealed to Cesar, I haue determined to
sende him. ²⁶ Of whom I haue no cer-
tayne thynges to wryte vnto my Lord.
Wherefore, I haue brought him vnto you,
and specially vnto the: O kyng Agrippa,
that after examinacion had, I myght haue
somewhat to wryte. ²⁷ For me thinketh
it vnreasonable, for to sende a prisoner,
and not to shewe the causes which are
layde agaynst him.

28. AGRIPPA sayd vnto Paul: thou
art permitted to speake for thy selfe.
Then Paul stretched forth the hand, and
answered for him selfe: ² I thinke my
selfe happy kyng Agrippa, because I
shall answere this daye before the, of all

καὶ φησιν ὁ Φῆστος, Ἀγρίππα βασιλεῦ, καὶ πάντες οἱ συμπάροντες ἡμῖν ἄνδρες, θεωρεῖτε τοῦτον περὶ οὗ πάν| τὸ πλῆθος τῶν Ἰουδαίων ἐνέτυχόν μοι ἔν τε Ἱεροσολύμοις καὶ ἐνθάδε, ἐπιβοῶντες μὴ δεῖν ἔξῃν αὐτὸν| μηκέτι. ἐγὼ δὲ καταλαβόμενος| μηδὲν ἄξιον ἰθανάτου αὐτὸν| πεπραχέναι, καὶ αὐτοῦ δὲ τούτου ἐπικαλεσαμένου τὸν Σεβαστὸν, ἔκρινα πέμπειν αὐτόν. | περὶ οὗ ἀσφαλές τι γράψαι τῷ κυρίῳ οὐκ ἔχω· διὸ προήγαγον αὐτὸν ἐφ' ὑμῶν, καὶ μάλιστα ἐπὶ σοῦ, βασιλεῦ Ἀγρίππα, ὅπως τῆς ἀνακρίσεως γενομένης σχῶ τι γράψαι. | ἄλογον γάρ μοι δοκεῖ, πέμποντα δέσμιον, μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας σημᾶναι.

XXVI. Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη, Ἐπιτρέπεται σοι ὑπὲρ σεαυτοῦ λέγειν. | Τότε ὁ Παῦλος ἀπελογεῖτο, ἐκτείνας τὴν χεῖρα, | Περὶ πάντων ὧν ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ Ἀγρίππα, ἡγῆμαι ἑμαυτὸν μακάριον ἐπὶ σοῦ

¹ Alex. αὐτὸν θανάτου.

² Alex. = εἰ.

³ Alex. = αὐτόν.

⁴ Alex. γράψω.

⁵ Alex. πρὶ σ. λ.

⁶ Alex. ἱστῶντας τὴν χεῖρα ἀπελογεῖτο.

⁷ Rec. μέλλων ἀπολογισθῆαι ἐπὶ σοῦ σήμερον.

GENEVA — 1557.

no accusation of such things as I supposed: ¹⁹ But had certayne questions against him of their owne superstition, and of one Iesus which was dead, whom Paul affirmed to be alive. ²⁰ And because I doubted of such manner of questions I asked him whether he wold go to Ierusalem, and there be iudged of these matters.

²¹ But because he appealed to be reserved to the examination of Augustus, I commanded him to be kept, till I myght send him to Cesar. ²² Then Agrippa sayed vnto Festus, I wold also heare the man my selfe. To morrow (sayed he) thou shalt heare him. ²³ And on the morrow when Agrippa was come and Bernice, with great pompe, and were entred into the Comon hall, with the Captaines and chiefe men of the citie, at Festus commaundement Paul was brought forth. ²⁴ And Festus sayed, King Agrippa, and all men which are here present with vs, ye se this man, about whom all the multitude of the Iewes haue called vpon me, both at Ierusalem, and also here, crying, That he ought not to liue any lenger.

²⁵ Yet founde I nothing worthy of death, that he had committed. neuertheless, seying that he hath appealed to Augustus, I haue determined to send him. ²⁶ Of whom I haue no certayne thyng to write vnto my Lord. wherefore, I haue brought him vnto you, and specially vnto thee, king Agrippa, that after examination had, I might haue some what to write. ²⁷ For me thinketh it vnreasonable, for to send a prysonner, and not to shewe the causes which are layed against him.

20. THEN Agrippa said vnto Paul, Thou art permitted to speake for thy selfe. Then Paul stretched forth the hand, and answered, ²¹ I thinke my selfe happy king Agrippa, because I shal answer this day

RHEIMS — 1582.

vp, they brought no cause vvhich I thought it of: ¹⁹ but certayne questions of their owne superstition they had against him, and of one Iesus deceased, whom Paul affirmed to liue. ²⁰ Doubting therefore of this kinde of question, I said, vvhether he wvould goe to Hierusalem, and there be iudged of these things. ²¹ But Paul appealing to be kept vnto the knowlledge of Augustus, I commaunded him to be kept, till I send him to Cesar. ²² And Agrippa said to Festus, My selfe also wvould heare the man. To morrow, said he, thou shalt heare him.

²³ And the next day vvhhen Agrippa and Bernice were come vwith great pompe, and had entred into the hall of audience vwith the Tribunes and principal men of the citie, at Festus commaundement Paul vvas brought. ²⁴ And Festus saith, King Agrippa, and al ye men that are present together vwith vs, you see this man, concerning vvhom al the multitude of the Iewes called vpon me at Hierusalem, requesting and crying out that he ought not to liue any longer. ²⁵ Yet haue I found nothing that he hath committed wortheie of death. But forasmuch as he him selfe appealed to Augustus, I haue determined to send him. ²⁶ Of vvhom vvhath to vvrite for certainte to my lord, I haue not. For the vvhich cause I haue brought him forth to you, and especially to thee, king Agrippa, that examination being made, I may haue vvhath to vvrite. ²⁷ For it seemeth to me vwithout reason, to send a prisoner, and not to signifie his causes.

26. BUT Agrippa said to Paul, Thou art permitted to speake for thy selfe. Then Paul stretching forth his hand, began to make his answer.

² Touching al things vvhetherof I am accused of the Iewes, king Agrippa, I

AUTHORISED—1611.

brought none accusation of such things as I supposed: ¹⁹ But had certaine questions against him of their owne superstition, and of one Iesus, which was dead, whom Paul affirmed to be alive. ²⁰ And because I doubted of such manner of questions, I asked him whether he would goe to Hierusalem, and there be iudged of these matters. ²¹ But when Paul had appealed to bee reserved vnto the hearing of Augustus, I commanded him to be kept, till I might send him to Cesar.

²² Then Agrippa said vnto Festus, I would also heare the man my selfe. To morrow, said he, thou shalt heare him. ²³ And on the morrow when Agrippa was come and Bernice, with great pompe, and was entred into the place of hearing, with the chiefe captaines, and principall men of the citie; at Festus commaundement Paul was brought forth. ²⁴ And Festus said, King Agrippa, and all men which are heere present with vs, ye see this man, about whom all the multitude of the Iewes haue dealt with me, both at Hierusalem, and also heere, crying that he ought not to liue any longer. ²⁵ But when I found that he had committed nothing worthy of death, and that he himselfe hath appealed to Augustus, I haue determined to send him. ²⁶ Of whom I haue no certayne thing to write vnto my Lord: Wherefore I haue brought him forth before you, and specially before thee, O king Agrippa, that after examination had, I might haue somewhat to write. ²⁷ For it seemeth to me vnreasonable, to send a prisoner, and not withall to signifie the crimes layd against him.

26. THEN Agrippa said vnto Paul, Thou art permitted to speake for thy selfe. Then Paul stretched forth the hand, and answered for himselfe, ²¹ I thinke my selfe happy, king Agrippa, because I shall answer for my selfe this day before thee

¹ (Ar, I was doubtfull how to enquire becaus.
² (Ar, therefore.

1 μέλλων σήμερον ἀπολογεῖσθαι· 2 μάλιστα γνώστην ὄντα σε πάντων τῶν κατὰ
 3 Ἰουδαίους ἐθνῶν τε καὶ ζητημάτων. διὸ δέομαί σου, | μακροθύμως ἀκούσαί μου.
 4 τὴν μὲν οὖν βίωσίν μου τὴν ἐκ νεότητος, τὴν ἀπ' ἀρχῆς γενομένην ἐν τῷ ἔθνει
 5 μου ἐν Ἱεροσολύμοις, ἴσασι πάντες οἱ Ἰουδαῖοι, 6 προγινώσκοντές με ἄνωθεν,
 7 ἐὰν θέλωσι μαρτυρεῖν, ὅτι κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς ἡμετέρας θρησκείας
 8 ἐζήσα Φαρισαῖος· 9 καὶ νῦν ἐπ' ἐλπίδι τῆς 10 πρὸς | τοὺς πατέρας ἡμῶν | ἐπαγγελ-
 11 λίας γενομένης ὑπὸ τοῦ Θεοῦ ἕστηκα κρινόμενος, 12 εἰς ἣν τὸ δωδεκάφυλον ἡμῶν
 13 ἐν ἐκτενεῖα νύκτα καὶ ἡμέραν λατρεῦον ἐλπίζει κατατιῆσαι· περὶ ἧς ἐλπίδος
 14 ἐγκαλοῦμαι, βασιλεῦ 15 Ἀγρίππα, | ὑπὸ 16 Ἰουδαίων. 17 τί; ἄπιστον κρίνεται παρ'
 18 ὑμῖν, εἰ ὁ Θεὸς νεκροὺς ἐγείρει; 19 ἐγὼ μὲν οὖν ἔδοξα ἑμαυτῷ πρὸς τὸ ὄνομα
 20 Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ ἐναντία πρᾶξαι· 21 ὃ καὶ ἐποίησα ἐν Ἱεροσολύ-

¹ Alex. = son.

¹ Alex. + 78.

■ Alex. etc.

* Rec. = ἡμεῖς.

¹⁰ Alex. = Ἀγρίππας.

* Rec. + rev.

WICLIF—1380.

defende me this day, ⁊ moost for thou
knowist alle thingis that ben among iewis:
customs ⁊ questionis, for which thing I
biseche here me patientli.

4 for alle iewis that bifor knewen me fro
the bigynnyng knows my lif fro yungthe
that fro the bigynnyng was in my folk in
iherusalem 5 if thei wolen bere witnesse
: that hi the moste certeyn seile of oure
relegioun, I lyned a farise, 6 and now for
the hope of reppromysium that is made
to oure fadiris of god, I stonde suget in
doorn, 7 in whiche hope oure twelue lyn-
gis seruyng nyl and day hopeu to come,
of whiche hope, sire king I am accused
of the iewis, 8 what vnableful thing is demed
at you: if god reischit deed nuri?

9 and sothli I gessid that I ougte do many
contrarie thingis agens the name of ihesus
nazarene; ¹⁰ whiche thing also I did in
iherusalem, and I enclosed many of myntis
in prison; whanne I hadde take power of
the pryncis of preestis; & whanne they we-
run alayn: I broyhte the sentence; ¹¹ and
bi alle synagogis ofte I puryschid hem
and contraynedy to blasfeme; and more I
wul woul asene hem; and purued in to
alien citeis; ¹² in which the while I wente
to demeske with power and sullryng of
pryncis of preestis; ¹³ at mydday in the
wey I say sirc kyng that fro heuene list
schyned aboute me passyng the schya-
yng of the sunne; and aboute hem that
werun to gidre with me;

14 and whanwe we alle hadden falle down
in to the erthe; I herde a vois seiynge to
me in elurew tunge; Saul, saul what
pursuest thou me? it is hard to thee to kike
agens the pricke; 15 & I seide, who art thou
lord; and the lord seide; I am ihesus whom
thou pursuest; 16 but rise up and stonde
on thy feet; for whi to this thing I asperid

TYNDALE-1534.

the thinges wherof I am accused of the
Iewes; ³ namely because thou arte ex-
perte in all customes and questiones; which
are unyonge the Iewes. Wherefore I be-
seeche the to heare me pacitly.

4 My lyuyenge of a chyldre, which was at
the fyrst amonge myne awne nation at
Ierusalem knowe all the Iewes ² which
knew me from the beginnynges, yf they
wolde testifie it. For after the moest
strayttest secte of oure laye, I yved I a
pharizee. ⁶ And now I stonde and am
judged for the hope of the promes made
of God vnto oure fathers: ⁷ vnto which
promys, oure .xii. tribes instantly ser-
uynge God daye and nyght hope to come.
For which hopes sake, kynge Agrippa,
am I accused of the Iewes. ⁸ Why should
it be thought a thinge vncredible vnto
you, that god should rayse agayne the dedd?

9 I also verely thought in my selfe, that I ought to do many contrary thinges, cleane agaynst the name of Iesus of Nazareth: ¹⁰ which thinge I also dyd in Ierusalem. Where many of the saintes I shut vp in prison, and had receaved auctorite of the hye prestes. And when they were put to death, I gave the sentence. ¹¹ And I punished them ofte in every synagoge, and compelled them to blaspheme; and was yet more mad upon them; and persecuted them, even vnto straunge cities. ¹² About the which thinges as I went to Damasco with auctorite and licence of the hye Prester, ¹³ even at myddaye (o kyngde) I sawe in the waye a lyght from heven, above the brightnes of the sunne, shyne rounde about me and them which Iorned with me.

14 When we were all fallen to the erth,
I hearde a voyce speakynge vnto me, and
sayynge in the Hebraue tonge: Saul, Saul,
why persecutest thou me? It is hard for
thee to kicke agaynste the pricke. 15 And
I sayde: Who arte thou lord? And he
sayde I am Iesus whom thou persecutest.
16 But ryse and stand vp on thy fete.
For I haue apered vnto thee for this purpose,

CRANMER-1539.

the thynges wherof I am accused of the
Iewes: ³ namely, because thou art ex-
perte in all customes and questions, which
are amonge the Iewes. Wherefore I be-
seeche the, to heare me patiently.

My luynghe that I haue led of a chylde
(which was at the fyrst amonge myne
owne nation at Ierusalem) knowe all the
Iewes, ⁶ which knewe me from the be-
gynnyng, yf they wolde testifie. For after
the most straytest secte of oure religion
I luyed a Pharisey. ⁷ And now I stande
and am iudged for the hope of the promys
made of God vnto oure fathers: ⁸ vnto
which promys oure .xii. trybes (instantly
seruyng God daye and nyght) hope to
come. For which hopes sake, kynge
Agrippa, I am accused of the Iewes.
⁹ Why shulde it be thought a thyng in-
credyble vnto you, that God shuld rai-
se agayne the dead? ¹⁰ I also verily thought
in my selfe, that I ought to do many
contrary thynges, cleane agaynst the name
of Iesus of Nazareth: ¹¹ which thyng I
also dyd in Ierusalem. And many of the
saynctes dyd I shut vp in prison, and
had receaued authorite of the hye Prestes.
And when they were put to deeth, I gaue
the sentence. ¹² And I punished them
ofte in euery synagoge, and compelled
them to blasphemie: and was yet more
mad vpon them, and persecuted them,
euen vnto straunge cities. ¹³ About which
thynges as I went to Damascus with au-
thorite and licence of the hye Prestes,
¹⁴ euen at myddaye (O kynge) I sawe in
the waye a light from heauen aboue the
brightnes of the sonne shyne rounde
about me, & then which I ordeined with me.

14 When we were all fallen to the erthe,
I heard a voyce speakynge vnto me, and
saying in the Hebrue tonge: Saul, Saul,
why persecutest thou me? It is harden-
ed for thee to kicke agaynst the prickes.
15 And I sayd: Who art thou Lorde?
And he sayde: I am Iesus whom thou
persecutest, 16 but ryse and stand vp
thy fete. For I haue asyred vnto the

gungth, worth.	magd, subject.	doow, judgment.
lyungth, tribute.	darnd, joined.	nabli, trust.
	wand, road.	

μοις, καὶ πολλοὺς τῶν ἁγίων ἐγὼ ἐν φυλακαῖς κατέκλεισα, τὴν παρὰ τῶν ἀρχιερέων ἐξουσίαν λαβὼν· ἀναιρουμένον τε αὐτῶν κατήνεγκα ψῆφον. καὶ κατὰ πάσας τὰς συναγωγὰς πολλάκις τιμωρῶν αὐτοὺς, ἠνάγκαζον βλασφημεῖν, περισσῶς τε ἐμμαινόμενος αὐτοῖς, ἐδίωκον ἕως καὶ εἰς τὰς ἔξω πόλεις. ἐν οἷς καὶ πορευόμενος εἰς τὴν Δαμασκὸν μετ' ἐξουσίας καὶ ἐπιτροπῆς τῆς παρὰ τῶν ἀρχιερέων, ἡμέρας μέσης, κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ, οὐρανόθεν ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου, περιλάμψαν με φῶς καὶ τοὺς σὺν ἐμοὶ πορευομένους. πάντων δὲ καταπεσόντων ἡμῶν εἰς τὴν γῆν, ἤκουσα φωνὴν λαλοῦσαν πρὸς με καὶ λέγουσαν τῇ Ἑβραϊδὶ διαλέκτῳ, Σαοὺλ, Σαοὺλ, τί με διώκεις; σκληρὸν σοι πρὸς κέντρα λακτίζειν. Ἐγὼ δὲ εἶπον, Τίς εἰ κύριε; Ὁ δὲ εἶπεν, Ἐγὼ εἰμι Ἰησοῦς ὃν σὺ διώκεις. ἀλλὰ ἀνάστηθι, καὶ στῆθι ἐπὶ τοὺς πόδας

† Alex. + τι.

* Rec. = ἐν.

* Alex. = εὐί.

* Alex. τε.

* Alex. φωνὴν λέγουσαν πρὸς με.

* Alex. + κόρυς.

GENEVA—1557.

before thee, of all the things wherof I am accused of the Iewes. ³ Namely, because thou art experte in all customes, and questions which are among the Iewes: wherfore, I beseech thee to heare me patiently. As touching the life that I haue led from a childe,

⁴ And what it was from the beginning among mine owne nation at Ierusalem, know all the Iewes, ⁵ Which knew me here to fore (if they would testifie) that after the most strayctest sect of our religion I liued a Pharisee. ⁶ And now I stand and am accused, for the hope of the promise made of God vnto our fathers.

⁷ Vnto which promise, our twelue tribes instantly scruieng God day and night, hope to come: for which hopes sake, King Agrippa, am I accused of the Iewes. ⁸ Why should it be thought a thing incredible vnto you, that God should raise agayne the dead? ⁹ I also verely thought it my selfe, that I ought to do many contrary thinges, cleane against the Name of Iesus of Nazareth. ¹⁰ Which thyng I also did in Ierusalem: for many of the sainctes I shut vp in prison, hauing receaued auctoritie of the hye Priestes: and when they were put to death I gaue the sentence.

¹¹ And I punished them oft in euery Synagoge, and compelled them to blaspheme: and was yet more mad against them, and persecuted them, euen vnto strange cities. ¹² At which tyme, as I went to Damascus with auctoritie, and commission from the hye Priestes, ¹³ Euen at midday I saw in the way a light from heauen, farre passing the brightness of the sunne, shyne round about me, and them which iorneyed with me.

¹⁴ So when we were all fallen to the earth, I heard a voyce speaking vnto me, and saying in the Hebrew tonge, Saul, Saul, why persecutest thou me? It is hard for thee to kicke against pryckes. ¹⁵ And I sayd, Who art thou Lord? And he sayd, I am Iesus whom thou persecutest. ¹⁶ But rise and stand vp on thy feet: for I haue

RHEIMS—1582.

account my self happy for that I am to defend my self this day before thee, ³ especially vvhheras thou knowest al things that are among the Iewes, customes and questions: for the vvhich cause I beseeche thee, heare me patiently. ⁴ And my life truly from my youth, vvhich vvas from the beginning in my nation in Hierusalem, al the Iewes doe know: ⁵ knowing me before from the beginning (if they wil giue testimonie) that according to the most sære secte of our religion I liued a Pharisee. ⁶ And now for the hope of the promise that vvas made of God to our fathers, doe I stand subiect to iudgement. ⁷ The vvhich, our twelue tribes seruing night and day, hope to come vnto. Of the vvhich hope, O king, I am accused of the Iewes.

⁸ Vvhat incredible thing is it iudged vwith you, if God raise the dead? ⁹ And my self truly had thought that I ought to doe against the name of Iesus of Nazareth many contrarie thinges. ¹⁰ Vvhich also I did at Hierusalem, and many of the sainctes did I shut vp in prisons, hauing receiued authoritie of the cheefe priests: and vvhhen they vvere put to death, I brought the sentence. ¹¹ And through out al the synagogs often times punishing them, I compelled them to blaspheme: and yet more mad against them, I persecuted them euen vnto foraine cities. ¹² Among vvhich things vvhiles I went to Damascus vwith authoritie and permission of the cheefe priests, ¹³ at midday, in the vvay, I saw (O king) from heauen a light to haue shined around about me and them that vvere in companie vwith me, about the brightness of the sunne.

¹⁴ And vvhen al vve vvere fallen dovvne on the ground, I heard a voyce speaking to me in the Hebrew tongue: Saul, Saul, vvhy persecutest thou me? It is hard for thee to kicke against the prickes. ¹⁵ And I said, Vvho art thou Lord? And our Lord answered, I am Iesus vvhom thou dost persecute. ¹⁶ But rise vp and stand vpon thy feet: for to this end haue I appeared

AUTHORISED—1611.

touching all the things wherof I am accused of the Iewes: ³ Especially, because I know thee to be expert in all customes and questions which are among the Iewes: wherfore I beseech thee to heare mee patiently. ⁴ My manner of life from my youth, which was at the first among mine owne nation at Hierusalem, know all the Iewes, ⁵ Which knew mee from the beginning, (if they would testifie) that after the most straitest sect of our religion, I liued a Pharisee. ⁶ And now I stand, and am iudged for the hope of the promise made of God vnto our fathers: ⁷ Unto which promise our twelue tribes instantly scruieng God day and night, hope to come: For which hopes sake, King Agrippa, I am accused of the Iewes. ⁸ Why should it be thought a thing incredible with you, that God should raise the dead? ⁹ I verily thought with my selfe, that I ought to doe many things contrary to the Name of Iesus of Nazareth: ¹⁰ Which thing I also did in Hierusalem, and many of the Saints did I shut vp in prison, hauing receiued authoritie from the cheefe Priests, and when they were put to death, I gaue my voyce against them. ¹¹ And I punished them oft in euery Synagogue, and compelled them to blaspheme, and being excofally mad against them, I persecuted them euen vnto strange cities.

¹² Whereupon, as I went to Damascus, with authoritie and commission from the cheefe Priests: ¹³ At midday, O king, I saw in the way a light from heauen, about the brightness of the Sunne, shining round about mee, and them which iourneyed with me. ¹⁴ And when we were all fallen to the earth, I heard a voice speaking vnto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kicke against the prickes. ¹⁵ And I said, who art thou, Lord? And hee said, I am Iesus whom thou persecutest. ¹⁶ But rise, and stand vpon thy feet, for I haue appeared vnto thee for

σου εἰς τοῦτο γὰρ ὤφθην σοι, προχειρίσασθαι σε ὑπηρέτην καὶ μάρτυρα ὧν τε εἶδες ὧν τε ὀφθῆσομαί σοι, ¹⁷ ἑξαρουμένός σε ἐκ τοῦ λαοῦ καὶ τῶν ἐθνῶν, εἰς οὗς ἵν' σε ἀποστέλλω, ¹⁸ ἀνοιῆσαι ὀφθαλμούς αὐτῶν, τοῦ ἐπιστρέψαι ἀπὸ σκότους εἰς φῶς καὶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν Θεόν, τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν, καὶ κληρὸν ἐν τοῖς ἡγιασμένοις, πίστει τῇ εἰς ἐμέ. ¹⁹ Ὁθεν, βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην ἀπειθῆς τῇ οὐρανίῳ ὀπτασίᾳ, ἄλλὰ τοῖς ἐν Δαμασκῷ πρῶτον καὶ Ἱεροσολύμοις, εἰς πᾶσαν τε τὴν χώραν τῆς Ἰουδαίας, καὶ τοῖς ἐθνεσιν, ἀπὴγγελλον μετανοεῖν, καὶ ἐπιστρέφειν ἐπὶ τὸν Θεόν, ἅξια τῆς μετανοίας ἔργα πράσσοντας. ²¹ ἕνεκα τούτων με οἱ Ἰουδαῖοι συλλαβόμενοι ἐν τῷ ἱερῷ, ἐπειρῶντο διαχειρίσασθαι. ²² ἐπικουρίας οὖν τυχὼν τῆς ἑπαρχίας τοῦ Θεοῦ, ἄχρι τῆς ἡμέρας ταύτης ἔστηκα, μαρτυρούμενος μικρῶ τε καὶ μεγάλῳ, οὐδὲν

* Alex. ἰγῶ.

† Alex. δὴν.

* Alex. μαρτυρούμενος.

* Alex. + τι.

* Alex. φρεῖν.

* Alex. + Παῖδος.

WICLIIF—1380.

to thes: that I ordeyne thes mynystre, and witness of tho thingis that thou hast seyn, and of tho whiche I schal scheve to thee, ¹⁷ and I schal delyver thee fro purpils i folkis to which now I sende thee ¹⁸ to opun the eyen of hem that thei ben conuertid fro darkness to ligh and fro power of satanas to god: that thei take remysion of synnes, and part among seyntis bi feith that is in me;

¹⁹ wherfor sire king agrippa: I was not vnblifful to the hevenli vision; ²⁰ but I toold to hem that ben at damask first and at iherusalem and bi al the centre of iude and to bethen men: that they schulden do penance & be conuertid to god, and do worthi werkis of penance; ²¹ for this cause iewis tokun me: whanne I was in the temple to sle me; ²² but I was holpen bi the help of god in to this day, and stonde witnessynge to lusse and to more, and I seye no thing ellis: thanne whiche thingis the profetis and moises spakun that schuld come; ²³ if crist is to suffre, if he is the first of aȝen rising of deed men that schal achewe ligh to the puple and to bethen men;

²⁴ whanne he spake these thingis and gildid resoun: festus seide with greet vois: poul thou maddist; many letiris turne thee to woodnesse; ²⁵ and poul seide; I maddic not thou best festus: but I spoke out the wordis of truthe, and of sobrenesse; ²⁶ for also the kyng to whom I speke stikfastli: woot of thes thingis; for I deme that no thing of thes is hid fro hym; for nether in a corner: was out of thes thingis don; ²⁷ bileuest thou kyng egrippa to profetis? I woot that thou bileuest; ²⁸ and agrippa seide to poul; in litil thing thou counceillist me to be made a cristen man; ²⁹ & poul seide; I desire anentis god bothe in litil and in greet not onli thee, but also these

TYNDALE—1534.

to make the a minister and a witness both of tho thinges which thou hast sene, and of tho thinges in the which I will appere vnto the; ¹⁷ delyverynge the from the people, and from the gentyls vnto which nowe I sende the; ¹⁸ to open their eyes that they myght turne from darkness vnto lyght, and from the power of Satan vnto God; that they maye receave forgyuenes of synnes and inheritance amonge them which are sanctified by fayth in me.

¹⁹ Wherefore kynge Agrippa, I was not disobedient vnto the heavenly vision; ²⁰ but shewed fyrst vnto them of Damasco, and at Iherusalem, and thorow out all the costes of Iewry, and to the gentyls, that they shuld repent, and turne to God, and do the ryght workes of repentance. ²¹ For this cause the Iewes caught me in the temple, and went about to kyll me. ²² Nevertheless I obtayned helpe of God, and contynue vnto this daye witnessynge bothe to small and to greete saying none other thinges, then those which the prophetes and Moyses dyd saye shuld come; ²³ that Christ shulde suffre, and that he shuld be the fyrst that shulde ryse from death, and shuld shewe lyght vnto the people, and the gentyls.

²⁴ As he thus answered for him selfe: Festus sayde with a lowde voyce: Paul, thou arte besides thy selfe. Moche learninge hath made the mad. ²⁵ And Paul sayde: I am not mad, most dere Festus: but speake the wordes of truthe and sobernes. ²⁶ The kyng knoweth of these thinges, before whom I speke frely: nether thynke I that eny of these thinges are hydden from him. For this thyng was not done in a corner. ²⁷ Kynge Agrippa beleuest thou the prophetes? I wote well thou beleuest. ²⁸ Agrippa sayde vnto Paul: Sumwhat thou bringest me in mynde for to be come a Christen. ²⁹ And Paul sayd: I wolde to God that not only thou: but also all that heare

CRANMER—1539.

thys purpose, to make the a mynister and a witness both of those thynges which thou hast sene, and of those thynges in the which I will appere vnto the; ¹⁷ delyueringe the from the people, and from the gentyls, vnto whom now I sende the; ¹⁸ to open their eyes, that they maye turne from the darkness to lyght, and from the power of Satan vnto God, that they maye receave forgyuenes of synnes, and inheritance amonge them which are sanctified by fayth that is toward me.

¹⁹ Wherefore (O kynge Agrippa) I was not disobedient vnto the heavenly vision: ²⁰ but shewed fyrst vnto them of Damasco, and at Iherusalem, and thorow out all the coastes of Iewry, and then to the gentyls, that they shuld repent, and turne to God, and do such workes as become them that repent. ²¹ For this cause the Iewes caught me in the temple, and went about to kyll me. ²² Seyng therefore that I haue obtained helpe of God: I carynew vnto thys daye, witnessynge bothe to small and to great, saying none other thynges, then those which the prophetes and Moyses dyd saye shuld come; ²³ that Christ shulde suffer, and that he shulde be the first that shuld ryse from death, and shuld shew lyght vnto the people, and to the gentyls. ²⁴ As he thus spake for hym selfe: Festus sayde with a lowde voyce: Paul, thou art besyde thy selfe. Moche learninge doth make the mad. ²⁵ And Paul sayde: I am not mad (most deare Festus) but speake the wordes of truthe and sobernes. ²⁶ For the kyng knoweth of these thynges, before whom I speke frely: nether thynke I that eny of these thynges are hydden from hym. For this thyng was not done in a corner. ²⁷ Kynge Agrippa beleuest thou the prophetes? I wote well that thou beleuest. ²⁸ Agrippa sayde vnto Paul: Sumwhat thou dryngest me in mynde for to be come Christen. ²⁹ And Paul sayde: I wolde to God that not only thou: but also all that heare me to

lyght, eyes. agripa rising, resurrection. woodnesse, madnesse. woot, knoweth. anentis, judge. anentis, toward.

ἐκτὸς λέγων ὡν τε οἱ προφῆται ἐλάλησαν μελλόντων γίνεσθαι καὶ Μωσῆς. ²³ εἰ παθητὸς ὁ Χριστὸς, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει καταγγέλλειν τῷ λαῷ καὶ τοῖς ἔθνεσι. ²⁴ Ταῦτα δὲ αὐτοῦ ἀπολογουμένου, ὁ Φῆστος μεγάλη τῇ φωνῇ ἔφη, | Μαίνη Παῦλε· τὰ πολλά σε γράμματα εἰς μαρίαν περιτρέπει. ²⁵ Ὁ δὲ, Ὁὐ μαίνομαι, φησὶ, κράτιστε Φῆστε, ἀλλ' ἀληθείας καὶ σωφροσύνης ῥήματα ἀποφθέγγομαι. ²⁶ ἐπίσταται γὰρ περὶ τούτων ὁ βασιλεὺς, πρὸς ὃν καὶ παρρησιαζόμενος λαλῶ· λανθάνειν γὰρ αὐτὸν τι τούτων οὐ πείθομαι οὐδέν· οὐ γὰρ ἐστὶν ἐν γωνίᾳ πεπραγμένον τοῦτο. ²⁷ Πιστεύεις βασιλεῦ Ἀγρίππα τοῖς προφήταις; οἶδα ὅτι πιστεύεις. ²⁸ Ὁ δὲ Ἀγρίππας πρὸς τὸν Παῦλον ἔφη, | Ἐν ὀλίγῳ με πείθεις Χριστιανὸν γενέσθαι. ²⁹ Ὁ δὲ Παῦλος εἶπεν, | Εὐξαίμην ἂν τῷ Θεῷ, καὶ ἐν ὀλίγῳ καὶ ἐν πολλῷ· οὐ μόνον σε, ἀλλὰ καὶ πάντας τοὺς

¹ Alex. = ἰσθ.² Alex. ποιῶσαι.³ Alex. = εἰπεν.⁴ Alex. s. καὶ ἐν μεγάλῳ s. Rec.

GENEVA—1557.

appeared vnto thee for this purpose, to make thee a minister and a witnes, both of those things whych thou hast sene, and of those things in the which I will appeare vnto thee, ¹⁷ Deliuering thee from this people, and from the Gentils, vnto whom now I send thee, ¹⁸ To open their eyes, that they may turne from darknesse to lyght, and from the power of Satan vnto God, that they may receiue forgiveness of synnes, and inheritance among them, which are sanctified by faith in me.

¹⁹ Wherefore Kyng Agrippa I was not disobedient vnto the heavenly vision. ²⁰ But shewed first vnto them at Damascus, and at Ierusalem, and throughout all the coastes of Iurie, and then to the Gentils, that they should repent, and turne to God, and do the ryght workes of repentance. ²¹ For this cause the Iewes caught me in the temple, and went about to kyl me. ²² Neuertheless, I obteyned helpe of God, and continue vnto this day, witnessing both to small and to great, saying none other things, then those which the Prophets and Moses dyd say shoulde come.

²³ To wit, that Christ should suffer, and that he should be the fyrst that should ryse from the dead, and should shewe lyght vnto the people, and to the Gentils. ²⁴ As he thus answered for him selfe, Festus sayed with a loude voyce, Paul thou art besides thy selfe: much learning doth make thee mad. ²⁵ And Paul sayd, I am not mad most worthy Festus, but speake the wordes of truth and sobernes. ²⁶ For the Kyng knoweth of these things, before whom also I speake freely: neither thinke I that any of these things are hyd from him: for this thing was not done in a corner.

²⁷ King Agrippa, beleuest thou the Prophets? I wot well thou beleuest. ²⁸ Then Agrippa sayed vnto Paul, Almost thou persuadest me to become a Christian. ²⁹ Then Paul sayd, I would to God that not onely thou, but also all that heare me to day,

RHEIMS—1582.

to thee, that I may ordaine thee a minister and witnes of those things vvhich thou hast sene, and of those things vvherein I wil appeare to thee, ¹⁷ deliuering thee out of the peoples and nations vnto the vvhich now I send thee, ¹⁸ to open their eyes, that they may be conuerted from darkenes to light, and from the power of Satan to God, that they may receiue remission of sinnes and lot among the sainets by the faith that is in me.

¹⁹ Vvherevpon, king Agrippa, I vvas not incredulous to the heavenly vision: ²⁰ but to them first that are at Damascus, and at Hierusalem, and vnto al the countrie of Ievrie, and to the Gentiles did I preach that they should doe penance, and turne to God, doing vvorkes vvorthie of penance. ²¹ For this cause the Iewes, vvhen I vvas in the temple, apprehending me, attempted meaning to kyl me. ²² But aided by the help of God, I stand vntil this day, testifying to small and to great, saying nothing beside those things vvhich the Prophets did speake shoulde come to passe, and Moyse, ²³ if Christ vvere possible, if the first of the resurrection from the dead, he vvere to shew light to the people and to the Gentiles.

²⁴ As he spake these things and made his answer, Festus vvith a loud voyce said, Thou art mad, Paul: much learning turneth thee to madness. ²⁵ And Paul said, I am not mad, most excellent Festus: but I speake vvordes of veritie and sobrietie. ²⁶ for the kyng knoweth of these things, to vvhom also I spake constantly, for I thinke none of these things to be vvknown to him. For neither vvas any of these things done in a corner. ²⁷ Beleuest thou the prophets, king Agrippa? I know that thou beleuest. ²⁸ And Agrippa said to Paul: A litle thou persuadest me to become a Christian. ²⁹ And Paul said, I vvish of God, both in litle, and in much, not onely thee, but also

AUTHORISED—1611.

this purpose to make thee a minister and a witness, both of these things which thou hast sene, and of those things in the which I will appeare vnto thee, ¹⁷ Deliuering thee from the people, and from the Gentiles, vnto whom now I send thee,

¹⁸ To open their eyes, and to turne them from darknesse to light, and from the power of Satan vnto God, that they may receiue forgiveness of sinnes, and inheritance among them which are sanctified by faith that is in me. ¹⁹ Wherevpon, O king Agrippa, I was not disobedient vnto the heavenly vision: ²⁰ But shewed first vnto them of Damascus, and at Hierusalem, and thoroughout all the coastes of Iudea, and then to the Gentiles, that they should repent and turne to God, and do works meete for repentance. ²¹ For these causes the Iewes caught mee in the Temple, and went about to kill me. ²² Having therefore obtained helpe of God, I continue vnto this day witnessing both to small and great, saying none other things then those which the Prophets and Moses did say shoulde come: ²³ That Christ should suffer, and that hee should be the first that should rise from the dead, and should shew light vnto the people, and to the Gentiles.

²⁴ And as hee thus spake for himselfe, Festus said vvith a lowd voyce, Paul, thou art beside thy selfe, much learning doth make thee mad. ²⁵ But he said, I am not mad, most noble Festus, but speake forth the vvords of truth and sobernesse. ²⁶ For the Kyng knoweth of these things, before vvhom also I speake freely: for I am persvaded, that none of these things are hid-den from him, for this thing was not done in a corner. ²⁷ King Agrippa, beleuest thou the Prophets? I know that thou beleuest. ²⁸ Then Agrippa said vnto Paul, Almost thou persvadedst mee to bee a Christian. ²⁹ And Paul said, I would to God, that not onely thou, but also all that

‘ἀκούοντάς μου σήμερον, γενέσθαι τοιούτους ὅποῖος καὶ γὰρ εἰμι, παρεκτὸς τῶν δεσμῶν τούτων.’ ³⁰ Ἄνέστη τε ὁ βασιλεὺς καὶ ὁ ἡγεμὼν, ἥ τε Βερνίκη, καὶ οἱ συγκαθήμενοι αὐτοῖς. ³¹ καὶ ἀναχωρήσαντες ἐλάλουν πρὸς ἀλλήλους λέγοντες, ‘Ὅτι οὐδὲν θανάτου ἄξιον ἢ δεσμῶν πράσσει ὁ ἄνθρωπος οὗτος.’ ³² Ἀγρίππας δὲ τῷ Φήστῳ ἔφη, ‘Ἀπολελύσθαι ἐδύνατο ὁ ἄνθρωπος οὗτος, εἰ μὴ ἐπεκέκλητο Καίσαρα.’

XXVII. Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῦν ἡμᾶς εἰς τὴν Ἰταλίαν, παρεδίδουν τὸν τε Παῦλον καὶ τινὰς ἐτέρους δεσμώτας ἑκατοντάρχη, ὀνόματι Ἰουλίῳ, σπειρῆς Σεβαστῆς. ἐπιβάντες δὲ πλοῖον Ἀδραμυττηνῷ, μέλλοντες πλεῖν τοὺς κατὰ τὴν Ἀσίαν τόπους, ἀνήχθημεν, οὗτος σὺν ἡμῖν Ἀριστάρχου Μακεδόνης Θεσσαλονικέως. τῇ τε ἐτέρα κατήχθημεν εἰς Σιδῶνα· φιλανθρώπως τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος, ἐπέτρεψε πρὸς τοὺς φίλους πορευθέντα ἐπιμελείας τυχεῖν. κα-

³⁰ Rec. Καὶ ταῦτα εἰπόντος αὐτοῦ, ἀνέστη.

³¹ Alex. μέλλοντες.

³² Alex. + εἰς.

³ Rec. = τοῦς.

WICLIF—1380.

that heren to day to be made suche as I am outakun these bondia, ³⁰ and the king roos up and the president and heronyce: and thei that saten us; to heren, ³¹ and whanne thei wenten away: thei spakun to gidre and seiden; that this man hath not don ouy thing worthi doeth, nether boondia, ³² and agrippa seid to festus; this man mygt be deluyered if he hadde not appeld to the emperour.

27. BUT as it was demed hym to schip in to itali: thei bitoken poull with other kepers to a centurien bi name iulius of the company of knyghtis of the emperour, ² and we wenten up in to the schippe of adrymetis and bigunnen to seile: and werun borun aboute the placis of ase, while aristark of macedony tessalonysencis dwellid stille with us, ³ and in the day sunyng we camen to sidon, and iulius tretid curteisli poull and suffrid to go to frendis and do his nedis, ⁴ and whanne we remoueden from thennes we vnderaileden to cipre for that wyndis werun contrarie; ⁵ and we seileden in the see of silici and pandli: and camen to listris that is licie,

⁶ and there the centurien found a schip of alexandre seilyng in to italie and putid us ouer in to it, ⁷ and whanne in many daies we seikeden slowli, and vnnethe camen aens gnydum for the wynde lettid us we seikeden to crete, biside salomona, ⁸ and vnnethe we sailiden bisidis and camen in to a place that is clepid of good haecne: to whom the citee tessala was nyg, ⁹ and whanne myche tyme was passid, and whanne seilynge thanne was not sikor, for that fastyng was passid: poull counfortid hem ¹⁰ and seide to hem men I se that seilyng bigynneth to be with wrong and myche harme, not oonli of charge and of the schip; but also of our lyues, ¹¹ but the centurien bilereid more to the gouernour,

TYNDALE—1534.

me to daye; were, not somewhat only, but altogether suche as I am, except these bondes. ³⁰ And when he had thus spoken, the kynge rose vp, and the debite, and Bernice, and they that sate with them. ³¹ And when they were gone aparte, they talked betwene them selves sayinge: This man doeth nothinge worthy of death, nor of bondes. ³² Then sayde Agrippa vnto Festus: This man myght haue bene loosed, yf he had not appealed vnto Cesar.

27. WHEN it was concluded that we shuld sayle into Italy, they deliuered Paul and certayne other prisoners vnto one named Iulius, an vnder captayne of Cesars soudiers. ² And we entred into a ship of Adramicium, and loosed from land, apoynted to sayle by the coastes of Asia, one Aristarcus out of Macedonia, of the countre of Thessalia, beinge with vs. ³ And the nexte daye we came to Sidon. And Iulius courteously entreated Paul, and gave him liberte to goo vnto his frendes, and to refreshe him selfe. ⁴ And from thence lanchyd we, and sayled harde by Cypers, because the wyndes were contrarye. ⁵ Then sayled we ouer the see of Cilicia, and Pamphylia, and came to Myra a cite in Lycia.

⁶ And there the vnder captayne founde a shippe of Alexander redy to sayle into Italy and put vs therin. ⁷ And when we had sayled slowly many dayes, and sence were come ouer agaynst Gnydon (because the wynde with stode vs) we sayled harde by the coastes of Candy, ouer agaynst Salmo, ⁸ and with moche worke sayled beyonde yt, and came vnto a place called good porte. Nye wherinto was a cite called Lasea. ⁹ When moche tyme was spent and saylinge was now icoperdeous, because also that we had ouerlonge fasted, Paul put them in remembrance, ¹⁰ and sayde vnto them Syrs, I perceave that this vyage wilbe with hurte and moche damage, not of the ladinge and ship only: but also of oure lyues. ¹¹ Nevertheless the vndercaptayne beleued the

CRANMER—1539.

daye, were, not somewhat onely, but altogether, such as I am, except these bondes. ³⁰ And when he had thus spoken, the kynge rose vp, and the debite, and Bernice, and they that sate with them, ³¹ And when they were gone aparte, they talked betwene them selues, sayinge: This man doeth nothing worthy of death, nor of bondes. ³² Then sayde Agrippa vnto Festus: Thys man myght haue bene let loose, yf he had not appealed vnto Cesar.

27. WHEN it was concluded, that we shuld sayle into Italy, they deliuered both Paul and certayne other prisoners, vnto one named Iulius, an vnder captayne of Cesars soudiers. ² And we entred into a ship of Adramicium, and loosed from land, apoynted to sayle by the coastes of Asia, one Aristarcus out of Macedonia, of the countre of Thessalonie beinge with vs. ³ And the nexte daye we came to Sidon. And Iulius courteously entreated Paul, and gaue him liberte, to go vnto his frendes, and to refresche hym selfe. ⁴ And when we had lanchyd from thence, we sayled harde by Cypers, because the wyndes were contrarye. ⁵ And when we had sayled ouer the see of Cilicia, and Pamphilia, we cam to Myra which is in Lycia.

⁶ And there the vndercaptayne founde a shippe of Alexandria redy, that sayled into Italy, and he put vs therin. ⁷ And when we had sayled slowly many dayes, and sence were come ouer agaynst Gnydon (because the wynde with stode vs) we sayled harde by the coastes of Candy, ouer agaynst Salmo, ⁸ and with moche worke sayled beyonde it, and cam vnto a place which is called the fayre hauen. Nye wher vnto was the cytie of Lasea. ⁹ When moche tyme was spent, and when sayling was now icoperdeous, because also that they had ouerlonge fasted, Paul put them in remembrance, ¹⁰ and sayde vnto them: Syrs I perceaue, that thys vyage wilbe with hurte and moche damage, not of the ladinge and ship onely, but also of youre liues: ¹¹ Nevertheless the vnder

deluded, iudged.
vnto, vnto.

kyngis, soldiers.
twild, hindered.

sayng, following.
clepid, called.

καίθεν ἀναχθέντες ὑπεπλεύσαμεν τὴν Κύπρον, διὰ τὸ τοὺς ἀνέμους εἶναι ἐναντίους.
 5 τὸ τε πέλαγος τὸ κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν διαπλεύσαντες, κατήλθομεν
 εἰς Μύρα τῆς Λυκίας. 6 Κάκει εὐρὼν ὁ ἐκατόνταρχος πλοῖον Ἀλεξανδρίων πλέον
 εἰς τὴν Ἰταλίαν, ἐνεβίβασεν ἡμᾶς εἰς αὐτό. 7 ἐν ἱκαναῖς δὲ ἡμέραις βραδυπλοοῦντες,
 καὶ μόλις γενόμενοι κατὰ τὴν Κνίδον, μὴ προσεῶντος ἡμᾶς τοῦ ἀνέμου, ὑπεπλεύ-
 σαμεν τὴν Κρήτην κατὰ Σαλμώνην· 8 μόλις τε παραλεγόμενοι αὐτὴν, ἤλθομεν εἰς
 τόπον τινα καλούμενον Καλοὺς Λιμένας, ὃ ἐγγὺς ἦν πόλις Λαसाία. 9 Ἰκανοῦ δὲ
 χρόνου διαγενομένου, καὶ οὗτος ἤδη ἐπισφαλοὺς τοῦ πλοῦς, διὰ τὸ καὶ τὴν νηστείαν
 ἤδη παρεληλυθέναι, παρήνει ὁ Παῦλος 10 λέγων αὐτοῖς, Ἄνδρες, θεωρῶ ὅτι μετὰ
 ὕβρεως καὶ πολλῆς ζημίας οὐ μόνον τοῦ φορτίου καὶ τοῦ πλοίου, ἀλλὰ καὶ τῶν
 ψυχῶν ἡμῶν μέλλειν ἔσσεσθαι τὸν πλοῦν. 11 Ὁ δὲ ἐκατοντάρχης τῷ κυβερνήτῃ

* Αἰκτ. πορευόμεν.

* Rec. φόρτον.

* Rec. ἱκατόνταρχος.

GENEVA—1557.

were not almost only, but altogether such as I am, except these bonds. 30 And when he had thus spoken, the King rose vp, and the Deputie, and Bernice, and they that sate wyth them. 31 And when they were gone aparte, they talked betwene them selues, saying, This man doth nothing worthy of death, nor of bonds. 32 Then sayd Agrippa vnto Festus, This man myght haue bene loosed, if he had not appealed vnto Cæsar.

27. VVHEN it was concluded, that we should sayle into Italie, they deliuered both Paul, and certayne other prisoners, vnto one named Iulius, as vnder Captaine of the bande of Augustus. 2 And we entred into a shyp of Adramyttium, appoynted to sayle by the costes of Asia, and lowsed from land, one Aristarchus of Macedonia, a Thessalonian, being wyth vs. 3 And the next day we came to Sidon, and Iulius courteously entreated Paul, and gaue him libertie to go vnto his frendes, that they might refresh him. 4 And from thence we lunched, and sayled harde by Cyprus, because the wyndes were contrary. 5 Then sayled we ouer the sea by Cilicia, and Pamphylia, and came to Myra, a citie in Lycia. 6 And there the vnder Captayne founde a shyp of Alexandria, ready to sayle into Italie, and put vs therein. 7 And when we had sayled slowly many dayes, and scarce were come ouer against Gnidum, because the wynde withstode vs, we sayled harde by the costes of Candie, nere to Salmon. 8 And with much worke sayled beyonde it, and came vnto a place called the Fayre hauens, nye where vnto, was a citie called Lasæa. 9 When much tyme was spent, and sayling was now ioperilous, because also the tyme of the Fast was now passed, Paul put them in remembrance, 10 And said vnto them, Syrs I perceiue, that this viage wyl be wyth hurt and muche damage, not of the lading and shyp only, but also of our lyues. 11 Neuerthelesse the vnder Captayne beleued the

RHEIMS—1582.

al that heare this day, to become such as I am also, except these bandes. 30 And the king rose vp, and the President, and Bernice, and they that sate by them. 31 And going a side, they spake among them selues, saying, That this man hath done nothing vvorthe of death or bandes. 32 And Agrippa said to Festus, This man might be released, if he had not appealed to Cæsar.

27. AND after it was decreed that he should saile into Italie, and that Paul wyth other prisoners should be deliuered to a Centurion named Iulius, of the band Augusta. 2 vve going vp into a ship of Adrametum, beginning to saile about the places of Asia, loosed from the land, Aristarchus the Macedonian of Thessalonica continuing wyth vs. 3 And the day following vve came to Sidon. And Iulius intreating Paul courteously, permitted him to goe to his frendes, and to take care of him self. 4 And when vve had loosed thence, vve sailed vnder Cyprus: because the wyndes were contrarie. 5 And sailing the sea of Cilicia and Pamphylia, we came to Lystra, which is in Lycia: 6 and there the Centurion finding a ship of Alexandria sailing into Italie, removed vs into it. 7 And vvhetheras many daies vve sailed slowly, and vvere scarce come ouer against Gnidus, the wynde hindring vs, vve sailed nere Crete by Salmoene: 8 and vvyth much a doe sailing by it, vve came into a certayne place that is called Good-hauens, nigh to the vvhich vvas a citie Thalassa.

9 And vwhen much time vvas spent, and vvhetheras now it vvas not safe sailing, because the fast now vvas past, Paul comforted them, 10 saying to them, Ye men, I see that the sailing beginneth to be vvyth hurt and much damage not only of the lading and the ship, but also of our lines. 11 But the Centurion beleued

AUTHORISED—1611.

heare mee this day, were both almost, and altogether such as I am, except these bonds. 30 And when hee had thus spoken, the king rose vp, and the gouernour, and Bernice, and they that sate wyth them. 31 And when they were gone aside, they talked betwene themselves, saying, This man doeth nothing worthy of death or of bonds. 32 Then said Agrippa vnto Festus, This man might haue bene set at libertie, if he had not appealed vnto Cæsar.

27. AND when it was determined, that we should saile into Italy, they deliuered Paul, and certayne other prisoners, vnto one named Iulius, a centurion of Augustus band. 2 And entering into a ship of Adramyttium, wee lunched, meaning to saile by the coasts of Asia, one Aristarchus a Macedonian, of Thessalonica, being wyth vs. 3 And the next day wee touched at Sidon: And Iulius courteously entreated Paul, and gaue him libertie to go vnto his friends to refresh himselfe. 4 And when we had lunched from thence we sailed vnder Cyprus, because the wynde were contrary. 5 And when we had sailed ouer the sea of Cilicia and Pamphylia, we came to Myra a citie of Lycia. 6 And there the Centurion found a ship of Alexandria sayling into Italy, and he put vs therein.

7 And when wee had sailed slowly many dayes, and scarce were come ouer against Gnidus, the wind not suffering vs, wee sailed vnder Crete, ouer against Salmoene. 8 And hardly passing it, came vnto a place which is called the Faire hauens, nigh wherunto was the citie of Lasæa. 9 Now when much time was spent, and when sailing was now dangerous, because the Fast was now already past, Paul admonished them, 10 And said vnto them, Sirs, I perceiue that this voyage will bee wyth hurt and much damage, not onely of the lading and ship, but also of our lines. 11 Neuerthelesse, the Centurion beleued

* Or, Candy.

* Or, Isauria.

καὶ τῷ ναυκλήρῳ ἐπείθετο μᾶλλον ἢ τοῖς ὑπὸ τοῦ Παύλου λεγομένοις. ¹² ἀνευθέτου δὲ τοῦ λιμένος ὑπάρχοντος πρὸς παραχειμασίαν, οἱ πλείους ἔθεντο βουλὴν ἀναχθῆναι ἐκεῖθεν, εἴπως δύναιντο καταστήσαντες εἰς Φόινικα παραχειμάσαι, λιμένα τῆς Κρήτης βλέποντα κατὰ Λίβα καὶ κατὰ χῶρον. ¹³ ὑποπνεύσαντος δὲ νότου, δόξαντες τῆς προθέσεως κεκρατηκέναι, ἄραντες ἄσπον παρελέγοντο τὴν Κρήτην. ¹⁴ μετ' οὐ πολὺ δὲ ἔβαλε κατ' αὐτῆς ἄνεμος τυφωνικός, ὃ καλούμενος Εὐροκλύδων. ¹⁵ συναρπασθέντος δὲ τοῦ πλοίου, καὶ μὴ δυναμένου ἀντοφθαλμεῖν τῷ ἀνέμῳ, ἐπιδόντες ἐφερόμεθα. ¹⁶ νησίον δέ τι ὑποδραμόντες καλούμενον Κλαύδην, μόλις ἰσχύσαμεν περικρατεῖς γενέσθαι τῆς σκάφης. ¹⁷ Ἦν ἄραντες, βοηθείαις ἐχρῶντο, ὑποζωννύντες τὸ πλοῖον· φοβούμενοί τε μὴ εἰς τὴν Σύρτιν ἐκπέσωσι, χαλάσαντες

* Rec. κἀκεῖθεν.

* Alex. ἐκείθεν.

* Alex. vs.

WICLIF—1380.

and to the lord of the schippe thanne to thea thingis that werun seid of poult ¹² and whanne the haven was not able to dwelle in wynter, ful many ordeyned counceill to seile fro thenues, if on any maner thei mygten come to fenyce: to dwelle in wynter, at the haven of crete, whiche biholdith to affrik and to chorun: ¹³ and whanne the south blew, thei gessiden hem to holde purpos, and whanne thei hadden remoued fro asson: thei seileden to crete, ¹⁴ and not aftir myche the wynde tifynyk that is clepid north east: was agens it ¹⁵ and whanne the schip was rauyechid, and myst not enfore agens the wynde, whanne the schip was goen to the blowyng of the wynde ¹⁶ we werun borun with cours in to an ile, that is clepid cauda, and vmethe we mygten gete a litil boot, ¹⁷ and whanne this was takun up thei vaden helpis: girdyng to gidre the schip and dreden lest they schulden falle in to sondi placis, & whanne the vessel was vndir sette: so thei werun borun, ¹⁸ & for we werun throwen with greet tempest in the day saynge thei maden castyng out, ¹⁹ and the thridde day: with her hondis thei castiden away the instrumentis of the schip, ²⁰ and whanne the sunne nether steris werun seyn bi many daies: and tempest not a litil nysed now al the hope of our helthe was don away,

²¹ and whanne myche fastyng hadde be thanne poult stood in the myddil of hem and seide: A men it bihoote whanne ye herden me not to haue takun away the schippe fro crete and gete this wrong and castyng out, ²² and now I counceill you to be of good countfor, for los of no persone of you schal be outakun of the schippe, ²³ for an aungel of god whos I am and to whom I serue stood nyg to me in this nyg ²⁴ and seide, poult drede thou not, it bihoueth thee to stonde bifor the emperour, and lo god hath yowun to thec alle that ben

TYNDALR—1534.

gouernor and the master, better then the thingis which were spoken of Paul. ¹² And because the haven was not commodious to wynter in, many toke counsell to departe thence, yf by any meanes they myght attayne to Phenices and there to wynter, which is an haven of Candy, and seruith to the southwest and northwest wynde. ¹³ When the south wynde blew, they supposyng to obtayne their purpose, lowsed vnto Asson, and sayled paste all Candy.

¹⁴ But anon after ther arose agaynst their purpose, a flawe of wynde out of the northeaste. ¹⁵ And when the ship was caught, and coulde not resist the wynde, we let her goo, and drave with the wether. ¹⁶ And we came vnto an yle named Claudia, and had moche worke to come by abote, ¹⁷ which they toke vp and vsed helpe, vndergordyng the shippe, fearyng lest we shuld have fallen into Syrtis, and we let downe a vessell and so were carryed. ¹⁸ The nexte day when we were tossed with an exceedyng tempest, they lightened the ship, ¹⁹ and the thyrd daye we cast out with oure owne bondes, the tacklyng of the shippe. ²⁰ When at the last nether sunne nor starre in many dayes appered, and no small tempest laye upon vs, all hope that we shuld be saved, was then taken awaye.

²¹ Then after longe abstinence, Paul stode forth in the myddles of them and sayde: Syrs ye shulde haue harkened to me, and not haue lowsed from Candy, nether to haue brought vnto vs this harme and losse. ²² And nowe I exhorte you to be of good chere. For ther shalbe no losse of eny mans lyfe amonge you, save of the ship only. ²³ For ther stode by me this nyght the angell of God, whose I am, and whom I serue, sayyng: feare not Paul, for thou must be brought before Cesar. And lo, God hath geuen vnto the all

CRANMER—1539.

captayne belesed the gouernor and the master of the ship more then those thingis which were spoken of Paul. ¹² And because the haven was not commodious to wynter, many toke counsell to departe thence, yf by any meanes they myght attayne to Phenices and there to wynter, whiche is an haven of Candy, and lyeth toward the southwest and northwest wynde. ¹³ When the south wynde blew, they supposyng to obtayne their purpose, loosed vnto Asson, and sayled past all Candy.

¹⁴ But not long after, ther arose agaynst their purpose, a flawe of wynde out of the northeaste. ¹⁵ And when the ship was caught and could not resist the wynde, we let her go, and drave with the wether. ¹⁶ But we were caried in to an yle which is named Claudia, and had moche worke to come by a boote, ¹⁷ which they toke vp, and vsed helpe, and made fast the shippe, fearyng, lest they shuld fall into the Syrtis. And so they let downe a vessell, and were carryed. ¹⁸ The nexte daye (when we were tossed with an exceedyng tempest) they lightened the ship,

¹⁹ and the thyrd daye we cast out with oure owne handes the tacklyng of the shippe. ²⁰ When at the last, nether the sunne nor starres in many dayes appered, and no small tempest laye vpon vs, all hope that we shuld escape, was then taken awaye. ²¹ But after longe abstinence, Paul stode forth in the myddes of them, and sayde: Syrs, ye shulde haue harkened to me, and not haue loosed from Candy, nether to haue brought vnto vs this harme and losse. ²² And now I exhorte you to be of good chere. For ther shalbe no losse of eny mans lyfe amonge you, save of the ship only. ²³ For ther stode by me this nyght the angell of God, whose I am, and whom I serue, sayyng: feare not Paul, thou must be brought before Cesar. And lo, God hath geuen the all

τὸ σκεῦος, οὕτως ἐφέροντο. ¹² Σφοδρῶς δὲ χειμαζομένων ἡμῶν, τῇ ἐξῆς ἐκβαλὼν ἐποιούντο· ¹³ καὶ τῇ τρίτῃ αὐτόχειρες τὴν σκευὴν τοῦ πλοίου· ἔρριψαμεν· ¹⁴ μήτε δὲ ἡλίου, μήτε ἀστρῶν ἐπιφαίνοντων ἐπὶ πλείονας ἡμέρας, χειμῶνός τε οὐκ ὀλίγου ἐπικειμένου, λοιπὸν περιηρεῖτο πᾶσα ἐλπίς τοῦ σώζεσθαι ἡμᾶς. ¹⁵ πολλῆς δὲ ἀσιτίας ὑπαρχούσης, τότε σταθεὶς ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν, Ἐδεῖ μὲν, ὦ ἄνδρες, πειθαρχήσαντάς μοι μὴ ἀνάγεσθαι ἀπὸ τῆς Κρήτης, κερδῆσαί τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν. ¹⁶ καὶ ταυτὶν παραινῶ ὑμᾶς εὐθυμεῖν· ἀποβολὴ γὰρ ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν, πλην τοῦ πλοίου. ¹⁷ παρέστη γάρ μοι ταύτῃ τῇ νυκτὶ· ἄγγελος τοῦ Θεοῦ, οὗ εἰμι, ὦ καὶ λατρεύω, λέγων, Μὴ φοβοῦ· Παῦλε, Καίσαρί σε δεῖ παραστήναι· καὶ ἰδοὺ κεχάρισταί σοι ὁ Θεὸς πάντας

¹² Rec. οὕτως αὐτῶν.

¹³ Alex. ἄγγελος post. λατρ. pon.

¹⁴ Alex. εἰμι ἐγὼ, ὦ καὶ.

GENEVA—1557.

gouverneur and the patron of the ship, better then those things which were spoken of Paul.

¹² And because the haven was not commodious to winter in, many tolke counsel to departe thence, yf by any meanes they myght attayne to Phenice, and there to wynter, which is an haven of Candie, and lyeth towards the southwēt and by west, and northwest and by west. ¹³ When the southern wynde blew, they supposing to obteyne their purpose, lowred nearer, and sayled by Candie. ¹⁴ But anone after, there arose agaynst Candie, a stormy wynd out of the northeast. ¹⁵ And when the ship was caught, and could not resist the wynde, we let her go, and draue wyth the wether. ¹⁶ And we were caryed beneth a litle yle named Claudia, and had much worke to come by the boat. ¹⁷ Which they reconquered and used helpe, vndergirding the ship, fearing lest they should hane fallen into Syrtis, and they let slip the vessel, and so were caried.

¹⁸ The next day when we were tossed with an exceeding tempest, they lightened the ship. ¹⁹ And the thyrd day we cast out, with our owne handes, the tackling of the ship. ²⁰ When at the last, nether sunne nor starre in many dayes appeared, and no small tempest lay vpon vs, all hope that we should be saved, was then taken away. ²¹ Then after long abstinence, Paul stode forth in the myddes of them, and sayd, Syrre, ye should haue hearkened to me, and not hane lowred from Candie, and to haue guyzed this iniurie and losse. ²² But now I exhorte you to be of good cheere: for ther shal be no losse of any mans life among you, saue of the ship only.

²³ For there stode by me this nyght the Angel of God, whose I am, and whom I serue, ²⁴ Saying, Feare not Paul, for thou must be brought before Cæsar: and lo, God hath geuen vnto thee all that shal wyth thee.

RHEIMS—1582.

the gouernour and maister of the ship, more then those things which were said of Paul. ¹² And whereas it was not a commodious haven to winter in, very many taking counsel appointed to saile thence, if by any meanes they might comming to Phenice, winter there, a haven of Crete looking toward the Africke and the Choe. ¹³ And the southwinde blowing, they thinking that they had obtayned their purpose, when they had parted from Assun, sailed along by Crete. ¹⁴ But not long after, a tempestuous winde that is called Euro-aquilo, drue against it. ¹⁵ And when the shippe was caught and could not make way against the winde, giuing vp the ship to the winde, we were driuen. ¹⁶ And running vpon a certaine land, that is called Cauda, we could scarce get the cock-boate.

¹⁷ Which being taken vp, they used helpe, girding the ship, and fearing lest they should fall into the Syrtis, letting downe the vessel, so were they caried. ¹⁸ And when we were mightily tossed with the tempest, the next day they cast forth, ¹⁹ And the third day with their owne handes they threw forth the tacklings of the ship. ²⁰ And neither sunne, nor starres appearing for many daies, and no small storme being toward, all hope was now taken away of our sauing.

²¹ And when there had been long fasting, then Paul standing in the middes of them, said, You should in deede, O ye men, haue heard me, and not hane parted from Crete, and hane giued this hurt and losse. ²² And now I exhorte you to be of good cheere, for there shal be no losse of any soule among you, but of the ship. ²³ For an Angel of the God whose I am, and whom I serue, stode by me this night, ²⁴ saying, Feare not Paul, thou must appeare before Cæsar: and behold God hath giuen thee all that shal wyth thee.

AUTHORISED—1611.

the master and the owner of the shippe, more then those things which were spoken by Paul. ¹² And because the haven was not commodious to winter in, the more part aduised to depart thence also, if by any meanes they might attaine to Phenice, and there to winter: which is an haven of Crete, and lieth toward the Southwest, and Northwest.

¹² And when the South wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete. ¹³ But not long after, there arose against it a tempestuous winde, called Euroclydon. ¹⁴ And when the ship was caught, and could not beare vp into the winde, we let her drue. ¹⁵ And running vnder a certaine land, which is called Claudia, we had much worke to come by the boate: ¹⁷ Which when they had taken vp, they used helpe, vndergirding the ship; and fearing lest they should fall into the quicksands, strake sail, and so were driuen. ¹⁸ And being exceedingly tossed with a tempest the next day, they lightened the ship: ¹⁹ And the third day we cast out with our owne handes the tackling of the shippe. ²⁰ And when neither sunne nor starres in many dayes appeared, and no small tempest lay on vs; all hope that wee should be saved, was then taken away. ²¹ But after long abstinence, Paul stood forth in the middes of them, and said, Sirs, ye should haue hearkened vnto mee, and not haue loosed from Crete, and to haue gained this harme and losse. ²² And now I exhorte you to be of good cheere: for there shall be no losse of any mans life among you, but of the shippe. ²³ For there stood by mee this night the Angel of God, whose I am, and whom I serue, ²⁴ Saying, Feare not Paul, thou must be brought before Cæsar, and loe, God hath giuen thee all them that

‘ τοὺς πλείοντας μετὰ σοῦ. ²⁵ Διὸ εὐθυμεῖτε ἄνδρες· πιστεύω γὰρ τῷ Θεῷ, ὅτι
 ‘ οὕτως ἔσται καθ’ ὃν τρόπον λελάληταί μοι. ²⁶ εἰς νῆσον δέ τινα δεῖ ἡμᾶς ἐκπεσεῖν.’
²⁷ Ὡς δὲ τεσσαρεσκαίδεκάτῃ νυξ ἐγένετο, διαφερομένων ἡμῶν ἐν τῷ Ἀδρία, κατὰ
 μέσον τῆς νυκτὸς ὑπενόουν οἱ ναῦται προσάγειν τινα αὐτοῖς χώραν· ²⁸ καὶ βολί-
 σαντες εὗρον ὄργυιās εἴκοσι· βραχὺ δὲ διαστήσαντες, καὶ πάλιν βολίσαντες, εὗρον
 ὄργυιās δεκαπέντε· ²⁹ φοβούμενοί τε μήπως ‘εἰς| τραχεῖς τόπους ἐκπέσωμεν,| ἐκ
 πρύμνης ῥίψαντες ἀγκύρας τέσσαρας, ἤρχοντο ἡμέραν γενέσθαι. ³⁰ τῶν δὲ ναυτῶν
 ζητούντων φυγεῖν ἐκ τοῦ πλοίου, καὶ χαλασάντων τὴν σκάφην εἰς τὴν θάλασσαν,
 προφάσει ὡς ἐκ πύρας μελλόντων ἀγκύρας ἐκτείνειν, ³¹ εἶπεν ὁ Παῦλος τῷ ἐκα-
 τούτῳ καὶ τοῖς στρατιώταις, ‘Ἐὰν μὴ οὗτοι μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς
 ‘ σωθῆναι οὐ δύνασθε.’ ³² Τότε οἱ στρατιῶται ἀπέκοψαν τὰ σχοινία τῆς σκάφης,

* Alex. kard.

* Rec. ἐκπίπτουσιν.

/ Rec. προσλαβὴν.

* Rec. πλοῖται.

WICLIF—1380.

in the schip with thee, ²⁵ for which thing so
 men be ze of good comfort for I biheve to
 my god, that so it schal be as it is seid to me,
²⁶ and it bihothel us to come in to sunne
 ile, ²⁷ but aftirward that in the fourteneth
 day the nygt cam on us seilunge in the
 stony see: aboute mydnygt the schippe
 men sawen somme countre to apere to
 hem, ²⁸ and thei kisten down a plomet, and
 founden twenty pasis of depnes, and aftir
 a litil thei werun departid fro thennes and
 founden fiftene pacis, ²⁹ & thei dredden lest
 we schulden have fallen in to sharp pla-
 cis: and fro the last part of the schippe
 thei senten foure ankers and desireden that
 the day hadde be come, ³⁰ & whanne the
 schippemen sousten to fle fro the schip,
 whanne thei hadden sent a litil boot in to
 the see vnder coloure as thei schulden bi-
 gynne to stretche forth the ankers for the
 former part of the schip: ³¹ poul seiðe to
 the centurien and to the knyghtis, but these
 men dwellen in the schip so mouu not be
 made seaf, ³² thanne the knyghtis kitted
 away the coordis of this litil boot, and
 suffriden it to falle away,

³³ and whanne the day was come, poul
 pried alle men to take mete and seiðe,
 the fourteneth day this day ye abiden, and
 dwellen fastynge, and takun no thing,
³⁴ wherfor I preie you to take mete for
 your helthe for of noon of you the her of
 the heed schal perische, ³⁵ and whanne he
 hadde seið these thingis: poul took breed
 and dide thankynge to god in the syt of
 alle men, and whanne he hadde brokun he
 bigun to ete, ³⁶ and alle werun made of
 better comfort: and thei token mete,
³⁷ and we werun al men in the schippe:
 two hundrid seuenti and sixe, ³⁸ & thei
 werun fillid with mete, & dischargiden the
 schippe and castiden whete in to the see,
³⁹ & whanne the day was come: thei
 knewen no land, and thei bihelden an
 hauen that hadde a waitir bank: in to
 whiche thei thougten if thei mysten to
 bring up the schippe, ⁴⁰ & whanne thei

knyghtis, soldiers.

meate, maye.

TYNDALE—1534.

that sayle with the. ²⁵ Wherefore Syr be
 of good chere: for I beleue God; that so
 it shalbe even as it was tolde me. ²⁶ How
 be it we must be cast into a certayne
 ylonde.

²⁷ But when the fourteenth nyght was
 come, as we were caryed in Adria about
 mydnyght, the shipmen demed that ther
 appered some countre vnto them: ²⁸ and
 sounded, and founde it .xx. feddoms.
 And when they had gone a lytell further,
 they sounded agayne, and founde .xv.
 feddoms. ²⁹ Then fearynge lest they shuld
 have fallen on some Rocks, they cast
 .iiii. ankers out of the sterne, and wyshed
 for the daye. ³⁰ As the shipmen were
 about to fle out of the ship, and had let
 downe the bote into the see, vnder a co-
 loure as though they wolde have cast
 ankers out of the forshippe: ³¹ Paul sayd
 vnto the vnder captayne and the souldiers:
 excepte these abyde in the ship, ye cannot
 be safe. ³² Then the souldiers cut of the
 rope of the bote, and let it fall away.

³³ And in the meane tyme betwix that
 and daye Paul brought them all to take
 meate, sayinge: this is the fourteenth
 daye that ye have taried and continued
 fastynge, receauynge nothings at all.
³⁴ Wherefore I praye you to take meate:
 for this no dout is for youre helth: for
 ther shall not an heere fall from the heed
 of eny of you. ³⁵ And when he had thus
 spoken, he toke breed and gave thanks
 to God in presence of them all, and brake
 it, and beganne to eate. ³⁶ Then were
 they all of good cheare, and they also
 toke meate. ³⁷ We were all together in
 the ship, two hundred thre score and
 sixtene soules. ³⁸ And when they had
 eaten ynough, they lightened the ship
 and cast out the wheate into the see.

³⁹ When yt was daye, they knew not
 the land, but they spied a certayne
 haven with a banke into the which they
 were mynded (yf yt were possible) to
 thrust in the ship. ⁴⁰ And when they had

CRANMER—1539.

them that sayle with the. ²⁵ Where fore
 syrs be of good chere: for I beleue God,
 that it shalbe euen as it was tolde me.
²⁶ How be it we must be cast into a cer-
 taine ylonde.

²⁷ But when the fourteenth nyght was
 come (as we were sayling in Adria about
 mydnyght) the shypmen demed, that
 ther appeared some countre vnto them:
²⁸ and sounded, and founde it .xx. fed-
 doms. And when they had gone a lytell
 further, they sounded agayne, and founde
 .xv. feddoms. ²⁹ Then fearynge lest they
 shuld have fallen on some rocks, they
 cast .iiii. ankers out of the sterne, and
 wyshed for the daye. ³⁰ As the shipmen
 were about to fle out of the shyp (whan
 they had let downe the bote into the see,
 vnder a couloure, as though they wolde
 haue cast ankers out of the forshipp):
³¹ Paul sayde vnto the vnder captayne
 and to the souldiers: excepte these abyde
 in the shyp, ye cannot be safe. ³² Then
 the souldiers cut of the rope of the bote,
 and let it fall away.

³³ And whan the daye beganne to ap-
 peare, Paul beaught them all to take
 meate, sayinge: this is the fourteenth daye,
 that ye haue taried and continued fastynge,
 receauynge nothing at all. ³⁴ Wherefore, I
 praye you to take meate: for this no dout
 is for youre helth: for ther shall not an
 heere fall from the heed of eny of you.
³⁵ And when he had thus spoken, he toke
 breed and gaue thanks to God in pre-
 sence of them all: and whan he had
 broken it, he beganne to eate. ³⁶ Then
 were they all of good cheare, and they
 also toke meate. ³⁷ We were all together
 in the shyp, two hundred threescore and
 sixtene soules. ³⁸ And when they had
 eaten ynough, they lyghtened the ship,
 and cast out the wheate in to the see.

³⁹ When it was daye, they knew not the
 land, but they spied a certayne haven
 with a bancke, into the which they were
 mynded (yf it were possible) to thrust in
 the ship. ⁴⁰ And when they had taken vp

καὶ εἶσαν αὐτὴν ἐκπεσεῖν. ³³ ἄχρι δὲ οὗ ἐμελλεν ἡμέρα γίνεσθαι, παρεκάλει ὁ Παῦλος ἅπαντας μεταλαβεῖν τροφῆς, λέγων, ' Τεσσαρεσκαδεκάτην σήμερον ἡμέραν ' προσδοκῶντες, ἅσιτοι διατελεῖτε, μηδὲν προσλαβόμενοι. ³⁴ διὸ παρακαλῶ ὑμᾶς ' μεταλαβεῖν τροφῆς· τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει· οὐδενὸς ' γὰρ ὑμῶν θρῖξ ἐκ τῆς κεφαλῆς ὀπολείται.' ³⁵ Εἰπόντων δὲ ταῦτα, καὶ λαβὼν ἄρτον, εὐχαρίστησε τῷ Θεῷ ἐνώπιον πάντων, καὶ κλάσας ἤρξατο ἐσθίειν. ³⁶ εὐθυμοὶ δὲ γενόμενοι πάντες, καὶ αὐτοὶ προσελάβοντο τροφῆς· ³⁷ ἡμεῖς δὲ ἐν τῷ πλοίῳ αἱ πᾶσαι ψυχαί, διακόσιαι ἐβδομήκοντα ἕξ. ³⁸ κορεσθέντες δὲ τροφῆς, ἐκούφίζον τὸ πλοῖον, ἐκβαλλόμενοι τὸν σῆτον εἰς τὴν θάλασσαν. ³⁹ Ὅτε δὲ ἡμέρα ἐγένετο, τὴν γῆν οὐκ ἐπεγίνωσκον· κόλπον δὲ τινα κατενόουν ἔχοντα αἰγιαλὸν, εἰς ὃν ἐβουλεύσαντο, ⁴⁰ εἰ δύναιτο, ἐξῶσαι τὸ πλοῖον. ⁴¹ καὶ τὰς ἀγκύρας περιελόντες εἶον εἰς

⁴⁰ Alex. (αἱ) πᾶσαι ψυχαί (αἱ) ἐν τῷ πλοίῳ.

⁴¹ Alex. ἰβουλεύοντα.

⁴¹ Alex. εἰ ἔπαυτον.

GENEVA—1557.

thee. ³³ Wherefore, saye he of good chere: for I beleue God, that it shal be euen as he tolde me. ³⁴ Howbeit, we must be cast into a certayne ylande. ³⁵ And when the fourteenth nyght was come, as we were caried to and fro in the Adriaticall sea, about midnight, the shypmen demed that some countrey approached vnto them. ³⁶ And sounded, and founde it twenty passes, and when they had gone a litle further they sounded agayne, and founde fiftene passes. ³⁷ Then fearing lest they should haue fallen into some rough places, they cast foure ankers out of the sterne, and wyshed for the day. ³⁸ As the mariners were about to flee out of the shipp, and had let downe the boate in to the sea, vnder a colour as thogh they would haue cast ankers out of the foreshyp,

³⁹ Paul sayd vnto the vnder Captayne and the soldiers, Except these abyde in the shyp, ye can not be safe. ⁴⁰ Then the soldiers cut of the ropes of the boat, and let it fall away. ⁴¹ When the day began to appeare, Paul exhorted them all to take meat, saying, This is the fourteenth day that ye haue taried and continued fasting, receauing no thing at all. ⁴² Wherefore, I pray you to take meat: for this is for your sauergarde: for there shal not an heere fall from the head of any of you. ⁴³ And when he had thus spoken, he toke bread and gaue thanks to God, in presence of them all: and brake it, and began to eat. ⁴⁴ Then were they all of good chere, and they also toke meat. ⁴⁵ We were all togither in the shyp, two hundred, threescore, and sixtene soules. ⁴⁶ And when they had eaten inough, they lightened the shyp, and cast out the wheat into the sea.

⁴⁷ When it was day, they knew not the countrey, but they spied a certayne haven with a banck, into the which they were mynded (if it were possible) to thrust in the shyp. ⁴⁸ And when they had taken vp

RHEIMS—1582.

³³ For the vvhic canne be of good cheere ye men: for I bekeue God, that it shal so be, as it hath been said to me. ³⁴ And vve must come vnto a certayne iland. ³⁵ But after the fourteenth night vve come on vs, as vve vv ere sailing in Adria about midnight, the shippmen deemed that there appeared some countrie to them. ³⁶ Vvho also sounding, found twentie fadomes: and being parted a litle from thence, they found fiftene fadomes. ³⁷ And fearing lest vve should fall into rough places, casting out of the sterne foure ankers, they vvished that day vv ere come. ³⁸ But as the shippmen sought to flee out of the ship, hauing let downe the cock-boate into the sea, pretending as if they vv ere about to cast out ankers out of the fore part of the ship, ³⁹ Paul said to the Centurion and to the soldiers, Vviles these tarie in the ship, you can not be saued. ⁴⁰ Then the soldiers cut of the ropes of the cock-boate: and suffered it to fall away.

⁴¹ And vvhen it began to be light, Paul desired all to take meate, saying, This day is the fourteenth day that you expect and remaine fasting, taking nothing. ⁴² For the vvhic cause I desire you to take meate for your health sake: for there shal not an heere of the head perish of any of you. ⁴³ And vvhen he had said these things, taking bread, he gaue thanks to God in the sight of them all: and vvhen he had broken it, he began to cate. ⁴⁴ And being all made of better chere, they also tooke meate. ⁴⁵ And vve vv ere in all in the ship, soules two hundred seuentie sixe. ⁴⁶ And being filled vvith meate, they lighted the ship, casting the vvheat into the sea. ⁴⁷ And vvhen day was come, they knew not the land: but they spied a certayne creeke that had a shore, into the vvhic they minded, if they could, to cast a land the ship.

⁴⁸ And vvhen they had taken vp the

AUTHORISED—1611.

sails with thee. ³³ Wherefore, sir, be of good cheere: for I beleue God, that it shall be euen as it was tolde me. ³⁴ Howbeit, we must be cast vpon a certayne land. ³⁵ But when the fourteenth night was come, as wee were driuen vp and downe in Adria about midnight, the shippmen deemed that they drew neere to some countrey: ³⁶ And sounded, and found it twentie fathoms: and when they had gone a litle further, they sounded againe, and found it fiftene fathomes. ³⁷ Then fearing lest we should haue fallen vpon rocks, they cast foure ankers out of the sterne, and wished for the day. ³⁸ And as the shippmen were about to flee out of the ship, when they had let downe the boat into the sea, vnder colour as though they would haue cast ankers out of the fore-shipp, ³⁹ Paul said to the Centurion, and to the soldiers, Except these abide in the ship, ye cannot be saued. ⁴⁰ Then the soldiers cut off the ropes of the boat, and let her fall off.

⁴¹ And while the day was coming on, Paul besought them all to take meate, saying, This day is the fourteenth day that ye haue taried, and continued fasting, hauing taken nothing. ⁴² Wherefore, I pray you to take some meate, for this is for your health: for there shall not an haire fall from the head of any of you. ⁴³ And when hee had thus spoken, hee tooke bread, and gaue thanks to God in presence of them all, and when he had broken it, he began to cate. ⁴⁴ Then were they all of good cheere, and they also tooke some meate. ⁴⁵ And we were in all, in the ship, two hundred, threescore and sixteene soules. ⁴⁶ And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea. ⁴⁷ And when it was day, they knew not the land: but they discovered a certayne creek, with a shore, into the which they were minded, if it were possible, to thrust in the ship. ⁴⁸ And when they had taken vp the ankers, they

⁴⁸ Or, out the ankers, they left them in the sea, &c.

τὴν θάλασσαν, ἅμα ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων καὶ ἐπάραντες τὸν ἀρτέμονα τῇ πνεύσῃ κατεΐχον εἰς τὸν αἰγιαλόν. ⁴¹ περιπεσόντες δὲ εἰς τόπον διθάλασσον, ἐπώκειλαν τὴν ναῦν καὶ ἡ μὲν πρόρα ἐρέισασα ἔμεινεν ἀσάλευτος, ἡ δὲ πρύμνα ἐλύετο ὑπὸ τῆς βίας τῶν κυμάτων. ⁴² τῶν δὲ στρατιωτῶν βουλὴ ἐγένετο ἵνα τοὺς δεσμώτας ἀποκτείνωσι, μὴ τις ἐκκολυμβήσας διαφύγῃ. ⁴³ ὁ δὲ ἐκατόν-ταρχος βουλόμενος διασῶσαι τὸν Παῦλον, ἐκώλυσεν αὐτοὺς τοῦ βουλήματος, ἐκέλευσέ τε τοὺς δυναμένους κολυμβᾶν, ἀπορρίψαντας πρώτους ἐπὶ τὴν γῆν ἐξιέναι, ⁴⁴ καὶ τοὺς λοιποὺς, οὓς μὲν ἐπὶ σάνισιν, οὓς δὲ ἐπὶ τιμῶν τῶν ἀπὸ τοῦ πλοίου. καὶ οὕτως ἐγένετο πάντα διασωθῆναι ἐπὶ τὴν γῆν.

XXVIII. Καὶ διασωθέντες, τότε ἐπέγνωσαν ὅτι Μελίτη ἡ νῆσος καλεῖται.

² Οἱ δὲ βάρβαροι παρεΐχον οὐ τὴν τυχοῦσαν φιλανθρωπίαν ἡμῶν ἀνάψαντες γὰρ

² Rec. ἀποφύγῃ.

= Alex. ἐπίγνωσαν.

* Alex. τε.

* Alex. + τι.

WICLIPE—1380.

hadden take up the ankres: thei bitoken hem to the see, and slakiden to gidre the ioynturis of gouernailis: and with a litil seyl leste up bi blowynge of the wynd thei wenten to the banke, ⁴¹ and whanne we filden in to a place of grauel gon al aboute with the see, thei hurtiliden the schip, and whanne the former part was fischid it dwelled vnmouable, and the last part was brokun of the strengthe of the see, ⁴² and counceill of the knyghtis was: to sle men that weren in wardleest onyschuld ascape, whanne he hadde swymmed out, ⁴³ but the centurie wolde kepe paul: and forbode it to be don, and he comaundid hem that myȝten swymme to go in to the see, and ascape, and go out to the lond, ⁴⁴ and thei haren summe oþer on hordis samme on the thingis that weren of the schip, and so it was don that alle men ascapiden to the lond.

28. AND whanne we hadden ascaped: thanne we knewen that the yle was clepid mylitene, ² and bethen men diden to us not litil curteisie, & whanne a fier was kyndelid: thei refreischiden us alle for the reyn that cam and the coold, ³ but whanne paul hadde gaderid a quantite of killyngis of vynes and leide on the fier, an oðder schel cam forth fro the heete, and took hym bi the hond, ⁴ and whanne the hethen men of the yle seiden the beest hangynge in his hond thei seiden to gidre, for this man is a manqueller, and whanne he ascaped fro the see: goddis veniaunce suffridi hym not to lyue in erthe, ⁵ but he schok wey the heest in to the fier: and hadde noon harme, ⁶ and thei gessiden that he schulde be turned in to swellynge and falle don suleyli and die, but whanne thei slyden long and seiden that no thing of yuel was don in hym, thei turneden hem to gidre and seiden that he was god, ⁷ and in the placis weren maneris of the pryncis of the yle poplius bi name, which resceyued us bi thre dayes benygeli and foond us, ⁸ and it bifelle that the fadir of

TYNDAL—1534.

taken vp the ankres, they committed them selves vnto the see, and lowssed the rudder bondes and horeed vp the mayne sayle to the wynde and drue to londe. ⁴¹ But they clammied on a place, which had the see on bothe the sydes, and thrust in the ship. And the fore parte stueke fast and moved not, but the hynder brake with the violence of the waves. ⁴² The soudaers counsell was to kyl the prisoners, lest any of them, when he had swome out, shulde fle away. ⁴³ But the vndercaptayn willinge to save Paul, kept them from their purpose, and comaunded that they that could swyme, shulde cast them selves first in to the see, and scape to londe. ⁴⁴ And the oþer he comaunded to goe, some on hordes, and some on broken peces of the ship. And so it came to passe, that they came all safe to londe.

28. AND when they were scaped, then they knewe that the yle was called Milete. ² And the people of the countre shewed vs no lytell kyndnes: for they kyndled a fyre, and receiued vs every one, because of the present rayne, and because of colde. ³ And when Paul had gadered a bondell of sticke, and put them into the fyre, ther came a viper out of the heet, and lept on his hande. ⁴ When the men of the countre sawe the worne hange on his hande, they sayde amonge them selves: this man must nedes be a murtherer. Whome (though he haue escaped the see) yet vengeance suffreth not to lyue. ⁵ But he shooke of the vermen into the fyre, and felt no harme. ⁶ Howbeit they wayted when he shulde haue swome, or fallen doune deed sodenly. But after they had looked a greute whyle, and sawe no harme come to him, they chaunged their myndes, and sayde that he was a God. ⁷ In the same quarters, the chiefe man of the yle whose name was Publius, had a kirkshippe: the same receaued vs, and lodged vs thre dayes courteously. ⁸ And it fortuneth that the fadir of Publius laye

CRANMER—1539.

the ankres, they committed them selues vnto the see, and lowssed the rudder bondes and horeed vp the mayne sayle to the wynde, and drue to londe. ⁴¹ And when they clammied on a place, which had the see on both sydes, they thrust in the ship. And the foreparte stueke fast and moved not, but the hynder parte brake with the violence of the waves. ⁴² The Soudaers counsell was to kyl the prisoners, lest any of them, when he had swome out, shulde runne away. ⁴³ But the vnder captayne willinge to save Paul, kept them from their purpose, and comaunded that they which coulde swyme, shulde cast them selues fyrst into the see, and scape to land. ⁴⁴ And the other he comaunded to go, some on hordes, and some on broken peces of the ship. And so it came to passe, that they escaped all safe to land.

28. AND when they were scaped, then they knewe, that: the yle was called Milete. ² And the people of the countre shewed vs no lytell kyndnes: for they kyndled a fyre, and receaued vs every one, because of the present rayne, and because of the colde. ³ And when Paul had gathered a bondell of styckes, and layde them on the fyre, ther came a vyper out of the heat, and lept on his hande. ⁴ When the men of the countre sawe the beest hange on his hande, they sayde amonge them selues: this man must nedes be a murtherer: Whom (though he haue escaped the see) yet vengeance suffreth not to lyue. ⁵ And he shooke of the vyper into the fyre, and felt no harme. ⁶ Howbeit they wayted when he shulde haue swome, or fallen doune deed sodenly. But after they had looked a greute whyle, and sawe no harme come to him, they chaunged their myndes, and sayde that he was a God. ⁷ In the same quarters were lordes of the chiefe man of the yle (whose name was Publius) which receaued vs, and lodged vs thre dayes courteously. ⁸ And it fortuneth that the fadir of Publius laye

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πυρὰν, προσελάβοντο πάντας ἡμᾶς, διὰ τὸν ὑετὸν τὸν ἐφεστώτα, καὶ διὰ τὸ ψύχος. ² Συστρέψαντος δὲ τοῦ Παύλου φρυγάνων ³ πλῆθος, καὶ ἐπιθέντος ἐπὶ τὴν πυρὰν, ἔχιδνα ⁴ ἐκ τῆς θέμης ⁵ διεξεληθοῦσα | ⁶ καθῆψε | τῆς χειρὸς αὐτοῦ. ⁷ ὡς δὲ εἶδον οἱ βάρβαροι κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, ἔλεγον πρὸς ἀλλήλους, ⁸ Πάντως φονεύς ἐστὶν ὁ ἄνθρωπος οὗτος, ὃν διασωθέντα ἐκ τῆς θαλάσσης ἡ δίκη ⁹ ζῆν οὐκ εἴασεν. ¹⁰ Ὁ μὲν οὖν ἀποτιναζόμενος τὸ θηρίον εἰς τὸ πῦρ, ἔπαθεν οὐδὲν κακόν. ¹¹ οἱ δὲ προσεδόκων αὐτὸν μέλλειν πίμπρασθαι ἢ καταπίπτειν ἄφνω νεκρόν· ἐπὶ πολὺ δὲ αὐτῶν προσδοκῶντων, καὶ θεωρούντων μηδὲν ἄτοπον εἰς αὐτὸν γινόμενον, μεταβαλλόμενοι ἔλεγον θεὸν αὐτὸν εἶναι. ¹² Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκεῖνον ὑπῆρχε χωρία τῷ πρώτῳ τῆς νήσου, ὀνόματι Ποπλίῳ, ὃς ἀναδεξάμενος ἡμᾶς τρεῖς ἡμέρας φιλοφρόνως ἐξένισεν. ¹³ ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου

* Alex. ἀπὸ.

† Rec. ἐξαλθοῦσα.

* Const. καθῆψατο.

* Rec. ἀποτινάζας.

GENEVA — 1557.

the ankers, they committed the ship vnto the sea, and loosed the rudder bandes, and hoysed vp the maine sayle to the wynde, and drew to land. ⁴¹ And when they chaunced on a place, which had the sea on bothe the sydes, they thrust in the shipp: and the fore part stucke fast and moued not, but the hinder, brake wyth the violence of the waues. ⁴² The soldiars counsel was to kyl the prisoners, lest any of them, when he had swonne out, should flie away. ⁴³ But the vnder Captaine willing to saue Paul, kept them from their purpose, and commanded that they that could swyme, should cast them selues first into the sea, and scape to land: ⁴⁴ And the other, he commanded to go, some on boordes, and some on broken peces of the shipp, and so it came to passe, that they came all safe to lande.

28. AND when they were escaped, then they knewe that the yle was called Melita. ² And the Barbarians shewed vs no litle kyndnesse, for they kyndeled a fyre, and reuequed vs euery one, because of the shoure which appeared, and because of the colde. ³ And when Paul had gathered a fewe sticke, and put them into the fyre, there came a viper out of the heat, and lept on his hand. ⁴ When the Barbarians sawe the worme hang on hys hand, they sayd among them selues, This man must nedes be a murderier, whom, though he hath escaped the sea, yet Vengeance hath not suffred to lyue. ⁵ But he shooke of the vermen into the fyre, and felt no harme.

* Howbeit, they wayted when he should haue swolne, or fallen downe dead sodenly: but after they had loked a great while, and sawe no inconueniencie come to hym, they chaunged their mynides, and sayd, That he was a God. ⁷ In the same quarters, the chiefe man of the yle (whose name was Publius) had possessions, the same receaued vs, and lodged vs thre dayes courteously. ⁸ And so it was, that the

RHEIMS — 1582.

ankers, they committed them selues to the sea, loosing vntill the rudder bands: and hoising vp the maine saile according as the wynde blew, they went on toward the shore. ⁴¹ And when vve were fallen into a place betwene two seas, they granded the ship: and the fore-part truly sticking fast remained vnmouable: but the hinder part was broken by the violence of the sea. ⁴² And the counsel of the soldiars was, that they should kil the prisoners: lest any swimming out, might runne away. ⁴³ But the Centurion willing to saue Paul, forbade it to be done: and he commanded them that could swimme, to cast out them selues first, and escape, and goe forth to land: ⁴⁴ and the rest, some they caried on boordes, and some vpon those things that were of the ship. And so it came to passe, that all the soules escaped to land.

28. AND when vve had escaped, then vve knewe that the land was called Mitylene. ² But the Barbarons shewed vs no smal courtesie. For, kindling a fire they refreshed vs al, because of the imminent ruine and the colde. ³ And when Paul had gathered together some number of stickes, and laid laide them on the fire, a viper issuing out of the heate, invaded his hand. ⁴ But as the Barbarous sawe the beast hanging on his hand, they said one to another, Undoubtedly this man is a murderier, vwho being escaped out of the sea, Vengeance doth not suffer him to liue. ⁵ And he in dedde shaking of the beast into the fire, suffred no harme. ⁶ But they supposed that he should be turned into a swelling, and that he vwould sodenly fall and die. But expecting long and seeing that there was no harme done on him, being changed they said, that he was a God. ⁷ And in those places were lands of the prince of the ile, named Publius, vwho receiuing vs, for three daies intreated vs courteously. ⁸ And it chaunced that the father of Publius lay

AUTHORISED — 1611.

committed themselves vnto the sea, and loosed the rudder bands, and hoised vp the maine saile to the winde, and made toward shore. ⁴¹ And falling into a place where two seas met, they ranne the shippe a ground, and the forepart stucke fast, and remained vnmouable, but the hinder part was broken with the violence of the waues. ⁴² And the soldiars counsel was to kil the prisoners, lest any of them should swimme out, and escape. ⁴³ But the Centurion, willing to saue Paul, kept them from their purpose, and commanded that they which could swimme, should cast themselves first into the sea, and get to land: ⁴⁴ And the rest, some on boords and some on broken peece of the ship: and so it came to passe that they escaped all safe to land.

28. AND when they were escaped, then they knew that the land was called Melita. ² And the barbarous people shewed vs no little kindnesse: for they kindled a fire, and receiued vs euery one because of the present ruine, and because of the cold. ³ And when Paul had gathered a bundle of stickes, and layde them on the fire, there came a Viper out of the heat, and fastened on his hand. ⁴ And when the Barbarians saw the venomous beast hang on his hand, they sayd among themselves, No doubt this man is a murderier, whom though he hath escaped the Sea, yet Vengeance suffereth not to liue. ⁵ And hee shooke off the beast into the fire, and felt no harme. ⁶ Howbeit, they looked when he should haue swollen, or fallen downe dead suddenly: but after they had looked a great while, and saw no harme come to him, they chaunged their minds, and said that he was a God.

⁷ In the same quarters were possessions of the chiefe man of the land, whose name was Publius, who receiued vs, and lodged vs three dayes courteously. ⁸ And it came to passe that the father of Publius lay

πυρετοῖς καὶ δυσεντερία συνεχόμενον κατακείσθαι· πρὸς δὲ ὃν ὁ Παῦλος εἰσελθὼν, καὶ προσευξάμενος, ἐπιθεῖς τὰς χεῖρας αὐτῷ, ἰάσατο αὐτόν. ⁹ Τούτου οὖν γενομένου, καὶ οἱ λοιποὶ οἱ ἔχοντες ἀσθενείας ἐν τῇ νήσῳ, προσήρχοντο καὶ ἐθεραπεύοντο· ¹⁰ οἱ καὶ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς, καὶ ἀναγομένους ἐπέθεντο τὰ πρὸς τὴν χρεῖαν.

¹¹ Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ παρακεχειμακῶτι ἐν τῇ νήσῳ, Ἀλεξανδρίνῳ, παρασήμῳ Διοσκούροις· ¹² καὶ καταχθέντες εἰς Συρακούσας, ἐπεμείναμεν ἡμέρας τρεῖς· ¹³ ὅθεν περιελθόντες κατηντήσαμεν εἰς Ῥήγιον, καὶ μετὰ μίαν ἡμέραν ἐπιγενομένου νότου δευτεραῖοι ἤλθομεν εἰς Ποτιόλους· ¹⁴ οὗ εὐρόντες ἀδελφούς, παρεκλήθημεν ἐπ' αὐτοῖς ἐπιμεῖναι ἡμέρας ἐπτὰ· καὶ οὕτως εἰς τὴν Ῥώμην ἤλθομεν. ¹⁵ κακεῖθεν οἱ ἀδελφοὶ ἀκούσαντες τὰ περὶ ἡμῶν, ἐξήλθον εἰς ἀπάντησιν

¹ Alex. ἔ.² Alex. τὰς χεῖρας.³ Alex. = ὁ ἰκ. παρ. τ. δ. τῷ στ.⁴ Rec. τὸν ἡσάαν.

WICLIFFE—1380.

pupulus lay troucelid with fowens and blodid flux, to whom poult entrid, & whanne he hadde preied, and leide his bondis on hym: he helid hym; ⁹ & whanne this thing was doon, alle that in the ile hadden mikenesis canen and weren helid; ¹⁰ whiche also onourid us in many worschips; and puttiden what thingis weren necessarie to us whanne we schippiden

¹¹ and aftir thre monethis we schippiden in a schip of alexandre that hadde wyntrid in the yle, to whiche was an excellent signe of castorus; ¹² and whanne we camen to siracusen: we dwelliden there thre daies; ¹³ fro thence we seileden aboute, & camen to regium; and aftir o day while the south blew, in the secunde day we camen to putcolos; ¹⁴ where whanne we founden bretheren: we weren preied to dwelle there auctis ben, seuen daies, and so we camen to rome; ¹⁵ and fro thence whanne bretheren hadden herd, thei camen to us to the chepinge of appius, and to the thre tauernis; & whanne poult hadde seen hem: he dide thankynge to god and took trist; ¹⁶ and whanne we camen to rome it was suffrid to poult to dwelle bi hym silf, with a knygt kepyng hym;

¹⁷ and aftir the thridde day he clepid to gidre the worthiest of the iewis, and whanne thei camen, he seide to hem, bretheren I dide no thing agens the puple, ether custum of fadiris; and I was bounden at iherusalem and was biakun in to the hondis of romayns; ¹⁸ and whanne thei hadden axed of me: thei wolden haue delyuerid me, for that no cause of deeth was in me; ¹⁹ but for iewis agensiden: I was constrayned to appele to the emperour, not as haunyng any thing to accuse my puple; ²⁰ therfor for this cause I preied to se you and speke to you, for, for the

TYNDALF—1534.

sicke of a fever, and of a bluddy flux. To whom Paul entred in and prayde, and layde his handes on him and healeth him. ⁹ When this was done, other also which had diseases in the yle came and were healed. ¹⁰ And they dyd vs gret honoure. And when we departed, they laide vs with thinges necessary.

¹¹ After thre monethes we departed in a ship of Alexandry, which had wyntred in the yle, whose badg was Castor and Pollux. ¹² And when we came to Cyracus, we taryed there .iii. dayes. ¹³ And from thence we fet a compass: and came to Regium. And after one daye the south wynde blew, and we came the next daye to Potiolus: ¹⁴ where we founde brethren, and were desyred to tary with them seven dayes, and so came to Rome. ¹⁵ And from thence, when the brethren hearde of vs, they came agaynst vs to Apiphorum, and to the thre tavernes. When Paul sawe them, he thanked God, and waxed bolde. ¹⁶ And when he came to Rome, the vnder captayne delyvered the prisoners to the chefe captayne of the host: but Paul was suffred to dwell by him selfe with one souldier that kept him.

¹⁷ And it fortuneth after thre dayes, that Paul culled the chefe of the Iewes together. And when they were come, he sayde vnto them: Men and brethren, though I haue committed nothinge agaynst the people or lawes of oure fathers: yet was I delyvered prisoner from Iherusalem in to the hondes of the Romayns. ¹⁸ Which when they had examined me, wolde haue let me goe, because ther was no cause of deeth in me. ¹⁹ But when the Iewes cryed contrary, I was constrayned to appeale vnto Cesar: not because I had ought to accuse my people of. ²⁰ For this cause haue I called for you, even to se

CRANMER—1539.

fouer, and of a bloody flux. To whom paul entred in and prayde, and layde his handes on him and healeth him. ⁹ So, when this was done, other also which had dyscuses in the yle, cam and were healed: ¹⁰ which also dyd vs gret honoure. And when we departed, they laide vs wth such thynges as were necessary.

¹¹ After thre monethes we departed in a ship of Alexandry, whych had wyntred in the yle, whose badge was Castor and Pollux. ¹² And when we came to Cyracus, we taryed there thre dayes. ¹³ And from thence we fet a compass, and came to Regium. And after one daye the south wynde blew, and we came the nexte daye to Potiolus: ¹⁴ where we founde brethra, and were desyred to tary with them seven dayes, and so came we to Rome. ¹⁵ And from thence, when the brethren hearde of vs, they came to mete vs at Apiphorum, and at the thre tauernes. When Paul sawe them, he thanked Gal, and waxed bolde. ¹⁶ And when we came to Rome, the vnder Captayne delyuered the prisoners to the chefe captayne of the host: but Paul was suffred to dwell by hym selfe wth a souldyer that kept him.

¹⁷ And after thre dayes, Paul called the chefe of the Iewes together. And when they were come, he sayde vnto them: Men and brethren, though, I haue committed nothinge agaynst the people or lawes of the Elders yet was I delyuered prisoner from Iherusalem into the handes of the Romayns. ¹⁸ Which when they had examined me, wolde haue let me go, because ther was no cause of deeth in me. ¹⁹ But when the Iewes spake contrary, I was constrayned to appeale vnto cesar: not because I had ought to accuse my people of. ²⁰ For thys cause haue I called for you, euen to se you, and to speake

ἡμῖν ἄχρις Ἀππίου Φόρου καὶ Τριῶν Ταβερνῶν· οὓς ἰδὼν ὁ Παῦλος, εὐχαριστήσας τῷ Θεῷ, ἔλαβε θάρσος. ¹⁸ Ὅτε δὲ ἤλθομεν εἰς Ῥώμην, ὁ ἐκατόνταρχος παρέδωκε τοὺς δεσμίους τῷ στρατοπεδάρχη· τῷ δὲ Παύλῳ ἐπετράπη μένειν καθ' ἑαυτὸν, σὺν τῷ φυλάσσοντι αὐτὸν στρατιώτῃ.

¹² Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς συγκαλέσασθαι αὐτὸν τοὺς ὄντας τῶν Ἰουδαίων πρῶτους· συνελθόντων δὲ αὐτῶν, ἔλεγε πρὸς αὐτοὺς, ἄνδρες ἀδελφοί, ἐγὼ οὐδὲν ἐναντίον ποιήσας τῷ λαῷ ἢ τοῖς ἔθνεσι τοῖς πατρίοις, δέσμος ἐξ Ἱεροσολύμων παρεδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων· οἵτινες ἀνακρίναντές με ἐβούλοντο ἀπολῦσαι, διὰ τὸ μηδεμίαν αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί. ἀντιλέγοντων δὲ τῶν Ἰουδαίων, ἠναγκάσθην ἐπικαλέσασθαι Καίσαρα, οὐχ ὥς τοῦ ἔθνους μου ἔχων τι κατηγορηῖσαι. ²⁰ διὰ ταύτην οὖν τὴν αἰτίαν παρεκάλεσα ὑμᾶς

* Alex. Ἰγὼ, ἀντὶ τοῦ ἀλλοθι.

* οἷς ὡς τ. ἰ. μ. ἰ. τ. κατηγορηῖται.

GENEVA — 1557.

father of Publius lay sick of a fever, and of a bloody flux: to whom Paul entred in and prayed, and layd his handes on hym, and healed him. ² When this was done, other also which had diseases in the yle, came and were healed.

¹⁰ Which also dyd vs great honour: and when we departed, they laded vs with thynges necessary. ¹¹ After three monethes we departed in a shyp of Alexandria, which had wyntred in the yle, whose badge was Castor and Pollux. ¹² And when we came to Syracuse, we taryed there three dayes. ¹³ And from thence we fet a compasse, and came to Rhegium: and after one day, the south wynde blew, and we came the next day to Putioli. ¹⁴ Where we founde brethren, and were desired to tary wyth them seven dayes, and so we went to warde Rome. ¹⁵ And from thence, when the brethren heard of vs, they came to mote vs at the Market of Appius, and at the Thre tauernes. When Paul sawe them, he thanked God, and waxed bolde.

¹⁶ And when we came to Rome, the vnder Captayne deliuered the prisoners to the generall Captayne: but Paul was suffered to dwell by hym selfe with a souldier that kept hym. ¹⁷ And the third day after, Paul called the chiefe of the Iewes together: and when they were come, he sayd vnto them, Men and brethren, though I haue committed nothing agaynst the people, or Lawes of the fathers, yet was I deliuered prisoner from Ierusalem into the handes of the Romanes. ¹⁸ Which when they had examined me, would haue let me go, because there was no cause of death in me.

¹⁹ But when the Iewes spake contrary, I was constrained to appeale vnto Caesar: not because I had ought to accuse my people of. ²⁰ For this cause haue I called for you, euen to se you, and to speake with

RHEIMS — 1582.

vexed wyth fevers and the bloody fluxe. Vnto vvhom Paul entred: and vvhhen he had praied, and imposed handes on him, he healed him. ² Vvvhich being done, al in the ile also that had infirmities, came, and vvvere cured: ¹⁰ vvwho also honoured vs vvwith many honours, and vvwhen vve vvvere sailing away, laded vs, vvwith necessities.

¹¹ And after three moneths, vve sailed in a ship of Alexandria, that had vvwintered in the land, vvvhose signe vvvas the Castors. ¹² And vvwhen vve vvwere come to Syracuse, vve taryed there three daies.

¹³ Thence compassing by the shore, vve came to Rhegium: and after one day the Southvvinde blowing, vve came the second day to Putcoli. ¹⁴ Vvvhether finding brethren, vve vvwere desired to tary vvwith them seven daies: and so vve came to Rome. ¹⁵ And from thence, vvwhen the brethren had heard, they came to meete vs vnto Appij-forum, and the Thre-tauernus. Vvvhom vvwhen Paul had seen, giuing thanks to God, he tooke courage.

¹⁶ And vvwhen vve vvwere come to Rome, Paul vvvas permitted to remaine to him self vvwith a souldiar that kept him. ¹⁷ And after the third day he called together the chiefe of the Iewes. And vvwhen they vvwere assembled, he said to them,

Men brethren, I doing nothing against the people, or the custome of the fathers, vvvas deliuered prisoner from Ierusalem into the handes of the Romanes, ¹⁸ vvwho vvwhen they had examined me, vvould haue released me, for that there vvvas no cause of death in me. ¹⁹ But the Iewes contradicting it, I vvvas compelled to appeale vnto Caesar, not as hauing any thing to accuse my nation. ²⁰ For this cause therfore I desired to see you and

AUTHORISED — 1611.

lay sick of a fever, and of a bloody flux, to whom Paul entred in, and prayed, and layd his hands on him, and healed him. ² So when this was done, others also which had diseases in the land, came, and were healed: ¹⁰ Who also honoured vs with many honours, and when wee departed, they laded vs with such things as were necessary. ¹¹ And after three moneths wee departed in a ship of Alexandria, which had wintered in the Ile, whose signe was Castor and Pollux. ¹² And landing at Syracuse we taried there three dayes.

¹³ And from thence wee fet a compasse, and came to Rhegium, and after one day the South wind blew, and we came the next day to Putcoli: ¹⁴ Where wee found brethren, and were desired to tarry with them seven dayes: and so we went toward Rome.

¹⁵ And from thence when the brethren heard of vs, they came to meet vs as farr as Appij forum, and the three Tavernes; whom when Paul saw, he thanked God, and tooke courage. ¹⁶ And when we came to Rome, the Centurion deliuered the prisoners to the Captaine of the guard: but Paul was suffered to dwell by himselfe, with a souldier that kept him. ¹⁷ And it came to passe, that after three dayes, Paul called the chiefe of the Iewes together. And when they were come together, he said vnto them, Men and brethren, though I haue committed nothing against the people, or customes of our fathers, yet was I deliuered prisoner from Ierusalem into the hands of the Romanes. ¹⁸ Who when they had examined me, would haue let me go, because there was no cause of death in me. ¹⁹ But when the Iewes spake against it, I was constrained to appeale vnto Caesar, not that I had ought to accuse my nation of. ²⁰ For this cause therefore haue I called for you, to see you, and to

‘ιδεῖν καὶ προσλαλήσαι· ἕνεκεν γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ τὴν ἄλυσιν ταύτην
 ‘περίκειμαι.’ ²¹ Οἱ δὲ πρὸς αὐτὸν εἶπον, ‘Ἡμεῖς οὐτε γράμματα περὶ σοῦ ἔδεξα-
 ‘μεθα ἀπὸ τῆς Ἰουδαίας, οὐτε παραγενόμενός τις τῶν ἀδελφῶν ἀπήγγειλεν ἡ
 ‘ἐλάλησέ τι περὶ σοῦ πονηρόν. ²² Ἀξιοῦμεν δὲ παρὰ σοῦ ἀκοῦσαι ἃ φρονεῖς· περὶ
 ‘μὲν γὰρ τῆς αἰρέσεως ταύτης γνωστόν ἔστιν ἡμῖν| ὅτι πανταχοῦ ἀντιλέγεται.
²³ Ταξάμενοι δὲ αὐτῷ ἡμέραν, ἤκου| πρὸς αὐτὸν εἰς τὴν ξενίαν πλείονες· οἷς ἐξετί-
 θετο διαμαρτυρούμενος τὴν βασιλείαν τοῦ Θεοῦ, πείθων τε αὐτοὺς τὰ περὶ τοῦ
 Ἰησοῦ, ἀπὸ τε τοῦ νόμου Μωσέως καὶ τῶν προφητῶν, ἀπὸ πρωῒ ἕως ἑσπέρας.
²⁴ καὶ οἱ μὲν ἐπείθοντο τοῖς λεγομένοις, οἱ δὲ ἠπίσταντο. ²⁵ ἀσύμφωνοι δὲ ὄντες
 πρὸς ἀλλήλους ἀπελύοντο, εἰπόντος τοῦ Παύλου ῥῆμα ἐν, ‘Ὅτι καλῶς τὸ Πνεῦμα
 ‘τὸ ἅγιον ἐλάλησε διὰ Ἡσαίου τοῦ προφήτου πρὸς τοὺς πατέρας ἡμῶν,

² Alex. ἡμῖν ἴσταν.² Alex. ἡλθον.⁴ Rec. sibi.

WICLIFFE—1380.

hope of israel: I am gird aboute with
 this chayne.

²¹ and thei seiden to hym, nether we han
 receyved lettris of thee fro iude; nether
 any of breithren comynge schewid othir
 spake ony yuel thingis of thee ²² but we
 prien to here of thee what thaungis thou
 felist for of this sect it is knowun to us
 that eueri where me agensith it ²³ and
 whanne thei hadden ordeyned a day to
 hym, many men camen to hym in to the
 yme to whiche he expowned witnessynge
 the kyngdom of god; & counceiled hem of
 ihesus, of the lawe of moises and profetis,
 fro the morwe til to evning; ²⁴ and summe
 beleueden to this thingis that werun seil
 of poui summe beleueden not.

²⁵ and whanne thei weren not consent-
 ynge to gidre: thei departiden, and poui
 seid o word; for the holi goost spake
 wel bi ywre the profete to oure fadiris
²⁶ and seide, go thou to this puple: and
 seide to hem, with eere ȝe schulu here,
 and ȝe schulu not vnderstonde; and ȝe
 seynge schulen se: and ȝe schulu not li-
 holde;

²⁷ for the herte of this puple is greetli
 fattid, and with eiris thei herden heuyli:
 & thei closiden to gidre her ȝeu leest
 parauntere thei se with ȝen and with
 eiris here; & bi herte vnderstonde & be
 conuertid & I heles hem, ²⁸ therfor he it
 knowun to ȝou, that this helthe of god is
 sente to hethen men: & thei schulu here;
²⁹ & whan he hadde seid this thingis:
 iewis wenten out fro him, & hadden
 myche questounis etliche manyngis among
 hem self.

³⁰ & he dwelid ful twey ȝeer in his hirid
 place: & he receyved alle that entriden
 to him ³¹ and prechid the kyngdom of
 god; and taugte the thingis that ben of
 the lord ihesus crist: with al trist without
 forbedinge Amen.

TYNDALE—1534.

you and to speake with you: because that
 for the hope of Israel, I am bounde with
 this chayne.

²¹ And they sayde vnto him: We nether
 receaved letters out of Jewry pertayninge
 vnto the; nether came any of the breithren
 that shewed or spake any harme of the.
²² But we will heare of the what thou
 thyngest. For we have hearde of this
 secte; that every where it is spoken
 agaynst. ²³ And when they had apointed
 him a daye; ther came many vnto him
 into his lodgyng. To whom he expounded
 and testifed the kyngdome of God; and
 preached vnto them of Iesu: both out of
 the lawe of Moses and also out of the
 prophetes; even from mornyng to nyght.
²⁴ And some beloved the thinges which
 were spoken; and some beleved not.

²⁵ When they agreed not amonge them
 selves; they departed; after that Paul had
 spoken one worde. Well spake the holy
 goost by Esay the prophet vnto oure fa-
 thers; ²⁶ sayinge: Goo vnto this people
 and saye: with youre eares shall ye
 heare; and shall not vnderstonde: and
 with youre eyes shall ye se and shall not
 perceave.

²⁷ For the hert of this people is waxed
 grosse; and their eares were thicke of
 hearyng; and their eyes have they closed;
 lest they shuld se with their eyes; and
 heare with their eares; and vnderstonde
 with their hertes; and shuld be converted;
 and I shalde heale them. ²⁸ Be it knowen
 therefore vnto ȝou; that this salvacion of
 God is sent to the gentylis; and they shall
 heare it. ²⁹ And when he had sayde that;
 the Iewes departed; and had grete despi-
 cions amonge them selves.

³⁰ And Paul dwelt two yeares full in his
 lodgyng; and receaved all that came to
 him; ³¹ preachyng the kyngdome of God;
 and teachyng those thinges which con-
 cerned the lord Iesus; with all confidence;
 withouten.

CRANMER—1539.

with you: because that for the hope of
 Israel I am bounde with this chayne.

²¹ And they sayde vnto hym: we nether
 receaved lettres out of Jewry pertayninge
 vnto the; nether came any of the breithren
 that shewed or spake any hurme of the.
²² But we will heare of the what thou
 thinkest. For as concerning this secte;
 we knowe that every where it is spoken
 agaynst. ²³ And when they had apointed
 him a daye; ther came many to hym into
 his lodgyng. To whom he expounded
 and testified the kyngdom of God and
 preached vnto them of Iesus: both out
 of the lawe of Moses and out of the Pro-
 phetes; even from mornyng to nyght.
²⁴ And some beloveth the thynges which
 were spoken; and some beleved not.

²⁵ And when they agreed not amonge
 them selves; they departed; after that
 Paul had spoken one worde: well spake
 the holy goost by Esay the Prophet vnto
 oure fathers; ²⁶ saying: Go vnto this
 people; and saye: with youre eares shall
 ye heare; and shall not vnderstande; and
 with youre eyes shall ye se; and not
 perceave.

²⁷ For the hert of this people is waxed
 grosse; and with their eares have they
 had no lust to heare; and their eyes have
 they closed: lest they shalde se with their
 eyes; and heare with their eares; and
 vnderstande with their hertes; and shalde
 be converted; and I shalde heale them.
²⁸ Be it knowen therefore vnto ȝou; that this
 salvacion of God is sent to the gentils;
 and they shall heare it. ²⁹ And when he
 had sayde these wordes; the Iewes de-
 parted from him and had greute despi-
 cions amonge them selves.

³⁰ And Paul dwelt two yeares full in his
 lodgyng; and receaved all that came in
 vnto him; ³¹ preachyng the kyngdome
 of God; and teachyng those thynges
 which concerne the lord Iesus with all
 confidence; no man forbydding him.

“ λέγον, “ Πορεύθητι πρὸς τὸν λαὸν τοῦτον καὶ εἰπὸν, Ἄκοῃ ἀκούσετε, καὶ οὐ μὴ συνῆτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδῃτε. “ Ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκούσωσι, καὶ τῇ καρδίᾳ συνῶσι, καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι αὐτούς.” “ Γνωστὸν οὖν ἔστω ὑμῖν, ὅτι τοῖς ἔθνεσιν ἀπεστάλη τὸ σωτήριον τοῦ Θεοῦ, αὐτοὶ καὶ ἀκούονται.” “ Καὶ ταῦτα αὐτοῦ εἰπόντος, ἀπῆλθον οἱ Ἰουδαῖοι, πολλὴν ἔχοντες ἐν ἑαυτοῖς συζήτησιν.]

“ Εμευε δὲ διέτιαν ὅλην ἐν ἰδίῳ μισθώματι, καὶ ἀπεδέχετο πάντα τοὺς εἰσπορευομένους πρὸς αὐτὸν, “ κηρύσσων τὴν βασιλείαν τοῦ Θεοῦ, καὶ διδάσκων τὰ περὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ, μετὰ πάσης παρρησίας ἀκωλύτως.

“ Alex. ἰδοῦμαι.

“ Alex. = vs. 29.

“ Rec. + ὁ Παῦλος.

GENEVA — 1557.

you : for euen for the hope of Israel, I am bounde with this chayne. “ And they said vnto him, We nether receiued letters out of Iewrie pertaining vnto thee, nether came any of the brethren that shewed or spake any harme of thee. “ But we will heare of thee what thou thinkest : for as concerning this secte we knowe, that euerie where it is spoken against.

“ And when they had appointed him a day, there came many vnto him into his lodging, to whom he expounded and testified the kyngdome of God : and preached vnto them of Iesus both out of the Lawe of Moses, and also out of the Prophets, euen from morning to nyght. “ And some beleued the thynges which were spoken, and some beleued not. “ And when they agreed not among them selues, they departed, after that Paul had spoken one word, Well spake the holy Ghost by Esai the Prophet vnto our fathers, “ Saying, Go vnto this people, and say, Wyth hearing shal ye heare, and shal not vnderstand, and with your eyes shal ye see, and not perceiue.

“ For the heart of this people is waxed fat, and their eares were thicke of hearing, and their eyes haue they closed : lest they should see with their eyes, and heare with their eares, and vnderstand with their heartes, and should be conuerted, and I should heale them. “ Be it knowen therefore vnto you, that this saluation of God is sent to the Gentils, and they shal heare it. “ And when he had said that, the Iewes departed, and had great reasoning among them selues. “ And Paul remayned two yeres full in a house hyred for him : selfe, and receaued all that came in vnto him, “ Preaching the kyngdome of God, and teaching those thynges, which concerne the Lord Iesus, wyth all confidence, without forbidden.

RHEIMS — 1582.

to speake to you. for, because of the hope of Israel, am I compassed wvith this chaine.

“ But they said to him, Vve neither receiued letters concerning thee from Iewrie, neither did any of the brethren that came hither, report or spake any euill of thee. “ But we desire of thee to heare vvhath thou thinkest : for concerning this secte, it is knowen to vs that it is gainsaid euery vvhere. “ And vvhen they had appointed him a day, they came to him vnto his lodging very many : to vvhom he expounded, testifying the kingdom of God, and vsing persuasion to them of Iesus out of the law of Moyses and the Prophets, from morning vntil euening. “ And certayne beleued those things that vvere said : but certayne beleued not. “ And vvheras they did not agree among them selues, they departed, Paul saying one vvord : That vvell did the holy Ghost spake by Esai the prophet to our fathers, “ saying, Goe to this people, and say to them, Vvith the eare you shal heare, and shal not vnderstand : and seeing you shal see, and shal not perceiue. “ For the hart of this people is vvarren grosse, and vvith their eares haue they heauily heard, and their eyes they haue shut : lest perhaps they may see vvith their eyes, and heare vvith their eares, and vnderstand vvith their hart, and be conuerted, and I heale them. “ Be it knowen therefore to you, that this Saluation of God is sent to the Gentiles, and they vvill heare.

“ And vvhen he had said these things, the Iewes vvent out from him, hauing much questioning among them selues. “ And he taried full two yeres in his hired lodging : and he receiued all that came into him, “ preaching the kingdom of God, and teaching the things that concerne our Lord Iesus Christ vvith all confidence, vvithout prohibition.

AUTHORISED — 1611.

speake with you : because that for the hope of Israel I am bound with this chaine.

“ And they said vnto him, We neither receiued letters out of Iudaea concerning thee, neither any of the brethren that came, shewed or spake any harme of thee. “ But we desire to heare of thee what thou thinkest : for as concerning this sect, we know that euery where it is spoken against. “ And when they had appointed him a day, there came many to him into his lodging, to whom he expounded and testified the kingdom of God, perswading them concerning Iesus, both out of the law of Moses, and out of the Prophets, from morning till euening. “ And some beleued the things which were spoken, and some beleued not. “ And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the holy Ghost by Esaias the Prophet, vnto our fathers, “ Saying, Goe vnto this people, and say, Hearing ye shal heare, and shall not vnderstand, and seeing ye shall see, and not perceiue. “ For the heart of this people is waxed grosse, and their eares are dull of hearing, and their eyes haue they closed, lest they should see with their eyes, and heare with their eares, and vnderstand with their heart, and should bee conuerted, and I should heale them. “ Be it knowen therefore vnto you, that the saluation of God is sent vnto the Gentiles, and that they will heare it.

“ And when hec had said these words, the Iewes departed, and had great reasoning among themselves. “ And Paul dwelt two whole yeeres in his owne hired house, and receiued all that came in vnto him, “ Preaching the kingdom of God, and teaching those things which concerne the Lord Iesus Christ, with all confidence, no man forbidding him.

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΡΩΜΑΙΟΥΣ.

Κεφάλαιον Α.

THE EPISTLE TO THE ROMANS.

CHAPTER I.

ΠΑΤΡΟΣ δούλος Ἰησοῦ Χριστοῦ, κλητὸς ἀπόστολος, ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ, ² ὃ προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἀγίαις, ³ περὶ τοῦ υἱοῦ αὐτοῦ, (τοῦ γενομένου ἐκ σπέρματος Δαυὶδ κατὰ σάρκα, ⁴ τοῦ ὁρισθέντος υἱοῦ Θεοῦ ἐν δυνάμει, κατὰ Πνεῦμα ἁγιοσύνης, ἐξ ἀναστάσεως νεκρῶν,) Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν, ⁵ δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν εἰς ὑπακοὴν πίστεως ἐν πᾶσι τοῖς ἔθνεσιν, ὑπὲρ τοῦ ὀνόματος αὐτοῦ, ⁶ ἐν οἷς ἐστε καὶ ὑμεῖς, κλητοὶ Ἰησοῦ Χριστοῦ. ⁷ πᾶσι τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς Θεοῦ, κλητοῖς

WICLIFFE—1380.

1. PAUL the seruant of ihesus crist: clepid an apostle, departid in to the gospel of god: ² which he hadde bihote to for bi hise profetis, in holi scripturis³ of his sonne: whiche is made to hym of the seed of dauith: bi the fleisch⁴ & he was bifor ordeyned the sonne of god in vertu: bi the spirit of halowynge of the asenctiynge of deed men of ihesus crist oure lord, ⁵ bi whom we han receyued grace and the office of apostle to obeie to the feith in alle folkis for his name: ⁶ among whiche ye ben also clepid of ihesus crist, ⁷ to alle that ben at rome, deriynge of god and clepid holy: grace to you and pees of god oure fadir, and of the lord ihesus crist.

⁸ First I do thankynge to my god bi ihesus crist for alle you: for youre feith is echwid in alle the world, ⁹ for god is a witnesse to me to whom I serue in my spirit, in the gospel of his sone, that with out ceaynge I make mynde of you euer in my priers, ¹⁰ and hiseche if in any maner sumtyme I haue a spedi wey in the wille of god to come to you ¹¹ for I desire to se you, to parte summe what of spiritual

TYNDALE—1534.

1. PAUL the seruant of Iesus Christ, called to be an Apostle, put a parte to preache the Gospell of God, ² which he promysed afore by his Prophetes in the holy scriptures ³ that make mencion of his sonne, the which was begotten of the seed of David, as pertayning to the flesche: ⁴ and declared to be the sonne of God with power of the holy goost that sanctifyeth: sence the tyme that Iesus Christ oure Lorde rose agayne from deeth, ⁵ by whom we haue receiued grace and aperteshyppe, to bringe all maner hethen people vnto obedience of the faith that is in his name: ⁶ of the which hethen are ye a part also, which are Iesus christes by vocacion.

⁷ To all you of Rome beloved of God and sayntes by callinge. Grace be with you and peace from God oure father, and from the Lorde Iesus Christ.

⁸ First verely I thank my God thorow Iesus Christ for you all, because youre faith is published through out all the worlde. ⁹ For God is my witnes whom I serue with my sprete in the gospell of his sonne, that with out ceasinge I make mencion of you alwayes in my prayers, ¹⁰ beseeching that at one tyme or another, a prosperous iorney (by the will of god) myght fortune me, to come vnto you. ¹¹ For I longe to see you, that I myght bestowe amonge you some spirituall gyfte:

CRANMER—1539.

1. PAUL the seruant of Iesus Christ called to the office of an apostle put a parte for the Gospell of God ² which he had promysed afore by his Prophetes in the holy scriptures ³ of his sonne, which was borne (unto him) of the seed of David after the flesche: ⁴ and hath bene declared to be the sonne of God with power, after the sperte that sanctifyeth, sence the tyme that Iesus Christ oure Lorde rose agayne from deeth ⁵ by whom we haue receiued grace and Apostleship, that obedience might be geuen vnto the feith in his name amonge all heithen, ⁶ of whose nombre you be that are called of Iesu Christ.

⁷ To all you that be at Rome, beloued of God and called sayntes. Grace be with you and peace from God oure father, and from the Lorde Iesus Christ.

⁸ First verely I thank my God thorow Iesus Christ for you all, that youre faith is spoken of in all the worlde. ⁹ For God is my wytnes (whom I serue With my sprete in the Gospell of his sonne) that with out ceasinge I make mencion of you allwayes in my prayers, ¹⁰ beseeching that by some meane, at the last (one tyme or other) a prosperous iorney (by the wyl of God) might fortune me, to come vnto you. ¹¹ For I longe to se you, that I myght bestowe amonge you some spirituall gyfte, to strengthen you

clepid, called. departid, departed. holi, holie. asenctiynge, sanctification.

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΡΩΜΑΙΟΥΣ.

Κεφάλαιον Α.

THE EPISTLE TO THE ROMANS.

CHAPTER I

ἀγίοις· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

¹ Πρώτου μὲν εὐχαριστῶ τῷ Θεῷ μου διὰ Ἰησοῦ Χριστοῦ ὑπὲρ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ· ² μάρτυς γάρ μου ἐστὶν ὁ Θεός, ὃ λατρεύω ἐν τῷ πνεύματί μου ἐν τῇ εὐαγγελίᾳ τοῦ υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνεῖαν ὑμῶν ποιῶμαι, ³ πάντοτε ἐπὶ τῶν προσευχῶν μου δεόμενος, εἰπὼς ἤδη ποτὲ εὐδωθήσομαι ἐν τῷ θελήματι τοῦ Θεοῦ, ἐλθεῖν πρὸς ὑμᾶς· ⁴ ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικόν, εἰς τὸ στηριχθῆναι

* Alex. περι.

GENEVA—1557.

1. PAUL the servant of IESUS CHRIST, called to be an Apostle, put apart to *preache* the Gospel of God. ² (Which he promised afore by his Prophets in the holy Scriptures.) ³ Concerning his Sonne Iesus Christ our Lord, which was made of the seed of David as pertainyng to the flesh: ⁴ And declared mightily to be the Sonne of God, touching the Spirit that sanctifieth, sence that he rose agayne from the dead. ⁵ By whom we haue receaued grace and Apostleship, that obedience might be geuen vnto the faith in his Name among all the Heathen: ⁶ (Of whose number ye be also, which are Iesus Christes by vocation. ⁷ To all you that be at Rome beloued of God, and Saintes by calling, Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

⁶ First verely I thanke my God through Iesus Christe for you all: because your faith is published throughout all the worlde. ⁷ For God is my wytnes, whom I serue in my spirite in the Gospel of his Sonne, that without ceasing I make mention of you, ⁸ Alwayes in my prayers, beseeching, that by some meanes one tyme or other, a prosperous journey by the wyl of God myght fortune me, to come vnto you. ⁹ For I long to see you, that I myght bestowe, amonge you some spirituall grfte,

RHEIMS—1582.

1. PAUL the servant of IESUS CHRIST, called to be an Apostle, separated into the Gospel of God, ² which before he had promised by his Prophets in the holy Scriptures, ³ of his sonne, (vvhich was made to him of the seede of David according to the flesh, ⁴ vvhich was predestinate the sonne of God in power, according to the spirit of sanctification, by the resurrection of our Lord IESUS CHRIST from the dead, ⁵ by vvhich we haue receiued grace and Apostleship for obedience to the faith in al Nations for the name of him, ⁶ among vvhich are you also the called of IESUS CHRIST:) ⁷ to al that are at Rome the beloued of God, called to be saintes. Grace to you and peace from God our father, and our Lord IESUS CHRIST.

⁶ First I giue thanks to my God through IESUS CHRIST for al you, because your faith is renowned in the vvhole vvhorld. ⁷ For God is my wytnes, vvhich I serue in my spirit in the Gospel of his Sonne, that without intermission I make a memorie of you alwayes in my prayers, ⁸ beseeching, if by any meanes I may sometime at the length haue a prosperous journey by the will of God, to come vnto you. ⁹ For I desire to see you, that I may inparte vnto you some spirituall grace, to confirme you: ¹⁰ that is to say, to be

AUTHORISED—1611.

1. PAUL a servant of Iesus Christ called to be an Apostle, separated vnto the Gospel of God, ² (Which hee had promised afore by his Prophets in the holy Scriptures.) ³ Concerning his Sonne Iesus Christ our Lord, which was made of the seed of David according to the flesh, ⁴ And declared to be the Sonne of God, with power, according to the Spirit of holinesse, by the resurrection from the dead. ⁵ By whom we haue receiued grace and Apostleship for obedience to the faith among all nations for his Name, ⁶ Among whom are ye also the called of Iesus Christ. ⁷ To all that be in Rome, beloued of God, called to be Saintes: Grace to you and peace from God our Father, and the Lord Iesus Christ.

⁶ First I thanke my God through Iesus Christ for you all, that your faith is spoken of throughout the whole world. ⁷ For God is my witnesse, whom I serue with my spirit in the Gospel of his Sonne, that without ceasing I make mention of you, alwayes in my prayers, ⁸ Making request, (if by any meanes now at length I might haue a prosperous iourney by the will of God) to come vnto you. ⁹ For I long to see you, that I may inpart vnto you some spirituall gift, to the end you may be

* Or, determined. ⁴ Or, to the obedience of faith.
* Or, in my spirit.

ὑμᾶς, ¹² τοῦτο δὲ ἐστὶ, συμπαρακληθῆναι ἐν ὑμῶν διὰ τῆς ἐν ἀλλήλοις πίστεως ὑμῶν τε καὶ ἐμοῦ· ¹³ οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι πολλάκις προεθέμην ἔλθειν πρὸς ὑμᾶς, καὶ ἐκωλύθη ἄχρι τοῦ δεῦρο, ἵνα τινὰ καρπὸν ἴσχω καὶ ἐν ὑμῶν, καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν. ¹⁴ Ἕλλησὶ τε καὶ Βαρβάροις, σοφοῖς τε καὶ ἀνοήτοις ὀφειλέτης εἰμὶ· ¹⁵ οὕτω τὸ κατ' ἐμὲ πρόθυμον καὶ ὑμῶν τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι. ¹⁶ Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον, δύναμις γὰρ Θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι. ¹⁷ Δικαιωσύνη γὰρ Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται, "Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται."

¹⁸ Ἀποκαλύπτεται γὰρ ὁργὴ Θεοῦ ἀπ' οὐρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν

¹ Alex. εὐκ. αἶμα.

² Rec. καρπὸν τινὰ.

³ Const. cum rec. + τοῦ Χριστοῦ.

WICLIF—1380.

grace: that ye be conformed, that is: ¹² to be comforted to gidre in you, bi feith that is bothe youre and myn to gidre;

¹³ and bretheren I wyle that ye vnkownen, that ofte I purposed to come to you, and I am lettid to this tyme that I haue summe fruyt in you as in other folkis. ¹⁴ to grekis and to barbercyns, to wise men and to vnwise men I am dettour: ¹⁵ so that that is in me is redy to preach the gospel, also to you that ben at rome; ¹⁶ for I schame not the gospel, for it is the vertu of god in to heilthe to eche man that bileued: to the iewe first and to the grek: ¹⁷ for the rightwinesse of god, is schewid in it, of feith in to feith: as it is writun, for a iust man lyueth of feith,

¹⁸ for the wrath of god is schewid fro leuene, on alle vapiete, and wickednesse of the men that with holden the trithe of god in vnrightwinesse; ¹⁹ for that thing of god that is knowun: is schewid to hem; for god hath schewid to hem; ²⁰ for the vnyueible thingis of hym that ben vndirskondun ben biholden of the creature of the world, by the thingis that ben made; she and the ewerlastyng uertu of him and the godhede: so that thei mouen not be excusid; ²¹ for whanne thei hadden knowe god: thei glorified hym not as god, nether diden thankyns, but thei vanyachiden in hir thoughtis and the vnwise herte of hem was derkid; ²² for thei seiyng that hem self weren wise: thei weren made folis; ²³ and thei chaungiden the glorie of god vncorruptible: in to the liknesse of an ymage of a deedli man, and of briddis, and of foure foted beestis and of serpentis;

²⁴ for whiche thing god bi took hem in to the desiris of her herte, in to vnclennesse: that thei punyache with wrongis her bodies in hem self; ²⁵ the whiche chaungiden the trithe of god into leysynge, and heriedun

TYNDALE—1534.

to strength you with all: ¹² that is: that I myght haue consolacion together with you, through the common sayth, which bothe ye and I haue.

¹³ I wolde that ye shuld knowe bretheren, how that I haue often tymes purposed to come vnto you (but haue bene let hitherto) to haue some frute amonge you, as I haue amonge other of the Gentyle. ¹⁴ For I am detter both to the Grekes and to them which are no Grekes, vnto the learned and also vnto the vnllearned. ¹⁵ I yekewys, as moche as in me is, I am redy to preach the Gospel to you of Rome also.

¹⁶ For I am not ashamed of the Gospel of Christ, because it is the power of God vnto saluacion to all that beleue; namely to the Iewe, and also to the gentyle. ¹⁷ For by it the rightewesnes which cometh of god, is opened, from fayth to fayth. As it is writen: The iust shall liue by fayth.

¹⁸ For the wrath of God apereth from heven agaynst all vngodlynnes and vnrightewesnes of men which withholde the trueth in vnrightewesnes: ¹⁹ seynge, what maye be knowen of God, that same is manifest amonge them. For God dyd shewe it vnto them. ²⁰ So that his inuisible thinges: that is to saye, his eternal power and godlied are vnderstonde and sene, by the workes from the creation of the worlde. So that they are without excuse, ²¹ in as moche as when they knewe god, they glorified him not as God, nether were thankfull, but waxed full of vanities in their imaginacions; and their folissh hertes were blynded. ²² When they counted them selues wyse, they became folis: ²³ and turned the glory of the immortall god, vnto an ymage, made not onely after the similitude of a mortall man, but also of hyrdes, and foure foted beastes, and of serpentis.

²⁴ Wherefore god ykewys gave them vp vnto their hertes lustes, vnto vnclennes, to defyle their awue boddies bitwene them selues: ²⁵ which turned his trithe vnto a lye, and worshipped and serued

CRANMER—1580.

withall: ¹² that is, that I might haue consolacion together with you, through the common sayth, which both ye and I haue.

¹³ I wolde that ye shuld knowe (brethren) how that I haue often tymes purposed to come vnto you but haue bene let hitherto) to haue some frute also amonge you, as amonge other of the Gentyle. ¹⁴ I am detter both to the Grekes and to the yugrekes, to the learned and to the vlearned: ¹⁵ So that (as moche as in me is) I am redy to preach the Gospel to you that are at Rome also. ¹⁶ For I am not ashamed of the gospel of Christ, because it is the power of God vnto saluacion to euery one that beleueth, to the lew fyrst, and also to the Gentyle.

¹⁷ For by it is the rightewesnes of God opened from fayth to fayth. As it is writen the iust shall lyue by fayth.

¹⁸ For the wrath of God apereith from licium agaynst all vngodlynnes and vnrightewesnes of men, which withholde the trueth in vrightewesnes: ¹⁹ saynge that it which maye be knowen of God, is manifest amonge them. For God hath shewed it vnto them. ²⁰ Yee, his inuisible thinges (that is to saye, his eternal power and godlied) are sene, for as moche as they are vnderstande by the workes from the creation of the worlde: So that they are without excuse ²¹ because that when they knewe God, they glorified him not as God, nether were thankfull but waxed full of vanities in their imaginacions, and their folish bert was blynded. ²² When they counted them selues wyse, they became folkes ²³ and turned the glory of the immortall God, vnto an ymage, made not onely after the similitude of a mortall man, but also of hyrdes, and foure foted beastes and of creeping beastes. ²⁴ Wherefore, God gaue them vp vnto their hertes lustes, to vnclennes, to defyle their awue boddies amonge them selues: ²⁵ which turned his trithe vnto a lye, and worshipped and serued the thynges that be made,

ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων. ¹⁹ διότι τὸ γνωστὸν τοῦ Θεοῦ φανερόν ἐστιν ἐν αὐτοῖς· ὁ Θεὸς γὰρ αὐτοῖς ἐφανερώσε, ²⁰ (τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασι νοούμενα καθορᾶται, ἢ τε αἰδίου αὐτοῦ δύναμις καὶ θεϊότης,) εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους. ²¹ διότι γνόντες τὸν Θεὸν οὐχ ὡς Θεὸν ἐδόξασαν ἢ ἡνυχαρίστησαν, ἀλλ' ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία· ²² φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν, ²³ καὶ ἥλλαξαν τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ ἐν ὁμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου καὶ πετεωῶν καὶ τετραπόδων καὶ ἐρπετῶν. ²⁴ Διὸ καὶ παρέδωκεν αὐτοὺς ὁ Θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν, τοῦ ἀτιμᾶσθαι τὰ σώματα αὐτῶν ἐν αὐτοῖς· ²⁵ οἵτινες μετέλλαξαν τὴν ἀλήθειαν τοῦ Θεοῦ ἐν τῷ

* R. c. ὁ γὰρ Θεός.

† Rec. ἐνχαρίσθησαν.

‡ Alex. = καὶ.

§ Alex. αὐτοῖς.

GENEVA — 1557.

to strengthen you with all. ¹² That is, that I might receive exhortation together with you, through the common faith, which both ye and I have. ¹³ Now my brethren, I wold that ye shuld not be ignorant, how that I have often tymes purposed to come vnto you (but have bene let hyther to) that I might have some frute also among you, as I have among other of the Gentiles. ¹⁴ I am detter both to the Grekes, and to them which are no Grekes, vnto the wise-men, and vnto the ignorant. ¹⁵ Therefore, as muche as in me is, I am redy to preach the Gospel to you that are at Rome also. ¹⁶ For I am not ashamed of the Gospel of Christo, because it is the power of God vnto saluation to all that beleue, to the Jewe fyrst, and also to the Greke. ¹⁷ For by it, the ryghteousnes of God, is opened, from fayth to fayth: as it is written, The iust shal liue by fayth. ¹⁸ For the wrath of God manifestly appeareth from heauen against all vngodlynnes and vnrighteousnes of men, because they withholde the truth vnjustly:

¹⁹ Saying that, which may be knowne of God, is manifest with in them: for God hath shewed it vnto them. ²⁰ For his inuisible thynges, that is to say, his eternal power and Godhead, are vnderstand and seene, by the thynges made from the creation of the world to thintest that they shulde be without excuse: ²¹ Because that when they knewe God, they glorified him not as God, nether were thankfull, but waxed full of vanities in their imaginations, and their folishe heartes were bynded. ²² When they counted them selues wise, they became folcs: ²³ For they turned the glorie of the incorruptible God, to the similitude of the image of mortall man, and of byrdes, and foure footed beastes, and of creeping beastes. ²⁴ Wherefore, God gaue them euery vnto their heartes lust, vnto vncleannes, to defyle their owne bodyes betwene them selues: ²⁵ Which turned the truth of God vnto a lye, and

RHEIMS — 1582.

comforted together in you by that which is common to vs both, your faith and mine. ¹³ And I wil not haue you ignorant (brethren) that I haue often purposed to come vnto you (and haue bene staied hitherto) that I may haue some fruite in you, as also in the other Gentiles. ¹⁴ To the Grekes and the Barbarians, to the wise and the vnwise I am detter. ¹⁵ so (as much as is in me) I am redy to euangelize to you also that are at Rome.

¹⁶ For I am not ashamed of the Gospel. For it is the power of God, vnto saluation to euery one that beleueth, to the Jewe first and to the Greke. ¹⁷ For the iustice of God is reuealed therein by faith into faith: as it is vvritten: *And the iust liueth by faith.*

¹⁸ For the wrath of God from heauen is reuealed, vpon al impietie and iniustice of those men that deteine the veritie of God in iniustice: ¹⁹ because, that of God vvhich is knowen, is manifest in them. For God hath manifested it vnto them.

²⁰ For his inuisible thynges, from the creation of the vworld are seen, being vnderstoode by those thynges that are made: his eternal power also and Diuinitie: so that they are inexcusable. ²¹ Because, vvhereas they knewe God, they haue not glorified him as God, or giuen thanks: but are become vaine in their cogitations, and their foolish hart hath been darkened. ²² For, saying them selues to be wise, they became fooles.

²³ And they changed the glorie of the incorruptible God, into a similitude of the image of a corruptible man, and of foules and foure-footed beastes and of them that creepe. ²⁴ (For the vvhich cause God hath deliuered them vp vnto the desires of their hart, into vncleannesse, for to abuse their owne bodies among them selues ignominiously.) ²⁵ vvho haue changed the veritie of God into lying: and haue

AUTHORISED — 1611.

established. ¹² That is, that I may be comforted with you, by the mutual faith both of you and me.

¹³ Now I would not haue you ignorant, brethren, that oftentimes I purposed to come vnto you, (but was let hitherto) that I might haue some frute among you also, as among other Gentiles. ¹⁴ I am detter both to the Grekes, and to the Barbarians, both to the wise, and to the vnwise. ¹⁵ So, as much as in mee is, I am ready to preach the Gospel to you that are at Rome also. ¹⁶ For I am not ashamed of the Gospel of Christo: for it is the power of God vnto saluation, to euery one that beleueth, to the few first, and also to the Greke. ¹⁷ For therein is the righteousness of God reueiled from faith to faith: as it is written, The iust shall liue by faith.

¹⁸ For the wrath of God is reueiled from heauen against all vngodlinesse, and vnrighteousnesse of men, who hold the truth in vnrighteousnesse. ¹⁹ Because that which may be knowne of God, is manifest in them, for God hath shewed it vnto them.

²⁰ For the inuisible things of him from the Creation of the world, are clearly seene, being vnderstood by the things that are made, vvhen his eternal Power and Godhead, vvso that they are without excuse: ²¹ Because that when they knew God, they glorified him not as God, neither were thankfull, but became vaine in their imaginations, and their foolish heart was darkened: ²² Professing themselves to be wise, they became fooles: ²³ And changed the glory of the vnconspicible God, into an image made like to corruptible man, and to birdes, and foure footed beastes, and creeping things: ²⁴ Wherefore God also gaue them vp to vncleannesse, through the lusts of their owne hearts, to dishonour their owne bodies betwene themselves: ²⁵ Who changed the truth of God into a lye, and worshipped and serued the

* Or, in you. † Or, so them. ‡ Or, that they may be.

ψεύδει, καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα, ὃς ἐστὶν εὐλογητὸς εἰς τοὺς αἰῶνας· ἀμήν. ²⁰ διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς πάθη ἀτιμίας· αἱ τε γὰρ θήλειαι αὐτῶν μετέλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν· ²¹ Ὁμοίως τε καὶ οἱ ἄρρενες ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας, ἐξεκαίθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους, ἄρσενες ἐν ἄρσεσι τὴν ἀσχημοσύνην κατεργαζόμενοι, καὶ τὴν ἀντιμοσθίαν ἣν ἔδει τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες. ²² Καὶ καθὼς οὐκ ἔδοκίμασαν τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα, ²³ πεπληρωμένους πάσῃ ἀδικίᾳ, ἡ πορνείᾳ, ἡ πονηρίᾳ, πλεονεξίᾳ, κακίᾳ· μεστοὺς φθόνου, φόνου, ἔριδος, δόλου, κακοηθείας· ³⁰ ψιθυριστὰς· καταλάλους, θεοσυγγεῖς, ὕβριστὰς, ὑπερηφάνους,

i Alex. 22.

* Alex. ἄρσενες.

WICLIF—1380.

and serueden a creature, rather thanne to the creatoure, that is blessed in to worldis of worldis menen. ²⁰ Therfor god hittook hem in to passions of schewshipe; for the wymmen of hem chaungenen the kyndli vse in to that use that is agens kinde; ²¹ also men forsoken the kyndli vse of woman: and brenned in her desiris to gidre; and men in to men wrougten filthelous, and resceyueden in to hem self the mode that bihoite of her errour;

²² and as thei prouiden that thei hadden not god in knowyng: god bi took hem in to a reupreable wyte; that thei do the thingis that ben not conenable, ²³ that thei be fulfillid with al wickidnes, malice, fornyccacion, couetise, weywardnesse, ful of enuy, manelyngis strif, gyle, yuel wille, pryuy bacbiters, ²⁴ detractouris, hateful to god, debaters, proude, and hig ouer mesure, fyndere of yuel thingis; not obelischyngs to fadir and modir, ²⁵ vnwise, vmanerli with outen loue, with outen boude of pees, with outen merci; ²⁶ the whiche whanne thei hadden knowe the ryztwesnesse of god, vnderstonen not, that thei that don soche thingis: ben worthi the deeth; not onli thei that don the thingis, but also thei that consenten to the doers.

2. WHEREFOR thou art vnexcusable eche man that demest; for in what thing thou demest another man: thou condemnest thi self; for thou doist the same thingis: whiche thou demest; ² we witen, that the dome of god is afur trithe agens hem: that don soche thingis. ³ but gressist thou man, that demest hem that don soche thingis, and thou doist these thingis: that thou schalt escape the dome of god? ⁴ where dispisist thou the riches of his goodnesse, and the paciens and the long abidinge? knowist thou not that the benygnyte of god: ledith thee to forthkyngne

TYNDALE—1534.

the creatures more then the maker, which is blessed for ever. Amen. ²⁰ For this cause god gave them vp vnto shamsfull lustes. For even their women did change the naturall vse vnto the vnnaturall. ²¹ And lyke wyse also the men left the naturall vse of the woman; and brent in their lustes one on another. And man with man wrought filthyness and receaved in them selves the rewarde of their errorre; as it was accordinge.

²² And as it semed not good vnto them to be knownen of God, even so God delivered them vp vnto a lewde mynd, that they shuld do the thinges which were not comly; ²³ beinge full of all varietous doings of fornicacion, wickednes, covetousnes, malicioussnes, full of enuy, murther, debate, disseyte, evill conditioned, whisperers; ²⁴ backbiters, haters of God, doers of wronge, proude, bosters, bringers vp of evyll thinges, disobedient to father and mother; ²⁵ with out vnderstandinge, covemante breakers, vnlovinge, trucebreakers and mercales. ²⁶ Which men though they knew the rightewesnes of God; how that they which soche thinges commyt, are worthy of deeth, yet not only do the same, but also have pleasure in them that do them.

2. THEREFORE arte thou inexcusable o man, whosoever thou be that iudget. For in the same wherein thou iudget another, thou condemnest thy selfe. For thou that iudget, doest even the same selfe thinges. ² But we are sure that the iudgement of God is accordinge to trueth, agaynst them which commyt soche thinges. ³ Thinkest thou this O thou man that iudget them which do soche thinges and yet doest even the very same; that thou shalt escape the iudgement of God? ⁴ Either despisest thou the riches of his goodnes, pacience and longe sufferance? and rememberest not how that the kyndnes of God ledith thee to repentance?

CRANMER—1539.

more then him that make them, which is blessed for ever. Amen. ²⁰ Wherefore, God gave them vp vnto shamsfull lustes: For euen their women dyd change the naturall vse in to that which is agaynst nature: ²¹ And lyke wyse also the men, left the naturall vse of the woman, and brent in their lustes one with another, men with men wrought filthyness, and receaved to them selves the rewarde of their errorre, as it was accordinge.

²² And as they regarded not to knowe God, euen so God deliuered them vp vnto a lewde mynd, that they shuld do the thinges which were not comly, ²³ beinge full of all vrichteousnesse, fornicacion, wickednes, envietousnes, malicioussnes, full of enuy, murther, debate, disseyte, evyll conditioned, whisperers, ²⁴ backbiters, haters of God, doers of wronge, proude, bosters, bringers vp of evyll thynges, disobedient to fadir and mother, ²⁵ without vnderstandyng, covemante breakers, vnlovinge, trucebreakers, vnmercifull. ²⁶ Which men, though they knew the ryghteswesnes of God, (considered not) how that they which commyt soche thynges, are worthy of deeth, not only (they that) do the same but also (they whych) have pleasure in them that do them.

2. THEREFORE art thou inexcusable: O man, whosoever thou be that iudget. For in that same wherein thou iudget another thou condemnest thy selfe. For thou that iudget, doest euen the same selfe thinges. ² But we are sure, that the iudgement of God is accordinge to trueth, agaynst them which commyt soch thynges. ³ Thinkest thou this, O thou man that iudget them which do soche thynges, and doest euen the very same thy selfe, that thou shalt escape the iudgement of God? ⁴ Either despisest thou the riches of his goodnes, and pacience and longe sufferance, not knowing that the kyndnes of God leadeth thee to repentance?

schewshipe, shewe, or represent.
excusable, suitable, good; or; bly, high, domest judgment.
witen, know. desire, judgment.
forthkyngne, repenting.

mede, reward.
where, whether.

ἀλαζόνας, ἐφευρετὰς κακῶν, γονεῦσιν ἀπειθεῖς, ³¹ ἄσυνέτους, ἄσυνθέτους, ἀστόργους, ³² ἄσπόνδους, | ἀνελεήμονας· ³³ οἵτινες τὸ δικαίωμα τοῦ Θεοῦ ἐπιγνώστες, ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσιν, οὐ μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ συνευδοκοῦσι τοῖς πράσσουσι.

11. Διὸ ἀναπολόγητος εἶ, ὦ ἄνθρωπε πᾶς ὁ κρίνων· ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις· τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων. ² οἶδαμεν δὲ ὅτι τὸ κρίμα τοῦ Θεοῦ ἐστὶ κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας· ³ λογίζῃ δὲ τοῦτο, ὦ ἄνθρωπε ὁ κρίνων τοὺς τὰ τοιαῦτα πράσσοντας καὶ ποιῶν αὐτὰ, ὅτι σὺ ἐκφεύξῃ τὸ κρίμα τοῦ Θεοῦ; ⁴ ἢ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ Θεοῦ εἰς

Alex. = παρ' αὐτοῦ.

* Alex. = အောက်စလစ်.

GENEVA—1557.

worshipped and served the creatures, neglecting the Creator, which is blessed for ever. Amen. ²¹ For this cause God gave them vp unto shameful lustes: for euen their women dyd change the natural vse into that which is agaynst nature. ²² And lykwise also the men left the natural vse of the woman, and burned in their lustes one with another, and man with man wrought filthines, and receaued in them selves the recompence of their error, as was according.

²⁴ And as they regarded not to know God, *even so* God deliuered them vp vnto a lewde mynde, that they should do those thinges which are not comly, ²⁵ Being full of all vnrightonnesnes, fornication, wickednes, couetousnes, maliciousnes, full of enuie, murder, debate, disceyte, taking all things in the euyl parte, whysperers, ²⁶ Backbiters, haters of God, doers of wrange, proude, bosters, inuentors of euyl thinges, disobedient to father and mother, ²⁷ without vnderstanding, covenant breakers, without natural affection, promes breakers, merciles. ²⁸ Which men, though they knew the Lawe *ordained* by God, how that they which commit suche thinges, are worthy of death: yet not only do the same, but also faviour them that do them.

2. THEREFORE thou art inexcusable
 o man, whosoever thou art that iudget.
 for in that same wherein thou iudget ano-
 ther, thou condemnest thy selfe: for thou
 that iudget, doest euen the same selfe
 thinges. ² But we are sure that the iudge-
 ment of God is according to truth,
 against them which commit such thinges.
³ Thinkest thou this, o thou man that
 iudget them which do suche thynges, and
 yet doest euen the very same, that thou
 shalt escape the iudgement of God? ⁴ Either
 despisest thou the riches of his goodnes,
 and pacience, and longe sufferance? and
 rememberest not how that the kyndnes of
 God leadeth thee to repentance?

RHEIMS—1502.

worshipped and serued the creature rather then the creator, who is blessed for euer. Amen. ²⁴ Therefore God hath deliuered them into passions of ignominie. For their women haue changed the natural vse, into that vse that is contrarie to nature. ²⁵ And in like maner the men also, leaving the natural vse of the woman, haue burned in their desires one toward another, men vpon men vnraking turpitude, and the reward of their error (which they should) receauing in them selues. ²⁶ And as they liked not to haue God in knowledge: God deliuered them vnto a reprobate sense: to doe those vngates that are not conuenient:

²⁹ replenished vvith al iniquitic, mallice,
fornication. auarice, vrickednes, ful of
enue, murder, contention, guile, malig-
nitie, vvispersers, ³⁰ detractours, odible to
God, contumelious, proude, hauntie, in-
uentours of euil things, disobedient to
parents, ³¹ folish, dissolute, vvithout affec-
tion, vvithout fidelitie, vvithout mercie.

33 Who whereas they knowe the iustice
of God, did not vnderstand that they
which doe such things, are worthy of
death: not only they that doe them, but
they also that consent to the doers.

9. FOR the which cause thou art in-
excusable a man whosoever thou be that
iudget. For vvherein thou iudget an
other, thou condemnest thy self. for thou
doest the same things which thou iudget.

2 For we know that the iudgement of God is according to veritie vpon them that doe such things. 3 And doest thou suppose this d man that iudgeth them which doe suh things, and doest thou same, that thou shalt escape the iudgement of God? 4 Or doest thou contemne the riches of his goodnes, and patience, and longanimity, not knowing that the benignity of God bringeth thee to

AUTHORISED—1611.

creature more than the Creatour, who is
blessed for ever. Amen.

26 For this cause God gaue them vp vnto vile affections: for euen their women did change the naturall vse into that which is against nature: 27 And likewise also the men, leaving the naturall vse of the woman, burned in their lust one towards another, men with men working that which is vnseemely, and receiuing in themselves that recompence of their error which was meete. 28 And euen as they did not like to retain God in their knowledge, God gaue them ouer to a reprobate minde, to doe those things which are not conuenient:

²⁹ Being filled with all vnrighthousenes, fornication, wickednesse, couctousnesse, maliciousnesse, full of enuie, murder, de-bate, deceit, malignitie, whisperers. ³⁰ Back-biters, haters of God, despitefull, proud, boasters, inventers of euill things, dis-obedient to parents; ³¹ Without vnder-standing, couenant breakers, v without natu-rall affection, implacable, vnmercifull; ³² Who knowing the iudgment of God, (that they which commit such things, are worthy of death) not onely do the same, but haue pleasure in them that doe them.

2. THEREFORE, thou art inexcusable, O man, whosoever thou art that iudgest: for wherein thou iudgest another, thou condemnest thy selfe, for thou that iudgest doest the same things. ² But wee are sure that the iudgement of God is according to truth, against them which commit such things. ³ And thinkest thou this, O man, that iudgest them which do such things, and doest the same, that thou shalt escape the iudgment of God? ⁴ Or despisest thou the riches of his goodnesse, and forbearance, and long suffering, not knowing that the goodnes of God leadeth

= Dr. to acknowledge. # Dr. a minute word of judgment. 7 Dr. reasonable. d Dr. consent with them.

μετανοιάν σε ἄγει; ⁵ κατὰ δὲ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν
θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισίας τοῦ
Θεοῦ, ⁶ ὃς ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ· ⁷ τοῖς μὲν καθ' ὑπομονὴν ἔργου
ἀγαθοῦ, δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσι, ζῶνι αἰώνιον· ⁸ τοῖς δὲ ἐξ ἐριθείας,
καὶ ἀπειθοῦσι ⁹ μὲν τῇ ἀληθείᾳ, πειθομένοις δὲ τῇ ἀδικίᾳ, ¹⁰ θυμὸς καὶ ὀργή, ¹¹ θλίψις
καὶ στενοχωρία, ἐπὶ πάσαι ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου τὸ κακόν, ¹² Ιου-
δαίου τε πρώτου καὶ Ἑλλήνου· ¹³ δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ
τὸ ἀγαθόν, ¹⁴ Ιουδαίῳ τε πρώτῳ καὶ Ἑλλήνι· ¹⁵ οὐ γὰρ ἐστὶ προσωποληψία παρὰ τῷ
Θεῷ. ¹⁶ ὅσοι γὰρ ἀνόμως ἥμαρτον, ἀνόμως καὶ ἀπολούνται· καὶ ὅσοι ἐν νόμῳ ἥμαρ-
τον, διὰ νόμου κριθήσονται, ¹⁷ οὐ γὰρ οἱ ἀκροαταὶ ¹⁸ τοῦ νόμου δίκαιοι παρὰ τῷ Θεῷ,

* Alex. = μίμ.

* Alex. ὀργή καὶ θυμός.

* Alex. = τοῦ.

WICLIF—1380.

⁵ But aftir thou hardnesse & vnpentance
herte: thou tresorist to thee wraththe in
the dai of wraththe, and of schewynge of
the ryghtful dome of god, ⁶ that schal gyde
to eche man aftir his werkis, sothli to
hem that ben bi paciens of gode werke,
⁷ glorie and honour and vncorruptioun, to
hem that seken euerlastynge lyf, ⁸ but to
hem that ben of strif, and that ascenden
not to trithe but bielen to wickidnesse:
wraththe indignacioun, ⁹ tribulacioun and
angwiche, in to eche soule of man that
worlthith yuel, to the iewe first and to the
greek, ¹⁰ but glorie and honour, and pees
to eche man that worlthith good thing, to
the iew first and to the greek, ¹¹ for ac-
ceptioun of persones: is not auentis god.
for who euer hath synned with out the
lwe, schula perische with oute the lawe,

¹² and who euer han synned in the lawe:
thei schula be demed hi the lawe, ¹³ for
the herers of lawe: be not iust auentis
god but the doers of the lawe schula be
made iust, ¹⁴ for whanne bethen men that
han not lawe, dou kyndli tho thingis that
ben of the lawe: thei haunye not suche
manner lawe ben lawe to hem self, ¹⁵ that
schewen the werk of the lawe writun in
her hertis for the consciens of hem giltith
to hem a witnessynge betwixe hem self
of thoughtis, that ben accusynge or defend-
ynge, ¹⁶ in the dai whanne god schal deme
the pryuy thingis of men, aftir my gospel
bi iesus crist,

¹⁷ but if thou art named a iew, and restist
in the lawe, and hast glorie in god: ¹⁸ and
hast knowe his wilke, & thou lerned bi
the lawe: ¹⁹ preuest the more profitabill
thingis, and cristist thi self to be a iuder
of blynde man, the list of hem that ben
in darkness, ²⁰ a teacher of vnwise men,
a maister of zong chylidren: that hunt the
forme of kunnyng and of trithe in the
lawe, ²¹ what thanne techist thou another:

dome, judgment. fide, fird. schall, truly. yuel, evil.
auentis, with. demed, judged. wickid, wicked.

TYNDALE—1534.

⁵ But thou after thyne lorde herte that
cannot repent, heapest the togelder the
treasure of wrath agaynste the daye of
vengeaunce, when shalbe opened the
rightewes iudgement of god, ⁶ which will
rewards every man accordinge to his
dedes: ⁷ that is to saye, prayse, honoure
and immortalite: to them which continue
in good doyng, and seke eternall lyfe.
⁸ But vnto them that are rebellious and
disobey the trueth, yet folowe iniquyte,
shall come indignacion and wrath, ⁹ trib-
ulacion and anguysshe, vpon the soule
of every man that doth euyl: of the
Iewe fyrst, and also of the gentyll. ¹⁰ To
every man that doth good, shall come
prays, honoure and peace, to the Iewe
fyrst, and also to the gentyll. ¹¹ For ther
is no parcialyte with god. ¹² But whoso-
uer hath synned with out lawe, shall
perishe with out lawe. And as many as
haue synned vnder the lawe, shalbe iudged
by the lawe. ¹³ For before god they are
not ryghteous which haue the lawe: but
the doers of the lawe shalbe iustified.
¹⁴ For if the gentyls which haue no lawe,
do of nature the thynges containyd in
the lawe: then they haueynge no lawe,
are a lawe vnto them selves, ¹⁵ which
shewe the dede of the lawe wrytten in
their hertes: whyll their conscience bea-
reth witnes vnto them, and also their
thoughtes, accusynge one another or ex-
cusynge, ¹⁶ at the daye when god shall
iudge the secretes of men by Iesus Christ,
accordinge to my Gospell.

¹⁷ Beholde, thou arte called a Iewe, and
trustest in the lawe, and reioysist in God,
¹⁸ and knowest his will, and hast experience
of good and bad, in that thou arte in-
formed by the lawe: ¹⁹ and belest that
thou thy self arte a gyde vnto the blynde,
a lyght to them which are in darcknes,
²⁰ an informer of them which lacke dis-
crecion, a teacher of vnlearned, which
hast the ensample of that which ought to
be knowen, and of the truth, in the lawe.
²¹ But thou which teachest another teachest

CRANMER—1539.

⁵ But thou after thy stubburnesse, and
herte that cannot repent, heapest vnto
thy selfe wrath agaynste the daye of ven-
geaunce, when shalbe opened the righte-
wises iudgement of God, ⁶ which will
reward euery man accordynge to his
dedes: ⁷ that is to saye, prayse, honoure
and immortalite, to them whych continue
in good doyng, and seke immortalite.
⁸ But vnto them that are rebelles, and
that do not obey the trueth, but folowe
vnrighteousnes, shall come indignacion
and wrath, ⁹ tribulacion and anguysshe
vpon the soule of euery man that doth
euyl: of the Iew fyrst, and also of the
Gentyl. ¹⁰ To euery man that doth good,
shall come prayse, and honoure, and peace,
to the Iewe fyrst and also to the Gentyl.
¹¹ For ther is no respecte of personnes,
with God. ¹² For whosoener hath synned
without lawe, shall also perishe without
lawe. And as many as haue synned in the
lawe, shalbe iudged by the lawe. ¹³ For
in the syght of God, they are not righte-
ous whych haue the lawe: but the doers
of the lawe shalbe iustified. ¹⁴ For whan
the Gentyls whych haue not the lawe,
do of nature the thynges containyd in
the lawe: then they haunye not the
lawe, are a lawe vnto them selves, ¹⁵ whych
shew the dede of the lawe wrytten in their
hertes: whyll their conscience beareth
witnes vnto them, and also their thoughtes,
accusynge one another or excusynge, ¹⁶ at
the daye when the Lord shall iudge the
secretes of men by Iesus Christ, accord-
ynge to my Gospell.

¹⁷ Beholde, thou art called a Iew, and
trustest in the lawe, and makest thy boast
of God, ¹⁸ and knowest his will, and
allowest the thynges that be excellent,
and art informed by the lawe: ¹⁹ and
belest that thou thy self art a gyde
of the blynde, a lyght of them which are
in darcknes, ²⁰ an informer of them whych
lacke discrecion, a teacher of the vn-
learned, whych hast the ensample of
knowledge, and of the truth by the lawe.
²¹ Thou therefore whych teachest another,

ἀλλ' οἱ ποιῆται τοῦ νόμου δικαιωθήσονται. ¹⁴ Όταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῇ, οὗτοι νόμον μὴ ἔχοντες, ἑαυτοῖς εἰσι νόμος. ¹⁵ οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυροῦσης αὐτῶν τῆς συνειδήσεως, καὶ μεταξύ ἀλλήλων τῶν λογισμῶν κατηγορούντων ἡ καὶ ἀπολογουμένων. ¹⁶ ἐν ἡμέρᾳ ὅτε κρινεῖ ὁ Θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων, κατὰ τὸ εὐαγγέλιόν μου, διὰ Ἰησοῦ Χριστοῦ. ¹⁷ Εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζῃ, καὶ ἐπαναπαύῃ τῷ νόμῳ, καὶ καυχᾶσαι ἐν Θεῷ, ¹⁸ καὶ γινώσκεις τὸ θέλημα, καὶ δοκιμάζεις τὰ διαφέροντα, κατηχούμενος ἐκ τοῦ νόμου. ¹⁹ πέποιθάς τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει, ²⁰ παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων, ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ. ²¹ ὁ οὖν διδάσκων ἕτερον,

¹⁴ Alex. α. ποιῶσιν ε. ποιῶσιν.

¹⁷ Alex. ἴδι ε. ἴδι et sic R. c.

¹⁸ Alex. = γρ.

GENEVA—1557.

⁵ But thou, after thy stubbrenesse and heart that can not repent, heapest vnto thy selfe wrath agaynst the day of vengeance, when shalbe opened the righteous iudgement of God. ⁶ Which wil rewarde every man according to his dedes. ⁷ That is to say, to them which by continuance in wel doing seeke prayse, honour, and immortalitie: eternal life. ⁸ But vnto them that are contentious and disobey the trueth, and folowe iniquitie, shal be rendered iudigation and wrath: ⁹ Tribulation and anguyshe vpon the soule of every man that doth euill: of the Iewe fyrst, and also of the Greke. ¹⁰ But to every man that doth good, shal be rendered prayse, honour, and peace, to the Iewe fyrst, and also to the Greke. ¹¹ For there is no respect of persons with God. ¹² For whosoever hath sinned without Lawe, shal perish also without Lawe: and as many as haue sinned in the Lawe, shalbe iudged by the Lawe. ¹³ For before God they are not righteous which heare the Lawe: but the doers of the Lawe shalbe iustified.

¹⁴ For when the Gentils which haue no Lawe, do of Nature the thynges contained in the Lawe: then they hauyng no Lawe, are a Lawe vnto them selues. ¹⁵ Which shewe the effect of the Lawe written in their heartes: while their conscience beareth witnes vnto them, and also their thoughtes accusing one another, or excusing. ¹⁶ At the day when God shal iudge the secretes of men by Iesus Christ, according to my gospel. ¹⁷ Beholde, thou art called a Iewe, and trustest in the Lawe, and gloriest in God. ¹⁸ And knowest his wil, and allowest the thynges that are excellent, in that thou art informed by the Lawe: ¹⁹ And beleuest that thou thy selfe art a guide of the blynde a light of them which are in darknes: ²⁰ An informer of them which lacke discretion, a teacher of vnlearned, which hast the information of knowledge, and of the trueth in the Lawe. ²¹ Thou therefore, which teachest another,

RHEIMS—1582.

penance? ⁵ But according to thy hardnes and impenitent hart, thou heapest to thy selfe vrrath, in the day of vrrath and of the reuelation of the iust iudgement of God, ⁶ vho vvil render to every man according to his vvorkes. ⁷ to them truly that according to patience in good vvorke, seeke glorie and honour and incorruption, life eternal. ⁸ but to them that are of contention, and that obey not the trueth, but give credite to iniquitie, vrrath and indignation. ⁹ Tribulation and anguish vpon every soul of man that vvorketh euill, of the Iewe first and of the Greke: ¹⁰ but glorie and honour and peace to every one that vvorketh good, to the Iew first and to the Greke. ¹¹ for there is no acception of persons vvith God.

¹² For vvhosoever haue sinned vvithout the Law, vvithout the Law shal perish: and vvhosoever haue sinned in the Law, by the Law shal be iudged. ¹³ For not the hearers of the Law are iust vvith God: but the doers of the Law shal be iustified. ¹⁴ For vvhen the Gentiles vvich haue not the Law, naturally doe those thynges that are of the Law: the same not hauing the Law, them selues are a lawe to them selues: ¹⁵ vho shew the vvorke of the Law vvritten in their hartes, their conscience giuing testimonie to them, and among them selues naturally their thoughtes accusing, or also defending. ¹⁶ in the day vvhen God shal iudge the secretes of men, according to my Gospel, by Iesus Christ.

¹⁷ But if thou be surmamed a Iew, and restest in the Law, and doest glorie in God, ¹⁸ and knowest his vvil, and approuest the more profitable thynges, instructed by the Law, ¹⁹ presumest that thy self art a leader of the blinde, a light of them that are in darknes, ²⁰ a teacher of the folish, a maister of infants, hauing the forme of science and of veritie in the Law. ²¹ Then therefore that teachest an

AUTHORISED—1611.

thee to repentance? ⁵ But after thy hardnesse, and impenitent heart, treaurest vp vnto thy selfe wrath, against the day of wrath, and reuelation of the righteous iudgement of God: ⁶ Who will render to every man according to his dedes: ⁷ To them, who by patient continuance in well doing, seeke for glory, and honour, and immortalitie, eternall life: ⁸ But vnto them that are contentious, and doe not obey the trueth, but obey variegatousnes, indignation, and wrath. ⁹ Tribulation, and anguish vpon every soule of man that doeth euill, of the Iew first, and also of the Gentile. ¹⁰ But glory, honour, and peace, to every man that worketh good, to the Iew first, and also to the Gentile. ¹¹ For there is no respect of persons with God.

¹² For as many as haue sinned without Law, shall also perish without Law: and as many as haue sinned in the Law, shalbe iudged by the Law. ¹³ (For not the hearers of the Law are iust before God, but the doers of the Law shalbe iustified: ¹⁴ For when the Gentiles which haue not the Law, doe by nature the thynges contained in the Law: these haue not the law, are a Law vnto themselves. ¹⁵ Which shew the vvorke of the Law vvritten in their heartes, their conscience also bearing witness, and their thoughtes the meane while accusing, or else excusing one another: ¹⁶ In the day when God shal iudge the secretes of men by Iesus Christ, according to my Gospel. ¹⁷ Behold, thou art called a Iew, and restest in the Law, and makest thy boast of God: ¹⁸ And knowest his wil, and approuest the thynges that are more excellent, being instructed out of the Law, ¹⁹ And art confident that thou thy selfe art a guide of the blinde, a light of them which are in darknesse: ²⁰ An instructour of the foolish, a teacher of babes: which hast the forme of knowledge and of the trueth in the Law: ²¹ Thou therefore which teachest another, teachest

¹⁴ Gr. Gentile. ¹⁵ Gr. the conscience witnesseth with them. ¹⁶ Gr. between themselves. ¹⁷ Gr. teach the things that suffer.

σεαυτὸν οὐ διδάσκεις; ὁ κηρύσσων μὴ κλέπτειν, κλέπτεις; ²² ὁ λέγων μὴ μοιχεύειν, μοιχεύεις; ὁ βδελυσσόμενος τὰ εἰδῶλα, ἱεροσυλεῖς; ²³ ὃς ἐν νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν Θεὸν ἀτιμάζεις; ²⁴ “Τὸ γὰρ ὄνομα τοῦ Θεοῦ δι’ ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσι,” καθὼς γέγραπται. ²⁵ Περιτομὴ μὲν γὰρ ὠφελεῖ, ἐὰν νόμον πράσσης· ἐὰν δὲ παραβάτης νόμου ᾖ, ἡ περιτομὴ σου ἀκροβυστία γέγονεν. ²⁶ ἐὰν οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου φυλάσσης, οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθῆσεται; ²⁷ καὶ κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία τὸν νόμον τελοῦσα σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου; ²⁸ οὐ γὰρ ὁ ἐν τῷ φανερῷ Ἰουδαῖός ἐστιν, οὐδὲ ἡ ἐν τῷ φανερῷ ἐν σαρκὶ περιτομή· ²⁹ ἀλλ’ ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ περιτομὴ καρδίας ἐν πνεύματι, οὐ γράμματι.

‘ Alex. rev.

WICKLIFF—1380.

and techist not thy self? thou that prechist that me schal not steler; stelist; ²² thou that techist that me schal do no lecherie; doist lecherie; thou that whatist nauwmechis; doist sacrilege; ²³ thou that hast glorie in the lawe; vaworschipiest god bi brekyngge of the lawe; ²⁴ for the name of god; is blasfemed bi you among hethen men, as it is writun.

²⁵ for circumcisioun profetith if thou kepe the lawe; but if thou be a trespassour agen the lawe, thi circumcisioun is made prepuceie; ²⁶ thurfor if prepuceie kepe the riȝtwisnesse of the lawe; whether his prepuceie schal not be aȝetid in to circumcisioun? ²⁷ and the prepuceie of kynde that fulfillith the lawe; schal deme thee, that bi lettre and circumcisioun art trespassour agen the lawe; ²⁸ for he that is in opene is not a iew, nether it is circumcisioun that is openi in the flesch; ²⁹ but he that is a iewe in hid; and circumcisioun of herte, in spirit, not bi the lettre, whus preisyng is not of men bot of god.

3. WHAT thanne is more to a iew; or what profit of circumcisioun; ² myche bi alle wise first for the spykyngis of god, weren bitakn to hem; ³ and what if summe of hem bileueden not? whether the vnbiene of hem, hath avoidid the feith of god? ⁴ god forbede; for god is sothfast; but eche man a lier, as it is writun; that thou be iustificid in thi wordis; & ouercome whanne thou art demed;

⁵ but if oure wickidnesse cumende the riȝtwisnesse of god, what thanne schuln we seiȝe? wluether god is wickid; that bryngith in wraththe? wluer man I seiȝe; ⁶ god forbede; ellis hou mchal god deme this world; ⁷ for if the truthe of god, hath aboundid in my lseyunge in to glorie of bym, what zit am I demed as a synner? ⁸ and not as we ben blasfemed, and as

TYNDALE—1534.

not thy selfe. Thou preacheſt, a man shuld not steale; and yet thou stealeſt. ²² Thou sayſt, a man shuld not commit aduoutry; and thou breakeſt wedlocke. Thou abhorreſt ymagis; and robbeſt God of his honour. ²³ Thou reioyceſt in the lawe; and throw breakinge the lawe dishonoureſt God. ²⁴ For the name of god is euill spoken of amonge the Gentyls thorowe you; as it is written.

²⁵ Circumciſion verely avayleth, if thou kepe the lawe. But if thou breake the lawe, thy circumciſion is made vncircumciſion. ²⁶ Therefore if the vncircumciſed kepe the ryght thinges contayned in the lawe; shall not his vncircumciſion be counted for circumciſion? ²⁷ And shall not vncircumciſion which is by nature (yf it kepe the lawe) iudge the, which beyng vnder the letter and circumciſion, doſt transgreſſe the lawe? ²⁸ For he is not a Iewe; which is a Iewe out warde. Nether is that thyng circumciſion; which is outwarde in the fleshe. ²⁹ But he is a Iewe which is hid wythin; and the circumciſion of the herte is the true circumciſion; which is in the ſpyrite; and not in the letter; whose praye is not of men; but of god.

3. WHAT preferment theu hath the Iewe? other what a vauntageſt circumciſion? ² Surely very moche. Fyrſt vnto theu were committed the wordes of God. ³ What then though ſome of them did not beleve? shall their vnbeleue make the promes of god with out effecte? ⁴ God forbid. Let god be true; and all men lyars; as it is written: That thou myghtest be iuſtified in thy ſayinge; and ſhuldeſt overcome when thou arte iudged.

⁵ Yf oure vnryghtweſnes make the riȝtweſnes of God more excellent; what shall we ſaye? Is God vnryghteous which taketh vengeance? I ſpeake after the maner of men. ⁶ God forbid. For how then shall God iudge the worlde? ⁷ Yf the veritie of God appere more excellent thorow my lye; vnto his praye; why am I hence forth iudged as a synner? ⁸ and

CRANMER—1539.

teacheſt not thy ſelfe. Thou preacheſt, a man shulde not steale; yet thou stealeſt. ²² Thou that sayſt, a man shuld not commit aduoutry, breakeſt wedlocke. Thou abhorreſt ymagis, and yet robbeſt God of his honour. ²³ Thou that makeſt thy boſt of the lawe, throw breakeſt the lawe diſhonoureſt God. ²⁴ For the name of God is euill spoken of amonge the Gentyls, throw you as it is wrytten.

²⁵ For circumciſion verely avayleth, yf thou kepe the lawe. But yf thou be a breake of the lawe, thy circumciſion is turned to vncircumciſion. ²⁶ Therefore; yf the vncircumciſed kepe the ryght thynges contayned in the lawe, shall not his vncircumciſion be counted for circumciſion? ²⁷ And shall not vncircumciſion which is by nature (yf it kepe the lawe) iudge the, which beyng vnder the letter and circumciſion, doſt transgreſſe the lawe? ²⁸ He is not a Iewe, which is a Iewe outwarde. Nether is it circumciſion, which is outwarde in the fleshe. ²⁹ But he is a Iewe which is hyd wythin; and the circumciſion of the herte is the true circumciſion, which conſiſteth in the ſpyrite; and not in the letter; whose praye is not of men, but of God.

3. WHAT preferment then hath the Iew? or what aduantageſt circumciſion? ² Surely very moche. Fyrſt becauſe that vnto them were commytted the wordes of God. ³ What then though ſome of them dyd not beleue? shall their vnbeleue make the promes of God wythout effecte? ⁴ God forbid. Let God be true, and euery man a lyar, as it is wrytten: that thou myghtest be iuſtified in thy ſayinges; and ouercome, when thou art iudged.

⁵ Yf oure vnryghtweſnes make the riȝtweſnes of God more excellent; what shall we ſaye? Is God vnryghteous, which taketh vengeance? I ſpeake after the maner of men. ⁶ God forbid. For how then shall God iudge the worlde? ⁷ For if the truthe of God appere more excellent thorow my lye, vnto his praye; why am I hence forth iudged as a synner? ⁸ and not rather (as men ſpeake euill of

οὐ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων, ἀλλ' ἐκ τοῦ Θεοῦ.

III. Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου, ἢ τίς ἡ ὠφέλεια τῆς περιτομῆς; ² πολὺ, κατὰ πάντα τρόπον. πρῶτον ¹ μὲν γὰρ ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ. ² τί γὰρ, εἰ ἠπίστησάν τινες; μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ Θεοῦ καταργήσῃ; ³ μὴ γένοιντο· γινέσθω δὲ ὁ Θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύστης, καθὼς γέγραπται, “Ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου, καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε.” ⁴ Εἰ δὲ ἡ ἀδικία ἡμῶν Θεοῦ δικαιοσύνην συνίστησι, τί ἐροῦμεν; μὴ ἀδικος ὁ Θεὸς ὁ ἐπιφέρων τὴν ὀργήν; (κατὰ ἄνθρωπον λέγω·) ⁵ μὴ γένοιντο· ἐπεὶ πᾶς κρινεῖ ὁ Θεὸς τὸν κόσμον; ⁶ εἰ γὰρ ἡ ἀλήθεια τοῦ Θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἐτι καγὼ ὡς ἁμαρτωλὸς κρίνομαι; ⁷ καὶ μὴ

* Alex. B.

GENEVA—1557.

teachest thou not thy self? thou that preachest, A man shouldest not steal, dost thou steal? ² Thou that sayest, A man should not commit adultery, dost thou commit adultery? thou that abhorrest images, robbest thou God of his honour? ³ Thou that makest boast of the Law, through breaking the Law dishonourest thou God? ⁴ For the Name of God is evil spoken of among the Gentiles through you, as it is written. ⁵ For Circumcision verily availeth, yf thou kepest the Law: but yf thou breakest the Law, thy Circumcision is made vncircumcision. ⁶ Therefore yf the vncircumcised kepe the right thinges contained in the Law, shal not his vncircumcision be counted for Circumcision? ⁷ And shal not vncircumcision which is by nature (yf it kepe the Law) iudge thee, which beyng vnder the letter, and Circumcision, doest transgresse the Law? ⁸ For he is not a Iewe, which is a Iewe onely outwarde: nether is that Circumcision, which is onely outward in the fleshe. ⁹ But he is a Iewe which is hyd wyth in, and the Circumcision, of the heart, is the true Circumcision, which consisteth in the sprite, and not in the letter, the which Iewes prayse, is not of men but of God.

3. VIIII. preferment then hath the Iewe? other what avauntageth Circumcision? ² Surely very much: for chiefly vnto them was committed the oracles of God. ³ But what then, though some of them dyd not beleue? shal their vnbeleefe make the promys of God without effect? ⁴ God forbid: yea let God be true, and all men liars, as it is written, That thou mightest be iustified in thy sayings, and overcome, when thou art iudged. ⁵ Yf our vnrightheousnes commendeth the righteousnes of God, what shal we say? Is God vnrightheous which taketh vengeance? (I speake after the manner of men.) ⁶ God forbid: for how then shal God iudge the world? ⁷ For if the veritie of God hath more abounded through my lye, vnto his glorie, why am I hence forth condemned as a

RHEIMS—1582.

other, teachest not thy self: that preachest, men ought not to steale, thou stealest: ² that saiest men should not commit adultery, thou committest adultery: that abhorrest idols, thou doest sacrifice: ³ that doest glorie in the Law, thou by preuocation of the Law doest dishonour God. ⁴ For the name of God through you is blasphemed among the Gentiles, as it is written. ⁵ Circumcision in deede profiteth, if thou obseruast the Law: but if thou be a preuicator of the Law, thy circumcision is become prepuce. ⁶ If then the prepuce keepe the iustices of the Law: shal not his prepuce be reputed for circumcision? ⁷ And shal not that which of nature is prepuce, fulfilling the Law, iudge thee, that by the letter and circumcision art a preuicator of the Law? ⁸ For not he that is in open shew, is a Iew, nor that which is in open shew, in the flesh, is circumcision: ⁹ but he that is in secrete, is a Iew: and the circumcision of the hart, in spirit, not in the letter: whose praise is not of men, but of God.

3. WHAT preeminence then hath the Iew, or what is the profit of circumcision? ² Much by all means. First surely because the wordes of God were committed to them. ³ for what if certayne of them haue not beleueed? Hath their incredulitie made the faith of God frustrate? ⁴ God forbid, but God is true: and euery man a lyer, as it is written: *That thou maiest be iustified in thy wordes, and overcome when thou art iudged.* ⁵ But if our iniquitie commend the iustice of God, what shal we say? Is God vnjust that executeth wrath? (I speake according to man.) ⁶ God forbid, otherwise how shal God iudge this world? ⁷ For if the veritie of God hath abounded in my lie, vnto his glorie, why am I also yet iudged as a sinner, and not (as vnto

AUTHORISED—1611.

thou not thy self? thou that preachest a man should not steal, dost thou steal? ² Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? ³ Thou that makest thy boast of the Law, through breaking the Law dishonourest thou God? ⁴ For the Name of God is blasphemed among the Gentiles, through you, as it is written: ⁵ For Circumcision verily profiteth if thou keepest the Law: but if thou be a breaker of the Law, thy Circumcision is made vncircumcision.

⁶ Therefore, if the vncircumcision keepe the righteousnesse of the Law, shall not his vncircumcision be counted for Circumcision? ⁷ And shall not vncircumcision which is by nature, if it fulfill the Law, iudge thee, who by the letter, and Circumcision, doest transgresse the Law? ⁸ For he is not a Iew, which is one outwardly, neither is that Circumcision, which is outward in the flesh: ⁹ But he is a Iew which is one inwardly, and Circumcision is, that of the heart, in the spirit, and not in the letter, whose praise is not of men, hut of God.

3. WHAT advantage then hath the Iew? or what profit is there of Circumcision? ² Much every way; chiefly, because that vnto them were committed the Oracles of God. ³ For what if some did not beleue? shall their vnbeleefe make the faith of God without effect? ⁴ God forbid: yea, let God be true, but euery man a lier, as it is written, That thou mightest be iustified in thy sayings, and mightest overcome when thou art iudged. ⁵ But if our vnrightheousnesse commend the righteousnesse of God, what shall we say? Is God vnrightheous who taketh vengeance? (I speake as a man.) ⁶ God forbid: for then how shall God iudge the world? ⁷ For if the truth of God hath more abounded through my lie vnto his glory; why yet am I also iudged as a sinner? ⁸ And

(κυβὼς βλασφημούμεθα, καὶ καθὼς φασὶ τινες ἡμᾶς λέγειν,) “Ὅτι ποιήσωμεν τὰ κακὰ ἵνα ἔλθῃ τὰ ἀγαθὰ; ὧν τὸ κρίμα ἐνδικόν ἐστι. ” Τί οὖν; προεχόμεθα; οὐ πάντως· προηγησάμεθα | γὰρ Ἰουδαίους τε καὶ Ἕλληνας πάντας ὑφ’ ἁμαρτίαν εἶναι, ¹⁰ καθὼς γέγραπται, “Ὅτι οὐκ ἔστι δίκαιος οὐδὲ εἷς· ¹¹ οὐκ ἔστιν ὁ | συνιών, ¹² οὐκ ἔστιν ὁ ἐκζητῶν τὸν Θεόν. ¹³ πάντες ἐξέκλιναν, ἅμα ἡχρειώθησαν· οὐκ ἔστι ¹⁴ ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἐνός. ¹⁵ τάφος ἀνεωγμένος ὁ λάρυγξ αὐτῶν, ¹⁶ ταῖς γλώσσαις αὐτῶν ἐδολεούσαν ἰὸς ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν· ¹⁷ ὧν τὸ στόμα ἀρὰς καὶ πικρίας γέμει. ¹⁸ ὅξεῖς οἱ πόδες αὐτῶν ἐκχέαι αἷμα· ¹⁹ σύντριμμα καὶ τλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν· ²⁰ καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν. ²¹ οὐκ ἔστι φόβος Θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.” ²² Οἶδαμεν δὲ ὅτι ὅσα ὁ νόμος

* Alex. ἡτρωσάμεθα.

* Alex. = ὁ.

WICLIIF—1380.

summe men seien, that we seien, do we yuel thingis, that good thingis comen, whos dampnacion is iust;

* what thanne passen we hem; nai, for we han schewid bi skile, that alle bothe iewis and grekis, ben vndir synne: ¹⁰ as it is writun; for there is no man iust: ¹¹ there is no man vnderstandyng nether sekynge god; ¹² alle boweden weye to gidre, thei ben made vnproufable, there is noon that doith good thing, there is noon til to oon; ¹³ the throte of hem is an open sepulchre, with her tungis thei diden glefulli, the veyn of enakis is vndir her lippis; ¹⁴ the mouth of whiche is ful of cursynge & bittirnesse: ¹⁵ the feet of hem ben swifte to shedde blood; ¹⁶ sorwe and cursidnesse ben in the weies of hem; ¹⁷ and thei knewen not the weie of pees; ¹⁸ the drede of god is not bifor her iyeu;

¹⁹ and we witen that what euer thingis the lawe spekith, it spekith to hem that ben in the lawe; that eche mouth be stoppid, and eche world be made suget to god; ²⁰ for of the werkis of the lawe, eche fleisch schal not be iustified bifor hym; For bi the lawe there is knowynge of synne; ²¹ but now withouten the lawe, the rightwisnesse of god is schewid, that is witnessid of the lawe and the prophetis; ²² and the rightwisnesse of god is bi the feith of ihesus crist in to alle men and on alle men that bekenen in liyu;

²³ for there is no departynge for alle men synned, and han uede to the glorie of god; ²⁴ and ben iustified freli bi his grace: bi the ayeubynge that is in crist ihesus; ²⁵ whom god ordeyned for euer bi feith in his blood: to the schewynge of his rightwisnesse for remysoun of bifor goynge synnes; in the berynge vp of god; ²⁶ to the

TYNDALE—1534.

saye not rather (as men evyll speake of vs) and as some affirme that we saye) let vs do evyll; that good maye come therof. Whose damnacion is iuste.

* What saye we then? Are we better then they? No in no wyse. For we have all ready proved how that both Iewes and Gentils are all vnder synne: ¹⁰ as it is written: There is none righteous, no not one: ¹¹ there is none that vnderstandith; there is none that seeketh after God; ¹² they are all gone out of the waye; they are all made vnproufable; ther is none that doeth good; no not one. ¹³ Their throte is an open sepulchre; with their tongues they have discovered; the poyson of aspes is vnder their lippes. ¹⁴ Whose mouthes are full of cursynge and bittirnesse. ¹⁵ Their feete are swifte to shedde blood. ¹⁶ Destruction and wretchednes are in their wayes. ¹⁷ And the waye of peace they have not known. ¹⁸ There is no feare of God before their eyes.

¹⁹ Ye and we knowe that whatsoever the lawe sayth; he sayth it to them which are vnder the lawe. That all mouthes maye be stopped and all the worlde be subdued to god; because that by the dedes of the lawe; shall no fleshe be iustified in the sight of God. ²⁰ For by the lawe cometh the knowledge of synne.

²¹ Now verely is the rightewesnes that cometh of God declared without the fulfilling of the lawe; havinge witness yet of the lawe and of the Prophetes. ²² The rightewesnes no dout which is good before God; cometh by the fayth of Iesus Christ; vnto all and vpon all that beleve. There is no difference: ²³ for all have synned; and lacke the prayse that is of valoure before God: ²⁴ but are iustified frely by his grace; through the redemption that is in Christ Iesu; ²⁵ whom God hath made a seate of mercy thorow faith in his blood; to shewe the rightewesnes which before him is of valoure; in that he forgiveth the synnes that are passed; which God dyd suffre ²⁶ to shewen this tyme; the

CRANMER—1539.

vs, and as some affirme that we saye) let vs do euill, that good maye come therof. Whose damnacion is iuste.

* What then? Are we better then they? No, in no wyse. For we haue all ready proued, how that both Iewes and Gentyls are all vnder synne, ¹⁰ as it is written: there is none ryghteous, no not one: ¹¹ there is none that vnderstandeth, there is none that seeketh after God: ¹² they are all gone out of the waye, they are all vnproufable, ther is none that doeth good, no not one. ¹³ Their throte is an open sepulchre, with their tongues they haue discovered; the poyson of aspes is vnder their lippes. ¹⁴ Whose mouth is full of cursynge and bittirnesse. ¹⁵ Their feete are swifte to shedde blood. ¹⁶ Destruction and wretchednes are in their wayes, ¹⁷ and the waye of peace: haue they not known. ¹⁸ There is no feare of God before their eyes.

¹⁹ We knowe that what thinges soeuer the lawe sayth, it sayth it to them which are vnder the lawe. That all mouthes maye be stopped, and that all the worlde maye be subdued to God, ²⁰ because that by the dedes of the lawe ther shall no fleshe be iustified in his sight, For by the lawe cometh the knowledge of synne. ²¹ But now is the rightewesnes of God declared without the lawe, for as much as it is allowed by the testimonye of the lawe and of the Prophetes. ²² The rightewesnes of God, cometh by the fayth of Iesus Christ, vnto all and vpon all them that beleue. (vñ hinc)

There is no difference: ²³ for all haue synned, and are destitute of the glorie of God: ²⁴ but are iustified frely by his grace, through the redemption that is in Christ Iesu, ²⁵ whom God hath set forth to be the obtayner of mercy thorow faith, by the meanes of his bloude, to declare his rightewesnes, in that he forgiveth the synnes that are passed, which God dyd suffre, ²⁶ to shewe at this tyme his

λέγει, τοῖς ἐν τῷ νόμῳ λαλεῖ· ἵνα πᾶν στόμα φραγῇ, καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ Θεῷ. ²⁰ διότι ἐξ ἔργων νόμου οὐ δικαιοθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ· διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας.

²¹ Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη Θεοῦ πεφανέρωται, μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν· ²² δικαιοσύνη δὲ Θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ, εἰς πάντας· καὶ ἐπὶ πάντας τοὺς πιστεύοντας· οὐ γὰρ ἐστι διαστολή· ²³ πάντες γὰρ ἡμαρτον, καὶ ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ, ²⁴ δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι, διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ, ²⁵ ὃν προέθετο ὁ Θεὸς ἱλαστήριον· διὰ τῆς πίστεως· ἐν τῷ αὐτοῦ αἵματι, εἰς ἐνδειξιν τῆς δικαιοσύνης αὐτοῦ, διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων· ²⁶ ἐν τῇ ἀνοχῇ τοῦ Θεοῦ, πρὸς

* Alex. = καὶ ἐπὶ πάντας.

* Alex. διὰ πίστεως.

GENEVA—1557.

symmer? ³ And (as men speake easy of vs. and as some affirme that we say) why do we not euill, that good may come therof? whose damnation is iust. ² What then? Are we better then they? No, in no wyse. For we haue already prouen, how that bothe Iewes and Gentiles are all vnder synne. ¹⁰ As it is written, There is none righteous, no not one. ¹¹ There is none that understandeth, there is none that seeketh after God. ¹² They haue all gone out of the way, they haue also bene made vnprofitable, there is none that dothe good, no not one. ¹³ Theyr throte is an open sepulchre, they haue vsed theyr tonges to deceyt: the poyson of aspes is vnder their lippes. ¹⁴ Whose mouthes are ful of cursing and bytternes. ¹⁵ Theyr fete are swift to shede blood. ¹⁶ Destruction and calamitie are in their wayes. ¹⁷ And the way of peace they haue not knownen.

¹⁸ There is no feare of God before theyr eyes. ¹⁹ And we know that whatsoever the Law sayeth, it sayeth it to them which are vnder the Lawe: that euery mouth may be stopped, and all the worlde be culpable before God. ²⁰ Therefore by the dedes of the Lawe, shal no fleshe be iustified in his sight, for by the Lawe commeth the knowledge of sinne. ²¹ But now is the righteousness of God declared without the Lawe, hauyng wytnes of the Lawe and of the Prophets. ²² To wit, the righteousness of God by the faith of Iesus Christe, vnto all, and vpon all that beleue.

²³ For there is no difference: for all haue synned, and are desitute of the glorie of God. ²⁴ And are iustified frely by his grace, through the redemption that is in Christ Iesus. ²⁵ Whom God hath set forth to be a pacification through faith in his blood, to declare his righteousness, in that he forgaueth the synnes that are passed: ²⁶ Which God dyd suffer, to shewe at this

RHEIMS—1582.

are blasphemed, and as some report vs to say) let vs doe euill, that there may come good? whose damnation is iust.

² Vwhat then? do we excel them? No, not so. For we haue argued the Iewes and the Greekes, al to be vnder sinne: ¹⁰ as it is vwritten: That there is not any man iust. ¹¹ there is not that understandeth, there is not that seeketh after God.

¹² Al haue declined, they are become vnprofitable together: there is not that doeth good, there is not so much as one. ¹³ Their throte is an open sepulchre, with their tonges they deale deceitfully. The venim of aspes vnder their lippes. ¹⁴ Whose mouth is ful of ualediction and bitternes: ¹⁵ Their fete swift to shede blood. ¹⁶ Destruction and infelicite in their wayes:

¹⁷ and the way of peace they haue not knowen. ¹⁹ There is no feare of God before their eyes. ²⁰ And we know that whatsoever the Law speaketh, to them it speaketh that are in the Law: that euery mouth may be stopped, and al the world may be made subiect to God: ²¹ because by the workes of the Law no flesh shal be iustified before him. For by the Law is the knowledge of sinne.

²² But now without the Law the iustice of God is manifested: testified by the Law and the Prophets. ²³ And the iustice of God by faith of Iesus Christ, vnto al and vpon al that beleue in him. For there is no distinction. ²⁴ For al haue synned: and doe neede the glorie of God.

²⁵ Iustified gratis by his grace, by the redemption that is in Christ Iesus. ²⁶ vvhom God hath proposed a propitiation, by faith in his blood, to the shewing of his iustice, for the remission of former sinnes, ²⁶ in the toleration of God,

AUTHORISED—1611.

not rather as wee bee scandalously reported, and as some affirme that we say, Let vs doe euill, that good may come: whose damnation is iust. ² What then? are we better then they? No in no wise: for we haue before pronounced both Iewes, and Gentiles, that they are all vnder sinne. ¹⁰ As it is written, There is none righteous, no not one: ¹¹ There is none that understandeth, there is none that seeketh after God. ¹² They are all gone out of the way, they are together become vnprofitable, there is none that doeth good, no not one. ¹³ Their throte is an open sepulchre, with their tonges they haue vsed deceit, the poyson of Aspes is vnder their lippes: ¹⁴ Whose mouth is full of cursing and bitternes: ¹⁵ Their feet are swift to shed blood. ¹⁶ Destruction and miserie are in their wayes: ¹⁷ And the way of peace haue they not knownen. ¹⁸ There is no feare of God before their eyes. ¹⁹ Now we know that what things soeuer the Law saith, it sayth to them who are vnder the Lawe: that euery mouth may be stopped, and all the world may become guilty before God. ²⁰ Therefore by the dedes of the Law, there shall no flesh be iustified in his sight: for by the Law is the knowledge of sinne.

²¹ But now the righteousness of God without the Law is manifested, being witnessed by the Law and the Prophets. ²² Euen the righteousness of God, which is by faith of Iesus Christ vnto all, and vpon all them that beleue: for there is no difference: ²³ For all haue synned, and come short of the glorie of God, ²⁴ Being iustified freely by his grace, through the redemption that is in Iesus Christ: ²⁵ Whom God hath set forth to bee a propitiation, through faith in his blood, to declare his righteousness for the remission of sinnes, that are past, through the forbearance of God. ²⁶ To declare, I say, at this time his

* Or, changed. * Or, subject to the iudgement of God. * Or, foreordained. * Or, passing over.

ἔνδειξεν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ. ⁷ Πού οὖν ἡ καύχησις; ἐξεκλείσθη. διὰ ποίου νόμου; τῶν ἔργων; οὐχὶ, ἀλλὰ διὰ νόμου πίστεως. ⁸ λογιζόμεθα ἄρα, | ⁹ δικαιοῦσθαι πίστει ἄνθρωπον, | χωρὶς ἔργων νόμου. ¹⁰ ἢ Ἰουδαίων ὁ Θεὸς μόνον; οὐχὶ καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν. ¹¹ ἐπεὶ περ | εἰς ὁ Θεὸς, ὃς δικαιοῦσιν περιτομὴν ἐκ πίστεως, καὶ ἀκροβυστίαν διὰ τῆς πίστεως. ¹² νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως; μὴ γένοιτο· ἀλλὰ νόμον ἰστώμεν.

IV. Τί οὖν ἐροῦμεν Ἀβραὰμ τὸν πατέρα ἡμῶν εὐρηκέναι | κατὰ σάρκα; ² εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα, ἀλλ' οὐ πρὸς τὸν Θεόν. ³ Τί γὰρ ἡ γραφή λέγει; "Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιο-

* Alex. + τῶν.

* Rec. οὖν.

* Rec. πιστὶ δικαιώσθαι ἄνθρωπον.

* Rec. + δι.

* Alex. ἀπίρ.

WICLIFFE—1380.

schewyng of his riȝtfulnesse in this tyme that he be iust and iustifyng him that is of the feith of ihesus crist; ² where thanne is thi gloryng? it is excludid by what lawe? of dedis doyng? nay, but bi the lawe of feith.

² for we demen a man to be justified bi the feith with outen werkis of the lawe; ³ whether of iewis is god onli? whether he is not also of bethen men; ȝif so, and of bethen men; ⁴ for oon god is; that iustifieth circumcisioun bi feith and prepuce bi feith; ⁵ distrioun we thurfor the lawe bi the ferth? god forbede, but we stablischen the lawe.

4. WHAT thanne schulu we seie: that abraham oure fadir afir the fleisch foonde: ² for if abraham be iustified of werkis of lawe: he hath glorie, but not anentis god; ³ for what seith the scripture: abraham bilcnd to god: and it was arettid to hym to riȝtwisnesse; ⁴ and to hym that worchith, mede is not arettid bi grace, but bi dette;

⁴ sothli to him that worchith not, but bi-leueth in to hym that iustifieth a wickid man, his feith is arettid to riȝtwisnesse afir the purpos of goddis grace; ⁶ as da-with seith the blessednesse of a man whom god acceptith; he ȝeueh to hym riȝtfulnes with outen werkis of the lawe. ⁷ Blessed ben thei whos wickidnesse ben forȝoun and whos synnes ben hid. ⁸ Blessed is that man: to whom god arettid not synne;

⁹ thanne whether dwellith this blisfulnesse onli in circumcisioun or also in prepuce: fur we seien that the feith was arettid to abraham to riȝtwisnesse; ¹⁰ how thanne was it arettid? in circumcisioun or in prepuce: not in circumcisioun: but in prepuce; ¹¹ and he took a signe of circumcisioun, a tokenyng of riȝtwisnesse of the feith whiche is in prepuce: that he

TYNDALE—1534.

rightewesnes that is alowed of him, that he myght be counted iuste; and a iustifiair of him which beleueth on Iesus.

² Where is then thy reioysinge? It is excludid. By what lawe? by the lawe of workes? Naye: but by the lawe of fayth.

³ For we suppose that a man is iustified by fayth without the dedes of the lawe.

⁴ Is he the God of the Iewes only? Is he not also the God of the Gentyls? Yee; even of the Gentyls also.

⁵ For it is God only which iustifieth circumcisioun which is of fayth, and vncircumcisioun thurwor fayth. ⁶ Do we then destroye the lawe thurwor fayth? God forbid. But we rather mayntayne the lawe.

4. WHAT shall we saye then, that Abraham oure father as pertayninge to the fleshe; dyd finde? ² If Abraham were iustified by dedes then hath he wherin to reioyce: but not with god. ³ For what sayth the scripture? Abraham beleued god; and it was counted vnto him for rightewesnes.

⁴ To him that worketh, is the rewarde not reckened of fauour: but of duty.

⁵ To him that worketh not but beleueth on him that iustifieth the vngodly, is his fayth counted for rightewesnes.

⁶ Even as David describeth the blessednes of the man vnto whom god ascribeth rightewesnes without dedes.

⁷ Blessed are they, whose vnrighewesnes are forȝeuen, and whose synnes are couered.

⁸ Blessed is that man to whom the Lorde imputeth not synne.

⁹ Came this blessednes then vpon the circumcised or vpon the vncircumcised?

We saye verely how that fayth was rekened to Abraham for rightewesnes.

¹⁰ How was it rekened? in the tyme of circumcisioun? or in the tyme before he was circumcised? Not in tyme of circumcisioun: but when he was yet vncircumcised.

¹¹ And he receaved the signe of circumcisioun as a seale of the rightewesnes which is by fayth, which fayth he had yet beyng vncircumcised: that he shuld be the father of all them that beleue;

CRANMER—1539.

rightewesnes, that he myght be counted iust, and the iustifyer of hym which beleueth on Iesus.

² Where is then thy reioysinge? It is excludid. By what lawe? of workes? Naye: but by the lawe of fayth.

³ Therefore we holde, that a man is iustified by fayth without the dedes of the lawe.

⁴ Is he the God of the Iewes onely? Is he not also the God of the Gentyls? Yee, euen of the Gentyls also.

⁵ For it is God only which iustifyeth the circumcisioun that is of fayth, and vncircumcisioun thurwor fayth.

⁶ Do we then destroye the lawe thurwor fayth? God forbid. But we rather mayntayne the lawe.

4. WHAT shalwe saye then, that Abraham oure father (as pertayninge to the fleshe) dyd fynde?

² If Abraham were iustified by dedes, then hath he wherin to reioyce: but not with God.

³ For what sayth the scripture? Abraham beleued God, and it was counted vnto hym for rightewesnes.

⁴ To hym that worketh, is the rewarde not reckened of fauour, but of duty.

⁵ To hym that worketh not, but beleueth on him that iustifieth the vngodly, is his fayth counted for rightewesnes.

(according to the purpose of the grace of God)

⁶ Euen as David describeth the blessednes of that man, vnto whom God imputeth rightewesnes without dedes.

⁷ Blessed are they, whose vnrighewesnes are forȝeuen, and whose synnes are couered.

⁸ Blessed is that man, to whom the Lorde will not impute synne:

⁹ Came this blessednes then vpon the vncircumcised, or vpon the circumcised also?

For we saye, that fayth was rekened to Abraham for rightewesnes.

¹⁰ How was it then reckened? when he was in the circumcisioun, or when he was in the vncircumcisioun? Not in the tyme of circumcisioun: but when he was yet vncircumcised.

¹¹ And he receaved the sygne of circumcisioun, as a seale of the rightewesnes of fayth, which he had yet beyng vncircumcised: that he shuld be the father of all

“σύννη.” ⁴ Τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ ὀφείλημα. ⁵ τῷ δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ τὸν δικαιούντα τὸν ἀσεβῆ, λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην. ⁶ καθάπερ καὶ Δαυὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου, ᾧ ὁ Θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων, ⁷ “Μακάριοι ᾧ ἀφένθησαν αἱ ἀνομίαι, καὶ ᾧ ἐπεκαλύφθησαν αἱ ἁμαρτίαι. ⁸ μακάριος ἄνθρωπος ᾧ οὐ μὴ λογίσθῃ Κύριος ἁμαρτίαν.” ⁹ Ὁ μακαρισμὸς οὖν οὗτος, ἐπὶ τὴν περιτομήν, ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν; λέγομεν γὰρ ὅτι ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην. ¹⁰ πῶς οὖν ἐλογίσθη; ἐν περιτομῇ ὄντι, ἢ ἐν ἀκροβυστίᾳ; οὐκ ἐν περιτομῇ, ἀλλ’ ἐν ἀκροβυστίᾳ. ¹¹ καὶ σημεῖον ἔλαβε περιτομῆς, σφραγίδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ· εἰς τὸ εἶναι αὐτὸν πατέρα πάντων

* Alex. ἰσάνορον.

* Alex. ἐργάζονται Ἀβραάμ τὸν πατέρα (αἱ προπάτερ) ἡμῶν.

* Rec. + το.

* Alex. περιτομήν.

GENEVA—1557.

time his righteousness, that he might be counted iuste, and a iustifier of him which beleueh on Iesus. ²⁷ Where is then the reioyng? It is excludet. By what Law? of workes? Nay: but by the Lawe of fayeth. ²⁸ Therefore, we gather that a man is iustified by fayth, without the deedes of the Lawe. ²⁹ God, is he the God of the Iewes onely, and not of the Gentiles also? Yes euen of the Gentiles also. ³⁰ For it is one God which shal iustifie Circumcision which is of fayth, and vncircumcision through fayeth. ³¹ Do we then make the Lawe vnpofitable through fayeth? God forbid, yea rather we establishe the Lawe.

4. WHAT shal we say then, that Abraham our father gate, as pertainyng to the fleashe. ² For if Abraham were iustified by deades, then hath he wherin to reioyce, but not with God. ³ For what sayeth the Scripture? Abraham beleued God, and it was counted to him for ryghtuousnesse. ⁴ To hym that worketh, the rewarde is not reckened of fauour, but of duety. ⁵ But to hym that worketh not, but beleueth on hym that iustifieth the vngodly, his fayth is counted for ryghtuousnes. ⁶ Euen as Dauid describeth the blessednes of the man, vnto whome God ascribeth ryghtuousnes without dedes, saying, ⁷ Blessed are they, whose vnryghtuousneses are forgiven, and whose synnes are couered. ⁸ Blessed is that man, to whom the Lord imputeth not synne. ⁹ Came this blessednes then vpon the Circumcised onely, or vpon the vncircumcised also? For we say, how that fayth was reckened vnto Abraham for ryghtuousnes. ¹⁰ How was it then reckened? in the tyme of Circumcision? or in the tyme before he was circumcised? not in the tyme of Circumcision: but when he was yet vncircumcised.

¹¹ And he receaued the sygne of Circumcision, as a seale of the ryghtuousnes of fayth which fayth he had, yet being vncircumcised: that he should be the father

RHEIMS—1582.

to the shewing of his iustice in this time: that he may be iust, and iustifying him that is of the faith of Iesus CHRIST.

²⁷ Where is then thy boasting? it is excluded. by what law? of deedes? No, but by the law of faith. ²⁸ For we account a man to be iustified by faith without the workes of the Law. ²⁹ Is he God of the Iewes only? is he not also of the Gentiles? Yes of the Gentiles also. ³⁰ For it is one God, that iustificeth circumcision by faith, and prepuce by faith. ³¹ Do we then destroy the Law by faith? God forbid. but we do establish the Law.

4. WHAT shal we say then that Abraham did finde, our father according to the fleah? ² For if Abraham were iustified by workes: he hath glorie, but not with God. ³ For what saith the Scripture? Abraham beleued God, and it was reputed him to iustice. ⁴ But to him that worketh, the reward is not imputed according to grace, but according to dette. ⁵ But to him that worketh not, yet beleueth in him that iustifieth the impious, his faith is reputed to iustice according to the purpose of the grace of God. ⁶ As Dauid also termeth the blessednes of a man, to whom God replenisheth iustice without workes, ⁷ Blessed are they, whose iniquities be forgiven, and whose sinnes be covered. ⁸ Blessed is the man to whom our Lord hath not imputed sinne.

⁹ This blessednes then doth it abide in the circumcision, or in the prepuce also? For we say that vnto Abraham faith was reputed to iustice. ¹⁰ How was it reputed? in circumcision, or in prepuce? Not in circumcision, but in prepuce.

¹¹ And he received the signe of circumcision, a seale of the iustice of faith that is in prepuce: that he might be the father

AUTHORISED—1611.

righteousness: that hee might be iust, and the iustifier of him which beleueth in Iesus.

²⁷ Where is boasting then? It is excluded. By what Law? Of workes? Nay: but by the Law of faith. ²⁸ Therefore wee conclude, that a man is iustified by faith, without the deeds of the Law. ²⁹ Is he the God of the Iewes only? Is he not also of the Gentiles? Yes, of the Gentiles also: ³⁰ Seeing it is one God which shall iustifie the circumcision by faith, and vncircumcision through faith. ³¹ Doe we then make void the Law through faith? God forbid: yea, we establish the Law.

4. WHAT shal we say then, that Abraham our father, as pertaining to the flesh, hath found? ² For if Abraham were iustified by workes, hee hath whereof to glory, but not before God. ³ For what saith the Scripture? Abraham beleued God, and it was counted vnto him for righteousness.

⁴ Now to him that worketh, is the reward not reckoned of grace, but of debt. ⁵ But to him that worketh not, but beleueth on him that iustifieth the vngodly; his faith is counted for righteousness. ⁶ Euen as Dauid also describeth the blessednes of the man, vnto whom God imputeth righteousness without workes: ⁷ Saying, Blessed are they whose iniquities are forgiven, and whose sinnes are couered. ⁸ Blessed is the man to whom the Lord will not impute sinne. ⁹ Cometh this blessednes then vpon the Circumcision onely, or vpon the vncircumcision also? for wee say that faith was reckoned to Abraham for righteousness. ¹⁰ How was it then reckoned? when he was in Circumcision, or in vncircumcision? not in Circumcision, but in vncircumcision. ¹¹ And hee receiued the signe of Circumcision, a seale of the righteousness of the faith, which hee had yet being vncircumcised: that he might be the father of all them

τῶν πιστευόντων δι' ἀκροβυστίας, εἰς τὸ λογισθῆναι καὶ αὐτοῖς τὴν δικαιοσύνην·
 13 καὶ πατέρα περιτομῆς, τοῖς οὐκ ἐκ περιτομῆς μόνον, ἀλλὰ καὶ τοῖς στοιχοῦσι τοῖς
 ἰχνεσι τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ τοῦ πατρὸς ἡμῶν Ἀβραάμ. 15 Οὐ γὰρ διὰ
 νόμου ἡ ἐπαγγελία τῷ Ἀβραάμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι
 κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως. 14 εἰ γὰρ οἱ ἐκ νόμου, κληρονόμοι, κεκένωται
 ἡ πίστις, καὶ κατήργηται ἡ ἐπαγγελία· 16 ὁ γὰρ νόμος ὀργὴν κατεργάζεται· οὐ γὰρ
 οὐκ ἔστι νόμος, οὐδὲ παράβασις. 16 διὰ τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν, εἰς τὸ εἶναι
 βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον, ἀλλὰ καὶ
 τῷ ἐκ πίστεως Ἀβραάμ, ὃς ἔστι πατὴρ πάντων ἡμῶν, 17 (καθὼς γέγραπται, "Ὅτι

1 Conat. τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ. Alex. τῆς ἐν ἀκροβυστίᾳ πίστεως. Rec. τῆς ἐν τῇ ἀκροβ. πίστ. 14 Rec. + τῶ.

WICLIF—1380.

be fadir of alle men bileuynge bi prepuce; that it be arettd also to hem to rīgtwīnesse: 13 and that he be fadir of circumcisioun, not onli to hem that ben of circumcisioun, but also to hem that suen the steppis of the feith, whiche feith is in urepuce of oure fadir abraham.

13 for not bi the lawe is biheest to Abraham or to his seed, that he schulde be cire of the world; but bi the rīgtwīnesse of feith; 14 for if thei that ben of the lawe, ben ciris; feith is distried, biheest is don awci; 15 for the lawe worchith wraththe; for where is no lawe there is no trepas, *neither is trespassage* 16 therfor rīgtfulnesse is of the feith, that bi grace biheest be stable to eche seed, not to that seed onli that is of the lawe, but to that that is of the feith of abraham, whiche is fadir of vs alle, 17 as it is writan, for I haue sette thee fadir of many folkis bifor god to whom thou hast bileued, whiche god quykeneth deed men, and clepid tho thingis that ben not as tho that ben.

18 whiche abraham asene hope bileued in to hope, that he schulde be made fadir of many folkis, as it was seid to hym, thus schal thi seed be, as the steris of heuene, and as the graueil that is in the brynge of the see, 19 and he was not made vnstidfast in the bileue, nether he biloued his bodi thanne nyȝ deed, whanne he was almoost of an hundrid yeer, ne the wombe of sare nyȝ deed; 20 also in the biheest of god he doutid not with vatrist; but he was counfortide in bileue, jouynge glorie to god.

21 witynge moost fulli, that what euer thingis god hath bilijst; he is myȝti also to do, 22 therfor it was arettd to him to rīgtfulnes, 23 and it is not writun onli for hym, that it was arettd to hym to rīgtfulnes, 24 but also for us to whiche it schal

TYNDALE—1534.

though they be not circumcised; that righteweesne myght be imputed to them also: 13 and that he myght be the father of the circumcised, not because they are circumcised only: but because they walke also in the steppes of that fayth that was in oure father Abraham before the tyme of circumcisioun.

13 For the promes that he shuld be the heyre of the worlde, was not geuen to Abraham or to his seed thorow the lawe: but thorow the righteweesne which cometh of fayth. 14 For yf they which are of the lawe, be heyres; then is fayth but vayne; and the promes of none effecte. 15 Because the lawe causeth wrathe. For where no lawe is; there is no transgression.

16 Therefore by fayth is the inheritaunce geuen; that it myght come of fauour: and the promes myght be sure to all the seed. Not to them only which are of the lawe: but also to them which are of the fayth of Abraham, which is the father of vs all. 17 As it is wrytten: I haue made the a father to many nacione; euen before god whom thou hast beleued; which quykeneth the deed; and called those thinges which he not, as though they were.

18 Which Abraham contrary to hope; beleued in hope; that he shuld be the father of many nacione; accordynge to that which was spoken: So shall thy seed be. 19 And he faynted not in the fayth; nor yet considered hys awne body which was now deed; euen when he was almost an hundred yere olde: nother yet that Sara was past chyldebearinge. 20 He stackered not at the promes of God thorow vnbelefe: but was made stronge in the fayth; and gave honour to God, 21 full certified; that what he had promised that he was able to make good. 22 And therefore was it reckened to him for righteweesne.

23 It is not written for him only, that it was reckened to him for righteweesne; 24 but also for vs, to whom it shalbe

CRANMER—1539.

them that beleue, though they be not circumcised, that righteweesne myght be imputed to them also: 13 and that he myght be father of circumcisioun, not vnto them only which came of the circumcised, but vnto them also that walke in the steppes of the fayth that was in oure father Abraham, before the tyme of circumcisioun.

13 For the promes (that he shuld be the heyre of the worlde) happened not to Abraham or to his seed thorow the lawe: but thorow the righteweesne of fayth. 14 For yf they which are of the lawe, be heyres, then is fayth but vayne, and the promes of none effecte. 15 Because the lawe causeth wrath. For where no lawe is, there is no transgression. 16 Therefore by fayth is the inheritaunce geuen, that it might come of fauour: that the promes might be sure to all the seed. Not to them only which are of the lawe: but to them also which are of the fayth of Abraham, which is the father of vs all. 17 (As it is wrytten: I haue made the a father of many nacione) euen before God, whom he beleued, which restored the deed vnto lyfe: and calloth those thinges which be not, as though they were.

18 Whych Abraham, contrary to hope, beleued in hope, that he shulde be the father of many nacione, accordynge to that which was spoken: euen so shall thy seed be, (as the starres of heauen, and the sands of the see) 19 And he faynted not in the fayth, nor yet considered hys awne body which was now deed, euen when he was almost an hundred yere olde: nother yet that Sara was past chyldebearinge. 20 He stackered not at the promes of God thorow vnbelefe: but became stronge in fayth, and gaue God the prayse: 21 beyng full certified, that he which had promised, was able also to make it good. 22 And therefore was it reckened to hym for righteweesne.

23 Neuertheles it is not wrytten for hym only, that it was reckened to him for righteweesne: 24 but also for vs, to whom

world, accounted. seen, follow. prepuce, circumsion. bilien, prouing. clepid, called. paynge, cieling. wityng, knowing. Nijty, promised.

“πατέρα πολλῶν ἐθνῶν τέθεικά σε,”) κατέναντι οὐ “ἐπίστευσε| Θεοῦ, τοῦ ζωοποι-
οῦντος τοὺς νεκροὺς, καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα. ¹⁸ Ὃς παρ’ ἐλπίδα ἐπ’
ἐλπίδι ἐπίστευσεν, εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν, κατὰ τὸ εἰρημένον,
“Οὕτως ἔσται τὸ σπέρμα σου.” ¹⁹ καὶ μὴ ἀσθενήσας τῇ πίστει, οὐ κατενόησε
τὸ ἑαυτοῦ σῶμα ἥδη| νεκρωμένον, ἑκατονταέτης ποῦ ὑπάρχων, καὶ τὴν νέκρωσιν
τῆς μήτρας Σάρρας· ²⁰ εἰς δὲ τὴν ἐπαγγελίαν τοῦ Θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ,
ἀλλ’ ἐνεδυναμώθη τῇ πίστει, δοὺς δόξαν τῷ Θεῷ, ²¹ καὶ πληροφορηθεὶς ὅτι δ’
ἐπήγγελται, δυνατός ἐστι καὶ ποιῆσαι. ²² διὸ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.
²³ Οὐκ ἐγράφη δὲ δι’ αὐτὸν μόνον, ὅτι ἐλογίσθη αὐτῷ· ²⁴ ἀλλὰ καὶ δι’ ἡμᾶς, οἷς

‘ Alex. δι.

* Alex. ἐπίστευσας.

* Alex. + ἐν.

* Alex. = οὐ.

* Alex. = ἡδὲ.

* Alex. = καὶ.

* Alex. = καὶ.

GENEVA—1557.

of all them that beleue, though they be not
circumcised, that righteousnes myght be
imputed to them also. ¹² And that he
myght be the father of Circumcision, not
vnto them only which are of the circum-
cised, but vnto them also that walke in
the steppes of the faith that was in our
father Abraham, before the tyme of Cir-
cumcision. ¹³ For the promes that he
should be the heyre of the worlde, was
not geuen to Abraham, or to his seed,
through the Lawe: but through the righ-
tiousnes of fayth. ¹⁴ For yf they which
are of the Lawe, be heyres, then is faith
but wayne, and the promes of none effect.

¹⁵ For the Lawe causeth wrath. for where
no Lawe is, there is no transgression.
¹⁶ Therefore by faith is the inheritance
geuen, that it myght come of fauour, and
the promes might be sure to all the seede.
that is, not to them only which are of the
Lawe: but also to them which are of the
fayth of Abraham, which is the father of
vs all. ¹⁷ (As it is writtē I haue made
thee a father of many nacions) euen before
God whom he beleued, which quickeneth
the dead, and calleth those thinges which
be not, as thogh they were.

¹⁸ Which Abraham contrary to hope, be-
leued in hope, that he should be the father
of many nacions: according to that which
was spoken to him, So shal thy seed be.

¹⁹ And he not weke in the faith, con-
sidered not his owne body, which was now
dead, since he was almost an hundred yere
olde: neither yet that the matrix of Sara
was dead. ²⁰ He disputed not against the
promes of God through vnbellefe: but
was made strouge in the faith, and gaue
honour to God. ²¹ Beyng ful certified that
he which had promised, was also able to
make it good. ²² And therefore it was
reckened to him for righteousness: ²³ It
is not written for him only, that it was
reckened to him for righteousness. ²⁴ But
also for vs, in whom it shalbe counted for

RHEIMS—1582.

of al that beleuee by the prepuce, that
vnto them also it may be reputed to ius-
tice: ¹² and might be father of circum-
cision: not to them only that are of the
circumcision, but to them also that folow
the steppes of the faith that is in the pre-
puce of our father Abraham. ¹³ For not
by the Lawe was the promise to Abra-
ham, or to his seede, that he should be
heire of the worlde: but by the iustice of
faith.

¹⁴ For if they that are of the Lawe,
be heires: faith is made voyde, the prom-
ise is abolished. ¹⁵ For the Lawe work-
eth wrath. For wher is no lawe, neither
is there preuarication. ¹⁶ Therefore of
faith: that according to grace the prom-
ise may be firme to al the seede, not
to that only which is of the Lawe, but
to that also which is of the faith of
Abraham, who is the father of vs al, (as
it is writtē: ¹⁷ For, a father of many
nations haue I appointed thee) before God,
whom thou didst beleuee, who quicken-
eth the dead: and calleth those things
that are not, as those things that are.

¹⁸ Who contrarie to hope beleueed in
hope: that he might be made the father
of many nations, according to that
which was said to him: so shal thy
seede be, as the starres of heauen, and
the sand of the sea. ¹⁹ And he was not
weakened in faith: neither did he con-
sider his owne body now quite dead,
wher as he was almost an hundred yeres
old, and the dead matrix of Sara. ²⁰ In
the promise also of God he staggered
not by distrust: but was strengthen-
ed in faith, giuing glorie to God: ²¹
most fully knowing that whatsoeuer
he promised, he is able also to doe.
²² Therefore was it also reputed him to
iustice.

²³ And it is not writtē only for him,
that it was reputed him to iustice: ²⁴ but
also for vs, to whom it shal be reputed

AUTHORISED—1611.

that beleuee, though they be not Circum-
cised: that righteousness might be im-
puted vnto them also: ¹² And the father
of Circumcision, to them who are not of the
Circumcision only, but also walke in the
steppes of that faith of our father Abra-
ham, which he had being yet vncircum-
cised.

¹³ For the promise that he should be the
heire of the world, was not to Abraham,
or to his seed through the Law, but
through the righteousness of faith. ¹⁴ For
if they which are of the Law be heires,
faith is made voyd, and the promise made
of none effect. ¹⁵ Because the law work-
eth wrath: for where no law is, there is
no transgression. ¹⁶ Therefore it is of faith,
that it might be by grace: to the ende
the promise might be sure to all the seed,
not to that only which is of the Law, but
to that also which is of the faith of Abra-
ham, who is the father of vs all. ¹⁷ (As it
is written, I haue made thee a father of
many nations) before him whom he be-
leueed, euen God who quickeneth the
dead, and calleth those things which be
not, as though they were. ¹⁸ Who against
hope, beleueed in hope, that hee might
become the father of many nations: ac-
cording to that which was spoken, So
shall thy seed be. ¹⁹ And being not weake
in faith, he considered not his owne body
now dead, when hee was about an hun-
dred yeres old, neither yet the deadnesse
of Saras wombe. ²⁰ He staggered not at
the promise of God through vnbelleefe:
but was strong in faith, giuing glory to
God:

²¹ And being fully perswaded, that
what he had promised, he was able also
to performe. ²² And therefore it was im-
puted to him for righteousness. ²³ Now
it was not writtē for his sake alone, that
it was imputed to him: ²⁴ But for vs
also, to whom it shall be imputed, if we

μελλει λογιζεσθαι, τοις πιστευουσιν ἐπὶ τὸν ἐγείραντα Ἰησοῦν τὸν Κύριον ἡμῶν ἐκ νεκρῶν, ²⁵ ὃς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν, καὶ ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν.

V. Δικαιωθέντες οὖν ἐκ πίστεως, εἰρήνην ἔχωμεν | πρὸς τὸν Θεὸν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ²⁶ δι' οὗ καὶ τὴν προσαγωγὴν ἐσχήκαμεν | τῇ πίστει | εἰς τὴν χάριν ταύτην ἐν ᾗ ἐστήκαμεν καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ Θεοῦ. ²⁷ οὐ μόνον δὲ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν, εἰδότες ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται, ²⁸ ἡ δὲ ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα, ²⁹ ἡ δὲ ἐλπίς οὐ κατασχύνει· ὅτι ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ Πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν. ³⁰ Ἐτι γὰρ Χριστὸς ὄντων ἡμῶν ἀσθενῶν, κατὰ καιρὸν ὑπὲρ ἁσθεῶν ἀπέθανε. ³¹ μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται· ὑπὲρ γὰρ τοῦ

²⁵ Rec. ἔχομεν.²⁶ Alex. = τῇ πίστει.²⁷ Alex. + Trl.²⁸ Alex. ὁ Θεὸς τίς ἡμῶν.

WICLIIF—1380.

be eretid, that bielen in hym that reiseid oure lord ihesus crist fro deeth, ²⁵ whiche was bitakun for oure synnes and roos agen for oure iustifyinge.

5. THERFOR we iustified of feith: haue we pees at god bi oure lord ihesus crist, ²⁶ bi whom we han nyȝ goynge to bi feith in to this grace in whiche we stonde, and han glorie in the hope of the glorie of goddis children, ²⁷ and not this oneli: but also we glorien in tribulaciouns, wityng that tribulacioun worchith paciens, ²⁸ and paciens prouyng, and prouyng hope, ²⁹ and hope confoundith not, for the charite of god is spred abrood in oure hertis bi the holi goost that is ȝouun to us.

²⁶ And while that we weren sike afir the tyme: what died crist for wickid men, ²⁷ For vnethis dieth ony man for the iust man, and git for a good man: perauenture annie man dare die. ²⁸ But god cornendith his charite in us, for if whanne we weren git synners: afir the tyme crist was dead for us, ²⁹ thanne myche more now we iustified in his blood schuld be sauf fro wraththe bi hym.

³⁰ for if whanne we weren enemyes: we ben reconceiled to god bi the deeth of his sone, myche more we reconceiled: schuld be sauf in the lif of him, ³¹ and not oneli this: but also we glorien in god, bi oure lord ihesus crist: bi whom we han receyued now reconceilyng, ³² therfor as bi o man, synne entrid in to this world, and bi synne deeth, and so deeth passid forth in to alle men: in whiche man alle men synned, ³³ For til to the lawe: synne was in the world, but synne was not rettid: whanne lawe was not, ³⁴ But deeth regned from Adam til to moises, also in to hem that synned not, in the

TYNDALE—1534.

counted for rightewesnes, so we beleve on him that raysed vp Iesus oure Lorde from deeth. ²⁵ Which was delivered for oure synnes, and rose agayne for to iustifie vs.

5. BECAUSE therfore that we are iustified by fayth, we are at peace with god thorow oure Lorde Iesus Christ: ²⁶ by whom we haue awaye in thorow fayth, vnto this grace wherein we stonde and reioyce in hope of the prayse that shalbe geuen of God. ²⁷ Nether do we so only: but also we reioyce in tribulacioun. For we know that tribulacioun bringeth paciencie, ²⁸ paciencie bringeth experience, experience bringeth hope. ²⁹ And hope maketh not ashamed, for the love of God is sheed abrod in oure hertes by the holi goost, which is geuen vnto vs.

²⁶ For when we were yet weake, accordyng to the tyme: Christ dyed for vs which were vngodly. ²⁷ Yet sace will eny man dye for a rightewes man. Paraventure for a good man durst a man dye. ²⁸ But God setteth out his love that he hath to vs, seinge that whyll we were yet synners, Christ dyed for vs. ²⁹ Moche more then now (seyng we are iustified in his blood) shall we be saved from wrath, thorow him.

³⁰ For yf when we were enemyes, we were reconciled to God by the deeth of his sone: moche more, seinge we are reconciled, we shal be preservid by his lyfe. ³¹ Not only so, but we also ioye in God by the meanes of oure Lorde Iesus Christ, by whom we haue receayvd the attonement.

³² Wherefore as by one man synne entred into the world, and deeth by the meanes of synne. And so deeth went over all men, in somuche that all men synned. ³³ For euen vnto the tyme of the lawe was synne in the world: but synne was not regarded, as longe as ther was no lawe: ³⁴ nevertheless deeth rayned from Adam to Moises, euen over them also that

CRANMER—1539.

it shalbe counted for ryghtewesnes, so that we beleue on hym, that raysed vp Iesus oure Lorde from deeth: ²⁵ Whych was deluynered for oure synnes, and rose agayne for to iustifye vs.

5. BECAUSE tharfore that we are iustified by fayth, we are at peace wyth God, tharow oure Lorde Iesus Chryst: ²⁶ by whom also it chaunced vnto vs to be brought in thorow fayth, vnto this grace, wherein we stande, and reioyce in hope of the glory (of the children) of God. ²⁷ Not that onely: but also we reioyce in tribulacyons: knowyng that tribulacyon bryngeth paciencie, ²⁸ paciencie bryngeth experience, experience bryngeth hope. ²⁹ And hope maketh not ashamed: for the love of God is sheed abrod in oure hertes, by the holi goost whych is geuen vnto vs.

²⁶ For when we were yet weake, accordyng to the tyme, Christ dyed for vs whych were vngodly. ²⁷ Yet sace wyll eny man dye for a ryghtewes man. Paraventure for a good man durst a man dye. ²⁸ But God setteth out his love toward vs, seyinge that whyll we were yet synners (accordyng to the tyme) Chryst dyed for vs. ²⁹ Moch more then now (seyng we are iustified by his blood) shall we be saued from wrath thorow hym.

³⁰ For yf when we were enemyes, we were reconceyled to God by the deeth of his sone: moch more, seyinge we are reconceyled, we shalbe preservid by his lyfe. ³¹ Not onely this, but we also ioye in God by the meanes of oure Lord Iesus Chryst, by whom we haue now optayned the attonement.

³² Wherefore, as by one man, synne entred into the world, and deeth by the meanes of synne. Euen so deeth also went ouer all men, in so much as all men synned. ³³ For euen vnto the lawe was synne in the world, but synne is not imputed, when ther is no lawe: ³⁴ howbeit, the deeth rayned from Adam to Moises, euen ouer them also that had not

ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν⁸ συνίστησι δὲ τὴν ἑαυτοῦ ἀγάπην⁹ εἰς ἡμᾶς ὁ Θεός, ὅτι, ἔτι ἁμαρτωλῶν ὄντων ἡμῶν Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε. ⁹ πολλῶ¹⁰ οὐν¹¹ μᾶλλον, δικαιοθεύτες νῦν ἐν τῷ αἵματι αὐτοῦ, σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς. ¹⁰ εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ Θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῶ¹¹ μᾶλλον καταλλαγέμεθα σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ. ¹¹ οὐ μόνον δὲ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ Θεῷ διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.

¹² Διὰ τοῦτο ὥσπερ δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθε, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος¹³ διήλθεν, ἐφ' ᾧ πάντες ἥμαρτον. ¹³ ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ· ἁμαρτία δὲ οὐκ ἐλλογείται, μὴ ὄντος νόμου. ¹⁴ ἀλλ' ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωσέως¹⁵

* Alex. = αὐτῶν.

* Alex. + τοῦτο.

* Alex. = ὁ θάνατος.

* Alex. Μωσέως.

GENEVA—1557.

righteousness, so we beleeve on hym that raised vp Iesus our Lord from the dead. ²⁵ Which was delivered to death for our synnes, and rose agayne for our iustification.

5. THEN being iustified by faith, we haue peace with God through our Lord Iesus Christe. ² By whom also we haue access through faith, vnto this grace, wherin we stand, and reioyce in hope of the glorie of God. ³ Nether do we so only, but also we reioyce in tribulations, knowing that tribulation bringeth patience. ⁴ And patience bringeth experience, and experience bringeth hope. ⁵ And hope maketh not ashamed, for the loue of God is shed abroad in our hartes by the holy Ghost, which is geuen vnto vs. ⁶ For Christe, when we were yet of no-strength, at his tyme dyed for vs, which were vngodly. ⁷ Doubtes one wyl scarce dye for a righteous man: but for a good man peradventure durst a man dye. ⁸ But God setteth out his loue that he hath to vs, seeing that while we were yet synners Christ dyed for vs.

⁹ Seing therefore that we are iustified in his blood, we shal be now muche more saued from wrath through him. ¹⁰ For if, when we were enemies, we were reconciled to God by the death of his Sonne, muche more seing we are reconciled, we shalbe preserued by his life. ¹¹ And not only so, but we also reioyse in God by the meanes of our Lord Iesus Christe, by whom we haue now receiued the atonement.

¹² Wherefore, as by one man sinne entred into the world, and death by the meanes of synne: and so death went ouer all men, in so much as all men haue sinned. ¹³ For euen vnto the tyme of the Lawe, was synne in the worlde, but synne is not imputed, as long as there is no law. ¹⁴ Neuertheles death reigned from Adam to Moses, euen ouer them also that sinned

RHEIMS—1582.

beleeving in him, that raised vp Iesus Christ our Lord from the dead, ²⁵ vvhv was delivered vp for our sinnes, and rose agayne for our iustification.

5. BEING iustified therefore by faith, let vs haue peace toward God by our Lord Iesus Christ: ² by vvhom also vve haue access through faith into this grace vvherein vve stand, and glorie, in the hope of the glorie of the sonnes of God. ³ And not only this: but also vve glorie in tribulations, knowing that tribulation vvorketh patience: ⁴ and patience, probation: and probation, hope.

⁵ and hope confoundeth not: because the charitie of God is powred forth in our hartes, by the holy Ghost vvhich is giuen vs. ⁶ For vvhy did Christ, vvhen vve as yet vv ere vveake, according to the time die for the impious? ⁷ For, scarce for a iust man doth any die: for perhaps for a good man durst some man die. ⁸ But God commendeth his charitie in vs: because, vvhen as yet vve vv ere sinners, Christ died for vs. ⁹ Much more therefore now being iustified in his blood, shal vve be saued from vv rath by him. ¹⁰ For if, vvhen vve vv ere enemies, vve vv ere reconciled to God by the death of his Sonne: much more being reconciled, shal vve be saued in the life of him. ¹¹ And not only this: but also vve glorie in God through our Lord Iesus Christ, by vvhom now vve haue receiued reconciliation.

¹² Therefore, as by one man sinne entred into this vvorld, and by sinne death: and so vnto al men death did passe, in vv hich al sinned. ¹³ For euen vnto the Lawe sinne vv as in the vvorld: but sinne was not imputed, vvhen the law was not. ¹⁴ But death reigned from Adam vnto Moyses, euen on them also that sinned

AUTHORISED—1611.

beleeve on him that raised vp Iesus our Lord from the dead, ²⁵ Who was delivered for our offences, and was raised againe for our iustification.

5. THEREFORE being iustified by faith, we haue peace with God, through our Lord Iesus Christ. ² By whom also we haue access by faith, into this grace wherein we stand, and reioyce in hope of the glory of God. ³ And not onely so, but we glory in tribulations also, knowing that tribulation worketh patience: ⁴ And patience, experience: and experience, hope: ⁵ And hope maketh not ashamed, because the loue of God is shed abroad in our hearts, by the holy Ghost, which is giuen vnto vs. ⁶ For when we were yet without strength, in due time, Christ died for the vngodly. ⁷ For scarcely for a righteous man will one die: yet peradventure for a good man, some would even dare to die. ⁸ But God commendeth his loue towards vs, in that, while we were yet sinners, Christ died for vs. ⁹ Much more then being now iustified by his blood, we shalbe saued from wrath through him.

¹⁰ For if when we were enemies, we were reconciled to God, by the death of his Sonne: much more being reconciled, we shalbe saued by his life. ¹¹ And not onely so, but we also ioy in God, through our Lord Iesus Christ, by whom we haue now receiued the atonement.

¹² Wherefore, as by one man sinne entred into the vvorld, and death by sinne: and so death passed vpon all men, for that all haue sinned. ¹³ For vntill the Law sinne was in the vvorld: but sinne is not imputed vvhen there is no Law. ¹⁴ Neuerthelesse, death reigned from Adam to Moses, euen ouer them that had not

* Or, according to the time.

* Or, in vv hich.

καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδὰμ, ὅς ἐστι τύπος τοῦ μέλλοντος. ¹⁵ Ἀλλ' οὐχ ὡς τὸ παράπτωμα, οὕτω καὶ τὸ χάρισμα. εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῷ μᾶλλον ἢ χάρις τοῦ Θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἐνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσε. ¹⁶ καὶ οὐχ ὡς δι' ἐνὸς ἁμαρτήσαντος, τὸ δῶρημα· τὸ μὲν γὰρ κρίμα ἐξ ἐνὸς εἰς κατάκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα. ¹⁷ εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι ὁ θάνατος ἐβασίλευσε διὰ τοῦ ἐνὸς, πολλῷ μᾶλλον οἱ τὴν περισσείαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες, ἐν ζωῇ βασιλεύσουσι διὰ τοῦ ἐνὸς Ἰησοῦ Χριστοῦ. ¹⁸ Ἄρα οὖν ὡς δι' ἐνὸς παραπτώματος, εἰς πάντας ἀνθρώπους, εἰς κατάκριμα· οὕτω καὶ δι' ἐνὸς δικαιώματος, εἰς πάντας ἀνθρώπους, εἰς δικαίωσιν ζωῆς. ¹⁹ ὥσπερ γὰρ διὰ τῆς

* Alex. ἁμαρτήματος.

* Alex. = γὰρ.

* Alex. ἐν ἑνὶ.

WICLIIF—1380.

likenes of the trespassynge of Adam : the whiche is liknes of crist to comynge,

¹⁵ but not as gilte so the gifte. For if thorow the gilte of oon : many ben deed : myche more the grace of god and the gifte in the grace of o man ihesus crist hath aboundid in to many men. ¹⁶ and not as bi o synne : so by the gifte for the dome of oon in to condemnacioun, but grace of many giltis in to justifiacioun. ¹⁷ for if in the gilt of oon, deeth regned thorow oon : myche more men that takynge pleute of grace and of zenyngre & of ryghtfulnesse schulen regne in liif bi oon ihesus crist.

¹⁸ therfor as bi the gilte of oon in to alle men in to condemnacioun so bi the ryghtfulnes of oon in to alle men in to justifiyngre of liif. ¹⁹ For as bi inobediencie of o man many ben made synners : so bi the obediencie of oon many schulen be iust.

²⁰ and the lawe entrid : that gilte schuld be plenteuous, but where gilt was plenteuous : grace was more plenteuous. ²¹ that as synne regned in to deeth : so grace regned bi ryghtfulnes in to everlastyngre liif bi ihesus crist oure lord.

6. THERFOR what schulen we seie? schulen we dwelle in synne? that grace be plenteuous? ² god forbede for hou schulen we that ben deed to synne : lyue zit therynne? ³ whether britheren ze known not, that whiche euer we ben baptisid in crist ihesus : we ben baptisid in his deeth; ⁴ for we ben to gidre buried with hym by baptym in to deeth; that as crist aroos fro deeth bi the glorie of the fadir : so walke we in awenewesne of liif; ⁵ for if we plauntid togidre ben made to the liknesse

TYNDALE—1534.

synned not; with lyke transgression as dyd Adam : which is the similitude of him that is to come.

¹⁵ But the gifte is not lyke as the synne. For yf thorow the synne of one, many be deed : moche more plenteous vpon many was the grace of God and gifte by grace : which grace was given by one man Iesus Christ.

¹⁶ And the gifte is not over one synne, as deeth cam thorow one synne of one that synned. For damnacion cam of one synne vnto condemnacion : but the gifte cam to iustify from many synnes. ¹⁷ For yf by the synne of one, deeth raygned by the meanes of one, moche more shall they which receave aboundance of grace and of the gifte of rightewesnes raygne in lyfe by the meanes of one (that is to saye) Iesus Christ.

¹⁸ Lykewyse then as by the synne of one, condemnacion cam on all men : even so by the iustifyngre of one cometh the rightewesnes that bringeth lyfe, vpon all men. ¹⁹ For as by one mannes disobedience many be cam synners : so by the obediencie of one shall many be made righteous.

²⁰ But the lawe in the meane tyme entred in, that synne shuld encrease. Neuerthelater where aboundance of synne was, there was more plenteuousnes of grace.

²¹ That as synne had raygned vnto deeth, even so might grace raygne thorow rightewesnes vnto eternall lyfe, by the helpe of Iesu Christ.

6. WHAT shall we saye then? Shall we continue in synne, that there maye be aboundance of grace? ² God forbid. How shall we that are deed as touchyng synne, live euy longer therin? ³ Remember ye not that all we which are baptysed in the name of Iesu Christ, are baptysed to dye with him? ⁴ We are buried with him by baptym for to dye, that lykewyse as Christ was raysed vp from deeth by the glorie of the fader : even so we also shuld walke in a newe lyfe. ⁵ For yf we be graft in deeth lyke vnto him : evn

CRANMER—1539.

synned wyth lyke transgression as dyd Adam : which beareth the similitude of him that was to come.

¹⁵ But the gifte is not lyke as the synne. For yf thorow the synne of one, many be deed : moche more plenteous vpon many was the grace of God and gifte by grace : which was geuen by one man Iesus Christ.

¹⁶ And the gifte is not over one synne : as deeth cam thorow one synne of one that synned. For damnacion came of one synne vnto condemnacion : but the gifte came to iustify from many synnes. ¹⁷ For yf by the synne of one, deeth raygned by the meanes of one : moche more they (whych receave aboundance of grace and of the gifte of rightewesnes) shall raygne in lyfe by the meanes of one (that is to saye) Iesus Christ.

¹⁸ Lykewyse then as by the synne of one there sprang vp euill on all men to condemnacion : euen so by the rightewesnes of one, spryngeth good vpon all men to the righteousnes of lyfe. ¹⁹ For as by one mannes disobedience many became synners : so by the obediencie of one, shall many be made ryghteous. ²⁰ But the lawe in the meane tyme entred in, that synne shuld encrease. Neuerthelater where aboundance of synne was, there was more plenteuousnes of grace. ²¹ That as synne had raygned vnto deeth, even so might grace raygne thorow rightewesnes, vnto eternall lyfe, by the helpe of Iesu Christ.

6. WHAT shall we saye then? Shall we continue in synne, that there maye be aboundance of grace? ² God forbid. How shall we that are deed as touchyng synne, lyue euy longer therin? ³ Knowe ye not that all we which are baptysed into Iesu Chryst, are baptysed to dye wyth him? ⁴ We are buried then wyth him by baptyme, for to dye : that lykewyse as Christ was raysed vp from deeth by the glorie of the fader, euen so we also shulde walke in a newe lyfe. ⁵ For yf we be graft in deeth lyke vnto hym :

παρακοῆς τοῦ ἐνὸς ἀνθρώπου ἀμαρτωλοὶ κατεστάθησαν οἱ πολλοί, οὕτω καὶ διὰ τῆς ὑπακοῆς τοῦ ἐνὸς δίκαιοι κατασταθήσονται οἱ πολλοί. ²⁰ Νόμος δὲ παρεισῆλθεν, ἵνα πλεονάσῃ τὸ παράπτωμα. οὐ δὲ ἐπλεόνασεν ἡ ἀμαρτία, ὑπερεπερίσσευσεν ἡ χάρις. ²¹ ἵνα ὥσπερ ἐβασίλευσεν ἡ ἀμαρτία ἐν τῷ θανάτῳ, οὕτω καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον, διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

VI. Τί οὖν ἐροῦμεν; ἐπιμενοῦμεν τῇ ἀμαρτίᾳ, ἵνα ἡ χάρις πλεονάσῃ; ² μὴ γένοιτο. οἵτινες ἀπεθάνομεν τῇ ἀμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ; ³ ἡ ἀγνοεῖτε ὅτι ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν; ⁴ συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον. ἵνα ὥσπερ ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρὸς, οὕτω καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν. ⁵ Εἰ γὰρ σύμφυτοι γεγονάμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ,

² Alex. ἐπιμένωμεν.³ Alex. + γὰρ.⁴ Alex. = Ἰησοῦν.

GENEVA — 1557.

not with like transgression as did Adam: which is the similitude of him that was to come. ¹⁵ But the gift is not lyke as the offence, for if through the sinne of him alone, many be dead: much more plentifulous vpon many was the grace of God, and gift by grace: which grace was geuen by one man Iesus Christ. ¹⁶ Nether is the gift so, as that which entred in by one that synnal: for the guiltishness came of one offence vnto condemnation: but the gift is geuen to iustifie from many synnes.

¹⁷ For if by the offence of one, death raygned by the meanes of one: muche more shal they which receiue that abundant grace and gift of ryghteousnes raygne in life by the meanes of one, that is to say, Iesus Christ. ¹⁸ Lykewyse then as by the offence of one, guiltishness came on all men to condemnation: euen so by the iustifying of one, the benefitt abounded vpon all men to the iustification of life. ¹⁹ For as by one mans disobedience many became synners: so by the obedience of one shal many be made ryghtuous. ²⁰ And moreover the Lawe entred in, that the offence should encrease. neuerthelater, where abundance of synne was, there was more plentifulousnes of grace. ²¹ That as synne had raygned vnto death, euen so might grace raygne through ryghteousnes, vnto eternal life, by the helpe of Iesus Christe our Lord.

4. WHAT shal we say then? Shal we continue stil in synne, that grace may more abound? ² God forbid: How shal we, that are dead to synne, liue any longer therein? ³ Remember ye not, that all we which haue bene baptized vnto Iesus Christe, haue bene baptized vnto his death? ⁴ We are buried then with him by baptisme, vnto his death: that lykewyse as Christe was raysed vp from death vnto the glorie of the Father: euen so we also should walke in a newe life. ⁵ For yf we be graft with him to the similitude of his death: euen

RHEIMS — 1582.

not after the similitude of the preuarication of Adam, vwho is a figure of him to come. ¹⁵ But not as the offence, so also the gift. for if by the offence of one, many died: much more the grace of God and the gift, in the grace of one man Iesus Christ, hath abounded vpon many. ¹⁶ And not as by one sinne, so also the gift. for iudgement in dedde is of one, to condemnation: but grace is of many offences, to iustification.

¹⁷ For if in the offence of one, death raygned by one: much more they that receiue the abundance of grace and of donation and of iustice, shal raygne in life by one, Iesus Christ. ¹⁸ Therefore as by the offence of one, vnto all men to condemnation: so also by the iustice of one, vnto all men to iustification of life. ¹⁹ For as by the disobedience of one man, many were made sinners: so also by the obedience of one, many shal be made iust.

²⁰ But the Lawe entred in, that sinne might abound. And vwhere sinne abounded, grace did more abound. ²¹ that as sinne raygned to death: so also grace may raygne by iustice to life euerlasting, through Iesus Christ our Lord.

6. WHAT shal we say then? Shal we continue in sinne that grace may abound? ² God forbid. For we that are dead to sinne, how shal we yet liue therein? ³ Are you ignorant that all we which are baptized in Christ Iesus, in his death we are baptized? ⁴ For we are buried together vwith him by Baptisme into death: that as Christ is risen from the dead by the glorie of the father, so we also may vualke in newnesse of life. ⁵ For if we be become complmented to the similitude of his death, we shal be

AUTHORISED — 1611.

sinned after the similitude of Adams transgression, who is the figure of him that was to come: ¹⁵ But not as the offence, so also is the free gift: for if through the offence of one, many be dead: much more the grace of God, and the gift by grace, which is by one man Iesus Christ, hath abounded vnto many. ¹⁶ And not as it was by one that sinned, so is the gift: for the iudgement was by one to condemnation: but the free gift is of many offences vnto iustification. ¹⁷ For if by one mans offence, death raygned by one, much more they which receiue abundance of grace and of the gift of righteousness, shall raygne in life by one, Iesus Christ. ¹⁸ Therefore as by the offence of one, iudgment came vpon all men to condemnation: euen so by the righteousness of one, the free gift came vpon all men vnto iustification of life. ¹⁹ For as by one mans disobedience many were made sinners: so by the obedience of one, shall many be made righteous.

²⁰ Moreover, the Lawe entred, that the offence might abound: but where sinne abounded, grace did much more abound. ²¹ That as sinne hath raygned vnto death; euen so might grace raygne throug righteousness vnto eternall life, by Iesus Christ our Lord.

6. WHAT shal we say then? shal wee continue in sinne: that grace may abound? ² God forbid: how shal wee that are dead to sinne, liue any longer therein? ³ Know ye not, that so many of vs as were baptized into Iesus Christ, were baptized into his death? ⁴ Therefore wee are buried with him by baptisme into death, that like as Christ was raised vp from the dead by the glory of the Father: euen so wee also should walke in newnesse of life. ⁵ For if we haue been planted together in the likeness of his death: we shall be

² Or, by one offence. ³ Or, by one righteousness.

ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα· ⁶ τοῦτο γινώσκοντες, ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ. ⁷ ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας. ⁸ Εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ στήξομεν αὐτῷ, | ⁹ εἰδότες ὅτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν, οὐκέτι ἀποθνήσκει· θάνατος αὐτοῦ οὐκέτι κυριεύει. ¹⁰ ὁ γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ· ὁ δὲ ζῇ, ζῇ τῷ Θεῷ, ¹¹ οὕτω καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς νεκροὺς μὲν ¹² τῇ ἁμαρτίᾳ, ζῶντας δὲ τῷ Θεῷ, ἐν Χριστῷ Ἰησοῦ. ¹³ Μὴ οὖν βασιλευνέτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι, εἰς τὸ ὑπακούειν αὐτῇ· | ¹⁴ μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ ἁμαρτίᾳ· ἀλλὰ παραστήσατε ἑαυτοὺς τῷ Θεῷ ὡς | ἐκ νεκρῶν ζῶντας, καὶ τὰ μέλη ὑμῶν ὅπλα

* Alex. τῷ Χριστῷ.

* Rec. + αἰσας.

* Rec. + τῷ Κυρίῳ ἡμῶν.

WICLIFF—1380.

of his deeth : also we schuln be of the liknesse of his risynge agen, ⁶ witynge this thing, that oure old man is crucified to gidre, that the bodi of synne be distried that we serue no more to synne, ⁷ for he that is deed to synne : is iustified fro synne,

⁸ and if we ben deed with crist : we bi-leuen that also we schulen lyue to gidre with hym, ⁹ witynge for crist risynge agen fro deeth : now dieth not, deeth schal no more haue lordschip on hym, ¹⁰ for that he was deed to synne : he was deed onys, but that he lyueth : he lyueth to god, ¹¹ so ye deme you self to be deed to synne : but lynnage to god in ihesus crist oure lord, ¹² therfor regne not synne in youre deedly hodi : that ye obeische to his coeitingis, ¹³ nether zeue ye youre membris armys of wickidnesse to synne, but zeue ye you self to god, as thei that lyuen of deed men, and youre membris armys of rihtwisesse to god, ¹⁴ for synne schal not haue lordschip on you For ye ben not vnder the lawe : but vnder grace,

¹⁵ what therfor ? schuln we do synne for we ben not vnder the lawe : but vnder grace ? god forbede, ¹⁶ witen ye not that to whom ye geuen you seruauitis to obeie to : ye ben seruauitis of that thing to whiche ye han obeisched ? ether of synne to deeth : ether of obedience to rihtwisesse, ¹⁷ but I thanke god that ye weren seruauitis of synne : but ye han obeischid of herte, in to that forme of techynge in whiche ye ben bitakun, ¹⁸ and ye deliuerid fro synne : ben made seruauitis of rihtwisesse.

¹⁹ I seie that thing that is of man for the vstableness of youre flesch, but as ye han youn youre membris to serue to viciences and to wickidnesse in to wickidnesse : so now geue ye youre membris to serue to rihtwisesse in to holynesse, ²⁰ for whanne ye weren seruauitis of synne : ye

witynge, knowing. deme, judge. obeische, obey. zeue, give. armys, ar, armys, weapons. witen, know. youn, given.

TYNDALE—1534.

so must we be in the resurrection. ⁶ This we must remember, that oure olde man is crucified with him also, that the body of synne myght vtterly be destroyed, that hence forth we shuld not be seruautes of synne. ⁷ For he that is deed, ye iustified from synne.

⁸ Wherefore yf we be deed with Christ, we beleue that we shall live with him : ⁹ remembreth that Christ once rayssed from deeth, dyeth no more. Deeth hath no more power over him. ¹⁰ For as touchynge that he dyed, he dyed concernynge synne, once. And as touchynge that he liveth, he liveth vnto God. ¹¹ Lykewyse ymagen ye also, that ye are deed concernynge synne : but are alive vnto God thorow Iesus Christ oure Lorde. ¹² Let not synne raygne therfore in youre mortall bodyes, that ye shuld therunto obey in the lustes of it. ¹³ Nether geue ye youre members as instrumentes of vnrightwesnes vnto synne : but geue youre selues vnto God, as they that are alive from deeth. And geue youre members as instrumentes of rightwesnes vnto God. ¹⁴ Let not synne have power ouer you. For ye are not vnder the lawe, but vnder grace.

¹⁵ What then ? Shall we synne, because we are not vnder the lawe : but vnder grace ? God forbed. ¹⁶ Remember ye not how that to whom soever ye commit youre selues as seruantes to obey, his seruantes ye are to whom ye obey : whether it be of synne vnto deeth, or of obedience vnto rightwesnes ? ¹⁷ God be thanked, that though ye were once the seruantes of synne, ye have yet obeyed with herte vnto the forme of doctryne wher vnto ye were deliuered. ¹⁸ Ye are then made fre from synne, and are become the seruantes of rightwesnes.

¹⁹ I will speake grossly because of the infirmitie of youre fleshe. As ye haue geuen youre members seruantes to viciences and to iniquitie, from iniquitie vnto iniquitie : even so now geue youre members seruantes vnto rightwesnes, that ye maye be sanctified. ²⁰ For whan ye were

CRANMER—1539.

euen so shall we be partakers of the resurrection : ⁶ knowynge this, that oure olde man is crucified with him also, that the body of synne myght vtterly be destroyed, that hence forth we shuld not be seruantes vnto synne. ⁷ For he that is deed, is iustified from synne.

⁸ Wherefore yf we be deed wyth Christ, we beleue, that we shall also lyue wyth him : ⁹ knowynge, that Christ being rayssed from deeth, dyeth nomore. Deeth hath nomore power ouer him. ¹⁰ For as touchynge that he dyed, he dyed concernynge synne, once. And as touchynge that he lyueth, he lyueth vnto God. ¹¹ Lykewyse consydre ye also, that ye are deed as touchynge synne, but are aloue vnto God thorow Iesus Christ oure Lorde. ¹² Let not synne raygne therefore in youre mortall bodye, that ye shulde ther vnto obey by the lustes of it. ¹³ Nether geue ye youre members as instrumentes of vnrightwesnes vnto synne : but geue ouer your selues vnto God as they that of deed, are aloue. And geue ouer youre members as instrumentes of rightwesnes vnto God. ¹⁴ Let not synne haue power ouer you. For ye are not vnder the lawe, but vnder grace.

¹⁵ What then ? Shall we synne, because we are not vnder the lawe : but vnder grace ? God forbed. ¹⁶ Knowe ye not, how that to whom soever ye commit youre selues as seruantes to obey, his seruantes ye are to whom ye obey : whether it be of synne vnto deeth, or of obedience vnto rightwesnes ? ¹⁷ God be thanked, that though ye were the seruantes of synne, ye haue yet obeyed with herte vnto the rule of the doctryne, that ye be brought vnto. ¹⁸ Ye are then made fre from synne, and are become the seruantes of rightwesnes. ¹⁹ I speake grossly, because of the infirmitie of youre fleshe. As ye haue geuen youre members seruantes to viciences and to iniquitye, (from one iniquitye to another) euen so now geue ouer youre members seruantes vnto rightwesnes, that ye maye be sanctified. ²⁰ For when ye were

δικαιοσύνης τῷ Θεῷ. ¹⁴ ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει· οὐ γὰρ ἔστε ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν.

¹⁵ Τί οὖν; ἁμαρτήσομεν, | ὅτι οὐκ ἔσμεν ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν; μὴ γένοιτο. ¹⁶ οὐκ οἴδατε ὅτι ὃ παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν, δούλοί ἐστε ὃ ὑπακούετε, ἥτοι ἁμαρτίας εἰς θάνατον, ἢ ὑπακοῆς εἰς δικαιοσύνην; ¹⁷ χάρις δὲ τῷ Θεῷ, ὅτι ἦτε δούλοι τῆς ἁμαρτίας, ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον διδαχῆς. ¹⁸ ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας, ἐδουλώθητε τῇ δικαιοσύνῃ. ¹⁹ Ἀνθρώπινον λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν. ὥσπερ γὰρ παρεστήσατε τὰ μέλη ὑμῶν δούλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτω νῦν παραστήσατε τὰ μέλη ὑμῶν δούλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν. ²⁰ ὅτε γὰρ δούλοι

¹⁴ Rec. ἀπὸ τῆς ταύτης ἐπιθυμίας πύτου.

¹⁴ Alex. ὡσεύ.

¹⁴ Alex. ἀμαρτήσομεν.

GENEVA — 1557.

as shal we be to the similitude of his resurrection. ⁶ Knowing this, that our olde man is crucified with hym also, that the body of synne myght vtterly be destroyed, that henceforth we should not be seruautes vnto synne. ⁷ For he that is dead, is freed from synne. ⁸ Wherefore, yf we be dead with Christe, we beleeue that we shal lyue also with him.

⁹ Knowing that Christe beyng raysed from death, dyeth no more: death hath no more power ouer him. ¹⁰ For as touching that he dyed, he dyed to synne once: but as touching that he liueth, he liueth to God. ¹¹ Lykewyse consider ye also, that ye are dead to synne, but are alieue to God through Iesus Christe our Lord. ¹² Let not synne raygne therefore in your mortall body, that ye should obey synne in the lustes of the body. ¹³ Neither geue ye your members as weapons of vnrighteousnes vnto synne: but geue your selues vnto God, as they that are alieue from death, and geue your members as weapons of rightuousnes vnto God.

¹⁴ Let not sinne haue power ouer you. For ye are not vnder the Lawe, but vnder Grace. ¹⁵ What then? shal we synne, because we are not vnder the Lawe, but vnder Graee? God forbid. ¹⁶ Knowe ye not, that to whomsoever ye commit your selues as seruantes to obey: his seruantes ye are to whom ye obey: whether it be of synne vnto death, or of obedience vnto rightuousnes? ¹⁷ But God be thanked, that though ye were once the seruantes of synne, ye haue yet obeyed from the heart vnto the forme of the doctrine, wherunto ye were deliuered. ¹⁸ And being made free from synne, ye are become the seruantes of rightuousnes. ¹⁹ I speake as men commonly see, because of the infirmities of your fleshe. That as ye haue geuen your members, seruantes to vncleannes and to iniquitie, to carnall iniquitie: euen so now geue your members seruantes vnto rightuousnes, in holines. ²⁰ For when ye

RHEIMS — 1582.

also of his resurrection. ⁶ Knowing this, that our old man is crucified vwith him, that the body of sinne may be destroyed, to the end that vve may serue sinne no longer. ⁷ For he that is dead, is iustified from sinne. ⁸ And if vve be dead vwith Christ, vve beleeue that vve shal liue also together vwith Christ. ⁹ knowing that Christ rising againe from the dead, now dieth no more, death shal no more haue dominion ouer him. ¹⁰ For that he died, to sinne he died once: but that he liueth, he liueth to God. ¹¹ So thinke ye also, that you are dead to sinne, but alieue to God in Christ Iesus our Lord.

¹² Let not sinne therefore reigne in your mortall body, that you obey the concupiscences thereof. ¹³ But neither doe ye exhibite your members instruments of iniquitie vnto sinne: but exhibite your selues to God as of dead men, alieue: and your members instruments of iustice to God. ¹⁴ For sinne shal not haue dominion ouer you, for you are not vnder the Law, but vnder grace.

¹⁵ Vwhat then? shal vve sinne, because vve are not vnder the Law, but vnder grace? God forbid. ¹⁶ Know ye not that to vvhom you exhibite your selues seruants to obey, you are the seruants of him vvhom you obey, vvhether it be of sinne, to death, or of obedience, to iustice. ¹⁷ But thanks be to God, that you vvere the seruants of sinne, but haue obeyed from the hart, vnto that forme of doctrine, into the vvhich you haue been deliuered.

¹⁸ And being made free from sinne, you vvere made seruants to iustice. ¹⁹ I speake an humane thing, because of the infirmities of your flesh for as you haue exhibited your members to serue vncleannes and iniquitie, vnto iniquitie: so now exhibite your members to serue iustice, vnto sanctification. ²⁰ For when you vvere

AUTHORISED — 1611.

also in the likeness of his resurrection: ⁶ Knowing this, that our old man is crucified with him, that the body of sinne might bee destroyed, that henceforth we should not serue sinne. ⁷ For he that is dead, is freed from sinne.

⁸ Now if we be dead with Christ, we beleeue that we shal also liue with him: ⁹ Knowing that Christ being raised from the dead, dieth no more, death hath no more dominion ouer him. ¹⁰ For in that hee died, he died vnto sinne once: but in that hee liueth, he liueth vnto God. ¹¹ Likewise reckon yee also your selues to be dead indeed vnto sinne: but alieue vnto God, through Iesus Christ our Lord. ¹² Let not sinne reigne therefore in your mortall body, that ye should obey it in the lusts thereof. ¹³ Neither yeeld yee your members as instruments of vnrighteousnes vnto sinne: but yeelde your selues vnto God, as those that are alieue from the dead, and your members as instruments of righteousness vnto God. ¹⁴ For sinne shall not haue dominion over you, for yee are not vnder the Law, but vnder Grace.

¹⁵ What then? shal we sinne, because we are not vnder the Law, but vnder Grace? God forbid. ¹⁶ Know ye not, that to whom yee yeeld your selues seruants to obey, his seruants ye are to whom ye obey: whether of sinne vnto death, or of obedience vnto righteousness? ¹⁷ But God be thanked, that yee were the seruants of sinne: but ye haue obeyed from the heart that forme of doctrine, which was deliuered you. ¹⁸ Being then made free from sinne, yee became the seruants of righteousness. ¹⁹ I speake after the manner of men because of the infirmities of your flesh: for as yee haue yeelded your members seruants to vncleannesse and to iniquitie, vnto iniquitie: euen so now yeelde your members seruants to righteousness, vnto holinesse. ²⁰ For when yee were the

⁶ Gr. iudicial.

⁸ Gr. amicus, or, consocius.

¹⁰ Gr. vobis ye were deliuered.

ἦγε τῆς ἀμαρτίας, ἐλεύθεροι ἦγε τῇ δικαιοσύνῃ. ²¹ τίνα οὖν καρπὸν εἶχετε τότε, ἐφ' οἷς νῦν ἐπαισχύνεσθε; τὸ γὰρ τέλος ἐκείνων, θάνατος. ²² νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἀμαρτίας, δουλωθέντες δὲ τῷ Θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν· τὸ δὲ τέλος, ζωὴν αἰώνιον. ²³ Τὰ γὰρ ὀφώνια τῆς ἀμαρτίας, θάνατος· τὸ δὲ χάρισμα τοῦ Θεοῦ, ζωὴ αἰώνιος, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

VII. ¹ Ἡ ἀγνοεῖτε, ἀδελφοί, (γινώσκουσι γὰρ νόμον λαλῶν) ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ' ὅσον χρόνον ζῇ; ² Ἡ γὰρ ὑπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, κατήρηγεται ἀπὸ τοῦ νόμου τοῦ ἀνδρός. ³ Ἄρα οὖν ζωὸς τοῦ ἀνδρός μοιχαλὶς χρηματίζει, ἐὰν γένηται ἀνδρὶ ἐτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρῃ ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα, γενομένην

* ἀκε. + «ἐτῆς.

WICLIFFE—1380.

wereν fre of riȝtfulnesse; ²¹ therfor what fruyt hadden ȝe thanne in tho thingis, in whiche ȝe schamen now; for the ende of hem is deeth; ²² but now ȝe delyuered fro synne: and made seruauntis to god: han ȝoure fruyt in to hallownesse, and the ende everlastyng lif; ²³ for the wagis of synne, is deeth; the grace of god: is everlastyng lif in ihesus crist oure lord.

7. BRITHEREN where ȝe knowun not, for I speke to men that knowth the lawe, for the lawe hath lordship in man: as long tyme as it lyueth; ² for that woman that is vnder an housbonde: is bounden to the lawe while the housbonde lyueth; but if her housbonde is deed: sche is delyuered fro the lawe of the housbonde; ³ therfor sche schal he clepid auoutresse: if sche be with another man while the housbonde lyueth; but if hir housbonde is deed: sche is delyuered fro lawe of the housbonde; that sche be not auoutresse, if sche be with another man;

⁴ and so my britheren: ȝe ben made deed to the lawe bi the body of crist that ȝe ben of another, that rooseȝen fro deeth, that ȝe bere fruyt to god. ⁵ For whanne we weren in fleisch passions of synnes that weren bi the lawe, wroughten in oure membris, to bere fruyt to deeth; ⁶ but now we ben vnbounden fro the lawe of deeth: in which we weren holden; so that we serue in newnesse of spirit: and not in eldenesse of lettre;

⁷ what therfor schul we seie? the lawe is synne? god forbode; but I knewe not synne: but bi lawe. For I wist not that couetyng was synne: but for the lawe seide; thou shalt not concuise; ⁸ and thowȝ occasione taken: synne by the maundement hath wrought in me al couetise; for with outen the lawe: synne was deed; ⁹ and I lyued with outen the lawe sumtyme;

TYNDALE—1534.

the seruauntes of synne; ye were not vnder rightewesnes. ²¹ What frute had ye then in tho thinges; wher of ye are now ashamed. For the ende of tho thynges is deeth. ²² But now are ye delivered from synne; and made the seruauntes of God; and haue youre frute that ye shuld be sanctifyed; and the ende everlastyng lyfe. ²³ For the reward of synne is deeth: but eternall lyfe is the gyfte of God; thorow Iesus Christ oure Lorde.

7. REMEMBER ye not brethren (I speake to them that know the lawe) how that the lawe hath power over a man as long as it endureth? ² For the woman which is in subieccion to a man, is bounde by the lawe to the man; as long as he liveth. Yf the man be deed; she is loosed from the lawe of the man. ³ So then yf while the man liveth she couple her selfe with another man; she shalbe counted a wedlocke breaker. But yf the man be deed; she is fre from the lawe: so that she is no wedlocke breaker; though she couple her selfe with another man.

⁴ Even so ye my brethren; are deed concerninge the lawe by the body of Christ; that ye shuld be coupled to another (I meane to him that is risen agayne from deeth) that we shuld bringe forth frute vnto God. ⁵ For when we were in the fleshe; the lustes of synne which were stered vpe by the lawe; raygned in oure membris; to bringe forth frute vnto deeth. ⁶ But now are we delivered from the lawe and deed; from that wherunto we were in bondage; that we shuld serve in a newe conversacion of the sprete; and not in the olde conversacion of the letter.

⁷ What shall we saye then? is the lawe synne? God forbid: but I knewe not what synne meant but by the lawe. For I had not knowne what lust had meant; excepte the lawe had sayde; thou shalt not lust. ⁸ But synne toke an occasion by the meanes of the commaundement; and wrought in me all manner of concupiscence. For with out the lawe; synne was deed. ⁹ I once lived with out lawe. But when the

CRANMER—1539.

the seruauntes of synne; ye were not vnder ryghtewesnes. ²¹ What frute had ye then in those thinges; wherof ye are now ashamed. For the ende of those thinges, is deeth. ²² But now are ye delivered from synne; and made the seruauntes of God; and haue youre frute to be sanctifyed; and the ende everlastyng lyfe. ²³ For the reward of synne is deeth. But eternall life is the gyfte of God; thorow Iesus Christ oure Lorde.

7. KNOWE ye not brethren (I speake to them that knowe the lawe) how that the lawe hath power over a man; as long as it endureth. ² For the woman which is in subieccion to a man; is bounde by the lawe to the man; as long as he lyueth. But yf the man be deed; she is loosed from the lawe of the man. ³ So then yf while the man lyueth she couple her selfe with another man; she shalbe counted a wedlocke breaker. But yf the man be deed; she is fre from the lawe of the husband; so that she is no wedlocke breaker; though she couple her selfe with another man.

⁴ Even so ye also (my brethren) are deed concernyng the lawe by the body of Christ; that ye shulde be coupled to another (I meane to him that is risen agayne from deeth) that we shuld bringe forth frute vnto God. ⁵ For when we were in the fleshe; the lusts of synne which were stered vpe by the lawe; raygned in oure membris; to bryng forth frute vnto deeth. ⁶ But now are we delyuered from the lawe; and deed vnto it wher vnto we were in bondage; that we shuld serue in a newe conversacion of the sprete; and not in the olde conversacion of the letter.

⁷ What shall we saye then? is the lawe synne? God forbid; neuertheless I knew not synne; but by the lawe. For I had not knowne what lust had meant; excepte the lawe had sayd; thou shalt not lust. ⁸ But synne toke an occasion by the meanes of the commaundement and wrought in me all manner of concupiscence. For verely without the lawe; synne was deed. ⁹ I once lyued without lawe. But when the

ἀνδρὶ ἐτέρῳ. * ὥστε ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ, εἰς τὸ γενέσθαι ὑμᾶς ἐτέρῳ τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα καρποφορήσωμεν τῷ Θεῷ. ⁵ ὅτε γὰρ ἦμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν, εἰς τὸ καρποφορήσαι τῷ θανάτῳ· ⁶ ὡνὲ δὲ κατηργήθημεν ἀπὸ τοῦ νόμου, ἀποθανόντες ἐν ᾧ κατειχόμεθα, ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος, καὶ οὐ παλαιότητι γραμμάτος.

⁷ Τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία; μὴ γένοιτο· ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνω, εἰ μὴ διὰ νόμου τὴν τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν, εἰ μὴ ὁ νόμος ἔλεγεν, “Οὐκ ἐπιθυμήσεις.” ⁸ ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν. χωρὶς γὰρ νόμου ἁμαρτία νεκρά· ⁹ ἐγὼ δὲ ἔζων χωρὶς

* Rec. ἀποθνήσκοντες.

* Alex. = ἡμᾶς.

GENEVA—1557.

were the servants of synne, ye were freed from righteousness. ²¹ What fruite had ye then in those things, wherof ye are now ashamed? For the ende of those things is death. ²² But now being freed from synne, and made the servants of God, ye haue your frute in holines: and the ende, euerlasting life. ²³ For the wages of synne is death: but the gyfte of God, is eternal life through Iesus Christe our Lord.

7. KNOWE ye not brethren (for I speake to them that are skilful in the Lawe) how that the Lawe hath power ouer a man as long as he liueth. ² For the woman which is in subiection to a man, is bounde by the Lawe to the man, as long as he liueth: if the man be dead, she is loosed from the Lawe of the man. ³ So then, if while the man liueth she couple her selfe with another man, she shalbe called an adulteresse: but yf the man be dead, she is free from that Lawe: so that she is not an adulteresse, though she couple her selfe with another man. ⁴ Euen so ye my brethren, are dead also to the Lawe, in the body of Christe, that ye shulde be coupled to another, I meane to him that is risen agayne from death, that we shulde bringe forth frute vnto God. ⁵ For when we were in the fleshe, the motions of synnes which were stered vp by the Lawe, bare rule in our members, to bring forth frute vnto death. ⁶ But now we are deliuered from the Lawe, being dead vnto yt, wherin we were in bondage, that we should serue in a newe conuersation of the Sprite, and not in the olde conuersion of the letter.

⁷ What shal we say then? is the Law synne? God forbid. Nay, rather I knewe not what synne meant, but by the Lawe. For I had not known what lust had meant, except the Lawe had sayd, Thou shalt not lust. ⁸ But synne took an occasion by the meanes of the commandement, and wrought in mee all manner of concupiscence, for verely without the Lawe, synne is dead. ⁹ For I once was a lyue, without the Lawe:

RHEIMS—1582.

servants of sinne, you were free to iustice. ²¹ What fruite therefore had you then in those things, for which now you are ashamed? for the end of them is death. ²² But now being made free from sinne, and become servants to God, you haue your fruite vnto sanctification, but the end, life euerlasting. ²³ For the stipends of sinne, death, but the grace of God, life euerlasting in Christ Iesus our Lord.

7. ARE you ignorant brethren (for I speake to them that knowe the Lawe) that the Lawe hath dominion ouer a man as long time as he liueth? ² For the woman that is vnder a husband: her husband liuing is bound to the lawe, but if her husband be dead, she is loosed from the lawe of her husband. ³ Therefore her husband liuing, she shal be called an aduouceresse if she be vvith an other man: but if her husband be dead, she is deliuered from the lawe of her husband: so that she is not an aduouceresse if she be vvith an other man. ⁴ Therefore my brethren you also are made dead to the Lawe by the body of Christ: that you may be an other manne vvho is risen agayne from the dead, that vve may fructifie to God.

⁵ For vvhen vve vvere in the flesh, the passions of sinnes, that vvere by the Lawe, did vvorke in our members, to fructifie vnto death. ⁶ but now vve are loosed from the lawe of death, vvherein vve vvere detained: in so much vve serue in newnesse of spirit, and not in the oldnes of the letter.

⁷ Vvhat shal vve say then? is the Lawe sinne? God forbid. But sinne I did not knowe, but by the Lawe. for concupiscence I knewe not, vntill the lawe did say: Thou shalt not couet. ⁸ But occasion being taken, sinne by the commandement vvrought in mee all concupiscence. For vvithout the Lawe sinne vvvas dead. ⁹ And I liued vvithout the

AUTHORISED—1611.

servants of sinne ye were free from righteousness. ²¹ What fruit had you then in those things, wherof ye are now ashamed? for the end of those things is death. ²² But now being made free from sinne, and become servants to God, ye haue your fruit vnto holiness, and the end euerlasting life. ²³ For the wages of sinne is death: but the gift of God is eternall life, through Iesus Christ our Lord.

7. KNOW ye not, brethren (for I speake to them that knowe the Lawe) how that the Lawe hath dominion ouer a man, as long as hee liueth? ² For the woman which hath an husband, is bound by the law to her husband, so long as he liueth: but if the husband be dead, she is loosed from the law of the husband. ³ So then if while her husband liueth, shee be married to another man, shee shal be called an adulteresse: but if her husband be dead, shee is free from that law, so that shee is no adulteresse, though she be married to another man. ⁴ Wherefore my brethren, yee also are become dead to the law by the body of Christ, that yee should be married to another, euen to him who is raised from the dead, that wee should bring forth fruit vnto God. ⁵ For when wee were in the flesh, the motions of sinnes which were by the Law, did worke in our members, to bring forth fruit vnto death. ⁶ But now wee are deliuered from the law, & that being dead wherein we were held, that we should serue in newnesse of spirit, and not in the oldnesse of the letter.

⁷ What shall wee say then? is the law sinne? God forbid. Nay, I had not known sinne, but by the Law: for I had not knowne ⁸ lust, except the Lawe had sayd, Thou shalt not couet. ⁹ But sinne taking occasion by the commandement, wrought in mee all manner of concupiscence. For vvithout the Law sinne vvvas dead. ⁹ For I vvvas alivv without the Law once, but vvhen

* v. to righteousness. * Gr passions. * Or, being dead to that. * Or, concupiscence.

νόμου ποτέ· ἐλθούσης δὲ τῆς ἐντολῆς, ἡ ἁμαρτία ἀνέζησεν, ἐγὼ δὲ ἀπέθανον·
 10 καὶ εὗρέθη μοι ἡ ἐντολὴ ἡ εἰς ζωὴν, αὕτη εἰς θάνατον. 11 ἡ γὰρ ἁμαρτία ἀφορμὴν
 λαβοῦσα διὰ τῆς ἐντολῆς ἐξηπάτησέ με, καὶ δι' αὐτῆς ἀπέκτεινεν. 12 ὥστε ὁ μὲν
 νόμος ἅγιος, καὶ ἡ ἐντολὴ ἀγία καὶ δικαία καὶ ἀγαθὴ. 13 Τὸ οὖν ἀγαθὸν ἐμοὶ
 γέγονε θάνατος; μὴ γένοιτο· ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἁμαρτία, διὰ τοῦ ἀγαθοῦ
 μοι κατεργαζομένη θάνατον, ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία
 διὰ τῆς ἐντολῆς. 14 Οἶδαμεν γὰρ ὅτι ὁ νόμος πνευματικός ἐστιν· ἐγὼ δὲ σὰρκινός
 εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν. 15 ὁ γὰρ κατεργάζομαι, οὐ γινώσκω· οὐ γὰρ ὁ
 θέλω, τοῦτο πράσσω· ἀλλ' ὁ μισῶ, τοῦτο ποιῶ. 16 εἰ δὲ ὁ οὐ θέλω, τοῦτο ποιῶ,
 σύμφημι τῷ νόμῳ ὅτι καλός. 17 νυνὶ δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ, ἀλλ' ἡ
 οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. 18 Οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοὶ, τοῦτ' ἐστὶν ἐν τῇ σαρκί

* Alex. ἐγώ.

* Alex. δι.

* Rec. σαρκικός.

* Alex. = τοῦτο.

* Alex. + εἰ.

* Alex. οὐ.

WICLIPE—1380.

but whanne the comaundement was
 comen: synne lyved agayn, but I was deed,
 10 & this comaundement that was to lif:
 was founden to me to be deeth. 11 For
 synne thoru; occasion takun bi the
 comaundement disceyved me: and bi that
 it slouwe me, 12 therfor the lawe is holi, and
 the comaundement is holy & iust and good,

13 is theone that thing that is good:
 made deeth to me? god forbede; but
 synne that it seme synne, thoru; good
 thing wrougte deeth to me, that me synne
 omer namer thoru; the comaundement,
 14 and we witen that the lawe is spiritual,
 but I am fleischli eechli vnder synne, 15 for
 I vnderstonde not that that I worche, for
 I do not the good thing that I wole: but I
 do the ilke yuel thing that I hate, 16 & if
 I do that thing that I wole not, I con-
 sents to the lawe, that it is good, 17 but
 now I worche not it now: but the synne
 that dwelith in me, 18 but and I woot:
 that in me, that is in my fleisch dwelith
 no good, for wille lith to me: but I fynde
 not to performe good thing. 19 For I do
 not the ilke good thing that I wole: but
 I do the ilke yuel thing that I wole not,
 20 and if I do that yuel thing that I wole
 not, I worche not it, but the synne that
 dwelith in me, 21 therfor I fynde the
 lawe to me willinge to do good thing:
 for yuel thing lieth to me.

22 For I delite togidre to the lawe of god
 after the yuner man, 23 but I se another
 lawe in my membris, agen fyttinge the
 lawe of my soule, and makynge me caitif
 in the lawe of synne that is in my mem-
 bris, 24 I am an vnsemei man: who schal
 delyver fro the bodi of this synne, 25 the
 grace of god: bi ihesus crist oure lord,
 therfor I my self by the soule serve to the
 lawe of god, but bi fleisch to the lawe of
 synne.

TYNDALE—1534.

comaundement came, synne revyved;
 and I was deed. 10 And the very same
 comaundement which was ordeyned vnto
 lyfe, was founde to be vnto me an occa-
 sion of deeth. 11 For synne toke occasion
 by the meanes of the comaundement:
 and so disceaved me; and by the elfe
 comaundement slewe me. 12 Wherefore
 the lawe is holy, and the comaunde-
 ment holy, iust and good.

13 Was that then which is good made
 deeth vnto me? God forbyd. Naye, synne
 was deeth vnto me; that it myght appere;
 how that synne by the meanes of that
 which is good, had wrought deeth in me:
 that synne which is vnder the comaunde-
 ment, myght be out of measure synfull.
 14 For we knowe that the lawe is spiritual:
 but I am carnally solde vnder synne,
 15 because I wote not what I doo. For
 what I wolde that do I not; but what I
 hate, that do I. 16 Yf I do now that which
 I wolde not, I graunte to the lawe that
 it is good. 17 So then now, it is not I
 that do it, but synne that dwelleth in me.
 18 For I knowe that in me (that is to saye
 in my flesshe) dwelleth no good thinge.
 To will is present with me: but I fynde
 no meanes to performe that which is good.
 19 For I doo not that good thinge which
 I wolde: but that evill do I, which I wolde
 not. 20 Finally, yf I do that I wolde not,
 then is it not I that doo it, but synne that
 dwelleth in me; deeth it. 21 I fynde then
 by the lawe that when I wolde do good,
 evyll is present with me. 22 I delite in the
 lawe of God, concerninge the inner man.
 23 But I se another lawe in my membris,
 rebellinge agaynst the lawe of my mynde,
 and subduynge me vnto the lawe of
 synne, which is in my membris. 24 O
 wretched man that I am: who shall dely-
 ver me from this body of deeth? 25 I thanke
 God thorow Iesus Christ oure Lorde. So
 then I my selfe in my mynde serve the
 lawe of God, and in my flesshe the lawe
 of synne.

CRANMER—1539.

comaundement came, synne revyved,
 and I was deed. 10 And the very same
 comaundement whych was ordeyned
 vnto lyfe, was founde to be vnto me an
 occasion of deeth. 11 For synne toke oc-
 casyon by the meanes of the comaunde-
 ment, and so disceaved me, and by the
 same slewe me. 12 Wherefore the lawe is
 holy, and the comaundement holy, and
 iust and good:

13 Was that then whych was good, made
 deeth vnto me? God forbyd. Naye it
 was synne: that synne might appere (by
 it which was good) to worke deeth in me:
 that synne by the comaundement myght
 be out of measure synfull. 14 For we
 knowe, that the lawe is spiritual: but I
 am carnally solde vnder synne, 15 because
 I allowe not that whych I do. For what I
 wolde, that do I not: but what I hate,
 that do I. 16 If I do now that whych I
 wolde not, I consente vnto the lawe that
 it is good: 17 So then now, it is not I
 that do it, but synne that dwelleth in me.

18 For I knowe, that in me (that is to
 saye in my flesshe) dwelleth no good
 thyng. For to will is present with me;
 but I fynde no meanes to performe that
 whych is good. 19 For the good that I
 wolde, do I not: but the evyll whych I
 wolde not that do I. 20 Yf I do that I wolde
 not, then is it not I that do it, but synne
 that dwelleth in me. 21 I fynde then
 by the lawe, that when I wolde do good,
 evyll is present wyth me. 22 For I delite
 in the lawe of God, after the inward man.
 23 But I se another lawe in my membris,
 rebellinge agaynst the lawe of my mynde,
 and subduynge me vnto the lawe of synne,
 whych is in my membris. 24 O wretched
 man that I am: who shall delyver me
 from this body subdued vnto deeth? 25 I
 thanke God thorow Iesus Christ oure
 Lorde. So then, with the mynde I serve
 the lawe of God, but wyth the flesshe the
 lawe of synne.

witen, know. willeth, will. the ilke, that. yuel, evil.
 woot, know. caitif, captive. vnsemei, unhappy.

μου, "ἀγαθόν" τὸ γὰρ θέλει παράκειται μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐχ εὐρίσκω. | ¹⁹ οὐ γὰρ ὁ θέλω, ποιῶ ἀγαθόν· ἀλλ' ὁ οὐ θέλω κακόν, τοῦτο πράσσω. ²⁰ εἰ δὲ ὁ οὐ θέλω "ἐγὼ," τοῦτο ποιῶ, οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ, ἀλλ' ἡ οἰκουσα ἐν ἐμοὶ ἁμαρτία. ²¹ Εὐρίσκω ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλόν, ὅτι ἐμοὶ τὸ κακὸν παράκειται. ²² συλήδομαι γὰρ τῷ νόμῳ τοῦ Θεοῦ κατὰ τὸν ἔσω ἄνθρωπον· ²³ βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσί μου ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοός μου, καὶ αἰχμαλωτίζοντά με τῷ νόμῳ τῆς ἁμαρτίας | τῷ ὄντι ἐν τοῖς μέλεσί μου. ²⁴ ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου; ²⁵ εὐχαριστῶ τῷ Θεῷ | διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν. ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοῒ δουλεύω νόμῳ Θεοῦ· τῇ δὲ σαρκὶ, νόμῳ ἁμαρτίας.

* Alex. = ἐγώ.

* Alex. τ. γ. τ. γ. μ. κ. α. μ. ἐν τ. γ. τ. δ.

* Alex. ε. χάρις τῷ Θεῷ ε. χάρις ἐν τῷ Θεῷ.

GENEVA—1557.

but when the commandment came, sinne reuiued. ¹⁹ But I was dead: and the very same commandment which was ordeyned vnto life, was founde to be vnto me, vnto death.

¹¹ For synne took occasion by the meanes of the commandment, and so disceined me, and by the selfe commandment slew me. ¹² Wherefore the Lawe is holy, and the commandment holy, iust, and good. ¹³ Was that then which is good, made death vnto me? God forbyd. Nay synne is made death vnto me, when it begate death vnto me by the meanes of that which is good, that synne might be knowen: that is, that synne by the meanes of the commandment, might be out of measure synful. ¹⁴ For we knowe, that the Lawe is spiritual: but I am carnal, solde vnder synne. ¹⁵ For I allowe not that which I do, for what I wolde, that do I not: but what I hate, that do I. ¹⁶ If I do then that which I wold not, I grante to the Lawe, that it is good.

¹⁷ So then now, it is not I that do it, but synne that dwelleth in me. ¹⁸ For I knowe, that in me, that is to say, in my fleshe, dwelleth no good thinge. For to wil, is present with me: but I fynde no meanes to performe that which is good. ¹⁹ For I do not that good thinge, which I wolde, but that euill do I, which I wolde not. ²⁰ Finally, if I do that I wolde not, then is it not I that do it, but synne that dwelleth in me. ²¹ I fynde then by the Lawe, that when I wolde do good, euill keth in me. ²² For I delite in the Lawe of God, concerning the inner man. ²³ But I see another lawe in my members, rebelling against the lawe of my minde, and subduyng me vnto the lawe of sinne, which is in my members. ²⁴ O wretched man that I am, who shal deliuer me from this bodye of death? ²⁵ I thank God through Iesus Christ our Lord. So then I my selfe in my mynde, serue the Lawe of God, and in my fleshe the lawe of synne.

RHEIMS—1582.

Lawy sometime. But vwhen the commandment came, sinne reuiued. ¹⁹ And I was dead: and the commandment, that was vnto life, the same to me was found to be vnto death. ¹¹ For sinne taking occasion by the commandment, seduced me, and by it killed me. ¹² Therefore the Lawe in deede is holy, and the commandment holy, and iust, and good.

¹³ That then which is good, to me was it made death? God forbid. but sinne, that it may appeare sinne, by the good thing wrought me death: that sinne might become sinning aboue measure by the commandment. ¹⁴ For we knowe that the Lawe is spiritual, but I am carnal, sold vnder sinne. ¹⁵ For that which I vrorke, I vnderstand not, for not that which I wil, the same do I: but vvhich I hate, that I doe. ¹⁶ And if that vvhich I vil not, the same I doe: I consent to the Lawe, that it is good.

¹⁷ But now, not I vrorke it any more, but the sinne that dwelleth in me. ¹⁸ For I know, that there dwelleth not in me, that is to say, in my flesh, good. For to vil, is present vwith me, but to accomplish that vvhich is good, I finde not. ¹⁹ For not the good vvhich I vil, that doe I: but the euill vvhich I vil not, that I doe. ²⁰ And if that vvhich I vil not, the same I doe: now not I vrorke it, but the sinne that dwelleth in me. ²¹ I finde therefore, the Lawe, to me hauing a vil to doe good, that euill is present vwith me. ²² For I am delighted vwith the lawe of God according to the inward man: ²³ but I see an other lawe in my members, repugnant to the lawe of my minde, and captiuing me in the lawe of sinne that is in my members. ²⁴ Vnhappy man that I am, vvhich shal deliuer me from the body of this death? ²⁵ The grace of God by Iesus Christ our Lord. Therefore I my self vwith the minde serue the lawe of God, but vwith the flesh, the lawe of sinne.

AUTHORISED—1611.

the commandment came, sinne reuiued, and I died. ¹⁰ And the commandment which was ordeined to life, I found to be vnto death. ¹¹ For sinne taking occasion by the commandment, deceiued me, and by it slew me. ¹² Wherefore the Law is holy, and the Commandment holy, and iust, and good. ¹³ Was that then which is good, made death vnto me? God forbid. But sinne, that it might appeare sinne, working death in mee by that which is good: that sinne by the Commandment might become exceeding sinfull.

¹⁴ For wee know that the Law is spiritual: but I am carnall, sold vnder sinne. ¹⁵ For that which I doe, I allow not: for what I wold, that do I not; but what I hate, that doe I. ¹⁶ If then I doe that which I would not, I consent vnto the Lawe, that it is good.

¹⁷ Now then, it is no more I that doe it: but sinne that dwelleth in me. ¹⁸ For I know, that in me (that is, in my flesh) dwelleth no good thing. For to wil is present with me: but how to performe that which is good, I finde not. ¹⁹ For the good that I wold, I do not: but the euill which I would not, that I doe. ²⁰ Now if I do that I would not, it is no more I that do it, but sinne that dwelleth in me. ²¹ I find then a Law, that when I would do good, euill is present with me. ²² For I delight in the Lawe of God, after the inward man. ²³ But I see another Lawe in my members, warring against the Lawe of my minde, and bringing me into captiuitie to the Lawe of sinne, which is in my members. ²⁴ O wretched man that I am: who shall deliuer me from the body of this death? ²⁵ I thanke God through Iesus Christ our Lord. So then, with the mind I my self serue the Lawe of God: but with the flesh, the lawe of sinne.

* Gr. know.

* Or, this body of death.

VIII. Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ. ² ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἠλευθέρωσε με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου. ³ Τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἡσθένει διὰ τῆς σαρκὸς, ὁ Θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας καὶ περὶ ἁμαρτίας κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί, ⁴ ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν, τοῖς μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ Πνεῦμα. ⁵ Οἱ γὰρ κατὰ σάρκα ὄντες, τὰ τῆς σαρκὸς φρονοῦσιν· οἱ δὲ κατὰ Πνεῦμα, τὰ τοῦ Πνεύματος. ⁶ τὸ γὰρ φρόνημα τῆς σαρκὸς, θάνατος· τὸ δὲ φρόνημα τοῦ Πνεύματος, ζωὴ καὶ εἰρήνη. ⁷ Διότι τὸ φρόνημα τῆς σαρκὸς, ἔχθρα εἰς Θεόν· τῷ γὰρ νόμῳ τοῦ Θεοῦ οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύναται· ⁸ οἱ δὲ ἐν σαρκὶ ὄντες, Θεῷ ἀρέσαι οὐ δύνανται. ⁹ Ὑμεῖς δὲ οὐκ

¹ Rom. + μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα.

² Alex. ζῆ.

³ Alex. X. Ἰησοῦ.

WICLIF—1380.

8. THERFOR now no thing of dampnacion is to hem that ben in crist ihesus: whiche wandren not after the fleisch; ² For the lawe of the spirit of liif in crist ihesus hath deluyered me fro the lawe of synne and of deeth; ³ for that that was unposseible to the lawe: in what thing it was aike bi fleisch, god sente his sone, in to the liknesse of fleische of synne, and of synne dampned synne in fleisch; ⁴ that the iustifyinge of the lawe were fulfilled in us that gon not after the fleisch but after the spirit

⁵ for thei that ben after the fleisch: smeren the thingis that ben of the fleisch, but thei that ben after the spirit felen the thingis that ben of the spirit; ⁶ for the prudence of fleisch: is deeth; but the prudence of spirit: is liif and pees; ⁷ for the wisdom of fleische is enemye to god; for it is not suget to the lawe of god: for nether it may; ⁸ and thei that ben in fleisch: moun not please to god; ⁹ but ye ben not in fleisch but in spirit: if netheles the spirit of god dwellith in you, but if ony hath not the spirit of crist, this is not his; ¹⁰ for if crist is in you: the bodi is deed fro synne, but the spirit lyeth for iustifyinge; ¹¹ & if the spirit of him that reised ihesus crist fro deeth dwellith in you: he that reised ihesus crist fro deeth, schal quyken also youre deedli bodies for the spirit of hym that dwellith in you.

¹² therfor brithren we ben dettouris, not to the fleisch that we lyue after the fleisch; ¹³ For if ye lyue after the fleisch: ye schuld die; but if ye bi spirit sleen the dedis of youre fleisch: ye schuld lyue; ¹⁴ for who euer ben ledde bi the spirit of god: these ben the sones of god; ¹⁵ for ye han not take eftsone the spirit of seruage in drede, but ye han take the spirit of adopcoun of sones in whiche we crien abba fadir; ¹⁶ and the ilke spirit, gildith a witnessynge to

TYNDALE—1534.

8. THER is then no damnacion to them which are in Christ Iesu, which walke not after the flesshe: but after the sprete. ² For the lawe of the sprete that bringeth life thorow Iesu Christ, hath delivered me from the lawe of synne and deeth. ³ For what the lawe coulde not doo in as moche it was weake because of the flesshe; that performed God, and sent his sonne in the similitude of synfull flesshe, and by synne damned synne in the flesshe: ⁴ that the rightewesnes requyred of the lawe myght be fulfilled in vs, which walke not after the flesshe, but after the sprete.

⁵ For they that are carnall, are carnally mynded. But they that are spirituall, are gostly mynded. ⁶ To be carnally mynded, is deeth. But to be spirituallly mynded is lyfe and peacc. ⁷ Because that the flesshly mynde is enemye agaynst God: for it is not obedynt to the lawe of God, nether can be. ⁸ So then they that are geyven to the flesshe, cannot please God.

⁹ But ye are not geyven to the flesshe, but to the sprete: yf so be that the spryte of God dwell in you. If ther be eny man that hath not the spryte of Christ, the same is none of his. ¹⁰ Yf Christ be in you, the body is deed because of synne: but the spryte is lyfe for rightewesnes sake. ¹¹ Wherefore if the spryte of him that rayzed ype Iesu from deeth, dwell in you: even he that rayzed vp Christ from deeth, shall quyken youre mortall bodyes, because that this spryte dwellith in you.

¹² Therefore brethren we are nowe detters, not to the flesshe, to live after the flesshe. ¹³ For if ye live after the flesshe, ye must dye. But yf ye mortifie the dedes of the body, by the helpe of the spryte, ye shall lyve. ¹⁴ For as many as are led by the sprete of God: they are the sones of god. ¹⁵ For ye have not receaved the sprete of bondage to feare eny moare, but ye have receaved the spryte of adopcion wherby we crye Abba fader. ¹⁶ The same sprete certifieth oure sprete that we

CRANMER—1539.

8. Ther is then no damnacion to them which are in Christ Iesu, which walke not after the flesshe, but after the sprete. ² For the lawe of the sprete of lyfe thorow Iesu Chyrst, hath made me fre from the lawe of synne, and deeth. ³ For what the lawe coulde not do (in as much as it was weake because of the flesshe) that performed God, and sent his sonne in the symilitude of synfull flesshe, and by synnedampned synne in the flesshe: ⁴ that the ryghtewesnes of the lawe, myght be fulfilled in vs, which walke not after the flesshe, but after the sprete.

⁵ For they that are carnall, are carnally mynded. But they that are spirituall, are gostly minded. ⁶ To be carnally minded, is deeth. But to be spirituallly mynded is life and peace. ⁷ Because that the flesshly mynde is enemye agaynst God: for it is not obedynt to the lawe of God, nether can be. ⁸ So then they that are in the flesshe, cannot please God.

⁹ But ye are not in the flesshe, but in the sprete: yf so be that the spryte of God dwell in you. If eny man haue not the spryte of Christ, the same is none of his. ¹⁰ If Chyrst be in you, the body is deed because of synne: but the spryte is lyfe for rightewesnes sake. ¹¹ Wherefore, yf the sprete of him that rayzed vp Iesu from deeth, dwell in you: even he that rayzed vp Chyrst from deeth, shall quyken youre mortall bodyes, because of his sprete that dwellith in you.

¹² Therefore brethren, we are detters, not to the fleshe, to lyue after the flesshe. ¹³ For yf ye lyue after the flesshe, ye shall dye. But yf ye (thorow the sprete) do mortyfyue the dedes of the body, ye shall lyue. ¹⁴ For as many as are led by the sprete of God, they are the sones of God. ¹⁵ For ye haue not receaved the sprete of bondage to feare eny moare, but ye haue receaved the sprete of adopcion, wherby we crye: Abba fader. ¹⁶ The same sprete certifieth oure sprete that

ἐστὲ ἐν σαρκί, ἀλλ' ἐν Πνεύματι, εἴπερ Πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ δέ τις Πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. ¹⁰ εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν δι' ἁμαρτίαν, τὸ δὲ πνεῦμα ζῶν διὰ δικαιοσύνην. ¹¹ εἰ δὲ τὸ Πνεῦμα τοῦ ἐγεύραντος Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγεύρας τὸν Χριστὸν ἐκ νεκρῶν ζωοποιήσῃ καὶ τὰ θνητὰ σώματα ὑμῶν, διὰ τὸ ἐνοικοῦν αὐτοῦ Πνεῦμα ἐν ὑμῖν.

¹² Ἀρα οὖν, ἀδελφοί, ὀφειλέται ἐσμέν οὐ τῇ σαρκί, τοῦ κατὰ σάρκα ζῆν. ¹³ εἰ γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀποθνήσκειν· εἰ δὲ Πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε. ¹⁴ Ὅσοι γὰρ Πνεύματι Θεοῦ ἄγονται, οὗτοί ' εἰσιν υἱοὶ Θεοῦ. ¹⁵ οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον, ἀλλ' ἐλάβετε Πνεῦμα υἱοθεσίας, ἐν ᾧ κράζομεν, ' Ἀββᾶ ὁ πατήρ.' ¹⁶ Αὐτὸ τὸ Πνεῦμα συμμαρτυρεῖ τῷ

¹ Rom. διὰ τοῦ ἐνοικοῦντος αὐτοῦ Πνεύματος.

² Alex. τῆς σαρκὸς.

³ Alex. 3. υἱοὶ Θεοῦ εἰσιν 8. υἱοὶ εἰσιν Θεοῦ.

GENEVA—1557.

8. **THER** is then now no condemnation to them which are in Christ Iesus, which walke not after the flesh: but after the Sprite. ² For the Lawe of the Sprite of lyfe which is in Christe Iesus, hath delivered me from the lawe of synne, and death. ³ For what the Lawe coule not do, in as much as it was weake, because of the flesh: God sending his owne Sonne in the similitude of synful fleshe, and that for synne, condemned synne in the fleshe: ⁴ That the rightuousnes of the Lawe, myght be fulfilled in vs, which walke not after the flesh, but after the Sprite. ⁵ For they that are carnal, are carnally wise: but they that are spiritual are affectionned to spiritual thinges. ⁶ For the wisdom of the fleshe, is death: but the wisdom of the Spirit, is lyfe and peace: ⁷ Because that the fleshly wisdom is enmitie agaynst God: for it is not obedient to the Lawe of God: netler in deed, can be.

⁸ So then, they that are in the fleshe, can not please God. ⁹ But ye are not in the flesh, but in the Sprite: because the Sprite of God dwelleth in you. If any man hath not the Sprite of Christ, the same is none of his. ¹⁰ If Christ be in you, the body is dead because of synne: but the Sprite is lyfe for rightuousnes sake. ¹¹ But yf the Sprite of him that rayseed vp Iesus from death, dwell in you: euen he that rayseed vp Christ from death, shal quicken your mortal bodyes, because that his Sprite dwelleth in you.

¹² Therefore brethren, we are detters not to the fleshe, to liue after the fleshe, but to the Sprite. ¹³ For yf ye liue after the flesh, ye shal dye: but yf ye mortifie the dedes of the body, ye shal liue. ¹⁴ For as many as are led by the Sprite of God: they are the sonnes of God. ¹⁵ For ye haue not receaued the Sprite of bondage to feare any more: but ye haue receaued the Sprite of adoption, whereby we crye Abba, that is, my, Father. ¹⁶ The which selfe same Sprite beareth witness

RHEIMS—1582.

8. **THERE** is now therefore no damnation to them that are in Christ Iesus: that walke not according to the flesh. ² For the lawe of the spirit of life in Christ Iesus, hath delivered me from the lawe of sinne and of death. ³ For that which was impossible to the Law, in that it was weakened by the flesh: God sending his sonne in the similitude of the flesh of sinne, euen of sinne damned sinne in the flesh, that the iustification of the law might be fulfilled in vs, vvhich walke not according to the flesh, but according to the spirit. ⁵ For they that are according to the flesh, are affected to the things that are of the flesh, but they that are according to the spirit: are affected to the things that are of the spirit.

⁶ For the wisdom of the flesh, is death: but the wisdom of the spirit, life and peace. ⁷ Because the wisdom of the flesh, is an enemie to God: for to the law of God it is not subject, neither can it be. ⁸ And they that are in the flesh, can not please God. ⁹ But you are not in the flesh, but in the spirit, yet if the Spirit of God dwell in you. But if any man haue not the Spirit of Christ, the same is not his. ¹⁰ But if Christ be in you: the body in deede is dead because of sinne, but the spirit liueth because of iustification. ¹¹ And if the Spirit of him that raised vp Iesus from the dead, dwell in you: he that raised vp Iesus Christ from the dead, shal quicken also your mortal bodies, because of his Spirit dwelling in you.

¹² Therefore brethren, we are detters: not to the flesh, to liue according to the flesh. ¹³ For if you liue according to the flesh, you shal die. But if by the spirit, you mortifie the dedes of the flesh you shal liue. ¹⁴ For whosoever are ledde by the spirit of God, they are the sonnes of God. ¹⁵ For you haue not receiued the spirit of seruitude againe in feare: but you haue receiued the spirit of adoption of sonnes, vvherein we crye: Abba, (father). ¹⁶ For the Spirit him self,

AUTHORISED—1611.

8. **THERE** is therefore now no condemnation to them which are in Christ Iesus, who walke not after the flesh, but after the spirit. ² For the law of the spirit of life, in Christ Iesus, hath made me free from the law of sinne and death. ³ For what the Law could not doe, in that it was weak through the flesh, God sending his owne Sonne, in the likeness of sinfull flesh, and for sinne condemned sinne in the flesh: ⁴ That the righteousness of the law might be fulfilled in vs, who walke not after the flesh, but after the spirit. ⁵ For they that are after the flesh, doe minde the things of the flesh: but they that are after the spirit, the things of the spirit. ⁶ For to be carnally minded, is death: but to be spiritually minded, is life and peace: ⁷ Because the carnal minde is enmitie against God: for it is not subject to the Law of God, neither indeed can be.

⁸ So then they that are in the flesh, cannot please God. ⁹ But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now if any man haue not the spirit of Christ, he is none of his. ¹⁰ And if Christ be in you, the body is dead because of sinne: but the spirit is life, because of righteousness. ¹¹ But if the spirit of him that raised vp Iesus from the dead, dwell in you: he that raised vp Christ from the dead, shall also quicken your mortal bodies, by his spirit that dwelleth in you. ¹² Therefore brethren we are detters, not to the flesh, to liue after the flesh. ¹³ For if ye live after the flesh, ye shall die: but if ye through the spirit doe mortifie the dedes of the body, ye shall live. ¹⁴ For as many as are led by the spirit of God, they are the sonnes of God.

¹⁵ For ye haue not receiued the spirit of bondage againe to feare: but ye haue receiued the spirit of adoption, whereby we crye, Abba, father. ¹⁶ The spirit it selfe

¹ Or, by a sacrifice for sin. ² Or, the minde of the flesh. ³ Or, the minde of the spirit. ⁴ Or, the minde of the flesh. ⁵ Or, because of his spirit.

πνεύματι ἡμῶν, ὅτι ἐσμὲν τέκνα Θεοῦ. ¹⁷ εἰ δὲ τέκνα, καὶ κληρονόμοι· κληρονόμοι μὲν Θεοῦ, συγκληρονόμοι δὲ Χριστοῦ· εἴπερ συμπάσχομεν, ἵνα καὶ συνδοξασθῶμεν. ¹⁸ Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς. ¹⁹ Ἡ γὰρ ἀποκαταδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ Θεοῦ ἀπεκδέχεται. ²⁰ τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη, (οὐχ ἐκούσα, ἀλλὰ διὰ τὸν ὑποτάξαντα,) ²¹ ἐπ' ἐλπίδι, ὅτι καὶ αὕτη ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ. ²² οἴδαμεν γὰρ ὅτι πᾶσα ἡ κτίσις συστενάζει καὶ ²³ συνωδίνει ἄχρι τοῦ νῦν· ²⁴ οὐ μόνον δὲ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ Πνεύματος ἔχοντες, καὶ ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, ²⁵ υἱοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν

f Alex. ἡμεῖς.

f Alex. ἡμεῖς.

f Alex. s. ἀπὸ τοῦ ἀ. τ. Π. f. ἡμεῖς, κ. ἀπὸ τοῦ ἀ. τ. Π. f. ἡμεῖς.

WICLIFFE—1380.

oure spirit: that we ben the sones of god; ¹⁷ if sones & eiris; and eiris of god and eiris to gidre with criet; if nethelies we suffren to gidre that also we ben glorified to gidre.

¹⁸ And I deme that the passious of this tyme ben not worthi to the glori to comynge that schal be schewid in us. ¹⁹ for theabidinge of creature: abidith the schewynge of the sones of god; ²⁰ but the creature is suget to vanyte, not willynge, but for hym that made it suget in hope; ²¹ For the ilke creature schal be deluyered fro seruage of corrupcion, in to libertie of the glorie of the sones of god; ²² and we witen that eche creature sorwith and trauilith with payne til jif

²³ and not onli it: but also we us self; that han the first fruytis of the spirit; and we us self sorwon with yane us for the adopcoun of gaddis sones, abidinge the asenbyng of oure bodi; ²⁴ but bi hope we ben made seel; for hope that is seen, is not hope; for who hopith that thing that he seeth? ²⁵ and if we hope that thing that we seen not: we abiden by pacience; ²⁶ and also the spirit helpith oure in firmyte, for what we schuld preie as it bihouseth we witen not but the ilke spirit axeth for us with sorwynge, that moun not be telde out; ²⁷ for he that sekith the hertis: woot what the spirit desirith for bi god he axeth for holi men. ²⁸ And we witen that to men that loun god, alle thingis worschen to gidre in to good; to hem that afir purpos ben clepid seyntis; ²⁹ for thilke that he knewe bifor, he bifor ordeyned bi grace to he made like to the ymage of his sone, that he be the first bigetun among many brithren; ³⁰ and thilke that he bifor ordeyned to blisse hem be clepid; and whiche he clepid:

TYNDALE—1534.

are the sonnes of God. ¹⁷ Yf we be sonnes, we are also heyres; the heyres I meane of God; and heyres annexed with Christ: if so be that we suffer together; that we maye be glorified to godder.

¹⁸ For I suppose that the afflictions of this lyfe; are not worthy of the glory which shalbe shewed vpon vs. ¹⁹ Also the fervent desyre of the creature abideth lokynge when the sonnes of God shal appere; ²⁰ because the creatures are subdued to vanyte agaynst their will: but for his will which subdueth them in hope. ²¹ For the very creatures shalbe delivered from the bondage of corrupcion; into the glorious libertie of the sonnes of God. ²² For we knowe that every creature groweth with vs also; and travayleth in payne even unto this tyme.

²³ Not they only; but even we also which have the fyrst frutes of the spryte; morne in oure selves and wayte for the adopcion) and loke for the delivrance of oure bodies. ²⁴ For we are saved by hope. But hope that is sene is no hope. For how can a man hope for that which he seeth? ²⁵ But and yf we hope for that we se not; then do we with pacience abyde for it.

²⁶ Lyke wyse the spryte also helpeth oure infirmities. For we knowe not what to desyre as we ought: but the spryte maketh intercession nightly for vs with gronynge which cannot be expressed with tounge. ²⁷ And he that searcheth the hertes; knoweth what is the meaninge of the spryte: for he maketh intercession for the sayntes accordinge to the pleasure of god. ²⁸ For we knowe that all thinges worke for the best vnto them that love God; which also are called of purpose. ²⁹ For those which he knewe before; he also ordeyned before; that they shulde be lyke fashioned vnto the shape of his sonne; that he myght be the fyrst begotten sone amonge many brethren. ³⁰ Moreover which he appoynted before; them he also called. And which he called; them also he

CRANMER—1539.

we are the sonnes of God. ¹⁷ If we be sonnes, then are we also heyres, the heyres I meane of God, and heyres annexed wyth Christ: yf so be that we suffer wyth hym, that we maye be also gloryfied together wyth hym.

¹⁸ For I suppose that the afflictions of this lyfe, are not worthy of the glory which shalbe shewed vpon vs. ¹⁹ For the fervent desyre of the creature abideth lokynge, when the sonnes of God shall appere, because the creature is subdued to vanyte, agaynst the will therof, but for his will which hath subdued the same in hope. ²¹ For the same creature shalbe deluyered from the bondage of corrupcion, into the glorious libertie of the sonnes of God. ²² For we knowe, that every creature groweth with vs also, and travayleth in payne, even unto this tyme.

²³ Not onely it, but we also which haue the fyrst frutes of the spryte, morne in oure selves also, and wayte for the adopcion (of the chylde of God) even the delivrance of oure body. ²⁴ For we are saved by hope. But hope that is sene, is no hope. For how can a man hope for that, which he seeth? ²⁵ But and yf we hope for that we se not, then do we wyth pacience abyde for it.

²⁶ Lykewyse, the spryte also helpeth oure infirmities. For we knowe not what to desyre as we ought: but the spryte maketh intercession for vs, with gronynge which cannot be expressed. ²⁷ And he that searcheth the hertes knoweth, what is the meaninge of the spryte: for he maketh intercession for the sayntes accordinge to the pleasure of God.

²⁸ We knowe that all thynges worke for the best vnto them that loue God, which also are called of purpose. ²⁹ For those which he knewe before, he also ordeyned before, that they shulde be lyke fashioned vnto the shape of his sone, that he myght be the fyrst begotten sone amonge many brethren. ³⁰ Moreover, whom he appoynted before, them also he called. And whom he hath called, them also he

homo, hoīr. pōsōmō, sufferings. the ilke, that. wizen, know. asprōmōm, intercession. anōm, among. woot, knoweth. chērit, called.

τοῦ σώματος ἡμῶν. ²⁴ τῇ γὰρ ἐλπίδι ἐσώθημεν. ἐλπίς δὲ βλέπομένη, οὐκ ἔστιν ἐλπίς· ὁ γὰρ βλέπει τις, ²⁵ τί καὶ ἐλπίζει; ²⁶ εἰ δὲ ὁ οὐ βλέπομεν, ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα. ²⁷ Ὡσαύτως δὲ καὶ τὸ Πνεῦμα συναντιλαμβάνεται ταῖς ἀσθενείαις ἡμῶν· τὸ γὰρ τί ²⁸ προσευξόμεθα καθὼς δεῖ, οὐκ οἶδαμεν, ἀλλ' αὐτὸ τὸ Πνεῦμα ὑπερεντυγχάνει ὑπὲρ ἡμῶν στεναγμοῖς ἀλαλήτοις. ²⁹ ὁ δὲ ἐρευνῶν τὰς καρδίας, οὔδε τί τὸ φρόνημα τοῦ Πνεύματος, ὅτι κατὰ Θεὸν ἐντυγχάνει ὑπὲρ ἁγίων. ³⁰ Οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσι τὸν Θεὸν πάντα συνεργεῖ εἰς ἀγαθόν, τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν. ³¹ ὅτι οὗς προέγνω, καὶ προώρισε συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς. ³² οὗς δὲ προώρισε, τούτους καὶ ἐκάλεσε· καὶ οὗς ἐκάλεσε, τούτους καὶ ἐδικαίωσεν· οὗς δὲ

¹ Alex. = ἐπιθεσίαν.² Alex. τί.³ Alex. τῇ ἀσθενείᾳ.⁴ Const. προσεξόμεθα.⁵ Alex. = ὑπὲρ ἡμῶν.

GENEVA — 1557.

together with our Spirit, that we are the sonnes of God. ¹⁷ If we be sonnes: we are also heires, the heires I meane of God, and heires annexed with Christ: yf so be that we suffer together *with him*, that we may also be glorified together *with him*. ¹⁸ For I confirme, that the afflictions of this life are not worthy of the glorie which shal be shewed vnto vs. ¹⁹ For the feruent desire of the creature abydeeth, loyng when the sonnes of God shal appere. ²⁰ Because the creature is subiect to vanitie, not of it owne wil: but by reason of him which hath subdued it in hope.

²¹ Because the same creature also, shal be deliuered from the bondage of corruption, into the glorious libertie of the sonnes of God. ²² For we knowe that every creature groweth with vs also, and tranayleth in payne enco vnto this *tyme*. ²³ Not only the creature, but euen we also which haue the first frutes of the Sprite, do sigh in our selues, and waite for the adoption, *euen* the deliuerance of our body. ²⁴ For we are saued by hope: but hope that is sene, is no hope. for how can a man hope for that which he seeth? ²⁵ But and yf we hope for that we see not, *then* do we with patience abyde for it.

²⁶ Likewise the Sprite also helpeth our infirmities: for we knowe not what to pray as we ought: but the Sprite asketh for vs with groanings, which can not be expressed with tongue. ²⁷ And he that searcheth the heartes, knoweth what is the meaning of the Sprite: for he maketh intercession for the Saintes, accordyng to the pleasure of God. ²⁸ Also we knowe that all thinges worke for the best vnto them that loue God, which also are called of *his* purpose. ²⁹ For those which he knewe before, he also ordeyned before, that they should be made lyke fashioned vnto the image of his Sonne: that he myght be the first begotten among many brethren. ³⁰ Moreover, which he appoynted before, them also he called, and whome

RHEIMS — 1582.

giueth testimonie to our spirit, that we are the sonnes of God. ¹⁷ And if sonnes, heires also: luieres truly of God, and co-heires of Christ: yet if yve suffer vvith him, that yve may be also glorified vvith him.

¹⁸ For I thinke that the passions of this time are not condigne to the glorie to come that shal be reuealed in vs. ¹⁹ For the expectation of the creature, expecteth the reuelation of the sonnes of God. ²⁰ For the creature is made subiect to vanitie, not vvilling, but for him that made it subiect in hope: ²¹ because the creature also it self shal be deliuered from the seruitude of corruption, into the libertie of the glorie of the children of God. ²² For yve knowv that euery creature groweth, and trauiileth euen til now. ²³ And not only it, but yve also our selues hauing the first frutes of the spirit, yve also groue vvithin our selues, expecting the adoption of the sonnes of God, the redemption of our body. ²⁴ For by hope yve are saued. But hope that is sene, is not hope, for that vvich a man seeth, vvherfore doth he hope it? ²⁵ But if yve hope for that vvich yve see not: yve expect by patience.

²⁶ And in like manner also the Spirit helpeth our infirmities. For, vvhat yve should pray as yve ought, yve knowv not: but the Spirit him self requesteth for vs vvith groanings vvnspeakable. ²⁷ And he that searcheth the hartes, knoweth vvhat the Spirit desireth: because accordyng to God he requesteth for the saintes. ²⁸ And yve knowv that to them that loue God, all thinges cooperate vnto good, to such as according to purpose are called to be saintes. ²⁹ For vvhom he hath for knowen, he hath also predestinated to be made conformance to the image of his sonne: that he myght be the first-borne in many brethren. ³⁰ And vvhom he hath predestinated: them also he hath called, and vvhom he hath called: them also he hath

AUTHORISED — 1611.

beareth vvithnes vvith our spirit, that we are the children of God. ¹⁷ And if children, then heires, heires of God, and ioynt heires vvith Christ: if so be that we suffer vvith *him*, that wee may be also glorified together. ¹⁸ For I reckon that the sufferings of this present time, are not worthy to be compared vvith the glory which shal be reuealed in vs. ¹⁹ For the earnest expectation of the creature, waiteth for the manifestation of the sonnes of God. ²⁰ For the creature was made subiect to vanitie, not willingly, but by reason of him who hath subiected the same in hope: ²¹ Because the creature it selfe also shall bee deliuered from the bondage of corruption, into the glorious libertie of the children of God. ²² For wee know that the whole creation groaneth, and trauiileth in paine together vvntil now. ²³ And not onely *they*, but our selues also which haue the first frutes of the spirit, euen we our selues groane vvithin our selues, waiting for the adoption, *to vvith*, the redemption of our body. ²⁴ For we are saued by hope: but hope that is sene, is not hope: for vvhat a man seeth, vvhat doeth he yet hope for? ²⁵ But if wee hope for that wee see not, then doe wee vvith patience waite for it.

²⁶ Likewise the spirit also helpeth our infirmities: for we know not vvhat we should pray for as wee ought: but the spirit it selfe maketh intercession for vs vvith groanings, which cannot bee vttered. ²⁷ And he that searcheth the heartes, knoweth vvhat is the mind of the spirit, because he maketh intercession for the Saintes according to *the will* of God. ²⁸ And wee knowe that all thinges worke together for good, to them that loue God, to them who are the called according to *his* purpose. ²⁹ For vvhom he did foreknow, hee also did predestinate to be conformed to the image of his Sonne, that he might bee the first borne amongest many brethren. ³⁰ Moreover, vvhom he did predestinate, then he also called: and vvhom he called, then he also iustified:

* Or, every creature.

* Or, then.

ἐδικαίωσε, τούτους καὶ ἐδόξασε. ³¹ Τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ὁ Θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν; ³² ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο, ἀλλ' ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτὸν, πῶς οὐχὶ καὶ σὺν αὐτῷ ³³ πάντα ἡμῶν χαρίσεται; ³⁴ τίς ἐγκαλέσει κατὰ ἐκλεκτῶν Θεοῦ; Θεὸς ὁ δικαίων ³⁵ τίς ὁ κατακρίνων; ³⁶ Χριστὸς ὁ ἀποθανὼν, μᾶλλον δὲ ³⁷ καὶ ἐγερθεὶς, ὃς ³⁸ καὶ ἔστιν ἐν δεξιᾷ τοῦ Θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν ³⁹ τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; θλίψις, ἢ στενοχωρία, ἢ διωγμός, ἢ λιμός, ἢ γυμνότης, ἢ κίνδυνος, ἢ μάχαιρα; ⁴⁰ (καθὼς γέγραπται, "Ὅτι ἔνεκεν σου θανατούμεθα ὅλην τὴν ἡμέραν ἐλογίσθημεν ὡς πρόβατα σφαγῆς.") ⁴¹ Ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν ⁴² διὰ τοῦ ἀγαπήσαντος ἡμᾶς. ⁴³ πέπεισμαι γὰρ ὅτι οὔτε θάνατος οὔτε ζωὴ, οὔτε ἄγγελοι οὔτε

* Alex. δε οὐδὲ υἱοῦ Ἰωάν.

* Alex. = γὰρ.

* Alex. Χριστὸς Ἰησοῦς.

* Alex. = καὶ.

* Alex. + ἐν νεκρῶν.

* Alex. = καὶ.

* Rec. Ἰωάν.

* Alex. εἰς τὸν ἀγαπήσαντα.

* Alex. ἀγγέλους.

WICLIFF—1380.

hem he iustified, and whiche he iustified: and hem he glorified,

³¹ what thanne schulen we seie to these thingis? if god for us: who is agens us: ³² the whiche also spard not his owne sone: but for us alle bitook hym how also saf he not to us, alle thingis with him? ³³ who schal accuse agens the chosun men of god? it is god that iustifieth,

³⁴ who is it that condempneth? it is ihesus crist that was deed: the whiche roos agen, the whiche is on the ryghthalf of god: and the whiche preieth for us, ³⁵ who thanne schal departe us fro the charite of crist? tribelacion or angwisch, or hungre or nakidnesse, or persecucion or peril: or swerd? ³⁶ as it is writun, for we ben slayn al dai for thee we ben gessid as shepe of slautre; ³⁷ but in alle these thingis we ouercomen: for hym that loued us, ³⁸ but I am certeyn that nether deeth nether liif, nether angels nether principis, nether vertues, nether presente thingis, nether thingis to comynge, ³⁹ nether strengthe, nether hythe, nether depense, nether noon other creature, mai departe us fro the charite of god that is in crist ihesus oure lord.

9. I SEYE truche in crist ihesus, I lie not, for my consciencie berith witnessynge to me in the holi goost; ² for greet heuynesse is to me, and contynuel sorwe to myn herte; ³ for I my self desirid to be departid fro crist for my britheren, that ben my cosyns afir the fleisch, ⁴ that ben men of israel, whos is adopcion of sones and glorie and testamente and zeuyng of the lawe and seruyce a biheestis; ⁵ whos ben the fadir, and of whiche is crist afir the fleisch, that is god aboue al thingis blessid in to worldis amen.

TYNDALE—1534.

iustified, which he iustified; them he also glorified.

³¹ What shall we then saye vnto these thinges? yf god be on oure syde: who can be agaynst vs? ³² which spared not his awne sonne; but gave him for vs all: how shall he not with him geve vs all thinges also? ³³ Who shall laye eny thinge to the charge of goddes chosen? it is god that iustifieth: ³⁴ who then shall condempne? it is Christ which is deedye rather which is ryisen agayne; which is also on the ryght honde of God; and maketh intercession for vs. ³⁵ Who shall separate vs from the love of god? shall tribulacion? or anguysshe? or persecucion? other hunger? other nakednesse? other paryl? other sweards? ³⁶ As it is written: For thy sake are we kylled all daye longe; and are counted as shepe apoynted to be slayne. ³⁷ Neverthelesse in all these thinges we overcome strongly thorow his helpe that loved vs. ³⁸ Ye and I am sure that nether deeth, nether lyfe, nether angels, nor rule, nether power, nether thinges present, nether thinges to come, ³⁹ nether heyth, nether loweth, nether eny other creature shalbe able to departe vs from the love of God; shewed in Christ Iesu oure lorde.

9. I SAYE the truchth in Christ and lye not, in that wherof my consciencie beareth me witnes in the holy gost; ² that I have gret hevynes and continuall sorowe in my hert. ³ For I have wysshed my selfe to be cursed from Christ, for my brethren and my kynsmen as pertayninge to the fleshe; ⁴ which are the Israelites. To whom pertayneth the adopcion; and the glorie; and the covenantes; and the law that was geven; and the service of God; and the promyses: ⁵ whose also are the fathers; and they of whome (as concernynge the fleshe) Christ came; which is God over all thinges blessed for ever Amen.

CRANMER—1539.

iustified: and whom he iustified, them he also glorified.

³¹ What shall we then saye to these thynges? yf God be on oure syde, who can be agaynst vs? ³² which spared not his awne sone, but gaue hym for vs all: how can it be, that wyth him he shulde not geue vs all thynges also? ³³ Who shall laye eny thyng to the charge of Goddes chosen? it is God that iustifieth: ³⁴ who is he that can condempne? it is Christ whych dyed, yee rather whych is ryisen agayne, which is also on the ryght hande of God, and maketh intercession for vs. ³⁵ Who shall separte vs from the loue of God? shall tribulacion? or anguysshe? or persecucion? other longer? other nakednesse? other paryl? other sweards? ³⁶ As it is writen: for thy sake are we kylled all daye longe, and are counted as shepe apoynted to be slayne: ³⁷ Neuerthelesse, in all these thynges we ouercome thorow hym that loued vs. ³⁸ For I am sure, that nether deeth, nether lyfe, nether Angels, nor rule, nether power, nether thynges present, nether thynges to come, ³⁹ nether heygth, nether loweth, nether eny other creature shalbe able to departe vs from the loue of God, whych is in Christ Iesu oure Lorde.

9. I SAYE the truchth in Christ, and lye not, (my consciencie also bearing me witnes by the holy goost) ² that I have gret heuynes, and contynnall sorowe in my hert. ³ For I have wysshed my selfe to be cursed from Christ, for my brethren (my kynsmen as pertaynyng to the fleshe) ⁴ which are the Israelites. To whom pertayneth the adopcion, (of the chyliden) and the glorie, and the covenantes and the lawe that was geven, and the seruyce of God, and the promyses: ⁵ whose also are the fathers, and they of whom (as concernynge the fleshe) Christ came, which is God in all thynges to be prayed for ener Amen.

ἀρχαί, "οὔτε ἐνεστῶτα οὔτε μέλλοντα, οὔτε δυνάμεις,| ³⁰ οὔτε ὑψώματα οὔτε βάθος, οὔτε τίς| κτίσις ἑτέρα δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ, τῆς ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

IX. Ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι, συμμαρτυρούσης μοι τῆς συνειδήσεώς μου ἐν Πνεύματι ἁγίῳ, ¹ ὅτι λύπη μοι ἐστὶ μεγάλη, καὶ ἀδιάλειπτος ὁδύνη τῇ καρδίᾳ μου (² ἡνυχόμην γὰρ "αὐτὸς ἐγὼ ἀνάθεμα εἶναι| ἀπὸ τοῦ Χριστοῦ,) ὑπὲρ τῶν ἀδελφῶν μου, τῶν συγγενῶν μου| κατὰ σάρκα· ³ οἳτινές εἰσιν Ἰσραηλῖται, ὧν ἡ υἱοθεσία καὶ ἡ δόξα, ⁴ καὶ αἱ διαθήκαι καὶ ἡ νομοθεσία,| καὶ ἡ λατρεία καὶ αἱ ἐπαγγελίαι,| ⁵ ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα, ὁ ὧν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας. ἀμήν.

* Rec. οὔτε ἐνέργειαι, οὔτε ἐνεστῶτα οὔτε μέλλοντα.

* Alex. = τῆς.

* Alex. ἀνάθεμα εἶναι αὐτὸς ἐγώ.

* Alex. α. μου τῶν α. τῶν.

* Alex. καὶ ἡ διαθήκη καὶ ἡ ν.

* Alex. (ἡ) ἐπαγγελία.

GENEVA—1557.

he called, them also he justified, and whom he justified, them he also glorified.

³¹ What shal we then say to these things? If God be on our syde, who can be agaynst vs? ³² Which spared not his owne Sonne, but gaue him for vs all to death: how shal he not with him geue vs all things also? ³³ Who shal laye any thing to the charge of Goddes chosen? ³⁴ it is God that iustificth: ³⁵ Who then shal condemne? it is Christ which is dead, yea rather which is risen agayne: which is also at the ryght hand of God, and maketh intercession for vs.

³⁶ Who shal separate vs from the loue of Christe? shal tribulation, or anguyshe, or persecution, ether hunger, ether nakednes, ether perill, ether sword? ³⁷ As it is writen, For thy sake are we kyllid all day longe, and are counted as shepe appointed to be slayne. ³⁸ Neuerthelesse, in all these thynges we are more then conquerors through him that loued vs. ³⁹ For I am perswaded that nether death, nether lyfe, nether Angels, nor principalities, nether powers, nether things present, nether things to come, ⁴⁰ Nether height, nether depth, nether any other creature shalbe able to departe vs from the loue of God, which is in Christ Iesus our Lord.

9. I say the trueth in Christe, and lye not, my conscience bearing me wytnes in the holy Ghost, ² That I haue great heuynes and continuall sorow in my heart. ³ For I wolde wysse my selfe to be separat from Christ, for my brethren which are my kinsmen, as pertayning to the fleshe. ⁴ Which are the Israelites: to whom pertayneth the adoption, and the glorie, and the Couenantes, and the geuing of the Lawe, and the service of God, and the promyses. ⁵ Whose are the fathers, and they of whome, as concerning the fleshe, Christ came, which is God ouer all blessed for euer. Amen.

RHEIMS—1582.

iustified, and vvhom he hath iustified: them also hath he glorified. ³¹ What shal we then say to these things? If God be for vs, vvho is against vs?

³² He that spared not also his onnne sonne, but for vs al deliuered him: howv hath he not also vvith him giuen vs al things? ³³ Who shal accuse against the elect of God; God that iustificth. ³⁴ Who is he that shal condemne? Christ Iesus that died, yea that is risen also agayne, vvho is on the right hand of God, vvho also maketh intercession for vs. ³⁵ Who then shal separate vs from the charitie of Christ? tribulation? or distresse? or famine? or nakednes? or danger? or persecution? or the sword? ³⁶ as it is vvritten, For vve are killed for thy sake al the day: vve are esteemed as sheepe of slaughter.) ³⁷ But in al these things we overcome because of him that hath loued vs. ³⁸ For I am sure that neither death, nor life, nor Angels, nor Principalities, nor Povvers, neither things present, nor things to come, neither might, ³⁹ nor height, nor depth, nor other creature, shal be able to separate vs from the charitie of God vvwhich is in Christ Iesus our Lord.

9. I SPEAKE the verity in Christ, I lie not, my conscience bearing me vvtnes in the holy Ghost, ² that I haue great sadnesse and continuall sorowv in my hart. ³ For I vvished, my selfe to be anathema from Christ for my brethren, vvho are my kinsmen according to the flesh. ⁴ vvho are Israelites, vvwhose is the adoption of sonnes, and the glorie, and the testamēt, and the lavv giuing, and the seruice, and the promyses: ⁵ vvwhose are the fathers, and of vvhom Christ is according to the flesh, vvwho is aboue al things God blessed for euer. Amen.

AUTHORISED—1611.

and whom he iustified, them he also glorified. ³¹ What shall wee then say to these things? If God be for vs, who can bee against vs: ³² He that spared not his own Son, but delivered him vp for vs all: how shall wee not with him also freely giue vs all things?

³³ Who shall lay any thing to the charge of Gods elect? It is God that iustificth: ³⁴ Who is he that condemneth? It is Christ that died, yea, rather that is risen againe, who is euen at the right hand of God, who also maketh intercession for vs. ³⁵ Who shall separate vs from the loue of Christ? shall tribulation, or distresse, or persecution, or famine, or nakednesse, or perill, or sword? ³⁶ (As it is written, For thy sake we are killed all the day long, wee are accounted as sheepe for the slaughter.) ³⁷ Nay, in all these things wee are more then conquerours, through him that loued vs. ³⁸ For I am perswaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, ³⁹ Nor height, nor depth, nor any other creature, shalbe able to separate vs from the loue of God, which is in Christ Iesus our Lord.

9. I SAY the trueth in Christ, I lie not, my conscience also bearing mee witness in the holy Ghost, ² That I haue great heavinesse, and continuall sorrow in my heart. ³ For I could wish that my selfe were accursed from Christ, for my brethren my kinsmen according to the flesh: ⁴ Who are Israelites: to whom pertaineth the adoption, and the glory, and the ⁵ couenants, and the giuing of the Law, and the service of God, and the promises: ⁶ Whose are the fathers, and of whom as concerning the flesh Christ came, who is ouer all, God blessed for euer, Amen.

Ὁὐχ οἶον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ. οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσραὴλ· ὁ δὲ ὅτι εἰς σπέρμα Ἀβραάμ, πάντες τέκνα, ἀλλ' ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα. ⁸ Τοῦτ' ἐστίν, οὐ τὰ τέκνα τῆς σαρκὸς, ταῦτα τέκνα τοῦ Θεοῦ· ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας λογίζεται εἰς σπέρμα. ⁹ ἐπαγγελίας γὰρ ὁ λόγος οὗτος, ἡ Κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι, καὶ ἔσται τῇ Σάρρα υἱός. ¹⁰ Οὐ μόνον δὲ, ἀλλὰ καὶ Ῥεβέκκα ἐξ ἐνὸς κοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς ἡμῶν μήπω γὰρ γεννηθέντων, μηδὲ πραξάντων τι ἀγαθὸν ἢ κακόν, (ἵνα ἡ κατ' ἐκλογὴν πρόθεσις τοῦ Θεοῦ μὲνη, οὐκ ἐξ ἔργων, ἀλλ' ἐκ τοῦ καλοῦντος,) ¹² ἐρρήθη αὐτῇ, ὅτι ὁ μεῖζων δουλεύσει τῇ ἐλάσσονι. ¹³ καθὼς γέγραπται, Ὁν Ἰακώβ ἠγάπησα, τὸν δὲ Ἠσαὺ ἐμίσησα.

⁸ Alex. Ἰσραηλῖται.⁸ Alex. ἡ.⁸ Alex. φῦλον.⁸ Rec. τοῦ Θεοῦ πρόθεσις.

WICLIIF—1380.

⁶ but not that the word of god hath fulke doum, for not alle that ben of isrel: there ben israelitis, ⁷ nether thei that ben seed of abraham, alle ben sones: but in Isaac the seed schal be clepid to thee; ⁸ that is to seie not thei that ben sones of the fleisch ben sones of god; but thei that ben sones of bihoest ben demed in the seed, ⁹ for whi this is the word, of bihoest? aftir this tyme I schal come: and asone schal be to sare;

¹⁰ and not onli sche, but also rebecca hadde tweye sones, of o liggynge bi of Isaac our fadir, ¹¹ and whanne thei wuron not yet borun, nether hadde doum any thing of gode ether of yuel: that the purpos of god schulde dwelle bi cleccion, not of werkis, but of god cleping; ¹² it was seid to hym, that the more schulde serue the leese ¹³ as it is writun, I loued Jacob: but I hatid Esau.

¹⁴ what therfor schulu we seie? whether wickidnesse be anentis god: god forbode? ¹⁵ For he seiþ to Moyses: I schal haue merci on whom I haue merci, and I schal geue merci on whom I schal haue merci; ¹⁶ therfor it is not nether of man willinge nether reynynge: but of god hauynge merci. ¹⁷ And the scripture seiþ to farao, for to this thing I haue stirid thee: that I scheue in the my vertu, and that my name be teeld in al the erthe. ¹⁸ therfor of whom god wole he hath merci and whom he wole he endurith.

¹⁹ thanne seiþ thou to me, what is sougt yet? for who withstondith his wille? ²⁰ O man who art thou: that answerist to god? where a made thing seiþ to hym that made it: what hast thou made me so? ²¹ whether apotters of cleve hath not power to make of the same gobet o vessel in to honoure, another in to disprite? ²² that if god willinge to scheue his wraþthe, and

TYNDALE—1534.

⁶ I speake not these thynges as though the wordes of god had take none effecte. For they are not all Israelites which came of Israel: ⁷ nether are they all chyldren strayght waye, because they are the seed of Abraham. But in Isaac shall thy seed be called: ⁸ that is to saye, they which are the chyldren of the fleshe, are not the chyldren of god. But the chyldren of promys are counted the seed. ⁹ For this is a worde of promys, aboute this tyme will I come, and Sara shall haue a sunne.

¹⁰ Neither was it so with her only: but also when Rebecca was with chylke by one, I meane by oure father Isaac; ¹¹ yee the chyldren were borne, when they had neither done good nether bad: that the purpose of God which is by election, myght stonde; it was sayde vnto her, not by the reason of workes, but by grace of the caller: ¹² the elder shall serue the yonger. ¹³ As it is written: Iacob he loved; but Esau he hated.

¹⁴ What shall we saye then? is there any vngihtewesnes with God? God forbyd. ¹⁵ For he sayth to Moyses: I will shewe merce to whom I shewe mercy: and will haue compassion on whom I haue compassion. ¹⁶ So lieth it not then in a mans will or cunnyng, but in the merce of god. ¹⁷ For the scripture sayth vnto Pharaos: Even for this same purpose haue I stered the vp, to shewe my power on the, and that my name myght be declared thorow out all the worlde. ¹⁸ So hath he merce on whom he will, and whom he will, he maketh harde herted.

¹⁹ Thou wilt saye then vnto me: why then blameth he vs yet? For who can resist his will? ²⁰ But o man, what arte thou which disputest with God? Shall the worke saye to the workman: why hast thou made me on this fassyon? ²¹ Hath not the potter power ouer the claye, even of the same lompe to make one vessel vnto honoure, and a nother vnto dishonoure? ²² Even so, God willynge to shewe his wraþh, and to make his power knowen;

CRANMER—1539.

⁶ I speake not these thynges, as though the wordes of God had take none effecte. For they are not all Israelites, which are of Israel: ⁷ nether are they all chyldren strayght waye, that are the seed of Abraham. But in Isaac shall thy seed be called: ⁸ that is to saye: they which are the chyldren of the fleshe, are not the chyldren of God. But they which be the chyldren of promys, are counted the seed. ⁹ For this is a word of promys, aboute this tyme wyll I come, and Sara shall haue a sonne.

¹⁰ Not onely this, but also Rebecca was with chylke by one, euen by oure father Isaac. ¹¹ For yet the chyldren were borne, when they had nether done good nether bad (that the purpose of God by election, myght stande) ¹² it was sayde vnto her, not by the reason of workes, but by the caller: the elder shall serue the yonger. ¹³ As it is writen: Iacob haue I loued, but Esau haue I hated. ¹⁴ What shal we saye then? is there any vngihtewesnes with God? God forbyd. ¹⁵ For he sayth to Moyses: I wyll shewe merce to whomsoeuer I shewe merce: and wyll haue compassyon, on whomsoeuer I haue compassyon. ¹⁶ So lyeth it not then in a mans wyll or runnyng, but in the merce of God. ¹⁷ For the scripture sayth vnto Pharaos: euen for this same purpose haue I stered the vp, to shewe my power on the, and that my name myght be declared thorow out all the worlde. ¹⁸ So hath he merce on whom he will, and whom he will, he maketh hard herted.

¹⁹ Thou wilt saye then vnto me: why then blameth he vs yet? For who hath bene able to resist his wyll? ²⁰ But O man, what art thou, which disputest with God? Shal the worcke saye to the worke man: why hast thou made me on this fassyon? ²¹ Hath not the potter power ouer the claye, euen of the same lompe to make one vessel vnto honoure, and another vnto dishonoure? ²² Euen so, God willynge to shewe his wraþh, and to

clepid, called. bihoest, promys. demed, judged
o, our. liggynge, begyn. reul, erit. cleping,
calling. anentis, with. geue, give. vertu, power.
gobet, lump.

¹⁴ Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ Θεῷ; μὴ γένοιτο. ¹⁵ τῷ γὰρ ἡ Μωϋσῆς λέγει, “Ἐλεῆσω ὃν ἂν ἐλεῶ, καὶ οὐκτειρήσω ὃν ἂν οὐκτειρῶ.” ¹⁶ Ἀρα οὖν σὺ τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος, ἀλλὰ τοῦ ἐλεούντος Θεοῦ. ¹⁷ λέγει γὰρ ἡ γραφή τῷ Φαραῶ, “Ὅτι εἰς αὐτὸ τοῦτο ἐξήγγειρά σε, ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμιν μου, καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ.” ¹⁸ Ἀρα οὖν, ὃν θέλει, ἐλεεῖ ὃν δὲ θέλει, σκληρύνει. ¹⁹ Ἐρεῖς οὖν μοι, ‘Τί ἔτι μέμφεται; τῷ γὰρ βου-
‘λήματι αὐτοῦ τίς ἀνθέστηκε;’ ²⁰ “Μενσῶνγε, ὦ ἄνθρωπε, σὺ τίς εἶ ὁ ἀνταποκρι-
νόμενος τῷ Θεῷ; μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι, ‘Τί με ἐποίησας οὕτως;’ ²¹ Ἡ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ, ἐκ τοῦ αὐτοῦ φιδάματος ποιῆσαι ὁ μὲν εἰς τιμὴν σκευὸς, ὁ δὲ εἰς ἀτιμίαν; ²² εἰ δὲ θέλων ὁ Θεὸς ἐνδείξασθαι τὴν ὀργὴν,

¹⁴ Rec. Μωϋ.¹⁵ Alex. ἡλῶντος.¹⁶ Alex. + οὖν.¹⁷ Rec. = γὰρ.¹⁸ Alex. = Μωϋσῆς.

GENEVA — 1557.

⁶ Notwithstanding it can not be that the wordes of God shulde take none effect: for they are not all Israelites which came of the father Israel: ⁷ Neither are they all chylidren, because they are the seed of Abraham: but in Isaac shal thy seed be called. ⁸ That is to say, they which are the children of the flesh, are not the chylidren of God: but the children of promise, are counted the seed. ⁹ For this is a worde of promise, In thys same tyme wil I come, and Sara shal have a sonne.

¹⁰ Neither he only proved these thinges: but also Rebecca when she had conceived by one, I weene by our father Isaac, ¹¹ For yet the children were borne, when they had nether done good neither bad, that the purpose of God which is by his election, that is, not by workes, but by him that calleth, myght stande sure. ¹² It was sayd vnto her, The elder shal serue the younger. ¹³ As it is written, I have loved Iacob, and have hated Esau. ¹⁴ What shal we say then? Is there any vngiftednes wth God? God forbid. ¹⁵ For he sayth to Moses, I wil haue mercie on him, to whom I wil shewe mercie: and wil haue compassion on him, on whom I wil haue compassion. ¹⁶ So lieth election then not in him that willett, or runneth, but in God that pititt. ¹⁷ For the Scripture saith to Pharao, Euen for this same purpose haue I stered thee vp, to shew my power in thee, and that my Name myght be declared through out all the worlde. ¹⁸ Therefore he hath mercie on whom he wil, and whom he wil, he maketh hard hearted.

¹⁹ Thou wilt say then vnto me, Why then blameth he vs yet? for who hath resisted his wil? ²⁰ But o man, who art thou which playdest against God? shal the worke say to the worke man, Why hast thou made me on this fashion? ²¹ Hath not the potter power ouer the claye: euen of the same lump to make one vessel vnto honour, and another vnto dishonour. ²² What and if God wolde, to shewe his

RHEIMS — 1582.

⁶ But not that the word of God is frustrate. For, not all that are of Israel, they be Israelites: ⁷ nor they that are the seed of Abraham, all be children: but in Isaac shal the seed be called vnto thee: ⁸ that is to say, not they that are the children of the flesh, they are the children of God: but they that are the children of the promise, are esteemed for the seed. ⁹ For the word of the promise is this, According to this time wil I come: and Sara shal haue a sonne.

¹⁰ And not only she, But Rebecca also conceiuing of one copulation, of Isaac our father, ¹¹ For when they were not yet borne, nor had done any good or euil (that the purpose of God according to election might stand) ¹² not of workes, but of the caller it was said to her: That the elder shal serue the younger, ¹³ as it is writtten: Iacob I loved, but Esau I hated.

¹⁴ What shal we say then? Is there iniquitie wth God? God forbid. ¹⁵ For to Moses he saith, I wil haue mercie on whom I haue mercie: and I wil shew mercie to whom I wil shew mercie. ¹⁶ Therefore it is not of the willer, nor the runner, but of God that sheweth mercie. ¹⁷ For the Scripture saith to Pharao: That to this very purpose haue I raised thee, that in thee I may shew my power: and that my name may be renowned in the whole earth. ¹⁸ Therefore on whom he wil, he hath mercie: and whom he wil, he doth indurate.

¹⁹ Thou saiest therefore vnto me: Why doth he yet complaine? for vho resisteth his wil? ²⁰ O man, vho art thou that dost answer God? Doth the worke say to him that wrought it: Why hast thou made me thus? ²¹ Or hath not the potter of clay, power, of the same masse to make one vessel vnto honour, and another vnto contumelie? ²² And if God will to shew wrath, and to make his

AUTHORISED — 1611.

⁶ Not as though the word of God hath taken none effect. For they are not all Israel which are of Israel: ⁷ Neither because they are the seed of Abraham are they all children: but in Isaac shall thy seed be called. ⁸ That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. ⁹ For this is the word of promise, At this time will I come, and Sara shall have a sonne. ¹⁰ And not only this, but when Rebecca also had conceived by one, even by our father Isaac, ¹¹ (For the children being not yet borne, neither having done any good or euill, that the purpose of God according to election might stand, not of workes, but of him that calleth.) ¹² It was said vnto her, The elder shall serue the younger. ¹³ As it is written, Iacob have I loved, but Esau have I hated. ¹⁴ What shall we say then? Is there vngiftedness with God? God forbid. ¹⁵ For hee saith to Moses, I will haue mercie on whom I will haue mercie, and I will haue compassion on whom I will haue compassion.

¹⁶ So then it is not of him that willett, nor of him that runneth, but of God that sheweth mercie. ¹⁷ For the Scripture saith vnto Pharaoh, Euen for this same purpose haue I raised thee vp, that I might shew my power in thee, and that my Name might be declared throughout all the earth. ¹⁸ Therefore hath hee mercie on whom hee wil haue mercie, and whom hee wil, he hardeneth. ¹⁹ Thou wilt say then vnto mee; Why doeth hee yet find fault? For who hath resisted his will? ²⁰ Nay, but O man, who art thou that resistest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? ²¹ Hath not the potter power ouer the clay, of the same lump, to make one vessel vnto honour, and another vnto dishonour? ²² What if God willing to shew his wrath, and to make

¹⁴ Or, greater. ¹⁵ Or, lesser. ¹⁷ Or, answered againe, or, disputed with God?

καὶ γνωρίσαι τὸ δυνατόν αὐτοῦ, ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκεύη ὀργῆς κατηρτισμένα εἰς ἀπώλειαν ²³ καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκεύη ἐλέους, ἃ προητοίμασεν εἰς δόξαν; ²⁴ οὓς καὶ ἐκάλεσεν ἡμᾶς (οὐ μόνον ἐξ Ἰουδαίων, ἀλλὰ καὶ ἐξ ἐθνῶν) ²⁵ ὡς καὶ ἐν τῷ Ὡσηὲ λέγει, “Καλέσω τὸν οὐ λαόν μου, λαόν μου· καὶ τὴν οὐκ ἡγαπημένην, ἡγαπημένην. ²⁶ Καὶ ἔσται, ἐν τῷ τόπῳ οὗ ἐρρήθη αὐτοῖς, Οὐ λαός μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ Θεοῦ ζώντος.” ²⁷ Ἡσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραὴλ, “Ἐὰν ᾗ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ κατάλειμμα σωθήσεται ²⁸ λόγον γὰρ συντελῶν καὶ συντέμνων ²⁹ ἐν δικαιοσύνῃ· ὅτι λόγον συντετμημένον ποιήσει Κύριος ἐπὶ τῆς γῆς.” ³⁰ Καὶ καθὼς προεῖρηκεν Ἡσαΐας, “Εἰ μὴ Κύριος Σαβαὼθ ἐγκατέλειπεν

* Alex. = ἐν ἐκκυσίῳ ὅτι λόγον συντετμημένον.

* Alex. = εἰς νόμον.

* Alex. = νόμον.

* Alex. = γῆ.

WICLIFF—1380.

to make his power known: hath suffrid in greet patience vessels of wraththe able in to deeth; ²³ to schewe the richess of his glori in to vessels of mercy: whiche he made red in to glorie; ²⁴ whiche also he clepid not onli of iewis but also of hethen men: ²⁵ as he seith in osee; I schal clepe, not my puple: my puple: and not my loued my loued, and not getyngre merci: getyngre merci; ²⁶ & it schal be in the place wher it is seide to hem, not ye my puple: there thei schal be clepid the souns of god lyuynge;

²⁷ but Isaie crieth for israel; if the nombre of israel schal be as grauel of the see: the releis schal be made saaf, ²⁸ forsothe a word makynge an ende and abreggyng in equite: for the lord schal make a word briggid on alle the erthe; ²⁹ And as Isaie bifor seide; but god of oostis had lefte to us seed; we hadde be made as sodom, and we hadden be lik as gommor;

³⁰ therfor what schulen we seie? that hethen men that sueden not rihtfulnes: han gete rihtwisesse, the rihtwisesse that is of feith; ³¹ but israel suynge the lawe of rihtwisesse; cam not perfyl in to the lawe of rihtwisesse; ³² whi? for not of feith, but as of werkis; and thei spurneden agens the stoon of offensioun: ³³ as it is writun; lo I putte a stoon of offensioun in sion, and a stoon of schaunder; and eche that schal bilene in it: schal not be confoundid.

10. BRITHEREN the wille of myn herte, & my biacheynge is made to god: for hem in to helthe; ² but I bere witnessynge to hem, that thei han loue of god; but not afir kunnyngre; ³ For thei vnkownyngre goddis rihtwisesse, and sekyngre

TYNDALE—1534.

suffered with longe pacience the vessels of wrath, ordeyned to damnacion; ²³ that he myght declare the ryches of his glory on the vessels of mercy, which he had prepayred vnto glorie: ²⁴ that is to saye; vs which he called; not of the Iewes only; but also of the gentyls. ²⁵ As he sayth in Osee: I will call them my people which were not my people: and her beloved which was not beloved. ²⁶ And it shall come to passe in the place where it was sayd vnto them; ye are not my people: that there shalbe called the chyldren of the lyvyng God.

²⁷ But Esaias cryeth concerning Israel; though the nombre of the chyldren of Irael be as the sonde of the see; yett shall a remnaunt be saved. ²⁸ He finyssheth the worde verely and maketh it short in ryghtwisesse. For a short worde will god make on erth. ²⁹ And as Esaias sayd before: Except the Lorde of saboth had lefte vs seede, we had bene made as Zodom; and had bene lykened to Gomorra.

³⁰ What shall we saye then? We saye that the gentyls which folowed not rightwisesse have overtaken rightwisesse: I mene the rightwisesse which cometh of fayth. ³¹ But Israel which folowed the lawe of rightwisesse; coulde not attayne vnto the lawe of rightwisesse. ³² And wherfore? Because they sought it not by fath: but as it were by the workes of the lawe. For they have stombled at the stomblyng stone. ³³ As it is writen: Beholde I put in Syon a stomblyng stone; and a rocke which shall make men faule. And none that beleue on hym; shalbe a shamed.

10. BRETHREN, my hertes desyre and prayer to God for Israel is; that they might be saved. ² For I beare them recorde that they have a fervent mynde to God warde; but not accordinge to knowledge. ³ For they are ignorant of the rightwisesse which is allowed before God;

CRANMER—1539.

make his power known suffered with longe pacience the vessels of wrath, ordeyned to damnacion; ²³ and to declare the ryches of his glory on the vessels of mercy, which he had prepared vnto glorie: ²⁴ whom also he called, not of the Iewes onely, but also of the gentyle. ²⁵ As he sayth also to Osee: I wyll call them my people which were not my people: and her beloved, which was not beloved. (and her to haue obtained mercy, that had not obtained mercy) ²⁶ And it shall come to passe, that in the place where it was sayde vnto them: ye are not my people: there shall they be called the chyldren of the lyuynge God.

²⁷ But Esay cryeth concerning Israel: though the nombre of the chyldren of Israel be as the sonde of the see, yett the remnaunt shall be saved. ²⁸ For he finyssheth the worde verely, and maketh it short in ryghtwisesse. For a short worde will God make on erth. ²⁹ And as Esay sayd before: except the Lorde of Saboth had lefte vs seede, we had bene made as zodom, and had bene lykened to Gomorra. ³⁰ What shall we saye then? We saye, that the gentyle which folowed not rightwisesse, haue ouertaken rightwisesse: earn the ryghtwisesse which cometh of fayth. Contrary wise, ³¹ Israel which folowed the lawe of rightwisesse could not attaine to the lawe of rightwisesse. ³² Wherfore? Euen because they sought it not by fayth: but as it were by the workes of the lawe. For they haue stombled at the stomblyng stone. ³³ As it is wrytten: Behold, I put in Syon a stomblyng stone, and a rocke that men shallbe offended at. And whosoever beleueth on hym, shall not be confounded.

10. BRETHREN, my hertes desyre and prayer to God for Israel is, that they myght be saved. ² For I beare them recorde, that they haue a fervent mynde to God warde, but not accordinge to knowledge. ³ For they beyng ignorant of Goddes ryghtwisesse, and goynge abouts

depid, callid. releis, relicks. forsothe, truly. abreggyng, abridging. briggid, abridged. uncom, followed. kunnyngre, knowynge.

“*ἡμῶν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν, καὶ ὡς Γόμορρα ἂν ὁμοιωθήμεν.*”
 “*Τί οὖν ἐροῦμεν; ὅτι ἔθνη τὰ μὴ διώκοντα δικαιοσύνην, κατέλαβε δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως.*” *Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης, εἰς νόμον δικαιοσύνης οὐκ ἔφθασε;* *“διατί; ὅτι οὐκ ἐκ πίστεως, ἀλλ’ ὡς ἐξ ἔργων νόμον.”*
προσέκοψαν γὰρ τῷ λίθῳ τοῦ προσκόμματος, καθὼς γέγραπται, “Ἰδοὺ τίθημι ἐν Σιών λίθον προσκόμματος, καὶ πέτραν σκανδάλου καὶ πᾶς ὁ πιστεύων ἐπ’ αὐτῇ οὐ κατασχυνθήσεται.”

X. Ἀδελφοὶ, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας, καὶ ἡ δέησις ἡ πρὸς τὸν Θεὸν ὑπὲρ αὐτῶν εἰς σωτηρίαν. ² μαρτυρῶ γὰρ αὐτοῖς ὅτι ζῆλον Θεοῦ ἔχουσιν, ἀλλ’ οὐ κατ’ ἐπίγνωσιν. ³ ἀγνοοῦντες γὰρ τὴν τοῦ Θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν

* Alex. = πᾶς.

* Alex. = ἡ.

* Rec. τοῦ Ἰσραὴλ.

* Rec. + ἰσταν.

GENEVA—1557.

wrath, and make his power known, suffered with longe patience the vessels of wrath, made ready to damnation. ²³ And that he might declare the riches of his glorie on the vessels of mercie, which he hath prepared vnto glorie. ²⁴ That is to say, vs, whome he hath also called, not only of the Iewes only, but also of the Gentils. ²⁵ As he sayth also in Ossee, I wyl call them my people, which were not my people; and her beloved, which was not beloved. ²⁶ And it shal come to passe in the place where it was sayd vnto them, Ye are not my people: that there they shal be called, The children of the luyving God.

²⁷ Also Esai crieth concerning Israel, *Althogh the nomhre of the chyldren of Israel were as the sande of the sea, yet shal but a remnant be saved.* ²⁸ For he wil make his account, and gather it into a short some with righteousnes, because God wil make a short count in the earth. ²⁹ And as Esai sayd before, Except the Lord of Saboth had left vs seed, we had bene made as Sodoma, and had bene lykened to Gomorra. ³⁰ What shal we say then? That the Gentils which followed not righteousnes, have overtaken righteousness? *I sweare the righteousness which cometh of faith:* ³¹ But Israel which folowed the Lawe of righteousness, could not attayne vnto the Lawe of righteousness. ³² Wherefore? Because *they sought it* not by faith: but as it were, by the workes of the Law: for they have stombled at the stomblyng stone. ³³ As it is written, Beholde I put in Sion a stomblyng stone, and a rocke which shal make men fall: and all that beleue on him, shal not be ashamed.

10. BRETHREN, my heartes desire and prayer to God for Israel is, that they might be saved. ² For I beare them recorde, that they haue a seruent mynde to Godwarde, but not according to knowledge. ³ For they, being ignorant of the righteousness of God, and goyng about to

RHEIMS—1582.

might knowen, sustained in much patience the vessels of wrath apte to destruction, ²³ that he might shew the riches of his glorie vpon the vessels of mercie which he prepared vnto glorie. ²⁴ Vvhom also he hath called, vs, not only of the Iewes, but also of the Gentiles, ²⁵ as in Ossee he saith, *I will call that which is not my people, my people: and her that was not beloved, beloved: and her that hath not obtained mercie, having obtained mercie.* ²⁶ And it shal be, in the place where it was said to them, *you are not my people: there they shal be called the sonnes of the liuing God.*

²⁷ And Esai crieth for Israel, *If the number of the children of Israel be as the sand of the sea, the remanens shal be saved.* ²⁸ For consummating a word, and abridging it in equite: because a word abridged shal our Lord make vpon the earth. ²⁹ And as Esai foretold, *Vnto the Lord of Saboth had left vs seed: we had been made like Sodoma, and we had been like as Gomorra.*

³⁰ What shal we say then? That the Gentiles which pursued not after iustice, have apprehended iustice, but the iustice that is of faith. ³¹ But Israel in pursuing the law of iustice, is not come vnto the law of iustice. ³² Why so? Because not of faith, but as it were of workes. for they have stombled at the stone of stomblyng, ³³ as it is written, *Behold I put in Sion a stone of stomblyng, and a rocke of scandal: and whosoever beleueth in him, shal not be confounded.*

10. BRETHREN, the will of my hart surely and prair to God, is for them vnto saluation. ² For I giue them testimonie that they haue zeale of God, but not according to knowledge. ³ For, not knowing the iustice of God, and seeking to

AUTHORISED—1611.

his power known, indured with much long suffering the vessels of wrath fitted to destruction. ²³ And that he might make known the riches of his glory on the vessels of mercy, which hee had afore prepared vnto glory? ²⁴ Even vs whom hee hath called, not of the Iewes onely, but also of the Gentiles.

²⁵ As he saith also in Ossee, I will call them my people, which were not my people: and her, beloved, which was not beloved. ²⁶ And it shall come to passe, that in the place where it was sayd vnto them, Ye are not my people, there shal they be called the children of the liuing God.

²⁷ Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shalbe saved. ²⁸ For he will finish the ² worke, and cut it short in righteousness: because a short worke will the Lord make vpon the earth. ²⁹ And as Esaias said before, Except the Lord of Sabboth had left vs a seed, we had bene as Sodoma, and been made like vnto Gomorra. ³⁰ What shall we say then? That the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith: ³¹ But Israel which followed after the Law of righteousness, hath not attained to the Law of righteousness. ³² Wherefore? because *they sought it*, not by faith, but as it were by the workes of the Law: for they stumbled at that stumbling stone. ³³ As it is written, Behold, I lay in Sion a stumbling stone, and rocke of offence: and whosoever beleueth on him, shall not be ashamed.

10. BRETHREN, my hearts desire and prayer to God for Israel is, that they might be saved. ² For I beare them record, that they haue a zeale of God, but not according to knowledge. ³ For they being ignorant of Gods righteousness, and going

δικαιοσύνην| ζητοῦντες στήσαι, τῇ δικαιοσύνῃ τοῦ Θεοῦ οὐχ ὑπετάγησαν. ³ τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι. ⁴ Μωϋσῆς| γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου, “Ὅτι ὁ ποιήσας αὐτὰ| ἄνθρωπος, ζήσεται ἐν αὐτοῖς.” ⁵ Ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτω λέγει, “Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου, Τίς ἀναβήσεται εἰς τὸν οὐρανόν;” τοῦτ' ἐστὶ Χριστὸν καταγαγεῖν. ⁶ “Ἡ, Τίς καταβήσεται εἰς τὴν ἄβυσσον;” τοῦτ' ἐστὶ Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν. ⁷ ἀλλὰ τί λέγει; “Ἐγγύς σου τὸ ῥῆμά ἐστίν, ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου” τοῦτ' ἐστὶ τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν. ⁸ ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου Κύριον Ἰησοῦν, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ Θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ. ¹⁰ καρδιά γὰρ πιστεύεται εἰς δικαιοσύνην, στό-

* Alex. = δικαιοσύνην.

* Rec. Μωϋσῆς.

* Alex. = αὐτὰ.

* Alex. αὐτῶν.

* Alex. + ὃ γράφει.

* Alex. ἱσχυλάσονται.

* Alex. πιστεύεται.

WICLIIF—1380.

to make stidfast her owne rȳtwisnesse, ben not suget to the rȳtwisnesse of god; ⁴ for the ende of the lawe is crist: to rȳtwisnesse to eche man that bileueth;

³ For moises wroot, for the man that schal do rȳtwisnesse that is of the lawe, schal lyue in it; ⁶ but the rȳtwisnesse that is of bileue seith thus, seie thou not in thi herte, who schal stic in to heuene, that is to seie to lede down crist; ⁷ or who schal go down in to helle? that is to asende clepe crist fro deeth; ⁸ but what seith the scripture? the word is rȳ in thi mouth; and in thi herte;

this is the word of bileue which we prechen, ⁹ that if thou knowlechist in thi mouth, the lord iesus crist and bileuest in thi herte, that god reisid hym fro deeth, thou schalt be saaf; ¹⁰ For bi herte me bileueth to rȳtwisnesse: but bi mouth knowleching is made to helthe; ¹¹ for whi scripture seith, eche that bileueth in hym schal not be confoundid;

¹² And there is no distincoun of iewe and of greek; for the same lord of alle; is riche in to alle that inwardli clepen hym; ¹³ for ech man who euer schal clepe ynwardli the name of the lord: schal be saaf; ¹⁴ hou thanne schal thi ynwardli clepe hym: in to whom thei hau not bileued, or hou schuln thei bileue to hym; whom thei han not herde? hou schulen thei here with outen a prechour? ¹⁵ and hou schulen thei preche: but thei be sente? as it is writun, hou faire ben the feet of hem that prechen pces of hem that prechen good thingis; ¹⁶ but not alle men obeien to the gospel. For Isaye seith lord who bileued to oure heryng; ¹⁷ therfor feith is of heryng; but heryng bi the word of crist; ¹⁸ but i seye, whether thei herden not? this sothli, the sowne of hem

TYNDALE—1534.

and goe about to stablishe their awne rightewesnes and therefore are not obedient vnto the rightewesnes which is of valew before God. ⁴ For Christ is the ende of the lawe; to iustifie all that beleve.

⁵ Moses describeth the rightewesnes which cometh of the lawe; howe that the man which doth the thinges of the lawe shall lyue therein. ⁶ But the rightewesnes which cometh of fayth, speaketh on this wyse, Saye not in thyne hert who shall ascende into heven? (that is nothinge els then to fetch Christ doune) ⁷ Other who shall descende into the depe? (that is nothinge els but to fetch vp Christ from deeth) ⁸ But what sayth the scripture? The worde is nye the, even in thy mouth and in thyne herte.

This worde is the worde of fayth which we preache. ⁹ For yf thou shalt knowledge with thy mouth that Iesus is the lord; and shalt beleve with thyne hert that God raysed him vp from deeth, thou shalt be safe. ¹⁰ For the belefe of the hert iustifieth: and to knowledge with the mouth maketh a man safe. ¹¹ For the scripture sayth: whosoever beleueth on him, shall not be ashamed.

¹² Ther is no difference bitwene the Iewe and the gentyll. For one is Lorde of all, which is ryche vnto all that call on him. ¹³ For whosoever shall call on the name of the lorde, shalbe safe. ¹⁴ But how shall they call on him, on whom they beleued not? how shall they beleve on him of whom they haue not herde? how shall they here with out a preacher? ¹⁵ And how shall they preache except they be sent? As it is writen: how beautifull are the fete of them which bringe glad tydynges of peace; and bringe glad tydynges of good thinges. ¹⁶ But they haue not all obeyed to the gospell. For Esaias sayth: Lorde who shall beleve oure sayynges? ¹⁷ So then fayth cometh by hearyng; and hearyng cometh by the worde of God. ¹⁸ But I aske: haue they not herde? No dout; their sounde went out

CRANMER—1539.

to stablishe their awne ryghtewesnes, haue not bene obedient vnto the ryghtewesnes of God. ⁴ For Christ is the fulfyllinge of the lawe, to iustifye all that beleue.

⁵ For Moses wryteth of the ryghtewesnes which cometh of the lawe, how that the man whych doth the thynges of the lawe, shall lyue thereby. ⁶ But the ryghtewesnes whych cometh of fayth, speaketh on this wyse: Saye not thou in thyne hert, who shall ascende into heuene (that is euen to fetch Chryst downe from aboue) ⁷ Other who shall descende into the depe? (that is euen to fetch vp Christ agayne from deeth) ⁸ But what sayth he? The worde is nye the, euen in thy mouth and in thyne herte.

This same is the worde of fayth, whych we preache. ⁹ For yf thou knowleige wyth thy mouth that Iesus is the Lorde, and beleue in thyne hert, that God raysed hym vp from deeth, thou shalt be safe. ¹⁰ For to beleue with the hert, iustifyeth: and to knowledge wyth the mouth, maketh a man safe. ¹¹ For the scripture sayth: whosoever beleueth on hym, shall not be confounded.

¹² There is no difference bitwene the Iewe and the Gentyll. For one is Lord of all, whych is ryche vnto all that call vpon him. ¹³ For whosoever doth call on the name of the Lorde, shalbe safe. ¹⁴ How then shall they call on him, on whom they haue not beleued? how shall they beleue on hym, of whom they haue not heard? how shal they here, without a preacher? ¹⁵ And how shall they preache except they be sent? As it is writen: how beautifull are the fete of them whych bringe tydynges of peace, and bringe tydynges of good thynges. ¹⁶ But they haue not all obeyed to the Gospell. For Esay sayth: Lorde, who hath beleued oure sayynges? ¹⁷ So than fayth cometh by hearyng, and hearyng cometh by the worde of God. ¹⁸ But I aske: haue they not herde? No dout, their sounde went

ματι δὲ ὁμολογεῖται εἰς σωτηρίαν. ¹¹ Λέγει γὰρ ἡ γραφή, “Πᾶς ὁ πιστεύων ἐπ’ αὐτῷ οὐ κατασχυνηθήσεται.” ¹² Οὐ γάρ ἐστι διαστολὴ Ἰουδαίου τε καὶ Ἕλληνος. ὁ γὰρ αὐτὸς Κύριος πάντων, πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν. ¹³ “Πᾶς γὰρ ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα Κυρίου, σωθήσεται.” ¹⁴ Πῶς οὖν ἐπικαλέσονται εἰς ὃν οὐκ ἐπίστευσαν; πῶς δὲ πιστεύσουσιν οὐ οὐκ ἤκουσαν; πῶς δὲ ἀκούσουσι χωρὶς κηρύσσοντος; ¹⁵ πῶς δὲ κηρύξουσιν, εἰ μὴ ἀποσταλῶσι; καθὼς γέγραπται, “Ὡς ὥрайοι οἱ πόδες τῶν εὐαγγελιζομένων εἰρήνην, τῶν εὐαγγε-
“ γελιζομένων τὰ ἀγαθὰ.” ¹⁶ Ἀλλ’ οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ. Ἡσαίας γὰρ λέγει, “Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν;” ¹⁷ Ἄρα ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ ῥήματος Θεοῦ. ¹⁸ ἀλλὰ λέγω, Μὴ οὐκ ἤκουσαν; μενοῦνγε εἰς πᾶσαν

¹ Alex. 2. ἀκούονται 2. ἀκούωσι.

² Alex. 2. κηρύσσων 2. κηρύσσουσιν.

³ Alex. = εὐαγγελιζομένων εἰρήνην, τῶν.

⁴ Alex. = τὰ.

⁵ Alex. 2. = Θεοῦ 2. hab. Χριστοῦ.

GENEVA—1557.

establishe their owne righteousness, haue not bene obedient vnto the ryghtuousnes of God. ⁴ For Christ is the ende of the Lawe, to iustifie all that beleue. ⁵ For Moses describeth the ryghtuousnes which cometh of the Lawe, in these wordes, That the man which doth these things shal lyue thereby.

⁶ But the ryghtuousnes which cometh of faith speaketh on this wyse, Say not in thine hearte, Who shal ascende into heauen: that is euen to fetch Christ downe from aboue. ⁷ Or who shal descende into the deepe? that is euen to bring Christe agayne from death. ⁸ But what saith it? The worde is nye thee, euen in thy mouth, and in thyn heart. This is that worde of faith which we preache. ⁹ For yf thou shalt confesse with thy mouth the Lord Iesus, and shalt beleue in thyn heart, that God raynd hym vp from death, thou shalt be saued. ¹⁰ For the beliefe of the heart iustificeth, and to confesse with the mouth, saucth a man. ¹¹ For the Scripture sayth, Whosoer beleueth on him, shal not be ashamed. ¹² For there is no difference betwene the Iewe and the Gentil: for one is Lord ouer all, which is ryche vnto all, that call on hym. ¹³ For whosoer shal call vpon the Name of the Lord, shalbe saued.

¹⁴ But how shal they call on him, on whom they haue not beleued? How shal they beleue on him, of whom they haue not heard? How shal they heare, without a preacher? ¹⁵ And how shal they preache, except they be sent? as it is written, O how beautiful are the fete of them which brynge glad tydinges of peace, and bryng glad tydinges of good things. ¹⁶ But they haue not all obeyed to the Gospel: for Esai saith, Lord who hath beleued our sayings? ¹⁷ So then sayth cometh by hearing, and hearing, cometh by the worde of God.

¹⁸ But I aske, haue they not heard? No doubt their sounde went out through all

RHEIMS—1582.

establish their owne, they haue not been subject to the iustice of God. ⁴ For, the end of the law is Christ: vnto iustice to euery one that beleueth. ⁵ For Moyses wrote, that, the iustice which is of the Law, the man that hath done it, shal liue in it.

⁶ But the iustice which is of faith, saith thus, Say not in thy hart, Who shal ascend into heauen? that is to bring Christ downe. ⁷ Or who descendeth into the depth? that is to call Christ agayne from the dead. ⁸ But what saith the Scripture? The word is nigh, in thy mouth, and in thy hart, this is the word of faith which we preach. ⁹ For if thou confesse with thy mouth our Lord Iesus, and in thy hart beleue that God hath raised him vp from the dead, thou shalt be saued. ¹⁰ For with the hart we beleue vnto iustice: but with the mouth confession is made to saluation. ¹¹ For the Scripture saith: Whosoer beleueth in him, shal not be confounded.

¹² For there is no distinction of the Iew and the Greeke: for one is Lord of al, riche toward al that inuocate him. ¹³ For euery one whosoer shal inuocate the name of our Lord, shal be saued. ¹⁴ Howe then shal they inuocate in whom they haue not beleued? Or how shal they beleue him whom they haue not heard? And how shal they heare without a preacher? ¹⁵ But how shal they preach vnles they be sent? as it is written: How beautiful are the fete of them that euangelize peace, of them that euangelize good things? ¹⁶ But al do not obey the Gospel. For Esai saith, Lord, who hath beleued the hearing of vs? ¹⁷ Faith then, is by hearing: and hearing is by the word of Christ. ¹⁸ But I say, haue they not heard? And certes into al the earth

AUTHORISED—1611.

about to establish their owne righteousness, haue not submitted themselves vnto the righteousness of God. ⁴ For Christ is the end of the Law for righteousness to euery one that beleueth. ⁵ For Moses describeth the righteousness which is of the Law, that the man which doeth those things shal liue by them. ⁶ But the righteousness which is of faith, speaketh on this wise: Say not in thine heart, Who shall ascend into heauen? That is to bring Christ down from aboue. ⁷ Or, who shall descend into the deepe? That is to bring vp Christ agayne from the dead. ⁸ But what saith it? The word is nigh thee, euen in thy mouth, and in thy heart, that is the word of faith which we preach. ⁹ That if thou shalt confesse with thy mouth the Lord Iesus, and shalt beleue in thine heart, that God hath raised him from the dead, thou shalt be saued. ¹⁰ For with the heart man beleueth vnto righteousness, and with the mouth confession is made vnto saluation. ¹¹ For the Scripture saith, Whosoer beleueth on him, shall not bee ashamed.

¹² For there is no difference betweene the Iew and the Greeke: for the same Lord ouer all, is rich vnto all, that call vpon him. ¹³ For whosoer shall call vpon the Name of the Lord, shall be saued. ¹⁴ How then shall they call on him in whom they haue not beleued? and how shall they beleue in him, of whom they haue not heard? and how shall they heare without a Preacher? ¹⁵ And how shall they preach, except they be sent? as it is written: How beautifull are the fete of them that preach the Gospel of peace, and bring glad tidings of good things! ¹⁶ But they haue not all obeyed the Gospel. For Esaias saith, Lord, who hath beleued our report? ¹⁷ So then, faith cometh by hearing, and hearing by the word of God. ¹⁸ But I say, haue they not heard? yea verily, their sound went into all the earth,

= Or, preaching.

2 Or, the hearing of vs.

“ τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.” ¹⁹ Ἀλλὰ λέγω, Μὴ ² Ἰσραὴλ οὐκ ἔγνω; | πρῶτος Μωϋσῆς | λέγει, “ Ἐγὼ παραζηλώσω ὑμᾶς ἐπ’ οὐκ ἔθνει, ἐπὶ ἔθνει ἀσυνέτῳ παροργισῶ ὑμᾶς.” ²⁰ Ἡσαΐας δὲ ἀποτολμᾷ καὶ | λέγει, “ Εὐρέθην τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανὴς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσι.” ²¹ πρὸς δὲ τὸν Ἰσραὴλ λέγει, “ Ὁλην τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.”

XI. Λέγω οὖν, Μὴ ἀπόστατο ὁ Θεὸς τὸν λαὸν αὐτοῦ; μὴ γένοιτο· καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμὶ, ἐκ σπέρματος Ἀβραάμ, φυλῆς Βενιαμίν. ² οὐκ ἀπόστατο ὁ Θεὸς τὸν λαὸν αὐτοῦ, ὃν προέγνω. ἢ οὐκ οἴδατε ἐν Ἠλίᾳ τί λέγει ἡ γραφή; ὡς ἐντυγχάνει τῷ Θεῷ κατὰ τοῦ Ἰσραὴλ; ³ “ Κύριε, τοὺς προφῆτας σου ἀπέκτειναν,

¹ Rec. οὐκ ἔγνω Ἰσραὴλ.

² Rec. Μωσῆς.

³ Alex. = ἀποτολμᾷ καὶ.

⁴ Alex. + E. ποιῶνται.

⁵ Rec. + λέγων.

WICLIF—1380.

wente out into alle the erthe, and her wordis in to the endis of the world.

¹⁹ But I seie, whether israel knewe not, first moises seith I schal lede you to envye, that ye be not fulk, that ye be an vn wise folk I schal seide you in to wrathful; ²⁰ and Isaie is bold and seith, I am founden of men that seken me not, opunli I apperid to hem that axeden not me, ²¹ but to israel he seith al dai I streite out myn hondis to a puple that lileued not but agenscide me.

11. THERFOR I seie, whethere god hath putte away his puple? god forheide, for I am an israelite of the seed of abraham of the lynage of beniamyn. ² god hath not putte awei his puple, whiche he bifor knewe, where so witen not what the scripture seith in eli? hou be prieth god agens israel, ³ lord thei han slayn thi profetis, thei han vndirdoloun thin auters; and I am lefte alone, and thei seken my liif, ⁴ but what seith goddis answer to him, I haue lefte to me senene thousandis of men that han not bowid her knees bi-for baal, ⁵ so therfor also in this tyme, the religi ben made unaf, bi the cheerynge of the grace of god; ⁶ and if it be bi the grace of god: it is not now of werkis; ellis grace is not now gracc;

⁷ what thanne? israel hath not getun this that he souyte, but eleccioun hath getun, and the other ben blindid, ⁸ as it is writun, god gaf to hem a spirit of conpuncion; ien that thei seken not, and eeria that thei here not: in to this dai, ⁹ and dawiith seith, he the boorde of hem made in to a snare bifor hem, and in to cacchyng and in to sclandre and in to gildyng to hem, ¹⁰ be the ien of hem made derk that thei se not: and bowe

TYNDALE—1534.

into all landes; and their wordes in to the endes of the worlde.

¹⁹ But I demaunde whether israel dyd knowe or not? Fyrst Moyses sayth: I will prouoke you for to envy, by them that are no people, and by a folishe naciu I will anger you. ²⁰ Esaias after that, is bolde and sayth. I am founde of them that sought me not, and have appered to them that axed not after me. ²¹ And agaynst israel he sayth: All daye longe have I stretched forth my hondes vnto a people that heleveth not, but speaketh agaynst me.

11. I SAYE then: hath god cast away his people? God forbyd. For even I verely am an Israelite, of the seed of Abraham, and of the tribe of Beniamin; ² god hath not cast away his people which he knew before. Either wote ye not what the scripture sayth by the mouth of Helias, how he maketh intercession to god agaynst israel, sayinge: ³ Lorde they have kyllid thy prophetes and dygged doune thyn alters: and I am lefte only, and they seke my lyfe. ⁴ But what sayth the answer of god to him agayne? I have reserved vnto me seven thousande men which have not bowed the knee to Baal. ⁵ Even so at this tyme ys ther a remnant lefte thorow the eleccion of grace. ⁶ Yf it be of grace, then is it not of workes. For then were grace no moare grace. Yf it be of workes, then is it no moare grace. For then were deervyng no lenger deervyng.

⁷ What then? Israel hath not obtayned that that he sought. No but yet the election hath obtayned it. The remnant are blynded, ⁸ accordyng as it is written: God hath geven them the sprete of vngyetnes: eyes that they shuld not se, and eares that they shuld not heare even vnto this daye. ⁹ And David sayth: Let their table be made a snare to take them with all, and an occasion to faule, and a reward vnto them. ¹⁰ Let their eyes be blynded that they se not: and ever bowe

CRANMER—1539.

out into all landes: and their wordes into the endes of the worlde.

¹⁹ But I demaunde, whether israel dyd knowe or not? Fyrst Moyses sayth: I will prouoke you to envy, by them that are no people: by a folishe naciu I will anger you. ²⁰ Esay after that, is bolde and sayth: I am founde of them, that sought me not: I am manifest vnto them, that asked not after me. ²¹ But agaynst israel he sayth: all daye longe have I stretched forth my handes vnto a people that heleveth not, but speaketh agaynst me.

11. I SAYE then: hath God cast away his people? God forbyd. For even I also am an Israelite, of the seed of Abraham, of the trybe of Beniamin, ² God hath not cast away his people, which he knewe before. Wote ye not, what the scripture sayth of Helias, how he maketh intercessyon to God agaynst israel, sayinge: ³ Lord, they have kyllid thy Prophetes, and dygged doune thyn alters: and I am lefte alone, and they seke my lyfe. ⁴ But what sayth the answer of God vnto him? I haue reserved vnto my selfe seven thousande men, which have not bowed the knee to the ymage of Baal. ⁵ Even so also at this tyme is ther a remnant lefte accordyng to the eleccion of grace. ⁶ If it be of grace, then is it not now of workes. For then grace is no more grace. But if it be of workes, then is it now no grace. For then were deervynge any more deervyng. ⁷ What then? Israel hath not obtayned that which he seketh: but the eleccion hath obtayned it. The remnant are blynded. ⁸ accordyng as it is written. God hath geven them the sprete of vngyetnes: eyes that they shuld not se, and eares that they shuld not heare, even vnto this daye. ⁹ And David sayth: Let their table be made a snare to take them with all, and an occasion to fall, and a reward vnto them. ¹⁰ Let their eyes be blynded that they se not: and bowe thou

“καὶ τὰ θυσιαστήριά σου κατέσκαψαν· καὶ ὑπελείφθην ὁ ἄνθρωπος, καὶ ζητοῦσι τὴν ψυχὴν μου.” Ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός; “Κατέλιπον ἑμαυτῷ ἑπτακισχιλίους ἄνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βαάλ.” Οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ λείμμα κατ’ ἐκλογὴν χάριτος γέγονεν. εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων· ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις. Ὅτι οὖν; ὁ ἐπιζητεῖ Ἰσραὴλ, τοῦτο οὐκ ἐπέτυχεν, ἡ δὲ ἐκλογὴ ἐπέτυχεν· οἱ δὲ λοιποὶ ἐπωρώθησαν, (καθὼς γέγραπται, “Ἐδωκεν αὐτοῖς ὁ Θεὸς πνεῦμα κατανύξεως, ὁφθαλμοὺς τοῦ μὴ βλέπειν, καὶ ὦτα τοῦ μὴ ἀκούειν”) ἕως τῆς σήμερον ἡμέρας. καὶ Δαβὶδ λέγει, “Γεννηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν, καὶ εἰς σκάνδαλον καὶ εἰς ἀνταπόδομα αὐτοῖς” σκοτισθήτωσαν οἱ ὁφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ τὸν

* Alex. = καὶ.

* Rec. + εἰ δὲ ἐξ ἔργων, οὐκ ἐστὶν χάρις· ἐπεὶ τὸ ἔργον οὐκ ἐστὶν ἔργον.

* Rec. τούτου.

GENEVA—1557.

the worlde, and their worlde into the endes of the world. ¹⁹ But I demaunde, dyd not Israel knowe God? Fyrst Moses sayeth, I wyl prouoke you to enuie, by them that are no people, and by a folysh nation I wyl anger you. ²⁰ And Esai is bolde, and sayeth, I am founde of them that sought me not, and haue appeared to them that asked not after me. ²¹ And against Israel he sayeth, All day longe haue I stretched forth the my handes vnto a disobedient, and gaynesaying people.

11. I SAY then, hath God cast away his people? God forbyd: for euen I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. ² God hath not cast away his people which he knewe before. Ether wot ye not what the Scripture saith of Elias? how he talketh with God agaynst Israel, saying, ³ Lord they haue kylled thy Prophets, and dygged doune thyne alters: and I am left alone, and they seke my lyfe. ⁴ But what sayth the answer of God to hym? I haue reserued vnto my selfe seuen thousand men which haue not bowed the knee to the image of Baal. ⁵ Euen so at this tyme, is ther a remnant left through the election of grace.

If it be of grace, then is it not of workes: or els were grace no more grace. But if it be of workes, then is it no more grace: or els were worke, no lenger worke. ⁷ What then? Israel hath not obtained that he sought, but the elect haue obteyned it, and the rest haue bene blynded:

According as it is written, God hath geuen them the sprite of heavy slepe: eyes that they should not see, and eares that they should not heare, euen vnto this day: ⁸ And Dauid sayth, Let their table be made in stode of a snare, and a net, and an occasion to fall: and a recompence vnto them. ¹⁰ Let their eyes be blynded that they se not: and bowe downe their

RHEIMS—1582.

hath the sound of them gone forth: and vnto the endes of the vvhole vvorlde the vvordes of them.

¹⁹ But I say, hath not Israel knowen? Moyses first saith, I vvill bring you to emulation in that vvhich is not a nation: in a folysh nation, I vvill drine you into anger. ²⁰ But Esay is bold, and saith, I vvvas found of them that did not seeke me: openly I appeared to them that asked not of me. ²¹ But to Israel he saith, At the day haue I spred my handes to a people that beleueveth not, and contradicteth me.

11. I SAY then: Hath God reiected his people? God forbid. for I also am an Israelite, of the seede of Abraham, of the tribe of Ben-iamin. ² God hath not reiected his people vvvhich he foreknewe. Or knowv you not in Elias vvhat the Scripture saith: howv he requesteth God agaynst Israel? ³ Lord, they haue slaine thy Prophets, they haue digged doune thyne alters: and I am left alone, and they seke my lyfe. ⁴ But vvhat saith the diuine answer vnto him? I haue left me seuen thousand men, that haue not bowed their knees to Baal? ⁵ So therefore at this time also, there are remaines sauved according to the election of graces. ⁶ And if by grace: not nowv of vvorkes. otherwise grace nowv is not grace.

What then? that vvvhich Israel sought, the same he hath not obtained: but the election hath obtained: and the rest vvvere blinded. ⁸ as it is vvritten: God hath giuen them the sprite of compassion: eyes, that they may not see: and eares, that they may not heare: euen this present day. ⁹ And Dauid saith: Be their table made for a snare and for a trappe and for a scandal and for a retribution vnto them. ¹⁰ Be their vies darkened, that they may not see: and their backs make thou

AUTHORISED—1611.

and their wordes vnto the ends of the world, ¹⁹ But I say, Did not Israel know? First Moses saith, I will prouoke you to ielousie by them that are no people, and by a foolish nation will I anger you. ²⁰ But Esaias is very bold, and saith, I was found of them that sought mee not: I was made manifest vnto them, that asked not after me. ²¹ But to Israel he saith, All day long haue I stretched forth my hands vnto a disobedient and gainsaying people.

11. I SAY then, Hath God cast away his people? God forbidde. For I also am an Israelite of the seede of Abraham, of the tribe of Benjamin. ² God hath not cast away his people which hee foreknew. Wote yee not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying, ³ Lord, they haue killed thy Prophets, and digged downe thine Altars, and I am left alone, and they seeke my life. ⁴ But what saith the answer of God vnto him? I haue reserved to my selfe seuen thousand men, who haue not bowed the knee to the image of Baal. ⁵ Euen so then at this present time also there is a remnant according to the election of grace. ⁶ And if by grace, then it is no more of workes: otherwise grace is no more grace. But if it be of workes, then is it no more grace, otherwise worke is no more worke.

What then? Israel hath not obtained that which hee seeketh for, but the election hath obtained it, and the rest were blinded. ⁸ According as it is written, God hath giuen them the spirit of ^a slumber: eyes that they should not see, and eares that they should not heare vnto this day. ⁹ And Dauid saith, Let their table be made a snare, and a trap, and a stumbling block, and a recompence vnto them. ¹⁰ Let their eyes be darkened, that they may not see,

* Or, hardened.

* Or, transore.

"*κῶτον αὐτῶν διαπαντὸς σύγκαμψον.*"

¹¹ Λέγω οὖν, μὴ ἔπταισαν, ἵνα πέσωσι; μὴ γένοιτο· ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν, εἰς τὸ παραζηλώσαι αὐτούς. ¹² εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμος, καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἐθνῶν, πόσῳ μᾶλλον τὸ πλήρωμα αὐτῶν; ¹³ Ὑμῶν γὰρ λέγω τοῖς ἔθνεσιν· ἐφ' ὅσον μέν· εἰμι ἐγὼ ἐθνῶν ἀπόστολος, τὴν διακονίαν μου δοξάζω, ¹⁴ εἰ πως παραζηλώσω μου τὴν σάρκα, καὶ σώσω τινὰς ἐξ αὐτῶν. ¹⁵ εἰ γὰρ ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου, τίς ἡ πρόσληψις, εἰ μὴ ζωὴ ἐκ νεκρῶν; ¹⁶ εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· καὶ ἡ εἰς ἡ ρίζα ἁγία, καὶ οἱ κλάδοι. ¹⁷ εἰ δὲ τινες τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ ἀγρι-ἐλαιος ὢν ἐνεκεντρίσθης ἐν αὐτοῖς, καὶ συγκοινωνὸς τῆς ρίζης καὶ τῆς πίότητος τῆς

† Alex. δὲ.

† Alex. s. = μὲν οὖν.

† Alex. = εἰ.

† Rec. + οἱ.

* Alex. = μὴ πως.

WICLIIF—1380.

thou down algatis the bak of hem; ¹¹ therfor I seie, whether thei offendiden so: that thei schuldenn falle down; god forbed; but bi the gilte of hem helthe is made in to hethen men that thei sue hem; ¹² that if the gilte of hem ben richesies of the world, and the makinge leasce of hem ben richesies of hethen men: hou mych more the plante of hem; ¹³ but I seie to you hethen men, for as long as I am apostle of hethen men, I schal honoure my mynystre; ¹⁴ if in ony maner I stire my fleisch for to folowe: and that I make summe of hem saaf; ¹⁵ for if the losse of hem is the reconciylunge of the world: what is the takyng vp: but liif of deid men; ¹⁶ for if a litil part of that that is taastid be holi, the hool gobet is holi; and if the roote is holi, also the braunchis; ¹⁷ what if ony of the braunchis ben brokun; whanne thou were awilde olyue tree, art graffid among hem, and art made felowe of the roote, and of the fitnes of the olyue tree: ¹⁸ nyle thou haue glorie agens the braunchis, for if thou gloriest, thou berist not the roote; but the roote thee; ¹⁹ therfor thou seist, the braunchis ben brokun that I be graffid yunc; wel, ²⁰ for vnbekene the braunchis ben brokun: but thou stondist bi feith, nyle thou sauere hiȝ thing: but drede thou; ²¹ for if god spairid not the kyndli braunchis: leest parauenture he spare not thee;

²² therfor se the goodnesse, & the fersnesse of god; the fersnesse: in to hem that felden down; but the goodnesse of god in to thee; if thou dwelist in goodnesse; ellis also thou schalt be kitte down; ²³ the and thei schul be set yunc if thei dwellen not in vnbekene; for god is mysti, to sette hem in eftzoner; ²⁴ for if thou art kitte down of the kyndely wilde olyue tre; and agens kynde art sette in to a gode olyue tre; bou myche more, thei that ben bi kynde schul be sette in her olyue tree?

TYNDALE—1534.

doune their backes. ¹¹ I saye then: Have they therfore stumblid that they shuld but faule only? God forbyd: but thorowe their faule is saluacion happened vnto the gentyls, for to prouoke them with all. ¹² Wherefore yf the faule of them, be the ryches of the worlde: and the mynysshynge of them the ryches of the gentyls: How moche more shuld it be so, yf they all beleeued. ¹³ I speake to you gentyls, in as moche as I am the Apostle of the gentyls I will magnify myn office; ¹⁴ that I myght prouoke them which are my fleshe, and myght save some of them. ¹⁵ For yf the castynge awaye of them, be the reconciylunge of the worlde: what shall the reconciylunge of them be; but lyfe agayne from deeth? ¹⁶ For yf one pece be holi, the whole heepe is holi. And yf the roote be holi, the braunches are holi also.

¹⁷ Though some of the braunches be broken of, and thou beyng a wyld olyue tree, arte graft in amonge them, and made partaker of the rote and fatnes of the olyue tree; ¹⁸ boast not thy selfe agaynst the braunches. For yf thou boast thy selfe; remember that thou bearest not the rote, but the rote the. ¹⁹ Thou wilt saye then: the braunches are broken of, that I myght be grafted in. ²⁰ Thou sayest well: because of vnbekene they are broken of, and thou stondest stedfast in fayth. Be not hye mynded, but feare; ²¹ seynge that God spared not the naturall braunches; lest haply he also spare not thee.

²² Beholde the kyndnes and rigorounes of God: on them which fell, rigorounes: but towards the, kyndnes; yf thou continue in his kyndnes. Or els thou shalt be hewen of; ²³ and they yf they byde not still in vnbekene; shalbe graffed in agayne. For God is of power to graffe them in agayne. ²⁴ For yf thou wast cut out of a naturall wilde olyue tree; and wast graffed contrary to nature in a true olyue tree: how moche more shall the naturall braunches be graffed in their awne olyue tree agayne.

CRANMER—1539.

downe their backe allwaye. ¹¹ I saye then: haue they therfore stumblid, that they shuld vterly fall a waye together. God forbyd: but thorowe their fall is saluacyon happened vnto the Gentyls, for to prouoke them withall. ¹² Wherefore yf the fall of them be the ryches of the worlde, and the mynysshynge of them the ryches of the gentyls: How moche more their perfectnesse? ¹³ I speake to you gentyls, in as much as I am the Apostle of the gentyls, I will magnify myne office, ¹⁴ yf by any meane I maye prouoke them which are my fleshe, and myght save some of them. ¹⁵ For yf the castynge awaye of them, be the reconciylunge of the worlde: what shall the reconciylunge of them be, but lyfe agayne from deeth? ¹⁶ For yf one pece be holi, the whole heepe is holi. And yf the roote be holi, the braunches shalbe holi also.

¹⁷ Though some of the braunches be broken of, and thou beyng a wyld olyue tree, wast graft in amonge them, and made partaker of the rote and fatnes of the olyue tree, ¹⁸ boast not thy selfe agaynst the braunches. For yf thou boast thy selfe, thou bearest not the rote, but the rote the. ¹⁹ Thou wilt saye then: the braunches are broken of, that I myght be graft in. ²⁰ Thou sayest well: because of vnbekene they were broken of, and thou stondest stedfast in fayth. Be not hye mynded, but feare: ²¹ for seynge that God spared not the naturall braunches, take hede, lest it come to passe that he spare not the also.

²² Beholde therefore the kyndnes and rigorounes of God: on them which fell, rigorounes: but towards the, kyndnes; yf thou continue in his kyndnes. Or els thou shalt be hewen of, ²³ and they agayne yf they byde not styll in vnbekene, shalbe graffed in agayne. For God is of power to graffe them in agayne. ²⁴ For yf thou wast cut out of a naturall wilde olyue tree, and wast graffed contrary to nature in a true olyue tree: how moche more shall the naturall braunches be graffed in their awne olyue tree agayne.

ἐλαίας ἐγένου, ¹⁸ μὴ κατακαυχῶ τῶν κλάδων· εἰ δὲ κατακαυχᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάξεις, ἀλλ' ἡ ῥίζα σέ. ¹⁹ Ἐρεῖς οὖν, 'Ἐξεκλάσθησαν κλάδοι, ἵνα ἐγὼ ἐγκεν-
' τρισθῶ.' ²⁰ Καλῶς τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἔστηκας. μὴ
ὑψηλοφρόνει, ἀλλὰ φοβοῦ· ²¹ εἰ γὰρ ὁ Θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο,
'μή πως| οὐδέ σου φείσεται·| ²² Ἰδὲ οὖν χρηστότητα καὶ ἀποτομίαν Θεοῦ· ἐπὶ
μὲν τοὺς πεσόντας, ἀποτομίαν· ἐπὶ δέ σε, χρηστότητα,| εἰς ἐπιμείνεις τῇ
χρηστότητι· ἐπεὶ καὶ σὺ ἐκκοπήσῃ. ²³ κἀκεῖνοι| δὲ, εἰς ἐπιμείνωσι τῇ ἀπιστίᾳ,
ἐγκεντρισθῆσονται· δυνατὸς γάρ ἐστιν ὁ Θεὸς πάλιν ἐγκεντρίσαι αὐτοὺς. ²⁴ εἰ γὰρ
σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης ἀγριελαίου, καὶ παρὰ φύσιν ἐνεκεντρίσθης εἰς
καλλιέλαιον, πόσῳ μᾶλλον οὗτοι οἱ κατὰ φύσιν, ἐγκεντρισθῆσονται τῇ ἰδίᾳ ἐλαίᾳ;

* Rec. κρίσεται.

* Alex. ἀποτομία.

* Alex. χρηστότης Θεοῦ.

* Rec. καὶ ἐκείνοι.

GENEVA—1557.

backe alwayes. ¹¹ I say then, Have they
therefore stombled, that they should fall?
God forbid: but through their fall, saluati-
on cometh vnto the Gentils, to prouoke
them to folow them. ¹² Wherefore if the
full of them, be the ryches of the worlde:
and the diminishing of them the ryches
of the Gentils: how muche more shal
their fulnes be? ¹³ For in that I speake
to you Gentils, in as muche as I am the
Apostle of the Gentile, I magnifie myne
office. ¹⁴ That I might trie if by any
meanes, I might prouoke them which are
my fleshe to enuie, and myght saue some
of them. ¹⁵ For if the casting away of
them, be the reconciling of the worlde:
what shal the reccauing of them be, but
lyfe from the dead? ¹⁶ For if the first
fruite be holy, the whole lump is holie:
and if the rote be holy, the branches lyke-
wyse shalbe holy.

¹⁷ Thogh some of the branches be broken
of, and thou being a wyldie olive tree,
wast grafte in for them, and made partaker
of the rote, and fatnesse of the olive tree:
¹⁸ Boast not thy selfe against the branches.
and if thou boast thy selfe, thou bearest
not the rote, but the rote thee. ¹⁹ Thou
wylt say then, The branches are broken
of, that I myght be grafte in. ²⁰ Thou
sayest wel: because of vnbelefe they are
broken of, and thou standest stedfast by
faith: be not hye mynded, but feare.
²¹ For seeing that God spared not the
natural branches, take heed, lest he also
spare not thee. ²² Behold therefore the
kindnes, and rigorour of God: towarde
them which fell, rigorousnes: but towarde
thee, kindnes, yf thou continue in his
kindnes: or els thou shalt be hewen of.
²³ And they also, if they hyde not styl in
vnbelefe, shalbe graffed in: for God is of
power to graffe them in agayne. ²⁴ For
yf thou wast cut out of a natural wilde
olive tree, and wast graffed contrary
to nature in a true olive tree: how
muche more shal the natural branches be
grafted in their owne olive tree agayne?

RHEIMS—1582.

olive trees crooked. ¹¹ I say then, haue they
so stombled, that they should fall? God
forbid. but by their offence, saluation is
to the Gentils, that they may emulate
them. ¹² And if the offence of them be
the riches of the worlde, and the di-
minution of them the riches of the Gen-
tils: how much more the fulnesse of
them? ¹³ For to you Gentils I say, as long
verely as I am the Apostle of the Gen-
tils, I wil honour my ministerie, ¹⁴ if by
any meanes I may prouoke my flesh to
emulation, and may saue some of them.
¹⁵ For if the losse of them be the recon-
ciliation of the worlde: what shal the
reccauing be, but life from the dead?
¹⁶ And if the first fruite be holy, the
masse also: and if the roote be holy, the
boughes also. ¹⁷ And if some of the
boughes be broken, and thou vnbear-
est thou wast a wilde olive, art graffed in
them, and art made partaker of the mote
and of the fatnesse of the olive, ¹⁸ glorie
not against the boughes. And if thou
glorie: not thou bearest the roote, but
the roote thee. ¹⁹ Thou saiest then: the
boughes were broken, that I might be
grafted in. ²⁰ Vvel: because of incred-
ulitie they were broken, but thou by faith
doest stand: be not to highly wise, but
feare.

²¹ For if God hath not spared the na-
tural boughes: lest perhaps he wil not
spare thee neither. ²² See then the good-
nes and the seueritie of God: vpon them
surely that are fallen, the seueritie: but
vpon thee the goodnes of God, if thou
abide in his goodnesse, otherwise thou
also shalt be cut of. ²³ But they also, if
they do not abide in incredulitie, shal be
grafted in. for God is able to graffe them
in agayne. ²⁴ For if thou wast cut out
of the natural vild olive, and contrarie to
nature wast graffed into the good olive:
how much more they that are according
to nature, shal be graffed into their owne
olive?

AUTHORISED—1611.

and how downe their backe alway. ¹¹ I say
then; Haue they stumbled that they should
fall? God forbid. But rather through
their fall, saluation is come vnto the Gen-
tiles, for to prouoke them to ielousie.
¹² Now if the full of them be the riches of
the world, and the diminishing of them,
the riches of the Gentiles: how much
more their fulnesse?
¹³ For I speake to you Gentiles, in as
much as I am the Apostle of the Gentiles,
I magnifie mine office: ¹⁴ If by any means
I may prouoke to emulation them which
are my flesh, and might save some of
them. ¹⁵ For if the casting away of them
be the reconciling of the world: what
shall the reccuering of them be, but life
from the dead? ¹⁶ For if the first fruit
bee holy, the lump is also holy: and if
the roote be holy, so are the branches.
¹⁷ And if some of the branches bee broken
off, and thou being a wilde olive-tree wert
grafted in amongst them, and with them
partakest of the roote and fatnesse of the
Olive tree: ¹⁸ Boast not against the
branches: but if thou boast, thou bearest
not the root, but the root thee.
¹⁹ Thou wilt say then, The branches were
broken off, that I might be graffed in.
²⁰ Well: because of vnbeliefe they were
broken off, and thou standest by faith.
Be not high minded, but feare. ²¹ For if
God spared not the natural branches,
take heed lest hee also spare not thee.
²² Beholde therefore the goodness and
seueritie of God: on them which fell, se-
ueritie: but toward thee, goodness, if
thou continue in his goodness: other-
wise thou also shalt be cut off. ²³ And
they also, if they abide not still in vnbe-
liefe, shall be graffed in: for God is able
to graffe them in againe. ²⁴ For if thou
wert cut out of the Olive tree which is
wilde by nature, and wert graffed con-
trary to nature into a good Olive tree:
how much more shall these which be the
natural branches, bee graffed into their
owne Olive tree?

* Or, decay, or, loose.

* Or, for them.

²⁵ Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοὶ, τὸ μυστήριον τοῦτο, ἵνα μὴ ᾗτε ²⁶ παρ' αὐτοῖς φρόνιμοι, ὅτι πώρωςις ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν, ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ· ²⁶ καὶ οὕτω πᾶς Ἰσραὴλ σωθήσεται, καθὼς γέγραπται, “²⁷ Ἡξεῖ ἐκ Σιών ὁ ῥυόμενος, καὶ ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ· ²⁸ καὶ αὐτῇ αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη, ὅταν ἀφέλωμαι τὰς ἀμαρτίας αὐτῶν.” ²⁹ Κατὰ μὲν τὸ εὐαγγέλιον, ἐχθροὶ δι' ὑμᾶς· κατὰ δὲ τὴν ἐκλογὴν, ἀγαπητοὶ διὰ τοὺς πατέρας. ³⁰ ἀμεταμέλητα γὰρ τὰ χαρίσματα καὶ ἡ κλήσις τοῦ Θεοῦ. ³¹ Ὡς περ γὰρ “καὶ ὑμεῖς ποτὲ ἠπειθήσατε τῷ Θεῷ, νῦν δὲ ἠλεήθητε τῇ τούτων ἀπειθείᾳ· ³² οὕτω καὶ οὗτοι νῦν ἠπειθήσαν τῷ ὑμετέρῳ ἐλέει, ἵνα καὶ αὐτοὶ ἐλεηθῶσι. ³³ συνέκλεισε γὰρ ὁ Θεὸς τοὺς πάντας εἰς ἀπειθειαν, ἵνα τοὺς πάντας ἐλεήσῃ.” ³⁴ Ὡς βάθος πλοῦτου

²⁵ Alex. s. = παρ' α. ἱερ.

²⁶ Alex. = καὶ.

²⁷ Alex. αὐτοῖς.

WICLIIF—1380.

²⁵ but britheren I wole not that ye vnknewen this mysterie, that ye be not wise to you self for blindenesse hath fillid aparti in israel, til that the plente of lathen men entrid, ²⁶ and so al israel schulde be made saaf, as it is writun, he schal come of sion that schal delyuer, and turne awaye the wickidnesse of iacob, ²⁷ and this testamente to hem of me: whanne I schal do awaye her synnes, ²⁸ after the gospel thei ben enemyes for you, but thei ben moost derewarthe bi the eleccioun for the fadiris,

²⁹ and the giftes, and the clepyng of god: ben with outen furthenkyng. ³⁰ And as samtyng also ye bileuoden not to god: but now ye han gete merci for the vnbileue of hem, ³¹ so and these now bileuoden not: in to youre merci, that also thei gotten merci. ³² For god clouid to gidre alle thingis in vnbileue: that he haue merci on alle.

³³ A the hignes of the richessis of the wisdom & of the kunnyng of god, hou incomprehensible ben hise domes: and hise weies ben vserechable, ³⁴ for whi who knewe the witte of the lord: or who was his counsellour? ³⁵ or who former gaf to hym: and it schal be quyt to hym? ³⁶ for of hym and bi hym & in hym, ben alle thingis to hym be honour & glorie in to worldis Amen.

12. THERFOR britheren I biseche you bi the merci of god: that ye zeue youre bodies, a lyuynge sacrifices, hafi pleynge to god and youre seruyse resonable; ² and nyle ye be conformed to this world; but ye be reformed in newnesse of youre wit: that ye preue whiche is the wille of god, good & wel pleynge and perfist; ³ for I sey bi the grace that is yowen to me to wile that thei among you, that ye sauere not more thanne it bihooveth to auer, but for to

TYNDALE—1534.

²⁵ I wolde not that this secrete shuld be hyd from you my brethren (lest ye shuld be wyse in youre awne consaytes) that partly blindnes is happened in israel, vntyll the fulnes of the gentyls be come in: ²⁶ and so all israel shalbe saved. As it is writun: There shall come oute of sion he that doth delyuer, and shall turne awaye the vngodlynnes of iacob. ²⁷ And this is my covenannt vnto them, when I shall take awaye their synnes. ²⁸ As concerninge the gospell, they are enemyes for youre sakes: but as touchinge the election, they are loved for the fathers sakes. ²⁹ For verely the giftes and callinge of god are soche, that it cannot repent him of them: ³⁰ for loke, as ye in tyme passed have not beleved God, yet have now obtayned mercy thorow their vnbefe: ³¹ even so now have they not beleved the mercy which is happened vnto you, that they also maye obtayne mercy. ³² God hath wrappid all nacions in vnbefee, that he myght have mercede on all.

³³ O the depnes of the aboundant wysdome and knowledge of God: how vserechable are his iudgements, and his wayes past fyndyng out. ³⁴ For who hath knowen the mynde of the lord? or who was his counsellor? ³⁵ other who hath geuen vnto him fyrst, that he myght be recompensed agayne? ³⁶ For of him, and thorow him, and for him, are all thinges. To him be glorie for ever Amen.

12. I BESECHE you therfore brethren by the mercyfulnes of God, that ye make youre bodies quicke sacrifices huly and acceptable vnto God which is youre resonable seruyng of god. ² And fasson not youre selves lyke vnto this world: But be ye chaunged in youre shape, by the renuyng of youre wittes that ye maye fele what thyng that good, that acceptable, and perlayte will of god is. ³ For I saye (thorowe the grace that vnto me geuen is) to every man amonge you that noman esteeme of him selfe moare then it becometh him to esteeme: but that he discretely iudge of him selfe accordyng

CRANMER—1539.

²⁵ I wolde not that this secrete shulde be hyd from you my brethren (lest ye shuld be wyse in youre awne consaytes) that partly blindnes is happened in israel, vntyll the fulnes of the gentyls be come in: ²⁶ & so all israel shalbe saued. As it is wrytten: There shall come out of Syon he that doth delyuer, & shall turne awaye vngodlynnes from iacob. ²⁷ And this is my covenannt vnto them, when I shall take awaye their synnes. ²⁸ As concerninge the gospell they are enemyes for youre sakes: but as touchyng the eleccioun, they are loved for the fathers sakes. ²⁹ For verely, the giftes and callinge of God are soch, that it cannot repent hym of them: ³⁰ for loke, as ye in tyme passed haue not beleued God, yet haue now obtained mercy thorow their vnbefe: ³¹ enen so now haue they not beleued the mercy which is happened vnto you: that they also maye obtayne mercy: For God had wrappid all nacions in vnbefe, that he myght haue mercy on all.

³³ O the depnes of the ryckes both of the wysdome and knowledge of God: how vsuercheable are his iudgements, and his wayes past fyndyng out: ³⁴ For who hath knowen the mynde of the Lorde? Or who hath bene hys counsellor? ³⁵ other who hath geuen vnto hym fyrst, and he shalbe recompensed agayne? ³⁶ For of hym, and thorow hym, and for hym are all thynges: To hym be glorye for euer. Amen.

12. I RESECHIE you therfore brethren, by the mercyfulnes of God, that ye make youre bodies a quicke sacrifice, huly and acceptable vnto God: which is youre resonable seruyng of God: ² and fasson not youre selues lyke vnto this world: but let ye be chaunged in youre shape, by the renuyng of youre mynde, that ye maye proue what thyng that good, and acceptable, and perlayte wyll of God is. ³ For I saye (thorowe the grace that vnto me geuen is) to euery man amonge you, that noman stonde hye in hys owne conceite, more then it be cometh hym to esteeme of hym selfe: but so iudge of hym selfe, that he be

καὶ σοφίας καὶ γνώσεως Θεοῦ. ὡς ἀνεξερεύνητα τὰ κρίματα αὐτοῦ, καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ. ³⁴ τίς γὰρ ἔγνω νοῦν Κυρίου; ἢ τίς σύμβουλος αὐτοῦ ἐγένετο; ³⁵ ἢ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ; ³⁶ ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.

XII. Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρμῶν τοῦ Θεοῦ, παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν, ἁγίαν, εὐάρεστον τῷ Θεῷ, τὴν λογικὴν λατρείαν ὑμῶν· ² καὶ μὴ ⁴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ ⁴ μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοῦς ὑμῶν, εἰς τὸ δοκιμάζειν ὑμᾶς, τί τὸ θέλημα τοῦ Θεοῦ τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον. ³ Λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι, παντὶ τῷ ὄντι ἐν ὑμῖν, μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ

⁴ Alex. 2. τὰ πάντα 2. πάντα.

⁴ Alex. συσχηματίζεσθαι αὐτὰ μεταμορφοῦσθαι.

⁴ Alex. = ὁρῶν.

GENEVA — 1557.

²³ For I wolde not brethren, that this secret should be hyd from you (lest ye should be arrogant in your selues) that partly blyndnes is come to Israel, vntill the fulnes of the Gentiles be come in.

²³ And so all Israel shalbe saued, as it is written, There shal come out of Sion the deliuerer, and shal turne away the vngodlynnes from Iacob. ²⁴ And this is my couenant to them, When I shal take away their synnes. ²⁵ As concerning the Gospel they are enemies for your sakes: but as touching the election, they are loued for the fathers sakes. ²⁶ For the gyftes and calling of god are suche, that it can not repent him of them. ²⁷ For as ye in tyme past, haue not beleeued God, yet haue now obtayned mercie through their rebellion: ²⁸ Euen so now haue they not obeyed, that by your mercie, they also may obtayne mercie. ²⁹ For God hath wrapped all nations in disobedience, that he might haue mercie on all. ³⁰ O the depthes of the riches, both of the wysdome, and knowledge of God: how vnsearchable are his iudgements, and his wayes past finding out! ³¹ For who hath knowen the mynde of the Lord? or who was his counsellor? ³² Other who hath geuen vnto him fyrst, and he shalbe recompensed agayne? ³³ For of him, and through hym, and for hym are all thinges, to hym be glorie for euer, Amen.

12. I BESECHE you therefore brethren, by the mercifulnes of God, that ye offre your bodies a quicks sacrifice, holy, acceptable vnto God, which is your reasonable seruing of God. ² And facion not your selues lyke vnto this world, but be ye changed in your shape, by the renyung of your mynde, that ye may proue what is the wyl of God, which is good, acceptable, and perfect. ³ For I say through the graces that is geuen vnto me, to every man among you, that no man esteeme of hym selfe, more then it becometh him to esteeme, but that he discreetly iudge of him

RHEIMS — 1582.

²³ For I vvill not haue you ignorant, brethren, of this mysterie (that you be not vvise in your selues) that blindnes in part hath chaunced in Israel, vntill the fulnes of the Gentiles might enter: ²⁴ and so al Israel might be saued, as it is vvritten: *There shal come out of Sion, he that shal deliuer, and shal auert impietie from Iacob.* ²⁵ And this to them the testawment from me: vvhen I shal haue taken away their sinnes. ²⁶ According to the Gospel in deede enemies for you: but according to the election, most deere for the fathers. ²⁷ For vvithout repentance are the giftes and the vocation of God.

²⁶ for as you also sometime did not beleeue God, but now haue obtayned mercie because of their incredulitie: ²⁷ so these also now haue not beleeued, for your mercie, that they also may obtayne mercie.

²³ For God hath concluded al into incredulitie, that he may haue mercie on all. ²⁴ O depth of the riches of the wysdom and of the knowledge of God: how incomprehensible are his iudgements, and his vvayes vnsearchable? ²⁵ for vvho hath knowen the minds of our Lord? or vvho hath becn his counseler? ²⁶ Or vvho hath first giuen to him, and retribution shal be made him? ²⁷ For of him, and by him, and in him are al thinges: to him be glorie for euer. Amen.

12. I BESECH you therefore brethren by the mercie of God, that you exhibite your bodies a liuing host, holy, pleasing God, your reasonable seruice. ² And be not conformed to this vvorld: but be reformed in the newnes of your minde, that you may proue vvhat the good, and acceptable, and perfect vvill of God is, ³ for I say by the gracc that is giuen me, to al that are among you, not to be more vvise then behoueth to be vvise, but to be vvise

AUTHORISED — 1611.

²³ For I would not, brethren, that ye should be ignorant of this mysterie (lest yee should bee wise in your owne conceits) that ²⁴ blindnes in part is happened to Israel, vntill the fulnesse of the Gentiles he come in. ²⁵ And so all Israel shall be saued, as it is written, There shall come out of Sion the Deliuerer, and shall turne away vngodlinesse from Iacob. ²⁶ For this is my Couenant vnto them, when I shall take away their sinnes. ²⁷ As concerning the Gospel, they are enemies for your sake: but as touching the election, they are beloued for the fathers sakes. ²⁸ For the gifts and calling of God, are without repentance.

²⁶ For as yee in times past haue not beleeued God, yet haue now obtained mercy through their vnbeliefe: ²⁷ Euen so haue these also now not beleeued, that through your mercy they also may obtayne mercy. ²⁸ For God hath concluded them all in vnbeliefe, that hee might haue mercy vpon all. ²⁹ O the depth of the riches both of the wisdom and knowledge of God! how vnsearchable are his iudgements, and his wayes past finding out! ³⁰ For who hath knowen the mind of the Lord, or who hath becn his counsellor? ³¹ Or who hath first giuen to him, and it shall bee recompensed vnto him againe? ³² For of him, and through him, and to him are all thinges: to whom be glorie for euer. Amen.

12. I BESEECH you therefore brethren, by the mercies of God, that ye present your bodies a liuing sacrifice, holy, acceptable vnto God, which is your reasonable seruice. ² And bee not conformed to this vvorld: but be ye transformed by the renewing of your minde, that ye may proue what is that good, that acceptable and perfect vvill of God. ³ For I say, through the gracc giuen vnto mee, to euery man that is among you, not to thinke of himselfe more highly then hee ought to thinke, but to thinke soberly,

⁴ Or, hardhearted. ⁵ Or, changed. ⁶ Or, about these all vvill be vvise. ⁷ Or, to be vvise.

σωφρονεῖν, ἐκάστῳ ὡς ὁ Θεὸς ἐμέρισε μέτρον πίστεως. ⁴ Καθὰπερ| γὰρ ἐν ἐνὶ σώματι μέλη πολλὰ ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πράξιν· ⁵ οὕτως οἱ πολλοὶ ἐν σώμα ἔσμεν ἐν Χριστῷ, ⁶ οἱ δὲ καθ' εἷς ἀλλήλων μέλη, ⁷ ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διάφορα· εἴτε προφητεῖαν, κατὰ τὴν ἀναλογίαν τῆς πίστεως· ⁸ εἴτε διακονίαν, ἐν τῇ διακονίᾳ· εἴτε ὁ διδάσκων, ἐν τῇ διδασκαλίᾳ· ⁹ εἴτε ὁ παρακαλῶν, ἐν τῇ παρακλησίᾳ· ὁ μεταδίδους, ἐν ἀπλότητι· ὁ προῖστάμενος, ἐν σπουδῇ· ὁ ἐλεῶν, ἐν ἰλαρότητι. ¹⁰ Ἡ ἀγάπη ἀνυπόκριτος. ἀποστυγοῦντες τὸ πονηρὸν, κολλώμενοι τῷ ἀγαθῷ· ¹¹ τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι· τῇ τιμῇ ἀλλήλους προηγούμενοι· ¹² τῇ σπουδῇ μὴ ὀκνηροὶ, τῷ πνεύματι ζέοντες, τῷ Κυρίῳ δουλεύοντες·

⁴ Alex. ὡςπερ.⁵ Alex. τὸ.⁶ Alex. = εἷς.⁷ Alex. καθ'.

WICLIFFE—1380.

sauere to sobirnesse, and to eche man as god hath departid the mesure of feith.

⁴ For as in o alodi we han many membris; but alle the membris han not the same dede, ⁵ so we many beu o bodi in crist, and eche beu membris: non of another. ⁶ therfor we that han gifis dyuersyng afir the grace that is ȝouun to us; either profesie afir the resoun of feith,

⁷ ether seruyes in maynstryng; ether he that techith in techyng, ⁸ he that stiriti woldi in monestryng; he that ȝeueth in symplehes, he that is souereyn in brynesse, he that hath merci in gladnesse;

⁹ loue with outen feynyng; hatyng yuel, drawyng to good; ¹⁰ louyng to gide bi the charite of brithrede; eche come bifor to worschipen other, ¹¹ not slowe in bisy- nesse; feruent in spirit; seruyng to the lord; ¹² ioiynge in hope; paciente in tribulacioun; hisie in prier; ¹³ ȝeuyng good to the nedis of seyntis; kepynge hospitalite;

¹⁴ blesse ȝe men that pursuen ȝou: blesse ȝe and nyle ȝe curse; ¹⁵ for to iole with men that ioien, for to wepe with men that wepen; ¹⁶ fele ȝe the same thing to gidre; not sauering hiȝ thingis but consentyng to meke thingis. Nyle ȝe be prudent anentis ȝou self: ¹⁷ to no man sildyng yuel for yuel; but pursey ȝe good thingis not oonli bifor god: but also bifor alle men; ¹⁸ if it mai be don, that is of ȝou: haue ȝe pees with alle men; ¹⁹ ȝe moost dere britheren not defendyng ȝou self; but ȝeue ȝe place to wrethe, for it is writun; the lord seith to me veniaunce and I schal yilde;

²⁰ but if thiȝ enemye hungriȝ, fede thou hym; if he thirstiȝ, ȝeue thou drynke to

TYNDALE—1534.

as God hath deale to every man the measure of fayth.

⁴ As we have many members in one body, and all members have not one office: ⁵ so we beynge many are one body in Christ and every man (amonge oure selves) one anothers members. ⁶ Seynge that we have dyvers giftes accordyng to the grace that is geuen vnto vs: yf eny man have the gyft of prophesye, let him have it that it be agreyng vnto the fayth. ⁷ Let him that hath an office, wayte on his office. Let him that teacheth, take hede to his doctrine. ⁸ Let him that exhorteth, geve attendaunce to his exhortacion. Yf eny man geue, let him do it with singleness. Let him that ruleth, do it with diligence. Yf eny man shewe mercy, let him do it with chefulness.

⁹ Let love be with out dissimulacion. Hate that which is euyl, and cleave vnto that which is good. ¹⁰ Be kynde one to another with brotherly love. In geuyng honoure, goo one before another. ¹¹ Let not the busyness which ye have in hande, be tedious to you. Be feruent in the sperte. Applye youre selues to the tyme. ¹² Reioyce in hope. Be pacient in tribulacion. Continu in prayer. ¹³ Distribute vnto the necessite of the sayntes and diligently to harbour. ¹⁴ Blesse them which persecute you: blesse but curse not.

¹⁵ Be mery with them that are mery. Wepe with them that wepe. ¹⁶ Be of lyke affection one towarde another. Be not hye minded: but make yourselves equal to them of the lower sorte. Be not wyse in youre awne opinions. ¹⁷ Recounpence to no man euyl for euyl. Prouyde afore hande thinges honest in the syght of all men. ¹⁸ Yf it be possible, howe it of youre parte, have peace with all men. ¹⁹ Dearly beloved avenge not youre selues, but geue roume vnto the wrath of God. For it is written: vengeance is myne, and I will rewarde saith the lord.

²⁰ Therefore yf thyn enemye hunger, fede him: yf he thurst, geue him drinke. For

CRANMER—1539.

gentle and sober, accordyng, as God hath deale to every man the measure of fayth.

⁴ For as we haue many members in one body, and all members haue not one office: ⁵ so we beynge many, are one body in Christ, and every man amonge oure selues, one anothers members. ⁶ Seynge that we haue diuers giftes accordyng to the grace that is geuen vnto vs: yf eny man haue the gyft of prophesye, let hym haue it that it be agreyng vnto the fayth. ⁷ Let him that hath an office wayte on his office. Let him that teacheth, take hede to his doctryne. ⁸ Let hym that exhorteth, geue attendaunce to his exhortacyon. If eny man geue, let hym do it with syngleness. Let hym that ruleth, do it with diligence. If eny man shewe mercy, let hym do it wyth chefulness. ⁹ Let loue be without dissimulacyon. Hate that which is euyl, and cleaue vnto that which is good.

¹⁰ Be kynde one to another with brotherly loue. In geuyng honoure, go one before another. ¹¹ Be not slouthfull in the busyness which ye haue in hande. Be feruent in the sperte. Applye youre selues to the tyme. ¹² Reioyce in hope. Be pacient in tribulacyon. Continue in prayer. ¹³ Distribute vnto the necessite of the sayntes: be readie to harbour. ¹⁴ Blesse them which persecute you: blesse (I saye) and curse not. ¹⁵ Be mery with them that are mery. Wepe also with them that wepe. ¹⁶ Be of lyke affection one towarde another. Be not hye mynded: but make youre selues equal to them of the lower sorte. Be not wyse in youre awne opinions. ¹⁷ Recounpence to no man euyl for euyl. Prouyde afore hande thinges honest (not onely before God, but also) in the syght of all men. ¹⁸ If it be possible, (as moch as is in you) lyue peaceably wyth all men. ¹⁹ Dearly beloved, avenge not youre selues, but rather geue place vnto wrath. For it is written: vengeance is myne, I will rewarde, sayth the Lord.

²⁰ Therefore, yf thyn enemye hunger, fede him: yf he thurst, geue hym drynke.

... a. n. n. ȝeuen. ȝeue. saueren in brynesse. ȝeue. still. nyle. nat. ȝeue. ȝeue. ȝeue. ȝeue.

¹² τῇ ἐλπίδι χαίροντες, τῇ θλίψει ὑπομένοντες, τῇ προσευχῇ προσκαρτεροῦντες·
¹³ ταῖς ^a χρεαίαις| τῶν ἁγίων κοινωνοῦντες, τὴν φιλοξενίαν διώκοντες· ¹⁴ εὐλο-
 γεῖτε τοὺς διώκοντας ὑμᾶς· εὐλογεῖτε, καὶ μὴ καταρᾶσθε. ¹⁵ Χαίρειν μετὰ
 χαιρόντων, καὶ| κλαίειν μετὰ κλαιόντων. ¹⁶ τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες·
 μὴ τὰ ὑψηλὰ φρονοῦντες, ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι. μὴ γίνεσθε
 φρόνιμοι παρ' ἑαυτοῖς. ¹⁷ μηδεὶν κακὸν ἀντὶ κακοῦ ἀποδιδόντες· προνοούμενοι
 καλὰ ἐνώπιον πάντων| ἀνθρώπων· ¹⁸ εἰ δυνατόν, τὸ ἐξ ὑμῶν, μετὰ πάντων
 ἀνθρώπων εἰρηνεύοντες. ¹⁹ μὴ ἑαυτοὺς ἐκδικοῦντες, ἀγαπητοὶ, ἀλλὰ δότε τόπον
 τῇ ὀργῇ· γέγραπται γάρ, “Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος.”
²⁰ “Ἐὰν οὖν| πεινᾷ ὁ ἐχθρὸς σου, ψώμιζε αὐτόν· ἐὰν διψᾷ, πότιζε αὐτόν· τοῦτο

^a Alex. *μυαίαις*.¹ Alex. = καί.² Alex. u. = πάντων u. τῶν.³ Alex. Ἀλλὰ ἴδεν u. ἴδεν.

GENEVA—1557.

selfe, according as God hath dealt to every man the measure of fayth. ⁴ For as we have many members in one body, and all members have not one office: ⁵ So we being many, are one body in Christe, and every man among our selves, one anothers members.

⁶ Seyng then that we have divers giftes according to the grace that is given unto vs: whether we have prophetic, *let vs prophetic* according to the proportion of faith. ⁷ Or if we have an office, *let vs write* on our office. So he that teacheth, *let him be occupied* in teaching. ⁸ Also he that exhorteth *let him be diligent* in exhortation. he that distributeth, *the almes*, *let him do it* with singleness: he that ruleth, with diligence: he that sheweth mercie, *let him do it* with cheerfulness. ⁹ Let love be without dissimulation. Abhorre that which is eny, and cleave unto that which is good.

¹⁰ Be affectioned to love one another with brotherly love. In giving honour, go one before another. ¹¹ Not slothful to do service. fervent in spirit. serving the Lord. ¹² Reioycing in hope, patient in tribulation, continuing in prayer. ¹³ Distributing unto the necessitie of the Saintes, geuing your selves to hospitalitie. ¹⁴ Blesse them which persecute you: blesse *I say*, but curse not. ¹⁵ Be merry with them that are merry, and wepe with them that wepe.

¹⁶ Be of lyke affection one towards another. Be not hie minded: but make your selves equal to them of the lower sorte. Be not wise in your owne opinions. ¹⁷ Recompence to no man evyl for evyl Procure things honest in the syght of all men. ¹⁸ If it be possible, as much as in you lyeth, have pence with all men. ¹⁹ Dearly beloved, avenge not your selves, but geve rounne unto wrath: for it is wrytten, Vengeance is myne: I wil repaye, sayth the Lord.

²⁰ Therefore, yf thyn enemy hunger, fede him: if he thurste, geve him drinke:

RHEIMS—1582.

unto sobriety, to every one as God hath decided the measure of faith. ⁴ For as in one body we have many members, but all the members have not one action: ⁵ so we being many, are one body in Christ, and eche one an others members.

⁶ And having giftes, according to the grace that is given vs, different, either prophetic according to the rule of faith, ⁷ or ministerie in ministring, or he that teacheth in doctrine, ⁸ he that exhorteth in exhorting, he that gieth in simplicitie, he that ruleth in carefulnes, he that sheweth mercie in cheerefulness. ⁹ Love without simulation. Hating evyl. cleaving to good.

¹⁰ Loving the charitie of the brotherhod one toward an other. Vvith honour preventing one an other. ¹¹ In carefulnes not skulthful. In spirit fervent. Serving our Lord. ¹² Reioycing in hope. Patient in tribulation. Instant in praier. ¹³ Communicating to the necessities of the saintes. Pursuing hospitalitie. ¹⁴ Blesse them that persecute you: blesse, and curse not.

¹⁵ To reioyce vvith them that reioyce, to vveepe vvith them that vveepe. ¹⁶ Being of one minde one toward an other. Not minding high things, but consecrating to the humble. Be not vvise in your owne conceits. ¹⁷ To no man rendering evyl for evyl. Providing good things not only before God, but also before al men.

¹⁸ If it may be, as much as is in you, having peace vvith al men. ¹⁹ Not revenging your selves my dearest, but give place unto vvraith, for it is wvritten: *Revenge to me: I will revard*, sayth our Lord.

²⁰ but if thine enemy hunger geve him meate: if he thirst, give him drinke. for,

AUTHORISED—1611.

according as God hath dealt to every man the measure of faith. ⁴ For as we have many members in one body, and all members have not the same office: ⁵ So we being many are one bodie in Christ, and every one members one of another.

⁶ Having then gifts, differing according to the grace that is given to vs, whether prophetic, *let vs prophesie* according to the proportion of faith. ⁷ Or ministry, *let vs wait* on our ministering: or hec that teacheth, on teaching: ⁸ Or he that exhorteth, on exhortation: be that ^a gieth, *let him doe it* ^b with simplicitie: hec that ruleth with diligence: hec that sheweth mercie with cheerefulness. ⁹ Let love be without dissimulation: abhorre that which is evill, cleave to that which is good. ¹⁰ Be kindly affectioned one to another ^c with brotherly love, in honour preferring one another. ¹¹ Not slothfull in busines: fervent in spirit, serving the Lord. ¹² Reioycing in hope, patient in tribulation, continuing instant in prayer. ¹³ Distributing to the necessity of Saints; given to hospitality.

¹⁴ Blesse them which persecute you. blesse, and curse not. ¹⁵ Reioyce with them that doe reioyce, and weepe with them that weepe. ¹⁶ Be of the same mind one towards another. Minde not high things, but ^d condescend to men of lowe estate. Be not wise in your owne conceits.

¹⁷ Recompenise to no man evill for evill. Provide things honest in the sight of all men. ¹⁸ If it be possible, as much as lyeth in you, live peaceably with all men. ¹⁹ Dearly beloved, avenge not your selves, but rather give place unto vvraith: for it is wvritten, Vengeance is mine, I will repay, sayth the Lord. ²⁰ Therefore if thine enemy hunger, feede him: if hee thirst give him drinke. For in so doing

^a Or, impartially. ^b Or, liberally. ^c Or, in the love of the brethren. ^d Or, be contented with mean things.

γὰρ ποιῶν, ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ. ²¹ μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νικά ἐν τῷ ἀγαθῷ τὸ κακόν.

XIII. ¹ Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω. | οὐ γὰρ ἐστὶν ἐξουσία εἰ μὴ ² ἀπὸ Θεοῦ· αἱ δὲ οὐσαι, ὑπὸ Θεοῦ τεταγμέναι εἰσιν. ³ ὥστε ὁ ἀντιπασσόμενος τῇ ἐξουσίᾳ, τῇ τοῦ Θεοῦ διαταγῇ ἀνθέστηκεν· οἱ δὲ ἀνθεστηκότες, ἑαυτοὺς κρίμα λήφονται. ⁴ οἱ γὰρ ἄρχοντες οὐκ εἰσὶ φόβος τῶν ἀγαθῶν ἔργων, ἀλλὰ τῶν κακῶν. | θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν ποιεῖ, καὶ ἔξεις ἔπαινον ἐξ αὐτῆς. ⁵ Θεοῦ γὰρ διάκονός ἐστί σοι εἰς τὸ ἀγαθόν. εἰ δὲ τὸ κακὸν ποιῇς, φοβοῦ· οὐ γὰρ εἰκὴ τὴν μάχαιραν φορεῖ Θεοῦ γὰρ διάκονός ἐστιν, ἑκδικὸς εἰς ὀργήν | τῇ τὸ κακὸν πράσσοντι. ⁶ διὸ ⁷ ἀνάγκη ὑποτάσσεσθαι, | οὐ

* Alex. Πᾶσαι ἐξουσίαις ἐπηρεχούσαις ὑποτάσσασθαι.

* Alex. ὁ πό.

* Rec. + ἐξουσίαις.

* Rec. + τοῦ.

* Alex. τῷ ἀγαθῷ ἔργῳ, ἀλλὰ τῷ κακῷ.

* Alex. = εἰς ὀργήν.

WICLIIF—1380.

hym for thou doyngte this thing· schal gadre to gidre kalis on his heed, ²¹ yuel thou be overcomen of yuel: but overcome thou yuel bi good.

13. EUERI soule be suget to hizer powers, for ther is no power but of god; and tho thingis that ben of god: ben ordeyned, ² therfor he that asenstondith power: asenstondith the ordinaunce of god; and thei that asenstonden: geten to hem self dampnacoon; ³ for princis ben not to thee in gode werke: but of yuel; but wite thou that thou drede not power; do thou gode thing: and thou schalt have prisynge of it. ⁴ For he is the mynystr of gode: to thee in to gode; but if thou doist yuel: drede thou for not with oute cause he berith the sward, for he is the mynystr of god: venger in to wraththe, to hym that doith yuel; ⁵ and therfor bi nede he 3e suget: not oonli fur wraththe: but also for consciensce; ⁶ for therfor 3e zeuen tributis, thei ben the mynystris of god: and seruen for this same thing;

⁷ therfor 3ilde 3e to alle men dettiw, to whom tribut: tribut to whom tol: tol to whom drede: drede to whom onour, onour. ⁸ to no man owe 3e any thing: but that 3e loue to guile; for he that loueth his neigbore: hath fulfilled the lawe, ⁹ for thou schalt do no kechere, thou schalt not sle, thou schalt not stele, thou schalt not seie fals witnessynge, thou schalt not comete the thing of thi neigbore; and if ther be any other maundement: it is in storid in this word thou schalt loue thi neigbore as thi self; ¹⁰ the loue of neigbore worchith not yuel; therfor loue is the fullfyllinge of the lawe.

¹¹ And we knowen this tyme that the oure is now that we rise fro slepe for now

TYNDALE—1534.

in so doyngte thou shalt heape coles of fyre on his heed: ²¹ He not overcome of evyll: But overcome evyll with goodnes.

13. LET every soule submit him selfe vnto the auctorite of the hyer powers. For there is no power but of God. The powers that be, are ordeyned of God. ² Whosoever therefore resysteth power; resisteth the ordinaunce of God. And they that resist, shall receive to them selfe damnacion. ³ For rulers are not to be feared for good workes; but for evyll. Wilt thou be with out feare of the power? Do well then: and so shalt thou be prayned of the same. ⁴ For he is the minister of God, for thy welth. But and yf thou do evyll, then feare: for he beareth not a swerde for nought: but is the minister of God, to take vengeance on them that do evyll. ⁵ Wherefore ye must nedes obeye; not for feare of vengeance only: but also because of consciensce. ⁶ And even for this cause paye ye tribute. For they are goddes ministers; servynge for the same purpose.

⁷ Geve to every man therfore his duetie: Tribute to whom tribute belongeth: Custome to whom custome is due: feare to whom feare belongeth: Honour to whom honour pertayneth. ⁸ Owe nothing to any man: but to love one another. For he that loveth another, fulfilleth the lawe. For these commaundementes: ⁹ Thou shalt not commit advoutry: Thou shalt not kyll: Thou shalt not steale: Thou shalt not beare false witnes: Thou shalt not desyre and so forth (yf there be any other commaundement) they are all comprehended in this sayynge: Love thyne neigbour as thy selfe. ¹⁰ Love hurteth not his neigbour. Therefore is love the fullfyllinge of the lawe.

¹¹ This also we knowe, I mean the season; howe that it is tyme that we shuld now awake oute of slepe. For now is oure

CRANMER—1539.

For in so doyng thou shalt heape coles of fyre on hys head. ²¹ Be not overcome of euyll, but overcome euyll, with goodnes.

13. LET euery soule submit him selfe vnto the auctorite of the hyer powers. For there is no power but of God. The powers that be, are ordeyned of God. ² Whosoever therefore resysteth power, resysteth the ordinaunce of God. But they that resist, shall receaue to them selfe damnacion. ³ For rulers are not fearfull to them that do good, but to them that do euyll. Wilt thou be without feare of the power? Do well then: and so shalt thou be prayed of the same. ⁴ For he is the minister of God, for thy welth. But and yf thou do that which is euyll, then feare: for he beareth not the sword for nought: for he is the minystr of God, to take vengeance on hym that doth euyll. ⁵ Wherefore, ye must nedes obeye, not onely for feare of vengeance: but also because of consciensce. ⁶ And euen for this cause paye ye tribute. For they are Goddes mynystrs, arraynge for the same purpose:

⁷ Geue to euery man therfore hys due: tribute to whom tribute belongeth: custome, to whom custome is due: feare, to whom feare belongeth: honour, to whom honour pertayneth. ⁸ Owe nothing to any man: but this, that ye love one another. For he that loveth another hath fulfilled the lawe. For these commaundementes. ⁹ Thou shalt not commit advoutry: thou shalt not kyll: thou shalt not steale: thou shalt not beare false wytnes: thou shalt not lust, and so forth (yf there be any other commaundement) it is all comprehended in this sayynge, Namely: Love thyne neigbour as thy selfe. ¹⁰ Love hurteth not his neigbour. Therefore is love the fullfyllinge of the lawe.

¹¹ This also, we knowe the season howe that it is tyme that we shuld now awake oute of slepe. For now is oure saluacion

μόνον διὰ τὴν ὀργὴν, ἀλλὰ καὶ διὰ τὴν συνείδησιν. ⁶ διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε. λειτουργοὶ γὰρ Θεοῦ εἰσιν, εἰς αὐτὸ τοῦτο προσκαρτεροῦντες. ⁷ ἀπόδοτε οὖν | πᾶσι τὰς ὀφειλάς· τῷ τὸν φόρον, τὸν φόρον· τῷ τὸ τέλος, τὸ τέλος· τῷ τὸν φόβον· τὸν φόβον· τῷ τὴν τιμὴν, τὴν τιμὴν. ⁸ Μηδεὶ μηδὲν ὀφείλετε, εἰ μὴ τὸ ἁλλήλους ἀγαπᾶν | ὁ γὰρ ἀγαπῶν τὸν ἕτερον, νόμον πεπλήρωκε. ⁹ τὸ γὰρ, “Οὐ μοιχεύσεις, οὐ φονεύσεις, οὐ κλέψεις”, οὐκ ἐπιθυμήσεις,” καὶ εἴ τις ἑτέρα ἐντολή, ἐν τούτῳ τῷ λόγῳ | ἀνακεφαλαιοῦνται, ἐν τῷ, “Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.” | ¹⁰ Ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν | νόμου ἡ ἀγάπη.

¹¹ Καὶ τοῦτο, εἰδότες τὸν καιρὸν, ὅτι ὥρα ἡμᾶς ἦδη | ἐξ ὕπνου ἐγερθῆναι· νῦν

* Alex. ἀποταπεινῶ. Rec. ἡ. προστάττειν. * Alex. = σὺν. * Rec. ἀγαπᾶν ἁλλήλους. * Rec. + οὐ φονεῖται. * Alex. τῷ λόγῳ τούτῳ. * Alex. σὺν αὐτῷ. * Alex. δι. * Alex. ἡ ἐν ἡμᾶς.

GENEVA—1557.

for in so doing, thou shalt heape coles of fire on hys head. ²¹ Be not over come of that which is euyl, but overcome euyl wyth goodnes.

13. LET every soule submitte him selfe vnto the hygher Powers, for there is no Power but of God: and the Powers that be, are ordeyned of God. ² Whosoever therfore resisteth Power, resisteth the ordinance of God: and they that resist, shal receive to them selves damnation. ³ For Rulers are not to be feared for good workes, but for euyl. Wylt thou then be without feare of the Power? do wel then: and so shalt thou be praised of the same.

⁴ For he is the minister of God for thy wealth, but if thou doe euyl, feare: for he beareth not a sword for nought: for he is the minister of God to take vengeance on them that do euyl. ⁵ Wherefore ye must needs obey, not for feare of vengeance onely: but also because of conscience.

⁶ And euen for this cause ye paye also tribute: for they are Gods ministers, scruiing for the same purpose. ⁷ Geue to every man therefore his dutie, tribute, to whom ye owe tribute: custome, to whom custome: feare, to whom feare: honour to whom ye owe honour. ⁸ Owe nothing to any man: but to loue one another: for he that loueth another, hath fulfilled the Lawe. ⁹ For this, Thou shalt not commit aduouty: Thou shalt not kyl: Thou shalt not steale: Thou shalt not beare false wytnes: Thou shalt not desire: and if there be any other commandement, it is briefly comprehended in this saying, to wit, Thou shalt loue thy neighbour as thy selfe. ¹⁰ Loue hurteth not his neighbour: therefore is loue the fulfilling of the Lawe.

¹¹ And that, considering the season, how that it is tyme that we shoulde now awake out of slepe, for now is our saluation

RHEIMS—1582.

doing this, thou shalt heape coales of fire vpon his head. ²¹ Be not overcome of euil, but overcome in good the euil.

13. LET every soule be subiect to higher powers, for there is no power but of God. And those that are, of God are ordained. ² Therefore he that resisteth the power, resisteth the ordinance of God. And they that resist, purchase to them selves damnation. ³ for princes are no feare to the good worke, but to the euil. But wilt thou not feare the power? Doe good: and thou shalt haue praise of the same. ⁴ for he is gods minister vnto thee for good. But if thou doe euil, feare, for he beareth not the sword without cause. For he is Gods minister: a reuenger vnto vnrath, to him that doeth euil. ⁵ Therefore be subiect of necessitie, not only for vnrath, but also for conscience sake. ⁶ For therefore you giue tributes also, for they are the ministers of God, scruiing vnto this purpose.

⁷ Render therefore to al men their deuy: to vvhom tribute, tribute: to vvhom custome, custome: to whom feare, feare: to vvhom honour, honour. ⁸ Orve no man any thing: but, that you loue one another. For he that loueth his neighbour, hath fulfilled the law. ⁹ For, Thou shalt not commit aduoutie, Thou shalt not kil, Thou shalt not steale, Thou shalt not beare false witnes, Thou shalt not couet, and if there be any other commandement: it is comprised in this vord, Thou shalt loue thy neighbour as thy selfe. ¹⁰ The loue of thy neighbour, vvrorketh no euil. Loue therefore is the fulnesse of the law.

¹¹ And that knowing the season, that it is now the houre for vs to rise from slepe. For now our saluation is neerer

AUTHORISED—1611.

thou shalt heape coales of fire on his head. ²¹ He not overcome of euill, but overcome euill with good.

13. LET every soule bee subiect vnto the higher powers: For there is no power but of God. The powers that be, are ordeined of God. ² Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shal receive to themselves damnation. ³ For rulers are not a terrour to good workes, but to the euill. Wilt thou then not bee afraid of the power? doe that which is good, and thou shalt haue praise of the same. ⁴ For he is the minister of God to thee for good: but if thou doe that which is euill be afraid: for he beareth not the sword in vaine: for he is the minister of God, a reuenger to execute vnrath vpon him that doeth euill. ⁵ Wherefore ye must needs be subiect, not onely for vnrath, but also for conscience sake. ⁶ For, for this cause pay you tribute also: for they are Gods ministers, attending continually vpon this very thing. ⁷ Render therefore to all their dues, tribute to whome tribute is due, custome to whome custome, feare to whome feare, honour to whome honour.

⁸ Owe no man any thing, but to loue one another: for he that loueth another hath fulfilled the Law. ⁹ For this, Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnesse, Thou shalt not couet: and if there bee any other commandement, it is briefly comprehended in this saying, namely, Thou shalt loue thy neighbour as thy selfe. ¹⁰ Loue worketh no ill to his neighbour, therefore loue is the fulfilling of the Law. ¹¹ And that, knowing the time, that now it is high time to awake out of slepe: for now is our saluation

γὰρ ἐγγύτερον ἡμῶν ἢ σωτηρία, ἢ ὅτε ἐπιστεύσαμεν. ¹² ἢ νῦν προέκοψεν, ἢ δὲ ἡμέρα ἤγγικεν. ἀποθιώμεθα οὖν τὰ ἔργα τοῦ σκότους, καὶ ἐνδυσώμεθα τὰ ὅπλα τοῦ φωτός. ¹³ ὥς ἐν ἡμέρᾳ, εὐσχημόνως περιπατήσωμεν, μὴ κόμοις καὶ μέθαις, μὴ κοίταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ. ¹⁴ ἀλλ' ἐνδύσασθε τὸν Κύριον Ἰησοῦν Χριστὸν, καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιέισθε εἰς ἐπιθυμίαν.

XIV. Τὸν δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε, μὴ εἰς διακρίσεις διαλογισμῶν. ² Ὃς μὲν πιστεύει φαγεῖν πάντα, ὁ δὲ ἀσθενῶν λάχανα ἔσθιει. ³ ὁ ἐσθίων, τὸν μὴ ἐσθίοντα μὴ ἐξουθενείτω. καὶ ὁ μὴ ἐσθίων, τὸν ἐσθίοντα μὴ κρινέτω. ὁ Θεὸς γὰρ αὐτὸν προσελάβετο. ⁴ σὺ τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει· σταθήσεται δέ· δυνατὸς γάρ ἐστιν ὁ Θεός.

¹ Alex. ἐνδυσώμεθα δε. ² Alex. ἔργα. ³ Alex. = καὶ. ⁴ s. in ἐπιθυμίᾳ u. εἰς ἐπιθυμίαν. ⁵ Alex. ἰσθίτω. ⁶ Alex. ὁ δε. ⁷ Alex. s. δοῦναι γὰρ s. εἶναι γὰρ. ⁸ Alex. ὁ Κύριος. ⁹ Alex. + γὰρ.

WICLIIF—1380.

oure helthe is neer thanne whanne we beleueden; ¹² the nyght wente bifor but the dai hath nyged; therfor cast we away the werkis of derknessis, and be we clothid with the armours of ligh: ¹³ as in dai wandre we onestli; not in superflue festis & drunkenessis, not in beddis & vnechastitees, not in strif & in enuy. ¹⁴ but be ze clothid in the lord ihesus crist; And do ze not the bisynesse of the flesche in desiris.

14. BUT take ze a sike man in bileue, not in demengis of thoustis; ² for another man lyueth that he mai ete alle thingis; but he that is sike: ete woris; ³ he that eteth, despise not hym that etith not; and be that etith not deme not hym that etith; for god hath take hym to hym; ⁴ who art thou that demest a notheris seruante? to his lord he stondith or fallith fro hym; but he schal stonde; for the lord is myghti to make hym perfijt; ⁵ for whi oon demeth a dai bitwixe a dai: another demeth eche dai, eche man encrese in his witte; ⁶ he that vnderstondith the day vnderstondith to the lord; & he that etith. etith to the lord; For he doith thankynis to god; and be that etith not etith not to the lord; and doith thankynis to god; ⁷ for no man of us lyueth to hym self: and no man dieth to hym self; ⁸ for where we lyuen we lyuen to the lord; and whether we dien, we dien to the lord; therfor wher we lyuen or dien we ben of the lord; ⁹ for whi for this thing crist was deed; and roos agen, that he be lord both of quike and of deed men.

¹⁰ But what demest thou thi brother? or whi despisist thou thi brother; for alle we schulu stonde bifor the trone of crist; ¹¹ for it is writun; I lyue seith the lord, for to me

TYNDALE—1534.

salvation neerer then when we beleued. ¹² The nyght is passed and the daye is come nye. Let vs therefore cast awaye the dedes of darcknes; and let vs put on the (Armoure) of lyght. ¹³ Let vs walke honestly as it were in the daye lyght; not in eatynge and drynkyng; nether in chamburyng and wantannes; nether in stryfe and envyinge: ¹⁴ but put ye on the Lorde Iesus Christ. And make not provision for the flesche; to fulfill the luste of it.

14. HIM that is weake in the fayth; receave vnto you; not in disputynge and tronblyng his conscience. ² One beleueth that he maye ete all thinge. Another which is weake; eateth earbes. ³ Let not him that eateth; despise him that eateth not. And let not him which eateth not; iudge him that eateth. For God hath receaved him. ⁴ What arte thou that iudget another mannes seruaut? Whether he stonde or faule; that perteyneth vnto his master: yee he shall stonde. For God is able to make him stonde.

⁵ This man putteth difference bitwene daye and daye. Another man counteth all dayes alyke. Se that no man wauer in his awne meanyng. ⁶ He that obserueth one daye more then another; doth it for the lordes pleasure. And he that obserueth not one daye more then another; doeth it to please the lord also. He that eateth; doth it to please the lord; for he geueth god thanks. And he that eateth not; eateth not to please the lord with all; and geueth god thanks. ⁷ For none of vs lyueth his awne seruaut; nether doeth anye of vs dye his awne seruaut. ⁸ Yf we lyue; we lyue to be at the lordes will. And yf we dye; we dye at the lordes will. Whether we lyue therfore or dye; we are the lordes. ⁹ For Christ therfore dyed and rose agayne; and reuived; that he myght be lord both of deed and quicke.

¹⁰ But why doest thou then iudge thy brother? Other why doest thou despise thy brother? We shall all be brought before the iudgement seate of Christ. ¹¹ For it is written: as truly as I lyue sayth the

CRANMER—1539.

neerer, then when we beleued. ¹² The nyght is passed, the daye is come nye. Let vs therefore cast awaye the dedes of darcknes, and let vs put on the Armoure of lyght. ¹³ Let vs walke honestly as it were in the daye lyght; not in eatynge and drynkyng; nether in chamburyng and wantannes; nether in stryfe and envyinge: ¹⁴ but put ye on the Lorde Iesus Christ. And make not provysyon for the fleshe, to fulfill the lustes of it.

14. HIM that is weake in the fayth, receave vnto you, not in disputynge and tronblyng his conscience. ² One beleueth that he maye ete all thyng. Another which is weake, eateth earbes. ³ Let not hym that eateth, despise him that eateth not. And let not him which eateth not, iudge him that eateth. For God hath receaved him. ⁴ What art thou, that iudget another mannes seruaut whether he stonde or fall? that pertayneth vnto his master; yee, he shall be holden vp, that he maye stonde. For God is able to make him stonde.

⁵ This man putteth difference bitwene daye and daye. Another man counteth all dayes alyke. Let euery mans mynde satisfie him selfe. ⁶ He that obserueth the daye, doeth it vnto the Lorde. And he that doth not obserue the daye, doeth it for the Lorde also. He that eateth, doth it to please the Lorde; for he geueth God thanks. And he that eateth not, eateth not, to please the Lorde withall, and geueth God thanks. ⁷ For none of vs lyueth for him selfe, and no man dyeth for him selfe. ⁸ For yf we lyue, we lyue vnto the Lorde. And yf we dye, we dye vnto the Lorde. Whether we lyue therfore, or dye, we are the Lordes: ⁹ For Christ therfore dyed, and rose agayne, and reuyned, that he myght be Lorde of deed and quicke.

¹⁰ But why doest thou then iudge thy brother? Other, why doest thou despise thy brother? We shalbe all brought before the iudgement seate of Christ. ¹¹ For it is written: as truly as I lyue sayth the

στῆσαι αὐτόν. ⁵ ὃς μὲν κρίνει ἡμέραν παρ' ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν. ἕκαστος ἐν τῷ ἰδίῳ νοὶ πληροφορεῖσθω. ⁶ ὁ φρονῶν τὴν ἡμέραν, Κυρίῳ φρονεῖ· καὶ ὁ μὴ φρονῶν τὴν ἡμέραν, Κυρίῳ οὐ φρονεῖ. | καὶ ὁ ἐσθίων, Κυρίῳ ἐσθίει, εὐχαριστεῖ γὰρ τῷ Θεῷ· καὶ ὁ μὴ ἐσθίων, Κυρίῳ οὐκ ἐσθίει, καὶ εὐχαριστεῖ τῷ Θεῷ. ⁷ οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῇ, καὶ οὐδεὶς ἑαυτῷ ἀποθνήσκει. ⁸ εἰάν τε γὰρ ζῶμεν, τῷ Κυρίῳ ζῶμεν· εἰάν τε ἀποθνήσκωμεν, τῷ Κυρίῳ ἀποθνήσκομεν. εἰάν τε οὖν ζῶμεν, εἰάν τε ἀποθνήσκωμεν, | τοῦ Κυρίου ἐσμέν. ⁹ εἰς τοῦτο γὰρ Χριστὸς καὶ ἀπέθανε· καὶ ἔζησεν, | ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ. ¹⁰ Σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; ἢ καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν σου; πάντες γὰρ παραστησόμεθα τῷ βήματι τοῦ Χριστοῦ. | ¹¹ γέγραπται γὰρ, “ Ζῶ ἐγὼ, λέγει Κύριος· ὅτι ἐμοὶ κάμψαι

⁵ Alex. = καὶ ὁ μὴ φρονῶν τὴν ἡμέραν, Κυρίῳ οὐ φρονεῖ. ⁶ Rec. = καὶ. ⁷ Alex. ἀποθνήσκωμεν. ⁸ Alex. ἀποθνήσκωμεν. ⁹ Alex. = καὶ. ¹⁰ Rec. + καὶ ἀνίστη. ¹¹ Rec. καὶ ἀνίστη. ¹² Alex. + ἐν τῇ καὶ ἰσθίειν. ¹³ Alex. Θεῷ.

GENEVA — 1557.

never, then when we beleued it. ¹² The nyght is passed, and the day hath come vnto vs. let vs therefore cast away the dedes of darkenes, and let vs put on the armour of light. ¹³ So that we walke honestly, as it were in the day light: not in glotonie, and droukennes, nether in chambering and wantonnes, nether in stryfe and enuying: ¹⁴ But put ye on the Lord Iesus christe, and take no thought for the flesh, to fulfil the lustes of it.

14. HIM that is weake in the sayth, take vnto you, but not to enter into doubtful disputations of controuersies. ² One beleueth that he may eate al thing: another, which is weake in knowledge, eateth herbes. ³ Let not him that eateth, despise hym that eateth not: and let not hym which eateth not, iudge hym that eateth. for God hath receaued hym. ⁴ What art thou that condemnest an other mans seruunt? he standeth or falleth, to his owne master: yea, he shal stand: for God is able to make him stande. ⁵ Thys man esteemeth one day before another day, and another man counteth all dayes a lyke. let euery man be fully perswaded in hys mynde.

⁶ He that obserueth one day, more than another, obserueth it to the Lord: and he that obserueth not one day more than another, dieth not obserue it to the Lord. He that eateth, eateth to the Lord: for he giueth God thanks: and he that eateth not, eateth not to the Lord, and giueth God thanks. ⁷ For none of vs liueth to hym selfe: nether dothe any of vs dye to hym selfe. ⁸ For whether we liue, we liue vnto the Lord: or whether we dye, we dye vnto the Lord. whether we liue therefore, or dye, we are the Lordes. ⁹ For Christ therefore dyed and rose agayne, and reuiued, that he myght be Lord both of the dead and the quicke. ¹⁰ But why doest thou iudge thy brother? or why doest thou despise thy brother? for we shal be all brought before the iudgement seate of Christ.

¹¹ For it is written, I liue sayth the Lord,

RHEIMS — 1582.

then when we beleued. ¹² The night is passed, and the day is at hand. Let vs therefore cast of the workes of darknesse, and doe on the armour of light. ¹³ As in the day let vs walke honestly: not in banquetings and drunkennes, not in chamberings and impudicities, not in contention and emulation: ¹⁴ but doe ye on our Lord Iesus Christ, and make not provision for the flesh in concupiscences.

14. AND him that is weake in faith, take vnto you: not in disputations of cogitations. ² For one beleueth that he may eate al things: but he that is weake, let him eate herbes. ³ Let not him that eateth, despise him that eateth not: and he that eateth not: let him not iudge him that eateth, for God hath taken him to him. ⁴ Vho art thou that iudget an other mans seruunt? To his owne Lord he standeth or falleth, and he shal stand: for God is able to make him stand. ⁵ For one iudget betwene day and day: and an other iudget euery day, let euery one abound in his owne sense. ⁶ He that respecteth the day, respecteth to our Lord. And he that eateth, eateth to our Lord: for he giueth thanks to God. And he that eateth not, to our Lord he eateth not, and giueth thanks to God. ⁷ For none of vs liueth to him self: and no man dieth to him self.

⁸ For whether we liue, we liue to our Lord: or whether we die, we die to our Lord. Therefore whether we liue, or whether we die, we are our Lordes. ⁹ For to this end Christ died and rose agayne: that he may haue dominion both of the dead and of the liuing. ¹⁰ But thou, vwhy iudget thou thy brother? or thou, vwhy doest thou despise thy brother? For we shal al stand before the iudgement seate of Christ. ¹¹ For it is written, *Liue I, saith our Lord, that euery knee*

AUTHORISED — 1611.

increer then when we beleueed. ¹² The night is farre spent, the day is at hand: let vs therefore cast off the workes of darkenesse, and let vs put on the armour of light. ¹³ Let vs walke honestly as in the day, not in rioting and drunkennesse, not in chambering and wantonnesse, not in strife and enuying. ¹⁴ But put yee on the Lord Iesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.

14. HIM that is weake in the faith receiue you, but not to doubtful disputations. ² For one beleueth that he may eat al things: another who is weake, eateth herbes. ³ Let not him that eateth, despise him that eateth not: and let not him which eateth not, iudge him that eateth. For God hath receiued him.

⁴ Who art thou that iudget another mans seruant? to his owne master he standeth or falleth: Yea, he shall be holden vp: for God is able to make him stand. ⁵ One man esteemeth one day aboue another: another esteemeth euery day alike. Let euery man be fully perswaded in his owne minde. ⁶ He that regardeth a day, regardeth it vnto the Lord: and hee that regardeth not the day, to the Lord hee doeth not regard it. He that eateth, eateth to the Lord, for hee giueth God thanks: and hee that eateth not, to the Lord hee eateth not, and giueth God thanks. ⁷ For none of vs liueth to himselfe, and no man dieth to himselfe. ⁸ For whether we liue, we liue vnto the Lord: and whether we die, we die vnto the Lord: whether wee liue therefore or die, we are the Lordes. ⁹ For to this end Christ both died, and rose, and reuiued, that he might be Lord both of the dead and liuing. ¹⁰ But why doest thou iudge thy brother? or why doest thou set at nought thy brother? wee shall all stand before the Iudgement seat of Christ.

¹¹ For it is written, As I liue, saith

¹² Or, decently. ¹³ Or, not to iudge his doubtful thoughts. ¹⁴ Or, fully assured. ¹⁵ Or, obserueth.

οικοδομῆς τῆς εἰς ἀλλήλους.⁴ ²⁰ Μὴ ἔνεκεν βράβματος κατάλυε τὸ ἔργον τοῦ Θεοῦ. πάντα μὲν καθαρὰ, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίουσι.
²¹ καλὸν τὸ μὴ φαγεῖν κρέα, μηδὲ πιεῖν οἶνον, μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει ἢ σκανδαλίζεται ἢ ἀσθενεῖ.²² Σὺ πίστιν ἔχεις; κατὰ σαυτὸν ἔχε ἐνώπιον τοῦ Θεοῦ· μακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει.²³ ὁ δὲ διακρινόμενος, ἐὰν φάγῃ, κατακέκριται, ὅτι οὐκ ἐκ πίστεως· πᾶν δὲ ὁ οὐκ ἐκ πίστεως, ἁμαρτία ἐστίν.

XV. Ὁφειλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνάτων βαστάζειν, καὶ μὴ ἑαυτοῖς ἀρέσκειν· ἕκαστος ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν.³ καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἤρρεσεν, ἀλλὰ, καθὼς γέγραπται, “Οἱ ὀνειδισμοὶ τῶν ὀνειδίζοντων σε, ἐπέπεσον ἐπ’ ἐμέ.”⁴ Ὅσα γὰρ ἐπροεγράφη,

⁴ Alex. + φολέωμεν.² Alex. = ἢ σκανδαλίζεται ἢ ἀσθενεῖ.¹ Alex. + ἢν.³ Rec. + γὰρ.⁴ Alex. ἐπίσταται.⁵ Alex. a. προσεγίφη α. ἱγρίφη πάντα.

GENEVA — 1557.

and euery knee shal bowe to me, and all
 euery one of vs geue accomptes of him
 selfe to God. ¹² Let vs not therfore iudge
 one another any more: but vs your iudge-
 ment rather in this, that no man putte a
 stumbling blocke, or an occasion to fall,
 in his brothers way. ¹⁴ I knowe, and am
 full certified through the Lord Iesus, that
 ther is nothing vnclene of it selfe: but
 vnto him that iudgeth it to be vnclene,
 to him it is vnclene. ¹⁵ But if thy brother
 he greued with thy meat, now walkest
 thou not charitably. destroy not him with
 thy meat, for whom Christ dyed.

¹⁶ Cause not your commoditie to be euil
 spoken of. ¹⁷ For the kyngdome of God
 is not meat and drinke: but righteous-
 nesse, peace, and ioye in the holy Gost.
¹⁸ For whosoever in these thinges serueth
 Christ, pleaseth God wel, and is com-
 mended of men. ¹⁹ Let vs then folow those
 thinges which make for peace, and where-
 with one may edifie another. ²⁰ Destroy
 not the worke of God for meates sake.
 all thinges in deed are pure: but it is
 euyl for that man which eateth wyth of-
 fence. ²¹ It is good nether to eate fleshe,
 nether to drinke wyne, nether any thing,
 wherhy thy brother stumblith, ether is
 offended, or made weake. ²² Thou hast
 faith: haue it wyth thy selfe before God.
 happy is he that condemneth not him
 selfe in that thing which he alloweth.
²³ For be that maketh conscience, is dam-
 ned if he eate: because he doth it not of
 faith, and whatsoever is not of fayeth, is
 sinne.

15. VVhich are stronge, ought to
 beare the frailties of the weake, and not
 to loke ouerly to our selues. ² Therefore
 let euery man loke vnto his neyghbour
 vnto his welth, that is to edifie him. ³ For
 Christe had not respect to him selfe, but
 as it is written, The rebukes of them which
 rebuke thee, fel on me. ⁴ For whatso-
 euer thinges are written afore time, are

RHEIMS — 1582.

shal bowe to me: and euery tongue shal
 confesse to God. ¹² Therefore euery one of
 vs for him self shal render account to
 God.

¹³ Let vs therfore no more iudge one an-
 other, but this iudge ye rather, that you
 put not a stumbling blocke or a scandal
 to your brother. ¹⁴ I knowe and am per-
 suaded in our Lord Iesus Christ, that
 nothing is common of it self, but to him
 that supposeth, any thing to be common,
 to him it is common. ¹⁵ For if because of
 meate thy brother be greued: now thou
 walkest not according to charitie. Do
 not wvith thy meate destroy him for
 whom Christ died. ¹⁶ Let not then our
 good be blasphemed. ¹⁷ For the king-
 dom of God is not meate and drinke:
 but iustice, and peace, and ioy in the
 holy Ghost. ¹⁸ for he that in this serueth
 Christ, pleaseth God, and is acceptable to
 men.

¹⁹ Therefore the things that are of peace
 let vs pursue: and the things that are
 of edifying one toward another let vs
 keepe. ²⁰ Destroy not the worke of God
 for meate. All thinges in deede are cleane:
 but it is il for the man that eateth by
 giuing offence. ²¹ It is good not to eate
 fleshe, and not to drinke vyne, nor that
 wherewith thy brother is offended, or scan-
 dalized, or weakened. ²² Hast thou faith?
 haue it wvith thy self before God. Blessed
 is he that iudgeth not him self in that
 wvich he approveth. ²³ But he that dis-
 cemeth, if he eate, is damned: because
 not of faith, for al that is not of faith, is
 sinne.

15. AND vve that are the stronger,
 must susteine the infirmities of the vveake,
 and not please our selues. ² Let euery one
 of you please his neyghbour vnto good,
 to edification. ³ For, Christ did not please
 him self, but as it is written, The re-
 proches of them that reproched thee, fel
 upon me. ⁴ For vwhat things soeuer haue
 been wvritten, to our learning they are

AUTHORISED—1611.

the Lord, euery knee shall bow to mee,
 and euery tongue shall confesse to God.
¹² So then euery one of vs shall giue ac-
 count of himselfe to God. ¹³ Let vs not
 therfore iudge one another any more:
 but iudge this rather, that no man put a
 stumbling blocke, or an occasion to fall
 in his brothers way. ¹⁴ I knowe, and am
 perswaded by the Lord Iesus, that there
 is nothing vnclene of it selfe: but to
 him that esteemeth any thing to be vn-
 cleane, to him it is vnclene. ¹⁵ But if
 thy brother be grieved with thy meate:
 now walkest thou not charitably. Destroy
 not him with thy meate, for whom Christ
 died. ¹⁶ Let not then your good be euill
 spoken of. ¹⁷ For the kingdom of God is
 not meat and drinke; but righteousness, and
 peace, and ioy in the holy Ghost. ¹⁸ For
 hee that in these thinges serueth Christ,
 is acceptable to God, and approved of men.

¹⁹ Let vs therfore follow after the things
 which make for peace, and things where-
 with one may edifie another. ²⁰ For meat,
 destroy not the worke of God: all things
 indeed are pure; but it is euill for that
 man who eateth with offence. ²¹ It is
 good neither to eate fleshe, nor to drinke
 wine, nor any thing wherewith thy brother
 stumbleth, or is offended, or is made
 weake. ²² Hast thou faith? haue it
 to thyself before God. happy is he that
 condemneth not himselfe in that thing
 which he alloweth. ²³ And he that doubteth,
 is damned if hee eate, because hee
 eateth not of faith: For whatsoeuer is
 not of faith, is sinne.

15. WEE then that are strong, ought
 to beare the infirmities of the weake, and
 not to please our selues. ² Let euery one
 of vs please his neyghbour for his good
 to edification. ³ For euen Christ pleased
 not himselfe, but as it is written, The re-
 proches of them that reproched thee, fell
 on mee. ⁴ For whatsoeuer things were
 written aforetime, were written for our

⁴ Or, conuenient.² Or, according to charitie.³ Or, discerneth, and putteth a difference betwixt meate,

εἰς τὴν ἡμετέραν διδασκαλίαν ⁴προεγράφη· ἵνα διὰ τῆς ὑπομονῆς καὶ ⁵διὰ τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν. ⁶ὁ δὲ Θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως δώῃ ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν· ἵνα ὁμοθυμαδὸν ἐν ἐνὶ στόματι δοξάζητε τὸν Θεὸν καὶ πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. ⁷Διὸ προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσελάβετο ὑμᾶς· εἰς δόξαν ⁸Θεοῦ. ⁹λέγω ¹⁰δὲ, Ἰησοῦν· Χριστὸν διάκονον ¹¹γεγενῆσθαι περιτομῆς ὑπὲρ ἀληθείας Θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων· ¹²τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν Θεόν, καθὼς γέγραπται, “Διὰ τοῦτο ἔξομολογήσομαί σοι ἐν ἔθνεσι, καὶ τῷ ὀνόματί σου ψαλῶ.” ¹³Καὶ πάλιν λέγει, “Εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ.” ¹⁴Καὶ πάλιν, “Αἰνεῖτε τὸν Κύριον·” ¹⁵πάντα τὰ ἔθνη, ¹⁶καὶ ἐπαινέσατε αὐτὸν πάντες οἱ λαοί.” ¹⁷Καὶ πάλιν Ἡσαΐας

⁴ Alex. ὑπογράφ.⁵ Rec. = ἐν. Alex. + ἐν.⁶ Rec. ἡμῶν.⁷ Alex. + τῶν.⁸ Alex. γὰρ.⁹ Alex. = Ἰησοῦν.¹⁰ Alex. γεγενῆσθαι.¹¹ Alex. + λαοί.¹² Alex. πάντα τὰ ἔθνη τὸν Κύριον.

WICLIIF—1380.

tho ben writun to oure techinge that bi pacience & counfort of scripturis we haue hope.

⁵ but god of pacience and of solace zeue to you to vndirstonde the same thing eche in to other after ihesus crist: ⁶ that ye of a wille with a mouth worship god, & the fadir of oure lord ihesus crist. ⁷ For whiche thing take ye to gidre: as also crist took you in to the honour of god.

⁸ for I seie, that ihesus crist was a mynystre of circumcicion for the truthe of god: to conferme the bilcastis of fadir, ⁹ and hethen men owen to onour god for merci, as it is writun, therfor lord I schal knowleche to thee among hethen men: and I schal syng to thi name, ¹⁰ and ofte he seith, ye hethen men be ye glad with his puple. ¹¹ and ofte alle hethen men brieie the lord, and alle puple magnyfie ye hym, ¹² and ofte Isaac seith, there schal be a roote of iesse, that schal rise up to gouerne hethen men: and hethen men schuln hope in hym, ¹³ and god of hope fulfille you in al ioie and pees in bilcuyng: that ye encrese in hope and vertu of the holi goost.

¹⁴ And britheren I my self am certeyn of you: that also ye ben ful of loue, and ye ben fillid with al kunnyng so that ye moun moneste ech other, ¹⁵ and britheren more boldli I wroot to you aparti: as bringyng you in to mynde, for the grace that is yowun to me of god: ¹⁶ that I be the mynystre of ihesus crist among hethen men, and I halowe the gospel of god that the ofspringe of hethen men be acceptid and halowid in the holi goost, ¹⁷ therfor I haue glorie in crist ihesus to god, ¹⁸ for I dare

TYNDALE—1534.

written for oure learyng, that we thorow pacience and comferte of the scripture, myght haue hope.

⁵ The God of pacience and consolacion, geue vnto every one of you that ye be lyke mynded one towards another after the insample of Christ: ⁶ that ye all agreynge together, maye with one mouth prayse God the fader of oure Lorde Iesus. ⁷ Wherefore receaue ye one another as Christ receaued vs to the prayse of God.

⁸ And I saye that Iesus Christ was a minister of the circumcicion for the trueth of god, to conferme the promyses made vnto the faders. ⁹ And let the gentyls prayse god for his mercy, as it is written: For this cause I will prayse the amonge the gentyls, and syng in thy name. ¹⁰ And agayne he sayth: reioyse ye gentyls with his people. ¹¹ And agayne, prayse the Lorde alle ye gentyls, and laude him all nacions. ¹² And in another place Esaias sayth: ther shalbe the rote of iesse, and he that shall ryse to raygne ouer the gentyls: in him shall the gentyls trust. ¹³ The God of hope fyll you with all ioie and peace in beleuyng: that ye maye be ryche in hope thorow the power of the holi goost.

¹⁴ I my selfe am full certified of you my brethren, that ye youre selues are full of goodnes and filled with all knowlege, and are able to exhorte one another. ¹⁵ Nevertheless brethren I haue some what holdly written vnto you, as one that putteth you in remembrance, thorow the grace that is geuen me of God, ¹⁶ that I shuld be the minister of Iesu Christ amonge the gentyls, and shuld minister the gladde tydynges of God, that the gentyls myght be an acceptable ofspringe, sanctified by the holi goost. ¹⁷ I haue therefore wherof I maye reioyse in Christ Iesu, in tho thinges which pertayne to God. ¹⁸ For I

CRANMER—1539.

they are written for oure learyng, that we thorow pacience and comferte of the scriptures, myght haue hope:

⁵ The God of purcyence and consolacyon, graunt you, to be lyke mynded one towards another, after the ensample of Christ Iesu: ⁶ that ye all agreynge together maye with one mouth prayse God the fader of oure Lorde Iesus. ⁷ Wherefore, receaue ye one another, as Christ receaued vs, to the prayse of God. ⁸ And I saye, that Iesus Christ was a mynyster of the circumcysion for the trueth of God, to conferme the promyses made vnto the faders: ⁹ that the gentyls might prayse God for his mercy, as it is wrytten. For this cause I will prayse the amonge the gentyls, and syng vnto thy name. ¹⁰ And agayne he sayth: reioyse ye gentyles with his people. ¹¹ And agayne, prayse the Lorde alle ye gentyle, and laude hym all ye mynyons together. ¹² And agayne Esay sayth: ther shalbe the rote of Iesse, and he that shall ryse to raygne ouer the gentyls: in him shall the gentyls trust. ¹³ The God of hope fyll you with all ioie and peace in beleuyng: that ye maye be ryche in hope, thorow the power of the holi goost:

¹⁴ I my selfe am full certified of you (my brethren) that ye also are full of goodnes, and fylled wyth all knowlege, and are able to exhorte one another. ¹⁵ Nevertheless (brethren) I haue some what more boldly wrytten vnto you, partly to put you in remembrance, thorow the grace that is geuen me of God, ¹⁶ that I shuld be the minister of Iesu Christ amonge the Gentyls, and shuld mynyster the Gospell of God, that the ofspringe of the gentyls myght be acceptable, and sanctified by the holi goost. ¹⁷ I haue therefore wherof I maye reioyse thorow Christ Iesu, in those thinges which pertaine to God. ¹⁸ For I dare not speake

λέγει, "Ἐσται ἡ ρίζα τοῦ Ἰησοῦ, καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν, ἐπ' αὐτῷ ἔθνη
"ἐλπιοῦσιν." ¹³ Ὁ δὲ Θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης
ἐν τῷ πιστεύειν, | εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι, ἐν δυνάμει Πνεύματος
ἀγίου.

¹⁴ Πέπεισμαι δὲ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, ὅτι καὶ αὐτοὶ | μεστοὶ
ἐστε ἀγαθωσύνης, πεπληρωμένοι πάσης γνώσεως, δυνάμενοι καὶ ἄλλήλους |
νουθετεῖν. ¹⁵ τολμηρότερον δὲ ἔγραψα ὑμῖν, ἀδελφοί, | ἀπὸ μέρους, ὡς ἐπαναμμ-
νήσκων ὑμᾶς, διὰ τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ Θεοῦ, ¹⁶ εἰς τὸ εἶναι με
λειτουργὸν Ἰησοῦ Χριστοῦ εἰς τὰ ἔθνη, ἱεουργοῦντα τὸ εὐαγγέλιον τοῦ Θεοῦ, ἵνα
γένηται ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν Πνεύματι ἀγίῳ.
¹⁷ ἔχω οὖν καύχησιν ἐν Χριστῷ Ἰησοῦ τὰ πρὸς τὸν Θεόν ¹⁸ οὐ γὰρ τολμήσω

Alex. = ἐν τῇ πιστεύειν.

* Alex. = ἐν.

* Alex. = καὶ σίτοι.

* Alex. s. ἀλλήλους (ἐνδύμενοι) s. (δ. κ.) ἀλλήλ. Conat. ἄλλως.

* Alex. = ἀδελφοί.

* Alex. + τὴν.

* Rec. = τὸν.

GENEVA—1557.

written for our learning, that we through
variance, and comforte of the Scriptures,
might haue hope. ⁵ Now, the God of
patience and consolation, geue you that
ye be lyke mynded one towards another,
after the easample of Christ Iesus.

⁶ That ye all agreeyn together, may with
one mouth praye God and the Father of
our Lord Iesus Christe. ⁷ Wherefore re-
ceiue ye one another, as Christ receaued
vs. to the glorie of God. ⁸ And I meane
thus, that Iesus Christe was a minister of
the Circumcision, for the truth of God,
to confirme the promises made vnto the
fathers. ⁹ And let the Gentiles praye God
for his mercie, as it is written, For this
cause I wyl praise thee among the Gentils,
and singe vnto thy Name. ¹⁰ And agayne
he sayeth, Reioyce ye Gentiles with his
people. ¹¹ And agayne, Praise the Lord
all ye Gentils, and laude ye him all nacions
together. ¹² And agayne Esai sayth, There
shalbe the roote of Iesse, and he that shal
rise to raygne ouer the Gentils, in him
shal the Gentils trust. ¹³ Now the God of
hope fyl you with all ioye and peace in
bekening: that ye may be ryche in hope
through the power of the holy Ghost.

¹⁴ And I my selfe am ful perswaded of you
(my brethren) that ye your selues are ful of
goodnes, and fylled wyth all knowledge, and
are able to exhorte one another. ¹⁵ Neuer
theresse brethren, I haue somewhat boldly
after a sort written vnto you, as one that
putteth you in remembrance, through the
grace that is geuen me of God.

¹⁶ That I should be the minister of Iesus
Christe among the Gentils, ministring the
good tydings of God, that the Gentils
might be an acceptable offering, sancti-
fied by the holy Ghost. ¹⁷ I haue therefore
whereof I may reioyce in Christ Iesus in
those thinges which pertaine to God.
¹⁸ For I am not able to speake of any

RHEIMS—1582.

written: that by the patience and con-
solation of the Scriptures, we may haue
hope. ⁵ And the God of patience and of
comfort geue you to be of one minde one
toward another according to Iesvs
Christ: ⁶ that of one minde, with one
mouth you may glorifie God and the
Father of our Lord Iesvs Christ.

⁷ For the which cause receiue one an
other: as Christ also hath receiued you
vnto the honour of God. ⁸ For I say Christ
Iesvs to haue been minister of the cir-
cumcision for the veritie of God to con-
firm the promisses of the fathers. ⁹ But
the Gentils to honour God for his mercie,
as it is written: *Therefore wil I confesse
to thee in the Gentils O Lord, and wil
sing to thy name.* ¹⁰ And againe he saith,
Reioyce ye Gentils with his people. ¹¹ And
againe, *Praise al ye Gentils our Lord:*
and magnifie him al ye peoples. ¹² And
againe Esai saith, *There shal be the roote
of Iesse: and he that shal rise vp to rule
the Gentils, in him the Gentils shal hope.*

¹³ And the God of hope replenish you
with al ioy and peace in beleening: that
you may abound in hope, and in the vertue
of the holy Ghost.

¹⁴ And I my self also, my brethren, am
assured of you, that you also are ful of
loue, replenished with al knowledge, so
that you are able to admonish one an-
other. ¹⁵ But I haue written to you (bre-
thren) more boldly in part, as it were
putting you in remembrance: for the grace
which is giuen me of God, ¹⁶ to be the
minister of Christ Iesvs in the Gentils:
sanctifying the Gospel of God, that the
oblation of the Gentils may be made ac-
ceptable and sanctified in the holy Ghost.
¹⁷ I haue therefore glorie in Christ Iesvs
toward God. ¹⁸ For I dare not speake

AUTHORISED—1611.

learning, that we through patience and
comfort of the Scriptures might haue
hope.

⁶ Now the God of patience and con-
solation graunt you to bee like minded
one towards another, * according to Christ
Iesus: ⁶ That ye may with one mind and
one mouth glorifie God, euen the Father
of our Lord Iesus Christ. ⁷ Wherefore re-
ceiue ye one another, as Christ also
receiued vs, to the glory of God. ⁸ Now
I say, that Iesus Christ was a Minister of
the Circumcision for the truth of God,
to confirme the promises made vnto the
fathers: ⁹ And that the Gentiles might
glorifie God for his mercie, as it is writ-
ten, For this cause I will confesse to thee
among the Gentiles, and sing vnto thy
Name. ¹⁰ And againe he saith, Reioyce
ye Gentiles with his people. ¹¹ And againe,
Praise the Lord all ye Gentiles, and laud
him all ye people.

¹² And againe Esai saith, There shalbe
a roote of Iesse, and he that shal rise to
reigne ouer the Gentiles, in him shal the
Gentiles trust. ¹³ Now the God of hope
fill you with all ioy and peace in beleen-
ing, that yee may abound in hope through
the power of the holy Ghost. ¹⁴ And I
my selfe also am perswaded of you, my
brethren, that ye also are full of good-
nesse, filled with all knowledge, able also
to admonish one another. ¹⁵ Neuerthe-
lesse, brethren, I haue written the more
boldly vnto you, in some sort, as putting
you in minde, because of the grace that
is giuen to mee of God, ¹⁶ That I should
be the minister of Iesus Christ to the
Gentiles, ministring the Gospel of God,
that the * offering vp of the Gentiles
might be acceptable, being sanctified by
the holy Ghost.

¹⁷ I haue therefore whereof I may glory
through Iesus Christ, in those thinges
which pertaine to God. ¹⁸ For I will not

* Or, after the easample of.

* Or, sacrificing.

ἡ λαλεῖν τι| ὃν οὐ κατειργάσατο Χριστὸς δι' ἐμοῦ, εἰς ὑπακοὴν ἐθνῶν, λόγῳ καὶ ἔργῳ, ¹⁹ ἐν δυνάμει ὁ σημείων καὶ τεράτων, ἐν δυνάμει Πνεύματος ἁγίου| ὥστε με ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ πεπληρωκέναι τὸ εὐαγγέλιον τοῦ Χριστοῦ. ²⁰ οὕτω δὲ φιλοτιμούμενον| εὐαγγελίζεσθαι, οὐχ ὅπου ὠνομάσθη Χριστὸς, ἵνα μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ. ²¹ ἀλλὰ, καθὼς γέγραπται, "Οἱς οὐκ ἀνηγγέλη περὶ αὐτοῦ, ὄφονται· καὶ οἱ οὐκ ἀκηκόασιν, συνήσουσιν." ²² Διὸ καὶ ἐνεκοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς. ²³ νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς κλίμασι τούτοις, ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν ἐτῶν, ²⁴ ὥς ἐὰν| πορεύωμαι εἰς τὴν Σπανίαν, ἐλπίζω διαπορευόμενος θεάσασθαι ὑμᾶς, καὶ ὑφ' ὑμῶν προπεμφθῆναι ἐκεῖ, ἐὰν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ.

* Alex. s. τι λαλεῖν s. τι εἰπεῖν.
καὶ κύκλῳ τὸ εὐαγγ.

* Alex. + αὐτοῦ.
* Alex. φιλοτιμούμαι.

* Rec. Θεοῦ. Alex. ἁγίου.
† Alex. πολλὰς.

* Alex. ὥστε περιηγεῖσθαι ἀπὸ Ἱερουσαλ. μέχρι τοῦ Ἰλλυρ.
* Alex. s. ὥς ἂν οὖν s. ὥς ἂν.
* Alex. πορεύομαι.

WICLIFFE—1380.

not speke any thing of tho thingis, which crist doith not bi me in to obediens of hethen men: in word and dedis ¹⁹ in vertu of tokenes and greet wondris, in vertu of the holi goost, so that fro ierusalem bi campris to the illerik see, I haue filid the gospel of crist.

²⁰ and so I haue prechid this gospel, not where crist was named. leest I hidde [vpon] anotheris grounde, ²¹ but as it is writun, for to whom it is not teeld of hym: thei schulen se; and thei that herden not schulen vnderstonde; ²² for whiche thing I was lettid, ful myche, to come to you: & I am lettid this tyme; ²³ and now I haue not ferther place in these cuntreis but I haue desire to come to you, of many yecris that ben passid; ²⁴ whanne I bigynne to passe in to spayne, I hopid that in my goynge I schal se you, and of you I schal be ledde thidir, if I vse you first in parti.

²⁵ therfor now I schal passe forth to ierusalem: to mynystre to seyntis; ²⁶ for macedony & acala han asied to make sum sitte, to pore men of seyntis that ben in ierusalem; ²⁷ For it pleasid to hem; & thei ben dettouris of hem for hethen men ben made parteneris of her goostli thingis: thei owen also in fleischli thingis to mynystre to hem; ²⁸ therfor whanne I haue endid this thing: and haue signed to hem this fruyt: I schal passe bi you in to spayne; ²⁹ and I woot that I comynge to you, schal come in to the abundaunce of the blessinge of crist.

³⁰ therfor breitheren I bieche you bi oure lord ihesus crist, and bi charite of the holi goost; that ye helpe me in youre priers to the lord; ³¹ that I be deliuerid fro the vnfeithful men that ben in iudee; and that the offryng of my seruyce be acceptid in

TYNDALE—1534.

dare not speke of eny of tho thinges which Christ hath not wrought by me: to make the gentyls obedient, with worde and dede; ¹⁹ in myghty signes and wondres, by the power of the sprete of God: so that from Ierusalem and the coastes rounde aboute vnto Illyricum, I haue fylled all countres with the gladd tydynges of Christ.

²⁰ So haue I enforced my selfe to preache the gospell, not where Christ was named, lest I shuld haue byt on another mannes foundation: ²¹ but as it is writun: To whom he was not spoken of, they shall se: and they that hearde not, shall vnderstande. ²² For this cause I haue bene ofte let to come vnto you: ²³ but now seynge I haue no moare to do in these countres, and also haue bene desyrous many yeres to come vnto you, ²⁴ when I shall take my iorney into spayne, I will come to you. I trust to se you in my iorney, and to be brought on my waye thither warde by you after that I haue somewhat enioyed you.

²⁵ Now go I vnto Ierusalem, and minister vnto the sayntes. ²⁶ For it hath pleased them of Macedonia and Achaia to make a certayne distribucion vpon the poore sayntes which are at Ierusalem. ²⁷ It hath pleased them verely, and their detters are they. For yf the gentils be made partetakers of their spirituall thinges, their dutie is to minister vnto them in carnall thinges. ²⁸ When I haue performed this, and haue brought them this frute sealed, I will come backe agayne by you into Spayne. ²⁹ And I am sure when I come, that I shall come with abundaunce of the blessinge of the gospell of Christ.

³⁰ I beseeche you breithren for oure Lorde Iesus Christes sake, and for the love of the sprete, that ye helpe me in my busyng, with youre priers to God for me; ³¹ that I maye be deliuered from them which beleue not in Iewry, and that this my service, which I haue to Ierusalem,

CRANMER—1530.

of eny of those thynges, which Christ hath not wrought by me, to make the Gentylls obedient, with worde and dede, ¹⁹ in myghty sygnes and woundres, by the power of the sprete of God: so that from Ierusalem and the coastes rounde aboute vnto Illyreum, I haue fylled all countres with the Gospell of Christ.

²⁰ So haue I enforced my selfe to preache the Gospell, not where Christ was named, lest I shulde haue byt on another mannes foundacyon: ²¹ but as it is writen: To whom he was not spoken of, they shall se: and they that hearde not, shall vnderstande. ²² For this cause I haue bene ofte let (and as yet) that I could not come vnto you: but now, seynge I haue nomore to do in these countrees, and also haue bene desyrous many yeres to come vnto you, ²⁴ whensoever I take my iorney in to spayne, I will come to you. For I trust to se you in my iorney, and to be brought on my waye thitherwarde by you, after that I haue som what enioyed your acquaintance.

²⁵ Now go I vnto Ierusalem, and mynyster vnto the sayntes. ²⁶ For it hath pleased them of Macedonia and Achaia to make a certayne distribucion vpon the poore sayntes, which are at Ierusalem. ²⁷ It hath pleased them verely, and their detters are they. For yf the Gentylls be made partetakers of their spirituall thynges, their dutie is to mynyster vnto them in bodyly thynges. ²⁸ When I haue performed this, and haue brought them this frute sealed, I wyll come backe agayne by you into Spayne. ²⁹ I am sure that when I come vnto you I shall come with abundaunce of the blessinge of the Gospell of Chryst. ³⁰ I beseeche you breithren for oure Lorde Iesus Christes sake, and for the loue of the sprete, that ye helpe me in my busyng with youre priers to God for me, ³¹ that I maye be deliuered from them which beleue not in Iewry: and that this my seruyce, which I haue

²⁶ Νυνὶ δὲ πορεύομαι εἰς Ἱερουσαλὴμ, διακονῶν τοῖς ἁγίοις. ²⁶ εὐδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ ποιήσασθαι εἰς τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν Ἱερουσαλὴμ. ²⁷ εὐδόκησαν γὰρ, καὶ ὀφείλεται αὐτῶν εἶσιν. | εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινώνησαν τὰ ἔθνη, ὀφείλουσι καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς. ²⁸ τοῦτο οὖν ἐπιτελέσας, καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον, ἀπελεύσομαι δι' ὑμῶν εἰς τὴν Σπανίαν. ²⁹ οἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς, ἐν πληρώματι εὐλογίας Χριστοῦ ἐλεύσομαι. ³⁰ Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ διὰ τῆς ἀγάπης τοῦ Πνεύματος, συναγωνίσασθαι μοι ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν Θεόν. ³¹ ἵνα ῥυσθῶ ἀπὸ τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ, καὶ ἵνα ἡ διακονία μου ἢ εἰς Ἱερουσαλὴμ

¹ Rec. + ἀλείψαι πρὸς ὑμᾶς.

² Rec. + γὰρ.

³ Alex. ἁγ.

⁴ Alex. = εὐδόκησαν γὰρ, καὶ.

⁵ Alex. εἰς αὐτῶν.

⁶ Alex. = τὴν.

⁷ Alex. πληροφορίᾳ.

⁸ Rec. + τοῦ εὐαγγελίου τοῦ.

⁹ Alex. + ἡμῶν.

¹⁰ Alex. = ἵνα.

¹¹ Alex. συμφωρίᾳ.

GENEVA—1557.

thing, which Christ hath not wrought by me, to make the Gentile obedient with worde and dede. ¹⁹ In myghty signes and wonders, by the power of the Sprite of God: so that from Ierusalem and the coastes rounde about vnto Illyricum, I haue fulfilled myne office of preaching the Gospel of Christe.

²⁰ Yea so I enforced my selfe to preache the Gospel, not where Christ was named, lest I sholde haue buyt on another mans foundation: ²¹ But as it is written, To whom he was not spoken of, they shal see: and they that heard not, shal vnderstand. ²² For this cause I haue bene oft let to come vnto you. ²³ But now eysyn I haue no more to do in these countres, and also haue bene desirous many yeres agone to come vnto you: ²⁴ When I shal take my iorney into Spayne, I wyl come to you: for I trust to see you in my iorney, and to be brought on my way thitherwarde by you, after that I haue bene somewhat filled with your compaignie. ²⁵ Now go I vnto Ierusalem, to minister vnto the Sainctes.

²⁶ For it hath pleased them of Macedonia and Achaia, to make a certayne distribution vnto the poore Sainctes which are at Ierusalem. ²⁷ It hath pleased them I say, and their detters are they. For if the Gentils be made partakers of their spirituall thinges, their dutie is to minister vnto them in carnall thinges. ²⁸ When I haue performed this, and haue broght them this frute sealed: I wil passe by you into Spayne. ²⁹ And I am sure when I come, that I shal come to you with abundance of the blessing of the Gospel of Christ. ³⁰ Also brethren I beseeche you for our Lord Iesus Christes sake, and for the loue of the Sprite, that ye wolde strue with me in your prayers to God for me.

³¹ That I may be deliuered from them which are disobedient in Iewrie, and that this my seruice which I haue to do ut

RHEIMS—1582.

any of those things vvich Christ wrought not by me for the obedience of the Gentile, by vvord and dedes, ¹⁹ in the vertue of signes and vvonders, in the vertue of the holy Ghost: so that from Hierusalem round about vnto Illyricum I haue replenished the Gospel of Christ.

²⁰ And I haue so preached this Gospel, not vvhere Christ vvvas named, lest I sholde build vpon an other mans foundation: ²¹ but as it is vvritten, They to vvhom it hath not been preached of him, shal see: and they that haue not heard, shal vnderstand. ²² For the vvich cause also I vvvas hindered very much from coming vnto you. ²³ But now hauing no longer place in these countreies, and hauing a desire to come vnto you these many yeres now passed: ²⁴ vvhen I shal begin to take my iourney into Spaine, I hope that as I passe, I shal see you, and be brought thither of you, if first in part I shal haue enioyed you.

²⁵ Now therefore I vvill goe vnto Hierusalem to minister to the sainctes. ²⁶ For Macedonia and Achaia haue liked vvell to make some contribution vpon the poore sainctes that are in Hierusalem. ²⁷ For it hath pleased them: and they are their detters. For if the Gentiles be made partakers of their spirituall thinges: they ought also in carnall thinges to minister vnto them.

²⁸ This therefore vvhen I shal haue accomplished, and signed them this fruite, I vvill goe by you into Spaine. ²⁹ And I know that coming to you, I shal come in abundance of the blessing of Christ. ³⁰ I beseeche you therefore brethren by our Lord Iesus Christ, and by the charitie of the holy Ghost, that you helpe me in your prayers for me to God, ³¹ that I may be deliuered from the infidels that are in Iewrie, and the oblation of my seruice

AUTHORISED—1611.

dure to speake of any of those things, vvich Christ hath not wrought by mee, to make the Gentiles obedient, by vvord and deed, ¹⁹ Through mightie signes and vvonders, by the power of the Spirit of God, so that from Hierusalem and round about vnto Illyricum, I haue fully preached the Gospel of Christ. ²⁰ Yea, so haue I strined to preach the Gospel, not vvhere Christ was named, lest I should build vpon another mans foundation: ²¹ But as it is vvritten, To vvhom hee was not spoken of, they shal see: and they that haue not heard, shall vnderstand. ²² For vvich cause also I haue bene much hindered from coming to you. ²³ But now hauing no more place in these parts, and hauing a great desire these many yeres to come vnto you: ²⁴ vvhensoever I take my iourney into Spaine, I vvill come to you: for I trust to see you in my iourney, and to be brought on my way thitherward by you, if first I be somewhat filled vvith your compaignie.

²⁵ But now I goe vnto Hierusalem, to minister vnto the Sainctes. ²⁶ For it hath pleased them of Macedonia and Achaia, to make a certaine contribution for the poore Sainctes vvich are at Hierusalem. ²⁷ It hath pleased them vvell, and their detters they are. For if the Gentiles haue bene made partakers of their spirituall thinges, their dutie is also to minister vnto them in carnall thinges. ²⁸ vvhen therefore I haue performed this, and haue sealed to them this fruite, I vvill come by you into Spaine. ²⁹ And I am sure that vvhen I come vnto you, I shall come in the fullnesse of the blessing of the Gospel of Christ.

³⁰ Now I beseeche you, brethren, for the Lord Iesus Christes sake, and for the loue of the Spirit, that ye strue together vvith mee, in your prayers to God for me. ³¹ That I may bee deliuered from them that doe not beleene in Iudea, and that my seruice vvich I haue for Hierusalem,

¹ Or, vvith vvayes, or, vvith vvayes.

² Or, are disobedient.

³ Or, vvith you.

εὐπρόσδεκτος *γένηται τοῖς ἀγίοις·³² ἵνα ἐν χαρᾷ ἔλθω πρὸς ὑμᾶς διὰ θελήματος *Θεοῦ, καὶ συναναπαύσασμαι ὑμῖν.³³ ὁ δὲ Θεὸς τῆς εἰρήνης *μετὰ πάντων ὑμῶν. ἀμήν.

XVI. Συνίστημι *δὲ| ὑμῖν Φοίβην τὴν ἀδελφὴν *ἡμῶν, | οὕσαν διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς·² ἵνα *αὐτὴν προσδέξησθε| ἐν Κυρίῳ ἄξίως τῶν ἁγίων, καὶ παραστήτε αὐτῇ ἐν ᾧ ἂν ὑμῶν χρήζῃ πράγματι· καὶ γὰρ αὕτη προ-
στάτις πολλῶν ἐγενήθη, καὶ αὐτοῦ ἐμοῦ.³ Ἀσπάσασθε *Πρίσκαν| καὶ Ἀκύλαν
τοὺς συνεργούς μου ἐν Χριστῷ Ἰησοῦ·⁴ (οὔτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν
τράχηλον ὑπέθηκαν, οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ, ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι
τῶν ἐθνῶν)⁵ καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν. ἀσπάσασθε Ἐπαίνετον τὸν
ἀγαπητὸν μου, ὅς ἐστιν ἀπαρχὴ τῆς Ἀσίας!⁶ εἰς Χριστόν. | ἀσπάσασθε Μαριάμ,
ἥτις πολλὰ ἐκοπίασεν εἰς ἡμᾶς.⁷ ἀσπάσασθε Ἀνδρόνικον καὶ Ἰουνίαν τοὺς συγ-

* Alex. τοῖς ἁγίοις γίνηται. * Alex. Χριστοῦ Ἰησοῦ. * Alex. + ἡμῶν. * Alex. = ἡ. * Alex. ἡμῶν. * Alex. προσέκοιτο αὐτῇ.
* Rec. Πρίσκωλλαν. * Alex. verba ex vs. s. hinc transiit, cum ἡμῶν κατ' οἶκον αὐτῶν ἐκκλησίαν.

WICLIF—1380.

ierusalem to seyntis³² that I come to you in ioie bi the wille of god : & that I be re-
freischid with you³³ and gud of pece be
with you alle Amen.

16. AND I comende to you feben oure
sistir, which is in the seruyce of the
chirche, that is at cenchris,² that ye re-
ceyue hir in the lord worthili to seyntis
and that ye helpe hir : in what soere cause
ache achal nede of you for ache helpid
many men, and my self,³ grete prisca
and aquila myn helpers in crist ihesus :
⁴ whiche vndirputtiden her neckis for my
lyf, to whiche not I aloone do thankyngis,
but also bi the chirchis of hethen men.
⁵ and grete ye wel her meneal chirch,
grete ye wel her effenatlon to me : that
is the first of asye in crist ihesus.⁶ grete
wel marie : the whiche hath traucilid
myche in vs.⁷ grete wel andronyk and
iulian my cosyns and myn euene prisoners,
whiche ben noble among the apostlis, and
whiche weren bifor me in crist.⁸ grete
wel amplie, moost dereworthe to me in
the lord.⁹ grete wel vrbā oure helper in
crist ihesus : & stacchen my derlinge.¹⁰ grete
wel appelmen the noble in crist, grete wel
hem that ben of aristobolis hous.¹¹ grete
wel erodion my cosyn, grete wel hem that
ben of narcisus hous that ben in the lord.
¹² grete wel trifensam and trifosau : whiche
wymmen traueilen in the lord, grete wel
persida moost dereworthe woman : that
hath traueilid myche in the lord.¹³ grete
wel rufus chosen in the lord, and his modir
and myn.¹⁴ grete wel ancicret, flegonia,
hermen, patroban, herman and britheren
that ben with hem.¹⁵ grete wel filologus
and iulian and neren and his sistir, and
olympides : and alle the seyntis that ben
with hem.¹⁶ grete ye wel to gidre in holi
come, alle the chirchis of crist, greten you
wel.

TYNDALE—1534.

maye be accepted of the sayntes,³² that
I maye come vnto you with ioie, by the
will of God, and maye with you be re-
freshed.³³ The God of peace be with
you. Amen.

16. I COMMENDE vnto you Phebe
oure sister (which is a minister of the
congregation of Chenchrea)² that ye
receaue her in the Lorde as it becommeth
sayntes, and that ye assist her in what-
soeuer busynes she needeth of youre ayde.
For she hath suckered many, and myne
awne self also.³ Grete Prisca and Aquila
my helpers in Christ Iesu.⁴ which haue
for my lyfe layde downe their awne neckes.
Vnto which not I only geue thanks but
also the congregation of the gentyls.
⁵ Lyke wyse grete all the company that is
in thy house. Salute my welbeloued
Epenetus, which is the fyrst frute amonge
them of Achaia.⁶ Grete Mary which be-
stowed moche labour on vs.⁷ Salute
Andronicus and Iunia my cosyns, which
were prisoners with me also, which are
welke taken amonge the Apostles, and
were in Christ before me.⁸ Grete Amplias
my beloued in the Lorde.⁹ Salute Vrbā
oure helper in Christ, and Stachys my
beloued.¹⁰ Salute Appelles approved in
Christ. Salute them which are of Aristobolus
householde.¹¹ Salute Herodion my kynsman.
Grete them of the householde
of Narcissus which are in the Lorde.
¹² Salute Triphena and Triphosa which
women dyd labour in the Lorde. Salute
the beloued Persis, which laboured in
the Lorde.¹³ Salute Rufus chosen in the
Lorde, and his mother and myne.¹⁴ Grete
Asincritus, Phlegon, Herman, Patrobas,
Hermen and the brethren which are with
them.¹⁵ Salute Philologus and Iulia,
Nereus and his sister, and Olimpha, and
all the sayntes which are with them.
¹⁶ Salute one another with an holy kyss.
The congregacions of Christ salute you.

CRANMER—1539.

to do at Ierusalem, maye be accepted of
the sayntes,³² that I maye come vnto
you with ioie, by the wyll of God, and
maye with you be refreshed.³³ The God
of peace be with you. Amen.

16. I COMMENDE vnto you Phebe,
oure syster (which is a minystrer of the
congregacyon of Cenchrea)² that ye re-
ceaeue her in the Lord, as it becommeth
sayntes, and that ye assyst her in what-
soeuer busynes she needeth of youre ayde.
For she hath suckered many, and myne
awne selfe.³ Grete Prisca and Aquila my
helpers in Christ Iesu,⁴ which haue for
my lyfe layde downe their awne neckes.
Vnto whom not I onely geue thanks,
but also all the congregacyons of the
Gentyle.⁵ Lykenwyse, grete the congre-
gacyon that is in their house. Salute my
welbeloued Epenetes, which is the fyrst
frute of Achaia in Christ.⁶ Grete Mary
which bestowed moche labour on vs.
⁷ Salute Andronicus and Iunia my cosyns,
and prisoners with me also, which are
well taken amonge the Apostles, and were
in Christ before me.⁸ Grete Amplias my
beloued in the Lorde.⁹ Salute Vrbā oure
helper in Christ, and Stachys my beloued.
¹⁰ Salute Appelles approved in Christ.
Salute them, which are of Aristobolus
householde.¹¹ Salute Herodion my kyns-
man. Grete them that be of the house-
holde of Narcissus, which are in the
Lorde.¹² Salute Triphena and Triphosa,
which women labour in the Lorde. Sa-
lute the beloued Persis, which laboured
much in the Lorde.¹³ Salute Rufus cho-
sen in the Lorde, and his mother and
myne.¹⁴ Grete Asincritus, Phlegon,
Herman, Patrobas, Mercurius, and the
brethren which are with them.¹⁵ Salute
Philologus and Iulia, Nereus and his sys-
ter, and Olympa, and all the sayntes
which are with them.¹⁶ Salute one an-
other wyth an holy kyss. The congrega-
cyons of Christ salute you.

γενεῖς μου καὶ συναιχμαλώτους μου· αἵτινες εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἱ καὶ πρὸ ἐμοῦ γεγόνασιν ἐν Χριστῷ. ⁸ ἀσπάσασθε Ἀμπλίαν| τὸν ἀγαπητὸν μου ἐν Κυρίῳ. ⁹ ἀσπάσασθε Οὐρβανὸν τὸν συνεργὸν ἡμῶν ἐν Χριστῷ, καὶ Στάχυν τὸν ἀγαπητὸν μου. ¹⁰ ἀσπάσασθε Ἀπελλῆν τὸν δόκιμον ἐν Χριστῷ. ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστοβούλου. ¹¹ ἀσπάσασθε Ἡρωδίωνα τὸν συγγενὴ μου. ἀσπάσασθε τοὺς ἐκ τῶν Ναρκίσσου, τοὺς ὄντας ἐν Κυρίῳ. ¹² ἀσπάσασθε Τρύφαιναν καὶ Τρυφῶσαν τὰς κοπιώσας ἐν Κυρίῳ. ἀσπάσασθε Περίδα τὴν ἀγαπητὴν, ἥτις πολλὰ ἐκοπίασεν ἐν Κυρίῳ. ¹³ ἀσπάσασθε Ροῦφον τὸν ἐκλεκτὸν ἐν Κυρίῳ, καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ. ¹⁴ ἀσπάσασθε Ἀσύγκριτον, Φλέγοντα, Ἑρμᾶν, Πατρόβαν Ἑρμῆν, καὶ τοὺς σὺν αὐτοῖς ἀδελφούς. ¹⁵ ἀσπάσασθε Φιλόλογον καὶ Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ τοὺς σὺν αὐτοῖς πάντας ἀγίους. ¹⁶ ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγίῳ. ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι πᾶσαι τοῦ Χριστοῦ.

⁸ Rec. Ἀγλαῖα. ⁹ Alex. ἐν Χριστῷ. ¹⁰ Alex. s. εἰς ἡμᾶς s. ἐν ἡμῖν. ¹¹ Alex. τοῖς πρὸ ἡμῶν. ¹² Alex. + Ἰεροῦ. ¹³ Alex. Ἀμπλιάνου. ¹⁴ Alex. ἐν Κυρίῳ. ¹⁵ Alex. Ἑρμῆν, Πατρόβαν, Ἑρμᾶν. ¹⁶ Rec. s. d. ὁ αἰ ἐκκλ. τοῦ Χριστοῦ Alex. s. = s. hab. d. ὁ αἰ ἐκκλ. τ. Χ.

GENEVA—1557.

Jerusalem, may be accepted of the Saints: ³³ That I may come vnto you with ioye, by the wil of God, and may with you be refreshed. ³⁴ Thus the God of peace be with you all. Amen.

16. I COMMENDE vnto you Phoebe our syster which is a scruant of the Church of Cenchrea. ² That ye receaue her in the Lord, as it becometh Saintes, and that ye assist her in whatsoeuer busynes she needeth of your ayde, for she hath gyuen hospitalitie vnto many, and to me also. ³ Greete Priscilla and Aquila my helpers in Christ Iesus. ⁴ Which haue for my life layde downe their owne neckes. Vnto whome not I only geue thanks, but also all the Churches of the Gentils. ⁵ Likewise grete the Church that is in their house. Salute my welbeloued Epænetus, which is the first frute among them of Achaia in Christe.

⁶ Greete Marie which bestowed much labour on vs. ⁷ Salute Andronicus and Iunia my cosyns and fellow prisoner with me, which are wel taken among the Apostles, and were in Christe before me. ⁸ Greete Amplias my beloued in the Lord. ⁹ Salute Urbanus our helper in Christe, and Stachys my beloued. ¹⁰ Salute Appelles approved in Christ. Salute them which are of Aristobolus friends. ¹¹ Salute Herodion my kinsman. Greete them which are of the friends of Narcissus, I meane them which are in the Lord. ¹² Salute Tryphena and Triphosa, which women labour in the Lord. Salute the beloued Persis, which woman hath laboured much in the Lord. ¹³ Salute Rufus chosen in the Lord, and his mother and mine.

¹⁴ Greete Asyncritus, Phlegon, Hermes, Patrobas, Mercurius, and the brethren which are with them. ¹⁵ Salute Philologus and Iulias, Nereus, and his syster, and Olympas, and all the Saintes which are with them. ¹⁶ Salute one another with an holy kisse. The Churches of Christe salute

RHEIMS—1582.

may become acceptable in Hierusalem to the saintes, ³³ that I may come to you in ioy by the will of God, that I may be refreshed with you. ³⁴ And the God of peace be with you all. Amen.

16. AND I commend to you Phœbè our sister, who is in the ministerie of the Church that is in Cenchris: ² that you receive her in our Lord as it is worthy for saintes: and that you assist her in whatsoeuer business she shall neede you, for she also hath assisted many and my self.

³ Salute Prisca and Aquila my helpers in Christ Iesus, (who for my life haue laid downe their neckes: to whom not I only giue thanks, but also all the Churches of the Gentiles) ⁴ and their domestical Church. Salute Epænetus my beloued: who is the first fruite of Asia in Christ. ⁵ Salute Marie who hath laboured much about vs. ⁶ Salute Andronicus and Iulia my cosins and fellow captiues: who are noble among the Apostles, who also before me were in Christ. ⁷ Salute Ampliatus my best beloued in our Lord. ⁸ Salute Urbanius our helper in Christ Iesus, and Stachys my beloued. ⁹ Salute Apelles approved in Christ. Salute them that are of Aristobolus house. ¹⁰ Salute Herodion my kinsman. Salute them that are of Narcissus house, that are in our Lord. ¹¹ Salute Tryphena and Tryphosa: who labour in our Lord. Salute Persis the beloued, who hath much laboured in our Lord. ¹² Salute Rufus the elect in our Lord and his mother and mine. ¹³ Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermes: and the brethren that are with them. ¹⁴ Salute Philologus and Iulim, Nereus, and his sister and Olympias: and all the saintes that are with them. ¹⁵ Salute one another in a holy kisse. All the churches of Christ salute you.

AUTHORISED—1611.

may bee accepted of the Saints: ³³ That I may come vnto you with ioy by the will of God, and may with you be refreshed. ³⁴ Now the God of peace be with you all. Amen.

16. I COMMEND vnto you Phœbe our sister, which is a scruant of the Church which is at Cenchrea: ² That ye receive her in the Lord as becometh Saintes, and that ye assist her in whatsoeuer business she hath need of you: for she hath bene a succourer of many, and of my selfe also. ³ Greete Priscilla and Aquila, my helpers in Christ Iesus: (Who haue for my life laid downe their owne neckes: vnto whom not only I giue thanks, but also all the Churches of the Gentiles.) ⁴ Likewise greet the Church that is in their house. Salute my welbeloued Epænetus, who is the first fruite of Achaia vnto Christ. ⁵ Greete Marie, who bestowed much labour on vs. ⁶ Salute Andronicus and Iunia my kinsmen, and my fellow prisoners, who are of note among the Apostles, who also were in Christ before me.

⁷ Greet Amplias my beloued in the Lord. ⁸ Salute Urbane our helper in Christ, and Stachys my beloued. ⁹ Salute Appelles approved in Christ. Salute them which are of Aristobulus' household. ¹⁰ Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord. ¹¹ Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloued Persis, which laboured much in the Lord. ¹² Salute Rufus chosen in the Lord, and his mother and mine. ¹³ Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermes, and the brethren which are with them. ¹⁴ Salute Philologus and Iulia, Nereus, and his sister, and Olympas, and all the Saintes which are with them. ¹⁵ Salute one another with an holy kisse. The Churches of Christ salute you.

¹⁷ Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, *σκοπεῖν| τοὺς τὰς διχοστασίας καὶ τὰ σκάνδαλα, παρὰ τὴν διδαχὴν ἣν ὑμεῖς ἐμάθετε, *ποιοῦντας· καὶ ἐκκλίνετε ἀπ' αὐτῶν. ¹⁸ οἱ γὰρ τοιοῦτοι τῷ *Κυρίῳ ἡμῶν Χριστῷ| οὐ δουλεύουσιν, ἀλλὰ τῇ ἐαυτῶν κοιλίᾳ· καὶ διὰ τῆς χρηστολογίας *καὶ εὐλογίας| ἐξαπατῶσι τὰς καρδίας τῶν ἀκάκων. ¹⁹ ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο· χαίρω οὖν *τὸ| ἐφ' ὑμῖν· θέλω δὲ| ὑμᾶς σοφοὺς *μεν| εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν. ²⁰ ὁ δὲ Θεὸς τῆς εἰρήνης συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει. *ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.|

²¹ Ἀσπάζονται| ὑμᾶς Τιμόθεος ὁ συνεργός μου, καὶ Λούκιος καὶ Ἰάσων καὶ

* Alex. ἀσφαλῶς σκοπεῖν.

* Alex. + λίγοντας ἡ.

* Rec. Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ.

* Alex. = καὶ εὐλογίας.

* Alex. = τὸ.

* Alex. καὶ θύλω.

* Alex. = μὲν.

* Alex. = ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.

* Rec. + ἀμήν.

WICLIFFE—1380.

¹⁷ But britheren I preie you that ye aspic hem that maken disencions and hirtynge bisidis the doctryne that ye han lerned: and bowe ye awei fro hem, ¹⁸ for such men seruen not to the lord crist: but to her wombe, and bi swete wordis a blessynge disceyuen the hertes of ynowcent men, ¹⁹ but youre obedience is pupplischid in to eueri place, therfor I haue ioie in you: but I wole that ye be wise in good thing, and symple in yuel, ²⁰ and god of pees trede satanas vnder youre feet swiftili, the grace of oure lord ihesus crist be with you.

²¹ Tymothe myn helper gretith you wel, and also lucas and Iason, and sopater, my cosyn; ²² I tertius grete you wel: that wrote this epistle in the lord. ²³ Gaius myn oost, gretith you wel: and alle the chiroh, erastus tresorer of the cite greteith you wel: and quartus brother, ²⁴ the grace of oure lord ihesus crist: be with you alle amen.

²⁵ and onoure and glori be to hym that is myste to conferme you bi my gospel and prechyng of ihesus crist bi the reuelacioan of mysterie holden stille in tymes euerlastynge, ²⁶ whiche mysterie is now made open bi scripturis of profetis, bi the comaundement of god withouten bigynnyng: and endynge; to the obedience of feith in alle hethen men, the mysterie knowun bi ihesus crist to god aloone wys ²⁷ to whom be onour and glorie into worldis of worldis Amen.

TYNDALE—1534.

¹⁷ I beseeche you brethren, marke them which cause division and geve occasiouns of evyll, contrary to the doctrine which ye have larned: and avoide them. ¹⁸ For they that are suche serve not the Lorde Iesu Christ: but their awne bellies, and with swete preachings and flattering wordes deceave the hertes of the innocentes. ¹⁹ For youre obedience extendeth to all men. I am glad no dout of you. But yet I wolde have you wysse vnto that which is good, and to be innocentes concerninge evyll. ²⁰ The God of peace trede Satan vnder youre fete shortly. The grace of oure Lorde Iesu Christ be with you.

²¹ Timotheus my worke felow, and Lucius and Iason and Sopater my kynemen, salute you. ²² I Tertius salute you, which wrote this epistle in the Lorde. ²³ Gaius myne hoste and the hoste of all the congregaciouns, saluteth you. Erastus the chamberlayne of the cite saluteth you. And Quartus a brother saluteth you. ²⁴ The grace of oure Lorde Iesu Christ be with you all. Amen.

²⁵ To him that is of power to stablishe you accordinge to my gospel and preachinge of Iesu Christ, in vitteringe of the mistery which was kept secret sence the worlde beganne, ²⁶ but now is opened by the scriptures of prophesie, at the comaundement of the everlastinge god, to sterve vp obedience to the faith published amonge all nacions: ²⁷ To the same God, which alone is wyse, be prayse thorow Iesu Christ for ever. Amen.

CRANMER—1539.

¹⁷ I beseeche you brethren, marke them which cause divisyon and geve occasiouns of evyll, contrary to the doctrine, which ye have larned: and avoide them. ¹⁸ For they that are suche, serve not the Lorde Iesu Christ, but their awne bellies, and with swete and flatteringe wordes, deceave the hertes of the innocentes. ¹⁹ For your obedience is gone abroade vnto all men. I am glad therefore no dout, of you. But yet I wolde have you wysse vnto that which is good, and to be innocentes as concernynge evyll. ²⁰ The God of peace shall trede Satan vnder youre fete shortly. The grace of oure Lorde Iesu Christ be with you.

²¹ Tymotheus my worke felow, and Lucius, and Iason, and Sopater my kynemen, salute you, ²² I Tertius salute you, which wrote this epistle in the Lorde. ²³ Gaius myne hoste and the hoste of all the congregacyon, saluteth you. Erastus the chamberlayne of the cite, saluteth you. And Quartus a brother saluteth you. ²⁴ The grace of oure Lorde Iesu Christ be with you all. Amen.

²⁵ To him that is of power to stablishe you, according to my Gospell, and preachinge of Iesu Christ in vitteringe of the mystery which was kept secret sence the worlde beganne, ²⁶ but now is opened by the scriptures of the prophetes at the comaundement of the everlastinge God, to sterve vp obedience to the faith, published amonge all nacions: ²⁷ To the same God, which alone is wyse, be (honoure and) prayse thorow Iesu Christ for ever. Amen.

Σωσίπατρος οἱ συγγενεῖς μου. ¹⁷ Ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας τὴν ἐπιστολὴν ἐν Κυρίῳ. ¹⁸ Ἀσπάζεταιται ὑμᾶς Γάιος ὁ ξένος μου καὶ τῆς ἐκκλησίας ὅλης. Ἀσπάζεταιται ὑμᾶς Ἐραστός ὁ οἰκονόμος τῆς πόλεως, καὶ Κούαρτος ὁ ἀδελφός. ¹⁹ Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. ἀμήν. ²⁰ Τῷ δὲ δυναμένῳ ὑμᾶς στηρίζαι κατὰ τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰώνιους σεσυνημένου, ²¹ φανερωθέντος δὲ νῦν, διὰ τε γραφῶν προφητικῶν, κατ' ἐπιταγὴν τοῦ αἰωνίου Θεοῦ, εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος. ²² Μόνῳ σοφῷ Θεῷ, διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.

* Alex. Ἀσπάζεται.

* Alex. + καὶ οἱ ἐκκλησίαι πᾶσαι τοῦ Χριστοῦ.

* Alex. ὅλης τῆς ἐκκλησίας.

* Const. vers. 25. 26. 27. capitals XVI.

in fine cap. XIV. habet. Alex. et. Rec. ad calcem capituli XVI. reſciunt.

* Alex. = τς.

GENEVA—1557.

you. ¹⁷ I beseech you brethren, watche diligently them which cause diuision and offences, contrary to the doctrine which ye haue learned, and auoide them. ¹⁸ For they that are suche, serue not the Lord Iesus Christ, but their owne bellies, and with fayre speache and flattering, doceau the heartes of the simple.

¹⁹ For your obedience is knowne of all men. I am glad therefore as touching you: but yet I wolde haue you wyse, vnto that which is good: and to be innocent, as concerning euyl. ²⁰ The God of peace shal treade Satan vnder your fete shortly. The grace of our Lord Iesus Christ be with you.

²¹ Timotheus my companion, and Lucius and Iason, and Sosipater my kynsmen, salute you. ²² I Tertius, which wrote out this epistle salute you in the Lord. ²³ Gaius myne hoste, and the hoste of the whole Church saluteth you. Erastus the chamberlaine of the citie saluteth you. and Quartus a brother saluteth you. ²⁴ The grace of our Lord Iesus Christe be with you all. Amen. ²⁵ To hym that is of power to stablish you according to my Gospel, and preaching of Iesus Christe, in vtter- yng of the mysterie, which was kept secrete sence the worlds began: ²⁶ (But now is opened, and published among all nations by the Scriptures of the Prophetes, at the commandement of the euerlasting God, to sterc vp obedience to the faith) ²⁷ To God / say, which alone is wyse, be prayse through Iesus Christ for euer. Amen.

RHEIMS—1582.

¹⁷ And I desire you brethren, to marke them that make dissensions and scandales contrarie to the doctrine vvhich you haue learned, and auoid them. ¹⁸ For such doe not serue Christ our Lord, but their owne belly: and by sveyete speeches and benedictions seduce the hartes of innocents.

¹⁹ For your obedience is published into euery place. I reioyce therefore in you. But I vould haue you to be wyse in good, and simple in euil. ²⁰ And the God of peace crush Satan vnder your fete quickly. The grace of our Lord Iesus Christ be vvith you.

²¹ Timothee my coadiutor saluteth you, and Lucius, and Iason, and Sosipater, my kinemen. ²² I Tertius salute you, that vvrote the epistle, in our Lord. ²³ Caius mine host, and the whole Churches, saluteth you. Erastus the Coffrer of the citie saluteth you, and Quartus, a brother. ²⁴ The grace of our Lord Iesus Christ be vvith al you, Amen.

²⁵ And to him that is able to confirme you according to my Gospel and preaching of Iesus Christ, according to the reuelation of the mysterie from eternal times kept secrete, ²⁶ vvhich now is opened by the Scriptures of the prophets according to the precept of the eternal God, to the obedience of faith knovven in al Gentiles, ²⁷ to God the only vyse through Iesus Christ, to vvhom be honour and glorie for euer and euer. Amen.

AUTHORISED—1611.

¹⁷ Now I beseech you, brethren, marke them which cause diuisions and offences, contrary to the doctrine which ye haue learned, and auoide them. ¹⁸ For they that are such, serue not our Lord Iesus Christ, but their owne belly, and by good wordes and faire speeches deceiue the hearts of the simple. ¹⁹ For your obedience is come abroad vnto all men. I am glad therefore on your behalfe: but yet I would haue you wise vnto that which is good, and simple concerning euill. ²⁰ And the God of peace shall bruise Satan vnder your fete shortly. The grace of our Lord Iesus Christ be with you. Amen.

²¹ Timotheus my worke-fellow, and Lucius, and Iason, and Sosipater my kinsmen salute you. ²² I Tertius who wrote this Epistle, salute you in the Lord. ²³ Gaius mine hoste, and of the whole Church, saluteth you. Erastus the Chamberlaine of the citie saluteth you, and Quartus a brother. ²⁴ The grace of our Lord Iesus Christ be with you all. Amen.

²⁵ Now to him that is of power to stablish you according to my Gospel, and the preaching of Iesus Christ, according to the reuelation of the mysterie, which was kept secret since the world began: ²⁶ But now is made manifest, and by the Scriptures of the Prophets according to the commandement of the euerlasting God, made knowne to all nations for the obedience of faith, ²⁷ To God, onely wise, bee glory through Iesus Christ, for euer. Amen.

* Or, barmecere. # Or, used.

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ.

Κεφάλαιον Α.

THE FIRST

EPISTLE TO THE CORINTHIANS.

CHAPTER I.

ΠΑΥΛΟΣ κλητὸς ἀπόστολος Ἰησοῦ Χριστοῦ, διὰ θελήματος Θεοῦ, καὶ Σωσθένης ὁ ἀδελφός, τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ, ἡγιασμένοι ἐν Χριστῷ Ἰησοῦ, κλητοὶ ἁγίοις, σὺν πᾶσι τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντὶ τόπῳ, αὐτῶν τε καὶ ἡμῶν· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

Εὐχαριστῶ τῷ Θεῷ μου πάντοτε περὶ ὑμῶν, ἐπὶ τῇ χάριτι τοῦ Θεοῦ τῇ δοθείσῃ ὑμῖν ἐν Χριστῷ Ἰησοῦ· ὅτι ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ

* Alex. = κλητός.

WICLIF—1380.

1. PAUL clepid apostle of ihesus crist, bi the wille of god, and sostenes brothir
 2 to the chirche of god that is at corynthe to hem that ben halowid in crist ihesus and clepide seyntis, with alle that ywardli clepen the name of oure lord ihesus crist: in ech place of hem and of oure,

3 grace to you and pees of god oure fadir, and of the lord ihesus crist.

4 I do thankyngis to my god ener more for you in the grace of god that is jouun to you in crist ihesus: 5 for in alle thingis ye ben made riche in hym, in ech word and in ech kunnyng, 6 as the witnessyng of crist is confermed in you: 7 so that to no thing faille to you in ouny grace: that abiden the schewyng of our lord ihesus crist: 8 whiche also schal conferme you in to the ende with ounen cryme in the dai of the comyng of oure lord ihesus crist: 9 a trewe god, bi whom ye ben clepid in to the felowship of his sone ihesus crist oure lord,

10 but britheren, I biseche you bi the name of oure lord ihesus crist: that ye allescie the same thing, and that discenciouns be not among you, but be ye parfist in the same

clepid, called. pees, peace. kunnyng, knowledge.

TYNDALE—1534.

1. PAUL by vocacion an Apostle of Iesus Christ thorow the will of God, and brother Sostenes.

2 Vnto the congregacion of God which is at Corinthum. To them that are sanctified in Christ Iesu, saintes by callinge, with all that call on the name of oure lorde Iesus Christ in every place, both of theirs and of oures.

3 Grace be with you and peace from God oure father, and from the lorde Iesus Christ.

4 I thanke my God all wayes on youre behalfe for the grace of God which is geuen you by Iesus Christ, 5 that in all thinges ye are made riche by him in all lerninge and in all knowledge 6 even as the testimony of Iesus Christ was confermed in you) 7 so that ye are behynde in no gyft, and wayte for the apperyng of oure lorde Iesus Christ 8 which shall strenght you vnto the ende; that ye may be blamelesse in the daye of oure lorde Iesus Christ. 9 For god is faythfull, by whom ye are called vnto the felishyppe of his sonne Iesus Christe oure lorde.

10 I beseeche you brethren in the name of oure lorde Iesus Christ, that ye all speake one thyng and that there be no dissencion amonge you: but be ye knyght together

CRANMER—1539.

1. PAUL called an Apostle of Iesus Christ, thorow the wyll of God, and brother Sostenes.

2 Vnto the congregacyon of God whych is at Corynthum. To them that are sanctified by Christ Iesu, called sayntes, with all that call on the name of oure Lorde Iesus Christ in enery place, ether of theirs or of oures.

3 Grace be vnto you and peace from God oure father, and from the Lords Iesus Christ.

4 I thanke my God allwayes on youre behalfe, for the grace of God, which is geuen you by Iesus Christ, 5 that in all thynges ye are made ryche by hym, in all veteraunce and in all knowledge, 6 by the which thynges the testimony of Iesus Christ was confermed in you, 7 so that ye are behynde in no gyft, waytinge for the apperyng of oure Lorde Iesus Christ, 8 which shall also strength you vnto the ende, that ye maye be blamelesse in the daye (of the comyng) of oure Lord Iesus Christ. 9 God is faythfull, by whom ye are called vnto the felishyppe of his sonne Iesus Chryst oure Lorde. 10 I beseech you brethren by the name of oure Lorde Iesus Christ, that ye all speake one thyng, and that there be no dissencion amonge you: but that ye maye be a whole body: of

ΠΡΩΤΗ
ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ.

Κεφάλαιον Α.

THE FIRST
EPISTLE TO THE CORINTHIANS.

CHAPTER I.

πάσῃ γνώσει, ⁶ καθὼς τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη ἐν ὑμῖν· ⁷ ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι, ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· ⁸ ὃς καὶ βεβαιώσει ὑμᾶς ἕως τέλους ἀνεγκλήτους ἐν τῇ ἡμέρᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. ⁹ πιστὸς ὁ Θεὸς, δι' οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

¹⁰ Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες, καὶ μὴ ᾗ ἐν ὑμῖν σχίσματα, ᾗτε δὲ κατηρτισμένοι

⁶ Alex. ὁ γ. ἐν X. 'I. τῇ εὐσφ. ἐν Κορίνθω.

⁶ Alex. παρρούσι.

GENEVA — 1557.

1. PAVL by vocation an Apostle of Iesus Christ, through the will of God, and our brother Sosthenes: ² Unto the Church of God which is at Corinthus, to them that are sanctified in Christe Iesus, Saintes by calling, with all that call on the Name of our Lord Iesus Christe in every place, both their *Lord I say*, and ours. ³ Grace be to you, and peace from God our Father, and from the Lord Iesus Christe.

⁴ I thanke my God alwayes on your behalfe, for the grace of God, which is given you in Iesus Christe. ⁵ That in all thinges ye are made riche in hym, in all kynde of speache, and knowledge. ⁶ Euen as the testimonie of Iesus Christe hath bene confirmed in you. ⁷ So that ye are behynde in no gyft: wayting for the appearing of our Lord Iesus Christ.

⁸ Which God, shal also strengthen you vnto the ende, that he may be blamelesse in the day of our Lord Iesus Christe. ⁹ God is faithful, by whom ye are called vnto the fellowship of his Sonne Iesus Christe our Lord. ¹⁰ Now I besoch you brethren, in the Name of our Lord Iesus Christe, that ye all speake one thyng, and that there be no dissentions among you: but be ye knyt together in one

RHEIMS — 1582.

1. PAVL called to be an Apostle of Iesus Christ, by the will of God, and Sosthenes a brother, ² to the Church of God that is at Corinth, to the sanctified in Christ Iesus, called to be saintes, with all that inuocate the name of our Lord Iesus Christ in every place of theirs and ours. ³ Grace to you and peace from God our father and our Lord Iesus Christ.

⁴ I giue thanks to my God alwaies for you for the grace of God that is given you in Christ Iesus, ⁵ that in al thinges you be made riche in him, in al vterance, and in al knowledge, (⁶ as the testimonie of Christ is confirmed in you.) ⁷ so that nothing is wanting to you in any grace, expecting the reuelation of our Lord Iesus Christ, ⁸ who also will confirme you vnto the end without crime, in the day of the coming of our Lord Iesus Christ. ⁹ God is faithful: by whom you are called into the societie of his sonne Iesus Christ our Lord.

¹⁰ And I beseeche you brethren by the name of our Lord Iesus Christ, that you all say one thing, and that there be no schismes among you: but that you be

AUTHORISED — 1611.

1. PAUL called to be an Apostle of Iesus Christ, through the will of God, and Sosthenes our brother. ² Unto the Church of God which is at Corinth, to them that are sanctified in Christ Iesus, called to be Saints, with all that in every place call vpon the Name of Iesus Christ our Lord, both theirs and ours. ³ Grace be vnto you, and peace from God our Father, and from the Lord Iesus Christ. ⁴ I thanke my God alwayes on your behalfe, for the grace of God which is given you by Iesus Christ, ⁵ That in every thing yee are enriched by him, in all vterance, and in all knowledge: ⁶ Euen as the Testimony of Christ was confirmed in you. ⁷ So that yee come behinde in no gyft; waiting for the coming of our Lord Iesus Christ, ⁸ Who shall also confirme you vnto the end, that yee may be blamelesse in the day of our Lord Iesus Christ.

⁹ God is faithful by whom ye were called vnto the fellowship of his Sonne Iesus Christ our Lord. ¹⁰ Now I beseech you brethren by the Name of our Lord Iesus Christ, that yee all speake the same thing, and that there be no divisions among you: but that ye be perfectly ioynd.

ἐν τῷ αὐτῷ νοὶ καὶ ἐν τῇ αὐτῇ γνώμῃ. ¹¹ ἔδηλώθη γάρ μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν Χλόης, ὅτι ἔριδες ἐν ὑμῖν εἰσι. ¹² λέγω δὲ τοῦτο, ὅτι ἕκαστος ὑμῶν λέγει, 'Εγὼ μὲν εἰμι Παύλου, ἐγὼ δὲ Ἀπολλῶν, ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ Χριστοῦ.' ¹³ Μεμέρισται ὁ Χριστός; μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν, ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε; ¹⁴ εὐχαριστῶ τῷ Θεῷ ὅτι οὐδένα ὑμῶν ἐβάπτισα, εἰ μὴ Κρίσπον καὶ Γάϊον. ¹⁵ ἵνα μὴ τις εἴπῃ ὅτι εἰς τὸ ἐμὸν ὄνομα ἐβάπτισα. ¹⁶ ἐβάπτισα δὲ καὶ τὸν Στεφανά οἶκον· λοιπὸν οὐκ οἶδα εἰ τινα ἄλλον ἐβάπτισα.

¹⁷ Οὐ γὰρ ἀπέστείλε με Χριστὸς βαπτίζειν, ἀλλ' εὐαγγελίζεσθαι· οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ Χριστοῦ. ¹⁸ ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία ἐστὶν, τοῖς δὲ σωζομένοις ἡμῶν δύναμις Θεοῦ ἐστὶν. ¹⁹ Γέ-

^a Alex. s. = τῷ Θεῷ s. τῷ Θεῷ μου.

^c Alex. ἐβαπτίσθητε.

^f Alex. = τοῦτον.

WICLIFFE—1380.

witte: and in the same kunnyng, ¹¹for my britheren it is teld to me of hem that ben at cloce, that stryues ben amonge you; ¹²and I seie that that eche of you seith, for I am of poul, and I am of apollo, and I am of cefas: but I am of crist, ¹³whether crist is departid whether poul was crucified for you; ether ze ben baptisid in the name of poul?

¹⁴I do thankynge to my god: that I baptiseid noon of you, but crispius and gayus: ¹⁵lest ony man seie that ze ben baptisid in my name; ¹⁶and I baptisid also the hous of stephan, but I woot not that I baptisid ony other; ¹⁷for crist sente me not to baptise, but to preche the gospel; not in wisdom of word: that the cros of crist be not voidid awei, ¹⁸for the word of the cros is foli to hem that perischen; but to hem that ben made saaf, that is to seie to us, it is the vertu of god;

¹⁹for it is writun, I schal distrie the wisdom of wise men; and I schal repreue the prudence of prudent men; ²⁰where is the wise man; where is the wise lawier, where is the purchasour of this world? whether god hath not made the wisdom of this world foned;

²¹for the world in wisdom of god, knewe not god bi wisdom: it plesid to god bi foli of prechyng to make hem saaf that bileueden; ²²for iewis seken signes: and grekis seken wisdom, ²³but we prechen crist crucified to iewis schaudre, and to hethen men foli; ²⁴but to the iewis and grekis that ben clepid: we prechen crist the vertu of god, and the wisdom of god; ²⁵for that that is foli thing of god, is wiser thanne men; and that that is the felde thing of god is strengre than men;

²⁶but britheren so ze youre clepyng, for

TYNDALE—1534.

in one mynde and in one meanyng. ¹¹ It is shewed vnto me (my brethren) of you by them that are of the house of Cloce; that ther is stryfe amonge you. ¹² And this is it that I mene: how that comynlyc amonge you, one sayeth: I holde of Paul; another I holde of Apollo; the thyrde I holde of Cephas: the four that I holde of Christ. ¹³ Ys Christ deuided? was Paul crucified for you? ether were ye baptised in the name of Paul? ¹⁴ I thanke God that I christened none of you: but Crispus and Gayus, ¹⁵ lest eny shulde saye that I had baptised in myne owne name. ¹⁶ I baptised also the house of Stephana. Forthermore knowe I not whether I baptised eny man or no.

¹⁷ For Christ sent me not to baptise, but to preache the gospel; not with wysdome of wordes, lest the crosse of Christ shulde have bene made of none effecte. ¹⁸ For the preachinge of the crosse is to them that perishe foolishnes; but vnto vs which are saved, it is the power of God. ¹⁹ For it is writen: I will destroye the wysdome of the wyse, and will cast awaye the vnderstandinge of the prudent. ²⁰ Where is the wyse? Where is the scribe? Where is the searcher of this worde? Hath not God made the wysdome of this worlde foolishnes?

²¹ For when the worlde thorow wysdome knewe not God, in the wysdome of God: it pleased God thorow foolishnes of preaching to save them that beleue. ²² For the Iewes requyre a signe, and the Grekes seke after wysdome. ²³ But we preache Christ crucified, vnto the Iewes an occasion of fallenge, and vnto the Grekes foolishnes: ²⁴ but vnto them which are called both of Iewes and Grekes, we preache Christ the power of God, and the wysdome of God. ²⁵ For the foolishnes of God is wyser then men: and the weakenes of God is stronger then men.

kunynge, knowynge. woot, know. foned, foelid. clepid, called. with, for.

CRANMER—1539.

one mynde and of one meanyng. ¹¹ For it is shewed vnto me (my brethren) of you, by them whiche are of the house of Cloce, that ther is stryfe amonge you. ¹² I speake of the same that enery one of you sayeth: I holde of Paul: I holde of Apollo: I holde of Cephas: I holde of Christ. ¹³ Is Christ deuyded? Was Paul crucyfyed for you? ether were ye baptised in the name of Paul? ¹⁴ I thanke God, that I baptysed none of you, but Crispus and Gaius: ¹⁵ lest eny shuld saye, that I had baptised in myne owne name. ¹⁶ I baptised also the house of Stephana. Forthermore knowe I not, whether I baptysed eny man (of you) or no.

¹⁷ For Christ sent me not to baptise, but to preache the Gospell, not with wysdome of wordes, lest the crosse of Christ shulde haue bene made of none effecte. ¹⁸ For the preaching of the crosse, is to them that peryshe, foolishnes: but vnto vs which are saued it is the power of God. ¹⁹ For it is writen: I wyll destroye the wysdome of the wyse, and wyll cast awaye the vnderstandynge of the prudent. ²⁰ Where is the wyse? Where is the scribe? Where is the disputer of this worlde? Hath not God made the wysdome of this worlde foolishnes?

²¹ For after that the worlde thorow wysdome knewe not God, in the wysdome of God, it pleased God thorow foolishnes of preaching, to saue them that beleue. ²² For the Iewes requyre a sygne, and the Grekes seke after wysdome. ²³ But we preache Christ crucified, vnto the Iewes an occasion of fallynge, and vnto the Grekes foolishnes: ²⁴ but vnto them whiche are called both of the Iewes and Grekes, we preache Christ the power of God and the wysdome of God. ²⁵ For the foolishnes of God, is wyser then men: and the weakenes of God is stronger then men. ²⁶ Brethren, ye se youre callinge, how

²⁶ Brethren loke on youre callinge, how

γραπται γάρ, “Ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω.” ²⁰ Ποῦ σοφός; ποῦ γραμματεὺς; ποῦ συζητητὴς τοῦ αἰῶνος τούτου; οὐχὶ ἐμώρανεν ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου τούτου; ²¹ Ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ Θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν Θεόν, εὐδόκησεν ὁ Θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας. ²² Ἐπειδὴ καὶ Ἰουδαῖοι ἡμεῖς αἰτοῦσι, καὶ Ἕλληνες σοφίαν ζητοῦσιν. ²³ ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον, ἔθνεσι δὲ μωρίαν. ²⁴ αὐτοῖς δὲ τοῖς κλητοῖς Ἰουδαίοις τε καὶ Ἕλλησι Χριστὸν Θεοῦ δύναμιν καὶ Θεοῦ σοφίαν. ²⁵ ὅτι τὸ μωρὸν τοῦ Θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστὶ καὶ τὸ ἀσθενὲς τοῦ Θεοῦ ἰσχυρότερον τῶν ἀνθρώπων ἐστὶ. ²⁶ Βλέπετε γὰρ τὴν κλήσιν ὑμῶν, ἀδελφοί, ὅτι

* Rec. σημείον.

* Rec. Ἑλλην.

* Alex. αὐν.

GENEVA—1557.

minde, and in one iudgement. ¹¹ For it hath bene declared vnto me my brethron, of you, by them that are of the house of Cloe, that ther is strife among you. ¹² And this is it that I meane, that euerie one of you sayeth, I holde of Paul, I holde of Apollos, I holde of Cephas, I holde of Christe.

¹³ Is Christe deuicid? was Paul crucified for you? ether were ye baptized in the Name of Paul? ¹⁴ I thanke God, that I baptized none of you, but Crispus, and Gaius. ¹⁵ Lest any should say, that I had baptized in myne owne name. ¹⁶ I baptized also the household of Stephanas: furthermore knowe I not, whether I baptized any other. ¹⁷ For Christ sent me not to baptize, but to preache the Gospel, not wyth wysdome of talke, lest the crosse of Christ shold haue bene made of none effect. ¹⁸ For the preaching of the crosse, is to them that perishe, foolishnes: but vnto vs which are saued, it is the power of God. ¹⁹ For it is written, I will destroy the wysdome of the wyse, and wyl cast away the vnderstanding of the prudent. ²⁰ Where is the wyse? where is the Scribe? where is the disputer of this world? hath not God made the wisdome of this world foolishnes?

²¹ For when the world by wysdome, knew not God, in the wysdome of God: it pleased God by foolish preaching, to saue them that beleue. ²² Seing also that the Iewes require a sygne, and the Grekes seeke after wysdome. ²³ But we preache Christe crucified: vnto the Iewes, an occasion of falling: and vnto the Grekes, folyshnes. ²⁴ But vnto them which are called, both of the Iewes and Grekes, we preache Christe, the power of god, and the wysdome of God. ²⁵ For the folyshnes of God, is wyser then men: and the weakenes of God, is stronger then men. ²⁶ Brethren you see your calling, how that

RHEIMS—1582.

perfect in one scuse, and in one knowvledge. ¹¹ For it is signified vnto me (my brethren) of you, by them that are of Ckloë, that there be contentions among you. ¹² And I meane this, for that euerie one of you saith, I certes am Pauls, and I Apollos, but I Cephas, and I Christe.

¹³ Is Christ deuicid? Vvhy, vvvas Paul crucified for you? or in the name of Paul vvvere you baptized? ¹⁴ I giue God thanks, that I baptized none of you, but Crispas and Gaius: ¹⁵ lest any man say that in my name you vvvere baptized. ¹⁶ And I baptized also the house of Stéphanas. But I know not if I haue baptized any other.

¹⁷ For Christ sent me not to baptize, but to euangelize: not in vvvisdom of speache, that the crosse of Christ be not made void. ¹⁸ For the vvword of the crosse, to them in deeде that perish, is folyshnes: but to them that are saued, that is, to vs, it is the povver of God. ¹⁹ For it is vvritten, *I vvill destroy the vv wisdom of the vv wise: and the vv prudence of the vv prudent I vvill reiecte.* ²⁰ *Vvhere is the vv wise? vvwhere is the Scribe? vvwhere is the vv disputer of this vv world?* Hath not God made the vv wisdom of this vv world folysh? ²¹ For because in the vv wisdom of God the vv world did not by vv wisdom knowv God: it pleased God by the follyshnes of the preaching to saue them that beleue. ²² For both the Iewes seeke signes, and the Grekes seeke vv wisdom:

²³ but vv we prrache Christ crucified, to the Iewes certes a vv scandal, and to the Gentiles, folyshnes: ²⁴ but to the called Iewes and Grekes, Christ the povver of God and the vv wisdom of God. ²⁵ For that vv which is the follysh of God, is vv wiser then men: and that vv which is the vv infirme of God, is stronger then men. ²⁶ For see your vvocation brethren, that not many

AUTHORISED—1611.

together in the same minde, and in the same iudgement. ¹¹ For it hath been declared vnto me of you, my brethren, by them which are of the house of Cloe, that there are contentions among you. ¹² Now this I say, that every one of you saith, I am of Paul, and I of Apollo, and I of Cephas, and I of Christ. ¹³ Is Christ divided? was Paul crucified for you? or were yee baptized in the name of Paul?

¹⁴ I thanke God that I baptized none of you, but Crispus and Gaius: ¹⁵ Lest any should say, that I had baptized in mine owne name.

¹⁶ And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. ¹⁷ For Christ sent me not to baptize, but to preach the Gospel: not with wisdom of words, lest the crosse of Christ should be made of none effect. ¹⁸ For the preaching of the Crosse is to them that perish, foolishness: but vnto vs which are saved, it is the power of God. ¹⁹ For it is written, I will destroy the wisdom of the wise, and will bring to nothing the vnderstanding of the prudent. ²⁰ Where is the wise? where is the Scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world?

²¹ For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching, to save them that beleue. ²² For the Iewes require a signe, and the Greeks seeke after wisdom. ²³ But wee preach Christ crucified, vnto the Iewes a stumbling block, and vnto the Greeks, foolishness: ²⁴ But vnto them which are called, both Iewes and Greeks, Christ, the power of God, and the wisdom of God.

²⁵ Because the foolishness of God is wiser then men: and the weakness of God is stronger then men. ²⁶ For ye see your calling, brethren, how that not

οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ δυνατοὶ, οὐ πολλοὶ εὐγενεῖς· ²⁷ ἀλλὰ τὰ μωρὰ τοῦ κόσμου ἐξελέξατο ὁ Θεός, ἵνα τοὺς σοφοὺς κατασχύνῃ· καὶ τὰ ἀσθενή τοῦ κόσμου ἐξελέξατο ὁ Θεός, ἵνα κατασχύνῃ τὰ ἰσχυρά· ²⁸ καὶ τὰ ἀγινή τοῦ κόσμου καὶ τὰ ἐξουθενημένα ἐξελέξατο ὁ Θεός, τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταργήσῃ· ²⁹ ὅπως μὴ καυχῆσθαι πᾶσα σὰρξ ἐνώπιον τοῦ Θεοῦ· | ³⁰ ἐξ αὐτοῦ δὲ ὑμεῖς ἐστε ἐν Χριστῷ Ἰησοῦ, ὃς ἐγενήθη ἡμῖν σοφία | ἀπὸ Θεοῦ, δικαιοσύνη τε καὶ ἁγιασμός καὶ ἀπολύτρωσις· ³¹ ἵνα, καθὼς γέγραπται, “Ὁ καυχώμενος, ἐν Κυρίῳ καυχάσθω.”

II. Καὶ γὰρ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ καθ’ ὑπεροχὴν λόγου ἢ σοφίας καταγγέλλων ὑμῖν τὸ μαρτύριον τοῦ Θεοῦ. ² οὐ γὰρ ἔκρινά τι εἰδέναι | ἐν ὑμῖν, εἰ μὴ Ἰησοῦν Χριστὸν, καὶ τοῦτον ἐσταυρωμένον. ³ καὶ ἐγὼ | ἐν ἀσθενείᾳ καὶ ἐν |

¹ Alex. κατασχύνῃ τοὺς σοφοὺς.

¹ Rec. + καὶ.

² Rec. αὐτοῦ.

³ Alex. σοφία ὑμῖν.

⁴ Alex. μυστήριον.

⁵ Rec. + τοῦ.

WICLIIF—1380.

not many wise men after the fleisch, not many mysti, not many noble, ²⁷ but god chees the thowgis that ben founed of the world to confounde wise men; & god chees the feble thingis of the world to confounde the strong thingis; ²⁸ and god chees the vnoble thingis and dispytable thingis of the world, and the thingis that ben not: to distrie the thingis that ben; ²⁹ that eche man haue not glorie in his sȳt; ³⁰ but of hym ȳe ben in crist ihesus; whiche is made of god to us wisdom and riȳtwisnesse, and holynesse, and aȳenbynges; ³¹ that as it is writun, he that glorieth: haue glorie in the lord.

2. AND I brithereu whanne I cam to you cam not in the higheise of word ether of wisdom, tellinge to you the witnessunge of crist; ² for I demed not me to kanne ony thing among you: but crist ihesus and him crucified; ³ & I in ekenesse and drede and myche trembylyng was among you; ⁴ & my word and my prechyng was not in sutil stiringe wordis of mannes wisdom; but in schewyng of spirit & of vertu; ⁵ that youre feith be not in the wisdom of men: but in the vertu of god,

⁶ for we speken wisdom among parfyt men; but not wisdom of this world: nether of pryncis of this world; that ben distried; ⁷ but we speken the wisdom of god in mystery; whiche wisdom is hidde, whiche wisdom god bifore ordeyned bifor worldis in to oure glorie; ⁸ which noon of the pryncis of this world knewe; for if thei hadden knowe, thei schulden neuer haue crucified the lord of glorie; ⁹ but as it is writun, that I saie not, ne eere herd, nether it stied in to herte of man; what thingis god araid: to hem that louen hym.

¹⁰ but god schewid to us bi his spirit; for

TYNDALE—1534.

that not many wyse men after the flesche; not many myghty; not many of hye degre are called: ²⁷ but God hath chosen the folysshe thinges of the worlde, to confounde the wyse. And God hath chosyn the weake thinges of the worlde, to confounde thinges which are mighty. ²⁸ And vile thinges of the worlde, and thinges which are despyaed, hath God chosen; yee and thinges of no reputacyon; for to brynge to nought thinges of reputacyon; ²⁹ that no flesche shulde reioyce in his presence. ³⁰ And vnto him partayne ye, in Christ Iesu, which of God is made vnto vs wysdome, and also rightewesnes, and sanctifyinge and redempcyon. ³¹ That accordinge as it is written: he which reioyseth, shulde reioyce in the Lorde.

2. AND I brethren when I came to you, came not in gloriouenes of wordes or of wysdome; shewyng vnto you the testimony of God. ² Nether shewed I my selfe that I knewe eny thinge amonge you save Iesus Christ; even the same that was crucified. ³ And I was amonge you in weaknes, and in feare, and in moche trembyng. ⁴ And my wordes and my preching were not with entysynge wordes of mannes wysdome; but in shewing of the sprete and of power; ⁵ that youre fayth shuld not stonde in the wysdome of men; but in the power of God.

⁶ That we speake of is wysdome amonge them that are perfecte: not the wysdome of this worlde; nether of the rulars of this worlde (which go to nought); ⁷ but we speake the wysdome of God, which is in secrete and lieth hyd, which God ordeyned before the worlde vnto oure glory; ⁸ which wysdome none of the rulars of the worlde knewe. For had they knowne it, they wolde not haue crucified the Lorde of glory. ⁹ But as it is written: The eye hath not sene, and the eare hath not hearde; nether haue entred into the herte of man; the thinges which God hath prepared for them that love him.

¹⁰ But God hath opened them vnto vs

CRANMER—1539.

that not many wyse men after the flesche, not many myghty, not many of hye degre, are called: ²⁷ But God hath chosyn the folishe thynges of the worlde, to confounde the wyse. And God hath chosyn the weake thynges, of the worlde, to confounde thynges which are mighty. ²⁸ And vile thynges of the worlde, and thinges which are despyed, hath God chosen, yee and thinges of no reputacyon, for to brynge to nought thynges of reputacyon; ²⁹ that no flesche shulde reioyce in his presence. ³⁰ And of hym are ye, in Chyrst Iesu, which of God is made vnto vs, wysdome, and rightewesnes, and sanctifyinge, and redempcyon. ³¹ That accordyng as it is wrytten: he which reioyseth, shulde reioyce in the Lorde.

2. AND I brethren (when I came to you) came not in gloriouenes of wordes, or of wysdome, shewyng vnto you the testimony of God. ² Nether shewed I my selfe that I knewe eny thyng amonge you, saue Iesus Chyrst, euen the same that was crucified. ³ And I was amonge you in weaknes, and in feare, and in moche trembylyng. ⁴ And my wordes and my prechyng was not with entysynge wordes of mannes wysdome; but in shewyng of the sprete and of power, ⁵ that your fayth shuld not stande in the wysdome of men, but in the power of God.

⁶ We speake of wysdome amonge them that are perfecte: not the wysdome of this worlde, nether of the rulars of this worlde (which go to nought); ⁷ but we speake the wysdome of God, which is in secrete and lieth hyd, which God ordeyned before the worlde, vnto oure glory; ⁸ which wysdom none of the rulars of this worlde knewe. For had they had knowlege, they wolde not haue crucified the Lord of glory. ⁹ But as it is wrytten. The eye hath not sene, and the eare hath not heard, nether haue entred into the herte of man, the thynges which God hath prepared for them that loue hym.

¹⁰ But God hath opened them vnto vs

φύβω καὶ ἐν τρόμῳ πολλῷ ἐγενόμην πρὸς ὑμᾶς· ⁴ καὶ ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν πειθοῖς σοφίας λόγοις, ἀλλ' ἐν ἀποδείξει Πνεύματος καὶ δυνάμεως· ⁵ ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων, ἀλλ' ἐν δυνάμει Θεοῦ. ⁶ Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις· σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου, οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου, τῶν καταργουμένων· ⁷ ἀλλὰ λαλοῦμεν Θεοῦ σοφίαν ἐν μυστηρίῳ, τὴν ἀποκεκρυμμένην, ἣν προώρισεν ὁ Θεὸς πρὸ τῶν αἰώνων εἰς δόξαν ἡμῶν, ⁸ ἣν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου ἔγνωκεν· εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν Κύριον τῆς δόξης ἐσταύρωσαν· ⁹ ἀλλὰ καθὼς γέγραπται, “^A ὀφθαλμὸς οὐκ εἶδε, καὶ οὐς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἠτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσι αὐτόν.” ¹⁰ ἡμῖν δὲ ἀπεκάλυψεν ὁ Θεὸς διὰ τοῦ Πνεύματος

* Rec. αἰῶναι τι.

* Alex. καγὼ.

* Alex. = ἐν.

* Rec. + ἀνθρώπων.

* Rec. σοφίαν Θεοῦ.

* Rec. ὁ Θεὸς ἀπεκάλυψε.

GENEVA—1557.

not many wise men after the flesh, not many mighty, not many of hye degree, are called. ²⁷ But God hath chosen the false things of the worlde, to confounde the wysc: and God hath chosen the weake thinges of the world, to confound thinges which are myghty. ²⁸ And vyle thinges of the worlde, and thinges which are despised, hath God chosen, yea, and thinges which are not, for to bring to nought thinges that are. ²⁹ That no fleshe shulde reioyce in his presence. ³⁰ But ye are of hym in Christ Iesus, who of God is made vnto vs wisdom, and rightuwnes, and sanctification, and redemption. ³¹ That according as it is written, He which reioyeth, shulde reioyce in the Lord.

2. AND I brethren when I came to you, came not in gloriosnes of wordes, or of wysdome, shewyng vnto you the testimonie of God. ² For I dyd not vendit to my selfe to knowe any thyng among you, saue Iesus Christe, and him crucified. ³ And I was among you in weaknes, and in feare, and in muche tremblng. ⁴ Nether stode my wordes, and my preaching in the entysyng speache of mannes wysdome: but in playne euidence of spiritual power. ⁵ That your faith shold not stande in the wysdome of men: but in the power of God.

⁶ And we speake wysdome among them that are perfect: not the wysdome of this world, nether of the chiefest of this world which come to nought. ⁷ But we speake the wysdome of God, which is hid in a mysterie, to wit, that secret wysdome, which God ordeyned before the world, vnto our glorie. ⁸ Which wysdome none of the heades of this world knewe: for had they knowen it, they wolde not haue crucified the Lord of glorie. ⁹ But we preache as it is written, Things which eye hath not sene, and eare hath not heard, nether haue entred into mans mynde, which thinges God hath prepared for them that loue hym. ¹⁰ But God hath opened them vnto vs by his Sprite, for

RHEIMS—1582.

wise according to the flesh, not many mightie, not many noble: ²⁷ but the foolish thinges of the vworld hath God chosen, that he may confound the wise: and the vweake thinges of the vworld hath God chosen, that he may confound the strong:

²⁸ and the base thinges of the vworld and the contemptible hath God chosen, and those thinges vvhich are not, that he might destroy those thinges vvhich are: ²⁹ that no flesh may glorie in his sight. ³⁰ And of him you are in Christ Iesus, vwho is made vnto vs wisdom from God, and iustice, and sanctification, and redemption: ³¹ that as it is vwritten, *He that doth glorie, may glorie in our Lord.*

2. AND I (brethren) vwhen I came to you, I came not in lustinesse of speache or of vvisedom, preaching to you the testimonie of Christ. ² For I iudged not my self to know any thing among you but Iesus Christ, and him crucified. ³ And I was vwith you in infirmities, and feare and much trembling: ⁴ and my spouche and my preaching was not in the persuasible wordes of humane vvisedom, but in shewyng of spirit and pover: ⁵ that your faith might not be in the vvisedom of men, but in the pover of God.

⁶ But we speake vvisedom among the perfect, but the vvisedom not of this vworld, neither of the princes of this vworld, that come to naught: ⁷ but we speake the vvisedom of God in a mysterie, which is hid, vvhich God did predestinate before the worlde, vnto our glorie: ⁸ which none of the princes of this vworld did knowe: for if they had knowen, they vwould neuer haue crucified the Lord of glorie. ⁹ But as it is vwritten, *That vvhich eye hath not sene, nor eare hath heard, neither hath it ascended into the hart of man, vvhich things God hath prepared for them that loue him.* ¹⁰ but to vs God hath reuealed by

AUTHORISED—1611.

many wise men after the flesh, not many mighty, not many noble are called. ²⁷ But God hath chosen the foolish things of the world, to confound the wise: and God hath chosen the weake things of the world, to confound the things which are mighty: ²⁸ And base things of the world, and things which are despised, hath God chosen, yea and things which are not, to bring to nought things that are, ²⁹ That no flesh should glory in his presence. ³⁰ But of him are yee in Christ Iesus, who of God is made vnto vs wisdom, and righteousness, and sanctification, and redemption: ³¹ That according as it is written, He that glorieth, let him glory in the Lord.

2. AND I, brethren, when I came to you, came not with excellencie of speech, or of wisdom, declaring vnto you the testimony of God. ² For I determined not to knowe any thing among you, saue Iesus Christ, and him crucified. ³ And I was with you in weaknesse, and in feare, and in much trembling. ⁴ And my speech, and my preaching was not with enticing wordes of mans wisdom, but in demonstration of the Spirit, and of power: ⁵ That your faith should not stand in the wisdom of men, but in the power of God.

⁶ Howbeit we speake wisdom among them that are perfect: yet not the wisdom of this worlde, nor of the Princes of this worlde, that come to nought: ⁷ But we speake the wisdom of God in a mysterie, *even* the hidden wisdom which God ordained before the world, vnto our glory. ⁸ Which none of the princes of this worlde knew: for had they knowen it, they would not haue crucified the Lord of glory. ⁹ But as it is written, Eye hath not sene, nor eare heard, neither haue entred into the heart of man, the things which God hath prepared for them that loue him. ¹⁰ But God hath revealed them vnto vs by his Spirit:

αὐτοῦ· τὸ γὰρ Πνεῦμα πάντα ἐρευνᾷ, καὶ τὰ βάθη τοῦ Θεοῦ. ¹¹ τίς γὰρ ὁδὸν ἀνθρώπων τὰ τοῦ ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; οὕτω καὶ τὰ τοῦ Θεοῦ οὐδεὶς οἶδεν, εἰ μὴ τὸ Πνεῦμα τοῦ Θεοῦ. ¹² ἡμεῖς δὲ οὐ τὸ Πνεῦμα τοῦ κόσμου ἐλάβομεν, ἀλλὰ τὸ Πνεῦμα τὸ ἐκ τοῦ Θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ Θεοῦ χαρισθέντα ἡμῖν. ¹³ ἃ καὶ λαλοῦμεν, οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν διδακτοῖς Πνεύματος, πνευματικοῖς πνευματικὰ συγκρίνοντες. ¹⁴ Ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ Πνεύματος τοῦ Θεοῦ· μωρία γὰρ αὐτῷ ἐστὶ, καὶ οὐ δύναται γνῶναι, ὅτι πνευματικῶς ἀνακρίνεται. ¹⁵ ὁ δὲ πνευματικὸς ἀνακρίνει· μὲν | πάντα, | αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται. ¹⁶ τίς γὰρ ἐγνώ νοῦν Κυρίου, ὃς συμβιβάσει αὐτόν; ἡμεῖς δὲ νοῦν Χριστοῦ | ἔχομεν. III. ¹ Καγὼ, |

* Alex. = αὐτοῦ.

* Alex. ἡμεῖς.

* Alex. + αὐτοῦ.

* Rec. + ἀγίου.

* Alex. = μὴ.

* Alex. τὰ πάντα.

* Alex. Κυρίου.

* Rec. καὶ ἐγώ.

* Const. ἡμῖν λαλοῦν.

* Alex. συμφωνεῖς.

* Rec. + καὶ.

WICLIFFE—1380.

whi the spirit serchith alle thingis, 3e the depe thingis of god. ¹¹ and who of men woot : what thingis ben of man : but the spirit of man that is in hyrn ? so what thingis ben of god, no man knowith but the spirit of god. ¹² and we han not receyued the spirit of this world, but the spirit that is of god : that we witen what thingis ben zounn to us of god, ¹³ whiche thingis we speken also not in wise wordis of mannes wisdom but in the doctryne of spirit, and maken a liknesse of spiritual thingis to goostli men. ¹⁴ for a besteli man perseyued not the thingis : that ben of the spirit of god, for it is foli to hyrn and he mai not vnderstonde, for it is examyned goostli. ¹⁵ but a spiritual man demeth alle thingis : and he is demed of no man as it is writun. ¹⁶ and who knewe the witte of the lord ? or who tauhte hyrn and we han wit of crist.

3. AND I britheren myyte not speke to you as to spiritual men, but as to fleischli men, as to litil children in crist : ¹ I gaf to you mylk drynke, not mete, for 3e mysten not 3it, nether 3e mouen now ² for 3it 3e ben fleischli, for while striif is among you, wher 3e ben not fleischli, and 3e gou afir man ? ³ for whanne summe seith, I am of Paul, another but I am of apollo : where 3e hen not men ? what therfor is apollo : ⁴ and what Paul ? thei ben mynystres of hyrn to whom 3e hau bilened, a to eche man as god bath zounn. ⁵ I plantid, apollo moistide : but god gaf encresynge. ⁶ therfor nether he that plantith is ony thing, nether he that moistith : but god that 3eneth the encresynge,

* e he that plantith and he that moistith : ben oon, and eche schal take his owne mede afir his trauel, ⁸ for we ben the helpers of god 3e ben the erthelinge of god, 3e ben the bilydunge of god,

TYNDALE—1534.

by his sprete. For the sprete sercheth all thinges, 3e the bottoome of Goddes secretes. ¹¹ For what man knoweth the thinges of a man : saue the sprete of a man which is with in him ? Even so the thinges of God knoweth no man, but the sprete of god. ¹² And we have not receaved the sprete of the worlde : but the sprete which cometh of god, for to knowe the thinges that are geuen to vs of god, ¹³ which thinges also we speake, not in the conynge wordes of mannes wysdome, but with the conynge wordes of the holy goost, makynge spretuall comparisons of spretuall thinges. ¹⁴ For the naturall man perceaveth not the thinges of the sprete of god. For they are but folyssabes vnto him. Nether can he perceiue them, because he is spretuallly examined. ¹⁵ But he that is spretuallly discusseth all thinges : yet he him selfe is iudged of no man. ¹⁶ For who knoweth the mynde of the Lorde, other who shall informe him ? But we vnderstonde the mynde of Christ.

3. AND I coulde not speake vnto you brethren as vnto spretuall : but as vnto carnall, even as it were vnto babes in Christ. ¹ I gave you mylke to drinke and not meate. For ye then were not stronge, no nether yet are. ² For ye are yet carnall. As longe verely as this is amonge you envyeinge, stryfe, and disencion : are ye not carnall, and walke after the manner of men ? ³ As longe as one sayth I holde of Paul, and another, I am of Apollos, are ye not carnall ? ⁴ What is Paul ? What thinge is Apollos ? Only ministers are they by whom ye beleved, even as the Lorde gave every man grace. ⁵ I have plantid, Apollos watred : but god gave increace. ⁶ So then, nether is he that planteth ony thinge, nether he that watreth : but god which gave the increace.

* He that planteth and he that watreth, are nether better then the other. Every man yet shall receave his rewarde accordynge to his laboure. ⁸ We are goddis labourers, ye are goddis husbandrye, ye

CRANMER—1530.

by hys sprete. For the sprete sercheth all thynges, 3e the botome of Goddes secretes. ¹¹ For what man knoweth the thinges of a man : saue the sprete of a man which is within him ? Even so the thynges of God knoweth no man, but the sprete of God. ¹² And we have not receaved the sprete of the worlde : but the sprete which cometh of God, for to knowe the thynges that are geuen to vs of God : ¹³ which thynges also we speake (not wyth wordes that mannes wysdome teacheth, but wyth wordes which the holy goost doth teach) makynge spretuall comparisons of spretuall thynges. ¹⁴ The naturall man perceaveth not the thinges that be-long to the sprete of God. For they are but folyshnes vnto him. Nether can he perceave them, because they are spretuallly examined. ¹⁵ But he that is spretuallly examined, discusseth all thynges : yet he him selfe is iudged of no man. ¹⁶ For who hath knowen the mynde of the Lorde, other who shall informe hym ? But we vnderstande the mynde of Christ.

3. AND I could not speake (vnto you brethren) as vnto spretuall : but as vnto carnall, euen as vnto babes in Christ. ¹ I gave you mylke to drynke, and not meate. For ye then were not stronge, nether are ye as yet. ² For ye are yet carnall. As longe verely as ther is amonge you envyeinge, and stryfe and sectes : are ye not carnall, and walke after the maner of men ? ³ For whye one sayth : I holde of Paul, and another : I am of Apollos, are ye not carnall ? ⁴ What is Paul ? What thyng is Apollos ? Onely mynysters are they by whom ye beleved, euen as the Lorde gave euery man grace. ⁵ I haue plantid, Apollos watred : but God gaue the encrease. ⁶ So then, nether is he that planteth ony thyng, nether he that watreth, but God that geueth the encrease. ⁷ He that planteth and he that watreth, are one. Euery man yet shall receave hys rewarde, accordynge to his laboure. ⁸ For we are Goddes labourers, ye are Goddes husbandrye, ye are Goddes buyldynge.

ἀδελφοί, οὐκ ἠδυνήθην ἡλαλῆσαι ὑμῖν ὡς πνευματικοῖς, ἀλλ' ὡς ἡ σαρκικοῖς, ὡς νηπίοις ἐν Χριστῷ. ² γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα· οὐπω γὰρ ἐδύνασθε, ἀλλ' οὐδὲ ἐτι νῦν δύνασθε. ³ ἐτι γὰρ σαρκικοί ἐστε. ὅπου γὰρ ἐν ὑμῖν ζῆλος καὶ ἔρις καὶ διχοστασίαι, οὐχὶ σαρκικοί ἐστε, καὶ κατὰ ἄνθρωπον περιπατεῖτε; ὅταν γὰρ λέγῃ τις, Ἐγὼ μὲν εἰμι Παῦλον· ἕτερος δὲ, Ἐγὼ Ἀπολλῶν· οὐχὶ σαρκικοί ἐστε; ⁴ Τίς οὖν ἐστὶ Παῦλος, τίς δὲ Ἀπολλῶν; Διάκονοι δι' ὧν ἐπιστεύσατε, καὶ ἐκάστω ὡς ὁ Κύριος ἔδωκεν· ἐγὼ ἐφύτευσα, Ἀπολλῶν ἐπότισεν, ἀλλ' ὁ Θεὸς ἡύξανε· ὥστε οὔτε ὁ φυτεύων ἐστὶ τι, οὔτε ὁ ποτίζων, ἀλλ' ὁ αὐξάνων Θεός. ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἓν εἰσιν· ἕκαστος δὲ τὸν ἴδιον μισθὸν λήφεται κατὰ τὸν ἴδιον κόπον. ⁵ Θεοῦ γὰρ ἐσμεν συνεργοί· Θεοῦ γεώργιον, Θεοῦ οἰκοδομὴ ἐστε.

² Rec. ἡδύνασθε. ³ Rec. οὐδὲ. ⁴ Alex. σάρκικοι. ⁵ Alex. = καὶ διχοστασίαι. ⁶ Alex. τις λέγει. ⁷ Alex. οὐδὲ. ⁸ Alex. ἀνθρώποι. ⁹ Alex. τί. ¹⁰ Alex. Ἀπολλῶν. ¹¹ Alex. + ἐστι. ¹² Alex. Παῦλος. ¹³ Rec. + ἀλλ' ὁ.

GENEVA—1557.

the Spirit searcheth all things, yea, the bottom of Goddes secretes.

¹¹ For what man knoweth the things of a man: save the sprite of a man which is with in him? euen so the things of God knoweth no man, but the Sprite of God. ¹² And we haue not receaued the sprite of the world, but the Sprite which cometh of God: for to knowe the thinges that are geuen to vs of God: ¹³ Which thinges also we speake, not in the wordes which mans wysdome teacheth, but which the holy Gost teacheth: ioyning spiritual thinges with spiritual thinges. ¹⁴ But the naturall man is not able to perceaue the thinges of the Sprite of God, for they are but folynes vnto him, nether can he knowe them: because they are spirituallly discerned.

¹⁵ But he that is spiritual, discusseth all thinges: yet he him selfe is iudged of no man. ¹⁶ For who hath knowen the mynde of the Lord, that he myght informe him? But we haue the mynd of Christe.

3. AND I could not speake vnto you brethren as vnto spiritual, but as vnto carnall, euen as vnto babes in Christe. ² I gaue you mylke to drinke, and not meate: for ye then were not able to beare it, nether are ye in deed as yet. ³ For ye are yet carnall: for as long verely as *there* is among you enuying, stryfe, and sectes, are ye not carnall, and walke after the maner of men? ⁴ For as long as one sayth, I holde of Paul: and another, I am of Apollos: are ye not carnall?

⁵ Who is Paul then? and who is Apollos? but the ministers by whom ye beleued, and as the Lord gaue to euery man. ⁶ I haue plantet, Apollos watered: but God gaue the encrease. ⁷ So then, nether is he that planteth any thing, nether he that watereth, but God that giveth the encrease. ⁸ He that planteth, and he that watereth are one: and euery man shal receaue his reward, according to his labour. ⁹ For we are Goddes labourers, ye are Goddes housbandry, ye are Goddes

RHEIMS—1582.

his Spirit. For the Spirit searcheth all things, yea the profoundities of God. ¹¹ For what man knoweth the things of a man, but the spirit of a man that is in him? so the things also that are of God no man knoweth, but the spirit of God.

¹² And we haue receiued not the spirit of this world, but the spirit that is of God: that we may know the things that of God are giuen to vs. ¹³ Which also we speake not in learned wordes of humane wisdom: but in the doctrine of the Spirit, comparing spiritual things to the spiritual. ¹⁴ But the carnall man perceiveth not those things that are of the spirit of God: for it is foolishnes to him, and he can not vnderstand: because he is spirituallly examined. ¹⁵ But the spiritual man iudgeth all things: and him selfe is iudged of no man. ¹⁶ For who hath knowen the sense of our Lord that may instruct him? But we haue the sense of Christ.

3. AND I, brethren, could not speake to you as to spiritual, but as to carnall. As it were to little ones in Christ, ² I gaue you milke to drinke, not meate: for you could not as yet. but neither can you now verely, for yet you are carnall. ³ For whereas there is among you emulation and contention, are you not carnall, and walke according to man? ⁴ For when one saith, I certes am Pauls, and another, I Apollos: are you not men? What is Apollo then? and what is Paul? ⁵ The ministers of him whom you haue beleued, and to euery one as our Lord hath giuen. ⁶ I plantet, Apollo watered: but God gaue the increase. ⁷ Therefore neither he that planteth is any thing, nor he that watereth: but he that giueth the increase, God. ⁸ And he that planteth and he that watereth are one. And euery one shal receiue his owne reward according to his owne labour. ⁹ For we are Gods coadiutors: you are Gods husbandrie, you are

AUTHORISED—1611.

for the Spirit searcheth all things, yea, the deepe things of God. ¹¹ For what man knoweth the things of a man, save the spirit of man which is in him? Euen so the things of God knoweth no man, but the Spirit of God.

¹² Now we haue receiued, not the spirit of the world, but the Spirit which is of God, that wee might knowe the things that are freely giuen to vs of God. ¹³ Which things also we speake, not in the wordes which mans wisdom teacheth, but which the holy Ghost teacheth, comparing spiritual things with spiritual. ¹⁴ But the naturall man receiveth not the things of the Spirit of God, for they are foolishnesse vnto him: neither can he know them, because they are spirituallly discerned.

¹⁵ But he that is spiritual, iudgeth all things, yet he himselfe is iudged of no man. ¹⁶ For who hath knowen the mind of the Lord that he may instruct him? But we haue the minde of Christ.

3. AND I, brethren, could not speake vnto you as vnto spiritual, but as vnto carnall, euen as vnto babes in Christ. ² I haue fed you with milke, and not with meate: for hitherto ye were not able to beare it, neither yet now are ye able. ³ For ye are yet carnall: for whereas there is among you enuying, and strife, and diuisions, are ye not carnall, and walke as men? ⁴ For while one saith, I am of Paul, and another, I am of Apollo, are ye not carnall? ⁵ Who then is Paul? and who is Apollo? but ministers by whom ye beleued, euen as the Lord gaue to euery man. ⁶ I haue plantet, Apollo watered: but God gaue the encrease. ⁷ So then, neither is he that planteth any thing, neither hee that watereth: but God that giueth the increase. ⁸ Now hee that planteth, and hee that watereth, are one: and euery man shall receiue his owne reward according to his owne labour. ⁹ For wee are labourers together with God, ye are Gods husbandry, ye are Gods building.

¹ Or, discerneth. ² Or, discerned. ³ Or, shall. ⁴ Or, factions. ⁵ Or, according to man. ⁶ Or, tillage.

¹⁰ Κατὰ τὴν χάριν τοῦ Θεοῦ τὴν δοθεῖσάν μοι, ὡς σοφὸς ἀρχιτέκτων θεμέλιον τέθεικα, ἄλλος δὲ ἐποικοδομεῖ· ἕκαστος δὲ βλέπῃ πῶς ἐποικοδομεῖ. ¹¹ θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θῆναι παρὰ τὸν κείμενον, ὃς ἐστὶν Ἰησοῦς Χριστός. ¹² εἰ δέ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον τούτου, χρυσόν, ἀργυρον, λίθους τιμίους, ξύλα, χόρτον, καλάμην, ¹³ ἕκαστου τὸ ἔργον φανερόν γενήσεται· ἡ γὰρ ἡμέρα δηλώσει· ὅτι ἐν πυρὶ ἀποκαλύπτεται· καὶ ἕκαστου τὸ ἔργον ὁποῖόν ἐστι, τὸ πῦρ δοκιμάσει. ¹⁴ εἴ τις τὸ ἔργον μενεῖ, ὃ ἐποικοδόμησε, μισθὸν λήψεται. ¹⁵ εἴ τις τὸ ἔργον κατακαήσεται, ζημιωθήσεται· αὐτὸς δὲ σωθήσεται, ¹⁶ οὗτω δὲ ὡς διὰ πυρός. ¹⁶ Οὐκ οἴδατε ὅτι ναὸς Θεοῦ ἐστε, καὶ τὸ Πνεῦμα τοῦ Θεοῦ οἰκεῖ ἐν ὑμῖν; ¹⁷ εἴ τις τὸν ναὸν τοῦ Θεοῦ φθείρει, φθερεῖ τούτου ὁ Θεός· ὁ γὰρ ναὸς τοῦ Θεοῦ

* Rec. + ὁ.

* Alex. Ἰησοῦς post Σπριτός.

* Alex. = τούτου.

* Alex. + αὐτὸ.

* Rec. μένει.

* Rec. ὄντως.

WICLIFFE—1380.

¹⁰ after the grace of god that is ȝouen to me: as a wise maister carpenter I settid the foundement; and another beldith aboue; but eche man se how he beldith aboue. ¹¹ for no man mai sette another foundement outakun that that is sette: whiche is crist ihesu; ¹² for if any beldith ouer this foundement: gold siluer precious stonys stickis, heye or stobil, ¹³ euery mannes werk schal be opene; for the dai of the lord schal declare: for it schal be schewid in fier, the fier schal preue the werk of ech man what maner werk it is; ¹⁴ if the werk of any man dwelle stille, whiche he beldith aboue: he schal receyue mede; ¹⁵ if any mannes werk burne: he schal suffre harme; but he schal be saue; so netheles as bi fier.

¹⁶ Witen ȝe not that ȝe ben the temple of god: and the spirit of god dwelleth in ȝou? ¹⁷ and if any defoulth the temple of god: god schal lese hym; for the temple of god is holi: whiche ȝe ben. ¹⁸ no man deceyue hym self; if any man among ȝou is eieen to be wise in this world: be he made a fool that he be wise; ¹⁹ for the wisdom of this world is foli amennis god; for it is writun; I schal cache wise men in her sel wisdom; ²⁰ g eft the lord knowith the thoughtis of wise men for the ben veyn; ²¹ therfor no man haue glorie in men; for alle thingis ben ȝoure; ²² eithir Paul, eithir apollo, eithir celes eithir the world, eithir lif eithir deeth eithir thingis present eithir thingis to comynge; for alle thingis ben ȝoure; ²³ and ȝe ben of crist: and crist is of god.

4. SO a man ȝesse us: as mynystre of crist and dispensers of the mysteries of god; ² now it is souȝte here among the dispensers: that a man be founden trewe; ³ And to me it is for the leest thing that

TYNDALE—1534.

are goddis byldynge. ¹⁰ Accordynge to the grace of god geuen vnto me: as a wyse bylder haue I layde the foundation. And another bylt thereon. But let every man take hede how he beldeth apou. ¹¹ For other foundation can no man laye; then that which is layde; which is Iesus Christ. ¹² Yf any man bilde on this foundation; golde, silver, precious stoncs, tymbre, haye or stoble: ¹³ every mannes worke shall appere. For the daye shall declare it; and it shalbe shewed in fyre. And the fyre shall trye every mannes worke; what it is. ¹⁴ Yf any mannes worke that he hath bylt apou; byde; he shall receave a reward. ¹⁵ If any mannes worke burne he shall suffre losse: but he shalbe safe him selfe: nevertheless yet as it were thorow fyre.

¹⁶ Are ye not ware that ye are the temple of god; and how that the sprete of god dwelleth in you? ¹⁷ Yf any man defyle the temple of god him shall god destroye. For the temple of god is holy; which temple ye are. ¹⁸ Let no man deceave him selfe. Yf any man seme wyse amonge you; let him be a fole in this worlde; that he maye be wyse. ¹⁹ For the wisdom of this worlde is folyshnes with god. For it is writen: he compasseth the wyse in their craftynes. ²⁰ And agayne; God knoweth the thoughtes of the wyse; that they be vayne. ²¹ Therefore let no man reioyce in men. For all thinges are ȝoures; ²² whether it be Paul; other Apollos; other Cephas; whether it be the worlde; other lyfe; other deeth; whether they be present thinges; or thinges to come: all are ȝoures; ²³ and ye are Christes; and Christ is goddis.

4. LET men this wyse exteme vs; even as the ministers of Christ, and disposers of the secretes of God. ² Furthermore it is requyred of the disposers that they be founde faithfull. ³ With me it is but a very smal thinge; that I shuld be iudged

CRANMER—1539.

¹⁰ Accordynge to the grace of God geuen vnto me, as a wyse buylder haue I layde the foundacyon. And another bylt thereon. But let euery man take hede, how he byldeth vpon. ¹¹ For another foundacyon can no man haue, then it that is layde, which is Iesus Christ. ¹² If any man buyde on thys foundacyon, golde, syluer, precyous stones: tymbre, haye or stoble; ¹³ emery mannes worcke shall appere. For the daye shall declare, which shalbe shewed in fyre. And the fyre shall trye euery mannes worcke, what it is. ¹⁴ If any mannes worcke that he hath bylt vpon, byde, he shall receaue a reward. ¹⁵ If any mannes worcke burne, he shall suffre losse, but he shalbe safe him selfe: neuertheles, yet as it were thorow fyre.

¹⁶ Knowe ye not, that ye are the temple of God, and how that the sprete of God dwelleth in you? ¹⁷ If any man defyle the temple of God, hym shall God destroye. For the temple of God is holy, which temple ye are. ¹⁸ Let no man deceaue hym selfe. If any man seme wyse amonge you, let hym become a fole in thys worlde, that he maye be wyse. ¹⁹ For the wisdom of thys worlde is folyshnes with God. For it is wrytten: he compasseth the wyse in their craftynes. ²⁰ And agayne: God knoweth the thoughtes of the wyse, that they be vayne. ²¹ Therefore, let no man reioyce in men. For all thynges are ȝoures, ²² whether it be Paul, other Apollos, other Cephas: whether it be the worlde, other lyfe, other death, whether they be present thynges, or thynges to come: all are ȝoures: ²³ and ye are Chrystes, and Christ is Goddes.

4. LET a man thys wyse exteme vs, even as the minystrs of Christ, and stewardest of the secretes of God. ² Furthermore, it is requyred of the stewardest, that a man be founde faythfull. ³ Wyth me it is but a very small thyng, that I

ἀγιός ἐστιν, οἳτινές ἐστε ὑμεῖς. ¹⁸ Μηδεὶς εαυτὸν ἐξαπατάτω· εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν, ἐν τῷ αἰῶνι τούτῳ μωρὸς γενέσθω, ἵνα γένηται σοφός. ¹⁹ ἡ γὰρ σοφία τοῦ κόσμου τούτου μωρία παρὰ τῷ Θεῷ ἐστὶ. γέγραπται γὰρ, “Ὁ δραστήσιμος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν.” ²⁰ καὶ πάλιν, “Κύριος γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν, ὅτι εἰς μάταιον.” ²¹ Ὡστε μηδεὶς καυχάσθω ἐν ἀνθρώποις· πάντα γὰρ ὑμῶν ἐστίν, ²² εἴτε Παῦλος, εἴτε Ἀπολλῶς, εἴτε Κηφᾶς, εἴτε κόσμος, εἴτε ζωὴ εἴτε θάνατος, εἴτε ἐνεστῶτα εἴτε μέλλοντα· πάντα ὑμῶν ἐστίν· ²³ ὑμεῖς δὲ Χριστοῦ· Χριστὸς δὲ, Θεοῦ. IV. Οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος, ὡς ὑπηρέτας Χριστοῦ καὶ οἰκονόμους μυστηρίων Θεοῦ. ²⁴ ὁ δὲ λοιπὸν, “ζητεῖται” ἐν τοῖς οἰκονόμοις, ἵνα πιστὸς τις εὑρεθῇ. ²⁵ ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν ἵνα ὑφ’

* Alex. αὐτόν.

* Alex. = τῷ.

* Alex. = ἵστιν.

* Alex. ὁδ.

* Alex. ζητεῖται.

GENEVA — 1557.

building. ¹⁰ According to the grace of God given to me, as a skilful mason builder I have layd the foundation: and another buildeth thereon. but let every man take heed how he buildeth upon. ¹¹ For other foundation can no man lay, than that which is layd, which is, Iesus Christe.

¹² If any man build on this foundation, gold, silver, precious stones, timber, haye, or stubble: ¹³ Every mans worcke shal appeare, for the day shal declare it, and it shalbe reveled by the fyre: and the fyre shal trye every mans worcke what it is. ¹⁴ If any mans worcke, that he hath buylt upon, abyde, he shal receive a reward. ¹⁵ If any mans worcke burne, he shall lose, but he shalbe safe hym selfe: notwithstanding, yet as it were by the fyre. ¹⁶ Knowe ye not that ye are the temple of God, and that the Sprite of God dwelleth in you?

¹⁷ If any man defyle the temple of God, him shal God destroy: for the temple of God is holy, which temple ye are. ¹⁸ Let no man deceave him selfe. If any man seeme to him selfe wyse among you in this world, let him be a foole, that he may be wyse. ¹⁹ For the wisdom of this worlde is folishnes with God. for it is written, He catcheth the wyse with their owne craftines. ²⁰ And agayne, The Lord knoweth that the thoughtes of the wyse be vayne: ²¹ Therefore let no man reioyce in men: for all thinges are yours. ²² Whether it be Paul, ether Apollos, ether Cephas, or the world, or els lyfe, or death, whether they be thynges present, or thynges to come: all I say are yours: ²³ And ye are Christes, and Christ is Goddes.

4. LET a man so thinke of vs, as of the ministers of Christe, and disposers of the secretes of God. ² Furthermore, it is required of the disposers, that they be founde faithfull. ³ As touching me I passe very litle, to be iudged of you, or of mans

RHEIMS — 1582.

Gods building. ¹⁰ According to the grace that is given me, as a wise workemaster haue I laid the foundation: and another buildeth thereupon. but let every one looke how he buildeth thereon. ¹¹ For other foundation no man can lay, beside that which is laid: which is Christ Iesus.

¹² And if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble, ¹³ the worke of every one shal be manifest: for the day of our Lord will declare, because it shal be revealed in fire: and the worke of every one of what kinde it is, the fire shal trie. ¹⁴ If any mans worke abide, which he hath built thereupon, he shal receive a reward. ¹⁵ If any mans worke burne, he shal suffer detriment: but him self shal be saved: yet so as by fire. ¹⁶ Know ye not that you are the temple of God: and the Spirit of God dwelleth in you? ¹⁷ But if any violate the temple of God, God will destroy him. For the temple of God is holy: which you are. ¹⁸ Let no man seduce him self: if any man seeme to be wise among you in this world, let him become a foole that he may be wise. ¹⁹ For the wisdom of this world is foolishness with God. For it is written, I will compass the wise in their subtiltie. ²⁰ And againe, Our Lord knoweth the cogitations of the wise that they be vaine. ²¹ Let no man therefore glorie in men. For all things are yours:

²² whether it be Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come, for all are yours: ²³ and you are Christes, and Christ is Gods.

4. SO let a man esteeme vs as the ministers of Christ, and the dispensers of the mysteries of God. ² Here now is required among the dispensers that a man be found faithfull. ³ But to me it is a thing of least account, to be iudged of you, or

AUTHORISED — 1611.

¹⁰ According to the grace of God which is given unto mee, as a wise master builder I have laid the foundation, and another buildeth thereon. But let every man take heed how hee buildeth thereupon.

¹¹ For other foundation can no man lay, then that is layde, which is Iesus Christ. ¹² Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble: ¹³ Every mans worcke shall be made manifest. For the day shall declare it, because it shall be revealed by fire, and the fire shall try every mans worke of what sort it is. ¹⁴ If any mans worcke abide which hee hath built thereupon, hee shall receive a reward. ¹⁵ If any mans worcke shall be burnt, he shall suffer losse: but he himselfe shall be saved: yet so, as by fire. ¹⁶ Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? ¹⁷ If any man defile the Temple of God, him shall God destroy: for the Temple of God is holy, which Temple ye are. ¹⁸ Let no man deceiue himselfe: If any man among you seemeth to be wise in this world, let him become a foole, that he may be wise.

¹⁹ For the wisdom of this world is foolishnesse with God: for it is written, He taketh the wise in their owne craftinesse. ²⁰ And againe, The Lord knoweth the thoughts of the wise, that they are vaine. ²¹ Therefore let no man glory in men, for all things are yours. ²² Whether Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours. ²³ And ye are Christes, and Christ is Gods.

4. LET a man so account of vs, as of the ministers of Christ, and stewards of the mysteries of God. ² Moreover, it is required in stewards, that a man be found faithfull. ³ But with mee it is a very small thing that I should be iudged

* Or, is revealed.

* Or, destroy

ὑμῶν ἀνακρίνω, ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ' οὐδὲ ἑμαυτὸν ἀνακρίνω. ὁ οὐδὲν γὰρ ἑμαυτῷ σύνοιδά, ἀλλ' οὐκ ἐν τούτῳ δεδικαίωμα· ὁ δὲ ἀνακρίνων με, Κύριός ἐστιν. ὥστε μὴ πρὸ καιροῦ τι κρίνετε, ἕως ἂν ἔλθῃ ὁ Κύριος, ὅς| καὶ φωτίσει τὰ κρυπτὰ τοῦ σκότους, καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν· καὶ τότε ὁ ἔπαινος γενήσεται ἐκάστω ἀπὸ τοῦ Θεοῦ.

Ἐὰν ταῦτα δὲ, ἀδελφοί, μετεσχημάτισα εἰς ἑμαυτὸν καὶ Ἀπολλῶν δι' ὑμᾶς, ἵνα ἐν ἡμῖν μάθῃτε τὸ μὴ ὑπὲρ ὅ| γέγραπται ἠφρονεῖν, ἵνα μὴ εἰς ὑπὲρ τοῦ ἐνὸς φυσιοῦσθε κατὰ τοῦ ἐτέρου. τίς γὰρ σε διακρίνει; τί δὲ ἔχεις ὃ οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι ὡς μὴ λαβὼν; Ἡδὴ κεκορεσμένοι ἐστέ, ἡδὴ ἐπλουτήσατε, χωρὶς ἡμῶν ἐβασιλεύσατε· καὶ ὄφελόν γε ἐβασιλεύσατε, ἵνα καὶ ἡμεῖς ὑμῖν

/ Alex. = ἡ.

/ Alex. &

/ Alex. = φρονεῖν.

WICLIF—1380.

I be demed of you or of mannes daie : but nether I deme my selfe, for I am no thing onetrowynge to my selfe : but not in this thing I am iustified, for he that demeth me : is the lord, & therfor nyle ye deme bifor the tyme, til that the lord come, which schal lytne the hidde thing of derknessis, and schal schewe the counceillis of hertis, and thanne preisyng schal be to ech man of god.

And brethieren I have transfigurid these thingis in to me, and in to apollo for you : that in us ye lerne leest our that it is writun, oon agens another be blowun with pride, for another, who demeth thee? and what hast thou that thou hast not receyved? and if thou hast receyved : what gloriest thou as thou haddest not receyved? now ye ben fillid : now ye ben made rich, ye regnen with outen us, and I wold that ye regne that also we regnen with you.

and I gesse that god schewid us the last of apostolis : as thilke that ben sente to the deeth, for we ben made a spectacle to the world, and to angels, and to men, we foodis for crist : but ye prudentis in crist, we aike, but ye strong ye noble : but we vnnoble, til in to this cure we hungren and thristen and ben made nakid, and ben smytun with buffetis : and we ben vnnstable, and we tranccilen wrecchinge with our houndis, we ben cursid, and we blessen, we suffren persecucioun : and we abiden long, we ben blaasmed : and we bischen, as cleusyng of this world : we ben made the out castyng of alke thingis til gyt.

I write not these thingis, that I confounde you : but I warne as my moum derewarthe sonnes, for whi if ye han ten thousand of vndirmaistris in crist : but not many fadiris for in crist ihesus I haue

TYNDALE—1534.

of you, ether of (mans) daie. No I iudge not myn awne selfe. I knowe nought by my selfe : yet am I not therby iustified. It is the Lorde that iudgeth me. Therfor iudge no thinge before the tyme, vntill the Lorde come, which will lighten thinges that are hyd in darcknes and open the counsele of the hertes. And then shall every man have prayse of God.

These thinges brethren I have described in myn awne person and Apollos, for youre sakes, that ye myght learne by vs, that no man counte of him selfe beyonde that which is aboue writen : that one swel not agaynst another for any mans cause. For who preferreth the? What hast thou, that thou hast not receaved? Yf thou have receaved it, why reioycest thou as though thou haddest not receaved it? Now ye are full : now ye are made rych : ye raygne as kinges with out vs : and I wold to god ye dyd raygne, that we might raygne with you.

Me thinketh that God hath set forth vs which are Apostles, for the lowest of all, as it were men appoynted to deeth. For we are a gasyngestocke vnto the worlde, and to the angels, and to men. We are soles for Christes sake, and ye are wyse thorow Christ. We are weake, and ye are stronge. Ye are honorable and we are despised. Even vnto this daye we hunger and thyrst, and are naked, and are buffetted with fistes, and have no certayne dwellinge place, and laboure workinge with our awne handes. We are reylod, and yet we blesse. We are persecuted, and suffer it. We are evyll spoken of, and we praye. We are made as it were the filthynges of the worlde, the of scowring of all thinges, even vnto this tyme.

I write not these thinges to shame you : but as my beloved sonnes I warne you. For though ye have ten thousande instructours in Christ : yet have ye not many fathers. In Christ Iesu, I haue

CRANMER—1539.

shuld be iudged of you, ether of mans iudgement. No I iudge not myne awne selfe. For I knowe nought by my selfe : yet am I not therby iustified. It is the Lorde that iudgeth me. Therfor iudge nothyng before the tyme, vntill the Lorde come, which wyll lyghten thynges that are hyd in darcknes, and open the counsele of the herten. And then shall every man haue prayse of God.

These thynges (brethren) I haue for an ensample described in myne awne person, and in Apollos, for youre sakes, that ye myght learne by vs, that no man counte of him selfe beyonde that which is aboue wrytten : that one swel not agaynst another for any mans cause. For who preferreth the? What hast thou, that thou hast not receaved? If thou have receaved it, why reioycest thou, as though thou haddest not receaved it? Now ye are full : now ye are made rych : ye raygne as kynges without vs : and I wolde to God ye dyd raygne, that we myght raygne with you.

For me thynketh, that God hath set forth vs (which are Apostles) for the lowest of all as it were men apoynted to deeth. For we are a gasyngestocke vnto the worlde, and to the Angels, and to men. We are soles for Christes sake, but ye are wyse thorow Christ : We are weake, but ye are stronge. Ye are honorable, but we are depysed. Even vnto this tyme we hunger and thyrst, and are naked, and are buffetted with fistes, and haue no certayne dwellinge place, and laboure, workinge wyth our awne handes. We are reylod, and yet we blesse. We are persecuted, and suffer it. We are evyll spoken of, and we praye. We are made as it were the filthynges of the worlde, the ofscowryng of all thynges, even vnto this daye.

I wryte not these thynges, to shame you : but as my beloved sonnes I warne you. For though ye haue ten thousande instructours in Christ : yet haue ye not many fathers. In Christ Iesu I haue

συμβασιλεύσωμεν. ⁹ δοκῶ γὰρ ὅτι ὁ Θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν ὡς ἐπιθανατίους, ὅτι θέατρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις. ¹⁰ ἡμεῖς μωροὶ διὰ Χριστὸν, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ· ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἔνδοξοι, ἡμεῖς δὲ αἴτιμοι. ¹¹ ἄχρι τῆς ἄρτι ὥρας καὶ πεινώμεν, καὶ διψῶμεν, καὶ γυμνητεύομεν, καὶ κολαφιζόμεθα, καὶ ἀστατούμεν, ¹² καὶ κοπιῶμεν ἐργαζόμενοι ταῖς ἰδίαις χερσὶ· λοιδορούμενοι, εὐλογούμεν· διωκόμενοι, ἀνεχόμεθα· ¹³ βλασφημούμενοι, | παρακαλοῦμεν· ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων περίφημα ἕως ἄρτι. ¹⁴ Οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα, ἀλλ' ὡς τέκνα μου ἀγαπητὰ | νουθετῶ. | ¹⁵ ἐὰν γὰρ μυρίους παιδαγωγοὺς ἔχητε ἐν Χριστῷ, ἀλλ' οὐ πολλοὺς πατέρας· ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς

¹ Alex. = ὅτι.² Alex. δορυφορούμενοι.³ Alex. νοθεύων.

GENEVA—1557.

iudgement. no, I iudge not myne owne selfe. ⁴ For I knowe nocht by my selfe: yet am I not therby iustified: but the Lord is he that iudgeth me. ⁵ Therefore iudge nothing before the tyme, vntill the Lord come, which wyl lighten thinges that are hyd in darcknes, and open the counsels of the hartes: and then shal euery man haue prayse of God. ⁶ These thinges brethren I haue figuratiuely described in myne owne person and Apollo, for your sakes: that ye myght learne by vs, that no man counste of hym selfe beyonde that which is aboue written: that one swel not against another for any mans cause. ⁷ For who preferreth thee? and what hast thou, that thou hast not receaued? If thou hast receaued it, why reioyseth thou, as though thou haddest not receaued it? ⁸ Now ye are ful, now ye are made riche, ye raygne as kynges without vs: and I wolde to God ye dyd raygne, that we also might raygne with you.

⁹ For I thinke that God hath appoynted vs the laste Apostles, as it were nuche destinate to death, for we are a gysying stocke vnto the worlde, and to the Angels, and to men. ¹⁰ We are foles for Christes sake, and ye are wyse through Christ, we are weake, and ye are strong: ye are honorable, and we are despised. ¹¹ Euen vnto this daie we hunger, and thirst, and are naked, and are buffeted, and haue no certayne dwelling place. ¹² And labour, working with our owne handes, we are reuyled, and yet we blesse: we are persecuted, and suffer it. ¹³ We are coul spewed of, and we pray: we are made as it were the filth of the world, the ofscowring of all thinges, euen vnto this tyme.

¹⁴ I write not these thinges to shame you, but as my beloued sonnes I warne you. ¹⁵ For though ye haue ten thousand instructours in Christ: yet haue ye not many faders: for in Christ Iesus, I haue

RHEIMS—1582.

of mans day: but I iudge not my self neither. ⁴ For I am not guilty in conscience of any thing: but I am not iustified herein: but he that iudgeth me, is our Lord. ⁵ Therefore iudge not before this time: vntill our Lord do come, who also wil lighten the hidden thinges of darcknes, and wil manifest the counsels of the hartes: and then the praise shal be to euery man of God.

⁶ But these thinges, brethren, I haue transfigured into my self and Apollo, for you: that in vs you may learne, one not to be pulled vp against another, aboue that is written. ⁷ For who discerneth thee? Or what hast thou that thou hast not receiued? And if thou hast receiued, what doest thou glorie as though thou hast not receiued? ⁸ Now you are filled, now are you become riche: without vs you reigne: and I would to God you did reigne, that we also might reigne with you.

⁹ For I thinke that God hath sheved vs Apostles the last, as it were deputed to death: because we are made a spectacle to the worlde, and to Angels and men. ¹⁰ We are foles for Christ: but you wise in Christ, we vvaake: but you strong, you noble, but we base. ¹¹ Vntill this houre we doe both hunger, and thirst, and are naked, and are beaten with buffets, and are vvauderers, ¹² and labour working with our owne handes, we are cursed: and do blesse, we are persecuted: and susteine it. ¹³ We are blasphemous: and we beseeche, we are made the refuse of this worlde, the dross of al euen vntill now.

¹⁴ Not to confound you, do I write these thinges: but as my dearest children I admonish you. ¹⁵ For if you haue ten thousand pedagoges in Christ: yet not many fathers. For in Christ Iesus by the

AUTHORISED—1611.

of you, or of mans iudgement: yea, I iudge not mine owne selfe. ⁴ For I know nothing by my selfe, yet am I not hereby iustified: but hee that iudgeth me is the Lord.

⁵ Therefore iudge nothing before the time, vntill the Lord come, who both will bring to light the hidden thinges of darcknesse, and will make manifest the counsels of the hearts: and then shall euery man haue praise of God. ⁶ And these thinges, brethren, I haue in a figure transferred to my selfe, and to Apollo, for your sakes: that yee might learne in vs not to thinke of men, aboue that which is written, that no one of you be pulled vp for one against another. ⁷ For who maketh thee to differ from another? And what hast thou that thou didst not receiue? Now if thou didst receiue it, why doest thou glory as if thou hadst not receiued it? ⁸ Now ye are full, now ye are rich, ye haue reigned as Kings without vs, and I would to God ye did reigne, that we also might reigne with you.

⁹ For I thinke that God hath set forth vs the Apostles last, as it were approued to death. For wee are made a spectacle vnto the world, and to Angels, and to men. ¹⁰ We are fooles for Christs sake, but ye are wise in Christ. Wee are weake, but yee are strong: yee are honourable, but wee are despised. ¹¹ Euen vnto this present houre wee both hunger and thirst, and are naked, and are buffeted, and haue no certayne dwelling place. ¹² And labour, working with our owne handes: being reuiled, wee blesse: being persecuted, we suffer it: ¹³ Being defamed, we intreate: we are made as the filth of the world, and are the off-scouring of all thinges vnto this day. ¹⁴ I write not these thinges to shame you, but as my beloued sonnes I warne you. ¹⁵ For though you haue ten thousand instructours in Christ, yet haue yee not many fathers: For in Christ Iesus I haue begotten you through the

¹ Cor. iij.² Cor. diuulgatus es thee?³ Cor. iij.

ἐγέννησα. ¹⁶ παρακαλῶ οὖν ὑμᾶς, μνηταί μου γίνεσθε· ¹⁷ διὰ τοῦτο ἐπεμψα ὑμῖν Τιμόθεον, ὃς ἐστὶ τέκνον μου | ἀγαπητὸν καὶ πιστὸν ἐν Κυρίῳ, ὃς ὑμᾶς ἀναμνήσει τὰς ὁδοὺς μου τὰς ἐν Χριστῷ, | καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω. ¹⁸ Ὡς μὴ ἐρχομένου δέ μου πρὸς ὑμᾶς ἐφυσιώθησάν τινες· ¹⁹ ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς, ἐὰν ὁ Κύριος θελήσῃ, καὶ γνώσομαι οὐ τὸν λόγον τῶν πεφυσιωμένων, ἀλλὰ τὴν δύναμιν. ²⁰ οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ Θεοῦ, ἀλλ' ἐν δυνάμει. ²¹ τί θέλετε; ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ πνεύματί τε πραότητος;

V. Ὡς ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία, ἥτις οὐδὲ ἐν τοῖς ἔθνεσιν, ὥστε γυναῖκά τινα τοῦ πατρὸς ἔχειν· ² καὶ ὑμεῖς πεφυσιωμένοι ἐστέ; καὶ οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα ἄρθῃ | ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο ποιήσας; | ³ ἐγὼ

* Alex. μου τέκνον.

* Alex. s. Κυρίῳ s. Κυρίῳ Ἰησοῦ.

* Rec. + ὀνομάζεται.

* Rec. Ἰησοῦ.

* Alex. πράττει.

* Alex. = ὄχι.

* Alex. = Χριστοῦ.

WICLIF—1380.

gendrid you bi the gospel, ¹⁶ therfor brithren, I preie you be 3e folowers of me: as I of crist, ¹⁷ therfor I sente to 3ou Tymothe: which is my moost dereworth sone, & feithful in the lord, whiche schal teche 3ou my weies that ben in crist ihesus, as I teche euery where in eche chirche; ¹⁸ as thou I schulde not come to 3ou: so summe ben blowen with pride, ¹⁹ but I schal come to 3ou soome if god wole, & I schal not knowe the word of hem that ben blowen with pride, but the vertu; ²⁰ for tho rewme of god is not in word but in vertu; ²¹ what wole 3e, schal I come to 3ou in a jerde: or in charite & in spirit of myldenesse?

5. IN al maner fornicacioun is herd among 3ou, & such fornicacioun, whiche is not among hethen men: so that summe haue the wiif of his fadir; ² and 3e ben *bolous* with pride, and not more hadden welinge, that he that dide this werk be taken awei from the myddil of 3ou; ³ and I absent in bodi, but present in spirit: now haue demed as presente hym that hath thus wrougt; ⁴ whaune 3e ben gaderid to gidre in the name of oure lord ihesus crist, and my spirit with the vertu of the lord ihesus ⁵ to take suche a man to eathanas in to the perischynge of fleisch, that the spirit be soaf in the dai of oure lord ihesus crist.

⁶ 3oure gloriyage is not good, witen 3e not that a litil sordouz aperith al the gobet? ⁷ Clense 3e out the cold sordouz, that 3e be newe springyng togidre as 3e ben therf; for crist offrid: is oure pask; ⁸ therfor ete we, not in cold sordouz, nether in sordouz of malice and of weywardnes but in therf thingis of clerenesse and of truthe.

⁹ I wrote to 3ou in a pistil: that 3e be not medlid with lecherous; ¹⁰ not with lechours of this world, ne couetous men

TYNDALE—1534.

begotten you thorow the gospell. ¹⁶ Wherefore I desyre you to folowe me. ¹⁷ For this cause have I sent vnto you Tymotheus, which is my deare sonne; and faithfull in the Lorde, which shall put you in remembraunce of my wayes which I haue in Christ, even as I teache euery where in all congregacions. ¹⁸ Some swell as though I wolde come no more at you. ¹⁹ But I will come to you shortly, yf God will: and will knowe, not the wordes of them which swell; but the power: ²⁰ for the kyngdome of God is not in wordes; but in power. ²¹ What will ye? Shall I come vnto you with a rodde, or els in love and in the sprete of mekenes?

5. THERE goeth a common sayinge that ther is fornicacion amonge you; and soche fornicacion as is not once named amonge the gentyls: that one shold haue his faders wyfe. ² And ye swell and haue not rather sorowed; that he which hath done this dede, myght be put from amonge you. ³ For I verely as absent in body, even so present in sprete, haue determyned all redy (as though I were present) of him that hath done this dede; ⁴ in the name of oure Lorde Iesu Christ, when ye are gaddered togedder; and my sprete, with the power of the Lorde Iesu Christ, ⁵ to deliver him vnto Satayr for the destruction of the flesche; that the sprete maye be saved in the daye of the Lorde Iesus.

⁶ Youre reioysinge is not good: knowe ye not that a lytle leuen soweth the whole lompe of dowe. ⁷ Pource therefore the olde leuen, that ye maye be newe dowe, as ye are swete breed. For Christ oure efterlanbe is offered vp for vs. ⁸ Therefore let vs kepe holy daye, not with olde leuen, nether with the leuen of maliciousnes and wickednes: but with the swete breed of purenes and truth.

⁹ I wrote vnto you in a pistil that ye shuld not company with fornicatours.

¹⁰ And I meant not at all of the fornicatours

CRANMER—1539.

begotten you thorow the Gospell. ¹⁶ Wherefore, I desyre you to folowe me. (as I folowe Christ) ¹⁷ For thys cause haue I sent vnto you Tymotheus, whych is my deare sonne, and faythfull in the Lorde, whych shall put you in remembrance of my wayes, that I haue in Claryst, even as I teach euery where in all congregacions. ¹⁸ Some swell, as though I wold come no more at you. ¹⁹ But I wyll come to you shortly yf God wyll: and will know, not the wordes of them which swell, but the power: ²⁰ for the Kyngdome of God is not in wordes, but in power. ²¹ What wyll ye? Shall I come vnto you with a rodde, or els in loue and in the sprete of softnesse?

5. THERE goeth a common sayinge that ther is fornicacyon amonge you, and soch fornicacion, as is not named amonge the gentyls: that one shold haue his faders wyfe. ² And ye swell, and haue not rather sorowed, that he which hath done this dede, myght be put from amonge you. ³ For I verely as absent in body, but present in sprete, haue determyned all-ready (as though I were present) concerninge hym that hath done this dede, ⁴ in the name of oure Lorde Iesu Christ, when ye are gathered together, and my sprete wyth you, wyth the power of the Lorde Iesu Christ: ⁵ to deliuer hym vnto Satan, for the destruction of the fleshe, that the sprete maye be saued in the daye of the Lorde Iesus.

⁶ Youre reioysinge is not good: knowe ye not, that a lytle leuen soweth the whole lompe of dowe? ⁷ Pource therefore the olde leuen that ye maye be newe dowe, as ye are swete breed. For Christ oure pascouer is offered vp for vs. ⁸ Therefore, let vs kepe holy daye, not with olde leuen, nether with the leuen of maliciousnes and wickednes: but wyth the swete breed of purenes and truthe.

⁹ I wrote vnto you in a pistil, that ye shuld not company with fornicatours.

¹⁰ And I meant not at all of the fornicatours

vertu, power. sowme, leuen. jerde, rod, or, stick. bolous, blown, or, puffed. demoi, fudged. witen, haue. sordouz, leuen. aperith, corrupteth. gobet, lump. therf, unclesened. medlid, mingled.

μὲν γὰρ ὥς] ἀπὸν τῷ σώματι, παρὼν δὲ τῷ πνεύματι, ἤδη κέκρικα ὡς παρὼν, τὸν οὕτω τοῦτο κατεργασάμενον, * ἐν τῷ ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος, σὺν τῇ δυνάμει τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, | * παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ εἰς ὄλεθρον τῆς σαρκὸς, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ Κυρίου * Ἰησοῦ. | * Οὐ καλὸν τὸ καύχημα ὑμῶν. οὐκ οἶδατε ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοί; * ἐκκαθάρατε * τὴν παλαιὰν ζύμην, ἵνα ᾗτε νέον φύραμα, καθὼς ἐστε ἄζυμοι· καὶ γὰρ τὸ πάσχα ἡμῶν * ὑπὲρ ἡμῶν | * ἐτύθη | Χριστός. * ὥστε ἐορτάζωμεν, μὴ ἐν ζύμῃ παλαιᾷ, μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν ἄζυμοις εὐκρινείας καὶ ἀληθείας. * Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ συναναμίγνυσθαι πόρνοις * ¹⁰ καὶ | οὐ πάντως τοῖς πόρνοις τοῦ κόσμου

* Alex. = Χριστοῦ.

* Alex. = ἡμῶν.

* Alex. Ἰησοῦ Χριστοῦ.

* Rec. = οὐν.

* Alex. = ὁπρὸς ἡμῶν.

* Rec. 10:10, 11.

* Alex. = καὶ.

GENEVA—1557.

begotten you through the Gospel. ¹⁶ Wherefore, I pray you follow me. ¹⁷ For this cause have I sent unto you Timotheus, which is my deare sonne, and faithful in the Lord, which shall put you in remembrance of my wayes in Christe, euen as I teache euery where in all Congregations. ¹⁸ So me swel as thogh I wold not come to you. ¹⁹ But I wil come to you shortly, yf God wyl, and wyl knowe, not the speache of them which swel, but the *spiritual* power. ²⁰ For the kyngdome of God is not in wordes, but in the power of the Spirit. ²¹ What wyl ye? shal I come vnto you with a rod, or ele in loue and in the sprit of mekenes?

5. IT is heard for a trueth that there is fornication among you, and suche fornication as is not once named among the Gentils: that one should interteyne hys fathers wife. ² And ye swel, and haue not rather sorowed, that he which hath done this dede, myght be put from among you. ³ For I vcrely as absent in body, but present in spirit, haue determined already as thogh I were present, that he that hath in thys sort done thys dede, ⁴ Wheo ye are gathered together, and my spirite, in the Name of our Lord Iesus Christ, that such one I say, by the power of our Lord Iesus Christ, ⁵ Be deliuered vnto Satan, for the destruction of the fleshe, that the spirite may be sau'd in the day of the Lord Iesus.

⁶ Your reioyng is not good: knowe ye not that a litle leuen, sowreth the whole lump of dowe? ⁷ Purge therefore the olde leuen, that ye may be a newe lump of dowe, as ye are swete bread for Christ our Easter lambe, is offered vp for vs. ⁸ Therefore let vs kepe holy day, not in olde leuen, nether in the leuen of maliciounes and wyckednes: but with the swete bread of puritie and trueth. ⁹ I wrote vnto you in an epistle, that ye should not company with fornicatours.

¹⁰ And I meant not at all with the

RHEIMS—1582.

Gospel I begat you. ¹⁶ I beseeche you therefore be folowers of me. ¹⁷ Therefore haue I sent to you Timothee, vho is my dearest sonne and faithful in our Lord: vho wil put you in minde of my vvaies that are in Christ Iesus, as euery where in euery Church I teach. ¹⁸ As though I would not come to you, so certaine are puffed vp. ¹⁹ But I wil come to you quickly, if our Lord wil: and wil knowe not the vvorde of them that be puffed vp, but the povver. ²⁰ For the kingdom of God is not in vvorde, but in povver. ²¹ Vwhat wil you? in rodde that I come to you: or in charitie, and the spirit of mildnes?

5. THERE is plainly heard fornication among you, and such fornication, as the like is not among the heathen, so that one hath his fathers wife. ² And you are puffed vp: and haue not mourned rather, that he might be taken away from among you, that hath done this dede.

³ I in dede absent in body, but present in spirit, haue already iudged, as present, him that hath so done, ⁴ in the name of our Lord Iesus Christ, you being gathered together and my spirit, vwith the vertue of our Lord Iesus ⁵ to deliuer such an one to Satan for the destruction of the flesh, that the spirit may be sau'd in the day of our Lord Iesus Christ. ⁶ Your glorying is not good. Knowe you not that a litle leauen corrupteth the vvhole paste?

⁷ Purge the old leauen, that you may be a newe paste, as you are azyms. For our Pasche, Christ, is immolated, ⁸ Therefore let vs feast, not in the old leauen, nor in the leauen of malice and wyckednes, but in the azyms of sinceritie and veritie.

⁹ I wrote to you in an epistle, Not to keepe companie vwith fornicatours. ¹⁰ I meane not the fornicatours of this vvorlde, or the

AUTHORISED—1611.

Gospel. ¹⁶ Wherefore I beseech you, be ye followers of me. ¹⁷ For this cause haue I sent vnto you Timotheus, who is my beloved sonne, and faithfull in the Lord, who shall bring you into remembrance of my wayes which bee in Christ, as I teach euery where in euery Church. ¹⁸ Now some are puffed vp as though I would not come to you. ¹⁹ But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed vp, but the power. ²⁰ For the kingdom of God is not in word, but in power. ²¹ What wil ye? Shall I come vnto you with a rod, or in loue, and in the spirit of meeknesse?

5. IT is reported commonly, that there is fornication among you, and such fornication, as is not so much as named amongst the Gentiles, that one should haue his fathers wife. ² And ye are puffed vp, and haue not rather mourned, that he that hath done this deed, might bee taken away from among you. ³ For I verily as absent in body, but present in spirit, haue ⁴ iudged already, as though I were present, concerning him that hath so done this deed, ⁴ In the Name of our Lord Iesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Iesus Christ, ⁵ To deliuer such a one vnto Satan for the destruction of the flesh, that the spirit may bee sau'd in the day of the Lord Iesus. ⁶ Your glorying is not good: know ye not that a litle leauen leaueneth the whole lump? ⁷ Purge out therefore the old leauen, that ye may be a new lump, as ye are unleavened. For euen Christ our Pasche is sacrificed for vs. ⁸ Therefore let vs keepe the Feast, not with old leauen, neither with the leauen of malice and wickednesse: but with the unleavened bread of sinceritie and trueth.

⁹ I wrote vnto you in an Epistle, not to company with fornicators. ¹⁰ Yet not altogether with the fornicatours of this

* Or, determined.

* Or, to chaine.

Or, holiday.

ταύτου, ἡ τοῖς πλεονέκταις, ⁹ ἢ ἀρπαξῶν, ἡ εἰδωλολάτραις· ἐπεὶ ¹⁰ ὀφείλετε ἀρα ἐκ τοῦ κόσμου ἐξελθεῖν. ¹¹ νυνὶ δὲ ἔγραψα ὑμῖν μὴ συναναμίγνυσθαι, εἴαν τις ἀδελφὸς ὀνομαζόμενος ¹² ἢ πόρνος, ἢ πλεονέκτης, ἢ εἰδωλολάτρης, ἢ λοιδορός, ἢ μέθυσος, ἢ ἄρπαξ· τῷ τοιούτῳ μηδὲ συνεσθίειν. ¹³ τί γάρ μοι ¹⁴ καὶ τοὺς ἔξω κρίνειν; οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε; ¹⁵ τοὺς δὲ ἔξω ὁ Θεὸς ¹⁶ κρίνει. ¹⁷ ἔξαρεῖτε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.

VI. Τολμᾷ τις ὑμῶν, πρᾶγμα ἔχων πρὸς τὸν ἕτερον, κρίνεσθαι ἐπὶ τῶν ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἀγίων; ² ἢ οὐκ οἴδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινούσι; καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοι ἔστε κριτηρίων ἐλαχίστων; ³ οὐκ οἴδατε ὅτι ἀγγέλους κρινούμεν; μήτι γε βιωτικά; ⁴ βιωτικά μὲν οὖν κριτήρια εἰς ἔχγητε,

⁹ Alex. καὶ.¹⁰ Alex. ὀφείλετε.¹¹ Rec. β. [Fitz. β.]¹² Alex. = καὶ.¹³ Rec. κρίνει.¹⁴ Rec. + καὶ.¹⁵ Alex. ἔξαρετε.

WICLIF—1380.

ne raueneours, ne with men seruyng to mawmetis: eflis ȝe schulden haue go out of this world, ¹¹ but now I wroot to ȝou, that ȝe be not meinde, but if he that is named a brother among ȝou, and is a leechour, or couetous or seruyng to idols or a curser, or ful of drunkenesse, or rauenynour: to take no mete with such.

¹² for what is it to me, to deme of hem that ben with outen forth? whether ȝe demen not of thingis that ben withynne forth? ¹³ for god schal deme hem that ben without forth, do ȝe aweye yuel fro ȝou self.

6. DARE ony of ȝou that hath a cause agens another be demed at wickid men and not at holi men? ² where ȝe witen not: that seyntis schuln deme of this world? and if the world schal be demed bi ȝou: be ȝe vnworthi to deme of the leest thingis? ³ witen ȝe not that we schulen deme aungels: hou myche more worldli thingis? ⁴ therfor if ȝe han worldli domes: ordeyne ȝe the contemptible men that ben in the chirche to deme, ⁵ I seie to make ȝou aschamed, so ther is not ony wise man: that mai deme bitwixe a brother and his brother, ⁶ but a brother with a brother stryngeth in doom, and that among vnfeithful men,

⁷ and now trespas is alȝatis in ȝou, for ȝe han domes among ȝou, whi rather take ȝe no wrong? whi rather suffre ȝe not disceite? ⁸ but also ȝe don wrong, and don fraude, and that to britheren, ⁹ where ȝe witen not, that wickid men schuln not wilde the kyngdom of god? nyle ȝe erre, nether leechouris nether men that scrusen mawmetis, nether auoters nether lechouris agens kynde, nethir thei that don leecherie with men, ¹⁰ nether theues, nether auerous men, nether ful of drunkenesse, nether cursers, nether rauynouris: schuln wilde the kyngdom of god, ¹¹ and ȝe weren sumtyme these thingis, but ȝe

TYNDALE—1534.

of this worlde, ether of the coveteous, or of extortioners ether of the ydolaters: for then must ye nedes have gone out of the worlde. ¹¹ But now I write vnto you that ye company not together, yf any that is called a brother, be a fornicator, or covetous, or a worshippier of ymages, ether a raylar, ether a dronkard, or an extorcioner: with him that is soche so that ye eate not. ¹² For what have I to do, to iudge them which are with out? Do ye not iudge them that are with in? ¹³ Them that are with out, God shall iudge. Put awaye from amonge you that evyll parson.

6. HOW dare one of you havinge busines with another, goo to lawe vnder the wicked, and not rather vnder the saintes? ² Do ye not know that the saintes shall iudge the worlde? If the worlde shalbe iudged by you: are ye not good ynough to iudge small trifles? ³ knowe ye not how that we shall iudge the angels? How moche more maye we iudge thinges that partayne to the lyfe? ⁴ If ye have iudgements of worldely matters, take them which are despised in the congregacion, and make them iudges. ⁵ This I saye to youre shame. Is ther vtterly no wyse man amonge you? What not one at all, that can iudge bitwene brother and brother, ⁶ but one brother goeth to lawe with another: and that vnder the vnbelievers?

⁷ Now therefore ther is vtterly a faute amonge you, because ye goo to lawe one with another. Why rather suffer ye not wronge? why rather suffre ye not youre selves to be robbed? ⁸ Naye ye youre selves do wronge, and robbe: and that the brethren. ⁹ Do ye not remember how that the vnrighteous shall not inheret the kyngdome of God? Be not decaued. For nether fornicators, nether worshypers of ymages, nether whormongers, nether weaklynges, nether abusers of them selves with the mankynde, ¹⁰ nether theves, nether the coveteous, nether dronkardes, nether cursed speakers, nether pillers, shall inheret the kyngdome of God. ¹¹ And soche warc ye verely: but

CRANMER—1539.

of this world, ether of the coveteous, or extortioners, ether the ydolaters: For then must ye nedes have gone out of the world. ¹¹ But now I dyd wryte vnto you, that ye company not together, yf any that is called a brother, be a fornicator, or coveteous, or a worshypier of ymages, ether a raylar, ether a dronkard, or an extorcioner: wyth hym that is soche, so that ye eate not. ¹² For what have I to do, to iudge them that are without: Do ye not iudge them that are within? ¹³ Them that are without, God shall iudge, Put awaye the euell from amonge you.

6. DARE one of you hauinge busyness wyth another, go to lawe vnder the wycked, and not rather vnder the sayntes?

² Do ye not know, that the sayntes shall iudge the worlde? If the worlde shalbe iudged by you: are ye not good ynough to iudge small trifles? ³ knowe ye not, how that we shall iudge the angels? How moche more, maye we iudge thinges that partayne to the lyfe? ⁴ If ye haue iudgements of worldely matters, take them which are despysed in the congregacyon, and make them iudges. ⁵ This I saye to youre shame. Is ther vtterly no wyse man amonge you? What not one at all, that can iudge betwene brother and brother, ⁶ but one brother goeth to lawe with another: and that vnder the vnableuers?

⁷ Now therefore, there is vtterly a faute amonge you, because ye go to lawe one wyth another. Why rather suffer ye not wronge? why rather suffre ye not your selues to haue harme? ⁸ naye, ye youre selues do wronge, and robbe: and that the brethren. ⁹ Do ye not knowe, how that the vnrighteous shall not inheret the kyngdom of God? Be not decaued. For nether fornicators, nether worshypers of ymages, nether aduoters, nether weaklynges, nether abusers of them selues wyth mankynde, ¹⁰ nether theues, nether couetouse, nether dronkardes, nether cursed speakers, nether pillers, shall inheret the kyngdom of God. ¹¹ And soch were

mawmetis, idols. meinde, mingled. domes, judge. yuel, evil. witen, know. deces, judgement. agens, against. auerous, covetous. 2510, not.

τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ, τούτους καθίζετε. ⁵ πρὸς ἐντροπὴν ὑμῶν λέγω. οὕτως οὐκ ἔνι ἐν ὑμῖν σοφὸς ⁶ οὐδὲ εἷς, ὃς δυνησεται διακρίναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ; ⁷ ἀλλὰ ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται, καὶ τούτο ἐπὶ ἀπίστων; ⁸ Ἡδὴ μὲν οὖν ὅλως ἡτήτημα ὑμῶν ἐστίν, ὅτι κρίματα ἔχετε μεθ' ἐαυτῶν. διὰ τί οὐχὶ μᾶλλον ἀδικεῖσθε; διὰ τί οὐχὶ μᾶλλον ἀποστερεῖσθε; ⁹ ἀλλὰ ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ ταῦτα ἀδελφούς. ¹⁰ ἢ οὐκ οἴδατε ὅτι ἄδικοι Θεοῦ βασιλείαν οὐ κληρονομήσουσι; Μὴ πλανᾶσθε· οὔτε πόρνοι, οὔτε εἰδωλολάτραι, οὔτε μοιχοί, οὔτε μαλακοί, οὔτε ἄρσενοκοῦται, ¹¹ οὔτε κλέπται, οὔτε πλεονέκται, οὔτε μέθυσοι, οὐ λοῖδοροι, οὐχ' ἄρπαγες, βασιλείαν Θεοῦ οὐ κληρονομήσουσι. ¹² καὶ ταῦτά τινες

⁵ Rec. = ἡ. ⁶ Rec. ἴστιν. ⁷ Alex. a. = οὐδὲ εἷς s. οὐδείς (σοφός). ⁸ Rec. + ἐν. = Alex. τοῦτο. ⁹ Rec. βασιλείαν Θεοῦ. ¹⁰ Alex. = οὐ.

GENEVA—1557.

fornicators of this world, either with the couetous, or with extortioners, either with idolaters: for then doubtles ye muste go out of the world. ¹¹ But now I haue written vnto you, that ye company not together: yf any that is called a brother, be a fornicator, or couetous, or an idolater, either a rayler, either a drunkard, or an extortioner: with such one I say, se that ye eat not. ¹² For what haue I to doe, to iudge them which are without? do ye not iudge them that are with in? ¹³ God iudgeth them that are without. Put away therefore from among you that wicked man.

6. DARE any of you, hauing busines with another, go to lawe vnder the viuiuste, and not rather vnder the Sainctes? ² Do ye not knowe, that the Sainctes shal iudge the world? If the world shalbe iudged by you, are ye vnworthy to iudge smal matters? ³ Knowe ye not that we shal iudge the Angels? how muche more may we iudge thynges that pertaine to this lyfe? ⁴ If then ye haue iudgements of wordely matters, them which are least esteemed in the Church, them I say, set in iudgement. ⁵ This I say to your shame. Is ther vtterly no wyse man among you? what not one at all, that can iudge betwene brother and brother?

⁶ But one brother, goeth to lawe wyth another, and that vnder the vnbeleuers? ⁷ Now therefore there is vtterly impacience among you, because ye go to lawe one with another: why rather suffer ye not wrong? why rather susteine ye not harme? ⁸ Nay, ye your selues doe wrong, and harme, and that to your brethren. ⁹ Knowe ye not that the vnryghteous shal not inherite the kyngdome of God? Be not deceaued: nether fornicators, nether idolaters, nether aduouterers, nether wantons, nether abusers of them selues with the mankynde,

¹⁰ Nether theenes, nether couetous, nether drunkards, nether euil speakers, nether extortioners shal enherite the kyngdome of God. ¹¹ And such were some of you,

RHEIMS—1582.

couetous, or the extortioners, or scruers of Idols: otherwise you should haue gone out of this world. ¹¹ But now I wrote to you, not to keepe companie, if he that is named a brother, be a fornicator, or a couetous person, or a screr of Idols, or a railer, or a drunkard, or an extortioner: with such an one not so much as to take meate. ¹² For what is it to me to iudge of them that are without? Do not you iudge of them that are within? ¹³ for them that are without, God will iudge. Take away the euil one from among your selues.

6. DARE any of you hauing a matter against an other, to be iudged before the vnjust, and not before the saincts? ² Or knowe you not that the saincts shal iudge of the world? And if the world shal be iudged by you: are you vnworthy to iudge of the lest things? ³ Knowe you not that vnc shal iudge Angels? how much more secular things? ⁴ If therefore you haue secular iudgements: the contemptible that are in the Church, set them to iudge.

⁵ I speake to your shame. So is there not among you any wyse man, that can iudge betwene his brother? ⁶ But brother wyth brother contendeth in iudgement: and that before infidels? ⁷ Now certes there is plainly a fault in you, that you haue iudgements among you. Why do you not rather take wrong? why do you not rather suffer fraude? ⁸ But your selues doe wrong and defraude: and that to the brethren. ⁹ Knowe you not that the vnjust shal not possesse the kingdom of God? Do not erre, Neither fornicators, nor scrvers of Idols, nor aduouterers, nor the effeminat, nor the liers wyth mankynde, ¹⁰ nor theenes, nor the couetous, nor drunkards, nor railers, nor extortioners shal possesse the kingdom of God.

¹¹ And these things certes you were: but

AUTHORISED—1611.

world, or with the couetous, or extortioners, or with idolaters; for then must yee needs goe out of the world. ¹¹ But now I haue written vnto you, not to keepe company, if any man that is called a brother bee a fornicator, or couetous, or an idolater, or a railer, or a drunkard, or an extortioner: with such a one, no, not to eate. ¹² For what haue I to doe to iudge them also that are without? doe not ye iudge them that are within? ¹³ But them that are without, God iudgeth. Therefore put away from among your selues that wicked person.

6. DARE any of you, hauing a matter against another, goe to law before the vnjust, and not before the Saincts? ² Do ye not know that the Saincts shall iudge the world? And if the world shall be iudged by you, are ye vnworthy to iudge the smallest matters? ³ Know ye not that we shall iudge Angels? How much more things that pertaine to this life? ⁴ If then yee haue iudgements of things pertaining to this life, set them to iudge who are least esteemed in the Church. ⁵ I speake to your shame. Is it so, that there is not a wise man amongst you? no not one that shall bee able to iudge betwene his brethren? ⁶ But brother goeth to law with brother, and that before the vnbeleuers? ⁷ Now therefore, there is vterly a fault among you, because ye goe to law one with another: Why doe ye not rather take wrong? Why doe yee not rather suffer your selues to be defrauded?

⁸ Nay, you do wrong and defraude, and that your brethren. ⁹ Know ye not that the vnrighteous shall not inherite the kingdom of God? Be not deceaued: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankynde, ¹⁰ Nor theenes, nor couetous, nor drunkards, nor reuilers, nor extortioners, shall inherit the kingdom of God. ¹¹ And such were some of

ἦτε· ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιασθήτε, ἀλλ' ἐδικαιώθητε ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ, καὶ ἐν τῷ Πνεύματι τοῦ Θεοῦ ἡμῶν.

¹² Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα μοι ἔξεστιν, ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπὸ τινος. ¹³ Τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν· ὁ δὲ Θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει. τὸ δὲ σῶμα οὐ τῇ πορνείᾳ, ἀλλὰ τῷ Κυρίῳ, καὶ ὁ Κύριος τῷ σώματι. ¹⁴ ὁ δὲ Θεὸς καὶ τὸν Κύριον ἡγάγετε, καὶ ἡμᾶς ἐξεγερῇ διὰ τῆς δυνάμεως αὐτοῦ. ¹⁵ Οὐκ οἴδατε ὅτι τὰ σώματα ὑμῶν μέλη Χριστοῦ ἐστίν; ἄρα οὖν τὰ μέλη τοῦ Χριστοῦ, ποιήσω πόρνης μέλη; μὴ γένοιτο. ¹⁶ ἢ οὐκ οἴδατε ὅτι ὁ κολλώμενος τῇ πόρνῃ, ἐν σῶμά ἐστιν; ¹⁷ Ἔσονται γὰρ, φησὶν, “οἱ δύο εἰς σάρκα μίαν” ¹⁸ ὁ δὲ κολλώμενος τῷ Κυρίῳ ἐν πνεύμα ἐστι. ¹⁹ Φεύγετε τὴν

² Rec. ἡμῶν.

⁴ Alex. = ἡ.

⁷ Const. rd σώματα.

WICLIF—1380.

ben waischun, but 3e ben halowid, but 3e ben iustified, in the name of oure lord ihesus crist, & in the spirit of oure god. Alle thingis ben nedeful to me, but not alle thingis ben spedeful.

¹² alle thingis ben leful to me: but I schal not be bronȝte down vndir ony mannes power, ¹³ mete to the wombe, and the wombe to metis, and god schal distrie bothe this & that; and the bodi not to fornicacioun, but to the lord, and the lord to the body. ¹⁴ for god revid the lord, and schal reise us bi his vertu. ¹⁵ witen 3e not that youre bodies ben membris of crist? schal I thanne take the membris of crist: and schal I make the membris of an hoore? god forbede. ¹⁶ where 3e witen not that he that cleueth to an hoore is made o bodi? for he seith, there schal be tweyne in o fleisch. ¹⁷ and he that cleueth to the lord: is o spirit.

¹⁸ fle 3e fornicacioun; al synne what euer synne a man doith: is with out the bodi; but he that doith fornicacioun: synneth agens his bodi. ¹⁹ where 3e witen not that youre membris ben the temple of the holi goost that is in you? whom 3e han of god: and 3e ben not youre owne. ²⁰ for 3e han bouȝt with greet priis glorie 3e and here 3e god in youre bodi.

7. BUT of thilke thingis that 3e han writen to me; it is gode to a man to touche not a womman, ² but for fornicacioun, eche man haue his owne wiif, and eche womman haue hir owne housbonde; ³ the housbonde sildette to the wiif; and also the wiif to the housbonde; ⁴ the womman hath not power of her bodi, but the housbonde; and the housbonde hath not power of his bodi: but the womman, nyle 3e defraute eche to othir, but parauntere of consente to a tyme: that 3e zeue tente to preier, and este turne 3e agen to the

TYNDALE—1534.

ye are washed: ye are sanctified: ye are iustified by the name of the Lord Iesus, and by the sprete of oure God.

¹² All thinges are lawfull vnto me: but all thinges are not profitable. I maye do all thinges: but I will be brought vnder nomans power. ¹³ Meates are ordeyned for the belly; and the belly for meates: but God shall destroy bothe it and them. Let not the body be applyed vnto fornicacion, but vnto the Lorde; and the Lorde vnto the body. ¹⁴ God hath rayssed vp the Lorde; and shall rayse vs vp by his power. ¹⁵ Either remember ye not, that youre bodyes are the members of Christ? Shall I now take the members of Christ, and make them the members of an harlot? God forbyd. ¹⁶ Do ye not vnderstande that he which completh him selfe with an harlot, is be come one body? For two (saith he) shalbe one fleshe. ¹⁷ But he that is ioyned vnto the Lorde, is one sprete.

¹⁸ Fle fornicacion. All synnes that a man dothe, are with out the body. But he that is a fornicator, synneth agaynst his awne body. ¹⁹ Either knowe ye not how that youre bodyes are the temple of the holy goost, which is in you, whom ye haue of God, and how that ye are not youre awne? ²⁰ For ye are dearly bought. Therefore glorifie ye God in youre bodyes and in youre spretes; for they are goddes.

7. AS concerning the thinges wherof ye wrote vnto me: it is good for a man not to touche a woman. ² Nevertheless to avoide fornicacion; let every man have his wyfe: and let every woman have her husbende. ³ Let the man geve vnto the wyfe due benevolence. Lykwyse also the wyfe vnto the man. ⁴ The wyfe hath not power over her awne body: but the husbende. And lykwyse the man hath not power over his awne body: but the wyfe. ⁵ Withdrowe not youre selves one from another; excepte it be with consent for a tyme; for to geve youre selves to fastyng and prayer. And afterwarde come agayne

CRANMER—1530.

some of you, but ye are washed: but ye are sanctified: but ye are iustified by the name of the Lorde Iesus, and by the sprete of oure God.

¹² I maye do all thynges, but all thynges are not profitabill. I maye do all thynges: but I will be brought vnder nomans power. ¹³ Meates are ordeyned for the belly, and the belly for meates: but God shal destroye bothe it and them. Let not the body be applyed vnto fornicacyon, but vnto the Lorde, and the Lorde vnto the body. ¹⁴ God hath rayssed vp the Lorde, and shall rayse vs vp by his power. ¹⁵ Either knowe ye not, that youre bodyes are the members of Christ? shall I now take the members of Christ, and make them the members of an harlot? God forbyd. ¹⁶ Do ye not knowe, that he which completh hym selfe with an harlot, is become one body. For two (sayth he) shalbe one fleshe. ¹⁷ But he that is ioyned vnto the Lord is one sprete.

¹⁸ Fle fornicacion. Every synne that a man doth, is without the body. But he that is a fornicator, synneth against his awne body. ¹⁹ Either knowe ye not, how that youre bodyes are the temple of the holy goost, which dwelleth in you, whom ye haue of God, and how that ye are not youre awne? ²⁰ For ye are dearly bought. Therefore glorifie God in youre bodyes, and in youre spretes, whych are Goddes.

7. AS concernynge the thynges wherof ye wrote vnto me: it is good for a man, not to touch a woman. ² Neuerthelesse, to avoide whordome let euery man haue hye a wyfe; and let euery woman haue her husbende. ³ Let the husbende geue vnto the wyfe due beneuolence. Lykwyse also the wyfe vnto the husbende. ⁴ The wyfe hath not power of her awne body: but the husbende. And lykwyse the husbende hath not power of his awne body: but the wyfe. ⁵ Wyth drawe not youre selves one from another, excepte it be with consent for a tyme, for to geue youre selves to fastyng and prayer. And afterwarde come together agayne,

vertu, power. witen, know. o. one. agens, against. thilke, that. nyle, nol. zeue, geue. tente, herde. ofte, againe.

πορνείαν. πᾶν ἁμάρτημα ὃ ἐὰν ποιήσῃ ἄνθρωπος, ἐκτὸς τοῦ σώματος ἐστίν· ὃ δὲ πορνεύων, εἰς τὸ ἴδιον σῶμα ἁμαρτάνει. ¹⁹ ἢ οὐκ οἴδατε ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου Πνεύματος ἐστίν, οὗ ἔχετε ἀπὸ Θεοῦ, καὶ οὐκ ἐστὲ ἐαυτῶν; ²⁰ ἠγοράσθητε γὰρ τιμῆς· δοξάσατε δὴ τὸν Θεὸν ἐν τῷ σώματι ὑμῶν·

VII. Περὶ δὲ ὧν ἐγράψατέ μοι, καλὸν ἀνθρώπων γυναῖκας μὴ ἄπτεσθαι· ² διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἐχέτω, καὶ ἐκάστη τὸν ἴδιον ἄνδρα ἐχέτω. ³ Τῇ γυναικὶ ὃ ἀνὴρ τὴν ὀφειλὴν ἀποδιδότω. ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρὶ. ⁴ ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ἀλλ' ὁ ἀνὴρ· ὁμοίως δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ἀλλ' ἡ γυνή. ⁵ μὴ ἀποστερεῖτε ἀλλήλους, εἰ μὴτι ἂν ἐκ συμφώνου πρὸς καιρὸν, ἵνα ⁶ σχολάσῃτε· ⁷ τῇ προσευχῇ, καὶ πάλιν

* Rec. + καὶ ἐν τῷ πνεύματι ὑμῶν, ἵνα ἴσῃ τοῦ Θεοῦ. † Rec. ὁμοίως ἐν τῷ σώματι. * Rec. σχολάζετε. † Rec. + τῇ προσευχῇ.

GENEVA—1557.

but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Iesus, and by the Sprite of our God.

¹² All things are lawfull vnto me: but all thynges are not profitable: I may do all thynges, but I wil be brought vnder no things power. ¹³ Meates are ordeyned for the belly, and the belly for meates: but God shal destroy both it, and them. Let not the body be applied vnto fornication, but vnto the Lord, and the Lord vnto the body. ¹⁴ God hath rayseed vp the Lord, and shal rayse vs vp by his power.

¹⁵ Knowe ye not, that your bodies are the members of Christ? shal I then take the members of Christ, and make them the members of an harlot? God forbid. ¹⁶ Do ye not vnderstand, that he which coupleth him selfe wyth an harlot, is become one body? for two (sayth he) shalbe one fleshe. ¹⁷ But he that is ioyned vnto the Lord, is one spirite. ¹⁸ Flee fornication. every synne that a man doeth, is without the body: but he that is a fornicator, synneth agaynst his owne body. ¹⁹ Either knowe ye not, how that your body is the temple of the holy Ghost, which is in you, whom ye haue of God? nether are ye your owne: ²⁰ For ye are bought for a price: therefore glorifie God in your body, and in your sprite, for they are Gods.

7. AS concerning the thynges wherof ye wrote vnto me: It were good for a man not to touche a woman. ² Nevertheless, to auoide fornication, let every man haue his wife, and let every woman haue her owne husband. ³ Let the man geue vnto the wyfe due beneuolence: lykewyse also the wyfe vnto the man. ⁴ The wyfe hath not power ouer her owne body, but the husband: and lykewyse also the husband hath not power ouer his owne body, but the wyfe. ⁵ Defraude not one another, except it be with consent for a time, that ye may geue your selues to fastyng and prayer: and afterwarde

RHEIMS—1582.

you are vvashed, but you are sanctified, but you are justified in the name of our Lord Iesus Christ, and in the Spirit of our God.

¹² Al things are lawfull for me, but al things are not expedient. Al things are lawfull for me, but I vvill be brought vnder the povver of none. ¹³ The meate to the belly, and the belly to the meates: but God vvill destroy both it and them: and the body not to fornication, but to our Lord, and our Lord to the body. ¹⁴ But God both hath raised vp our Lord, and vvill raise vp vs also by his povver. ¹⁵ Knowv you not that your bodies are the members of Christ? Taking therefore the members of Christ, shal I make them the members of an harlot? God forbid. ¹⁶ Or knowv you not, that he which cleaueth to an harlot, is made one body? For they shal be, saith he, two in one flesh. ¹⁷ But he that cleaueth to our Lord, is one spirit.

¹⁸ Flee fornication. Every synne vvhatsoever a man doeth, is vvithout the body: but he that doth fornicate, sinneth against his owne body. ¹⁹ Or knowv you not that your members are the temple of the holy Ghost vvich is in you, vvhom you haue of God, and you are not your owne? ²⁰ For you are bought vvith a great price. Glorifie and heare God in your body.

7. AND concerning the things vvhereof ye vvrote to me: It is good for a man not to touch a vvoman. ² But because of fornication let euery man haue his owne vvife, and let euery vvoman haue her owne husband. ³ Let the husband render his dettle to the vvife: and the vvife also in like maner to her husband. ⁴ The vvoman hath not povver of her owne body: but her husband. And in like maner the man also hath not povver of his owne body: but the vvoman. ⁵ Defraude not one another, except perhaps by consent for a time, that you may giue your self to praier: and returne againe together,

AUTHORISED—1611.

you: but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Iesus, and by the Spirit of our God.

¹² All things are lawfull vnto mee, but all things are not expedient: all things are lawfull for mee, but I will not bee brought vnder the power of any. ¹³ Meats for the belly, and the belly for meates: but God shal destroy both it and them. Now the body is not for fornication, but for the Lord: and the Lord for the body. ¹⁴ And God hath both raised vp the Lord, and will also raise vp vs by his owne power. ¹⁵ Know yee not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid. ¹⁶ What, know ye not that he which is ioyned to an harlot, is one body? for two (saith he) shalbe one flesh. ¹⁷ But hee that is ioyned vnto the Lord, is one spirit. ¹⁸ Flee fornication: Every synne that a man doeth, is without the body: but he that committeth fornication, sinneth against his owne body. ¹⁹ What, know ye not that your bodie is the Temple of the holy Ghost which is in you, which yee haue of God, and ye are not your owne? ²⁰ For yee are bought with a price: therefore glorifie God in your body, and in your spirit, which are Gods.

7. NOW concerning the things wherof ye wrote vnto me, It is good for a man not to touch a woman. ² Nevertheless, to auoide fornication, let euery man haue his owne wif, and let euery woman haue her owne husband. ³ Let the husband render vnto the wife due beneuolence: and likewise also the wife vnto the husband. ⁴ The wife hath not power of her owne body, but the husband: and likewise also the husband hath not power of his owne body, but the wife.

⁵ Defraude you not one the other, except it be with consent for a time, that ye may giue your selues to fasting and prayer, and come together againe, that Satan

* Or, profitable.

ἐπὶ τὸ αὐτὸ ἦτε, ἵνα μὴ πειράξῃ ὑμᾶς ὁ Σατανᾶς διὰ τὴν ἀκρασίαν ὑμῶν. ⁶Τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ κατ' ἐπιταγήν. ⁷θέλω γὰρ πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτὸν· ἀλλ' ἕκαστος ἰδίου ἔχει χάρισμα ἐκ Θεοῦ, ὃς μὲν οὕτως, ὃς δὲ οὕτως. ⁸Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς ἔαν μείνωσιν ὡς καὶ γώ. ⁹εἰ δὲ οὐκ ἐγκρατεύονται, γαμησάτωσαν· κρεῖσσον γάρ ἐστι γαμῆσαι ἢ πυροῦσθαι. ¹⁰Τοῖς δὲ γεγαμηκόσι παραγγέλλω, οὐκ ἐγὼ, ἀλλ' ὁ Κύριος, γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι· ¹¹(ἔαν δὲ καὶ χωρισθῇ, μενέτω ἄγαμος, ἢ τῷ ἀνδρὶ καταλλαγήτω) καὶ ἄνδρα γυναῖκα μὴ ἀφίεναι. ¹²Τοῖς δὲ λοιποῖς ἐγὼ λέγω, οὐχ ὁ Κύριος, εἴ τις ἀδελφὸς γυναῖκα ἔχει ἄπιστον, καὶ αὐτὴ συνευδοκεῖ οἰκεῖν μετ' αὐτοῦ, μὴ ἀφίετω αὐτήν· ¹³καὶ γυνὴ ἣτις ἔχει ἄνδρα ἄπιστον, καὶ αὐτὸς συνευ-

= Rec. συνέχευθε.

= Alex. N.

= Rec. χάρισμα ἔχει.

= Alex. ὁ ὁ.

= Rec. + ἵσταν.

= Alex. γαμῶν.

= Alex. χωρίζεσθαι.

= Alex. αἰετοῦ.

WICLIF—1380.

same thing, lest satanas tempte you for youre vncontynence;

⁶but I seie this thing as zeuynge lecu; not bi comaundment, ⁷for I wolde; that alle men be as my self; but eche man hath his propre gyfte of god; oon thus: and a nother thus, ⁸but I seie to hem that ben not weddid and to widewis; it is good to hem if thei dwellen so as I, ⁹and if thei conteynen not hem self be thei weddid; for it is better to be weddid: thanne to be brent.

¹⁰but to hem that ben ioynede in matrimonye I comaunde; not I but the lord: that the wiif departe not fro the housbonde, ¹¹and that if sche departith that sche dwelle vneddid, or be reconceylid to hir housbonde; and the housbonde forsake not the wiif.

¹²but to other I seie: not the lord; if ony brother haue an vnfeithful wiif, and sche consentith to dwelle with hym leue he hir not: ¹³and if ony woman hath an vnfeithful housbonde; & this consentith to dwelle with hir, leue sche not the housbonde, ¹⁴for the vnfeithful housbonde is halowid, bi the feithful womman: and the vnfeithful womman is halowid bi the feithful housbonde; ellis youre children weren vnclene, but now thei ben holi; ¹⁵that if the vnfeithful departith, departe he; for whi the brothir or sister is not suget to seruage in suche; for god hath clepid us in pees; ¹⁶and where of woost thou womman, if thou schalt make the man saaf? or where of woost thou man if thou schalt make the woman saaf? ¹⁷but as the lord hath departid to ech; and as god hath clepid ech man so go he; as I teche in alle chirehis,

¹⁸a man circumcidid is clepid, brynge he not to the prepucie; a man is clepid in prepucie: be he not circumcidid; ¹⁹circumcision is noyht and prepucie is noyht, but the kypynge of the comaundmentis of god. ²⁰Eche man in what clepyng he is clepid, in that dwelle he;

clepid, called. woost, knowed. prepucie, uncircumcision. clepyng, calling.

TYNDALE—1534.

to the same thyng; lest Satan tempte you for youre incontynence.

⁶This I saye of fauour; not of comaundment. ⁷For I wolde that all men were as I my selfe am: but every man hath his proper gyfte of God; one after this manner; another after that. ⁸I saye vnto the vnmaryed men and widdowes: it is good for them yf they abyde even as I do. ⁹But and yf they cannot abstayne; let them mary. For it is better to mary then to burne.

¹⁰Unto the maryed comaunde not I, but the Lorde: that the wyfe separate not her selfe from the man. ¹¹Yf she separate her selfe; let her remayne vnmaryed; or be reconceylid vnto her husbände agayne. And let not the husbände put awaye his wyfe from him.

¹²To the remnaunt speake I; and not the lorde. Yf eny brother haue a wyfe that beleueth not; yf she be content to dwell with him; let him not put her awaye.

¹³And the woman which lath to her husbände an infidell; yf he consent to dwell with her; let her not put him awaye.

¹⁴For the vubeleuyng husbände is sanctified by the wyfe; and the vnbeleuyng wyfe is sanctified by the husbände.

Or els were youre chyldren vnclene; but now are they pure. ¹⁵But and yf the vnbeleuyng departe; let him departe. A brother or a syster is not in subiection to eche. God hath called vs in peace.

¹⁶For how knowest thou o woman; whether thou shalt saue that man or no? Other how knowest thou o man; whether thou shalt saue that woman or no? ¹⁷but even as God hath distributed to every man.

As the lorde hath called every person; so let him walke: and so orden I in all congregacions. ¹⁸Yf eny man be called beyng circumcised; let him adde nothinge therto. Yf eny be called vncircumcised; let him not be circumcised. ¹⁹Circumcision is nothinge; vncircumcision is nothinge; but the keepynge of the comaundmentes of god is altogether. ²⁰Let every man abyde in the same state wherin he

CRANMER—1539.

lest Satan tempte you for youre incontynencie.

⁶Thys I saye of fauoure, and not of comaundment. ⁷For I wolde that all men were as I my selfe am: but euery man hath his proper gyfte of God; one after this manner, another after that. ⁸I saye vnto them that be vnmaryed and wyddowes: it is good for them, yf they abyde euen as I do. ⁹But and yf they cannot abstayne, let them mary. For it is better to mary, then to burne.

¹⁰Unto the maryed comaunde, not I, but the Lorde: Let not the wyfe be separated from the husbānd. ¹¹If she separate her selfe, let her remayne vnmaryed, or be reconceylid vnto her husbānd agayne. And let not the husbānd put awaye his wyfe from him.

¹²To the remnaunt speake I, not the Lorde: If eny brother haue a wyfe that beleueth not, yf she be content to dwell with him, let hym not put her awaye.

¹³And the woman whych lath to her husbānd an infidell, and consent to dwell wyth her, let her not put hym awaye.

¹⁴For the vnbeleuyng husbānd is sanctified by the wyfe, and the vnbeleuyng wyfe is sanctified by the husbānd. Or els were your chyldren vnclene; but now are they hollye.

¹⁵But and yf the vnbeleuyng departe, let him departe. A brother or a syster is not in subiection to soch. But God hath called vs in peace.

¹⁶For how knowest thou (o woman) whether thou shalt saue thy husbānd or no? Other how knowest thou (o man) whether thou shalt saue thy wyfe or no? ¹⁷but euen as God hath distributed to every man.

As the Lorde hath called euery man, so let hym walke: and so orden I in all congregacions.

¹⁸If eny man be called beyng circumcised, let him not adde vncircumcission. If eny be called vncircumcised, let hym not be circumcised.

¹⁹Circumcission is nothyng, and vncircumcission is nothyng; but the keepynge of the comaundmentes of God.

²⁰Let euery man abyde in the same callinge, wherin he was called.

δοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ ἀφίετω αὐτόν. ¹⁴ ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικί, καὶ ἡγίασται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀνδρί· ἐπεὶ ἅρα τὰ τέκνα ἰμῶν ἀκάθαρτά ἐστι, νῦν δὲ ἁγία ἐστίν. ¹⁵ Εἰ δὲ ὁ ἄπιστος χωρίζεται, χωρίζεσθω. οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιοῦτοις· ἐν δὲ εἰρήνῃ κέκληκεν ἡμᾶς ὁ Θεός. ¹⁶ τί γὰρ οἶδας, γύναι, εἰ τὸν ἄνδρα σώσεις; ἢ τί οἶδας, ἄνερ, εἰ τὴν γυναῖκα σώσεις; ¹⁷ εἰ μὴ ἐκάστῳ ὡς ἐμέρισεν ὁ Κύριος, ἐκαστον ὡς κέκληκεν ὁ Θεός, οὕτω περιπατεῖτω· καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάσσομαι. ¹⁸ Περιτετμημένος τις ἐκλήθη; μὴ ἐπισπάσθω. ἐν ἀκροβυστία τις ἐκλήθη; μὴ περιτεμνέσθω. ¹⁹ ἡ περιτομὴ οὐδὲν ἐστι, καὶ ἡ ἀκροβυστία οὐδὲν ἐστίν, ἀλλὰ τήρησις ἐντολῶν Θεοῦ. ²⁰ ἕκαστος ἐν τῇ κλήσει ἣ ἐκλήθη, ἐν ταύτῃ μενέτω.

* Alex. τὸν ἄνδρα. / Alex. + τῇ πατρί. * Alex. ἀδελφῇ. * Rec. Θεός. * Rec. Κύριος. * Alex. καὶ οὕτως ἐν ταῖς ἐκκλ. πάσαις διατάσσομαι.

GENEVA—1557.

come together agayne, lest Satan tempt you for your incontinencie. ⁶ This I say of favour, and not of commandement. ⁷ For I wolde wishe that all men were as I my selfe: but euery man hath his proper gyft of God, one after this maner, another after that.

⁸ I say vnto the vnmarrid, and widowes, it is good for them yf they abyde euen as I do. ⁹ But and yf they can not abstayne, let them mary: for it is better to mary then to burne. ¹⁰ And vnto the maryed commande not I, but the Lord: let not the wyfe depart from her housband. ¹¹ If she depart, let her remayne vnmarrid, or be reconciled vnto her housband againe, and let not the housband put away his wyfe from him.

¹² To the remnant speake I, and not the Lord. If any brother haue a wyfe, that beleeueth not, yf she be content to dwell with him, let him not put her away. ¹³ And the woman which hath to her housband an infidel, yf he consent to dwell with her, let her not put him away. ¹⁴ For the vnbeleuing housband is sanctified by the wyfe; and the vnbeleuyng wyfe is sanctified by the housband, or els were your children vnclene: but now are they holy. ¹⁵ But and yf the vnbeleuyng depart, let him depart, a brother or a sister is not in subiection in suche things, but God hath called vs in peace. ¹⁶ For what knowest thou o wyfe, whether thou shalt saue thy housband or no? Other what, knowest thou o man, whether thou shalt saue thy wyfe or no? ¹⁷ Euen as God hath distribute to euery man, as the Lord hath called euery person, so let him walke: and so ordayne I in all Churches.

¹⁸ Is any man called byng circumcised? let him not gather his vncircumcision. is any called vncircumcised? let him not be circumcised. ¹⁹ Circumcision is nothing, and vncircumcision is nothing, but the keepyng of the commandementes of God. ²⁰ Let euery man abyde in the same estate

RHEIMS—1582.

lest Satan tempt you for your incontinencie. ⁶ But I say this by indulgence, not by commandement. ⁷ For I would all men to be as my self; but euery one hath a proper gift of God: one so, and another so.

⁸ But I say to the vnmarrid and to vwidowes: it is good for them if they so abide euen as I also. ⁹ But if they doe not containe them selues, let them marie. For it is better to marie then to be burnt.

¹⁰ But to them that be ioyned in matrimonie, not I giue commandement, but our Lord, that the wyfe depart not from her husband: ¹¹ and if she depart, to remaine vnmarrid, or to be reconciled to her husband. And let not the husband put away his wyfe.

¹² For to the rest, I say, not our Lord. If any brother haue a wyfe an infidel, and she consent to dwell with him: let him not put her away. ¹³ And if any woman haue a husband an infidel, and he consent to dwell with her: let her not put away her husband. ¹⁴ For the man an infidel is sanctified by the faithful woman: and the woman an infidel is sanctified by the faithful husband: otherwise your children should be vnclene: but now they are holy. ¹⁵ But if the infidel depart, let him depart. For the brother or sister is not subiect to scrinitude in such. but in peace hath God called vs. ¹⁶ For how knowest thou woman, if thou shalt saue thy husband? or how knowest thou man, if thou shalt saue the woman? ¹⁷ But to euery one as our Lord hath decidid, as God hath called euery one, so let him vvalke, and as in al Churches I teach. ¹⁸ Is any man called being circuncised? let him not procure prepuce. Is any man called in prepuce? let him not be circuncised.

¹⁹ Circumcision is nothing, and prepuce is nothing: but the obseruation of the commandements of God. ²⁰ Euery one in the vocation that he was called, in it

AUTHORISED—1611.

tempt you not for your incontinencie. ⁶ But I speake this by permission, and not of commandement. ⁷ For I would that all men were euen as I my selfe: but euery man hath his proper gift of God, one after this maner, and another after that. ⁸ I say therefore to the vnmarrid and widowes, It is good for them if they abide euen as I. ⁹ But if they cannot containe, let them marrie: for it is better to marrie then to burne. ¹⁰ And vnto the married, I command, yet not I, but the Lord, Let not the wyfe depart from her husband: ¹¹ Not and if she depart, let her remaine vnmarrid, or be reconciled to her husband: and let not the husband put away his wyfe. ¹² But to the rest speake I, not the Lord, If any brother hath a wyfe that beleeueth not, and shee bee pleased to dwell with him, let him not put her away.

¹³ And the woman which hath an husband that beleeueth not, and if hee be pleased to dwell with her, let her not leaue him. ¹⁴ For the vnbeleuing husband is sanctified by the wyfe, and the vnbeleuing wyfe is sanctified by the husband; else were your children vnclane, but now are they holy. ¹⁵ But if the vnbeleuing depart, let him depart. A brother or a sister is not vnder bondage in such cases: but God hath called vs to peace. ¹⁶ For what knowest thou, O wyfe, whether thou shalt saue thy husband? or how knowest thou, O man, whether thou shalt saue thy wyfe? ¹⁷ But as God hath distributed to euery man, as the Lord hath called euery one, so let him walke, and so ordeine I in all Churches. ¹⁸ Is any man called being circuncised? let him not become vncircumcised: Is any called in vncircumcision? let him not be circuncised.

¹⁹ Circumcision is nothing, and vncircumcision is nothing, but the keeping of the Commandements of God. ²⁰ Let euery man abide in the same calling wherein he

²¹ Δούλος ἐκλήθη; μή σοι μελέτω· ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι, μάλλον χρῆσαι. ²² ὁ γὰρ ἐν Κυρίῳ κληθεὶς δούλος, ἀπελεύθερος Κυρίου ἐστίν· ὁμοίως καὶ ὁ ἐλεύθερος κληθεὶς, δούλος ἐστὶ Χριστοῦ. ²³ τιμῆς ἡγοράσθητε· μὴ γίνεσθε δούλοι ἀνθρώπων. ²⁴ ἕκαστος ἐν ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ μενέτω παρὰ Θεοῦ. ²⁵ Περὶ δὲ τῶν παρθένων ἐπιταγὴν Κυρίου οὐκ ἔχω· γνώμην δὲ δίδωμι ὡς ἡλημένος ὑπὸ Κυρίου πιστὸς εἶναι. ²⁶ νομίζω οὖν τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστώσαν ἀνάγκην, ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι. ²⁷ δέδεσαι γυναϊκί; μὴ ζῆτει λύσιν. λέλυσαι ἀπὸ γυναϊκός; μὴ ζῆτει γυναῖκα. ²⁸ εἰ δὲ καὶ γήμης, οὐχ ἡμαρτε· καὶ εἰ γήμη ἡ παρθένος, οὐχ ἡμαρτε· θλίψιν δὲ τῇ σαρκὶ ἔξουσιν οἱ

¹ Alex. = καί.

² Rec. + γῆ.

³ Alex. s. γαμήσας α. λάβας γυναῖκα.

⁴ Rec. + δε.

⁵ Rec. τὸ λαλῶν ἵσται; Alex. s. ἵσται τὸ λαλῶν.

⁶ Alex. s. τὸν κόσμον α. τὸν κ. τοῦτον.

⁷ Alex. ἀρετῶν.

WICLIF—1380.

²¹ thou sernaunte art clepid: be it no charge to thee; but if thou maist be fre: the rather use thou. ²² he that is a sernaunt, and is clepid in the lord: is a fre man of the lord; also he that is a fre man and is clepid, is the sernaunt of crist. ²³ with priis ze ben bouyete, nyle ze be made sernauntis of men;

²⁴ therfor echc man in what thing he is clepid a brother: dwelle ze in this anenith god; ²⁵ but of vytgyns I haue no comaundment of god; but I geue counceil, as he that hath merci of the lord: that I be trewe; ²⁶ therfor I gesse that this thing is good, for the present nede; for it is good to a man to be so; ²⁷ thou art bounden to a wiif; nyle thou seke vnbuydinge; thou art vnbunden fro a wiif, nyle thou seke a wiif; ²⁸ but if thou hast takun a wiif, thou hast not synned, and if a maiden is weddid: sche synned not nethes suchc schuln haue tribulacioun of flesch; but I spare you;

²⁹ therfor, britheren I seie this thing: the tyme is schorte, another is this, that thi that han wyues: ben as thou; thei hadden noon; ³⁰ g thei that wepten as thei that wepten not; and thei that ioien as thei ioien not; and thei that bien, as thei hadden not; ³¹ and thei that vsen this world as thei that vsen not; for whi the figure of this world passith;

³² but I wole that ze be without bisynes; for he that is with out wiif: is bisie what thingis ben of the lord, how he schal plesse god; ³³ but he that is with a wiif is bisie what thingis ben of the world how he schal plesse the wiif; ³⁴ and he is departid, and a woman vneddid g maiden; thankith what thingis ben of the lord: that sche be holi in bodi and spirit; but sche that is weddid thinkith what thingis ben of the world: how sche schal plesse the housbonde. ³⁵ And I seie these thingis to

TYNDALE—1534.

was called. ²¹ Arte thou called a sernaunt? care not for it. Nevertheless yf thou mayst be fre; use it rather. ²² For he that is called in the lord beyngc a sernaunt; is the lordes freman. Lykwysc he that is called beyngc fre; is Christes sernaunt. ²³ Ye are dearly bought; be not mennes sernautes. ²⁴ Brethren let everye man wherin he is called; therein abyde with God.

²⁵ As concernyngc virgins; I have no commaundment of the lord; yet geve I counsell; as one that hath obtayned mercye of the lord to be faythfull. ²⁶ I suppose that it is good for the present necessite. For it is good for a man so to be. ²⁷ Arte thou bounde vnto a wyfe? seke not to be lowsed. Arte thou lowsed from a wyfe? seke not a wyfe. ²⁸ But and yf thou take a wyfe thou synnest not. Lykwysc if a virgin mary; she synneth not. Neverthelesse soche shall haue trouble in their fleshe; but I faver you.

²⁹ This saye I brethren the tyme is shorte. It remayneth that they which have wyues; be as though they had none; ³⁰ and they that wepe be as though they wept not; and they that reioyce; be as though they reioysed not; and they that bye be as though they possessed not: ³¹ and they that vse this worlde; be as though they used it not. For the fasson of this worlde goeth awaye.

³² I wolde have you without care: the single man careth for the thinges of the lord; how he maye please the lord. ³³ But he that hath married; careth for the thinges of the worlde howe he maye please his wyfe. ³⁴ There is difference bitwene a virgin and a wyfe. The single woman careth for the thinges of the lord; that she maye be pure both in body and also in sprete. But she that is married; careth for the thinges of the worlde; how she maye please her husband. ³⁵ This speake I for youre profit; not to tangle you in a

CRANMER—1539.

²¹ Art thou called a sernaunt? care not for it. Neverthelesse yf thou mayst be fre, vse it rather. ²² For he that is called in the Lorde, beyngc a sernaunt, is the Lorde's freman. Lykwysc he that is called beyngc fre, is Christes sernaunt. ²³ Ye are dearly bought, be not yet the sernautes of men. ²⁴ Brethren, let every man wherin he is called, therein abyde wyth God. ²⁵ As concernyngc virgins; I haue no commaundment of the Lorde: yet geue I counsell, as one that hath obtayned mercye of the Lorde, to be faythfull. ²⁶ I suppose therefore that it is good for the present necessite. For it is good for a man so to be. ²⁷ Art thou bounde vnto a wyfe? seke not to be lowsed. Art thou lowsed from a wyfe? seke not a wyfe. ²⁸ But and yf thou marye a wyfe, thou hast not synned. Lykwysc, yf a virgin mary, she hath not synned. Neuertheless soch shall haue trouble in their fleshe: but I fauoure you.

²⁹ This saye I brethren, the tyme is shorte. It remayneth, that they which haue wyues, be as though they had none: ³⁰ and they that wepe, be as though they wept not; and they that reioyce, be as though they reioysed not: and they that bye, be as though they possessed not: ³¹ and they that vse this worlde, be as though they used it not. For the fasson of this worlde goeth awaye. ³² I wolde haue you without care. He that is vnmarrid, careth for the thynges that belong to the Lorde, how he maye plesse the Lorde. ³³ But he that hath married a wyfe careth for the thinges that are of the worlde, how he maye please his wyfe.

³⁴ There is difference betwene a virgin and a wyfe. The single woman careth for the thinges that are of the Lorde, that she maye be holi both in bodye and also in sprete. Agayne: she that is married, careth for the thynges that pertaine to the worlde, how she maye please her husband. ³⁵ Thus speake I for youre profit, not to tangle:

τοιούτοι· ἐγὼ δὲ ὑμῶν φείδομαι. ²⁰ Τοῦτο δὲ φημι, ἀδελφοί, ὁ καιρὸς συνεσταλμένος ἔστιν· τὸ λοιπὸν ἵνα καὶ οἱ ἔχοντες γυναῖκας, ὡς μὴ ἔχοντες ὦσι· ²⁰ καὶ οἱ κλαίοντες, ὡς μὴ κλαίοντες· καὶ οἱ χαίροντες, ὡς μὴ χαίροντες· καὶ οἱ ἀγοράζοντες, ὡς μὴ κατέχοντες· ²¹ καὶ οἱ χρώμενοι τούτῳ τῷ κόσμῳ, ὡς μὴ καταχρώμενοι· παρὰ γὰρ τὸ σχῆμα τοῦ κόσμου τούτου. ²² Θέλω δὲ ὑμᾶς ἀμερίμνους εἶναι. ὁ ἄγαμος μεριμνᾷ τὰ τοῦ Κυρίου, πῶς ἄρᾷ τῷ Κυρίῳ· ²³ ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἄρᾷ τῇ γυναικί, ²⁴ μεμέρισται. Καὶ ἡ γυνὴ καὶ ἡ παρθένος· ἡ ἄγαμος μεριμνᾷ τὰ τοῦ Κυρίου, ἵνα ἡ ἁγία καὶ σώματι καὶ πνεύματι· ἡ δὲ γαμήσασα μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἄρᾷ τῷ ἀνδρί. ²⁵ τοῦτο δὲ πρὸς τὸ ὑμῶν

* Rec. τῇ γυναικί. Μερίσσεται ἡ γυνὴ καὶ ἡ παρθένος. ὁ ἄγαμος μεριμνᾷ. Const. τῇ γυναικί, μερίσσεται. Καὶ ἡ γυνὴ καὶ ἡ παρθένος ὁ ἄγαμος μεριμνᾷ. Alex. α. τῇ γυναικί. Καὶ μερίσσεται καὶ ἡ γυνὴ καὶ ἡ παρθένος ὁ ἄγαμος μεριμνᾷ. 3. τῇ γυναικί. Μερίσσεται καὶ ἡ γυνὴ καὶ ἡ π. ὁ ἄγαμος.

GENEVA—1557.

wherin he was called. ²¹ Art thou called to be a servant? care not for it: but if yet thou maist be free, use it rather. ²² For he that is called in the Lord being a servant, is the Lordes freman: lykewyse he that is called being free, is Christes servant. ²³ Ye are bought with a price, be not mens scruples.

²⁴ Brethren let every man, wherin he was called, therein abyde with God. ²⁵ As concerning virgins, I haue no commandement of the Lord: but I giue vnto you myne aduise, as one that hath obtayned mercie of the Lord to be belened. ²⁶ I suppose then this to be good for the present necessitie. *I meane that it is good for a man so to be.* ²⁷ Art thou bounde vnto a wyfe? seeke not to be loosed. art thou loosed from a wyfe? seeke not a wyfe. ²⁸ But and yf thou takest a wyfe, thou synnest not: lykewyse yf a virgin marry, she synneth not: neuerthelesse, suche shal haue trouble in their flesh: but I fauer you. ²⁹ And this I say brethren, because the tyme is short hereafter, that bothe they which haue wyues, be as thogh they had none: ³⁰ And they that wepe, as thogh they wept not: and they that reioyce, as thogh they reioyced not: and they that bye, as thogh they possessed not: ³¹ And they that vse this worlde, as thogh they used it not. for the fashion of this world goeth away.

³² And I wolde haue you without care. The syngle man careth for the thynges of the Lord, how he may please the Lord. ³³ But he that hath married, enroth for the thynges of the world, how he may please his wyfe. ³⁴ There is difference betwene a virgin and a wyfe. the single woman careth for the thynges of the Lord, that she may be holy, both in body and also in sprite: but she that is married, careth for the thynges of the world, how she may please her housland. ³⁵ And this I speake, to declare what is profitable for

RHEIMS—1582.

let him abide. ²¹ Vvasst thou called being a bondman? care not for it: but and if thou canst be made free, vse it rather. ²² For he that in our Lord is called, being a bondman, is the franchised of our Lord. likewise he that is called, being free, is the bondman of Christ. ²³ You vvere bought vvith price, be not made the bondmen of men. ²⁴ Every brother vvherein he vvas called, in that let him abide before God.

²⁵ And as concerning virgins, a commandement of our Lord I haue not: but counsel I giue, as hauing obtained mercie of our Lord to be faithful. ²⁶ I thinke therefore that this is good for the present necessitie, because it is good for a man so to be. ²⁷ Art thou tied to a vyffe? seeke not to be loosed. Art thou loose from a vyffe? seeke not a vyffe. ²⁸ But if thou take a vyffe, thou hast not sinned. And if a virgin marie, she hath not sinned. neuerthelesse tribulation of the flesh shal such haue. but I spare you. ²⁹ This therefore I say brethren, the time is short, it remaineth, that they also which haue vyuiues, be as thogh they had not: ³⁰ and they that vveepe, as thogh they vvept not: and they that reioyce, as thogh they reioyced not: and they that bye, as thogh they possessed not: ³¹ and they that vse this vvorld, as thogh they used it not. for the figure of this vvorld passeth away. ³² But I vvould haue you to be vvithout carefules. He that is without a vyffe, is careful for the thynges that pertain to our Lord, how he may please God. ³³ But he that is vvith a vyffe, is careful for the thynges that pertain to the vvorld, how he may please his vyffe: and he is decided. ³⁴ And the vvoman vvmarried and the virgin, thinketh on the thynges that pertain to our Lord: that she may be holy both in body and in spirit. But she that is married, thinketh on the thynges that pertain to the vvorld, how she may please her husband. ³⁵ And this I speake: to your profit: not to cast a sharpe vpon

AUTHORISED—1611.

was called. ²¹ Art thou called being a scruant? care not for it: but if thou mayest be made free, use it rather. ²² For he that is called in the Lord, being a servant, is the Lord's free man: likewise also he that is called being free, is Christ's servant. ²³ Ye are bought with a price, be not ye the servants of men. ²⁴ Brethren, let every man wherein he is called, therein abide with God. ²⁵ Now concerning virgins, I haue no commandment of the Lord: yet I giue my iudgement as one that hath obtained mercie of the Lord to be faithful.

²⁶ I suppose therefore that this is good for the present distress, *I say*, that it is good for a man so to be. ²⁷ Art thou bound vnto a wife? seeke not to be loosed. Art thou loosed from a wife? seeke not a wife. ²⁸ But and if thou marry, thou hast not sinned, and if a virgin marry, she hath not sinned: neuerthelesse, such shall haue trouble in the flesh: but I spare you. ²⁹ But this I say, brethren, the time is short. It remaineth, that both they that haue wyues, be as though they had none: ³⁰ And they that weepe, as though they wept not: and they that reioyce, as though they reioyced not: and they that buy, as though they possessed not: ³¹ And they that vse this world, as not abusing it: for the fashion of this world passeth away. ³² But I would haue you without carefulnesse. He that is vnmarried, careth for the things that belongeth to the Lord, how he may please the Lord: ³³ But he that is married, careth for the things that are of the world, how he may please his wife.

³⁴ There is difference also betwene a wife and a virgin: the vnmarried woman careth for the things of the Lord, that she may be holy, both in body and in spirit: but she that is married, careth for the things of the world, how shee may please her husband. ³⁵ And this I speake for your owne profite, not that I may

αὐτῶν· συμφέρον· λέγω· οὐχ ἵνα βρόχον ὑμῖν ἐπιβάλω, ἀλλὰ πρὸς τὸ εὐσχημον καὶ εὐπάρεδρον· τῷ Κυρίῳ ἀπερισπάστως. ³⁶ Εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει, ἐὰν ᾗ ὑπέρακμος, καὶ οὕτως ὀφείλει γίνεσθαι, ὃ θέλει ποιέτω, οὐχ ἁμαρτάνει· γαμεῖτωσαν. ³⁷ ὃς δὲ ἔστηκεν· ἐδραῖος ἐν τῇ καρδίᾳ, μὴ ἔχων ἀνάγκην, ἐξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου θελήματος, καὶ τοῦτο κέκρικεν ἐν τῇ καρδίᾳ αὐτοῦ, τοῦ τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς ποιεῖ. ³⁸ ὥστε καὶ ὁ ἐκγαμίζων· καλῶς ποιεῖ· καὶ ὁ μὴ γαμίζων, κρεῖσσον ποιεῖ. ³⁹ Γυνὴ δέδεται ἐφ' ὅσον χρόνου ζῇ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ κοιμηθῇ ὁ ἀνὴρ αὐτῆς, ἐλευθέρα ἐστὶν ὃ θέλει γαμηθῆναι, μόνον ἐν Κυρίῳ. ⁴⁰ μακαριωτέρα δὲ ἐστὶν ἐὰν οὕτω μείνῃ, κατὰ τὴν ἐμὴν γνώμην· δοκῶ δὲ καὶ Πνεῦμα Θεοῦ ἔχειν.

¹ Alex. συμφέρον.

² Rec. εὐπάρεδρον.

³ Alex. (ἐν τῇ καρδίᾳ αὐτοῦ) ἱεραῖος.

⁴ Alex. = τοῦ.

⁵ Alex. ποιῇ.

⁶ Alex. γαμίζων.

⁷ Alex. + τὴν αὐτοῦ παρθένα.

⁸ Rec. ὁ δὲ.

⁹ Rec. ἐκγαμίζων.

¹⁰ Alex. ποιῇ.

¹¹ Rec. + γαμίζων.

WICLIFFE—1380.

youre profist, not that I cast to you a snare but to that that is honest, and that youeth eynesse with out lettings to make preiers to the lord.

³⁶ and if any man gesaith hym self to be seen foule on his virgin, that sche be ful woran, and so it bihoueth to be down, do sche that that sche wole, sche synneth not: if sche be weddid, ³⁷ for he that ordeyned stabi in his herte, not hanyng nede, but hanyng power of his wille, & hath demed in his herte this thing to kepe his virgin doith wel, ³⁸ therfor he that ioyneth his virgin in matrymone doith wel, and he that ioyneth not doith better, ³⁹ the woman is bounden to the lawe: as long tyme as hir housbonde lyeth, and if hir housbonde is deed: sche is deluyered fro the lawe of the housbonde, he sche weddid to whom sche wole, onli in the lord, ⁴⁰ but sche schal be more blessid, if sche dwelith thus afir my counceill, and I wene thet I haue the spirit of god.

8. BUT of these thingis that ben sacrificed to idolis we witen for alle we han kunnyng, but kunnyng blowith, charite edifieth, ² but if any man gesaith that he kan ony thing, he hath not yet knowelhou it bihoueth hym to kunne, ³ and if any man loueth god: this is knowun of him,

⁴ but of metis that ben offrid to idolis, we witen that an idol is no thing in the world, and that there is noon god but ⁵ oon, for thoug ther ben summe that ben acide goddis, ether in heuene ether in erthe, as there ben many goddis and many lordis, ⁶ netheles to us is o god, the fadir of whom ben alle thingis: and we in hym, and o lord ihesus crist bi whom ben alle thingis and we bi him.

⁷ but not in alle men is kunnyng, for summen with conscience of idol, til now eten as thing offrid to idolis, and her conscience is defouled: ⁸ for it is alke, mete

lettinge, blindeanes. witen, wisten. deined, iudged. wene, think. wile, know. kunnyng, knowledge. blowith, puffeth up. kan, or, kunne, know. o, one.

TYNDALE—1534.

snare: but for that which is honest and comly vnto you, and that ye maye quietly cleave vnto the lorde with out seaparacion.

³⁶ If eny man thinke that it is vncomly for his virgin if she passe the tyme of mariage, and if so nede requyre, let him do what he listeth, he synneth not: let them be coupled in mariage. ³⁷ Nevertheless, he that purposeth surely in his herte, havyng none nede: but hath power over his awne will: and hath so decreed in his herte that he will kepe his virgin, doth well. ³⁸ So then be that ioyneth his virgin in mariage doth well. But he that ioyneth not his virgin in mariage doth better. ³⁹ The wyfe is bounde to the lawe as longe as her husband liveth. If her husband slepe, she is at liberte to mary with whom she wyll, only in the lorde. ⁴⁰ But she is happier yf she so abyde, in my iudgment. And I thinke verely that I haue the sprete of God.

8. TO speake of thinges dedicate vnto ydols, we are sure that we all haue knowledge. knowledge maketh a man swell: but love edifieth. ² If eny man thinke that he knoweth eny thing, he knoweth nothyng yet as he ought to knowe. ³ But yf eny man love god, the same is knowen of him.

⁴ To speake of meate dedicat vnto ydols, we are sure that ther is none ydoll in the worlde and that ther is none other god but one. ⁵ And though ther be that are called goddes, whether in heven other in erth (as ther be goddes many and lordes many) ⁶ yet vnto vs is there but one god, which is the father of whom are all thinges, and we in him: and one lorde ihesus Christ by whom are all thinges, and we by him.

⁷ But every man hath not knowledge. For some suppose that ther is an ydoll, vntyll this houre, and eate as of a thinge offred vnto the ydole, and so their consciences beyuge yet weake, are defyled. ⁸ Meate maketh vs not acceptable to god.

CRANMER—1539.

you in a snare: but that ye maye folowe it which is honest and comly, and that ye maye cleave vnto the Lords without seaparacion.

³⁶ If eny man thinke that it is vncomly for his virgin, yf she passe the tyme of maryage, and yf so nede requyre, let hym do what he listeth, he synneth not: let them be coupled in mariage. ³⁷ Nevertheless, he that purposeth surely in his herte, havyng no nede: but hath power ouer his awne will: and hath so decreed in his herte, that he will kepe his virgin, doth well. ³⁸ So then, he that ioyneth his virgin in mariage doth well. But he that ioyneth not his virgin in mariage, doth better. ³⁹ The wyfe is bounde to the mariage, as longe as her husband lyeth. If her husband dye, she is at liberte to mary wyth whom she wyll, onely in the Lorde. ⁴⁰ But she is happier, yf she so abyde, after my iudgement. And I thinke verely, that I haue the sprete of God.

8. AS touchyng thinges offred vnto ymages, we are sure that we all haue knowledge. Knowledge maketh a man swell: but love edifieth. ² If eny man thinke that he knoweth eny thing, he knoweth nothyng yet as he ought to know. ³ But yf eny man loue God, the same is knowen of hym.

⁴ As concerning the eatyng of those thynges that are offred vnto ydols, we are sure, that the ymage is nothing in the worlde and that ther is none other God, but one. ⁵ And though ther be that are called Goddes, whether in heauen other in erth (as ther be Goddes many, and Lordes many) ⁶ yet vnto vs is there but one God, which is the father, of whom are all thinges, and we for him. and one Lord Iesus Christ, by whom are all thinges, and we by hym. ⁷ But every man hath not knowledge. Some haue conscience because of the ymage, vntill this houre, eate as a thinge offred vnto ymages: and so their conscience beinge weake is defiled. ⁸ But meate maketh vs not

VIII. Περὶ δὲ τῶν εἰδωλοθύτων, οἶδαμεν, (ὅτι πάντες γινώσκουσιν ἔχομεν. ἡ γινώσκεις φύσις, ἡ δὲ ἀγάπη οἰκοδομεῖ. ² εἰ ³ δέ τις δοκεῖ εἰδέναι τι, ⁴ οὐδέπω οὐδέν. ⁵ ἔγνωκε καθὼς δεῖ γινώσκειν. ⁶ εἰ δέ τις ἀγαπᾷ τὸν Θεόν, οὗτος ἔγνωσται ὑπ' αὐτοῦ.) ⁷ περὶ τῆς βρώσεως οὖν τῶν εἰδωλοθύτων, οἶδαμεν ὅτι οὐδὲν εἰδωλον ἐν κόσμῳ, καὶ ὅτι οὐδεὶς Θεὸς ἕτερος· εἰ μὴ εἷς. ⁸ καὶ γὰρ εἶπερ εἰσὶ λεγόμενοι θεοὶ, εἴτε ἐν οὐρανῷ, εἴτε ἐπὶ γῆς· ὥσπερ εἰσὶ θεοὶ πολλοὶ, καὶ κύριοι πολλοί· ⁹ ἀλλ' ἡμῖν εἷς Θεὸς ὁ πατήρ, ἐξ οὗ τὰ πάντα, καὶ ἡμεῖς εἰς αὐτόν· καὶ εἷς κύριος Ἰησοῦς Χριστὸς, δι' οὗ τὰ πάντα, καὶ ἡμεῖς δι' αὐτοῦ. ¹⁰ Ἀλλ' οὐκ ἐν πᾶσιν ἡ γινώσκεις· τινὲς δὲ τῇ συνειδήσει τοῦ εἰδώλου ἕως ἄρτι ὥς εἰδωλόθυτον ἐσθίουσι, καὶ ἡ συνειδήσις αὐτῶν ἀσθενὴς οὕσα μολύνεται. ¹¹ Βρῶμα δὲ ἡμᾶς οὐ παρίστησι τῷ

* Alex. + εἰ. † Alex. = αὐτῆς. ‡ Alex. γὰρ. § Alex. = ἔ. || Alex. ἔγνωσται. ¶ Alex. οὐκ. † Alex. = οὐδέν. * Alex. ἔγνω. ‡ Alex. = ἔταρος. § Rec. + γὰρ. ¶ Alex. συνήθει. || Alex. ἕως ἄρτι τοῦ εἰδώλου. † Alex. παραστήσει.

GENEVA—1557.

you. not to tangle you in a snare: but that ye follow that, which is honest and comely, and that ye may quietly cleave unto the Lord without separation.

² If any man thinks that it is vncomly for his virgin yf she passe the floure of her age, and if so neede requireth, let him doe what he lysteth, he synneth not: let them be coupled in marriage. ³ Neuerthelesse he that purposeth surely in his heart, hauing no nede, but hath power ouer his owne wyl: and hath so decreed in his heart, that he wil kepe his virgin, doth wel. ⁴ So then he that ioyneth his virgin in marriage, doth wel: but he that ioyneth not his virgin in marriage, doth better. ⁵ The wyfe is bounde by the lawe, as long as her husband lyueth: but if her husband slepe, she is at libertie to mary wyth whom she wyl, only in the Lord. ⁶ But she is happier yf she so abide, in my iudgement. and I thinke also that I haue the Sprite of God.

8. AS touching things sacrificed vnto idoles, we knowe that we all haue knowledge. knowledge maketh a man swel, but loue edifieth. ² If any man seme to him selfe that he knoweth any thing, he knoweth nothyng yet as he ought to know. ³ But yf any man loue God, the same is taught of him. ⁴ To speake therefore of meat sacrificed vnto idoles, we knowe that an idol is nothing in the world, and that ther is none other God but one. ⁵ And thogh ther be that are called goddes, whether in heauen, other in earth, (as ther be many goddes, and many Lordes) ⁶ Yet vnto vs there is but one God, which is the Father, of whom are all thynges, and we in him: and one Lord Iesus Christ by whom are all thynges, and we by him.

⁷ But every man hath not that knowledge. for some hauing consciences because of the idol vntil this houre, eat as a thing offered vnto the idoles, and so their conscience beyng yet weake, is defyled. ⁸ But meat maketh vs not acceptable to

RHEIMS—1582.

you, but to that which is honest, and that may giue you power without impediment to attend vpon our Lord.

² But if any man thinke that he seemeth dishonoured vpon his virgin, for that she is past age, and if it must so be, let him doe that he wyl. He sinneth not if she marie. ³ For he that hath determined in his hart being settled, not hauing necessitie, but hauing power of his owne wyl, and hath iudged this in his hart, to keepe his virgin, doeth well. ⁴ Therefore both he that ioyneth his virgin in matrimonic, doeth well: and he that ioyneth not, doeth better.

⁵ A woman is bound to the law so long time as her husband liueth: but if her husband slepe, she is at libertie: let her marie to whom she wyl: only in our Lord. ⁶ But more blessed shal she be, if she so remaine, according to my counsel. and I thinke that I also haue the Spirit of God.

8. AND concerning those things that are sacrificed to Idoles, we know that we all haue knowledge. Knowledge puffeth vp: but charitie edifieth. ² And if any man thinke that he knoweth something, he hath not yet knowen, as he ought to know. ³ But if any man loue God, the same is knowen of him. ⁴ But as for the meates that are immolated to Idoles, we know that an Idol is nothing in the world, and that there is no God, but one. ⁵ For although there be that are called gods, either in heauen, or in earth (for there are many gods, and many lordes) yet to vs there is one God, the Father, of whom all things, and we vnto him: and one Lord, Iesus Christ, by whom all things, and we by him.

⁷ But there is not knowledge in all. For some vntil this present with a conscience of the Idol, eat as a thing sacrificed to Idoles: and their conscience being weake, is polluted. ⁸ But meate doth not

AUTHORISED—1611.

cast a snare vpon you, but for that which is comely, and that you may attend vpon the Lord without distraction. ² But if any man thinke that he behaneth himselfe vncomely toward his virgin, if she passe the floure of her age, and needs so require, let him doe what hee will, hee sinneth not: let them marrie.

³ Neuerthelesse, hee that standeth steadfast in his heart, hauing no necessitie, but hath power ouer his owne wil, and hath so decreed in his heart that he will keepe his virgin, doeth well. ⁴ So then he that giueth her in marriage doeth wel: but he that giueth her not in marriage, doth better. ⁵ The wife is bound by the Lawe as long as her husband liueth: but if her husband bee dead, shee is at libertie to bee married to whom shee wil, onely in the Lord. ⁶ But shee is happier if shee so abide, after my iudgement: and I thinke also that I haue the Spirit of God.

8. NOW as touching things offered vnto idoles, wee know that wee all haue knowledge. Knowledge puffeth vp: but Charitie edifieth. ² And if any man thinke that hee knoweth any thing, hee knoweth nothing yet as he ought to know. ³ But if any man loue God, the same is knowen of him. ⁴ As concerning therefore the eating of those things that are offered in sacrifice vnto idoles, wee know that an idol is nothing in the world, and that there is none other God but one.

⁵ For though there bee that are called gods, whether in heauen or in earth (as there be gods many, and lords many:) ⁶ But to vs there is but one God, the Father, of whom are all things, and we in him, and one Lord Iesus Christ, by whom are all things, and we by him. ⁷ Howbeit there is not in euery man that knowledge: for some with conscience of the idole vnto this houre, cate it as a thing offered vnto an idole, and their conscience being weake, is defiled. ⁸ But meate commendeth vs not to God: for

Θεῶν οὔτε ἄρα ἐὰν φάγωμεν, περισσεύομεν· οὔτε ἐὰν μὴ φάγωμεν, ὑστερούμεθα.
 Ὁ βλέπετε δὲ μήπως ἡ ἐξουσία ὑμῶν αὕτη πρόσκομμα γένηται τοῖς ἀσθενούσιν.
 Ἐὰν γὰρ τις ἴδῃ σε, τὸν ἔχοντα γνώσιν, ἐν εἰδωλείῳ κατακείμενον, οὐχὶ ἡ
 συνείδησις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν,
 καὶ ἀπολείται ὁ ἀσθενῶν ἀδελφός ἐπὶ τῇ σῇ γνώσει, δι' ὃν Χριστὸς ἀπέ-
 θανεν; οὕτω δὲ ἁμαρτάνοντες εἰς τοὺς ἀδελφούς, καὶ τύπτοντες αὐτῶν τὴν συνεί-
 δησιν ἀσθενοῦσαν, εἰς Χριστὸν ἁμαρτάνετε. διόπερ εἰ βρῶμα σκανδαλίζει τὸν
 ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου
 σκανδαλίσω.

IX. Οὐκ εἰμὶ ἐλεύθερος; οὐκ εἰμὶ ἀπόστολος; οὐχὶ Ἰησοῦν Χριστὸν τὸν Κύ-
 ριον ἡμῶν ἑώρακα; οὐ τὸ ἔργον μου ὑμεῖς ἐστε ἐν Κυρίῳ; εἰ ἄλλοις οὐκ εἰμὶ

* Alex. = γάρ. * Alex. ἀσθενῶν. * Alex. = σε. * Alex. καὶ ἀπόλλυται. * Alex. (ὁ) ἀδελφός post. γνώσει. * Alex. in
 * Alex. = μου. * Ecce. Οὐκ εἰμὶ ἀπόστολος; οὐκ εἰμὶ ἰαυθέρως. * Alex. μὴ ἰργάζωμαι. * Alex. τὸν καρπὸν.

WICLIIF—1380.

comendith us not to god; For nether we
 schulin faile, if we eten not; nether if we
 eten: we schulin haue plenty.

* but as ye least paraunture, this soure
 leues: be made hurtyng to sike meny,
 for if any man schal se hym that hath
 kunnyng etyng in a place where idols
 ben worschipid: where his conscience
 sithen it is sike schal not be odified to ete
 thingis offrid to idols? and the sike
 brother for whom crist died, schal perische
 in thi kunnyng, for thus ye synnyng
 agens britheren, & smytynge her sike con-
 science, synnen agens crist, wherfor if
 mete sclaudrith my brother I schal neuer
 ete fleisch, leet I sclaudre my brother.

9. WHERE I am not free, am I not
 apostle? where I sai not crist ihesus oure
 lord? where ye ben not my werke in the
 lord, and thou; to other I am not apostle:
 but netheles to you I am; for ye ben
 the litil signe of myn apostil heed in the
 lord, my defence to hem that axen me:
 that is where we haf not power to ete
 and drinke? where we han not power
 to lede aboute a woman a sister; as also
 other apostis and britheren of the lord,
 and cephaz? or I alone, and barnabas
 han not power to worche thes thingis?
 who traueilid any tyme with his owne
 wagis; who plauntith a vyncerde: and
 etith not of his fruyt; who kepith a flock,
 and etith not of the mylke of the flock?

* whether aftir man I scie thes thingis;
 whether also this lawe seith not thes
 thingis? for it is writen in the lawe of
 moises, thou schalt not bynde the mouth
 of the oxe that threshith whether of oxen
 is charge to god? whether for us he
 seith thes thingis? for wlii thou ben
 writen for us; for he that ecritith owith to
 ere in hope, and he that threshith:
 threshith in hope to take fruyt. If we

TYNDALE—1534.

Nether yf we eate, are we the better. Ne-
 ther yf we eate not, are we the worsac.

* But take hede that youre libertie cause
 not the weake to faule. For yf some
 man se the which hath knowledge, sit at
 meate in the ydolers temple, shall not the
 conscience of hym which is weake, be
 boldened to eate those thinges which are
 offered vnto the ydole? And so thorow
 thy knowledge shall the weake brother
 periashe for whom christ dyed. When
 ye synne so agaynst the brethren and
 wounde their weake consciences ye synne
 agaynst Christ. Wherefore yf meate hurt
 my brother, I will eate no fleshe whill
 the world stondeth, because I will not
 hurte my brother.

9. AM I not an Apostle? am I not
 fre? have I not sene Iesus Christ oure
 lord? Are not ye my worke in the lord.
 Yf I be not an Apostle vnto other, yet
 am I vnto you. For the scale of myne
 Apostleshippe are ye in the lord. Myne
 answer to them that axe me, is this.
 Have we not power to eate and to
 drynke? Ether haue we not power to
 leade about a sister to wyfe as wel as
 other Apostles, and as the brethren of the
 lord, and Cephas? Ether only I and
 Barnabas haue not power this to do?
 who goeth a warfare any tyme at his
 awne cost? who planteth a vyncarde and
 eateth not of the frute? Who fedeth a
 flocke and eateth not of the mylke?

* Saye I thes thinges after the maner
 of men? Or sayth not the lawe the same
 also? For it ys writen in the lawe of
 Moses. Thou shalt not mosell the mouth
 of the oxe that treadeth oute the corne.
 Doth God take thought for oxen? Ether
 sayth he it not all to gedder for oure sakes?
 For oure sake no doute this is writen:
 that he which eareth shuld eare in hope;
 and that he which thresheth in hope
 shuld be partaker of his hope. Yf we

CRANMER—1539.

acceptable to God. Nether yf we eate, are
 we the better. Nether yf we eate not, are
 we the worsac.

* But take hede, lest by any meanes thys
 libertie of yours be an occasyon of fall-
 ing to them that are weake. For yf
 some man se the which hath knowledge,
 sit and eate of meate offred vnto ymagis,
 shall not the conscience of hym which is
 weake, be boldened to eate those thynges,
 which are offered to ymagis. And so
 thorow thy knowledge shall the weake
 brother periashe, for whom Christ dyed.
 When ye synne so agaynst the bre-
 thren, and wounde their weake conscience,
 ye synne agaynst Christ. Wherefore yf
 meate hurt my brother, I wyll neuer eate
 fleshe, lest I shulde offende my brother.

9. AM I not an Apostle? am I not fre?
 haue I not sene Iesus Christ oure lord?
 Are ye not my worke in the lord? If I
 be not an Apostle vnto other, yet am I
 vnto you. For the scale of myne Apostle-
 shippe are ye in the lord. Myne answer to
 them that aske me, is this. Have we not
 power to eate and to dryncke? Ether haue
 we not power to leade about a sister to wyfe,
 as well as other Apostles, and as the breth-
 ren of the lord, and Cephas? Ether only
 I and Barnabas haue not power this to
 do? Who goeth a warfare any tyme at his
 awne cost? who planteth a vyncarde,
 and eateth not of the frute thereof? Or
 who fedeth a flocke and eateth not of the
 mylke of the flocke?

* Saye I thes thynges after the maner
 of men? Sayth not the lawe the same
 also? For it is writen in the lawe of
 Moyses. Thou shalt not mossell the mouth
 of the oxe that treadeth oute the corne.
 Doth God take thought for oxen? Ether
 he it not altogether for oure sakes? For
 oure sake no doute this is writen: that
 he which eareth, shuld eare in hope, and
 that he which thresheth in hope, shuld
 be partaker of hys hope. If we

ἀπόστολος, ἀλλά γε ὑμῖν εἰμι· ἡ γὰρ σφραγὶς τῆς ἐμῆς ἀποστολῆς ὑμεῖς ἐστε ἐν Κυρίῳ. ³ Ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν αὕτη ἐστί· ⁴ Μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πιεῖν; ⁵ μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, ὡς καὶ οἱ λοιποὶ ἀπόστολοι, καὶ οἱ ἀδελφοὶ τοῦ Κυρίου, καὶ Κηφᾶς; ⁶ ἢ ὁ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν ^a τοῦ μὴ ἐργάζεσθαι; | ⁷ Τίς στρατεύεται ἰδίοις ὀψωνίοις ποτέ; τίς φυτεύει ἀμπελῶνα, καὶ ^b ἐκ τοῦ καρποῦ αὐτοῦ οὐκ ἐσθίει; ⁸ ἢ τίς ποιμαίνει ποίμνην, καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει; ⁹ μὴ κατὰ ἄνθρωπον ταῦτα ἡλαῶ; | ¹⁰ ἢ οὐχὶ καὶ ὁ νόμος ταῦτα λέγει; | ¹¹ ἐν γὰρ τῷ Μωσέως νόμῳ γέγραπται, | “Οὐ ^c φιμώσεις βοῦν ἀλοῶντα.” μὴ ^d τῶν βοῶν μέλει τῷ Θεῷ; ¹² ἢ δι’ ἡμᾶς πάντως λέγει; δι’ ἡμᾶς γὰρ ἐγράφη, ^e ὅτι ἐπ’ ἐλπίδι ὀφείλει ὁ ἀροτριῶν ἀροτριᾶν, καὶ ὁ ἀλοῶν ἐπ’ ἐλπίδι τοῦ μετέχειν. ^f ¹³ Εἰ ἡμεῖς ὑμῖν τὰ πνευματικά

^a Alex. + καὶ πίει.^b Alex. = ὁ.^c Alex. λίγω.^d Alex. ἡ καὶ ὁ νόμος ταῦτα αὐτὸ λέγει;^e Alex. γέγραπται γάρ.^f Alex. κηρύσσει.¹ Alex. + πρὶ.² Alex. δεῖ δοῦναι ἐπ’ ἐλπίδι ὁ ἀροτριῶν ἀροτριᾶν.³ Rec. τῆς ἐλπίδος αὐτοῦ μετέχειν.⁴ Rec. + ἐπ’ ἐλπίδι.

GENEVA—1557.

God: for neither yf we eat, are we the richer: nether yf we eat not are we the poorer. ³ But take hede lest by any meanes this libertie of yours, be an occasion of falling to them that are weake.

¹⁰ For yf any man se thee which hast knowledge, syt at meat in the idols temple, shal not the conscience of him which is weake be bouldened to eat those thinges which are offered to idoles? ¹¹ And through thy knowledge, shal the weake brother perishe, for whom Christe died. ¹² When ye synne so against the brethren, and wound their weake conscience, ye synne against Christe.

¹³ Wherefore, yf meat offend my brother, I wil eat no fleshe while the world standeth, because I wyl not offend my brother.

Q. AM I not an Apostle? am I not free? haue I not sene Iesus Christ our Lord? are ye not my worke in the Lord? ² If I be not an Apostle vnto other, yet douteles I am vnto you: for ye are the scale of myne Apostleship in the Lord. ³ Myne answer to them that examine me, is this. ⁴ Haue we not power to eat and to drinke?

⁵ Either haue we not power to lead about a wife being a sister, as welas other Apostles, and as the brethren of the Lord, and Cephas?

⁶ Ether only I and Barnabas, haue not we power not to worke? ⁷ Who goeth a warfare any tyme at his owne cost? who planteth a vineyard, and eateth not of the fruite thereof? Or who feedeth a flocke, and eateth not of the mylke of the flocke? ⁸ Say I these thinges after the maner of man? sayth not the Lawe the same also? ⁹ For it is wrytten in the Lawe of Moses, Thou shalt not moue the mouth of the oxe that treadeth out the corne, doth God take care for oxen? ¹⁰ Ether sayth he is not all together for our sakes? For our sakes no doute this is wrytten, that he which eareth, should eare in hope: and that he which thresheth in hope, should be partaker of his hope. ¹¹ If we haue sown vnto you spiritual

RHEIMS—1582.

commend vs to God. For neither if vve eate, shal vve abound: nor if vve cate not, shal vve lacke. ⁹ But take heede lest perhaps this your libertie be an offense to the vveake. ¹⁰ For if a man see him that hath knowledge, sit at table in the Idols temple: shal not his conscience, being vveake, be edified, to eate thinges sacrificed to Idols? ¹¹ And through thy knowledge shal the vveake brother perish, for whom Christ hath died? ¹² But sinning thus against the brethren, and striking their vveake conscience: you sinne against Christ. ¹³ Vvherefore if meate scandalize my brother: I vvill nener eate flesh, lest I scandalize my brother.

Q. AM I not free? Am I not an Apostle? Haue I not sene Christ Iesus our Lord? Are not you my vvorke in our Lord? ² And if to others I be not an Apostle, but yet to you I am. for you are the scale of my Apostleship in our Lord. ³ my defense to them that examine me is this: ⁴ Haue not vve povver to eate and drinke? ⁵ Haue vve not povver to lead about a woman a sister, as also the rest of the Apostles, and our Lordes brethren, and Cephas? ⁶ Or I only and Barnabas haue not vve povver to doe this? ⁷ Vvho enter plaicth the souldiar at his ovvne charges? Vvho planteth a vine, and eateth not of the fruite thereof? Vvho feedeth a flocke, and eateth not of the milke of the flocke? ⁸ Speake I these thinges according to man? Or doth not the Law vvaso say these thinges?

⁹ For it is vvasitten in the Law of Moyses, Thou shalt not moue the mouth of the oxe that treadeth out the corne. Vvhy, hath God care of oxen? ¹⁰ Or for vs certes doth he say it? For they are vvasitten for vs. because he that careth, ought to eare in hope: and he that treadeth, in hope to receiue fruite. ¹¹ If vve haue

AUTHORISED—1611.

neither if we cate, are we the better: neither if we cate not, are we the worse. ⁹ But take heed, lest by any means this liberty of yours become a stumbling blocke to them that are weake.

¹⁰ For if any man see thee which hast knowledge, sit at meat in the idols temple: shall not the conscience of him which is weake, be imboldened to eat those things which are offered to idols? ¹¹ And through thy knowledge shall the weake brother perish, for whom Christ died? ¹² But when ye sinne so against the brethren, and wound their weake conscience, ye sinne against Christ. ¹³ Wherefore if meate make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

Q. AM I not an Apostle? am I not free? haue I not sene Iesus Christ our Lord? Are not you my worke in the Lord? ² If I be not an Apostle vnto others, yet doubtlesse I am to you: for the scale of mine Apostleship are ye in the Lord. ³ Mine answer to them that doe examine me, is this: ⁴ Haue wee not power to eate and to drinke? ⁵ Haue we not power to lead about a sister a wife as wel as other Apostles, and as the brethren of the Lord, and Cephas? ⁶ Or I only and Barnabas, haue not we power to forbear working? ⁷ Who goeth a warfare any time at his owne charges? who planteth a vineyard, and eateth not of the fruite thereof? or who feedeth a flocke, and eateth not of the milke of the flocke?

⁸ Say I these things as a man? or saith not the Law the same also? ⁹ For it is wrytten in the Law of Moyses, Thou shalt not muzzle the mouth of the oxe that treadeth out the corne: doth God take care for oxen? ¹⁰ Or saith he it altogether for our sakes? for our sakes, no doubt, this is wrytten: that hee that ploweth, should plow in hope: and that hee that thresheth in hope, should be partaker of his hope. ¹¹ If we haue sown

^a Or, haue we the more.^b Or, haue we the more.^c Or, power.^d Or, sowed.^e Or, woman.

ἐσπείραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ *θερίσομεν; | ¹² εἰ ἄλλοι τῆς ὑμῶν ἐξουσίας | μετέχουσιν, οὐ μᾶλλον ἡμεῖς; Ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ· ἀλλὰ πάντα στέγομεν, ἵνα μὴ ἐγκοπῇν τινα δώμεν τῷ εὐαγγελίῳ τοῦ Χριστοῦ. ¹³ Οὐκ οἶδατε ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι *ἐκ τοῦ ἱεροῦ ἐσθίουσιν· οἱ τῷ θυσιαστηρίῳ ⁹ προσεδρεύοντες, | τῷ θυσιαστηρίῳ συμμερίζονται; ¹⁴ οὕτω καὶ ὁ Κύριος διέταξε τοῖς τὸ εὐαγγέλιον καταγγέλλουσιν, ἐκ τοῦ εὐαγγελίου ζῆν. ¹⁵ Ἐγὼ δὲ ὁ οὐ κέχρημαι οὐδενὶ | τούτων· οὐκ ἔγραψα δὲ ταῦτα, ἵνα οὕτω γένηται ἐν ἐμοί· καλὸν γάρ μοι μᾶλλον ἀποθανεῖν, ἢ τὸ καύχημά μου ἵνα τις κενώσῃ. ¹⁶ εἰάν γὰρ εὐαγγελίζωμαι, οὐκ ἔστι μοι *καύχημα· | ἀνάγκη γάρ μοι ἐπικεῖται· οὐαὶ ἂν γάρ | μοι ἐστὶν, εἰάν μὴ

* Alex. θερίσωμεν.

* Rec. ἐξουσίας ὑμῶν.

* Alex. + τὰ.

* Alex. παρὰδρεύοντες.

* Rec. οὐδενὶ ἰχρησάμεν.

* Alex. χάρις.

* Rec. εἰ.

WICLIF—1380.

sowen spiritual thingis to you, is it greet if we repen youre fleischli thingis? ¹² if other ben parteners of youre power: whi not rather we

but we veen not this power, but we suffer alle thingis: that we zeue no lettyng to the euangeli of crist, ¹³ witen ye not that thei that worchen in the temple: eten tho thingis that ben of the temple, and thei that seruen to the autir: ben parteners of the autir, ¹⁴ so the lord ordeyned to hem that tellen the gospel: to lyue of the gospel, ¹⁵ but I vraid noon of these thingis,

and I wroot not these thingis, that tho ben don so in me, for it is good to me rather to die: thanne that ony man auoide my glorie, ¹⁶ for if I preche the gospel: glorie is not to me, for nedelech I moot don it, for wo to me, if I preche not the gospel, ¹⁷ but if I do this thing wilfuli: I haue mede, but if agens my wille dispendinge is bitakun to me, ¹⁸ what thanne is my mede, that I prechyng the gospel, putte the gospel with out others coost, that I vse not my power in the gospel

¹⁹ for whi whanne I was fre of alle men: I made me seruaunt of alle men to wyne the mo men, ²⁰ and to iewis I am made as a iew to wyne the iewis, to hem that ben vnder the lawe as I were vnder the lawe, whanne I was not vnder the lawe, ²¹ to wyne hem that ben vnder the lawe, to hem that weren with out the lawe, as I were with out the lawe, whanne I was not with oute the lawe of god, but I was in the lawe of crist to wyne hem that weren with out the lawe, ²² I am made sike to sike men: to wyne sike men, to alle men I am made alle thinges to make alle men

yeuen, given.
sacrificy.lyuynge, liuynge.
moot, must.nedelech,
mede, reward.

TYNDALE—1534.

sowe vnto you spirituall thynges: is it a greete thyng yf we reepe youre carnall thynges? ¹² Yf other be partakers of this power over you: wherefore are not we rather.

Nevertheless we have not used this power: but suffer all thynges lest we shuld hynder the gospell of Christ. ¹³ Do ye not vnderstander how that they which minister in the temple, haue their fyndunge of the temple? And they which wayte at the altire, are partakers with the altire? ¹⁴ Even so also dyd the lord ordeyne, that they which preache the gospell, shuld liue of the gospell. ¹⁵ But I haue used none of these thynges.

Nether wrote I these thinges that it shuld be so done vnto me. For it were better for me to dye, then that any man shuld take this reioysing from me. ¹⁶ In that I preache the gospell, I haue nothyng to reioyce of. For necessite is put vnto me. Wo is it vnto me yf I preache not the gospell. ¹⁷ If I do it with a good will, I haue a reward. But yf I do it agaynst my will, an office is committed vnto me.

¹⁸ What is my reward then? Verely that when I preache the gospell, I make the gospell of Christ fre: that I misse not myne auctorite in the gospell

¹⁹ For though I be fre from all men, yet haue I made my selfe seruaunt vnto all men, that I myght wyne the moo. ²⁰ Vnto the Iewes, I be came as a Iewe, to winne the Iewes. To them that were vnder the lawe, was I made as though I had bene vnder the lawe, to wyne them that were vnder the lawe. ²¹ To them that were with out lawe, be cam I as though I had bene with out lawe (when I was not with out lawe as percyninge to god, but vnder a lawe as concerninge Christ) to wyne them that were with out lawe. ²² To the weake became I as weake, to wyne the weake. In all thinge I fashioned my selfe to all men, to saue at the last waye some.

CRANMER—1539.

vnto you spirituall thynges, is it a great thyng yf we reape youre bodely thynges? ¹² If other be partakers of thys power ouer you, wherefore are not we rather?

Neuerthelesse we haue not used this power: but suffer alle thynges, lest we shuld hinder the Gospell of Christ. ¹³ Do ye not knowe, how that they which minister aboute holy thynges lyue of the sacrifice? They which wayte of the temple, are partakers of the temple. ¹⁴ Euen so also dyd the Lord ordeyne: that they which preache the Gospell, shalde lyue of the Gospell. ¹⁵ But I haue used none of these thynges.

Neuertheles I wrote not these thinges, that it shuld be so done vnto me. For it were better for me to dye, then that any man shuld take this reioysing from me. ¹⁶ For yf I preache the gospell, I haue nothyng to reioyce of. For necessyte is put vnto me. But wo is it vnto me, yf I preache not the Gospell. ¹⁷ If I do it with a good will, I haue a reward. But yf I do it agaynst my wyll, an office is committed vnto me. ¹⁸ What is my reward then? Verely that when I preache the Gospell, I make the Gospell of Christ fre, that I misse not myne auctorite in the Gospell.

¹⁹ For though I be fre from all men, yet haue I made my selfe seruaunt vnto all men, that I myght wyne the moo. ²⁰ Vnto the Iewes, I became as a Iewe, to wyne the Iewes. To them that were vnder the lawe, was I made as though I had bene vnder the lawe, (when I was not vnder the lawe) to wyne them that were vnder the lawe. ²¹ To them that were without lawe, became I as though I had bene without lawe (when I was not without lawe as percyninge to God, but vnder the lawe Christ) to wyne them that were without lawe. ²² To the weake became I as weake, to wyne the weake. In all thinges I fashioned my selfe to all men, to saue at the last waye some.

εὐαγγελίζωμαι. ¹⁷ εἰ γὰρ ἐκὼν τοῦτο πράσσω, μισθὸν ἔχω· εἰ δὲ ἄκων, οἰκονομία μου πεπίστευμαι. ¹⁸ τίς οὖν μοι ἐστὶν ὁ μισθός; ἵνα εὐαγγελιζόμενος ἀδάπανον θῇσω τὸ εὐαγγέλιον τοῦ Χριστοῦ, | εἰς τὸ μὴ καταχρησασθαι τῇ ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ. ¹⁹ Ἐλεύθερος γὰρ ὢν ἐκ πάντων, πᾶσιν ἑμαυτὸν ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω. ²⁰ καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, (μὴ ὢν αὐτὸς ὑπὸ νόμον, |) ἵνα τοὺς ὑπὸ νόμον κερδήσω. ²¹ τοῖς ἀνόμοις ὡς ἄνομος, (μὴ ὢν ἄνομος * Θεῷ, | ἀλλ' ἐννομος * Χριστῷ, |) ἵνα * κερδήσω | ἀνόμους. ²² ἐγενόμην τοῖς ἀσθενέσιν ὡς ἀσθενής, ἵνα τοὺς ἀσθενεῖς κερδήσω. τοῖς πᾶσι γέγονα * τὰ | πάντα, ἵνα * πάντως τινὰς | σώσω.

* Alex. = τοῦ Χριστοῦ.

* Rec. = μὴ ὢν αὐτὸς ὑπὸ νόμον.

* Alex. Θεοῦ.

* Alex. Χριστοῦ.

* Alex. α. κερδανὸν α. κερδανὸν τοῦ.

* Alex. = γὰρ.

* Alex. πάντας.

GENEVA—1557.

thynges: is it a great thing yf we reape your carnall thynges? ¹² If others with you be partakers of this right, *why* for are not we rather? neuertheless, we haue not vsed this right: but suffre all thynges, lest we should hynder the Gospell of Christe. ¹³ Do ye not vnderstand, how that they which minister about the sacrifice eat of thynges of the temple? and they which wait at the altar, are partakers with this altar? ¹⁴ Euen so also hath the Lord ordayned, that they which preach the Gospell should lyue of the Gospell.

¹⁵ But I haue vsed none of these thynges, neither wrote I these thynges, that it should be so done vnto me: for it were better for me to dye, then that any man should take my reioysing from me. ¹⁶ For yf I preach the Gospell, I haue no thyng to reioyce of: for necessitie is layd vpon me, and wo is it vnto me, yf I preach not the Gospell. ¹⁷ For if I do it with a good wyl, I haue a reward: but yf I do it against my wil, not withstanding the dispensation is committed vnto me. ¹⁸ What is my rewarde then? verely that when I preach the Gospell, I make the Gospell of Christ fre, that I misuse not myne auctoritie in the Gospell.

¹⁹ For though I be fre from all men, yet haue I made my selfe seruant vnto all men, that I myght wyne the moe.

²⁰ And vnto the Iewes, I become as a Iewe, to wyne the Iewes: to them that are vnder the Lawe, as though I were vnder the Lawe, to wyne them that are vnder the Lawe: ²¹ To them that are without lawe, as though I were without lawe (when I am not with out lawe as perternyng to God, but as in the Lawe through Christ) to wyne them that are with out lawe.

²² To the weake, I become as weake, to wyne the weake. I am made all thyngs to all men, to saue at the least some.

RHEIMS—1582.

sooven vnto you spiritual thyngs, is it a great matter if vve reape your carnall thyngs? ¹² If other be partakers of your povver: vwhy not vve rather? Howbeit vve haue not vsed, this povver: but vve beare al thyngs, lest vve should geue any offence to the Gospell of Christ. ¹³ Know you not that they which worke in the holy place, eate the thyngs that are of the holy place: and they that serue the altar, participat with the altar? ¹⁴ So also our Lord ordained for them that preach the Gospell, to liue of the Gospell.

¹⁵ But I haue vsed none of these. Neither haue I vritten these thyngs, that they should be so done in me: for it is good for me to die rather, then that any man should make my glorie void. ¹⁶ For and if I euangelize, it is no glorie to me: for necessitie lieth vpon me: for vvoe is to me if I euangelize not. ¹⁷ For if I doe this vwillingly, I haue reuward: but if against my vvil, a charge is committed to me.

¹⁸ Vwhat is my reuward then? That preaching the Gospell, I yeld the Gospell vwithout cost, that I abuse not my povver in the Gospell. ¹⁹ For vwhereas I vvas free of al, I made my selfe the seruant of al: that I might gaue the moe.

²⁰ And I became to the Iewes as a Iewe, that I might gaue the Iewes. ²¹ to them that are vnder the Law, as though I were vnder the Law (vwhereas my selfe vvas not vnder the Law) that I might gaue them that were vnder the Law, to them that were vwithout the Law, as though I were vwithout the Law (vwhereas I vvas not vwithout the law of God, but vvas in the law of Christ) that I might gaue them that were vwithout the Law. ²² To the weake I became weake, that I might gaue the weake. To al men I became al thyngs, that I might saue al.

AUTHORISED—1611.

vnto you spirituall thyngs, is it a great thing if wee shall reape your carnall thyngs? ¹² If others bee partakers of this power ouer you, are not we rather? Neuertheless, we haue not vsed this power: but suffer all thyngs, lest we should hinder the Gospell of Christ. ¹³ Do ye not know that they which minister about holy thyngs, * liue of the thyngs of the Temple? and they which wait at the altar, are partakers with the altar? ¹⁴ Euen so hath the Lord ordained, that they which preach the Gospell, should liue of the Gospell.

¹⁵ But I haue vsed none of these thyngs. Neither haue I written these thyngs, that it should bee so done vnto me: for it were better for me to die, then that any man should make my glorying voyd.

¹⁶ For though I preach the Gospell, I haue nothing to glory of: for necessitie is laid vpon mee, yea, woe is vnto me, if I preach not the Gospell. ¹⁷ For if I doe this thing willingly, I haue a reward: but if against my will, a dispensation of the Gospell is committed vnto me. ¹⁸ What is my reward then? verely that when I preach the Gospell, I may make the Gospell of Christ without charge, that I abuse not my power in the Gospell. ¹⁹ For though I bee free from all men, yet haue I made my selfe seruant vnto all, that I might gaue the more.

²⁰ And vnto the Iewes, I became as a Iewe, that I might gaue the Iewes: to them that are vnder the Law, as vnder the Law, that I might gaue them that are vnder the Law: ²¹ To them that are without Law, as without Law (being not without Law to God, but vnder the Law to Christ,) that I might gaue them that are without Law. ²² To the weake became I as weake, that I might gaue the weake: I am made all thyngs to all men, that I might by all meanes saue some.

²³ τοῦτο| δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα συγκοινωνὸς αὐτοῦ γένωμαι. ²⁴ Οὐκ οἴδατε, ὅτι οἱ ἐν σταδίῳ τρέχοντες, πάντες μὲν τρέχουσιν, εἰς δὲ λαμβάνει τὸ βραβεῖον; οὕτω τρέχετε, ἵνα καταλάβητε. ²⁵ πᾶς δὲ ὁ ἀγωνιζόμενος, πάντα ἐγκρατεύεται· ἐκεῖνοι μὲν οὖν ἵνα φθαρτὸν στέφανον λάβωσιν, ἡμεῖς δὲ ἀφθαρτον. ²⁶ Ἐγὼ τοίνυν οὕτω τρέχω, ὥς οὐκ ἀδήλως· οὕτω πυκτεύω, ὥς οὐκ ἀέρα δέρων· ²⁷ ἀλλ' ὑπωπιάζω| μου τὸ σῶμα καὶ δουλαγωγῶ, μήπως ἄλλοις κηρύξας, αὐτὸς ἀδόκιμος γένωμαι.

Χ. Οὐ θέλω γὰρ| ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλῃν ἦσαν, καὶ πάντες διὰ τῆς θαλάσσης διήλθον, ² καὶ πάντες εἰς τὸν Μωϋσῆν| ἐβαπτίσαντο| ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσῃ, ³ καὶ πάντες τὸ αὐτὸ βρῶμα πνευματικὸν ἔφαγον, ⁴ καὶ πάντες τὸ αὐτὸ πόμα πνευματικὸν ἔπιον· ἔπιον

² Alex. πάντα. ³ Alex. ὑπωπιάζω. ⁴ Rec. εἶ. ⁵ Rec. Μωϋσῆν. ⁶ Alex. βαπτισθῶσαν. ⁷ Alex. ἐξορκισσάν. ⁸ Alex. ἐπείαν. ⁹ Alex. Κύριον.

WICLIF—1380.

saaf; ²³ but I do alle thingis for the gos- pel, that I be made partener of it.

²⁴ Witen ye not that thei that rennen in a furlong, alle rennen but oon takith the pris; so reune ye: that ye cacche, ²⁵ that eche man stryueth in fist, absteyneth hym fro alle thingis; and thei, that thei take a corruptible crowne but we an vncorrupt; ²⁶ therfor I renne so, not as in to vncerteyn thiug, thus I fist not as betyng the eir, ²⁷ but I chastise my bodi and bringe it in to scruage; lest perauenture whanne I preche to other, I my silf to be made reprobable.

10. BRETHIEREN I nyle that ye vnknewe that alle our fadiris weren vnder cloude; and alle passiden the see, ² and alle weren baptised in moises, in the cloude and in the see; ³ and alle eten the same spiritual mete: ⁴ alle drunken the same spiritual drynke, thei drunken of the spiritual stoon; folowynge hem; and the stoon was crist; ⁵ but not in ful many of hem it was wel plesynge to god; for whi thei weren cast down in desert.

⁶ but these thingis ben don in figure of us: that we be not coueiers of yuel thingis, as thei coueiden; ⁷ nether be ye made idolatris, as summe of hem: as it is writun: the puple sette to etc and drynke: and thei risen up to pleye; ⁸ nether do we fornyacioun, as summe of hem diden fornyacioun: and thre and twenti thousandis weren deed in o dai; ⁹ nether tempte we crist as summe of hem temptiden; and perischiden of serpentis; ¹⁰ nether grouche ye as summe of hem grouchiden; and thei perischiden of a distrier.

¹¹ and alle these thingis felen to hem in figure; but thei ben writun to youre amendynge in to which the endis of the worldis

TYNDALE—1534.

²³ And this I do for the gospels sake that I might have my parte therof.

²⁴ Perceave ye not how that they which runne in a course, runne all, yet but one receaveth the rewarde. So runne that ye maye obtayne. ²⁵ Every man that proveth masterys, abstaineth from all thinges. And they do it to obtayne a corruptible crowne: but we to obtayne an vncorruptible crowne: ²⁶ I therfore so runne; not as at an vncertayne thiuge. So fyght I, not as one that beateth the ayer: ²⁷ but I tame my body and bringe it into subieccion; lest after that I have preached to other, I my silfe shuld be a castawaye.

10. BRETHREN I wolde not that ye shuld be ignorant of this; how that oure fathers were all vnder a cloude; and all passed thorow the see; ² and were all baptised vnder Moyses in the cloude; and in the see: ³ and dyd all eate of one spirituall meate; ⁴ and did all drinke of one manner of spirituall drinke. And they dranke of that spertuall rocke that folowed them; which rocke was Christ. ⁵ But in many of them had god no delite. For they were overthrowen in the wildernes.

⁶ These are ensamples to vs that we shuld not lust after evyll thinges; as they lusted. ⁷ Nether be ye worshippers of Images as were some of them accordynge as it is writen: The puple sate downe to eate and drynke; and rose vp agayne to playe. ⁸ Nether let vs commit fornicacion as some of them committed fornicacion; and were destroyed in one daye .xxiii. thousande. ⁹ Nether let vs tempte Christ, as some of them tempted, and were destroyed of serpentis. ¹⁰ Nether murmure ye as some of them murmured, and were destroyed of the destroye.

¹¹ All these thinges happened vnto them for ensamples; and were writen to put vs in remembrance; whom the endes of the

CRANMER—1539.

²³ And this I do for the Gospels sake, that I myght haue my parts therof.

²⁴ Perceave ye not, how that they which runne in a course, runne all, but one receaeth the rewarde? So runne, that ye maye obtayne. ²⁵ Every man that proveth masteries, abstaineth from all thynges. And they do it to obtayne a crowne that shall perysshe: but we to obtayne an euerlasting crowne. ²⁶ I therefore so runne, not as at an uncertayne thyng. So fyght I, not as one that beateth the ayer: ²⁷ but I tame my body, and brynge it into subieccion, lest by anye manner it come to passe, that whan I haue preached to other, I my selfe shulde be a cast awaye.

10. BRETHREN, I wolde not that ye shuld be ignorant, how that oure fathers were all vnder the cloude, and all passed thorow the see, ² and were all baptised vnder Moyses in the cloude and in the see: ³ and dyd all eate of one spirituall meate, ⁴ and dyd all drynke of one manner of spirituall drinke. And they dranke of that spyrituall rocke that folowed them, which rocke was Christ. ⁵ But in many of them had God no delite: For they were ouerthrowen in the wyldernes.

⁶ These are ensamples to vs that we shuld not lust after euyll thynges, as they lusted. ⁷ And that ye shuld not be worshippers of ymages, as were some of them, accordynge as it is wrytten: The puple sate downe to eate and drynke, and rose vp to playe. ⁸ Nether let vs be defyled with fornicacion, as some of them were defyled with fornicacion, and fell in one daye .xxiii. thousand. ⁹ Nether let vs tempte Christ, as some of them tempted, and were destroyed of serpentis. ¹⁰ Nether murmure ye, as some of them murmured, and were destroyed of the destroye.

¹¹ All these thynges happened vnto them for ensamples, but are wrytten to put vs in remembrance, whom the endes of the world are come vpon.

γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας· ἡ δὲ πέτρα ἦν ὁ Χριστός. ⁵ ἀλλ' οὐκ ἐν τοῖς πλείουσιν αὐτῶν εὐδόκησεν ὁ Θεός· κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ. ⁶ Ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς κακέينوι ἐπεθύμησαν. ⁷ μηδὲ εἰδωολάτραι γίνεσθε, καθὼς τινες αὐτῶν ὡς γέγραπται, "Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν, καὶ ἀνέστησαν παίζειν." ⁸ μηδὲ πορνεύωμεν, καθὼς τινες αὐτῶν ⁹ ἐπόρνευσαν, καὶ ¹⁰ ἔπεσον ἐν μιᾷ ἡμέρᾳ εἰκοσιτρεῖς χιλιάδες. ¹¹ μηδὲ ἐκπειράζωμεν τὸν Χριστὸν, καθὼς καὶ τινες αὐτῶν ἐπείρασαν, καὶ ὑπὸ τῶν ὄψεων ἀπώλοντο. ¹² μηδὲ ¹³ γογγύζετε, καθὼς καὶ τινες αὐτῶν ἐγόγγυσαν, καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ. ¹⁴ ταῦτα δὲ πάντα ¹⁵ τύποι ¹⁶ συνέβαινον ἐκείνοις· ἐγράφη δὲ πρὸς νουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντησεν.

⁵ Alex. = καί. ⁶ Alex. ἐκπειράσαν. ⁷ Alex. γογγύζωμεν. ⁸ Alex. = καί. ⁹ Alex. α. = πάντα α. πάντα δὲ ταῦτα. ¹⁰ Alex. τυπώσας. ¹¹ Alex. συνέβαινον.

GENEVA—1557.

²³ And this I do for the Gospels sake, that I might have my parte therof. ²⁴ Perceave ye not, how that they which runne in a course, runne all, yet but one receiveth the reward? so runne, that ye may obtayne. ²⁵ Every man that proueth mistericks, abstayneth from all thinges, and they do it to obtayne a corruptible crowne: but we, to obtayne an vncorruptible. ²⁶ I therefore so runne, not as at an vncertaine thing, so fyght I, not as one that beuteth the ayre. ²⁷ But I beat my body, and bring it into subiection, lest by any meanes after that I haue preached to other, I my selfe shoulde be reprobud.

10. MOREOVER brethren, I would not that ye should be ignorant, that our fathers were all vnder the cloude, and all passed through the sea. ² And were all baptized in Moyses, in the cloude, and in the sea: ³ And dyd all eate the same spiritual meat, ⁴ And dyd all drinke the same spiritual drinke: (for they dranke of the spiritual Rocks that folowed them: sud that Rocks was Christ.) ⁵ But in many of them had God no delight: for they were ouerthrowen in the wyl-dernes. ⁶ These are ensamples to vs, to thint that we should not lust after euel thinges as they lusted.

⁷ Neither be ye worshyppers of images: as were some of them, according as it is wrytten, The people sate downe to eat, and dryncke, and rose vp agayne to plays. ⁸ Neither let vs commit fornication, as some of them committed fornication, and were destroyed in one daye twenty and thre thousand. ⁹ Neither let vs tempt Christe, as some of them tempted, and were destroyed of serpentes. ¹⁰ Neither murmure ye as some of them murmured, and were destroyed of the destroyer.

¹¹ And all these thinges happened vnto them for ensamples: and were wrytten to put vs in remembrance, whom the endes of the worlde are come vpon.

RHEIMS—1582.

²³ And I doe al thinges for the Gospel, that I may be made partaker thereof.

²⁴ Know ye not that they that runne in the race, al runne in deede, but one receiveth the price? So runne that you may obtayne. ²⁵ And euery one that striceth for the maistrick, refraineth him self from al thinges: and they certes, that they may receiue a corruptible crowne: but vve an incorruptible. ²⁶ I therefore so runne, not as it were at an vncertaine thing: so I fyght, not as it were beating the ayre: ²⁷ but I chastise my body, and bring it into seruitude, lest perhaps when I haue preached to others, my self become reprobate.

10. FOR I wil not haue you ignorant brethren, that our fathers were al vnder the cloude, and al passed through the sea, ² and al in Moyses were baptized in the cloude and in the sea: ³ and al did eate the same spiritual foode, ⁴ and al dranke the same spiritual drinke (and they dranke of the spiritual rocke that folowed them, and the rocke was Christ,) ⁵ but in the more part of them God was not vvel pleased, for they were ouerthrowen in the desert. ⁶ And these thinges were done in a figure of vs, that vve be not coueting euel thinges, as they also coneted. ⁷ Neither become ye Idolaters, as certaine of them: as it is wrytten: The people sate downe to eate and drinke, and rose vp to play. ⁸ Neither let vs fornicate, as certaine of them did fornicate, and there fel in one day thre and twentie thousand.

⁹ Neither let vs tempt Christ: as certaine of them tempted, and perished by the serpents. ¹⁰ Neither doe you murmure: as certaine of them murmured, and perished by the destroyer. ¹¹ And al these thinges chaunced to them in figure: but they are vrytten to our correption, vpon vvhom the endes of the vvorlde are come.

AUTHORISED—1611.

²³ And this I doe for the Gospels sake, that I might be partaker thereof with you.

²⁴ Know yee not that they which runne in a race, runne all, but one receiveth the prize? So runne that yee may obtayne: ²⁵ And euery man that striceth for the mastery is temperate in all thinges: Now they doe it to obtayne a corruptible crowne, but we an incorruptible. ²⁶ I therefore so runne, not as vncertainly: so fyght I, not as one that beuteth the ayre: ²⁷ But I keepe vnder my body, and bring it into subiection: lest that by any meanes when I haue preached to others, I my selfe should be a castaway.

10. MOREOVER brethren, I would not that ye should be ignorant, how that all our fathers were vnder the cloude, and all passed thorow the Sea: ² And were all baptized vnto Moyses in the cloude, and in the sea: ³ And did all eate the same spiritual meate: ⁴ And did all drinke the same spirituall drinke: (for they dranke of that spirituall Rocks that followed them; and that Rocks was Christ.) ⁵ But with many of them God was not well pleased: for they were ouerthrowen in the wilderness. ⁶ Now these thinges were our examples, to the intent wee should not lust after euel thinges, as they also lusted. ⁷ Neither be ye idolaters, as were some of them, as it is wrytten, The people sate downe to eate and drinke, and rose vp to play. ⁸ Neither let vs commit fornication, as some of them committed, and fell in one day thre and twenty thousand.

⁹ Neither let vs tempt Christ, as some of them also tempted, and were destroyed of serpents. ¹⁰ Neither murmure ye, as some of them also murmured, and were destroyed of the destroyer. ¹¹ Now all these thinges happened vnto them for ensamples: and they are wrytten for our admonition, vpon whom the ends of

ὥστε ὁ δοκῶν ἐστάναι, βλέπέτω μὴ πέσῃ. ¹³ Πειρασμὸς ὑμᾶς οὐκ εἴληφεν εἰ μὴ ἀνθρώπινος· πιστὸς δὲ ὁ Θεὸς, ὃς οὐκ ἑάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἑκβασιν, τοῦ δύνασθαι ὑπενεγκεῖν. ¹⁴ Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς εἰδωλολατρείας. ¹⁵ ὡς φρονίμους λέγω, κρίνατε ὑμεῖς ὃ φημι. ¹⁶ τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία τοῦ αἵματος τοῦ Χριστοῦ ἐστίν; τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστίν; ¹⁷ ὅτι εἰς ἄρτος, ἐν σῶμα οἱ πολλοὶ ἐσμεν· οἱ γὰρ πάντες ἐκ τοῦ ἐνὸς ἄρτου * μετέχομεν. ¹⁸ βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα· οὐχὶ οἱ ἐσθίοντες τὰς θυσίας, κοινωνοὶ τοῦ θυσιαστηρίου εἰσὶ; ¹⁹ τί οὖν φημι; * ὅτι εἰδῶλον τί ἐστίν; ἢ

* Alex. ἀράξαι. * Rec. + ὑμᾶς. * Alex. τοῦ ἐσθίου. * + καὶ τοῦ ποτηρίου. * Alex. ὅτι εἰδωλὸν τί ἐστίν; ἢ (nl. οὐχ) ὅτι εἰδῶλον τί ἐστίν.

WICLIFFE—1380.

ben comen, ¹² therfor he that geseith hym that he stondith, se he that he falle not; ¹³ temptacioun take not you, but mannes temptacioun, for god is trewe whiche schal not suffre you to be temptid above that that 3e moun, but he schal make with temptacioun also puruoyance that 3e moun suffre. ¹⁴ Werfor 3e moust dereworthe to me, fle 3e fro worshippynge of mawmetis;

¹⁵ as to prudent men I spoke, "deme 3e you self that thing that I seie, ¹⁶ [whetliur] the cuppe of blessing whiche we blessen: is not the comynge of cristis blood, and where the breed whiche we broken is not the takynge of the bodi of the lord? ¹⁷ for we many ben o breed and o bodi, alle we that takun part of o breed and of o cuppe, ¹⁸ se 3e isrel affir the flesch, where thei that eten sacrificis ben not partonaris of the autir?

¹⁹ what therfor seie I that a thing that is offrid to idols is any thing, or that the idol is any thing? ²⁰ but tho thingis that hethen men offren, thei offren to deuylis and not to god, but I wyl that 3e be made felowis of fendis; ²¹ for 3e moun not drinke the cuppe of the lord: and the cuppe of fendis, 3e moun not be parteners of the borde of the lord, and of the borde of fendis, ²² where we han euwy to the lord, whether we ben stronger thanne he? ²³ alle thingis ben leful to me, but not alle thingis ben apedeful, alle thingis ben leful to me, but not alle thingis edifien; ²⁴ no man seke that thing that is his owne: but that thing that is of another;

²⁵ Al thing that is seeld in the bocheri etc 3e; axynge no thing for consciens; ²⁶ the erthe and the plente of it: is the lordis; ²⁷ if any of hethen men clepith you to eoper, and 3e wolen go: al thing that is set to you etc 3e, axynge no thing for

temon, any, or, he able
manerlich, edifye
where, whether

partonaris, provideis
deme, judge
e, me
eyle, not
edifye, edifye

TYNDALE—1534.

world are come upon. ¹² Wherefore let hym that thynketh he standeth, take heed lest he fall. ¹³ There hath none other temptation taken you, but such as followeth the nature of man. But God is faithful, which shall not suffer you to be tempted above your strength: but shall in the myddes of the temptation make away to escape out. ¹⁴ Wherefore my deare beloved, fle from worshippynge of ydols.

¹⁵ I speake as vnto them which have discrecion: Iudge ye what I saye. ¹⁶ Ye not the cuppe of blessing which we blessen, partakynge of the bloude of Christ? yea, not the breed which we breake, partakynge of the body of Christ? ¹⁷ because that we (though we be many) yet are one breed and one bodye in us much as we all are partetakers of one breed. ¹⁸ Beholde Israel which walketh carnally. Are not they which eate of the sacrifice, partetakers of the autire?

¹⁹ What saye I then? that the ymage is any thing? or that it which is offered to ymages is any thing? ²⁰ Nay, but I saye, that those thinges which the gentylis offer, they offer to deuyls, and not to god. And I wolde not that ye shuld have fellowshipe with the deuyls. ²¹ Ye cannot drinke of the cup of the lord, and of the cup of the deuyls. Ye cannot be partetakers of the lordes table, and of the table of deuylles. ²² Either shall we prouoke the lord? Or are we stronger then he? ²³ All thynges are lawfull vnto me, but all thynges are not expedient. All thynges are lawfull to me, but all thinges edifye not. ²⁴ Let no man seke his awne profit: but let every man seke anothers welthe.

²⁵ What soeuer is solde in the market, that eate, and aske no question for conscience sake. ²⁶ For the erth is the lordis, and all that therein is. ²⁷ Yf any of them which beleue not, bid you to a feast, and yf ye be disposed to go, what soeuer is set before you: eate, axynge no question

CRANMER—1539.

¹² Wherefore, let him that thynketh he standeth, take heed, lest he fall. ¹³ Ther hath none other temptacyon taken you, but such as followeth the nature of man. But God is faithful, whiche shall not suffer you to be tempted above your strength: but shall in the myddes of the temptation make a waye, that ye maye be able to heare it. ¹⁴ Wherefore my deare beloved, fly from worshippynge of ymages.

¹⁵ I speake as vnto them which haue discrecion, iudge ye what I saye. ¹⁶ Is not the cuppe of blessing which we blessen, partakynge of the bloude of Christ? is not the breed whiche we breake, partakynge of the body of Christ? because that we ¹⁷ (though we be many) yet are one breed and one bodie, in us much as we all are partakers of one breed. (end of one cuppe) ¹⁸ Behold Israel after the flesch. Are not they which eate of the sacrifice, partakers of the temple?

¹⁹ What saye I then? that the ymage is any thyng? or that it which is offered to ymages, is any thyng? ²⁰ Nay, but this I saye: that the thynges which the gentylis offer, they offer to deuyls, and not to God.

I wolde not that ye shulde haue fellowshipe wyth the deuyls. ²¹ Ye can not drynke of the cup of the Lorde, and of the cup of deuyls. Ye cannot be the partakers of the Lordes table, and of the table of deuylles. ²² Either do we prouoke the Lorde? Are we stronger then he? ²³ I maye do all thynges, but all thynges are not expedient. I maye do all thynges, but all thynges edifye not. ²⁴ Let no man seke that which is his awne: but let euery man seke that which belongeth to another.

²⁵ Whatsoeuer is solde in the flesche market, that eate, and aske no questyon for conscience sake. ²⁶ For the erth is the Lordes, and all that therein is. ²⁷ If any of them which beleue not, byd you to a feast, and ye be dysposed to go, whatsoeuer is set before you, eate, askynge no questyon for conscience sake.

ὅτι εἰδωλόθυτον τί ἐστίν; | ²⁰ ἀλλ' ὅτι ἂν θύει | ²¹ τὰ ἔθνη, | δαίμονιός θύει, καὶ οὐ θεῶν· οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαίμονιων γίνεσθαι. ²² οὐ δύνασθε ποτήριον Κυρίου πίνειν καὶ ποτήριον δαίμονιων· οὐ δύνασθε τραπέζης Κυρίου μετέχειν καὶ τραπέζης δαίμονιων. ²³ ἢ παραζηλοῦμεν τὸν Κύριον; μὴ ἰσχυρότεροι αὐτοῦ ἐσμεν; ²⁴ Πάντα ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα ἔξεστιν, ἀλλ' οὐ πάντα οἰκοδομεῖ. ²⁵ μηδεὶς τὸ ἑαυτοῦ ζητεῖτω, ἀλλὰ τὸ τοῦ ἐτέρου. ²⁶ Πᾶν τὸ ἐν μακέλλῳ πωλούμενον ἐσθίετε, μηδὲν ἀνακρίνοντας διὰ τὴν συνείδησιν· ²⁷ τοῦ γὰρ Κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς. ²⁸ εἰ δέ τις καλεῖ ὑμᾶς τῶν ἀπίστων*, καὶ θέλετε πορεύεσθαι, πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε, μηδὲν ἀνακρίνοντας διὰ τὴν

* Alex. θύοντιν.

* Alex. = τὰ ἔθνη.

* Rec. + μοι, [bis.]

* Rec. + ἑσποτος.

* Alex. + εἰς δειπνον.

GENEVA—1557.

¹² Wherefore, let him that thinketh he standeth, take heed lest he fall. ¹³ There hath none other temptation taken you, but such as appertaineth to man: but God is faithful, which shal not suffer you to be tempted above your strength: but shal in the middes of the temptation make away, that ye may be able to beare it. ¹⁴ Wherefore my deare beloved, flee from idolatrie.

¹⁵ I speake as vnto them which haue discretion, iudge ye what I say. ¹⁶ Is not the cuppe of blessing which we blesse, the communion of the blood of Christ? Is not the bread which we breake, the communion of the body of Christ? ¹⁷ Because that we which are many, are one bread and one body, in as much as we all are partakers of one bread. ¹⁸ Beholde Israel which is after the fleshe: Are not they which eat of the sacrifice, partakers of the altar?

¹⁹ What say I then? that the image is any thyng, or that it, which is offered to images, is any thyng? ²⁰ Nay, but I say, that these things which the Gentils offer, they offer to deuils, and not vnto God: and I would not that ye should haue fellowship with the deuils. ²¹ Ye can not drynke of the cup of the Lord, and of the cup of the deuils. Ye can not be partakers of the Lordes table and of the table of deuils. ²² Do we prouoke the Lord? or are we stronger then he? ²³ All thynges are lawfull for me, but all thynges are not expedient: all things are lawfull for me, but all things edifie not.

²⁴ Let no man seeke his owne profit, but let every man seeke anothers wealth. ²⁵ Whatsoeuer is solde in the fleshe market, that eat ye, and aske no questions for conscience sake. ²⁶ For the earth is the Lordes, and all that there in is. ²⁷ If any of them which beleue not, byd you to a feast, and if ye be disposed to go, whatsoeuer is set before you, eat, asking no question, for conscience sake.

RHEIMS—1582.

¹² Therefore he that thinketh him self to stand, let him take heed lest he fall. ¹³ Let not temptation apprehend you, but humane. and God is faithful, vho vvil not suffer you to be tempted aboue that vvhich you are able: but vvil make also vwith temptation issue, that you may be able to susteine.

¹⁴ For the vvhich cause, my dearest, flee from the seruing of Idols. ¹⁵ I speake as to wise men: your selues iudge vvhich I say. ¹⁶ The chalice of benediction vvhich wee do blesse: is it not the communication of the blood of Christ? and the bread vvhich wee breake, is it not the participation of the body of our Lord? ¹⁷ For being many, wee are one bread, one body, as that participate of one bread.

¹⁸ Behold Israel according to the flesh: they that eate the hostes, are they not partakers of the altar? ¹⁹ Vwhat then? do I say that that vvhich is immolated to Idols, is any thing? or that the Idol is any thing? ²⁰ But the things that the heathen do immolate, to deuils they do immolate, and not to God. And I vvil not haue you become fellowes of deuils.

²¹ You can not drinke the chalice of our Lord, and the chalice of deuils: you can not be partakers of the table of our Lord, and of the table of deuils. ²² Or do wee cmmulate our Lord? Vwhy, are we stronger then he?

²³ All things are lawfull for me, but all things are not expedient. All things are lawfull for me, but all things do not edifie. ²⁴ Let no man seeke his owne, but an other mans. ²⁵ All that is sold in the shambles, ente: asking no question for conscience. ²⁶ The earth is our Lordes, and the fulnes thereof. ²⁷ If any invite you of the infidels, and you vvil goe: eate of al that is set before you, asking

AUTHORISED—1611.

the world are come. ¹² Wherefore, let him that thinketh he standeth, take heed lest he fall. ¹³ There hath no temptation taken you, but such as is common to man: but God is faithful, who wil not suffer you to be tempted above that you are able: but wil with the temptation also make a way to escape, that ye may be able to beare it. ¹⁴ Wherefore my dearly beloved, flee from idolatrie. ¹⁵ I speake as to wise men: iudge ye what I say.

¹⁶ The cup of blessing which wee blesse, is it not the communion of the blood of Christ? The bread which wee breake, is it not the communion of the body of Christ? ¹⁷ For we being many are one bread, and one body: for we are all partakers of that one bread. ¹⁸ Behold Israel after the flesh: are not they which eat of the sacrifices, partakers of the Altar? ¹⁹ What say I then? that the idole is any thing? or that which is offered in sacrifice to idoles is any thing? ²⁰ But I say that the things which the Gentiles sacrifice, they sacrifice to deuils, and not to God: and I would not that ye should haue fellowship with deuils. ²¹ Ye cannot drinke the cup of the Lord, and the cup of deuils: ye cannot be partakers of the Lords Table, and of the table of deuils.

²² Doe we prouoke the Lord to iea- lousie? are we stronger then he? ²³ All things are lawfull for me, but all things are not expedient: All things are law- full for mee, but all things edifie not. ²⁴ Let no man seeke his owne: but every man anothers wealth. ²⁵ Whatsoeuer is sold in the shambles, that eate, asking no question for conscience sake. ²⁶ For the earth is the Lords, and the fulnes thereof. ²⁷ If any of them that beleeue not, bid you to a feast, and yet he dis- posed to goe, whatsoeuer is set before you, eate, asking no question for conscience

συνείδησιν. ²⁸ εὰν δέ τις ὑμῶν εἴπῃ, 'Τοῦτο ²⁹ εἰδωλόθυτον ἐστὶ· μὴ ἐσθίετε, δι' ἐκείνου τὸν μηνύσαντα καὶ τὴν συνείδησιν'. ³⁰ συνείδησιν δὲ λέγω, οὐχὶ τὴν ἑαυτοῦ, ἀλλὰ τὴν τοῦ ἑτέρου. ἵνα τί γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως; ³¹ εἰ ³² ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ; ³³ εἴτε οὖν ἐσθίετε, εἴτε πίνετε, εἴτε τι ποιεῖτε, πάντα εἰς δόξαν Θεοῦ ποιεῖτε. ³⁴ ἀπρόσκοποι γίνεσθε καὶ Ἰουδαίοις καὶ Ἑλλήσι καὶ τῇ ἐκκλησίᾳ τοῦ Θεοῦ. ³⁵ καθὼς καὶ γὰρ πάντα πᾶσιν ἀρέσκω, μὴ ζητῶν τὸ ἑαυτοῦ συμφέρον, ἀλλὰ τὸ τῶν πολλῶν, ἵνα σωθῶσι.

XI. **μνηταί μου γίνεσθε, καθὼς καὶ γὰρ Χριστοῦ.**

¹ Ἐπαινῶ δὲ ὑμᾶς, ἄδελφοί, ὅτι πάντα μου μέμνησθε, καὶ καθὼς παρέδωκα ὑμῶν, τὰς παραδόσεις ² κατέχετε. ³ θέλω δὲ ὑμᾶς εἰδέναι, ὅτι παντὸς ἀνδρὸς ἡ

³ Alex. ἰσχύοντων. ⁴ Rec. + τοῦ γὰρ Κυρίου ἡ γῆ καὶ τὰ πλῆρωμα αὐτῆς. ⁵ Rec. + εἰ. ⁶ Alex. καὶ Ἰουδαίοις γίνεσθε. ⁷ Alex. = ἀέλησι.

WICLIIF—1380.

conscience, ²⁸ but if any man seith, this thing is offrid to idols nyle 3e ete for hym that schewid and for conscience. ²⁹ And I seie not thi conscience: but of another; but wherto is my freedom demed of another mannes conscience? ³⁰ therfor if I take parte with grace what am I blasfemed: for that that I do thankyngis?

³¹ therfor whether 3e eten or drunke or don any other thing: do 3e alle thingis in to the glorie of god; ³² be 3e with outen sclandre to iewis and to hethen men and to the chyrche of god: ³³ as I bi alle thingis please to alle men; not sekyng that that is profitable to me, but that that is profitable to many men, that thei be made sauf.

11. BE 3e my folowers as I am of crist, ² and brithren I preise you that bi alle thingis 3e ben mynde of me; and as I bitok to you my comaundementis 3e bolden; ³ but I wolde that 3e wite that crist is heed of eche man; but the heed of the woman is the man; and the heed of crist is god; ⁴ eche man preiynge or profeciynge whanne his heed is hiliid: defoulith his heed: ⁵ but ech womman preiynge or profeciynge whanne hir heed is not hiliid: defoulith hir heed; for it is oon: as if sche were pollid; ⁶ and if a womman be not keuerid be sche pollid; and if it is foule thing to a womman to be pollid, or to be made ballid, like sche hir heed;

⁷ but a man schal not hile his heed for he is the ymage and the glorie of god; but the womman is the glorie of man; ⁸ for a man is not of the womman: but the womman of the man; ⁹ and the man is not made for the womman: but the womman for the man; ¹⁰ therfor the womman schal haue an hiling on hir heed, also for angels; ¹¹ netheles nether the man is with out

nyle, not. d. mod. judg'd. wile, leas. billig, covering. hild, covered. pollid, pulled.

TYNDALE—1534.

for conscience sake. ²⁸ But and yf any man save vnto you: this is delicate vnto ydols; eate not of it for his sake that shewed it; and for hartynge of conscience. The erth is the lordes and all that there in is. ²⁹ Conscience I saye; not thynge: but the conscience of that other. For why shuld my liberte be iudged of another mannes conscience: ³⁰ For yf I take my parte with thankes: why am I evell spoken of for that thynge wherfore I geve thankes.

³¹ Whether therefore ye eate or dryncke; or what soever ye do; do all to the prayse of God. ³² Se that ye geve occasion of evyll; nether to the Jewes; nor yet to the gentyls; nether to the congregacion of god: ³³ euen as I please all men in all thinges; not sekyng myne awne profitt; but the profitt of many; that they myght be saved. Folowe me as I do Christ.

11. I COMMENDE you brethren that ye remember me in all thinges; ² and kepe the ordinaunces euen as I deliuered them to you. ³ I wolde ye knew that Christ is the heed of every man. And the man is the womans heed. And God is Christes heed. ⁴ Every man prayinge or prophciynge havyng any thyng on his heed; shameth his heed. ⁵ Every woman that prayeth or prophisieth bare headed; dishonesteth hir heed. For it is euen all one; and the very same thinge; euen as though she were shaven. ⁶ If the woman be not covered; let her also be shoren. If it be shame for a woman to be shorne or shaven; let her cover her heed.

⁷ A man ought not to cover his heed; for as moche as he is the image and glory of God. The woman is the glory of the man. ⁸ For the man is not of the woman; but the woman of the man. ⁹ Nether was the man created for the womans sake; but the woman for the mannes sake. ¹⁰ For this cause ought the woman to have power on her heed; for the angels sakes. ¹¹ Nevertheless; nether is the man with oute the

CRANMER—1539.

²⁸ But and yf any man save vnto you: this is offred vnto ymagis; eate not of it for his sake that shewed it; and for conscience sake The erth is the Lordes and all that therin is. ²⁹ Conscience I saye; not thynge; but of the other. For why is my liberte; iudged of another mannes conscience? ³⁰ For yf I take my parte with thankes; why am I evill spoken of; for that thynge wherfore I geue thankes?

³¹ Whether therefore ye eate or dryncke; or whatsoever ye do; do all to the prayse of God. ³² Se that ye geue none occasion of evyll; nether to the Jewes; nor yet to the gentyls; nether to the congregacion of God: ³³ euen as I please all men in all thynges; not sekyng myne awne profet; but the profet of many; that they myght be saved.

11. BE ye the folowers of me; as I am the folower of Christ. ² I commend you brethren; that ye remember me in all thynges; and kepe the ordinaunces; euen as I deliuered them to you. ³ But I wolde haue you to know; that Christ is the heed of every man. And the man is the womans heed. And God is Christes heed. ⁴ Every man prayinge; or prophciynge; havyng any thyng on his heed; shameth his heed. ⁵ Every woman that prayeth or prophisieth bare headed; dishonesteth hir heed. For that is euen all one; as yf she were shaven. ⁶ If the woman be not covered; let her also be shoren. If it be shame for a woman to be shorne or shaven; let her cover her heed.

⁷ A man ought not to cover his heed; for as moche as he is the ymage and glory of God. But the woman is the glory of the man. ⁸ For the man is not of the woman; but the woman of the man. ⁹ Nether was the man created for the womans sake; but the woman for the mannes sake. ¹⁰ For this cause ought the woman to have power on her heed; for the angels sakes: ¹¹ Nevertheless; nether is the man with oute the woman; nether the

κεφαλὴ ὁ Χριστὸς ἐστὶ· κεφαλὴ δὲ γυναικὸς, ὁ ἀνὴρ· κεφαλὴ δὲ Χριστοῦ, ὁ Θεός.
 * πᾶς ἀνὴρ προσευχόμενος ἢ προφητεύων, κατὰ κεφαλῆς ἔχων, καταισχύνει τὴν κεφαλὴν αὐτοῦ. * πᾶσα δὲ γυνὴ προσευχομένη ἢ προφητεύουσα ἀκατακάλυπτω τῇ κεφαλῇ, καταισχύνει τὴν κεφαλὴν * ἐαυτῆς· ἐν γὰρ ἐστὶ καὶ τὸ αὐτὸ τῇ ἐξυρμημένῃ.
 * εἰ γὰρ οὐ κατακαλύπτεται γυνὴ, καὶ κειράσθω· εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείρασθαι ἢ ξυράσθαι, κατακαλυπτέσθω. * ἀνὴρ μὲν γὰρ οὐκ ὀφείλει κατακαλύπτεσθαι τὴν κεφαλὴν, εἰκὼν καὶ δόξα Θεοῦ ὑπάρχων· γυνὴ δὲ δόξα ἀνδρός ἐστίν· * οὐ γὰρ ἐστὶν ἀνὴρ ἐκ γυναικὸς, ἀλλὰ γυνὴ ἐξ ἀνδρός· * καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ διὰ τὸν ἄνδρα· * διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους. * πλὴν * οὔτε γυνὴ χωρὶς ἀνδρός οὔτε ἀνὴρ χωρὶς

* Alex. + μου.

* Alex. u. αὐτῆς τ. αὐτῆς.

* Alex. + ἡ.

* Rec. οὐτε ἀνὴρ χωρὶς γυναικὸς, οὔτε γυνὴ χωρὶς ἀνδρός.

GENEVA—1557.

28 But and if any man say vnto you, This is dedicate vnto idols: eat not of it, for his sake: that shewed it, and for *hurling* of conscience. for the earth is the Lords, and all that theria is. 29 And conscience I say, not thine, but of that other: for why should my libertie be condemned of another mans conscience? 30 For yf I, through Gods benefit take my parte: why am I enyl spoken of, for that thing wherefore I geue thanks? 31 Whether therefore ye eat or drinke, or whatsoever ye do, do all to the praise of God. 32 So that ye geue none occasion of offence, nether to the Iewes, nor yet to the Grekes, nether to the Church of God. 33 Euen as I please all men in all things, not seeking myne owne profite, but the profite of many, that they might be saved.

11. BE ye the folowers of me, as I am of Christ. 2 I commend you brethren, that ye remembre all my thynges, and kepe the ordinances, euen as I deliuered them to you. 3 But I wil that ye knowe, that Christ is the head of every man: and the man is the womans head: and God is Christes head. 4 Every man praying or prophesying hauing any thing on his head, shaueth his head. 5 But every woman that prayeth or prophesieth bare headed, dishonoreth her head. For it is euen all one, and the very same thing, euen as though she were shauen. 6 For if the woman be not couered, let her also be shorne: If it be shorne for a woman to be shorne or shanen, let her couer her head. 7 A man ought not to couer his head, for as much as he is the image and glorie of God: but the woman is the glorie of the man: 8 For the man is not of the woman: but the woman of the man.

9 Nether is the man created for the womans sake: but the woman for the mannes sake. 10 For this cause ought the woman to haue power on her head, for the Angels sakes. 11 Neuerthelesse, nether is the man without the woman, nether the

RHEIMS—1582.

no question for conscience. 28 But if any man say, This is immolated to Idols: do not eat for his sake that shewed it, and for conscience: 29 conscience I say not thine but the others. For why is my libertie iudged of an other mans conscience? 30 If I participate with thanks: why am I blasphemed for that which I giue thanks for? 31 Therefore whether you eat, or drinke, or do any other thing: doe all things vnto the glorie of God.

32 Be without offence to the Iewes and to the Gentiles, and to the Church of God: 33 as I also in all things doe please all men, not seeking that which is profitable to my self, but which is to many: that they may be saved.

11. BE ye folowers of me, as I also of Christ. 2 And I praise you brethren, that in all things ye be mindeful of me: and as I haue deliuered vnto you, you keepe my precepts.

3 And I wil haue you knowe, that the head of every man, is Christ: and the head of the woman, is the man: and the head of Christ is God. 4 Every man praying or prophesying with his head couered: dishonoreth his head. 5 But every woman praying or prophesying with her head not couered: dishonoreth her head: for it is all one as if she were made bald. 6 For if a woman be not couered, let her be polled: but if it be a foule thing for a woman to be polled or made bald: let her couer her head. 7 The man truly ought not to couer his head, because he is the image and glorie of God, but the woman is the glorie of the man. 8 For the man is not of the woman, but the woman of the man. 9 For the man was not created for the woman, but the woman for the man. (10 Therefore ought the woman to haue power vpon her head for the Angels.) 11 But yet neither the man without the woman: nor the woman

AUTHORISED—1611.

sake. 28 But if any man say vnto you, This is offered in sacrifice vnto idoles, eat not for his sake that shewed it, and for conscience sake. The earth is the Lords, and the fulnesse thereof. 29 Conscience I say, not thine owne, but of the others: for why is my libertie iudged of another mans conscience?

30 For, if I by a grace be a partaker, why am I euill spoken of, for that for which I giue thanks? 31 Whether therefore ye eat or drinke, or whatsoever ye doe, doe all to the glory of God. 32 Giue none offence, neither to the Iewes, nor to the Gentiles, nor to the Church of God: 33 Euen as I please all men in all things, not seeking mine owne profit, but the profit of many, that they may be saved.

11. BE ye followers of mee, euen as I also am of Christ. 2 Now I praise you, brethren, that you remember me in all things, and keepe the ordinances, as I deliuered them to you. 3 But I would haue you know, that the head of every man is Christ: and the head of the woman is the man, and the head of Christ is God. 4 Every man praying or prophesying, hauing his head couered, dishonoureth his head. 5 But every woman that prayeth or prophesieth with her head vncouered, dishonoureth her head: for that is euen all one as if she were shauen. 6 For if the woman be not couered, let her also be shorne: but if it bee a shame for a woman to be shorne or shauen, let her be couered. 7 For a man in deede ought not to couer his head, forasmuch as hee is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman: but the woman of the man. 9 Neither was the man created for the woman: but the woman for the man. 10 For this cause ought the woman to haue power on her head, because of the Angels. 11 Neuerthelesse, neither is the man without the

* Or, thanksgiving. * Or, Grecks. * Or, tradition.

γυναῖκος· ἐν Κυρίῳ· ¹² ὥσπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρός, οὕτως καὶ ὁ ἀνὴρ διὰ τῆς
γυναῖκος, τὰ δὲ πάντα ἐκ τοῦ Θεοῦ. ¹³ ἐν ὑμῖν αὐτοῖς κρίνατε· πρέπον ἐστὶ γυναῖκα
ἀκατακάλυπτον τῷ Θεῷ προσεύχεσθαι; ¹⁴ ἢ οὐδὲ αὐτὴ ἡ φύσις διδάσκει ὑμᾶς,
ὅτι ἀνὴρ μὲν ἐὰν κομᾷ, ἀτιμία αὐτῷ ἐστὶ; ¹⁵ γυνὴ δὲ ἐὰν κομᾷ, δόξα αὐτῇ ἐστὶν;
ὅτι ἡ κόμη ἀντὶ περιβολαίου δέδοται· ¹⁶ εἰ δέ τις δοκεῖ φιλόνεικος εἶναι, ἡμεῖς
τοιαύτην συνήθειαν οὐκ ἔχομεν, οὐδὲ αἱ ἐκκλησίαι τοῦ Θεοῦ.

¹⁷ Τοῦτο δὲ παραγγέλλων οὐκ ἐπαίνω, ὅτι οὐκ εἰς τὸ κρεῖττον, ἀλλ' εἰς τὸ
ἥττον συνέρχεσθε. ¹⁸ πρῶτον μὲν γὰρ συνερχομένων ὑμῶν ἐν ἐκκλησίᾳ, ἀκούω
σχίσματα ἐν ὑμῖν ὑπάρχειν, καὶ μέρος τι πιστεῖω· ¹⁹ δεῖ γὰρ καὶ αἰρέσεις ἐν
ὑμῖν εἶναι, ἵνα οἱ δόκμοι φανεροὶ γένωνται ἐν ὑμῖν. ²⁰ συνερχομένων οὖν ὑμῶν

* Alex. = ἡ.

* Alex. ἡ φύσις αὐτῆς.

* Rec. + αὐτῆς.

* Alex. παραγγέλλων οὐκ ἐπαίνω.

* Alex. ἡσπών.

* Rec. + τῆς.

* Alex. = ἐν ὑμῖν. * Alex. + καί.

WICLIF—1380.

womman: nether the womman is with
oute man in the lord, ¹² For whi as the
womman is of man: so the man is bi the
womman; but alle thiugis ben of god;

¹³ deme 3e 3ou silf, bi semeth it a wom-
man not helid on the heed to preie to god?
¹⁴ nether the kynde it silf techieth us; for
if a man nurische long heer: it is echen-
schip to hym; ¹⁵ but if a womman nurische
long heer: it is glorie to hir, for heeris
ben 3ouun to hir for keuerynge; ¹⁶ but if
oyn man is seyn to be ful of strif, we
han noon such custum nether the chirche
of god;

¹⁷ but this thing I comaunde, not prei-
yng, that 3e comen to gidre not in to
the better: but in to the worse. ¹⁸ First
for whanne 3e comen to gidre in to the
chirche, I here that discencionous ben, and
in parti I keue; ¹⁹ for it bihoueth eresies
to be: that thei that ben preued be opuli
known in 3ou, ²⁰ therfor whanne 3e comen
to gidre in to oon, now it is not to ete
the lordis soper, ²¹ for whi ech man bi-
for takith his soper to ete and oon is
hungrie, and another is drunken; ²² whe-
thir 3e han not housis to ete a drynke:
or 3e dispisen the chirche of god; and con-
founded hem that han noon: what schal
I seie to 3ou? I preise 3ou: but hereynne
I preise 3ou not;

²³ for I haue takun of the lord, that thing
which I haue bitakun to 3ou; for the lord
ihesus in what nyst he was bitraied took
breed ²⁴ and dide thankyngis and brak
and seide, take 3e and ete 3e: this is my
bodi, whiche schal be bitraied for 3ou; do
3e this thing in to my mynde; ²⁵ also the
cuppe afir that he hadde souldid; and
seide; this cuppe is the newe testamete
in my blood; do 3e this thing as ofte as
3e schuln drynke in to my mynde, ²⁶ for
as ofte as 3e schuln ete this breed and

dame, judge. helid, covered. schenship, company.
3ouun, given. house, deliver.

TYNDALE—1534.

woman nether the woman with out the
man in the lorde. ¹² For as the woman is
of the man; even so is the man by the
woman: but all is of God.

¹³ Judge in youre selves whether it be
comly that a woman praye vnto god bare
headed. ¹⁴ Or els doth not nature teach
you; that it is a shame for a man; if he
haue longe heere: ¹⁵ and a prayse to a wo-
man; yf she haue longe heere? For her
heere is geuen her to cover her with all.
¹⁶ If there be eny man amonge you that
lusteth to stryve let him knowe that we
haue no soche custome; nether the con-
gregacions of God.

¹⁷ This I warne you of, and commend
not that ye come to gether: not after a
better maner but after a worse. ¹⁸ Fyrst
of all when ye come togedder in the con-
gregation; I heare that ther is disencion
amonge you: and I partly beleve it.

¹⁹ For ther must be sectes amonge you;
that they which are perfecte amonge you;
myght be knownen. ²⁰ When ye come to
gedder a man can not eate the lordes
supper. ²¹ For every man begynneth a
fore to eate his awne supper. And one is
hungrye; and another is drunken. ²² Have
ye not houses to eate and to drinke in?
Or els despayse ye the congregation of
god and shame them that have not? What
shall I saye vnto you? shall I prayse you:
In this prayse I you not.

²³ That which I delyvered vnto you; I
receaved of the lorde. For the lorde ihesus
the same nyght in which he was betrayed;
toke breed: ²⁴ and thanked and brake;
and sayde. Take ye and eate ye: this is
my body which is broken for you. This
do ye in the remembrance of me. ²⁵ After
the same maner he toke the cup; when
supper was done sayyng. This cuppe is
the newe testamete in my bloude. This
do as oft as ye drynke it; in the remem-
braunce of me. ²⁶ For as often as ye shall

CRANMER—1539.

woman without the man in the Lorde.
¹² For as the woman is of the man, even
so is the man by the woman: but all of
God.

¹³ Judge in yourre selves, whether it be
comly that a woman praye vnto God bare
headed. ¹⁴ Doth not nature it selfe teach
you, that it is a shame for a man, yf he
haue longe heere: ¹⁵ and a prayse to a
woman: yf she haue longe heere? For hir
heere is geuen her to cover her wyth all.
¹⁶ If any man luste to stryve, we haue
no such custome, nether the congrega-
cions of God.

¹⁷ This I warne you of, and commende
not, that ye come not together after a
better maner, but after a worse. ¹⁸ For
fyrst of all when ye come together in the
congregation, I heare that there is dysen-
cion amonge you: and I partly be-
leue it. ¹⁹ For ther must be sectes amonge
you, that they which are perfect amonge
you, myght be knownen. ²⁰ When ye come
to gether therfore into one place, the
Lordes supper can not be eaten. ²¹ For
euery man begynneth afore to eate his
awne supper. And one is hongry, and
another is droncken. ²² Haue ye not
houses to eate and to drynke in? Despayse
ye the congregacyon of God, and shame
them that haue not? What shall I saye
vnto you? shall I prayse you? In this
prayse I you not.

²³ That which I delyvered vnto you, I
receaved of the Lorde. For the Lorde
Jesus the same nyght, in which he was
betrayed, toke bread, ²⁴ and when he had
geuen thanks, he brake it and sayde:
Take ye, and eate: this is my body,
which is broken for you. This do ye in
the remembrance of me. ²⁵ After the
same maner also he toke the cup, when
supper was done, sayyng: This cuppe is
the new Testamete in my bloude. This do
as oft as ye drynke it, in remembrance
of me. ²⁶ For as often as ye shall eate

ἐπὶ τὸ αὐτὸ, οὐκ ἔστι Κυριακὸν δεῖπνον φαγεῖν. ²¹ ἕκαστος γὰρ τὸ ἴδιον δεῖπνον * προ-
λαμβάνει | ²² ἐν τῷ φαγεῖν, καὶ ὃς μὲν πεινᾷ, ὃς δὲ μεθύει. ²³ μὴ γὰρ οἰκίας οὐκ ἔχετε
εἰς τὸ ἐσθίειν καὶ πίνειν; ἢ τῆς ἐκκλησίας τοῦ Θεοῦ καταφρονεῖτε, καὶ καταισχύ-
νετε τοὺς μὴ ἔχοντας; ²⁴ τί ὑμῖν εἶπω; | ²⁵ ἐπαινέσω | ὑμᾶς ἐν τούτῳ; οὐκ ἐπαινῶ.
²⁶ Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ Κυρίου, ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ Κύριος Ἰησοῦς
ἐν τῇ νυκτὶ ἣ παρεδίδοτο, ἔλαβεν ἄρτον, ²⁷ καὶ εὐχαριστήσας ἔκλασε, καὶ εἶπε,
²⁸ Τοῦτό μου ἐστὶ τὸ σῶμα τὸ ὑπὲρ ὑμῶν * κλόμενον | τοῦτο ποιεῖτε εἰς τὴν ἐμὴν
ἀνάμνησιν. ²⁹ Ὡσαύτως καὶ τὸ ποτήριον, μετὰ τὸ δειπνῆσαι, λέγων, Τοῦτο τὸ
ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ³⁰ ἐμῷ αἵματι | τοῦτο ποιεῖτε, ὡς ἂν
πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν. ³¹ Ὅσακις γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτον,

* Alex. = οὐκ.

* Alex. προσλαμβάνει.

* Alex. ἐν τῷ.

* Alex. τί εἶπω ὑμῖν.

* Alex. ἐπαινῶ.

* Rec. + Ἀδελφοί, φάγετε.

* Alex. = κλόμενον.

* Alex. αἵματι μου.

GENEVA—1557.

woman without the man in the Lord. ¹² For as the woman is of the man, even so is the man by the woman: but all things are of God.

¹³ Judge in your selves, is it comely that a woman pray vnto God bare headed? ¹⁴ Doth not nature it selfe teach you, that it is a shame for a man, yf he haue longe haire? ¹⁵ And a prayse to a woman, yf she haue longe haire? For her haire is geuen her to couer her with all. ¹⁶ If any man luste to stryue, we haue no suche custome, nether the Churches of God.

¹⁷ This I warne you of, and prayse you no whit, that ye come together: not with profit, but with hurt. ¹⁸ For first of all, when ye come together in the Church, I heare that there is disseimons among you: and I beleeue it to be true in some of you. ¹⁹ For ther must be euē heresies among you, that they which are perfect among you, myght be knownen. ²⁰ When ye come together therefore into one place, a man can not eat the Lordes Supper. ²¹ For euery man begynneth afore to eat his owne supper: and one is hongry, and another is drucken. ²² Haue ye not houses to eat and to drinke in? Or els despise ye the Church of God, and shame them that haue not? what shal I say to you? shal I prayse you in this? I prayse you not.

²³ For that which I deliuered vnto you, I receaued of the Lord, to wit, That the Lord Iesus the same nyght in which he was betrayed, toke bread: ²⁴ And when he had geuen thanks, he brake it and said, Take ye, eate ye: this is my body, which is broken for you: this do ye in remembrance of me. ²⁵ After the same manner also he toke the cup, when he had supped, saying, This cup is the Newe testament in my blood: this do as oft as ye drinke it, in remembrance of me. ²⁶ For as often as ye shal eate this bread,

RHEIMS—1582.

without the man, in our Lord. ¹² For as the woman is of the man, so also the man by the woman: but all things of God.

¹³ Your selves iudge: doth it become a woman not consered to pray vnto God? ¹⁴ Neither doth nature it selfe teache you, that a man in deede if he nourish his haire, it is an ignominie for him: ¹⁵ but if a woman nourish her haire, it is a glorie for her, because haire is geuen her for a veile? ¹⁶ But if any man seeme to be contentious, we haue no such custome, not the Cynack of God.

¹⁷ And this I command: not praising it that you come together not to better, but to worse. ¹⁸ First in deede when you come together into the Church, I heare that there are schismes among you, and in part I beleeue it. ¹⁹ For there must be heresies also: that they also which are approued, may be made manifest among you. ²⁰ When you come therefore together in one, is it not now to eate our Lordes supper. ²¹ For euery one taketh his owne supper before to eate. And one cries is an hungred, and another is drunke. ²² Why, haue you not houses to eate and drinke in? or contemne ye the Church of God: and confound them that haue not? What shal I say to you? praise I you in this? I do not praise you.

²³ For I receiued of our Lord that which I haue deliuered vnto you, that our Lord Iesus in the night that he was betrayed, toke bread: ²⁴ and giuing thanks brake, and said: Take ye and eate, THIS IS MY BODY WHICH SHAL BE DELIVERED FOR YOU: this doe ye for the commemoration of me. ²⁵ In like manner also the chalice after he had supped, saying, THIS CHALICE IS THE NEW TESTAMENT IN MY BLOOD. this doe ye, as often as you shal drinke, for the commemoration of me. ²⁶ For as often as you shal eate this bread,

AUTHORISED—1011.

woman, neither the woman without the man in the Lord. ¹² For as the woman is of the man: even so is the man also by the woman: but all things of God.

¹³ Judge in your selves, is it comely that a woman pray vnto God vncouered? ¹⁴ Doeth not euē nature it selfe teach you, that if a man haue long haire, it is a shame vnto him? ¹⁵ But if a woman haue long haire, it is a glory to her: for her haire is giuen her for a couering. ¹⁶ But if any man seeme to be contentious, we haue no such custome, neither the Churches of God. ¹⁷ Now in this that I declare vnto you, I praise you not, that you come together not for the better, but for the worse. ¹⁸ For first of all when you come together in the Church, I heare that there be ¹⁹ diuisions among you, and I partly beleeue it.

¹⁹ For there must bee also heresies among you, that they which are approued may be made manifest among you. ²⁰ When ye come together therefore into one place, this is ²¹ not to eate the Lords Supper. ²² For in eating, euery one taketh before other, his owne supper: and one is hungry, and another is drunke. ²³ What, haue ye not houses to eate and to drinke in? Or despise ye the Church of God, and shame them that haue not? What shall I say to you? shall I praise you in this? I praise you not. ²⁴ For I haue receiued of the Lord that which also I deliuered vnto you, that the Lord Iesus, the same night in which he was betrayed, toke bread: ²⁵ And when he had giuen thanks, he brake it, and said, Take, eate, this is my body, which is broken for you: this doe in remembrance of me. ²⁶ After the same manner also hee toke the cup when he had supped, saying, This cup is the New Testament in my blood: this doe ye, as oft as you drinke it, in remembrance of me. ²⁷ For as often as ye

* Or, velle.

* Or, schismes.

* Or, sects.

* Or, ye cannot eat.

* Or, them that are poore.

* Or, for a remembrance.

καὶ τὸ ποτήριον ¹ πίνητε, τὸν θάνατον τοῦ Κυρίου καταγγέλλετε, ἄχρις οὗ ἔλθῃ.
²⁷ Ὡστε ὃς ἂν ἐσθίῃ τὸν ἄρτον ² ἢ πίνη τὸ ποτήριον τοῦ Κυρίου ἀναξίως, ἔνοχος
 ἔσται τοῦ σώματος καὶ τοῦ αἵματος τοῦ Κυρίου. ²⁸ δοκιμαζέτω δὲ ἄνθρωπος
 ἑαυτὸν, καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω, καὶ ἐκ τοῦ ποτηρίου πινέτω. ²⁹ ὁ γὰρ
 ἐσθίων καὶ πίνων ³ ἀναξίως, κρίμα ἑαυτῷ ἐσθίει καὶ πίνει, μὴ διακρίνων τὸ σῶμα
 τοῦ Κυρίου. ³⁰ διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοι, καὶ κοιμῶνται
 ἱκανοί. ³¹ εἰ γὰρ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα. ³² κρινόμενοι δὲ, ὑπὸ
 Κυρίου παιδευόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν. ³³ Ὡστε, ἀδελφοί μου,
 συνερχόμενοι εἰς τὸ φαγεῖν, ἀλλήλους ἐκδέχεσθε. ³⁴ εἴ τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω
 ἵνα μὴ εἰς κρίμα συνέρχησθε. τὰ δὲ λοιπὰ, ὡς ἂν ἔλθω, διατάξομαι.]

* Rec. + τοῦτο.

* Rec. + ἂν.

* Rec. + τοῦτον.

* Alex. sul.

* Rec. = τοῦ.

* Alex. = ἀναξίως.

* Alex. = τοῦ Κυρίου.

* Alex. δε.

* Alex. α. ἐκ τοῦ α. ἀπὸ.

WICLIFFE—1380.

schulen drinke the cuppe þe schulen
 telle the deeth of the lord, til that he
 come, ²⁷ therfor who euer etith the breed
 or drinkith the cuppe of the lord vnwor-
 thili: he schal be gilty of the bodi and of
 the blood of the lord, ²⁸ but preue a man
 hym self & so etc he of the ilke breed and
 drinke of the cuppe, ²⁹ for he that etith
 and drynkith vnworthili etith and drinkith
 dome to hym, not wisely demynge the
 bodi of the lord,

³⁰ therfor many among þou, ben sike and
 feble: and many slepen ³¹ and if we dem-
 eden wisely us self we schulden not be
 demed, ³² but while we ben demed of the
 lord we ben chastised: that we be not
 dampned with this world. ³³ therfor my
 brithren whanne þe comen to gidre to
 ete: abide þe to gidre, ³⁴ if ony man hun-
 grith: ete he at home, that þe come not
 to gidre in to dome; and I schal dispose
 other thingis whanne I come.

12. BUT of spiritual thingis, brithren
 I nyle that þe vnkowen, ² for þe witen
 that whanne þe weren bethen men: þou þe
 weren ledde goyng to doumbe maymetis,
³ therfor I make knowun to þou that no
 man spekinge in the spirit of god seith
 departyng fro Ihesu, and no man mai seye
 the lord Ihesu: but in the holi goost;

⁴ and dyuers graces ther ben: but it is
 al oon spirit. ⁵ and dyuers seruytis ther
 ben: but it is al oon lord, ⁶ and dyuers
 worchyngis ther ben, but alle is oon god
 that worchith alle thingis in alle thingis;
⁷ and to eche man the schewyng of spirit
 is ȝouun to profyt: ⁸ the word of wisdom
 is ȝouun: to oon bi spirit, to another the
 word of knowyng bi the same spirit;
⁹ feith to another: in the same spirit;
 to another: grace of helthis in a spirit; ¹⁰ to
 another: the worchyng of vertues; to

TYNDALE—1534.

eat this breed and drynke this cup; ye
 shall shewe the lordes deeth tyll he come.
²⁷ Wherefore whosoever shall eate of this
 breed, or drynke of the cup vnworthely,
 shalbe giltye of the body and blood of the
 Lorde. ²⁸ Let a man therefore examen him
 self; and so let him eate of the breed and
 drynke of the cup. ²⁹ For he that eateth
 or drinketh vnworthely, eateth and drynk-
 eth his awne damnacion, because he mak-
 eth no difference of the lordis body.

³⁰ For this cause many are weak and
 sicke amonge you, and many slepe. ³¹ Yf
 we had truly iudged oure selues, we shuld
 not haue bene iudged. ³² But when we
 are iudged of the lorde we are chastened,
 because we shuld not be damned with the
 worlde. ³³ Wherefore my brethren when
 ye come to gedder to eate; tary one for
 another. ³⁴ Yf any man hunger, let him
 eate at home; that ye come not togedder
 vnto condemnation. Other thinges will I
 set in order when I come.

12. IN spirituall thinges brethren I
 wolde not haue you ignoraunt. ² Ye knowe
 that ye were gentylis, and went youre
 wayes vnto doumne ydoles, even as ye
 were ledde. ³ Wherefore I declare vnto
 you that no man speakyng in the sprete
 of god, defieeth Iesus. Also no man can
 saye that Iesus is the lorde: but by the
 holi goost.

⁴ Ther are diversities of gyftes verely;
 yet but one sprete. ⁵ And ther are diffe-
 rences of administracions; and yet but one
 lorde. ⁶ And ther are diuers maners of
 operacions; and yet but one God; which
 worketh all thinges that are wrought in
 all creatures. ⁷ The gyftes of the sprete are
 geuen to every man to profitt the congre-
 gacion. ⁸ To one is geuen thorow the spi-
 rite the vtterance of wisdom: To another
 is geuen the vtterance of knowledge by
 the same sprete. ⁹ To another is geuen
 fayth by the same sprete. To another the
 gyftes of healyng by the same sprete.
¹⁰ To another power to do myracles. To

CRANMER—1539.

this breed, and drinke this cup: ye shall
 shewe the Lordes deeth tyll he come.
²⁷ Wherefore, whosoever shall eate of this
 breed, or dryncke of the cup vnwor-
 thely, shalbe giltye of the body and
 blood of the Lorde. ²⁸ But let a man
 examen hym selfe, and so let hym eate
 of the breed, and drynke of the cup.
²⁹ For he that eateth or dryncketh vn-
 worthely, eateth and drincketh hys awne
 damnacion, because he maketh no differ-
 ence of the Lordes body. ³⁰ For this
 cause many are weak and sicke amonge
 you, and many slepe. ³¹ For If we had
 iudged oure selues, we shuld not haue
 bene iudged. ³² But when we are iudged
 of the Lorde, we are chastened, that we
 shulde not be damned with the worlde.
³³ Wherefore my brethren when ye come
 together to eate, tary one for another
³⁴ If any man hunger, let him eate at
 home, that ye come not together vnto
 condemnation. Other thynges will I set
 in order, when I come.

12. CONCERNYNGE spirituall thinges
 (brethren) I wolde not haue you igno-
 raunt. ² Ye knowe that ye were gentylis,
 and went youre wayes vnto doumne yma-
 ges, euen as ye were led. ³ Wherefore I declare
 vnto you, that no man speakyng by the
 sprete of God, defieeth Iesus. Also no man
 can saye that Iesus is the Lorde, but by
 the holi goost. ⁴ Ther are dyuersites of
 gyftes, yet but one sprete. ⁵ And ther
 are differences of administracions, and
 yet but one Lorde. ⁶ And ther are dyuers
 maners of operacions, and yet but one
 God which worketh all in all. ⁷ The
 gyfte of the sprete is geuen to euery man,
 to edifye withal. ⁸ For to one is geuen
 thorow the spirite the vtterance of wis-
 dome. To another is geuen the vtterance
 of knowledge by the same sprete. ⁹ To
 another is geuen fayth, by the same
 sprete. To another the gyftes of healyng
 by the same sprete. ¹⁰ To another power
 to do myracles. To another prophete.

the ilke, that. doumne, ydoles. knowyng, iudging.
 demed, iudged. witen, wite. wite, know.
 maymetis, ideles. ȝouun, geuen. knowyng, knowyng.
 o, one. vertues, powers.

XII. Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω ὑμᾶς ἀγνοεῖν. ² οἴδατε ὅτι ὅτε| ἔβη ἦτε, πρὸς τὰ εἶδωλα τὰ ἄφωνα, ὡς ἂν ἤγεσθε, ἀπαγόμενοι. ³ διὸ γνωρίζω ὑμῖν, ὅτι οὐδεὶς ἐν Πνεύματι Θεοῦ ⁴ λαλῶν| λέγει ἀνάθεμα Ἰησοῦν| καὶ οὐδεὶς δύναται εἰπεῖν ⁵ Κύριον Ἰησοῦν,| εἰ μὴ ἐν Πνεύματι ἁγίῳ. ⁶ διαιρέσεις δὲ χαρισμάτων εἰς, τὸ δὲ αὐτὸ Πνεῦμα. ⁷ καὶ διαιρέσεις διακονιῶν εἰσι, καὶ ὁ αὐτὸς Κύριος. ⁸ καὶ διαιρέσεις ἐνεργημάτων εἰσιν, ὁ δὲ αὐτὸς Θεὸς, ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν. ⁹ Ἐκάστῳ δὲ δίδεται ἡ φανέρωσις τοῦ Πνεύματος πρὸς τὸ συμφέρον. ¹⁰ ὧ μὲν γὰρ διὰ τοῦ Πνεύματος δίδεται λόγος σοφίας, ἄλλῳ δὲ λόγος γνώσεως, κατὰ τὸ αὐτὸ Πνεῦμα. ¹¹ ἑτέρῳ δὲ| πίστις, ἐν τῇ αὐτῇ Πνεύματι. ἄλλῳ δὲ| χαρίσματα ἰαμάτων, ἐν τῇ αὐτῇ Πνεύματι. ¹² ἄλλῳ δὲ ἐνεργήματα δυνάμεων, ἄλλῳ δὲ

² Rec. + ἔν.⁴ Alex. διατάξαι.⁵ Rec. ὅτι.⁶ Alex. = λαλῶν.⁷ Alex. Ἰησοῦς.⁸ Alex. Κύριος Ἰησοῦς.⁹ Alex. καὶ ὁ.¹⁰ Rec. + ἰσχύ.¹¹ Alex. = εἰ.¹² Alex. = εἰ.

GENEVA—1557.

and drinke this cup, ye shewe the Lordes death til he come. ² Wherefore, whosoever shal eat this bread, and drinke this cup of the Lord vnworthely, shalbe gilty of the body and blood of the Lord. ³ Let a man therfore examen him selfe: and so let hym eat of this bread, and drinke of this cup. ⁴ For he that eateth and drinketh vnworthely, eateth and drinketh his owne damnation, because he maketh no difference of the Lordes body.

²⁰ For this cause many are weake, and sick among you, and many sleepe. ²¹ For if we wolde trye our selues, we should not be iudged. ²² But when we are iudged, we are chastened of the Lord, because we should not be damned with the worlde. ²³ Wherefore my brethren, when ye come together to eat, tary one for another. ²⁴ If any man hunger, let him eat at home, that ye come not together vnto condemnation. Other thinges wil I set in order when I come.

12. CONCERNING spiritual gifts, brethren, I wolde not haue you ignorant. ² Ye knowe that ye were Gentils, and were caried away vnto the domme idoles, euen as ye were led. ³ Wherefore, I declare vnto you, that no man speaking in the Spirit of God, calleth Iesus execrable. Also no man can say that Iesus is the Lord, but by the holy Ghost.

⁴ There are diuersities of giftes, but yett the selfe same Spirit. ⁵ And ther are differences of administrations, but yett the selfe same Lord. ⁶ And ther are diuers manners of operations, but God is the selfe same, which worketh them all in euery man. ⁷ The declaration of the Sprite is geuen to euery man, to profit withall: ⁸ For to one is geuen through the Sprite, the vtterance of wysedome: to another is geuen the vtterance of knowledge, by the same Sprite: ⁹ To another is geuen fayth, by the same Sprite: to another, the giftes of healing, by the same Sprite:

¹⁰ To another power to do myghtie

RHEIMS—1582.

and drinke the chalice, you shal shew the death of our Lord, vntil he come. ² Therefore whosoever shal eat this bread, or drinke the chalice of our Lord vnworthely, he shal be guilty of the body and of the blood of our Lord. ³ But let a man proue him self: and so, let him eate of that bread, and drinke of the chalice. ⁴ For he that eateth and drinketh vnworthely: eateth and drinketh iudgement to him self, not discerning the body of our Lord. ⁵ Therefore are there among you many weake and feeble, and many sleepe. ⁶ But if we did iudge our selues: we should not be iudged. ⁷ But whiles we are iudged, of our Lord we are chastised: that with this worlde we be not damned. ⁸ Therefore my brethren, when you come together to eate, expect one another. ⁹ If any man be an hungred, let him eate at home: that you come not together vnto iudgement. And the rest I wil dispose, when I come.

12. AND concerning spiritual things, I wil not haue you ignorant, brethren. ² You know that when you were heathen, you went to damme Idols according as you were ledde. ³ Therefore I doe you to vnderstand that no man speaking in the Spirit of God, saith anathema to Iesus. And no man can say, Our Lord Iesus: but in the holy Ghost.

⁴ And there are diuisions of graces, but one Spirit. ⁵ And there are diuisions of ministrations: but one Lord. ⁶ And there are diuisions of operations, but one God, which worketh all in all. ⁷ And the manifestation of the Spirit is giuen vnto euery one to profit. ⁸ To one certes by the Spirit is giuen the word of wysedom: and to another, the word of knowledge according to the same Spirit: ⁹ to another, faith in the same Spirit: to another, the grace of doing cures in one Spirit: ¹⁰ to another, the working of miracles: to another, prophesie: to another

AUTHORISED—1611.

eat this bread, and drinke this cup, * yee doe shew the Lords death till he come. ² Wherefore, whosoever shall eat this bread, and drinke this cup of the Lord vnworthely, shall be guilty of the body and blood of the Lord. ³ But let a man examine himselfe, and so let him eate of that bread, and drinke of that cup.

²⁰ For hee that eateth and drinketh vnworthely, eateth and drinketh * damnation to himselfe, not discerning the Lords body. ²¹ For this cause many are weake and sickly among you, and many sleepe. ²² For if we would iudge our selues, we should not be iudged. ²³ But when we are iudged, we are chastened of the Lord, that wee should not be condemned with the world. ²⁴ Wherefore my brethren, when ye come together to eate, tary one for another. ²⁵ And if any man hunger, let him eate at home, that ye come not together vnto * condemnation. And the rest will I set in order, when I come.

12. NOW concerning spiritual gifts, brethren, I would not haue you ignorant. ² Yee know that yee were Gentiles, caryed away vnto these dumbe idoles, euen as ye were led. ³ Wherefore I giue you to vnderstand, that no man speaking by the spirit of God, calleth Iesus * accursed: and that no man can say that Iesus is the Lord, but by the holy Ghost. ⁴ Now there are diuersities of giftes, but the same spirit. ⁵ And there are differences of administrations, but the same Lord. ⁶ And there are diuersities of operations, but it is the same God, which worketh all in all. ⁷ But the manifestation of the spirit, is giuen to euery man to profit withall.

⁸ For to one is giuen by the spirit, the word of wisdome, to another the word of knowledge, by the same spirit. ⁹ To another faith, by the same spirit: to another the gifts of healing, by the same spirit: ¹⁰ To another the working of miracles, to another prophesie, to another

* Or, shew you. * Or, iudgement. * Or, anathema.

προφητεία, ἄλλω δὲ διακρίσεις πνευμάτων, ἐτέρω δὲ γένη γλωσσῶν, ἄλλω δὲ ἑρμηνεία γλωσσῶν. ¹¹ πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ Πνεῦμα, διαροῦν ἰδίᾳ ἐκάστῳ καθὼς βούλεται. ¹² Καθάπερ γὰρ τὸ σῶμα ἐν ἑστί, καὶ μέλη ἔχει πολλά, πάντα δὲ τὰ μέλη τοῦ σώματος, πολλά ὄντα, ἐν ἑστί σῶμα· οὕτω καὶ ὁ Χριστός. ¹³ καὶ γὰρ ἐν ἐνὶ Πνεύματι ἡμεῖς πάντες εἰς ἐν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε Ἕλληνες, εἴτε δούλοι εἴτε ἐλεύθεροι· καὶ πάντες εἰς ἐν Πνεῦμα ἐποτίσθημεν. ¹⁴ Καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἐν μέλος, ἀλλὰ πολλά. ¹⁵ εἰ ἔφη ὁ πούς, Ὅτι οὐκ εἰμὶ χεὶρ, οὐκ εἰμὶ ἐκ τοῦ σώματος· οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος; ¹⁶ καὶ εἰ ἔφη τὸ οὖς, Ὅτι οὐκ εἰμὶ ὀφθαλμός, οὐκ εἰμὶ ἐκ τοῦ σώματος· οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος; ¹⁷ εἰ ὅλον τὸ σῶμα ὀφθαλμός,

* Alex. = ἰδίᾳ.

* Alex. μέλη δι.

* Alex. πολλά ἔχει.

* Rec. + τοῦ ἐνός.

* Alex. ἐν Πνεύματι ἐποτίσθημεν.

* Alex. οὖν.

* Rec. + δι.

WICLIIF—1380.

another, profecie; to another: verri knowyng of spiritis; to another, kyndis of langage; to another expownyng of wordis; ¹¹ & oon and the same spirit worchith alle these thingis departyng to eche hi hem self as he wole;

¹² for as there is o bodi, and hath many membris, and alle membris of the bodi, whanne tho ben many ben o bodi, so also crist; ¹³ for in o spirit alle we ben baptisid in to o bodi, ether iewis, ether bethen, ether seruantis ether fre: and alle we ben fillid with drynke in o spirit; ¹⁴ for the bodi is not o membre: but many; ¹⁵ if thi foot seith for I am not the hond, I am not of the bodi; not therefore it is not of the bodi; ¹⁶ if the eere seith, for y am not the eye y am not of the bodi: not therefore it is not of the bodi; ¹⁷ if alle the bodi is the eye: where is hereynge; and if alle the bodi is hereynge: where is smellynge;

¹⁸ but now god hath sette membris, and eche of hem in the bodi as he wolde; ¹⁹ that if alle weren o membre: where were the bodi? ²⁰ but now there ben many membris but o bodi; ²¹ and the eye mai not seie to the hond I haue no nede to thi werkis; or ette the heed to the feet, so ben not necessarie to me; ²² but myche more tho that ben seyn to be the lower membris of the bodi ben more nedeful; ²³ and thiike that we gesse to be the vnworthier membris of the bodi: we geuen more honour to hem; and the membris that ben vnhonest: han more honeste; ²⁴ for oure honest membris: han nede of noon; but god tempride the bodi: geuyng more worship to it to whom it fulfid; ²⁵ that debate be not in the bodi; but that the membris be his in to the same thing eche for other; ²⁶ and if o membre suffrih

TYNDALE—1584.

another prophesie. To another iudgement of spretes. To another diuers tonges. To another the interpretacion of tonges.

¹¹ And these all worketh even the selfe same sprete; deuydyng to every man several gyftes; even as he will.

¹² For as the body is one; and hath many membris; and all the membris of one body though they be many; yet are but one body: even so is Christ. ¹³ For in one sprete are we all baptysed to make one body; whether we be Iewes or gentyls whether we be bonde or fre: and haue all dronke of one sprete. ¹⁴ For the body is not one member; but many. ¹⁵ Yf the fote saye: I am not the honde; therefore I am not of the body: is he therefore not of the body? ¹⁶ And if the eare saye; I am not the eye; therefore I am not of the body: is he therefore not of the body?

¹⁷ If all the body were an eye; where were then the eare? If all were hearinge: where were the smellynge?

¹⁸ But now hath god disposed the membris every one of them in the body; at his awne pleasure. ¹⁹ If they were all one member: where were the body? ²⁰ Now are ther many membris; yet but one body. ²¹ And the eye can not saye vnto the honde; I haue no nede of the: nor the heed also to the fete. I haue no nede of you. ²² Ye rather a greate deale those membris of the body which seme to be most feble; are most necessary. ²³ And apoun those membris of the body which we thinke leest honest; put we most honestie on. And oure vngodly parties haue most beauty on. ²⁴ For oure honest membris nede it not. But God hath so disposed the body; and hath geuen most honoure to that parte which lacked; ²⁵ lest there shuld be any stryfe in the body: but that the membris shuld indifferently care one for another. ²⁶ And yf one

CRANMER—1539.

To another iudgement to discerne spretes. To another diuers tonges. To another the interpretation of tonges; ¹¹ But these all worketh euen the selfe same sprete; diuidyng to euery man a seuerall gyfte, euen as he wyll.

¹² For as the body is one, and hath many membris, and all the membris of one body though they be many, yet are but one body, euen so is Christ. ¹³ For by one sprete are we all baptysed to make one body, whether we be Iewes or Gentyls, whether we be bonde or fre, and haue all droncke of one sprete. ¹⁴ For the body is not one member, but many.

¹⁵ If the fote saye: I am not the hande, I am not of the body: is he therefore not of the body? ¹⁶ And yf the eare saye, I am not the eye, I am not of the body: is he therefore not of the body? ¹⁷ If all the body were an eye, where were then the eare? If all were hearinge: where were the smellynge? ¹⁸ But now hath God sett the membris euery one seuerally in the body as it hath pleased him. ¹⁹ If they were all one member: where were the bodye? ²⁰ Now are there many membris, yet but one body. ²¹ And the eye can not saye vnto the hand: I haue no nede of the. Agayne, the heed can not saye to the fete: I haue no nede of you. ²² Yee rather a great deale those membris of the body which seme to be more feble, are necessary. ²³ And vpon those membris of the body which we thinke leest honest, put we more honestie on. And oure vngoodlye partes haue more beauty on. ²⁴ For oure honest membris nede it not. But God hath so disposed the body, and hath geuen the more honoure to that parte which lacked, ²⁵ lest there shuld be any stryfe in the body: but that the membris shuld indifferently care one for another. ²⁶ And yf one

ποῦ ἡ ἀκοή; εἰ ὅλον ἀκοή, ποῦ ἡ ὁσφρησις; ¹⁸ νυνὶ δὲ ὁ Θεὸς ἔθετο τὰ μέλη, ἐν ἑκάστων αὐτῶν ἐν τῷ σώματι, καθὼς ἠθέλησεν. ¹⁹ εἰ δὲ ἦν τὰ πάντα ἐν μέλος, ποῦ τὸ σῶμα; ²⁰ νῦν δὲ πολλὰ μὲν μέλη, ἐν δὲ σῶμα. ²¹ οὐ δύναται ὁ ὀφθαλμὸς εἰπεῖν τῇ χειρὶ, Ὑπάρχει σου οὐκ ἔχω· ἢ πάλιν ἡ κεφαλὴ τοῖς ποσὶ, Ὑπάρχει ὑμῶν οὐκ ἔχω. ²² ἀλλὰ πολλῶ μᾶλλον τὰ δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν, ἀναγκαῖά ἐστι· ²³ καὶ ἃ δοκοῦμεν ἀτιμότερα εἶναι τοῦ σώματος, τούτοις τιμὴν περισσotέραν περιτίθεμεν· καὶ τὰ ἀσχήμονα ἡμῶν εὐσχημοσύνην περισσotέραν ἔχει· ²⁴ τὰ δὲ εὐσχήμονα ἡμῶν οὐ χρεῖαν ἔχει· ἀλλ' ὁ Θεὸς συνεκέρασε τὸ σῶμα, τῷ ὑστεροῦντι περισσotέραν δοῦς τιμὴν, ἵνα μὴ ᾖ σχίσμα ἐν τῷ σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσι τὰ μέλη· ²⁵ καὶ

* Rec. = ὁ.

* Alex. + μίλη.

* Alex. + τιμῆς.

† Alex. τῷ ὑστεροῦντι.

* Alex. σχίσματα.

* Alex. μεριμνῶ.

GENEVA—1557.

things: to another, prophetic: to another, trial of spirits: to another, divers tongues: to another, the interpretation of tongues. ¹¹ And these all worketh even the selfe same Spirit, distributing to every man severally, even as he wyl: ¹² For as the body is one, and hath many members, and all the members of one body, though they be many, yet are but one body: even so is Christ. ¹³ For by one Spirit are we all baptized into one body, whether we be Jewes or Grekes, whether we be bondes, or fre, and have all droncke into one Spirit. ¹⁴ For the body is not one member but many. ¹⁵ If the fote wolde say, I am not the hande, I am not of the body: is it therefore not of the body?

¹⁶ And if the eare wolde say, I am not the eye, I am not of the body: is it therefore not of the body? ¹⁷ If all the body were an eye, where were the hearing? If all were hearing: where were the smelling? ¹⁸ But now hath God disposed the members every one of them a part in the body, at his owne pleasure. ¹⁹ If they were all one member, where were the body? ²⁰ But now are there many members, yet but one body. ²¹ And the eye can not say unto the hand, I have no neede of thee: nor the head also to the fete, I have no neede of you. ²² Yea rather a great deale those membres of the body, which seeme to be more feeble, are necessarie. ²³ And vpon those members of the body which we thinke most vncomely, put we more honestie on: and our vncomely partes have more beautie on.

²⁴ For our comely members neede it not: but God hath so tempered the body together, and hath geven the more honour to that parte which lacked. ²⁵ Lett there should be any stryfe in the body: but that the members should indifferently care one for another. ²⁶ Therefore yf one

RHEIMS—1582.

other, discerning of spirites: to another, kinds of tongues: to another, interpretation of languages. ¹¹ And al these things vworketh one and the same Spirit, diuiding to every one according as he wyl.

¹² For as the body is one, and hath many members, and al the members of the body vvhether they be many, yet are one body: so also Christ. ¹³ For in one Spirit vvere vve al baptized into one, vvhether Iewes, or Gentiles, or bondmen, or free: and in one Spirit vve vvere al made to drinke.

¹⁴ For the body also is not one member, but many. ¹⁵ If the fote should say, because I am not the hand, I am not of the body: is it therefore not of the body?

¹⁶ And if the eare should say, because I am not the eie, I am not of the body: is he therefore not of the body? ¹⁷ If the vvhole body vwere the eie: vvhether is the hearing? If the vvhole vwere the hearing: vvhether is the smelling? ¹⁸ But nowv God hath set the members, every one of them in the body as he vwould. ¹⁹ And if al vwere one member, vvhether vwere the body? ²⁰ But nowv there are many members in deede, yet one body. ²¹ And the eie can not say to the hand: I neede not thy helpe. or againe the head to the fete, You are not necessarie for me. ²² But much more those that seeme to be the more vveake members of the body, are more necessarie: ²³ and such as vve thinke to be the baser members of the body, vpon them vve put more abundant honour: and those that are our vncomely partes, have more abundant honestie.

²⁴ And our honest partes neede nothing: but God hath tempered the body, giving to it that vvented, the more abundant honour, ²⁵ that there might be no schisme in the body, but the members together might be careful one for another. ²⁶ And

AUTHORISED—1611.

discerning of spirite, to another *divers* kinds of tongues, to another the interpretation of tongues. ¹¹ But all these worketh that one and the selfe same spirit, diuiding to every man severally as he will. ¹² For as the body is one, and hath many members, and all the members of that one body, being many, are one bodie: so also is Christ. ¹³ For by one spirit are we all baptized into one bodie, whether we be Jewes or Gentiles, whether we be bond or free: and have bene all made to drinke into one spirit.

¹⁴ For the body is not one member, but many. ¹⁵ If the foot shall say, Because I am not the hand, I am not of the body: is it therefore not of the body? ¹⁶ And if the eare shall say, Because I am not the eye, I am not of the body: is it therefore not of the body? ¹⁷ If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? ¹⁸ But now hath God set the members, every one of them in the body, as it hath pleased him. ¹⁹ And if they were all one member, where were the body? ²⁰ But now are they many members, yet but one body. ²¹ And the eye cannot say unto the hand, I have no need of thee: nor againe, the head to the fete, I have no neede of you. ²² Nay, much more those members of the bodie, which seeme to be more feeble, are necessary. ²³ And those members of the bodie, which we thinke to be lesse honourable, vpon these we bestow more abundant honour, and our vncomely parts have more abundant comelinesse. ²⁴ For our comely parts have no need: but God hath tempered the bodie together, having given more abundant honour to that part which lacked: ²⁵ That there should be no schisme in the body: but that the members should have the same care one for another. ²⁶ And whether one member

εἴτε πάσχει ἐν μέλος, συμπάσχει πάντα τὰ μέλη· εἴτε δοξάζεται ἐν μέλος, συγχαίρει πάντα τὰ μέλη. ²⁷ ὑμεῖς δὲ ἐστε σῶμα Χριστοῦ, καὶ μέλη ἐκ μέρους. ²⁸ Καὶ οὓς μὲν ἔθετο ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους, ἔπειτα δυνάμεις, ²⁹ εἶτα χαρίσματα ἰαμάτων, ἀντιλήψεις, κυβερνήσεις, γένη γλωσσῶν. ³⁰ μὴ πάντες ἀπόστολοι; μὴ πάντες προφῆται; μὴ πάντες διδασκαλοί; μὴ πάντες δυνάμεις; ³¹ μὴ πάντες χαρίσματα ἔχουσιν ἰαμάτων; μὴ πάντες γλώσσαις λαλοῦσι; μὴ πάντες διερμηνεύουσι; ³² Ζηλοῦτε δὲ τὰ χαρίσματα τὰ κρείττονα· καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῶν δείκνυμι.

XIII. Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἢ ἥχων ἢ κύμβαλον ἀλαλάζον. ² καὶ ἐὰν ἔχω προφητείαν,

¹ Alex. α. = εἶτα α. ἰαμάτων.

² Alex. μεζονα.

³ Alex. μεζοναί.

⁴ Alex. οὐδὲν.

⁵ Rec. φημί.

⁶ Alex. καυχῶμαι.

WICLIIF—1380.

only thing, alle membris suffren there with; ether if o membre ioieth: alle membris ioien to gidre;

²⁷ and so ben the bodi of crist: a membris of membris; ²⁸ but god sette sammen in the chirche; first apostlis the secunde tyme profetis, the thridde techers, aftirward vertues, aftirward gravis of helyngis, helpyngis, gouernailis, kyndis of langagis, interpretaciouns of wordis;

²⁹ whether alle apostlis? whether alle profetis? whether alle techers? whether alle vertues; ³⁰ whether alle men han gracis of helyngis; whether alle speken with langagis; whether alle expownen; ³¹ but sue se the bettere goostli gifis; and sit I schewe to you a more excellent weye.

13. IF I speke with tungis of men and of angels, and I haue not charite, I am made as bras sounyng or a cymbal tinkynge; ² and if I haue profecie, and knowe alle mysteris, and al kynnynge, and if I haue al feith so that I meue hillis fro her place and I haue not charite I am nougt; ³ and if I departe alle my godis in to metis of pore men; and if I bitake my bodi so that I brenne, and I haue not charite it profiteth to me no thing; ⁴ charite is pacient; it is benygne;

charite enuyeth not; it doth not wickidli; it is not blowun; ⁵ it is not couetous; it sekith not tho thingis that ben his owne; it is not stired to wraththe, it thenkith not yuel; ⁶ it ioieth not on wickidnesse, but it ioieth to gidre to truthe; ⁷ it suffrieth alle thingis; it bileueth alle thingis; it hopith alle thingis; it susteyneth alle thingis; ⁸ charite fallith neuer down; whether profecies schal be voidid, ether langagis schulen cease: ether science schal be distried;

⁹ for aparti we knowen and aparti we profici; ¹⁰ but whanne that schal come that is perfist; that thing that is of parti schal be avoidid; ¹¹ whanne I was a litil child I spake as a litil child I vnderstood

TYNDALE—1534.

member suffer, all suffer with him: yf one member be had in honoure, all members be glad also.

²⁷ Ye are the body of Christ, and members one of another. ²⁸ And God hath also ordeyned in the congregation; fyrst the Apostles; secondarely prophetes; thyrly teachers; then them that do miracles: after that, the gyftes of healyng; helpers; gouernours; diuersite of tonges.

²⁹ Are all Apostles? Are all Prophetes? Are all teachers? Are all doers of miracles? ³⁰ Have all the gyftes of healyng? Do all speake with tonges? Do all interprete? ³¹ Couet after the best giftes. And yet shewe I vnto you a more excellent waye.

13. THOUGH I spake with the tonges of men and angels, and yet had no love, I were even as sounding brass: or as a tinklynge Cymball. ² And though I coulede prophesy, and vnderstode all secretes, and all knowledge: yee, yf I had all fayth so that I coulede moue mountayns out of ther places; and yet had no love, I were nothyng. ³ And though I bestowd all my gooddes to fede the poore, and though I gave my body even that I burned, and yet had no love, it profiteth me nothyng.

⁴ Love suffreth longe, and is courteous. Love enuyeth not. Love doth not forwardly; swellth not. ⁵ dealeth not dishonestly; seketh not her awne; is not provoked to anger; thinketh not evyll; ⁶ reioyseth not in iniquite: but reioyseth in the truthe; ⁷ suffreth all thynges; beleveth all thynges; hopeth all thynges; endureth in all thynges. ⁸ Though that prophesyng fayle; other tonges shall cease; or knowledge vanysh awaye; yet love falleth never awaye.

⁹ For oure knowledge is vnperfect; and oure prophesyng is vnperfect. ¹⁰ But when that which is perfect is come; then that which is vnperfect shall be done awaye. ¹¹ When I was a chyld; I spake as a

CRANMER—1539.

member suffer, all suffer wyth him. yf one member be had in honour, all members be glad also.

²⁷ Ye are the body of Christ, and members one of another. ²⁸ And God hath also ordeyned in the congregation, fyrst Apostles, secondarely prophetes, thyrly teachers, then them that do myracles: after that, the gyftes of healyng, helpers, gouernours, diuersite of tonges.

²⁹ Are all Apostles? Are all Prophetes? Are all teachers? Are all doers of miracles? ³⁰ Have all the gyftes of healyng? Do all speke with tonges? Do all interprete? ³¹ Couet after the best gyftes. And yet shew I vnto you a more excellent waye.

13. THOUGH I spake with the tonges of men and of angels, and haue no love, I am euen as soundyng brasse: or as a tinklynge cymball. ² And though I coulede prophesy, and vnderstode all secretes, and all knowledge: yee yf I haue all fayth, so that I can moue mountayns oute of their places, and yet haue no love, I am nothyng. ³ And though I bestowe all my goodes to fede the poore, and though I geue my body euen that I burned, and yet haue no love, it profiteth me nothyng.

⁴ Love suffreth longe, and is courteous. Love enuyeth not. Love doth not forwardly, swellth not. ⁵ dealeth not dishonestly; seketh not her awne, is not provoked to anger, thinketh no euyl, ⁶ reioyseth not in iniquitie: but reioyseth in the truthe, ⁷ suffreth all thynges, beleveth all thynges, hopeth all thynges, endureth all thynges. ⁸ Though that prophesynges fayle, other tonges cease, or knowledge vanysh awaye, yet love falleth neuer awaye.

⁹ For oure knowledge is vnperfect, and oure prophesyng is vnperfect. ¹⁰ But when that which is perfect, is come, then that which is vnperfect, shall be done awaye. ¹¹ When I was a chyld, I spake as a chyld, I vnderstode as a chyld, I

καὶ εἰδὼ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν, καὶ ἂν ἔχω πᾶσαν τὴν πίστιν, ὥστε ὅρη¹ μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω, οὐδέν² εἰμι. καὶ ἂν³ ψωμίσω⁴ πάντα τὰ ὑπάρχοντά μου, καὶ ἂν παραδῶ τὸ σῶμά μου ἵνα⁵ καυθήσωμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι. Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται· ἡ ἀγάπη οὐ ζηλοῖ· ἡ ἀγάπη οὐ περπερεύεται, οὐ φυσιοῦται, οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογιζέται τὸ κακόν, οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ, πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει. Ἡ ἀγάπη οὐδέποτε ἐκπίπτει. εἴτε⁶ δὲ⁷ προφητεῖαι, καταργηθήσονται· εἴτε γλώσσαι, παύσονται· εἴτε⁸ γνῶσις, καταργηθήσεται. ἐκ⁹ μέρους¹⁰ γὰρ¹¹ γινώσκουμεν, καὶ ἐκ μέρους προφητεύομεν· ὅταν δὲ ἔλθῃ τὸ τέλειον, τότε¹² τὸ ἐκ μέρους καταργηθήσεται. ὅτε¹³ ἡμῖν νήπιος, ὡς νήπιος ἐλάλουν, ὡς νήπιος ἐφρόνουν,

¹ Alex. = ἡ ἀγάπη.² Alex. πίπτει.³ Alex. = ἔτι.⁴ Alex. γνώσις καταργηθήσονται.⁵ Const. ἔτι.⁶ Alex. = τότε.

GENEVA—1557.

member suffer, all suffer with it: yf one member be had in honour, all members be glad also. ²² And ye are the body of Christ, and members for your part. ²⁴ And God hath also ordeined some in the Church, as fyrst Apostles, secondarily Prophetes, thirdly teachers, then them that do miracles: after that, the giftes of healing, helpers, governers, diacritie of tongues. ²⁹ Are all, Apostles? Are all, Prophetes? Are all, teachers? ³⁰ Are all, doers of miracles? Have all, the giftes of healyng? Do all, speake with tongues? Do all, interpret? ³¹ Do you then desire the best giftes? euen now then wil I shewe you a more excellent way.

13. THOUGH I spake with the tongues of men and Angels, and haue not loue, I am euen as sounding brasse, or as a tinkling cymbal. ² And though I could prophesie, and vnderstand all secretes, and all knowledge: yea, yf I had all fayth, so that I could moue mountains out of their place, and yet had not loue, I were nothing. ³ And though I bestowe all my goodes to fede the poore, and though I geue my body that I be burned, and yet haue not loue, it profiteth me nothing.

⁴ Loue suffreth long, is courtesous: loue enuieeth not: loue doth not boast it selfe, swelleth not. ⁵ Disdaineth nothing as vnheseming, seeketh not her owne things, is not prouoked to anger, thinketh not euil. ⁶ Reioyseth not in iniquitie, but reioyseth in the truth. ⁷ Suffreth all things, beleueth all things, hopeth all things, endureth all things.

⁸ Loue doth neuer fall away, thogh that both prophesies shalbe abolished, and tongues shal cease, and learning shal vanishe away. ⁹ For we learne in parte, and we prophesie in part. ¹⁰ But when that which is perfect, is come, then that which is in part, shalbe done away.

¹¹ When I was a chylde, I spake as a chylde, I vnderstode as a chylde, I

RHEIMS—1582.

if one member suffer any thing, al the members suffer vvith it. or if one member do glorie, al the members reioyce vvith it. ²⁷ And you are the body of Christ, and members of member.

²⁸ And some verily God hath set in the Church first Apostles, secondly prophetes, thirdly doctores, next miracles, then the graces of doing cures, helpees, gouernements, kindes of tongues. ²⁹ Are al Apostles? are al prophets? are al doctores? ³⁰ Are al miracles? haue al the grace of doing cures? do al speake vvith tongues? do al interpret? ³¹ But pursue the better giftes. And yet I shew you a more excellent vway.

13. IF I speake vvith the tongues of men and of Angels, and haue not charitie: I am become as sounding brasse, or a tinkling cymbal. ² And if I should haue prophesie, and knew al mysteries, and al knowledge, and if I should haue al faith so that I could remoue mountains, and haue not charitie, I am nothing. ³ And if I should distribute al my goodes to be meate for the poore, and if I should deliuer my body so that I burne, and haue not charitie, it doth profit me nothing.

⁴ Charitie is patient, is benigne: Charitie enuieeth not, dealeth not perversly: is not puffed vp, ⁵ is not ambitious, seeketh not her owne, is not prouoked to anger, thinketh not euil: ⁶ reioyseth not vpon iniquitie, but reioyseth vvith the truth: ⁷ suffereth al things, beleueth al things, hopeth al things, beareth al things.

⁸ Charitie neuer falleth away: vvwhether prophesies shal be made voide, or tongues shal cease, or knowledge shal be destroyed. ⁹ For in part vve know, and in part vve prophesie. ¹⁰ But vvhen that shal come that is perfect, that shal be made voide that is in part. ¹¹ Vvhen I vvas a litle one, I spake as a litle one, I vnderstood

AUTHORISED—1611.

suffer, all the members suffer with it: or one member be honoured, all the members reioyce with it. ²⁷ Now ye are the body of Christ, and members in particular.

²⁸ And God hath set some in the Church, first Apostles, secondarily Prophetes, thirdly Teachers, after that miracles, then gifts of healings, helps in gouernments, ²⁹ diuersities of tongues. ³⁰ Are all Apostles? are all Prophetes? are all Teachers? are all ³¹ workers of miracles? ³² Haue all the gifts of healing? doe all speake with tongues? doe all interpret? ³³ But count earnestly the best gifts: And yet shew I vnto you a more excellent way.

13. THOUGH I speake with the tongues of men and of Angels, and haue not charity, I am become as sounding brasse or a tinkling cymbal. ² And though I haue the gift of prophesie, and vnderstand all mysteries and all knowledge: and though I haue all faith, so that I could remoue mountains, and haue no charity, I am nothing. ³ And though I bestowe all my goods to fede the poore, and though I giue my body to bee burned, and haue not charity, it profiteth me nothing. ⁴ Charity suffereth long, and is kinde: charity enuieeth not: charity ⁵ vanneeth not it selfe, is not puffed vp, ⁶ doeth not behaue it selfe vneemely, seeketh not her owne, is not easily prouoked, thinketh no euill, ⁷ Reioyceth not in iniquitie, but reioyceth in the truth: ⁸ Beareth all things, beleeueth all things, hopeth all things, endureth all things.

⁹ Charity neuer faileth: but vvwhether there be prophesies, they shall faile; vvwhether there bee tongues, they shall cease; vvwhether there bee knowledge, it shall vanish away. ¹⁰ For vvwe know in part, and vvwe prophesie in part. ¹¹ But vvwhen that vvwhich is perfect is come, then that vvwhich is in part, shalbe done away. ¹² When I vvvas a childe, I spake as a childe, I

⁴ Or, kinde. ⁵ Or, perversely. ⁷ Or, is not rash. ⁸ Or, vvwith the truth.

ὡς νήπιος ἐλογιζόμενην ὅτε δὲ | γέγονα ἀνὴρ, κατήργηκα τὰ τοῦ νηπίου. ¹² βλέπομεν γὰρ | ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπγινώσσομαι καθὼς καὶ ἐπεγνώσθην. ¹³ νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα· μεῖζων δὲ τούτων ἡ ἀγάπη.

XIV. Διώκετε τὴν ἀγάπην· ζηλοῦτε δὲ τὰ πνευματικὰ, μᾶλλον δὲ ἵνα προφητεύητε. ² ὁ γὰρ λαλῶν γλώσση, οὐκ ἀνθρώποις λαλεῖ ἀλλὰ τῷ Θεῷ· οὐδεὶς γὰρ ἀκούει, πνεύματι δὲ λαλεῖ μυστήρια· ³ ὁ δὲ προφητεύων, ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ παράκλησιν καὶ παραμυθίαν. ⁴ ὁ λαλῶν γλώσση, ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων, ἐκκλησίαν οἰκοδομεῖ. ⁵ Θέλω δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα προφητεύητε· μεῖζων γὰρ ὁ προφητεύων ἢ ὁ λαλῶν γλώσσαις,

* Alex. = δι.

* Alex. = γάρ.

* Alex. = ὡς.

* Alex. γλώσσαις.

* Alex. = σφ.

WICLIIF—1380.

as a litil child, I thougt as a litil child, but whanne I was made a man I voidid tho thingis that weren of a litil child. ¹² and we seen now bi a myrrour in derknesse: but thanne face to face, now I knowe of parti, but thanne I schal knowe as I am knowen. ¹³ and now dwellen feith hope & charite, these thre: but the moost of thes is charite.

14. SUE 3e charite loue 3e spiritual thingis, but more that 3e profecien, ² and he that spekith in tungis: spekith not to men but to god, for no man herith, but the spirit spekith misteries, ³ for he that profecieth: spekith to men to edificacioun, and monestinge and confortinge, ⁴ he that spekith in tunge: edifieth hym self, but he that profecieth, edifieth the chirche of god, ⁵ and I wole that alle 3e speke in tungis, but more that 3e profecie, for he that profecieth is more thanne he that spekith in langages, but perauenture he expowne, that the chirche take edificacioun, ⁶ but now bretheren if I come to you and speke in langagis, what schal I profete to you, but if I speke to you ether in reuelacioun, ether in science, ether in profecie, ether in techinge,

⁷ For tho thingis that ben with oute soule and 3eueith voicis, ether pipe ether harpe, but tho 3euen distincioun of sownyngis hou schal it be knowun that is sungun: ⁸ ether that [that] is trumpeid for if a trumpe 3eue an vncerteyn sowne who schal make hym self redi to bateil? ⁹ so but 3e 3eue an opun word bi tunc, hou schal that that is seid be knowun? for 3e schulu be spekyng in veyn

¹⁰ there ben many kyndis of langagis in this world and no thing is withouten voys, ¹¹ but if I knowe not the vertu of a voys I schal be to him to whom I schal speke, a barbarik and he that spekith to me: schal be a barbarik, ¹² so 3e for 3e ben

TYNDALE—1534.

chylde; I vnderstode as a childe; I ymagined as a chylde. But asone as I was a man, I put awaye childeshnes. ¹² Now we se in a glasse even in a darke speakyng: but then shall we se face to face. Now I knowe vnpurfectly: but then shall I knowe even as I am known. ¹³ Now abideth fayth, hope, and love, even these thre: but the chefe of these is love.

14. LABOUR for love and covet spretuall giftes: and most chiefly for to prophesye. ² For he that speaketh with tonges speaketh not vnto men, but vnto god, for no man heareth him; howbeit in the sprete he speaketh misteries. ³ But he that prophesieth, speaketh vnto men, to edify, to exhortacion and to comforte. ⁴ He that speaketh with tonges, profiteth him self: he that prophesyeth edifieth the congregacion. ⁵ I wolde that ye all spake with tonges: but rather that ye prophesied. For greater is he that prophesieth: then he that speaketh with tonges, except he expounde it also; that the congregacion maye have edifyinge. ⁶ Now bretheren if I come vnto you speakinge with tonges: what shall I profit you, excepte I speake vnto you, other by reuelacion or knowledge, or prophesyinge, or doctrine.

⁷ Moreover when thinges with out lyfe, geve sounde: whether it be a pype or an harpe: except they make a distincion in the soundes: how shall it be knowen what is pypped or harped? ⁸ And also if the trompe geve an vncertayne voyce, who shall prepare him self to fyght? ⁹ Even so lykwyse when ye speake with tonges, excepte ye speake wordes that have signification, how shall yt be vnderstonde what is spoken? For ye shall but speake in the ayer.

¹⁰ Many kyndes of voyces are in the worlde and none of them are with out signification. ¹¹ If I knowe not what the voyce meaneth, I shalbe vnto him that speaketh, an alient: and he that speaketh shalbe an alient vnto me. ¹² Even so ye (for as moche as ye covet spretuall giftes)

CRANMER—1539.

ymagined as a childe. But asone as I was a man, I put awaye childeshnes. ¹² Now we se in a glasse, enen in a darcke speakyng: but then shall we se face to face. Now I knowe vnperfectly: but then shall I knowe euen as I am known. ¹³ Now abydeyth fayth, hope, and loue, euen these thre: but the chefe of these is loue.

14. LABOUR for loue, and covet spretuall gyftes: but most chiefly that ye maye prophesye. ² For he that speaketh wyth the tonge, speaketh not vnto men, but vnto God. For no man heareth him. Howbeit in the sprete he speaketh mysterics. ³ But he that prophesieth, speaketh vnto men for their edifyinge, for their exhortacion and for their comforte. ⁴ He that speaketh wyth the tonge, profiteth him self: he that prophesieth, edifieth the congregacion. ⁵ I wolde that ye all spake wyth tonges: but rather that ye prophesied. For greter is he that prophesyeth, then he that speaketh wyth tonges, except he expounde it: that the congregacion maye haue edifyinge. ⁶ Now bretheren, yf I come vnto you speakinge wyth tonges: what shall I profyt you, excepte I speake to you, other by reuelacion or by knowledge, or by prophesyinge, or by doctrine?

⁷ Moreover, when thinges without lyfe geue sounde (whether it be a pype or an harpe) except they make a distincion in the soundes, how shall it be knowen what is pypped or harped? ⁸ For yf the trompe geue an vncertayne voyce, who shall prepare hym self to the warre? ⁹ Euen so lyke wyse when ye speake wyth tonges, excepte ye speake wordes that haue signification, how shall it be vnderstande what is spoken? For ye shall but speake in the ayer.

¹⁰ Many kyndes of voyces are in the world, and none of them are without signification. ¹¹ If I knowe not what the voyce meaneth, I shalbe vnto him that speaketh, an alient: and he that speaketh, shalbe an alient vnto me. ¹² Euen so ye (for as moche as ye covet spretuall

ἐκτὸς εἰ μὴ διερμηνεύη, ἵνα ἡ ἐκκλησία οἰκοδομῇ λάβῃ. ⁶ Νυνὶ δὲ, ἀδελφοί, εἰ ἂν ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς ὠφελήσω, εἰ μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει, ἢ ἐν γνώσει, ἢ ἐν προφητείᾳ, ἢ ἐν διδαχῇ; ⁷ Ὅμως τὰ ἄψυχα φωνὴν διδόντα, εἴτε αὐλὸς, εἴτε κιθάρα, εἰ μὴ διαστολὴν τοῖς φθόγγοις μὴ ⁸ δῶ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαριζόμενον; ⁹ καὶ γὰρ εἰ μὴ ἄδηλον φωνὴν σάλπιγγ' δῶ, τίς παρασκευάζεται εἰς πόλεμον; ¹⁰ οὕτω καὶ ὑμεῖς διὰ τῆς γλώσσης εἰ μὴ εὐσημον λόγον δώτε, πῶς γνωσθήσεται τὸ λαλούμενον; ἔσεσθε γὰρ εἰς ἀέρα λαλοῦντες. ¹¹ Τοσαῦτα, εἰ τύχοι, γένη φωνῶν ¹² ἐστὶν ἐν κόσμῳ, καὶ οὐδὲν αὐτῶν ἄφωνον. ¹³ εἰ μὴ οὖν ¹⁴ εἰδῶ τὴν δύναμιν τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι βάρβαρος· καὶ ὁ λαλῶν, ¹⁵ ἐν ἐμοὶ βάρβαρος. ¹⁶ οὕτω καὶ ὑμεῖς, ἐπεὶ ζηλωταί ἐστε

* Alex. δέφ.

* Alex. εἰσιν.

* Alex. = ἀδελφ.

* Alex. s. ἴδω α. γλώσσαις.

* Alex. = ἐν.

GENEVA — 1557.

thought as a child. but as soon as I was a man, I put away childish things. ¹² For now we see in a glass, and in a dark place speaking; but then shall we see face to face. Now I know in part; but then shall I know even as I am known. ¹³ Now abideth faith, hope, and love, even these three; but the chiefest of these is love.

14. FOLLOWE earnestly love, and covet spiritual gifts; and most chiefly for to prophetic. ² For he that speaketh a strange tongue, speaketh not unto men, but unto God: for no man heareth him: howbeit in the spirit he speaketh secret things. ³ But he that prophesieth speaketh unto men to edifying, to exhortation, and to comfort. ⁴ He that speaketh strange language, profiteth him self: but he that prophesieth, edifieth the Church.

⁵ I would that ye all spake strange languages: but rather that ye prophesied: for greater is he that prophesieth, then he that speaketh divers tongues: except he expound it also, that the Church may be edified. ⁶ And now brethren, if I come unto you speaking divers tongues: what shall I profit you, except I speak to you, other by revelation, or by knowledge, or by prophesying, or by doctrine? ⁷ Moreover things without life which give a sound, whether it be a pipe or an harpe, except they make a distinction in the sounds, how shall it be known what is piped or harped? ⁸ And also if the trumpet give an uncertaine voyce, who shall prepare him self to fight? ⁹ Even so likewise, when ye speake strange language, except ye speake words that have signification, how shall it be understood what is spoken? for ye shall but speake in the ayre. ¹⁰ There are so many kindes of voyces as it cometh to passe in the worlde, and none of them are so, that they can not be discerned.

¹¹ Except I knowe therefore what the voyce meaneth, I shall be unto him that speaketh, as of an other language, and he that speaketh shall be as of another language unto me. ¹² Even so, for as much

RHEIMS — 1582.

as a little one, I thought as a little one. But when I was made a man, I did unvay the things that belonged to a little one. ¹² We see now by a glasse in a darke sort: but then face to face. Now I know in part: but then I shall know as also I am known. ¹³ And now there remaine, faith, hope, and charitie, these three: but the greater of these is charitie.

14. FOLLOWE Charitie, earnestly pursue spiritual things: but rather that you may prophesie. ² For he that speaketh with tongue, speaketh not to men, but to God: for no man heareth. But in spirit he speaketh mysteries. ³ For he that prophesieth, speaketh to men unto edification, and exhortation, and consolation. ⁴ He that speaketh with tongues, edifieth him self: but he that prophesieth, edifieth the Church. ⁵ And I would have you all to speake with tongues, but rather to prophesie. For greater is he that prophesieth, then he that speaketh with tongues: unless perhaps he interpret, that the Church may take edification. ⁶ But now brethren if I come to you speaking with tongues: what shall I profit you, unless I speake to you either in revelation, or in knowledge, or in prophesie, or in doctrine? ⁷ Yet the things without life that give a sound, be it pipe or harpe, unless they give a distinction of sounds, how shall that be known which is piped, or which is harped? ⁸ For if the trumpet give an uncertaine voyce, who shall prepare him self to battell? ⁹ So you also by a tongue unless you utter manifest speech, how shall that be known that is said? for you shall be speaking into the aire.

¹⁰ There are (for example) so many kindes of tongues in this world, and none is without voice. ¹¹ If then I know not the vertue of the voice, I shall be to him to whom I speake, barbarous: and he that speaketh, barbarous to me. ¹² So you also, because you be imitators of spirits:

AUTHORISED — 1611.

understood as a child, I thought as a child: but when I became a man, I put away childish things. ¹² For now we see through a glasse, darkly: but then face to face: now I know in part, but then shall I know even as also I am known. ¹³ And now abideth faith, hope, and charitie, these three, but the greatest of these is charitie.

14. FOLLOW after charitie, and desire spiritual gifts, but rather that ye may prophesie. ² For he that speaketh in an unknown tongue, speaketh not unto men, but unto God: for no man understandeth him: howbeit in the spirit he speaketh mysteries. ³ But he that prophesieth, speaketh unto men to edification, and exhortation, and comfort. ⁴ He that speaketh in an unknown tongue, edifieth himself: but he that prophesieth, edifieth the Church. ⁵ I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth, then he that speaketh with tongues, except hee interpret, that the Church may receive edifying. ⁶ Now brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speake to you either by revelation, or by knowledge, or by prophesying, or by doctrine? ⁷ And even things without life giving sound, whether pipe or harpe, except they give a distinction in the sounds, how shall it be known what is piped or harped? ⁸ For if the trumpet give an uncertaine sound, who shall prepare himselfe to the battell? ⁹ So likewise you, except ye utter by the tongue words easie to be understood, how shall it be known what is spoken? for ye shall speake into the aire.

¹⁰ There are, it may bee, so many kindes of voyces in the world, and none of them are without signification. ¹¹ Therefore if I knowe not the meaning of the voyce, I shall bee unto him that speaketh, a Barbarian, and he that speaketh shall be a Barbarian unto mee. ¹² Even so ye,

* Or, reasoned. * Or, in a riddle. * Or, heareth.
* Or, times. * Or, significant.

πνευμάτων, πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε ἵνα περισσεύητε. ¹³ Δύο πράξις ὁ λαλῶν γλώσση, προσευχέσθω ἵνα διερμηνεύῃ. ¹⁴ ἂν γὰρ προσεύχωμαι γλώσση, τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μοι· ἀκαρπὸς ἐστὶ. ¹⁵ τί οὖν ἐστὶ; ¹⁶ προσεύχομαι τῷ πνεύματι, ¹⁷ προσεύχομαι· δὲ καὶ τῷ νοῦ· ψαλῶ τῷ πνεύματι, ψαλῶ δὲ καὶ τῷ νοῦ. ¹⁸ ἐπεὶ ἂν εὐλογῆσῃς τῷ πνεύματι, ὁ ἀναπληρῶν τὸν τόπον τοῦ ιδιώτου πῶς ἐρεῖ τὸ ἀμήν ἐπὶ τῇ σῇ εὐχαριστίᾳ, ἐπειδὴ τί λέγεις οὐκ οἶδε; ¹⁹ σὺ μὲν γὰρ καλῶς εὐχαριστεῖς, ἀλλ' ὁ ἕτερος οὐκ οἰκοδομεῖται. ²⁰ εὐχαριστῶ τῷ Θεῷ, πάντων ὑμῶν μᾶλλον ἢ γλώσσῃς· ²¹ λαλῶν· ²² ἀλλ' ἐν ἐκκλησίᾳ θέλω πέντε λόγους διὰ τοῦ νοός μου λαλῆσαι, ἵνα καὶ ἄλλους κατηχήσω, ἢ μυρίους λόγους ἐν γλώσσῃ. ²³ Ἀδελφοί, μὴ παιδία γίνεσθε ταῖς φρεσίν· ἀλλὰ τῇ κακίᾳ νηπιᾶζετε, ταῖς δὲ φρεσὶ

† Alex. Διδ.

† προσεύχομαι. [his.]

† Alex. εὐλογῆς.

† Alex. πνεύματι.

† Rec. + μου.

† Alex. γλώσσῃ.

† Alex. λαλῶ.

WICLIFFE—1380.

lours of spiritis seke ze that ze be plentifulous : to edificacioun of the church;

¹³ & therfor he that spekith in langage : preie that he expowne, ¹⁴ for if I preie in tunge : my spirit preieth, my vnderstandyng is with out fraye, ¹⁵ what thanne? I schal preie in spirit : I schal preie in mynde, I schal seie salme in spirit I schal seie salme also in mynde;

¹⁶ for if thou blessist in spirit : who fillith the place of an idiot : hou schal he seie? amen on this blessyng : for he woot not what thou seist? ¹⁷ for thou doist wel thankyng, but another man is not edified. ¹⁸ I thanke my god, for I speke in the langage of alle soules, ¹⁹ but in the church I wole speke fyue wordis in my witte, that also I teche other men : thanne ten thousand of wordis, in tunge;

²⁰ Brethren nyle ze be made children in wittis : but in malice be ze children, but in wittis be ze perfyt, ²¹ for in the lawe it is writun, that in other tungs and other lippis I schal speke to this puple : and nether so thei scholn here me, seith the lord, ²² therfor langagis ben in to tokene not to feithful men : but to men out of this feith, but, profecies ben not to men out of the feith, but to feithful men;

²³ therfor if alle the chirebe come to gidre into oon and alle men speken in tungs, if idiotis ether men out of the feith entren : whethere thei scholn not seie, what hen ze wode; ²⁴ but if alle men profecien, if ony vnfeithful man or idiot entre : he is conyeyt of alle, he is wisely demed of alle, ²⁵ for the hidde thingis of his herte ben knowun and so he schal falle down on the face : and schal worship god, and schewe verrili that god is in you;

²⁶ what thanne hritheren? whanne ze comen to gidre, ech of you hath a salme,

woot, knoweth.

nyle, may.

wode, mad.

demed, judged.

TYNDALE—1534.

seke that ye maye have plentye vnto the edifyinge of the congregacion.

¹³ Wherefore let him that speaketh with tonges, praye that he maye interpret also. ¹⁴ If I praye with tonges, my spere prayeth : but my mynde is with out frute. ¹⁵ What is it then? I will praye with the spere, and will praye with the mynde also. I will singe with the spere, and will singe with the mynde also.

¹⁶ For els when thou bleesest with the spere, how shall he that occupieth the rowme of the vnlearned, saye amen at thy gevinge of thankes, seynge he vnderstandeth not what thou sayest. ¹⁷ Thou verely geuest thankes well, but the other is not edified. ¹⁸ I thanke my god, I speake with tonges moare then ye all. ¹⁹ Yet had I leuer in the congregacion, to speake fyue wordes with my mynde to the informacion of other, rather then ten thousandes wordes with the tounge.

²⁰ Brethren be not chyldren in witte. How be it as concerninge maliciousnes be chyldren : but in witte be perfect. ²¹ In the lawe it is writen, with other tonges, and with other lippes wyll I speake vnto this people, and yet for all that will they not heare me, sayth the Lorde. ²² Wherefore, tonges are for a signe, not to them that beleue : but to them that beleue not. Contrary wyse, prophesyng scriveth not for them that beleue not : but for them which beleue.

²³ Yf therfore when all the congregacion is come to gedder, and all speake with tonges, ther come in they that are vnlearned, or they which beleue not : will they not saye that ye are out of youre wittes? ²⁴ But and yf all prophesy, and ther come in one that beleueth not, or one vnlearned, he is rebuked of all men, and is iudged of every man : ²⁵ and so are the secretes of his hert opened and so falleth he doune on his face, and worshippeth God, and sayth that God is with you in dede.

²⁶ How is it then brethren? When ye come to gedder, every man hath his song,

CRANMER—1539.

gyftes) seke, that ye maye excell, vnto the edifyinge of the congregacion.

¹³ Wherefore, let him that speaketh with tonge, praye, that he maye interpret also. ¹⁴ For If I praye with tonge, my spere prayeth, but my vnderstanding doth no good. ¹⁵ What is it then? I wyll praye with the spere, and wyll praye with the vnderstanding. I will singe with the spere, and wyll singe with the vnderstanding. ¹⁶ For els, when thou bleesest with the spere, how shall he that occupieth the rowme of the vnlearned, saye Amen, at thy gevinge of thankes, seynge he vnderstandeth not, what thou sayest? ¹⁷ Thou verely geuest thankes well, but the other is not edified. ¹⁸ I thanke my God that I speake with tonges moare then ye all. ¹⁹ Yet had I leuer in the congregacion, to speake fyue wordes with my vnderstanding to the informacion of other rather then ten thousand wordes wyth the tonge.

²⁰ Brethren, be not ye chyldren in wytte. Howbeit, as concernyng maliciousnes, be chyldren : but in witte be perfect. ²¹ In the lawe it is writen with sondrye tonges, and with sondrye lippes wyll I speake vnto this people, and yet for all that, will they not heare me, sayth the Lorde. ²² Wherefore tonges are fur a sygne, not to them that beleue : but to them that beleue not. Contrary wyse, prophesyng serueth not for them that beleue not : but for them which beleue.

²³ If therfore, when all the congregacion is come together, and all speake with tonges, ther come in they that are vnlearned, or they which beleue not : will they not saye, that ye are out of youre wittes? ²⁴ But and yf all prophesy, and ther come in one that beleueth not, or one vnlearned, he is rebuked of all men, and is iudged of euery man, ²⁵ and so are the secretes of his hert opened, and so falleth he doune on his face, and worshippeth God, and sayth, that God is in you of a treuth.

²⁶ How is it then brethren? As oft as ye come together, euery one of you hath

τέλειοι γίνεσθε. ²¹ ἐν τῷ νόμῳ γέγραπται, “Ὅτι ἐν ἑτερογλώσσοις, καὶ ἐν χεῖλεσιν
 “ἑτέροις, λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ’ οὕτως εἰσακούσονται μου, λέγει Κύ-
 “ριος.” ²² Ὡστε αἱ γλώσσαι εἰς σημεῖον εἰσιν, οὐ τοῖς πιστεύουσιν, ἀλλὰ τοῖς
 ἀπίστοις· ἡ δὲ προφητεία, οὐ τοῖς ἀπίστοις, ἀλλὰ τοῖς πιστεύουσιν. ²³ ἂν οὖν
 συνέλθῃ ἡ ἐκκλησία ἅλη ἐπὶ τὸ αὐτὸ, καὶ πάντες γλώσσαις λαλῶσιν, εἰσέλθωσι δὲ
 ἰδιῶται ἢ ἄπιστοι, οὐκ ἐροῦσιν ὅτι μαίνεσθε; ²⁴ ἂν δὲ πάντες προφητεύωσιν, εἰσέλθῃ
 δέ τις ἄπιστος ἢ ἰδιώτης, ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων, ²⁵ τὰ
 κρυπτὰ τῆς καρδίας αὐτοῦ φανερά γίνεται· καὶ οὕτω πεσὼν ἐπὶ πρόσωπον, προσ-
 κυνήσει τῷ Θεῷ, ἀπαγγέλλων ὅτι ὁ Θεὸς ὄντως ἐν ὑμῖν ἐστὶ. ²⁶ Τί οὖν ἐστίν,
 ἀδελφοί; ὅταν συνέρχησθε, ἕκαστος ὑμῶν ψαλμὸν ἔχει, διδασχὴν ἔχει, γλώσσαν

* Alex. τῶν ποιῶν.

* Alex. ἰτέρων.

* Rec. + καὶ οὕτω.

* Alex. ὄντως (ὁ ὄντως).

* Alex. ἀποκάλυψιν ἔχει, γλώσσαν ἔχει.

GENEVA—1557.

as ye couet spiritual *gistes*, seeke ye that
 ye may excol vnto the edifying of the
 Church. ¹³ Wherefore, let him that speak-
 eth the tonges, praye, that he may in-
 terpret also: ¹⁴ For if I pray in a *strange*
 tonge, my spirite prayeth: but my vnder-
 standing is with out fruite. ¹⁵ What is
 it then? I wil pray with the spirite, and
 wil pray with the vnderstanding also I
 wil syng with the spirite, and wil syng
 with the vnderstanding also. ¹⁶ For els,
 when thou blessest wyth the sprite, how
 shal he that occupieth the rowme of the
 vnllearned, say Amen, at thy geing of
 thanks? sayng he vnderstandeth not
 what thou sayest.

¹⁷ For thou verely geuest thanks wel:
 but the other is not edified. ¹⁸ I thanke
 my God, I speake languages more then ye
 all. ¹⁹ Yet had I leuer in the Church, to
 speke fve wordes with my vnderstanding
 to the teaching of other, rather then ten
 thousand wordes in *strange language*.
²⁰ Brethren, be not chylidren in vnder-
 standing: but, as concerning malicious-
 nes, be chylidren: but in vnderstanding
 be of a ripe age. ²¹ In the Lawe it is
 written, By sundry tonges, and sundry
 lippes wyl I speake vnto this people:
 and so shal they not heare me, sayeth the
 Lord. ²² Wherefore, tonges are for a
 sygne, not to them that beleue: but to
 them that beleue not: contrariwyse, pro-
 phesying *serueth* not for them that be-
 leue not, but for them which beleue. ²³ If
 therefore, when all the Church is come
 together, and all speake in *strange* tonges,
 there come in they that are vnllearned
 or they which beleue not, wyl they not
 say that ye are out of your wyttes?

²⁴ But if all prophesie, and there come
 in one that beleueth not, or one vnllearned,
 he is rebuked of all men, and is iudged
 of euery man: ²⁵ And so are the secretes
 of his heart opened, and so falleth he
 downe on his face, and worshippeth God,
 and sayeth, that God is in you in dede.
²⁶ What is to be done then brethren?
 when ye come together, *according* as

RHEIMS—1582.

seeke to abound vnto the edifying of the
 Church. ¹³ And therefore he that speaketh
 wyth the tongue, let him pray that he
 may interpret. ¹⁴ For if I pray wyth the
 tongue, my spirit prynceth, but my vnder-
 standing is without fruite.

¹⁵ What is it then? I wil pray in the
 spirit, I wil pray also in the vnderstand-
 ing: I wil sing in the spirit, I wil sing
 also in the vnderstanding. ¹⁶ But if thou
 blesse in the spirit: he that supplieth the
 place of the vulgar hove shal he say,
 Amen, vpon thy blessing? because he
 knowveth not vwhat thou sayest.

¹⁷ For thou in dede giuest thanks vvel:
 but the other is not edified. ¹⁸ I gine my
 God thanks, that I speake wyth the tongue
 of you al. ¹⁹ But in the Church I wil
 speake fve vvordes with my vnderstand-
 ing that I may instruct others also: rather
 then ten thousand vvordes in a tongue.
²⁰ Brethren, be not made chylidren in sence,
 but in malice be chylidren: and in sence
 be perfect. ²¹ In the Lawe it is vvritten,
That in other tongues and other lippes I
wil speake to this people: and neither so
wil they heare me, saith our Lord.

²² Therefore languages are for a signe not
 to the faithful, but to infidels: but pro-
 phesies, not to infidels, but to the faith-
 ful. ²³ If therefore the vvhole Church come
 together in one, and al speake with tou-
 gues, and there enter in vulgar persons
 or infidels, vvil they not say that you be
 madde? ²⁴ But if al prophesie, and there
 enter in any infidel or vulgar person, he
 is convinced of al. he is iudged of al.
²⁵ the secrets of his hart are nude mani-
 fest, and so falling on his face he vvil
 adore God, pronouncing that God is in
 you in dede.

²⁶ Vwhat is it then brethren? vvhen you
 come together, euery one of you hath a

AUTHORISED—1611.

forasmuch as ye are zealous of spiritual
 gifts, seeke that ye may excol to the
 edifying of the Church. ¹³ Wherefore let
 him that speaketh in an *unknowne* tongue,
 pray that he may interpret. ¹⁴ For if I
 pray in an *unknowne* tongue, my spirit
 prayeth, but my vnderstanding is vnfruit-
 full. ¹⁵ What is it then? I wil pray with
 the spirit, and wil pray with vnderstand-
 ing also: I will sing with the spirit, and
 I wil sing with the vnderstanding also.
¹⁶ Else, when thou shalt blesse with the
 spirit, how shall he that occupieth the
 room of the vnllearned, say Amen at thy
 giuing of thanks, seeing he vnderstandeth
 not what thou sayest? ¹⁷ For
 thou verely giuest thanks well: but the
 other is not edified. ¹⁸ I thanke my God,
 I speake with tongues more then you all.
¹⁹ Yet in the Church I had rather speake
 fve wordes with my vnderstanding, that *by*
my voice I might teach others also, then
 ten thousand wordes in an *unknowne* tongue.

²⁰ Brethren, be not children in vnder-
 standing: howbeit, in malice be yee
 children, but in vnderstanding be *men*.
²¹ In the Law it is vvritten, With *men* of
 other tongues, and other lippes will I
 speake vnto this people: and yet for all
 that will they not heare me, saith the
 Lord. ²² Wherefore tongues are for a
 signe, not to them that beleue, but to
 them that beleue not: But prophesying
serueth not for them that beleue not,
 but for them which beleue. ²³ If there-
 fore the vvhole Church be come together
 into some place, and all speake with
 tongues, and there come in those that are
 vnllearned, or vnbelcuers, wil they not
 say that ye are mad? ²⁴ But if all pro-
 phesie, and there come in one that be-
 leueth not, or one vnllearned: he is
 convinced of all, he is iudged of all.
²⁵ And thus are the secretes of his heart
 made manifest, and so falling downe on
 his face, hee will worship God, and re-
 port that God is in you of a truth.
²⁶ How is it then brethren? when ye come
 together, euery one of you hath a *Psalm*,

* Gr. of spiritus.

* Gr. perfect, or, of a ripe age.

ἔχει, ἀποκάλυψιν ἔχει,| ἑρμηνείαν ἔχει· πάντα πρὸς οἰκοδομὴν ᾗ γινώσθω. | ²⁷ Εἴτε γλώσση τις λαλεῖ, κατὰ δύο ἢ τὸ πλεῖστον τρεῖς, καὶ ἀνὰ μέρος· καὶ εἰς διερμηνεύτω. ²⁸ ἔαν δὲ μὴ ᾗ διερμηνευτὴς, συγátω ἐν ἐκκλησίᾳ· ἑαυτῷ δὲ λαλείτω καὶ τῷ Θεῷ. ²⁹ Προφήται δὲ δύο ἢ τρεῖς λαλείτωσαν, καὶ οἱ ἄλλοι διακρινέτωσαν. ³⁰ ἔαν δὲ ἄλλω ἀποκαλυφθῇ καθημένῳ, ὁ πρῶτος συγátω. ³¹ δύνασθε γὰρ καθ' ἕνα πάντες| προφητεύειν, ἵνα πάντες μαυθάνωσι, καὶ πάντες παρακαλῶνται· καὶ ³² πνεύματα| προφητῶν προφήταις ὑποτάσσεται· οὐ γὰρ ἐστὶν ἀκαταστασίας ὁ Θεός, ἀλλ' εἰρήνης. ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων, ³³ αἱ γυναῖκες ὡμῶν| ἐν ταῖς ἐκκλησίαις συγátωσαν· οὐ γὰρ ἐπιτέτραπται| αὐταῖς λαλεῖν, ἀλλ' ³⁴ ὑποτάσσεσθαι,| καθὼς καὶ ὁ νόμος λέγει. ³⁵ εἰ δέ τι μαθεῖν θέλουσιν, ἐν οἴκῳ

* Rec. γινώσκω.

* Alex. = ol.

* Alex. = st.

* Alex. πάντες καθ' ἕνα.

* Alex. συνῶσα.

* Alex. + διδάσκω.

* Alex. vs. 34, 35. post vs. 40. hab.

* Alex. = ὁρῶν.

* Alex. ἐπιτρέπεται.

WICLIF—1880.

be bath techynge, ha beth apocalips he hath tunge be hath expownynge, alle thingis be thei don to edificacioun; ²⁷ whether a man spekiþ in tounge; bi twei men ether thre at the mooste, and bi jarties that oon interpretw ²⁸ but if ther be not an interpretour: be he stille in the chirche, and speke he to hym self and to god,

²⁹ profetis tweyne or thre seic: s other wiceli dome, ³⁰ but if ony thing be schewid to a sitter: the former he stille, ³¹ for 3e moun profecie alle, eche bi hym self: that alle men lerne, and alle moneste, ³² and the spiritis of profetis ben suget to profetis, ³³ for whi god is not of discencioun but of pece, as in alle chirchis of holi men I teche.

³⁴ wymmyn in chirchis be stille, for it is not suffrid to hem to speke but to be suget, as the lawe seith, ³⁵ but if thei wolen ony thing lerne, at hoom axe thei her housbondis, for it is foule thing to a woman to speke in the chirch, ³⁶ whether of 3ou the word of god cam forth: or to 3ou aloone it cam? ³⁷ if ony man is seien to be a profete or spiritual: knowe he tho thingis, that I write to 3ou, for tho ben the comaundementis of the lord, ³⁸ and if ony man vnknowith: he schal be vnknown, ³⁹ therfor brithren loue 3e to profecie: and ayle 3e forlede to speke in tungis, ⁴⁰ but be alle thingis don onestli, and bi due ordre in 3ou.

15. BRITHEREN I make the gospel known to 3ou which I haue prechid to 3ou, the whiche also 3e han takun, in whiche 3e stonden also ² bi whiche 3e schulen be saued, bi whiche resoun, I haue prechid to 3ou if 3e holden if 3e han not biuened idelli

³ for I hitook to 3ou at the bigynnyng that thing whiche also I haue receyued that crist was dced for oure synnes, bi the

TYNDALE—1534.

bath his doctryne, hath his tonge, hath his reuelacion, hath his interpretacion. Let all thinges be done vnto edifyinge: ²⁷ If eny man spake with tounge, let it be two atonce or at the most thre at once and that by course: and let another interpret it. ²⁸ But yf ther be no interpreter, let him kepe silence in the congregacion, and let him speake to him selfe and to God.

²⁹ Let the Prophetes speake two at once, or thre at once, and let other iudge. ³⁰ Yf eny reuelacion be made to another that sitteth by, let the fyrst holde his peace. ³¹ For ye maye all prophesie one by one, that all maye learne, and all maye haue comforte. ³² For the spetes of the Prophetes are in the power of the Prophetes. ³³ For God is not causer of stryfe: but of peace, as he is in all other congregacions of the saynctes.

³⁴ Let youre wyues kepe silence in the congregacions. For it is not permitted vnto them to speake: but let them be vnder obedience, as sayth the lawe. ³⁵ If they will learne eny thinge, let them axe their husbendes at home. For it is a shame for women to speake in the congregacion. ³⁶ Spronge the wordes of god from you? Either came it vnto you only? ³⁷ Yf eny man thinke him sylfe a prophet ether spiritual: let him vnderstonde, what thinges I write vnto you. For they are the comaundementes of the Lorde. ³⁸ But and yf eny man be ignorant, let him be ignorant. ³⁹ Wherefore brethren covet to prophesye, and forbyd not to speake with tounge. ⁴⁰ And let all thinges be done honestly and in order.

15. BRETHREN as pertainyng to the gospel which I preached vnto you, which ye have also acceptyd, and in the which ye continue, ² by which also ye are saued: I do you to wit, after what maner I preached vnto you yf ye kepe it, except ye have belueid in wayne.

³ For first of all I deliuered vnto you that which I receaved: how that Christ dyed for oure synnes, agreyng to the

CRANMER—1539.

a songe, hath a doctrine, hath a tounge, hath a reuelacion, hath an interpretacion. Let all thinges be done vnto edifyinge: ²⁷ If eny man speake wyth tounge, let it be by two or at the most by thre, and that by course, and lett another interpret it. ²⁸ But yf ther be no interpreter, let him kepe sylence in the congregacion, and let him speake to him selfe and to God.

²⁹ Let the prophetes speake two, or thre, and let the other iudge. ³⁰ If eny reuelacion be made to another that sitteth by, let the fyrst holde his peace. ³¹ For ye maye all prophesye one by one, that all maye learne, and that all maye haue comforte. ³² And the spetes of the prophetes are in the power of the Prophetes. ³³ For God is not causer of stryfe: but of peace, as (I teach) in all congregacions of the saynctes.

³⁴ Let youre women kepe sylence in the congregacions. For it is not permytted vnto them to speake: but to be vnder obedience, as sayth the lawe. ³⁵ If they will learne eny thinge, let them aske their husbendes at home. For it is a shame for women, to speake in the congregacion. ³⁶ Spronge the wordes of God from you? Either came it vnto you only? ³⁷ If eny man thinke hym selfe to be a prophet, ether spiritual: let him knowe, what thynges I wryte vnto you. For they are the comaundementes of the Lorde. ³⁸ But and yf eny man be ignorant, let him be ignorant. ³⁹ Wherefore brethren, covet to prophesye, and forbyd not to speake with tounge. ⁴⁰ And let all thinges be done honestly and in order (amonge you).

15. BRETHREN, as pertainyng to the gospel which I preached vnto you, which ye haue also accepted, and in the which ye continue, ² by the which also ye are saued: I do you to wit, after what maner I preached vnto you, yf ye kepe it, except ye haue beloued in wayne. ³ For first of all I deliuered vnto you, that which I receaved: how that Christ dyed for oure synnes, agreyng to the scriptures:

τοὺς ἰδίους ἀνδρας ἐπερωτάτωσαν· αἰσχρὸν γάρ ἐστι γυναιξὶν³⁶ ἐν ἐκκλησίᾳ λαλεῖν. | ³⁶ Ἡ ἀφ' ὑμῶν ὁ λόγος τοῦ Θεοῦ ἐξῆλθεν; ἢ εἰς ὑμᾶς μόνους κατήντησεν; ³⁷ εἴ τις δοκεῖ προφήτης εἶναι ἢ πνευματικὸς, ἐπιγινώσκέτω ἃ γράφω ὑμῖν, ὅτι Κυρίου³⁸ εἰσὶν ἐντολαί· | ³⁸ εἰ δέ τις ἀγνοεῖ, ἀγνοεῖτω. ³⁹ Ὡστε, ἀδελφοί, ζηλοῦτε τὸ προφητεύειν, καὶ τὸ λαλεῖν γλώσσαις μὴ κωλύετε. ⁴⁰ πάντα⁴¹ δὲ εὐσχημόνως καὶ κατὰ τάξιν γινέσθω.

XV. Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἑστήκατε, | ² δι' οὗ καὶ σώζεσθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν³ εἰ κατέχετε, | ἐκτὸς εἰ μὴ εἰκὴ ἐπιστεύσατε. ³ Παρέδωκα γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, κατὰ τὰς

³⁶ Alex. ὑποτασσώμενοι.
ἐντολῇ.

³⁷ Alex. γυναιξί.
ἢ Alex. + μου.

³⁸ Alex. α. (λαλ.) ἐν ἐκκλησίᾳ s. ἐν ἐκκλησίᾳ (λαλ.).
³⁹ Alex. + δι, Rec. = δι.

⁴⁰ Rec. + τοῦ. ⁴¹ Alex. α. πάντα s. πάντα.
Alex. στήματα. ⁴² Alex. ἐφίεσθαι κατέχων.

GENEVA—1557.

every one of you hath either song, or doctrine, or tongue, or revelation, or interpretation: let all things be done unto edifying. ²⁷ If any man speake the tongues, let it be by two or at the most by three, and that by course, and let one interpret. ²⁸ But if ther be no interpreter, let him keepe silence in the Church, which speaketh languages, and let him speake to him selfe, and to God.

²⁹ Let the Prophetes speake two, or three, and let the other iudge. ³⁰ If any thing be reveiled to another that sytteth by, let the fyrst holde his peace. ³¹ For ye may all prophesie one by one, that all may learne, and all may have comfort. ³² And the spirites of the Prophetes, are in the power of the Prophetes. ³³ For God is not the autor of confusion, but of peace, as in all the Churches of Saintes. ³⁴ Let your women keepe silence in the congregations: for it is not permitted unto them to speake: but they are commanded to be vnder obediencc. as also the Lawe sayeth.

³⁵ If they wyl learne any thing, let them aske their housbandes at home: for it is a shame for women to speake in the congregation. ³⁶ Spronge the words of God from you? ether came it unto you onely? ³⁷ If any man thinke him selfe to be a prophet, ether spiritual, let hym vnderstand, that the thinges I write unto you, are the commandementes of the Lord. ³⁸ And if any man be ignorant, let him be ignorant. ³⁹ Wherefore brethren, couet to prophesie, and forbyd not to speake languages. ⁴⁰ Let all thinges be done honestly and in order.

15. MOREOVER brethren I declare unto you the Gospel which I preached unto you, which ye have also accepted, wherein also ye continue. ² And by the which, if ye kepe in memorie, after what manner I preached unto you, ye are saved, except ye have beleued in vayne. ³ For first of all, I deliuered unto you that which I receaued: how that Christ dyed for our synnes, agreeing to the Scriptures:

RHEIMS—1582.

psalms, hath a doctrine, hath a reuelation, hath a tongue, hath an interpretation: let all things be done to edification. ²⁷ Whether a man speake with tongue, by two, or at the most by three, and in course, and let one interpret. ²⁸ But if there be not an interpreter, let him hold his peace in the Church, and speake to him self and to God. ²⁹ And let prophets speake two or three, and let the rest iudge. ³⁰ But if it be reuealed to an other sitting, let the first hold his peace. ³¹ For you may all prophesie one by one: that all may learne, and all may be exhorted, and the spirites of prophets are subiect to prophets. ³² For God is not the God of dissonce, but of peace: as also in all the Churches of the saintes I teache.

³⁴ Let women hold their peace in the Churches: for it is not permitted them to speake, but to be subiect, as also the Law saith. ³⁵ But if they learne any thing, let them aske their owne husbands at home. For it is a foule thing for a woman to speake in the Church. ³⁶ Or did the word of God proceede from you? came it unto you onely? ³⁷ If any man seeme to be a prophet, or spiritual, let him know the things that I write to you, that they are the commandementes of our Lord. ³⁸ But if any man know not, he shal not be knowne. ³⁹ Therefore, brethren, be earnest to prophesie: and to speake with tongues prohibite not. ⁴⁰ But let all thinges be done honestly and according to order among you.

15. AND I do you to vnderstand, brethren, the Gospel which I preached to you, which also you receiued, in the which also you stand, ² by the which also you are saved, after what manner I preached unto you if you keepe it, vnkess you haue beleued in vaine. ³ For I deliuered unto you first of all which I also receiued: that Christ died for our sinnes:

AUTHORISED—1611.

hath a doctrine, hath a tongue, hath a reuelation, hath an interpretation: Let all things be done unto edifying. ²⁷ If any man speake in an unknowne tongue, let it be by two, or at the most by three, and that by course, and let one interpret. ²⁸ But if there be no interpreter, let him keepe silence in the Church, and let him speake to himselfe, and to God. ²⁹ Let the Prophetes speake two or three, and let the other iudge. ³⁰ If any thing be reueiled to another that sitteth by, let the first hold his peace. ³¹ For ye may all prophesie one by one, that all may learne, and all may be comforted. ³² And the spirites of the Prophetes are subiect to the Prophetes. ³³ For God is not the author of confusion, but of peace, as in all Churches of the Saints. ³⁴ Let your women keepe silence in the Churches, for it is not permitted unto them to speake; but they are commanded to be vnder obedience: as also saith the Law. ³⁵ And if they will learne any thing, let them aske their husbands at home: for it is a shame for women to speake in the Church. ³⁶ What? came the word of God out from you? or came it unto you onely? ³⁷ If any man thinke himselfe to be a Prophet, or spiritual, let him acknowledge, that the things that I write unto you, are the commandementes of the Lord. ³⁸ But if any man bee ignorant, let him be ignorant. ³⁹ Wherefore brethren, couet to prophesie, and forbid not to speake with tongues. ⁴⁰ Let all thinges be done decently, and in order.

15. MOREOVER brethren, I declare unto you the Gospel which I preached unto you, which also you haue receiued, and wherein ye stand. ² By which also ye are saved, if ye keepe in memorie what I preached unto you, vnkess ye haue beleued in vaine. ³ For I deliuered unto you first of all, that which I also receiued, how that Christ died for our sinnes according to the Scriptures:

³⁶ Gr. τὸν αὐτὸν, ὡς ἐντολήν.

³⁷ Gr. ὡς ἡ ψαλμὸς.

γραφάς· ⁴ καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφάς· ⁵ καὶ ὅτι ὤφθη Κηφᾶ, ⁶ εἶτα τοῖς δώδεκα· ⁷ ἔπειτα ὤφθη ἐπάνω πεντακοσίους ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ πλείους μένουσιν ἕως ἄρτι, τινὲς δὲ καὶ ἐκοιμήθησαν. ⁸ ἔπειτα ὤφθη Ἰακώβῳ, ⁹ εἶτα τοῖς ἀποστόλοις πᾶσιν. ¹⁰ ἔσχατον δὲ πάντων, ὡς περὶ τῷ ἐκτρώματι, ὤφθη καμοί. ¹¹ ἐγὼ γάρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων, ὃς οὐκ εἰμὶ ἱκανὸς καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ Θεοῦ. ¹² χάριτι δὲ Θεοῦ εἰμι ὃ εἰμι, καὶ ἡ χάρις αὐτοῦ ἣ ἐν ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ περισσώτερον αὐτῶν πάντων ἐκοπίασα· οὐκ ἐγὼ δὲ, ἀλλ' ἡ χάρις τοῦ Θεοῦ ἣ σὺν ἐμοί. ¹³ εἴτε οὖν ἐγὼ, εἴτε ἐκεῖνοι, οὕτω κηρύσσομεν, καὶ οὕτως ἐπιστεύσατε. ¹⁴ Εἰ δὲ Χριστὸς κηρύσσεται, ὅτι ἐκ νεκρῶν ἐγήγερται, πῶς λέγουσιν οἱ τινες ἐν ὑμῖν,

¹ Alex. s. ἔπειτα & καὶ μετὰ ταῦτα.² Alex. ἔπειτα.³ Alex. πλείους.⁴ Alex. = καὶ.⁵ Alex. ἔπειτα.⁶ Alex. = ἡ.⁷ Alex. = ἡ.⁸ Alex. ὅτι.⁹ Rec. = καὶ.

WICLIF—1380.

scripturis, ⁴ and that he was buried, and that he roos agen the thridde dai after scripturis ⁵ and that he was seen to cefis, and aftir these thingis to euleuene, ⁶ aftirwarde he was seen to mo thanne fyue hundred britheren to gidre, of whiche many lyuen zit, but summe ben deede; ⁷ aftirward he was seen to iames and aftirward to alle apostlis.

⁸ and laste of alle, he was seen also to me: as to a deed hornu child, ⁹ for I am the leest of apostlis, that am not worthi to be clepid apostle for I pursued the chirche of god, ¹⁰ but bi the grace of god I am that thing that I am, and his grace was not voide in me, for I traueled more plenteuously thanne alle thei, but not I but the grace of god with me, ¹¹ but whether I or thei, so we han preclud: and so ze han beleued.

¹² And if crist is prechid, that he roos agen fro deeth: hou seien summe men among you, that the agenryng of deed men is not? ¹³ and if the agenryng of deed men is not, nether crist roos agen fro deeth; ¹⁴ and if crist roos not: oure prechyng is weyn, oure feith is weyn,

¹⁵ and we ben founden fals witnesses of god; for we han seide witnessyng agens god, that he reised criet whom he reised not: if deed men risen not agen, ¹⁶ for whi if deed men risen not agen: nether crist roos agen, ¹⁷ and if crist roos not agen: oure feith is weyn, and zit ze ben in youre synnes, ¹⁸ & thanne thei that han died in crist han perischid; ¹⁹ if in this lif oomli we ben hoppyng in crist we hen more wrecchis thanne alle men;

²⁰ but now crist ros agen fro deeth: the first fruyt of deed men; ²¹ for deeth was bi a man: and bi a man is agenryng fro deeth, ²² & as in adam alle men dien:

clepid, called.

agenryng, resurrection.

TYNDALE—1534.

scriptures: ⁴ and that he was buried, and that he arose agayne the thyrde daye according to the scriptures: ⁵ and that he was sene of Cephas, then of the twelve. ⁶ After that he was sene of moo then five hundred brethren at once: of which many remayne vnto this daye, and many are fallen a slepe. ⁷ After that appered he to Iames, then to all the Apostles.

⁸ And last of all he was sene of me, as of one that was borne out of due tyme. ⁹ For I am the leest of all the Apostles, which am not worthy to be called an Apostle, because I persecuted the congregacion of God. ¹⁰ But by the grace of God I am that I am. And his grace which is in me, was not in vayne: but I labored more abundantly then they all, not I, but the grace of God which is with me. ¹¹ Whether it were I or they, so we preache, and so haue ye beleued.

¹² If Christ be preached how that he rose from deeth: how saye some that are amonge you, that ther is no resurrection from deeth? ¹³ If ther be no rysyng agayne from deeth: then is Christ not risen. ¹⁴ If Christ be not risen, then is oure preaching vayne, and youre faith is also in vayne. ¹⁵ Ye and we are founde false witnesses of God. For we have testified of God, how that he rayseyd vp Christ, whom he rayseyd not vp, yf it be so that the deed ryse not vp agayne. ¹⁶ For yf the deed ryse not agayne, then is Christ not risen agayne. ¹⁷ If it be so that Christ rose not, then is youre faith in vayne, and yet are ye in youre synnes. ¹⁸ And therto they which are fallen a slepe in Christ, are perished. ¹⁹ If in this lyfe only we beleue on christ, then are we of all men the miserablest.

²⁰ But now is Christ risen from deeth, and is he come the fyrst frutes of them that slept. ²¹ For by a man came deeth, and by a man came resurrection from deeth. ²² For as by Adam all dye: even

CRANMER—1539.

⁴ And that he was buried, and that he arose agayne the thirde daye according to the scriptures: ⁵ and that he was sene of Cephas, then of the twelve. ⁶ After that was he sene of moo then fyue hundred brethren at once: of which many remayne vnto this daye, and many are fallen a slepe. ⁷ After that appeared he to Iames, then to all the Apostles.

⁸ And last of all he was sene of me, as of one that was borne out of due tyme. ⁹ For I am the leest of the apostles, which am not worthy to be called an Apostle, because I persecuted the congregacion of God. ¹⁰ But by the grace of God, I am that I am. And his grace which is in me, was not in vayne: but I labored more abundantly then they all, yet not I, but the grace of God which is wyth me. ¹¹ Therefore whether it were I or they, so we preach, and so haue ye beleued.

¹² If Christ be preached how that he rose from the deed: how saye some amonge you, that ther is no resurrection of the deed? ¹³ If there be no rysyng agayne of the deed: then is Christ not risen agayne. ¹⁴ If Christ be not risen agayne, then is oure preaching in vayne, and your faith is also in vayne. ¹⁵ Ye and we are founde false wytnesses of God. For we haue testified of God, how that he rayseyd vp Christ: whom he rayseyd not vp, yf it be so that the deed ryse not agayne. ¹⁶ For yf the deed ryse not agayne, then is Christ not risen agayne. ¹⁷ If it be so that Christ rose not agayne, then is youre faith in vayne, and ye are yet in youre synnes. ¹⁸ Therefore they which are fallen a slepe in Christ, are perished. ¹⁹ If in this lyfe onely we beleue in Christ, then are we of all men most miserable.

²⁰ But now is Christ risen from the deed, and become the fyrst frutes of them that slept. ²¹ For by a man came deeth, and by a man came the resurrection of the deed. ²² For as by Adam all dye:

ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν; ¹³ εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς ἐγήγερται. ¹⁴ εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα καὶ τὸ κήρυγμα ἡμῶν, κενὴ ¹⁵ δὲ καὶ ἡ πίστις ὑμῶν. εὐρισκόμεθα δὲ καὶ ψευδομάρτυρες τοῦ Θεοῦ, ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ Θεοῦ ὅτι ἤγειρε τὸν Χριστὸν, ὃν οὐκ ἤγειρεν, * εἴπερ ἄρα νεκροὶ οὐκ ἐγείρονται. ¹⁶ εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται. ¹⁷ εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις ὑμῶν | ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν. ¹⁸ ἄρα καὶ οἱ κοιμηθέντες ἐν Χριστῷ, ἀπώλουντο. ¹⁹ εἰ ἐν τῇ ζωῇ ταύτῃ * ἡλικότες ἐσμέν ἐν Χριστῷ | μόνον, ἐλεεινότεροι πάντων ἀνθρώπων ἐσμέν. ²⁰ Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων. ²¹ ἐπεὶ γὰρ δι' ἀνθρώπου ² ὁ θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν. ²² ὥσπερ γὰρ ἐν τῷ

* Alex. = δι.

* Alex. = εἴπερ ἄρα νεκροὶ οὐκ ἐγείρονται.

* Alex. = ὅμως ἵστιν α. ὅμως καὶ.

* Alex. ἐν Χριστῷ ἤλασε. ἵσμεν.

* Rec. + ἐγένετο. * Alex. = δ.

GENEVA — 1557.

⁴ And that he was buried: and that he arose againe the third day, according to the Scriptures: ⁵ And that he was seene of Cephas, then of the twelue. ⁶ After that, he was seene of moe then fye hundred brethren at once: of which many remayne vnto this day, and some are a sleepe. ⁷ After that appered he to Iames: then to all the Apostles. ⁸ And last of all he was seene also of me as of one, that was borne out of due tyme.

⁹ For I am the least of the Apostles, which am not mete to be called an Apostle, because I persecuted the Church of God. ¹⁰ But by the grace of God, I am that I am: and his grace which is in me, was not in vayne, but I laboured more abundantly then they all: yet not I, but the grace of God which is wyth me.

¹¹ Therefore whether it were I, or they, so we preache, and so haue ye beleued. ¹² If Christe be preached, how that he rose from the dead, how ery some among you, that ther is no resurrection of the dead? ¹³ For if ther be no rysing agayne of the dead: then is Christ not rysen. ¹⁴ If Christe be not rysen, then is our preaching vayne, and your fayth is also in vayne.

¹⁵ And we are founde also false wytnesses of God: for we haue testified of God, that he hath raised vp Christ: whome he raysed not vp, yf it be so that the dead ryse not agayne. ¹⁶ For yf the dead ryse not agayne, then is Christ not rysen agayne. ¹⁷ If it be so that Christe rose not, your faith is in vayne, yet are ye in your synnes. ¹⁸ And so they which are a sleepe in Christ, are perished. ¹⁹ If in this lyfe onely we beleue on Christe, then are we of all men moeste miserable.

²⁰ But now is Christe rysen from the dead, the fyrst frutes of them that slept. ²¹ For since by man came death, so by man came the resurrection of the dead. ²² For as by Adam all dye: even so by

RHEIMS — 1582.

according to the Scriptures: ⁴ and that he was buried, and that he rose againe the third day, according to the scriptures: ⁵ and that he was seen of Cephas: and after that of the eleven. ⁶ Then was he seen of moe then fye hundred brethren together: of vvhich many remaine vntill this present, and some are a sleepe.

⁷ Moreover he was seen of Iames, then of all the Apostles. ⁸ And last of all, as it were of an abortiue he was seen also of me. ⁹ For I am the least of the Apostles, vvhich am not worthy to be called an Apostle, because I persecuted the Church of God. ¹⁰ But by the grace of God I am that vvhich I am: and his grace in me hath not been void, but I haue laboured more abundantly then al they: yet not I, but the grace of God vvith me. ¹¹ For vvwhether I, or they, so vve preache, and so you haue beleueed.

¹² But if Christ he preached that he is risen againe from the dead: howv doe certayne among you say, that there is no resurrection of the dead? ¹³ And if there be no resurrection of the dead, neither is Christ risen againe. ¹⁴ And if Christ be not risen againe, then vaine is our preaching, vaine also is your faith. ¹⁵ and vve are founde also false witnessses of God: because vve haue giuen testimonie against God, that he hath raised vp Christ, vvhom he hath not raised vp, if the dead rise not agayne. ¹⁶ For if the dead rise not agayne, neither is Christ risen agayne. ¹⁷ And if Christ be not risen agayne, vaine is your faith, for yet you are in your synnes. ¹⁸ Then they also that are a sleepe in Christ, are perished. ¹⁹ If in this life onely vve be hoping in Christ, vve are more miserable then al men.

²⁰ But now Christ is risen againe from the dead, the first frutes of them that sleepe: ²¹ for by a man death: and by a man the resurrection of the dead. ²² And as in Adam al die, so also in Christ al

AUTHORISED — 1611.

⁴ And that he was buried, and that he rose againe the third day according to the Scriptures. ⁵ And that he was seene of Cephas, then of the twelue. ⁶ And that hee was seene of aboue fye hundred brethren at once: of whom the greater part remaine vnto this present, but some are fallen asleepe. ⁷ After that, he was seen of Iames, then of all the Apostles. ⁸ And last of all he was seene of me also, as of one borne out of due time. ⁹ For I am the least of the Apostles, that am not meet to be called an Apostle because I persecuted the Church of God. ¹⁰ But by the grace of God I am what I am: and his grace which was bestowed vpon mee, was not in vaine: But I laboured more abundantly then they all, yet not I, but the grace of God which was with me:

¹¹ Therefore, whether it were I or they, so we preache, and so ye beleueed. ¹² Now if Christ be preached that he rose from the dead, how say some among you, that there is no resurrection of the dead? ¹³ But if there bee no resurrection of the dead, then is Christ not risen. ¹⁴ And if Christ be not risen, then is our preaching vaine, and your faith is also vaine: ¹⁵ Yea, and we are found false witnessses of God, because we haue testified of God, that he raised vp Christ: whom he raised not vp, if so be that the dead rise not. ¹⁶ For if the dead rise not, then is not Christ raised.

¹⁷ And if Christ be not raised, your faith is vaine, ye are yet in your sinnes. ¹⁸ Then they also which are fallen asleepe in Christ, are perished. ¹⁹ If in this life onely we haue hope in Christ, we are of all men most miserable. ²⁰ But now is Christ risen from the dead, and become the first frutes of them that slept. ²¹ For since by man came death, by man came also the resurrection of the dead.

²² For as in Adam all die, even so in

Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτω καὶ ἐν τῷ Χριστῷ πάντες ζωοποιθήσονται.
 23 ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι· ἀπαρχὴ Χριστὸς, ἔπειτα οἱ τοῦ Χριστοῦ ἐν τῇ
 παρουσίᾳ αὐτοῦ· 24 εἴτα τὸ τέλος, ὅταν παραδῶ| τὴν βασιλείαν τῷ Θεῷ καὶ πατρὶ,
 ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν· 25 δεῖ γὰρ αὐτὸν
 βασιλεύειν, ἄχρις οὗ ἂν| θῇ πάντας τοὺς ἐχθρούς· ὑπὸ τοὺς πόδας αὐτοῦ. 26 ἔσ-
 χατος ἐχθρὸς καταργεῖται ὁ θάνατος. 27 “Πάντα” γὰρ “ὑπέταξεν ὑπὸ τοὺς πόδας
 αὐτοῦ” ὅταν δὲ εἴπῃ ὅτι “πάντα ὑποτάσσεται,” δῆλον ὅτι ἐκτὸς τοῦ ὑποτάξαντος
 αὐτῷ τὰ πάντα· 28 ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε καὶ αὐτὸς ὁ υἱὸς
 ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ἡ ὁ Θεὸς τὰ πάντα ἐν πᾶσιν.
 29 Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν, εἰ ὅλως νεκροὶ οὐκ ἐγγεί-
 ρονται; τί καὶ βαπτίζονται ὑπὲρ αὐτῶν; 30 τί καὶ ἡμεῖς κινδυνεύομεν πᾶσαν

Rec. = τοῦ.

Alex. παραδίδω.

Alex. = ἂν.

Alex. + αὐτοῦ.

Alex. = καὶ.

Rec. τῶν νεκρῶν;

Alex. ἡμεῖσαν.

WICLIIF—1380.

so in crist alle men schulen be quykened;
 23 but echc man in his ordre, the first
 fruyt crist, aftirward thei that ben of crist
 that bihoueden in the comynge, of crist,
 24 aftirward an ende: whanne he schal bi-
 take the kyngdom to god and to the fadir
 whanne he schal avoide al princeheed,
 and power and vertu, 25 but it bihoueth
 hym to regne til he putte al his enemyes
 vnder his feet;

26 and at the laste, deeth the enemy schal
 be destroyed, 27 for he hath made suget alle
 thingis vnder his feet, and whanne he
 seith, alle thingis ben suget to hym, with
 out doute outakun hym that sugetid alle
 thingis to hym, 28 g whanne alle thingis
 ben suget to hym, thanne the sone him
 self schal be suget to hym that made suget
 alle thingis to hym, that god be alle thingis
 in alle thingis,

29 ellis what schulu thei do that ben bap-
 tised for deed, men, if in no wise, deed
 men risen agen? wherto ben thei baptised
 for hem, 30 and wherto ben we in peril
 everi our, 31 echc dai I die for youre glorie
 britheren whiche glorie I haue in crist
 ihesus oure lord, 32 if aftir man I haue
 fougten to beestis in effeise: what pro-
 fetith it to me, if deed men risen not
 agen? ete we and drynke we: for we
 schuld die to morewe, 33 uyle 3c be dis-
 ceiyed, for yuel spechis distrien good
 thewis, 34 awake 3c iust men: g uyle 3c
 do synne, for sammen han ignoraunce of
 god: but to remerence I speke to you,

35 but samman seith, hou schulu deed
 men rise agen or in what maner bodi
 schulu thei come, 36 vntwise man that
 thing that thou sowist is not quykened:
 but it die first, 37 and that thing that thou
 sowest thou sowist not the bodi that is to
 come, but a nakid come as of whete or of
 summe other seedis, 38 and god geueth to
 it a bodi as he wole: g to echc of seedis
 a propre bodi. 39 oot echc leich in the
 same fesiache, but oon is of men, another

TYNDALE—1534.

so by Christ shall all be made alive;
 23 and every man in his awne order. The
 fyrst is Christ; then they that are Christis
 at his comynge. 24 Then cometh the
 ende, when he hath delivered vp the kyng-
 dome to God the father, when he hath
 put downe all rule, auctorite and power.
 25 For he must raygne tyll he have put all
 his enemyes vnder his fete.

26 The last enemye that shalbe destroyed
 is deeth. 27 For he hath put all thinges
 vnder his fete. But when he sayth, all
 thinges are put vnder him, it is manifest
 that he is excepted, which dyd put all
 thinges vnder him. 28 When all thinges
 are subdued vnto him: then shall the
 sone also him selfe be subiecte vnto him
 that put all thinges vnder him, that God
 maye be all in all thinges.

29 Either els what do they which are
 baptised over the deed, yf the deed ryse
 not at all? Why are they then baptised
 over the deed? 30 Ye and why stonde we
 in leoperdy every houre? 31 By oure re-
 ioysinge which I haue in Christ Iesu oure
 Lorde, I dye dayly. 32 That I haue fought
 with beastes at Ephesus after the maner
 of men, what avauntageth it me, yf the
 deed ryse not agayne? Let vs cate and
 drynke, to morowe we shall dye. 33 Be
 not deceaved: malicious speakinges cor-
 rupte good maners. 34 Awake truly out
 of slepe, and synne not. For some have
 not the knowledge of God. I speake this
 vnto youre rebuke.

35 But some man will saye: how aryse
 the deed? with what bodyes come they
 in? 36 Thou fole, that which thou sowest,
 is not quickened except it dye. 37 And
 what sowest thou? Thou sowest not that
 body that shalbe: but bare corne (I meane
 ether of wheate, or of some other) 38 and
 God geueth it a body at his pleasure, to
 every seed a severall body.

39 All fleshe is not one manner of fleshe:
 but ther is one maner fleshe of men,

CRANMER—1530.

euen so by Christ, shall all be made alyue,
 23 but euery man in his awne order. The
 fyrst is Christ, then they that are Christes
 at his comynge. 24 Then cometh the
 ende, when he hath deliuered vp the
 kyngdome to God the father, when he
 hath put downe all rule and all auctorite
 and power. 25 For he must raygne tyll
 he haue put all his enemyes vnder his
 fete. 26 The last enemye that shalbe des-
 troyed, is deeth. 27 For he hath put all
 thinges vnder his fete. But when he sayth
 all thynges are put vnder him, it is ma-
 nifest that he is excepted, which dyd put
 all thynges vnder him. 28 When all thinges
 are subdued vnto him, then shall the
 sone also him selfe be subiecte vnto him,
 that put all thynges vnder him, that God
 maye be all in all. 29 Els what do they,
 which are baptised ouer the deed yf the
 deed ryse not at all? Why are they then
 baptised ouer them? 30 Yee and why
 stonde we all waye then in leoperdy? 31 By
 oure reioysinge which I haue in Christ
 Iesu oure Lorde, I dye dayly. 32 That I
 haue fought with beastes at Ephesus after
 the maner of men, what avauntageth it
 me, yf the deed ryse not agayne: Let vs
 eate and drynke, for to morow we shall
 dye. 33 Be not ye deceaued: euil wordes
 corrupte good maners. 34 Awake truly
 out of slepe, and synne not. For some
 haue not the knowledge of God: I speake
 this to youre shame.

35 But some man will saye: how aryse
 the deed? wyth what bodye shall they
 come? 36 Thou fole, that which thou
 sowest, is not quickened, except it dye.
 37 And what sowest thou? Thou sowest
 not that body that shalbe: but bare corne
 (as of wheate, or of some other) 38 but
 God geueth it a body at his pleasure, to
 every seed his awne body.

39 All fleshe is not one maner of fleshe:
 but ther is one maner of fleshe of men,

ὥραν; ³¹ καθ' ἡμέραν ἀποθνήσκω, νῆ τὴν ὑμετέραν | καύχῃσιν, ἣν ἔχω ἐν Χριστῷ
 Ἰησοῦ τῷ Κυρίῳ ἡμῶν. ³² εἰ κατὰ ἄνθρωπον ἐθηριομάχησα ἐν Ἐφέσῳ, τί μοι τὸ
 ὄφελος, εἰ νεκροὶ οὐκ ἐγείρονται; φάγωμεν καὶ πίωμεν, αὖριον γὰρ ἀποθνήσκομεν.
³³ μὴ πλανᾶσθε· φθείρουσιν ἡθὴ ³⁴ χρηστὰ | ὁμιλίας κακαί. ³⁵ ἐκνήψατε δικαίως,
 καὶ μὴ ἀμαρτάνετε· ἀγνωσίαν γὰρ Θεοῦ τινες ἔχουσιν πρὸς ἐντροπὴν ὑμῶν
 λέγω. |

³⁶ Ἀλλ' ἐρεῖ τις, 'Πῶς ἐγείρονται οἱ νεκροί; ποῖω δὲ σώματι ἔρχονται;' ³⁷ ἄφρον, |
 σὺ δ' σπεῖρεις, οὐ ζωοποιεῖται, ἐὰν μὴ ἀποθάνῃ. ³⁸ καὶ ὁ σπεῖρεις, οὐ τὸ σῶμα τὸ
 γενησόμενον σπεῖρεις, ἀλλὰ γυμνὸν κόκκον, εἰ τύχοι, σίτου ἢ τινος τῶν λοιπῶν
³⁹ ὁ δὲ Θεὸς αὐτῷ δίδωσι σῶμα καθὼς ἠθέλησε, καὶ ἐκάστῳ τῶν σπερμάτων τὸ
 ἴδιον σῶμα. ⁴⁰ οὐ πᾶσα σὰρξ, ἡ αὐτὴ σὰρξ· ἀλλὰ ἄλλη μὲν ⁴¹ ἀνθρώπων, ἄλλη δὲ

* Alex. + ἀδελφοί.

* Rec. χρηστῶν.

* Alex. λαλῶ.

* Alex. ἄφρων.

* Alex. = τῶ.

* Rec. + ἀδελφ.

GENEVA—1557.

Christ, shal all be made alyue. ³² But
 euery man in his owne order: the fyrst
 fruite Christe, *hath ryssen agayne*, after
 warde, they that are Christes, at his com-
 mynge *shal ryse agayne*. ³⁴ Then *shal be*
 the ende, when he hath deliuered vp the
 kyngdome to God the Father: when he
 hath put downe all rule, and all auctoritie,
 and power. ³⁵ For he must reigne tyl he
 hath put all his enemies vnder his fete.

³⁶ And the last enemy that shalbe de-
 stroyed, is death. ³⁷ For he hath put all
 thinges vnder his fete. (And when he
 sayth all thinges are put vnder him, it is
 manifest, that he is excepted, which dyd
 put all thinges vnder him.) ³⁸ And when
 all thinges shalbe subdued vnto him, then
 shal the Sonne also him selfe be subiect
 vnto him, that dyd put all thinges vnder
 him, that God may be all, in all thinges.
³⁹ Els what shal they do which are bap-
 tized for dead? yf the dead ryse not at
 all, why are they then baptized for dead?
⁴⁰ Why are we in iopardy euery houre?
⁴¹ By your reioysing which I haue in
 Christ Iesus our Lord, I dye dayly.

³² If I haue fought with beasts at Ephe-
 sus after the manner of men: what awan-
 tageth it me, yf the dead be not raised
 vp? let vs eat and dryncke: for to morowe
 we shal dye. ³³ Be not deceaued,
 Euil speakings corrupt good maners.
³⁴ Awake to righteousness, and synne not:
 for some haue not the knowledge of God.
 I speake this to your rebuke. ³⁵ But some
 man will say, how are the dead raised vp?
 and with what body come they forth?
³⁶ Thou fool, that which thou sowest, is
 not quickened, except it dye. ³⁷ And that
 which thou sowest, thou sowest not that
 body that shalbe, but bare come, I meane
 ether of wheat, or of some other. ³⁸ But
 God giueth it a body at his pleasure, to
 euery seed his owne body. ³⁹ All fleshe
 is not one maner of fleshe, but there is
 one maner fleshe of men, another maner

RHEIMS—1583.

shal be made aliue. ³² But euery one in
 his owne order: the first fruite Christ,
 then they that are of Christ, that beleeued
 in his coming. ³⁴ Then the ende,
 vwhen he shal haue deliuered the kingdome
 to God and the Father, vwhen he shal
 haue abolished al principalltie and au-
 thoritic and power. ³⁵ And he must
 reigne, *Until he put all his enemies vnder
 his fete*. ³⁶ And the enemy death shal be
 destroyed last. ³⁷ For he hath subdued al
 thinges vnder his fete. And vwhereas he
 saith, *All thinges are subdued to him*: Vin-
 doubtedly, except him that subdued al
 thinges vnto him. ³⁸ And vwhen all thinges
 shal be subdued to him: then the Sonne
 also him selfe shal be subiect to him that
 subdued al thinges vnto him, that God may
 be al in al.

³⁹ Otherwise what shal they do that are
 baptized for the dead, if the dead rise not
 agayne at al? ⁴⁰ vwhy also are they bap-
 tized for them? vwhy also are we in
 danger euery houre? ⁴¹ I die daily by
 your glorie brethren, vvhich I haue in
 Christ Iesus our Lord. ³² If (according
 to man) I fought vvith beasts at Ephe-
 sus, vwhat doth it profit me, if the dead
 rise not agayne? *Let vs eate and drinke,
 for to morowe we shal die*. ³³ Be not
 seduced, *Euil communications corrupt
 good maners*. ³⁴ Awake ye just, and sinne
 not, for some haue not the knowledg of
 God, I speake to your shame.

³⁶ But some man saith, How doe the
 dead rise agayne? and vvith vvhat maner
 of body shal they come? ³⁷ Foole, that
 vvwhich thou sowest is not quickened, vn-
 lesse it die first. ³⁸ And that vvwhich thou
 sowest, not the body that shal be, doest
 thou sow: but bare graine, to vvhit, of
 vvheate, or of some of the rest. ³⁹ And
 God giueth it a body as he vvill: and to
 euery seede his proper body. ⁴⁰ Not al
 fleeh, is the same fleeh: but one of men,

AUTHORISED—1611.

Christ shall all be made aliue. ³² But
 euery man in his owne order. Christ the
 first fruite, afterward they that are Christes,
 at his coming. ³⁴ Then cometh the end,
 when he shall haue deliuered vp the
 kingdome to God euen the Father, when
 he shall haue put downe all rule, and all
 auctoritie and power. ³⁵ For he must
 reigne, till hee hath put all enemies vnder
 his fete. ³⁶ The last enemy that shall be
 destroyed, is death. ³⁷ For he hath put
 all thinges vnder his feet; but when hee
 saith all thinges are put vnder him, it is
 manifest that hee is excepted which did
 put all thinges vnder him. ³⁸ And when
 all thinges shall bee subdued vnto him, then
 shal the Sonne also himselfe bee subiect
 vnto him that put all thinges vnder him,
 that God may be all in all. ³⁹ Else what
 shal they do, which are baptized for the
 dead, if the dead rise not at all, why are
 they then baptized for the dead? ⁴⁰ And
 why stand wee in iopardie euery houre?
⁴¹ I protest by your reioysing which I
 haue in Christ Iesus our Lord, I die
 dayly.

³² If after the maner of men I haue
 fought with beasts at Ephesus, what ad-
 uantage it me, if the dead rise not? let
 vs eate and drinke, for to morrow we
 die. ³³ Bee not deceived: euill commu-
 nications corrupt good maners. ³⁴ Awake
 to righteousness, and sinne not: for
 some haue not the knowledge of God.
 I speake this to your shame. ³⁵ But some
 man will say, How are the dead raised
 vp? and with what bodie doe they come?
³⁶ Thou fool, that which thou sowest,
 is not quickened except it die. ³⁷ And that
 which thou sowest, thou sowest not that
 body that shall bee, but bare graine, it
 may chance of wheat, or of some other
 graine. ³⁸ But God giueth it a body as
 he hath pleased him, and to euery seed
 his owne body. ³⁹ All fleeh is not the same
 fleeh, but there is one kind of fleeh of

* Some read, *all*. * Or, to speak after the maner of men.

Κύριος| ἐξ οὐρανοῦ. ⁴⁸ οἷος ὁ χοῖκος, τοιοῦτοι καὶ οἱ χοῖκοί· καὶ οἷος ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι· ⁴⁹ καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοῖκου, ⁵⁰ φορέσομεν| καὶ τὴν εἰκόνα τοῦ ἐπουρανίου. ⁵¹ Τοῦτο δέ φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασιλείαν Θεοῦ κληρονομήσαι οὐ δύναται, οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν ⁵² κληρονομεῖ.|

⁵¹ Ἴδου μυστήριον ὑμῶν λέγω· ⁵² Πάντες μὲν οὐ κοιμηθησόμεθα· πάντες δὲ| ἀλλαγησόμεθα, ⁵³ ἐν ἀτόμῳ, ἐν ῥίπῃ| ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι· σαλπίζει γὰρ, καὶ οἱ νεκροὶ ⁵⁴ ἐγερθήσονται| ἀφθαρτοί, καὶ ἡμεῖς ἀλλαγησόμεθα. ⁵⁵ δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν. ⁵⁶ ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσῃται ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο

⁴⁸ Alex. κληρονομήσει.

⁴⁹ Alex. & πάντες μὲν κοιμηθησόμεθα, οὐ πάντες ἔτι & πάντες μὲν ἀναστήσονται, οὐ πάντες δὲ.

⁵⁰ Alex. ἀναστήσονται.

⁵¹ Alex. ῥοπή.

GENEVA — 1557.

fleshe of beastes, another of fishes, and another of byrdes. ⁴⁸ Ther are also celestial bodies, and ther are bodies terrestrial: but the glorie of the celestial is one, and the glorie of the terrestrial is another.

⁴⁹ There is one maner glorie of the sunne, and another glorie of the moone, and another glorie of the starres. for one starre differeth from another in glorie. ⁵⁰ So is the resurrection of the dead. The body is sown in corruption, and ryseth in incorruption. ⁵¹ It is sown in dishonour, and ryseth in honour: it is sown in weaknes, and ryseth in power. ⁵² It is sown a natural body, and ryseth a spiritual body. ther is a natural body, and ther is a spiritual body. ⁵³ As it is also written, The first man Adam was made a lving soule: and the last Adam was made a quyenynng sprite. ⁵⁴ Howbeit that was not fyrst made which is spiritual: but that which is natural, and then that which is spiritual. ⁵⁵ The fyrst man is of the earth, earthy: the second man is the Lord from heauen.

⁵⁶ As is the earthy, suche are they that are earthy: and as is the heauenly, suche are they that are heauenly. ⁵⁷ And as we haue borne the image of the earthy, so shal we beare the image of the heauenly.

⁵⁸ Thus say I brethren, that flesh and blood can not inherit the kyngdom of God: nether doth corruption, inherit incorruption. ⁵⁹ Beholde I shewe you a secret thinge. We shal not all sleepe, but we shal all be changed, ⁶⁰ In a moment, in the twinkling of an eye, at the sounde of the last trompet. for the trompet shal blowe, and the dead shal ryse incorruptible, and we shalbe changed. ⁶¹ For this corruptible, must put on incorruption: and this mortal, must put on immortalitie.

⁶² So when this corruptible hath put on incorruption, and this mortal hath put

WILHEIMS — 1582.

an other of beastes, another of birdes, another of fishes. ⁴⁸ And bodies celestial, and bodies terrestrial: but one glorie of the celestial, and an other of the terrestrial.

⁴⁹ One glorie of the sunne, an other glorie of the moone, and another glorie of the starres. For starre differeth from starre in glorie: ⁵⁰ so also the resurrection of the dead. It is sowen in corruption, it shal rise in incorruption. ⁵¹ It is sowen in dishonour, it shal rise in glorie. It is sowen in infirmite, it shal rise in power. ⁵² It is sowen a natural body: it shal rise a spiritual body. If there be a natural body, there is also a spiritual.

⁵³ as it is vritten, The first man Adam was made into a lving soul: the last Adam into a quickening spirit. ⁵⁴ Yet that is not first vvhich is spiritual, but that vvhich is natural: aftervard that vvhich is spiritual. ⁵⁵ The first man of earth, earthly: the second man from heauen, heauenly. ⁵⁶ Such as is the earthly, such also are the earthly. and such as the heauenly, such also are the heauenly.

⁵⁷ Therefore as vve haue borne the image of the earthly, let vs haue also the image of the heauenly. ⁵⁸ This I say brethren, that flesh and blood can not possesse the kyngdom of God: neither shal corruption possesse incorruption.

⁵⁹ Behold I tel you a mysteric. Vve shal al in dede rise againe: but vve shal not al be changed. ⁶⁰ In a moment, in the twinkling of an cie, at the last trompet (for the trompet shal sound) and the dead shal rise againe incorruptible: and vve shal be changed. ⁶¹ For this corruptible must doe on incorruption: and this mortal doe on immortalitie. ⁶² And vhen this mortal hath doe on immortalitie, then

AUTHORISED — 1611.

men, another flesh of beasts, another of fishes, and another of birds. ⁴⁸ There are also celestiall bodies, and bodies terrestriall: But the glorie of the celestiall is one, and the glorie of the terrestriall is another.

⁴⁹ There is one glory of the Sonne, another of the Moone, and another glory of the starres: for one starre differeth from another starre in glorie. ⁵⁰ So also is the resurrection of the dead, it is sowen in corruption, it is raised in incorruption.

⁵¹ It is sowen in dishonour, it is raised in glorie: it is sowen in weaknesse, it is raised in power: ⁵² It is sowen a naturall body, it is raised a spirituall body. There is a naturall body, and there is a spirituall body. ⁵³ And so it is written: The first man Adam was made a lving soule, the last Adam was made a quickening spirit. ⁵⁴ Howbeit that was not first which is spiritual: but that which is natural, and afterward that which is spiritual. ⁵⁵ The first man is of the earth, earthy: The second man is the Lord from heauen.

⁵⁶ As is the earthy, such are they that are earthy, and as is the heauenly, such are they also that are heauenly. ⁵⁷ And as we haue borne the image of the earthy, wee shall also beare the image of the heauenly. ⁵⁸ Now this I say, brethren, that flesh and blood cannot inherite the kyngdome of God: neither doeth corruption inherite incorruption.

⁵⁹ Behold, I shew you a mystery: we shall not all sleepe, but wee shall all be changed, ⁶⁰ In a moment, in the twinkling of an eye, at the last trump, (for the trumpett shall sound, and the dead shall be raised incorruptible, and we shall be changed.) ⁶¹ For this corruptible must put on incorruption, and this mortall must put on immortalitie. ⁶² So when this corruptible shall haue put on incorruption, and this mortall shall haue put on

954
 ἐνδύσθαι ἀθανάσιον, τότε γενήσεται ὁ λόγος ὁ γεγραμμένος, “ Κατεπόθη ὁ θά-
 “ νατος εἰς νίκος.” ⁵⁵ “ Ποῦ σου, θάνατε, τὸ κέντρον; | ποῦ σου, ἄδη, τὸ νίκος;” |
⁵⁶ Τὸ δὲ κέντρον τοῦ θανάτου, ἡ ἁμαρτία· ἡ δὲ δύναμις τῆς ἁμαρτίας, ὁ νόμος·
⁵⁷ τῷ δὲ Θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νίκος διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
⁵⁸ Ὡστε, ἀδελφοί μου ἀγαπητοί, ἐδραῖοι γίνεσθε, ἀμετακίνητοι, περισσεύοντες ἐν
 τῷ ἔργῳ τοῦ Κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστι κενὸς ἐν
 Κυρίῳ.

XVI. Περὶ δὲ τῆς λογίας τῆς εἰς τοὺς ἁγίους, ὥσπερ διέταξα ταῖς ἐκκλησίαις
 τῆς Γαλατίας, οὕτω καὶ ὑμεῖς ποιήσατε. ² κατὰ μίαν ³ σαββάτων | ἕκαστος ὑμῶν
 παρ’ ἐαυτῷ τιθέτω, θησαυρίζων ὅ τι ἂν ⁴ εὐδοῶται | ἵνα μὴ ὅταν ἔλθω, τότε λογίαι
 γίνωνται. ⁵ ὅταν δὲ παραγένωμαι, οὓς ἐὰν δοκιμάσητε δι’ ἐπιστολῶν, τούτους

* Alex. θάνατε.

† Alex. locum mutat κέντρον et νίκος.

* Alex. σαββάτων.

* Alex. εὐδοῶθῃ.

* Rec. ἔ.

WICLIF—1380.

word be don that is writun; deeth is soun
 up in victorie; ⁵⁵ deeth where is thi vic-
 torie? deeth where is thi pricke? ⁵⁶ but
 the pricke of deeth: is synne; and the
 vertu of synne: is the lawe; ⁵⁷ but do we
 thankyns to god: that gaf to us victo-
 rie: bi oure lord ihesus crist; ⁵⁸ therfor
 my dere worth brithren be ye stidfast
 and vnmovable, beynge plenteuous in werk
 of the lord enermore; wityngs that youre
 traueil is not idil in the lord.

16. BUT of the gaderingis of money
 that ben made in to synntis: as I have
 ordeyned in the chirelis of galathis: so
 also do ye o dai of the woke; ² eche of
 you kepe at hym self, keynyng that that
 plenith to hym: that whanne I come the
 gaderingis ben not made;

³ & whanne I schal be present whiche
 men ye preuen: I schal sende hem bi
 epistolis to bere youre grace in to ierusalim;
⁴ that if it be worthi, that also I go: thei
 schulen go with me; ⁵ but I schal come
 to you: whanne I schal passe bi mace-
 donye; for whi I schal passe bi mace-
 donye; ⁶ but paraventure I schal dwelle
 at you, or also dwelle the wyntir: that ye
 lede me whilic ever I schal go; ⁷ & I wole
 not now ee you in my pseyunge; for I hope
 to dwelle with you a while: if the lord
 schal suffre; ⁸ but I schal dwelle at effecie:
 til to wintir; ⁹ for a greet dore and an
 open is opened to me: and manye ad-
 uersaries; ¹⁰ & if tymothe come; se ye that
 he be with out drede with you; for he
 worthith the werke of the lord: as I.
¹¹ therfor no man dispise hym, but lede
 ye hym forth in pees that he come to me;
 for I abide hym with brithren; but bri-
 theren

¹² I make knowun to you of apollo; that
 I preied him myche, that he schulde come

TYNDALE—1534.

on immortalite: then shalbe brought to
 passe the sayinge that is writen. Deeth
 is consumed in to victory. ⁵⁵ Deeth where
 is thy styng? Hell where is thy victory?
⁵⁶ The styng of deeth is synne: and the
 strength of synne is the lawe. ⁵⁷ But
 thanks be vnto God; which hath geuen
 vs victory, thorow oure Lord Iesus
 Christ. ⁵⁸ Therefore my deare brethren;
 be ye stedfast and vnmovable, alwayes
 ryche in the workes of the Lorde; for as
 much as ye knowe how that youre labour
 is not in vayne in the Lorde.

16. OF the gadderynge for the sayntes;
 as I have ordeyned in the congregacions
 of Galacia; even so do ye. ² Vpon some
 sondays let every one of you put a syde
 at home and laye vp what soever he think-
 eth mete; that ther be no gaderings
 when I come. ³ When I am come; who-
 soever ye shall alowe by youre letters;
 them will I sende to bringe youre liber-
 alite vnto Ierusalem. ⁴ And yf it be mete
 that I go; they shall go with me. ⁵ I
 will come vnto you after I have gone ouer
 Macedonia. For I will goo thorowout Ma-
 cedonia. ⁶ With you paraventure I wyll
 abyde a while: or els winter; that ye maye
 bringe me on my waye whyther soever
 I goo.

⁷ I will not se you now in my passage;
 but I trust to abyde a while with you; yf
 God shall suffre me. ⁸ I will tary at Eph-
 esus vntill whitsontide. ⁹ For a grete
 dore and a frutesfull is openned vnto me;
 and ther are many aduersaries. ¹⁰ If Ti-
 motheus come; se that he be with out
 feare with you. For he worketh the worke
 of the Lawe as I doo. ¹¹ Let no man
 despise him: but conuaye him forth in
 peace; that he maye come vnto me. For
 I loke for him with the brethren.

¹² To speake of brother Apollo: I greatly
 desired him to come vnto you with the
 brethren; but his mynde was not at all to

CRANMER—1539.

immortalite: then shalbe brought to passe
 the saying that is wrytten: Deeth is swal-
 lowed vp in victory: ⁵⁵ Deeth where is
 thy styng? Hell where is thy victory?
⁵⁶ The styng of deeth is synne: and the
 strength of synne is the lawe. ⁵⁷ But
 thanks be vnto God which hath geuen
 vs victory, thorowoure Lorde Iesus Christ.
⁵⁸ Therefore my deare brethren, be ye
 stedfast and vnmovable, alwayes ryche in
 the workes of the Lorde, for as much as
 ye knowe, how that youre labour, is not
 in vayne in the Lorde.

16. CONCERNYNG the gatherynge
 for the sainctes, as I have ordeyned in the
 congregacions of Galacia, even so do ye.
² Vpon some Saboth daye let every one
 of you put a syde at home, and laye vp
 whatsoeuer is mete, that there be no ga-
 therynges when I come. ³ When I am
 come, whosoever ye shall alowe by youre
 letters, them will I sende, to bringe youre
 liberalite vnto Ierusalem. ⁴ And yf it be
 mete that I go also, they shall go with
 me. ⁵ I wyll come vnto you whan I go
 ouer to Macedonia. For I will go thorow
 out Macedonia. ⁶ With you paraventure
 I wyll abyde a while: or els tary all
 wynter, that ye maye bringe me on my
 waye, whyther soever I go.

⁷ I wyll not se you now in my passage;
 but I trust to abyde a while with you;
 yf God shall suffre me. ⁸ I wyll tary at
 Ephesus, vntill the fiftieth daye. ⁹ For
 agrete dore and a frute full is openned
 vnto me and ther are many aduersaries.
¹⁰ If Timotheus come, se that he be with
 out feare with you. For he worketh the
 worke of the Lorde, as I do: ¹¹ let no
 man therefore despise him: but conuaye
 hym forth in peace, that he maye come
 vnto me. For I loke for him with the
 brethren.

¹² To speake of brother Apollo (I cer-
 tifye you, that) I greatly desired him, to
 come vnto you with the brethren, but his

πέμψω ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἱερουσαλήμ· ἂν δὲ ἡ ἀξίον τοῦ καμῆ πορεύεσθαι, σὺν ἐμοὶ πορεύονται. Ἐλεύσομαι δὲ πρὸς ὑμᾶς, ὅταν Μακεδονίαν διέλθω· Μακεδονίαν γὰρ διέρχομαι· πρὸς ὑμᾶς δὲ τυχὸν παραμεινῶ, ἢ καὶ παραχειμάσω, ἵνα ὑμεῖς με προπέμψητε οὐδ' ἂν πορεύωμαι. οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν παρόδῳ ἰδεῖν· ἐλπίζω γὰρ χρόνον τινὰ ἐπιμεῖναι πρὸς ὑμᾶς, ἂν ὁ Κύριος ἐπιτρέπῃ. ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς Πεντηκοστῆς· θύρα γάρ μοι ἀνέῳγε μεγάλη καὶ ἐνεργής, καὶ ἀντικείμενοι πολλοί.

Ἐὰν δὲ ἔλθῃ Τιμόθεος, βλέπετε ἵνα ἀφόβως γένηται πρὸς ὑμᾶς· τὸ γὰρ ἔργον Κυρίου ἐργάζεται, ὡς καὶ ἐγώ. μή τις οὖν αὐτὸν ἐξουθενήσῃ· προπεμψατε δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ πρὸς με· ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν.

Περὶ δὲ Ἀπολλοῦ τοῦ ἀδελφοῦ, πολλὰ παρεκάλεσα αὐτὸν ἵνα ἔλθῃ πρὸς ὑμᾶς.

* Alex. ἐπιτρέψῃ.

* Alex. s. ἐγὼ s. αὐτῶ.

* Alex. = οὐν.

* Alex. + θαλῶ ὑμῖν, ὅτι.

GENEVA—1557.

on immortalitie, then shal be broght to passe the saying that is wryten, Death is swallowed vp into victorie. ⁶⁵ Death where is thy sting, graue where is thy victorie? ⁶⁶ The stinge of death is synne: and the strength of synne, is the Lawe. ⁶⁷ But thanks be vnto God which hath geuen vs victorie, through our Lord Iesus Christ. ⁶⁸ Therefore my deare brethren, be ye stedfast, vnmoueable, alwayes ryche in the workes of the Lord, for as muche as ye knowe, how that your labour is not in vayne in the Lord.

16. CONCERNING the gatherynge for the Saintes, as I haue ordyned in the Churches of Galacia, euen so do ye also. ² Every first day of the weke let every one of you put a syde at home, and laye vp as God hath prospered him, that then ther be no gatherynge when I come. ³ When I am come, whosoever ye shal allowe by your letters, them wyl I sende to bringe your liberalitie vnto Ierusalem. ⁴ And yf it be mete that I go also, they shal go with me. ⁵ I wil come vnto you, after I haue gone ouer Macedonia (for I wyl go through Macedonia)

⁶ And with you peraduenture I wil abyde a while, or els wynter, that ye may bring me on my way whithersoener I go. ⁷ For I wyl not as ye now in my passage: but I trust to abyde a while with you, yf God shal suffre me. ⁸ And I wil tary at Ephesus vntyl witsontide. ⁹ For a great doore and a fruteful is opened vnto me: and ther are many aduersaries. ¹⁰ If Timotheus come, se that he be without feare with you: for he worketh the worke of the Lord, as I do. ¹¹ Let no man therefore despise him: but conuaye him forthe in peace, that he may come vnto me: for I loke for him with the brethren.

¹² As touching our brother Apollos, I greatly desired him, to come vnto you with the brethren: but his mynde was

RHEIMS—1582.

shal come to passe the saying that is wrytten, Death is swallowed vp in victorie. ⁶⁵ Death where is thy victorie? ⁶⁶ Death where is thy sting? ⁶⁷ And the sting of death, is sinne: and the pover of sinne is the Law. ⁶⁸ But thanks be to God that hath giuen vs the victorie by our Lord Iesus Christ. ⁶⁹ Therefore my beloved brethren, be stable and vnmoueable: abounding in the worke of our Lord alwayes, knowing that your labour is not vaine in our Lord.

16. AND concerning the collections that are made for the saintes, as I haue ordyned to the Churches of Galatia, so doe ye also. ² In the first of the Sabbath let every one of you put a part wth him self, laying vp what shal vvel like him: that not vwhen I come, then collections be made. ³ And vwhen I shal be present: vvhon you shal approue by letters, then wvil I send to carrie your grace into Ierusalem. ⁴ And if it be wvorthie that I also goe, they shal goe wvith me.

⁵ And I wvil come to you, vwhen I shal haue passed through Macedonia. for I wvil passe through Macedonia. ⁶ And wvith you perhaps I wvil abide, or wvil wvinter also: that you may bring me on my vvay whithersoever I goe. ⁷ For I wvil not see you by the vvay, for I hope that I shal abide wvith you some litle time, if our Lord wil permit. ⁸ But I wvil tary at Ephesus vntill Pentecost. ⁹ For a great doore and euident is opened vnto me: and many aduersaries.

¹⁰ And if Timothee come, see that he be wvithout feare wvith you, for he vvorketh the vvorke of our Lord, as also I. ¹¹ Let no man therefore despise him, but conduct ye him in peace: that he may come to me. for I expect him wvith the brethren.

¹² And of brother Apollo I doe you to vnderstand, that I much intreated him, to come vnto you wvith the brethren: and

AUTHORISED—1611.

immortality, then shall be brought to passe the saying that is written, Death is swallowed vp in victory. ⁶⁵ O death where is thy sting? ⁶⁶ O graue, where is thy victory? ⁶⁷ The sting of death is sinne, and the strength of sinne is the Law. ⁶⁸ But thanks be to God, which giueth vs the victory, through our Lord Iesus Christ. ⁶⁹ Therefore my beloved brethren, be ye stedfast, vnmoueable, alwayes abounding in the worke of the Lord, forasmuch as you know that your labour is not in vaine in the Lord.

16. NOW concerning the collection for the Saints, as I haue giuen order to the Churches of Galatia, euen so doe yee. ² Upon the first day of the weeke, let euery one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. ³ And when I come, whosoever you shall approue by your letters, then wil I send to bring your liberality vnto Ierusalem. ⁴ And if it be meete that I go also, they shall goe with mee.

⁵ Now I wil come vnto you, when I shall passe through Macedonia: for I doe passe thorow Macedonia. ⁶ And it may be that I will abide, yee, and winter with you, that yee may bring mee on my journey, whithersoever I goe. ⁷ For I will not see you now by the way, but I trust to tarrie a while with you, if the Lord permit. ⁸ But I will tarry at Ephesus vntill Pentecost. ⁹ For a great doore and effectually is opened vnto mee, and there are many aduersaries. ¹⁰ Now if Timotheus come, see that he may be with you without feare: for hee worketh the worke of the Lord, as I also doe. ¹¹ Let no man therefore despise him: but conduct him forth in peace, that hee may come vnto me: for I looke for him with the brethren.

¹² As touching our brother Apollos, I greatly desired him to come vnto you with the brethren, but his will was not at

μετὰ τῶν ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ, ἐλεύσεται δὲ ὅταν εὐ-
καιρήσῃ. ¹³ Γρηγορεύετε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε, ¹⁴ κραταιοῦσθε. ¹⁵ πάντα ὑμῶν
ἐν ἀγάπῃ γινέσθω. ¹⁶ Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν οἰκίαν Στεφανᾶ,
ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας, καὶ εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτοὺς. ¹⁷ ἵνα
καὶ ὑμεῖς ὑποτάσσησθε τοῖς τοιούτοις, καὶ παντὶ τῷ συνεργῶντι καὶ κοπιῶντι.
¹⁸ Χαίρω δὲ ἐπὶ τῇ παρουσίᾳ Στεφανᾶ καὶ Φουρτουνάτου καὶ Ἀχαϊκοῦ, ὅτι ¹⁹ τὸ
ὑμῶν ὑστέρημα οὗτοι ἀνεπλήρωσαν· ἀνέπαιψαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ

† Alex. + καὶ. ‡ Alex. + α, καὶ Φουρτουνάτου s. καὶ Φουρτουνάτων καὶ Ἀχαϊκοῦ. § Alex. κ. Φουρτουνάτου κ. Ἀ. ¶ Alex. τὸ ὑστέρημα ὑστέρημα.

WICLIIF—1380.

to you with britheren; but it was not his
wille to come now; but he schal come,
whanne he schal haue leiscr. ¹³ wake ye
and stonde ye in the feith: do ye manli,
and be ye counfortid in the lord. ¹⁴ and be
alle youre thingis don in charite;

¹⁵ and britheren I biseche you ye knowen
the hous of stephan; and of fortunati, and
acaic; for thei ben the first fruytis of
acaie, and in to mynystorie of seyntis thei
han ordeyned hem silf: ¹⁶ that also ye
ben sugettis to suche, and to eche worch-
inge to gidre and traueilling; ¹⁷ for I haue
ioie in the presens of stephan & of fortune
and acaic: for thei filleden that
thing that failid to you; ¹⁸ for thei han
refreschid bothe my spirit and youre; ther-
for knowe ye hem that ben suche maner
men;

¹⁹ alle the chirchis of asie: greten you
wel; aquila & prisca with her hoomli chirche
greten you myche in the lord at the whiche
also I am herborid; ²⁰ alle britheren greten
you wel; grete ye wel to gidre in holi cosse;
²¹ my gretynge bi Paulis hond; ²² if any
man loueth not oure lord ihesus crist: be
he cursid, mara nathu; ²³ the grace of oure
lord ihesus crist: be with you; ²⁴ my charite
be with you alle in crist ihesus oure lord.
amen.

angelis, subject. herborid, lodged. cosse, kiss.

TYNDALE—1534.

come at this tyme. How be it he will
come when he shall haue convenient
tyme. ¹³ Watche ye, stonde fast in the
fayth; quyte you lyke men; and be stronge.
¹⁴ Let all youre busynes be done in loue.

¹⁵ Brethren (ye knowe the house of
Stephan; how that they are the fyrst
frutes of Achaia; and that they haue ap-
pointed them selves to minister vnto the
sayntes) ¹⁶ I beseeche you that ye be obe-
dient vnto suche; and to all that helpe
and laboure. ¹⁷ I am gladd of the com-
myng of Stephan; Fortunatus and
Achaicus; for that which was lackinge on
yours parte; they haue supplid. ¹⁸ They
haue comforted my sprite and youre.
Loke therefore that ye knowe them that
are suche.

¹⁹ The congregacions of Asia salute you.
Aquila and Priscilla salute you moche in
the Lorde; and so doeth the congregacion
that is in their house. ²⁰ All the brethren
grete you. Grete ye one another with an
holy kysse. ²¹ The salutation of me Paul
with myne awne hande. ²² Yf eny man love
not the Lorde Iesus Christ; the same be
anathema maranatha. ²³ The grace of the
Lorde Iesus Christ be with you all.
²⁴ My love be with you all in Christ Iesu.
Amen.

CRANMER—1539.

mynde was not at all to come at this
tyme. Howbeit, he wyll come, when he
shall haue convenient tyme. ¹³ Watche
ye, stonde fast in the fayth, quyte you
lyke men, be stronge. ¹⁴ Let all youre
busynes be done with loue.

¹⁵ Brethren, ye knowe the house of Ste-
phana (and of fortunatus and Archaius)
how that they are the fyrst frutes of
Achaia, and that they haue appointed them
selues to minister vnto the sayntes. ¹⁶ I
beseech you that ye be obedient vnto such,
and to all that helpe and laboure. ¹⁷ I am
glad of the commynge of Stephana and
Fortunatus and Achaicus: for that which
was lackinge vnto me on yours parte
they haue supplid. ¹⁸ For they haue
comforted my sprite and youre. Loke
therefore that ye know them that are such.

¹⁹ The congregacions of Asia salute you
Aquila and Priscilla salute you moche
in the Lorde, and so doeth the congregacion
that is in their house (with whom also I
am lodged). ²⁰ All the brethren grete you
Grete ye one another wyth an holy kysse.
²¹ The salutation of me Paul with myne
awne hande. ²² If eny man loue not the
Lorde Iesus Christ, the same be Anathema
maranatha. ²³ The grace of the Lorde
Iesus Christ be with you: ²⁴ My loue be
with you all in Christ Iesu. Amen.

ὑμῶν. ἐπυγινώσκετε οὖν τοὺς τοιούτους. ¹⁹ Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας· ἀσπάζονται ὑμᾶς ἐν Κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκιλλα, σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ. ²⁰ ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες. ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγίῳ.

²¹ Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. ²² εἴ τις οὐ φιλεῖ τὸν Κύριον Ἰησοῦν Χριστὸν, ἢ τῷ ἀνάθεμα, μαρὰν ἀθά. ²³ ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ μεθ' ὑμῶν. ²⁴ ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ. ἀμήν.

† Alex. αὐτοί.

* Alex. καὶ τὸ ἑμὸν.

* Alex. α. lex. παρ' αὐτῶν καὶ ξινίζονται.

* Alex. = Ἰησοῦν Χριστόν.

* Alex. + ἡμῶν.

GENEVA—1557.

not at all to come at this time: howbeit he wil come when he shal haue conuenient tyme. ¹³ Watche ye, stand fast in the faith, quyte you lyke men, and be stronge. ¹⁴ Let all your busines be doue in loue.

¹⁵ Brethren I beecche you: ye knowe the house of Stephanas, how that they are the fyrst frutes of Achaia, and that they haue geuen them selues to minister vnto the Sainctes, ¹⁶ That ye be obedient vnto such, and to all that helpe and labour.

¹⁷ I am gladd of the comynge of Stephanas, Fortunatus and Achaicus: for they haue supplied your absence. ¹⁸ For they haue comforted my sprite and yours. Loke therefore that ye knowe them that are suche. ¹⁹ The Churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, and so doeth the Church that is in their house. ²⁰ All the brethren grete you. Grete ye one another with an holy kysse. ²¹ The salutation of me Paul with myne owne hand. ²² If any man loue not the Lord Iesus Christe, let him be lud in execration, *yea excommunicate* to death. ²³ The grace of our Lord Iesus Christe be with you. ²⁴ My loue be with you all, in Christe Iesus. Amen.

RHEIMS—1582.

at all it vvas not his minde to come now, but he wil come vwhen he shal haue leisure.

¹³ Vvatch ye, stand in the faith, doe manfully, and be strengthened. ¹⁴ Let al your things be done in charitie. ¹⁵ And I beseeche you brethren, you knowe the house of Stéphanas, and of Fortunatus, that they are the first frutes of Achaia, and haue ordeined them selues to the ministerie of the sainctes: ¹⁶ that you also be subiect to such, and to euery one that helpeth and laboureth with vs. ¹⁷ And I reioyce in the presenco of Stephanas and Fortunatus and Achaicus, because that vvchich you vvanted, they haue supplied. ¹⁸ For they haue refreshed both my spirit and yours. Knowv them therefore that are such.

¹⁹ The churches of Asia salute you. Aquila and Priscilla vvith their domestical church salute you much in our Lord.

²⁰ Al the brethren salute you. Salute one an other in a holy kysse. ²¹ The salutation vvith mine owne hand Paules. ²² If any man loue not our Lord Iesus Christ, let him *anathema*. *Maran atha*. ²³ The grace of our Lord Iesus Christ be vvith you. ²⁴ My charitie be vvith you al in Christ Iesus. Amen.

AUTHORISED—1611.

all to come at this time: but he wil come when hys shall haue conuenient time.

¹³ Watch yee, stand fast in the faith, quit you like men: be strong. ¹⁴ Let all your things be done with charitie. ¹⁵ I beseech you, brethren, (ye know the house of Stephanas, that it is the first frutes of Achaia, and that they haue addicted themselves to the ministry of the Saints,) ¹⁶ That ye submit your selues vnto such, and to euery one that helpeth with vs and laboureth. ¹⁷ I am glad of the comynge of Stephanas, and Fortunatus, and Achaicus: for that which was lacking on your part, they haue supplied. ¹⁸ For they haue refreshed my spirit and yours: therefore acknowledge yee them that are such.

¹⁹ The Churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the Church that is in their house. ²⁰ All the brethren greet you: greet ye one another with an holy kysse. ²¹ The salutation of me Paul, with mine owne hand. ²² If any man loue not the Lord Iesus Christ, let him be Anathema Maranatha. ²³ The grace of our Lord Iesus Christ be with you. ²⁴ My loue be with you all in Christ Iesus, Amen.

ΔΕΥΤΕΡΑ

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ.

Κεφάλαιον Α.

THE SECOND

EPISTLE TO THE CORINTHIANS.

CHAPTER I.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ, διὰ θελήματος Θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός, τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ, σὺν τοῖς ἁγίοις πᾶσι τοῖς οὖσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ·² χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

³ Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῶν οἰκτιρῶν καὶ Θεὸς πάσης παρακλήσεως, ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει, διὰ τῆς παρακλή-

¹ Alex. + καί.

² Rec. = τοῦ.

³ Rec. τῆς ἐνεργουμένης ἐν ἀποστολῇ τῶν κτῶν παθημάτων ὡν καὶ ἡμεῖς πάσχομεν· εἰτε παρεκλούμεθα, ἢ ἐπὶ τῆς ἡμῶν παρακλήσεως καὶ σωτηρίας καὶ ἡ ἐλπίς ἡμῶν

WICLIFFE—1380.

1. **POUL**, apostil of ihesus crist bi the will of god and tymothe brothir : to the chirche of god that is at corinthe with al seyntis that ben in al acsie ² grace to you, and pees of god oure fadir, and of the lord ihesus crist.

³ Blessed be god and the fadir of oure lord ihesus crist : fadir of mercies and god of alle counforte, ⁴ which counfortith us in al oure tribulacioun : that also we moun counforte hem, that ben in al disese, bi the monestynge bi whiche also we ben monestid of god, ⁵ for as the passiouns of crist ben plenteuous in us : so also bi crist oure counfort is plenteuous,

⁶ and whether we ben in tribulacioun, for youre tribulacioun and helthe, ether we ben confortid for youre counfort, ether we ben monestid for youre monestynge, and helthe, whiche worchith in you the suffrynge of the same passiouns whiche also we suffren : ⁷ that oure hope be sad for you, witynge for as ye ben felowis of passiouns : so ye schuld be also of counfort.

⁸ For bretheren we wolen that ye wite of oure tribulacioun that was don in asie for

TYNDALE—1534.

1. **PAUL** an Apostle of Iesu Christ by the will of God, and brother Timotheus. Unto the congregacion of God, which is at Corinthum, with all the sayntes which are in all Achaia. ² Grace be with you and peace from God oure father, and from the Lorde Iesus Christ.

³ Blessed be God the father of oure Lorde Iesus Christ, the father of mercy, and the God of all comforte, ⁴ which comforteth vs in all oure tribulacion, in so moche that we are able to comforte them which are troubled, in whatsoeuer tribulacion it be, with the same comforte wherewith we oure selues are comforted of God. ⁵ For as the afflictions of Christ are plenteuous in vs, even so is oure consolacion plenteuous by Christ.

⁶ Whether we be troubled for youre consolacion and saluacion, which saluacion sheweth her power in that ye suffre the same afflictions which we also suffre : or whether we be comforted for youre consolacion and saluacion : ⁷ yet oure hope is stedfast for you, in as moche as we know how that as ye have youre parte in afflictions, so shall ye be partakers of consolacion.

⁸ Brethren I wolde not have you ignorant of oure trouble, which happened

CRANMER—1539.

1. **PAUL** an Apostle of Iesu Christ by the will of God, and brother Timotheus. Unto the congregacion of God, which is at Corinthum, wyth all the sayntes which are in all Achaia. ² Grace be with you and peace from God oure father, and from the Lorde Iesus Christ.

³ Blessed be God (the father of oure Lorde Iesus Christ) which is the father of mercy, and the God of all comforte, ⁴ which comforteth vs in all oure tribulacion, in so moche that we are able to comforte them which are in anye maner of trouble, with the same comforte, wherewith we oure selues are comforted of God. ⁵ For as the afflictions of Christ are plenteuous in vs, euen so is oure consolacion plenteuous by Christ.

⁶ Whether we be troubled for youre consolacion and health, (Or whether we be comforted, it is for youre comforte and saluacion) which saluacion sheweth her power in that ye suffre the same afflictions, which we also suffre : or whether we be comforted for youre consolacion and saluacion : ⁷ our hope also is stedfast for you : in as moche as we know, how that as ye are partetakers of the afflictions, so shall ye be partakers also of the consolacion.

⁸ Brethren, I wolde not haue you ignorant of oure trouble, whych happened

ΔΕΥΤΕΡΑ

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ.

Κεφάλαιον Α.

THE SECOND

EPISTLE TO THE CORINTHIANS.

CHAPTER I.

σεως ἧς παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ Θεοῦ· ³ ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς, οὕτω ⁴ διὰ τοῦ Χριστοῦ περισσεύει καὶ ἡ παράκλησις ἡμῶν. ⁵ εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας, ⁶ τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν· καὶ ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν· εἴτε παρακαλούμεθα ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας· ⁷ εἰδότες ὅτι ὥσπερ κοινωνοὶ ἐστε τῶν παθημάτων, οὕτω καὶ τῆς παρακλήσεως. ⁸ Οὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι ὑπὲρ τῆς θλίψεως ἡμῶν τῆς

βεβαία ὑπὲρ ὑμῶν· ³ Alex. ὅτε παρακαλούμεθα ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων, ὧν καὶ ἡμεῖς πάσχομεν· καὶ ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν. ⁴ Alex. ἀπ. ⁵ Alex. πρὸ.

GENEVA—1557.

1. PAUL an Apostle of Iesus Christ by the wil of God, and our brother Timotheus, to the Church of God, which is at Corinth with all the Sainetes, which are in all Achaia: ² Grace be to you, and peace from God our Father, and from the Lord Iesus Christ. ³ Blessed be God the Father of our Lord Iesus Christ, the Father of mercies, and the God of all comforte: ⁴ Which comforteth vs in all our tribulation, in so muche that we are able to comforte them which are in any manner of trouble, with the same comforte, wherewith God comforteth vs our selues.

⁵ For as the afflictions of Christ are plenteous in vs, even so our consolation is plenteous through Christ. ⁶ And whether we be oppressed, we are oppressed for your consolation and saluation: which saluation is wrought in the sufferance of the same afflictions, which we also suffer: or whether we be comforted we are comforted for your consolation and saluation:

⁷ And our hope is stedfast concerning you, in as muche as we know that as ye are partakers of the afflictions, so shall ye be partakers also of the consolation. ⁸ For brethren, we woulde not haue you ignorant of our trouble, which happened vnto

RHEIMS—1582.

1. PAUL an Apostle of Iesus Christ by the wil of God, and Timothee our brother: to the Church of God that is at Corinth, with al the sainetes that are in al Achaia. ² Grace vnto you and peace from God our father, and from our Lord Iesus Christ.

³ Blessed be the God and father of our Lord Iesus Christ, the father of mercies, and God of al comfort, ⁴ vvhich comforteth vs in al our tribulation: that vve also may be able to comfort them that are in all distresse, by the exhortation vvhervvith vve also are exhorted of God. ⁵ For as the passions of Christ abound in vs: so also by Christ doth our comfort abound.

⁶ And vvhether vve be in tribulation, for your exhortation and saluation: vvhether vve be exhorted, for your exhortation and saluation, vvhich vvorketh the toleration of the same passions vvhich vve also doe suffer: ⁷ and our hope is firme for you: knowing that as you are partakers of the passions, so shal you be of the consolation also.

⁸ For vve vvill not haue you ignorant brethren: concerning our tribulation,

AUTHORISED—1611.

1. PAUL, an Apostle of Iesus Christ by the will of God, and Timothee our brother, vnto the Church of God, which is at Corinth, with all the Saints, which are in all Achaia: ² Grace bee to you and peace, from God our Father, and from the Lord Iesus Christ. ³ Blessed be God, euen the Father of our Lord Iesus Christ, the Father of mercies, and the God of all comfort, ⁴ Who comforteth vs in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort, wherewith we our selues are comforted of God. ⁵ For as the sufferings of Christ abound in vs, so our consolation also aboundeth by Christ.

⁶ And whether wee be afflicted, it is for your consolation and saluation, which is effectually in the enduring of the same sufferings, which wee also suffer: or whether we be comforted, it is for your consolation, and saluation. ⁷ And our hope of you is stedfast, knowing, that as you are partakers of the sufferings, so shall yee be also of the consolation.

⁸ For we would not, brethren, haue you ignorant of our trouble which came to vs

γενομένης ἡμῶν ἐν τῇ Ἀσίᾳ, ὅτι καθ' ὑπερβολὴν ἑβάρθημεν ὑπὲρ δύναμιν, ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν' ἄλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχήκαμεν, ἵνα μὴ πεποισότες ὦμεν ἐφ' ἑαυτοῖς, ἀλλ' ἐπὶ τῷ Θεῷ τῷ ἐγγείροντι τοὺς νεκρούς. ¹⁰ ὃς ἐκ τηλικούτου θανάτου ἐρρύσατο ἡμᾶς, καὶ ῥύεται, εἰς ὃν ἠλπίκαμεν ὅτι καὶ ἔτι ῥύσεται, ¹¹ συνυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει, ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστηθῇ ὑπὲρ ἡμῶν.

¹² Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστὶ, τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν, ὅτι ἐν ἀπλότῃ καὶ εὐκρινείᾳ Θεοῦ, οὐκ ἐν σοφίᾳ σαρκικῇ, ἀλλ' ἐν χάριτι Θεοῦ ἀνεστράφημεν ἐν τῷ κόσμῳ, περισσοτέρως δὲ πρὸς ὑμᾶς. ¹³ οὐ γὰρ ἄλλα γράφομεν ὑμῖν, ἀλλ' ἡ ἀναγινώσκετε, ἡ καὶ ἐκγινώσκετε, ἐλπίζω δὲ ὅτι καὶ ἔως

f Alex. = ἡμῶν.

g Alex. s. ὑπὲρ δύναμιν ἑβάρθημεν s. ἑβάρ. παρὰ δύναμιν.

h Alex. s. καὶ ῥύσεται s. = καὶ ῥύεται.

i Alex. ἀγίοτης.

j Alex. s. τοῦ Θεοῦ s. Θεοῦ καὶ.

k Alex. = ἡ.

l Alex. s. = ἡ καὶ ἐκγινώσκετε s. καὶ ἐκγ.

WICLIF—1380.

ouer maner we weren greued ouer myst: so that it anoid us ze to lyue, ⁹ but we in us silf hadden answer of deeth: that we triste not in us, but in god that reisith deed men, ¹⁰ whiche delyuerid us, and delyucrith fro so greet perels in to whom we hopen, ¹¹ also sit he schal delyuer, while also ze helpen in preier for us, that of the perones of many facie: of that younge, that is in us, thankyngis be don for us bi many men to god,

¹² for oure glorie is this: the witnessyng of oure consciences, that in symplenes and clennes of god, and not in fleischli wisdom: but in the grace of god, we lyueden in this world, but more plenteously to you, ¹³ and we writun not other thingis to you: thanne tho that ze han red and knowe, and I hope, that in to the ende ze schuln knowe: ¹⁴ as also ze han knowe us aparti, for we ben youre glorie: as also ze ben oure in the dai of oure lord ihesu crist,

¹⁵ and in this tristenynge, I wolde first come to you: that ze schulden haue the secunde grace, ¹⁶ and passe bi you in to macedony: and eft from macedony come to you, and of you he ledde in to indee,

¹⁷ but whanne I wolde this thing: whether I uside vnelidfastnesse? ether thu thingis that I thinke, I thinke afir the fleische, that at me, he it is & it is not: ¹⁸ but god is trewe, for oure word that was at you is & it is not, is not therinne, but is in it, ¹⁹ for whi ihesu crist the sone of god, which is prechid among you bi us, bi me and siluan & tymothe, ther was not in hym & it is not: but it was in hym: ²⁰ for whi hou many euer ben biheestis of god: in thilke is ben fulfillid, and therfor and bi him we seien Amen to god: to oure glorie, ²¹ sothli it is god, that

TYNDALE—1534.

vnto vs in Asia. For we were greued out of measure passynge strength, so greatly that we despayred euen of lyfe. ⁹ Also we receaued an answer of deeth in our selues, and that because we shuld not put our trust in our selues: but in God, which rayseth the deed to lyfe agayne: ¹⁰ and which deliuered vs from so greet a deeth, and doth deliuer. On whom we trust, that yet here after he will deliuer, ¹¹ by the helpe of youre prayer for vs: that by the means of many occasions, thankes maye be geuen of many on oure behalfe, for the grace geuen vnto vs.

¹² Oure reioysynge is this, the testimony of oure consciences, that in synghenes and godly purenes and not in fleshly wysdome, but by the grace of God, we haue had oure conuersacion in the worlde, and most of all to you wardes. ¹³ We write no nother thinges vnto you, then that ye reade and also knowe. Yee and I trust ye shall fynde vs vnto the ende ¹⁴ euen as ye haue founde vs partly: for we are youre reioysynge, euen as ye are oures, in the daye of the Lorde Iesus.

¹⁵ And in this confidence was I mynded the other tyme to haue come vnto you, that ye myght haue had yett one pleasure moore: ¹⁶ and to haue passed by you into Macedonia, and to haue come agayne out of Macedonia vnto you, and to haue bene leide forth to Iewrye ward of you.

¹⁷ When I thus wysc was mynded: dyd I vse lightnes? Or thinke I carnally those thinges which I thinke? that with me shuld be yee, and naye naye. ¹⁸ God is faythfull: For oure preachynge vnto you, was not yee and naye. ¹⁹ For Goddis sonne Iesus Christ which was preached amonge you by vs (that is to saye by me and Siluanus and Timotheus) was not yee and naye: but in him it was yee. ²⁰ For all the promyses of God, in him are yee: and are in him Amen, vnto the lawde of God thorow vs. ²¹ For it is God which

CRANMER—1539.

vnto vs in Asia. For we were greued out of measure passing strength, so greatly that we dispayred euen of lyfe. ⁹ Also we receaued an answer of deeth in our selues, that we shuld not put our trust in our selues: but in God, which rayseth the deed to lyfe agayne, ¹⁰ and which deliuered vs from so great a deeth: and doth deliuer. On whom we trust, that yet hereafter he will deliuer, ¹¹ by the helpe of youre praier for vs, that by the means of many occasions, thankes maye be geuen of many on oure behalfe, for the grace geuen vnto vs.

¹² For oure reioysynge is this, euen the testimony of oure consciences, that in synghenes (of herit) and godly purenes, and not in fleshly wysdom, but by the grace of God, we haue had oure conuersacion in the worlde, and most of all to you wardes.

¹³ We wryte none other thinges vnto you, then that ye reade and also knowe. Yee and I trust ye shall fynde vs vnto the ende, ¹⁴ euen as ye haue founde vs partly: for we are youre reioysynge, euen as ye are oures in the daye of the Lord Iesus.

¹⁵ And in this confidence was I mynded first to haue come vnto you, that I myght haue had one pleasure moore with you, ¹⁶ and to passe by you into Macedonia, and to haue come agayne out of Macedonia vnto you, and to be led forth of you towards Iewrye. ¹⁷ When I thuswysc was mynded: did I vse lightnes? Or thinke I carnally those thinges which I thinke? that with me shuld be yee, yee, and naye naye. ¹⁸ God is faythfull: For oure preachynge to you, was not yee and naye. ¹⁹ For Goddis sonne Iesus Christ which was preached amonge you by vs (euen by me and Siluanus and Timotheus) was not yee and naye: but by him it was yee: ²⁰ For all the promyses of God, by him are yee: and are in him Amen, vnto the lawde of God thorow vs. ²¹ For it is God, which stailisheth vs with you in Christ and

τέλους ἐπιγνώσεσθε, ¹⁶ καθὼς καὶ ἐπέγνωτε ἡμᾶς ἀπὸ μέρους, ὅτι καύχημα ὑμῶν ἔσμεν, καθάπερ καὶ ὑμεῖς ἡμῶν, ἐν τῇ ἡμέρᾳ τοῦ Κυρίου Ἰησοῦ. ¹⁵ Καὶ ταύτῃ τῇ πεποιθήσει ἐβουλόμην ¹⁶ πρὸς ὑμᾶς ἐλθεῖν πρότερον, ἵνα δευτέραν χάριν ἔχητε. ¹⁶ καὶ δι' ὑμῶν διελθεῖν εἰς Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς, καὶ ὑφ' ὑμῶν προπεμφθῆναι εἰς τὴν Ἰουδαίαν. ¹⁷ τοῦτο οὖν βουλόμενος, μή τι ἄρα τῇ ἐλαφρίᾳ ἐχρησάμην; ἢ ἂ βουλευόμαι, κατὰ σάρκα βουλευόμαι, ἵνα ἡ παρ' ἐμοὶ τὸ ναὶ ναὶ, καὶ τὸ οὐ οὐ; ¹⁸ πιστὸς δὲ ὁ Θεὸς, ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἔστι ναὶ καὶ οὐ. ¹⁹ ὁ γὰρ τοῦ Θεοῦ υἱὸς Ἰησοῦς Χριστὸς ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθεὶς, (δι' ἐμοῦ καὶ Σιλβανοῦ καὶ Τιμοθέου,) οὐκ ἐγένετο ναὶ καὶ οὐ, ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν. ²⁰ ὅσαι γὰρ ἐπαγγελίαι Θεοῦ, ἐν αὐτῷ τὸ ναὶ, καὶ ἐν αὐτῷ τὸ ἀμήν, τῷ Θεῷ πρὸς δόξαν δι' ἡμῶν. ²¹ ὁ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν

* Alex. = καὶ.

* Alex. + ἡμῶν.

* Alex. + Χριστοῦ.

* Alex. α. πρότερον πρὸς ὑμᾶς ἐλθεῖν α. πρότερον ἐλθεῖν πρὸς ὑμᾶς.

* Alex. ἀπελθεῖν.

* Rec. βουλευόμενος.

* Rec. ἵνα.

* Alex. τοῦ Θεοῦ γὰρ.

* Alex. δὲ καὶ δι' αὐτοῦ.

GENEVA—1557.

vs in Asia, how we were grieved out of measure passing strength, so greatly that we all together doubted, even of life. ¹⁵ Also we received sentence of death in our selves, and that because we shulde not put our trust in our selves, but in God: which rayseth the dead. ¹⁶ And which delivred vs from so great a death, and dothe deliver vs. in whom we truste that yet hereafter he wil deliver vs. ¹⁷ By the helpe of your prayer for vs, that by the reward of many persones bestowed vpon vs, thanks may be given by many for vs.

¹² For our reioysing is this, the testimonie of our conscience: that in synagoge and Godly purenes, and not in fleshely wisdom, but by the grace of God, we have had our conuersion in the world, and moste of all to your graces. ¹³ We write none other thinges vnto you, then that ye read, or els that ye acknowledge, and I trust ye shal acknowledge vnto the ende. ¹⁴ Euen as ye have acknowledged vs partely, to wit, that we are your reioysing, euen as ye are ours, in this day of our Lord Iesus. ¹⁵ And in this confidence was I mynded fyrst to haue come vnto you, that ye might haue had one pleasure more: ¹⁶ And to haue passed by you into Macedonia, and to haue come agayne out of Macedonia vnto you, and to haue ben led forth to Iewrie wards of you.

¹⁷ When I this wyse was mynded, dyd I vse lightnes? Or mynde I carnally those thinges which I mynde, that wyth me shoulde be Yea, Yea, and Nay, Nay? ¹⁸ Yea rather, as God is faithful, so our preaching to you, was not Yea, and Nay. ¹⁹ For Goddes Sonne Iesus Christe which was preached among you by vs, that is to say by me, and Silvanus, and Timotheus, was not Yea, and Nay: but in him it was Yea. ²⁰ For all the promyses of God, in Iesu are Yea: and are in him Amen, vnto the glorie of God through vs. ²¹ And it is God which stablisheth vs with you

RHEIMS—1582.

which happened in Asia, that we were pressed about measure about our power, so that it was tedious vnto vs euen to live. ¹⁵ But we in our selves had the answer of death, that we be not trusting in our selves, but in God who raiseth vp the dead, ¹⁶ who hath delivred and doth deliver vs out of so great dangers: in whom we hope that he will yet also deliver vs. ¹⁷ you helping withal in prayer for vs, that by many mens persons, thanks for that gift which is in vs, may be given by many in our behalfe. ¹⁸ For our glorie is this, the testimonie of our conscience, that in simplicity and sincerity of God, and not in carnal wisdom, but in the grace of God we have conuersed in this world: and more abundantly towards you. ¹⁹ For we write no other things to you, then that you have read and know. And I hope that you shal know vnto the ende: ²⁰ as also you have known vs in part, that we are your glorie, as you also ours in the day of our Lord Iesus Christ.

¹⁵ And in this confidence I would first have come to you, that you might have a second grace: ¹⁶ and by you passe into Macedonia, and againe from Macedonia come to you, and of you be brought on my way into Ierurie.

¹⁷ Whereas then I was thus minded, did I use lightenes? Or the things that I minde, do I minde according to the flesh, that there be with me, *It is* and *It is not*? ¹⁸ But God is faithful, because our preaching which was to you, there is not in it, *It is*, and *It is not*. ¹⁹ For the Sonne of God Iesus Christ, who by vs was preached among you, by me and Silvanus and Timothee, was not, *It is*, and *It is not*, but, *It is*, was in him. ²⁰ For all the promises of God that are, in him *It is*: therefore also by him, Amen to God, vnto our glorie. ²¹ And he that

AUTHORISED—1611.

in Asia, that we were pressed out of measure, about strength, in so much that we despaired euen of life. ¹⁵ But we had the sentence of death in our selves, that we should not trust in our selves, but in God which raiseth the dead. ¹⁶ Who delivered vs from so great a death, and doeth deliver: in whom we trust that he will yet deliver vs: ¹⁷ You also helping together by prayer for vs, that for the gift bestowed vpon vs by the means of many persons, thanks may be given by many on our behalfe. ¹⁸ For our reioysing is this, the testimonie of our conscience, that in simplicity and godly sinceritie, not with fleshly wisdom, but by the grace of God, we have had our conuersion in the world, and more abundantly to you. ¹⁹ For we write none other things vnto you, then what you read or acknowledge, and I trust you shall acknowledge euen to the end. ²⁰ As also you have acknowledged vs in part, that we are your reioysing, euen as ye also are ours, in the day of the Lord Iesus.

¹⁵ And in this confidence I was minded to come vnto you before, that you might have a second benefit: ¹⁶ And to passe by you into Macedonia, and to come againe out of Macedonia vnto you, and of you to be brought on my way toward Iudea. ¹⁷ When I therefore was thus minded, did I use lightnesse? or the things that I purpose, doe I purpose according to the flesh, that with mee there should be yea yea, and nay nay? ¹⁸ But as God is true, our word toward you, was not yea and nay.

¹⁹ For the Sonne of God Iesus Christ, who was preached among you by vs, euen by mee, and Silvanus and Timotheus, was not Yea, and Nay, but in him, was Yea. ²⁰ For all the promises of God in him are Yea, and in him Amen, vnto the glory of God by vs. ²¹ Now hee which

* Or, uswere. * Or, grace. * Or, preaching.

εἰς Χριστὸν, καὶ χρίσας ἡμᾶς, Θεός· ²² ὁ καὶ σφραγισάμενος ἡμᾶς, καὶ δοὺς τὸν ἄρραβῶνα τοῦ Πνεύματος ἐν ταῖς καρδίαις ἡμῶν. ²³ Ἐγὼ δὲ μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν, ὅτι φειδόμενος ὑμῶν οὐκέτι ἤλθον εἰς Κόρινθον· ²⁴ οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ συνεργοὶ ἐσμεν τῆς χαρᾶς ὑμῶν, τῇ γὰρ πίστει ἐστήκατε. II. Ἐκρίνα δὲ ἐμαντῶ τοῦτο, τὸ μὴ πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν· ² εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τίς ἐστὶν ὁ εὐφραίνων με, εἰ μὴ ὁ λυπούμενος ἐξ ἐμοῦ; ³ καὶ ἔγραψα ὑμῖν τοῦτο αὐτὸ, ἵνα μὴ ἐλθὼν λύπῃν ἔχω ἀφ' ὧν ἔδει με χαίρειν· πεποιοῦς ἐπὶ πάντας ὑμᾶς, ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστίν. ⁴ ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρύων, οὐχ ἵνα λυπηθῆτε, ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ἣν ἔχω περισσοτέρως εἰς ὑμᾶς.

* Alex. cod.

* Rec. λαβὼν ἐν λύπῃ πρὸς ὑμᾶς.

* Alex. = 1 Cor.

WICLIF—1380.

confermeth us with you in crist, and the whiche god anoyntid us, ²² and whiche markid us, and gaf ernes of the spirit in oure hertis, ²³ for I clepe god to witnesse agens my soule: that I sparynge you, cam not oer to corynthe; ²⁴ not that we ben lordis of youre faith, but that we ben help-ers of youre ioie; for thorow bileue ye stonden.

2. I ORDEYNED this thing at me: that I schulde not come eftsoone in heuynesse to you, ² for if I make you sorie: who is he that gladith me: but he that is sorful of me, ³ and this same thing I wroot to you, that whanne I come: I haue not sorwe on sorwe, of the whiche it bihoote me to hane ioie, and I triste in you alle that my ioie is of alle you; ⁴ for of myche tribulacioun & angwisch of herte: I wroot to you bi many teeris; not that ye be sorie, but that ye wite what churite I haue more plenteuouali in you.

⁴ for if any man hath made me sorful: he hath not made me sorful, but aparti that I charge not you alle; ⁵ this bliamynge that is made of many: sufficith to hym that is suche oon; ⁶ so that agen ward: ye rather foryeuen, and counferte lest perauenture he that is suche a maner man: be sopun up bi more greet heuynesse; ⁷ for whiche thing I bisceche you: that ye conferme charite in to hym; ⁸ for whi therfor I wroot this: that I knowe youre preef, whether in alle thingis ye ben obedi-ent; ⁹ for to whom ye han foryeuen any thing: also I haue foryeuen; for I that that I forsaif, if I forsaif any thing: hane yowun for you in the persone of crist ¹⁰ that we be not disceyued of sathanas; for we knowun hise thougtis;

¹¹ but whanne I was comen to Troada for the gospel of crist, and a dore was opened to me in the lord; ¹² I hadde not reste to my spirit for I founde not my brother tyte;

TYNDALE—1534.

stablisheth vs and you in Christ; and hath annoynted vs; ²² which hath also sealed vs; and hath geuen the earnest of the sprete into oure hertes.

2. ² I CALL God for a recorde vnto my soule; that forto fauer you with all; I came not eny moare vnto Corinthum. ²⁴ Not that we be lordes ouer youre fayth: but helpers of youre ioie. For by fayth ye stonde. ¹ But I determened this in my selfe; that I wolde not come agayne to you in hevines. ² For yf I make you soryer; who is it that shuld make me glad; but the same which is made sory by me? ³ And I wrote this same pistle vnto you, lest yf I came I shuld take hevynes of them of whom I ought to reioyce. Certaynly this confidence have I in you all; that my ioie is the ioie of you all. ⁴ For in great affliccion and anguysshe of hert I wrote vnto you with many teares: not to make you sory; but that ye myght perceave the love which I have most specially vnto you.

⁵ If eny man hath caused sorow; the same hath not made me sory; but partly: lest I shuld greve you all. ⁶ It is sufficient vnto the same man that he was rebuked of many. So that now contrary wyse ye ought to forgeve him and comforte him: ⁷ lest that same persone shuld be swallowed vp with over moche hevines. ⁸ Wherefore I exhorte you; that love maye have strength over him. ⁹ For this cause verely dyd I write; that I myght knowe the profe of you; whether ye shuld be obedient in all thinges. ¹⁰ To whom ye forgeve eny thinge; I forgeve also. And verely if I forgeve eny thinge; to whom I forgave it; for youre sakes forgave I it; in the roume of Christ; ¹¹ lest Satan shuld prevent vs. For his thoughtes are not vnkowen vnto vs.

¹² When I was come to Troada for Christes gospels sake (and a great dore was openned vnto me of the Lorde) ¹³ I had no rest in my sprete; because I founde

CRANMER—1539.

stondeth by vs, and hath annoynted vs, ²² which hath also sealed vs, and hath geuen the earnest of the sprete in oure hertes.

²³ I call God for a recorde vnto my soule, that for to sauer you with all I came not eny more vnto Corinthum. ²⁴ Not that we be lordes ouer your faith: but are helpers of youre ioie. For by fayth ye stande.

2. BUT I determined this in my selfe, that I wold not come agayne to you in hevynes. ² For yf I make you sorye, who is it that shuld make me glad, but the same which is made sory by me? ³ And I wrote this same vnto you, lest yf I came vnto you, I shuld take hevynes (or heavynesse) of them, of whom I ought to reioyce. This confidence have I towards you all, that my ioie is the ioie of you all. ⁴ For out of great affliction and anguysshe of hert, I wrote vnto you with many teares: not that ye shulde be made sory, but that ye myght perceave the love, whych I haue, most specially vnto you.

⁵ If eny man hath caused sorow, the same hath not made me sory, but partly: lest I shulde greve you all. ⁶ It is sufficient vnto the same man, that he was rebuked of many. ⁷ So that now contrary wyse, ye ought rather to forgeve him, and comforte him: lest that same persone shuld be swallowed vp with over much hevines. ⁸ Wherefore, I exhorte you, that love maye have strength over him. ⁹ For this cause verely dyd I wryte, that I myght knowe the profe of you, whether ye shalke be obedient in all thynges. ¹⁰ To whom ye forgave eny thinge, I forgave also. For yf I forgave eny thinge, to whom I forgave it, for youre sakes forgave I it, in the sight of Christ; ¹¹ lest Satan shuld prevent vs. For his thoughtes are not vnkowen vnto vs.

¹² When it was come to Troada for Christes Gospells sake (and a great dore was opened vnto me of the Lord) ¹³ I had no rest in my sprete, because I founde

⁵ Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ λελύπηκεν, ἀλλ' ἀπὸ μέρους, ἵνα μὴ ἐπιβάρω πάντας ὑμᾶς. ⁶ ἱκανὸν τῷ τοιοῦτῳ ἡ ἐπιτιμία αὐτῇ ἢ ὑπὸ τῶν πλειόνων· ὥστε τοῦναντίον μᾶλλον ὑμᾶς χαρίσασθαι καὶ παρακαλέσαι, μήπως τῇ περισσοτέρᾳ λύπῃ καταποθῇ ὁ τοιοῦτος. ⁷ διὸ παρακαλῶ ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγάπην. ⁸ εἰς τοῦτο γὰρ καὶ ἔγραψα, ἵνα γνῶ τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα ὑπήκοοί ἐστε. ⁹ ὃ δέ τι χαρίζεσθε, καὶ ἐγὼ· καὶ γὰρ ἐγὼ ὁ κεχάρισμαι, εἰ τι κεχάρισμαι, δι' ὑμᾶς, ἐν προσώπῳ Χριστοῦ, ¹⁰ ἵνα μὴ πλεονεκτῇθωμεν ὑπὸ τοῦ Σατανᾶ· οὐ γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.

¹² Ἐλθὼν δὲ εἰς τὴν Τρωάδα εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ, καὶ θύρας μοι ἀνεωγμένης ἐν Κυρίῳ, ¹³ οὐκ ἔσχγκα ἀνεσιν τῷ πνεύματί μου, τῷ μὴ εὐρεῖν με

* Alex. = ἐμὴν.

* + u. ἐπὶ λόγῳ u. ἐπὶ λόγῳ.

* Rec. εἰ τι κεχάρισμαι, φ. κεχάρισμαι.

GENEVA — 1557.

in Christe, and hath anoynted vs. ²² Which hath also sealed vs, and hath geuen the earnest of the Sprite in our hartes.

2. NOW, I call God for a recorde vnto my soule, that for to fauer you I came not as yet vnto Corinthus. Not that we be lordes ouer your faith, but we are helpers of your ioye, for by faith ye stande. But I determined thus in my selfe, that I would not come agayne to you in heauynes. ² For yf I make you sory, who is he that should make me glad, but the same which is made sory by me? ³ And I wrote this same vnto you, lest when I came, I should take heuynes of them, of whom I ought to reioyce: this confidence haue I in you all, that my ioye is the ioye of you all. ⁴ For in great affliction, and anguyshe of heart, I wrote vnto you with many teares: not that ye should be made sory, but that ye myght perceaue the loue which I haue, mooste specially vnto you.

⁵ If any man hath caused sorow, the same hath not made me sory, but partly, lest I should greue him. *Not withstanding he hath made you all sory.* ⁶ It is sufficient vnto the same man, that he was rebuked of many. ⁷ So that now contrarywyse, ye ought rather to forgiue him and comforte him, lest that same persone should be swallowed vp with ouer much heuynesse. ⁸ Wherefore, I praye you, that you wolde confirme your loue towards him. ⁹ For this cause verely dyd I write, that I myght knowe the profe of you, whether ye wolde be obedient in all thynges.

¹⁰ To whom ye forgiue any thyng, I forgiue also, for verely yf I forgiue any thing, to whom I forgaue it, for your sakes forgiue I it in the sight of Christe: ¹¹ Lest Satane should preuent vs: for his enterprises are not vnknewen vnto vs. ¹² Further more, when I came to Trous to preache Christes Gospel, and a doore was opened vnto me of the Lord, ¹³ I had no rest in my sprite, because I founde

RHEIMS — 1582.

confirmeth vs with you in Christ, and that hath anointed vs, God: ²² vnto also hath sealed vs, and giuen this pledge of the Spirit in our hartes. ²³ And I call God to witnesse vpon my soule, that sparing you, I came not any more to Corinth, ²⁴ not because we ouerrule your faith: but, we are helpers of your ioy, for in the faith you stand.

2. AND I haue determined with my self this same thing, not to come to you againe in sorow. ² For if I make you sory: and who is it that can make me glad, but he that is made sory by me? ³ And this same I wrote to you: that I may not, when I come, haue sorow vpon sorow, of the which I ought to reioyce: trusting in you al, that my ioy is the ioy of you al. ⁴ For of much tribulation and anguish of hart I wrote to you by many teares: not that you should be made sory: but that you may knowe what charitie I haue more abundantly toward you. ⁵ And if any man hath made sorowful, not me hath he made sorowful, but in part, that I burden not al you. ⁶ To him that is such a one, this rebuke sufficeth that is giuen of many: ⁷ so that contrariwise you should rather pardon and comfort him, lest perhaps such an one be swallowed vp with ouer great sorow. ⁸ For the which cause I beseeche you that you confirme charitie toward him. ⁹ For therefore also haue I written that I may knowe the experiment of you, whether in al things you be obedient. ¹⁰ And vvhom you haue pardoned any thing, I also. For, my self also that vvhich I pardoned, if I pardoned any thing, for you in the person of Christ, ¹¹ that we be not circumvented of Satan. for we are not ignorant of his cogitations.

¹² And when I was come to Trous for the Gospel of Christ, and a doore was opened vnto me in our Lord, ¹³ I had no rest in my spirit, for that I found not

AUTHORISED — 1611.

stablisheth vs with you, in Christ, and hath anointed vs, is God, ²² Who hath also sealed vs, and giuen the earnest of the Spirit in our hearts. ²³ Moreover, I call God for a record vpon my soule, that to spare you I came not as yet vnto Corinth. ²⁴ Not for that we haue dominion ouer your faith, but are helpers of your ioy: for by faith ye stand.

2. BUT I determined this with my selfe, that I would not come againe to you in heauinesse. ² For if I make you sory, who is hee then that maketh mee glad, but the same which is made sory by me? ³ And I wrote this same vnto you, lest when I came, I should haue sorow from them of whom I ought to reioyce, hauing confidence in you all, that my ioy is the ioy of you all, ⁴ For out of much affliction and anguish of heart, I wrote vnto you with many teares, not that you should bee grieved, but that yee might know the loue which I haue more abundantly vnto you. ⁵ But if any haue caused griefe, he hath not grieved mee, but in part: that I may not overcharge you all. ⁶ Sufficient to such a man is this * punishment, which was inflicted of many. ⁷ So that contrariwise, yee ought rather to forgiue him, and comfort him, lest perhaps, such a one should be swallowed vp with ouermuch sorow. ⁸ Wherefore I beseech you, that you would confirme your loue towards him. ⁹ For to this end also did I write, that I might knowe the prooue of you, whether ye be obedient in all things.

¹⁰ To whom also ye forgiue any thing, I forgiue also: for if I forgiue any thing, to whom I forgaue it, for your makes forgaue I it, ¹¹ in the person of Christ, ¹² Lest Satan should get an aduantage of vs: for we are not ignorant of his deuices. ¹³ Furthermore when I came to Trous, to preach Christes Gospel, and a doore was opened vnto mee of the Lord, ¹⁴ I had no rest in my spirit, because I found not

* Or, reuenge.

* Or, in the sight.

Τίτον τὸν ἀδελφόν μου· ἀλλὰ ἀποταξάμενος αὐτοῖς, ἐξῆλθον εἰς Μακεδονίαν. ¹⁴ Τῷ δὲ Θεῷ χάρις τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ, καὶ τὴν ὁσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι δι' ἡμῶν ἐν παντὶ τόπῳ. ¹⁵ ὅτι Χριστοῦ εὐδία ἐσμέν τῷ Θεῷ ἐν τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις· ¹⁶ οἷς μὲν, ὁσμὴ θανάτου εἰς θάνατον· οἷς δὲ, ὁσμὴ ζωῆς εἰς ζωὴν. καὶ πρὸς ταῦτα τίς ἱκανός; ¹⁷ οὐ γὰρ ἐσμεν ὡς οἱ ^a πολλοί, | καπηλεύοντες τὸν λόγον τοῦ Θεοῦ, ἀλλ' ὡς ἐξ εἰλικρινείας, ἀλλ' ὡς ἐκ Θεοῦ, ^b κατενώπιον | τοῦ Θεοῦ, ἐν Χριστῷ λαλοῦμεν. III. Ἀρχόμεθα

πάλιν ἑαυτοὺς συνιστάνειν; ¹ ἢ μὴ | χρῆζομεν, ὡς τινες, συστατικῶν ἐπιστολῶν πρὸς ὑμᾶς, ἢ ἐξ ὑμῶν ^a συστατικῶν; | ² ἢ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε, ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, γινωσκομένη καὶ ἀναγινωσκομένη ὑπὸ πάντων ἀνθρώπων· ³ φανερούμενοι ὅτι ἐστὲ ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, ἐγγεγραμμένη

^a Alex. + L. [dia.] ^b Alex. λαοί. ^c Alex. κατέναντι. ^d Alex. = τοῦ. ^e Rec. αἱ μὴ. ^f Alex. = συστατικῶν. ^g Alex. pon. ἀφ' ἑαυτῶν α. ante

WICLIIF — 1380.

but I seide to hem fare wel: and I jussaid in to macedonie, ¹⁴ and I do thankyn to god that evermore makith us to have victorie in crist iherus: and schewith bi us the odoure of his knowynge in eche place, ¹⁵ for we ben the gode odoure of crist to god, among those that ben made seaf: and among these that perischeth: ¹⁶ to other etheli odoure of deeth in to deeth, but to other we ben odour of lif in to lif: to these thingis: who is so able? ¹⁷ for we ben not as many that don avoutrie bi the word of god: but we speken of clennesse as of god bifor god in crist.

3. BIGYNNEN we therfor [eftwone] to praise us self? or whether we nede as summen pistil of preyng to you or of you? ² ye ben oure pistil writun in oure hertis: which is knowun a red of alle men, ³ and made opene for ye ben the pistil of crist: mynystir of us, and writun not with enke: but bi the spirit of the luyng god, not in stoonen tablis: but in fleischli tablis of herte. ⁴ For we han suche triste bi crist to god, ⁵ not that we ben sufficient to theke any thing of us as of us: but oure sufficiency is of god, ⁶ whiche made us also able mynystir of the newe testament, not bi lettre bat bi spirit for the lettre sleeth but the spirit quykeneth.

⁷ and if the mynystiracion of deeth writun bi lettris in stonys was in glorie, so that the children of israel mysten not biholde in to the face of moyses: for the glorie of his cheor, whiche is avoidid, ⁸ hou schal not the mynystiracion of the spirit be more in glorie? ⁹ for if the mynystiracion of dampnacion was in glori, myche more the mynystir of rightwisnesse, is pleuteous in glorie. ¹⁰ for nether that that was cleer was glorified in this parte for

TYNDALE — 1534.

not Titus my brother: but toke my leave of them and went away into Macedonia. ¹⁴ Thanks be vnto God which alwayes geueth vs the victorie in Christ, and openeth the sauer of his knowledge by vs in every place. ¹⁵ For we are vnto God the swete sauoure of Christ, both amonge them that are saued, and also amonge them which perishe. ¹⁶ To the one parte are we the sauoure of deeth vnto deeth. And vnto the other parte are we the sauoure of lyfe vnto lyfe. And who is mete vnto these thinges? ¹⁷ For we are not as many are which choppe and chaunge with the worde of God: but euen oute of purenes, and by the power of God, and in the sight of God, so speake we in Christ.

3. WE begyn to prayse oure selues agayne. Nede we as some other, of pistils of recommendacion vnto you? or letters of recommendacion from you? ² Ye are oure pistil written in oure hertes, which is vnderstonde and reed of all men, ³ in that ye are knowen, how that ye are the pistil of Christ, ministred by vs and written, not with ynke: but with the sprete of the luyng God, not in tables of ston, but in fleschly tables of the herte. ⁴ Suche trust haue we thorow Christ to god ward, ⁵ not that we are sufficient of oure selues to thiinke any thinge as it were of oure selues: but oure ablenes cometh of God, ⁶ which hath made vs able to minister the newe testament, not of the letter, but of the sprete. For the letter killeth, but the sprete geueth lyfe.

⁷ Yf the ministracion of deeth thorow the letters figured in stonys was glorious, so that the chyldren of Israel coude not beholde the face of Moyses for the glory of his countenance (which glory neuertheless is done awaye) ⁸ why shall not the ministracion of the sprete be moche more glorious? ⁹ For if the ministringe of condemnation be glorious: moche more do the ministracion of rightewesnes excede in glory. ¹⁰ For no dout that which was there glorified, is not once glorified

CRANMER — 1539.

not Titus my brother: but toke my leave of them, and went away into Macedonia. ¹⁴ Thanks be vnto God, which alwayes geueth vs the victorie in Christ, and openeth the sauer of his knowledge by vs in euery place. ¹⁵ For we are vnto God the swete sauoure of Christ, amonge them that are saued, and amonge them which perishe. ¹⁶ To the one parte are we the sauour of deeth vnto deeth. And vnto the other part are we the sauour of lyfe vnto lyfe. And who is mete vnto these thynges? ¹⁷ For we are not as the most part are, which choppe and chaunge with the worde of God: but euen out of purenes, and by the power of God, in the syght of God, so speake we in Christ.

3. WE begyn to prayse oure selues agayne. Nede we as some other, of Epistles of recommendacion vnto you? or letters of recommendacion from you? ² Ye are oure epistle written in oure hertes, which is vnderstande and reed of all men, ³ for asmuch as ye declare that ye are the epistle of Christ, ministred by vs and wrytten, not with ynke: but wyth the sprete of the luyng God not in tables of ston, but in fleschly tables of the herte.

⁴ Suche trust haue we thorow Christ to God ward, ⁵ not that we are sufficient of oure selues to thiinke any thing, as of our selues: but yf we be able vnto any thinge the same cometh of God, ⁶ which hath made vs able to minister the new testament, not of the letter, but of the sprete. For the letter killeth, but the sprete geueth lyfe.

⁷ If the mynystiracion of deeth thorow the letters figured in stonys, was glorious, so that the chyldren of Israel coude not beholde the face of Moyses, for the glory of his countenance (which glory is done awaye) ⁸ why shall not the mynystiracion of the sprete be moche more glorious? ⁹ For yf the ministringe of condemnation be glorious: moche more doth the ministracion of rightewesnes excede in glory. ¹⁰ For no dout that which was there glorified, is not once glorified in respect of

οὐ μέλανι, ἀλλὰ Πνεύματι Θεοῦ ζῶντος, οὐκ ἐν πλαστῇ λιθίναις, ἀλλὰ ἐν πλαστῇ καρδίας σαρκίναις. ⁴ Πεποιθήσιν δὲ τοιαύτην ἔχομεν διὰ τοῦ Χριστοῦ πρὸς τὸν Θεόν· ⁵ οὐχ ὅτι ἱκανοὶ ἐσμεν ἅφ' ἑαυτῶν λογίσασθαι τι, ὡς ἐξ ἑαυτῶν, ἀλλ' ἡ ἱκανότης ἡμῶν ἐκ τοῦ Θεοῦ· ⁶ ὃς καὶ ἱκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης, οὐ γράμματος, ἀλλὰ πνεύματος· τὸ γὰρ γράμμα ἀποκτείνει, τὸ δὲ πνεῦμα ζωοποιεῖ. ⁷ Εἰ δὲ ἡ διακονία τοῦ θανάτου ἐν γράμμασιν, ἐντετυπωμένη ἐν λίθοις, ἐγενήθη ἐν δόξῃ, ὥστε μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον Μωϋσέως, διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ, τὴν καταργουμένην· ⁸ πῶς οὐχὶ μᾶλλον ἡ διακονία τοῦ Πνεύματος ἔσται ἐν δόξῃ; ⁹ εἰ γὰρ ἡ διακονία τῆς κατακρίσεως δόξα, πολλῶ μᾶλλον περισσεύει ἡ διακονία τῆς δικαιοσύνης ἐν δόξῃ. ¹⁰ καὶ γὰρ οὐ δεδόξασται τὸ δεδοχασμένον ἐν τούτῳ τῷ μέρει, ἕνεκεν τῆς ὑπερβαλλούσης

ἱκανοὶ s. post. λογίς.

Alex. ἐν γράμματι.

Alex. = ἐν.

Rec. Μωϋσας.

Alex. τῇ διακονίᾳ.

Alex. ἔξ ἑαυτῶν.

Rec. οὐδὲ.

GENEVA—1557.

not Titus my brother: but toke my leaue of them and went away into Macedonia. ¹⁴ Thanckes be vnto God which alwayes maketh vs to triumphe in Christ: and openeth the sauour of his knowledge by vs in euery place.

¹⁵ For we are vnto God the swete sauour of Christ, to them that are saued, and to them which perishe. ¹⁶ To the one parte, we are the sauour of death, vnto death: and to the other part, the sauour of life, vnto life. And who is meto vnto these thinges? ¹⁷ For we do not as many, disguise and conterfait the wordes of God: but as of syncre affection, but as of God in the syght of God, so speake we in Christe.

3. DO we begyn to praigne our selues agayne? nede we as some other, epistles of recommendation vnto you, or letters of recommendation from you? ² Ye are our epistle, written in our heartes, which is vnderstand and read of all men. ³ In that ye are known, to be the epistle of Christ, by our ministerie, and wrytten, not with yncke, but with the Sprite of the liuing God, not in tables of stone, but in fleshy tables of the heart.

⁴ Soche trust we haue through Christ to God: ⁵ Not that we are apte of our selues, to thynke any thing, as it were of our selues: but our ableness cometh of God. ⁶ Who also hath made vs able ministers of the Newe testament, not of the letter, but of the Sprite: for the letter killeth, but the Sprite geueth life. ⁷ If the ministration of death figured with letters in stones, was glorious, so that the children of Israel could not beholde the face of Moses for the glorie of his countenance, which glorie is done away: ⁸ Why shal not the ministration of the Sprite be muche more glorious? ⁹ For if the ministration of condemnation was glorious: muche more doth the ministration of righteousness exceede in glorie.

¹⁰ For no dout, that which was there glorified, was not glorified in this point,

RHEIMS—1582.

Titus my brother, but bidding them fare vvel, I went forth into Macedonia. ¹⁴ And thanckes be to God, vvhó alwayes triumpheth vs in Christ Iesus, and manifesteth the odour of his knowledg by vs in euery place. ¹⁵ For vve are the good odour, Christ vnto God in them that are saued, and in them that perish. ¹⁶ To some in dedde the odour of death vnto death but to others the odour of life vnto life. And to these thing vvhó is so sufficient? ¹⁷ For vve are not as very many, adulterating the vvord of God, but of sinceritie, and as of God, before God, in Christ vve speake.

3. BEGIN we againe to commend our selues? or do vve neede (as certaine) epistles of commendation to you, or from you? ² Our epistle you are, vvritten in our hartes, vvvhich is knowen and read of al men: ³ being manifested that you are the epistle of Christ, ministred by vs, and vvritten not vvith ynke, but vvith the Spirit of the liuing God: not in tables of stone, but in the tables carnall of the hart.

⁴ And such confidence vve haue by Christ to God: ⁵ not that vve be sufficient to thinke any thing of our selues, as of our selues: but our sufficiencie is of God. ⁶ Vvhó also hath made vs meete ministers of the new testament: not in the letter, but in the Spirit. For the letter killeth: but the Spirit quickeneth. ⁷ And if the ministration of death with letters figured in stones, vvvas in glorie, so that the children of Israel could not behold the face of Moyses, for the glorie of his countenance, that is made voide: ⁸ how shal not the ministration of the Spirit be more in glorie? ⁹ For if the ministration of damnation be in glorie: much more the ministerie of iustice aboundeth in glorie. ¹⁰ For neither vvvas it glorified, vvvhich in this part vvvas glorions, by

AUTHORISED—1611.

Titus my brother, but taking my leaue of them, I went from thence into Macedonia. ¹⁴ Now thankes bee vnto God, which alwayes causeth vs to triumph in Christ, and maketh manifest the sauour of his knowledge by vs in euery place. ¹⁵ For we are vnto God, a sweete sauour of Christ, in them that are saued, and in them that perish. ¹⁶ To the one we are the sauour of death vnto death; and to the other, the sauour of life vnto life: and who is sufficient for these things? ¹⁷ For we are not as many which corrupt the word of God: but as of sinceritie, but as of God, in the sight of God, speake we in Christ.

3. DOE wee begin againe to commend our selues? or need wee, as some others, Epistles of commendation to you, or letters of commendation from you? ² Ye are our Epistle written in our heartes, known and read of all men. ³ Forasmuch as yee are manifestly declared to bee the Epistle of Christ ministred by vs, written not with ynke, but with the spirit of the liuing God, not in tables of stone, but in fleshy tables of the heart. ⁴ And such trust haue we through Christ to Godward: ⁵ Not that we are sufficient of our selues to thinke any thing as of our selues: but our sufficiencie is of God: ⁶ Who also hath made vs able ministers of the New Testament, not of the letter, but of the spirit: for the letter killeth, but the spirit giueth life. ⁷ But if the ministration of death written, and ingrauen in stones, was glorious, so that the children of Israel could not stedfastly beholde the face of Moses, for the glory of his countenance, which glorie was to be done away: ⁸ How shall not the ministration of the spirit, be rather glorious? ⁹ For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceede in glorie. ¹⁰ For euen that which was made glorious, had no glorie in this respect by

• Or, deale deceitfully with.

β Or, quickeneth.

δόξης. ¹¹ εἰ γὰρ τὸ καταργούμενον διὰ δόξης, πολλῷ μᾶλλον τὸ μένον ἐν δόξῃ. ¹² ἔχοντες οὖν τοιαύτην ἐλπίδα, πολλῇ παρρησίᾳ χρώμεθα. ¹³ καὶ οὐ καθάπερ Μωϋσῆς ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον ἑαυτοῦ, πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ καταργουμένου. ¹⁴ ἀλλ' ἐπαρώθη τὰ νοήματα αὐτῶν. ἄχρι γὰρ τῆς σήμερον ἡμέρας τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει, μὴ ἀνακαλυπτόμενον, ὃ τι ἐν Χριστῷ καταργεῖται. ¹⁵ ἀλλ' ἕως σήμερον, ἡνίκα ἀναγινώσκεται Μωϋσῆς, κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται. ¹⁶ ἡνίκα δ' αὖ ἐπιστρέψῃ πρὸς Κύριον, περιαιρεῖται τὸ κάλυμμα. ¹⁷ Ὁ δὲ Κύριος τὸ Πνεῦμά ἐστιν· οὗ δὲ τὸ Πνεῦμα Κυρίου, ἐκεῖ ἐλευθερία. ¹⁸ ἡμεῖς δὲ πάντες ἀνακαλυπτόμενοι προσώπῳ τὴν δόξαν Κυρίου κατοπτριζόμενοι, τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ Κυρίου Πνεύματος. IV. Διὰ

† Rec. Μωϋς. * Rec. = ἡμέρας. † Alex. + ἄν. † Alex. ἀναγινώσκειται. * Rec. Μωϋς. * Alex. = ἐκεῖ. * Alex. ἰσχυροῦσαν.

WICLIF—1380.

the excellent glorie, ¹¹ and if that that is avoidid was bi glorie: myche more that that dwellith stille, is in glorie,

¹² therfor we that haue suche hope seen myche trist; ¹³ and not as moises leide a veil on his face: that the children of israel schulden not biholde in to his face, whiche veil is avoidide: ¹⁴ but the wittis of hem ben astonyed; for in to this dai: the same veil in redinge of the oold testamente dwellith, not schewid, for it is avoidid in crist; ¹⁵ but in to this dai whanne moises is red the veil is putte on her hertis,

¹⁶ but whanne israel schol be couerfid to god: the veil schal be don away, ¹⁷ and the spirit is the lord; and where the spirit of the lord is: there is freedom, ¹⁸ and alle we that with open face seen the glorie of the lord: ben transformed in to the same ymage, fro clernes in to clerenesse as of the spirit of the lord.

4. THERFOR we that han this admynistracioun after this that we han getun merci: faile we not; ² but do we aweye the priuy thingis of schame, not walkyng in sutil gile, nether doynge aountri bi the word of god: but in schewyng of the truthe, comendynge us self to eche conscience of men: bifor god.

³ For if also our gospel is keuerid in these that perischen it is keuerid; ⁴ in whiche god hath blende the soulis of vnfaithful men of this world: that the litynyng of the gospel of the glorie of crist, whiche is the ymage of god: schyne not.

⁵ but we prechen not us self: but our lord ihesus crist, and us youre seruantis bi ihesus; ⁶ for god that seide list to schyne of derkness: he hath youe list in oure hertis to the litynyng of the science of the clerenesse of god in the face of ihesus crist;

trist, confidence. avoidid, done away. clerenesse, brightness. aountri, adultery. keuerid, covered. blende, blinded.

TYNDALE—1534.

in respecte of this excedynge glorie. ¹¹ Then if that which is destroyed, was glorious, moche more shall that which remaineth, be glorious.

¹² Seynge then that we haue soche trust, we vse gret boldnes, ¹³ and do not as Moses, which put a vayne over his face that the children of israel shuld not se for what purpose that serued which is put away. ¹⁴ But their myndes were blinded. For vntill this daye remaineth the same coueringe vntaken away in the olde testament when they reade it, which in Christ is put away. ¹⁵ But even vnto this daye, when Moses is redde, the vayne hangeth before their hertes. ¹⁶ Nevertheless when they tourne to the Lorde, the vayne shalbe taken away. ¹⁷ The Lorde no dout is a sprete. And where the sprete of the Lorde is, there is libertie. ¹⁸ But we all beholde the glorie of the Lorde with his face open, and are chaunged vnto the same similitude, from glory to glory, even of the sprete of the Lorde.

4. THERFORE seinge that we haue soche an offyce, even as mercy is comen on vs, we saynte not: ² but haue cast from vs the clokes of vnonestie, and walke not in craftines, nether corrupte we the worde of God: but walke in open truthe, and reporte oure selues to every mannes conscience in the sight of God.

³ Yf oure Gospell be yet hyd, it is hid amonge them that are lost: ⁴ in whom the god of this worlde hath blynded the myndes of them which beleue not, lest the light of the glorious gospel of Christ which is the ymage of god, shuld shyne vnto them.

⁵ For we preache not oure selues, but Christ Iesus to be the Lorde, and oure selues youre seruantes, for Iesus sake. ⁶ For it is God that commaunded the light to shyne out of derknes, which hath shyned in oure hertes, for to geue the light of the knowledge of the glorie of God, in the face of Iesus Christ.

CRANMER—1539.

this excedding glorie. ¹¹ For yf that which is destroyed was glorious, moche more that which remaineth, is glorious.

¹² Seyng then that we haue soch trust, we vse great boldnes, ¹³ and do not as Moses, which put a vayne ouer his face, that the children of israel shuld not se for what purpose that serued which is put away. ¹⁴ But their myndes were blinded. For vntill this daye remaineth the same coueringe vntaken away in the lecture of the olde testament, which vayne shalbe put away in Christ. ¹⁵ But euen vnto this daye when Moses is redde the vayne hangeth before their hertes. ¹⁶ Nevertheless when they tourne to the Lorde, the vayne shalbe taken away. ¹⁷ The Lord no dout is a sprete. And where the sprete of the Lorde is, there is libertie. ¹⁸ But we all beholde in a myrroure the glorie of the Lorde with his face open, and are chaunged vnto the same similitude, from glory to glory, euen as of the sprete of the Lorde.

4. THERFORE, seying that we haue soch an offyce, euen as God hath had mercy on vs, we go not out of kynde: ² but haue cast from vs the cloakes of vnonestie, and walke not in craftyness, nether handle we the worde of God discautfully, but open the truthe, and reporte oure selues to euery mannes conscience in the sight of God. ³ If oure Gospell be yet hyd, it is hyd amonge them that are lost, ⁴ in whom the God of this world hath blynded the myndes of them which beleue not, lest the light of the gospel of the glory of Christ (which is the ymage of God) shulde shyne vnto them.

⁵ For we preache not our selues, but Christ Iesus to be the Lorde, and our selues youre seruantes, for Iesus sake. ⁶ For it is God, that commaunded the light to shyne out of derknes, which hath shyned in oure hertes, for to geue the light of the knowledge of the glory of God, in the face of Iesus Christ.

τοῦτο ἔχοντες τὴν διακονίαν ταύτην, καθὼς ἡλεήθημεν, οὐκ ἑκκακούμεν, | ² ἀλλ' ἀπειπάμεθα τὰ κρυπτὰ τῆς αἰσχύνης, μὴ περιπατοῦντες ἐν πανουργίᾳ, μηδὲ δολοῦντες τὸν λόγον τοῦ Θεοῦ, ἀλλὰ τῇ φανερώσει τῆς ἀληθείας ³ συνιστῶντες | ἐαυτοὺς πρὸς πᾶσαν συνειδήσιν ἀνθρώπων ἐνώπιον τοῦ Θεοῦ. ⁴ Εἰ δὲ καὶ ἔστι κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἐστὶ κεκαλυμμένον ⁵ ἐν οἷς ὁ Θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσε τὰ νοήματα τῶν ἀπίστων, εἰς τὸ μὴ ⁶ αὐγάσαι | ⁷ τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, ὃς ἐστὶν εἰκὼν τοῦ Θεοῦ. ⁸ οὐ γὰρ ἑαυτοὺς κηρύσσομεν, ἀλλὰ Χριστὸν Ἰησοῦν Κύριον ⁹ ἐαυτοὺς δὲ, δούλους ὑμῶν διὰ Ἰησοῦν. ¹⁰ ὅτι ὁ Θεὸς ὁ εἰπὼν ἐκ σκότους φῶς ¹¹ λάμψαι, | ¹² ὃς ¹³ ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν, πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης ¹⁴ τοῦ Θεοῦ | ἐν προσώπῳ ¹⁵ Ἰησοῦ | Χριστοῦ.

² Alex. συνιστῶντες. ³ Alex. καταγράφει α. διαγράφει. ⁴ Rec. + αὐτοῖς. ⁵ Alex. λάμψαι. ⁶ Alex. = δε. ⁷ Alex. αὐτοῦ. ⁸ Alex. = Ἰησοῦ.

GENEVA—1557.

that is, as touching that exceeding glorie. ¹¹ For if that which should be destroyed were glorious, much more shal that which remaineth, be glorious. ¹² Seeing then that we haue such trust, we vse great playnes of speeche. ¹³ And we are not as Moses, which put a vail over his face, that the children of Israel should not se, for what purpose that serued which ought to be put away. ¹⁴ Therefore their myndes were blinded: for vntill this day remaineth the same couering vntaken away in the Olde testament when they read it, which vail in Christe is put away. ¹⁵ But euen vnto this day, when Moses is read, that vail is layed ouer their hearts. ¹⁶ Neuerthelesse when they *hearts* shalbe tourned to the Lord, the vail shalbe taken away. ¹⁷ The Lord no dout is the Sprite: and where the Sprite of the Lord is, there is libertie. ¹⁸ But we all beholde as in a myrrour the glorie of the Lord with open face, and are changed into the same image, from glorie to glorie, euen of the Sprite of the Lord.

4. THEREFORE, sayng that we haue this office, as we haue receaued mercie, we faynte not: ² But haue cast from vs the clokes of shame and walke not in craftines, nether handle we the worde of God deceitfully: but in declaration of the trueth, report our selues to euery mans conscience in the syght of God. ³ If our Gospel be hyd, it is hyd to them, that are lost. ⁴ In whom the god of this worlde hath blynded the myndes, that is, in the infidels, lest the light of the glorious Gospel of Christ, which is the image of God, should shyne vnto them.

⁵ For we preache not our selues, but Christ Iesus the Lord, and our selues your seruantes, for Iesus sake. ⁶ For God that commanded the light to shyne out of darknes, is he which hath shyned in our hearts, to geue the light of the knowledge of the glorie of God, in the face of

RHEIMS—1582.

reason of the excelleng glorie. ¹¹ For if that which is made void, is by glorie: much more that vvhich abideth, is in glorie.

¹² Having therefore such hope, we vse much confidence: ¹³ and not as Moses put a vail vpon his face, that the children of Israel might not behold his face, vvhich is made void, ¹⁴ but their senses were dulled. For vntill this present day, the self same vail in the lecture of the old testament remaineth vntaken (because in Christ it is made void) ¹⁵ but vntill this present day, vvhon Moyses is read, a vail is put vpon their hart. ¹⁶ But vvhon he shal be conuerted to our Lord, the vail shal be taken away. ¹⁷ And our Lord is a Spirit. And vvhon the Spirit of our Lord is, there is libertie. ¹⁸ But we all, beholding the glorie of our Lord vvhich face reuealed, are transformed into the same image from glorie vnto glorie, as of our Lordes Spirit.

4. THEREFORE hauing this ministracion: according as we haue obtained mercie, we faile not, ² but we renounce the secrete things of dishonestie, not walking in craftines, nor adulterating the vvord of God, but in manifestation of the trueth commendng our selues to euery conscience of men before God. ³ And if our Gospel be also hidde, in them that perish it is hidde, ⁴ in vvhom the God of this vvorld hath blinded the myndes of the infidels, that the illumination of the Gospel of the glorie of Christ vvho is the image of God, might not shine to them.

⁵ For we preache not our selues, but Iesus Christ our Lord: and vs, your seruants by Iesus, ⁶ because God that commaunded light to shine of darkenes, he hath shined in our hartes to the illumination of the knowledge of the glorie of God, in the face of Christ Iesus.

AUTHORISED—1611.

reason of the glorie that excellet. ¹¹ For if that which is done away, was glorious, much more that which remaineth is glorious.

¹² Seeing then that wee haue such hope, we vse great plainnesse of speeche. ¹³ And not as Moses, which put a vail ouer his face, that the children of Israel could not stedfastly looke to the end of that which is abolished: ¹⁴ But their myndes were blinded: for vntill this day remaineth the same vail vntaken away, in the reading of the old testament: which vail is done away in Christ. ¹⁵ But euen vnto this day, when Moyses is read, the vail is vpon their heart. ¹⁶ Neuerthelesse, when it shall turne to the Lord, the vail shall be taken away. ¹⁷ Now the Lord is that spirit, and where the Spirit of the Lord is, there is libertie. ¹⁸ But we all, with open face beholding as in a glasse the glory of the Lord, are changed into the same image, from glorie to glorie, euen as ² by the spirit of the Lord.

4. THEREFORE, seeing we haue this ministry, as we haue receiued mercie wee faint not: ² But haue renounced the hidden things of dishonesty, not walking in craftines, nor handling the word of God deceitfully, but by manifestation of the trueth, commendng our selues to euery mans conscience, in the sight of God. ³ But if our Gospel be hid, it is hid to them that are lost: ⁴ In whom the God of this vvorld hath blinded the minds of them which belecue not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine vnto them. ⁵ For we preach not our selues, but Christ Iesus the Lord, and our selues your seruants for Iesus sake.

⁶ For God who commaunded the light to shine out of darkenes, hath shined in our hearts, to geue the light of the knowledge of the glory of God, in the face of

⁷ Ἐχομεν δὲ τὸν θησαυρὸν τούτου ἐν ὀστροκίνοις σκεύεσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἡ τοῦ Θεοῦ, καὶ μὴ ἐξ ἡμῶν. ⁸ ἐν παντὶ θλιβόμενοι, ἀλλ' οὐ στενοχωρούμενοι· ἀπορούμενοι, ἀλλ' οὐκ ἐξαπορούμενοι· διωκόμενοι, ἀλλ' οὐκ ἐγκαταλείπομενοι· καταβαλλόμενοι, ἀλλ' οὐκ ἀπολλύμενοι. ¹⁰ πάντοτε τὴν νέκρωσιν τοῦ Ἰησοῦ ἐν τῷ σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ. ¹¹ αἰεὶ γὰρ ἡμεῖς οἱ ζῶντες, εἰς θάνατον παραδιδόμεθα διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν. ¹² Ὡστε ὁ θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. ¹³ ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμμένον, "Ἐπίστευσα, διὸ ἐλάλησα," καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν· ¹⁴ εἰδότες ὅτι ὁ ἐγείρας τὸν Κύριον Ἰησοῦν, καὶ ἡμᾶς διὰ Ἰησοῦ ἐγερεῖ, καὶ

* Rom. + Κρίνον.

† Alex. + ἡμῶν.

* Rec. + μιν.

* Alex. σὺν Ἰησοῦ.

† Alex. ἡγαγόμεν.

WICLIF—1380.

⁷ and we han this tresour in britil vessels: that the worthinesse be of goddis vertu, and not of us. ⁸ in alle thingis we suffren tribulacioun: but we ben not angewiche or anikid, we ben made pore: but we lacken no thing; ⁹ we soffren persecucioun: but we ben not forsakun, we ben made lowe: but we ben not confoundid, we ben cast down, but we perischen not; ¹⁰ & euermore we beren aboute the sleynge of ihesus in oure bodi: that also the liif of ihesus be schewid in oure bodies; ¹¹ for euermore we that lyuen: ben takun in to deeth for ihesus, that the liif of ihesus: be schewid in oure deodli fleisch; ¹² therefore deeth worchith in us: but liif in you. ¹³ And we han the same spirit of feith: as it is writun, I haue bileuede for whiche thing I hane spoke, and we bileuen: wherfor also we speken; ¹⁴ witinge that he that reised ihesus schal reise also us with ihesus, and schal ordeyne with you; ¹⁵ and alle thingis for you; that a plenteuous grace bi many thankyngeis ben plenteuous in to the glorie of god; ¹⁶ for which thing we failen not, but thouz oure viter man be corruptid: nethles the yuner man is renewid fro dai to day; ¹⁷ but that lyf thing of oure tribulacioun that lastith now, but as it were bi a momente worthith in us oure mesure an euerlastinge birthun in to hignes of glorie; ¹⁸ while that we biholden not tho thingis that ben seyn: but tho that ben not seen; for the thingis that ben seen ben but duryng for a schorte tyme, but tho thingis that ben not seen: ben euerlastynge.

5. AND we witen that if oure erthli hous of this dwellynge be discolued: that we han a bilyngge of god an hous not made bi hondis euerlastynge in heuene ² for whi in this thing we moornen: co-weyng to be clothid aboue with oure dwellynge whiche is of heuene; ³ if nethles we ben founden clothid, and not

TYNDALE—1534.

⁷ But we have this treasure in erthen vessels; that the excellent power of it myght appere to be of God, and not of vs. ⁸ We are troubled on every side; yet are we not with out shyft. We are in povertie: but not vterly without somewhat. ⁹ We are persecuted: but are not forsaken. We are cast downe; nevertheless we perisshen not. ¹⁰ And we all wayes beare in oure bodies the dyinge of the Lorde Iesus; that the lyfe of Iesu myght appere in oure bodies. ¹¹ For we which live, are alwayes deliuered vnto deeth for Iesus sake; that the lyfe also of Iesu myght appere in oure mortall fleshe. ¹² So then deeth worketh in vs, and lyfe in you. ¹³ Seynge then that we have the same sprete of fayth, accordynge as it is written: I beleued, and therefore haue I spoken. We also beleue, and therefore speake. ¹⁴ For we knowe that he which rayssed vp the Lorde Iesus; shall rayse vp vs also by the meanes of Iesus; and shall seet vs with you. ¹⁵ For all thinges do I for youre sakes; that the plenteous grace by thankes geuen of many, maye redounde to the prayse of god. ¹⁶ Wherefore we are not wried, but though oure vtward man perissheth yet the inward man is renewid daye by daye. ¹⁷ For oure exceedinge tribulacion which is momentany and light prepareth an exceedinge and an eternall wayght of glorye vnto vs. ¹⁸ whill we loke not on the thynges which are sene; but on the thynges which are not sene. For the thinges which are sene; are temporall: but thynges which are not sene; are eternall;

5. VVE knowe suerly yf oure erthy mansion wherin we now dwell were destroyed; that we have a bildinge ordeyned of god; an habitacion not made with hondes; but eternall in heven. ² And herefore sigh we; desyringe to be clothed with oure mansion which is from heven: ³ so yet if that we be founde clothed, and not

CRANMER—1580.

⁷ But we haue this treasure in erthen vessels, that the excellency of the power myght be Gods, and not oures. ⁸ We are troubled on euery syde, yet are we not without shyft. We are in povertie: but not vterly without somewhat. ⁹ We suffer persecucion: but are not forsaken therein. We are cast downe: neuertheless we perisshen not. ¹⁰ We all wayes beare aboute in the bodye, the dyinge of the Lorde Iesus; that the lyfe of Iesu myght also appere in oure bodye.

¹¹ For we which lyue, are alwayes deliuered vnto deeth for Iesus sake, that the lyfe also of Iesu myght appere in our mortall fleshe. ¹² So then, deeth worketh in vs, but lyfe in you. ¹³ But seynge that we haue the same sprete of fayth (accordynge as it is written: I beleued, and therefore hane I spoken). We also beleue, and therefore speake. ¹⁴ For we knowe, that he which rayssed vp the Lorde Iesus, shall rayse vp vs also by the meanes of Iesus, and shall sett vs with you. ¹⁵ For all thynges do I for youre sakes that the plenteous grace by thankes geuen of many, maye redounds to the prayse of God. ¹⁶ Wherefore, we are not wried, But though oure vtward man perissheth, yet the inward man is renewid daye by daye. ¹⁷ For oure tribulacion which is momentany and light, prepareth an exceeding and an eternall wayght of glorye vnto vs, ¹⁸ whill we loke not on the thynges which are sene, but on the thynges which are not sene. For the thynges which are sene, are temporall: but thynges which are not sene, are eternall.

5. FOR we know that yf oure erthy mancyon of this dwelling were destroyed, we haue a bildinge of God, an habitacion not made with handes, but eternall in heauen. ² Therefore sygh we, desyring to be clothed with oure mansion which is from heauen: ³ so yet, yf that we be founde clothed, and not naked.

παραστήσει σὺν ὑμῖν. ¹⁴ τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις πλεονάσῃ, διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ Θεοῦ. ¹⁵ Διὸ οὐκ ἔκκα-
κούμεν· ἀλλ' εἰ καὶ ὁ ἔξω ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ' ὁ ἔσωθεν ἀνακαί-
νεται ἡμέρα καὶ ἡμέρα. ¹⁷ τὸ γὰρ παραυτίκα ἑλαφρὸν τῆς θλίψεως ἡμῶν καθ'
ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης κατεργάζεται ἡμῖν, ¹⁸ μὴ σκοπούντων
ἡμῶν τὰ βλεπόμενα, ἀλλὰ τὰ μὴ βλεπόμενα· τὰ γὰρ βλεπόμενα, πρόσκαιρα· τὰ
δὲ μὴ βλεπόμενα, αἰώνια. V. οἶδαμεν γὰρ, ὅτι ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ
σκήνους καταλυθῇ, ² οἰκοδομὴν ἐκ Θεοῦ ἔχομεν, οἰκίαν ἀχειροποίητον, αἰώνιον ἐν
ταῖς οὐρανοῖς. ³ καὶ γὰρ ἐν τούτῳ στενάζομεν, τὸ οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ
ἐπενδύσασθαι ἐπιποθοῦντες· ³ εἴ γε καὶ ἐνδυσάμενοι, οὐ γυμνοὶ εὐρεθησόμεθα.

² Alex. ἴσω ἡμῶν.¹ Alex. + πρόσκαιρον καὶ.² Alex. + ὅτι.³ Alex. αἶμαρ.³ Alex. ἐνδυσάμενοι.

GENEVA — 1557.

Iesus Christe. ⁷ But we haue this trea-
sure in earthen vessels, that the excel-
lencie of that power myght be Gods and
not ours.

⁸ We are troubled on euery syde, yet
are we not in distresse: we are in po-
uertie, but not ouercome of pouertie: ⁹ We
are persecuted, but are not forsaken *ther*
in: we are cast downe, neuerthelesse we
perishe not. ¹⁰ Euery where we beare
about in our body, the dying of the Lord
Iesus, that likewise the life of Iesus myght
also appere in our bodies. ¹¹ For we which
lyue, are alwayes deliuered vnto death for
Iesus sake, that the life also of Iesus myght
appere in our mortall fleshe. ¹² So then
death worketh in vs, and life in you. ¹³ And
because we haue the same Sprite of fayth,
according as it is writtten, I beleued, and
therefore haue I spoken: we also beleue,
and therefore also speake.

¹⁴ Knowing that he which rayseed vp the
Lord Iesus, shal rayse vs vp also by the
merces of Iesus, and shal set vs with you.
¹⁵ For all thynges are for your sakes that
that moste plenteous grace by the thanks,
given of many, may redounde to the
praise of God. ¹⁶ Therefore, we faint not,
but thogh our outward man perishe, yet
the inward man is renewed dayly. ¹⁷ For
the light shortenes of our tribulation, cau-
eth vnto vs a farre moste excellent and un-
eternall waight of glorie: ¹⁸ While we
loke, not on the thynges which are seene,
but on the thynges which are not seene:
for thynges which are seene, are temporall:
but thynges which are not seene, are eter-
nall.

5. FOR we knowe that if the taber-
nacle of this our earthy house shalbe
destroyed, we haue a building *giuen* of
God, *that is*, a house not made with
handes, but eternall in heauen. ² For there-
fore we syghe, desiring to be clothed with
our house, which is from heauen: ³ Be-
cause that if we be therewith clothed, we

RHEIMS — 1582.

⁷ But we haue this treasure in earthen ves-
sels, that the excellencie may be of the pow-
er of God, and not of vs. ⁸ In al things we
suffer tribulation, but are not in distresse:
we want, but are not destitute: ⁹ we
suffer persecution, but are not forsaken:
we are cast downe, but we perish not:
¹⁰ alwayes bearing about in our body the
mortification of Iesus, that the life also
of Iesus may be manifested in our bodies.

¹¹ For we that liue, are alwayes deliuered
vnto death for Iesus: that the life also of
Iesus may be manifested in our mortall
flesh. ¹² Death then worketh in vs, but
life in you. ¹³ And hauing the same spirit
of faith, as it is writtten, *I beleued, for
the which cause I haue spoken*, we also
beleue, for the which cause we speake
also: ¹⁴ knowing that he which raised vp
Iesus, will raise vp vs also with Iesus and
set vs with you.

¹⁵ For al things are for you: that the
grace abounding by many in giuing of
thankes, may abound vnto the glorie of
God. ¹⁶ For which cause we faint not:
but although that our man which is vvilth-
out, corrupte: yet that which is vvilthin,
is renewed from day to day.

¹⁷ For that our tribulation which pre-
sently is momentarie and light, work-
eth about measure exceedingly an eternall
weight of glorie in vs, ¹⁸ we not consi-
dering the things that are seen, but that
are not seen. For the things that be seen,
are temporall: but those that be not seen,
are eternall.

5. FOR we know that if our earthly
house of this habitation be dissolved, that
we haue a building of God, a house not
made with hand, eternal in heauen.

² For in this also do we grieve, desirous
to be ouerclodeth with our habitation that
is from heauen: ³ yet so, if we be found

AUTHORISED — 1611.

Iesus Christ. ⁷ But we haue this treasure
in earthen vessels, that the excellencie of
the power may be of God, and not of vs. ⁸
Wee are troubled on euery side, yet not
distressed; we are perplexed, but not in
despaire; ⁹ Persecuted, but not forsaken;
cast downe, but not destroyed. ¹⁰ Alwayes
bearing about in the body, the dying of
the Lord Iesus, that the life also of Iesus
might bee made manifest in our body.

¹¹ For we which liue, are alway deliuered
vnto death for Iesus sake, that the life
also of Iesus might be made manifest in
our mortall flesh. ¹² So then death work-
eth in vs, but life in you. ¹³ We hauing
the same spirit of faith, according as it is
written, *I beleued, and therefore haue I*
spoken: wee also beleue, and therefore
speake. ¹⁴ Knowing that hee which raised
vp the Lord Iesus, shall raise vp vs also
by Iesus, and shall present vs with you.

¹⁵ For all things are for your sakes, that
the abundant grace might, through the
thanksgiuing of many, redound to the
glory of God. ¹⁶ For which cause we faint
not, but though our outward man perish,
yet the inward man is renewed day by
day. ¹⁷ For our light affliction, which is
but for a moment, worketh for vs a far
more exceeding and eternall weight of
glory. ¹⁸ While we looke not at the things
which are seene, but at the things which
are not seene: for the things which are
seene, are temporall, but the things which
are not seene, are eternall.

5. FOR we know, that if our earthly
house of this Tabernacle were dissolved,
wee haue a building of God, an house not
made with hand, eternall in the heauens.
² For in this wee grieve earnestly, desir-
ing to bee clothed vpon with our house,
which is from heauen. ³ If so bee that
being clothed wee shall not be found

καὶ γὰρ οἱ ὄντες ἐν τῇ σκηνῇ στενάζομεν βαρούμενοι· ἐφ' ᾧ οὐ θέλομεν ἐκδύ-
σασθαι, ἀλλ' ἐπενδύσασθαι, ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς. ὁ δὲ κατερ-
γασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο, Θεὸς, ὁ καὶ δὸς ἡμῖν τὸν ἀρραβῶνα τοῦ
Πνεύματος. ὁ θάρρουντες οὖν πάντοτε, καὶ εἰδότες ὅτι ἐνδημοῦντες ἐν τῷ σώματι,
ἐκδημοῦμεν ἀπὸ τοῦ Κυρίου. διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἰδους·
ὁ θάρρουντες δὲ, καὶ εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι ἐκ τοῦ σώματος, καὶ ἐνδημῆσαι
πρὸς τὸν Κύριον. Διὸ καὶ φιλοτιμούμεθα, εἴτε ἐνδημοῦντες, εἴτε ἐκδημοῦντες,
εὐάρεστοι αὐτῷ εἶναι. τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ ἐμπροσθεν τοῦ
βήματος τοῦ Χριστοῦ, ἵνα κομίσῃται ἕκαστος τὰ διὰ τοῦ σώματος, πρὸς ἃ ἔπραξεν,
εἴτε ἀγαθόν, εἴτε κακόν. Εἰδότες οὖν τὸν φόβον τοῦ Κυρίου, ἀνθρώπους πείθομεν,

* Alex. + τοῦτο.

* Alex. = καί.

* Alex. Θεοῦ.

* Alex. οὖν.

* Alex. παύλον.

* Alex. = γὰρ.

WICLIF—1380.

naked, ⁴for whi we that ben in this taber-
nacle : sorwen withynne, and ben heuyed,
for that we wolen not be spoild : but he
cloithid aboue, that the ilke thing that is
deedli : be sopan up of liif. ⁵but who is
it that makith us in to the same thing :
god, that gaf to us the ernes of the spirit;

⁶therfor we ben hardi algatis and witen
that the while we ben in this bodi : we
gon in pilgrymage from the lord, ⁷for
we walken bi feith : and not bi cleer sight.
⁸but we ben hardi, and han good wilke,
and to be in pilgrymage fro the bodi :
and to be presente to god, ⁹and therfor
we stryuen, whether absent whether pre-
sente : to plesse hym, ¹⁰for it bihoueth
us alle : to be schewid bifor the trone of
crist, that euery man telle the propre
thingis of the bodi, as he hath don : ether
good either yuel. ¹¹therfor we witynge
the drede of the lord, counceilen men :
for to god we ben opene, and I hope
that we ben opene also in youre con-
sciencia;

¹²we comenden not us silf oifrone to
you, but we geuen to you occasionn to
hane glorie for us, that zhe haue to hem
that gloriou in the face : and not in the
herte, ¹³for ether we bi mynde passen :
to god, ether we ben sobre : to you,
¹⁴for the charite of god dryueth us,
gessinge this thing, that if oon died
for alle, thanne al weren deed, ¹⁵and
crist died for alle, that thoi that ¹⁶sen :
lyue not now to hem silf but to hym that
died for hem and roos agen;

¹⁶therfor we fro this tyme knowen no
man after the fleisch, thouz we knowen
crist after the fleisch : but now we
knowen not, ¹⁷therfor if any newe crea-
ture is in crist : the eold thingis be passid
and lo alle thingis ben of god, ¹⁸whiche
reconceillid us to hym bi crist a gaf to

TYNDALE—1534.

naked. ⁴For as longe as we are in this
tabernacle, we sigh and are grued for we
wold not be vnclouthed but wolde be clothed
apon; that mortalite myght be swalowed
vp of lyfe. ⁵He that hath ordeyned vs for
this thyng, ys god which very same hath
geuen vnto vs the ernest of the sprete.

⁶Therefore we are alwaye of good chere,
and knowe well that as longe as we are
at home in the body, we are absent from
God. ⁷For we walke in fayth and se not.
⁸Nevertheless we are of good comforte,
and had lever to be absent from the body
and to be present with the lorde. ⁹Where-
fore, whether we be at home or from
home we endeouore oure selues to please
him. ¹⁰For we must all appere before the
iudgement seate of Christ; that every man
maye receaue the workes of his body ac-
cordinge to that he hath done, whether
it be good or bad? ¹¹Seynge then that
we knowe, how the lorde is to be feared;
we fare fayre with men. For we are
known wel ynough vnto God. I trust
also that we are known in youre con-
sciencies.

¹²We prayse not oure selues agayne vnto
you, but geue you an occasion to reioyce
of vs, that ye maye haue some what
agaynst them, whych reioyce in the face,
and not in the hert. ¹³For yf we be to
feruent, to God are we to feruent. Yf we
kepe measure, for youre cause kepe we
measure. ¹⁴For the loue of Christ con-
strayneth vs, because we thus iudge, yf
one be deed for all, that then are all deed;
¹⁵and that he dyed for all, that they which
liue, shuld not hence forth liue vnto them
selues but vnto hym which died for them
and rose agayne.

¹⁶Wherefore henceforth knowe we no
man after the fleshe. In somache though
we haue known Christ after the fleshe,
now hence forth knowe we hym so no
more. ¹⁷Therefore yf any man be in Christ,
he is a newe creature. Olde thynges are
passed awaye, beholde all thinges are be-
come newe. ¹⁸Nevertheless all thinges
are of god, which hath reconciled vs vnto

CRANMER—1530.

⁴For we that are in this tabernacle, sygh
and are grieved because we wold not be vn-
clouthed, but wolde be clothed vpon, that
mortalite myght be swalowed vp of lyfe.
⁵He that hath ordeyned vs for this thinge,
is God : which very same hath geuen vnto
vs the ernest of the sprete.

⁶Therefore, we are alwaye of good cheare,
and knowe, that as longe as we are at
home in the body, we are absent from
God. ⁷For we walke in fayth, not after
outward appearance. ⁸Neuerthelesse,
we are of good comforte, and had leuer
to be absent from the body, and to be
present with God. ⁹Wherefore, whether
we be at home or from home, we ende-
uoure oure selues, to please him. ¹⁰For
we must all appere before the iudgement
seate of Christ, that euery man maye re-
ceaeue the workes of his body accordyng
to that he hath done, whether it be good
or bad.

¹¹Seynge then that we knowe, how the
Lorde is to be feared, We fare fayre wyth
men. For we are known wel ynough
vnto God. I trust also that we are known
in youre consciences.

¹²For we prayse not oure selues agayne
vnto you, but geue you an occasion to
reioyce of vs, that ye maye haue some
what against them, which reioyce in the
face, and not in the herte. ¹³For yf we
be to feruent, to God are we to feruent.
Or If we kepe measure, for youre cause
kepe we measure. ¹⁴For the loue of
Christ constrayneth vs, because we thus
iudge, that yf one dyed for all, then were
all deed, ¹⁵and he died for all : that they
which lyue, shuld not hence forth lyue
vnto them selues, but vnto hym which
died for them, and rose agayne.

¹⁶Wherefore, henceforth knowe we no
man after the fleshe. In somoch though
we haue known Christ after the fleshe,
now yet hence forth knowe we him so no
more. ¹⁷Therefore yf any man be in
Christ, he is a new creature. Olde thinges
are passed awaye, beholde, all thynges are
become newe. ¹⁸Neuerthelesse, all thinges
are of God, which hath reconciled vs vnto

Θεῷ δὲ πεφανερῶμεθα. ἐλπίζω δὲ καὶ ἐν ταῖς συνειδήσεσιν ὑμῶν πεφανερῶσθαι.
 12 οὐ γὰρ πάλιν ἑαυτοὺς συνιστάνομεν ὑμῖν, ἀλλὰ ἀφορμὴν διδόντες ὑμῖν καυχή-
 ματος ὑπὲρ ἡμῶν, ἵνα ἔχητε πρὸς τοὺς ἐν προσώπῳ καυχωμένους, καὶ οὐ καρδία.
 13 εἴτε γὰρ ἐξέστημεν, Θεῷ· εἴτε σωφρονούμεν, ὑμῖν. 14 Ἡ γὰρ ἀγάπη τοῦ Χριστοῦ
 συνέχει ἡμᾶς, 15 κρίναντας τοῦτο, ὅτι εἰς ὑπὲρ πάντων ἀπέθανεν, ἅρα οἱ πάντες
 ἀπέθανον· καὶ ὑπὲρ πάντων ἀπέθανεν, ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσω, ἀλλὰ
 τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγερθέντι. 16 ὥστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἶδαμεν
 κατὰ σάρκα· εἰ δὲ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστὸν, ἀλλὰ νῦν οὐκέτι γινώ-
 σκομεν. 17 ὥστε εἴ τις ἐν Χριστῷ, καὶνὴ κτίσις· τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονε
 καινὰ τὰ πάντα. 18 Τὰ δὲ πάντα ἐκ τοῦ Θεοῦ, τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ

* Alex. s. μη s. οὐ εν.

* Alex. Θεοῦ.

* Alex. = εἰ.

* Alex. s. εἰ καὶ s. καὶ εἰ.

* Alex. + κατὰ σάρκα.

* Alex. = τὰ πάντα.

GENEVA—1557.

shal not be found naked. 4 For in dede we that are in this tabernacle, syghe and are burdened, wherein *whiles we are*, we wolde not be vnclodeth, but wolde be clothed vpon, that mortalite might be swallowed vp of lyfe. 5 He that hath created vs for this thing, is God, who also hath given vnto vs the earnest of the Sprite. 6 Therefore, we are alway bolde and knowe that as longe as we are at home in the body, we are absent from the Lord. 7 For we walke in faith, and not by sight. 8 Neuertheless, we are of good conforte, and had leuer to remoue out of the body, and to go to dwell with the Lord. 9 Wherefore also we couet, that bothe dwelling at home, and remouing from home, we may be acceptable to him. 10 For we must all appeare before the iudgement seat of Christ, that euery man may receiue the things which are of his body, according to that he hath done, whether it be good or bad. 11 Knowing therefore the terror of the Lord, we bring men to the faith, and we haue approued our selues vnto God. I trust also that we are approued in your consciences. 12 For we praise not our selues agayne vnto you, but giue you an occasion to reioice of vs, that ye may haue *what to answer* against them, which reioyce in the face, and not in the heart. 13 For whether we be folles, we are folles to God: or whether we be in our right minde, we are in our right mynde for your conuoludie.

14 For the loue of Christe constrayneth vs: because we thus iudge, that yf one be dead for all, then were all dead. 15 And he died for all, that they which lyue, should not hence forth lyue vnto them selues, but vnto hym which dyed for them, and rose agayne. 16 Wherefore, hence forth know we no man after the fleshe, and if so be that we haue known Christ after the fleshe, now hence forth know we him so no more.

17 Therefore yf any man be in Christe, he is a new creature. Old things are passed away, beholde all things are become newe. 18 And all things are of God, which hath reconciled vs vnto him selfe

RHEIMS—1582.

clothed, not naked. 4 For vve also that are in this tabernacle, grone being burdened: because vve would not be spoiled, but overclothed, that that which is mortal, might be swallowed vp of life.

5 And he that maketh vs to this same, is God, vvhich hath giuen vs the pledge of the Spirit. 6 Being bold therefore alwayes, and knowing that vvhile vve are in the body, vve are pilgrimes from God, (for vve walke by faith and not by sight) 8 but vve are bold, and haue a good will to be pilgrimes rather from the body, and to be present vvvith our Lord. 9 And therefore vve cōdenouer, vvhether absent or present, to please him. 10 For vve must all be manifested before the iudgement seat of Christ, that euery one may receiue the proper thinge of the body, according as he hath done, either good or euil.

11 Knowing therefore the feare of our Lord vve vsē persuasion to men: but to God vve are manifest. And I hope also that in your consciences vve are manifest.

12 Vve commend not our selues againe to you, but giue you occasion to glorie for vs: that you may haue against them that glorie in face, and not in hart. 13 for vvhether vve excede in minde, to God: or vvhether vve be sober, to you. 14 For the charite of Christ vveigh vs: iudging this, that if one died for all, then all vvere dead. 15 and Christ died for all: that they also vvhich lyue, may not now liue to them selues, but to him that died for them and rose againe.

16 Therefore vve from hence forth know no man according to the flesh. And if vve haue knowen Christ according to the flesh: but now vve know him no more.

17 If then any be in Christ a new creature: the old are passed, beholde all things are made new. 18 but all of God, vvhich hath reconciled vs to him self by Christ:

AUTHORISED—1611.

naked. 4 For, wee that are in this tabernacle, do grone, being burdened, not for that we would bee vnclodeth, but clothed vpon, that mortalitie might bee swallowed vp of life. 5 Now bee that hath wrought vs for the selfe same thing, is God, who also hath giuen vnto vs the earnest of the Spirit.

6 Therefore we are alwayes confident, knowing that whilst wee are at home in the body, wee are absent from the Lord. 7 (For wee walke by faith, not by sight.) 8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. 9 Wherefore we labour, that whether present or absent, we may be accepted of him. 10 For we must all appeare before the iudgement seat of Christ, that euery one may receiue the things done in his body, according to that he hath done, whether it be good or bad. 11 Knowing therefore the terror of the Lord, we perswade men; but we are made manifest vnto God, and I trust also, are made manifest in your consciences. 12 For wee commend not our selues againe vnto you, but giue you occasion to glory on our behalfe, that you may haue somewhat to answer them, which glorie in appearance, and not in heart.

13 For whether wee be besides our selues, it is to God: or whether we be sober, it is for your cause. 14 For the loue of Christ constraineth vs, because we thus iudge: that if one died for all, then were all dead: 15 And that he died for all, that they which liue, should not henceforth liue vnto themselves, but vnto him which died for them, and rose againe. 16 Wherefore henceforth know we no man, after the flesh: yea, though we haue known Christ after the flesh, yet now henceforth know wee him no more. 17 Therefore if any man be in Christ, he is a new creature: old things are past away, behold, all things are become new. 18 And all things are of God, who hath reconciled vs to himselfe by Iesus Christ, and

* Or, in deuour. * Or, in the face. * Or, let him be,

διὰ Ἰησοῦ Χριστοῦ, καὶ δόντος ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς· ¹⁹ ὥς ὅτι Θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσω· ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παρωπώματα αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς. ²⁰ Ὑπὲρ Χριστοῦ οὖν | πρεσβεύομεν, ὡς τοῦ Θεοῦ παρακαλοῦντος δι' ἡμῶν δεόμεθα ὑπὲρ Χριστοῦ, | καταλλάγητε | τῷ Θεῷ. ²¹ τὸν γὰρ | μὴ γνόντα ἁμαρτίαν, ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς | γινώμεθα | δικαιοσύνη Θεοῦ ἐν αὐτῷ. VI. συνεργοῦντες δὲ καὶ | παρακαλοῦμεν | μὴ εἰς κενὸν τὴν χάριν τοῦ Θεοῦ δεξασθαι ὑμᾶς. ² λέγει γὰρ, “Καιρῷ δεκτῷ ἐπήκουσά σου, καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι.” ἰδοὺ νῦν καιρὸς εὐπρόσδεκτος, ἰδοὺ νῦν ἡμέρα σωτηρίας· ³ μηδεμίαν ἐν μηδεὶ διδόντες προσκοπὴν, ἵνα μὴ μωμηθῇ ἡ διακονία· ⁴ ἀλλ' ἐν παντὶ | συνιστῶντες | ἑαυτοὺς ὡς

² Alex. = Ἰησοῦ.² Alex. + τοῦ εὐαγγελίου.² Alex. ὡν ὑπὲρ Χριστοῦ.² Alex. καταλλάγηται.² Alex. = γὰρ.

WICLIIF—1380.

us the seruyce of reconceylinge, ¹⁹ & god was in crist reconceylinge to hym the world: not rettyng to hem her gyltis, and putid in us: the word of reconceylinge. ²⁰ therfor we vsen message for crist, as if god monestith bi us, we bi-sechen for crist: be ȝe reconceylid to god. ²¹ god the fadir made him synne, for us which knewe not synne: that we schulden be made riȝtwisenesse of god in hym.

6. BUT we helpege monestith that ȝe receyuen not the grace of god in veyn. ² for he seith, in tyme wel, plesinge I haue herd thee: and in the day of helthe I haue helped thee: lo now a tyme acceptable: lo now a dai of helthe,

³ ȝeue we to no man ony offenscioun: that oure seruyce be not reprened, ⁴ but in alle thingis ȝeue we us self as the mynistres of god, in myche pacience, in tribalaciounis in nedis in angwischis, ⁵ in be-tyngis, in prisounis, in discenciounis withynne, in traucillis, in wekyngis, in fastyngis ⁶ in chastite in kunnyng in long abiding, in swetnesse in the holi goost, in charite not feyned ⁷ in the word of truthe, in the uerth of god, bi armeris of riȝtwisnes on the riȝt half and on the lift-half, ⁸ bi glorie and vnnobletch bi yuel fame and gode fumer, as disceyners & trewe men, ⁹ as thei that ben unknowun: and knowun, as men dyngre: & lo we lyuen, as chastid: and not made deed, ¹⁰ as sorful, enermore ioiynge, as haungy nede: but makynge many men riche, as no thing haungy: and wilyng alle thingis.

¹¹ A ȝe corynthis oure mouth is opene to ȝou oure herte is largid, ¹² ȝe ben not angwischid in us, but ȝe ben angwischid

TYNDALE—1534.

him selfe by Iesus Christ, and hath geuen vnto vs the office to preach the atonement. ¹⁹ For god was in Christ, and made agreement betwene the worlde and hym selfe, and imputed not their synnes vnto them: and hath committed to vs the preachynge of the atonement. ²⁰ Now then are we messengers in the rowne of Christ: even as though God did beseeche you thorow vs: So pruye we you in Christes stede, that ye be atonc with God: ²¹ for he hath made him to be synne for vs, which knewe no synne, that we by his meanes shuld be that riȝtwisenes which before God is alowed.

6. VVE also as helpers therefore exhorte you that ye receaue not the grace of god in (vayne). ² For he seith: I haue hearde the in a tyme accepted: and in the daye of saluacion, haue I suckerd the. Beholde now is that well accepted tyme: beholde now is the daye of saluacion. ³ Let vs geue noman occasion of evyll, that in oure office be founde no faute: ⁴ but in all thynges let vs behaue oure selves as the ministres of God.

In moche pacience, in afflictions, in necessites, in anguysshe, ⁵ in stryces, in prisonment, in stryfe, in labour, in watchinge, in fastyng, ⁶ in purenes, in knowledg, in longe sufferynge, in kyndnes in the holi goost, in love vnfayned, ⁷ in the wordes of trueth, in the power of God, by the armoure of riȝtwisenes on the riȝt honde and on the lyfte, ⁸ in honoure and dishonoure, in evyll reporte and good reporte, as deceauers and yet true, ⁹ as vnkowen, and yet known: as dyngre, and beholde we yet live: as chastened, and not killed: ¹⁰ as sorowynge, and yet alwaye mery: as poore, and yet make many ryche: as haungy no thyng, and yet possessynge all thynges.

¹¹ O ye Corinthyans, oure mouth is open vnto you. Oure herte is made large: ¹² ye are in no straye in vs, but are in a straye

CRANMER—1539.

him selfe by Iesus Christ, and hath geuen to vs the office to preach the atonement: ¹⁹ For God was in Christ, and made agreement betwene the worlde and hym selfe, and imputed not their synnes vnto them, and hath committed to vs the preachinge of the atonement. ²⁰ Now then are we messengers in the rowne of Christ enen as though God dyd beseeche you thorow vs. So pruye we you in Christes stede, that ye be reconcyld vnto God: ²¹ for he made him to be synne for vs, which knew no synne, that we by his meanes shuld be that riȝtwisenes, which before God is alowed.

6. WE also as helpers exhorte you that ye receaue not the grace of God in vaynie. ² For he seith: I haue heard the in a tyme accepted: and in the daye of saluacion, haue I suckerd the. Beholde, now is that accepted tyme: beholde, now is that daye of saluacion. ³ Lett vs geue no occasion of evyll, that in oure offyce be founde no faute: ⁴ but in all thynges let vs behaue oure selues as the mynistres of God.

In moche pacience, in afflictions, in necessites in anguysshe, ⁵ in stryces, in prisonmentes: in stryfes: in labours, in watchinges, in fastinges, ⁶ in purenes, in knowledg, in longe sufferynge, in kyndnes, in the holi goost, in love vnfayned, ⁷ in the worde of trueth, in the power of God, by the armoure of riȝtwisenes of the ryght honde and on the lyfte ⁸ be honoure and dishonoure: be evyll reporte and good reporte: as deceauers, and yet true, ⁹ as vnkowen, and yet known: as dyngre, and beholde, we lyue: as chastened, and not killed: ¹⁰ as sorowynge, and yet alwaye mery: as poore, and yet make many ryche: as haungy nothyng, and yet possessynge all thynges.

¹¹ O ye Corinthians, oure mouth is open vnto you. Oure hert is made large: ¹² ye are in no straye in vs, but are in a straye

Θεοῦ διάκονοι, ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις, ⁵ ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις, ⁶ ἐν ἀγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι, ἐν Πνεύματι ἀγίῳ, ἐν ἀγάπῃ ἀνυποκρίτως, ⁷ ἐν λόγῳ ἀληθείας, ἐν δυνάμει Θεοῦ, διὰ τῶν ὅπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν, ⁸ διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας· ὡς πλάνοι, καὶ ἀληθεῖς· ⁹ ὡς ἀγνοούμενοι, καὶ ἐπιγινωσκόμενοι· ὡς ἀποθνήσκοντες, καὶ ἰδοὺ ζῶμεν ὡς ¹⁰ παιδευόμενοι, καὶ μὴ θανατούμενοι· ὡς λυπούμενοι, ἀεὶ δὲ χαίροντες· ὡς πτωχοὶ, πολλοὺς δὲ πλουτίζοντες· ὡς μηδὲν ἔχοντες, καὶ πάντα κατέχοντες. ¹¹ Τὸ στόμα ἡμῶν ἀνέωγε πρὸς ὑμᾶς, Κορίνθιοι, ἡ καρδιά ἡμῶν πεπλάτυνται· ¹² οὐ στενοχωρεῖσθε ἐν ἡμῖν, στενοχωρεῖσθε δὲ ἐν

* Alex. μινύμεθα.

* Alex. παρακαλοῦντες.

* Alex. + ἡμῶν.

* Alex. 3. συνιστάντες 2. συνιστάνοντες.

* Alex. πειραζόμενοι.

GENEVA—1557.

by Iesus Christ, and hath given vnto vs the office to preache the attonement. ¹⁹ Which is, that God was in Christe, and made agreement betwene the world and him selfe, and imputed not their synnes vnto them, and hath committed to vs the preaching of the attonement. ²⁰ Now then are we messengers in the roume of Christ, euen as though God dyd beseeche you through vs, we praye you in Christes stede, that ye be atone with God. ²¹ For he hath made hym to be synne for vs, which know no synne, that we should be made the righteousnes of God, in him.

6. VVE therefore as helpers with him exhorte you, that ye receaue not the grace of God in vayne. ² For God sayth, I haue heard thee in a tyme accepted, and in the day of saluation, haue I succored thee: behold now the accepted tyme, behold now the daye of saluation. ³ We geue no occasion of offence in any thing, that in our office be found no faute. ⁴ But in all things we behaue our selues as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

⁵ In stripes, in prisonment, in stryfes, in labours, By watchings, by fastings, ⁶ by puritie, by knowledge, by long suffering, by kindnes, by the holy Gost, by loue vnfayned, ⁷ By the wordes of truth, by the power of God, by the armour of righteousness of the ryght hande and on the lyfte, ⁸ By honour, and dishonour, in euil report, and good report, as deceauers, and yet we are true: ⁹ As vnknown, and yet we are known: as dying, and beholde we yet lyue: as chastened, and not kylled: ¹⁰ As sorrowing, and yet are alway mery: as poore, and yet make many riche: as hauing nothing, and yet possessing all things.

¹¹ O ye Corinthians, our mouth is open vnto you, our heart is made large: ¹² Ye dwell not straye in vs, but ye are in a

RHEIMS—1582.

and hath giuen vs the ministerie of reconciliation. ¹⁹ For God in deede was in Christ reconciling the vworld to him self, not imputing to them their sinnes, and hath put in vs the vvord of reconciliation.

²⁰ For Christ therefore vve are legates, God as it vvcre exhorting by vs. For Christ vve beseeche you, be reconciled to God. ²¹ Him that knew no sinne, for vs he made sinne: that vve might be made the iustice of God in him.

6. AND vve helping do exhorte, that you receiue not the grace of God in vaine. ² For he saith, In time accepted haue I heard thee: and in the day of saluation haue I holpen thee. Behold, now is the time acceptable: behold now the day of saluation. ³ to no man giuing any offence, that our ministerie be not blamed:

⁴ but in al things let vs exhibite our selues as the ministers of God, in much patience, in tribulations, in necessities, in distresses,

⁵ in stripes, in prison, in seditions, in labours, in vvatchings, in fastings, ⁶ in chastitie, in knowlege, in longanimitie, in svveteenes, in the holy Ghost, in charitie not feined, ⁷ in the vvord of truth, in the vertue of God, by the armour of iustice on the right hand, and on the left,

⁸ by honour and dishonour, by infamie and good fame: as seducers, and true: ⁹ as they that are vnknown, and known: as dying, and behold vve lyue: as chastened, and not killed: ¹⁰ as sorrowfull, but alvvayes reioycing: as needie, but enriching many: as hauing nothing, and possessing all things.

¹¹ Our mouth is open to you o Corinthians, our hart is dilated. ¹² You are not straitened in vs: but in your owne buyvels

AUTHORISED—1611.

hath giuen to vs the ministerie of reconciliation, ¹⁹ To wit, that God was in Christ, reconciling the world vnto himselfe, not imputing their trespasses vnto them, and hath committed vnto vs the word of reconciliation. ²⁰ Now then we are Ambassadors for Christ, as though God did beseech you by vs; we pray you in Christes stead, that ye be reconciled to God. ²¹ For he hath made him to be sinne for vs, who knew no sinne, that wee might bee made the righteousness of God in him.

6. WE then, as workers together with him, beseech you also, that ye receive not the grace of God in vaine. ² (For he saith, I haue heard thee in a time accepted, and in the day of saluation haue I succored thee: beholde, now is the accepted time, behold, now is the day of saluation.) ³ Giuing no offence in any thing, that the ministerie be not blamed: ⁴ But in all things approving our selues, as the Ministers of God, in much patience, in afflictions, in necessities, in distresses, ⁵ In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings, ⁶ By purenesse, by knowledge, by long suffering, by kindnesse, by the holy Ghost, by loue vnfeined, ⁷ By the word of truth, by the power of God, by the armour of righteousness, on the right hand, and on the left,

⁸ By honour and dishonour, by euill report and good report, as deceiuers and yet true: ⁹ As vnknown, and yet well known: as dying, and behold, we lyue: as chastened, and not killed: ¹⁰ As sorrowfull, yet alway reioycing: as poore, yet making many rich: as hauing nothing, and yet possessing all things. ¹¹ O ye Corinthians, our mouth is open vnto you, our heart is enlarged. ¹² Yee are not straitened in vs, but yee are straitened in your owne

* Gr. put in vs.

* Gr. commending.

* Gr. in

testimony to end fro.

τοῖς σπλάγχνοις ὑμῶν· ¹³ τὴν δὲ αὐτὴν ἀντιμισθίαν, ὡς τέκνοις λέγω, πλατύνθητε καὶ ὑμεῖς. ¹⁴ Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις· τίς γὰρ μετοχὴ δικαιοσύνης καὶ ἀνομίας; τίς δὲ κοινωνία φωτὶ πρὸς σκότος; τίς δὲ συμφώνησις Χριστῷ πρὸς Βελίαν; ἢ τίς μερὶς πιστῇ μετὰ ἀπίστου; τίς δὲ συγκατάθεσις ναφ̄ Θεοῦ μετὰ εἰδώλων; ὑμεῖς γὰρ ναὸς Θεοῦ ἐστε· ζῶντος, καθὼς εἶπεν ὁ Θεός, | “Ὅτι ἐνοικῶ ἐν αὐτοῖς, καὶ ἐμπεριπατήσω· καὶ ἔσομαι αὐτῶν Θεός, καὶ αὐτοὶ ἔσονται μοι λαός. ¹⁷ διὸ ἐξέλθετε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, λέγει Κύριος, καὶ ἀκαθάρτου μὴ ἄπτεσθε· καὶ γὰρ εἰσδέξομαι ὑμᾶς” καὶ, “Ἔσομαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱὸν καὶ θυγατέρας, λέγει Κύριος παντοκράτωρ.”

VII. Ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοὶ, καθαρῶς ἑαυτοὺς ἀπὸ

* Alex. ἡ τις.

* Rec. Βελία.

* Alex. ἡμεῖς . . . ἑσμεν.

WICLIF—1380.

in youre ynwardness; ¹³ & I seie as to sonnes, 3e that han the same reward be 3e algarid; ¹⁴ nyle 3e bere the yok with vnfeithful men; for what partynge of riȝtwisenesse with wickidnesse; or what feloschip of lizt to derkenesse; ¹⁶ and what acordings of crist to belial or what power of a feithful with the vnfeithful; ¹⁶ and what consent to the temple of god with mawmetis? and 3e ben the temple of the luyynge god: as the lord seith; for I schal dwelle in hem: and I schal walke among hem; and I schal be god of hem, and thei schuln be a puple to me; ¹⁷ for which thing go 3e out of the myddil of hem: & be 3e departid seith the lord; and touche 3e not vnclene thing: and I schal resceyue 3ou; ¹⁸ and schal be to 3ou in to a fadir and 3e schuln be to me in to sonnes and doutris seith the lord almyȝti.

7. THERFOR moost dereworthe briteren, we that han these biheestis: clense we us fro al filthe of the fleisch and of the spirit, doyngte holynesse in the drede of god; ² take 3e us, we han hert no man, we han apiered no man, we han bigilid no man. ³ I seie not to youre condempnyng; for I seide bifor that 3e ben in youre hertis to dis to gidre, and to lins to gidre; ⁴ mych trist is to me anentis 3ou: myche glorie is to me for 3ou; I am fillid with counfort; I am plenteuous in ioie in alle oure tribulaciouns; ⁵ for whanne we weren comen to macedony: our fleisch hadde not rest but we suffriden al tribulacioun; with outforth fytynge; and dredis withynne; ⁶ but god that counfortith meke men, counfortid us in the comynge of tite; ⁷ and not oonli in the comynge of him: but also in the counfort bi whiche he was counfortid in 3ou; tellynge to us youre desire, youre weping

TYNDALE—1534.

in youre awne bowelles: ¹³ I promyse you lyke rewarde with me as to my children. Set youre selues therfore at large; ¹⁴ and beare not a strangers yoke wyth the vnbelevers. For what fellowshipe hath rightewesnes with vnrightewesnes? What company hath light with darknes? ¹⁵ What concorde hath Christ with belial? Either what parte hath he that beleueth with an infidelc? ¹⁶ how agreeth the temple of god with ymages? And ye are the temple of the luyynge god; as sayde god. I will dwell amonge them and walke amonge them; and wilbe their god: and they shalbe my people. ¹⁷ Wherefore come out from amonge them; and separate youre selues (sayth the lorde) and touche none vnclene thyng: so wyll I receave you; ¹⁸ and wilbe a father vnto you; and ye shalbe vnto me sonnes and daughters; sayth the lorde almyghty.

7. SEYNGE that we haue soche promyses dearely beloved, let vs clense oure selues from all fylthynges of the fleshe and sprete; and growe vp to full holynes in the feare of God. ² Vnderstande vs. we haue hurte no man: we haue corrupte no man: we haue defrauded no man. ³ I speake not this to condempne you: for I haue shewed you before that ye are in oure hertes to dye and liue with you. ⁴ I am very bolde ouer you and reioyce greatly in you. I am filled with counforte and am excedyng ioyouse in all oure tribulacions. ⁵ For when we were come into Macedonia, oure fleshe had no rest; but we were troubled on every syde. Outwarde was fytynge; inward was feare. ⁶ Neuerthelesse God that comfortith the abiecte; comforted vs at the comynge of Titus.

⁷ And not with his comynge only: but also with the consolacion wherwith he was comforted of you. For he tolde vs youre desyre; youre mornyng; youre feruent mynde to me warde: so that I now

CRANMER—1539.

in youre awne bowelles: ¹³ [promyse vnto you lyke reward, as vnto children. Set your selues at large, ¹⁴ and beare not ye the yoke with the vnbelevers. For what fellowship hath ryghtewesnes with vnryghtewesnes? Or what company hath light with darknes? ¹⁵ Or what concorde hath Christ with Belial? Either what parte hath he that beleueth, with an infidel? ¹⁶ Or how agreeth the temple of God with ymages? For ye are the temple of the luyinge God, as sayde God; I wyll dwell amonge them, and walcke amonge them, and wythe their God: and they shalbe my people. ¹⁷ Wherefore come out from amonge them, and separate youre selues from them (sayth the Lorde) and touche none vnclene thinge: so wyll I receaue you, ¹⁸ and wilbe a father vnto you, and ye shalbe my sonnes and daughters, sayth the Lorde almyghty.

7. SEYNGE that we haue soche promyses (dearely beloved) lett vs clense oure selues from all fylthynges of the fleshe and sprete, and growe vp to full holynes with the feare of God. ³ Understand vs. we haue hurte no man: we haue corrupte no man: we haue defrauded no man. ³ I speake not this to condemne you: for I haue shewed you before, that ye are in oure hertes to dye and lyue with you.

⁴ I am very bolde ouer you, I reioyce greatly in you. I am fylled wyth counforte, and am excedyng ioyouse in all oure tribulacion. ⁵ For when we were come into Macedonia oure fleshe had no rest, but we were troubled on euery syde. Outwarde was fytynge, inward was feare. ⁶ Neuerthelesse God that comforteth the abiecte, comforted vs by the comynge of Titus.

⁷ And not by his comynge onely: but also by the consolacion which we receaued of you: when he tolde vs youre desyre, youre feruent mynde for me: so

παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἀγίωσίνην ἐν φόβῳ Θεοῦ.

² Χωρήσατε ἡμᾶς οὐδένα ἡδικήσαμεν, οὐδένα ἐφθείραμεν, οὐδένα ἐπλεονεκτήσαμεν. ³ οὐ πρὸς κατάκρισιν λέγω· προείρηκα γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν ἔστε εἰς τὸ συναποθανεῖν καὶ συζῆν. ⁴ πολλή μοι παρρησία πρὸς ὑμᾶς, πολλή μοι καύχησις ὑπὲρ ὑμῶν· πεπλήρωμαι τῇ παρακλήσει, ὑπερπερισσεύομαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν. ⁵ Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν, οὐδεμίαν ἔσχηκεν ἄνεσιν ἢ σὰρξ ἡμῶν, ἀλλ' ἐν παντὶ θλιβόμενοι· ἔξωθεν μάχαι, ἔσωθεν φόβοι. ⁶ ἀλλ' ὁ παρακαλῶν τοὺς ταπεινοὺς παρεκάλεσεν ἡμᾶς ὁ Θεὸς ἐν τῇ παρουσίᾳ Τίτου. ⁷ οὐ μόνον δὲ ἐν τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ ἐν τῇ παρακλήσει ἣ παρεκλήθη ἐφ' ὑμῶν, ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὀδυρμόν, τὸν

² Alex. λέγει γὰρ ὁ Θεός.

⁴ Alex. ἐξέλασται.

GENEVA — 1557.

strayte in your bowelles: ¹³ Now I requyre of you the same recompence, I speake as to my children, be ye also enlarged. ¹⁴ Be not coupled with the infideles by an vnequal yoke: for what feloship hath rightuousnes, with varightuousnes? and what companye hath light, with darknes? ¹⁵ And what concorde hath Christ, with Belial? ether what parte hath the beleuer, with the infidel?

¹⁶ How agroeth the temple of God with images? for ye are the temple of the lying God: as sayd God, I wil dwell among them, and walke ther: and I wil be their God, and they shall be my people. ¹⁷ Wherefore come out from among them, and separate your selues, sayeth the Lord: and touche none vncleane thing: then wil I receaue you: ¹⁸ And I wil be a Father vnto you, and ye shall be my sonnes and daughters, sayeth the Lord almighty.

7. SEYNG then we haue suche promises dearly beloned, let vs cleanse our selues from all fylthynesse of the fleshe and spirite. and growe vp vnto ful holynesse in the feare of God. ² Receaue vs: we haue hurt no man: we haue wasted no mans goodes: we haue robbed no man. ³ I speake not this to condemne you: for I haue shewed you before, that ye are in our hearts, to dye, and lyue with you. ⁴ I vse great boldenes of speache towards you: I reioyce greatly in you: I am fylled with comfort, and am exceeding ioyous in all our tribulation.

⁵ For when we were come into Macedonia, our fleshe had no reste, but we were troubled on every syde: outwards we were fyghtyng, inwards was feare.

⁶ Neuertheles, God, that comforteth the afflicted, comforted vs at the commyng of Titus. ⁷ And not by his commyng only, but also by the consolation wherewith he was comforted of you, when he tolde vs your great desire, your mourning, your feruent minde to newarde: so that I

RHEIMS — 1582.

you are straitened. ¹³ But hauing the same reuward (I speake as to my children) be ye also dilated. ¹⁴ Beare not the yoke vvith infidels. For vvhat participation hath iustice vvith iniquitie? or vvhat societie is there betwene light and darkenes? ¹⁵ And vvhat agreemēt vvith Christ and Belial? or vvhat part hath the faithful vvith the infidel?

¹⁶ And vvhat agreement hath the temple of God vvith idols? For you are the temple of the liuing God, as God saith, *That I vvill dwell, and vvake in them, and vvill be their God: and they shall be my people.* ¹⁷ For the vvhich cause, *Goe out of the middes of them, and separate your selues,* saith our Lord, *and touch not the vncleane: and I vvill receiue you.* ¹⁸ and *I vvill be a father to you: and you shall be my sonnes and daughters,* saith our Lord omnipotent.

7. HAVING therefore these promises, my dearest, let vs cleanse our selues from al iniquation of the flesh and spirit, persisting sanctification in the feare of God.

² Receiue vs. Vve haue hurt no man, vve haue corrupted no man, vve haue circumvented no man. ³ I speake not to your condemnation. for I said before that you are in our hartes to die together and to liue together. ⁴ Much is my confidence vvith you, much is my glorying for you: I am replenished vvith consolation: I do exceedingly abound in ioy in al our tribulation. ⁵ For also vvhen vve vvare come into Macedonia, our flesh had no rest, but vve suffered al tribulation: vvithout, combats: vvithin, feares. ⁶ But God that comforteth the humble, did comforte vs, in the commyng of Titus. ⁷ And not only in his commyng, but also in the consolation, vvhervvith he vvvas comforted among you, reporting to vs your desire, your vveeping, your emulation for me, so that I

AUTHORISED — 1611.

bowels. ¹³ Now for a recompence in the same, (I speake as vnto my children) be ye also enlarged. ¹⁴ Be ye not vnequally yoked together with vnbelieuers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? ¹⁵ And what concord hath Christ with Belial? or what part hath he that belieueth, with an infidel? ¹⁶ And what agreement hath the Temple of God with idols? for ye are the Temple of the liuing God, as God hath said, I will dwell in them, and walke in them, and I will be their God, and they shall be my people. ¹⁷ Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the vncleane thing, and I will receive you, ¹⁸ And will be a Father vnto you, and ye shall be my sonnes and daughters, saith the Lord Almighty.

7. HAVING therefore these promises (dearly beloned) let vs cleanse our selues from all filthiness of the flesh and spirit, perfecting holiness in the feare of God. ² Receiue vs, we haue wronged no man, we haue corrupted no man, we haue defrauded no man. ³ I speake not this to condemne you: for I haue said before, that you are in our hearts to die and liue with you. ⁴ Great is my boldnesse of speech toward you, great is my glorying of you, I am filled with comfort, I am exceeding ioyfull in all our tribulation. ⁵ For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without vvare fightings, within vvare feares.

⁶ Neuerthelesse, God that comforteth those that are cast downe, comforted vs by the commyng of Titus. ⁷ And not by his commyng onely, but by the consolation wherewith hee was comforted in you, when he tolde vs your earnest desire, your mourning, your feruent minde toward me,

ὕμῶν ζήλον ὑπὲρ ἐμοῦ, ὥστε με μᾶλλον χαρῆναι. ⁹ Ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι, εἰ καὶ μετεμελόμην· βλέπω γὰρ ὅτι ἡ ἐπιστολὴ ἐκέλευε, εἰ καὶ πρὸς ὥραν, ἐλύπησεν ὑμᾶς. ¹⁰ Νῦν χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν· ἐλυπήθητε γὰρ κατὰ Θεὸν, ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν. ¹¹ ἢ γὰρ κατὰ Θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον κατεργάζεται· ἢ δὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται. ¹² Ἰδοὺ γὰρ αὐτὸ τοῦτο κατὰ Θεὸν λυπηθῆναι ὑμᾶς, πόσῃν κατειργάσατο ὑμῖν σπουδὴν, ἀλλὰ ἀπολογίαν, ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν, ἀλλὰ ζῆλον, ἀλλ' ἐκδίκησιν; ἐν παντὶ συνεστήσατε ἑαυτοὺς ἀγνοῦς εἶναι ἐν τῷ πράγματι. ¹³ Ἄρα εἰ καὶ ἔγραψα ὑμῖν, οὐχ εἵνεκεν τοῦ ἀδικήσαντος, οὐδὲ εἵνεκεν τοῦ ἀδικηθέντος ἀλλ'

* Alex. ἐργάζεται.

* Alex. = ἡμᾶς.

* Alex. + ἐν.

* Alex. = ἐν.

* Alex. ὑμῶν τὴν ὑπὲρ ἡμῶν.

WICLIF—1380.

your loue for me: so that I ioied more; ⁹ for thouȝ I made you sorie in a pistle: it rewith me not, thouȝ it rewid: seyng that thouȝ thilke pistil made you sorie at an oure: ¹⁰ now I haue ioie, not for ȝe weren made sorowful, but for ȝe weren made sorowful to penaunce, for whi ȝe ben made sorie afir gud: that in no thing ȝe suffre ȝeiment of us, ¹¹ for the sorowe that in afir god: worchith penaunce in to stidfast helthe, but sorowe of the world: worchith deeth.

¹¹ for lo this samething that ȝe ben sorowful afir god: how myche bisynes it worchith in you, but defendyng, but in dignacioun, but drede, but desire but loue, but veniaunce, in alle thingis ȝe han youun you self to be vnderfuld in the cause, ¹² therfor thouȝ I wroto to you I wroto not for hym that dide the iniurie, nether for hym that suffride, but to schewe our bisynes, which we han for you bifor god, ¹³ therfor we ben counfortid, but in your counforts more plenteuousli, we ioieden more on the ioie of tite: for his spirit is fullillid of alle ȝou, ¹⁴ and if I gloried any thing amentis hym of you: I am not confoundid; but as we han spoken to you alle thingis: so also oure glorie that was at tite, is made truthe, ¹⁵ and the ynwardnesse of hym be more plenteuousli in you, which bath in mynde the obediens of you alle: how with drede and tremblyng ȝe receyueden hym, ¹⁶ I hane ioie that in alle thingis I triste in you.

8. BUT bretheren we make knowun to you the grace of god that is youun in the churchis of macedony, ² that in myche assayng of tribulacioun the plente of the

TYNDALE—1534.

reioyce the more. ⁹ Wherefore though I made you sory with a letter, I repent not: though I did repent. For I perceave that that same pistle made you sory, though it were but for a season. ¹⁰ But I now reioyce, not that ye were sory; but that ye so sorowed, that ye repented. For ye sorowed godly: so that in nothyng ye were hurte by vs. ¹¹ For godly sorowe causeth repentaunce vnto saluacion not to be repented of: when worldly sorow causeth deeth.

¹¹ Beholde what diligence this godly sorowe that ye toke, hath wrought in you: yee it caused you to cleare youre selues. It caused indignacion, it caused feare, yt caused desyre, it caused a fervent mynde, it caused punysshment. For in all thynges ye have shewed youre selues that ye were cleare in that matter. ¹² Wherefore though I wrote vnto you, I did it not for his cause that did hurte, nether for his cause that was hurte: but that oure good mynde whych we have towarde you in the sight of god, myght appere vnto you.

¹³ Therefore we are comforted, because ye are comforted: yee and exceedingly the more ioied we, for the ioie that Titus had: because his sprete was refreshed of you all. ¹⁴ I am therfor, not now ashamed, though I boasted my sylfe to hym of you. For as all thynges which I preached vnto you are true, even so is oure bostyng, that I boasted my sylfe to Titus with all founde true. ¹⁵ And now is his inwarde affection more abundant towarde you, when he remembreth the obedience of every one of you: how with feare and trymblyng ye receaved hym. ¹⁶ I reioyce that I maye be bolde over you in all thynges.

8. I DO you to wit brethren, of the grace of god which is given in the congregacions of Macedonia, ² how that the abundaunce of their reioysing is, that

CRANMER—1580.

that I reioyced the more. ⁹ For though I made you sory with a letter, I repent not: though I dyd repent. For I perceave, that this same epistle made you sory, though it were but for a season. ¹⁰ But I now reioyce, not that ye were sory, but that ye so sorowed that ye repeated. For ye sorowed godly: so that in nothyng ye were hurte by vs. ¹¹ For godly sorowe causeth repentaunce vnto saluacion, not to be repented of: contrary wyse worldly sorow causeth deeth.

¹¹ For beholde, what diligence this godly sorowe that ye toke, hath wrought in you: yee it caused you to cleare youre selues. It caused indignacion, it caused feare, it caused desyre, it caused punysshment: For in all thynges ye have shewed your selues, that ye were cleare in that matter. ¹² Wherefore, though I wrote vnto you, I did it not for his cause that had done the hurte, nether for his cause that was hurte: but that youre good mynde for vs might appere amonge you in the syght of God.

¹³ Therefore, we are comforted, because ye are comforted: yee and exceedingly the more ioied we, for the ioie that Titus had: because his sprete was refreshed of you all. ¹⁴ I am therfore not now ashamed, though I boasted my selfe to him of you. For as all thynges which we spake vnto you are true, even so oure boasting, that I made vnto Titus is founde true. ¹⁵ And his inwarde affection is more abundant towarde you, when he remembreth the obedience of you all: how with feare and tremblyng ye receaved him. ¹⁶ I reioyce that I maye be bolde over you in all thynges.

8. I CERTIFYE you brethren, of the grace of God which was geuen in the congregacions of Macedonia, ² how that the abundaunce of their reioysing is, that

reioice, rejoice, unlike, that. penitence, repentance. reioice, rejoice. penitence, repentance. reioice, rejoice. penitence, repentance.

εἵνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν ἡμῶν τὴν ὑπὲρ ὑμῶν | πρὸς ὑμᾶς ἐνώπιον τοῦ Θεοῦ. ¹³ Διὰ τοῦτο * παρακεκλήμεθα ἐπὶ τῇ παρακλήσει ὑμῶν· περισσοτέρως δὲ μᾶλλον | ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου, ὅτι ἀναπέπανται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν· ¹⁴ ὅτι εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι, οὐ κατησχύνθη· ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐλάλησαμεν ὑμῖν, οὕτω καὶ ἡ καύχησις ἡμῶν ἡ * ἐπὶ Τίτου, | ἀλήθεια ἐγενήθη· ¹⁵ καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστίν, ἀναμνησκομένου τὴν πάντων ὑμῶν ὑπακοήν, ὡς μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτόν. ¹⁶ χαίρω * ὅτι ἐν παντὶ θαρρῶ ἐν ὑμῖν.

VIII. Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν χάριν τοῦ Θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας· ² ὅτι ἐν πολλῇ δοκιμῇ θλίψεως ἡ περισσεία τῆς

* Alex. παρακεκλήμεθα ἐπὶ δὲ τῇ παρακλήσει ὑμῶν περισσοτέρως μᾶλλον.

* Alex. πρὸς Τίτον.

* Rec. + οὖν.

GENEVA — 1557.

rejoyced muche more. * For, thogh I maile you sory with a letter, I repent not, thogh I dyd repent: for I perceave that the same epistle maile you sory, thogh it were but for a season.

* I nowe reioyce, not that ye were sory, but that ye so sorrowed that ye amended: for ye sorrowed Godly: so that in nothing ye were hurt by vs. ¹⁰ For Godly sorrow causeth amendment vnto saluation, not to be repented of: when the worldly sorrow causeth death. ¹¹ For beholde this thinge, that ye haue bene Godly sory, what great care it hath wrought in you? yea, *how hath it caused you to cleare your selues*: yea *what indignation hath it caused*: yea *what feare*: yea *how great desire*: yea *what a feruente mynde*: yea *what punishment*? finally in all thinges ye haue shewed your selues, that ye are cleare in this matter. ¹² Wherefore, thogh I wrote vnto you, I dyd not it for his cause that dyd hurt, nether for his cause that was hurt: but that our good mynde towards you in the syght of God, myght appeare vnto you.

¹³ Therefore we were comforted, because ye were comforted: but moste of all we reioyced, for the ioye that Titus had: because his sprite was refreshed by you all. ¹⁴ For if I boasted my selfe any thing, to him of you, I was not ashamed: but as all thynges which I preached vnto you are true, euen so is our boasting, wherof I boasted my selfe to Titus, founde true. ¹⁵ And his inward affection is more abundant towards you, when he remembreth the obedience of euery one of you: and how with feare and trembling ye receaued him. ¹⁶ I reioyce therefore that I may put my confidence in you, in all thynges.

8. I DO you also to wit brethren, of the grace of God bestowed vpon the Churches of Macedonia. ² How that in great trial by affliction, their ioye abunded,

RHEIMS — 1582.

reioyced the more. * For although I made you sorie in an epistle, it repenteth me not: albeit it repented me, seeing that the same epistle (although but for a time) did make you sorie. * Now I am glad: not because you were made sorie, but because you were made sorie to penance. For you were made sories according to God, that in nothing you should suffer detriment by vs.

¹⁰ For the sorrow that is according to God, worketh penance vnto saluation that is stable: but the sorrow of the world worketh death. ¹¹ For behold this very thing, that you were made sorie according to God, how great carefulnes it worketh in you: yea defense, yea indignation, yea feare, yea desire, yea emulation, yea revenge. in al thinges you haue shewed your selues to be vndeified in the matter.

¹² Therefore although I wrote to you, not for him that did the iniurie, nor for him that suffered: but to manifest our carefulnes that we haue for you before God,

¹³ therefore we are comforted. But in our consolation, we did the more abundantly reioyce vpon the ioy of Titus, because his spirit was refreshed of al you. ¹⁴ And if to him I gloried any thing of you, I am not confounded: but as we spake al thinges to you in truth, so also our glorying that we to Titus, is made a truth, ¹⁵ and his bookeys are more abundantly toward you: remembreth the obedience of you al, how with feare and trembling you receiued him. ¹⁶ I reioyce that in al thinges I haue confidence in you.

8. AND we doe you to vnderstand, brethren, the grace of God, that is given in the churches of Macedonia, ² that in much experience of tribulation they had

AUTHORISED — 1611.

so that I reioyced the more. * For though I made you sory with a letter, I doe not repent, though I did repent: For I perceiue that the same Epistle hath made you sorie, though it were but for a season. * Now I reioyce, not that ye were made sorie, but that ye sorrowed to repentance: for ye were made sory * after a godly manner, that ye might receiue damage by vs in nothing. ¹⁰ For godly sorrow worketh repentance to saluation not to be repented of, but the sorrow of the world worketh death. ¹¹ For behold this selfe same thing that ye sorrowed after a godly sort, what carefulnesse it wrought in you, yea, *what clearing of your selues*, yea, *what indignation*, yea, *what feare*, yea, *what vehement desire*, yea, *what zeale*, yea, *what revenge*: In all thinges ye haue approued your selues to be cleare in this matter.

¹² Wherefore though I wrote vnto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appeare vnto you. ¹³ Therefore we were comforted in your comfort, yea and exceedingly the more ioyed we for the ioy of Titus, because his spirit was refreshed by you al. ¹⁴ For if I haue boasted any thing to him of you, I am not ashamed but as we speake all thinges to you in truth, euen so our boasting which I made before Titus, is found a truth. ¹⁵ And his inward affection is more abundant toward you, whilst he remembreth the obedience of you al, how with feare and trembling you receiued him. ¹⁶ I reioyce therefore that I haue confidence in you in all thinges.

8. MOREOVER, brethren, wee do you to wit of the grace of God bestowed on the Churches of Macedonia, ² how that in a great trial of affliction, the

χαρὰς αὐτῶν καὶ ἡ κατὰ βάθους πτωχεία αὐτῶν ἐπερίσσευσεν εἰς τὸν πλοῦτον τῆς ἀπλότητος αὐτῶν. ³ ὅτι κατὰ δύναμιν, μαρτυρῶ, καὶ ὑπὲρ δύναμιν αὐθαίρεται, ⁴ μετὰ πολλῆς παρακλήσεως δεόμενοι ἡμῶν, τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἀγίους. ⁵ καὶ οὐ καθὼς ἡλπίσαμεν, ἀλλ' ἑαυτοὺς ἔδωκαν πρῶτον τῷ Κυρίῳ, καὶ ἡμῶν διὰ θελήματος Θεοῦ. ⁶ εἰς τὸ παρακαλέσαι ἡμᾶς Τίτον, ἵνα καθὼς προενήρξατο, οὕτω καὶ ἐπιτελέσῃ, εἰς ὑμᾶς καὶ τὴν χάριν ταύτην. ⁷ Ἀλλ' ὥσπερ ἐν παντὶ περισσεύετε, πίστει, καὶ λόγῳ, καὶ γνώσει, καὶ πάσῃ σπουδῇ, καὶ τῇ ἐξ ὑμῶν ἐν ἡμῶν ἀγάπῃ, ἵνα καὶ ἐν ταύτῃ τῇ χάριτι περισσεύητε. ⁸ οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ διὰ τῆς ἐτέρων σπουδῆς, καὶ τὸ τῆς ὑμετέρας ἀγάπης γνήσιον δοκιμάζων. ⁹ γινώσκετε γὰρ τὴν χάριν τοῦ Κυρίου ἡμῶν Ἰησοῦ

* Alex. κατά.

* Rec. + ἔξασθαι ἡμᾶς.

WICLIF—1380.

TYNDALE—1534.

CRANMER—1539.

ioic of hem was, and the higeste pouert of hem was plenteuous in to the richesses of the sympleas of hem; ³ for I bere witnessyng to hem, aftir myzt & aboue myzt, thoi weren wilful with myche monestynge. ⁴ biscehyng us the grace and the comynyng and of mynystryng: that is made to holi men; ⁵ and not as we hopiden: but thei gauen hem silf first to the lord, aftirwarde to us: bi the wille of god; ⁶ so that we preiden tite, that as he bigan: so also he perfourme in you this grace,

⁷ but as ye abounden in alle thingis in feith and word & kunyng, and al bisynes, more ouer and in youre charite in to us: that also in this grace ye abounden. ⁸ I scie not as comaundinge but bi the bisyness of other men appreyunge also the good witte of youre charite, ⁹ and ye witen the graces of oure lord ihesus crist; for he was made nedi for you whanne he was riche: that ye schulden be made riche bi his nedynesse,

¹⁰ and I geue counceil in this thing, for this is profitable to you, that not onli han bigunne to do, but also ye bigunne to haue wille fro the former joer; ¹¹ but now performe ye in dede, that us the discrecion of wille is redi, so be it also of performyng of that that ye han; ¹² for if the wille be redi: it is acceptid afir that that it hath, not aftir that that it hath not:

¹³ & not that it be remysyoun to other men and to you tribulacioun; ¹⁴ but of euennesse in the present tyme: youre aboundaunce fulfilli the myesse of hem; that also the abundaunce of hem: be a fulfillyng of youre myesse that euennesse be made, ¹⁵ as it is writun, he that gaderid mycho: was not encrecid; and he that gaderid litil, hadde not leste. ¹⁶ and I do thankyngis to god, that gaf the same biyeness for you in the herte of tite,

they are tried with moche tribulacion. And therto though they were exceedinge poore, yet haue they geuen exceedinge richly, and that in singleness. ³ For to their powers (I beare recorde) ye and beyonde their power; they were willinge of their owne accorde; ⁴ and prayed vs with great instance that we wolde receave their benefite, and suffre them to be partakers with other in ministryng to the sayntes. ⁵ And this they did not as we looked for: but gave their awne selves first to the lord; and after vnto vs by the will of God: ⁶ so that we coude not but desyre Titus to acomplysshe the same beniuolence amonge you also, even as he had begonne.

⁷ Now therefore, as ye are ryche in all parties, in fayth, in worde, in knowlege, in all feruentnes, and in love, which ye haue to vs: euen so, as that ye be plenteous in this beniuolence. ⁸ Thus saye I not as commaundyng; but because other are so feruent, therefore prove I youre love, whether it be perfait or no. ⁹ Ye knowe the liberalite of oure lord Iesus Christ, which though he was riche, yet for youre sakes he became poore: that ye thorow his povertie, myght be made ryche.

¹⁰ And I geue counsell hereto. For this is expedient for you, which beganne, not to do only: but also to wyl, a yere ago. ¹¹ Now therefore performe the dede: that as ther was in you a redines to wyl, even so ye maye performe the dede, of that which ye haue. ¹² For if ther be fyrst a wyllyng mynde, it is accepted accordyng to that a man hath, and not accordyng to that he hath not.

¹³ It is not my mynde that other be set at ease, and ye brought into combrance: ¹⁴ but that ther be egalnes now at this tyme; that youre aboundaunce sucke their lacke: that their aboundaunce maye supplie youre lacke: that ther maye be equalite. ¹⁵ agreynge to that which is written. He that gaddered moche, had never the more aboundaunce, and he that gaddered lytell had never the leste. ¹⁶ Thankes be vnto god, which put in the hert of Titus the same good mynde

they are tryed wth moche tribulacyon. And though they were exceeding poore, yet haue they geuen exceedyng richly, and that in synglenes. ³ For to their powers (I beare them recorde) ye and beyonde their power they were wyllyng of their awne accorde. ⁴ and prayed vs with great instance, that we wolde receave their benefite, and suffre them to be partakere with other in ministring to the sayntes. ⁵ And thys they dyd, not as we looked for: but gaue their awne selues fyrst to the Lorde, and after vnto vs by the wyl of God: ⁶ so that we coude not but desyre Titus, to acomplysshe the same beniuolence amonge you also, euen as he had begonne.

⁷ Now therefore, as ye are ryche in all parties, in fayth, in worde, in knowelodge, in all feruentnes, and in love, which ye haue to vs: euen so, as that ye be plenteous in this beniuolence also. ⁸ This saye I not as commaundyng: but because of feracitnes I do allowe the vnfaynednesse of your love towards other men. ⁹ For ye knowe the lyberalite of oure Lorde Iesus Christ, that though he was ryche, yet for youre sakes he became poore: that ye thorow his pouertie, might be made ryche.

¹⁰ And I geue counceil hereto. For this is expedient for you, which beganne, not to do onely, but also to wyl, a yere ago. ¹¹ Now therefore performe the thing which ye beganne to do: that as ther was in you a redynes to wyl, even so ye maye performe the dede of that which ye haue. ¹² For yf ther be fyrst a wyllyng mynde, it is accepted accordyng to that a man hath, and not accordyng to that he hath not.

¹³ It is not my mynde that other be set at ease, and ye brought into combrance: ¹⁴ but that ther be egalnes now at this tyme: and that youre aboundaunce maye sucke their lacke: and that their aboundaunce maye supplie youre lacke: that ther maye be equalite. ¹⁵ agreynge to that which is written: He that had moche, had not the more aboundaunce: and he that had lytell, had neverthelesse.

¹⁶ Thankes be vn to God, which put the same good mynde for you in the hert of

Χριστοῦ, ὅτι δι' ὑμᾶς ἐπτώχευσε, πλούσιος ὢν, ἵνα ὑμεῖς τῇ ἐκείνου πτωχείᾳ πλουτήσητε. ¹⁰ καὶ γνώμην ἐν ταύτῳ δίδωμι· τοῦτο γὰρ ὑμῖν συμφέρει, οὔτινες οὐ μόνον τὸ ποιῆσαι, ἀλλὰ καὶ τὸ θέλειν προενήρξασθε ἀπὸ πέρυσι· ¹¹ νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε, ὅπως καθάπερ ἡ προθυμία τοῦ θέλειν, οὕτω καὶ τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν. ¹² Εἰ γὰρ ἡ προθυμία πρόκειται, καθὼς ἐὰν ἔχη τις, εὐπρόσδεκτος, οὐ καθὼς οὐκ ἔχει. ¹³ οὐ γὰρ ἵνα ἄλλοις ἄνεσις, ὑμῖν δὲ θλίψις· ἀλλ' ἐξ ἰσότητος, ἐν τῷ νῦν καιρῷ τὸ ὑμῶν περισσεύμα εἰς τὸ ἐκείνων ὑστέρημα, ¹⁴ ἵνα καὶ τὸ ἐκείνων περισσεύμα γένηται εἰς τὸ ὑμῶν ὑστέρημα· ὅπως γένηται ἰσότης, ¹⁵ καθὼς γέγραπται, “Ὁ τὸ πολὺν, οὐκ ἐπλεόνασε· καὶ ὁ τὸ ὀλίγον, οὐκ ἡλαττόνησε.” ¹⁶ Χάρις δὲ τῷ Θεῷ τῷ δόντι τὴν αὐτὴν σπουδὴν ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ Τίτου·

* Alex. = τῷ.

* Rec. δίδοντι.

GENEVA — 1557.

and the pouertie which had consumed them, euen to the very botome, abounded vnto their moste riche liberalitie. ³ For to their powers (I beare recorde) yea, and beyonde their power, they were willing of their owne accorde. ⁴ And prayed vs with great instance, that we wolde recouere their benefite, and suffre them to be partakers with other in ministring to the Sainctes.

⁵ And *this they dyd*, not as we looked fore : but gaue their owne schues fyrst to the Lord, and *after vnto vs*, by the wyl of God. ⁶ So that we could not but desire Titus to accomplishe the same beneuolence among you also, euen as he had begone. ⁷ Therefore, as ye are riche in all things, in faith, and in worde, and in knowledge, and in all diligence, and in loue towards vs, *euen so as that ye be plentiful in this beneuolence also*. ⁸ This say I, not as commanding, but because other are so feruent, therefore proue I your loue, whether it be syncre: ⁹ For ye know the liberalitie of our Lord Iesus Christ, which though he were ryche, yet for your sakes became poore : that ye through his pouertie, myght be made ryche. ¹⁰ And I shewe my mynde here in : for this is expedient for you, which began not to do only, but also to wil, a yere ago. ¹¹ Now therfore performe the thinge, that ye began to do : that as *ther was* in you a redynce to wyl, euen so ye may performe the dede, of that which ye haue.

¹² For yf ther be fyrst a willing mynde, it is accepted according to that a man hath, and not according to that he hath not. ¹³ Neither is it that other men shoulde be freed and you burdened. ¹⁴ But vpon like condition, at this time your abundance supplieth their lacke : that also their abundance may supply your lacke : that ther may be equalitie. ¹⁵ Agreeing to that which is written, He that *gathered* muche, had neuer the more abundance, and he that *gathered* litle, had neuertheless. ¹⁶ And thankes be vnto God, which put in the heart of Titus the same good mynde

RHEIMS — 1582.

abundance of loy, and their very deepe pouertie abounded vnto the riches of their simplicitie,

³ for according to their povver (I giue them testimonie) and aboute their povver they vvere willing. ⁴ vwith much exhortation requesting vs the grace and communication of the ministerie that is done toward the sainctes. ⁵ And not as we hoped, but their ovne schues they gaue, first to our Lord, then to vs by the vvil of God : ⁶ in so much that we desired Titus, that as he began, so also he vvould perfit in you this grace also. ⁷ But as in al things you abound in faith, and vvord, and knowlledge, and al carefulnes, moreouer also in your charitie toward vs, that in this grace also you may abound. ⁸ I speake not as commanding : but by the carefulnes of others, approuing also the good disposition of your charitie. ⁹ For you knowe the grace of our Lord Iesvs Christ, that for you he vvas made poore, whereas he vvvas ryche : that by his pouertie you might be riche. ¹⁰ And in this point I giue counsell : for this is profitable for you, vvwhich haue begonne not only to doe, but also to be willing, from the yere past :

¹¹ but now performe ye it also in dede : that as your mynde is prompt to be vvilling, so it may be also to performe, of that vvwhich you haue. ¹² For if the vvil be prompt : it is accepted according to that vvwhich it hath, not according to that vvwhich it hath not. ¹³ For not that other shoulde haue ease, and you trillulation : ¹⁴ but by an equalitie. Let in this present tyme your abundance supplie their vvant : that their abundance also may supplie your vvant, that there be an equalitie. ¹⁵ as it is vvritten : *He that had much, abounded not : and he that had litle, wanted not.*

¹⁶ And thankes be to God, that hath giuen the self same carefulnes for you in the hart

AUTHORISED — 1611.

abundance of their loy, and their deepe pouertie, abounded vnto the riches of their liberalitie.

³ For to *their power* (I beare record) yea, and beyond their power *they were* willing of themselves : ⁴ Praying vs with much intreatie, that we would recieve the gift, and take vpon vs the fellowship of the ministring to the Saincts. ⁵ And this *they did*, not as we hoped, but first gaue their owne selues to the Lord, and vnto vs by the will of God. ⁶ Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. ⁷ Therefore (as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your loue to vs) see that you abound in this grace also.

⁸ I speake not by commandement, but by occasion of the forwardnesse of others, and to proue the sincerity of your loue.

⁹ For yee knowe the grace of our Lord Iesus Christ, that though hee was rich, yet for your sakes hee became poore, that yee through his pouertie might be rich.

¹⁰ And herein I giue my aduice, for this is expedient for you, who haue begun before, not onely to doe, but also to be

¹¹ forward a yere agoe. ¹² Now therefore performe the doing of it, that as *there was* a readinesse to will, so there may be a performance also out of that which you haue. ¹³ For if there bee first a willing minde, it is accepted according to that a man hath, and not according to that he hath not. ¹⁴ For I *mean* not that other men be eased, and you burthened : ¹⁵ But by an equalitie : that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want, that there may be equalitie. ¹⁶ As it is written, He that had *gathered* much, had nothing ouer, and hee that had *gathered* litle, had no lacke. ¹⁷ But thankes bee to God which put the same earnest care into the heart of Titus for you.

980
¹⁷ ὅτι τὴν μὲν παράκλησιν ἐδέξατο, σπουδαιότερος δὲ ὑπάρχων, αὐθαίρετος ἐξῆλθε πρὸς ὑμᾶς. ¹⁸ Συνεπέμψαμεν δὲ μετ' αὐτοῦ τὸν ἀδελφὸν, οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν. ¹⁹ οὐ μόνον δὲ, ἀλλὰ καὶ χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν συνέκδημος ἡμῶν, ²⁰ σὺν| τῇ χάριτι ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν, πρὸς τὴν αὐτοῦ| τοῦ Κυρίου δόξαν, καὶ προθυμίαν ἡμῶν| ²¹ στελλόμενοι τοῦτο, μή τις ἡμᾶς μωμήσῃται ἐν τῇ ἀδρότητι ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν ²² |προνοοῦμεν| ²³ γὰρ| καλὰ οὐ μόνον ἐνώπιον Κυρίου, ἀλλὰ καὶ ἐνώπιον ἀνθρώπων. ²⁴ Συνεπέμψαμεν δὲ αὐτοῖς τὸν ἀδελφὸν ἡμῶν, ὃν ἐδοκιμάσαμεν ἐν πολλοῖς πολλάκις σπουδαῖον ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον, πεποιθήσει πολλῇ τῇ εἰς ὑμᾶς. ²⁵ εἴτε ὑπὲρ Τίτου, κοινωνὸς ἐμὸς καὶ εἰς ὑμᾶς συνεργός· εἴτε ἀδελφοὶ ἡμῶν, ἀπόστολοι

¹⁷ Alex. 1^o.¹⁸ Alex. = αὐτοῦ.¹⁹ Rec. ἡμῶν.²¹ Rec. προνοοῦμεν.²² Rec. = γὰρ.

WICLIFF—1380.

¹⁷ for he receyved exhortacioun or pynestynge but whanne he was hysur: bi his wille he wente forth to you;

¹⁸ and we senten with hym a brother, whos preysynge is in the gospel bi alle churcheis, ¹⁹ and not oonly but also he is ordeyned of churchis; the felowe of oure pilgrymage in to this grace that is mynystred of us to the glorie of the lord, and to oure ordeyned wille

²⁰ eschewynge this thing that no man blame us, ²¹ in this plente, that is mynystred of us to the glorie of the lord; for we purueien good thingis not oonly bifor god: but also bifor alle men;

²² for we senten with hem also oure brother: whom we han preued in many thingis ofte, that he was bisie but now myche bisier: for myche trist in you; ²³ ether for tite that is my felowe and helper in you: ether oure britheren apostles of the churche of the glorie of crist; ²⁴ therfor schewe ye to hem in the face of churcheis: that schewynge that is of youre charite, and of oure glorie for you.

9. FOR of the mynysterie that is made to holi men it is to me of plente to write to you; ² for I knowe youre wille, for the whiche I haue glorie of you anentis macedonies; for also acaine is redi fro zeer passid: and youre loue hath stirid ful many; ³ and we han seute britheren, that this thing that we glorien of you: be not auidid in this parti; that as I seide ye be redi; ⁴ lest whanne macedonies comen with me, and fynden you vuredi: we ben schamed: that we seizen you not in this substauce;

⁵ therfor I gessid necessarie to pricte britheren: that thei come bifor to you, and make redi this behyt blessinge

TYNDALE—1534.

toward you. ¹⁷ For he accepted the request yee rather he was so well willinge that of his awne accord came vnto you.

¹⁸ We haue sent with him that brother whose laude is in the gospel tharow out all the congregacions: ¹⁹ and not so only, but is also chosen of the congregacions to be a felowe with vs in oure iorney concerninge this beniuolence that is ministred by vs vnto the prayse of the lorde, and to sterc vp youre prompt mynde.

²⁰ For thys we eschue, that any man shuld rebuke vs in this plenteous distribucion that is ministred by vs: ²¹ and therefore make provision for honest thynges; not in the sight of god only, but also in the sight of men.

²² We haue sent with them a brother of oures whom we haue ofte tymes proved diligent in many thynges, but now moche more diligent. The great confidence which I haue in you hath caused me this to do: ²³ partly for Titus sake which is my felowe and helper as concernynge you, partly because of other which are oure brethren, and the messengers of the congregacions, and the glory of Christ. ²⁴ Wherefore shewe vnto them the proffe of youre loue, and of the reioysynge that we haue of you, that the congregacions maye so it.

9. OF the ministrynge to the sayntes; it is but superfluous for me to write vnto you: ² for I knowe youre redynesse of minde; wherof I boost my selfe vnto them of Macedonia; and saye that Achaius was prepared a yere ago; and youre seruentur hath provoked many. ³ Neuer thelesse yet haue I sent these brethren, lest oure reioysynge over you shuld be in vayne in this behalfe; and that ye (as I haue sayd) prepare youre selues; ⁴ lest peradventure yf they of Macedonia come with me and fynde you vnprepared, the boost that I made in this matter; shuld be a shame to vs: I saye not vnto you.

⁵ Wherefore I thought it necessary to exhorte the brethren, to come before honde vnto you furto prepare youre good

CRANMER—1539.

Titus, ¹⁷ which accepted the request: ye rather he was so well willing, that of his awne accorde, he came vnto you.

¹⁸ We haue sent with him that brother, whose laude is in the gospel tharow out all the congregacions: ¹⁹ and not that only, but is also chosen of the congregacions to be a felowe with vs in oure iorney, concernynge this beniuolence that is ministred by vs vnto the prayse of the same Lorde, and to sterc vp youre prompt mynde.

²⁰ For this we eschewe, that any man shuld rebuke vs in this plenteous distribucion that is ministred by vs (to the glori of the lorde) ²¹ and make provision for honest thinges: not only in the sight of the lorde, but also in the syght of men.

²² We haue sent with them a brother of oures, whom we haue ofte tymes proued diligent in many thinges, but now moche more diligent. The greates confidence which I haue in you, hath caused me this to do: ²³ partly for Titus sake which is my felowe and helper as concernynge you, Partly because of other which are oure brethren, and the messengers of the congregacions, and the glory of Christ. ²⁴ Wherefore, shewe ye vnto them the proffe of youre loue, and of oure boasting of you in the sight of the congregacions.

9. OF the minystringe to the sayntes, it is but superfluous for me to write vnto you: ² for I knowe the redynesse of youre mynde, wherof I boast my selfe vnto them of Macedonia, that Achaius was prepared a yere ago: and your ensample hath prouoked many. ³ Neuerthelesse, yet haue I sent these brethren, lest oure boasting which I make of you, shuld be in vayne in this behalfe, that ye (as I haue sayde) maye prepare youre selues: ⁴ lest peradventure yf they of Macedonia come with me, and fynde you vnprepared, we (I will not saye ye) shuld be ashamed in this matter of boasting.

⁵ Wherefore, I thought it necessary, to exhorte the brethren, to come before hande vnto you, and to prepare your good

ἐκκλησιῶν, δόξα Χριστοῦ. ² Τὴν οὖν ἐνδείξω τῆς ἀγάπης ὑμῶν, καὶ ἡμῶν καυχήσεως ὑπὲρ ὑμῶν, εἰς αὐτοὺς ἐνδείξασθε. ³ εἰς πρόσωπον τῶν ἐκκλησιῶν. IX. Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς ἁγίους περισσόν μοι ἐστὶ τὸ γράφειν ὑμῖν. ² οἶδα γὰρ τὴν προθυμίαν ὑμῶν, ἣν ὑπὲρ ὑμῶν καυχῶμαι Μακεδόσιν, ὅτι Ἀχαῖα παρεσκεύασται ἀπὸ πέρυσι· καὶ ὁ ἐξ ὑμῶν ζῆλος ἠρέβισε τοὺς πλείονας. ³ ἐπέμψα δὲ τοὺς ἀδελφούς, ἵνα μὴ τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ ἐν τῷ μέρει τούτῳ. ἵνα καθὼς ἔλεγον, παρεσκευασμένοι ᾗτε· ⁴ μήπως εἰς ἔλθωσι σὺν ἐμοὶ Μακεδόνες, καὶ εὐρωσιν ὑμᾶς ἀπαρασκευάστους, κατασχυθῶμεν ἡμεῖς, ἵνα μὴ ⁵ λέγωμεν ὑμεῖς, ἐν τῇ ὑποστάσει ταύτῃ. ⁶ ἀναγκαῖον οὖν ἡγησάμην παρακαλέσαι τοὺς ἀδελφούς, ἵνα προέλθωσιν εἰς ὑμᾶς, καὶ προκαταρτίσωσι τὴν προ-

¹ ἐνδείκνυμαι.² Rec. + καί.³ Alex. = εἰ.⁴ Alex. λέγω.⁵ Rec. + τῆς καυχήσεως.⁶ Alex. πρὸς.

GENEVA—1557.

towards you. ¹⁷ Both that he accepted the exhortation, and also that he was so well willing, that of his owne accorde, he went vnto you.

¹⁸ (And we haue sent also with him that brother, whose praise is in the Gospel throughout all the Churches :) ¹⁹ And not so only, but is also chosen by election of the Churches to be a fellowe in our Iorney concerning this beneuolence, that is ministred by vs vnto the prayse of the same Lord, and declaration of your prompt mynde. ²⁰ Auoyding this, that no man should blame vs in this plenteous distribution, that is ministred by vs. ²¹ For we make prouision for honest thinges, not in the sight of God only, but also in the syght of men. ²² And we haue sent with them our brother, whom we haue ofte tymes proued diligent in many thinges, but now mache more diligent, for the great confidence which I haue in you.

²³ Whether any do enquire of Titus, he is my fellowe and helper, as concerning you: or els of our brethren, they are messengers of the Churches, and the glorie of Christ. ²⁴ Wherefore shewe towards them the proffe of your loue, and of the reioysing that we haue of you, that the Churches may see it.

9. FOR as touching the ministring to the Saintes, it is but superfluous for me to write vnto you: ² For I knowe your redynes of mynd, wherof I boast my selfe vnto them of Macedonia, and say, that Achaia was prepared a yere ago, and your seruantes hath prouoked many. ³ Neuertheless, yet haue I sent these brethren, lest our reioysing ouer you should be in rayne in this behalfe: that ye (as I haue sayd) be ready. ⁴ Lest peraduenture yf they of Macedonia come with me, and fynde you vnprepared, we (I neede not to say you) should be ashamed in this my constant boasting.

⁵ Wherefore, I thought it necessary to exhort the brethren to come before hande vnto you, and to finishe your beneuolence

RHEIMS—1582.

of Titus, ¹⁷ for that he admitted in deede exhortation: but being more careful, of his owne vvil he went vnto you. ¹⁸ Vve haue sent also with him the brother, whose praise is in the Gospel through all the churches: ¹⁹ and not only that, but also he was ordeined of the churches fellow of our peregrination, for this grace which is ministred of vs to the glorie of our Lord, and our determined vvil: ²⁰ auoiding this, lest any man might reprehend vs in this fulnes that is ministred of vs.

²¹ For vve provide good thinges not only before God, but also before men. ²² And vve haue sent with them our brother also, whom vve haue proued in many thinges often to be careful: but now much more careful, for the great confidence in you,

²³ either for Titus which is my fellow and coadiutor toward you, or our brethren Apostles of the churches, the glorie of Christ. ²⁴ The declaration therefore which is of your charitie and our glorying for you, declare ye toward them in the face of the churches.

9. FOR concerning the ministerie that is done toward the saintes, it is superfluous for me to write vnto you. ² For I know your prompt minde: for the which I glorie of you to the Macedonians: That Achaia also is ready from the yere past, and your emulation hath prouoked very many. ³ But I haue sent the brethren, that the thing which vve glorie of you, be not made void in this behalfe, that (as I haue said) you may be ready: ⁴ lest when the Macedonians shal come with me, and fynde you vnready, vve (that vve say not, ye) may be ashamed in this substance. ⁵ Therefore I thought it necessarie to desire the brethren that they would come to you, and prepare this blessing before promised,

AUTHORISED—1611.

¹⁷ For indeed he accepted the exhortation, but being more forward, of his owne accord he went vnto you. ¹⁸ And wee haue sent with him the brother, whose praise is in the Gospel, throughout all the Churches. ¹⁹ And not that only, but who was also chosen of the Churches to traualle with vs with this grace which is administred by vs to the glory of the same Lord, and declaration of your readie minde. ²⁰ Auoyding this, that no man should blame vs in this abundance which is administred by vs. ²¹ Prouiding for honest thinges, not only in the sight of the Lord, but in the sight of men. ²² And we haue sent with them our brother, whom wee haue often times proued diligent in many thinges, but now much more diligent, vpon the great confidence which I haue in you. ²³ Whether any doe enquire of Titus, he is my partner and fellow helper concerning you: or our brethren bee enquired of, they are the messengers of the Churches, and the glory of Christ. ²⁴ Wherefore shew ye to them, and before the Churches, the prooffe of your loue, and of our boasting on your behalfe.

9. FOR as touching the ministring to the Saintes, it is superfluous for mee to write to you. ² For I know the forwardnesse of your mind, for which I boast of you to them of Macedonia, that Achaia, was ready a yere agoe, and your zeale hath prouoked very many. ³ Yet haue I sent the brethren, least our boasting of you should bee in vaine in this behalfe, that as I saide, yee may be readie. ⁴ Lest happily if they of Macedonia come with mee, and find you vnprepared, wee (that wee say not, you) should be ashamed in this same confident boasting. ⁵ Therefore I thought it necessary to exhort the brethren, that they would go before vnto you, and make vp before hand your 7 bountie.

κατηγγελημένην εὐλογίαν ὑμῶν ταύτην ἐτοίμην εἶναι, οὕτως ὡς εὐλογίαν, καὶ μὴ ὥς πλεονεξίαν. ⁶Τοῦτο δὲ, ὁ σπείρων φειδομένως, φειδομένως καὶ θερίσει· καὶ ὁ σπείρων ἐπ' εὐλογίας, ἐπ' εὐλογίας καὶ θερίσει. ⁷ἕκαστος καθὼς προαφείται τῇ καρδίᾳ· μὴ ἐκ λύπης ἢ ἐξ ἀνάγκης· ἰλαρὸν γὰρ δότην ἀγαπᾷ ὁ Θεός. ⁸δυνατὸς δὲ ὁ Θεὸς πᾶσαν χάριν περισσεῦσαι εἰς ὑμᾶς, ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες, περισσεύητε εἰς πᾶν ἔργον ἀγαθόν· ⁹καθὼς γέγραπται, "Ἐσκόρπισεν, ἔδωκε τοῖς πένησιν ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα." ¹⁰Ὁ δὲ ἐπιχορηγῶν σπέρμα τῷ σπείροντι, καὶ ἄρτον εἰς βρώσιν χορηγήσει, καὶ πληθυνεῖ τὸν σπόρον ὑμῶν, καὶ αὐξήσει τὰ γενήματα τῆς δικαιοσύνης ὑμῶν. ¹¹ἐν παντὶ πλουτιζόμενοι εἰς πᾶσαν ἀπλότητα, ἥτις κατεργάζεται δι' ἡμῶν εὐχαριστίαν τῷ Θεῷ· ¹²ὅτι ἡ διακονία τῆς λειτουργίας ταύτης σὺ μόνον ἐστὶ προσαναπλη-

P Alex. προεπηγγηλμένην.

R Rec. ὁ σπείρ.

A Alex. ἐν εὐλογίᾳ.

A Alex. πρὸ ἡμῶν.

A Alex. σπέρμα.

WICLIFFE—1380.

to be redi; so as blessing & not as unarise. ⁶for I seie this thing; he that knowith scarseli; schal also reipe scarseli; and he that sowith in blessingis, schal reipe also of blessingis. ⁷weche man as he castid in his herte; not of heuynesse or of nede; for god loueth a glad geuer;

⁸And god is myyti; to make al grace abounden in you; that ye in al thingis euer more haue al sufficience; and abounde in to al good werk. ⁹as it is writun; he delide abroad, he gaf to pore men; his riȝtwisnesse dwellith with outen ende; ¹⁰g he that mynistrieth seed to the sower schal geue also breed to ele; g he schal multiplie youre seed; and make myche the encreasynge of fruytis of youre riȝtwisnesse; ¹¹that in alle thingis ye made riche; wuxen plenteuous in to al synghenesse; which worchith bi us doynge of thankynge to god;

¹²for the mynsterie of this office, not onli filith the thingis that fallen to holi men; but also multiplieth many thankynge to god; ¹³bi the preuyng of this mynsterie; whiche glorifyen god in the obediens of youre knowlechyng in the gospel of crist; and in synghenesse of comynycacioun in to hem and in to alle; ¹⁴g in the bisechyng of hem for you; that desiren you for the excellent grace of god in you; ¹⁵I do thankynge to god of the gifte of him that mai not be teeld.

10. AND I my silf poule biseche you bi the myldenesse & softnesse of crist; whiche in the face am meke among you; I absente triste in you; ²for I preie you, that leest I present be not boold bi the trist in which I am gessid to be boold in to summe; that demen us; as if we wandren aftir the fleisch; ³for we walke in fleisch; syȝten not aftir the fleisch; ⁴for the armuris of oure knyȝthol ben

TYNDALE—1534.

blessynge promysed afore; that it myght be redy; so that it be a blessing; and not a defraudynge. ⁶This yet remember; howe that he which soweth lytel; shall reepe lytel; and he that soweth plenteously shall reepe plenteously. ⁷And let every man do accordynge as he hath purposed in his herte; not groundynge; or of necessity. For god loveth a chearfull geuer.

⁸God is able to make you ryche in all grace; that ye in all thynges havyng sufficience vnto the vitmoste; maye be ryche vnto all maner of good work; ⁹as it is written: He that spared abroad; and hath geuen to the poore; his riȝtwisnesse remaineth for ever. ¹⁰He that fyndeth the sower seed; shall minister breed for fode; and shall multiplie youre seed and increase the frutes of youre riȝtwisnesse; ¹¹that on all parties; ye maye be made ryche in all synghenes; which causeth thorowe vs thanke gevyng vnto god.

¹²For the office of this ministracion; not only supplieth the nede of the sayntes; but also is aboundant herein; that for this laudable ministryng; thanke myght be geuen to god of many; ¹³whiche prayse god for the obediens of youre professynge the gospel of Christ; and for youre synghenes in distributyng to them and to all men; ¹⁴and in their prayers to God for you; longe after you; for the aboundant grace of God geuen vnto you. ¹⁵Thankes be vnto God for his vnspeakeable gyft.

10. I PAUL my silfe beseeche you bi the mekenes and softnes of Christ; which when I am present amonge you; am of no reputacioun; but am bolde toward you beinge absent. ²I beseech you; that I nede not to be bolde when I am present (with that same confidence wher with I am supposed to be bolde) agaynst some which repute vs as though we walked carnally. ³Nevertheless though we walke compassed with the fleshe; yet we warre not fleshlye. ⁴For the wepens of oure warre

CRANMER—1539.

blessinge promised afore; that it myght be ready; so that it be a blessing; and not a defraudynge.

⁶This yet I saye; he which soweth lytel; shall reepe lytel; and he that soweth plenteously shall reepe plenteously. ⁷And let every man do accordynge as he hath purposed in his hert; not groundynge; or of necessity. For God loveth a chearfull geuer.

⁸God is able to make you ryche in all grace; that ye in all thynges havyng sufficience vnto the vtmoste; maye be ryche vnto all maner of good work; ⁹as it is written: He hath spared abroad; and hath geuen to the poore; his riȝtwisnesse remaineth for ever. ¹⁰He that mynistrieth seed vnto the sower ministereth breed also for fode; and multiplie youre seed; and increase the frutes of youre riȝtwisnesse; ¹¹that on all partes; ye maye be made ryche in to all synghenes; which causeth thorow vs that thanke are geuen vnto God.

¹²For the office of this ministracion; not onely supplieth the nede of the sayntes; but also is aboundant here in; that for this laudable ministryng; thanke myght be geuen to God of many; ¹³whiche prayse God for the obediens of youre consentynge to the Gospel of Christ; and for youre synghenes in distributyng to them; and to all men; ¹⁴and in their prayers for you; which longe after you; for the aboundant grace of God in you. ¹⁵Thankes be vnto God for his vnspeakeable gyfte.

10. I PAUL my selfe beseeche you bi the mekenes and softnes of Christ; which when I am present amonge you; am of no reputacion; but am bolde toward you beinge absent. ²I beseeche you; that I nede not to be bolde when I am presente (with that same confidence; wherwith I am supposed to haue bene bolde) agaynst some; which repute vs as though we walked carnally. ³For though we walke in the fleshe; yet we do not warre fleshlye. ⁴For the wepens of oure warfare

ροῦσα τὰ ὑστερήματα τῶν ἀγίων, ἀλλὰ καὶ περισσεύουσα διὰ πολλῶν εὐχαριστιῶν τῷ Θεῷ. ¹³ διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης δοξάζοντες τὸν Θεὸν ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ, καὶ ἀπλότῃ τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας, ¹⁴ καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν, ἐπιποθοῦντων ὑμᾶς διὰ τὴν ὑπερβάλλουσαν χάριν τοῦ Θεοῦ ἐφ' ὑμῖν. ¹⁵ χάρις * δὲ τῷ Θεῷ ἐπὶ τῇ ἀνεκδιηγήτῳ αὐτοῦ δωρεᾷ.

X. Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς πραότητος καὶ ἐπιεικειᾶς τοῦ Χριστοῦ, ὃς κατὰ πρόσωπον μὲν ταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ θαρρῶ εἰς ὑμᾶς. ² δέομαι δὲ, τὸ μὴ παρὼν θαρρῆσαι τῇ πεποιθήσει, ἢ λογίζομαι τολμήσαι ἐπὶ τινας τοὺς λογιζομένους ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας. ³ ἐν σαρκὶ γὰρ περιπατοῦντες, οὐ κατὰ σάρκα στρατευόμεθα. (* τὰ γὰρ ὄπλα τῆς στρατείας ἡμῶν οὐ

* Rec. χρηρήσου, καὶ πληθύνει τ. σκ. ὁ κ. ἀξίῃσαι.

* Rec. γυνήματα.

* Alex. ἡμῶν.

* Alex. = δι.

GENEVA—1557.

RHEIMS—1582.

AUTHORISED—1611.

appointed afore : that it might be ready : so that it may be a benevolence, and not a thing drawn by force. ⁶ This yet remember, That he which soweth tytel, shal reape tytel : and he that soweth plenteously, shal reape plenteously. ⁷ As euery man wissheth in his heart, so let hym giue : not grudgingly, or of necessitie : For God loveth a cherefull giuer.

⁸ God is able to make you riche in all grace, that ye in all things hauing sufficient vnto the vtmost, may be riche vnto all manner of good workes. ⁹ As it is written, He hath sparred abroad and hath geuen to the poore, his beneuolence remayneth for euer. ¹⁰ Also he that fyndeth seede to the sower, he will minister lykewise bread for foode, and multiplie your seed, and increase the frutes of your beneuolence.

¹¹ That on all partes, ye may be made riche in all singlenes, which causeth through vs, that thanks be geuen vnto God. ¹² For the ministracion of this offering, not only supplieth the needs of the Saintes : but also is abundant in causing many to giue thanks to God for the same. ¹³ (Which by the experimēts of this ministracion, prayse God for your voluntarie submissiō to the Gospel of Christ, and for your liberal distribution to them, and to all men) ¹⁴ And to praye to God for you, desiring after you greatly, for the abundant grace of God geuen vnto you. ¹⁵ Thanks be vnto God for his vspeakable gyfte.

10. I PAUL my self beseeche you by the meeknes, and softnes of Christe, which when I am present among you am humble, but am bold towards you being absent: ² And this I require you, that I uede not to be bolde when I am present, with that same confidence, wherewith I thinke to be bolde agaynst some which repute vs thogh as we walked carnally. ³ Nevertheless, thogh we walke compassed with the flesh, yet we do not warre fleshly.

⁴ (For the weapons of our warfare are

to be ready so, as a blessing, not as a sacrifice. ⁶ And this I say, he that soweth sparingly, sparingly also shal reape : and he that soweth in blessings, of blessings also shal reape. ⁷ Euery one as he hath determined in his hart, not of eadnes or of necessitie, for God loveth a cheerefull giuer.

⁸ And God is able to make al grace abound in you : that in al things alwaies hauing al sufficiencie, you may abound vnto al good workes, ⁹ as it is writen : He distributed, he gave to the poore : his iustice remaineth for euer. ¹⁰ And he that ministrerth seede to the sower, vvil giue bread also fur to eate : and vvil multiplie your seede, and vvil augment the increases of the frutes of your iustice : ¹¹ that being enriched in al things, you may abound vnto al simplicitie, vvhich worketh by vs thanks-giuing to God. ¹² Because the ministerie of this office doth not only supplie those things that the Saintes want, but aboundeth also by many thanks-givings in our Lord, ¹³ by the prooffe of this ministerie, glorifying God in the obedience of your confession vnto the Gospel of Christ, and in the simplicitie of communicating vnto them, and vnto al, ¹⁴ and in their praying for you, being desirous of you because of the excellent grace of God in you. ¹⁵ Thanks be to God for his vspeakable gift.

10. AND I Paul my self beseeche you by the mildenes and modestie of Christ, vvhō in preences in dede am humble among you, but absent am bold ou you.

² But I beseeche you, that being present I neede not be bold by that confidence : vvhervvith I am thought to be bold against some : vvhich thinke vs as thogh vve vvalke according to the flesh. ³ For vvalking in the flesh, vve vvarre not according to the flesh. ⁴ For the weapons of our

* whercof yee had notice before, that the same might be ready, as a matter of bounty, not of civetousnesse. ⁶ But this I say, Hee which soweth sparingly, shall reape sparingly : and he which soweth bountifullly, shall reape bountifullly.

⁷ Euery man according as he purposeth in his heart, so let him giue : not grudgingly, or of necessitie : for God loveth a cheerefull giuer. ⁸ And God is able to make all grace abound towards you, that ye alwayes hauing all sufficiencie in all things, may abound to euery good worke.

⁹ (As it is written : Hee hath dispersed abroad : Hee hath giuen to the poore : his righteousness remaineth for euer.

¹⁰ Now he that ministrerth seede to the sower, both minister bread for your foode, and multiply your seede sown, and increase the fruits of your righteousness)

¹¹ Being enriched in euery thing to al bountifulnes, which causeth through vs thanksgiuing to God. ¹² For the administration of this service, not onely supplieth the want of the Saints, but is abundant also by many thanksgivings vnto God. ¹³ Whiles by the experimēt of this ministracion, they glorifie God for your professed subiection vnto the Gospel of Christ, and for your liberal distribution vnto them, and vnto all men : ¹⁴ And by their prayer for you, which long after you for the exceeding grace of God in you. ¹⁵ Thanks be vnto God for his vspeakable gift.

10. NOW I Paul my self beseech you, by the meeknes and gentleness of Christ, who ² in preence am base among you, but being absent, am bold toward you : ² But I beseech you, that I may not be bold when I am present, with that confidence wherewith I thinke to be bold against some, which ³ thinke of vs as if wee walked according to the flesh. ³ For though we walke in the flesh, we do not warre after the flesh : ⁴ (For the weapons

* *the*, which hath bene so much spoken of before.
* *the*, in outward appearance. * *the*, recken.

σαρκικά, ἀλλὰ δυνατὰ τῷ Θεῷ πρὸς καθαίρεσιν ὀχυρωμάτων·) ⁵ λογισμοὺς καθαίρωντες καὶ πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ Θεοῦ, καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ· ⁶ καὶ ἐν ἐτοιμίᾳ ἔχοντες ἐκδικῆσαι πᾶσαν παρακοήν, ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή.

⁷ Τὰ κατὰ πρόσωπον βλέπετε; εἰ τις πέποιθεν ἐαυτῷ Χριστοῦ ⁸ εἶναι, τοῦτο λογιζέσθω πάλιν ἀφ' ἐαυτοῦ, ὅτι καθὼς αὐτὸς Χριστοῦ, οὕτω καὶ ἡμεῖς· ⁹ εἰ ἂν ¹⁰ τε| γὰρ ¹¹ καὶ| περισσώτερόν τι καυχῆσωμαι περὶ τῆς ἐξουσίας ¹² ἡμῶν, | ἧς ἔδωκεν ὁ Κύριος ¹³ ἡμῖν| εἰς οἰκοδομὴν, καὶ οὐκ εἰς καθαίρεσιν ὑμῶν, οὐκ αἰσχυνθήσομαι. ¹⁴ ἵνα μὴ ¹⁵ δόξω| ὡς ἂν ἐκφοβεῖν ὑμᾶς διὰ τῶν ἐπιστολῶν. ¹⁶ ὅτι αἱ μὲν ἐπιστολαί, φησὶ, βαρεῖαι καὶ ἰσχυραί· ἡ δὲ παρουσία τοῦ σώματος ἁσθενής, καὶ ὁ λόγος ἐξ-

* Alex. = ἀγογγε.

* Alex. = ἐυδολος.

* Alex. = Χριστὸς.

* Alex. = το.

* Alex. = καὶ.

* Alex. = ἡμῶν.

WICLIIF—1380.

not fleischli; but myȝti bi god to the distrucconi of strengthis; ⁵ and we distrition counceiles and al hiȝnes that hiȝith it self agens the science of god: a dryuen in to calistite al vnderstandynge in to the seruyce of crist; ⁶ and we han redi to venge al vn obedience: ⁷ whanne youre obediens schal be fillid, ⁸ as ȝe the thingis that ben aftir the suer;

if ony man tristith to hym self, that he is of crist; thenke be this thing ofte anentis hym self, for as he is cristis so also we; ⁹ for if I schal glorie ony thing more of oure power, whiche the lord gaf to us in to edifyng, and not in to youre distrucconi, I schal not be schameful;

⁹ but that I be not gessid, as to fere ȝou bi epistlis; ¹⁰ for thei seien, that theȝe pistlis ben greuous and strong; but the presence of the bodi is feble, and the word worthi to be dispraid; ¹¹ he that is suchȝe oon, thenke this for suchȝe as we absent, ben in word bi pistlis suchȝe we ben present in dede;

¹² for we doren not putte us among or comparisowne us to summen that comendoun hem self, but we mesuren us in us self, and comparisowen us self to us; ¹³ for we schuln not haue glorie oure mesure; but bi the mesure of the rule whiche god mesurid to us, the mesure that stretchith to ȝou; ¹⁴ for we ouer streccheu not for this; as not strecching to ȝou fur to ȝou we camen in the gospel of crist; ¹⁵ not gloriynge oure mesure in other mennes traueilis; for we han hope of youre feith that wexith in ȝou to be magnyfyd bi oure rule in abundaunce; ¹⁶ also to preche in to the thingis that ben beyondis ȝou; not to haue glorie in other mennes rule

TYNDALE—1534.

are not carnall thinges; but thynges myghty in god to cast doune stronge holdes; ⁵ wherwith we overthrowe ymaginacyons; and every hie thyng that exalteth it self agaynst the knowledge of god and brynge into captivite all vnderstandynge to the obedience of Christ; ⁶ and are redy to take vengeance on all disobedience; when youre obedience is fulfilled. ⁷ Loke ye on thynges after the viter apperance?

If eny man trust in him selfe that he is Christis; let the same also conside of him selfe; that as he is Christis; even so are we Christes. ⁹ And though I shuld boast my selfe somewhat more of oure auctorite which the lord hath geven vs to edifie and not to destroye you; it shulde not be to my shame. ¹⁰ This saye I; lest I shuld seme as though I went about to make you a frayde with letters. ¹¹ For the pistles (sayth he) are sore and stronge; but his bodily presence is weake; and his speache rude. ¹² Let him that is soche thynke on this wyse; that as we are in wordes by letters when we are absent; soche are we in dedes when we are present.

¹³ For we cannot fynde in oure hertes to make oure selves of the nombre of them; or to compare oure selves to them; which laude them selves neuerthelesse whill they measure them selves with them selves; and compare them selves with them selves; they vnderstonde nought. ¹⁴ But we wyll not reioyce above mesure; but accordynge to the quantite of the measure which god hath distributed vnto vs; a measure that reacheth even vnto you. ¹⁵ For we stretch not out oure selves beyonde mesure as though we had not reached vnto you. For even vnto you have we come with the gospell of Christ; ¹⁶ and we host not oure selves out of mesure in other mens labours. Ye and we hope when youre fayth is increased amonge you to be magnified accordynge to oure mesure more largely; ¹⁷ and to preache the gospell in those regions which are beyonde you; and not to reioyce of that which is by another mans

CRANMER—1539.

are not carnall thinges, but thinges mighty in God, to cast downe stronge holdes; ⁵ wherwith we overthrowe counceils and euery hie thinge that exalteth it selfe agaynst the knowledge of God, and bringe into captivite all ymaginacion to the obedience of Christ; ⁶ and are ready to take vengeance on all disobedience, when your obedience is fulfilled. ⁷ Loke ye on thinges after the viter apperance?

If any man trust in him selfe, that he is Christes, let him consyde this agayne of him selfe, that as he is Christes, even so are we Christes. ⁹ For though I boast my selfe more of oure auctorite (whych the Lord hath geuen vs to edifie and not to destroye you) it shal not be to my shame; ¹⁰ lest I shuld seme, as though I went about to make you a frayd with letters. ¹¹ For the epistles (sayth he) are sore and stronge; but his bodily presence is weake, and his speach rude. ¹² Let hym that is soche, thinke on this wyse: that as we are in wordes by letters when we are absent, soche are we in dedes, when we are present.

¹³ For we cannot fynde in oure hertes to make oure selues of the nombre of them, or to compare oure selues to them, whych prayse them selues. Neuerthelesse, whill they measure them selues with them selues, and compare them selues with them selues, they vnderstande nought. ¹⁴ But we will not reioyce above mesure; but according to the measure of the rule, whych God hath distributed vnto vs, a measure to reachen even vnto you. ¹⁵ For we stretch not out oure selues beyonde mesure, as though we reached not vnto you. For even to you also have we come with the gospell of Christ; ¹⁶ and we boast not oure selues out of mesure in other mens labours. Yee and we hope it will come to passe, that when youre fayth is increased amonge you, we shall be magnified according to oure mesure, more largely. ¹⁷ and that I shall preache the gospell in those regions which are beyonde you, and not to boast of those thinges, which by another mans measure are prepared

ουθενημένοι. ¹¹ τοῦτο λογιζέσθω ὁ τοιοῦτος, ὅτι οἱοί ἐσμεν τῷ λόγῳ δι' ἐπιστολῶν ἀπόντες, τοιοῦτοι καὶ παρόντες τῷ ἔργῳ. ¹² Οὐ γὰρ τολμῶμεν ἐγκρίναι ἢ συγκρίναι ἑαυτοὺς τισι τῶν ἑαυτοὺς συνιστανόντων, ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες, καὶ συγκρίνοντας ἑαυτοὺς ἑαυτοῖς, ¹³ οὐ συνιοῦσιν. ¹⁴ ἡμεῖς δὲ | οὐχὶ | εἰς τὰ ἄμετρα καυχησόμεθα, ἀλλὰ κατὰ τὸ μέτρον τοῦ κανόνος οὗ ἐμέρισεν ἡμῖν ὁ Θεὸς μέτρου, ἐφικέσθαι ἄχρι καὶ ὑμῶν. ¹⁵ οὐ γὰρ ὡς μὴ ἐφικνούμενοι εἰς ὑμᾶς ὑπερεκτείνομεν ἑαυτοὺς· ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ. ¹⁶ οὐκ εἰς τὰ ἄμετρα καυχώμενοι ἐν ἀλλοτρίοις κόποις, ἐλπὶδα δὲ ἔχοντες, αὐξανομένης τῆς πίστεως ὑμῶν, ἐν ὑμῶν μεγαλυνθῆναι κατὰ τὸν κανόνα ἡμῶν εἰς περισσείαν, ¹⁷ εἰς τὰ ὑπερέκεινα ὑμῶν εὐαγγελίσασθαι, οὐκ ἐν ἀλλοτρίῳ κανόνι εἰς τὰ ἔτοιμα

* Alex. = ἡμῖν.

† Alex. δόξαμεν.

‡ Alex. s. = οὐ συνιοῦσιν. ἡμεῖς δὲ s. οὐ συνιοῦσιν. ἢ, δὲ.

* Alex. πνε.

GENEVA—1557.

not carnal things, but strong by the power of God, to cast downe holdes) ⁶ Whereby we overthrowe imaginations, and every hye thing that is exalted against the knowledge of God, and bringe into captivitie every thought, to the obedience of Christe. ⁷ And haue ready the vengeance on all disobedience, when your obedience is fulfilled.

⁷ Take ye on things after the vttre appearance? If any man truste in hym selfe that he is Christe, let the same likewise consider of him selfe, that as he is Christe, even so are we Christe. ⁸ For though I should boast my selfe some what more of our auctoritie, which the Lord hath given vs to edifie, and not to destroye you, I nede not to be ashamed. ⁹ This I say lest I should seme to make you afraied wyth letters. ¹⁰ For the letters (sayeth he) are sore and stronge, but his bodelie presence is weake, and his speach is of no value. ¹¹ Let hym that is suche, thinke that as we are in wordes by letters when we are absent, suche *myl* see be in dede, when we are present. ¹² For we dare not make our selues of the number, or to compare our selues to them, which praise them selves: but they vnder stand not that they measure them selves with them selves, and compare them selves with them selves.

¹³ But we wil not reioyce about measure, of things which are not with in the compas of our measure: but according to the measure of that line, wherof God hath distributed vnto vs, a measure, to reache even vnto you. ¹⁴ For we stretche not our selues beyonde our measure, as though we had not reached vnto you: for even to you also haue we come in preaching the Gospel of Christ, ¹⁵ Not boasting our selves of things which are without the compas of our measure: that is, of other mens labours: yea, and we hope, when your fayeth shal increase, to be magnified by you in our measure appointed vnto vs, and that abundantly. ¹⁶ And to preach the Gospel in those regions which are beyonde you: not to reioyce in the measure, which is appointed to an other man. That is, in them that are prepared already.

RHEIMS—1582.

warfare are not carnal: but mightie to God vnto the destruction of munitions, destroying counsels, ⁶ and al loftinesse extolling it self against the knowledg of God, and bringing into captivitie al vnderstanding vnto the obedience of Christ, ⁷ and having in a readinesse to reuenge al disobedience, when your obedience shal be fulfilled.

⁷ See the things that are according to appearance. If any man haue affiance in him self, that he is Christ: let him thinke this againe wvith him self, that as he is Christ, so vve also. ⁸ For and if I should glorie somewhat more of our pover, vvhich our Lord hath ginen vs vnto edification and not to your destruction: I shal not be ashamed. ⁹ But that I may not be thought as it vvete to terrifie you by epistles

(¹⁰ for his epistles in dede, say they, are sore and vehement: but his bodily presence vveake, and his speache contemptible) ¹¹ let him this thinke that is such a one, that such as vve are in vvord by epistles, absent: such also vve are in dede, present. ¹² For vve dare not matche or compare our selues vvvith certaine, that commend them selves: but vve measure our selues in our selues, and compare our selues to our selues. ¹³ But vve vvil not glorie about our measure: but according to the measure of the rule, vvhich God hath measured to vs, a measure to reache even vnto you. ¹⁴ For not, as though vve reached not vnto you, doe vve extend our selves beyond. For vve are come as farre as to you in the Gospel of Christ. ¹⁵ not glorying about measure in other mens labours: but having hope of your faith increasing, to be magnified in you according to our rule abundantly, ¹⁶ yea vnto those places that are beyoud you, to cannegelize, not in an other mans rule, to glorie in those things that are prepared before.

AUTHORISED—1611.

of our warfare are not carnal, but mighty * through God to the pulling downe of strong holds.) ⁶ Casting downe ⁶ imaginations, and every high thing that exalteth it self against the knowledge of God, and bringing into captivitie every thought to the obedience of Christ: ⁷ And having in a readinesse to reuenge all disobedience, when your obedience is fulfilled.

⁷ Doe ye looke on things after the outward appearance? if any man trust to himselfe, that he is Christe, let him of himselfe thinke this againe, that as he is Christe, even so are we Christe. ⁸ For though I should boast somewhat more of our authority (which the Lord hath given vs for edification, and not for your destruction) I should not be ashamed: ⁹ That I may not seeme as if I would terrifie you by letters. ¹⁰ For his letters (say they) are weighty and powerful, but his bodily presence is weake, and his speach contemptible. ¹¹ Let such a one thinke this: that such as we are in word by letters, when we are absent, such *will* we be also in dede when we are present. ¹² For we dare not make our selves of the number, or compare our selves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves amongst themselves, ¹³ are not wise.

¹³ But we will not boast of things without our measure, but according to the measure of the ¹⁴ rule, which God hath distributed to vs, a measure to reach even vnto you. ¹⁴ For we stretch not our selves beyond our measure as though wee reached not vnto you, for wee are come as farre as to you also, in preaching the Gospel of Christ. ¹⁵ Not boasting of things without our measure, that is, of other mens labours, but having hope, when your faith is increased, that wee shall bee ¹⁶ enlarged by you, according to our rule abundantly. ¹⁶ To preach the Gospel in the regions beyond you, and not to boast in another mans ¹⁷ line of things made

* Or, to G. d. † Or, reuengings. ‡ Or, vnderstand it thus. § Or, line. || Or, magnified in you. ¶ Or, rule.

καυχῆσασθαι. ¹⁷Ὁ δὲ καυχώμενος, ἐν Κυρίῳ καυχάσθω· ¹⁸οὐ γὰρ ὁ ἑαυτὸν συνιστῶν, ἐκῆώς ἐστι δόκιμος, ἀλλ' ὃν ὁ Κύριος συνίστησιν.

XI. ¹Ὁφελον| ²ἀνείχεσθέ| μου μικρὸν· ³τῇ ἀφροσύνῃ·| ἀλλὰ καὶ ἀνέχεσθέ μου. ⁴ζῆλῳ γὰρ ὑμᾶς Θεοῦ ζῆλῳ· ἡρμοσάμην γὰρ ὑμᾶς ἐνὶ ἀνδρὶ παρθένον ἀγνὴν παραστήσαι τῷ Χριστῷ· ⁵φοβοῦμαι δὲ μή πως ὡς ὁ ὄφις Εὐὰν ἐξηπάτησεν ἐν τῇ πανουργίᾳ αὐτοῦ, οὕτω| φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος· ⁶τῆς εἰς τὸν Χριστόν. ⁷εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον· ⁸Ἰησοῦν| κηρύσσει ὃν οὐκ ἐκηρύξαμεν, ἡ πνεῦμα ἕτερον λαμβάνετε ὃ οὐκ ἐλάβετε, ἡ εὐαγγέλιον ἕτερον ὃ οὐκ ἐδέξασθε, καλῶς· ⁹ἀνείχεσθε·| ¹⁰Λογίζομαι γὰρ μηδὲν ὑστερηκεῖν· ¹¹τῶν ὑπὲρ λίαν ἀποστόλων. ¹²εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει· ἀλλ' ἐν παντὶ· ¹³φανερωθέντες·| ¹⁴ἐν

¹Alex. συνιστῶν.

²Alex. Ὁφελον.

³Rec. ἀνείχεσθε.

⁴Rec. + τι.

⁵Rec. τῆς ἀφροσύνης.

Alex. ἀφροσύνης μου.

⁶Alex. = ὅτι.

WICLIFFE—1380.

in these thingis that ben made redi, ¹⁷he that glorieth: haue glorie in the lord; ¹⁸for not he that comendith him self is preed: but whom god comendith.

11. I WOLDE that ye wolden suffre a litil thing of myn vnwisdom: but also supports ye me; ²for I loue you bi the loue of god; for I haue sponaid you to oon housbonde: to zelde a chaste virgyn to crist; ³but I drede lest as the serpente disceyued eue with his satil fraude: so youre wittis ben corrupt, and fallen down fro the symplenesse that is in crist; ⁴for if he that cometh, preclith another crist, whom we precheden not, or if ye taken another spirit, whom ye token not, or another gospel whiche ye receyueden not: riȝtli ye schal suffre;

⁵for I wene that I haue do no thing lese thanne the greet apostles; ⁶for thouȝ I be valered in word: but not in kunyng; for in al thingis I am opene to you; ⁷or whether I haue don sinne mekyge my self that ye be enhauncid, for freli I prechid to you the gospel of god: ⁸I made nakid other chirchis: and I took sowde to youre seruyce; ⁹and whanne I was among you and hadde nede: I was chargeous to no man; for bretheren that camen fro macedooni fulfildiden that that failid to me; and in al thingis I haue kept and schal kepe me with outen charge to you;

¹⁰the trueth of crist is in me; for this glorie schal not be brokun in me in the cuntreim of achai; ¹¹whi? for I loue not you? god woot; ¹²for that that I do: and that I schal do, is that I kitte awei the occasioun of hem: that wolen occasioun that in the thing: in whiche thei glorien: thei ben founden as we; ¹³for suchis fals apostlis, ben trecherous werke-men, and transfiguren hem in to apostlis of crist; ¹⁴and no wondre for eathanas

TYNDALE—1534.

measure prepared all redy. ¹⁷Let him that reioyseth, reioyce in the lorde. ¹⁸For he that prayseth him selfe, is not allowed: but he whom the lorde prayseth.

11. WOLDE to god, ye could suffre me a lytell in my folyshenes: yee, and I praye you forbear me. ²For I am gelous over you with godly gelousy. For I coupled you to one man to make you a chaste virgen to Christ. ³But I feare lest as the serpent begyled Eve, thorow his sutteltie, even so youre wittes shuld be corrupte from the singlenes that is in Christ. ⁴For if he that cometh preache another Iesus then hym whom we preached: or if ye receave another sprete then that which ye have receaved: other another gospel then that ye have receaved, ye myght riȝt wel have bene content.

⁵I suppose that I was not behynde the chefe apostles. ⁶Though I be rude in speakeyng, yet I am not so in knowledge. How be it amonge you we are known to the vtmost what we are in all thynges. ⁷Did I therin synne, be cause I submitted my selfe, that ye myght be exalted, and because I preached to you the gospell of God fre? ⁸I robbed other congregacions, and toke wages of them, to do you service with all. ⁹And when I was present with you and had nede, I was greuous to no man for that which was lackyng vnto me; the brethren which came from Macedonia, supplied: and in all thynges I kept my selfe that I shuld not be grevous to you: and so will I kepe my selfe.

¹⁰If the trueth of Christ be in me, this reioysyng shall not be taken from me in the regions of Achai. ¹¹Wherefore? Be cause I love you not? God knoweth. ¹²Neverthe lesse what I doo, that will I do, to cut away occasion from them which desyre occasion, that they myght befounde lyke vnto vs in that wherein they reioyce. ¹³For these fals apostles are disceitefull workers, and fassion them selves lyke vnto the apostles of Christ. ¹⁴And no marvaile;

CRANMER—1539.

allready. ¹⁷But let him that reioyseth, reioyne in the Lorde. ¹⁸For he that prayseth him selfe, is not allowed: but he whom the Lorde prayseth.

11. WOLDE to God, ye could haue suffred me a lytell in my folyshenes: ye, ye do also forbear me. ²For I am gelous ouer you with godly gelousy. For I haue coupled you to one man, to make you a chaste virgen to Christ. ³But I feare, lest it come to passe that as the serpent begyled Eue thorow his suttelty, euen so youre wyttes shuld be corrupte from the singlenes that ye had toward Christ. ⁴For yf he that cometh, preache another Iesus, then him whome we preached: or yf ye receaue another sprete, then that which ye haue receaued, ether another gospell then that ye haue receaued, ye might riȝt well haue bene content. ⁵For I suppose, that I was not behynde the chefe Apostles. ⁶But though I be rude in speakinge, yet I am not so in knowledge. Howbe it amonge you we haue bene knowne to the vtmost what we are in all thynges. ⁷Dyd I therin synne, be cause I submytted my selfe, that ye might be exalted: and because I preached to you the gospell of God fre? ⁸I robbed other congregacions, and toke wages of them, to do you seruyce. ⁹And when I was present with you, and had nede I was chargeable to no man: for that which was lackyng vnto me, the brethren which cam from Macedonia, supplied, and in all thynges I kept my selfe so that I shuld not be chargeable to any man, and so will I kepe my selfe.

¹⁰If the trueth of Christ be in me, this reioyng shall not be taken from me in the regions of Achai. ¹¹Wherefore? Because I loue you not? God knoweth. ¹²Neuerthelesse what I do, that will I do, to cut awaye occasion from them, which desyre occasion, that they myght be founde lyke vnto vs, in that wherein they reioyce. ¹³For such fals apostles are disceitefull workers, and fassyon them selves like vnto the Apostles of Christ. ¹⁴And no marvaile: for Satan him selfe

πάσιν| εἰς ὑμᾶς. ⁷ ἢ ἁμαρτίαν ἐποίησα, ἐμαυτὸν ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε, ὅτι
 δωρεὰν τὸ τοῦ Θεοῦ εὐαγγέλιον ἐηγγελισάμην ὑμῖν; ⁸ ἄλλας ἐκκλησίας ἐσύλησα,
 λαβὼν ὀψώνιον πρὸς τὴν ὑμῶν διακονίαν· καὶ παρὼν πρὸς ὑμᾶς καὶ ὑστερηθεὶς,
 οὐ κατενάρκησα οὐδενός· ⁹ τὸ γὰρ ὑστέρημά μου προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλ-
 θόντες ἀπὸ Μακεδονίας· καὶ ἐν παντὶ ἀβαρῇ ὑμῖν ἐμαυτὸν ἐτήρησα καὶ τηρήσω.
¹⁰ ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοί, ὅτι ἡ καύχησις αὕτη οὐ φραγήσεται εἰς ἐμὲ ἐν
 τοῖς κλίμασι τῆς Ἀχαΐας. ¹¹ διὰ τί; ὅτι οὐκ ἀγαπῶ ὑμᾶς; ὁ Θεὸς οἶδεν· ¹² ὃ δὲ
 ποιῶ, καὶ ποιήσω, ἵνα ἐκκόψω τὴν ἀφορμὴν τῶν θελούντων ἀφορμὴν, ἵνα ἐν ᾧ
 καυχῶνται, εὐρεθῶσι καθὼς καὶ ἡμεῖς. ¹³ οἱ γὰρ τοιοῦτοι ψευδαπόστολοι, ἐργάται
 δόλοιοι, μετασχηματιζόμενοι εἰς ἀποστόλους Χριστοῦ· ¹⁴ καὶ οὐ " θαυμαστόν·| αὐτὸς

* Alex. + καὶ τὰς ἀγνοήτους. * Alex. Χριστὸν. * Rec. ἀνείχεσθαι. * Alex. + ἐν ὑμῖν. * Alex. φανερώσαντες. * Alex. = ἐν πᾶσιν. * Alex. θαῦμα.

GENEVA—1557.

RHEIMS—1582.

AUTHORISED—1611.

¹⁷ But let him that reioyeth, reioyce in the Lord. ¹⁸ For he that praiseth hym selfe, is not allowed, but he whome the Lord prayeth.

11. VVOULD to God, ye could suffre a lytle my folishnes, and in deed, ye for beare me. ² For I am gelous ouer you, with godly gelousie: for I haue prepared you, for one husband: to present you a pure virgin to Christe: ³ But I feare lest as the serpent begyled Eue through his subteltie: euen so your myndes should be corrupte from the simplicitie that is in Christ. ⁴ For if he that commeth, preacheth another Iesus then him whom we preached: or if ye receaue another sprite then that which ye haue receaue: ether another Gospel, then that ye haue receaued, ye might wel haue suffered him. ⁵ Verely I suppose that I was not inferior to the very chief Apostles. ⁶ Thogh I be rude in speaking, yet I am not so in knowledge, but among you, we haue bene knownen to the vtmost, what we are in all thinges.

⁷ Dyd I therein synoe, because I submitted my selfe, that ye myght be exalted, and because I preached to you the Gospel of God fre? ⁸ I robbed other Churches, and take wages of them, to do you seruice withall. ⁹ And when I was present with you, and had neede, I was not slothful to the hinderance of any man: for that which was lacking vnto me, the brethren which came from Macedonia supplied, and in all thinges I kept my selfe that I shoulde not be greuous to you, and so wil I kepe my selfe.

¹⁰ The truth of Christ is in me, this reioyng shal not be shut vp against me in the regions of Achaia. ¹¹ Wherefore? because I loue you not? God knoweth. ¹² Neuerthelesse what I do, that wil I do: to cut away occasion from them which desire occasion, that they myght be founde lyke vnto vs in that wherein they reioyce. ¹³ For suche false apostles are deceyftul workers, and fashion them selues like vnto the Apostles of Christ.

¹⁴ And no maruayle, for Satan him selfe

¹⁷ But he that glorieth, let him glorie in our Lord. ¹⁸ For not he that commendeth him selfe, the same is approued: but vvhom God commendeth.

11. VVOULD God you could beare some litle of my folly: but do ye also support me: ² for I emulate you vwith the emulation of God. For I haue dispossured you to one man, to present you a chaste virgin vnto Christ. ³ But I feare lest, as the serpent seduced Eue by his subteltie, so your senses may be corrupted, and fall from the simplicitie that is in Christ. ⁴ For if he that commeth, preaches an other Christ vvhom we haue not preached, or you receiue an other spirit vvhoin you haue not receiued: or an other Gospel vvhich you haue not receiued: you might vvel suffer it.

⁵ For I suppose that I haue done nothing lesse then the great Apostles. ⁶ For although rude in speache, yet not in knowledge, but in al thinges we are made manifest to you. ⁷ Or did I commit a sinne, humbling my selfe, that you might be exalted? because I euangelized vnto you the Gospel of God gratis? ⁸ Other churches I spoiled, taking a stipend, for your iniusterie. ⁹ And vwhen I was vwith you, and had neede, I was burlesome to none: for that vvhich I wanted, the brethren supplied that came from Macedonia: and in al thinges I haue kept my selfe vwithout burden to you, and vvil keepe.

¹⁰ The truth of Christ is in me, that this gloryng shal not be infringed toward me in the countries of Achaia. ¹¹ Vwherefore? because I loue you not? God doth know. ¹² But that vvhich I doe, I vvil also doe, that I may cut avay the occasion of them that desire occasion: that, in that vvhich they glorie, they may be founde euen like vs. ¹³ For ench false apostles are craftie vworkers, transfiguring them selues into Apostles of Christ. ¹⁴ And no maruel: for

ready to our hand. ¹⁷ But he that glorieth, let him glory in the Lord. ¹⁸ For, not he that commendeth himselfe is approued, but whom the Lord commendeth.

11. WOULD to God you could beare with mee a litle in my folly, and in deede " beare with me. ² For I am ielous ouer you with godly ielousie, for I haue espoused you to one husband, that I may present you as a chaste virgin to Christ. ³ But I feare lest by any meanes, as the Serpent beguiled Eue through his subtilty, so your mindes should bee corrupted from the simplicitie that is in Christ. ⁴ For if he that commeth preacheth another Iesus whome wee haue not preached, or if yee receiue another spirit, which ye haue not receiued, or another Gospel, which ye haue not accepted, yee might well beare with him.

⁵ For, I suppose, I was not a whit behinde the very chiefest Apostles. ⁶ But though I be rude in speach, yet not in knowledge; but we haue bene thoroughly made manifest among you in all thinges. ⁷ Haue I committed an offence in abusing my selfe, that you might be exalted, because I haue preached to you the Gospel of God freely? ⁸ I robbed other Churches, taking wages of them to doe you seruice. ⁹ And when I was present with you, and wanted, I was chargeable to no man: For that which was lacking to mee, the brethren which came from Macedonia supplied, and in all thinges I haue kept my selfe from being burthensome to you, and so will I keepe my selfe. ¹⁰ As the truth of Christ is in mee, no man shall " stop mee of this boasting in the regions of Achaia. ¹¹ Wherefore? because I loue you not? God knoweth. ¹² But what I doe, that I wil doe, that I may cut off occasion from them which desire occasion, that wherein they glory, they may bee founde euen as we.

¹³ For such are false Apostles, deceitfull workers, transforming themselves into the Apostles of Christ. ¹⁴ And no maruail.

* Or, you do beare with me. * Or, this boasting shal not be stopped in me.

γὰρ ὁ Σατανᾶς μετασχηματίζεται εἰς ἄγγελον φωτός· ¹⁵ οὐ μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ μετασχηματίζονται ὡς διάκονοι δικαιοσύνης, ὧν τὸ τέλος ἐστὶν κατὰ τὰ ἔργα αὐτῶν. ¹⁶ Πάλιν λέγω, μή τις με δόξῃ ἄφρονα εἶναι· εἰ δὲ μή γε, καὶ ὡς ἄφρονα δέξασθέ με, ἵνα καὶ ἐγὼ μικρὸν τι καυχῆσωμαι. ¹⁷ ὁ λαλῶ, οὐ λαλῶ κατὰ Κύριον, ἀλλ' ὡς ἐν ἀφροσύνῃ, ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως. ¹⁸ ἐπεὶ πολλοὶ καυχῶνται κατὰ τὴν σάρκα, καὶ ἐγὼ καυχῆσομαι. ¹⁹ ἤδέως γὰρ ἀνέχεσθε τῶν ἀφρόνων, φρόνιμοι ὄντες· ἀνέχεσθε γὰρ, εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις κατεσθίει, εἴ τις λαμβάνει, εἴ τις ἐπαίρεται, εἴ τις ὑμᾶς εἰς πρόσωπον δέρει. ²¹ κατὰ ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἡσθενήσαμεν ἐν ᾧ ὁ ἄνθρωπος τις τολμᾷ, (ἐν ἀφροσύνῃ λέγω,) τολμῶ καὶ ἐγώ. ²² Ἑβραῖοί εἰσι; καὶ ἐγώ· Ἰσραηλῆται εἰσι; καὶ ἐγώ· σπέρμα

* Rec. μικρὸν τι καὶ ἐγώ.

* Alex. οὐ κατὰ Κύριον λαλῶ.

* Alex. = τὴν.

WICLIF—1380.

him self transfigurith him in to an angel of light, ¹⁵ therfor it is not greet: if his mynystris ben transfigurid as the mynystris of rightwises, whos ende schal be aftir her werkis.

¹⁶ efte I seie: leest ony man gesse me to be vnwise, ellis take ye me as vnwise: that also I haue glorie a litil what, ¹⁷ that that I speke: I speke not aftir god, but as in vnwisdom in this substaunce of glorie: ¹⁸ for many men glorien aftir the flesch: and I schal glori. ¹⁹ For ye suffer gladly vnwise men: whanne ye self ben wise, ²⁰ for ye susteynen, if ony man dryueth you in to seerunge, if ony man deuourith, if ony man takith if ony man is enhauncid bi pride, if ony man smytith you on the face, ²¹ bi vnrohliche I seie: as if we weren sike in this parti.

in what thing ony man dare in vnwisdom I seie: and I dare, ²² thei ben chereus and I thei ben israelitis: and I, thei ben the seed of abraham: and I, thei ben the mynystris of crist: and I as lesse wise I seie: I more, in ful many tranellis, in prisons more plenteously, in woundis above maner, in dethis ofte tymes, ²⁴ I receyued of the iewis, fyue with this fourti strokis on lesse, ²⁵ thries I was betun with geerdia: onys I was stoned, thries I was at schippe breche, a nytt and a dai I was in the depcasse of the see, ²⁶ in weies ofte, in perels of fiodis, in perels of theues, in perels of kyn, in perels of bethen men, in perels in citee in perels in desert in perels in the see, in perels among fals bretheren, ²⁷ in tranelle & nedynes: in many wykynge, in hungre and thurst: in many fastynge in cold and nakednes.

²⁸ withouten tho thingis that ben with outforth, myn ech daies tranellynge is the bysnesse of alle churchis: ²⁹ who is sike: and I am not sike? who is sclaudrid and I am not brente;

TYNDALE—1534.

for satan him selfe is chaunged into the fasson of an angel of light. ¹⁵ Therefore it is no great thyng, though his ministers fasson them selues as though they were the ministers of rightewises: whose ende shalbe accordynge to their dedes.

¹⁶ I saye agayne, lest eny man thynke that I am folishe: or els even now take ye me as a fole, that I maye boast my selfe a lytell. ¹⁷ That I speake, I speake it not after the wayes of the lorde: but as it were folyshly, whill we are now come to bostynge. ¹⁸ Seynge that many reioyce after the flesche I will reioyce also. ¹⁹ For ye suffre foles gladly, be cause that ye youre selues are wyse. ²⁰ For ye suffre even if a man brynge you into boundage: yf a man deuoure: yf a man take: yf a man exalt hym selfe: yf a man smyte you on the face. ²¹ I speake as concernynge rebuke, as though we had hene weake.

How he it wherin soever eny man dare be bolde (I speake folyshly) I dare be bolde also. ²² They are Ebrues, so am I: They are Israelites, even so am I. They are the seede of Abraham, even so am I. ²³ They are the ministers of Christ (I speake as a fole) I am more: In labours more aboundant: In strypes above measure: In prison more plenteously: In deeth ofte. ²⁴ Of the Iewes fyue tymes receaued I every tyme .xl. strypes saue one. ²⁵ Thryse was I betun with roddes. I was once stoned. ²⁶ I suffered thryse shipwracke. Nyght and daye haue I bene in the depe of the see. ²⁷ In iorneynges often: In perels of waters: In perels of robbers: In icopardies of myne awne nacion: In icopardies amonge the luthen. I haue bene in perels in cities, in perels in wilderness, in perels in the see, in perels amonge fals bretheren, ²⁸ in labour and travayle in watchynge often, in hunger, in thurst, in fastynge, often in colde and in nakednes.

²⁹ And besyde the thynges which outwardly happen vnto me, I am combred daily, and do care for all congregacions. ³⁰ Who is sike, and I am not sike? Who is hurte in the fayth and my hert burneth

CRANMER—1539.

is chaunged into the fasson of an angel of lyght. ¹⁵ Therefore it is no great thinge though his ministers fasson them selues, as though they were the ministers of ryghtewesnes: whose ende shalbe accordynge to their dedes.

¹⁶ I saye agayne, lest eny man thinke that I am folishe: or els euen now take ye me as a fole, that I also maye boast my selfe a lytell. ¹⁷ That I speake, I speake it not after the lorde, but as it were folyshly, in this matter of boasting. ¹⁸ Sciunge that many reioyce after the flesche, I will reioyce also. ¹⁹ For ye suffre foles gladly, seing ye youre selues are wise. ²⁰ For ye suffre yf a man bring you into boundage: yf a man deuoure: yf a man take: yf a man exalt himselfe: yf a man smyte you on the face, ²¹ I speake as concernynge rebuke, as though we had bene weake. (in this behalfe)

Howe be it, wherin soeuer eny man dare be bolde (I speake folyshly) I dare be bolde also. ²² They are Ebrues, euen so am I: They are Israelites, euen so am I. They are the seede of Abraham, euen so am I. ²³ They are the ministers of Christ (I speake as a fole) I am more: In labours more aboundant: In strypes above measure. In prison more plenteously: In deeth ofte. ²⁴ Of the Iewes fyue tymes receaued I euery tyme .xl. strypes saue one. ²⁵ Thryse was I beaten with roddes. I was once stoned. ²⁶ I suffered thryse shipwracke. Nyght and daye haue I bene in the deepe see. ²⁷ In iorneynges often: in perels of waters, in perels of robbers: in icopardies of myne awne nacion: in icopardies amonge the luthen: in perels in the citee: in perels in wilderness: in perels in the see: in perels amonge fals bretheren: ²⁸ in labour and travayle: in watchynge often: in hunger in thurst: in fastynge often: in colde and in nakednes: ²⁹ besyde the thynges which outwardly happen vnto me. I am combred daily, and do care for al congregacions. ³⁰ Who is weake, and I am not weake? who is offended, and I burne not? If I must needs

Ἀβραάμ εἰσι; καὶ γὰρ ²⁰ διάκονοι Χριστοῦ εἰσι; (παραφρονῶν λαλῶ,) ὑπὲρ ἐγὼ ἐν κόποις περισσοτέρως, ἐν πληγαῖς ὑπερβαλλόντως, ἐν φυλακαῖς περισσοτέρως, ἐν θανάτοις πολλάκις. ²¹ ὑπὸ Ἰουδαίων πεντάκις τεσσαράκοντα παρὰ μίαν ἔλαβον, ²² τρίς ἑρραβδίσθην, ἅπαξ ἐλιθάσθην, τρίς ἐνανάγησα, νυχθήμερον ἐν τῷ βυθῷ πεποίηκα. ²³ ὁδοιπορίαις πολλάκις κινδύνους ποταμῶν, κινδύνους ληστῶν, κινδύνους ἐκ γένους, κινδύνους ἐξ ἐθνῶν, κινδύνους ἐν πόλει, κινδύνους ἐν ἐρημίᾳ, κινδύνους ἐν θαλάσῃ, κινδύνους ἐν ψευδαδέλφοις. ²⁴ ἐν κόπῳ, καὶ μόχθῳ, ἐν ἀγρυπνίαις πολλάκις, ἐν λιμῷ καὶ δίψει, ἐν νηστείαις πολλάκις, ἐν ψυχῇ καὶ γυμνότητι. ²⁵ χωρὶς τῶν παρεκτὸς, ἡ ἐπίστασις μου ἢ καθ' ἡμέραν, ἡ μέριμνα πασῶν τῶν ἐκκλησιῶν. ²⁶ τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τίς σκανδαλίζεται, καὶ οὐκ ἐγὼ πυροῦμαι;

* Alex. ἱραβδίσθην.

* Alex. — iv.

* Alex. s. ἐπίστασις μου s. ἱπρίστασις μου.

GENEVA—1557.

is changed into the fashion of an Angel of light. ¹⁹ Therefore it is no great thing, though his ministers fashion them selves, as though they were the ministers of righteousness: whose end shall be according to their deeds. ²⁰ I say againe, let no man thinke, that I am folyshe: or els euen now take me as a fole, that I also may boast my selfe a litel. ²¹ That I speake, I speake it not after the Lord: but as it were folishly, in this my great boasting. ²² Seeing also that many reioyce after the fleshe, I wil reioyce also.

²³ For ye suffre foles gladly, because that ye your selves are wise. ²⁴ For ye suffre euen if a man bring you into bondage, if a man deuoure you, if a man take your goods, if a man exalte hym selfe, if a man smyte you on the face. ²⁵ I speake as concerning rebuke: as though we had bene weake: yea rather, wherein soeuer any man dare be bolde (I speake folysheley) I dare be bolde also. ²⁶ They are Hebrues, and so am I: they are Israelites, and so am I: they are the seede of Abraham, and so am I:

²⁷ They are the ministers of Christe (I speake as a fole) I am more: in labours more abundant: in stripes aboue measure: in prison more plenteously: in death oft. ²⁸ Of the Iewes fise tymes receaued I every tyme fourtie stripes saue one. ²⁹ I was thyrse beaten with rodde: I was once stoned: I suffered thyrse shipwracke. night and day haue I bene in the depe of the sea: ³⁰ In iorneyng I was often in perels of waters, in perels of robbers: in iopardies of myne own nation, in iopardies among the Gentile, in perels in the cite, in perels in wilderness, in perels in the sea, in perels among false brethren, ³¹ In wearines and paynfullnes, in watching often, in hunger and thyrst, in fastynges often, in colde and in nakednes. ³² Besyde the thynges, which outwardly happen vnto me, I am combed dayly, with that heape of thynges which lye vpon me, which is, the care for all Churches. ³³ Who is afflicted, and I am not afflicted? who is offended, and I burne not?

RHEIMS—1582.

Satan him self transfigureth him self into an Angel of light. ¹⁹ It is no great matter: therefore if his ministers be transfigured as the ministers of iustice: whose ende shal be according to their workes.

²⁰ Again I say, (let no man thinke me to be foolish: otherwise take me as foolish, that I also may glorie a litte,) ²¹ that which I speake, I speake not according to God, but as it were in foolishnes, in this substance of glorying. ²² Because many glorie according to the flesh, I also will glorie. ²³ For you do gladly suffer the foolish: wherens your selues are wise.

²⁴ For you suffer if a man bring you into seruitude, if a man deuoure, if a man take, if a man be extolled, if a man strike you on the face. ²⁵ I speake according to dishonour, as though we had bene weake in this part. Vwherein any man dare (I speake folishly) I dare also.

²⁶ They are Hebreues: and I. They are Israelites: and I. They are the seede of Abraham: and I. ²⁷ They are the ministers of Christ: and I. (I speake as one scarce wise) more I: in many more labours, in prisons more abundantly, in stripes aboue measure, in deaths often.

²⁸ Of the Iewes fise tymes, did I receiue fourtie, sauing one. ²⁹ Thrice was I beaten with ruddes, once I was stoned, thrise I suffred shipwracke, night and day haue I been in the depe of the sea, ³⁰ in iourneyng often, perils of waters, perils of theeues, perils of my nation, perils of Gentiles, perils in the cite, perils in the wilderness, perils in the sea, perils among false brethren, ³¹ in labour and miserie, in much watchings, in hunger and thirst, in fastings often, in colde and nakednes, ³² beside these things which are outwardly: my daily instance, the carefulnes of all churches.

³³ Vho is weake, and I am not weake? vho is scandalized, and I am not burnt?

AUTHORISED—1011.

for Sathan himselfe is transformed into an Angel of light. ¹⁹ Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their workes. ²⁰ I say againe, Let no man thinke mee a foole; if otherwise, yet as a foole I receiue me, that I may boast my selfe a little. ²¹ That which I speake, I speake it not after the Lord, but as it were foolishly in this confidence of boasting. ²² Seeing that many glory after the flesh, I will glory also. ²³ For ye suffer fooles gladly, seeing ye your selues are wise. ²⁴ For ye suffer if a man bring you into bondage, if a man deuoure you, if a man take of you, if a man exalt himselfe, if a man smite you on the face.

²⁵ I speake as concerning rebuke, as though we had bene weake: bowbeit, wherein soeuer any is bold, I speake foolishly, I am bold also. ²⁶ Are they Hebreues? so am I: are they Israelites? so am I: are they the seed of Abraham? so am I: ²⁷ Are they ministers of Christ? I speake as a foole, I am more: in labours more abundant: in stripes aboue measure: in prisons more frequent: in deaths oft. ²⁸ Of the Iewes fise tymes receiued I forty stripes saue one. ²⁹ Thrice was I beaten with rods, once was I stoned: thrise I suffered shipwracke: a night and a day I haue bene in the deepe. ³⁰ In iourneyng often, in perils of waters, in perils of robbers, in perils by my owne countrey men, in perils by the heathen, in perils in the cite, in perils in the wilderness, in perils in the sea, in perils among false brethren, ³¹ In wearines and painfulnes, in watchings, in hunger and thirst, in fastings often, in cold and nakednes.

³² Besides those things that are without, that which cometh vpon me dayly, the care of all the Churches. ³³ Who is weake, and I am not weake? who is offended,

³⁰ εἰ καυχᾶσθαι δεῖ, τὰ τῆς ἀσθενείας μου καυχῆσομαι. ³¹ Ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι. ³² ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν Δαμασκηνῶν πόλιν, πιάσαι με ἑθέλων· ³³ καὶ διὰ θυρίδος ἐν σαργάνῃ ἐχαλάσθην διὰ τοῦ τείχους, καὶ ἐξέφυγον τὰς χεῖρας αὐτοῦ. XII. Καυχᾶσθαι δεῖ, οὐ συμφέρει μοι· ἐλεύσομαι γὰρ εἰς ὄψτασίαις καὶ ἀποκαλύψεις Κυρίου. ² οἶδα ἄνθρωπον ἐν Χριστῷ πρὸ ἐτῶν δεκατεσσάρων (εἴτε ἐν σώματι, οὐκ οἶδα· εἴτε ἐκτὸς τοῦ σώματος, οὐκ οἶδα· ὁ Θεὸς οἶδεν) ἀρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ. ³ καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον (εἴτε ἐν σώματι, εἴτε ἐκτὸς τοῦ σώματος, οὐκ οἶδα· ὁ Θεὸς οἶδεν) ὅτι ἠρπάγη εἰς τὸν παράδεισον, καὶ ἤκουσεν ἄρρητα ῥήματα,

* Alex. = ἡμῶν.

* Alex. = Χριστοῦ.

* Alex. = θέλων.

* Rec. Καυχᾶσθαι δεῖ.

* Alex. συμφέρει.

* Alex. πλν.

* Alex. ὁ.

WICLIIF—1380.

³⁰ if it bihoueth to glorie I schal glorie in the thingis that ben of myn infirmite; ³¹ god and the fadir of oure lord ihesus crist, that is blessed in to worldis: woot that I lie not, ³² the prouost of damask, of the kyng of the folk aethe: kepte the citee of damascenes to take me, ³³ and bi a wyndowe in a leep, I was laten down bi the walle: and so I ascapid hisse bondis.

12. IF it bihoueth to haue glorie: it spedith not, but I schal come to the visions and to the reuelacions of the lord. ¹ I woot a man in crist that bifor fourtene geer, whether in bodi, whether out of the bodi I woot not, god wote: that such a man was rauyschid til to the thridde heuene; ² and I woot such a man, whether in bodi or out of bodi, I noot, god woot: ³ that he was rauyschid in to paradys; and herde pryuy wordis: whiche it is not leueful for a man to speke, ⁴ for such maner thingis I schal glori: but for me no thing, no but in myn infirmitees; ⁵ for if I schal wiloe to glorie I schal not be vnwise, for I schal acie truthe; but I spare, lest any man gesse me ouer that thing that he seeth in me or herith any thing of me;

⁷ and lest the greetnesse of reuelacions enhaunce me to pride: the pricke of my fleisch an angel of sathanas is yowen to me, that he buffete me; ⁸ for whiche thing thries I pried the lord, that it schulde go awie fro me; ⁹ and he seide to me, my grace sufficith to thee; for vertu is perfylli made in infirmite; therfor gladli I schal glorie in myn infirmitees, that the vertu of crist dwelle in me;

¹⁰ for whiche thing I am plesid in myn infirmitees; in dispisyngis in nedis in persecuciouns in angwischis for crist, for

TYNDALE—1534.

not? ³⁰ Yf I must nede reioyce, I will reioyce of myne infirmities.

12. ³¹ The God and father of oure lord Iesus Christ, which is blessed for evermore, knoweth that I lye not. ³² In the citee of Damascen, the gouernor of the people vnder kynge Aretas, layde watche in the citee of the Damascens; and wolde haue caught me; ³³ and at a wyndowe was I let downe in a basket thorowe the wall; and so escaped his hondes.

¹ It is not expelient for me (no dout to reioyce. Nevertheless I will come to visions and reuelacions of the lords. ² I knowe a man in Christ above .xiiiij. yeares agone (whether he weare in the body I cannot tell; or whether he were oute of the body I cannot tell; god knoweth) which was taken vp into the thyrd heuen. ³ And I knowe the same man (whether in the body, or out of the body, I cannot tell; god knoweth) ⁴ howe that he was taken vp into paradys; and hearde wordes not to be spoken, which no man can vtter. ⁵ Of this man will I reioyce; of my selfe will I not reioyce; except it be of myne infirmities. ⁶ And yet though I wolde reioyce, I shuld not be a fole: for I wolde saye the trouth. Nevertheless I spare, lest any man shuld thinke of me above that he seith me to be; or heareth of me.

⁷ And lest I shuld be exalted out of measure thorow the aboundance of reuelacions; ther was geuen vnto me vnquyetnes thorow the flesche; the messenger of Satan to buffet me: because I shuld not be exalted out of measure. ⁸ For this thyng besought I the lorde thryse; that it myght departe from me. ⁹ And he sayde vnto me: my grace is sufficient for the. For my strength is made perfect thorow weaknes. Very gladly therefore will I reioyce of my weaknes; that the strength of Christ may dwell in me. ¹⁰ Therefore haue I delectacion in infirmities; in rebukes; in nede; in persecuciouns; in angwyshe; for

CRANMER—1530.

boast, ³⁰ I will boast of the thynges that concerne myne infirmities.

12. ³¹ THE God and father of oure Lorde Iesus Christ, which is blessed for evermore, knoweth, that I lye not. ³² In the citee of Damascen, the gouernor of the people vnder kynge Aretas, layde watche in the citee of the Damascens, and wolde haue caught me: ³³ and at a wyndowe was I let downe in a basket thorow the wall, and so escaped I mys handes. ¹ Doubtesse, it is not expedient for me to boast: I will come to visions and reuelacions of the Lorde. ² I knowe a man in Christ, aboue .xiiiij. yeares ago (whether he were in the body I can not tell, or whether he were out of the body I can not tell, God knoweth) how that he was taken vp into the thyrd heauen. ³ And I knowe the same man (whether in the body, or out of the body, I cannot tell, God knoweth, ⁴ how that he was taken vp in to Paradys, and heard secret wordes, which no man can vtter. ⁵ Of this man will I boast, but of my selfe will I not boast, except it be of myne infirmities: ⁶ For though I boast, I shall not be a fole, for I wolde saye the trouth. Nevertheless, I spare you: lest any man shulde thinke of me, above that which he seith me to be, or that he heareth of me.

⁷ And lest I shuld be exalted out of measure thorow the excellencye of the reuelacions: ther was geuen vnto me vnquyetnes thorow the flesche, even the messenger of Satan to buffet me: because I shulde not be exalted out of measure. ⁸ For this thyng besought I the Lorde thryse, that it myght departe from me. ⁹ And he sayd vnto me: my grace is sufficient for the. For my strength is made perfect thorow weaknes. Very gladly therefore will I reioyce of my weaknes, that the strength of Christ may dwell in me. ¹⁰ Therefore haue I delectacyon in infirmities, in rebukes, in nede, in persecuciouns, in angwyses for Christes sake: For

WICLIIF, 1380. infirmities, in rebukes, in nede, in persecuciouns, in angwyses for Christes sake: For

α οὐκ ἔξω ἀνθρώπῳ λαλῆσαι. ὕπὲρ τοῦ τοιούτου καυχῆσομαι ὑπὲρ δὲ ἑμαυτοῦ οὐ καυχῆσομαι, εἰ μὴ ἐν ταῖς ἀσθενείαις μου. ἔὰν γὰρ θελήσω καυχῆσασθαι, οὐκ ἔσομαι ἄφρων· ἀλήθειαν γὰρ ἔρῳ· φεῖδομαι δὲ, μή τις εἰς ἐμὲ λογίσηται ὑπὲρ ὃ βλέπει με, ἢ ἀκούει τι ἐξ ἐμοῦ. Καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων ἵνα μὴ ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ τῇ σαρκί, ἄγγελος Σατανᾶ ἵνα με κολαφίσῃ, ἵνα μὴ ὑπεραίρωμαι. ὑπὲρ τούτου τρὶς τὸν Κύριον παρεκάλεσα, ἵνα ἀποστῇ ἀπ' ἐμοῦ· καὶ εἰρηκέ μοι, Ἀρκεῖ σοι ἡ χάρις μου ἢ γὰρ δύναμις μου ἐν ἀσθενείᾳ τελειούται. Ἡδιστα οὖν μᾶλλον καυχῆσομαι ἐν ταῖς ἀσθενείαις μου, ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ Χριστοῦ. διὸ εὐδοκῶ ἐν ἀσθενείαις, ἐν ὕβρεσι, ἐν ἀνάγκαις, ἐν διωγμοῖς, ἐν στενοχωρίαις, ὑπὲρ Χριστοῦ ὅταν γὰρ

* Alex. χαρις.

* Alex. = μου.

* Alex. = τι.

* Alex. διὰ τῶν.

* Alex. = ἵνα μὴ ὑπεραίρωμαι.

* Alex. = μου.

* Alex. τελειῖται.

GENEVA—1557.

20 If I must needs reioyce, I wil reioyce of mine infirmities. 21 The God and Father of our Lord Iesus Christe, which is blessed for euermore, knoweth that I lye not. 22 In the citie of Damascus, the gouernour of the people vnder Kyngc Aretas, layde watche in the citie of the Damascens, and would hane caught me. 23 And at a wyndowe was I let doun in a basket through the wall, and so escaped hye handes.

12. IT is not expedient for me no dout, to reioyce : neuerthelesse, I wil come to visions and reuelations of the Lord. 2 I knowe a man in Christe, aboue fourtene yeres agone, (whether he were in the body I can not tel, or whether he were out of the body I can not tel: God knoweth) which was taken vp into the thyrde heauen: 3 And I knowe such a man (whether in the body, or out of the body, I can not tel, God knoweth.

4 How that he was taken vp into Paradise, and heard wordes which can not be spoken, which are not in mans power to vtter. 5 Of anhe a man wyl I reioyce, of my selfe wyl I not reioyce, except it be of mine infirmities. 6 And though I would reioyce, I should not be a foole: for I wil say the truth. but I reframe, lest any man should thynke of me aboue that he seyth me to be, or heareth of me. 7 And lest I should be exalted out of measure through the abundance of reuelations, there was geuen vnto me a pricke in the fleshe, the messenger of Satan to buffet me, because I should not be exalted out of measure. 8 For this thyng I besought the Lord thyrse, that it myght departe frum me. 9 And he sayd vnto me, My grace is sufficient for thee: for my power is made perfect through weakenes. Very gladly therefore wil I reioyce rather in my infirmities, that the power of Christ may dwell in me.

10 Therefore I take pleasure in infirmities, in rebukes, in nede, in persecutions, in anguyshe for Christes sake. for when I

RHEIMS—1582.

20 If I must glorie: I wil glorie of the things that concerne my infirmities. 21 The God and Father of our Lord Iesus Christ, vho is blessed for euer, knoweth that I lie not.

22 At Damascus the Gouernour of the nation vnder Aretas the king, kept the citie of the Damascenes, for to apprehend me: 23 and through a wyndow in a basket was I let downe by the vwall, and so escaped his handes.

12. IF I must glorie (it is not expedient in deede) but I wil come to the visions and reuelations of our Lord. 2 I knowe a man in Christ aboue fourtene yeres agone (whether in the body, I knowe not: or out of the body, I knowe not: God doth know) such a one rapt euen to the third heauen. 3 And I knowe such a man (whether in the body, or out of the body, I knowe not: God doth know) 4 that he was rapt into Paradise: and heard secrete wordes, which it is not lawfull for a man to speake. 5 For such an one I wil glorie: but for my self I wil glorie nothing, sauing in my infirmities. 6 For and if I wil glorie, I shal not be foolish: for I shal say truth. but I spare, lest any man should esteeme me aboue that which he seeth in me, or heareth any thing of me.

7 And lest the greatnes of the reuelations might extoll me, there was geuen me a pricke of my flesh, an angel of Satan, to buffet me. 8 For the which thing thrise I besought our Lord, that it might depart from me:

9 and he said to me, My grace sufficeth thee, for pouer is perfit in infirmities. Gladly therefore wil I glorie in mine infirmities, that the pouer of Christ may dwell in me. 10 For the which cause I please my self in infirmities, in contumelies, in necessities, in persecutions, in

AUTHORISED—1611.

and I burne not? 20 If I must needs glory, I wil glory of the things which concerne mine infirmities. 21 The God and Father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lie not. 22 In Damascus the gouernour vnder Aretas the King, kept the citie with a garison, desirous to apprehend mee. 23 And through a window in a basket was I let downe, by the wall, and escaped his handes.

12. IT is not expedient for me, doubtlesse, to glory, I wil come to visions and reuelations of the Lord. 2 I knewe a man in Christ aboue fourtene yeres agone, whether in the body, I cannot tell, or whether out of the body, I cannot tell, God knoweth: such a one, caught vp to the third heauen. 3 And I knew such a man (whether in the body, or out of the body, I cannot tell, God knoweth.) 4 How that he was caught vp into Paradise, and heard vnspeakeable wordes, which it is not lawfull for a man to vtter. 5 Of such a one will I glory, yet of my selfe I will not glory, but in mine infirmities. 6 For though I would desire to glory, I shall not be a foole: for I will say the truth. But now I forbear, lest any man should thinke of me aboue that which he seeth mee to be, or that he heareth of me:

7 And lest I should be exalted aboue measure through the abundance of the reuelations, there was giuen to mee a thorne in the flesh, the messenger of Satan to buffet me, lest I should be exalted aboue measure. 8 For this thing I besought the Lord thrice, that it might depart from mee. 9 And he said vnto me, My grace is sufficient for thee: for my strength is made perfect in weakenes. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest vpon me. 10 Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in distresses for Christes sake: for when I am weak,

ἀσθενῶ, τότε δυνατός εἰμι. ¹¹ Γέγονα ἄφρων· ὑμεῖς με ἠναγκάσατε. ἐγὼ γὰρ ὄφειλον ὑφ' ὑμῶν συνίστασθαι· οὐδὲν γὰρ ὑστέρησα τῶν ὑπὲρ λίαν ἀποστόλων, εἰ καὶ οὐδὲν εἰμι. ¹² Τὰ μὲν σημεῖα τοῦ ἀποστόλου κατειργάσθη ἐν ὑμῖν ἐν πάσῃ ὑπομονῇ, ἐν ἡμετέροις καὶ τέρασιν καὶ δυνάμεσιν. ¹³ τί γὰρ ἐστίν, ὃ ἠτήθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ κατενάρκησα ὑμῶν; χαρίσασθέ μοι τὴν ἀδικίαν ταύτην. ¹⁴ ἰδοὺ, τρίτον τοῦτο ἐτόίμως ἔχω ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ καταναρκήσω ὑμῶν· οὐ γὰρ ζητῶ τὰ ὑμῶν, ἀλλ' ὑμᾶς. οὐ γὰρ ὀφείλει τὰ τέκνα τοῖς γονεῦσιν θησαυρίζειν, ἀλλ' οἱ γονεῖς τοῖς τέκνοις· ¹⁵ ἐγὼ δὲ ἡδιστα δαπανήσω καὶ ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν· ¹⁶ εἰ καὶ περισσοτέρως ὑμᾶς ἀγαπῶν, ἦπτον ἀγαπῶμαι. ¹⁶ Ἔστω δὲ, ἐγὼ οὐ κατεβάρησα ὑμᾶς, ἀλλ' ὑπάρχων πανούργος,

Rec. + καθύμνος.

Alex. = εν.

Alex. s. ἡσώθητε s. ἡλαττώθητε.

Rec. = τούτο.

Alex. s. = ὁμῶν s. ὑμᾶς.

Alex. αἱ.

Alex. ἡδιστα.

WICLIIF—1380.

whanne I am eike, thanne I am myȝti, ¹¹ I am made unmyȝti: ȝe constraineden me; for I onȝte to be commendid of ȝou; for I dide no thing lesse, thanne thei that ben apostis aboue maner; thouȝ I am nouȝt. ¹² ne thes the signes of myn apostelheed ben made on ȝou in al pacience and signes and grute wondris & vertues, ¹³ and what is it that ȝe hadden lesse thanne other chirchis; but that I my self greued ȝou not? forȝeue ȝe to me this wrong. ¹⁴ lo this thirde tyme y am redi to come to ȝou; and I schal not be greuous to ȝou; for I seke not tho thingis that ben ȝoure; but ȝou, for nether soues owen to tresore to fadir and modir: but the fadir & modir to the sonce, ¹⁵ for I schal ȝeus moost wilful: and I my self schal be ȝouun aboue for ȝoure soules; thouȝ I more loue ȝou: and be lesse loued; ¹⁶ but be it; I greued not ȝou: but whanne I was witi I took ȝou with gile; ¹⁷ whether I disceyued ȝou, bi ony of hem whiche I sente to ȝou; ¹⁸ I preid tite, and I sente with hym a brother, whether tite bigilid ȝou? whether we yeden not in the same spirit? whether not in the same steppis?

¹⁹ sumtyme ȝe wenen that we schuln excuse us aȝentis ȝou; biȝor god in crist we speken, ²⁰ and moost dre britheren: alle thingis for ȝoure edifyinge; but I drede, leest whanne I come I schal fynde ȝou not suche as I wolde; and I schal be founden of ȝou, such as ȝe wolen not; leest parauntere stryuyngis, enuyes sturdynessis discencionis and detraccionis, pryuy spechis of discorde bolnyngis bi pride, debatis ben among ȝou; ²¹ and leest eftsoone, whanne I come, god make me lowe auentis ȝou; and I bi weile many of hem that biȝor synned, & giden not penance on the ruckennes and fornyecion and vnchastite: that thei han don.

13. LO this thirde tyme: I come to

vertues, powers. ȝouun, giuen. ȝouen, aȝent. wolen, what. auentis, risk. biȝor, biȝor. biȝor, biȝor. eftsoone, again. bi weile, weale.

TYNDALE—1534.

Christis sake. For when I am weake, then am I stronge.

¹¹ I am made a foole in boasting my selfe. Ye haue compelled me: I ought to haue bene commended of you. For in nothinge was I inferior vnto the chiefe apostels; Though I be nothinge; ¹² yet the tokens of an apostle were wrought amonge you with all pacience; with signes; and wonders; and myghty dedes. ¹³ For what is it wherein ye were inferiours vnto other congregacions except it be therein that I was not greuous vnto you. Forgeue me this wronge done vnto you. ¹⁴ Beholde now the thirde tyme I am redy to come vnto you: and yet will I not be greuous vnto you. For I seke not youre, but you. Also the children ought not to laye vp for the fathers and mothers; but the fathers and mothers for the children.

¹⁵ I will very gladly bestowe, and wilbe bestowed for youre soules: though the moare I love you, the lesse I am loved agayne. ¹⁶ But be it that I giued you not: neuer the lesse I was crafty and toke you with gile. ¹⁷ Did I pill you by eny of them which I sent vnto you? ¹⁸ I desyred Titus, and with him I sent a brother. Did Titus defraude you of eny thyng? walked we not in one sprete? walked we not in lyke stappes? ¹⁹ Agayne, thynke ye that we excuse oure selues? We speake in Christ in the sight of God.

But we do all thynges dearly beloved for youre edifyinge. ²⁰ For I feare lest it come to passe; that when I come, I shall not fynde you soche as I wolde: and I shalbe founde vnto you soche as ye wolde not: I feare lest ther be founde amonge you debate, envyinge, wrath, stryfe, backbitynge, whispyrnyng, swellynge and discorde. ²¹ I feare lest when I come agayne, God brynge me lowe amonge you; and I be coustrayned to bewyle many of them which have synned all redy; and have not repented of the vnclennes; fornicacion and wantannes which they haue committed.

13. NOW come I the thyrd tyme vnto

CRANMER—1539.

when I am weake, then am I stronge. ¹¹ I am become a soule in boasting my selfe. Ye haue compelled me: For I ought to haue bene commended of you. For in nothinge was I inferior vnto the chiefe Apostles, though I be nothinge; ¹² yet the tokens of an Apostle were wrought amonge you with all pacience, and signes and wonders, and myghty dedes. ¹³ For what is it, wherein ye were inferiours vnto other congregacions, except it be herin, that I was not chargeable vnto you. Forgeue me this wronge. ¹⁴ Behold, now the thirde tyme I am ready to come vnto you: and yet will I not be chargeable vnto you. For I seke not yours, but you. For the chyldren ought not to lavye vp for the fathers and mothers but the fathers and mothers for the children.

¹⁵ I will very gladly bestowe, and wilbe bestowed for youre soules: though the moare I love you, the lesse I am loved agayne. ¹⁶ But be it that I was not chargeable vnto you: neuertheless when I was crafty, I toke you with gile. ¹⁷ Dyd I pill you by eny of them, whom I sent vnto you? ¹⁸ I desyred Titus, and with him I sent a brother. Dyd Titus defraude you of eny thyng? walked we not in one sprete? Walked we not in like steppes?

¹⁹ Agayne, thinke ye, that we excuse oure selues vnto you? We speake in Christ in the syght of God. But we do all thynges (dearly beloved) for youre edifyinge. ²⁰ For I feare, lest it come to passe, that when I come, I shall not fynde you soche as I wolde: and that I shalbe founde vnto you, soche as ye wolde not: I feare, lest ther be founde amonge you debate, envyinge, wrath, stryfe, backbitynge, whispyrnyng, swellynge and discorde. ²¹ I feare, lest when I come agayne, God bringe me lowe amonge you, and I be coustrayned to bewyle many of them which haue synned all ready, and haue not repented of the vnclennes; and fornicacion and wantannes which they haue committed.

13. NOW come I the thyrd tyme vnto

δόλω ὑμᾶς ἔλαβον; ¹⁷ μή τινα ὦν ἀπέσταλκα πρὸς ὑμᾶς, δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς; ¹⁸ παρεκάλεσα Τίτον, καὶ συναπέστειλα τὸν ἀδελφόν· μή τι ἐπλεονέκτησεν ὑμᾶς Τίτος; οὐ τῷ αὐτῷ πνεύματι περιεπατήσαμεν; οὐ τοῖς αὐτοῖς ἰχνεσι;

¹⁹ * Πάλιν| δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα; * κατενώπιον| * τοῦ| Θεοῦ * ἐν Χριστῷ, λαλοῦμεν τάδε| πάντα, ἀγαπήτοί, ὑπὲρ τῆς ὑμῶν οἰκοδομῆς. ²⁰ φοβοῦμαι γὰρ, μή πως ἐλθὼν οὐχ οἶους θέλω εἶρω ὑμᾶς, καὶ γὰρ εὐρεθῶ ὑμῖν οἷον οὐ θέλετε· μή πως ἔρεις, * ζῆλοι,| θυμοί, ἐριθείαι, καταλαλῆαι, ψιθυρισμοί, φυσιώσεις, ἀκαταστασίαι· ²¹ μή πάλιν * ἐλθόντα με| ταπεινώσῃ * με| ὁ Θεός μου πρὸς ὑμᾶς, καὶ πενήθσω πολλοὺς τῶν προσημαρτηκότων, καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ, ἣ ἔπραξαν. XIII. * Τρίτον τοῦτο ἔρχομαι πρὸς

* Alex. κατέναντι.

* Alex. = τοῦ.

* Rec. ἐν Χριστῷ λαλοῦμεν· τὰ δὲ.

* Rec. = με. * Alex. + 'ἰδοὺ.

* Alex. ζῆλος.

* Alex. ἰδόντος μου.

GENEVA—1557.

am weake, then am I strong. ¹¹ I was a sole to boast my self, ye have compelled me: for I ought to have bene commended of you: for in nothing was I inferior vnto the chiefe Apostles, though I be nothing.

¹² The tokens of an Apostle were wrought among you with all patience, and signes, and wonders, and mighty deedes. ¹³ For what is it, wherby ye were inferiours vnto other Churches, except, that I was not chargeable vnto you? forgue me this wronge *done vnto you*. ¹⁴ Beholde now the thirde tyme I am ready to come vnto you, and yet wyl I not be chargeable vnto you: for I seeke not yours, but you, for the chyldren ought not to laye vp for the fathers: but the fathers for the chyldren. ¹⁵ And I wil very gladly bestowe, and wil be bestowed for your soules: thogh the more I loue you, the lesse I am loued agayne. ¹⁶ But be it that I charged you not: yet forasmuch as I was crafty, I take you with guile. ¹⁷ Dyd I pill you by any of them which I sent vnto you? ¹⁸ I desired Titus, and with him I sent a brother: dyd Titus defraude you of any thing? walked we not in the selfe same sprite? walked we not in like steppes?

¹⁹ Agayne, thinke ye that we excuse our selues vnto you? we speake in Christ, in the syght of God. But we do all thinges dearly beloued for your edifying. ²⁰ For I feare lest it come to passe, that when I come, I shal not fynde you suche as I wolde: and that I shalbe founde vnto you, suche as ye wolde not. ²¹ I feare lest ther be found among you, debate, enuying, wrath, stryfe, backbyttinges, whysperynges, swellnynges, and discorde. ²² I feare lest when I come agayne, my God bring me lowe among you, and I be constrained to bewaile many of them which haue synned already, and haue not repented of the vncleannes, fornication and wantonnes, which they haue committed.

13. NOW came I the thyrd tyme vnto

RHEIMS—1582.

distresses for Christ. for vvhhen I am vveake, then am I mightie.

¹¹ I am become foolish: you haue compelled me. For I ought to haue been commended of you: for I haue been nothing lesse than they that are about measure Apostles: although I am nothing. ¹² Yet the signes of my Apostleship haue been done vpon you in al patience, in signes and vvonders and mighty deedes. ¹³ For vvhat is there that you haue had lesse than the other churches: but that I my self haue not burdened you? Pardon me this iniurie. ¹⁴ Behold, nowv the third time I am ready to come to you: and I vvill not be burdalous vnto you. For I seeke not the things that are yours: but you. For neither ought the children lay vv treasures for the parents, but the parents for the children. ¹⁵ But I most gladly vvill bestovv, and vvill my self moreover be bestovved for your soules: although louing you more, I am loued lesse.

¹⁶ But be it so: I haue not burdened you: but being craftie, I tooke you by guile. ¹⁷ Haue I circumvented you by any of them whom I sent to you? ¹⁸ I requested Titus, and I sent vvith him a brother. Did Titus circumvent you? vvalked vve not vvith one spirit? not in the self same steppes? ¹⁹ Of old thinke you that vve excuse our selues to you? Before God, in Christ vve speake: but al thinges (my decreet) for your edifying.

²⁰ For I feare lest perhaps vvhen I come, I finde you not such as I vvould: and I be found of you, such an one as you vvould not. lest perhaps contentions, emulations, stomakings, dissensions, detractions, vvhisperings, swellings, seditious be among you. ²¹ lest againe vvhen I come, God humble me among you: and I mourne many of them that sinned before, and haue not done penance for the vncleannes and fornication and incontinencie that they haue committed.

13. LO this the third time I come vnto

AUTHORISED—1611.

then am I strong. ¹¹ I am become a foole in glorying, ye haue compelled me. For I ought to haue bene commended of you: for in nothing am I behinde the very chiefeest Apostles, though I be nothing. ¹² Truly the signes of an Apostle were wrought among you in all patience, in signes and wonders, and mightie deedes. ¹³ For what is it wherein yee were inferior to other Churches, except *it be* that I my selfe was not burthensome to you? forgive me this wrong. ¹⁴ Behold, the third time I am ready to come to you, and I will not bee burthensome to you; for I seeke not yours, but you: for the children ought not to lay vp for the parents, but the parents for the children. ¹⁵ And I wil very gladly spend and bee spent for * you, though the more abundantly I loue you, the lesse I bee loued.

¹⁶ But bee it so: I did not burthen you: neuertheless being craftie, I caught you with guile. ¹⁷ Did I make a gaine of you by any of them, whom I sent vnto you? ¹⁸ I desired Titus, and with him I sent a brother: did Titus make a gaine of you? Walked we not in the same spirit? *walked we* not in the same steps? ¹⁹ Againe, thinke you that we excuse our selues vnto you? we speake before God in Christ: but *wee* *due* all things, dearly beloued, for your edifying.

²⁰ For I feare lest when I come, I shall not find you such as I would, and that I shall be found vnto you such as ye would not, lest there be debates, enuyings, wraths, strifes, back-bitings, whisperings, swellings, tumults, ²¹ And lest when I come againe, my God will humble mee among you, and that I shall bewaile many which haue sinned already, and haue not repented of the vncleannes, and fornication, and lasciuiousnes which they haue committed.

13. THIS is the third time I am

* Or, your souls

105

ὑμᾶς. ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν ῥῆμα. ² προείρηκα καὶ προλέγω, ὡς παρὼν τὸ δεύτερον, καὶ ἀπὼν νῦν ³ τοῖς προσημαρτηκόσι, καὶ τοῖς λοιποῖς πᾶσιν, ὅτι ἐὰν ἔλθω εἰς τὸ πάλιν, οὐ φείσομαι. ⁴ ἐπεὶ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ, (ὥς εἰς ὑμᾶς οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν. ⁵ καὶ γὰρ ⁶ εἰ ἐσταυρώθη ἐξ ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως Θεοῦ· καὶ γὰρ ⁷ ἡμεῖς ἀσθενούμεεν ἐν αὐτῷ, ἀλλὰ ⁸ ζήσομεθα | σὺν αὐτῷ ἐκ δυνάμεως Θεοῦ εἰς ὑμᾶς) ⁹ ἑαυτοὺς πειράζετε εἰ ἐστὲ ἐν τῇ πίστει, ἑαυτοὺς δοκιμάζετε. ἢ οὐκ ἐπιγινώσκετε ἑαυτοὺς, ὅτι Ἰησοῦς Χριστὸς ἐν ὑμῖν ¹⁰ ἐστίν; | εἰ μὴτι ἀδόκιμοί ἐστε. ¹¹ ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ ἐσμεν ἀδόκιμοι. ¹² εὐχομαι | δὲ πρὸς τὸν Θεὸν, μὴ ποιῆσαι ὑμᾶς κακὸν μηδὲν, οὐχ ἵνα ἡμεῖς δόκιμοι φανώμεν, ἀλλ' ἵνα

1 Alex. + γὰρ.

2 Rec. + γράφω.

3 Alex. = εἰ.

4 Rec. + καὶ.

5 Alex. σὺν.

6 Alex. ζήσομεν.

WICLIIF—1380.

you, and in the mouth of tweyne or of thre witnessis, everi word schal stonde; ² I schal bifor, and seie bifor as presente twis and now absente: to hem that bifor han synned and to alle other, for if I come afturme: I schal not spare; ³ whether ye seken the preef of that crist that spekith in me, whiche is not feble in you; ⁴ for thoug he was crucified of infirmitie: but he lyueth of the vertu of god; for also we ben sike in hym: but we schulu lyue with hym of the vertu of god in us;

⁵ assie you self if ye ben in the feith: ye you self preeue whether ye knowen not you self? for crist ihesus is in you, but in happe ye ben repreuable; ⁶ but I hope that ye knowen: that we be not repreuable; ⁷ and we preeue the lord: that ye do no thing of yuel, not that we seene preeued, but that ye do that that is good; and that we ben as repreuable; ⁸ for we moun no thing agens truthe but for the truthe; ⁹ for we ioien whanne we ben sike: but ye ben myti, and we preeuen this thing youre perfeccioun; ¹⁰ therfor I absent writte these thingis: that I present do not harder bi the power whiche the lord gaf to me in to edificacioun: and not in to youre distraccioun.

¹¹ Britheren hennes forward ioie ye, be ye perfyt: excite ye: vnderstonde ye the same thing; haue ye pees: and god of pees and of loue schal be with you; ¹² grete ye wel togidre in holi cos; ¹³ alle holi men groten you wel; ¹⁴ the grace of oure lord ihesus crist, and the charite of god, & the comonyng of the holi goost be with you alle Amen.

αἰσίου, αἰσίου. γάρ, γάρ. ἀσθενεῖ, ἀσθενεῖ, ἀσθενεῖ. οὐκ, οὐκ. οὐκ, οὐκ.

TYNDALE—1534.

you. In the mouth of two or thre witnessis shall every thinge stonde. ² I tolde you before, and tell you before: and as I sayde when I was present with you the seconde tyme, so wryte I now beyng absent, to them which in tyme past have synned, and to all other: that if I come agayne, I will not spare; ³ seynge that ye seke experience of Christ which speaketh in me, which amonge you is not weake, but is myghty in you. ⁴ And verely though it came of weaknes that he was crucified, yet liveth he thorow the power of God. And we no dout are weake in him: but we shall live with him, by the myght of God amonge you.

⁵ Prove youre selves whether ye are in the fayth or not. Examen youre owne selves: knowe ye not youre owne selves, how that Iesus Christ is in you excepte ye be castawayes? ⁶ I trust that ye shall knowe that we are not castawayes. ⁷ I desyre before God that ye do none evyll, not that we shuld seme commendable: but that ye shuld do that which is honest: and let vs be counted as lewde persones. ⁸ We can do no thinge agaynst the truthe, but for the truthe. ⁹ We are glad when we are weake, and ye stronge. This also we wishe for, even that ye were perfect. ¹⁰ Therefore wryte I these thinges beyng absent, lest when I am present, I shuld vse sharpnes accordinge to the power which the Lorde hath geven me, to edifie, and not to destroye.

¹¹ Finallye brethren fare ye well, be perfect, be of good comforte, be of one mynde, lyve in peace, and the God of love and peace, shalbe with you. ¹² Grete one another in an holy kyss. ¹³ All the saynctes salute you. ¹⁴ The grace of oure Lorde Iesus Christ, and the love of God, and the fellowshippe of the holy goost, be with you all. Amen.

CRANMER—1539.

you: in the mouth of two or thre witnessis shall euery worde be stablished. ² I tolde you before, and tell you before: and as I sayde when I was present with you the seconde tyme, so wryte I now being absent, to them which in tyme past have synned, and to all other: that yf I come agayne, I will not spare; ³ seynge that ye seke experience of Christ which speaketh in me, which amonge you is not weake, but is myghty in you. ⁴ For though he was crucified in weaknes, yet liueth he thorow the power of God. And we no dout are weake in him: but we shal live with him: by the myght of God amonge you.

⁵ Prose youre selues: whether ye are in the fayth or not. Examen youre awne selues knowe ye not youre awne selues, how that Iesus Christ is in you, except ye be cast awayes? ⁶ I trust ye shall knowe, that we are not cast awayes. ⁷ I desyre before God that ye do none evyll, not that we shuld seme commendable, but that ye shuld do that which is honest: and let vs be counted as cast awayes: ⁸ We can do nothinge agaynst the truthe, but for the truthe. ⁹ We are glad when we are weake, and ye stronge. This also we wishe for, even youre perfectnes. ¹⁰ Therefore wryte I these thinges being absent, lest when I am present, I shuld vse sharpnes, accordinge to the power, which the Lorde hath geven me, to edifie, and not to destroye. ¹¹ Finallye brethren, fare ye well: be perfect, be of good comforte, be of one mynde, lyve in peace, and the God of love and peace, shalbe with you. ¹² Grete one another in an holy kyss. ¹³ All the saynctes salute you. ¹⁴ The grace of oure Lorde Iesus Christ, and the love of God, and the fellowshippe of the holy goost be with you all. Amen.

ὑμεῖς τὸ καλὸν ποιῆτε, ἡμεῖς δὲ ὡς ἀδόκιμοι ὤμεν. ⁸ οὐ γὰρ δυνάμεθά τι κατὰ τῆς ἀληθείας, ἀλλ' ὑπὲρ τῆς ἀληθείας. ⁹ χαίρομεν γὰρ ὅταν ἡμεῖς ἀσθενῶμεν, ὑμεῖς δὲ δυνατοὶ ᾗτε· τοῦτο ¹⁰ δὲ καὶ εὐχόμεθα, τὴν ὑμῶν κατάρτισιν. ¹¹ διὰ τοῦτο ταῦτα ἀπὸν γράφω, ἵνα παρὼν μὴ ἀποτόμως χρήσωμαι, κατὰ τὴν ἐξουσίαν ἣν ἔδωκέ μοι ὁ Κύριος εἰς οἰκοδομὴν, καὶ οὐκ εἰς καθαίρεσιν.

¹² Λοιπὸν, ἀδελφοὶ, χαίρετε, καταρτίζεσθε, παρακαλεῖσθε, τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε· καὶ ὁ Θεὸς τῆς ἀγάπης καὶ εἰρήνης ἔσται μεθ' ὑμῶν. ¹³ Ἀσπάσασθε ἀλλήλους ἐν ¹⁴ ἁγίῳ φιλήματι· ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες. ¹⁵ Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ, καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος μετὰ πάντων ὑμῶν.

* Alex. = ἐστιν.

* Alex. εὐχόμεθα.

* Alex. = ἐν.

* Alex. φιλήματι ἁγίῳ.

* Rec. + ἀπὸν.

GENEVA — 1557.

you. In the mouth of two or three witnesses, shal every word stande. ² I tolde you before, and tel you before: as when I was present the seconde tyme, so wryte I now being absent to them: whych in tyme past have synned, and to all others: that yf I come agayne, I will not spare: ³ Seyng that ye seke experience of Christe, which speaketh in me, which towarde you is not weake, but is myghty in you.

⁴ For thogh he was crucified concerning his infirmite, yet lyueth he through the power of God. And we no dout are weake in him: but we shal live with him, by the myght of God among you. ⁵ Proue your selues whether ye are in the fayth or not: examen your selues: knowe ye not your owne selues, how that Iesus Christ is in you? except ye be castawayes. ⁶ I trust that ye shal knowe that we are not castawayes.

⁷ I desire before God that ye do none euil, not that we shoulde some commendable, but that ye should do that which is honest: thogh we be counted as lewde persones. ⁸ For we can do nothing against the trueth but for the trueth. ⁹ We are glad when we are weake, and ye stronge. this also we wishe fore, euen that ye were perfect. ¹⁰ Therefore wryte I these thinges being absent, lest when I am present, I shoulde vse sharpnes, accordyng to the power which the Lord hath geuen me, to edifie, and not to destroye.

¹¹ Finally brethren, fare ye wel: be perfect, be of good comfort, be of one mynde, lyue in peace, and the God of loue and peace, shalbe with you. ¹² Greete one another in an holy kisse. ¹³ All the Saintes salute you. ¹⁴ The grace of our Lord Iesus Christ, and the loue of God, and the fellowship of the holy Goat be with you all. Amen.

RHEIMS — 1582.

you: In the mouth of two or three witnesses shal every word stand. ² I foretold and doe foretel as present, and now absent, to them that sinned before, and al the rest, that if I come againe, I will not spare. ³ Seeke you an experiment of him that speaketh in me, Christ: vvhich in you is not weake, but is mightie in you? ⁴ For although he was crucified of infirmite: yet he liueth by the power of God. For we also are weake in him: but we shal live with him by the power of God on you.

⁵ Trie your owne selues if you be in the faith: proue ye your selues. Knowe you not your selues that Christ lyses in you, vvhich perhaps you be reprobates.

⁶ But I hope you knowe that we are not reprobates. ⁷ And we pray God, that you doe no euil, not that we may appeare approued, but that you may doe that vvhich is good, and we be as reprobates. ⁸ For we can not say thing against the truth: but for the truth. ⁹ For we reioyce, for that we are weake, and you are mightie.

This also we pray for, your consummation. ¹⁰ Therefore these things I wryte absent: that being present I may not deale hardly according to the power vvhich our Lord hath geuen me vnto edification and not vnto destruction.

¹¹ For the rest brethren, reioyce, be perfect, take exhortation, be of one mynde, haue peace, and the God of peace and of loue shal be with you. ¹² Salute one another in a holy kisse. ¹³ All the saintes salute you. ¹⁴ The grace of our Lord Iesus Christ, and the charitie of God, and the communication of the holy Ghost be with you all. Amen.

AUTHORISED — 1611.

comming to you: in the mouth of two or three witnesses shal every word be established. ² I told you before, and foretell you as if I were present the second time, and being absent, now I write to them which heretofore have sinned, and to all other, that if I come againe I will not spare: ³ Since ye seek a prooue of Christ, speaking in me, which to youward is not weake, but is mighty in you. ⁴ For though hee was crucified through weaknesse, yet he liueth by the power of God: for we also are weake in him, but we shall live with him by the power of God toward you. ⁵ Examine your selues, whether ye be in the faith: proue your owne selues. Know ye not your owne selues, how that Iesus Christ is in you, except ye be reprobates?

⁶ But I trust that ye shall know that we are not reprobates. ⁷ Now I pray to God, that ye doe no euill, not that we should appeare approued, but that ye should doe that which is honest, though we be as reprobates. ⁸ For we can doe nothing against the trueth, but for the trueth. ⁹ For we are glad when we are weake, and ye are strong: and this also we wish, euen your perfection. ¹⁰ Therefore I write these things being absent, lest being present I should vse sharpnesse, according to the power which the Lord hath giuen me to edification, and not to destruction. ¹¹ Finally, brethren, farewell: Be perfect, be of good comfort, be of one mynde, liue in peace, and the God of loue and peace shalbe with you. ¹² Greet one another with an holy kisse. ¹³ All the Saints salute you. ¹⁴ The grace of the Lord Iesus Christ, and the loue of God, and the communion of the holy Ghost, be with you all. Amen.

* Gr. with him.

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΓΑΛΑΤΑΣ.

Κεφάλαιον Α.

THE EPISTLE TO THE GALATIANS.

CHAPTER I.

1. ΠΑΥΛΟΣ ἀπόστολος, οὐκ ἀπ' ἀνθρώπων, οὐδὲ δι' ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ, καὶ Θεοῦ πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν, ² καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ, ταῖς ἐκκλησίαις τῆς Γαλατίας· ³ χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς, καὶ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ⁴ τοῦ δόντος ἑαυτὸν "περὶ τῶν ἁμαρτιῶν ἡμῶν, ὅπως ἐξέλθαι ἡμᾶς ἐκ τοῦ ἐνεστώτος αἰῶνος πονηροῦ, κατὰ τὸ θέλημα τοῦ Θεοῦ καὶ πατρὸς ἡμῶν, ⁵ ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

⁶ Θαυμάζω ὅτι οὕτω ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι

* Rec. ἐπίρ.

WICLIIF—1380.

1. POUL the apostil not of men ne bi man: but bi ihesus crist and god the fadir, that reisid hym fro deeth, ² and alle the britheren that ben with me: to the chirehe of galathie, ³ grace to you and pees of god the fadir: and of the lord ihesus crist, ⁴ that gaf hym self for oure synnes: to delyuer us fro the present wikkid world, bi the wille of god & oure fadir: ⁵ to whom is worschip and glorie in to worldis of worldis amen.

⁶ I wondre that so soone ye ben thus moued fro hym that clepid you in to the grace of crist: in to another ewangelie, whiche is not another: but that ther ben summe that troublith you, and wolen mysturne the ewangeli of crist, ⁷ but thouȝ we or an angel of heuene preche to you bisidis that that we han prechid to you: be he acursid, ⁸ as I haue seid bifore: & now eftsoone I seie, if ony preche to you bisidis that that ye han vnderfongen: be he acursid, ⁹ for now whether counceil I men or god? or whethir I seeke to plesse men? if I plesid jif men, I were not cristis seruaunt.

¹¹ for britheren I make known to you, the ewangelie that was prechid of me:

TYNDALE—1534.

1. PAUL, an Apostle, not of men, neither by man, but by Iesus Christ, and by God the father which raysed him from deeth: ² and all the brethren which are with me.

Vnto the congregacions of Galacia. ³ Grace be with you and peace from God the father, and from our Lord Iesus Christ, ⁴ which gaue him selfe for oure synnes, to deliuer vs from this present euill worlde, thorow the will of God our father, ⁵ to whom be prayse for ever and ever. Amen.

⁶ I marvaile that ye are so soone turned from him that called you in the grace of Christ, vnto another gospell: ⁷ which is nothinge els, but that ther be some which trouble you, and intende to pervert the gospell of Christ. ⁸ Nevertheless though we our selues, or an angel from heven, preache any other gospell vnto you then that which we haue preached vnto you, holde him as a cursid. ⁹ As I sayde before, so saye I now agayne, yf any man preache any other thinge vnto you, then that ye haue receaved, holde him accursed. ¹⁰ Preache I mannes doctrine or Godes? Ether go I about to please men? If I studyed to please men, I were not the seruaunt of Christ.

¹¹ I certifie you brethren, that the gospell which was preached of me, was not

CRANMER—1539.

1. PAUL an Apostle, not of men, neither by man, but by Iesus Christ, and by God the father, which raysed him vp from deeth: ² and all the brethren which are wyth me.

Vnto the congregacions of Galacia. ³ Grace be with you and peace from God the father, and from our Lord Iesus Christ, ⁴ which gaue him selfe for oure synnes, to delyuer vs from this present euill worlde according to the will of God our father, ⁵ to whom be prayse for euer and euer. Amen.

⁶ I marvaile, that ye, are so soone turned (from Christ which called you by grace) vnto another Gospell. ⁷ which is nothinge els, but that ther be some, which trouble you, and intende to pervert the Gospell of Christ. ⁸ Nevertheless, though we our selues, or an angel from heauen, preache any other Gospell vnto you, then that which we haue preached vnto you, let hym be acursed. ⁹ As we sayde before, so saye I now agayne, yf any man preache any other gospell vnto you, then that ye haue receaved, let him be accursed. ¹⁰ Do I now speake vnto men or vnto God? Other go I about to please men? For yf I had hitherto studyed to please men, I were not the seruaunt of Christ.

¹¹ I certifie you brethren, that the Gospell which was preached of me, was not

clepid, called. chisme, opuela. vnderfongen, receiued.

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΓΑΛΑΤΑΣ.

Κεφάλαιον Α.

THE EPISTLE TO THE GALATIANS.

CHAPTER I.

Χριστοῦ, εἰς ἕτερον εὐαγγέλιον· ὃ οὐκ ἔστιν ἄλλο, εἰ μή τινές εἰσω οἱ ταράσσοντες ὑμᾶς, καὶ θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ. ἅλλα καὶ εἰ ἡμεῖς ἡ ἀγγελος ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω. ὡς προειρηκάμεν, καὶ ἄρτι πάλιν λέγω, εἰ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω. ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν Θεόν; ἢ ζητῶ ἀνθρώποις ἀρέσκειν; εἰ γὰρ ἐτι ἀνθρώποις ἤρεσκον, Χριστοῦ δούλος οὐκ ἂν ἦμην. Ἰ γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ,

* Alex. = γάρ.

* Alex. γὰρ.

GENEVA—1557.

1. PAUL an Apostle (not of men, neither by man, but by Iesus Christe, and by God the Father which rayed him from death) 2 And all the brethren which are with me, vnto the Churches of Galatia :

3 Grace be to you and peace from God the Father, and from our Lord Iesus Christ.

4 Which gaue him selfe for our synnes, to deliuer vs from this present euyl world according to the wyl of God our Father.

5 To whom be prayse for euer and euer, Amen. 6 I marueyle that ye are so sone turned vnto another Gospel, forsaking him that had called you vnto the grace of Christ, 7 Scing there is no nother : but that there be some which trouble you, and intende to peruert the Gospel of Christ.

8 But thogh that we, or an Angel from heauen, preache vnto you otherwaies, then that which we haue preached vnto you, holde him as accursed. 9 As we sayd before, so say I now agayne, Yf any man preache vnto you otherwaies, then that ye haue receaued, holde him accursed. 10 For now preache I mans doctrine, or Gods? other go I about to please men? for if I studied yet to please men, I were not the seruant of Christe. 11 I certifie you brethren, that the Gospel whych was preachul

RHEIMS—1582.

1. PAUL an Apostle not of men, neither by man, but by Iesus Christ, and God the Father that raised him from the dead, 2 and al the brethren that are vvith me : to the churches of Galatia. 3 Grace to you and peace from God the Father and our Lord Iesus Christ, 4 vvho gaue him self for our sinnes, that he might deliuer vs from this present vvicked vvorld, according to the vvil of our God and father : 5 to vvhom is glorie for euer and euer. Amen.

6 I marvel that thus so soone you are transferred from him that called you into the grace of Christ, vnto an other Gospel : 7 vvhich is not an other, vvles there be some that trouble you, and vvil inuert the Gospel of Christ. 8 But although we, or an Angel from heauen, euangelize to you beside that vvlich vve haue euangelized to you, be he anathema. 9 As vve haue said before, so now I say againe, If any euangelize to you, beside that vvlich you haue receiued, be he anathema. 10 For do I now vve persuasion to men, or to God? Or do I seeke to please men? If I yet did please men, I should not be the seruant of Christ.

11 For I doe you to vnderstund, brethren, the Gospel that vvas euangelized of me,

AUTHORISED—1611.

1. PAUL an Apostle, not of men, neither by man, but by Iesus Christ, and God the Father, who raised him from the dead, 2 And all the brethren which are with mee, vnto the Churches of Galatia :

3 Grace be to you and peace, from God the Father, and from our Lord Iesus Christ, 4 Who gaue himselfe for our sinnes, that he might deliuer vs from this present euill world, according to the will of God, and our Father. 5 To whom be glorie for euer and euer, Amen.

6 I marueile, that you are so soone removed from him, that called you into the grace of Christ, vnto an other Gospel :

7 Which is not another ; but there bee some that trouble you, and would peruert the Gospel of Christ. 8 But though we, or an Angel from heauen, preach any other Gospel vnto you, then that which we haue preached vnto you, let him be accursed. 9 As wee said before, so say I now againe, If any man preach any other Gospel vnto you, then that ye haue receiued, let him be accursed. 10 For doe I now perswade men, or God? or doe I seeke to please men? For if I yet pleased men, I should not bee the seruant of Christ. 11 But I certifie you, brethren, that

ὅτι οὐκ ἔστι κατὰ ἄνθρωπον· ¹² οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτὸ, ¹³ οὔτε ἐδιδάχθην, ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ. ¹⁴ Ἠκούσατε γὰρ τὴν ἐμὴν ἀναστροφὴν ποτε ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ Θεοῦ, καὶ ἐπόρθουν αὐτήν· ¹⁵ καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας ἐν τῷ γένει μου, περισσοτέρως ζηλωτὴς ὑπάρχων τῶν πατρικῶν μου παραδόσεων. ¹⁶ ὅτε δὲ εὐδόκησεν ὁ Θεός· ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου, καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ, ¹⁷ ἀποκαλῦψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί, ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν· εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι, ¹⁸ οὐδὲ ἀνήλθον εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, ἀλλ' ἀπήλθον εἰς Ἀραβίαν, καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν. ¹⁹ Ἐπεὶτα μετὰ ἑτὴ τρία ἀνήλθον

^a Alex. οὐδέ.^c Alex. = ὁ Θεός.^f Alex. ἀπῆλθον.

WICLIIF—1380.

¹² for it is not bi man, ne I took it of man ne lerned: but bi reuelacioun of ihesus crist, ¹³ for ye han herd my conuersacioun sumtime in the iurie: and that I pursued passyngli the chirelie of god, and fangte agen it· ¹⁴ and I profitid in the iurie aboue many of myn euene eldis in my kynrede, and was more abundauntli a folower of my fadir tradiciouns, ¹⁵ but whanne it plesid hym that departid me fro my modir wombe and clepid bi his grace ¹⁶ to schewe his sone in me, that I schulde preche hym among the hethen: anon I drow me not to fleisch and blood, ¹⁷ ne I cam to ierusalim to the apostlis, that weren to for me, but I wente in to arabie, and eftsoone I turned agen in to damask, ¹⁸ and sith thre yeer, aftir I cam to ierusalim, to se petir, and I dwellid with hym fiftene daies, ¹⁹ but I sang noon other of the apostlis: but Jamesoure lordis brother, ²⁰ and these thingis whiche I write to you: lo to for god I lie not.

²¹ Aftirward I cam in to the coostis of sire and silicie, ²² but I was vnknewun bi face to the chirelie of iudee: that weren in crist, ²³ and thei hadden onli an heerynge, that he that pursued us sumtyme, prechid now the feith, agens whiche he fangte sumtyme, ²⁴ and in me thei glorifieden god.

2. AND sith fourtene yeer aftir, eftsoone I wente up to ierusalim, with barnabas & took with me tite, ² I wente up bi reuelacioun and spake with hem the euangeli: whiche I preche among the hethen, and bi hem sif to these that scemeden to be summe what: leest I runne or hadde runne in veyn, ³ and nother tite that hadde be with me while he was hethen: was compellid to be circumcidid, ⁴ but for fals britheren that weren brougt ynuce

TYNDALE—1534.

after the manner of men, ¹² nether receaved I it of man, nether was I taught it: but receaved it by the revelacion of Iesus Christ. ¹³ For ye have hearde of my conuersacion in tyme past, in the Iewes wayes, how that beyonde measure I persecuted the congregacion of God, and spoyled it: ¹⁴ and preynted in the Iewes laye, above many of my companions, which were of myne awne nacion, and was a moche more fervent mayntener of the tradicions of the elders.

¹⁵ But when it pleased God, which separated me from my mothers wombe, and called me by his grace, ¹⁶ for to declare his sone by me, that I shuld preache him amonge the hethen: immediately I commennd not of the matter with fleshe and blood, ¹⁷ nether returned to Ierusalem to them which were Apostles before me: but went my wayes into Arabia, and came agayne vnto Damasco. ¹⁸ Then after thre ycare I returned to Ierusalem to se Peter, and abode with him .xv. dayes, ¹⁹ no nother of the Apostles sawe I, save James the Lordes brother. ²⁰ The thinges which I write, beholde, God knoweth I lye not.

²¹ After that I went into the coastes of Siria and Cilicia: ²² and was vnknewen as touchinge my person, vnto the congregacions of Iewrye, which were in Christ. ²³ But they hearde only, that he which persecuted vs in tyme past, now preacheth the sayth which before he destroyed. ²⁴ And they glorified God on my behalfe.

2. THEN .xiii. yeres after that, I went vp agayne to Ierusalem with Barnabas, and toke with me Titus also. ² Ye and I went vp by revelacion, and commennded with them of the Gospell which I preache amonge the gentyls: but apart with them which were counted chefe, lest it shuld have bene thought that I shuld runne or had runne in vayne. ³ Also Titus which was with me, though he were a Greke, yet was not compellid to be circumcised, ⁴ and that because of incommers

CRANMER—1539.

after the manner of men. ¹² For I nother receaved it, ner lerned it of man, but by the revelacion of Iesus Christ. ¹³ For ye have heard of my conuersacyon in tyme past, in the Iewes waye, how that beyonde measure I persecuted the enngregacion of God, and spoyled it: ¹⁴ and preynted in the Iewes waye above many of my companions in mine awne nacion being a very fervent mayntener of the tradicions of the elders.

¹⁵ But when it pleased God, which separated me from my mothers wombe, and called me herynto by his grace, ¹⁶ for to declare his sone by me, that I shuld preache him amonge the hethen: immediately I commennded not of the matter with fleshe and blood, ¹⁷ nether returned to Ierusalem, to them which were Apostles before me: but went my wayes into Arabia, and came agayne vnto Damasco. ¹⁸ Then after thre yere, I returned to Ierusalem to se Peter, and abode with hym .xv. dayes. ¹⁹ Other of the Apostles sawe I none, save James the Lordes brother. ²⁰ The thinges which I write vnto you: beholde, Before God I lye not.

²¹ After that came I into the coastes of Syria and Cilicia, ²² and was vnknewen as touchinge my person vnto the congregacions of Iewrye, which were in Christ. ²³ But this they hearde onely, that he which persecuted vs in tyme past, now preacheth the sayth, which before he destroyed. ²⁴ And they glorified God in me.

2. THEN .xiii. yeres thereafter, I went vp agayne to Ierusalem with Barnabas, and toke Titus wyth me. ² I went vp also by revelacion, and commennded with them of the Gospell which I preache amonge the Gentyls (but specially) with them which were counted chefe, lest I shuld runne, or had runne in vayne. ³ Also Titus which was with me, though he were a Greke, yet was not compellid to be circumcised, ⁴ and that because of incommers

εἰς Ἱεροσόλυμα ἱστορήσαι¹⁹ Κηφᾶν, καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε·²⁰ ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ Κυρίου.²¹ ἃ δὲ γράφω ὑμῖν, ἰδοὺ ἐνώπιον τοῦ Θεοῦ, ὅτι αὐ ψεύδομαι.²² Ἐπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας·²³ ἡμην δὲ ἀγνοοῦμενος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ·²⁴ μόνον δὲ ἀκούοντες ἦσαν, ὅτι ὁ διώκων ἡμᾶς ποτε, νῦν εὐαγγελίζεται τὴν πίστιν ἣν ποτε ἐπόρθει.²⁵ καὶ ἐδόξαζον ἐν ἐμοὶ τὸν Θεόν. II. Ἐπειτα διὰ δεκατεσσάρων ἐτῶν¹ πάλιν ἀνέβην εἰς Ἱεροσόλυμα μετὰ Βαρνάβαν, συμπαραλαβὼν καὶ Τίτον·² ἀνέβην δὲ κατὰ ἀποκάλυψιν, καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσι, κατ' ἰδίαν δὲ τοῖς δοκοῦσι, μήπως εἰς κενὸν τρέχω ἢ ἔδραμον.³ Ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοὶ, Ἕλλην ὢν, ἠναγκάσθη

A Rec. Hieron.

B Alex. ἀνέβην πάλιν.

GENEVA—1567.

of me, was not after the manner of men.¹² For neither received I it of man, neither was I taught it: but by the revelation of Jesus Christ.¹³ For ye have heard of my conversation in time past, in the Jewish religion, how that I persecuted the Church of God extremely, and spoiled it.¹⁴ And profited in the Law of the Jews above many of my companions, which were of mine own nation, and was a much more fervent maynteyner of the traditions received of my father.¹⁵ But when it pleased God, which had separated me from my mothers wombe, and called me by his grace,¹⁶ To reuile his Sonne to me, that I should preache him among the Gentils: immediately I communed not of the matter with flesh and blood:¹⁷ Neither returned to Ierusalem to them which were Apostles before me: but went into Arabia, and came againe vnto Damascus.

¹⁸ Then after three yeres, I returned to Ierusalem to see Peter, and abode with him, fiftene dayes.¹⁹ And no other of the Apostles sawe I, saue Iames the Lordes brother.²⁰ The things which I write vnto you, behold, I witness before God, that I lye not.²¹ After that, I went into the costes of Syria and Cilicia:²² for I was vnknown as touching my person vnto the Churches of Iewrie, which were in Christe.²³ But they heard only some say He which persecuted vs in tyme past, now preacheth the sayth, which before he destroyed.²⁴ And they glorified God for me.

2. THEN fourtene yeres after, I went vp againe to Ierusalem with Barnabas, and toke with me Titus also.² And I went vp by reuelation, and communed with them of the Gospel which I preache among the Gentils but particularly with them which were counted chiefe, lest it should haue bene thought, that I should runne, or had runne in vayne.³ Also Titus which was wyth me, though he were a Greke, yet was not compelled to be circumcised.⁴ Which was because of false

RHEIMS—1582.

that it is not according to man.¹² For neither did I receive it of man, nor learne it: but by the reuelation of Iesus Christ.

¹³ For you have heard my conuersation sometime in Iudaisme, that aboue measure I persecuted the Church of God, and expugned it,¹⁴ and profited in Iudaisme aboue many of mine equales in my nation, being more abundantly an emulator of the traditions of my fathers.¹⁵ But when it pleased him that separated me from my mothers wombe, and called me by his grace,¹⁶ to reueale his sonne in me, that I should euangelize him among the Gentils, incontinent I condescended not to flesh and blood,¹⁷ neither came I to Hierusalem to the Apostles my antecessors: but I went into Arabia, and againe I returned to Damascus.

¹⁸ Then, after three yeres I came to Hierusalem to see Peter: and taried with him fiftene daies.¹⁹ But other of the Apostles saw I none: sauing Iames the brother of our Lord.²⁰ And the things that I wvrite to you: behold before God, that I lie not.²¹ After that, I came into the partes of Syria and Cilicia.²² And I was vnknown by sight to the churches of Ievvrie, that were in Christ:²³ but they had heard only, That he which persecuted vs sometime, doth now euangelize the faith which sometime he expugned:²⁴ and in me they glorified God.

2. THEN after fourtene yeres I went vp againe to Hierusalem with Barnabas, taking Titus also with me.² And I went vp according to reuelation: and conferred with them the Gospel which I preach among the Gentiles, but apart with them that seemed to be something, lest perhaps in vaine I should runne or had runne.

³ But neither Titus which was with me, whereas he was a Gentil, was compelled to be circumcised:⁴ but because of the

AUTHORISED—1611.

the Gospel which was preached of me, is not after man.

¹² For I neither received it of man, neither was I taught it, but by the revelation of Iesus Christ.¹³ For yee have heard of my conversation in time past, in the Jewes Religion, how that beyond measure I persecuted the Church of God, and wasted it:¹⁴ And profited in the Jewes Religion, above many my equals in mine owne nation, being more exceedingly zealous of the traditions of my fathers.¹⁵ But when it pleased God, who separated me from my mothers wombe, and called mee by his grace,¹⁶ To reuene his Sonne in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood:¹⁷ Neither went I vp to Ierusalem, to them which were Apostles before me, but I went into Arabia, and returned againe vnto Damascus.¹⁸ Then after three yeres, I went vp to Ierusalem to see Peter, and abode with him fiftene dayes.

¹⁹ But other of the Apostles saw I none, saue Iames the Lords brother.²⁰ Now the things which I write vnto you, behold, before God I lye not.²¹ Afterwards I came into the regions of Syria and Cilicia,²² And was vnknown by face vnto the Churches of Iudea, which were in Christ.²³ But they had heard ouely, that he which persecuted vs in times past, now preacheth the faith, which once hee destroyed.²⁴ And they glorified God in me.

2. THEN fourteene yeres after, I went vp againe to Ierusalem with Barnabas, and tooke Titus with me also.² And I went vp by reuelation, and communicated vnto them that Gospel, which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should runne, or had runne in vaine.³ But neither Titus, who was with me, being a Greeke, was compelled to be circumcised:⁴ And that because of

³ Or, equally to yeres. ⁴ Or, returned. ⁵ Or, essentially.

1000 περιτομήναι. ⁴ διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους, οἵτινες παρεισ-
ῆλθον κατασκοπεῖσαι τὴν ἐλευθερίαν ἡμῶν, ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα
ἡμᾶς καταδουλώσουσιν· ⁵ οἷς οὐδὲ πρὸς ὧραν εἵξαμεν τῇ ὑποταγῇ, ἵνα ἡ ἀλή-
θεια τοῦ εὐαγγελίου διαμείνῃ πρὸς ὑμᾶς. ⁶ Ἀπὸ δὲ τῶν δοκούντων εἶναί τι,
ὁποῖοι ποτε ἦσαν, οὐδὲν μοι διαφέρει πρόσωπον ⁷ Θεοῦ ἀνθρώπου οὐ λαμβάνει·
ἐμοὶ γὰρ οἱ δοκῦντες οὐδὲν προσανέθεντο, ⁸ ἀλλὰ τούναντίον, ἰδόντες ὅτι
πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας, καθὼς Πέτρος τῆς περιτομῆς·
⁹ ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς, ἐνήργησε καὶ ἐμοὶ εἰς
τὰ ἔθνη· ¹⁰ καὶ γινόντες τὴν χάριν τὴν δοθεῖσάν μοι, Ἰάκωβος καὶ Κηφᾶς καὶ
Ἰωάννης, οἱ δοκῦντες στύλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρνάβαν κοινῶ-

⁴ Rec. καταδουλώσουσιν.⁵ Alex. + ὁ.⁶ Alex. Πέτρος καὶ Ἰάκωβος.⁷ Rec. = μὴν.⁸ Rec. Πέτρος.

WICLIFF—1380.

whiche hadden entrid to aspie oure freedom,
whiche we han in ihesus crist: to
bring us in to seruage; ⁵ but we yene no
place to subieccion: that the trithe of
the gospel schuld dwelle with you.

⁶ But of these that seemed to be summe
what whiche thei weren sumtyme it per-
teineth not to me; for god takith not the
persone of man; for thei that seemed to
be summe what: sauen me no thing;
⁷ but agensward, whanne thei hadde seen,
that the euangeli of prepuce was zounn
to me: as the euangeli of circumcisioun
was zounn to petir, ⁸ for he that wrouste
to petir in to apostilhoode of circumcisioun:
wrouste also to me among the hethene;

⁹ and whanne thei hadden knowe the
grace of god that was zounn to me:
iamas and petir, and loon whiche weren
seyd to be the pilers, thei sauen righthond
of felowship to me and to barnabas; that
we among the hethen: and thei in to
circumcisioun. ¹⁰ conli that we hadden
myrde of pore men of crist, the whoole
thing: I was ful bisi to don.

¹¹ but whanne petir was comen to anti-
och: I agestood him in the face, for he
was worthi to be vndermonen; ¹² for bifor
that thei camen summen fro iames: he
ete with the hethen men; but whanne
thei weren comen, he withdrow; & de-
partid him: dredynge hem that weren of
circumcisioun; ¹³ and the other iewis as-
sentiden to his feynynge, so that barna-
bas was drawn of hem in to that feynyn-
ge. ¹⁴ But whanne I saw; that thei
walkid not rytly to the trithe of the
gospel: I seide to petir befor alle men; if
thou that art a iewe, lyuyst hethenlich
and not iewliche: hou constryngest thou
hethen men to bicomme iewis? ¹⁵ we iewis
of kynde & not synful men of the hethen,
¹⁶ knowen that a man is not iustified of

TYNDALE—1534.

beynge false brethren, which came in
amonge other to spyce out oure libertie
which we haue in Christ Iesus; that they
might bringe vs into bondage. ⁵ To whom
we gaue no roume; no not for the space
of an houre; as concerninge to be brought
into subiection: and that because that the
truth of the gospell myght continue with
you.

⁶ Of them which seme to be great (what
they were in tyme passed it maketh no
matter to me: God loketh on no mans
person) neverthelesse they which seme
great, added nothyng to me. ⁷ But con-
trary wyse, when they sawe that the gos-
pell ouer the vncircumcisioun was committed
vnto me, as the gospell ouer the circum-
cisioun was vnto Peter: ⁸ for he that was
myghty in Peter in the Apostleshippe ouer
the circumcisioun, the same was myghty in
me amonge the gentyls: ⁹ and therefore
when they perceaued the grace that was
geuen vnto me, then Iames, Cephas and
Iohn, which seemed to be pilers, gaue to
me and Barnabas the ryght bondes; and
agreed with vs, that we shuld preache
amonge the Hethen; and they amonge
the Iewes: ¹⁰ warnynge only that we
shulde remember the poore. Which thinge
also I was diligent to do.

¹¹ And when Peter was come to Anti-
och, I withstode him in the face; for he
was worthy to be blamed. ¹² For yere that
certayne came from Iames; he ate with
the gentyls. But when they were come,
he withdrew and separated him selfe; fear-
inge them which were of the circumcisioun.
¹³ And the other Iewes dissembled lyke
wyse; in so moche that Barnabas was
brought into their simulacion also. ¹⁴ But
when I sawe; that they went not the ryght
waye after the truth of the gospell; I
sayde vnto Peter before all men, yf thou
beynge a Iewe; liuest after the manner of
the gentyls; and not as do the Iewes: why
causest thou the gentyls to liue as do the
Iewes? ¹⁵ We which are Iewes by nature;
and not synners of the gentyls; ¹⁶ knowe
that a man is not iustified by the dedes of

CRANMER—1589.

beynge false brethren, which came in
precely to spyce out oure libertie which
we haue in Christ Iesus, that they myght
bringe vs into bondage. ⁵ To whom we
gaue no roume, no not for the tyme (as
concerninge to be brought into subiec-
tion) because that the truth of the Gos-
pell myght continue with you.

⁶ Of them which seemed to be somewhat
(what they were in tyme passed it maketh
no matter to me: God loketh on the out-
ward appareance of no man) neverthe-
lesse they which seemed great, added
nothyng to me. ⁷ But contrary wyse, when
they sawe that the Gospell ouer the vn-
circumcisioun was committed vnto me, as
the Gospell ouer the circumcisioun was
committed vnto Peter, ⁸ (for he that was
myghty in Peter in the Apostleshippe
ouer the circumcisioun, the same was
myghty in me amonge the Gentyls) ⁹
when they perceaued the grace that was
geuen vnto me, then Iames, Cephas and
Iohn, which seemed to be pylers, gaue to
me and Barnabas the ryght handes of that
felowshippe, that we shuld be Apostles
amonge the Hethen, and they in the cir-
cumcisioun: ¹⁰ onely that we shulde remem-
ber the poore. Where in also I was diligent
to do the same.

¹¹ But when Peter was come to Antioche,
I withstode him openly, because he was
worthy to be blamed. ¹² For yere that
certayne came from Iames, he dyd este
with the Gentyls. But when they were
come, he withdrew and separated him selfe
from them, fearynge them which were of
the circumcisioun. ¹³ And the other Iewes
dissembled as well as he; in so moche that
Barnabas also was brought into their si-
mulacion. ¹⁴ But when I sawe, that they
went not the right waye after the truth
of the Gospell, I sayde vnto Peter before
them all: yf thou beynge a Iewe, lyuest
after the manner of the Gentyls and not
as do the Iewes: why causest thou the
Gentyls to lyue as do the Iewes? ¹⁵ For
we which are Iewes by nature, and not
synners of the Gentyls, ¹⁶ knowe, that a
man is not iustified by the dedes of the

νίας, ἵνα ἡμεῖς " μὲν| εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν " μόνον τῶν
 πτωχῶν ἵνα μνημονεύωμεν, ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι. " Ὅτε δὲ ἦλθε
 " Κηφᾶς| εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι κατεγνώσμενος ἦν.
 " πρὸ τοῦ γὰρ ἔλθειν τινας ἀπὸ Ἰακώβου, μετὰ τῶν ἐθνῶν συνήσθιεν ὅτε δὲ
 " ἦλθον,| ὑπέστέλλε καὶ ἀφώριζεν ἑαυτὸν, φοβούμενος τοὺς ἐκ περιτομῆς. " καὶ
 συνυπεκρίθησαν αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι, ὥστε καὶ Βαρνάβας συναπήχθη
 αὐτῶν τῇ ὑποκρίσει. " Ἀλλ' ὅτε εἶδον ὅτι οὐκ ὀρθοποδοῦσι πρὸς τὴν ἀλήθειαν τοῦ
 εὐαγγελίου, εἶπον τῷ " Κηφᾶ| ἔμπροσθεν πάντων, ' Εἰ σὺ, Ἰουδαῖος ὑπάρχων,
 ' ἐθνικῶς ' ζῆς καὶ οὐκ Ἰουδαϊκῶς, | πῶς| τὰ ἔθνη ἀναγκάζεις Ἰουδαῖζειν; ' " Ἡμεῖς
 φύσει Ἰουδαῖοι, καὶ οὐκ ἐξ ἐθνῶν ἁμαρτωλοὶ, " εἰδότες " δὲ| ὅτι σὺ δικαιούται

* Alex. ἦλθον.

* Rec. Πέτρον.

* Alex. καὶ οὐκ Ἰουδαϊκῶς ζῆς.

* Rec. τί.

* Rec. = ἄλ.

GENEVA—1557.

brethren, that crept in, which came in
 privily to spye out our libertie, which we
 have in Christ Iesus, that they myght
 bring vs into bondage. * To whom we
 gave no place, no not for the space of
 an houre, as concerning to be broght into
 subiection: that the truth of the Gospel
 myght continue with you.

* Of them which seemed to be great I
 was not taught (what they were in tyme
 passed it maketh no matter to me: God
 loketh on no mans person) neuerthelasse,
 they which are in estimation dyd commu-
 nicate nothing with me. † But contrary
 wyse, when they sawe that the Gospel
 ouer the vncircumcision was committed
 vnto me, as the Gospel ouer the Circum-
 cision was vnto Peter: ‡ (For he that was
 mighty by Peter in the Apostleship ouer
 the Circumcision, was also myghty by me
 among the Gentils: § And therefore when
 Iames, Cephas, and Iohn perceaued the
 grace that was geuen vnto me, which are
 taken to be pylers, gaue to me and Bar-
 nabas the ryght handes of felow shyp, that
 we should preach among the Gentils,
 and they among the Iewes. || ¶ Warning
 only that we should remember the poore:
 which thing also I was diligent to do.

¶ And when Peter was come to Antioche,
 I withstode him to his face, for he was
 worthy to be blamed. ¶ For yer that
 certayne came from Iames, he ate wyth
 the Gentils: but when they were come,
 he withdrew and separated him selfe from
 them, fearyng them which were of the
 Circumcision. ¶ And the other Iewes
 dissembled lykewyse with him, in somuche
 that Barnabas was broght into their simu-
 lation also. ¶ But when I sawe, that they
 went not the right way after the truth
 of the Gospel, I sayd vnto Peter before
 all men. Yf thou being a Iewe, lyst after
 the maner of the Gentils and not us do
 the Iewes, why causest thou the Gentils
 to lyue as do the Iewes? ¶ We which are
 Iewes by nature, and not synners of the
 Gentils, ¶ Knowe that a man is not

RHEIMS—1582.

false brethren craftely brought in, vvith
 craftely came in to espie our libertie that
 we haue in Christ Iesus, that they might
 bring vs into seruitude. * To vvhom we
 yielded not subiection no not for an houre,
 that the truth of the Gospel may remaine
 vvith you.

* But of them that seemed to be some-
 thing, (vvhat they vvere sometime, it is
 nothing to me. God accepteth not the
 person of man) for to me, they that seemed
 to be something, added nothing. † But
 contrariwise vvhen they had seen, that
 to me was committed the Gospel of the
 prepace, as to Peter of the circumcision
 (¶ for he that vvrought in Peter to the
 Apostleship of the circumcision, vvrought
 in me also among the Gentils) § and vvhen
 they had knowen the grace that was
 giuen me, Iames and Cephas and Iohn,
 vvvhich seemed to be pylers, gaue to me
 and Barnabas the right handes of societic;
 that we vnto the Gentiles, and they vnto
 the circumcision: || only that we should
 be mindeful of the poore: the vvhich same
 thing also I was careful to doe.

¶ And vvhen Cephas was come to An-
 tioche, I resisted him in face, because he
 was reprehensible. ¶ For before that cer-
 taine came from Iames, he did eate vvith
 the Gentils: but vvhen they vvere come,
 he vvithdrew and separated him self, fear-
 ing them that vvere of the circumcision.

¶ And to his simulation consented the rest
 of the Iewes, so that Barnabas also was
 ledde of them into that simulation. ¶ But
 vvhen I saw that they vvalked not rightly
 to the veritie of the Gospel, I said to Ce-
 phas before them all: If thou being a Iewe,
 liuest Gentile-like and not Iudicallly: how
 dost thou compel the Gentils to Iudaize.

¶ We are by nature Iewes, and not of
 the Gentils, sinners. ¶ But knoweing that
 man is not iustified by the vvorkes of the

AUTHORISED—1611.

false brethren vnauwares brought in, who
 came in prinly to spie out our libertie,
 which wee haue in Christ Iesus, that they
 might bring vs into bondage.

* To whom wee gaue place by subiec-
 tion, no not for an houre, that the truth
 of the Gospel might continue with you.
 † But of these, who seemed to bee some-
 what, (whatsoever they were, it maketh
 no matter to mee, God accepteth no mans
 person,) for they who seemed to be some-
 what, in conference added nothing to me.
 ‡ But contrariwise, when they saw that
 the Gospel of the vncircumcision was com-
 mitted vnto me, as the Gospel of the Cir-
 cumcision was vnto Peter: § (For he that
 wrought effectually in Peter to the Apos-
 tleship of the Circumcision, the same was
 mightie in me towards the Gentiles.)

* And when Iames, Cephas and Iohn,
 who seemed to be pylers, perceiued the
 grace that was giuen vnto me, they gaue
 to me and Barnabas the right handes of
 fellowship, that we should goe vnto the
 heathen, and they vnto the Circumcision.
 || Only they would that we should re-
 member the poore, the same which I also
 was forward to doe. ¶ But when Peter
 was come to Antioch, I withstood him
 to the face, because he was to be blamed.
 ¶ For before that certaine came from
 Iames, he did eate vvith the Gentils:
 but when they were come, hee withdrew,
 and separated himselfe, fearing them vvvhich
 were of the Circumcision. ¶ And the
 other Iewes dissembled likewise vvith him,
 inasmuch that Barnabas also was caried
 away vvith their dissimulation.

¶ But vvhen I saw that they vvalked not
 vvrightly according to the truth of the
 Gospel, I said vnto Peter before them all,
 If thou, being a Iew, liuest after the maner
 of Gentiles, and not as doe the Iewes,
 why compellest thou the Gentils to liue
 as doe the Iewes? ¶ We vvho are Iewes by
 nature, and not sinners of the Gentiles,
 ¶ Knowing that a man is not iustified

ἄνθρωπος ἐξ ἔργων νόμου, εἰ μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ, καὶ οὐκ ἐξ ἔργων νόμου· διότι· * ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ. ¹⁷ εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ, εὐρέθημεν καὶ αὐτοὶ ἁμαρτωλοὶ, ἅρα Χριστὸς ἁμαρτίας διάκονος; μὴ γένοιτο. ¹⁸ εἰ γὰρ ἡ κατέλυσα, ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἐμάντων· συνιστάνω. | ¹⁹ Ἐγὼ γὰρ διὰ νόμον νόμῳ ἀπέθανον, ἵνα Θεῷ ζήσω. ²⁰ Χριστῷ συνεσταύρωμαι· ζῶ δὲ, οὐκέτι ἐγὼ, ζῇ δὲ ἐν ἐμοὶ Χριστός· ὁ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῇ τοῦ * κίου τοῦ Θεοῦ, | τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ. ²¹ οὐκ ἀθετῶ τὴν χάριν τοῦ Θεοῦ· εἰ γὰρ διὰ νόμου δικαιοσύνη, ἅρα Χριστὸς δωρεὰν ἀπέθανεν.

* Alex. ὄν.

* Rec. οὐ δικαιωθήσεται ἐξ ἔργων νόμου.

* Rec. συνιστάμεν.

* Alex. Θεὸς καὶ Χριστός.

WICLIIF—1380.

TYNDALE—1534.

CRANMER—1539.

the werkis of law; but bi the feith of ihesus crist, & we bileuen in ihesus crist; that we ben iustified of the feith of crist; and not of the werkis of lawe, wherfor of the werkis of lawe, echo fleisch schal not be iustified;

¹⁷ and if we sechen to be iustified in crist, we ourself ben founden synful men, whether crist be mynystre of synne? god forbede, ¹⁸ and if I bilde azen thingis that I haue distried: I make my self a trespassour; ¹⁹ for bi the lawe, I am deed to the lawe; ²⁰ I am fleichid to the cros; that I lyue to god with crist, and now lyue not I but crist lyueth in me; but that I lyue now in fleisch, I lyue in the feith of goddis soone; that loued me: & gaf hym self for me; ²¹ I cast not awei the grace of god; for if rigthfulnes be thorow lawe; thanne crist diod with out cause.

3. O VNWTITI galathians to for whose ien ihesus crist is exilid, and is crucified in you, who hath disceyued you: that ye obeien not to truthe? ² this couli I wilne to lerne of you, whether ye han vndirfongen the spirit of werkis of the lawe: or of herynge of bileue? ³ so ye ben folis that whanne ye han bigunne in spirit: ye ben endid in fleisch; ⁴ so greet thingis ye haue suffrid with oute cause; if it be with out cause; ⁵ be that geneth to gon spirit and worchith vertues in you: whether of werkis of the lawe, or of herynge of bileue? ⁶ as it is writun, abraham beleued to god: & it was rettid to hym to rigthfulnesse; ⁷ and therfor knowe ye that thes that ben of bileue: ben the sonnes of abraham;

⁸ and the scripture seynge sfer that god iustifieth the hethen: of bileue toold to for to abraham, that in thee alle the hethen schuld be blessid; ⁹ & therfor these that ben of bileue: schuld be blessid with faithfull abraham; ¹⁰ for al that ben of the

the lawe: but by the fayth of Iesus Christ. And therfore we haue beleued on Iesus Christ; that we myght be iustified by the fayth of Christ; and not by the dedes of the lawe: because that by the dedes of the lawe no flesche shalbe iustified.

¹⁷ Yf then whill we seke to be made rightewes by Christ, we our selves are founde synners; is not then Christ the minister of synne? God forbyd. ¹⁸ For yf I bylde agayne that which I destroyed; then make I my selfe a trespasser. ¹⁹ But I thorow the lawe ame deed to the lawe: that I myght liue vnto God. ²⁰ I am crucified with Christ. I liue verely: yet now not I, but Christ liueth in me. For the lyfe which I now liue in the flesche, I liue by the fayth of the sonne of God, which loued me; and gave him selfe for me. ²¹ I despyse not the grace of God. For if rightewesnes come of the lawe, then Christ dyed in vayne.

3. O FOLISSHE Galathians: who hath bewitched you, that ye shuld not beleue the truthe? To whom Iesus Christ was describied before the eyes; and amonge you crucified. ² This only wolde I lerne of you: receaued ye the sprete by the dedes of the lawe; or els by preachinge of the fayth? ³ Are ye so vnwyse; that after ye haue begonne in the sprete; ye wolde now end in the flesche? ⁴ So many thinges there ye haue suffrid in vayne; if that be vayne. ⁵ Which ministered to you the sprete; and worketh myracles amonge you; doth he it thorow the dedes of the lawe; or by preachinge of the fayth? ⁶ Even as Abraham beleued God; and it was ascribed to him for rightewesnes. ⁷ Vanderstonde therfore; that they which are of fayth; the same are the chyldren of Abraham.

⁸ For the scripture sawe afore hande; that God wolde iustifie the hethen thorow fayth; and therfore shewed before hande glad tydinges vnto Abraham: In the shall all nacions be blessed. ⁹ So then they which be of fayth; are blessed with faythfull Abraham. ¹⁰ For as many as are vnder

lawe but by the fayth of Iesus Christ: And we haue beleued on Iesus christ; that we myght be iustified by the fayth of Christ; and not by the dedes of the lawe: because that by the dedes of the lawe no flesche shall be iustified.

¹⁷ If whyll we seke to be made ryghtewes by Christ, we oure selues are founde sinners; is Christ then the minister of synne? God forbyd. ¹⁸ For yf I bylde agayne the thinges which I destroyed; then make I my selfe a trespasser. ¹⁹ For I thorow the lawe, haue bene deed to the lawe: that I might lyue vnto God. ²⁰ I am crucified with Christ: Neuerthelesse, I liue: yet now not but Christ lyueth in me. The lyfe which I now liue in the flesche, I liue by the fayth of the sonne of God which loued me; and gave hym selfe for me. ²¹ I despyse not the grace of God. For yf ryghtewesnes come of the lawe, then Christ dyed in vayne.

3. O YE foliishe Galathians: who hath bewitched you, that ye shuld not beleue the truthe? To whom Iesus Christ was describied before the eyes; and now amonge you crucified. ² This onely wolde I lerne of you whether ye receaued the sprete by the dedes of the lawe, or by the preachinge of the fayth? ³ Are ye so vnwyse; that after ye haue begonne in the sprete; ye now end in the flesche? ⁴ So many thinges ye haue suffrid in vayne; yf it be also in vayne. ⁵ Moreouer, he that ministereth to you the sprete, and worketh myracles amonge you, doth he it thorow the dedes of the lawe, or by preachinge of the fayth? ⁶ Euen as Abraham beleued God; and it was ascribed to hym for ryghtewesnes. ⁷ ye knowe therfore; that they which are of fayth, the same are the chyldren of Abraham.

⁸ For the scripture seynge afore hande; that God wolde iustifie the Hethen thorow fayth; shewed before hande glad tydinges vnto Abraham sayenge: In the shall all nacions be blessed. ⁹ So then, they which be of fayth, are blessed wyth faythfull Abraham. ¹⁰ For as many as are of the

III. Ὡς ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανε; οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη ἐν ὑμῖν ἑσταυρωμένος. τοῦτο μόνον θέλω μαθεῖν ἀφ' ὑμῶν, ἐξ ἔργων νόμου τὸ Πνεῦμα ἐλάβετε, ἢ ἐξ ἀκοῆς πίστεως; οὕτως ἀνόητοί ἐστε; ἐναρξάμενοι Πνεύματι, νῦν σαρκὶ ἐπιτελεῖσθε; τοσαῦτα ἐπάβετε εἰκῇ; εἰ γε καὶ εἰκῇ. ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ Πνεῦμα, καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν, ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως; καθὼς Ἀβραὰμ ἐπίστευσε τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως, οὗτοί εἰσιν υἱοὶ Ἀβραάμ. προΐδουσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοὶ τὰ ἔθνη ὁ Θεός, προεηγγελίσατο τῷ Ἀβραάμ, "Ὅτι ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη." ὥστε οἱ ἐκ πίστεως, εὐλογούνται σὺν τῷ πιστῷ Ἀβραάμ. ὅσοι γὰρ ἐξ ἔργων νόμου εἰσιν,

* Rec. + τῇ ἀληθείᾳ μὴ παύσασθαι;

* Alex. = ἐν ὑμῖν.

* Rec. εὐλογηθήσονται.

GENEVA—1557.

iustified by the dedes of the Lawe: but by the fayth of Iesus Christe: euen we I say haue beleued in Iesus Christe, that we myght be iustified by the fayth of Christe, and not by the dedes of the Lawe: because that by the dedes of the Lawe, no fleshe shalbe iustified. ¹⁷ If then whyle we seke to be made righteous by Christ, we our selues are founde sinners, is Christe therfore the minister of synne? God forbyd. ¹⁸ For yf I buyde agayne that which I destroyed, then make I my selfe a trespasser. ¹⁹ For I, through the Lawe, am dead to the Lawe, that I myght lyue vnto God: ²⁰ and am crucified with Christe, I lue vcery, yet now not I: but Christ lyueth in me. and the lyfe which I now lyue in the fleshe, I lyue by the fayth of the Sonne of God which hath loued me, and geuen hym selfe for me. ²¹ I do not abrogate the grace of God: for yf righteousness cometh of the Lawe, then Christ dyed without a cause.

3. O FOLISHE Galatians, who hath bewitched you, that ye should not obey the trueth? to whom Iesus Christe before was described in your sight, and among you crucified. ² This only wolde I learne of you, Receaued ye the Sprite by the dedes of the Lawe, or els by the hearing of fayth preached? ³ Are ye so vnwyse, that after ye haue begonne in the Sprite, ye now are made perfect in the fleshe? ⁴ So many thinges ye haue suffered in vayne? yf that be in vaine. ⁵ He therfore that ministreth to you the Sprite, and worketh miracles among you: doth he it through the dedes of the Lawe, or by the hearing of fayth preached? ⁶ Euen as Abraham beleued God, and it was ascribed to him for righteousness: ⁷ So ye knowe, that they which are of fayth, the same are the children of Abraham. ⁸ For the Scripture sawe afore hande, that God wolde iustifie the Gentils through fayth, and therfore preached before hand the Gospel vnto Abraham, saying, In thee shal all the Gentile be blessed.

⁹ So then they which be of fayth, are blessed with faithfull Abraham. ¹⁰ For as

RHEIMS—1582.

Lauv, but by the faith of Iesus Christ: we also beleue in Christ Lauv, that we may be iustified by the faith of Christ, and not by the workes of the Law: for the vvhich cause, by the workes of the Law no flesh shal be iustified. ¹⁷ But if seeking to be iustified in Christ, our selues also be found sinners: is Christ then a minister of sinne? God forbid. ¹⁸ For if I build the same things againe vvhich I haue destroyed, I make my selfe a preuaricator.

¹⁹ For I by the Lauv, am dead to the Law, that I may lue to God: ²⁰ vvvith Christ I am nailed to the crosse. And I lue, now not I: but Christ lieth in me. And that that I lue now in the flesh, I lue in the faith of the sonne of God, vvho loued me, and deliuered him selfe for me. ²¹ I cast not away the grace of God. For if iustice be by the Lauv, then Christ died in vaine.

3. O SENSLES Galatians, vvho hath bewitched you, not to obey the trueth, before vvwhose eyes Iesus Christ vvas proscribed, being crucified among you? ² This only I vvould learne of you, By the vvorkes of the Lauv, did you receiue the Sprite, or by the hearing of the faith? ³ Are you so foolish, that vvhereas you began vvith the spirit, now you vvill be consummate vvith the flesh? ⁴ Haue you suffered so great thinges vvithout cause? if yet vvithout cause. ⁵ He therfore that giueth you the Sprite, and vvorketh miracles among you: by the vvorkes of the Lauv, or by the hearing of the faith doeth he it? ⁶ As, Abraham beleued God, and it vvvas reputed to him onto iustice.

⁷ Knowv ye therfore that they that are of faith, the same are the children of Abraham. ⁸ And the Scripture foreseeing that God iustifieth the Gentils by faith, shewed vnto Abraham before, That in thee shal all nations be blessed. ⁹ Therfore they that are of faith, shal be blessed vvith the faithfull Abraham. ¹⁰ For vvhosocuer are of the

AUTHORISED—1611.

by the works of the Law, but by the faith of Iesus Christ, euen we haue beleued in Iesus Christ, that wee might bee iustified by the faith of Christ, and not by the workes of the Law: for by the workes of the Law shall no flesh be iustified. ¹⁷ But if while wee seeke to be iustified by Christ, wee our selues also are found sinners: is therefore Christ the minister of sinne? God forbid. ¹⁸ For if I build againe the things which I destroyed, I make my selfe a transgressor.

¹⁹ For I through the Law, am dead to the Law, that I might lue vnto God. ²⁰ I am crucified with Christ. Neuertheles, I lue, yet not I, but Christ lieth in me, and the life which I now lue in the flesh, I lue by the faith of the Sonne of God, vvho loued me, and gaue himselfe for me. ²¹ I doe not frustrate the grace of God: for if righteousness come by the Law, then Christ is dead in vaine.

3. O FOOLISH Galatians, who hath bewitched you, that you should not obey the trueth, before vvwhose eyes Iesus Christ hath bene evidently set forth, crucified among you? ² This onely vvould I learne of you, receiued ye the spirit, by the vvorks of the Law, or by the hearing of faith? ³ Are ye so foolish? hauing begonne in the Spirit, are ye now made perfect by the flesh? ⁴ Haue ye suffered so many thinges in vaine? if it be yet in vaine. ⁵ Hence therfore that ministreth to you the Spirit, and worketh miracles among you, doth he it by the vvorkes of the Law, or by the hearing of faith? ⁶ Euen as Abraham beleued God, and it vvvas accounted to him for righteousness. ⁷ Knowe yee therfore, that they vvvhich are of faith, the same are the children of Abraham. ⁸ And the Scripture foreseeing that God vvould iustifie the heathen through faith, preached before the Gospel vnto Abraham, saying, In thee shal all nations be blessed.

⁹ So then, they vvvhich bee of faith, are blessed with faithfull Abraham. ¹⁰ For as many as are of the vvorks of the Law,

* Or, so great.

* Or, impud.

ὑπὸ κατάραν εἰσι· γέγραπται γὰρ, “Ὅτι ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει ἐν
 “πᾶσι τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου, τοῦ ποιῆσαι αὐτά.” ¹¹ Ὅτι δὲ
 ἐν νόμῳ οὐδεὶς δικαιούται παρὰ τῷ Θεῷ, δῆλον ὅτι “Ὁ δίκαιος ἐκ πίστεως
 “ζήσεται.” ¹² ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ἀλλ’ “Ὁ ποιήσας αὐτὰ ζήσεται
 “ἐν αὐτοῖς.” ¹³ Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου, γενόμενος
 ὑπὲρ ἡμῶν κατάρ· (ᾧ γέγραπται γὰρ, “Ἐπικατάρατος πᾶς ὁ κρεμᾶμενος ἐπὶ
 “ξύλου.”) ¹⁴ ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραὰμ γένηται ἐν Χριστῷ Ἰησοῦ,
 ἵνα τὴν ἐπαγγελίαν τοῦ Πνεύματος λάβωμεν διὰ τῆς πίστεως. ¹⁵ Ἀδελφοί, κατὰ
 ἄνθρωπον λέγω, ὅμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιαιτάσ-
 σεται. ¹⁶ τῷ δὲ Ἀβραὰμ ἐρρήθησαν αἱ ἐπαγγελίαι, καὶ τῷ σπέρματι αὐτοῦ.

^a Rec. = Ὅτι.^b Alex. = τῷ.^c Rec. + ἀνθρώπος.^d Alex. ὅτι γέγραπται.^e Alex. εὐλογίαν.^f Alex. = δι.^g Alex. ἱρρήθησαν.

WICLIFFE—1380.

werkis of the lawe: þen vndir curs, for it
 is writun, eche man is cursid that abidith
 not in alle thingis that ben writun in the
 book of the lawe: to do the thingis

¹¹ and that no man is iustified in the lawe
 bifor god: it is opene, for a riȝtful man
 lyueth of bileue, ¹² but the lawe is not of
 bileue, but he that doith the thingis of
 the lawe: schal lyue in hem; ¹³ but crist
 aȝenhouȝt us fro the curs of the lawe and
 was made acuraid for us, for it is writun,
 eche man is cursid that hangith in the
 tre; ¹⁴ that among the hethen the bless-
 ynge of abraham: were made in crist
 ihesus, that we vndirfongen the biheest
 of spirit: thorȝ bileue;

¹⁵ bretheren I scie aftir man, no man
 dispaisith the testament of a man that is
 confermed: or ordeyneth aboue, ¹⁶ the
 biheestis weren seide to abraham: & to
 his seed, he seith not in seedis as in many:
 but as in oon, and to thi seed that is
 crist; ¹⁷ but I scie this testament is con-
 fermed of god, the lawe that was made
 aftir foure hundred and thritti yere, makith
 not the testament veyn, to avoide away
 the biheest, ¹⁸ for if eritage were of the
 lawe: it were not now of biheste, but
 god grauntidde to abraham: thorȝ bi-
 heest;

¹⁹ what thanne the lawe? it was sette for
 trespassynge: til to the seed cam to whom
 he hadde made biheest, whiche lawe was
 ordeyned bi angels in the hond of a
 mediator, ²⁰ but a mediature is not of
 oon, but god is oon, ²¹ is thanne the lawe
 aȝen the biheestis of god? god forbede,
 for if the lawe were ȝouen that myȝte
 ȝouyken, verli were riȝtfulnesse of lawe;
²² but scripture hath concludid alle thingis
 vnder synne: that the biheest of the feith

TYNDALE—1534.

the dedes of the lawe, are vnder male-
 diccion. For it is writen: cursed is every
 man that continueth not in all thinges
 which are writen in the booke of the lawe,
 to fulfill them. ¹¹ That no man is iustified
 by the lawe in the sight of God, is evident.
 For the iuste shall live by fayth. ¹² The
 lawe is not of fayth: but the man that
 fulfilleth the thinges containyd in the lawe
 (shall live in them.) ¹³ But Christ hath
 delivered vs from the curse of the lawe,
 and was made a cursed for vs. For it is
 writen: cursed is every one that hang-
 eth on tree, ¹⁴ that the blessinge of Abra-
 ham might come on the gentyls thorow
 Iesus Christ, and that we might receave
 the promes of the sperte thorow fayth.

¹⁵ Brethren I will speake after the man-
 ner of men. Though it be but a mans
 testament, yet no man despiseth it, or ad-
 deth eny thinge ther to when it is once
 allowed. ¹⁶ To Abraham and his seed were
 the promes made. He seyth not in the
 seedes as in many: but in thy seed, as in
 one, which is Christ. ¹⁷ This I saye, that
 the lawe which beganne afterwarde, be-
 yonde .iiii. C. xxx. yeres, doth not dis-
 aunll the testament, that was confermed
 afore of God vnto Christ ward, to make
 the promes of none effect. ¹⁸ For yf the
 inheritaunce come of the lawe, it cometh
 not of promes. But God gave it vnto
 Abraham by promes.

¹⁹ Wherefore then serveth the lawe? The
 lawe was added because of transgression
 (tyll the seed cam to which the promes
 was made) and it was ordeyned by angels
 in the honde of a mediator. ²⁰ A mediator
 is not a mediator of ons. But God is one.
²¹ Ys the lawe then agaynst the promes of
 God? God forbid. How be it yf ther had
 bene a lawe geuen which coulde have geuen
 lyfe: then no doute rightewesnes shuld
 have come by the lawe. ²² But the scrip-
 ture concluded all thinges vnder synne,
 that the promes by the fayth of Iesus

CRANMER—1539.

dedes of the lawe, are subiecte to the
 curse. For it is writen cursed be every
 one, that contynueh not in all thinges
 which are writen in the booke of the lawe,
 to fulfill them. ¹¹ That no man is iustified
 by the lawe in the syght of God it is
 evident.

For the iuste shall lyue by fayth. ¹² The
 lawe is not of fayth but the man that
 fulfilleth the thinges containyd in the
 lawe, shall lyue in them. ¹³ Christ hath
 deluyered vs from the curse of the lawe,
 in as much as he was made acursed for
 vs. For it is writen: cursed is every
 one, that hangeth on tree, ¹⁴ that the
 blessinge of Abraham myght come on
 the Gentyls thorow Iesus Christ, that we
 myght receave the promes of the sperte
 thorow fayth.

¹⁵ Brethren, I speake after the maner of
 men. Though it be but a mans testament,
 yet no man despyseth it, or addeth eny
 thinge therto, yf it be allowed. ¹⁶ To Ab-
 raham and hys seed were the promyses
 made, He sayth not in the seedes, as
 many: but in thy seed, as of one, which
 is Christ. ¹⁷ Thus I saye, that the lawe
 which beganne afterwarde, beyonde foure
 .C. and thyrtyte yeres, doth not disannull
 the testament, that was confermed afore
 of God vnto Christ ward, to make the
 promes of none effect. ¹⁸ For yf the in-
 heritaunce come of the lawe, it cometh
 not now of promes. But God gaue it vnto
 Abraham by promes.

¹⁹ Wherefore then serueth the lawe? The
 lawe was added because of transgression
 (tyll the seed came, to whom the promes
 was made) and it was ordeyned by Angels
 in the hande of a mediator. ²⁰ A mediator
 is not a mediator of onc. But God is one.
²¹ Is the lawe then agaynst the promes of
 God? God forbyd: For yf ther had bene
 a lawe geuen which coulde have geuen
 lyfe: then no doute rightewesnes shuld
 come by the lawe. ²² But the scripture
 concluded all thynges vnder synne, that
 the promes by the fayth of Iesus Christ

οὐ λέγει, “Καὶ τοῖς σπέρμασιν,” ὡς ἐπὶ πολλῶν, ἀλλ’ ὡς ἐφ’ ἐνός, “Καὶ τὸ σπέρματί σου,” ὅς ἐστι Χριστός. ¹⁷ τοῦτο δὲ λέγω, διαθήκην ¹⁸ προκεκυρωμένην ὑπὸ τοῦ Θεοῦ εἰς Χριστὸν ὃ μετὰ ¹⁹ τετρακόσια καὶ τριάκοντα ἔτη γεγωνὸς νόμος οὐκ ἀκυροῖ, εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν. ²⁰ εἰ γὰρ ἐκ νόμου ἡ κληρονομία οὐκ ἔτι ἐξ ἐπαγγελίας τῇ δὲ Ἀβραὰμ δι’ ἐπαγγελίας κεχάρισται ὁ Θεός. ²¹ Τί οὖν ὁ νόμος; τῶν παραβάσεων χάριν ²² ἐτέθη, ἄχρις οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπαγγέλλεται, διαταγὴς δι’ ἀγγέλων, ἐν χειρὶ μεσίτου. ²³ ὁ δὲ μεσίτης ἐνός οὐκ ἔστιν, ὁ δὲ Θεὸς εἷς ἐστιν. ²⁴ Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ Θεοῦ; μὴ γένοιτο. εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι, ὅπως ²⁵ ἂν ἐκ νόμου ᾦν ἡ δικαιοσύνη ²⁶ ἀλλὰ συνέκλεισεν ἡ γραφή τὰ πάντα ὑπὸ ἁμαρτίαν, ἵνα ἡ

¹⁷ Alex. κυρωμένην.¹⁸ Alex. = εἰς Χριστὸν.¹⁹ Rec. ἐπὶ τετρακόσια καὶ τριάκοντα, ἢν α. ἐκ νόμου α. ἐκ νόμου ἂν ἦν.²⁰ Rec. προσετίθη.²¹ Alex. α. ἐκ νόμου

GENEVA—1557.

many as are vnder the dede of the Lawe, are vnder the curse: for it is written: Cursed is every man that continueth not in all thinges, which are written in the booke of the Lawe, to fulfil them. ¹¹ And that no man is iustified by the Lawe in the sight of God, it is euident: For the iuste shal lyue by fayth. ¹² And the Lawe is not of fayth: but, The man that shal fulfil those thinges, shal liue in them. ¹³ Now Christe hath redeemed vs from the curse of the Lawe, when he was made accursed for vs: for it is written Cursed is every one that hangeth on tree. ¹⁴ That the blessing of Abraham might come on the Gentils through Christe Iesus, and that we might receiue the promes of the Sprite through fayth.

¹⁵ Brethren, I speake after the maner of men, Though it be but a mans Couenant confirmed by autoritie, yet no man doth abrogate it, or addeth any thing thereto. ¹⁶ To Abraham and his seed were the promises made. He sayth not, In the seedes, as of many: but, In thy seede, as in one, which is Christe. ¹⁷ And this I say, That the Lawe which began afterwarde, foure hundred and thyrty yeres, can not disanul the Couenant, that was confirmed afore of God in respect of Christe, to make the promes of none effect. ¹⁸ For if the inheritance come of the Lawe, it cometh not then of promes, but God gaue it vnto Abraham by promes. ¹⁹ Wherefore then serueth the Lawe? It was added because of transgressions, tyl the seede came to which the promise was made and it was ordeyned by Angels in the hande of a Mediatour. ²⁰ A Mediatour is not a Mediatour of one: but God is one. ²¹ Is the Lawe then against the promise of God? God forbyd: for, if there had bene a Lawe geuen which could haue geuen lyfe, then no doute rightuousnes should haue come by the Lawe.

²² But the Scripture hath concluded all thynges vnder synne, that the promise by

RHEIMS—1582.

workes of the Lawe, are vnder curse. For it is writen: Cursed be every one that abideth not in all thinges that be writen in the booke of the Lawe, to do them. ¹¹ But that in the Lawe no man is iustified wvith God, it is manifest, because *The iust liueth by fayth.* ¹² But the Lawe is not by fayth: but, *He that doeth those thinges, shal liue in them.*

¹³ Christ hath redeemed vs from the curse of the Lawe, being made a curse for vs (because it is writen, *Cursed is every one that hangeth on a tree*) ¹⁴ that on the Gentiles the blessing of Abraham might be made in Christ Iesus: that we may receiue the promise of the Spirit by fayth.

¹⁵ Brethren (I speake according to man) yet a mans testament being confirmed no man despiseth, or farther disposeth. ¹⁶ To Abraham were the promises said, and to his seede. He saith not, *And to seedes*, as in many: but as in one, *And to thy seede*, vvhich is Christ. ¹⁷ And this I say, the testament being confirmed of God, the Lawe vvhich was made after foure hundred and thyrty yeres, maketh not void to frustrate the promise. ¹⁸ For if the inheritance be of the Lawe, now not of promise. But God gaue it to Abraham by promise. ¹⁹ Vvhy was the Lawe then? It was put for transgressions, vntil the seede came to vvhom he had promised: ordeined by Angels in the hand of a mediatour. ²⁰ And a mediatour is not of one: but God is one.

²¹ Vvas the Lawe then against the promises of God? God forbid. For if there had been a Lawe giuen that could iustifie, vndoubtedly iustice should be of the Lawe. ²² But the Scripture hath concluded all thinges vnder sinne: that the promise by the fayth of Iesus Christ might be giuen

AUTHORISED—1611.

are vnder the curse: for it is written, Cursed is every one that continueth not in all thinges which are written in the booke of the Lawe to doe them. ¹¹ But that no man is iustified by the Lawe in the sight of God, it is euident: for, The iust shall liue by fayth. ¹² And the Lawe is not fayth: but the man that doeth them, shall liue in them. ¹³ Christ hath redeemed vs from the curse of the Lawe, being made a curse for vs: for it is written, Cursed is every one that hangeth on tree: ¹⁴ That the blessing of Abraham might come on the Gentiles, through Iesus Christ: that we might receiue the promise of the Spirit through fayth.

¹⁵ Brethren, I speake after the maner of men: though it be but a mans ^a couenant, yet if it be confirmed, no man disannulleth, or addeth thereto. ¹⁶ Now to Abraham and his seed were the promises made. He saith not, And to seedes, as of many, but as of one, And to thy seed, which is Christ. ¹⁷ And this I say, that the Couenant that was confirmed before of God in Christ, the Lawe which was foure hundred and thirty yeres after, cannot disanul, that it should make the promise of none effect. ¹⁸ For if the inheritance bee of the Lawe, it is no more of promise: but God gaue it to Abraham by promise. ¹⁹ Wherefore then serueth the Lawe? it was added because of transgressions, till the seed should come, to whom the promise was made, and it was ordeined by Angels in the hand of a Mediatour. ²⁰ Now a mediatour is not a Mediatour of one, but God is one.

²¹ Is the Lawe then against the promises of God? God forbid: for if there had bene a Lawe giuen which could haue giuen lyfe, verily righteousnesse should haue bene by the Lawe. ²² But the Scripture hath concluded all vnder sinne, that the promise by fayth of

ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσιν. ²³ Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν, ὑπὸ νόμον ἐφρουρούμεθα * συγκαλειόμενοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι. ²⁴ ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστὸν, ἵνα ἐκ πίστεως δικαιοθῶμεν. ²⁵ ἐλθούσης δὲ τῆς πίστεως, οὐκέτι ὑπὸ παιδαγωγόν ἐσμεν. ²⁶ πάντες γὰρ υἱοὶ Θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ. ²⁷ ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε. ²⁸ οὐκ ἐν Ἰουδαίῳ, οὐδὲ Ἕλλην· οὐκ ἐν δούλῳ, οὐδὲ ἐλεύθερῳ· οὐκ ἐν ἄρσεν καὶ θήλῃ· πάντες γὰρ ὑμεῖς εἰς ἐστε ἐν Χριστῷ Ἰησοῦ. ²⁹ εἰ δὲ ὑμεῖς Χριστοῦ, ἅρα τοῦ Ἀβραὰμ σπέρμα ἐστὲ, * καὶ κατ' ἐπαγγελίαν κληρονόμοι. IV. Λέγω δὲ, ἐφ' ὅσον χρόνον ὁ κληρονόμος νηπίως ἐστίν, οὐδὲν διαφέρει δούλου, κύριος πάντων ὧν ² ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶ καὶ

* Rec. συγκαλειόμενοι.

* Alex. = καὶ.

* Alex. + Θεοῦ.

WICLIIF—1380.

of ihesus crist, were yowun to hem that bileuen, ²³ and to for that bileue cam! thei weren kept vnder the lawe, enclosed in to that bileue that was to be schewid,

²⁴ and so the lawe was oure vnder maister in crist: that we ben iustified of bileue; ²⁵ but aftir that bileue cam: we ben not now vnder the vndermaister; ²⁶ for alle ye ben the children of god thorow bileue in ihesus crist; ²⁷ for alle ye that ben baptised: ben clothid with crist; ²⁸ there is no lew ne greek: ne boond man, ne fre man, ne male, ne female, for alle ye ben oon in ihesus crist; ²⁹ and if ye ben oon in ihesus crist: thanne ye ben the seed of abraham, and eiris bi biheest.

4. BUT I seie as long tyme, as the cire is a litil child: he dyueraithe no thing fro a seruaunte whanne he is lord of alle thingis; ² but he is vnder kepers and tutours: in to the tyme determyned of the fadir; ³ so we whanne we weren litil children we serueden vnder the clementis of the world; ⁴ but aftir that the fulfyllinge of tyme cam, god sente his sone made of a womman made vnder the lawe; ⁵ that he schulde azenlie hem that weren vnder the lawe: that we schulden vnderfonge the adopcion of sones; ⁶ and for ye beu goddis sones: god sente his spirit in to youre hertis, crynghe abba fadir; ⁷ and so there is not now a seruaunt but a sone; and if he is a sone: he is an cire bi god;

⁸ but thanne ye vnknowynge god, scruseden to hem that in kinde weren not goddis; ⁹ but now whanne ye han knowe god, and ben known of god: hou ben ye turned eftsones to the feble and nedi elementis to the whiche ye wolen este serue? ¹⁰ ye taken kepe to daies & monethis

TYNDALE—1534.

Christ shuld be geuen vnto them that beleue. ²³ Before that fayth cam, we were kept and shut vp vnder the lawe; vnto the fayth which shuld afterwarde be declared.

²⁴ Wherefore the lawe was oure scolemaster vnto the tyme of Christ, that we might be made rightewes by fayth. ²⁵ But after that fayth is come, now are we no longer vnder a scolemaster. ²⁶ For ye are all the sonnes of God, by the fayth which is in Christ Iesus. ²⁷ For all ye that are baptised, have put on Christ. ²⁸ Now is ther no Iewe nether gentyle: ther is nether bonde ner fre: ther is nether man ner woman: but ye are all one thinge in Christ Iesu. ²⁹ Yf ye be Christes, then are ye Abrahams seed, and heyres by promys.

4. AND I saye that the heyre as longe as he is a chylde, differeth not from a seruaunt though he be Lorde of all; ² but is vnder tuters and governers, vntill the tyme appointed of the father. ³ Even so we, as longe as we were chyldren, were in bondage vnder the ordinaunces of the worlde. ⁴ But when the tyme was full come, God sent his sone borne of a woman and made bonde vnto the lawe; ⁵ to redeme them which were vnder the lawe: that we thorow eleccion myght receave the inheritaunce that belongeth vnto the naturall sones. ⁶ Because ye are sones, God hath sent the sprete of his sone in to oure hertes, which cryeth Abba father. ⁷ Wherefore now, thou art not a seruaunt, but a sone. Yf thou be the sonne, thou arte also the heyre of God thorow Christ.

⁸ Notwithstanding, when ye knewe not God, ye dyd service vnto them, which by nature were no goddes. ⁹ But now singe ye knowe god (yee rather are known of God) how is it that ye tourne agayne vnto the weake and bedgarly cerimonies, whervnto agayne ye desyre afreshe to be in bondage? ¹⁰ Ye observe dayes, and monethes, and tymes, and yeaers.

CRANMER—1539.

shuld be geuen vnto them that beleue. ²³ But before that fayth came, we were kept vnder the lawe and were shut vp vnto the fayth which shuld afterwarde be declared.

²⁴ Wherefore, the lawe was oure scolemaster vnto Christ, that we myght be made ryghtewes by fayth. ²⁵ But after that fayth is come, we are no longer vnder the scolemaster. ²⁶ For ye are all the children of God, because ye beleue in Christ Iesu. ²⁷ For all ye that are baptised, hane put on Christ. ²⁸ Ther is no Iew nether Gentyll: ther is nether bonde ner fre: ther is nether man ner woman: For ye are all one in Christ Iesu. ²⁹ If ye be Christes, then are ye Abrahams seed, and heyeres according to the promys.

4. AND I saye, that the heyre (as longe as he is a chylde) differeth not from a seruaunt, though he be lorde of all, ² but is vnder tuters and governers, vntill the tyme that the father hath appointed. ³ Euen so we also, whan we were chyldren, were in bondage vnder the ordinaunces of the worlde. ⁴ But when the tyme was full come, God sent his sone, borne of a woman and made bonde vnto the lawe, ⁵ to redeme them which were bonde vnto the lawe: that we thorow eleccion myght receave the inheritaunce that belongeth vnto the naturall sones. ⁶ Because ye are sones, God hath sent the sprete of his sone into oure hertes, which cryeth Abba father. ⁷ Wherefore now, thou art not a seruaunt: but a sone. If thou be a sone, thou art also an heyre of God thorow Christ.

⁸ Notwithstandinge, when ye knewe not God, ye dyd seruises vnto them which by nature are no Goddes. ⁹ But now after that ye hane known God (yee rather are known of God) how is it that ye tourne agayne vnto the weake and beggarly ordinaunces, wher vnto agayne ye desyre afreshe to be in bondage? ¹⁰ Ye observe dayes, and monethes, and tymes, and yeaers.

οἰκονόμους, ἄχρι τῆς προθεσμίας τοῦ πατρὸς. ³ οὕτω καὶ ἡμεῖς, ὅτε ἤμεν νήπιοι, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἤμεν δεδουλωμένοι. ⁴ ὅτε δὲ ἦλθε τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικὸς, γενόμενον ὑπὸ νόμον, ⁵ ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν. ⁶ ὅτι δὲ ἐστε υἱοὶ⁹, ἐξαπέστειλεν ὁ Θεὸς τὸ Πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν, | κράζον, Ἀββὰ ὁ πατήρ. ⁷ ὥστε οὐκ ἔτι εἰ δούλος, ἀλλ' υἱὸς, εἰ δὲ υἱὸς, καὶ κληρονόμος⁹ Θεοῦ διὰ Χριστοῦ. | ⁸ Ἀλλὰ τότε μὲν οὐκ εἰδότες Θεὸν, ἐδουλεύσατε τοῖς⁹ μὴ φύσει | οὖσι θεοῖς. ⁹ νῦν δὲ, γνόντες Θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ Θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα, οἷς πάλιν ἄνωθεν δουλεύειν θέλετε; ¹⁰ ἡμέρας παρατηρεῖσθε, καὶ μῆνας, καὶ καιροὺς, καὶ

* Rec. ἡμῶν.

* Alex. s. εἰς Οἰοῦ s. εἰς Οἰόν.

* Alex. φῶσι μῆ.

GENEVA — 1557.

the faith of Iesus Christ, should be given to them that beleue. ³ But before faith came, we were kept and shut vp vnder the Lawe, vnto the faith which should afterward be reueiled. ⁴ Wherefore, the Lawe was our schoole-master to bringe vs to Christ, that we myght be made righteous by faith. ⁵ But after that faith is come, now are we no longer vnder a schoole-master. ⁶ For ye are all the sonnes of God, by faith in Christ Iesus. ⁷ For all ye that are baptized vnto Christe, haue put on Christe. ⁸ There is neither Iewe nor Gentil; theris nether bond nor fre: there is neither man nor woman: but ye are all one in Christe Iesus; ⁹ If ye be Christe, then are ye Abrahams seed, and heires by promise.

4. THEN I say, That the heire as longe as he is a childe, differeth not from a seruant, thogh he be Lord of all, ² But is vnder tutors and gouernours, vntill the tyme appoynted of the father: ³ Euen so, we, as longe as we were children, were in bondage vnder the rudiments of the worlde. ⁴ But when the tyme was ful come, God sent out his Sonne made of a woman, and made bonde vnto the Lawe, ⁵ To redeme them which were vnder the Lawe: that we might receaue the adoption that belongeth vnto the natural sonnes. ⁶ Because ye are sonnes, God hath sent out the Sprite of his Sonne into your hearts, which crieth, Abba, that is, Father. ⁷ Wherefore, thou art no more a seruant, but a sonne: If thou be a sonne, thou art also the heire of God through Christe.

⁸ Yea euen then, when ye knewe not God, ye dyd seruaice vnto them, which by nature are not goddes. ⁹ But now seing ye know God, yea, rather are taught of God: how is it, that ye are tourned backwarde vnto impotent and beggerly ceremonies, wher vnto as from the begynnyng ye wil be in bondage backwardly? ¹⁰ Ye obserue dayes, and monethes, and times,

RHEIMS — 1582.

to them that beleue. ³ But before the faith came, vnder the Lawe we were kept shut vp, vnto that faith which was to be reueiled. ⁴ Therefore the Lawe was our Pedagogue in Christ: that we may be iustified by faith. ⁵ But when the faith came, now we are not vnder a pedagogue. ⁶ For you are all the children of God by faith in Christ Iesus. ⁷ For as many of you as are baptized in Christ, haue put on Christ.

⁸ There is not Iewre nor Greeke, there is not bond nor free, there is not male nor female. For all you are one in Christ Iesus. ⁹ And if you be Christe, then are you the seede of Abraham, heires according to promise.

4. AND I say, as long as the heire is a litle one, he differeth nothing from a seruant, although he be lord of all, ² but is vnder tutors and gouernours vntill the time limited of the father: ³ so we also, when we were litle ones, were seruing vnder the elementes of the worlde.

⁴ But when the fulnes of time came, God sent his sonne made of a woman, made vnder the Lawe: ⁵ that he might redeme them that were vnder the Lawe, that we might receiue the adoption of sonnes. ⁶ And because you are sonnes, God hath sent the Spirit of his sonne into your hartes crying: Abba, Father. ⁷ Therefore now he is not a seruant, but a sonne. And if a sonne, an heire also by God.

⁸ But then in deedo not knowing God, you serued them that by nature are not Gods. ⁹ But now when you haue knowen God, or rather are knowen of God: how turne you againe to the vncleane and poore clementes, which you will serue againe?

¹⁰ You obserue daies, and moneths, and

AUTHORISED — 1611.

Iesus Christ might be giuen to them that beleue. ³ But before faith came, we were kept vnder the Law, shut vp vnto the faith, which should afterwards be reuealed.

⁴ Wherefore the Law was our Schoole-master to bringe vs vnto Christ, that we might be iustified by faith. ⁵ But after that faith is come, we are no longer vnder a Schoolemaster. ⁶ For ye are all the children of God by faith in Christ Iesus. ⁷ For as many of you as haue bene baptized into Christ, haue put on Christ. ⁸ There is neither Iew, nor Greeke, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Iesus. ⁹ And if ye be Christe, then are ye Abrahams seed, and heires according to the promise.

4. NOW I say, that the heire, as long as hee is a childe, differeth nothing from a seruant, though hee bee Lord of all, ² But is vnder tutors and gouernours vntill the time appointed of the father. ³ Euen so we, when we were children, were in bondage vnder the Elements of the world: ⁴ But when the fulnesse of the time was come, God sent forth his Sonne made of a woman, made vnder the Law, ⁵ To redeme them that were vnder the Law, that wee might receiue the adoption of sonnes. ⁶ And because ye are sonnes, God hath sent forth the spirit of his Sonne into your hearts, crying Abba, Father. ⁷ Wherefore thou art no more a seruant, but a sonne; and if a sonne, then an heire of God through Christ.

⁸ Howbeit, then when ye know not God, ye did seruaice vnto them which by nature are no Gods. ⁹ But now after that ye haue knowne God, or rather are knownen of God, how turne ye againe to the weak and beggerly Elements, whereunto ye desire againe to be in bondage? ¹⁰ Ye obserue dayes, and moneths, and times,

* Or, rudiments.

* Or, iuche

ἐναντούς. ¹¹ φοβοῦμαι ὑμᾶς, μήπως εἰκὴ κεκοπίακα εἰς ὑμᾶς.

¹² Γίνεσθε ὡς ἐγὼ, ὅτι καὶ γὰρ ὡς ὑμεῖς, ἀδελφοὶ, δέομαι ὑμῶν οὐδὲν με ἡδικήσατε. ¹³ οἴδατε δὲ ὅτι δι' ἀσθένειαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν τὸ πρότερον,

¹⁴ καὶ τὸν πειρασμόν μου τὸν ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε οὐδὲ ἐξεπτύσατε, ἀλλ' ὡς ἄγγελον Θεοῦ ἐδέξασθέ με, ὡς Χριστὸν Ἰησοῦν. ¹⁵ τίς οὖν ὁ μακαρισμὸς ὑμῶν; μαρτυρῶ γὰρ ὑμῖν ὅτι εἰ δυνατὸν τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἂν ἐδώκατέ μοι. ¹⁶ ὥστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῶν; ¹⁷ Ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκλείσαι ὑμᾶς θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε.

¹⁸ καλὸν δὲ τὸ ζηλοῦσθαι ἐν καλῷ πάντοτε, καὶ μὴ μόνον ἐν τῷ παρεῖναι με πρὸς ὑμᾶς, ¹⁹ τεκνία μου, οὓς πάλιν ὠδίνω, ἄχρις οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν. ²⁰ ἤθελον

¹ Alex. = ὁ.

² Alex. ὑμῶν.

³ Alex. τοῦ.

⁴ Rec. + ἡν.

⁵ Alex. s. = ἂν ε. καὶ.

⁶ Rec. ἡμᾶς.

⁷ Alex. + ζηλοῦν δὲ γὰρ

κρίττω χάρισμα.

⁸ Alex. ζηλοῦσα.

WICLIFF—1380.

and tymes and jeeiry; ¹¹ but I drede you: leest with out cause I haue traueilled among you; be ye as I: for I am as ye;

¹² britheren I biseche you, ye han hirte me no thing; ¹³ but ye knowe that bi in-firmyte of fleisch I haue prechid to you now bifor: ¹⁴ as ye dispisiden not nether forsaken youre temptacioun in my fleisch; but ye resceyueden me as an angel of god as crist ihesus; ¹⁵ where thaunc is youre blessyng? for I bere you witnes that if it myghe have be don, ye wolde have putte out youre eyen, and haue geuen hem to me; ¹⁶ am I thanne made an enemy to you: seiynge to you the sothe?

¹⁷ thei louen not you wel: but thei wolen exclude you that ye suen hem; ¹⁸ but sue ye the good euermore in gode: and not oonly whanne I am preseante with you; ¹⁹ my amale children: whiche I bere eftsones, til that crist be fourmed in you; ²⁰ and I wolde now be at you & change my vois: for I am confoundid among you;

²¹ seie to me ye that wole be vnder the lawe: ye han not redde the lawe? ²² for it is writun; that abraham hadde tweie sones; oon of a seruauant: & oon of a fre woman; ²³ but he that was of the seruauant: was born afir the fleisch; but he that was of the fre woman, bi a bi-heest; ²⁴ the whiche thingis ben seide bi anothir vnderstondinge; for these ben two testamentis; oon in the hille of sinay gendryng in to seruage, whiche is agar; ²⁵ for syna is an hil that is in arabi: whiche hil is ioyned to it that is now ierusalem, and serueth with hir childir;

²⁶ but that ierusalem that is aboue is fre, whiche is oure modir; ²⁷ for it is writun; be glad thou bareyn: that berist not breke out and cri: that dryngist forth no children for many sones ben of hir: that

TYNDALE—1534.

¹¹ I am in scare of you, lest I have bestowed on you labour in vayne.

¹² Brethren I beseech you, be ye as I am: for I am as ye are. Ye have not hurte me at all. ¹³ Ye knowe how thorow infirmite of the fleshe; I preached the gospell vnto you at the fyrst. ¹⁴ And my temptation which I suffered by reason of my fleshe; ye despyed not; nether abhorred: but receaved me as an angell of god: ye as Christ Iesus. ¹⁵ How happy were yethen? for I beare you recorde that yf it had bene possible; ye wolde have plucked out youre awne eyes; and have geuen them to me. ¹⁶ Am I therefore become youre enemy; because I tell you the truth?

¹⁷ They are gelous over you amysse. Ye; they intende to exclude you; that ye shuld be feruent to them warde. ¹⁸ It is good alwayes to be feruent; so it be in a good thinge; and not only when I am present with you.

¹⁹ My litte children (of whom I travayle in birth agayne untill Christ be fashioned in you) ²⁰ I wolde I were with you now; and coulde change my voyce; for I stonde in a doute of you.

²¹ Tell me ye that desyre to be vnder the lawe have ye not hearde of the lawe? ²² For it is writen that Abraham had two sonnes; the one by a bonde mayde; the other by a fre woman. ²³ Yee and he which was of the bonde woman was borne after the fleshe; but he which was of the fre woman; was borne by promes. ²⁴ Which thinges betoken mystery. For these wemen are two testamentes; the one from the mounte Syna; which gendreth vnto bondage; which is Agar. ²⁵ For mounte Syna is called Agar in Arabia; and bordreth vpon the cite which is now Ierusalem; and is in bondage with her children.

²⁶ But Ierusalem; which is aboue; is fre: which is the mother of vs all. ²⁷ For it is writen: reioyce thou barren; that bearest no children: breake forth and crye; thou that trauestest not. For the desolate hath

CRANMER—1530.

yeares. ¹¹ I am in scare of you, lest I have bestowed on you labour in vayne.

¹² Brethren I beseech you, be ye as I am: for I am as ye are. Ye have not hurte me at all. ¹³ Ye knowe, how thorow infirmite of the fleshe; I preached the Gospell vnto you at the fyrst. ¹⁴ And my temptation which was in the fleshe; ye despyed not; nether abhorred: but receaved me as an Angell of God: euen as Christ Iesus. ¹⁵ What is then youre felicity? for I beare you recorde that yf it had bene possible ye wolde have plucked out youre awne eyes, and have geuen them to me. ¹⁶ Am I therfore become youre enemye, because I tell you the truth?

¹⁷ They are gelous over you amysse. Yee, they intende to exclude you, that ye shuld be feruent to them warde. ¹⁸ It is good alwayes to be feruent in a good thinge, and not onely when I am present with you.

¹⁹ My lyttell chyldren (of whom I travayle in birth agayne, untill Christ be fashioned in you) ²⁰ I wolde I were with you now, and coulde change my voyce: for I stonde in a doute of you. ²¹ Tell me (ye that desyre to be vnder the lawe,) do ye not heare of the lawe? ²² For it is wrytten, that Abraham had two sonnes; the one by a bonde mayde; the other by a fre woman. ²³ Yee and he which was borne of the bonde woman, was borne after the fleshe; but he which was of the fre woman, was borne by promes.

²⁴ Which thinges are spoken by an Allegorye. For these are two testamentes; the one from the mounte Syna, which gendreth vnto bondage, which is Agar; ²⁵ For mounte Syna is Agar in Arabia, and bordreth vpon the cite, which is now called Ierusalem, and is in bondage with her children.

²⁶ But Ierusalem, which is aboue, is fre: which is the mother of vs all. ²⁷ For it is writen: reioyce thou barren, that bearest no children: breake forth and crye, thou that trauestest not. For the desolate hath

δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι, καὶ ἀλλάξαι τὴν φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.

¹¹ Λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον οὐκ ἀκούετε; ¹² γέγραπται γάρ, ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν· ἓνα ἐκ τῆς παιδίσκης, καὶ ἓνα ἐκ τῆς ἐλευθέρης· ¹³ ἀλλ' ὁ μὲν ἐκ τῆς παιδίσκης, κατὰ σάρκα γεγέννηται· ὁ δὲ ἐκ τῆς ἐλευθέρης, διὰ τῆς ἐπαγγελίας. ¹⁴ ἅτινά ἐστιν ἀλληγορούμενα· αὗται γὰρ εἰσιν ¹⁵ δύο διαθήκαι· μία μὲν ἀπὸ ὄρους Σινᾶ, εἰς δουλείαν γεννώσα, ἥτις ἐστὶν Ἀγάρ. ¹⁶ τὸ γὰρ Ἀγάρ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ, ¹⁷ συστοιχεῖ δὲ τῇ νῦν Ἱερουσαλὴμ, δουλεύει γὰρ μετὰ τῶν τέκνων αὐτῆς. ¹⁸ ἡ δὲ ἄνω Ἱερουσαλὴμ, ἐλευθέρα ἐστὶν, ἥτις ἐστὶ μήτηρ ἡμῶν. ¹⁹ γέγραπται γάρ, “Εὐφράνθητι στεῖρα ἡ οὐ ²⁰ τίκτους· ῥῆξον καὶ βάψον ἡ οὐκ ὠδίνουσα· ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου

¹¹ Alex. ἀντιφώνησι.

¹² Alex. εἰ ἐπαγγελίας.

¹³ Rec. + ad.

¹⁴ Alex. α. τὸ γὰρ Σινᾶ ὄρος ἐστὶν α. τὸ δὲ Ἀγάρ Σινᾶ ὄρος ἐστὶν.

¹⁵ Alex. ἡ συστοιχούσα.

¹⁶ Rec. εἰ.

¹⁷ Rec. + πάντων.

GENEVA—1557.

RHEIMS—1582.

AUTHORISED—1611.

and yeere. ¹¹ I am in feare of you, lest I haue bestowed on you labour in vayne. ¹² Be ye as I: for I am as you: brethren I beseeche you: ye haue not hurt me at all. ¹³ Ye knowe, how through infirmitie of the fleshe, I preached the Gospel vnto you at the fyrst. ¹⁴ And my temptation which was in my fleshe, ye despised not, neither abhorred: but receaued me as an Angel of God: yea as Christ Iesus. ¹⁵ How great was the boasting of your felicitie then? for I beare you recorde, that yf it had bene possible, ye wolde haue plucked out your owne eyes, and haue geuen them to me. ¹⁶ Am I therefore become your enemie, because I tel you the truth?

¹⁷ They are gelous ouer you amysse, yea, they intende to exclude vs, that ye should altogether lone them. ¹⁸ But it is a good thing, to loue earnestly, so it be alwaies in a good thinge, and not only when I am present with you. ¹⁹ My lyttel chyl-dren of whom I trauaile in birth agayne, vntil Christe be imprinted in you. ²⁰ And I wolde I were with you now, that I might change my voyce: for I stande in cloute of you. ²¹ Tel me, ye that desire to be vnder the Lawe, do ye not heare the Lawe? ²² For it is wrytten, that Abraham had two sonnes: the one by a bonde mayde, the other by a fre woman.

²³ Yea and he which was of the bonde woman, was borne after the fleshe: but he which was of the fre woman, was borne by promyse. ²⁴ By the which thinges another thing is ment: for these moethers are the two Testaments, the one which is Agar of mounte Sina, which gendereth vnto bondage. ²⁵ For Sina is a mountaine in Arabia, and Ierusalem which now is, answereth to it in like sort, for it is in bondage with her children. ²⁶ But Ierusalem, which is aboue, is fre: which is the mother of vs all. ²⁷ For it is wrytten, Reioyce thou barren that bearest no chyl-dren, breake forth and crie, thou that trauestest not: for the desolate hath many

times, and yeeres. ¹¹ I feare you, lest per-haps I haue laboured in vaine among you. ¹² Be ye as I, because I also am as you: brethren, I beseeche you, you haue hurt me nothing. ¹³ And you know that by infirmitie of the flesh I euangelized to you heretofore: ¹⁴ and your temptation in my flesh you despised not, neither reiected, but as an Angel of God you receiued me, as Christ Iesus.

¹⁵ Where is then your blessednes? for I giue you testinomie that if it could be done, you wvould haue plucked out your eyes and haue giuen them to me. ¹⁶ Am I then become your enemie, telling you the truth? ¹⁷ They emulate you not vvel: but they wvould exclude you, that you might emulate them. ¹⁸ But do you emulate the good in good alwaies: and not only vwhen I am present vwith you.

¹⁹ My lile children, vvhom I traual vvithal againe, vntil Christ be formed in you. ²⁰ And I wvould be vvith you now and change my voice: because I am confounded in you. ²¹ Tel me you that vvil be vnder the Lawv, haue you not read the Lawv? ²² For it is vvritten that Abraham had tvo sonnes: one of the bond-vvoman, and one of the free-vvoman. ²³ But he that of the bond-vvoman, vvas borne according to the flesh: and he that of the free-vvoman, by the promise.

²⁴ vvich things are said by an allegorie. For these are the tvo testaments. The one from mount Sina, gendering vnto bondage: vvich is Agar, (²⁵ for Sina is a mountaine in Arabia, vvich hath affinitie to that vvich novv is Hierusalem) and serueth thovv her children. ²⁶ But that Hierusalem vvich is aboue, is free: vvich is our mother. ²⁷ For it is vvritten: Reioyce thou barren, that bearest not: breake forth: and crie, that trauestest not: because many are the children of the desolate, now.

and yeeres. ¹¹ I am afride of you, lest I haue bestowed vpon you labour in vaine. ¹² Brethren, I beseech you, be as I am: for I am as ye are, ye haue not iniured me at all. ¹³ Ye know how through infirmitie of the flesh, I preached the Gospel vnto you at the first. ¹⁴ And my temptation which was in my flesh ye despised not, nor reiected, but receiued mee as an Angel of God, even as Christ Iesus. ¹⁵ Where is then the blessednesse you spake of? for I beare you record, that if it had bene possible, yee wvould haue plucked out your owne eyes, and haue giuen them to me.

¹⁶ Am I therefore become your enemie, because I tell you the truth? ¹⁷ They zelously affect you, but not well: yea, they would exclude ¹⁸ you, that you might affect them. ¹⁸ But it is good to be zealously affected alwaies in a good thing, and not onely when I am present with you. ¹⁹ My lile children, of whom I traualle in birth agayne, vntil Christ be formed in you: ²⁰ I desire to bee present with you now, and to change my voyce, for I stand in doubt of you. ²¹ Tell me, ye that desire to be vnder the Law, doe ye not heare the Law? ²² For it is wrytten, that Abraham had two sonnes, the one by a bondmayd, the other by a free woman. ²³ But hee who was of the bond-woman, was borne after the flesh: but he of the frewoman, was by promise. ²⁴ Which thinges are an Allegoric; for these are the two ²⁵ Couenants: the one from the mount Sina, which gendereth to bondage, which is Agar. ²⁵ For this Agar is mount Sina in Arabia, and answereth to Ierusalem, which now is, and is in bondage with her children. ²⁶ But Ierusalem which is aboue is free, which is the mother of vs all.

²⁷ For it is wrytten, Reioyce thou barren that bearest not, breake forth and crie thou that trauestest not: for the desolate

¹¹ Or, what was then? ¹² Or, vs. ¹³ Or, I am per-
petrated for you. ¹⁴ Or, Testaments. ¹⁵ Or, b in the
same familie with

“μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα.” ²⁸ Ἡμεῖς δὲ, ἀδελφοί, κατὰ Ἰσαὰκ, ἐπαγγελίας τέκνα ἐσμέν. | ²⁹ Ἀλλ’ ὥσπερ τότε ὁ κατὰ σάρκα γεννηθεὶς ἐδίωκε τὸν κατὰ πνεῦμα, οὕτω καὶ νῦν. ³⁰ ἀλλὰ τί λέγει ἡ γραφή; “Ἐκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς, οὐ γὰρ μὴ κληρονομήσῃ ὁ υἱὸς τῆς παιδίσκης” ³¹ “μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας.” | ³¹ Ἀρα, ἀδελφοί, οὐκ ἐσμέν παιδίσκης τέκνα, ἀλλὰ τῆς ἐλευθέρας.

V. “Τῇ ἐλευθερίᾳ, ἣ Χριστὸς ἡμᾶς ἠλευθέρωσε, στήκετε οὖν, | καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε. ² ἰδὲ ἐγὼ Παῦλος λέγω ὑμῖν, ὅτι ἐὰν περιτέμνησθε, Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει· ³ μαρτύρομαι δὲ ⁴ πάλιν | παντὶ ἀνθρώπῳ περιτεμνομένῳ, ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι. ⁵ κατηγορήθητε ἀπὸ τοῦ Χριστοῦ, οἵτινες ἐν νόμῳ δικαιοῦσθε, τῆς χάριτος ἐξεπέσατε· ⁶ ἡμεῖς γὰρ Πνεύ-

¹ Alex. ὁμῆς. . . ἔστε. ² Alex. ποῦ Ἰσαὰκ. ³ Alex. s. ἡμεῖς ἢ s. ἐὼς s. ἀπὸ οὖν. ⁴ Rec. τῇ ἐλευθερίᾳ οὖν ὃ Χριστὸς ἡμᾶς ἠλευθέρωσε, στήκετε. Alex. s. τῇ ἐλ. ἡμῶν Χρ. ἠλευθέρωσε. Στήκετε οὖν. s. ὃ ἐλ. ἡμῶν Χρ. ἠλευθέρωσε. Στήκετε οὖν. ⁵ Alex. = πάλιν.

WICLIIF—1380:

is leste of hir housbunde more thanne of hir that hath an housbunde. ²⁸ but britheren we ben sonnes of biheist: afir Isaac. ²⁹ but now as this that was borun afir the fleisch: pursued hym that was afir the speryt so now, ³⁰ but what seith the scripture, cast out the seruaunt: and hir sonne for the sonne of the seruaunt schal not be aye: with the sonne of the fre wiif. ³¹ and so britheren we ben not sonnes of the seruaunt: but of the fre wiif bi which freedom: crist hath made us fre.

5. STONDE 3e therfor: and nyle 3e eftsones be holden in the yok of seruayr. ² lo I poul seie to you that if 3e ben circumcidid: crist schal no thing profete to you: ³ and I witnesse eftsones, to wehe man that circumcidith hym self: that he is dettour of alle the lawe to be doon, ⁴ and 3e ben voidid aweie fro crist, and 3e that ben iustified in the lawe: so than fallen away fro grace, ⁵ for we thourous the spirit of bileue: abiken the hope of rightfulness, ⁶ for in ihesus crist nether circumcisioun is ony thing worth nethir preporie: but the bileue that worchith bi charite, ⁷ 3e runnen wel: who kettid you that 3e obeyed not to truthe: consente 3e to no man, ⁸ for this counceill is not of hym that hath clepid you: ⁹ a liil soudoy: appeireth al the gobet.

¹⁰ I triste on you in oure lord: that 3e schulde vndirstonde noon other thing, and who that disturblith you: schal bere dome, wha euer be he, ¹¹ and britheren if I prech 3it circumcisioun, what suffre I 3it persecucioun? thanne the esclandre of the cros: is voidid, ¹² I wolde that thi weren kette aweie, that disturben you: ¹³ for britheren 3e ben clepid in to freedom: onli 3eue 3e not freedom in to occasioun of fleisch, but bi charite of spirit serue 3e to gidre, ¹⁴ for euery lawe is fulfilled in o word, thou schalt loue thi neigbore as

TYNDALE—1534.

many moo chyliden then she which hath an husband. ²⁸ Brethren we are after the maner of Isaac, chyliden of promes. ²⁹ But as then he that was borne carnally, persecuted him that was borne spiritually. Even so is it now. ³⁰ Nevertheless what seith the scripture: put awaye the bonde woman and her sonne. For the sonne of the bonde woman shall not be heire with the sonne of the fre woman. ³¹ So then brethren we are not chyliden of the bonde woman: but of the fre woman.

5. STAND fast therefore in the libertie wher with Christ hath made vs fre, and wrappe not youre selues agayne in the yoke of bondage. ² Beholke I Paul saye vnto you that yf ye be circumcised, Christ shall profit you nothing at all. ³ I testifie agayne to every man which is circumcised that he is bounde to kepe the whole lawe. ⁴ Ye are gone quyte from Christ as many as are iustified by the lawe, and are fallen from grace. ⁵ We loke for and hope in the sprite, to be iustified thorow fayth. ⁶ For in Iesu Christ, nether is circumcisioun any thinge worthy, nether yet vncircumcisioun: but fayth which by love is mighty in operacion. ⁷ Ye did runne well: who was a let vnto you, that ye shuld not obey the truthe? ⁸ Even that counsell that is not of him that called you. ⁹ A lytell leuen doth leuen the whole lombe of doue.

¹⁰ I have trust towarde you in the Lorde, that ye wyll be none other wyse mynded. He that troubleth you shall beare his iudgement, what soever he be. ¹¹ Brethren yf I yet preache circumcisioun: why do I then yet suffre persecucioun? For then had the offence which the crosse geueth ceased. ¹² I wolde to God they were separated from you which trouble you. ¹³ Brethren ye were called in to (libertie) only let not youre libertie be an occasioun vnto the fleshe, but in love serue one another. ¹⁴ For all the lawe is fulfilled in one word, which is this: thou shalt love

CRANMER—1539.

many moo chyliden, then she which hath an husband. ²⁸ Brethren, we are after Isaac the children of promes. ²⁹ But as then he that was borne after the fleisch, persecuted him that was borne after the sprete, Even so is it now. ³⁰ Nevertheless, what seith the scripture put awaye the bonde woman and her sonne. For the sonne of the bonde woman, shall not be heire with the sonne of the fre woman. ³¹ So then brethren we are not chyliden of the bonde woman: but of the fre woman.

5. STAND fast therefore in the libertie wherwith Christ hath made vs fre, and wrappe not youre selues agayne in the yoke of bondage. ² Beholke, I Paul saye vnto you, that yf ye be circumcised, Christ shall profit you nothing at all. ³ I testifie agayne to euery man which is circumcised, that he is bounde to kepe the whole lawe. ⁴ Christ is become but in veyue vnto you: As many of you as are iustified by the lawe are fallen from grace. ⁵ We loke for and hope in the sprite, to be iustified thorow fayth. ⁶ For in Iesu Christ, nether is circumcisioun any thinge worth, nether yet vncircumcisioun but fayth which worketh by loue. ⁷ Ye dyd runne well: who was a let vnto you, that ye shuld not beleue the truthe (consent vnto no man)? ⁸ Euen the counceill which came not of him that calleth you: ⁹ A lytell leuen doth leuen the whole lombe of doue.

¹⁰ I haue trust towarde you in the Lorde, that ye shall be none other wyse minded. But he that troubleth you, shall beare his iudgement whatsoeuer he be. ¹¹ Brethren, yf I yet preach circumcisioun, why do I then yet suffre persecucioun? Then is the scandalre of the crosse ceased. ¹² I wolde to God, they were separated from you, which trouble you. ¹³ Brethren, ye were called into libertie: onely let not youre libertie be an occasioun vnto the fleshe: but by loue (of the spere) serue one another. For all the lawe is fulfilled in one worde, which is this thou shalt loue

nyle, and. eftsones, againe. preporie, vncircumcisioun. childe, called. soudoyr, leuen. appeireth, corrupteth. gobet, lump. dome, judgment. 3eue, give. d. one.

ματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα. ⁶ ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει, οὔτε ἀκροβυστία, ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη. ⁷ Ἐτρέχετε καλῶς τίς ὑμᾶς ἐνέκοψε| τῇ ἀληθείᾳ μὴ πείθεσθαι; ⁸ ἡ πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς. ⁹ Μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ. ¹⁰ ἐγὼ ¹¹ πέποιθα εἰς ὑμᾶς ἐν Κυρίῳ, ὅτι οὐδὲν ἄλλο φρονήσετε· ὁ δὲ ταρασσὼν ὑμᾶς βαστάσει τὸ κρίμα, ὅστις ἂν ᾖ. ¹² ἐγὼ δὲ, ἀδελφοί, εἰ περιτομὴν ¹³ ἐτι| κηρύσσω, τί ἐτι διώκομαι; ἄρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ. ¹⁴ ὄφελον καὶ ἀποκόψονται οἱ ἀναστατούντες ὑμᾶς.

¹⁵ Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί, ἀλλὰ ¹⁶ διὰ τῆς ἀγάπης| δουλεύετε ἀλλήλοις. ¹⁷ Ὁ γὰρ πᾶς νόμος ¹⁸ ἐν ἐνὶ λόγῳ| πληροῦται,| ¹⁹ ἐν τῷ,| ²⁰ Ἀγαπήσεις τὸν πλησίον σου ὡς

* Alex. = τοῦ.

* Rec. ἀνίσταται.

* Alex. + δι.

* Alex. = ἰτι.

* Alex. + τοῦ Χριστοῦ.

* Alex. τῇ ἀγάπῃ τοῦ Προέματος.

* Alex. ἐν ἐνὶ λόγῳ.

* Alex. πληροῦσαι.

* Alex. = ἐν τῷ.

GENEVA—1557.

mo chylidren, then she which hath an housbande. ²⁸ Therefore brethren, we are after the maner of Isaac, chylidren of the promys. ²⁹ But as then he that was borne carnally, persecuted hym that was borne spiritually: euen so it is now. ³⁰ But, what sayth the Scripture? Put away the bonde woman, and her sonne, for the sonne of the bonde woman shal not be heyre with the sonne of the free woman. ³¹ So then brethren, we are not children of the bonde woman, but of the free woman, by that libertie wherewith Christ hath delivered vs.

5. STANDE faste therefore, and not contrarely, wrap your selues in the yoke of bondage. ² Beholde I Paul say vnto you, that if ye be circumcised, Christe shal profit you nothing at all. ³ For I testifie agayne to every man, which is circumcised, that he is bounde to kepe the whole Lawe. ⁴ Ye are gone quite from Christe as many as are iustified by the Lawe, and are fallen from grace. ⁵ We wayte for (by the Spirit through faith) the hope of the ryghteousnes. ⁶ For in Iesus Christe, nether is Circumcision any thyng worth, nether yet vncircumcision, but faith which worketh by loue. ⁷ Ye dyd runne wcl, who was a let vnto you, that ye dyd not obeye the trueth? ⁸ This perswasion is not of him that calleth you. ⁹ A lytel leuen dothe leuen the whole loppe of dowe. ¹⁰ I haue truste in you through the Lord, that ye wyl be none otherwyse mynyed: but he that troubleth you, shal beare his condemnation, whosoever he be. ¹¹ And brethren, if I yet preache Circumcision: why do I then yet suffre persecution? Then is the slander of the crosse ceased. ¹² I would to God they were cut off from you, which do disquiet you. ¹³ Brethren, ye haue bene called vnto libertie, only let not your libertie be an occasion vnto the flesh, but in loue serue one an other.

¹⁴ For all the Lawe is fulfilled in one word, which is this, Thou shalt loue thy

RHEIMS—1582.

then of her that hath a husband. ²⁸ But we brethren, according to Isaac, are the children of promise. ²⁹ But as then he that was borne according to the flesh, persecuted him that was after the spirit: so now also. ³⁰ But what saith the Scripture? Cast out the bond-woman and her sonne, for the sonne of the bond-woman shal not be heire with the sonne of the free-woman. ³¹ Therefore brethren we are not the children of the bond-woman, but of the free: by the freedom wherewith Christ hath made vs free.

5. STAND, and be not holden in againe with the yoke of seruitude. ² Behold I Paul tel you that if you be circumcised, Christ shal profite you nothing. ³ And I testifie agayne to every man circumciding him self, that he is a detter to doe the vvhole Law. ⁴ You are euacuated from Christ, that are iustified in the Law: you are fallen from grace. ⁵ For we in spirit, by faith, expect the hope of iustice. ⁶ For in Christ Iesus neither circumcision auaileth ought, nor prepuce: but faith that vvorketh by charitie.

⁷ You ranne vvel, vvho hath hindered you not to obey the truth? ⁸ The perswasion is not of him that calleth you. ⁹ A litle leaven corrupteth the vvhole paste. ¹⁰ I haue confidence in you in our Lord: that you vvill be of no other minde: but he that troubleth you, shal beare the iudgement, vvhosoever he be. ¹¹ And as for me, brethren, if as yet I preach circumcision, vvhy doe I yet suffer persecution? then is the scandal of the crosse euacuated. ¹² I would they vv ere also cut off that trouble you.

¹³ For you, brethren, are called into libertie: only make not this libertie an occasion to the flesh, but by charitie serue one an other. ¹⁴ For al the Law is fulfilled in one vvord: Thou shalt loue thy

AUTHORISED—1611.

hath many moe chylidren then she which hath an husband. ²⁸ Now wee, brethren, as Isaac was, are the children of promise. ²⁹ But as then hee that was borne after the flesh, persecuted him that was borne after the Spirit, euen so it is now. ³⁰ Nevertheless, what saith the Scripture? Cast out the bondwoman and her sonne: for the sonne of the bondwoman shal not be heire with the sonne of the freewoman. ³¹ So then, brethren, we are not children of the bondwoman, but of the free.

5. STAND fast therefore in the libertie wherewith Christ hath made vs free, and kee not intangled againe with the yoke of bondage. ² Beholde, I Paul say vnto you, that if ye be circumcised, Christ shal profite you nothing. ³ For I testifie agayne to every man that is circumcised, that he is a debtor to doe the whole Law. ⁴ Christ is become of no effect vnto you, whosoever of you are iustified by the Law: ye are fallen from grace. ⁵ For we through the spirit waite for the hope of righteousness by faith.

⁶ For in Iesus Christ, neither Circumcision auaileth any thing, nor vncircumcision, but faith which worketh by loue. ⁷ Ye did run wcl; who did hinder you, that ye should not obey the truth? ⁸ This perswasion cometh not of him that calleth you. ⁹ A litle leaven leaveneth the whole lump. ¹⁰ I have confidence in you through the Lord, that you will be none otherwise minded; but he that troubleth you, shall beare his iudgement, whosoever hee be. ¹¹ And I, brethren, if I yet preach Circumcision, why doe I yet suffer persecution? then is the offence of the crosse ceased. ¹² I would they were cut off which trouble you. ¹³ For brethren, yee haue bene called vnto liberty, onely use not libertie for an occasion to the flesh, but by loue serue one another. ¹⁴ For all the Law is fulfilled in one word, euen in this: Thou shalt loue thy neighbour

* Or, who did draw you backe?

“σεαυτὸν.” ¹⁵ εἰ δὲ ἀλλήλους δάκνυτε καὶ κατεσθίετε, βλέπετε μὴ ὑπὸ ἀλλήλων ἀναλωθῆτε.

¹⁶ Λέγω δὲ, Πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε. ¹⁷ ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ Πνεύματος, τὸ δὲ Πνεῦμα κατὰ τῆς σαρκὸς ταῦτα ¹⁸ δὲ ἀλλήλοις ἀντίκειται, ἵνα μὴ ἂν θέλητε, ταῦτα ποιῆτε. ¹⁹ εἰ δὲ Πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον. ²⁰ φανερά δέ ἐστι τὰ ἔργα τῆς σαρκὸς, ἅτινά ἐστι πορνεία, ἀκαθαρσία, ἀσέλγεια, ²¹ εἰδωλολατρεία, φαρμακεία, ἐχθραί, ἔρεις, ζῆλοι, θυμοί, ἐριθείαι, διχοστασίαι, αἰρέσεις, ²² φθόνοι, ²³ φόνοι, μέβαι, κῶμοι, καὶ τὰ ὅμοια τούτοις· ἃ προλέγω ὑμῖν, καθὼς καὶ ²⁴ προεῖπον, ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλεῖαν Θεοῦ οὐ κληρονομήσουσιν. ²⁵ ὁ δὲ καρπὸς τοῦ Πνεύματος ἐστὶν ἀγάπη, χαρὰ, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις, πραότης,

* Rec. ἰαυτὸν.

* Alex. γάρ.

* Rec. ἀντίκειται ἀλλήλους.

* Rec. + μοῖραι.

* Alex. = φόντοι.

WICLIIF—1380.

thi self, ¹⁵ and if 3e bite and ete eche other: se 3e leest 3e ben wastide eche from other,

¹⁶ and I seie 3ou in crist, walke 3o in spirit, and 3e schulen not parfoume the desire of the fleisch. ¹⁷ for the fleisch coueitith aȝen the spirit: and the spirit aȝen the fleisch for these ben aduersaries to gidre, that 3e don not alle thingis that 3e willen, ¹⁸ that if 3e ben ledde bi spirit: 3e ben, not vnder the lawe, ¹⁹ & the werkis of the fleische ben opene: whiche ben fornicacioun, vnclennesse, vnchastite, lecherie, ²⁰ feruour of fals goddis, wichecraftis, enemytees, stryngis, in dignaciouns, wraththis, chidyngis, discenciouns, sectis, ²¹ enuyes, manslaughter, drunkenness, & vnamesurable etyngis, and thingis like to these, which I seie to 3ou: as I haue tolde 3ou to for thei that don suche thingis schulen not haue the kyngdom of god: ²² but the fruyt of the spirit: is charite, ioie, pees, pacience, long abidyng, benygnyte, goodnesse, ²³ myldeesse, feith, temperaunce, couteynance, chastite, & aȝen suche thingis is no lawe, ²⁴ and thei that ben of crist, han crucified her fleisch with viciis and coueytyngis. ²⁵ if we lyuen bi spirit: walke we bi spirit: ²⁶ be we not made coueitous of veyne glorie, stryngye eche other to wrstthis, or haunȝe enuye eche to other.

6. BRETHREN if a man be occupied in any gylte: 3e that ben spiritual enforme 3e such oon in spirit of softnesse, biholdyng this self: leest that thou be temptide, ² ech here otheris chargis: and so 3e schulen fulfelle the lawe of crist, ³ for who that trowith that he be ouȝte whanne he is nouȝte: he biglich hym self, ⁴ but ech man prene his owne werke: and so he schal bene glorie in hym self, and not in another: ⁵ for eche man schal bere his owne charge.

⁶ he that is taugte bi word: comoun he with hym that techith hym in alle godis;

trowith, prene.

TYNDALE—1534.

thyne neighbour as thy selfe. ¹⁵ Yf ye byte and deuoure one another: take hede lest ye be consumed one of another.

¹⁶ I saye walke in the sprete, and fulfill not the lusts of the fleshe. ¹⁷ For the fleshe lusteth contrary to the sprete, and the sprete contrary to the fleshe. These are contrary one to the other, so that ye cannot do that which ye wolde. ¹⁸ But and yf ye be ledde of the sprete, then are ye not vnder the lawe. ¹⁹ The dedes of the fleshe are manyest, whiche are these, aduoutrie, fornicacion, vnclennes, wantannes, ²⁰ ydolatrie, witchcraft, hatred, variuance, zele, wrath, stryfe, sedicion, sectes, ²¹ enuyinge, murther, dronkenness, glottony, and soche lyke: of the which I tell you before as I haue tolde you in tyme past, that they which commit soche thinges, shall not inherite the kyngdome of God. ²² But the frute of sprete is, loue, ioye, peace, longe sufferinge, gentlenes, goodnes, faythfulnes, ²³ meknes, temperaunce. Agaynst suche ther is no lawe. ²⁴ They that are Christis, haue crucified the fleshe with the appetites and lustes. ²⁵ Yf we lyue in the sprete, let vs walke in the sprete. ²⁶ Let vs not be vayne glorious, prouoking one another, and enuyinge one another.

6. BRETHREN, yf any man be fallen by chauce into any faute: ye which are spirituall helpe to amende him, in the sprete of meknes: consyderynge thy selfe, lest thou also be tempted. ² Beare ye one others burthen and so fulfill the lawe of Christ. ³ If any man seme to him selfe that he is somewhat when in dede he is nothyng, the same deceaueth hym selfe in his ymaginacion. ⁴ Let every man proue his awne worke, and then shall he haue reioynginge in his awne selfe, and not in another. ⁵ For every man shall beare his awne burthen.

⁶ Let him that is taught in the worde minister vnto him that teacheth him in all

CRANMER—1539.

thyne neighbour as thy selfe: ¹⁵ If ye byte and deuoure one another: take hede, lest ye be likewise consumed one of another.

¹⁶ I saye: walke in the sprete, and fulfill not the lust of the fleshe. ¹⁷ For the fleshe lusteth contrary to the sprete, and the sprete contrary to the fleshe. These are contrary one to the other, so that ye cannot do whatsoever ye wolde. ¹⁸ Hut and yf ye be led of the sprete, then are ye not vnder the lawe. ¹⁹ The dedes of the fleshe are manifest, whiche are these, aduoutrie, fornicacion, vnclennes, wantannes, ²⁰ worshipping of ymages, witchcraft, hatred, variuance, zele, wrath, stryfe, sedicion, sectes, ²¹ enuyinge, murther, dronkenness, glottony, and soche like: of the which I tell you before as I haue tolde you in tyme past, that they which commit soche thinges, shall not be inheritors of the kyngdome of God. ²² Contrariely, the frute of the sprete is, loue, ioye, peace, longe sufferinge, gentlenes, goodnes, faythfulnes, ²³ meknes, temperaunce. Agaynst suche ther is no lawe. ²⁴ They that are Christis, haue crucified the fleshe wyth the affections and lustes.

²⁵ If we lyue in the sprete, let vs walke in the sprete. ²⁶ Let vs not be deuorous of vayne glorye, prouokinge one another, enuyinge one another.

6. BRETHREN, yf a man also be taken in any faute, ye which are spirituall, helpe to amende him in the sprete of meknes: consyderynge thy selfe, lest thou also be tempted. ² Beare ye one others burthen, and so fulfill the lawe of Christ. ³ For If any man seme to hym selfe that he is somewhat, when in dede he is no-thinge, the same deceaueth hym awne mynde. ⁴ Let every man proue bys awne worke, and then shall he haue reioynginge, onely in his awne selfe, and not in another. ⁵ For every man shall beare his awne burthen.

⁶ Let him that is taught in the worde, minister vnto him that teacheth him, in

ἐγκράτεια· ²¹ κατὰ τῶν τοιούτων οὐκ ἔστι νόμος. ²² οἱ δὲ τοῦ Χριστοῦ, τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις. ²³ Εἰ ζῶμεν Πνεύματι, Πνεύματι καὶ στοιχῶμεν. ²⁴ Μὴ γινώμεθα κενόδοξοι, ἀλλήλους προκαλούμενοι, ἀλλήλοις φθονοῦντες.

VI. Ἀδελφοί, ἐὰν καὶ προληφθῇ ἄνθρωπος ἐν τινι παραπτώματι, ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραότητος, σκοπῶν σεαυτὸν μὴ καὶ σὺ πειρασθῆς. ² ἀλλήλων τὰ βάρη βαστάζετε, καὶ οὕτως ἀναπληρώσατε τὸν νόμον τοῦ Χριστοῦ. ³ εἰ γὰρ δοκεῖ τις εἶναι τι, μηδὲν ὦν ἑαυτὸν φρεναπατᾷ· ⁴ τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος, καὶ τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἔξει, καὶ οὐκ εἰς τὸν ἕτερον· ⁵ ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει. ⁶ Κοινωνεῖτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχούντι, ἐν πάσιν ἀγαθοῖς.

* Alex. = καὶ.

* Alex. προσηγορία.

* Alex. + ἀγνία.

* Alex. + Ἰησοῦ.

* Alex. ἀναπληρώσατε.

GENEVA—1557.

neighbour as thy self. ¹⁵ If ye bite and devour one another, take heed lest ye be consumed one of another. ¹⁶ Then I say, walke in the Spirit, and ye shal not fulfil the luste of the fleshe. ¹⁷ For the fleshe lusteth against the Spirit, and the Spirit against the fleshe. and these are contrary one to the other, so that ye can not do the same thinges that ye would. ¹⁸ And if ye be led of the Sprite, then are ye not vnder the Lawe. ¹⁹ Moreover the dedes of the fleshe are manifeste, which are, aduloutry, fornication, rascallnes, wantonnes, ²⁰ Idolatrie, witchcraft, hatred, variance, emulations, wrath, stryfe, sedicion, heresies,

²¹ Enuie, murther, dronkenes, glottony, and suche lyke, of the which I tel you before as I haue tolde you, that they which commit suche thinges, shal not inherite, the kyngdome of God. ²² But the frute of the Spirit is, loue, ioye, peace, longe suffering, gentleness, goodnes, faith, ²³ Meekenes, temperancie, agaynst suche there is no Lawe. ²⁴ For they that are Christes, haue crucified the fleshe with the appetites and lustes. ²⁵ If we lyue in the Spirit, let vs walke in the Spirit. ²⁶ Let vs not be desirous of vaine glorie, prouoking one another, enuyng one another.

G. BRETHREN, if any man be fallen by occasion into any fault, ye which are spiritual, helpe to amende him in the spirite of meeknes: considering thy selfe, lest thou also be tempted. ² Bearc ye one anothers burthen, and so fulfil the lawe of Christe. ³ For if any man come to him selfe, that he is some what, when in dede he is nothing, the same deceaith him selfe in his imagination. ⁴ But let euery man proue his owne worke, and then shal he haue reioycing in his owne selfe and not in another.

⁵ For euery man shal beare his owne burthen. ⁶ Let him that is taught in the worde, minister vnto him that teacheth:

RHEIMS—1582.

neighbour as thy self. ¹⁵ But if you bite and eate one another: take heede you be not consumed one of another. ¹⁶ And I say, vvalke in the spirit, and the lustes of the flesh you shal not accomplish. ¹⁷ For the flesh lusteth against the spirit: and the spirit against the flesh. for these are aduersaries one to another: that not vvhath thinges soeuer you vvil, these you doe. ¹⁸ But if you be ledde by the spirit, you are not vnder the lawe.

¹⁹ And the vvorke of the flesh be manifest, vvhich are, fornication, rascallnes, impudicitie, lecherie, ²⁰ serueng of Idols, witch-craftes, enmities, contentions, emulations, angers, bravvies, dissensions, sectes, ²¹ enuies, murders, ebrieties, commensations, and such like. vvhich I foretel you, as I haue foretold you, that they vvhich doe such thinges, shal not obtaine the kingdom of God. ²² But the fruite of the Spirit is, Charitie, ioy, peace, patience, benignitie, goodnes, longanimitie, ²³ mildnes, faith, modestie, continencie, chastitie. Against such there is no law. ²⁴ And they that be Christes, haue crucified their flesh vvvith the vices and concupiscences. ²⁵ If vve liue in the spirit, in the spirit also let vs vvalke. ²⁶ Let vs not be made desirous of vaine glorie, prouoking one another, enuyng one another.

G. BRETHREN, and if a man be pre-occupied in any fault, you that are spiritual, instruct such an one in the spirit of lenitie, considering thine owne self, lest thou also be tempted. ² Bearc ye one anothers burdens: and so you shal fulfil the law of Christ. ³ For if any man esteeme him self to be something, vvhreas he is nothing, he seduceth him self. ⁴ But let euery one proue his owne worke, and so in him self only shal he haue the glorie, and not in an other. ⁵ For euery one shal beare his owne burden. ⁶ And let him that is catechized in the vword, communicate to him that catechizeth him, in all his

AUTHORISED—1611.

as thy selfe. ¹⁵ But if ye bite and devour one another, take heed ye be not consumed one of another. ¹⁶ This I say then, Walke in the spirit, and ye shall not fulfill the lust of the flesh. ¹⁷ For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other: so that ye cannot doe the thinges that ye would. ¹⁸ But if yee be led of the spirit, yee are not vnder the Law. ¹⁹ Now the workes of the flesh are manifest, which are these, adulterie, fornication, uncleanness, lasciuiousnesse, ²⁰ Idolatrie, witchcraft, hatred, variance, emulations, wrath, strife, seditions, homicides, ²¹ Enuiyings, murders, drunkennesse, revellings, and such like: of the which I tell you before, as I haue also tolde you in time past, that they which do such thinges shall not inherite the kingdom of God.

²² But the fruit of the spirit is loue, ioy, peace, long suffering, gentleness, goodness, faith, ²³ Meekenesse, temperance: against such there is no law. ²⁴ And they that are Christes, haue crucified the flesh with the affections and lustes. ²⁵ If wee liue in the Spirit, let vs also walke in the Spirit. ²⁶ Let vs not bee desirous of vaine glory, prouoking one another, enuyng one another.

6. BRETHREN, if a man bee overtaken in a fault: yee which are spiritual, restore such a one in the spirit of meeknesse, considering thy selfe least thou also be tempted. ² Bearc ye one anothers burthens, and so fulfill the Law of Christ. ³ For if a man thinke himselfe to be some thing, when he is nothing, he deceiueth himselfe. ⁴ But let euery man proue his owne worke, and then shall he haue reioycing in himselfe alone, and not in an other. ⁵ For euery man shall beare his owne burthen. ⁶ Let him that is taught in the word, communicate vnto him that teacheth, in all good things.

* Or, fulfill not.

* Or, prouoke.

* Or, although.

⁷ μὴ πλανᾶσθε, Θεὸς οὐ μυκτηρίζεται· ὁ γὰρ εἰς σπείρη ἄνθρωπος, τοῦτο καὶ θερίσει· ⁸ ὅτι ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ, ἐκ τῆς σαρκὸς ⁹ θερίσει φθοράν· ὁ δὲ σπείρων εἰς τὸ Πνεῦμα, ἐκ τοῦ Πνεύματος θερίσει ζωὴν αἰώνιον· ¹⁰ τὸ δὲ καλὸν ποιοῦντες μὴ ἐκκακῶμεν· καιρὸς γὰρ ἰδίῳ θερίσομεν, μὴ ἐκλύομεν· ¹¹ ἄρα οὖν ὡς καιρὸν ἔχομεν, ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς οἰκέλους τῆς πίστεως.

¹² Ἴδετε πηλίκους ὑμῶν γράμμασιν ἔγραψα τῇ ἐμῇ χειρί· ¹³ ὅσοι θέλουσιν εὐπροσώπησαι ἐν σαρκί, οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι, μόνον ἵνα μὴ τῷ σταυρῷ τοῦ Χριστοῦ διώκωνται· ¹⁴ οὐδὲ γὰρ οἱ περιτετμημένοι

⁷ + εὐτοῦ.⁸ Alex. ἔκκακῶμεν.⁹ Alex. τῷ σταυρῷ τοῦ Χριστοῦ μὴ.¹⁰ Alex. περιτετμημένοι.¹¹ Alex. βούλουται.

WICLIFFE—1380.

⁷ nyle ze erre: god is not scorned, for the thingis that a man sowith: tho thingis he schal reape; ⁸ for he that sowith in his fleisch: of the fleisch he schal reape corrupcion; but he that sowith in spirit; of the spirit he schal reape euerlastyng lif; ⁹ and doynge good sailc we not; for in his tyme we schal reape: not failyng; ¹⁰ therfor while we han tyme, worche we good to alle men: but moost to hem that ben homelich of the feith;

¹¹ se ye what maner lettris I hane write to you: with myn owne hond. ¹² For who ever wole plesse in the fleisch: this constreyneth you to be circumcidid; onli; that thei suffre not the persecucion of cristis cros; ¹³ for nether thei that ben circumcidid: kepen the lawe; but thei wolen that ye ben circumcidid: that thei hane glorie in youre fleisch;

¹⁴ but fer be it fro me to hane glorie: but in the cros of oure lord ihesus crist; bi whom the world is crucified to me & I to the world; ¹⁵ for in ihesus crist, nether circumcisioun is ony thing worthe, ne prepuce, but a newe creature; ¹⁶ & who ever seen this rule: pees on hem & merci & on israel of God; ¹⁷ & here aftir no man be hevy to me; for I bere in my bodi, the tokenes of oure lord ihesus crist; ¹⁸ the grace of oure lord ihesus crist be with youre spirit bretheren Amen.

nyle, not. homelich, familiar. prepuce, uncircumcision.
stale, then, forsooth. mercy, gracious.

TYNDALE—1534.

good thinges. ⁷ Be not deceived, God is not mocked. For what soever a man soweth, that shall he reepe. ⁸ He that soweth in his flesh; shall of the flesh reepe corrupcion. But he that soweth in the sprete; shall of the sprete reepe lyfe everlastinge. ⁹ Let vs not be wery of well doynge. For when the tyme is come, we shall reape with out werynes. ¹⁰ Whill we have therfore tyme; let vs do good vnto all men; and specially vnto them which are of the housholde of fayth.

¹¹ Beholde how large a letter I have writen vnto you with myne awne hande. ¹² As many as desyre with vtwarde ap- pearaunce to please carnally; they constreyn you to be circumcised; only be cause they wolde not suffre persecucion with the crosse of Christ. ¹³ For they them selves which are circumcised, kepe not the lawe: but desyre to have you circumcised; that they myght reioyce in youre fleshe.

¹⁴ God forbyd that I shuld reioyce but in the crosse of oure Lorde Iesu Christ; wherby the worlde is crucified as touchyng me; and I as concernyng the worlde. ¹⁵ For in Christ Iesu nether circumcisioun awayleth eny thinge at all; nor vncircumcisioun: but a new creature. ¹⁶ And as many as walke accordyng to this rule; peace be on them; and mercy; and vpon israel that pertayneth to God. ¹⁷ From hence forth; let no man put me to busynes. For I beare in my bodye the markes of the Lorde Iesu. ¹⁸ Brethren the grace of oure Lorde Iesu Christe be with youre sprete. Amen.

CRANMER—1539.

all good thinges. ⁷ Be not deceived, God is not mocked. For what soeuer a man soweth, that shall he also reepe. ⁸ For he that soweth in his flesh; shall of the flesh reepe corrupcion. But he that soweth in the sprete, shall of the sprete, reepe lyfe cuerlastyng. ⁹ Let vs not be wery of wel doynge. For when the tyme is come, we shall reepe without werynes. ¹⁰ While we haue therfore time, let vs do good vnto all men, and specially vnto them whych are of the housholde of fayth.

¹¹ Ye se, how large a letter I hane writen vnto you wyth myne awne hande. ¹² As many as desyre to please vtwarde ap- pearaunce to please carnally, the same constreyn you to be circumcised, onely lest they shulde suffre persecucion for the crosse of Christ. ¹³ For they themselves whych are circumcised, kepe not the lawe: but desyre to have you circumcised, that they myght reioyce in youre fleshe.

¹⁴ God forbyd that I shuld reioyce, but in the crosse of oure Lorde Iesu Christ, wherby the worlde is crucified vnto me, and I vnto the worlde. ¹⁵ For in Christ Iesu nether circumcisioun awayleth eny thinge at all, nor vncircumcisioun: but a new creature. ¹⁶ And as many as walke accordyng to thys rule, peace be on them, and mercy, and vpon israel that pertayneth to God. ¹⁷ From hence forth, let no man put me to busynes. For I beare in my body the markes of the Lorde Iesu. ¹⁸ Brethren, the grace of our Lorde Iesu Christe be wyth youre sprete Amen.

αὐτοὶ νόμον φυλάσσουσιν· ἀλλὰ ἡ θέλουσιν ὑμᾶς περιτέμνεσθαι, ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχῆσονται. ¹⁴ ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· δι' οὗ ἐμοὶ κόσμος ἐσταύρωται, καὶ γὰρ ἡ τῷ κόσμῳ. ¹⁵ ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομὴ τι ἔστιν, οὔτε ἀκροβυστία, ἀλλὰ καινὴ κτίσις. ¹⁶ καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν, εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ. ¹⁷ Τοῦ λοιποῦ, κόπους μοι μηδεὶς παρεχέτω· ἐγὼ γὰρ τὰ στίγματα τοῦ Κυρίου Ἰησοῦ ἐν τῷ σώματί μου βαστάζω. ¹⁸ Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί. ἀμήν.

* Alex. = τῷ.

* Alex. οὐδὲ γὰρ.

* Rec. ἰσχύει.

* Alex. στοιχοῦσιν.

* Alex. Καρίων.

* Alex. = Καρίων.

GENEVA—1557.

him, in all good things. ⁷ Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap. ⁸ For he that soweth to his flesh, shall of the flesh reap death: he that soweth to the spirit, shall of the spirit reap life everlasting.

⁹ Let us not be weary of well doing: for when the time is come, we shall reap, if we faint not. ¹⁰ While we have therefore time, let us do good unto all men, and specially unto them which are of the household of faith. ¹¹ Ye see how large a letter I have written unto you with mine own hand. ¹² As many as desire with outward appearance to please carnally, they constrain you to be circumcised: only because they would not suffer persecution with the cross of Christ.

¹³ For they them selves which are circumcised, keep not the Law: but desire to have you circumcised, that they might rejoice in your flesh. ¹⁴ But God forbid that I should rejoice, but in the cross of our Lord Jesus Christ: whereby the world is crucified unto me, and I unto the world. ¹⁵ For in Christ Jesus, neither Circumcision availeth any thing at all, nor uncircumcision, but a new creature. ¹⁶ And as many as walk according to this rule, peace shall be to them, and mercie, and upon Israel that pertaineth to God. ¹⁷ From hence forth, let no man put me to busyness: for I beare in my body the markes of the Lord Jesus. ¹⁸ Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

RHEIMS—1582.

goods. ⁷ Be not deceived, God is not mocked. For what things a man shall sow, those also shall he reap. ⁸ For he that soweth in his flesh, of the flesh also shall reap corruption. but he that soweth in the spirit, of the spirit shall reap life everlasting. ⁹ And doing good, let us not fail. For in due time we shall reap not failing.

¹⁰ Therefore while we have time, let us worke good to all, but especially to the domesticals of the faith.

¹¹ See with what manner of letters I have written to you with mine owne hand. ¹² Vhosoever wil please in the flesh, they force you to be circumcised, only that they may not suffer the persecution of the crosse of Christ. ¹³ For neither they that are circumcised, do keepe the Law: but they wil haue you to be circumcised, that they may glorie in your flesh. ¹⁴ But God forbid that I should glorie, saving in the crosse of our Lord Iesus Christ: by vvhom the world is crucified to me, and I to the world. ¹⁵ For in Christ Iesus neither circumcision anaileth ought, nor prepuce, but a new creature. ¹⁶ And vvhosoever shal folow this rule, peace vpon them, and mercie, and vpon the Israel of God.

¹⁷ From henceforth let no man be troublesome to me, for I beare the markes of our Lord Iesus in my body. ¹⁸ The grace of our Lord Iesus Christ be with your spirit brethren. Amen.

AUTHORISED—1611.

⁷ Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap.

⁸ For hee that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the spirit, shall of the spirit reap life everlasting. ⁹ And let us not bee weary in well doing: for in due season we shall reap, if we faint not. ¹⁰ As we haue therefore opportunitie, let us doo good vnto all men, especially vnto them who are of the household of faith. ¹¹ Ye see how large a letter I haue written vnto you with mine owne hand. ¹² As many as desire to make a faire shew in the flesh, they constrain you to be Circumcised: onely least they should suffer persecution for the Crosse of Christ.

¹³ For neither they themselves who are circumcised, keepe the Law, but desire to haue you circumcised, that they may glory in your flesh. ¹⁴ But God forbid that I should glorie, saas in the Crosse of our Lord Iesus Christ, * by whom the world is crucified vnto me, and I vnto the world. ¹⁵ For in Christ Iesus neither circumcision anaileth any thing, nor uncircumcision, but a new creature. ¹⁶ And as many as walke according to this rule, peace be on them, and mercie, and vpon the Israel of God. ¹⁷ From henceforth let no man trouble me, for I beare in my body the markes of the Lord Iesus. ¹⁸ Brethren, the grace of our Lord Iesus Christ be with your spirit. Amen.

* Or, whereby.

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΕΦΕΣΙΟΥΣ.

Κεφάλαιον Α.

EPISTLE TO THE EPHESIANS.

CHAPTER I.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος Θεοῦ, τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ·² χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

³ Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ,⁴ καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ·⁵ προορίσας ἡμᾶς εἰς υἱοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτὸν,

* Alex. ὅς.

* Alex. + καὶ αὐτῶν.

WICLIPE—1380.

1. POUL the apostle of ihesus crist, bi the wille of god, to alle seyntis that ben at effecie, and to the feithful men in ihesus crist, ² grace be to you and pees of god oure fadir and oure lord ihesus crist. ³ Blessid be god and the fadir of oure lord ihesus crist: that hath blessid us in al spiritual blessyng in heuenli thingis in crist, ⁴ as he hath chowen us in hym self, bifor the makynge of the world: that we weren holi and without wemme in his sūt in charite, ⁵ whiche hath bifore ordeyned us in to adopcion of sones bi ihesus crist in to him, bi the purpos of his wille ⁶ in to the hering of the glorie of his grace; in which he hath glorified us in his derewurthe sone,

⁷ in whom we han redempcion bi his blood: foryeuenesse of synnes, aftir the riches of grace, ⁸ that aboundid greetli in us; in al wisdom and prudens: ⁹ to make knowe to us the sacrament of his wille; bi the good pleasaunce of hym the whiche sacramente he purposed in hym: ¹⁰ in to dispensacioun of pleute of tyme; to ensture alle thingis in crist: whiche ben in heuenes & which ben in erthe in hym; ¹¹ in whom we ben

TYNDALE—1534.

1. PAUL an Apostle of Iesu Christ, by the will of God.

To the sayntes which are at Ephesus, and to them which beleve on Iesus Christ.

² Grace be with you and peace from God oure father, and from the Lorde Iesus Christ.

³ Blessed be God the father of oure lorde Iesus Christ, which hath blessed vs with all maner of spirituall blessinges in hevenly thynges by Chryst, ⁴ accordyng as he had chosen vs in hym before the foundation of the worlde was layde; that we shuld be sayntes, and without blame before him; thorow lone. ⁵ And ordeyned vs before thorow Iesus Christ to be heyres vnto him selfe, accordyng to the pleasure of his will, ⁶ to the prayse of the glorie of his grace where with he hath made vs accepted in the beloued.

⁷ By whom we have redemption thorow his bloude euen the forgyuenes of synnes; accordyng to the riches of his grace; ⁸ which grace he shed on vs abundantly in all wisdom; and perceauaunce. ⁹ And hath opened vnto vs the mystery of his will accordyng to his pleasure; and purposed the same in hym selfe ¹⁰ to have it declared when the tyme were full come; that all thynges, bothe the thynges which are in heven; and also the thynges which are in erthe; shuld be gathered together; euen in Christ: ¹¹ that is to saye, in him

CRANMER—1539.

1. PAUL an apostle of Iesu Christ, by the will of God. To the sayntes, which are at Ephesus, and to them which beleue on Iesu Christ.

² Grace be with you and peace from God oure father, and from the Lorde Iesus Christ. ³ Blessed be God the father of oure Lorde Iesus Christ, which hath blessed vs with all maner of spirituall blessinges in heuenly thynges by Christ, ⁴ accordyng as he had chosen vs in him, before the foundations of the worlde were layde, that we shuld be holy, and without blame before him, thorow lone. ⁵ Which ordeyned vs before thorow Iesus Christ to be heyres vnto him selfe, accordyng to the good pleasure of his will, ⁶ to the prayse of the glorie of his grace, wher wyth he hath made vs accepted thorow the beloued.

⁷ By whom we haue redemption thorow his bloude, euen the forgyuenes of synnes, accordyng to the riches of grace: ⁸ wher of he hath ministred vnto vs abundantly in all wysdome, and prudence. ⁹ And hath opened vnto vs the mystery of his wyl, accordyng to hys good pleasure, which he had purposed in hym selfe, ¹⁰ to haue it declared when the tyme was full come, that he might set vp all thinges perfectly by Christ (both the thinges which are in heuen, and the thynges whiche are in erthe) euen by him, ¹¹ by

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΕΦΕΣΙΟΥΣ.

Κεφάλαιον Α.

EPISTLE TO THE EPHESIANS.

CHAPTER I.

κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ, ⁶ εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ, ⁷ ἐν ᾗ ἡμεῖς ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ, ⁸ ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων, κατὰ τὸν πλοῦτον τῆς χάριτος αὐτοῦ. ⁹ ἧς ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ φρονήσει, ¹⁰ γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐτοῦ, ἣν προέθετο ἐν αὐτῷ. ¹¹ εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ, τὰ ¹² ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς. ¹³ ἐν αὐτῷ, ἐν ᾧ καὶ

⁶ Rom. + 71.⁷ Alex. 171.

GENEVA—1557.

1. PAUL, an Apostle of Iesus Christe, by the wil of God, to the Saintes, which are at Ephesus, and to the faithfull in Christe Iesus.

² Grace be to you, and peace from God our Father, and from the Lord Iesus Christe. ³ Blessed be God the Father of our Lord Iesus Christe, which hath blessed vs with all manner of spiritual blessings in heavenly thinges in Christe. ⁴ According as he had chosen vs in him, before the foundations of the world were layd, that we should be holy, and without blame before him through loue. ⁵ Who dyd predestinate vs, to be adopted through Iesus Christe vnto him selfe according to the good pleasure of his wil.

⁶ To the praise of the glorie of his grace, where with he hath made vs accepted in the beloued. ⁷ By whome we haue redemption through his bloude, even the forgiveness of synnes, of his riche grace.

⁸ By the which grace he abounded toward vs moste plentifully in all wisdom and vnderstanding. ⁹ And hath opened vnto vs the mysterie of his wil, according to his fre benecolence, which he had purposed in him.

¹⁰ That in the dispensation of the ful tyme he myght gather together agayne all thinges, bothe which are in heauen, and also which are in earth, euen in Christe:

¹¹ In whome also we are chosen when we

RHEIMS—1582.

1. PAUL an Apostle of Iesus Christ by the wil of God: to al the saintes that are at Ephesus: and to the faithfull in Christ Iesus. ² Grace to you and peace from God our father, and our Lord Iesus Christ.

³ Blessed be God and the Father of our Lord Iesus Christ, vvhich hath blessed vs in al spiritual blessing, in celestials, in Christ: ⁴ as he chose vs in him before the constitution of the world, that we should be holy and immaculate in his sight in charitie. ⁵ Vvho hath predestinated vs vnto the adoption of sonnes, by Iesus Christ, vnto him self: according to the purpose of his vvil: ⁶ vnto the praise of the glorie of his grace, vvherein he hath gratified vs in his beloued sonne. ⁷ In vvhom vve haue redemption by his blood (the remission of sinnes) according to the riches of his grace. ⁸ Vvvhich hath superabounded in vs in all vvisedom and prudence, that he might make known vnto vs the sacrament of his vvill, according to his good pleasur, vvvhich he purposed in him self, ⁹ in the dispensation of the fulnes of tyme, to perfit al thinges in Christ, that are in heauen and in earth, in him.

¹¹ In vvhom vve also are called by lot:

AUTHORISED—1611.

1. PAUL an Apostle of Iesus Christ by the will of God, to the Saints which are at Ephesus, and to the faithfull in Christ Iesus. ² Grace be to you, and peace from God our Father, and from the Lord Iesus Christ. ³ Blessed be the God and Father of our Lord Iesus Christ, who hath blessed vs with all spiritual blessings in heavenly places in Christ: ⁴ According as he hath chosen vs in him, before the foundation of the world, that we should be holy, and without blame before him in loue: ⁵ Having predestinated vs vnto the adoption of children by Iesus Christ to himselfe, according to the good pleasure of his will:

⁶ To the praise of the glory of his grace, wherein he hath made vs accepted in the beloued: ⁷ In whom wee haue redemption through his blood, the forgiveness of sinnes, according to the riches of his grace, ⁸ Wherein hee hath abounded toward vs in all wisdom and prudence: ⁹ Having made known vnto vs the mystery of his will, according to his good pleasure, which hee had purposed in himselfe, ¹⁰ That in the dispensation of the fulnesse of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, euen in him:

¹¹ In whom also we haue obtained an

⁶ Or, things. ⁸ Or, the heauen.

1018
ἐκληρώθημεν, | προορισθέντες κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργούντος κατὰ τὴν
βουλὴν τοῦ θελήματος αὐτοῦ, ¹² εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον ¹³ δόξης αὐτοῦ, | τοὺς
προηλπικότες ἐν τῷ Χριστῷ· ¹⁴ ἐν ᾧ καὶ ὑμεῖς, ἀκούσαντες τὸν λόγον τῆς ἀληθείας,
τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν· ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ
Πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ, ¹⁵ ὅς ἐστιν ἄρραβὼν τῆς κληρονομίας ὑμῶν,
εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.

¹⁶ Διὰ τοῦτο καὶ γὰρ ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ Κυρίῳ Ἰησοῦ, καὶ τὴν
ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους, ¹⁷ οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν, μνησθὲν
ὑμῶν | ποιούμενος ἐπὶ τῶν προσευχῶν μου· ¹⁸ ἵνα ὁ Θεὸς τοῦ Κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ, ὁ πατὴρ τῆς δόξης, δῇ ὑμῖν Πνεῦμα σοφίας καὶ ἀποκαλύψεως, ἐν ἐπι-
γνώσει αὐτοῦ· ¹⁹ πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας ὑμῶν, εἰς τὸ εἶδέναι

* Alex. ἐκλήρωται. † Alex. + τοῦ Θεοῦ. ‡ Rec. + τῆς. § Alex. = αὐτοῦ. ¶ Alex. = καὶ. † Alex. ὁ. ‡ Alex. = ἀγάπην τὴν.

WICLIF—1380.

clepid bi sorte bifor ordeyned bi the pur-
pos of him that worchith alle thingis: bi
the counceill of his wille, ¹² that we be in
to the heriyng of his glorie: we that
han hopid bifor in crist, ¹³ in whom also ye
weren clepid, whanne ye herden the word
of trueth, the gospel of youre helthe; in
whom ye bileuynge ben markid, with the
hali goost of bihest, ¹⁴ whiche is the
ernes of youre eritage: in to the redemp-
cion of purchasyng in to heriyng of his
glorie.

¹⁵ therfor I heryng youre feith that is
in crist ihesus, and the loue in to al
seintis: ¹⁶ cease not to do thankis for
you, makynge mynde of you in my prayers,
¹⁷ that god of oure lord ihesus crist, the
fadir of glori: zeue to you the spirit of
wisdom and of reuelacion in to the know-
yng of hym, ¹⁸ that the isen of youre
berte lystned: that ye wite whiche is the
hope of his cleyng, and whiche ben the
richess of the glorie of his eritage in
seyntis, ¹⁹ and whiche is the excellent
gretness of his vertu in to us that han
bileued bi the worchyng of the myst of
his vertu, ²⁰ whiche he wrought in crist
reisyng hym fro deeth, and settynge him
on his ryghthalf in heuencly thingis: ²¹ above
eche principat and potestat, and vertu &
domynacion and above eche name that
is named, not onli in this world: but
also in the world to comynge, ²² and
made alle thingis suget vnder his feet:
a yaf hym to be heed ouer al the chirche
²³ that is the bodi of hym, & the plente
of hym whiche is al thingis: in alle thingis
fulfillede.

2. AND whanne ye weren deed in youre
gyltis: and synnes ² in whiche ye wandri-
den sumtyme, after the cours of this world,
after the prince of the power of this eire,

clepid, called. heriyng, praising.
wille, wille. cleyng, calling.
potestat, authority.

TYNDALE—1534.

in whom we are made heyres, and were
therto predestinate accordyng to the pur-
pose of him which worketh all thinges
after the purpose of his awne will: ¹² that
we which before beleued in Christ shuld
be vnto the prayse of his glory.

¹³ In whom also ye (after that ye hearde
the worde of trueth, I meane the gospell
of youre salucion, wherein ye beleued)
were sealed with the holy sprete of promys,
¹⁴ which is the earnest of oure inheritaunce,
to redome the purchasid possession and
that vnto the laude of his glory.

¹⁵ Wherefore even I (after that I hearde
of the fayth which ye haue in the lorde
Iesu, and loue vnto all the sayntes)
¹⁶ cease not to geue thanks for you, mak-
kyng mention of you in my prayers,
¹⁷ that the God of oure lorde Iesus Christ
and the father of glory, myght geue vnto
you the sprete of wisdom, and open to
you the knowledge of him selfe, ¹⁸ and
lighten the eyes of youre mynde, that
ye myght knowe what that hope is, where
vnto he hath called you, and what the
riches of his glorious inheritaunce is upon
the sayntes, ¹⁹ and what is the excedyng
gretness of his power to vs warde which
beleue accordyng to the workyng of
that his mighty power, ²⁰ which he wrought
in Christ, when he raysed him from deeth,
and set him on his right honde in heuencly
thynges, ²¹ above all rule, power, and
myght and dominacion, and above all
names that are named, not in this world
only, but also in the world to come:
²² and hath put all thynges vnder his fete,
and hath made him above all thynges,
the heid of the congregacion ²³ which is
his body and the fulnes of him that filleth
all in all thynges.

2. AND hath quickened you also that
were deed in trespasses and synne, ² in the
which in tyme passed ye walked, accord-
yng to the course of this worlde, and after
the gouerner that ruleth in the eyer, the

CRANMER—1539.

whom we are made heyres, and were
therto predestinate accordyng to the pur-
pose of him by whose power all thinges
are wrought accordyng to the purpose
of his awne will: ¹² that we (which before
beleued in Christ) shuld be vnto the prayse
of his glory.

¹³ In whom also we beleue, forasmuch
as we haue hearde the worde of trueth,
euen the Gospell of youre salucion:
wherin when ye had beleued ye were
sealed with the holy sprete of promys
¹⁴ which is the earnest of oure inheritaunce
for the recoueryng of the purchasid pos-
session, vnto the prayse of his glory.

¹⁵ Wherefore, I also (after that I hearde
of the fayth which ye haue in the lorde
Iesu, and loue vnto all the sayntes)
¹⁶ cease not to geue thanks for you, mak-
yng mention of you in my prayers:
¹⁷ that the God of oure lorde Iesus Christ,
the father of glory, maye geue vnto you
the sprete of wysdom, by the knowledge
of hym selfe, ¹⁸ and lygheten the eyes of
your mynde, that ye maye knowe what
the hope is, where vnto he hath called
you, and how ryche the glorye is of his
inheritaunce vpon the sayntes, ¹⁹ and
what is the excedyng gretnesse of his
power to vs warde, which beleue accord-
yng to the workyng of that his mighty
power, ²⁰ which he wrought in Christ,
when he raysed him from the deed, and
set hym on his ryght hande in heuencly
thynges, ²¹ above all rule, and power, and
myght and domynion, and above every
name that is named, not in this world
only, but also in the world to come:
²² and hath put all thynges vnder his fete,
and hath made hym above all thinges the
heid of the congregacion, ²³ which is his
body and the fulnes of hym, that fylleth
all in all.

2. AND you hath he quickened, where
as ye were deed in trespasses, and syn-
nes, ² in the which in tyme passed ye
walked, accordyng to the course of this
worlde, euen after the gouerner that ruleth

ὡμᾶς τίς ἐστὶν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ, καὶ τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις, ¹⁹ καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς | τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ, ²⁰ ἣν ἐνήργησεν ἐν τῷ Χριστῷ, ἐγείρας αὐτὸν ἐκ νεκρῶν, καὶ ἐκάθισεν | ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις, ²¹ ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος, καὶ παντὸς ὀνόματος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι. ²² καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ καὶ αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ, ²³ ἣτις ἐστὶ τὸ σῶμα αὐτοῦ, τὸ πληρῶμα τοῦ τὰ πάντα ἐν πᾶσι πληρουμένου.

II. Καὶ ὑμᾶς ὄντας νεκροὺς

τοῖς παραπτώμασι καὶ ταῖς ἁμαρτίαις, ² ἐν αἷς ποτε περιπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος

¹⁹ Alex. = ἐλπίς. ²⁰ Rec. διαφέρει. ²¹ Alex. = καὶ. ²² Alex. ἀρχῆς. ²³ Alex. καθίσας. ² Rec. = τὰ. ³ Alex. ἁμαρτίας ὁμᾶν.

GENEVA—1557.

were predestinate according to the purpose of him, which worketh all things after the counsel of his owne will: ¹² That we, which first trusted in Christ, should be vnto the prayse of his glorie. ¹³ In whome also ye have trusted, after that ye heard the worde of trueth, I meane the Gospel of your saluation, wherein also after that ye beleued, ye were sealed with the holy Spirit of promise. ¹⁴ Which is the earnest of our inheritance, that we might be fully restored to libertie, vnto the praise of his glorie.

¹⁵ Wherefore, after that I heard of the faith, which ye haue in the Lord Iesus, and loue vnto all the Saintes: ¹⁶ I cease not to geue thanks for you, making mention of you in my prayers, ¹⁷ That the God of our Lord Iesus Christe the Father of glorie, myght geue vnto you the Sprite of wysedome, and open to you the knowledge of him. ¹⁸ And lighten the eyes of your myndes, that ye may knowe what that hope is, where vnto he hath called you, and what the riches of his glorious inheritance is in the Saintes, ¹⁹ And what is the exceeding greatnes of his power to vsward, which beleue, according to the working of that his mighty power. ²⁰ Whiche he wrought in Christe, when he raysed him from the dead, and set him at his ryght hande in the heavenly places, ²¹ Farre above all Rule, and Power, and Might, and Domination, and every Name, that is named, not in this world only, but also in the world to come: ²² And hath made all thinges subject vnder his feete, and hath appointed him above all thinges, the head of the Churche, ²³ Which is his body, and the fulnes of him that filleth all in all thinges.

2. AND you hath he quickened also, that were dead in trespasses and synnes. ² In the which, in tyme passed ye walked, according to the course of this worlde, and after the Gouverner that ruleth in the

RHEIMS—1582.

predestinate according to the purpose of him that worketh all things, according to the counsel of his will: ¹² that we may be vnto the praise of his glorie, which before haue hoped in Christ: ¹³ in whom you also, when you had heard the word of truth (the Gospel of your saluation:) in which also beleeuing you were signed with the holy Spirit of promise, ¹⁴ which is the pledge of our inheritance, to the redemption of acquisition, vnto the praise of his glorie.

¹⁵ Therefore I also hearing your faith that is in our Lord Iesus, and loue toward all the saintes: ¹⁶ cease not to giue thanks for you, making a memorie of you in my prayers, ¹⁷ that God of our Lord Iesus Christ, the father of glorie, giue you the spirit of wisdom and of reuelation, in the knowledge of him, ¹⁸ the eyes of your hart illuminated, that you may know what the hope is of his vocation, and what are the riches of the glorie of his inheritance in the saintes, ¹⁹ and what is the passing greatnes of his power toward vs that beleue: according to the operation of the might of his power, ²⁰ which he wrought in Christ, raising him vp from the dead, and setting him on his right hand in celestials, ²¹ above all Principallitie and Potestate and Power, and Domination, and every name that is named not only in this world, but also in that to come.

²² And he hath subdued all things vnder his feete: and hath made him head ouer all the Church, ²³ which is his body, the fulnes of him which is filled all in all.

2. AND you when you were dead by your offenses and sinnes, ² wherein sometime you walked according to the course of this world, according to the prince of the power of this aire, of the spirit that

AUTHORISED—1611.

inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his owne will: ¹² That we should be to the praise of his glory, who first trusted in Christ. ¹³ In whom ye also trusted after that ye heard the word of trueth, the Gospel of your saluation: in whom also after that ye beleueed, yee were sealed with that holy Spirit of promise, ¹⁴ Which is the earnest of our inheritance, vntill the redemption of the purchased possession, vnto the praise of his glory. ¹⁵ Wherefore I also, after I heard of your faith in the Lord Iesus, and loue vnto all the Saints, ¹⁶ Cease not to giue thanks for you, making mention of you in my prayers, ¹⁷ That the God of our Lord Iesus Christ the Father of glory, may giue vnto you the Spirit of wisdom and reuelation in the knowledge of him:

¹⁸ The eyes of your vnderstanding being enlightened: that yee may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints: ¹⁹ And what is the exceeding greatnes of his power to vsward who beleue, according to the working of his mightie power: ²⁰ Which he wrought in Christ when he raised him from the dead, and set him at his owne right hand in the heavenly places, ²¹ Farre above all principallitie, and power, and might, and dominion, and every name that is named, not onely in this world, but also in that which is to come: ²² And hath put all things vnder his feete, and gave him to be the head ouer all things to the Church, ²³ Which is his body, the fulnesse of him that filleth all in all.

2. AND you hath he quickened who were dead in trespasses, and sinnes, ² Wherein in tyme past ye walked according to the course of this world, according to the prince of the power of the aire,

¹⁸ Or, hope. ²³ Or, for the acknowledgement.

²³ Or, of the might of his power.

κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοίμασεν ὁ Θεὸς, ἵνα ἐν αὐτοῖς περιπατήσωμεν.

¹¹ Διὸ μνημονεύετε ὅτι ὑμεῖς ποτε τὰ ἔθνη ἐν σαρκὶ, οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου, ¹² ὅτι ἦτε ἐν τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ, ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ, καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες καὶ ἄθεοι ἐν τῷ κόσμῳ· ¹³ νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ, ὑμεῖς οἱ ποτε ὄντες μακρὰν ἐγγὺς ἐγενήθητε ἐν τῷ αἵματι τοῦ Χριστοῦ. ¹⁴ αὐτὸς γὰρ ἔστιν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφότερα ἐν, καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας· ¹⁵ τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι καταργήσας· ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ εἰς ἓνα καινὸν

¹¹ Alex. αὐτοὺς χάριτι ἰσὺν σωμασμένοι.

¹² Alex. = τῆς.

¹³ Alex. ἡμῶν.

¹⁴ Alex. = ἐν.

GENEVA—1557.

ayre, and the spirit, that now worketh in the children of disobedience. ³ Among whome, we also had our consecration in time past, in the lusts of our fleshe, in fulfilling the wil of the fleshe, and of the mynde: and were naturally the children of wrath, euen as wel as other. ⁴ But God which is riche in mercie, through his great loue wherewith he loued vs,

⁵ Euen when we were dead by synnes, hath quickened vs together in Christ, by whose grace ye are saued, ⁶ And hath raysed vs vp together, and made vs syt together in the heavenly places in Christe Iesus: ⁷ For to shewe in tyme to come the exceeding riches of his grace, through his kyndnes to vsward in Christe Iesus.

⁸ For by grace are ye made safe through fayth: and that not of your selues: it is the gyfte of God. ⁹ Not of workes, lest any man should boaste hym selfe. ¹⁰ For we are hys workemanship created in Christe Iesus vnto good workes, which God ordeyned, that we should walke in them.

¹¹ Wherefore remember that ye beyng in tyme passed Gentile in the fleshe, and were called vncircumcision, of them, which are called Circumcision in the fleshe, and which is made by bandes: ¹² Remember I say, that ye were at that tyme wyth out Christe, and were reputed alienates from the common welth of Israel, and were strangers from the Covenants of promys, and had no hope, and were without God in this world. ¹³ But now in Christ Iesus, ye which ouce were farre of, are made nye, by the bloude of Christe. ¹⁴ For he is our peace, which hath made of bothe one, and hath broken the stoppe of the partition wall. ¹⁵ In abrogating through his fleshe the hatred, that is to say, the Law of commandements which standeth in ceremonies, for to make of twaine, one newe man in him selfe, so making peace:

RHEIMS—1582.

nowv vworketh on the children of diffidence,

³ in vvhoun also vve al conuersed sometime in the desires of our flesh, doing the vil of the flesh and of thoughtes, and vv ere by nature the children of vv rath as also the rest: ⁴ but God (vv hich is riche in mercie) for his exceeding charitie vv her vv ith he loued vs, ⁵ euen vv hen vve vv ere dead by synnes, quickened vs together in Christ, (Iy vv hose grace ye are saued,)

⁶ and raised vs vp vv ith him, and hath made vs sit vv ith him in the celestials in Christ Iesus, ⁷ that he might shew in the vv orldes succeeding, the abundant riches of his grace, in bountie vpon vs in Christ Iesus. ⁸ For by grace you are saued through faith (and that not of your selues, for it is the gift of God) ⁹ not of vv orkes, that no man glorie. ¹⁰ For vve are his vv orke, created in Christ Iesus in good vv orkes, vv hich God hath prepared that vve should vv alke in them.

¹¹ For the vv hich cause he mindeful that sometime you vv ere Gentils in the flesh, vv ho vv ere called prepulse, of that vv hich is called circumcision in the flesh, made vv ith hand: ¹² vv ho vv ere at that tyme vv ithout Christ, alienated from the consecration of Israel, and strangers of the testaments, hauing no hope of the promis, and vv ithout God in this vv orld. ¹³ But nowv in Christ Iesus, you that sometime vv ere farre of, are made nigh in the blood of Christ.

¹⁴ For he is our peace, vv ho hath made both one, and dissolving the middell vv all of the partition, the enmities in his flesh: ¹⁵ euacuating the layv of commandements in decrees: that he may create the tvev in him self into one new

AUTHORISED—1611.

the spirit that now worketh in the children of disobedience, ³ Among whom also we all had our consecration in times past, in the lusts of our flesh, fulfilling ⁴ the desires of the flesh, and of the minde, and were by nature the children of wrath, euen as others: ⁵ But God who is rich in mercy, for his great loue wherewith hee loued vs, ⁶ Euen when wee were dead in sinnes, hath quickened vs together with Christ, (Iy grace ye are saued) ⁷ And hath raised vs vp together, and made vs sit together in heavenly places in Christ Iesus: ⁸ That in the ages to come, hee might shew the exceeding riches of his grace, in his kindnesse towards vs, through Christ Iesus.

⁹ For by grace are ye saued, through faith, and that not of your selues: it is the gift of God: ¹⁰ Not of workes, lest any man should boast. ¹¹ For wee are his workmanship, created in Christ Iesus vnto good workes, which God hath before ¹² ordained, that we should walke in them. ¹³ Wherefore remember that ye being in time passed Gentiles in the flesh, who are called vncircumcision by that which is called the Circumcision in the flesh made by hands, ¹⁴ That at that time ye were without Christ, being aliens from the common wealth of Israel, and strangers from the covenants of promise, hauing no hope, and without God in the world.

¹⁵ But now in Christ Iesus, ye who sometime were farre off, are made nigh by the blood of Christ. ¹⁶ For hee is our peace, who hath made both one, and hath broken downe the middle wall of partition betwene vs: ¹⁷ Having abolished in his flesh the enmitie, euen the Law of Commandements contained in Ordinances, for to make in himselfe, of twaine, one

¹¹ Or, the will.

¹² Or, prepared.

μοι εἰς ὑμᾶς, ³ ὅτι κατὰ ἀποκάλυψιν ἔγνωρίσθη μοι τὸ μυστήριον, (καθὼς προ-
 ἔγραψα ἐν ὀλίγῳ, ⁴ πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ
 μυστηρίῳ τοῦ Χριστοῦ) ⁵ ὃ ἑτέραις γενεαῖς οὐκ ἔγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώ-
 πων, ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφῆταις ἐν Πνεύ-
 ματι. ⁶ εἶναι τὰ ἔθνη συγκληρονόμα καὶ σύσσωμα καὶ συμμετοχα τῆς ἐπαγγελίας
 αὐτοῦ ἐν τῷ Χριστῷ, διὰ τοῦ εὐαγγελίου, ⁷ οὗ ἐγενόμην διάκονος κατὰ τὴν
 διαρεὰν τῆς χάριτος τοῦ Θεοῦ, ⁸ τὴν δοθεῖσάν μοι κατὰ τὴν ἐνέργειαν τῆς δυνά-
 μεως αὐτοῦ. ⁹ ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων ἁγίων ἐδόθη ἡ χάρις αὕτη, ἐν τοῖς
 ἔθνεσιν εὐαγγελίσασθαι τὸν ἀνεξιχνίαστον πλοῦτον τοῦ Χριστοῦ, ¹⁰ καὶ φωτίσαι
 πάντας τίς ἡ οἰκονομία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων
 ἐν τῷ Θεῷ τῷ τὰ πάντα κτίσαντι. ¹¹ ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς

¹ Alex. τῆς δοθείσης.² Rec. + τῶν.³ Alex. τὸ ἀνεξιχνίαστον πλοῦτος.⁴ Rec. κοινωνία.⁵ Rec. + διὰ Ἰησοῦ Χριστοῦ.

GENEVA—1557.

¹⁶ And that he myght reconcile bothe
 vnto God in one body by his Crosse, and
 slaye hatred thereby.

¹⁷ And came, and preached peace to you
 which were a farre of, and nyc. ¹⁸ For
 through hym we both haue an open way
 in, by one Spirit vnto the Father. ¹⁹ Now
 therefore ye are no more strangers and
 forreiners: but citicens with the Sainctes,
 and of the household of God. ²⁰ And are
 buylt vpon the foundation of the Apostles
 and Prophetes, Iesus Christ being the
 very corner stone, ²¹ In whom all the
 buyldyng coupled together, groweth vnto
 an holy temple in the Lord. ²² In whome
 ye also are buylte together, and made the
 habitation of God by the Spirit.

3. FOR this cause I Paul, am the pri-
 soner of Iesus Christ for your sakes which
 are Gentils. ² If ye haue heard of the
 ministratiō of the grace of God, which
 is geuen me to you wards. ³ That is, that
 God by reuelatiō hath shewed this mys-
 terie vnto me, (as I wrote aboue in few
 wordes, ⁴ Whereby when ye rede, ye may
 knowe myne vaderstanding in the mys-
 terie of Christ) ⁵ Which mysterie in tymes
 passed was not opened vnto the sonnes
 of men, as it is now declared vnto his
 holy Aposteles and Prophetes by the
 Spirit.

⁶ That the Gentils should be inheritors
 also, and of the same body, and partakers
 of his promise that is in Christ, by the
 meanes of the Gospel. ⁷ Whereof I am
 made a minister, by the gyfte of the grace
 of God geuen vnto me through the work-
 yng of his power. ⁸ Vnto me I say, the
 least of all Sainctes is this grace geuen,
 that I should preache among the Gentils,
 the vnsearchable riches of Christ: ⁹ And
 to make all men see what the fellowship
 of the mysterie is, which from the begyn-
 nyng of the world hath ben hid in God,
 who made all thynges through Iesus
 Christ. ¹⁰ To the intent, that now vnto
 Rulers and Powers in heavenly places,

RHEIMS—1582.

man, making peace, ¹⁶ and may reconcile
 both in one body to God by the crosse,
 killing the enmities in him self.

¹⁷ And conuincing he euangelized peace to
 you that were farre of, and peace to them
 that were nigh. ¹⁸ For by him we haue
 access both in one Spirit to the Father.

¹⁹ Now then you are not strangers and
 forreiners: but you are citizens of the
 sainctes, and the domesticals of God,
²⁰ built vpon the foundation of the Apostles
 and Prophetes, Iesus Christ him self being
 the highest corner stone: ²¹ in vvhom
 all building framed together, groweth into
 an holy temple in our Lord, ²² in vvhom
 you also are built together into an habi-
 tation of God in the holy Ghost.

3. FOR this cause, I Paul the prisoner
 of Iesus Christ, for you Gentiles: ² if yet
 you haue heard the dispensation of the
 grace of God, vvhich is giuen me toward
 you, ³ because according to reuelation the
 sacrament was made known to me, as
 I haue writtē before in brieife: ⁴ accord-
 ing as you reading may vnderstand my
 vvhisdom in the mysterie of Christ, ⁵ vvhich
 vnto other generations was not known
 to the sonnes of men, as now it is reuealed
 to his holy Apostles and Prophetes in the
 Spirit. ⁶ The Gentils to be coheires and
 incorporat and conparticipant of his
 promise in Christ Iesus by the Gospel:
⁷ vvhreeof I am made a minister according
 to the gift of the grace of God, which is
 giuen me according to the operatiō of
 his pouwer.

⁸ To me the least of all the sainctes is
 giuen this grace, among the Gentils to
 euangelize the vnsearchable riches of
 Christ, ⁹ and to illuminate all men vvhāt
 is the dispensation of the sacrament hid-
 den from vvhordes in God, vvhō created all
 things: ¹⁰ that the manifold vvhisdom of

AUTHORISED—1611.

new man, so making peace. ¹⁶ And
 that he might reconcile both vnto God
 in one body by the crosse, having slaine
 the enmitie thereby. ¹⁷ And came, and
 preached peace to you, which were farre
 off, and to them that were nigh. ¹⁸ For
 through him we both haue an access
 by one Spirit vnto the Father. ¹⁹ Now
 therefore ye are no more strangers and
 forreiners: but fellow citizens with the
 Saints, and of the household of God, ²⁰ And
 are built vpon the foundation of the Apo-
 stles and Prophetes, Iesus Christ himselfe
 being the chiefe corner stone, ²¹ In whom
 all the building fitly framed together,
 groweth vnto an holy Temple in the Lord:
²² In whom you also are builded together
 for an habitation of God thorow the
 Spirit.

3. FOR this cause I Paul, the prisoner
 of Iesus Christ for you Gentiles, ² If ye
 haue heard of the dispensation of the
 grace of God, which is giuen me to you-
 ward: ³ How that by reuelation hee made
 known vnto me the mysterie, (as I wrote
 afore in few words, ⁴ Whereby when ye
 rōde, ye may vnderstand my knowledge
 in the mysterie of Christ.) ⁵ Which in
 other ages was not made known vnto
 the sonnes of men, as it is now reuealed
 vnto his holy Apostles and Prophetes by
 the Spirit. ⁶ That the Gentiles should be
 fellow heires, and of the same body, and
 partakers of his promise in Christ, by the
 Gospel: ⁷ Whereof I was made a Minis-
 ter, according to the gift of the grace of
 God giuen vnto mee, by the effectuall
 working of his power. ⁸ Vnto mee, who
 am lesse then the least of all Sainctes, is
 this grace giuen, that I should preach
 among the Gentiles the vnsearchable
 riches of Christ, ⁹ And to make all men
 see, what is the fellowship of the mysterie,
 which from the beginning of the world,
 hath bene hid in God, who created all
 things by Iesus Christ:

¹⁰ To the intent that now vnto the

¹⁰ Or, its himselfe

¹⁰ Or, a little before.

ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ Θεοῦ,
 11 κατὰ πρόθεσιν τῶν αἰώνων ἣν ἐποίησεν ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν
 12 ἐν ᾧ ἔχομεν τὴν παρρησίαν καὶ τὴν προσαγωγὴν ἐν πεποιθήσει διὰ τῆς πί-
 στεως αὐτοῦ. 13 διὸ αἰτούμαι μὴ ἐκκακεῖν ἐν ταῖς θλίψεσι μου ὑπὲρ ὑμῶν, * ἥτις ἐστὶ
 δόξα ὑμῶν. | 14 τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα * τοῦ Κυρίου
 ἡμῶν Ἰησοῦ Χριστοῦ, | 15 ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται,
 16 ἵνα * δῶῃ | ὑμῶν κατὰ * τὸν πλοῦτον | τῆς δόξης αὐτοῦ, δυνάμει κραταιωθῆναι διὰ
 τοῦ Πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον, 17 κατοικῆσαι τὸν Χριστὸν διὰ τῆς
 πίστεως ἐν ταῖς καρδίαις ὑμῶν 18 ἐν ἀγάπῃ ἐρριζωμένοι καὶ τεθεμελιωμένοι, ἵνα
 ἐξισχύσητε καταλαβέσθαι σὺν πᾶσι τοῖς ἁγίοις, τί τὸ πλάτος καὶ μῆκος καὶ
 * βάθος καὶ ὕψος, | 19 γινῶναι τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ,

* Alex. ἡ. ἰ. δ. ἡμῶν. * Alex. = τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. * Alex. δῶ. * Alex. τὸ πλοῦτος. * Alex. ὕψος καὶ βάθος. * Alex. πάντα.

WICLIFFE—1380.

to princis & potestatis in heuveli thingis,
 bi the church: 11 bi the bifor ordenance
 of worldis which he made in crist ihesus
 oure lord, 12 in whom we han trist and
 ny comynge: in tristenynge bi the feith
 of hym. 13 for whiche thing I axe: that
 ye faile not in my tribulaciouns for you
 whiche is youre glorie,

14 for grace of this thing I bowe my
 knees to the fadir of oure lord ihesus
 crist, 15 of whom ech e fadir beed in heu-
 enes and in erthe is named, 16 that he
 zeue to you aftir the riches of his glorie:
 vertu to be strenght bi his spirit in the
 yuner man, 17 that crist dwelle bi faith in
 youre hertis: that ye rootid, and groundid
 in charite: 18 moun comrehende with
 alle seyntis whiche is the brood and 19 the
 lengthe, and the hight and the depnesse,
 also to wite the charite of crist more ex-
 cellent thanne science: that ye be fillid
 in al the plente of god, 20 and to hym
 that is mytti to do alle thingis more plen-
 teously thanne we axen, or vnderstonde
 bi the vertu that worthith in us: 21 to
 hym be glorie in the church, and in crist
 ihesus in to alle the generaciouns of the
 worldis Amen.

4. THERFOR I bounden for the lord
 biuech you, that ye walke worthili in the
 clepyng in whiche ye ben clepid, 2 with
 al mekenesse, and myldenesse: with pa-
 cience, supportinge eche other in charite,
 3 biue to kepe vuyte of spirit: in the
 bond of pece, 4 o bodi and o spirit: as
 ye ben clepid in oon hope of youre clep-
 ings, 5 o lord, o feith, o baptyse, 6 o god,
 and fadir of alle, whiche is aboue alle
 men, and bi alle thingis and in us alle,
 7 but to eche of us grace is goun: bi
 the mesure of the zeuyng of crist, 8 for

TYNDALE—1534.

myght be knowne by the congregacion
 the many folde wisdom of god, 11 accord-
 inge to the eternall purpose, which he
 purposed in Christ Iesu oure lorde, 12 by
 whom we are bolde to drawe nye in that
 trust, which we haue by faith on him.
 13 Wherefore I desire that ye faynt not be-
 cause of my tribulacions for youre sakes:
 which is youre prayse.

14 For this cause I bowe my knees vnto
 the father of oure lorde Iesus Christ,
 15 which is father ouer all that ys called
 father In heven and in erth, 16 that he
 wolde graunt you accordynge to the ryches
 of his glory, that ye maye be strenghted
 with myght by his sprete in the inner
 man, 17 that Christ maye dwell in youre
 hertes by faith, that ye beyng rote and
 groundid in love, 18 myght be able to
 comrehende with all sayntes, what ys
 that bredth and length, depth and heyth:
 19 and to knowe what is the love of Christ,
 which love passeth knowledg: that ye
 might be fulfilled with all maner of ful-
 nes which cometh of God.

20 Vnto him that is able to do exceedynge
 abundantly aboue all that we axe
 or thinke, accordynge to the power that
 worketh in vs, 21 be prayse in the congre-
 gacion by Iesus Christ, thorowout all ge-
 neracions from tyme to tyme Amen.

4. I THERFORE which am in bondes
 for the lordes sake, exhorte you, that ye
 walke worthy of the vocacion wherwith
 ye are called, 2 in all humblenes of mynde,
 and mekenes, and longe sufferynge, for-
 bearinge one another thorowe love, 3 and
 that ye bodyligent to kepe the vnite of
 the sprete in the boude of peace, 4 beyng
 one body, and one sprete, even as ye are
 called in one hope of youre callinge. 5 Let
 ther be but one lorde, one faith, one bap-
 tism: 6 one god and father of all, whiche is
 aboue all, thorow all and in you all.

7 Vnto every one of vs is geuen grace
 accordynge to the measure of the gyft of

CRANMER—1539.

in heuena things, myght be knowne by
 the congregacion, the manyfolde wysdome
 of God, 11 accordynge to the eternall pur-
 pose, whiche he wrought in Christ oure
 Lorde, 12 by whom we haue boldnesse
 and entraunce wyth the confidence whiche
 is by the faith of him. 13 Wherefore I de-
 syre, that ye faynt not because of my tri-
 bulacyons that I suffre for youre sakes:
 whiche is youre prayse.

14 For this cause I bowe my knees vnto
 the father of oure Lorde Iesus Christ,
 15 whiche is fulbre ouer all that is called
 father in heuena and in erth, 16 that he
 wolde graunt you accordynge to the ryches
 of his glory, that ye maye be strenghted
 with myght by his sprete in the inner
 man, 17 that Christ maye dwell in youre
 hertes by faith, that ye beyng rote and
 groundid in love, 18 myght be able to
 comrehende wyth all sayntes, what is
 that bredth and length, depth and heyth:
 19 and to knowe the excellent love of
 the knowledge of Christ, that ye myght be
 fulfilled wyth all fulnes, whiche cometh
 of God:

20 Vnto hym that is able to do exceed-
 ynge abundantly aboue all that we axe
 or thinke accordynge to the power that
 worketh in vs, 21 be prayse in the congre-
 gacion by Iesus Christ, thorowout all
 generacyons from tyme to tyme. Amen.

4. THERFORE (whiche am a prisoner
 of the Lordes) exhorte you, that ye walke
 worthy of the vocacion wherwith ye are
 called, 2 with all lowlynes and mekenesse,
 with humblenes of mynde, forbearynge
 one another thorowe love, 3 and be dili-
 gent to kepe the vnite of the sprete thro-
 row the bonds of peace, 4 beyng one
 body, and one sprete, euen as ye are called
 in one hope of youre callinge. 5 Let ther be
 but one Lorde, one faith, one baptyse:
 6 one God and father of all, whiche is
 aboue all, and thorow all, and in you all.
 7 Vnto every one of vs is geuen grace,
 accordynge to the measure of the gyfte

ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ. ³⁰ τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπὲρ ἐκ περισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν, κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν, ³¹ αὐτῷ ἢ δόξα ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ Ἰησοῦ, εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων. ἀμήν.

IV. Παρακαλῶ σὺν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν Κυρίῳ, ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε, ² μετὰ πάσης ταπεινοφροσύνης καὶ πραότητος, μετὰ μακροθυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ, ³ σπουδάζοντες τηρεῖν τὴν ἐνότητα τοῦ Πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης. ⁴ Ἐν σῶμα καὶ ἐν Πνεῦμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν ⁵ εἰς Κύριος, μία πίστις, ἐν βάπτισμα· ⁶ εἰς Θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων, καὶ διὰ πάντων, καὶ ἐν πᾶσιν ἡμῖν. | ⁷ Ἐν δὲ ἐκάστῳ ἡμῶν ἐδόθη ἡ χάρις | κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ.

* Alex. α. ἐν τῇ ἐκκλησίᾳ καὶ ἐν Χ. Τ. α. ἐν Χ. * L. καὶ τῇ ἐκκλησίᾳ. * Rec. ὑμῖν. Alex. = ἡμῖν. * Alex. α. χάρις α. ἡ. χάρις αὐτοῦ.

GENEVA—1557.

might be known by the Church, the manyfold wisdom of God, ¹¹ According to the eternal purpose, which he wrought in Christ Jesus our Lord. ¹² By whom we have boldness and entrance with confidence, by the faith which we have in him.

¹³ Wherefore I desire that ye faint not, because of my tribulations for your sakes, which is your glory. ¹⁴ For this cause, I bow my knees unto the Father of our Lord Jesus Christ: ¹⁵ Of whom is named the whole familie in heaven and in earth, ¹⁶ That he might grante you according to the riches of his glorie, that ye may be strengthened by his Spirit in the inner man. ¹⁷ That Christ may dwell in your hearts by faith, that ye, being rooted and grounded in love, ¹⁸ May be able to comprehend with all Sanctes, what is that breadth, and length, depth, and height: ¹⁹ And to knowe what is the love of Christ, which love passeth knowledge: that ye may be fulfilled with all manner of fulnes which cometh of God. ²⁰ Vnto hym therefore that is able to do exceeding abundantly above all that we aske or thinke, according to the power that worketh in vs, ²¹ Be prayse in the Church by Christe Iesus, throughout all generations foreuer. Amen.

4. I THEREFORE, which am a prisoner in the Lord, praye you that ye walke worthy of the vocation wher vnto ye are called, ² With all humblenes of mynde, and meeknes, with longe sufferinge, forbearing one another through love. ³ Endeouoring to keepe the vnitie of the Sprite in the bonde of peace. ⁴ Ther is one body, and one Sprite, euen as ye are called in one hope of your calling. ⁵ There is one Lord, one faith, one Baptisme. ⁶ One God and Father of all, which is aboue all thing, and through all thyngs and in you all. ⁷ But vnto euery one of vs is geuen grace, according to the measure of the gift of

RHEIMS—1582.

God, may be notified to the Princes and Potestats in the celestials by the Church, ¹¹ according to the prefnition of worldes, vvhich he made in Christ Iesus our Lord. ¹² In vvhom vve haue affiance and acceste in confidence, by the faith of him. ¹³ For the vvhich cause I desire that you faint not in my tribulations for you, vvhich is your glorie.

¹⁴ For this cause I bowe my knees to the Father of our Lord Iesus Christ, ¹⁵ of vvhom al paternitie in the heauens and in earth is named, ¹⁶ that he giue you according to the riches of his glorie, power to be fortified by his Spirit in the inner man. ¹⁷ Christ to dwell by faith in your hartes, rooted and founded in charitie,

¹⁸ that you may be able to comprehend vvvith al the sainctes, vvhich is the bredth, and length, and height, and depth, ¹⁹ to knowe also the charitie of Christ, surpassing knowledge, that you may be filled vvvith al the fulnes of God. ²⁰ And to him that is able to doe al thinge more abundantly then vve desire or vnderstand, according to the power that vvorketh in vs: ²¹ to him be glorie in the Church, and in Christ Iesus, vnto al generations vvvithout end. Amen.

4. I THEREFORE prisoner in our Lord, beseeche you, that you walke vvorthy of the vocation in vvhich you are called, ² vvith al humilitie and mildenes, vvith patience, supporting one au other in charitie, ³ careful to keepe the vnitie of the spirit in the bond of peace. ⁴ One body and one spirit: as you are called in one hope of your vocation. ⁵ One Lord, one faith, one baptisme. ⁶ One God and Father of al, vvhich is ouer al, and by al, and in al vs. ⁷ But to euery one of vs is giuen grace according to the measure of the

AUTHORISED—1611.

principalities and powers in heavenly places, might be known by the church, the manifold wisdom of God, ¹¹ According to the eternal purpose which he purposed in Christ Iesus our Lord: ¹² In whom we have boldnesse and acceste, with confidence, by the faith of him. ¹³ Wherefore I desire that yee faint not at my tribulations for you, which is your glory.

¹⁴ For this cause I bow my knees vnto the Father of our Lord Iesus Christ, ¹⁵ Of whom the whole family in heaven and earth is named, ¹⁶ That he would grant you according to the riches of his glory, to bee strengthened with might, by his Spirit in the inner man, ¹⁷ That Christ may dwell in your hearts by faith, that yee being rooted and grounded in love, ¹⁸ May be able to comprehend with all Saints, what is the breadth, and length, and depth, and height: ¹⁹ And to know the love of Christ, which passeth knowledge, that yee might bee filled with all the fulnesse of God.

²⁰ Now vnto him that is able to do exceeding abundantly above all that wee aske or thinke, according to the power that worketh in vs, ²¹ Unto him be glory in the Church by Christ Iesus, throughout all ages, world without end. Amen.

4. I THEREFORE the prisoner * of the Lord, beseech you that yee walke worthy of the vocation wherewith ye are called, ² With all lowliness and meeknesse, with long suffering, forbearing one another in love. ³ Endeavouring to keepe the vnitie of the Spirit in the bond of peace. ⁴ There is one body, and one spirit, euen as yee are called in one hope of your calling. ⁵ One Lord, one Faith, one Baptisme, ⁶ One God and Father of all, who is aboue all, and through all, and in you all. ⁷ But vnto euery one of vs is giuen grace, according to the measure of the gift of Christ.

διὸ λέγει, “Ἀναβὰς εἰς ὕψος ἡχμαλώτευσεν αἰχμαλωσίαν,” καὶ ἔδωκε δόματα “τοῖς ἀνθρώποις.” ⁹ Τὸ δὲ, ἀνέβη, τί ἐστὶν εἰ μὴ ὅτι καὶ κατέβη ¹⁰ εἰς τὰ κατώτερα μέρη τῆς γῆς; ¹¹ ὁ καταβὰς, αὐτὸς ἐστὶ καὶ ὁ ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα. ¹² καὶ αὐτὸς ἔδωκε τοὺς μὲν ἀποστόλους, τοὺς δὲ προφῆτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους, ¹³ πρὸς τὸν καταρτισμὸν τῶν ἁγίων, εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ ¹⁴ μέχρι καταστήσωμεν ¹⁵ οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς ἐκγνωσεως τοῦ υἱοῦ τοῦ Θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ. ¹⁶ ἵνα μηκέτι ὦμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας, ἐν τῇ κυβεῖα τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνης. ¹⁷ ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν

* Alex. = eni.

* Rec. + πρῶτον.

* Alex. = μέση.

* Alex. = oi.

WICLIIF—1380.

whiche thing he seith he styngre an hyz; ledde caityfte caityf, he zaf ziftis to men.

⁹ but what is it that he stied up: no but also that he cam down fyrst in to the lower parties of the erthe. ¹⁰ he it is that cam down and that stied on alle hevenes; that he schulde fille alle thingis, ¹¹ and he zaf summe apostolis: summe profetis; other evangelistis, other schepardis, and techers:

¹² to the ful endynge of seyntis, in to the werke of mynystre: in to edificacioun of cristis bodi. ¹³ til we rennen alle in to vnyte of feith, and of knowynge of goddis sone: in to a perfist man, after the mesure of age of the plente of crist. ¹⁴ that we be not now litil children mouynge as wawis: g be not borun aboute with eche wynde of techynge, in the weywardnesse of men, in satil witte, to the disceyynge of error.

¹⁵ but do we truthe in charite and were in him bi alle thingis, that is crist ourc hed; ¹⁶ of whom al the bodi sette to gidre, and bounden to gidre bi eche ioynnture of vndir weyynge bi workynge in to the mesure of eche membre: makith encreeynge of the bodi in to edificacioun of it self in charite. ¹⁷ therfor I seie and witnesse this thing in the lord: that ye walke not now, as hethen men walken in the wayte of her wit, ¹⁸ that han vnderstondynge derkned with derknesse; and hen aliened fro the liif of god, bi ygnorance that is bi hem: for the blyndenesse of her herte, ¹⁹ whiche dispeyrynge bitoken hem self to vncastite: in to the workynge of alle vncleennesse in couetise; ²⁰ but ye han not so lerd crist: ²¹ if nethelies ye herden hym, and ben taughte in hym: as is truthe in thesai; ²² do ye away bi

TYNDALE—1534.

christ. ⁹ Wherfore he sayth: He is gone vp an hye and hath lekke captivite captive, and hath geven gyftes vnto men. ¹⁰ That he ascended: what meaneth it; but that he also descended fyrst into the lowest parties of the erth? ¹¹ He that descended, is even the same also that ascended vp even above all hevyn; to fulfill all thinges.

¹² And the very same made some Apostles, some prophetes; some Evangelistes; some Sheperdes; some Teachers: ¹³ that the seyntes might have all thinges necessarie to worke and minister with all; to the edifyinge of the body of christ; ¹⁴ tyll we every one (in the vnyte of fayth and knowledge of the sounne of god) growe vp vnto a parfayte man, after the measure of age of the fulnes of Christ. ¹⁵ That we hence forth be no moore chylidren; wauerynge and caryed with every wynde of doctryne; by the wylynes of men and craftynesse; wherby they laye a wayte for vs to deceave vs.

¹⁶ But let vs folowe the truthe in love; and in all thynges growe in him which is the heed; that ys to saye Christ; ¹⁷ in whom all the body ys coupled and knet together in every ioynnt wherewith one ministrith to another (accordynge to the operacion as every parte hath his measure) and increaseth the body, vnto the edifyinge of it self in love.

¹⁸ This I saye therfore and testifie in the lorde; that ye hence forth walke not as other gentylis walke; in vanitie of their mynde; ¹⁹ blynded in their vnderstondynge; beyng straungers from the lyfe which is in god thorow the ignorancy that is in them; because of the blyndnes of their hertes: ²⁰ which beyng past repentaunce, have geuen them selves vnto wantaunce; to worke all manner of vncleennes; even with gredynesse. ²¹ But ye have not so lerned Christ; ²² if so be ye have hearde of him; and are taught in him; even as the truthe is in Iesu. ²³ So then

CRANMER—1539.

of Christ. ⁹ Wherfore he sayth: whan he went vp an hye, he ledde captivite captive, and gaue gyftes vnto men. ¹⁰ That he ascended: what meaneth it; but that he also descended fyrst into the lowest partes of the erth? ¹¹ He that descended, is even the same also that ascended vp, above all heavens, to fulfill all thynges.

¹² And the very same made some Apostles, some Prophetes, some Evangelistes, some Sheperdes and Teachers: ¹³ to the edifyinge of the sayntes, to the worke and minystracyon, even to the edifyinge of the body of Christ; ¹⁴ tyll we all come to the vnyte of fayth, and knowledge of the sounne of God, vnto a parfayte man, vnto the measure of the full perfecte age of Christ. ¹⁵ That we hence forth shulde be nomore chylidren, wauerynge and caryed aboute with every wynde of doctrine, by the wylynes of men, thorow craftynesse, wherby they laye a wayte for vs, to deceave vs. ¹⁶ But let vs folowe the truthe in love, and in all thynges growe in hym, which is the heed, even Christ; ¹⁷ in whom yf all the body be coupled and knet together thorow out every ioynnt wherewith one mynystreth to another (accordynge to the operacyon as every parte hath his measure) he increaseth the body, vnto the edifyinge of it self thorow love.

¹⁸ This I saye therfore, and testifie thorow the Lorde, that ye hence forth walke not, as other Gentylis walke, in vanite of their mynde; ¹⁹ whye they are blynded in their vnderstondynge, beyng farre from a godly lyfe, by the meanes of the ignorancy that is in them, and because of the blyndnes of their hertes; ²⁰ which beyng past repentaunce, have geuen them selves ouer vnto wantannes, to worke all manner of vncleennes, even with gredynesse. ²¹ But ye haue not so lerned Christ. ²² If so be that ye haue heard of hym, and haue bene taught in him, as the truthe is in Iesu: ²³ (as concernynge the

τὰ πάντα, ὃς ἐστὶν ἡ κεφαλὴ, ὃς Χριστὸς, ἕξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβάζομενον διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας, κατ' ἐνέργειαν ἐν μέτρῳ ἐνὸς ἐκάστου μέρους, τὴν αὐξήσιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.

¹⁷ Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν Κυρίῳ, μηκέτι ὑμᾶς περιπατεῖν, καθὼς καὶ τὰ ῥοιπὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοῦς αὐτῶν, ἔσκοτισμένοι τῇ διανοίᾳ, ὄντες ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ Θεοῦ, διὰ τὴν ἀγνοίαν τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν πύρωσιν τῆς καρδίας αὐτῶν. ¹⁸ οἵτινες ἀπηληγκότες ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ. ¹⁹ ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστὸν, ²⁰ εἶγε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε, καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ, ²¹ ἀποθέσθαι ὑμᾶς, κατὰ

* Alex. = εἰ.

* Alex. μίλλωρ.

* Alex. = λωρᾶ.

GENEVA — 1557.

RHEIMS — 1582.

AUTHORISED — 1611.

Christ. ⁸ Wherefore he sayth, When he ascended vp on hye, he led captiuitie captiue, and gaue giftes vnto men.

⁹ (Now, in that he Ascended, what meaneth it, but that he had also descended first into the lowest partes of the earth?

¹⁰ He that descended, is euen the same also, that ascended vp, farre aboue all heauens, to fulfil all thinges.)

¹¹ He therefore gaue some to be Apostles, and some Prophetes, and some Euangelistes, and some Pastours, and Teachers: ¹² That the Sainctes myght be gathered together, that the ministerie myght be vsed, and that the body of Christ might be edified. ¹³ Tyl we euery one (in the vnitie of faith and knowledge of the Sonne of God) grow vp vnto a perfect man, after the measure of the age, of the fulnes of Christ. ¹⁴ That we hence forth be no more chyldren, wauering and caried about wyth euery wynde of doctrine, as comenly chanceth vnto men, and with craftines, wherby they laye in wayet to deceaue.

¹⁵ But let vs folow the truth in loue, and in all thinges growe vp in to him, which is the head, *that is to say* Christ: ¹⁶ In whom all the body being coupled and knit together in euery ioynt, wherwith one ministreth to another (according to the effectual power, as euery parte hath it measure) increaseth the body, vnto the edifying of it selfe in loue. ¹⁷ This I say therefore and testifie in the Lord, that ye hence forth walke not as other Gentiles walke, in vanitie of their mynde: ¹⁸ Hauing their cogitation darkened, and beyng strangers from the lyfe of God through the ignorance that is in them, because of the hardness of their harte. ¹⁹ Which beyng past remorse of conscience haue geuon them selues vnto wantonnes, to worke all manner of vncleannes, euen with gredynesse. ²⁰ But ye haue not so learned Christ. ²¹ Yf so be ye haue heard hym, and haue bene taught by him, euen as the truth is in Iesua. ²² That is, to lay sayde,

donation of Christ. ⁸ For the vvhich he sayth, *Ascending on high, he ledde captiuitie captiue: he gaue giftes to men.*

⁹ (And that he ascended, vvhath it is, but because he descended also first into the inferior partes of the earth? ¹⁰ He that descended, the same is also he that is ascended aboue al the heauens, that he might fill al thinges.) ¹¹ And he gaue, some Apostles, and some Prophetes, and othersome Euangelistes, and othersome pastours and doctors, ¹² to the consummation of the sainctes, vnto the worke of the ministerie, vnto the edifying of the body of Christ:

¹³ vntil we meete al into the vnitie of faith and knowlege of the sonne of God, into a perfect man, into the measure of the age of the fulnes of Christ: ¹⁴ that now we be not chyldren vvanering, and caried about vvvith euery vynde of doctrine in the vvickeclunes of men, in craftines to the circumvention of error. ¹⁵ But doing the truth in charitie, let vs in al thinges grow in him, vvhich is the head, Christ: ¹⁶ of vvhom the vvhole body being compacte and knit together by al iuncture of subministration, according to the operation in the measure of euery member, maketh the increase of the body vnto the edifying of it self in charitie.

¹⁷ This therefore I say and testifie in our Lord: that now you vvalke not as also the Gentiles vvalke in the vanitie of their sense. ¹⁸ hauing their vnderstanding obscured vvvith darkenes, alienated from the life of God by the ignorance that is in them, because of the blindenes of their hart. ¹⁹ vvho despairing, haue given vp them selues to impudicitie, vnto the operation of al vncleannes, vnto auarice. ²⁰ But you haue not so learned Christ: ²¹ if yet you haue heard him, and haue been taught in him, (as the truth is in Iesavs.) ²² Lay

⁸ Wherefore he sayth: When he ascended vp on high, he led captiuitie captiue, and gaue gifts vnto men. ⁹ (Now that he ascended, what is it but that hee also descended first into the lower partes of the earth? ¹⁰ He that descended, is the same also that ascended vp far above all heauens, that he might fill all thinges.) ¹¹ And he gaue some, Apostles: and some, Prophets: and some, Euangelists: and some, Pastors, and teachers: ¹² For the perfecting of the Saints, for the worke of the ministerie, for the edifying of the body of Christ: ¹³ Till we all come in the vnitie of the faith, and of the knowledge of the Sonne of God, vnto a perfect man, vnto the measure of the stature of the fulnesse of Christ: ¹⁴ That we henceforth be no more chyldren, tossed to and fro, and caried about with euery wynde of doctrine, by the sleight of men, and cunning craftinesse, whereby they lyo in wait to deceiue: ¹⁵ But speaking the truth in loue, may grow vp into him in all thinges which is the head, *euen* Christ: ¹⁶ From whom the whole body fitly ioynted together, and compacted by that which euery ioynt supplyeth, according to the effectuall working in the measure of euery part, maketh increase of the body, vnto the edifying of it selfe in loue.

¹⁷ This I say therefore and testifie in the Lord, that yee henceforth walke not as other Gentiles walke in the vanitie of their minde, ¹⁸ hauing the vnderstanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their hart: ¹⁹ Who being past feeling, haue given themselues ouer vnto lasciuiousnesse, to worke all vncleannes with greedinesse. ²⁰ But ye haue not so learned Christ: ²¹ If so be that ye haue heard him, and haue bene taught by him, as the truth is in Iesus, ²² That yee put off

* Or, a multitude of captiues.

* Or, into the vnitie.

* Or, vnto.

* Or, hardness.

* Or, fullnes.

* Or, being discorne.

* Or, being discorne.

τὴν προτέραν ἀναστροφὴν, τὸν παλαιὸν ἄνθρωπον, τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης· ²³ ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοὸς ὑμῶν, ²⁴ καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον, τὸν κατὰ Θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.]

²⁵ Διὸ ἀποθέμενοι τὸ ψεῦδος, λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ· ὅτι ἐσμὲν ἀλλήλων μέλη. ²⁶ “Ὁργίζεσθε καὶ μὴ ἁμαρτάνετε.” ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ παροργισμῷ ὑμῶν, ²⁷ μηδὲ δίδοτε τόπον τῷ διαβόλῳ. ²⁸ Ὁ κλέπτων μηκέτι κλεπτέτω, μᾶλλον δὲ κοπιᾷτω, ἐργαζόμενος τὸ ἀγαθὸν ταῖς χερσίν, ἵνα ἔχῃ μεταδιδόμει τῷ χρεῖαν ἔχοντι. ²⁹ Πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω, ἀλλ’ εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς ἡμετέρας, ἵνα δῶ χάριν τοῖς ἀκούουσιν. ³⁰ καὶ μὴ λυπεῖτε τὸ Πνεῦμα τὸ ἅγιον τοῦ Θεοῦ, ἐν

* Alex. καὶ ἀληθείας.

† Roc. μήτε.

‡ Alex. ταῖς ἰδίαις χερσὶ τὸ ἀγαθόν.

§ Alex. πύτωας.

¶ Alex. ἡμῖν.

WICLIIF—1380.

the oold luyunge, the colde man that is corrupt bi the desir of error; ²³ And he 3e renewid in the spirit of youre soule: ²⁴ and clothe 3e the newe man whiche is made aftir god in rightheasnes and holynesse of trouth, ²⁵ for whiche thing 3e putte awaye leuyng: and speke 3e trouth eche man with his neyghbor, for we ben membris eche to othir, ²⁶ be 3e wrooth, and nyle 3e do synne, the sunne falle not down on youre wraththe; ²⁷ nyle 3e 3eue stede to the deuil; ²⁸ he that stal, now stele he not; but more traueile he in worchyng with his handis, that that is gode, that he haue wherof he schal 3eue to the nedey;

²⁹ eche yuel word go not of youre mouth, but if ony is good to the edificacioun of feith, that it 3eue grace to men that heren; ³⁰ and nyle 3e make the holi goost of god sorie; in whiche 3e ben markid in the dai of redempcioun; ³¹ alle bitirnesse & wratthe and indignacioun, and erie and blasfemy, be takun awaye fro 3ou, with al malice, ³² and be 3e to gidre benygne, merciful, forgyuynge to gidre as also god forȝaf to 3ou in crist.

5. THERFOR be 3e folowers of god: as moost derewurthe souer; ² and walke 3e in loue: as crist loued us, and ȝaf hym self for us an offryng and a sacrifice to god: in to the odour of swetnesse; ³ and fornyacioun and al vnclennes or auarice be not named among 3ou: as it bicometh booly men; ⁴ ethere filthe or foli speche or harlotrie that pertyneth not to profit; but more doynge of thankynge; ⁵ for wite 3e this and vnderstonde that eche locchour, or vnclene man or coneitous, that sereth to mawmetis: hath not eritage in the kyngdom of crist & of god; ⁶ no man deceyue 3ou bi veyn wordis, for whi for these thingis: the wratthe

TYNDALE—1534.

as concernynge the conversacion in tyme past, laye from you that olde man, which is corrupte thorow the deceivable lustes ²³ and be ye renued in the sprete of youre mynde; ²⁴ and put on that newe man, which after the ymage of God is shapen in rightheasnes and true holyness. ²⁵ Wherefore put awaye luyng; and speake every man truth vnto his neyghbour; for as moche as we are members one of another. ²⁶ Be angrye but synne not let not the sonne go doune vpon youre wrathe; ²⁷ nether geue place vnto the backbyter. ²⁸ Let him that stole, steale no moare; but let him rather labour with his handes some good thinge that he maye have to geve vnto him that nedeth.

²⁹ Let no filthy communicacion procede out of youre mouthes: but that which is good to edifye with all when nede ys: that it maye have faveour with the hearers. ³⁰ And greue not the holy sprete of God, by whome ye are sealed vnto the daye of redempcion. ³¹ Let all bitternesse, fearnes and wrath, rorynge and cursyd speakynge, be put awaye from you with all maliciouenes. ³² Be ye courteouse one to another, and mercifull; forgyuynge one another, even as god for Christes sake forgaue you.

5. BE ye folowers of god as dere children; ² and walke in love even as Christ loved vs and gave him selfe for vs an offeryng and a sacrifice of a swete savor to god. ³ So that fornicacion and all vnclennes, or coveteousnes be not once named amonge you; as it be cometh sayntes; ⁴ nether filthynes, nether folishe talkynge, nether gestinge which are not comly; but rather gevyng of thankes. ⁵ For this ye knowe, that no whormonger, other vnclene person, or coveteous person which is the worshipper of ymages, hath eny inheritance in the kyngdome of Christ and of God.

⁶ Let no man deceave you with vayne wordes. For thorow soche thinges cometh

CRANMER—1530.

conversacion in tyme past) to laye from you that olde man, which is corrupte, accordynge to the deceivable lustes. ²³ To be renued also in the sprete of youre mynde, ²⁴ and to put on that newe man, which after God is shapen in rightheasnes and true holynes.

²⁵ Wherefore, put awaye luyng; and speake every man truth vnto his neyghbour, for as moche as we are members one of another. ²⁶ Be angrye, and synne not: let not the sonne go doune vpon youre wrathe, ²⁷ nether geue place vnto the backbyter. ²⁸ Let hym that stole, steale no more; but let him rather labour with his handes the thing which is good, that he maye geve vnto him that nedeth.

²⁹ Let no filthy communicacyon procede out of your mouthes: but that which is good to edifye with all, as oft as nede is: that it maye mynyster grace vnto the hearers. ³⁰ And greue not ye the holy sprete of God by whom ye are sealed vnto the daye of redempcion. ³¹ Let all bitternesse, and fearnes and wrath and rorynge and cursyd speakynge, be put awaye from you, with all maliciouenes. ³² Be ye courteouse one to another, mercifull, forgyuynge one another, even as God for Christes sake hath forgyuen you.

5. BE ye therefore folowers of God as deare chyldren, ² and walke in loue euen as Christ loved vs, and gave him selfe for vs an offeryng and a sacrifice of a swete savor to God. ³ As for fornicacyon and all vnclennes, or coveteousnes let it not be once named amonge you, as it be cometh sayntes; ⁴ or filthyynes or folyshe talkynge, or iesting, which are not comly: but rather gevyng of thankes. ⁵ For this ye knowe that no whormonger, other vnclene person, or conetuous person, (whiche is a worshipper of ymages) hath eny inheritance in the kyngdome of Christ and of God.

⁶ Let no man deceave you wyth vayne wordes. For because of soch thynges

luyng, idylg. nyle, end. vnde, pmo. yuel, evil.
wile, know. mawmetis, idols.

ὡς ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως. ³¹ Πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασφημία ἀρθήτω ἀφ' ὑμῶν, σὺν πάσῃ κακίᾳ. ³² γίνεσθε δὲ εἰς ἀλλήλους χρηστοὶ, εὖσπλαγχοι, χαριζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ Θεὸς ἐν Χριστῷ ἔχαρίσατο ὑμῖν. | V. Γίνεσθε οὖν μιμηταὶ τοῦ Θεοῦ, ὡς τέκνα ἀγαπητά. ³ καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ἡμᾶς, καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ Θεῷ εἰς ὁσμὴν εὐωδίας.

⁴ Πορνεία δὲ καὶ πᾶσα ἀκαθαρσία ἣ πλεονεξία μὴδὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρέπει ἁγίοις. ⁵ καὶ αἰσχροτήτης, καὶ | μαρολογίας ἢ εὐτραπείας, ⁶ τὰ οὐκ ἀνήκοντα, | ἀλλὰ μᾶλλον εὐχαριστίας. ⁷ τοῦτο γὰρ ⁸ ἴστε | γνώσκοντες, ὅτι πᾶς πόρνος, ἢ ἀκάθαρτος, ἢ πλεονέκτης, ⁹ ὅς ἐστιν εἰδωλολάτρης, | οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ. ¹⁰ μὴδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις διὰ ταῦτα

⁴ Alex. ἢ αἰσχροῦς ἢ.

⁵ Alex. ἢ οὐκ ἀνήκει.

⁶ Rec. ἴστε.

⁸ Alex. ἢ ἴστεν εἰδωλολάτρης ἢ εἰδωλολατρεία.

GENEVA — 1557.

concerning the conversation in tyme past, that old man, which is corrupt through the deceivable lusts. ²² And be renewed in the sprite of your mynde. ²⁴ And to put on that new man, which after God is shapen vnto rightuousnes, and true holynes. ²⁵ Wherefore put away lying, and speake every man trueth vnto his neyghbour: for we are members one of another. ²⁶ Be angry, but synne not: let not the sunne go downe vpon your wrath. ²⁷ Neither geue place to the deuill. ²⁸ Let him that stole, steale no more: but let hym rather labour and worke with his handes the things which are good, that he may haue to geue vnto hym that needeth.

²⁹ Let no corrupt communication procede out of your mouthes: but that which is good: to the vse of edifying, that it may minister grace vnto the hearers. ³⁰ And greue not the holy Sprite of God, by whome ye are sealed vnto the day of redemption. ³¹ Let all bytternes, fiercenesse, and wrath, roryng and cursed speaking be put away from you, with all maliciousnes. ³² Be ye courteous one to another, and merciful, forgeuyng one another, even as God for Christes sake forgave you.

5. BE ye therfore folowers of God, as dere chyldren. ² And walke in loue, euen as Christ loued vs, and gave him selfe for vs, to be an offering and a sacrifice of a swete smelling sauour to God, ³ So that fornication, and all vnclennes, or couetousnes, be not once named among you, as it becommeth Saintes: ⁴ Nether fylthynges, nether folyehe talkyng, nether iesting, which are thinges not comely: but rather, geuyng of thanks. ⁵ For this ye know, that no whoremonger ether vnclenne person, or couetous person, which is an idolater, hath any inheritance in the kyngdome of Christ, and of God.

⁶ Let no man deceaue you with vayne wordes, for, forsuche thynges, cometh

RHEIMS — 1582.

you away, according to the old conuersation the old man, vvhich is corrupted according to the desires of errour. ²² And be renewed in the spirit of your minde: ²⁴ and put on the new man vvhich according to God is created in iustice, and holiness of the truth. ²⁵ For the vvhich cause laying away lying, speake ye truth euery one vvith his neighbour, because vve are members one of an other.

²⁹ Be angrie and sinne not. let not the sonne goe downe vpon your anger. ²⁷ Giue not place to the Deuill. ²⁸ He that stole, let him now not steale: but rather let him labour in vvorking vvith his handes that vvhich is good, that he may haue vvhen to giue vnto him that suffereth necessitie. ²⁹ Al naughtie speache let it not procede out of your mouth: but if there be any good to the edifying of the faith, that it may giue grace to the hearers. ³⁰ And contristate not the holy Spirit of God: in vvhich you are signed vnto the day of redemption. ³¹ Let al bitterness, and anger, and indignation, and clamour, and blasphemie be taken away from you vvith al malice. ³² And be gentle one to an other, merciful, pardoning one an other, as also God in Christ hath pardoned you.

5. BE ye therfore folovvers of God, as most deere children: ² and walke in loue, as Christ also loued vs, and deliaered him selfe for vs an oblation and host to God in an odour of svveticnes. ³ Bet fornication and al vnclennes, or auarice, let it not so much as be named among you, as it becommeth saintes: ⁴ or filthines, or foolish talke, or scurrilitie, being to no purpose: but rather giuing of thanks. ⁵ For vnderstanding knowe you this, that no fornicator, or vnclenne, or couetous person (vvhich is the seruice of Idole) hath inheritance in the kingdom of Christ and of God.

⁶ Let no man seduce you vvith vaine vvordes. For, for these thinges cometh

AUTHORISED — 1611.

concerning the former conuersation, the olde man, which is corrupt according to the deceitfull lusts: ²² And bee renewed in the spirit of your minde: ²⁴ And that yee put on that new man, which after God is created in righteousness, and a true holiness.

²⁵ Wherefore putting away lying, speake euery man truth with his neighbour: for we are members one of another. ²⁶ Be ye angry and sinne not, let not the sunne go down vpon your wrath: ²⁷ Neither giue place to the deuill. ²⁸ Let him that stole, steale no more: but rather let him labour, working with his handes the thing which is good, that he may haue to giue to him that needeth. ²⁹ Let no corrupt communication procede out of your mouth, but that which is good to the vse of edifying, that it may minister grace vnto the hearers. ³⁰ And grieue not the holy Spirit of God, whereby yee are sealed vnto the day of redemption. ³¹ Let all bitterness, and wrath, and anger, and clamour, and euill speaking, be put away from you, with all malice, ³² And be ye kinde one to another, tender hearted, forgiuing one another, euen as God for Christes sake hath forgiven you.

5. BE ye therefore followers of God, as deare children. ² And walke in loue, as Christ also hath loued vs, and hath giuen himselfe for vs, an offering and a sacrifice to God for a sweet smelling sauour: ³ But fornication and all vnclennesse, or couetousnes, let it not be once named amongst you, as becommeth Saints: ⁴ Neither filthinesse, nor foolish talking, nor iesting, which are not conuenient: but rather giuing of thanks. ⁵ For this ye know, that no whoremonger, nor vnclenne person, nor couetous man who is an idolater, hath any inheritance in the kingdom of Christ, and of God. ⁶ Let no man deceiue you with vaine words: for because of these things cometh the

⁶ Or, hollow of truth.

² Or, v, distribute.

⁷ Or, to edifie probably.

γὰρ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας. ⁷ μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν. ⁸ ἦτε γὰρ ποτε σκότος, νῦν δὲ φῶς ἐν Κυρίῳ· ὡς τέκνα φωτὸς περιπατεῖτε. ⁹ (ὁ γὰρ καρπὸς τοῦ φωτὸς ἐν πάσῃ ἀγαθῶσυνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ.) ¹⁰ δοκιμάζοντες τί ἐστὶν εὐάρεστον τῷ Κυρίῳ. ¹¹ καὶ μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάροις τοῦ σκότους, μᾶλλον δὲ καὶ ἐλέγχετε. ¹² τὰ γὰρ κρυφῇ γινόμενα ὑπ' αὐτῶν αἰσχροὺν ἐστὶ καὶ λέγειν. ¹³ τὰ δὲ πάντα ἐλεγχόμενα, ὑπὸ τοῦ φωτὸς φανεροῦνται· πᾶν γὰρ τὸ φανερούμενον φῶς ἐστὶ. ¹⁴ διὸ λέγει, ¹⁵ "Εγείρε| ὁ καθεύδων καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφανῆσει σοι ὁ Χριστός." ¹⁶ Βλέπετε οὖν πῶς ἀκριβῶς περιπατεῖτε, μὴ ὡς ἄσοφοι, ἀλλ' ὡς σοφοί, ¹⁷ ἐξαγοραζόμενοι τὸν καιρὸν, ὅτι αἱ ἡμέραι πονηραὶ εἰσι. ¹⁸ διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ ¹⁹ συνιέντες| τί τὸ θέλημα τοῦ Κυρίου. ²⁰ καὶ μὴ μεθύσκεσθε οἴνῳ, ἐν ᾧ

* Rec. Πονήματα. * Alex. Θιφ. * Rec. "Εγείρε. * Alex. συνιέντες. * Alex. Θιφ. * Alex. + εν. * Alex. ταῖς καρδίαις. * Rec. Ουθ.

WICLIF—1880.

of god cam on the sones of vnbeleue; ⁷ therfor nyle ye be made parteners of hem; ⁸ for ye weren sumtyme derknessis, but now list in the lord; walke ye as the sones of list: ⁹ for the fruit of list is in alle goodnes and rytwisnesse and truthe; ¹⁰ and preue ye what thing is wel plesynge to god; ¹¹ nyle ye comyne to vnfrutuous werkis of derknessis: but more reprene ye; ¹² for what thingis ben don of hem in pryuy: it is foule ye to speke; ¹³ and alle thingis that ben reproued of the list: ben openly schewid; for al thing that is schewid: is list; ¹⁴ for whiche thing he seith: rise thou that slepest rise up fro deeth, and crist schal listen thee;

¹⁵ therfor britheren ze se: hou warli ge schulin go; not as vnwise men, ¹⁶ but as wise men azonbiyng tyme; for the daies ben yuel; ¹⁷ therfor nyle ye be made vnwise: but vnderstondynge, whiche is the wille of god; ¹⁸ and nyle ye be drunken of wyne in whiche is lecherie: but be ye fillid with the holi goost; ¹⁹ and speke ye to you self in salmes & ymnes and spiritual songis syngynge, and acyngne salme in youre hertis to the lord; ²⁰ ouer more doynge thankynge for alle thingis in the name of oure lord ihesu crist: to god and to the fadir; ²¹ be ye suget to gidre in the drede of crist,

²² wymmen be thei suget to her housbondis, as to the lord; ²³ for the man is heed of the woman: as crist is heed of the churche, he is sauour of his bodi; ²⁴ but as the churche is suget to crist so and wymmen to her housbondis in alle thingis. ²⁵ Men loue ye youre wyues: as crist loued the churche; and gaf hym self for it, ²⁶ to make it holi; and clensid it with the waschyng of watir, in the word of his lif; ²⁷ to yene the churche glorious to him self, that it hadde no wemme ne

TYNDALE—1534.

the wrath of God vpon the chyliden of vnbelefe. ⁷ Be not therfore compassions with them. ⁸ Ye were once derkness but are now light in the Lorde.

Walke as chyliden of light. ⁹ For the frute of the sprete is in all goodnes, rightewesnes and truthe. ¹⁰ Accept that which is pleasinge to the Lorde: ¹¹ and have no fellowshipe with the vnfrutfull workes of derknes: but rather rebuke them. ¹² For it is shame even to name those thinges which are done of them in secreto: ¹³ but all thinges, when they are rebuked of the light, are manifest. For whatsoever is manifest, that same is light. ¹⁴ Wherefore he sayth: awake thou that slepest and stonde vp from deeth; and Christ shall geve the light.

¹⁵ Take hede therfore that ye walke circumspectly: not as foles: but as wyse ¹⁶ redemyng the tyme: for the dayes are evyll. ¹⁷ Wherefore; be ye not vawyse; but vnderstonde what the wille of the Lorde is; ¹⁸ and be not dronke with wyne; wherin is excesse: but be fulfilled with the sprete; ¹⁹ speakeynge vnto youre selves in psalmes, and ymnes; and spretuall songes; synginge and makeinge melodie to the Lorde in youre hertes; ²⁰ gevinge thanks all wayes for all thinges vnto God the father; in the name of oure Lorde Iesu Christ: ²¹ submitteinge youre selves one to another in the feare of God.

²² Wemen submit youre selves vnto youre awne husbandes; as vnto the Lorde. ²³ For the husbande is the wyves heed; even as Christ is the heed of the congregacion; and the same is the sauour of the body. ²⁴ Therfore as the congregacion is in subieccion to Christ; lykwyse let the wyves be in subieccion to their husbandes in all thinges. ²⁵ Husbandes love youre wyues; even as Christ loved the congregacion; and gave him selfe for it; ²⁶ to sanctifie it; and clensid it in the fountayne of water thorow the worde; ²⁷ to make it vnto him selfe; a glorious congregacion with oute

CRANMER—1539.

commeth the wrath of God, vpon the chyliden of disobedience. ⁷ Be not ye therfore companions of them. ⁸ Ye were somtyme derknes, but now are yelght in the Lorde.

Walke as chyliden of lyght. ⁹ For the frute of the sprete consisteth in all goodnes, and ryghtewesnes and truthe. ¹⁰ Accept that, which is pleasinge vnto the Lorde, ¹¹ and hane no fellowshipe wyth the vnfrutfull workes of derknes: but rather rebuke them. ¹² For it is shame enen to name those thinges which are done of them in secreto: ¹³ but all thinges, when they are rebuked of the lyght, are manifest. For whatsoever is manifest, that same is lyght. ¹⁴ Wherefore he sayth: awake thou that slepest, and stonde vp from deeth, and Christ shall geue the lyght.

¹⁵ Take hede therfore how ye walke circumspectly: not as vnwyse, but as wyse men: ¹⁶ avoydyng occasyon, because the dayes are euyl. ¹⁷ Wherefore, be ye not vnwyse, but vnderstande what the wyl of the Lorde is, ¹⁸ and be not droncke with wyne wherin is excesse: but be fylled with the sprete, ¹⁹ speakeynge vnto youre selues in psalmes and hymnes, and spretuall songes, synginge and makeynge melodie to the Lord in youre hertes, ²⁰ gyngynge thanks allwayes for all thynges vnto God the father, in the name of oure Lorde Iesu Christ, ²¹ submyttinge youre selues one to another in the feare of God:

²² Ye women, submit youre selues vnto youre awne husbandes, as vnto the Lorde. ²³ For the husbande is the wyues heed, enen as Christ is the heed of the congregacion, and the same is he that mystryeth saluacyon vnto the body. ²⁴ Therfore, as the congregacion is in subieccion to Christ, lykewyse let the wyues also be in subieccion to their husbandes in all thynges. ²⁵ Ye husbandes, loue youre wyues, enen as Christ loued the congregacion, and gaue hym selfe for it, ²⁶ to sanctifie it, and clensid it in the fountayne of water thorow the worde, ²⁷ to make it vnto him selfe a glorious congregacion, without

ἐστιν ἁσωτία, ἀλλὰ πληροῦσθε ἐν Πνεύματι, ¹⁹ λαλοῦντες ἑαυτοὺς ᾠδαῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, ᾄδοντες καὶ ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ, ²⁰ εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῷ Θεῷ καὶ πατρὶ. ²¹ Ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ. | ²² Αἱ γυναῖκες, τοῖς ἰδίοις ἀνδράσιν ὑποτάσσεσθε, | ὡς τῷ Κυρίῳ. ²³ ὅτι ἡ ἀνὴρ ἐστὶ κεφαλὴ τῆς ἐκκλησίας, ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας, αὐτὸς ἐστὶ σωτὴρ τοῦ σώματος. ²⁴ ἀλλ' ὥσπερ | ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ, οὕτω καὶ αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ἐν παντί. ²⁵ Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας ἑαυτῶν, | καθὼς καὶ ὁ Χριστὸς ἠγάπησε τὴν ἐκκλησίαν, καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς. ²⁶ ἵνα αὐτὴν ἁγιάσῃ, καθάρισας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι, ²⁷ ἵνα παραστήσῃ αὐτὸς ἑαυτῷ ἑνδοξον τὴν ἐκκλησίαν, μὴ ἔχουσαν σπῖλον ἢ

¹⁹ Alex. ὁπὸς. τοῖς ἰδ. ἀνδρ. ²² Rec. + ὁ. ²³ Rec. + αὐτ. ²⁴ Alex. = ἐστὶ. ²⁵ Alex. ὡς. ²⁶ Alex. = ἰδίας. ²⁷ Alex. = ἑαυτῶν. ²⁸ Rec. ἀντὶ.

GENEVA—1557.

RHEIMS—1582.

AUTHORISED—1611.

the wrath of God upon the children of disobedience. ⁷ Be not therefore companions with them. ⁸ For ye were once darkened, but are now light in the Lord: walk as children of light.

⁹ (For the fruit of the Spirit is in all goodness, and righteousness, and truth.)

¹⁰ Approving that which is pleasing to the Lord. ¹¹ And have no fellowship with the unfruitful works of darkness: but rather reprove them. ¹² For it is shame even to name those things, which are done of them in secret. ¹³ But all things when they are reproved of the light, are manifest: for it is light that discovereth all things. ¹⁴ Wherefore he saith, Awake thou that sleepest, and stand up from death, and Christ shall give thee light.

¹⁵ Take heed therefore that ye walk circumspectly: not as fools: but as wise.

¹⁶ Redeeming the time: for the days are evil. ¹⁷ Wherefore, be ye not unwise, but understand what the will of the Lord is. ¹⁸ And be not drunken with wine, wherein is excess: but be fulfilled with the Spirit. ¹⁹ Speaking unto your selves in psalms, and hymns, and spiritual songs, singing and making melody to the Lord in your hearts. ²⁰ Giving thanks always for all things unto God the Father, in the Name of our Lord Jesus Christ.

²¹ Submitting your selves one to another in the fear of God. ²² Women, submit your selves unto your husbands, as unto the Lord. ²³ For the husband is the head of the Church, and the same is the saviour of his body. ²⁴ Therefore as the Church is in subjection to Christ, like-wise let the wives be in subjection to their husbands in all things. ²⁵ Husbands love your wives, even as Christ loved the Church, and gave himself for it.

²⁶ To sanctify it, and cleanse it in the washing of water through the word. ²⁷ To make it unto himself a glorious

the anger of God upon the children of diffidence. ⁷ Become not therefore partakers with them. ⁸ For you were sometimes darkened, but now light in our Lord. ⁹ (For the fruit of the light is in all goodness, and justice, and verities.) ¹⁰ proving what is well pleasing to God: ¹¹ and communicate not with the unfruitful works of darkness, but rather reprove them. ¹² For the things that are done of them in secret, it is shame even to speak. ¹³ But all things that are reprov'd, are manifested by the light, for all that is manifested, is light. ¹⁴ for the which cause he saith: *Arise thou that sleepest, and arise from the dead: and Christ will illuminate thee.*

¹⁵ See therefore, brethren, how you walk variously, not as unwise, but as wise: ¹⁶ redeeming the time, because the days are evil. ¹⁷ Therefore become not unwise, but understanding what is the will of God. ¹⁸ And be not drunken with wine wherein is riotousness, but be filled with the Spirit, ¹⁹ speaking to your selves, in psalms and hymns, and spiritual canticles, chanting and singing in your hearts to our Lord: ²⁰ giving thanks always for all things, in the name of our Lord Jesus Christ to God and the Father. ²¹ Subject one to another in the fear of Christ.

²² Let women be subject to their husbands, as to our Lord: ²³ because the man is the head of the woman: as Christ is the head of the Church. Him self, the saviour of his body. ²⁴ But as the Church is subject to Christ, so also the women to their husbands in all things. ²⁵ Husbands, love your wives, as Christ also loved the Church, and delivered him self for it: ²⁶ that he might sanctify it, cleansing it by the lauer of water in the word, ²⁷ that he might present to himself a glorious Church, not having spot,

wrath of God upon the children of disobedience.

⁷ Be not yet therefore partakers with them. ⁸ For ye were sometimes darkened, but now are ye light in the Lord: walk as children of light. ⁹ (For the fruit of the spirit is in all goodness and righteousness and truth.) ¹⁰ Proving what is acceptable unto the Lord: ¹¹ And have no fellowship with the unfruitful works of darkness, but rather reprove them. ¹² For it is a shame even to speak of those things which are done of them in secret. ¹³ But all things that are reprov'd are made manifest by the light: for whatsoever doeth make manifest, is light.

¹⁴ Wherefore hee saith: Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. ¹⁵ See then that ye walk circumspectly, not as fools, but as wise, ¹⁶ Redeeming the time, because the days are evil. ¹⁷ Wherefore be ye not unwise, but understanding what the will of the Lord is. ¹⁸ And be not drunken with wine, wherein is excess: but be filled with the Spirit: ¹⁹ Speaking to your selves, in Psalms, and Hymns, and Spiritual songs, singing and making melody in your heart to the Lord, ²⁰ Giving thanks always for all things unto God, and the Father, in the Name of our Lord Jesus Christ, ²¹ Submitting your selves one to another in the fear of God. ²² Wives, submit your selves unto your own husbands, as unto the Lord. ²³ For the husband is the head of the wife, even as Christ is the head of the Church: and hee is the Saviour of the body.

²⁴ Therefore as the Church is subject unto Christ, so let the wives be to their owne husbands in every thing. ²⁵ Husbands, love your wives, even as Christ also loved the Church, and gave himselfe for it: ²⁶ That he might sanctifie and cleanse it with the washing of water, by the word, ²⁷ That he might present it to himselfe a glorious Church, not having

²⁶ Or, vvaselfe. ²⁷ Or, discovered.

1032
 ῥυτίδα ἢ τι τῶν τοιούτων, ἀλλ' ἵνα ἡ ἀγία καὶ ἁμωμος. ²⁸ οὕτως ὁ φείλουσιν οἱ ἄνδρες| ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας, ὡς τὰ ἑαυτῶν σώματα. ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα, ἑαυτὸν ἀγαπᾷ· ²⁹ οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν, ἀλλ' ἐκτρέφει καὶ θάλπει αὐτήν, καθὼς καὶ ὁ Χριστὸς| τὴν ἐκκλησίαν· ³⁰ ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ, ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων αὐτοῦ. |
 “³¹ Ἀντὶ τούτου καταλείψει ἄνθρωπος τὸν πατέρα ἑαυτοῦ| καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ,| καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.”
³² Τὸ μυστήριον τοῦτο μέγα ἐστίν· ἐγὼ δὲ λέγω εἰς Χριστὸν, καὶ εἰς τὴν ἐκκλησίαν.
³³ πλὴν καὶ ὑμεῖς οἱ καθ' ἓνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν· ἡ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα.

VI. Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν ἕν Κυρίῳ·| τοῦτο γάρ ἐστι δίκαιον. “³ Τίμα τὸν πατέρα σου καὶ τὴν μητέρα” ἥτις ἐστὶν ἐντολὴ πρώτη

* Alex. καὶ οἱ ἄνδρες ἀγαπῶσιν.

† Rec. Κύριος.

‡ Alex. = ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ.

§ Alex. = αὐτῶν.

* Alex. s. καὶ τὰ ἄλλα. τῇ γυναικὶ αὐτοῦ s. καὶ προσκ. τῇ γ. αὐτοῦ.

‡ Alex. = ἐν Κυρίῳ.

WICLIF—1380.

reueynge, or ony suche thing, but that it be holi & vndefouled.

²⁸ so & men loue thei her wyues, as her owne bodies; he that loueth his wiif: loueth him self; ²⁹ for no man hatid euer his owne fleisch: but nurischith and fosterith it, as crist doith the chirche; ³⁰ and we ben members of his bodi: of his fleisch, and of his bones; ³¹ for this thing a man schal forsake his fadir and modir: and he schal drawe to his wiif, and thei schulen be tweyne in o fleisch; ³² this sacrament is greet; & I scio in crist, and in the chirche; ³³ netheles & alle, eche man loue his wiif as hym self; & the wiif drede hir housbonde.

6. SONES obeiech & to youre fadir and modir in the lord; for this thing is right; ² onoure thou thi fadir and thi modir, that is the first maundement in biheest; ³ that it be wel to thec, & that thou be long lyuynge on erthe; ⁴ and fadiris nyle & terre youre sonas to wraththe; but nurische & be hem in the techynge and chastisynge of the lord. ⁵ Seruauntis obeieche & to fleischli lordis with drede and tremblynge in synplecesse of youre herte as to crist; ⁶ not seruyng to the eye, as playng to men: but as seruauntis of crist, doynge the wille of god bi discrecion ⁷ with good wille: seruyng as to the lord; and not as to men; wityng that eche man ⁸ what euer good thing he schal do: he schal resceyue this of the lord, whether seruaunt whether fre man; ⁹ & & ye lordis to do the same thingis to hem: forseyunge manassil; wityng that bothe her lord and youre is in heuene: and the takynge of personis is not anentis god.

¹⁰ here afterward bretheren be & counfortide in the lord: and in the myst of

TYNDALE—1534.

spot or wrynckle, or eny soche thinge: but that it shuld be holi and with out blame.

²⁸ So ought men to love their wyues, as their awne bodies. He that loveth his wyfe, loveth him sylfe. ²⁹ For no man ever yet, hated his awne flesshe: but nurisheth and cheriseth it even as the lorde doth the congregacion. ³⁰ For we are members of his body, of his flesshe, and of his bones. ³¹ For this cause shall a man leave father and mother, and shall continue with his wyfe, and two shalbe made one flesshe. ³² This is a great secreete; but I speake bitwene Christ and the congregacion. ³³ Neverthelesse do ye so that every one of you love his wyfe truly even as him selfe: And let the wyfe se that she feare her husbende.

6. CHYLDREN obey youre fathers and mothers in the Lorde: for so is it right. ² Honour thy father and mother; that is the fyrst commaundement that hath eny promes; ³ that thou mayest be in good estate, and lyeve longe on the erthe. ⁴ And ye fathers, move not youre children to wrath: but bringe them vp with the nurture and informacion of the Lorde. ⁵ Seruautes be obedient vnto youre carnall masters, with feare and trembling; in singlenes of youre hertes, as vnto Christ: ⁶ not with service in the eye sight, as men pleasers: but as the seruautes of Christ, doynge the will of God from the herte ⁷ with good will servinge the Lorde, and not men. ⁸ And remember that whatsoever good thinge any man doeth, that shall be receave agayne of the Lorde; whether he be bonde or fre. ⁹ And ye masters, do even the same thinges vnto them, puttynge away threateninges: and remember that even youre master also is in heven; nether is ther eny respecte of person with him.

¹⁰ Finally my brethren, be stronge in the Lorde, and in the power of his myght.

CRANMER—1539.

spot or wrynckle, or eny soch thyng: but that it shulde be holi, and without blame. ²⁸ So ought men to love their wyues, as their awne bodies. He that loveth his wyfe, loveth hym selfe. ²⁹ For no man euer yet hated his awne flesshe: but nurisheth and cherisheth it, even as the Lorde doth the congregacyon. ³⁰ For we are members of his body, of his flesshe, and of his bones. ³¹ For this cause shall a man leave father and mother, and shall be ioyned vnto his wyfe, and of two shalbe made one flesshe. ³² This is a great secreete, but I speake of Christ and of the congregacyon. ³³ Nevertheless, do ye so, that every one love his wyfe even as hym selfe. And let the wyfe feare her husbende.

6. CHYLDREN, obey youre fathers and mothers in the Lorde: for that is right. ² Honour thy father and mother, (the same is the fyrst commaundement in the promes) ³ that thou mayest prosper, and lyeve longe on the erthe. ⁴ Ye fathers move not youre chyliden to wrath: but Ye shall bringe them vp thorow the nurture and informacyon of the Lorde. ⁵ Ye seruautes be obeydent vnto them that are youre bodely masters, with feare and trembling, even with the synghenes of youre herte, as vnto Christ: ⁶ not doynge service vnto the eye, as they that go aboute to please men: but as the seruautes of Christ, doynge the wyll of God from the herte ⁷ with good wyll, servinge the Lorde, and not men. ⁸ Knowynge this, that whatsoever good thinge any man doeth, the same shall be receave agayne of God, whether he be bonde or fre. ⁹ And ye masters, do even the same thinges vnto them, puttynge away threatenynge: Knowynge, that youre master also is in heuene, nether is ther eny respecte of person with him.

¹⁰ Finally my brethren, be stronge thorow the Lorde and thorow the power of

o. mss. obediē. obep. biheest, promiss. nyle, not. love, etc. 10. 10. manassil, threatenynge. wityng, knowynge. anentis, with

ἐν ἐπαγγελίᾳ· ³ “ἵνα εὖ σοι γένηται καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς.” ⁴ Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλ’ ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ μουθεσίᾳ Κυρίου.

⁵ Οἱ δούλοι, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα, μετὰ φόβου καὶ τρόμου, ἐν ἀπλότητι τῆς καρδίας ὑμῶν, ὡς τῷ Ἰησοῦ Χριστῷ· ⁶ μὴ κατ’ ὀφθαλμοδουλείαν ὡς ἀνθρωπάρεσκοι, ἀλλ’ ὡς δούλοι τοῦ Ἰησοῦ, ποιοῦντες τὸ θέλημα τοῦ Θεοῦ ἐκ ψυχῆς, ⁷ μετ’ εὐνοίας δουλεύοντες, ὡς τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις· ⁸ εἰδότες ὅτι ὁ ἐάν τι ἕκαστος ποιήσῃ ἀγαθόν, τοῦτο κομίζεται παρὰ Κυρίου, εἴτε δούλος, εἴτε ἐλεύθερος. ⁹ Καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτοὺς, ἀνιέντες τὴν ἀπειλὴν· εἰδότες ὅτι καὶ ὑμῶν αὐτῶν ὁ Κύριός ἐστιν ἐν οὐρανοῖς, καὶ προσωποληψία οὐκ ἔστι παρ’ αὐτοῦ.

¹⁰ Τὸ λοιπὸν, ἀδελφοί μου, ἐνδυναμοῦσθε ἐν Κυρίῳ, καὶ ἐν τῷ κράτει τῆς

⁴ Alex. Κυρίῳ. ⁵ Alex. = τοῦ. ⁶ Rec. = ὡς. ⁷ Alex. ἑκαστος ὁ ἐν. ⁸ Alex. κομίζεται. ⁹ Rec. + τοῦ. ¹⁰ Alex. ἀδελφὸν καὶ ὑμῶν. ¹¹ Alex. παρὰ (τῇ) Θεῷ. ¹² Alex. = ἀδελφοί μου.

GENEVA—1557.

Churche, without spot or wrinkle, or any such thing: but that it shoulde be holy and without blame. ²⁹ So ought men to love their wyves, as their owne bodies. he that loveth his wyfe loveth him selfe. ³⁰ For no man euer yet hated his owne flesh: but nourisheth and cherissheth it, such as the Lord doth the Churche.

³¹ For we are members of his body, of his flesh, and of his bones. ³² For this cause shall a man leave father and mother, and shalbe iyned to his wife, and they which were two, shalbe made one flesh. ³³ This is a great secrete, but I speake of Christ and the Church. ³⁴ Therefore euery one of you do ye so: let euery one love his wyfe, euen as him selfe and let the wyfe se that she feare her husband.

6. CHYLDREN, obey your fathers and mothers in the Lord, for so is it ryght. ² Honour thy father and mother (that is the fyrst commandment that hath any promise.) ³ That thou mayest be in good estate, and lyue longe on earth. ⁴ And ye fathers moue not your chyldren to wrath: but bringe them vp in instruction and information of the Lord. ⁵ Seruantes be obedient vnto your carnal masters, with feare and trembling in singleness of your hearts, as vnto Christ: ⁶ Not with seruice in the eye sight, as men pleasers: but as the seruantes of Christ, doing the wyl of God from the heart. ⁷ With good wyl seruing the Lord, and not men. ⁸ And knowe ye that whatsoever good thing any man doth, that same shal he receaue agayne of the Lord, whether he be boude or fre.

⁹ And ye masters, do euen the same thinges vnto them, putting away threatnynges: and knowe that euen your master also is in heauen, nether is there any respect of person with him. ¹⁰ Finally my brethren, be stronge in the Lord, and in

RHEIMS—1582.

or wrinkle, or any such thing, but that it may be holy and vnspotted. ²⁹ So also men ought to love their wyues as their owne bodies. He that loveth his wyfe, loveth him self.

³⁰ For no man euer hated his owne flesh: but he nourisheth and cherissheth it, as also Christ the Church: ³¹ because we be the members of his body, of his flesh and of his bones. ³² For this cause shall a man leave his father and mother: and shal cleave to his wyfe, and they shal be two in one flesh. ³³ This is a great sacrament, but I speake in Christ and in the Church. ³⁴ Nevertheless you also euery one, let each love his wyfe as him self: and let the wyfe feare her husband.

6. CHILDREN, obey your parents in our Lord, for this is iust. ² Honour thy father and thy mother (which is the first commandment in the promise,) ³ that it may be well with thee, and thou mayest be long-lived upon the earth. ⁴ And you fathers, prouoke not your children to anger: but bring vp in the discipline and correction of our Lord.

⁵ Seruants, be obedient to your lordes according to the flesh, with feare and trembling, in the simplicitie of your hart, as to Christ: ⁶ not seruing to the eye, as it were pleasing men, but as the seruants of Christ, doing the wyl of God from the hart, ⁷ with a good wyl seruing, as to our Lord and not to men. ⁸ Knowing that euery one what good soeuer he shal doe, that shal he receiue of our Lord, whether he be bond, or free. ⁹ And you masters, doe the same things to them, remitting threatenings: knowing that both their Lord and yours, is in heauen: and acceptation of persons is not with him.

¹⁰ Hence forth brethren, be strengthened in our Lord, and in the might of his

AUTHORISED—1611.

spot or wrinkle, or any such thing: but that it should bee holy and without blemish. ²⁹ So ought men to love their wyues, as their owne bodies: hee that loveth his wife, loveth himselfe. ³⁰ For no man euer yet hated his owne flesh: but nourisheth and cherissheth it, euen as the Lord the Church: ³¹ For we are members of his body, of his flesh, and of his bone. ³² For this cause shall a man leave his father and mother, and shalbe iyned vnto his wife, and they two shalbe one flesh. ³³ This is a great mystery: but I speake concerning Christ and the Church. ³⁴ Nevertheless, let euery one of you in particular, so love his wife euen as himselfe, and the wife see that she reuerence her husband.

6. CHILDREN, obey your parents in the Lord: for this is right. ² Honour thy father and mother, (which is the first commandment with promise,) ³ That it may bee well with thee, and thou mayest liue long on the earth. ⁴ And ye fathers, prouoke not your children to wrath: but bring them vp in the nurture and admonition of the Lord. ⁵ Seruants, bee obedient to them that are your masters according to the flesh, with feare and trembling, in singleness of your heart, as vnto Christ: ⁶ Not with eye service as men pleasers, but as the seruants of Christ, doing the will of God from the heart: ⁷ With good will doing service, as to the Lord, and not to men. ⁸ Knowing that whatsoever good thing any man doeth, the same shall hee receiue of the Lord, whether he be bond or free.

⁹ And ye masters, doe the same things vnto them, forbearing threatening: knowing that your master also is in heauen, neither is there respect of persons with him. ¹⁰ Finally, my brethren, be strong in the Lord, and in the power of his

⁵ Or, masterful. ⁶ Some read, both you, and their service.

ισχύος αὐτοῦ. ¹¹ ἐνδύσασθε τὴν πανοπλίαν τοῦ Θεοῦ, * πρὸς| τὸ δύνασθαι ὑμᾶς
στήναι πρὸς τὰς * μεθοδείας| τοῦ διαβόλου. ¹² ὅτι οὐκ ἔστιν * ἡμῖν| ἡ πάλη πρὸς
αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκρά-
τορας τοῦ σκότους * τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις.
¹³ διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ Θεοῦ, ἵνα δυνηθῇτε ἀντιστῆναι ἐν τῇ
ἡμέρᾳ τῇ πονηρᾷ, καὶ ἅπαντα κατεργασάμενοι στήναι. ¹⁴ στήτε οὖν περιζωσά-
μενοι τὴν ὀσφύν ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης,
¹⁵ καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἐτοίμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης. ¹⁶ ἐπὶ
πᾶσι ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνησέσθε πάντα τὰ βέλη
τοῦ πονηροῦ * τὰ| πεφυρωμένα σβέσαι. ¹⁷ καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου
* δέξασθε,| καὶ τὴν μάχαιραν τοῦ Πνεύματος, ὃ ἔστι ῥῆμα Θεοῦ ¹⁸ διὰ πάσης

* Alex. εἰς. * Alex. μεθοδείας. * Alex. ὁπλῶν. * Rec. + τοῦ πόντου. * Alex. = τὰ. * Alex. s. = δέξασθε & ἐξουσίαν. * Alex. ἀπὸ.

WICLIF—1380.

his vertu, ¹¹ clothe you with the armure
of god, that ye moun stonde agens aspi-
nyngis of the deuyl, ¹² for why stryunge is
not to us agens fleisch and blood but agens
the princis and potestis, agens gouernouris
of the world of these derknessis, agens
spiritual thingis of wickidnesse, in heuenli
thingis.

¹³ therfor take ye the armure of god, that
ye moun asenstonde in the vyll dai, and
in alle thingis stonde parfit, ¹⁴ therfor
stonde ye and be ye girded aboute with
leendis in sothfastnesse, and clothid with
the habouroun of rightwisesse, ¹⁵ and youre
feet schode in makynge redi of the gospel
of pees, ¹⁶ in alle thingis take ye the scheld
of feith in whiche ye moun quenche alle
the fyr darts of the worst, ¹⁷ and take ye
the helme of helthe, and the swerde of the
goost, that is the word of god, ¹⁸ bi alle
preier and bisechyng preie ye al tyme in
spirit: and in hyu wakyng in al bise-
nesse, and bisechyng for alle holi men
¹⁹ and for me: that word be yowu to me
in openynge of my mouth: with trist to
make knowen the mysterie of the gospel

²⁰ for whiche I am sette in messagie in a
chayn, so that in it y be hardi to speke,
as it bihoueth me, ²¹ and ye wite, what
thingis ben about me, what I do: tithus
my moost dere brother, and trewe mynys-
tre in the lord schal make alle thingis
knownen to you, ²² whom I sente to you
for this same thing: that ye knowe what
thingis ben aboute us, & that be com-
forte youre hertis, ²³ pees to bretheren
and charite with feith of god oure fedir,
& of the lord ihesus crist, ²⁴ grace with
alle men: that louen oure lord ihesus
crist in vncorruptioun Amen.

TYNDALE—1534.

¹¹ Put on the armour of God, that ye maye
stonde stedfast agaynst the crafty assautes
of the devyll. ¹² For we wrestle not a-
gaynst fleshe and blood: but agaynst
rule, agaynst power, and agaynst worldly
rulers of the derkenes of this worlde, a-
gaynst spretuall wickednes for hevenly
thynges.

¹³ For this cause take vnto you the ar-
mour of God, that ye maye be able to
resist in the evyll daye, and to stonde
perfect in all thynges.

¹⁴ Stonde therefore, and youre loynes gyrd
aboute with veritie, havinge on the brest
plate of rightwisesnes. ¹⁵ and shood with
shoures prepared by the gospel of peace.

¹⁶ Above all take to you the shelde of
fayth, wherewith ye maye quenche all the
fyrre dartes of the wicked. ¹⁷ And take
the helmet of salvacion, and the swearde
of the sprete, which is the worde of God.

¹⁸ And praye all wayes with all manner
prayer and supplicacion: and that in the
sprete: and watch therunto with all in-
stance and supplicacion for all sayntes,
¹⁹ and for me: that vtterance maye be
geven vnto me: that I maye open my
mouth holdly, to vtter the secretis of the
gospell, ²⁰ wherof I am a messenger in
bondes: that therein I maye speake frely, as
it becometh me to speake.

²¹ But that ye maye also knowe what
condicion I am in, and what I do, Tithicus
my deare brother and faythfull minister
in the Lorde, shall shewe you of all thynges,
²² whom I sent vnto you for the same
purpose, that ye myght knowe what case
I stonde in, and that he myght comfort
yours hertes.

²³ Pease be with the bretheren, and love
with fayth, from God the father and from
the Lorde Iesu Christ. ²⁴ Grace be with
all them which love oure lorde Iesu Christ
in purynes. Amen.

CRANMER—1539.

his myght. ¹¹ Put on all the armoure of
God, that ye maye stande agaynst the
assautes of the deuyl. ¹² For we wreale
not agaynst bloude and fleshe: but
agaynst rule, agaynst power, agaynst
worldly rulers, enen gouernours of the
derkenes of this worlde, agaynst spretuall
craftynes in heuenly thynges.

¹³ Wherefore take vnto you the whole ar-
mour of God, that ye maye be able to
resyst in the enyill daye, and stande per-
fect in all thynges.

¹⁴ Stande therefore, and youre loynes
gyrd with the truth, haangyn on the
brest plate of ryghtwisesnes, ¹⁵ and haangyn
shoes on your fete, that ye maye be pre-
pared for the Gospell of peace. ¹⁶ Above
all, take to you the shyld of fayth, wher-
with ye maye quenche all the fyrie dartes
of the wycked. ¹⁷ And take the helmet of
saluacion, and the swearde of the sprete,
which is the worde of God. ¹⁸ And praye
all wayes with all maner of prayer and
supplicacyon in the sprete: and watch
thervnto with all instance and supplica-
cyon for all sayntes ¹⁹ and for me, that
vtterance maye be geuen vnto me, that
I maye open my mouth frely, to vtter the
secretis of my Gospell ²⁰ (wherof I am
messenger in bondes) that therein I maye
speake frely, as I ought to speake.

²¹ But that ye maye also knowe what
condicion I am in, and what I do, Tithicus
the deare brother and faythfull mynys-
tre in the Lorde, shall shewe you of all
thynges, ²² whom I haue sent vnto you for
the same purpose, that ye myght knowe
what case we stande in, and that he myght
comfort youre hertes. ²³ Pease be vnto the
bretheren and loue wyth fayth, from God
the father and from the Lorde Iesu
Christ. ²⁴ Grace be wyth all them, which
loue oure Lorde Iesu Christ vnfaynedly.
Amen.

verba, power. moun, may. vyll, evil. withfastnesse.
trist. habouroun, breist plate. yowu, shewe.
trist, courage. wite, knowe.

προσευχῆς καὶ δέσεως προσευχόμενοι ἐν παντὶ καιρῷ ἐν Πνεύματι, καὶ εἰς αὐτὸ τοῦτο ἀγρυπνοῦντες ἐν πάσῃ προσκαρτερήσῃ καὶ δεήσει περὶ πάντων τῶν ἁγίων,¹⁹ καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοθῇ λόγος ἐν ἀνοίξει τοῦ στόματός μου ἐν παρρησίᾳ, γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου,²⁰ ὑπὲρ οὗ πρεσβεύω ἐν ἀλύσει, ἵνα ἐν αὐτῷ παρρησιάσωμαι, ὡς δεῖ με λαλῆσαι.

²¹ Ἴνα δὲ εἰδῇτε καὶ ὑμεῖς τὰ κατ' ἐμὲ, τί πράσσω, πάντα ὑμῖν γνωρίσει Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος ἐν Κυρίῳ·²² ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν, καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν. ²³ Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως ἀπὸ Θεοῦ πατρὸς καὶ Κυρίου Ἰησοῦ Χριστοῦ. ²⁴ Ἡ χάρις μετὰ πάντων τῶν ἀγαπῶντων τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ.

¹⁹ Alex. + πάντων. ²⁰ Alex. = προσκαρτερήσῃ. ²¹ Alex. διὰ. ²² Rec. δοθῇ. ²³ Alex. καὶ ἡμῖν εἰρήνη. ²⁴ Alex. γνωρίσει ὑμῖν. ²⁵ Rec. + ἀμήν.

GENEVA—1557.

the power of his myght. ¹¹ Put on the whole armour of God, that ye may stand stedfast against the craftie assaults of the devill. ¹² For we wrestle not against fleshe and blood: but against Rulers, against Powers, and against the worldly Governours, the princes of the darkenes of this worlde, against spiritual wickedneses, which are aboue.

¹³ For this cause, take vnto you the whole armour of God, that ye may be able to resist in the euyl day, and hauing finished all thynges, stand stedfast. ¹⁴ Stande therefore, and your loynes gyrdle about with veritie, hauing on, the brest plate of righteousness: ¹⁵ And your fete shod with the preparation of the Gospel of peace. ¹⁶ Aboue all, take to you the shield of fayth, wherewith ye may quench all the fyry dartes of the wycked. ¹⁷ And take the helmet of saluation, and the sword of the sprite, which is, the worde of God. ¹⁸ And pray alwayes with all maner prayer and supplication in the Sprite: and watche therunto with all perseuerance and supplication, for all Sainctes. ¹⁹ And for me, that vterance may be geuen vnto me, that I may open my mouth boldly, to vtter the secretes of the Gospel. ²⁰ Whereof I am meeessenger in bondes, that therein I may speake frely, as it becometh me to speake.

²¹ But that ye may also knowe myne affaires, and what I do, Tychicus, my deare brother and faithfull minister in the Lord, shal shewe you of all thynges. ²² Whome I sent vnto you for the same purpose, that ye myght knowe what case I stande in, and that he myght comfort your hearts. ²³ Peace be with the brethren, and loue with fayth from God the Father, and from the Lord Iesus Christ. ²⁴ Grace be with all them which loue our Lord Iesus Christ, to their immortalitie. Amen.

RHEIMS—1582.

power. ¹¹ Put you on the armour of God, that you may stand against the deceites of the Devil. ¹² For our vvestling is not against flesh and blood: but against Princes and Potestates, against the rectora of the vvorld of this darkenes, against the spirituals of vvickednes in the celestials. ¹³ Therefore take the armour of God, that you may resist in the euil day, and stand in al things perfect.

¹⁴ Stand therfore hauing your loines girded in truth, and clothed with the breast-plate of iustice, ¹⁵ and hauing your feete shod to the preparation of the Gospel of peace: ¹⁶ in al things taking the shield of faith, vvherevvith you may extinguish al the fire dartes of the most vvicked one. ¹⁷ and take vnto you the helmet of saluation: and the sword of the spirit (vvhich is the vvord of God) ¹⁸ in al prier and supplication praying at al time in spirit: and in the same vvatching in al instance and supplication for al the sainets: ¹⁹ and for me, that speache may be giuen me in the opening of my mouth vvith confidence, to make knowne the mysterie of the Gospel, ²⁰ for the vvhich I am a legate in this chaine, so that in it I may be bold according as I ought, to speake.

²¹ And that you also may knowe the things about me, vvhat I doe: Tychicus my dearest brother and faithfull minister in our Lord, vvill make you vnderstand al things: ²² vvhom I haue sent to you for this same purpose, that you may knowe the things about vs, and he may comfort your hartes. ²³ Pence to the brethren and charitie vvith faith from God the Father, and our Lord Iesus Christ. ²⁴ Grace vvith al that loue our Lord Iesus Christ in incorruption. Amen.

AUTHORISED—1611.

might. ¹¹ Put on the whole armour of God, that ye may be able to stand against the wiles of the deuill. ¹² For wee wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darknes of this world, against spirituall wickednesse in high places. ¹³ Wherefore take vnto you the whole armour of God, that ye may be able to withstand in the euill day, and hauing done all, to stand. ¹⁴ Stand therefore, hauing your loynes girt about with truth, and hauing on the breast-plate of righteousness: ¹⁵ And your feete shod with the preparation of the Gospel of peace.

¹⁶ Aboue all, taking the shield of Faith, wherewith ye shall bee able to quench all the fiery dartes of the wicked. ¹⁷ And take the helmet of saluation, and the sword of the Spirit, which is the word of God. ¹⁸ Praying alwayes with all prayer and supplication in the spirit, and watching thereunto with all perseuerance, and supplication for all Saints, ¹⁹ And for mee, that vterance may be giuen vnto me, that I may open my mouth boldly, to make knowne the mystery of the Gospel: ²⁰ For which I am an ambassador in bonds, that therein I may speake boldly, as I ought to speake.

²¹ But that ye may also know my affaires, and how I doe, Tychicus a beloued brother, and faithfull minister in the Lord, shall make knowne to you all things. ²² Whom I haue sent vnto you for the same purpose, that ye might know our affaires, and that he might comfort your hearts. ²³ Peace be to the brethren, and loue, with faith from God the Father, and the Lord Iesus Christ. ²⁴ Grace be with all them that loue our Lord Iesus Christ in sinceritie.

¹⁹ Or, wicked spirits. ²⁰ Or, heavenly. ²¹ Or, having outworn all. ²² Or, in a chain. ²³ Or, thrived. ²⁴ Or, with thanksgiving.

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ.

Κεφάλαιον Α.

THE EPISTLE TO THE PHILIPPIANS.

CHAPTER I.

ΠΑΥΛΟΣ καὶ Τιμόθεος δούλοι Ἰησοῦ Χριστοῦ, πᾶσι τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις, σὺν ἐπισκόποις καὶ διακόνοις· ² χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

³ Εὐχαριστῶ τῷ ⁴ Θεῷ μου ἐπὶ πάσῃ τῇ μνηρίᾳ ὑμῶν, ⁵ πάντοτε ἐν πάσῃ δεήσει μου ὑπὲρ πάντων ὑμῶν μετὰ χαρᾶς τὴν δέξιν ποιούμενος, ⁶ ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον, ἀπὸ πρώτης ἡμέρας ἄχρι τοῦ νῦν· ⁷ πεποιθὼς αὐτὸ τοῦτο, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν, ἐπιτελέσει ἄχρις ἡμέρας

* Alex. + 'Εγὼ μιν.

* Alex. Κορίνθ. ἡμῶν.

* Rec. τῇ ἀρετῇ.

* Alex. μοι.

WICLIF—1380.

1. POUL and tymothe the seruantes of Ihesus crist to alle the holi men in crist Ihesus that ben at filippis, with bischopis and dekenes: ² grace and pees to you of god oure fadir, and of the lord Ihesus crist,

³ I do thankyngis to my god in al maynde of you ⁴ euermore in alle my preiers for alle you with ioie, and make a bisechyng ⁵ on youre comyng in the goepel of crist fro the first dai til now, ⁶ Tristenyng this ilke thing that he that bigan in you a good werke: schal perfourme it til in to the dai of Ihesus crist, ⁷ as it is iust to me: to fele this thing for alle you, for that I haue you in herte & in my boondis and in defendyng and confermyng of the goepel: that alle ye be felowis of my ioie.

⁸ for god is a witnesse to me: hou I conceite alle you, in the bowels of Ihesus crist, ⁹ and this thing I preie: that youre charite be plenteuous more and more in kunnyng and in al wit, ¹⁰ that ye preue the better thingis: that ye be cleue and with oute offence in the dai of crist.

TYNDALE—1534.

1. PAUL and Timotheus the seruantes of Iesu Christ To all the saintes in Christ Iesu which are at Philippos, with the Bisshops and Deacons.

² Grace be with you and peace from God oure father, and from the Lorde Iesus Christ.

³ I thanke my God with all remembraunce of you, ⁴ all wayes in all my prayers for you and praye with gladnes, ⁵ because of the fellowschyp which ye haue in the goepell from the fyrst dave vnto now: ⁶ and am suerly certified of this, that he which beganne a good werke in you, shall go forth with it vntyll the dave of Iesus Christ, ⁷ as it becometh me so to iudge of you all, because I haue you in my herte, and haue you also every one companions of grace with me, even in my bondes, as I defende and stablyshe the goepell.

⁸ For God beareth me recorde how greatly I longe after you all from the very herte rote in Iesu Christ. ⁹ And this I praye, that youre love maye increase more and more in knowledge, and in all feelinge, ¹⁰ that ye myght accepte thinges most excellent, that ye myght be pure and soche as shuld hurte. no mannes conscience, vntyll the dave of Christ,

CRANMER—1530.

1. PAUL and Tymothe the seruantes of Iesu Christ. To all the sayntes in Christ Iesu, which are at Philippos wyth the Bisshops and Deacons.

² Grace be vnto you and peace from God oure father, and from the Lorde Iesus Christ.

³ I thanke my God wyth all remembrance of you ⁴ all wayes in all my prayers for you, and praye wyth gladnes: ⁵ because ye are come in to the fellowschyp of the Gospell from the fyrst dave vnto now: ⁶ and am suerly certified of this, that he whych hath begonne a good werke in you, shall perfourme it vntyll the dave of Iesus Christ, ⁷ as it becometh me so to iudge I of you all, because I haue you in my herte: for asmuch as ye all are companions of grace wyth me, even in my bondes, and in the defendyng and stablyshyng of the Gospell,

⁸ For God is my recorde, how greatly I longe after you all, from the very herte rote in Iesu Christ. ⁹ And thys I praye, that youre loue maye increase yet more and more in knowledge, and in all vnderstandyng, ¹⁰ that ye maye accepte the thinges that are most excellent, that ye maye be pure, and soche, as hurte no mannes conscience vntyll the dave of

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ.

Κεφάλαιον Α.

THE EPISTLE TO THE PHILIPPIANS.

CHAPTER I.

Ἰησοῦ Χριστοῦ· ¹ καθὼς ἐστὶ δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν, διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, ἐν τε τοῖς δεσμοῖς μου καὶ ἐν τῇ ἀπολογίᾳ· καὶ βεβαιώσῃ τοῦ εὐαγγελίου, συγκοινωνοὺς μου τῆς χάριτος πάντας ὑμᾶς ὄντας. ² μάρτυς γάρ ³ μου· ⁴ ἐστὶν ὁ Θεὸς, ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις ⁵ Χριστοῦ Ἰησοῦ. ⁶ καὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει, ⁷ εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ἵνα ᾗτε εὐδαιμονεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ,

* Alex. = ἱερὸν.

/ Rec. Ἰησοῦ Χριστοῦ.

GENEVA—1557.

1. PAUL and Timotheus the seruantes of Iesus Christe, to all the Sainctes in Christ Iesus which are at Philippi, with the Byeshops, and Deacons: ² Grace be to you, and peace from God our Father, and from the Lord Iesus Christ. ³ I thanke my God *hauing* you in perfect memorie.

⁴ (Alwayes in all my prayers for all you, praying with gladnes) ⁵ Because of the fellowship which ye haue in the Gospel, from the first day vnto now. ⁶ And am suerly certified of thys, that he which began a good worke in you, shal go forth with it vntill the day of Iesus Christ. ⁷ As it becometh me so to iudge of you all, because I beare in perfect remembrance: that both in my bandes, and also in my defence, and confirmation of the Gospel, you all were partakers of my grace. ⁸ For God beareth me recorde, how greatly I longe after you all from the very heart rote in Iesus Christe.

⁹ And thys I pray, that your loue may increase, yet more and more in knowledge, and in all iudgement. ¹⁰ That ye may discernc thynges that differ *one from another*, that ye may be pure, and go forward without any let, vntill the day of Christ.

RHEIMS—1582.

1. PAUL and Timothee the seruants of Iesus Christ: to al the sainctes in Christ Iesus that are at Philippi, vvith the Bishops and Deacons. ² Grace to you and peace from God our father, and our Lord Iesus Christ.

³ I giue thanks to my God in al memorie of you ⁴ (alwayes in al my praiers for al you, vvith ioy making petition) ⁵ for your communicating in the Gospel of Christ from the first day vntill now.

⁶ trusting this same thing, that he which hath begonne in you a good worke, vvil perfitt it vnto the day of Christ Iesus. ⁷ as it is reason for me, this to thinke for al you, for that I haue you in hart, and in my bandes, and in the defence, and the confirmation of the Gospel, al you to be partakers of my ioy. ⁸ For God is my vvitness, how I count you al in the bowels of Iesus Christ. ⁹ And this I pray, that your charitie may more and more abound in knowledge and in al vnderstanding:

¹⁰ that you may approue the better thynges, that you may be sincere and vvithout offence vnto the day of Christ.

AUTHORISED—1611.

1. PAUL and Timotheus the seruants of Iesus Christ, to all the Saints in Christ Iesus, which are at Philippi, with the Bishops and Deacons: ² Grace be vnto you, and peace, from God our father, and from the Lord Iesus Christ. ³ I thanke my God vpon euery ⁴ remembrance of you, ⁵ Alwayes in enery prayer of mine for you all making request, with ioy. ⁶ For your felowship in the Gospel from the first day vntill now; ⁷ Being confident of this very thing, that he which hath begun a good worke in you, ⁸ will performe it vntill the day of Iesus Christ. ⁹ Euen as it is meete for mee to thinke this of you all, because ¹⁰ I haue you in my heart, in as much as both in my bonds, and in the defence and confirmation of the Gospel, ye all are ¹¹ partakers of my grace. ¹² For God is my record, how greatly I long after you all, in the bowels of Iesus Christ.

¹³ And this I pray, that your loue may abound yet more and more in knowledge, and in all ¹⁴ iudgement. ¹⁵ That ye may ¹⁶ approue thynges that ¹⁷ are excellent, that ye may be sincere, and without offence

* Or, mention. * Or, will finish it. * Or, you haue me in your heart. * Or, partakers with me of grace. * Or, since. * Or, vnto. * Or, differ.

¹¹ πεπληρωμένοι ⁹ καρπὸν δικαιοσύνης τὸν | διὰ Ἰησοῦ Χριστοῦ, εἰς δόξαν καὶ ἔπαινον Θεοῦ.

¹² Γινώσκεις δὲ ὑμᾶς βούλομαι, ἀδελφοί, ὅτι τὰ κατ' ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν ¹³ ὥστε τοὺς δεσμούς μου φανεροὺς ¹⁴ ἐν Χριστῷ γενέσθαι | ἐν ὧ τῷ πραιτωρίῳ καὶ τοῖς λοιποῖς πᾶσι, ¹⁵ καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν Κυρίῳ πεποιθότας τοῖς δεσμοῖς μου περισσοτέρως τολμᾶν ἀφόβως τὸν λόγον | λαλεῖν. ¹⁶ Τινὲς μὲν καὶ διὰ φθόνον καὶ ἔριν, τινὲς δὲ καὶ δι' εὐδοκίαν τὸν Χριστὸν κηρύσσουσιν. ¹⁷ οἱ μὲν ¹⁸ ἐξ ἀγάπης, εἰδότες ὅτι εἰς ἀπολογίαὶν τοῦ εὐαγγελίου κείμεναι. ¹⁹ οἱ δὲ ἐξ ἐριθείας τὸν Χριστὸν καταγγέλλουσιν οὐχ ἄγνως, οἰόμενοι θλίψιν ²⁰ ἐπιφέρειν | τοῖς δεσμοῖς μου ²¹ τί γάρ; ²² πλὴν | παντὶ τρόπῳ, εἴτε προφάσει εἴτε ἀληθείᾳ, Χριστὸς καταγγέλλεται· καὶ ἐν τούτῳ χαίρω, ἀλλὰ καὶ

⁹ Rec. καρπὸν δικαιοσύνης τῶν.

¹⁴ Alex. γενέσθαι ἐν Χριστῷ.

¹⁵ Alex. λόγον τῷ Θεῷ.

¹⁶ Rec. vs. 16 ante vs. 17. hab. et vs. 17 incipit al. mē.

WICLIIF—1380.

TYNDALB—1534.

CRANMER—1539.

¹¹ filled with the fruyt of rightwysnesse bi ihesus crist: in to the glori and the heryng of god: ¹² for britheren I wote that ze wite, that the thyngeis that ben aboute me, han comen more to profete of the gospel.

¹³ so that my boondis weren made knowun in crist, in eche moot hall and in alle other places: ¹⁴ that mo of britheren trisyng in the lord more plenteously for my boondis dursten without drede speke the word of god: ¹⁵ but summe for envye and strif, summe for good wille, ¹⁶ prechen crist, and summe of charite, wityng that I am putte in the defence of the gospel: ¹⁷ but summe of strif schewen crist, not clenli geseynge hem to reise tribulacion to my boondis,

¹⁸ but what the while on alle maner either bi occasion ethir bi trithe: cristis schewid, & in this thing I haue ioie, but also I schal haue ioie, ¹⁹ and I woot that this thing schal come to me in to helthe: bi youre preier and the vndirmystryng of the spirit of ihesus crist, ²⁰ bi myn abydyng and hope for in no thing I schal be ashamed: but in al trist as euermore and now, crist schal be magnified in my bodi ether bi lif, ether bi deeth, ²¹ for me to lyue is crist: and to die is wynnyng.

²² that if to lyue in fleisch is fruyt of werke to me: so what I schal chose, I knowe not, ²³ but I am constreyned of twey thingis. I haue desyre to be dissolued: & to be with crist, it is myche more better, ²⁴ but to dwelle in fleisch: is nedeful for you, ²⁵ and I trisyng this thing: woot that I schal dwelle, a perfylth dwelle to alle you, to youre profit & ioie of feith: ²⁶ that youre thanke abounde in crist ihesus in me, bi my comyng eftsone

¹¹ filled with the frutes of rightwysnesse, which frutes come by Iesus Christ vnto the glory and laude of God.

¹² I wolde ye vnderstode brethern that my byuynce is happened vnto the greater furtheryng of the gospell. ¹³ So that my bondes in Christ are manyfest thorow out all the iudgement hall and in all other places: ¹⁴ In so moche that many of the brethren in the lorde are boldned thorow my bondes, and dare more largely speake the worde with out feare. ¹⁵ Some ther are which preache Christ of envie and stryfe, and some of good wyl. ¹⁶ The one parte preaceth Christ of stryfe and not sincerely, supposyng to adde more aduersite to my bondes. ¹⁷ The other parte of love, because they se that I am set to defend the gospell.

¹⁸ What then? So that Christ be preached all maner wayes, whether it be by occasion, or of true meanyng, I therin ioie: ye and will ioie. ¹⁹ For I knowe that this shall chauce to my salvacion, thorow youre prayer and ministringe of the sprete of Iesu Christ, ²⁰ as I hertely loke for and hope, that in nothing I shalbe ashamed: but that with all confidence, as all wayes in tymes past, even to now Christ shal be magnified in my body, whether it be thorow lyfe, or els deeth. ²¹ For Christ is to me lyfe, and deeth is to me a vantage.

²² Yf it chaunce me to live in the flesshe, that is to me frutefull forto werke, and what to chose I wote not. ²³ I am constreyned of two thinges: I desyre to be lowed and to be with Christ, which thinge is best of all. ²⁴ Nevertheless to abyde in the flesshe is moare nedfull for you. ²⁵ And this am I sure of, that I shall abyde, and with you all continue, for the furtherance and ioie of youre fayth, ²⁶ that ye maye moare abundantly reioyce in Iesus Christ thorow me, by my comyng to you agayne.

Christ: ¹¹ beyng fylled wyth the frute of ryghtwesnes, which frute cometh by Iesus Christ vnto the glory and prayse of God.

¹² I wolde ye shulde vnderstunde (brethren) that the thynges which happened vnto me, chaunced vnto the grete furtheraunce of the Gospell: ¹³ So that my bandes in Christ, are manyfest thorow out all the iudgement hall and in all other places: ¹⁴ In so much that many of the brethren in the Lorde beyng encouraged thorow my bandes, dare inore boldly speake the worde without feare. ¹⁵ Some preache Christ of envie and stryfe, and some of good wyl. ¹⁶ The one parte preaceth Christ of stryfe and not sincerely, supposyng to adde more aduersyte to my bandes. ¹⁷ Agayne the other parte preach of loue, because they knowe, that I am set to defend the Gospell.

¹⁸ What then? So that Christ be preached anye maner of waye, whether it be by occasion, or of true meanyng, I am glad therof, ye and will be glad. ¹⁹ For I knowe, that this shall chauce to my saluacyon, thorow youre prayer and mystryng of the sprete of Iesu Christ ²⁰ according to my expectation, and hope, that in nothing I shalbe ashamed: but that wyth all boldnesse, (as all wayes euen so now also) Christ shall be magnified in my body, whether it be thorow lyfe, or thorow deeth. ²¹ For Christ is to me lyfe, and deeth is to me a vantage.

²² If it chaunce me to lyue in the flesshe, that thinge is to me frutefull for the werke, and what I shall chose I wote not. ²³ For I am constreyned of these two thinges. I desyre to be loosed: and to be with Christ is moch better. ²⁴ Nevertheless, to abyde in the flesshe is more nedfull for you. ²⁵ And this am I sure of, that I shall abyde, and continue with you all, for youre furtheraunce and ioie of youre fayth, ²⁶ that youre reioyng maye be the more abundant thorow Iesus Christ in me, by my comyng to you agayne.

χαρήσομαι. ¹⁹ οἶδα γὰρ ὅτι τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως, καὶ ἐπιχορηγίας τοῦ Πνεύματος Ἰησοῦ Χριστοῦ, ²⁰ κατὰ τὴν ἀποκαρδοκίαν καὶ ἐλπίδα μου, ὅτι ἐν οὐδενὶ αἰσχυνθήσομαι, ἀλλ' ἐν πάσῃ παρρησίᾳ, ὡς πάντοτε, καὶ νῦν μεγαλυνθήσεται Χριστὸς ἐν τῷ σώματί μου, εἴτε διὰ ζωῆς εἴτε διὰ θανάτου. ²¹ Ἐμοὶ γὰρ τὸ ζῆν, Χριστός· καὶ τὸ ἀποθανεῖν, κέρδος. ²² εἰ δὲ τὸ ζῆν ἐν σαρκί, τοῦτό μοι καρπὸς ἔργου· καὶ τί αἰρήσομαι, οὐ γνωρίζω. ²³ συνέχομαι ²⁴ δὲ ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων· εἰς τὸ ἀναλῦσαι, καὶ σὺν Χριστῷ εἶναι, πολλῶν γὰρ μᾶλλον κρείσσον· ²⁵ τὸ δὲ ἐπιμένειν ἐν τῇ σαρκί, ἀναγκαιότερον δι' ὑμᾶς. ²⁶ Καὶ τοῦτο πεποιθὼς οἶδα, ὅτι μενῶ καὶ συμπαρεμμένῳ πάσιν ὑμῖν, εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως, ²⁷ ἵνα τὸ καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ Ἰησοῦ ἐν ἐμοί, διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς.

* Alex. ἰγέρησιν.

* Alex. ἄλλ' ὅτι.

* Rec. γὰρ.

* Alex. = αἰς.

* Alex. = γὰρ.

* Alex. = ἰν.

* Alex. συμπαρεμνῶ.

GENEVA—1557.

¹¹ Filled wth the fruites of righteousnes, which come by Iesus Christe vnto the glorie and praise of God. ¹² I would ye vnderstode brethren, that the things which have happened vnto me, are touned to the great furthering of the Gospel. ¹³ So that my bandes in Christ, are famous throughout all the Iudgement hall, and in all other places. ¹⁴ Insomuche that many of the brethren in the Lord are bolded through my bandes, and dare more frankly speake the worde. ¹⁵ Some there are which preach Christe of enue and stryfe, and some also of good wyl.

¹⁶ The one parte preacheth Christe of stryfe and not purely, supposing to adde more affliction to my bandes. ¹⁷ The other parte of loue, knowing that I am set to defende the Gospel. ¹⁸ What then? So that Christ be preached all maner wayes, whether it be vnder a pretence, or syncrely: I therein ioye, yea, and wyl ioye. ¹⁹ For I knowe that this shal tourne to my saluation, through your prayer, and by the helpe of the Sprite of Iesus Christe.

²⁰ As I hartely lcke for, and hope, that in nothing I shalbe ashamed: but that wth all confidence, as all wayes in tymes past, euen so now Christe shal be magnified in my body, whether it be through lyfe, or els death. ²¹ For Christe is to me both in life, and in death aduantage.

²² And whether to lyue in the fleshe, were profitable for me, and what to chuse I wote not. ²³ For I am greatly in doubt on bothe sydes: desiring to be lowed and to be wth Christe, which thyng is beste of all. ²⁴ Neuertheless, to abyde in the fleshe is more needful for you. ²⁵ And thus am I sure of, that I shal abyde, and wth you all continue, for the furtherance and ioy of your faith. ²⁶ That ye may more abundantly reioyce in Iesus Christe for me, by my comynge to you agayne.

RHEIMS—1582.

¹¹ replenished wth the fruites of iustice by Iesus Christ, vnto the glorie and praise of God.

¹² And I wil haue you know brethren, that the things about me are come to the more furtherance of the Gospel: ¹³ so that my bandes were made manifest in Christ in al the court, and in al the rest, ¹⁴ that many of our brethren in our Lord, hauing confidence in my bandes, were bold more abundantly wthout feare to speake the word of God. ¹⁵ Some in deede euen for enue and contention: but some also for god wyl preach Christ. ¹⁶ Some of charitie: knowing that I am set vnto the defense of the Gospel. ¹⁷ And some of contention preach Christ not sincerely: supposing that they raise affliction to my bandes. ¹⁸ But what? So that by al meanes, whether by occasion, or by truth, Christ be preached: in this also I reioyce, yea and wyl reioyce.

¹⁹ For I knowe that this shal fall out to me vnto saluation by your priere and the subuainstration of the Sprite of Iesus Christ, ²⁰ according to my expectation and hope, because in nothing shal I be confounded, but in al confidence as alwayes, now also shal Christ be magnified in my body, whether it be by life, or by death. ²¹ For vnto me, to liue is Christ: and to die is gaine. ²² And if to liue in the flesh, this vnto me be the fruit of the worke, ²³ and what I shal chuse I knowe not. And I am straitened of the two: hauing desire to be dissolued and to be wth Christ, a thing much more better. ²⁴ but to abyde in the flesh, necessarie for you. ²⁵ And trusting this, I knowe that I shal abyde and continue wth you al, vnto your furtherance and ioy of the faith: ²⁶ that your gratulation may abound in Christ Iesus in me, by my comynge agayne to you.

AUTHORISED—1611.

till the day of Christ. ¹¹ Being filled with the fruites of righteousness, which are by Iesus Christ vnto the glory and praise of God.

¹² But I would yee should vnderstand brethren, that the things which happened vnto mee, have fallen out rather vnto the furtherance of the Gospel. ¹³ So that my bonds in Christ, are manifest in all the palace, and in all other places. ¹⁴ And many of the brethren in the Lord, waxing confident, by my bonds, are much more bold to speake the word without feare. ¹⁵ Some indeed preach Christ, euen of enue and strife, and some also of good will. ¹⁶ The one preach Christ of contention, not sincerely, supposing to adde affliction to my bonds: ¹⁷ But the other of loue, knowing that I am set for the defence of the Gospel. ¹⁸ What then? Notwithstanding every way, whether in pretence, or in truth: Christ is preached, and I therein doe reioyce, yea, and will reioyce.

¹⁹ For I know that this shall turne to my saluation through your prayer, and the supplye of the spirit of Iesus Christ, ²⁰ According to my earnest expectation, and my hope, that in nothing I shalbe ashamed: but that with all boldnes, as alwayes, so now also Christ shal be magnified in my body, whether it be by life or by death. ²¹ For to me to liue is Christ, and to die is gaine. ²² But if I liue in the flesh, this is the fruit of my labour: yet what I shal chuse, I wote not. ²³ For I am in a strait betwixt two, hauing a desire to depart, and to bee with Christ, which is farre better. ²⁴ Neuertheless, to abide in the flesh, is more needfull for you. ²⁵ And hauing this confidence, I knowe that I shall abyde and continue with you all, for your furtherance and ioy of faith, ²⁶ That your reioycing may bee more abundant in Iesus Christ for me, by my comynge to you agayne.

* Or, for Christ.

* Or, Carere Court.

* Or, to all others.

Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε, ἵνα εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς, εἴτε ἀπὼν, ἀκούσω τὰ περὶ ὑμῶν, ὅτι στήκετε ἐν ἐνὶ πνεύματι, μὴ ψυχῇ, συναθρούντες τῇ πίστει τοῦ εὐαγγελίου, καὶ μὴ πτυρόμενοι ἐν μηδεὶ ὑπὸ τῶν ἀντικειμένων· ἥτις ἔστιν αὐτοῖς ἐνδείξεις ἀπωλείας, ὑμῖν δὲ σωτηρίας, καὶ τοῦτο ἀπὸ Θεοῦ· ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν, ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν· τὸν αὐτὸν ἀγῶνα ἔχοντες οἶον· εἴδετε ἐν ἐμοί, καὶ νῦν ἀκούετε ἐν ἐμοί.

II. Εἴ τις οὖν παράκλησις ἐν Χριστῷ, εἴ τι παραμύθιον ἀγάπης, εἴ τις κοινωνία Πνεύματος, εἴ τις σπλάγχνα καὶ οἰκτιρμοί, πληρώσατέ μου τὴν χαρὰν, ἵνα τὸ αὐτὸ φρονῆτε, τὴν αὐτὴν ἀγάπην ἔχοντες, σύμφυχοι, τὸ ἐν φρονούντες· μηδὲν κατὰ ἐρίθειαν ἢ κενο-

* Rec. ἀντὶς μὴν ἰσταν.

† Alex. ὑμῶν.

* Alex. + καὶ.

* Rec. ἴστε.

* Rec. τῶν.

* Alex. αὐτῶν.

* Alex. μετὰ καρδ.

WICLIF—1380.

to you, ²⁷ onli lyue ye worthili to the gospel of crist, that whether whanne I come & se you ethir absent: I here of you, that ye stonden in o spirit of o wille: traueilynge to gidre to the feith of the gospel, ²⁸ and in no thing be ye asferd of aduersaries, whiche is to hem cause of perdicoun: but to you cause of helthe; & this thing is of god, ²⁹ for it is goun to you for crist, that not onli ye bileuen in him: but also that ye suffren for hym, ³⁰ hauyng the same strif: whiche ye euin in me, and now ye han herde of me.

2. THEREFOR if ony counforte is in crist, if ony solace of charite, if ony fellowchyp of spirit, if ony inwardness of merci doyng: ² fille ye my ioie, that ye vnderstonde the same thing: and haue the same charite, of o wille: and felen the same thing, ³ no thing bi strif, nether bi veyn glorie: but in mekenesse, demyng eche other to be liger thanne hym self: ⁴ not biholdyng eche bi him self what thingis ben his owne: but tho thingis that ben of other men.

⁵ and fele ye this thing in you: which also in crist ihesu: ⁶ that whanne he was in the fourme of god: demed not raneyn, that him self were euene to god, ⁷ but he lowide him self: taking the fourme of a seruaunt, & was made in to the liknesse of men: ⁸ & in abite was founden as a man he mekid hym self: & was made obedient to the deeth, ye to the deeth of the crose, ⁹ for which thing god enhauncid him: and gaf to him a name that is aboue al name, ¹⁰ that in the name of ihesus: eche kne be bowid: of heuenly thingis of erthely thingis, & of helles, ¹¹ and ehtunge knowleche: that the lord ihesu crist, is in the glorie of god the fadir. ¹² therfor my moost dereworthe britheren as euermore ye han obeischid not in my

TYNDALE—1534.

²⁷ Only let yovre conversacion be: as it be commeth the gospel of Christ: that whether I come and se you, or els be absent, I maye yet heare of you, that ye contynue in one sprete, and in one soule, labouringe as we do, to mayntayne the fayth of the gospell, ²⁸ and in nothyng fearynge youre aduersaries: which is to them a token of perdition, and to you of saluacion, and that of God. ²⁹ For vnto you it is geuen, that not only ye shulde beleve on Christ: but also suffre for his sake, ³⁰ and have even the same fight which ye sawe me have and now heare of me.

2. IF ther be amonge you eny consolacion in Christ, yf ther be eny comfort-able love, yf ther be eny fellowshipe of the sprete, yf ther be eny compassion or mercy: ² fulfill my ioye, that ye drawe one waye, havinge one love, beyng of one accorde, and of one mynde, ³ that nothinge be done thorow stryfe or wayne glory, but that in mekenes of mynde every man esteeme other better then him selfe, ⁴ and that no man consyler his owne, but what is mete for other.

⁵ Let the same mynde be in you that was in Christ Iesu: ⁶ Which beyng in the shape of god, and thought it not robbery to be equal with god. ⁷ Nevertheless he made him selfe of no reputacion, and toke on him the shape of a servaunte, and became lyke vnto men, ⁸ and was founde in his apparell as a man. He humbled him selfe and became obedient vnto the deeth, even the deeth of the crose. ⁹ Wherefore god hath exalted him, and given him a name above all names: ¹⁰ that in the name of Iesus shuld every knee bowe, bothe of thinges in heven and thinges in erth and thinges vnder erth, ¹¹ and that all tonges shuld confesse that Iesus Christ is the lord vnto the prayse of God the father.

¹² Wherefore my dearty beloved, as ye have alwayes obeyed, not when I was

CRANMER—1539.

²⁷ Onely let yourre conversacyon be, as it be cometh the Gospell of Christ: that whether I come and se you, or els be absent, I maye yet heare of your condicyon, that ye contynue in one sprete, and in one soule, labouryng as we do, to mayntayne the fayth of the Gospell, ²⁸ and in nothyng fearyng yourre aduersaries, which is to them a cause of perdieyon, but is to you of saluacyon, and that of God. ²⁹ For vnto you it is geuen of Christ that not onely ye shulde beleue on hym: but also suffre for his sake, ³⁰ havinge even such a fyght, as ye sawe in me, and now heare of me.

2. IF ther be therfore eny consolacion in Christ, yf ther be eny comfort of love, yf ther be eny fellowshipe of the sprete, yf ther be eny compassioun and mercy: ² fulfill ye my ioye, that ye be lyke mynded, hauyng one love, beyng of one accorde, and of one mynde, ³ that nothinge be done thorow stryfe or of wayne glory, but in mekenes of mynde, let every man esteeme another better then hym selfe. ⁴ Loke not ye every man on his awne thynges, but every man on the thynges that are other mens. ⁵ Let the same mynde be in you, that was also in Christ Iesu: ⁶ whych when he was in the shape of God, thought it no robbery to be equal wyth God: ⁷ Neuerthelesse he made him selfe of no reputacyon, takyng on hym the shape of a servaunte, and became lyke vnto men, ⁸ and was founde in his apparell as a man. He humbled hym selfe, and became obedyent vnto the deeth, even the deeth of the crose. ⁹ Wherefore, God also hath exalted him on hys, and geuen him a name which is above all names: ¹⁰ that in the name of Iesus every knee shulde bow, both of thinges in heauen and thinges in erth and thynges vnder the erth, ¹¹ and that all tonges shuld confesse, that Iesus Christ is the Lord, vnto the prayse of God the father.

¹² Wherefore (my dearty beloved) as ye have alwayes obeyed, not when I was

δοξίαν, ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν. ⁹ μὴ τὰ ἑαυτῶν ἕκαστος | ¹⁰ σκοποῦντες, ἀλλὰ ¹¹ καὶ τὰ ἐτέρων ἕκαστος. | ¹² Τοῦτο γὰρ | ¹³ φρονέισθω ἐν ὑμῖν ὁ καὶ ἐν Χριστῷ Ἰησοῦ, ὃς ἐν μορφῇ Θεοῦ ὑπάρχων, οὐχ ἄρπαγμόν ἡγήσατο τὸ εἶναι ἴσα Θεῷ, ἀλλ' ἑαυτὸν ἐκένωσε, μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος· ¹⁴ καὶ σχήματι εἰσθεθεὶς ὡς ἄνθρωπος, ἐταπείνωσεν ἑαυτὸν, γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ. ¹⁵ διὸ καὶ ὁ Θεὸς αὐτὸν ὑπερύψωσε, καὶ ἐχαρίσατο αὐτῷ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα· ¹⁶ ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων. ¹⁷ καὶ πᾶσα γλῶσσα ἑξομολογήσεται | ὅτι Κύριος Ἰησοῦς Χριστὸς εἰς δόξαν Θεοῦ πατρὸς. ¹⁸ ὥστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπηκούσατε, μὴ

* Alex. ἑκαστος. * Rec. σκοποῦτε, * Alex. = καὶ. * Alex. ἑκαστοι. * Alex. = γὰρ. * Alex. φρονίτε. * Alex. + τὸ. * Alex. ἑξομολογήσεται.

GENEVA—1557.

²⁷ Only let your conversation be, as it becometh the Gospel of Christe: that whether I come and see you, or els be absent, I may heare of your matters that ye continue in one Sprite, and in one mynde fighting all together through the fayth of the Gospel. ²⁸ And in nothing feare your adversaries which is to them a token of perdition, and to you of salvation, and that of God. ²⁹ For vnto you it is geuen for Christe, that not only ye should beleue on him, but also suffre for his sake: ³⁰ Having enen the same fyght, which ye sawe me haue, and now haue heard to be in me.

2. IF there be therefore any consolation in Christ, if there be any comfort of loue, if there be any fellowship of the Sprite, if there be any compassion and mercie: ² Fulfil my ioy, that ye be like mynded, hauing the selfe same loue, being of one accorde, and of one iudgement. ³ That nothyng be done through strife or vayne glorie, but that in meekenes of mynde euery man esteeme other better then him selfe. ⁴ And loke not euery man on his owne thynges, but euery man also on the thynges of other men. ⁵ Let the same mynde be in you that was in Christe Iesus. ⁶ Who being in the shape of God, thought it no robbery to be equal wyth God: ⁷ But he made hym selfe of no reputation, and toke on hym the shape of a seruant and was made lyke vnto men, ⁸ and was founde in appearance as a man. He humbled hym selfe, and became obedient vnto the death, euen the death of the crosse.

⁹ Wherefore, God hath highly exalted him, and geuen him a Name aboue all names. ¹⁰ That at the Name of Iesus shoulde euery knee bowe, both of thinges in heauen, and thinges in earth, and thinges vnder earth. ¹¹ And that euery tounge should confesse that Iesus Christ is the Lord, vnto the prayse of God the Father. ¹² Wherefore my dearly beloued, as ye haue alwayes obeyed, not when I

RHEIMS—1582.

²⁷ Only conserue ye vntothie of the Gospel of Christ: that vntether vwhen I come and see you, or els be absent, I may heare of you that you stand in one Spirit, of one minde labouring together to the faith of the Gospell.

²⁸ And in nothing be ye terrified of the aduersaries, vvhich to them is cause of perdition: but to you of salvation, and this of God: ²⁹ for to you it is giuen for Christ, not only that you beleue in him, but also that you suffer for him, ³⁰ hauing the same combat like as you haue seen in me, and now haue heard of me.

2. IF therefore there be any consolation in Christ, if any solace of charitie, if any societie of spirit, if any bowells of commiseration: ² fulfil my ioy, that you be of one meaning, hauing the same charitie, of one minde, agreeing in one. ³ nothing by contention, neither by vaine glorie: but in humilitie, eache counting other better then them selues: ⁴ euery one not considering the things that are their owne, but those that are other mens. ⁵ For this thinke in your selues, vvhich also in Christ Iesus, ⁶ vwho vwhen he vvas in the forme of God, thought it no robbery, him self to be equal to God, ⁷ but he exanated him self, taking the forme of a seruant, made into the similitude of men, and in shape found as man. ⁸ He humbled him self, made obedient vnto death: euen the death of the crosse. ⁹ For the vvhich thing God also hath exalted him, and hath giuen him a name which is aboue al names: ¹⁰ that in the name of Iesus euery knee bowe of the celestials, terrestrials, and infernals: ¹¹ and euery tounge confesse that our Lord Iesus Christ is in the glorie of God the Father.

¹² Therefore my dearest, (as you haue alwayes obeyed) not as in the ptesence of

AUTHORISED—1611.

²⁷ Only let your conversation bee as it becometh the Gospel of Christ, that whether I come and see you, or els be absent, I may heare of your affaires, that yee stand fast in one spirit, with one minde, strining together for the faith of the Gospel, ²⁸ And in nothing terrified by your aduersaries, which is to them an euident token of perdition: but to you of salvation, and that of God. ²⁹ For vnto you it is giuen in the behalfe of Christ, not onely to beleue on him, but also to suffer for his sake, ³⁰ Having the same conflict which ye saw in me, and now heare to be in me.

2. IF there bee therefore any consolation in Christ, if any comfort of loue, if any fellowship of the Spirit, if any bowels, and mercies: ² Fulfill ye my ioy, that yee be like minded, hauing the same loue, being of one accord, of one minde. ³ Let nothing bee done through strife, or vaine glory, but in lowlinesse of minde let each esteeme other better then themselves. ⁴ Look not euery man on his owne things, but euery man also on the things of others. ⁵ Let this minde bee in you, which was also in Christ Iesus: ⁶ Who being in the forme of God, thought it not robbery to bee equal with God: ⁷ But made himselfe of no reputation, and tooke vpon him the forme of a seruant, and was made in the likenesse of men.

⁸ And being found in fashion as a man, he humbled himselfe, and became obedient vnto death, euen the death of the Crosse. ⁹ Wherefore God also hath highly exalted him, and giuen him a Name which is aboue every name: ¹⁰ That at the Name of Iesus euery knee should bow, of things in heauen, and things in earth, and things vnder the earth: ¹¹ And that euery tounge should confesse, that Iesus Christ is Lord, to the glory of God the Father. ¹² Wherefore, my beloued, as yee haue alwayes obeyed, not as in my ptesence onely, but

ὡς ἐν τῇ παρουσίᾳ μου μόνον, ἀλλὰ ὡς πολλῶ μᾶλλον ἐν τῇ ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε. ¹³ Ὁ Θεὸς γὰρ ὅστις ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλει καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας. ¹⁴ πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν, ¹⁵ ἵνα ἡγένησθε ἀμεμπτοὶ καὶ ἀκέραιοι, τέκνα Θεοῦ ἀμώμητα ἐν μέσῳ γενεᾶς σκολιᾶς καὶ διεστραμμένης, ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ, ¹⁶ λόγον ζωῆς ἐπέχοντες, εἰς καύχημα ἑμοὶ εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς κενὸν ἔδραμον, οὐδὲ εἰς κενὸν ἔκοπίασα. ¹⁷ Ἀλλ' εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ συγχαίρω πᾶσιν ὑμῖν. ¹⁸ τὸ δ' αὐτὸ καὶ ὑμεῖς χαίρετε καὶ συγχαίρετέ μοι. ¹⁹ Ἐλπίζω δὲ ἐν Κυρίῳ Ἰησοῦ, Τιμόθεον ταχέως πέμψαι ὑμῖν, ἵνα καὶ γὰρ εὐψυχῶ, γνοὺς τὰ περὶ

¹³ Alex. πολλῶ μᾶλλον νῦν.¹⁴ Alex. = Ὁ.¹⁵ Alex. ἡγε.¹⁶ Alex. Δραμα.¹⁷ Alex. μίον.¹⁸ Alex. Χριστῷ.

* Rec. + τοῦ.

* Rec. Χριστοῦ Ἰησοῦ.

WICLIFFE—1380.

TYNDALE—1534.

CRANMER—1539.

presence onli: but myche more now in myn absence, worche ye with drede & tremblinge youre helthe; ¹³ for it is god that worchith in you bothe to wilne, & to perourme for good wille;

¹⁴ and do ye alle thingis, without grucchingis and doutingis: ¹⁵ that ye be with out playn, & symple as the sonnes of god with out repress: in the myddil of a schrewid nacion & a weyward, among which ye schynen as jeners of list in the world: ¹⁶ & boold ye to gidre the word of lif to my glorie in the dai of crist; for I haue not runnen in veyn: nether I haue traueleid in veyn; ¹⁷ but thoug I be offrid or slayn on the sacrifice and seruyce of youre faith. I haue ioie & I thanke you alle; ¹⁸ and the same thing haue ye ioie, and thanke ye me; ¹⁹ and I hope in the lord ihesus: that I schal sende tymothee soone to you, that I be of good counforte: whanne tho thingis ben knowun that ben aboute you; ²⁰ for I haue no man so of o wille: that is bisic for you, with clene affeccoun; ²¹ for alle men seken tho thingis that ben her owne: not tho that ben of crist ihesus; ²² but knowe ye the assie of him, for as a sone to the fadir, he hath serued with me in the gospell; ²³ therfor I hope, that I schal sende hym to you: asoon as I see what thingis ben aboute me; ²⁴ and I trust in the lord: that also my self schal come to you soone;

²⁵ and I gessid it nedeful: to sende to you epaphrodite my brother and enene worcher and myn euene knygt, but youre apostle: and the mynystre of my nedes; ²⁶ for he desirid you alle: and he was sorwful therfor that ye herd that he was sike; ²⁷ for he was sike to the deeth: but god hadde merci on hym; & not onli on him; but also on me lest I hadde heuynease on heuynease;

²⁸ therfor more haistli I sente him: that

present only, but now moche more in myne absence, even so worke out youre awne saluacion with feare and tremblinge. ¹³ For it is god which worketh in you, both the will and also the dede, even of good will

¹⁴ Do all thyng with out murmuringe and dysputyng; ¹⁵ that ye maye be faute lesse and pure; and the sonnes of God with out rebuke, in the myddes of a croked and a perverse nacion, amonge which se that ye shyne as lightes in the worlde; ¹⁶ holdyng fast the worde of lyfe, vnto my reioysyng in the daye of Christ; that I have not runne in vayne; nether have labored in vayne. ¹⁷ Yee and though I be offered vp vpon the offeryng and sacrifice of youre fayth: I reioyce, and reioyce with you all. ¹⁸ For the same cause also, reioyce ye, and reioyce ye with me.

¹⁹ I trust in the lorde ihesus for to sende Timotheus shortly vnto you, that I also maye be of good counforte, when I knowe what case ye stonde in. ²⁰ For I have no man that is so lyke mynded to me, which with so pure affeccoun careth for youre matters. ²¹ For all other seke their awne, and not that which is ihesus Christes. ²² Ye knowe the proffe of hym, howe that as a sone with the fader, so with me bestowed he his labour vpon the gospell. ²³ Him I hope to sende asone as I knowe how it will go with me. ²⁴ I trust in the lorde I also my selfe shall come shortly.

²⁵ I supposed it necessary to sende brother Epaphroditus vnto you, my companion in labour and felowe soudier, youre Apostel and my minister at my nedes. ²⁶ For he longed after you and was full of hevynes because that ye had heard saye that he shuld be sike. ²⁷ And no doute he was sike; and that nye vnto deeth. But god had mercy on him: not on him only, but on me also, lest I shuld have had sorowe vpon sorowe.

²⁸ I sent him therfore the diligentiari;

present onely, but now moche more in myne absence, euen so worcke out youre awne saluacyon with feare and tremblinge. ¹³ For it is God, which worketh in you, both the will and also the dede, euen of good wil.

¹⁴ Do all thyng with out murmuringe, and dysputyng; ¹⁵ that ye maye be soch as no man can complayne on: and vnfayned sonnes of God without rebuke, in the myddes of a croked & peruerse nacoon: amonge whom se that ye shyne as lyghtes in the worlde, ¹⁶ holdyng faste the worde of lyfe, that I maye reioyce in the daye of Chryet, how that I haue not runne in vayne, nether haue laboured in vayne.

¹⁷ Yee and though I be offered vp vpon the offeryng and sacrifice of youre fayth: I reioyce, and reioyce with you all. ¹⁸ For the same cause also do ye reioyce, and reioyce with me.

¹⁹ I trust in the Lorde ihesus, for to sende Timotheus shortly vnto you, that I also maye be of good counforte, when I knowe what case ye stande in. ²⁰ For I have no man that is so lyke mynded to me, which with so pure affeccoun will care for youre matters. ²¹ For all other seke their awne, and not the thyngs whych are ihesus Christes. ²² Ye knowe the proffe of hym, howe that as a sonne wyth the fader, so hath he wyth me bestowed hys seruyce in the Gospell. ²³ Hym therfore I hope to sende, asone as I knowe how it wyll go with me. ²⁴ I trust in the lord, that I also my selfe shall come shortly.

²⁵ But I supposed it necessary to sende brother Epaphroditus vnto you, my companyon in labour and felowe soudier, youre Apostell, whych also mynystreth vnto me at nede. ²⁶ For he longed after you all, and was full of hevynes, because that ye had heard saye, that he had bene sycke. ²⁷ And no doute he was sycke, in somoch that he was nye vnto deeth. But God had mercy on hym: and not on hym onely, but on me also, lest I shalld haue sorowe vpon sorowe. ²⁸ I sent hym

ὑμῶν ²⁰ οὐδένα γὰρ ἔχω ἰσόψυχον, ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει· ²¹ οἱ πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν, οὐ τὰ ²² Ἰησοῦ Χριστοῦ· | ²³ τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε, ὅτι ὡς πατρὶ τέκνον, σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον· ²⁴ τοῦτον μὲν οὖν ἐλπίζω πέμψαι, ὡς ἂν ἀπιδῶ | τὰ περὶ ἐμὲ, ἐξ αὐτῆς· ²⁵ πέποιθα δὲ ἐν Κυρίῳ, ὅτι καὶ αὐτὸς ταχέως ἑλεύσεται· | ²⁶ Ἀναγκαῖον δὲ ἡγησάμην Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ συνεργὸν καὶ συστρατιώτην μου, ὑμῶν δὲ ἀπόστολον, καὶ λειτουργὸν τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς· ²⁷ ἐπειδὴ ἐμποθῶν ἦν πάντας ὑμᾶς, καὶ ἀδημονῶν, διότι ἠκούσατε ὅτι ἠσθένησε· | ²⁸ καὶ γὰρ ἠσθένησε πλησίον θανάτῳ· ἀλλ' ὁ Θεὸς αὐτὸν ἠλέησεν, | οὐκ αὐτὸν δὲ μόνον, ἀλλὰ καὶ ἐμὲ, ἵνα μὴ λύπην ἐπὶ ²⁹ λύπην | ³⁰ σχῶ· | ³¹ σπουδαιοτέρως οὖν ἐπεμψα αὐτὸν, ἵνα

† Alex. ἀρίστα.

† Alex. D. πρὸς ὑμᾶς.

† Alex. + ἱδὼν.
† Rec. λέγω.† Alex. αὐτὸν ἠσθενήσαντα.
† Alex. ἔχω.

† Alex. ἠλέησεν αὐτόν.

GENEVA—1557.

was present only, but now much more in mine absence, even so make an ende of your owne saluation with feare and trembling. ¹³ For it is God which worketh in you, both the wil and also the dede, even of his fre benediction. ¹⁴ Do all things without murmuring and reasonings: ¹⁵ That ye may be faultlesse, and pure, and the sonnes of God without rebuke in the middes of a naughtie and wicked nation, among whych, ye shyne as lyghtes in the worlde,

¹⁶ Putting forth the worde of lyfe: that I may reioyce in the day of Christ, that I haue not runne in vayne, neither haue labored in vayne. ¹⁷ Yea and though I be offered vp vpon the offering and sacrifice of your fayth: I am glade, and reioyce with you all. ¹⁸ For the same cause also be ye glade, and reioyce with me. ¹⁹ I trust in the Lord Iesus, to sende Timotheus shortly vnto you, that I also may be of good comforte, when I knowe what case ye stande in: ²⁰ For I haue no man that is so like mynded, whych with so pure affection careth for your matters. ²¹ For all other seeke theyr owne, and not that whych is Iesus Christes. ²² Also ye knowe the profe of hym, how that as a sonne with the father, so with me bestowed he his labour in the Gospel. ²³ Hym therefore I hope to sende asone as I knowe how it wyl goe with me. ²⁴ And trust in the Lord, that I also my selfe shal comme shortly.

²⁵ But I supposed it necessary to sende my brother Epaphroditus vnto you my companion in labour, and fellow souldier, your messenger, and he that ministred vnto me such things as I wanted. ²⁶ For he longed after you, and was full of heavynesse, because that ye had heard say, that he had bene sycke. ²⁷ And no doute he was sycke, and that nye vnto death: but God had mercie on him: not on him only, but on me also: lest I shoulde haue sorow vpon sorow. ²⁸ I sent him therefore the

RHEIMS—1582.

me only, but much more now in my absence, with feare and trembling worke your saluation. ¹³ For it is God that worketh in you both to wil and to accomplish, according to his good wil. ¹⁴ And doe ye al things without murmurings and staggerings: ¹⁵ that you may be without blame, and the simple children of God, without reprehension in the middes of a crooked and perverse generation, among vvhom you shine as lightes in the world: ¹⁶ containing the vvord of life to my glorie in the day of Christ, because I haue not runne in vaine, nor in vaine laboured. ¹⁷ But and if I be immolated, vpon the sacrifice and service of your faith, I reioyce and congratulate with you al. ¹⁸ And the self same thing doe you also reioyce, and congratulate with me.

¹⁹ And I hope in our Lord Iesus, to send Timothee vnto you quickly, that I also may be of good comfort, when I know the things pertaining to you. ²⁰ For I haue no man so of one minde that with sincere affection is careful for you. ²¹ For al seeke the things that are their owne: not the things that are Iesus Christes. ²² And know ye an experiment of him, that as a sonne the father, so hath he serued with me in the Gospel. ²³ This man therefore I hope to send vnto you, immediatly as I shal see the things that concerne me. ²⁴ And I trust in our Lord that my selfe also shal come to you quickly.

²⁵ But I haue thought it necessarie to send to you Epaphroditus my brother and coadiutor and fellow souldier, but your Apostle, and minister of my necessitie. ²⁶ Because in dede he had a desire to vvard you al: and was pensife, for that you had heard that he vvax sicke. ²⁷ For in dede he vvax sicke even to death: but God had mercie on him: and not only on him, but on me also, lest I should haue sorow vpon sorow. ²⁸ Therefore I sent him the more speedily: that seeing

AUTHORISED—1611.

now much more in my absence; worke out your owne saluation with feare and trembling.

¹³ For it is God which worketh in you, both to will and to doe, of his good pleasure. ¹⁴ Doe all things without murmurings, and disputings: ¹⁵ That yee may be blamelesse and harmelesse, the sonnes of God, without rebuke, in the middes of a crooked and perverse nation, among whom ye shine as lights in the world: ¹⁶ Holding forth the vvord of life, that I may reioyce in the day of Christ, that I haue not runne in vaine, neither laboured in vaine. ¹⁷ Yea, and if I bee offered vpon the sacrifice and services of your faith, I ioy, and reioyce with you all. ¹⁸ For the same cause also do ye ioy, and reioyce with me.

¹⁹ But I trust in the Lord Iesus, to send Timotheus shortly vnto you, that I also may bee of good comfort, when I know your state. ²⁰ For I haue no man like minded, who will naturally care for your state. ²¹ For all seeke their owne, not the things which are Iesus Christes. ²² But yee know the profe of him, That as a sonne with the father, hee hath serued with me, in the Gospel. ²³ Him therefore I hope to send presently, so soone as I shal see how it wil goe with mee. ²⁴ But I trust in the Lord, that I also my selfe shall come shortly. ²⁵ Yet I supposed it necessary, to send to you Epaphroditus my brother and companion in labour, and fellowe souldier, but your messenger, and hee that ministred to my wants. ²⁶ For hee longed after you all, and was full of heavynesse, because that yee had heard that he had bene sicke.

²⁷ For indeede he was sicke nigh vnto death, but God had mercie on him: and not on him onely, but on mee also, lest I should haue sorow vpon sorow. ²⁸ I sent him therefore the more carefully, that

* Or, sincere. † Or, shine ye. ‡ Or, powered forth.
* Or, messenger. † Or, so desire vnto me.

Βενιαμίν, Ἐβραῖος ἐξ Ἐβραίων, κατὰ νόμον Φαρισαῖος, ⁶ κατὰ ⁷ ζῆλον | διώκων τὴν ἐκκλησίαν, κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἁμεμπτος. ⁷ Ἄλλ' | ὅτινα ἦν μοι κέρδη, ταῦτα ἤγημαι διὰ τὸν Χριστὸν ζημίαν. ⁸ ἀλλὰ ⁹ μὲν οὖν | καὶ ἡγοῦμαι πάντα ζημίαν εἶναι διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ Κυρίου ¹⁰ μου, | δι' ὃν τὰ πάντα ἐζημιώθην, καὶ ἡγοῦμαι σκύβαλα ¹¹ εἶναι, | ἵνα Χριστὸν κερδήσω, ¹² καὶ εὐρεθῶ ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου, ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ Θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει, ¹³ Τοῦ γινῶναι αὐτὸν, καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ, καὶ τὴν κοινωνίαν τῶν παθημάτων αὐτοῦ, ¹⁴ συμμορφούμενος | τῷ θανάτῳ αὐτοῦ, ¹⁵ εἰπὼς καταστήσω εἰς τὴν ἐξανάστασιν ¹⁶ τὴν ἐκ νεκρῶν ¹⁷ οὐχ ὅτι ἤδη ἔλαβον, ¹⁸ ἢ ἤδη τετελείωμαι· διώκω δὲ εἰ ¹⁹ καὶ | καταλάβω, ἐφ' ᾧ ²⁰ καὶ |

* Alex. ἡμῶν.

† Alex. = ἵνα.

‡ Alex. συμμορφούμενος.

§ Rec. τῶν.

¶ Alex. + a. ὃ ἥδη διδασκαλία α. δικαιοσύνη.

* Alex. = καὶ.

† Alex. = καὶ.

GENEVA—1557.

diligentlier, that when ye should se him agayne ye myght reioyce, and I myght be the lesse sorrowfull. ²⁹ Receaue him therefore in the Lord wyth all gladnes, and make muche of such: ³⁰ Because that for the worke of Christ he was nye vnto death, and regarded not his life, to fulfyl that service which was lacking on your part towards me.

3. MOREOVER, my brethren reioyce in the Lord. It greueth me not to wryte the same thyngs to you: and for you it is a sure thing. ² Beware of dogges, beware of euil workers, beware of the concision. ³ For we are Circumcision, which worship God in the spirite, and reioyce in Christ Iesus, and haue no confidence in the fleshe: ⁴ Though I haue wherof I might reioyce also in the fleshe. If any other man thinketh that he hath wherof he might trust in the fleshe: muche more I. ⁵ Circumcised the eyght day, of the kindred of Israel, of the tribe of Benjamin, an Hebrue of the Hebrues, by profession, a Pharisee. ⁶ And as concerning feruentnes, I persecuted the Church, and as touching the righteousness which is in the Lawe, I was vnbekable. ⁷ But the thinges that were vantage vnto me, the same I counted losse for Christes sake,

⁸ Yea douteles I thinke all thinges but losse for that excellent knowledges sake of Christ Iesus my Lord: for whome I haue counted all thinges losse, and do Iudge them but dunge, that I might winne Christ: ⁹ And might be founde in him, that is, not hauyng myne owne righteousness, which is of the Lawe, but that which is through the faith of Christ, I meane, the righteousness which cometh of God through faith, ¹⁰ That I may knowe him, and the vertue of his resurrection, and the fellowship of his afflictions, and be made conformable vnto his death: ¹¹ If by any means I myght attayne vnto the resurrection of the dead.

¹² Not as though I had already attayned to the marke, ether were already perfect:

RHEIMS—1582.

him, you may reioyce againe, and I may be without sorow. ²⁹ Receiue him therefore with all ioy in our Lord: and such intreate with honour. ³⁰ because for the worke of Christ, he came to the point of death: yielding his life, that he might fulfil that which on your part wanted toward my service.

3. FROM hence forth my brethren, reioyce in our Lord. To wryte the same thinges vnto you, to me surely it is not tedious, and to you it is necessarie. ² See the dogges, see the euil workers, see the concision. ³ For we are the circumcision, which in spirit serue God: and we glorie in Christ Iesus, and not hauing confidence in the fleshe. ⁴ albeit I also haue confidence in the fleshe. If any other man seeme to haue confidence in the fleshe, I more, ⁵ circumcised the eight day, of the stocke of Israel, of the tribe of Benjamin, an Hebrue of Hebrues: according to the Law, a Pharisee: ⁶ according to emulation, persecuting the Church of God: according to the iustice that is in the Law, conuersing without blame. ⁷ But the thinges that were gaines to me, those haue I esteemed for Christ, detriments.

⁸ Yea but I esteeme all thinges to be detriment for the passing knowledges of Iesus Christ my Lord: for vvhom I haue made all thinges as detriment, and do esteeme them as dunge, that I may gaue Christ: ⁹ and may be found in him not hauing my iustice which is of the Law, but that which is of the faith of Christ, which is of God iustice in faith: ¹⁰ to know him, and the vertue of his resurrection, and the societie of his passions, configured to his death, ¹¹ if by any means I may come to the resurrection which is from the dead. ¹² Not that now I haue receiued, or now am perfect: but I pursue, if I may comprehend vhercin

AUTHORISED—1611.

when ye see him againe, ye may reioyce and that I may bee the lesse sorrowfull. ²⁹ Receiue him therefore in the Lord with all gladnesse, and ³⁰ hold such in reputation: ³⁰ Because for the worke of Christ he was nigh vnto death, not regarding his life, to supply your lacke of service toward me.

3. FINALLY, my brethren, reioyce in the Lord. To write the same things to you, to me indeed is not grievous: but for you it is a safe. ² Beware of dogs, beware of euill workers: beware of the concision. ³ For we are the circumcision, which worship God in the spirit, and reioyce in Christ Iesus, and haue no confidence in the fleshe. ⁴ Though I might also haue confidence in the fleshe. If any other man thinketh that he hath wherof hee might trust in the fleshe, I more. ⁵ Circumcised the eight day, of the stocke of Israel, of the tribe of Benjamin, an Hebrue of the Hebrues, as touching the Law, a Pharisee: ⁶ Concerning zeale, persecuting the Church: touching the righteousness which is in the Law, blamelesse. ⁷ But what thinges were gaue to me, those I counted losse for Christ. ⁸ Yea doubtlesse, and I count all thinges but losse, for the excellencie of the knowledge of Christ Iesus my Lord: for whom I haue suffered the losse of all thinges, and doe count them but dunge, that I may win Christ, ⁹ And be found in him, not hauing mine owne righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith:

¹⁰ That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable vnto his death. ¹¹ If by any means I might attaine vnto the resurrection of the dead. ¹² Not as though I had already attained, either were already perfect: but I follow

κατελήφθην ὑπὸ "Χριστοῦ. | ¹³ ἀδελφοί, ἐγὼ ἔμαυτον "οὐ λογίζομαι κατεληφέναι·
¹⁴ ἐν δὲ, τὰ μὲν ὀπίσω ἐπιλανθανόμενος, τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος, κατὰ
σκοπὸν διώκω· ἐπὶ τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ Θεοῦ ἐν Χριστῷ Ἰησοῦ.
¹⁵ "Ὅσοι οὖν τέλειοι, τοῦτο φρονῶμεν· καὶ εἴ τι ἐτέρως φρονεῖτε, καὶ τοῦτο ὁ Θεὸς
ὑμῶν ἀποκαλύψει. ¹⁶ πλὴν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν "κανόν, τὸ αὐτὸ
φρονεῖν. | ¹⁷ Συμμιμηταί μου γίνεσθε, ἀδελφοί, καὶ σκοπεῖτε τοὺς οὕτω περιπα-
τοῦντας, καθὼς ἔχετε τύπον ἡμᾶς. ¹⁸ πολλοὶ γὰρ περιπατοῦσιν, οὓς παλάκας
ἔλεγον ὑμῶν, νῦν δὲ καὶ κλαίων λέγω, τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ,
¹⁹ ὧν τὸ τέλος ἀπώλεια, ὧν ὁ Θεὸς ἡ κοιλία, καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ
τὰ ἐπίγεια φρονούντες. ²⁰ ἡμῶν γὰρ τὸ πάλτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ

" Rec. τοῦ Χριστοῦ Ἰησοῦ. " Alex. οὐκ. * Alex. εἰς. † Alex. = s. κανόν, τὸ αὐτὸ φρονεῖν u. τὸ αὐτὸ φρονεῖν (τῷ αὐτῷ στοιχεῖν κανόν).

WICLIFFE—1380.

comprehende in which thing also I am
comprehende of crist ihesu. ¹³ britheren
I deme me not, that I haue comprehen-
dide; but o thing; I foryetis tho thingis
that ben bibendis, ¹⁴ and stretche forth
my self to tho thingis that ben bifor, and
pursue to the ordeyned made of the hig
clepyng of god in crist ihesu. ¹⁵ ther-
for who euer we ben perfyt: feele we
this thing; and if ge vndirstonden: in
other maner any thing; this thing god
schal schewe to you. ¹⁶ netheles to what
thing we han comun; that we vndirstonde
the same thing & that we perfytli dwelle
in the same rule;

¹⁷ Britheren be ge my folowes, and
waite ge hem that walken so, as ge han
oure fourme, ¹⁸ for many walken: whiche
I haue seide ofte to you. But now I
wepynge seie: the enemyes of cristis
cros, ¹⁹ whos ende is deth: whos god is
the wombe; and the glorie in confusioun
of hem that saueren ertheli thingis, ²⁰ but
oure lyuyng is in heuene, fro whence
also we abide the assour our lord
ihesu crist ²¹ whiche schal reforme the
bodi of oure meke nesse, that is made
liik to the bodi of his clerenes, bi the
worchyng bi whiche also he may make
alle thingis suget to hym.

4. THERFOR my britheren moost
derewarthe & moost desirid my inle & my
corowne, so stonde ge in the lord, moost
dere britheren, ² I preie euodiam and
biseche sention: to vndirstonde the same
thing in the lord; ³ also I preie & the
german folowe, help thou the ilke wy-
men that traueilen with me, in the gospel;
with clement & other myn helpers: whos
names ben in the boke of liif, ⁴ ioie ge in
the lord euermore, efte I seie ioie ge, ⁵ be
your patience known to alle men, the
lord is ny, ⁶ be ge no thing bisie: but
in al preier and bisechinge with doying of

TYNDALE—1534.

folowe; yf that I maye comprehend that
wherin I am comprehended of Christ
Iesu. ¹³ Brethren I counte not my selfe
that I have gotten it: but one thyng I
saye: I forget that which is behynde and
stretche my selfe vnto that which is be-
fore ¹⁴ and prece vnto that marke apoynt-
ed, to obtayne the rewarde of the hye
callynge of god in Christ Iesu. ¹⁵ Let vs
therefore as many as be perfect be thus
wyse mynded: and yf ye be other wyse
mynded, I praye God open even this vnto
you. ¹⁶ Nevertheless in that wher vnto
we are come, let vs procede by one rule;
that we maye be of one acorde.

¹⁷ Brethren be folowes of me and loke
on them which walke even so; as ye haue
vs for an ensample. ¹⁸ For many walke
(of whom I haue tolde you often; and now
tell you wepyng) that they are the ene-
myes of the crosse of Christ. ¹⁹ whose
ende is dampnation; whose God is their
bely; and whose glory is to their shame;
which are worldly mynded. ²⁰ But oure
conuersacion is in heven; from whence we
loke for a saviour euen the lord Iesus
Christ, ²¹ which shall chaunge oure vile
bodies; that they maye be fassioned lyke
vnto his glorious body; accordinge to the
workynge wherby he is able to subdue
all thinges vnto hym selfe.

4. HERFORE my brethren dearly be-
loved and longed for; my ioie and crowne,
so continue in the lord ye beloved. ² I
praye Evodias; and beseeche Sintiches that
they be of one accorde in the lord. ³ Yee
and I beseeche the faythfull yockfelowe;
helpe the women which labored with me
in the gospel; and with Clement also;
and with other my labour felowes; whose
names are in the boke of lyfe. ⁴ Reioyce
in the Lord alwaye; and agayne I saye
reioyce. ⁵ Let youre softenes be knowne
vnto all men. The lord is even at hande.
⁶ Be not carfull: but in all thynges shewe
your petition vnto god in prayer and

CRANMER—1539.

I folowe, yf that I maye comprehend
that, wherein I am comprehended of Christ
Iesu. ¹³ Brethren, I counte not my selfe
that I haue gotten it as yet, but this
one thinge I saye: I forget those thinges
whych are behynde, and endecoure my
selfe vnto those thynges which are before,
and (according to the marke apoynted)
¹⁴ I prece to the rewarde of the hye cal-
lynge of God thorow Christ Iesu. ¹⁵ Let
vs therefore as many as be perfect, be thus
wyse mynded: and yf ye be other wyse
mynded, God shall open the same also vnto
you. ¹⁶ Neuerthelesse, vnto that which
we haue attayned vnto, let vs proceede by
one rule, that we maye be of one accorde.

¹⁷ Brethren, be folowes together of me,
and loke on them which walke even so, as
ye haue vs for an ensample. ¹⁸ For many
walke (of whom I haue tolde you often and
now tell you wepyng) that they are the
enemyes of the crosse of Christ, ¹⁹ whose
ende is dampnation whose belly is their
God and glory to their shame, which are
worldly mynded. ²⁰ But oure conuersa-
cion is in heauen, from whence we loke
for the saviour, euen the Lord Iesus
Christ, ²¹ whych shall chaunge oure vile
bodies, that be maye make it lyke vnto
his glorious body, accordyng to the
workynge, wherby he is able also to sub-
due all thinges vnto hym selfe.

4. THERFORE my brethren (dearly
beloved and longed for) my ioie and
croune, so continue in the Lord ye be-
loved. ² I praye Evodias, and beseech Sin-
tiches, that they be of one accorde in the
Lord. ³ Yee and I beseeche the faythfull
yockfelowe, helpe the women which la-
boured with me in the Gospell, and with
Clement also, and with other my labour
felowes whose names are in the boke of
lyfe. ⁴ Reioyce in the Lord alwaye,
and agayne I saye reioyce. ⁵ Let youre softenes
be knowne vnto all men. The Lord is even
at hande. ⁶ Be carefull for nothyng: but
in all prayer and supplicacyon let youre

deane, judge. o. one. mode, reward.
clepyng, calling. clerenes, glory.
brithere, like, same. efte, againe.

σωτήρα ἀπεκδεχόμεθα Κύριον Ἰησοῦν Χριστόν, ¹² ὃς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν ¹³ σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ, κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι ἑαυτῷ τὰ πάντα.

IV. Ὡστε, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ καὶ στέφανός μου, οὕτω στήκετε ἐν Κυρίῳ, ἀγαπητοί. ² Εὐδοίαν παρακαλῶ, καὶ Συντύχην παρακαλῶ, τὸ αὐτὸ φρονεῖν ἐν Κυρίῳ. ³ Ναὶ ἐρωτῶ καὶ σε, ⁴ σύζυγε γνήσιε, συλλαμβάνου αὐταῖς, αἵτινες ἐν τῷ εὐαγγελίῳ συνήθησάν μοι, μετὰ ⁵ καὶ Κλήμεντος, καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς. ⁶ Χαίρετε ἐν Κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίρετε. ⁷ τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις. ὁ Κύριος ἐγγύς. ⁸ Μηδὲν μεριμνᾶτε, ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δέήσει μετὰ

* Rec. + εἰς τὸ γενέσθαι αὐτὸν.

* Alex. s. αὐτῶν s. αὐτῶν.

* Rec. καὶ.

* Alex. γνήσιε σύζυγε.

* Alex. καὶ καὶ.

GENEVA—1557.

but I followe, If that I may comprehend that for whose sake I am comprehended of Christ Iesus. ¹² Brethren, I counte not my selfe, that I haue attayned to the marke: but one thing I do, I forget that which is behynde, and endeour my selfe vnto that which is before. ¹⁴ And follow hard vnto that marke appointed, to obtayne the rewarde of the hie calling of God in Christe Iesus. ¹⁵ Let vs therefore as many as be perfect, be thus wyse mynded: and if ye be other wyse mynded, God shal open euen the same vnto you. ¹⁶ Neuerthelesse, in that wherunto we are come, let vs procede by one rule, that we may be affectionned a like.

¹⁷ Brethren be folowers of me, and loke on them which walke euen so, as ye haue vs for an ensample. ¹⁸ For many walke, of whome I haue told you often, and now tel you weping, that they are the enemies of the Crosse of Christ. ¹⁹ Whose ende is damnation, whose God is their hely, and whose glorie is to their shame, which are worldly mynded. ²⁰ But our conuersation is in heauen, from whence also we loke for the Sauour, euen the Lord Iesus Christ. ²¹ Who shal change our vile bodie, that it may be fashioned lyke vnto his glarions body, accordyng to the working. wherby he is able to subdue all thinges vnto him selfe.

4. THEREFORE my brethren dearly beloued and longed for, my ioy and crowne, so continue in the Lord ye beloued, as I haue tolde you. ² I pray Eudodia, and beseeche Syntyche, that they be of one accord in the Lord. ³ Yea, and I beseeche thee faithful yockefellowe, helpe the women which labored with me in the Gospel, wyth Clemente also, and wyth other my labour felowes, whose names are in the booke of life. ⁴ Reioyce in the Lord alway, and agayne I say reioyce. ⁵ Let your patient mynde be knowne vnto all men. The Lord is euen at hande. ⁶ Be not careful: but in all thinges shewe your

RHEIMS—1582.

I am also comprehended of Christ Iesus. ¹² Brethren, I do not account that I haue comprehended. Yet one thing: forgetting the things that are behinde, but stretching forth my self to those that are before, ¹⁴ I pursue to the marke, to the price of the supernal vocation of God in Christ Iesus. ¹⁵ Let vs therefore as many as are perfect, be thus minded: and if you be any otherwise minded, this also God hath revealed to you. ¹⁶ Neuerthelesse wherewith we are come, that we be of the same minde, let vs continue in the same rule.

¹⁷ Be folowers of me brethren: and obserue them that walke so as you haue our forme. ¹⁸ For many walke vvhom often I told you of (and now weeping often I tel you) the enemies of the crosse of Christ: ¹⁹ vvhose end is destruction: vvhose God, is the belly: and their glorie in their confusion, vvhich minde worldly things. ²⁰ But our conuersation is in heauen: vvhence also we expect the Sauour, our Lord Iesus Christ, ²¹ vvhovvil reforme the body of our humilitie, configured to the body of his glorie, according to the operation vvheryby also he is able to subdue al thinges to him self.

4. THEREFORE, my dearest brethren and most desired, my ioy and my crowne: so stand in our Lord, my dearest. ² Eudodia I desire and Syntyche I beseeche to be of one minde in our Lord. ³ Yea and I beseeche thee my sincere companion, helpe those women that haue laboured vwith me in the Gospel vwith Clement, and the rest my coadiutors, vvhose names are in the booke of life. ⁴ Reioyce in our Lord alwayes: againe I say reioyce. ⁵ Let your modestie be knowen to al men. Our Lord is nigh.

⁶ Be nothing careful: but in every thing by prayer and supplication vwith

AUTHORISED—1611.

after, if that I may apprehend that for which also I am apprehended of Christ Iesus. ¹² Brethren, I count not my selfe to haue apprehended: but this one thing I doe, forgetting those things which are behind, and reaching forth vnto those things which are before, ¹⁴ I presse toward the marke, for the price of the high calling of God in Christ Iesus. ¹⁵ Let vs therefore as many as be perfect, bee thus minded: and if in any thing ye be otherwise minded, God shal reueale euen this vnto you. ¹⁶ Neuerthelesse, whereto we haue already attained, let vs walke by the same rule, let vs mind the same thing. ¹⁷ Brethren, be followers together of me, and marke them which walke so, as ye haue vs for an ensample.

¹⁸ (For many walke, of whome I haue told you often, and now tell you euen weeping, that they are the enemies of the Crosse of Christ: ¹⁹ Whose end is destruction, whose God is their belly, and whose glory is in their shame, who minde earthly things.) ²⁰ For our conuersation is in heauen, from whence also we looke for the Sauour, the Lord Iesus Christ: ²¹ Who shall change our vile body, that it may bee fashioned like vnto his glorious body, according to the working whereby he is able euen to subdue all thinges vnto himselfe.

4. THEREFORE, my brethren, dearly beloued and longed for, my ioy and crowne, so stand fast in the Lord, my dearly beloued. ² I beseech Eudodias, and beseech Syntyche, that they be of the same mind in the Lord. ³ And I entreat thee also, true yokefellow, helpe those women which laboured with mee in the Gospel, with Clement also, and with other my fellow labourers, whose names are in the booke of life. ⁴ Reioyce in the Lord alway: and againe I say, Reioyce. ⁵ Let your moderation be knowne vnto all men. The Lord is at hand.

⁶ Be carefull for nothing: but in every thing by prayer and supplication with

εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωρίζεσθω πρὸς τὸν Θεόν· ἡ εἰρήνη τοῦ Θεοῦ, ἡ ὑπερέχουσα πάντα νοῦν, φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ. ⁸ Τὸ λοιπὸν, ἀδελφοί, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνὰ, ὅσα δίκαια, ὅσα ἀγνὰ, ὅσα προσφιλεῖ, ὅσα εὐφημα, εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε· ⁹ ἃ καὶ ἐμάθετε καὶ παρελάβετε καὶ ἠκούσατε καὶ εἶδετε ἐν ἐμοί, ταῦτα πράσσετε· καὶ ὁ Θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.

¹⁰ Ἐχάρην δὲ ἐν Κυρίῳ μεγάλως ὅτι ἤδη ποτὲ ἀνεβάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν· ἐφ' ᾧ καὶ ἐφρονεῖτε, ἡκαιρεῖσθε δέ. ¹¹ οὐχ ὅτι καθ' ὑστέρησιν λέγω· ἐγὼ γὰρ ἔμαθον, ἐν οἷς εἰμι, αὐτάρκης εἶναι. οἶδα καὶ ταπεινωθῆναι, ¹² οἶδα καὶ περισσεύειν· ἐν παντὶ καὶ ἐν πᾶσι μεμύημαι καὶ χορτάζεσθαι καὶ πεινᾶν,

* Rec. 81.

* Rec. + Xpocw.

² Alex. + özl.

WICLIF — 1980.

thankyngis, be youre exyngis knowun at
god, ⁊ the pees of god, that passith
al witts kepe youre hertis and vnderstond-
ingis in crist ihesus,

⁊ fro hennes forth britheren, what euer
things ben sothe, what euere thingis
chast, what euere thingis iuste, what euer
thingis holi, what euer thingis able to be
loued, what euer thingis of good fame, if
ony vertu, if ony preisyng of disciplyne:
thanke ȝe these thingis, ⁊ that also ȝe
nan lerned and take ȝe herd and seyn in
me, do ȝe these thingis: and god of pees
schal be with ȝou, ¹⁰ but I ioied greth in
the lord: that sountyme afterward ȝe
flouriden agen to fele for me, as also ȝe
schiden, but ȝe weren occupied: ¹¹ I seie
not as for nede, fur I haue lerned to be
sufficient: in whiche thingis I am, ¹² and I
can also be lowid, I can also haue plente,
eueri where & in alle thingis I am taughte
to be fillid, and to hungre: and to abounde
and to suffre mysciste, ¹³ I may alle thingis
in hym that comfortith me. ¹⁴ netheles
ȝe han don wel: conrynge to my tribu-
lacioun.

¹⁴ for ꝑe filipensis witen also that in the bigyunyng of the gospel, whanne I wente forth fro macedonye: no churche comyned with me in resoun of thing yowen and takun, but ꝑe aloone ¹⁵ whiche sente to teasoloryk: oonyng and twis also in to use to me, ¹⁶ not for I seke gifts: but I requere fruyt aboundinge in youre resoun, ¹⁷ for I haue alle thingis, and abounde, I am fillid with the thingis takun of cephroditte, whiche ꝑe senten in to odour of swetnesse a couenable sacrifice plesynge to god, ¹⁸ and my god fille alle youre desire bi hisse richesses in glorie, in crist ihesus: ¹⁹ but to god a ours fadir,

TYNDALE—1534.

supplication with geryng of thankes. ⁊ And
the peace of god which passeth all vnder-
standinge, kepe youre hertes and myndes
in christ Iesu.

⁸ Furthermore brethren, what soever things are true; whatsoever thynges are honest, what soever thynges are iust, whatsoever thynges are pure; whatsoever thynges pertainye to love; whatsoever thynges are of honest reporte; yf ther be any vertuous thyng, yf there be any landable thyng; those same have ye in youre mynde, ⁹ which ye have both learned and receaved, herde and also sene in me; those thynges do, and the god of peace shalbe with you. ¹⁰ I reioyce in the lorde greatly, that now at the last ye are revived agayne to care for me; in that wherein ye were also careful, but ye lacked oportunite. ¹¹ I speake not because of necessitie. For I have learned in whatsoever estate I am therewith to be content.

¹³I can both cast doune my selfe, I can also excede. Every where and in all thynges I am instructed, both to be full, and to be hongry; to have plenty, and to suffre nede. ¹³I can do all thynges thorow the helpe of Christ which strengtheneth me. ¹⁴Not wistondyng ye have well done, that ye bare parte with me in my tribulacion.

¹⁴ Ye of Philippes knowe that in the begynnynge of the gospell, when I departed from Macedonia, no congregation bare parte with me as concerninge gevyng and receauynge, but ye only. ¹⁵ For when I was in Tesalonica, ye sent once and afterwarde agayne vnto my nedes: ¹⁷ not that I desyre gyftes: but I desyre aboundant frute on youre parte. ¹⁸ I receaved all, and have plentie. I was even filled after that I had receaved of Epaphroditus; that which came from you, an odour that smelleth swete, a sacrifice accepted and pleasant to God. ¹⁹ My god fulfill all youre nedes thorow his glorious riches in Iesu Christ. ²⁰ Vnto God and oure father be

CRANMER-1530.

petitions be manifest vnto God with
gynge of thanks. 7 And the peace of God
(which passeth all vnderstandynge) kepe
yours hertes and myndes thurrow Christ
Iesu.

⁸ Furthermore, brethren, whatsoever thynges are true, whatsoever thynges are honest, whatsoever thynges are iust, whatsoever thynges are pure, whatsoever thynges are conuenient, whatsoever thynges are of honest reports: yf ther be eny vertue, yf ther be eny prayse, (*of learning*) those same haue ye in youre mynde, ⁹ whych ye haue both learned and receaued, herde also and seene in me: those thynges do, and the God of peace shalbe with you. ¹⁰ I reioyce in the Lord greatly, that now at the last youre care is rcouered agayne for me, in that wherin ye were also carefull, but ye lacked opportunitie. ¹¹ I speake not because of necessity: For I haue learned in whatsoever estate I am, therewith to be content. ¹² I can both be lowe and I can be hye. Enury where and in all thynges I am instructed, both to be full and to be hongry, both to haue plenty and to suffice neede. ¹³ I can do all thynges thorowe Christ whych strengthe me. ¹⁴ Notwithstandynge ye haue well done, that ye bare parte with me in my tribulacion.

¹⁵ Ye of Philippos knowe also that in the begynnyng of the Gospell, when I departed from Macedonia, no congregacyon bare parte with me, as concerninge geaynunge and receauynge, but ye onely. ¹⁶ For when I was in Thessalonica, ye sent once and afterwarde agayne vnto my necessity. ¹⁷ not that I desyre gyftes : but I desyre abundant frute on your parte. Neuertheles I receaued all, and haue plentye. ¹⁸ I was euen fylled after that I receaued of Epaphrodytus the thynges, which were sent from you, an odour of a swete smell a sacrifice accepted and pleasant to God. ¹⁹ My God shall supplye all youre nede thorow hys glorious ryches by Iesu Christ. ²⁰ Vnto God and oure father be

καὶ περισσεύειν καὶ ὑστερεῖσθαι· ¹³ πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με· ¹⁴ πλὴν καλῶς ἐποιήσατε, συγκοινωνήσαντές μου τῇ θλίψει· ¹⁵ οἴδατε δὲ καὶ ὑμεῖς, Φιλιππῆσιοι, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι ἐκκλησία ἐκοινώνησεν εἰς λόγον δόσεως καὶ λήψεως, εἰ μὴ ὑμεῖς μόνοι· ¹⁶ ὅτι καὶ ἐν Θεσσαλονίκῃ καὶ ἅπαξ καὶ δις εἰς τὴν χρεῖαν μοι ἐπέμψατε· ¹⁷ οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλ' ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν· ¹⁸ ἀπέχω δὲ πάντα, καὶ περισσεύω· πεπλήρωμαι, δεξιόμενος παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν, ὁσμήν εὐωδίας, θυσίαν δεκτὴν, εὐάρεστον τῷ Θεῷ· ¹⁹ ὁ δὲ Θεὸς μου πληρώσει πᾶσαν χρεῖαν ὑμῶν κατὰ τὸν πλοῦτον αὐτοῦ ἐν δόξῃ, ἐν Χριστῷ Ἰησοῦ· ²⁰ τῷ δὲ Θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς

* Alex. = ἰς.

* Alex. πληρώσει.

* Alex. τὸ πλοῦτος.

GENEVA—1557.

petition unto God in prayer, and supplication with giving of thanks.

⁷ And the peace of God which passeth all understanding, shall defende your hartes and mindes in Christ Iesus. ⁸ Furthermore brethren, whatsoever thynges are true, whatsoever thynges are honeste, whatsoever thynges are iust, whatsoever thynges are pure, whatsoever thynges are petyne to loue, whatsoever thynges are of honeste reporte: if there be any vertuous thing, if there be any laudable thing, those same haue ye in your minde. ⁹ Which ye haue both learned and receiued, and heard, and also sene in me: those thynges do: and the God of peace shalbe with you.

¹⁰ I reioyce in the Lord greatly, that now at the last ye are reuiued agayne to care for me, wherein notwithstanding ye were careful, but ye lacked opportunitie.

¹¹ I speake not because of necessitie. for I haue learned in whatsoever estate I am, therewith to be content. ¹² And I can be cast downe, and I can abide. Every where in all thinges I am instructed, both to be full, and to be hungry, to haue plenty, and to suffre neede. ¹³ I can do all thynges through the helpe of Christe, which strengtheneth me. ¹⁴ Notwithstanding ye haue wel done, that ye bare part with me in my tribulation. ¹⁵ And ye Philippians knowe also that in the beginning of the Gospel, when I departed from Macedonia, no Church bare part with me as concerning geuing and receauing, but ye only.

¹⁶ For when I was in Thessalonica, ye sent once, and afterwarde agayne vnto my needes. ¹⁷ Not that I desire a rewarde: but I desire the frute which may further your rekening. ¹⁸ I receaued all, and haue plenty: I was euen fylled, after that I had receaued of Epaphroditus that which came from you, an odour that smelleth swete, a sacrifice accepted and pleasant to God. ¹⁹ And my God shal fulfil all your needes through his glorious riches in Iesus Christe. ²⁰ Vnto God and our Father be

RHEIMS—1582.

thankesgiuing let your petitions be knowen vnto God. ⁷ And the peace of God which passeth all vnderstanding, keeps your hartes and intelligences in Christ Iesus.

⁸ For the rest brethren, vvhath things so euer be true, vvhathsoeuer honest, whatsoeuer iust, vvhathsoeuer holy, whatsoeuer auailable, vvhathsoeuer of good fame, if there be any vertue, if any praise of discipline, these things thinke vpon. ⁹ Vvhich you haue both learned, and receiued, and heard, and sene in me: these things doe ye, and the God of peace shall be vwith you. ¹⁰ And I reioyced in our Lord exceedingly, that once at the length you haue re florished to care for me, as you did also care: but you were occupied.

¹¹ I speake not as it were for penurie. for I haue learned, to be content vwith the things that I haue. ¹² I know both to be brought low, I know also to abound: (every vvhether, and in all thinges I am instructed) both to be full, and to be hungry, both to abound, and to suffer penurie. ¹³ I can all thinges in him that strengtheneth me. ¹⁴ Nevrtheless you haue done well, communicating to my tribulation.

¹⁵ And you also knowe o Philippians, that in the beginning of the Gospel, when I departed from Macedonia, no church communicated vnto me in the account of gift and receite, but you only: ¹⁶ for vnto Thessalonica also, once and twice you sent to my vse. ¹⁷ Not that I seeke the gift, but I seeke the fruite abounding in your account. ¹⁸ But I haue all thinges, and abound: I was filled after I receiued of Epaphroditus the things that you sent, an odour of sweetenes, an acceptable host, pleasing God. ¹⁹ And my God supply all your lacke according to his riches in glorie, in Christ Iesus. ²⁰ And to God and our father

AUTHORISED—1611.

thankesgiuing, let your request be made knowne vnto God. ⁷ And the peace of God which passeth all vnderstanding, shall keepe your hearts and minds through Christ Iesus. ⁸ Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are iust, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there bee any vertue, and if there bee any praise, thinke on these things: ⁹ Those things which ye haue both learned and receiued, and heard, and sene in mee, doe: and the God of peace shall be with you.

¹⁰ But I reioyced in the Lord greatly, that now at the last your care of me hath flourished againe, wherein yee were also careful, but ye lacked opportunitie. ¹¹ Not that I speake in respect of want: for I haue learned in whatsoever state I am, therewith to bee content. ¹² I know both how to bee abased, and I knowe how to abound: euerie where, and in all thinges I am instructed, both to bee full, and to bee hungry, both to abound, and to suffer need. ¹³ I can do all thinges through Christ which strengtheneth me. ¹⁴ Notwithstanding, yee haue well done, that ye did communicate with my affliction. ¹⁵ Now ye Philippians know also, that in the beginning of the Gospel, when I departed from Macedonia; no Church communicated with mee, as concerning giuing and receiuing, but ye onely.

¹⁶ For euen in Thessalonica, ye sent once, and againe vnto my necessitie. ¹⁷ Not because I desire a gift: but I desire fruit that may abound to your account. ¹⁸ But I haue all, and abound: I am full, hauing receiued of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God. ¹⁹ But my God shall supply all your need, according to his riches in glory, by Christ Iesus. ²⁰ Now vnto God and our Father be glory for

* Or, vnderstand.

* Or, I haue receiued all.

αἰῶνας τῶν αἰώνων. ἀμήν.

²¹ Ἀσπάσασθε πάντα ἅγιον ἐν Χριστῷ Ἰησοῦ. ἀσπάζονται ὑμᾶς οἱ σὺν ἐμοὶ^a Rec. + ἡμῶν.

WICLIF—1380.

be glori in to worldis of worldis Amen.
²¹ Greet ge wel euey holi man in crist
 ihesus, tho britheren that ben with me
 greten you wel. ²² alle holi men greten you
 wel, moost sothli thai that ben of the
 emperours hous. ²³ the grace of oure lord
 ihesus crist be with youre spirit Amen.

codd. mss.

TYNDALE—1534.

praise for ever more. Amen. ²¹ Salute
 all the sayntes in Christ Iesu. The bre-
 thren which are with me grete you. ²² All
 the sayntes salute you: and most of all
 they which are of the Emperours hous-
 holde. ²³ The grace of oure lord Iesu
 Christ be with you all. Amen.

CRANMER—1539.

praise for euermore. Amen. ²¹ Salute all
 the sayntes in Christ Iesu. The brethren
 which are with me, grete you. ²² All the
 sayntes salute you: most of all they
 which are of the emperours household.
²³ The grace of oure Lord Iesu Christ be
 with you all. Amen.

ἀδελφοί. ²¹ ἀσπάζονται ὑμᾶς πάντες οἱ ἅγιοι, μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας. ²² Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. Ἀμήν.!

²¹ Διὰ τοῦ πνεύματος.

²² Διὰ. = ἀμήν.

GENEVA—1557.

prayer for evermore. Amen. ²¹ Salute all the Sainctes in Christe Iesus. The brethren which are with me, grete you. ²² All the Sainctes salute you: and moste of all they which are of the Emperours household. ²³ The grace of our Lord Iesus Christ be with you all. Amen.

RHEIMS—1582.

be glorie vworld vvithout end. Amen. ²¹ Salute ye every saincte in Christ Iesus. The brethren that are vvith me, salute you. ²² Al the sainctes salute you: but especially they that are of Caesars house. ²³ The grace of our Lord Iesus Christ be vvith your spirit. Amen.

AUTHORISED—1611.

ever and ever, Amen. ²¹ Salute every Saint in Christ Iesus: the brethren which are with me, greete you. ²² All the Saints salute you, chiefly they that are of Caesars household. ²³ The grace of our Lord Iesus Christ be with you all, Amco.

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΚΟΛΟΣΣΑΕΙΣ.

Κεφάλαιον Α.

THE EPISTLE TO THE COLOSSIANS.

CHAPTER I.

ΠΑΤΡΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος Θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός. ² τοῖς ἐν ³ Κολοσσαῖς ἀγίοις καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ. χάρις ὑμῶν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν.

⁴ Εὐχαριστοῦμεν τῷ Θεῷ καὶ πατρὶ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, πάντοτε ⁵ περὶ ὑμῶν προσευχόμενοι. ⁶ ἀκούσαντες τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ, καὶ τὴν ἀγάπην ⁷ τὴν εἰς πάντας τοὺς ἀγίους, ⁸ διὰ τὴν ἐλπίδα τὴν ἀποκεκμένην ὑμῶν ἐν τοῖς οὐρανοῖς, ἣν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου,

¹ Alex. a. Κολοσσαῖς a. Κολοσσαῖς.² Alex. + Ἰησοῦ.³ Rec. + καὶ Κυρίου Ἰησοῦ Χριστοῦ.⁴ Alex. a. τῷ 2. = καὶ.

WICLIFFE—1380.

TYNDALE—1534.

CRANMER—1539.

1. **POUL** apostil of ihesus crist, bi the wille of god, and tymothee brother ² to hem that ben at colosse, holi and feithful bretheren in crist ihesus: grace and pes to you of god oure fadir and of the lord ihesus crist.

³ we don thankyngis to god, and to the fadir of oure lord ihesus crist: evermore prayenge for you, ⁴ berynge you feith in crist ihesus, and the love that ye han to alle holi men: ⁵ for the hope that is kepte to you in hevenes, whiche ye herden in the word of trouth of the gospel, ⁶ that cam to you: as also it is in al the world, and makith frayt and wexith as in you fro that dai, in which ye herden and knewen the grace of god in trouth, ⁷ as ye lerned of epaphras oure felowe moost doreworthe, whiche is a trewe mynystre of ihesus crist for you, ⁸ whiche also schewid to us:oure louyngis in spirit,

⁹ therfor we fro the dai in whiche we herden: ceasen not to preie for you, and to axen that ye be fillid with the knowyng of his wil: in al wisdom & goodli

wexith, evermore.

1. **PAUL**, an Apostle of Iesu Christ by the wyl of God, and brother Tymotheus. ² To the sayntes which are at Colosse, and brethren that beleve in Christ.

Grace be with you and peace from God oure father, and from the Lorde Iesus Christ.

³ We geve thanks to God the father of oure Lorde Iesus Christ, alwayes prayenge for you, ⁴ sence we hearde of youre faith which ye have in Christ Iesu and of the love which ye beare to all sayntes ⁵ for the hopes sake which is layde vp in store for you in heven, of which hope ye have herde before by the true worde of the gospell, ⁶ which is come vnto you: even as it is in to all the world, and is frutefull as it is amonge you, from the fyrst daye in the which ye herde of it and had experience in the grace of God in the trouth, ⁷ as ye learned of Epaphras oure deare felowe servaunt, which is for you a faythfull minister of Christ, ⁸ which also declared vnto vs youre love which ye have in the sperte.

⁹ For this cause we also, sence the daye we herde of it have not ceasyd prayenge for you and desyringe that ye myght be fulfilled with the knowledge of his wil, in all wisdom and spretuall vnderstandyng,

1. **PAUL** an Apostle of Iesu Chryst, by the wyl of God, and brother Tymotheus.

² To the sayntes which are at Colosse, and brethren that beleve in Christ. Grace be vnto you and peace from God oure father, and from the Lorde Iesu Christ.

³ We geue thanks to God the father of oure Lorde Iesus Christ alwayes for you in oure prayers. ⁴ For we have hearde of your fayth in Christ Iesu, and of the love whiche ye beare to all sayntes ⁵ for the hopes sake which is layd vp in store for you in heaven, of which hope, ye herde before by the true worde of the Gospell, ⁶ which is come vnto you: even as it is frutefull (and groweth) as it is also amonge you, from the daye in the which ye herde of it, and had experience in the grace of God thorow the trouth, ⁷ as ye learned of Epaphras our deare felowe servaunt, which is for you a faythfull mynyster of Christ, ⁸ whiche also declared vnto vs your love which ye have in the sperte.

⁹ For this cause we also, sence the daye we herde of it, have not ceasyd to praye for you, and to desyre, that ye myght be fulfilled wyth the knowledge of his wyl, in all wysdome and spretuall

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΚΟΛΟΣΣΑΕΙΣ.

Κεφάλαιον Α.

THE EPISTLE TO THE COLOSSIANS.

CHAPTER I

τοῦ παρόντος εἰς ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ κόσμῳ, καὶ ἔστι καρποφορούμενον καὶ αὐξανόμενον, καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας ἠκούσατε καὶ ἐπέγνωτε τὴν χάριν τοῦ Θεοῦ ἐν ἀληθείᾳ· καθὼς ἐμάθετε ἀπὸ Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνδούλου ἡμῶν, ὅς ἐστι πιστὸς ὑπὲρ ὑμῶν διάκονος τοῦ Χριστοῦ, ὁ καὶ δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν πνεύματι. Διὰ τοῦτο καὶ ἡμεῖς ἀφ' ἧς ἡμέρας ἠκούσαμεν, οὐ παύομεθα ὑπὲρ ὑμῶν προσευχόμενοι, καὶ αἰτούμενοι ἵνα πληρωθῇτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει

* Alex. ὁρίσ.

† Alex. ἦν ἔχει.

‡ Alex. = καὶ.

§ Rec. = καὶ αὐξανόμενον.

¶ Rec. + καὶ.

* Alex. ἔμην.

GENEVA—1557.

I. PAUL an Apostle of Iesus Christe, by the wil of God, and Timotheus our brother, ²To them, which are at Colosse, Sainctes and faithfull in Christe, grace be to you, and peace from God our Father, and from the Lord Iesus Christe. ³We geue thanks to God the Father of our Lord Iesus Christe, alwayes praying for you: ⁴Since we heard of your faith in Christ Iesus, and of your loue to all Sainctes. ⁵For the hopes sake which is layd vp for you in heauen, of which hope ye haue heard before by the words of truth which is the Gospel. ⁶Which is come vnto you, euen as it is vnto all the worlde, and is frutful, as it is also among you, from the first day, that ye hearde and truly knewe the grace of God,

⁷As ye also learned of Epaphras our deare felowe seruant, which is for you a faithfull minister of Christ: ⁸Who also declared vnto vs your loue, which ye haue by the Spirite. ⁹For this cause we also, since the day we heard of it, cease not to pray for you, and to desire that ye might be fulfilled with perfect knowledge of his wil, in all wysdome, and spiritual

RHEIMS—1582.

I. PAUL an Apostle of Iesus Christ by the wil of God, and brother Timothee: ²to them that are at Colosse sainctes and faithfull brethren in Christ Iesus. Grace to you and peace from God our Father and our Lord Iesus Christ.

³We geue thanks to God and the Father of our Lord Iesus Christ alwayes for you, praying: ⁴hearing your faith in Christ Iesus, and the loue vvhich you haue toward al the sainctes, ⁵for the hope that is laid vp for you in heauen, vvhich you haue heard in the vvord of the truth of the Gospel, ⁶that is come to you, as also in the vvhole vvorld it is, and fructifieth, and groweth, euen as in you, since that day that you heard and knew the grace of God in truth, ⁷as you learned of Epaphras our dearest fellow-servant, vvho is a faithfull minister of Iesus Christ for you, ⁸vvho also hath manifested to vs your loue in spirit.

⁹Therefore vve also from the day that vve heard it, cease not praying for you and desiring, that you may be filled vvith the knowledg of his vvil, in al vvisedom, and spiritual vaderstanding:

AUTHORISED—1611.

I. PAUL an Apostle of Iesus Christ, by the will of God, and Timotheus our brother, ²To the Saints and faithfull brethren in Christ, which are at Colosse, grace be vnto you, and peace from God our Father, and the Lord Iesus Christ.

³We geue thanks to God, and the Father of our Lord Iesus Christ, praying alwayes for you, ⁴Since we heard of your faith in Christ Iesus, and of the loue which yee haue to all the Saints, ⁵For the hope which is layd vp for you in heauen, whereof ye heard before in the word of the truth of the Gospel, ⁶Which is come vnto you as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day yee heard of it, and knew the grace of God in truth, ⁷As yee also learned of Epaphras our deare fellow seruant, who is for you a faithfull Minister of Christ: ⁸Who also declared vnto vs your loue in the spirit.

⁹For this cause wee also, since the day we heard it, doe not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdome and spirituall vaderstanding:

πνευματικῇ, ¹⁰ περιπατήσαι ἰαζίως τοῦ Κυρίου εἰς πάσαν ἀρέσκειαν ἐν παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες καὶ αὐξανόμενοι ¹¹ τῇ ἐπιγνώσει τοῦ Θεοῦ ¹² ἐν πάσῃ δυνάμει δυναμούμενοι κατὰ τὸ κράτος τῆς δόξης αὐτοῦ εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν μετὰ χαρᾶς ¹³ εὐχαριστοῦντες ¹⁴ τῷ πατρὶ τῷ ὁικανώσαντι ἡμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτὶ, ¹⁵ ὃς ἐρρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους, καὶ μετέστησεν εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ, ¹⁶ ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν, τὴν ἄφεσιν τῶν ἁμαρτιῶν ¹⁷ ὃς ἐστὶν εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως ¹⁸ ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα, ¹⁹ τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι, εἴτε κυριότητες, εἴτε ἀρχαί, εἴτε ἐξουσίαι τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἐκτίσται ²⁰ καὶ αὐτός ἐστι πρὸ πάντων, καὶ ²¹ τὰ πάντα ἐν αὐτῷ συνέστηκε.

¹ Rec. + ἡμᾶς. ² Rec. εἰς τὴν ἐπιγνώσιν. ³ Alex. τῷ θεῷ καὶ πατρὶ. ⁴ Alex. ἐκτίσσαντι. ⁵ Rec. + διὰ τοῦ αἵματος αὐτοῦ. ⁶ Alex. = τὰ.

WICLIF—1380.

vnderstondyng, ¹⁰ that ȝe walke worthili to god plesyng bi alle thingis and make froyt in alle good werk, and wexe in the science of god, ¹¹ and be counfortid in al vertu bi the myst of his clerece: in al pacience & long abidyng with ioie, ¹² that ȝe don thankynge to god, and to the fadir whiche made ȝou worthi, in to the part of eritage of holi men in ligh

¹³ whiche deluyered us fro the power of derknessis: and tranalatid in to the kyngdom of the sone of his louyng, ¹⁴ in whom we han agenbyng and remyscion of synnes, ¹⁵ whiche is the ymage of god vnuyse: the first bigetun of eche creature, ¹⁶ for in hym alle thingis ben made, in heuene, and in erthe: visibill and vnuyse, ether troncs, ether dominaciouns, ether princehedis, ether powers, ¹⁷ alle thingis ben made of nouȝt bi him & in him: ¹⁸ & he is bifore alle, and alle thingis ben in him, & he is heod of the bodi of the chyrche, whiche is the bigynnyng and the first bigetun of deul men, that he holde the first dignyte in alle thingis, ¹⁹ for in hym it plesid alle plente to enhabite: ²⁰ and bi hym all thingis to be reconceiuid in to him, and made peas bi the blode of his cros: tho thingis that ben in erthis, ether that ben in heuene,

²¹ and whanne ȝe weren somtyme aliend and enemyes bi witte in yuel werkis: now he hath reconceiuid ȝou ²² in the bodi of his fleisch bi deeth, to haue ȝou holi and vnwymned: and without reproch bifor hym, ²³ if netheles ȝe dwellen in the feith: foundid and stable, and vnouable fro the hope of the gospel, that ȝe han herde, whiche is prechid in al creaturis that is vnder heuene, of whiche I poul am made mynystre: ²⁴ and now I haue ioie in

TYNDALE—1534.

¹⁰ that ȝe myght walke worthy of the lorde in all thynges that please: beyng frutfull in all good workes and encreaseyng in the knowledge of God: ¹¹ strengthened with all myght, thorow hys glorious power, vnto all pacience and longe sufferyng: with ioyfulnes ¹² ȝeuyng thanks vnto the fader which hath made vs mete to be part takers of the enheritaunce of sauietes in light.

¹³ Which hath delivered vs from the power of derknes, and hath translated vs in to the kyngdome of his dere sone: ¹⁴ in whom we haue redemption thorow his blood: that is to saye the forgyuenes of synnes, ¹⁵ which is the ymage of the invisibill god, fyrst begotten of all creatures. ¹⁶ For by him were all thynges created, thynges that are in heven, and thynges that are in erth: thynges visibill and thynges invisibill: whether they be maieste or lordshipp, ether rule or power. All thynges are created by hym, and in him: ¹⁷ and he is before all thynges, and in him all thynges haue their beyng.

¹⁸ And he is the heed of the body: that is to wit of the congregacion: he is the begynnyng and fyrst begotten of the deed, that in all thynges he might haue the preeminence: ¹⁹ For it pleased the fader that in him shuld all fulnes dwell, ²⁰ and by him to reconcile all thynges vnto him selfe, and to set at peace by him thorow the blood of his crosse, both thynges in heven and thynges in erth.

²¹ And you (which were in tymes past straungers and enemyes, because youre myndes were set in evyll workes) hath he now reconciled ²² in the body of his fleshe thorow deeth, to make you holy vnblameable and with out fault in his awne syght, ²³ yf ye continue groundid and stablysshed in the fayth, and be not moved awaye from the hope of the gospell, wher of ye have herde, howe that it is preached amonge all creatures which are vnder heven, wher of I Paul am made a mynister.

²⁴ Now ioie I in my sufferinges which I

CRANMER—1539.

vnderstandyng, ¹⁰ that ye myght walke worthy of the Lorde that in all thinges ye may please beyng frutefull in all good workes, and encreaseyng in the knowledge of God, ¹¹ strengthened with all myght, thorow hys glorious power, vnto all pacience and longe sufferyng with ioyfulnes ¹² ȝeuyng thanks vnto the fader, which hath made vs mete to be partakers of the inheritance of sayntes in lyght.

¹³ Which hath deluyered vs from the power of derknes, and hath translated vs into the kyngdome of hys dere sone ¹⁴ by whom we haue redemption thorow hys blood: even the forgyuenes of synnes ¹⁵ which is the ymage of the invisibill God, fyrst begotten of all creatures. ¹⁶ For by him were all thynges created, that are in heauen, and that are in erth: visibill and invisibill, whether they be maieste or lordshyppe, ether rule or power. All thynges were created by hym and for hym, ¹⁷ and he is before all thynges, and by hym all thynges haue their beyng.

¹⁸ And he is the heed of the body, even of the congregacyon: he is the begynnyng and fyrst begotten of the deed, that in all thynges he myght haue the preeminence: ¹⁹ For it pleased the fader, that in hym shulde all fulnes dwell, and by hym to reconceyle all thynges vnto hym selfe, ²⁰ and to set at peace by hym thorow the blood of his crosse, both thynges in heauen and thynges in erth.

²¹ And you which were somtyme farr off, and enemyes, because youre myndes were set in evyll workes hath he now yet reconceyld ²² in the body of hys fleshe thorow deeth, to make you holy, and vnblameable, and with out fault in hys awne syght, ²³ yf ye contynue groundid and stablysshed in the fayth, and be not moved awaye from the hope of the Gospell, wherof ye haue herde, howe that it is preached amonge all creatures which are vnder heauen, wherof I Paul am made a mynister.

²⁴ Now ioie I in my sufferinges for you,

¹⁶ καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος τῆς ἐκκλησίας· ὅς ἐστιν ἀρχή, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων· ¹⁷ ὅτι ἐν αὐτῷ εὐδόκησε | πᾶν τὸ πλήρωμα κατοικῆσαι, ¹⁸ καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, | δι' αὐτοῦ, | εἴτε τὰ ἐπὶ τῆς γῆς, εἴτε τὰ ἐν τοῖς οὐρανοῖς· ¹⁹ καὶ ὑμᾶς ποτε ὄντας ἀπηλλοτριωμένους καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς, νυνὶ δὲ ἀποκατήλλαξεν | ²⁰ ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου, παραστήσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ· ²¹ εἶγε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ ἐδραῖοι, καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου οὗ ἠκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ | τῇ | κτίσει τῇ ὑπὸ τὸν οὐρανὸν, οὗ ἐγενόμην ἐγὼ Παῦλος διάκονος. ²² * Νῦν χαίρω ἐν τοῖς παθήμασιν * ὑπὲρ ὑμῶν, καὶ

Alex. = γά. * Alex. = εὐδόκησι. † Alex. = ἐν αὐτοῦ. * s. ἀποκαταλλάγντες s. ἀποκαταλλάγη. * Alex. = τῇ. * Alex. + ὁ. * Rec. + μου.

GENEVA—1557.

understanding. ¹⁶ That ye might walke worthy of the Lord in all thinges that please, being fruteful in all good workes, and encreasing in the knowledge of God: ¹⁷ Strengthened with all might, through his glorious power, unto all pacience, and longe suffering, with ioyfulness, ¹⁸ Geuyng thanks vnto the Father, which hath made vs mete to be partakers of the inheritance of Saintes in light: ¹⁹ Who hath deliuered vs from the power of darknesse, and hath translated vs into the kyngdome of his deare Sonne. ²⁰ In whom we haue redemption through his blood, *that is to say,* the forgyuene of synnes. ²¹ Who is the image of the inuisible God, the first begotten of euery thing created. ²² For by him were *all thinges created*, which are in heauen, and which are in earth, thinges visible, and inuisible, whether they be Maieste or Lordship, ether Rule or Power: all thinges were created by him, and in him,

²³ And he is before all thinges, and in him all thinges haue their being. ²⁴ And he is the head of this body of the Church, *he is* the begynnyng, and first begotten of the dead, that in all he might haue the preeminence. ²⁵ For it pleased *the Father*, that in him should all fulnes dwell, ²⁶ And by him to reconcile all thinges vnto him selfe, and to set at peace through the bloude of his crosse, both thinges in earth, and thinges in heauen. ²⁷ And you which were in times past strangers and enemies, because your myndes were set in euil workes, hath he now reconciled, ²⁸ In the body of his flesh through death, to make you holy, vnblemishd and with out faute in his syght. ²⁹ Yf ye continue, grounded and stablyshed in the faith, and be not moued away from the hope of the Gospel, wherof ye haue heard and *which hath bene preached to euery creature* which is vnder heauen: wherof I Paul am made a minister.

³⁰ Now ioye I in my sufferings which I

RILEIMS—1582.

¹⁶ that you may walke vvorthis of God, in al thinges pleasing: Fructifying in al good vvorke, and increasing in the knowledg of God: ¹⁷ in al povver strengthened according to the might of his glorie, in al pacience and longanimitie vvith ioy ¹⁸ giuing thanks to God and the Father, vvho hath made vs vvorthy vnto the part of the lot of the saintes in the light: ¹⁹ vvho hath deliuered vs from the povver of darknesse, and hath translated vs into the kyngdom of the sonne of his loue, ²⁰ in vvhom vve haue redemption, the remission of synnes: ²¹ vvho is the image of the inuisible God, the first-borne of al creature: ²² because in him vvve created al thinges in heauen, and in earth, visible, and inuisible, vvwhether Thrones, or Dominations, or Principallities, or Potestates: al by him, and in him vvve created: ²³ and he is before al, and al consist in him.

²⁴ And he is the head of the body, the Church, vvho is the beginning, first-borne of the dead: that he may be in al thinges holding the primacie: ²⁵ because in him it hath vvel pleased, al fulnes to inhabite:

²⁶ and by him to reconcile al thinges vnto him self, pacifying by the blood of his crosse, vvwhether the thinges in earth, or the thinges that are in heauen.

²⁷ And you, vvheras you vvve sometime alienated and enemies in sense, in euil vvorkes: yet now he hath reconciled ²⁸ in the body of his flesh by death, to present you holy and immaculate, and blameles before him: ²⁹ yf yet ye continue in the faith, grounded and stable, and vvinuocable from the hope of the Gospel vvwhich you haue heard, vvwhich is preached among al creatures that are vnder heauen, vvherof I Paul am made a minister. ³⁰ Vvho now reioyce in suffering

AUTHORISED—1611.

¹⁶ That yee might walke worthy of the Lord vnto all pleasing, being fruitfull in euery good worke, and increasing in the knowledge of God: ¹⁷ Strengthened with all might according to his glorious power, vnto all pacience and long suffering with ioyfulness: ¹⁸ Giuing thanks vnto the Father, which hath made vs meete to be partakers of the inheritance of the Saints in light: ¹⁹ Who hath deliuered vs from the power of darknesse, and hath translated vs into the kyngdome of * his deare Sonne. ²⁰ In whom we haue redemption through his blood, *even the forgiveness* of synnes:

²¹ Who is the image of the inuisible God, the first borne of euery creature. ²² For by him were all thinges created that are in heauen, and that are in earth, visible and inuisible, whether *they be* thrones or dominions, or principallities, or powers: all thinges were created by him, and for him. ²³ And he is before all thinges, and by him all thinges consist. ²⁴ And hee is the head of the body, the Church: who is the beginning, the first borne from the dead, that ²⁵ in all thinges he might haue the preeminence: ²⁶ For it pleased *the Father* that in him should all fulnesse dwell, ²⁷ And (having made peace through the blood of his crosse) by him to reconcile all thinges vnto himselfe, by him, *I say*, whether they bee thinges in earth, or thinges in heauen.

²⁸ And you that were sometimes alienated, and enemies ²⁹ in your mind by wicked workes, yet now hath hee reconciled, ³⁰ In the body of his flesh through death, to present you holy and vnblesseable, and vnreprovable in his sight, ³¹ If ye continue in the faith grounded and settled, and be not moued away from the hope of the Gospel, which ye haue heard, *and* which was preached to euery creature which is vnder heauen, wherof I Paul am made a Minister. ³² Who now reioyce

* Or, the Sonne of his loue.

† Or, making peace.

‡ Or, by your will in wicked workes.

§ Or, sinners all.

1056
 ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ, ¹ ὃς ἐστὶν ἡ ἐκκλησία· ² ἧς ἐγενόμην ἐγὼ διάκονος κατὰ τὴν οἰκονομίαν τοῦ Θεοῦ τὴν δοθεῖσάν μοι εἰς ὑμᾶς, πληρῶσαι τὸν λόγον τοῦ Θεοῦ, ³ τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν, νυνὶ δὲ ἐφανερώθη τοῖς ἁγίοις αὐτοῦ· ⁴ οἷς ἠθέλησεν ὁ Θεὸς γνωρίσαι, ⁵ τίς ὁ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν, ⁶ ὅς ἐστι Χριστὸς ἐν ὑμῖν, ἡ ἐλπίς τῆς δόξης· ⁷ ὃν ἡμεῖς καταγγέλλομεν, νουθετοῦντες πάντα ἄνθρωπον, ⁸ καὶ διδάσκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ· ⁹ εἰς ὃ καὶ κοπιῶ, ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει.

II. Θέλω γὰρ ὑμᾶς εἰδέναι ἡλίκον ἀγῶνα ἔχω ¹ περὶ ὑμῶν καὶ τῶν ἐν

¹ Alex. 5c.

² Alex. a. τίς δὲ τὸ ὅτι α. τὸν (πλοῦτος).

³ Alex. 2.

⁴ Alex. καὶ διδάσκοντες.

⁵ Rec. + Ἰησοῦ.

⁶ Alex. ἐπί.

⁷ Alex. ἰσχυρῶς.

⁸ Rec. ἀνθρώπων.

WICLIF—1380.

passions for you, and I fille tho thingis that fallen of the passions of crist in my fleisch: for his bodi that is the chyrch, ² of which I pool am made mynyste bi dispensacion of god that is ȝouun to me in ȝou: that I fille the word of god, ³ the pryuyte that was hidde fro worldis and generaciouns: but now it is schewid to hise seyntis, ⁴ to whiche god wolde make knownen the richesses of the glorie, of this sacrament in hethen men, whiche is crist in ȝou: the hope of glorie, ⁵ whom we schewen, repreuyng eche man, and teachyng eche man in al wisdom: that we offe eche man perfect in crist ihesu, ⁶ in whiche thing also I traueile in stryngyng: bi the worschyng of hym, that he worchith in me in vertu.

2. BUT I wote that ȝe wite, what bysnesse I haue for ȝou, and for hem that ben at laodice, and whiche ever saien not my face in fleisch, ² that her hertis be counfortid, & thei ben taugte in charite, in to alle the richesses of the plente of vnderstandinge, in to the knowyng of mystery of god the fadir of ihesus crist: ³ in whom alle the treasouris of wisdom and of sciensce ben hidde, ⁴ for this thing I seie: that no man disceyue ȝou in his the of wordis: ⁵ for thouȝ I be absent in bodi, bi spirit I am with ȝou, ioiynge and seeyng, ȝoure ordre: and the sadnesse of ȝoure bileue that is in crist, ⁶ therfor as ȝe han takun ihesus crist oure lord: walke ȝe in hym, ⁷ & be ȝe rotyd and bildid aboue in hym, and confermed in the bileue, as ȝe han lurned: haboundyng in him in doynge of thankyngis,

⁸ So ȝe that no man disceyue ȝou, bi filosofie and veyn fallace: after the tradicioun of men, after the elucientis of the

TYNDALE—1534.

suffre for you, and fulfill that which is be-lynde of the passions of Christ in my fleshe: for his bodies sake, which is the congregation, ² wherof I am made a minister accordyng to the ordinance of god, which ordinance was geuen me vnto you worke, to fulfill the worde of god, ³ that mystery hid sence the world begynne, and sence the begynnynge of generacions: but now is opened to his sayctes, ⁴ to whom god wolde make knownen the glorious riches of this mystery amonge the gentyls, which riches is Christ in you, the hope of glory, ⁵ whom we preach, warnyng all men, and teachinge all men in all wisdom, to make all men perfect in Christ Iesu. ⁶ Wherin I also laboure and stryue, even as farforth as hys workyng worketh in me myghtely.

2. I WOLDE ye knewe what fyghtyng I haue for youre sakes and for them of Laodicia, and for as many as have not sene my person in the fleshe, ² that their hertes myght be comforted and knet togokler in love, and in all ryches of full vnderstandyng, for to knowe the mystery of God the father and of Christ, ³ in whom are hid all the treasures of wisdom and knowledge. ⁴ This I saye lest eny man shulde begyle you with entysyng wordes. ⁵ For though I be absent in the fleshe, yet am I present with you in the sprete, ioiynge and beholdinge the order that ye kepe, and youre stedfast fayth in Christ. ⁶ As ye have therfore receaued Christ Iesu the Lord, even so walke, ⁷ roted and bylt in him, and stedfaste in the fayth, as ye have larned: and therein be plenteous in geuyng thanks.

⁸ Beware lest eny man come and spoyle you thorow philosophy and disceitfull vanities, thorow the tradicions of men, and ordinaunces after the worlde, and not

CRANMER—1539.

and fulfill that which is behynde of the passions of Christ in my fleshe, for hys bodies sake, which is the congregacyon: ² wherof I am made a mynyster, accordyng to the ordinance of God, which ordinance was geuen me vnto you worde, to fulfill the worde of God, ³ that mystery which hath bene hyd sence the worlde begynne, and sence the begynnynge of generacions: but now is opened to hys sayctes, ⁴ to whom God wolde make knownen what the glorious ryches of this mystery is amonge the Gentyls, which ryches is Christ in you, the hope of glory. ⁵ Whom we preach, warnyng all men, and teachyng all men in all wysdome, to make all men perfect in Christ Iesu. ⁶ Wherin I also laboure and stryue, even as farforth as hys strength worketh in me myghtely.

2. FOR I wolde that ye knewe how great care that I haue for you and for them that are at Laodicia, and for as many as haue not sene my person in the fleshe, ² that their hertes myght be comforted when they are knet together in loue, and in all ryches of full vnderstandinge, for to knowe the mystery of God the father, and of Christ, ³ in whom are hyd all the treasures of wysdome and knowledge. ⁴ This I saye, lest eny man shulde begyle you wyth enteyng wordes. ⁵ For though I be absent in the fleshe, yet am I with you in the sprete, ioiynge and beholdinge youre order, and youre stedfast fayth in Christ. ⁶ As ye haue therfore receaued Christ Iesu the Lord, even so walke ye in hym, ⁷ so that ye be roted and buylt in hym, and stablished thorow fayth, as ye haue larned: and therein be plenteous with geuyng thanks.

⁸ Beware, lest be eny man spoyle you thorow philosophy and disceitfull vanities, after the tradicioun of men, and after the ordinaunces of the worlde, and not after

Λαοδικεία, καὶ ὅσοι οὐχ ἑώρακασιν τὸ πρόσωπόν μου ἐν σαρκί, ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν, συμβιβασθέντες ἐν ἀγάπῃ, καὶ εἰς πάντα πλοῦτον τῆς πληροφορίας τῆς συνέσεως, εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ Θεοῦ, ἐν ᾧ εἰσι πάντες οἱ θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως ἀπόκρυφοι. τοῦτο δὲ λέγω, ἵνα μή τις ὑμᾶς παραλογίζηται ἐν πιθανολογίᾳ· εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμι, χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν, καὶ τὸ στερέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν. ὥς οὖν παρελάβετε τὸν Χριστὸν Ἰησοῦν τὸν Κύριον, ἐν αὐτῷ περιπατεῖτε, ἑρριζωμένοι καὶ ἐποικοδομούμενοι ἐν αὐτῷ, καὶ βεβαιούμενοι ἐν τῇ πίστει, καθὼς ἐδιδάχθητε, περισσεύοντες ἐν αὐτῇ ἐν εὐχαριστίᾳ. Βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης, κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα

* πᾶς (ὁ) πλοῦτος.

* Rec. τοῦ Θεοῦ καὶ πατρὸς καὶ τοῦ Χριστοῦ.

* Alex. = τῆς.

* Alex. μετὰ.

* Alex. = ἐν.

* Alex. = ἐν αὐτῷ. ἢ ἐν αὐτῷ.

GENEVA—1557.

enfre for you, and fulfil the rest of the afflictions of Christ in my fleshe, for his bodies sake, which is the Church. ²⁵ Whereof I am made a minister, according to the ordinance of God, which ordinance is geuen me vnto youwarde, to fulfil the worde of God. ²⁶ Which is that mysterie hyd since the worlde began, and eynce the beginnyng of generations, but now is opened to his Sainctes. ²⁷ To whome God would make known what is the riches of this glorious mysterie among the Gentiles, which riches is Christ in you, the hope of glorie. ²⁸ Whome we preache, warning every man, and teaching every man in all wisdom, to make every man perfect in Christ Iesus. ²⁹ Where vnto I also labour and stryue, euen as far forth as his working worketh in me mightly.

2. FOR I would ye knewe what fytting I haue for your sakes, and for them of Laodicea, and for as many as haue not sene my person in the fleshe. ² That their hartes myght be comforted and knyt together in loue, and in all riches of perswaded vnderstanding, for to know the mysterie of God the Father and of Christ: ³ In whome are hyd all the treasures of wysedome and knowledge. ⁴ And this I say lest any man should begyle you with entising wordes. ⁵ For thogh I be absent in the fleshe, yet am I present with you in the sprite, ioying and beholding the ordre that ye kepe, and your stedfast faith in Christ. ⁶ As ye haue therefore receaued Christ Iesus the Lord, euen so walke in him.

⁷ Rooted and built in him, and stedfast in the faith, as ye haue learned, abounding therein with thankes geuyng. ⁸ Beware lest any man come and spoyle you through philosophic, and deceitful vanitie, through the traditions of men, according to the ordynances of the world, and not after

RHEMIS—1582.

for you, and do accomplish those things that vwant of the passions of Christ, in my flesh for his body, which is the Church: ²⁵ whereof I am made a minister according to the dispensation of God, which is given me toward you, that I may fulfil the word of God, ²⁶ the mysterie that hath been hidden from worldes and generations, but now is manifested to his sainctes, ²⁷ to whom God would make known the riches of the glorie of this sacrament in the Gentiles, which is Christ, in you the hope of glorie, ²⁸ whom we preache, admonishing every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Iesus. ²⁹ Wherein also I labour struing according to his operation which he worketh in me in power.

2. FOR I wil haue you know brethren, what manner of care I haue for you and for them that are at Laodicea, and whosoever haue not seen my face in the flesh: ² that their hartes may be comforted, instructed in charitie, and vnto all the riches of the fulnes of vnderstanding, vnto the knowlege of the mysterie of God the Father of Christ Iesus, ³ in whom be all the treasures of wisdom and knowledge hidde. ⁴ But this I say that no man deceiue you in loftines of wordes. ⁵ For although I be absent in body, yet in spirit I am with you: reioycing, and seeing your order, and the constancie of that your faith which is in Christ. ⁶ Therefore as you haue receiued Iesus Christ our Lord, walke in him, ⁷ rooted and built in him, and confirmed in the faith, as also you haue learned, abounding in him in thankes-giving.

⁸ Beware lest any man deceiue you by philosophic, and vaine fallacie: according to the tradition of men, according to the elements of the world, and not

AUTHORISED—1611.

in my sufferings for you, and fill vp that which is behind of the afflictions of Christ in my flesh, for his bodies sake, which is the Church,

²⁵ Whereof I am made a Minister according to the dispensation of God, which is given to mee for you, ²⁶ to fulfil the word of God: ²⁷ Even the mystery which hath been hid from ages, and from generations, but now is made manifest to his saints, ²⁸ To whom God would make known what is the riches of the glory of this mysterie among the Gentiles, which is Christ in you, the hope of glory: ²⁹ Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Iesus. ²⁹ Whereunto I also labour, struing according to his working, which worketh in me mightily.

2. FOR I would that ye knew what great conflict I haue for you, and for them at Laodicea, and for as many as haue not sene my face in the flesh: ² That their hearts might be comforted, being knyt together in loue, and vnto all riches of the full assurance of vnderstanding, to the acknowledgement of the mysterie of God, and of the Father, and of Christ, ³ In whom are hid all the treasures of wisdom, and knowledge. ⁴ And this I say, lest any man should beguile you with enticing words. ⁵ For though I be absent in the flesh, yet am I with you in the spirit, ioying and beholding your order, and the stedfastness of your faith in Christ. ⁶ As yee haue therefore receiued Christ Iesus the Lord, so walke ye in him: ⁷ Rooted and built vp in him, and established in the faith, as yee haue bene taught, abounding therein with thanksgiving. ⁸ Beware lest any man spoyle you through Philosophie and vaine deceit, after the tradition of men, after the rudiments of the world, and not after Christ:

* Or, fully to preach the word of God, Rom. 1. 18. # Or, among you. † Or, fears are none. ‡ Or, wherein. § Or, elements.

ταῦ κόσμου, καὶ οὐ κατὰ Χριστόν· ⁹ ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς, ¹⁰ καὶ ἐστε ἐν αὐτῷ πεπληρωμένοι· ¹¹ ὅς ἐστιν ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας· ¹² ἐν ᾧ καὶ περιετμήθητε περιτομῇ ἀχειροποιήτῳ, ἐν τῇ ἀπεκδύσει τοῦ σώματος· τῆς σαρκὸς, ἐν τῇ περιτομῇ τοῦ Χριστοῦ, ¹³ συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι· ἐν ᾧ καὶ συνηγέρθητε διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ Θεοῦ τοῦ ἐγείναντος αὐτὸν ἐκ νεκρῶν· ¹⁴ καὶ ὑμᾶς νεκροὺς ὄντας ἐν τοῖς παραπτώμασι καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν, συνεζωοποίησεν ὑμᾶς· σὺν αὐτῷ, χαρισάμενος ἡμῖν πάντα τὰ παραπτώματα· ¹⁵ ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τοῖς δόγμασιν, ὃ ἦν ὑπεναντίον ἡμῖν, καὶ αὐτὸ ἥρκεν· ἐκ τοῦ μέσου, προσηλώσας αὐτὸ τῷ σταυρῷ· ¹⁶ ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς

* Alex. a. b. c. d.

* Rec. + τῶν ἀμαρτιῶν.

* Alex. διεκτισμῶ.

* Rec. + τῶν.

* Alex. = ἐν.

* Alex. + ἐν.

* Rec. = ἐν.

WICLIFF—1380.

world, and not after crist, ⁹ for in hym dwellith bodilich alle the fulnes of the god heed, ¹⁰ and ye hem fillid in hym; that is hed of alle principat and power, ¹¹ in whom also ye ben circumcidid, in circumcisioun not made with hond in disposyng of the bodi of fleisch; but in circumcisioun of crist, ¹² and ye been buried to gidre with hym in baptem; in whom also ye han risio upon bi feith of the wordhyng of god that reised hym fro deeth.

¹³ and whanne ye weren deed in gyltis and in the prepuce of youre fleisch; he quykened to gidre you with hym; forseyng to you alle gyltis; ¹⁴ doynge away that writynge of decre that was agayn us, that was contrarie to us; and he took away that fro myddil picchinge it on the cros, ¹⁵ and he spoylid principat and poweris, and ledde out tristli, opuli ouercomynge hem in hym self; ¹⁶ therfor no man iuge you in mete or in drinke, or in part of fest dai, or of neomynye or of sabothis; ¹⁷ whiche ben schadowe of thingis to comynge for the bodi is of crist, ¹⁸ no man daceyue you willynge to tuche in mekeness and relegioun of angels the thingis, whiche he hath not seyn walkinge, veynli bolned with wit of his fleisch; ¹⁹ and not holdynge the heed of whiche al the bodi bi boondis and ioynnges to gidre vadyuyngetid and made; wexith in to cucerynge of god.

²⁰ for if ye ben deed with crist fro the elementis of this world; what zit as men lyuynge to the world, demen ye? ²¹ that ye touche not nether fast nether trete with hondis tho thingis; ²² whiche alle ben in to deeth bi the ilke vse after the comaundementis and the techynge of men; ²³ whiche han a resoun of wisdom

TYNDALE—1534.

after crist. ⁹ For in him dwelleth all the fulnes of the godheed bodily, ¹⁰ and ye are complete in him which is the heed of all rule and power; ¹¹ in whom also ye are circumcised with circumcision made with out honde; by puttinge of the sayfull body of the fleshe; thorow the circumcision that is in Christ, ¹² in that ye are buried with him thorow baptem; in whom ye are also rysen agayne thorowe fayth; that is wrought by the operacion of god which raysted him from deeth.

¹³ And ye which weare deed in synne thorow the vncircumcision of youre fleshe; hath he quykened with him and hath forgiven vs all oure trespasses; ¹⁴ and hath put out the handwrittinge that was agaynst vs; contayned in the lawe writen; and that hath he taken out of the waye and hath fastened it to his crosse; ¹⁵ and hath spoyled rule and power and hath made a shewe of them openly; and hath triumphed ouer them in his awne persone.

¹⁶ Let woman therefore trouble youre consciences aboute meate and drynke or for a pece of an holydaye; as the holydayes of the newe moone or of the sabboth dayes; ¹⁷ which are nothings but shaddowes of thynges to come; but the body is in Christ. ¹⁸ Let no man make you shote at a wronge (marke); which after his awne ymaginacion walketh in the humblenes and holynes of angels; thinges which he neuer sawe; causelesse putt vp with his fleshly mynde; ¹⁹ and holdeth not the heed; wherof all the body by ioynctes and couples receaiveth nourishment; and is knet togedder; and encreaseth with the in creasyng that cometh of god.

²⁰ Wherefore if ye be deed with Christ from ordinaunces of the worlde; why as though ye yet lived in the worlde; are ye ledde with tradicions of them that saye? ²¹ Touche not, tast not, handell not; ²² which all peryshe with the venge of them and are after the comaundmentes and doctrynes of men; ²³ which thinges have

CRANMER—1539.

Christ. ⁹ For in him dwelleth all the fulnes of the God heed bodily, ¹⁰ and ye are complete in him; which is the heed of all rule and power, ¹¹ by whom also ye are circumcised wyth circumcisioun whych is done with out handes, for asmoche as ye have put of the sayfull body of the fleshe thorow the circumcisioun that is in Christ. ¹² In that ye are buried with him thorow baptime, in whom ye are also rysen agayne thorowe fayth, that is wrought by the operacyon of God which raysted him from deeth.

¹³ And ye whan ye weare deed thorow synne and thorow the vncircumcisioun of youre fleshe, hath he quykned with him, and hath forgiven vs all oure trespasses; ¹⁴ and hath put out the hand wrytynge that was agaynst vs, contayned in the lawe writen; and that hath he taken out of the waye, and hath fastened it to hys crosse; ¹⁵ and hath spoyled rule and power, and hath made a shewe of them openly, and hath triumphed ouer them in his awne person.

¹⁶ Let no man therefore trouble youre conscience aboute meate and dryncke or for a pece of an holy daye, or of the newe moone, or of the Saboth dayes, ¹⁷ which are shaddowes of thinges to come; but the body is in Christ. ¹⁸ Let no man make you shote at a wronge marke, by the humblenes and holynes of angels, in the thinges which he neuer sawe, beyng causelesse putt vp with hys fleshly mynde, ¹⁹ and holdeth not the heed, wherof all the body by ioynctes and couples receaiveth nourishment and is knet together, and encreaseth with the increasyng that cometh of God.

²⁰ Wherefore, yf ye be deed with Christ from the ordinaunces of the worlde, why as though ye yet lyued in the worlde, are ye led with tradicions? ²¹ Touch not, tast not, handell not; ²² whych all peryshe thorow the very abuse; after the comaundmentes and doctrynes of men; ²³ which thynges outwardly haue the

prophetie, circumcisioun. tristli, comely. by. woxynge, newe man. bohed, settled. wexith. groweth. decre, judge. ilke, same.

ἐξουσίας, ἐδεγμάτισεν ἐν παρρησίᾳ, θριαμβεύσας αὐτοὺς ἐν αὐτῷ. ¹⁶ Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει ἢ ἐν πόσει, ἢ ἐν μέρει ἑορτῆς ἢ νομικῆς ἢ σαββάτων. ¹⁷ ἢ ἔστι σκιά τῶν μελλόντων, τὸ δὲ σῶμα * Χριστοῦ. ¹⁸ μηδεὶς ὑμᾶς καταβραβεύετω θέλων ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν ἀγγέλων, ἃ * μὴ ἐώρακεν ἐμβατεύων, εὐκῆ φυσιοῦμενος ὑπὸ τοῦ νοὸς τῆς σαρκὸς αὐτοῦ, ¹⁹ καὶ οὐ κρατῶν τὴν κεφαλὴν, ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν ἀφῶν καὶ συνδέσμων ἐπιχορηγούμενον καὶ συμβιβαζόμενον, αὖξει τὴν αὔξησιν τοῦ Θεοῦ. ²⁰ Εἰ * ἀπεθάνετε σὺν Χριστῷ ἀπὸ τῶν στοιχείων τοῦ κόσμου, τί ὡς ζῶντες ἐν κόσμῳ δογματίζεσθε; ²¹ Μὴ ἄψῃ, μηδὲ γεύσῃ, μηδὲ θίγῃ. ²² ἢ ἔστι πάντα εἰς φθορὰν τῇ ἀποχρήσει, κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων. ²³ ἃτινά ἐστι λόγον μὲν

* Rec. ἐπὶ.

* Alex. ἡμῶν.

* Rec. ἐν αὐτῷ.

* Alex. ὁ.

* Rec. + τοῦ.

* Alex. = μὴ.

* Rec. + οὖν.

* Rec. + γὰρ.

GENEVA—1557.

Christ: ⁹ For in him dwelleth all the fulness of the Godhead bodily. ¹⁰ And ye are complete in him, which is the head of all Rule and Power. ¹¹ In whom also ye are circumcised, with Circumcision made without hands, by putting of the sinful body of the flesh, through the Circumcision, that is in Christ: ¹² In that ye are buried with him through Baptism, in whom ye are also risen againe through faith that is wrought by the operation of God which raysed him from death.

¹³ And ye which were dead in synne, and in the uncircumcision of your flesh, hath he quickened with him, forgiving you all your trespasses. ¹⁴ And putting out the handwriting of ceremonies that was agaynst vs, which I say was contrarie to vs: he took it out of the way, and hath fastened it on his crosse. ¹⁵ And hath spoiled Rule and Power, and hath made a shewe of them openly, and hath triumphed over them in the same crosse. ¹⁶ Let no man therefore coudemne you about meat and drinke, or for a peece of an holy day, or of the new moone, or of the Sabbath dayes. ¹⁷ Which are nothing but shadowes of things to come: but the body is in Christe.

¹⁸ Let no man wilfully beare rule over you by humblenes, and worshipping of Angels, auancing him selfe in those thinges which he neuer sawe, rashly puffed vp with his fleshy mynde: ¹⁹ And holdeth not the head, wherof all the body furnished and knit together by ioynts and couples, encrease with the increasynge that cometh of God. ²⁰ Wherefore, if ye be dead with Christ and are free from the ordinances of the world, why, as though ye yet liued in the world, are ye burdened with traditions, ²¹ Of them that say, Touche not, Taste not, Handle not? ²² Which all perish with the vsynge of them, and are after the commandements and doctrines of men. ²³ Which thinges haue in deed a

RHEIMS—1582.

according to Christ. ⁹ For in him dwelleth all the fulnesse of the Godhead corporally: ¹⁰ and you are in him replenished, who is the head in all Principalitie and Power: ¹¹ in whom al you are circumcised with circumcision not made by hand in spoiling of the body of the flesh, in the circumcision of Christ, ¹² buried with him in Baptisme: in whom also you are risen againe by the faith of the operation of God, who raised him vp from the dead.

¹³ And you when you were dead in the offenses and the prepuce of your flesh, did he quicken together with him: pardoning you all offenses, ¹⁴ wiping out the hand writing of decrees that was against vs, which was contrarie to vs. and the same he hath taken out of the way, fastening it to the crosse: ¹⁵ and spoiling the Principalities and Potestates, hath ledde them confidently in open shew, triumphing them in him self. ¹⁶ Let no man therefore iudge you in meate or in drinke, or in part of a festiual day, or of the New-moone, or of Sabbathos: ¹⁷ which are a shadow of things to come, but the body Christs.

¹⁸ Let no man seduce you, villing in the humilitie and religion of Angels, valking in the thinges which he hath not seen, in vaine puffed vp by the scene of his flesh, ¹⁹ and not holding the head, wherof the whole body by ioynts and bandes being senced and compacted, groweth to the increase of God. ²⁰ If then you be dead with Christ, from the elements of this world: why do you yet decree as liuing in the world? ²¹ Touch not, tast not, handle not: ²² which thinges are al vnto destruction by the very use, according to the precepts and doctrines of men. ²³ which are in deed hauing a

AUTHORISED—1611.

⁹ For in him dwelleth all the fulnesse of the Godhead bodily.

¹⁰ And ye are complete in him, which is the head of all principalitie, and power. ¹¹ In whom also ye are circumcised with the Circumcision made without hands, in putting off the body of the sinnes of the flesh, by the Circumcision of Christ: ¹² Buried with him in Baptisme, wherein also you are risen with him through the faith of the operation of God, who hath raised him from the dead. ¹³ And you being dead in your sinnes, and the vncircumcision of your flesh, hath hee quickened together with him, hauing forgiven you all trespasses, ¹⁴ Blotting out the handwriting of ordinances, that was against vs, which was contrary to vs, and tooke it out of the way, nailing it to his Crosse: ¹⁵ And hauing spoiled principalities and powers, he made a shew of them openly, triumphing over them * in it.

¹⁶ Let no man therefore iudge you ^a in meat, or in drinke, or in respect of an Holy day, or of the New moone, or of the Sabbath dayes: ¹⁷ Which are a shadow of things to come, but the body ^b in of Christ. ¹⁸ Let no man ^c beguile you of your reward, ^d in a voluntary humilitie, and worshipping of Angels, intruding into those things which hee hath not seene, vainely puffed vp by his fleshy minde: ¹⁹ And not holding the head, from which all the body by ioynts and bands hauing nourishment ministred, and knit together, increaseth with the increase of God.

²⁰ Wherefore if yee bee dead with Christ from the ^erudiments of the world: why, as though liuing in the world, are ye subject to ordinances? ²¹ (Touch not, taste not, handle not: ²² Which all are to perish with the using) after the commandements and doctrines of men: ²³ Which thinges

* Or, in himselfe.

* Or, for eating and drinking.

* Or, in part.

* Or, iudges against you.

* Or, a voluntary in humilitie.

* Or, elements.

ἔχοντα σοφίας ἐν ἐθελοθησκείᾳ καὶ ταπεινοφροσύνῃ καὶ ἀφειδίᾳ σώματος, οὐκ ἐν τιμῇ τινι πρὸς πλησμονὴν τῆς σαρκός.

III. Εἰ οὖν συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω ζητεῖτε, οὐ ὁ Χριστὸς ἐστὶν ἐν δεξιᾷ τοῦ Θεοῦ καθήμενος· ² τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς. ³ ἀπεθάνετε γάρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ Θεῷ· ⁴ ὅταν ὁ Χριστὸς φανερωθῇ, ἡ ζωὴ ἡμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ.

⁵ Νεκρώσατε οὖν τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς γῆς, πορνείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακὴν, καὶ τὴν πλεονεξίαν, ἥτις ἐστὶν εἰδωλολατρεία, ⁶ δι' ἣν ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας· ⁷ ἐν οἷς καὶ ὑμεῖς περιπατήσατέ ποτε, ὅτε ἐζήτε ἐν αὐτοῖς· ⁸ σὺν δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα, ὀργὴν, θυμὸν, κακίαν, βλασφημίαν, αἰσχρολογίαν, ἐκ τοῦ στόματος ὑμῶν. ⁹ Μὴ

* Alex. ὑμῶν.

* Alex. = ἐρῶν.

* Alex. ὁ.

* Alex. τοῦτο.

* Alex. + ἄρσιν καὶ θῶν.

* Alex. + κεί.

WICLIF—1380.

in veyn relesoun and mekenesse: and not to spare the bodi not in any onoure to the fulfilling of fleisch.

3. THERFOR if þe han rise to gidre with crist: seke þe tho thingis that ben above, where crist is sittynge in the right half of god: ² sawer þe tho thingis that ben above: not tho that ben on the erthe: ³ for þe ben deed: and youre liif is hidde with crist in god: ⁴ for whanne crist schal apere youre liif: thanne also þe schel apere with him in glorie: ⁵ therfor ele þe 30 youre membris whiche ben on the erthe: Fornycacioun, vnclennesse, lecherie, yuel conceteise, and anarice whiche is scrayce of mawmetis, ⁶ for whiche thingis: the wrauthes of god cam on the sones of vnbeleue: ⁷ in whiche also þe walkiden somtyme: whanne þe lyueden in hein.

⁸ but now putte þe awcie alle thingis, wrauthes, in dingnacioun, malice, blasfemye, and soke word of youre mouth: ⁹ nre þe lie to gidre, apurle 3e you fro the oold man with hise dedis, ¹⁰ and clothe 3e the newe man that is made newe agen in to the knowynge of god: afir the ymage of hym that made hym: ¹¹ where is not male & female, hethen man and iewe, circumcisioun & prepuce, barbaris and scita, bonde man & fro man: but alle thingis & in alle thingis crist. ¹² therfor 3e as the chosun of god, holi and bouede clothe 3ou with the contrailis of mercie, benygnyte and mekenes temperance, patience: ¹³ and supporte 3e eck oon othir, and forgeue to 3ou self, if ony man agens ony hath a querel as the lord forȝaf to 3ou so also 3e: ¹⁴ and vpon alle theses thingis haue 3e charite that is the boond of perfectioun.

¹⁵ and the pces of crist: enioie in youre hertis, in which 3e ben clepid in o bodi: and he kyude: ¹⁶ the word of crist dwelle in 3ou plenteuously in al wisdom, and teche

TYNDALE—1534.

the similitude of wisdom in chosen holynes and humblenes; and in that they spare not the body, and do the fleshe no worshype vnto his mede.

3. IF ye be then rysen agayne with christ, seke those thynges which are above; where Christ sitteth on the right hande of god. ² Set youre affection on thynges that are above, and not on thinges which are on the erth. ³ For ye are deed, and youre lyfe is hid with Christ in god. ⁴ When Christ which is oure lyfe, shall shewe him selfe, then shall ye also appere with him in glory.

⁵ Mortifie therefore youre membra which are on the erth, fornicacion, vnclennes, vnnatural lust, euyl concupiscence, and couetousnes which is worshippynge of ydols: ⁶ for which thynges sakes the wraith of God cometh on the chyldren of vnbeleue: ⁷ in which thynges ye walked onec, when ye liued in thau.

⁸ But now put ye also awaye from you all thynges, wraith, fearnes, maliciousnes, cursed speakynge, filthy speakynge out of youre mouthes. ⁹ Lye not one to another that the olde man with his workes be put of: ¹⁰ and the new put on, which is renued in knowlege after the ymage of him that made him: ¹¹ where is nether gentile nor Iewe, circumcisioun nor vncircumcisioun, Barbarous or Sythian, boude or fre: but Christe is all in all thynges.

¹² Now therefore as elects of god, holy and beloved, put on tender mercie, kyndnes, humblenes of mynde, mekenes, longe sufferynge: ¹³ forbearynge one another, and forgyunge one another, if eny man haue a quarrell to a nother, even as Christ forgyue you, eren so do ye. ¹⁴ Above all theses thynges put on loue, which is the bounde of perfectnes. ¹⁵ And the peace of god rule in youre hertis, to the which peace ye are called in one body. And so that ye be thankfull. ¹⁶ Let the wordes of Christ dwell in 3ou plenteously in al wisdom. Teache and exhorte youre awne

CRANMER—1539.

similitude of wysdome by superatycion and humblenes, and by hurtyng of the body, and in that they do the fleshe no worshyppe vnto the mede therof.

3. IF ye be then rysen agayne with Christ, seke those thinges which are above, where Christ sitteth on the ryght hande of God. ² Set youre affection on thinges that are above, and not on thinges which are on the erth. ³ For ye are deed, and youre lyfe is hyd wyth Christ in God. ⁴ When saviour Christ (which is oure lyfe) shall shewe him selfe, then shall ye also appere with him in glory.

⁵ Mortifie therefore youre erthymembra: fornicacyon, vnclennes, vnnatural lust, euyl concupiscence, and couetousnes, which is worshypinge of ydoles: ⁶ for which thynges sakes the wraith of God veth to come on the chyldren of vnbelefe, ⁷ amonge whom ye walked somtyme, when ye lyued in thau.

⁸ But now put ye also awaye from you all such thinges: wraith, fearnes, maliciousnes, cursed speakynge, fylthy conuynacyon out of your mouthes. ⁹ Lye not one to another, meinge that ye haue put of the olde man wyth hys workes, ¹⁰ and haue put on the new man whych is renued in to the knowlege and ymage of him that made him, ¹¹ where is nether Gentyle nor Iewe, circumcisioun nor vncircumcisioun, Barbarous or Sythian, boude or fre: but Christ is all in all.

¹² Therefore as elects of God, holy and beloved, put on tender mercye, kyndnes, humblenes of mynde, mekenes, longe sufferynge, ¹³ forbearynge one another, and forgyunge one another, yf any man haue a quarrell agaynst another: as Christ forgaue you, eren so do ye. ¹⁴ Above all theses thinges put on loue, which is the bounde of perfectnes. ¹⁵ And the peace of God rule in youre hertes: to the which peace ye are called in one body. And so that ye be thankfull. ¹⁶ Let the worde of Christ dwell in 3ou plenteously with all wysdome. Teache and exhorte youre awne

ψεύδεσθε εἰς ἀλλήλους, ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ, ¹⁰ καὶ ἐνδυσάμενοι τὸν νέον, τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν. ¹¹ ὅπου οὐκ ἐνὶ Ἑλλην καὶ Ἰουδαῖος, περιτομὴ καὶ ἀκροβυστία, βάρβαρος, ¹² Σκύθης, δούλος, ¹³ ἐλεύθερος· ἀλλὰ ¹⁴ τὰ πάντα καὶ ἐν πᾶσι Χριστός. ¹⁵ Ἐνδύσασθε οὖν, ὡς ἐκλεκτοὶ τοῦ Θεοῦ ἅγιοι καὶ ἠγαπημένοι, σπλάγχνα οἰκτιρμοῦ, χρηστότητα, ταπεινοφροσύνην, πραότητα, μακροθυμίαν ¹⁶ ἀνεχόμενοι ἀλλήλων, καὶ χαριζόμενοι ἑαυτοῖς, ἐάν τις πρὸς τινα ἔχη μομφήν· καθὼς καὶ ὁ Χριστὸς ἔχαρίσατο ὑμῖν, οὕτω καὶ ὑμεῖς. ¹⁷ ἐπὶ πᾶσι δὲ τούτοις τὴν ἀγάπην, ἥτις ἐστὶ σύνδεσμος τῆς τελειότητος· ¹⁸ καὶ ἡ εἰρήνη τοῦ Χριστοῦ βραβεύετω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν ἐνὶ σώματι· καὶ εὐχάριστοι γίνεσθε. ¹⁹ ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖτω ἐν ὑμῖν πλουσίως, ἐν πάσῃ σοφίᾳ.

1 Alex. + καί.

2 Alex. = τὸ.

3 Alex. τὴν τοῦ.

4 Rec. οἰκτιρῶν.

5 Alex. Κύριος.

6 Alex. + ποιῶν.

7 Alex. ὁ.

8 Rec. Θεοῦ.

GENEVA — 1557.

shewe of wysdome, in voluntarie worshipping and humblenes, and in not sparing the body: yet are of no value but appertene to those things wherewith the fleshe is cramm'd.

3. IF ye then be risen agayne with Christe, seeke those things which are above, where Christ sitteth at the ryght hande of God. ² Set your affection on thinges which are above, and not on thinges, which are on the earth. ³ For ye are dead, and your lyfe is hid with Christ in God. ⁴ When Christe which is our lyfe, shal shewe him selfe, then shal ye also appeare with him in glorie. ⁵ Mortifie therefore your members which are on the earth, fornication, uncleannes, wantonnes, evil concupiscence, and concetuousnes which is idolatric. ⁶ For which thinges sakes, the wrath of God cometh on the children of disobedience. ⁷ In the which ye also walked once, when ye lived in them.

⁸ But now put ye also away all these thinges, wrath, fearce, malicousnes, cursed speaking, filthy speaking out of your mouthes. ⁹ Lie not one to another, seeing that ye have put of the olde man with his workes. ¹⁰ And have put on the newe, which is renewed in knowledge after the image of him that made him. ¹¹ Where is nether Greke nor Iewe, Circumcision nor uncircumcision, Barbarous, Scythian, bond, fre: but Christ is all and in all thinges.

¹² Now therefore as electe of God, holy and beloved, put on tendermercie, kyndnes, humblenes of minde, mekenes, longe suffering: ¹³ Forbearing one another, and forgyng one another, yf any man have a quarrel to another: even as Christo forgave you, even so do ye. ¹⁴ And above all these thinges put on love, which is the bond of perfectnes. ¹⁵ And the peace of God rule in your hearts, to the which peace ye are called in one body: and so that ye be amiable. ¹⁶ Let the worde of Christ dwell in you plenteously in all wysedome, teaching and exhorting your owne

RHEIMS — 1582.

shew of wisdom in superstition and humilitie, and not to spare the body, not in any honour to the filling of the flesh.

3. THEREFORE if you be risen wvith Christ, seeke the things that are above: vvhether Christ is sitting on the right hand of God. ² Minde the things that are above, not the things that are vpon the earth. ³ For you are dead: and your life is hidde vwith Christ in God. ⁴ Vvhen Christ shal appeare, your life: then you also shal appeare wvith him in glorie.

⁵ Mortifie therefore your members that are vpon the earth, fornication, uncleannes, lust, evil concupiscence, and auarice, vvhich is the seruice of Idols. ⁶ for vvhich thinges the vvrath of God cometh vpon the children of incredulitie. ⁷ in vvhich you also walked sometime, vvhhen you lived in them. ⁸ But now lay you also all avay: anger, indignation, malice, blasphemie, filthy talke out of your mouth.

⁹ Lie not one to another: spoiling your selves of the old man vwith his actes, ¹⁰ and doing on the new, him that is renewed into knowledge, according to the image of him that created him. ¹¹ vvhether there is not, Gentile and Iewe, circumcision and prepuce, Barbarous and Scythian, bonds and free: but all, and in all Christ.

¹² Put ye on therefore as the elect of God, holy, and beloved, the bowels of mercie, benignitie, humilitie, modestie, patience, ¹³ supporting one another: and pardoning one another, if any have a quarrell against any man, as also our Lord hath pardoned vs: so you also. ¹⁴ But above all these thinges have charitie, which is the band of perfection: ¹⁵ and let the peace of Christ exult in your hearts, vvherein also you are called in one body: and be thankful. ¹⁶ Let the word of Christ dwell in you abundantly, in all wisdom: teaching and admonishing

AUTHORISED — 1611.

have in deed a shew of wisdom in will-worship and humilitie, and neglecting of the body, not in any honour to the satisfying of the flesh.

3. IF ye then bee risen with Christ, seeke those things which are above, where Christ sitteth on the right hand of God: ² Set your affection on things above, not on things on the earth. ³ For ye are dead, and your life is hid with Christ in God. ⁴ When Christ, who is our life, shall appeare, then shall ye also appeare with him in glorie. ⁵ Mortifie therefore your members which are vpon the earth: fornication, uncleannes, inordinate affection, evil concupiscence, and concetuousnes, which is idolatrie: ⁶ For which things sakes, the wrath of God cometh on the children of disobedience. ⁷ In the which ye also walked sometime, when ye lived in them.

⁸ But now you also put off all these, anger, wrath, malice, blasphemie, filthy communication out of your mouth. ⁹ Lie not one to another, seeing that ye have put off the old man with his deedes: ¹⁰ And have put on the new man, which is renewed in knowledge, after the image of him that created him. ¹¹ Where there is neither Greeke, nor Iew, circumcision, nor uncircumcision, Barbarian, Scythian, bond, nor free: but Christ is all, and in all. ¹² Put on therefore (as the elect of God, holy and beloved) bowels of mercies, kindness, humblenes of minde, meeknesse, long suffering, ¹³ Forbearing one another, and forgiuing one another, if any man have a quarrell against any: even as Christ forgave you, so also doe ye. ¹⁴ And above all these things put on charitie, which is the bond of perfectnesse. ¹⁵ And let the peace of God rule in your hearts, to the which also yee are called in one body: and bee yee thankfull. ¹⁶ Let the word of Christ dwell in you richly in all wisdom, teaching and

* Or, punishing, or, not sparing.

† Or, compassions.

* Or, much.

διδάσκοντες καὶ νοουθετοῦντες ἑαυτοὺς, ψαλμοῖς ὕμνοις καὶ ᾠδαῖς πνευματικαῖς ἐν χάριτι ᾄδοντες ἐν ταῖς καρδίαις ὑμῶν τῷ Θεῷ· καὶ πᾶν ὃ τι ἂν ποιῆτε ἐν λόγῳ, ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι Κυρίου Ἰησοῦ, εὐχαριστοῦντες τῷ Θεῷ καὶ πατρὶ δι' αὐτοῦ.

Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἀνδράσιν, ὡς ἀνῆκεν ἐν Κυρίῳ. Οἱ ἄνδρες, ἀγαπάτε τὰς γυναῖκας, καὶ μὴ πικραίνεσθε πρὸς αὐτάς. Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσι κατὰ πάντα· τοῦτο γὰρ ἐστὶν εὐάρεστον· ἐν Κυρίῳ. Οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθυμώσιν. Οἱ δούλοι, ὑπακούετε κυτὰ πάντα τοῖς κατὰ σάρκα κυρίοις, μὴ ἐν ὀφθαλμοδουλείᾳ ὡς ἀνθρωπάρεσκοι, ἀλλ' ἐν ἀπλότῃ καρδίᾳ, φοβούμενοι τὸν Κύριον. ὁ ἐὰν ποιῇτε, ἐκ ψυχῆς ἐργάζεσθε, ὡς τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις· εἰδότες ὅτι ἀπὸ Κυρίου ἀπολήψεσθε

* Rec. + καὶ.

* Alex. = καὶ.

* Alex. ἐν τῇ χάριτι.

* Rec. τῷ κυρίῳ.

* Rec. Κυρίῳ.

* Alex. = καὶ.

* Alex. = Κυρίῳ.

* Alex. = καὶ.

* Rec. + ἱεραῖς.

* Alex. + ἱεραῖς.

* Alex. εὐαρεστον ὑμῖν.

WICLIIF—1380.

and moneste you self in salmes ympnes & spiritual songis in grace synginge in youre hertis to the lord: ¹⁷ alle thing what ever thing ye don in word or in dede: alle thingis in the name of oure lord ihesus crist, doyngre thankyngis to god; and to the fadir bi hym; ¹⁸ wymanen be ye suget to youre husbandis: as it bihoueth in the lord; ¹⁹ men loue ye youre wyues: and nyle ye be hitir to hem; ²⁰ sones: obeie ye to youre fadir and modir bi alle thingis; for this is wel plesyng in the lord; ²¹ fadiris, nyle ye terre youre sones to in dignacioan: that thei be not made febil hertid; ²² seruauntis, obeie ye bi alle thingis to fleischli lordis; not seruyngre at the ije: as plesyngre to men, but in symplenes of herte, dredyngre the lord; ²³ what euer ye don: worche ye of wille, as to the lord: a not to men; ²⁴ wityngre, that of the lord ye schuln take sildyngre of eritage; serue ye to the lord crist; ²⁵ for he that doith in iurie schal receyue that that he dide yuel; & accepcioun of persones: is not anentis god.

4. LORDIS yeue ye to seruauntis: that that is iust and euene; wityngre, that also ye han a lord in heuene; ² he ye bisie in prier: and wake in it, in doyngre of thankyngis; ³ I preie echre for other and for us: that god opene to us the dore of word, to speke the myserie of crist, for which also I am bounden; ⁴ that I schewe it: so as it bihoueth me to speke; ⁵ walke ye in wisdom to hem that ben with out forth; asenbiyngre tym; ⁶ youre word be sauereid in salte euermore in grace; ⁷ that ye wite: hou it bihoueth you to answer to echre man.

⁷ ticious moost dere brother and feithful mynystre and my felowe in the lord:

TYNDALE—1534.

selves, in psalmes, and hymnes, and spirituall songes, which have favour with them, syngyng in youre hertes to the lorde. ¹⁷ And all thynges (whatsoever ye do in worde or dede) do in the name of the lorde Iesu; gevinge thanks to god the father by him.

¹⁸ Wyues, submit youre selves vnto youre awne husbandes, as it is comly in the Lorde. ¹⁹ Husbandes love youre wyues and be not bitter vnto them. ²⁰ Children, obey youre fathers and mothers, in all thynges; for that is wel plesyngre vnto the lorde. ²¹ Fathers, rate not youre children; lest they be of a desperate mynde. ²² Seruautes, be obedient vnto youre bodyly masters in all thynges: not with eye service, as men pleasers; but in synclenes of herte, fearyngre god. ²³ And whatsoever ye do, do it hertely as though ye did it to the lorde; and not vnto men; ²⁴ for as moche as ye knowe that of the lorde ye shall receave the rewarde of inheritaunce, for ye serue the lorde Christ. ²⁵ But he that doth wronge, shall receave for the wronge that he lieth done: for there is no respect of persons. ¹ Ye masters, do vnto youre seruautes that which is iust and egall; seinge ye knowe that ye also have a master in heven.

4. CONTINUE in prayer and watch in the same with thankes gevyngre; ² prayeuge also for vs; that God open vnto vs the dore of vterraunce; that we maye speake the mistery of Christ; wherfore I am in bondes: ³ that I maye vtter it, as it becommeth me to speake. ⁴ Walke wysely to them that are with out; and redeme the tym. ⁵ Let youre speache be all wayes well favoured and be powdred with salt; that ye maye know how to answer every man.

⁷ The deare brother Tichicus shall tell you of all my busynesse, which is a faythfull

CRANMER—1539.

selues, in Psalmes and hymnes, and spirituall songes, syngyng with grace in youre hertes to the Lorde. ¹⁷ And whatsoever ye do (in worde or dede) do all in the name of the Lorde Iesu, geuyngre thanks to God the father by him.

¹⁸ Ye wyues, submyt youre selues vnto youre awne husbandes, as it is comly in the Lorde: ¹⁹ Ye husbandes, loue youre wyues and be not bytter vnto them. ²⁰ Ye children, obey youre fathers and mothers in all thynges, for that is well plesyng vnto the Lorde. ²¹ Ye fathers, prouoke not youre chyldren, (to anger) lest they be of a desperate mynde. ²² Ye seruautes be obedient vnto them that are your bodyly masters in all thynges: not with eye seruyce as men pleasers, but in synclenes of harte, fearyngre God. ²³ And whatsoever ye do, do it hertely, as though ye dyd it to the Lorde, and not vnto men: ²⁴ and be sure, that of the Lorde ye shall receaue the rewarde of inheritaunce: for ye serue the Lorde Christ. ²⁵ But he that doth synne, shall receaue for hys synne. Neither is ther any respect of persones (with God)

4. MASTERS, do vnto youre seruautes that which is iust and egall, and be sure, that ye also haue a master in heven.

² Continue in prayer, and watch in the same with thankes geuyngre, ² prayeuge also for vs that God maye open vnto vs the dore of vterraunce, that we maye speake the mistery of Christ (wherfore I am also in bondes) ⁴ that I maye vtter it, as it becommeth me to speake. ⁵ Walke wysely towards them that are without, and lose no oportunitie. ⁶ Let youre speach be alwayes well favoured and powdred wyth salt, that ye maye know, how ye ought to answer every man.

⁷ Of all my busynesse shall ye be certified by Tichicus, the beloued brother and

women, admo[n]ish. nyle, not. terre, pleaser. eye, eye. wityngre, knowyng. sildyngre, glorie. yuel, evil. anentis, with. yuen, give. walke, wait. synbiyngre, redymyng.

τὴν ἀνταπόδοσιν τῆς κληρονομίας· τῷ γὰρ Κυρίῳ Χριστῷ δουλεύετε. | ²³ ὁ δὲ ἀδικῶν κομμεῖται | ὁ ἡδίκησε· καὶ οὐκ ἔστι προσωποληψία. IV. Οἱ κύριοι, τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρέχεσθε, εἰδότες ὅτι καὶ ὑμεῖς ἔχετε Κύριον ἐν οὐρανοῖς. |

² Τῇ προσευχῇ προσκαρτερεῖτε, γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ· ³ προσευχόμενοι ἅμα καὶ περὶ ἡμῶν, ἵνα ὁ Θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου, λαλῆσαι τὸ μυστήριον τοῦ Χριστοῦ, δι' ὃ καὶ δέδεμαι, ἵνα φανερώσω αὐτὸ, ὡς δεῖ με λαλῆσαι. ⁵ Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω, τὸν καιρὸν ἐξαγοραζόμενοι. ⁶ ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἅλατι ἡρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς ἐνὶ ἐκάστῳ ἀποκρίνεσθαι.

⁷ Τὸ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς

¹ Rec. = iv.

⁴ Rec. + τῇ.

⁵ Rec. ἰσότητι.

⁷ Rec. ὁφθαλμοφανείας.

⁸ Rec. θεῶν.

⁹ Rec. καὶ πάν ὁ τι ἰδῶν.

¹⁰ Alex. τ. K. X. &

¹¹ Alex. γὰρ.

¹² Alex. s. κομμεῖται s. κομμεῖται.

¹³ Alex. ἀποκρίνῃ.

GENEVA—1557.

selues, in psalmes, hymnes, and spiritual songs, synging with a certeyn grace in your hearts, to the Lord. ¹⁷ And all thinges whatsoever ye do, in worde or dede do all in the Name of the Lord Iesus, geuyng thanks to God the Father by him.

¹⁸ Wives, submit your selues vnto your owne housbandes, as it is comly in the Lord. ¹⁹ Husbundes, loue your wives, and be not hytter vnto them. ²⁰ Children, obey your fathers and mothers in all thinges: for that is wel pleasyng vnto the Lord.

²¹ Fathers, prouoke not your children to anger lest they cast downe their harte. ²² Seruautes, be obedient vnto your bodely masters in all thinges, not with eye service as men please, but in singleness of heart, fearing God. ²³ And whatsoever ye do, do it heartely, as though ye dyd it to the Lord, and not vnto men. ²⁴ Knowing that of the Lord ye shal receiue the reward of inheritance, for ye serue the Lord Christe. ²⁵ But he that doth wronge, shal receiue for the wronge that he hath done: nether is ther respect of personnes with God.

4. YE masters, do vnto your seruantes, that which is iust, and equal, knowing that ye also haue a master in heauen. ² Continue in prayer, and watch in the same with thanks geuyng. ³ Praying also for vs, that God open vnto vs the doore of vterance, that we may speake the myserie of Christ, wherefore I am also in bonds. ⁴ That I may vter it, as it becometh me to speake. ⁵ Walke wysely to them that are without, and redeeme the tyme. ⁶ Let your speache be gracious alwayes, and powdred with salt, that ye may knowe how to answer euery man.

⁷ Our deare brother Tychicus shal tel you of all my buyenes, which is a faithful

RHEIMS—1582.

your owne selues, with psalmes, hymnes, and spiritual canticke, in grace singing in your hartes to God. ¹⁷ Al vwhatsoever you doe in word or in worke, al thinges in the name of our Lord Iesus Christ, giuing thanks to God and the Father by him.

¹⁸ Women be subiect to your husbandes, as it behoueth in our Lord. ¹⁹ Men, loue your wives: and be not bitter toward them. ²⁰ Children obey your parents in all thinges: for that is vvel pleasyng to our Lord. ²¹ Fathers, prouoke not your children to indignation: that they become not discouraged. ²² Seruautes, obey in al thinges, your maisters according to the flesh, not seruing in the eie, as pleasing men, but in simplicitie of hart, fearing God. ²³ Vwhatsoever you doe, worke it from the hart as to our Lord, and not to men: ²⁴ knowing that you shal receiue of our Lord the retribution of inheritance. Serue our Lord Christ. ²⁵ For he that doeth iniurie, shal receiue that vvhich he hath done vnjustly: and there is not acceptiō of persons with God.

4. YOV Maisters, that vvhich is iust and equal, doe to your seruants: knowing that you also haue a Maister in heauen. ² Be instant in prauier: vatching in it in thanks giuing. ³ praying vwithal for vs also, that God may open vnto vs the doore of speache to speake the myserie of Christ (for the vvhich also I am bound) ⁴ that I may manifest it, so as I ought to speake. ⁵ Vvnlke vwith vvisdom toward them that be vwithout: redeeming the tyme. ⁶ Your talke alwayes, in grace let it be seasoned vwith salte: that you may know how you ought to answer euery man.

⁷ The things that are about me, Tychicus our dearest brother, and faithful

AUTHORISED—1611.

admonishing one another in Psalmes, and Hymnes, and Spirituall songs, singing with grace in your hearts to the Lord. ¹⁷ And whatsoever yee doe in word or deed, doe all in the Name of the Lord Iesus, giuing thanks to God and the Father, by him. ¹⁸ Wives, submit your selues vnto your owne husbandes, as it is fit in the Lord. ¹⁹ Husbandes, loue your wives, and be not bitter against them. ²⁰ Children, obey your parents in all things, for this is well pleasing vnto the Lord. ²¹ Fathers, prouoke not your children to anger, lest they be discouraged. ²² Seruautes, obey in all things your masters according to the flesh: not with eye service as men please, but in singleness of heart, fearing God:

²³ And whatsoever yee doe, doe it heartily, as to the Lord, and not vnto men: ²⁴ Knowing, that of the Lord yee shall receiue the reward of the inheritance: for ye serue the Lord Christ. ²⁵ But he that doeth wrong shall receiue for the wrong which hee hath done: and there is no respect of persons.

4. MASTERS, giue vnto your seruants that which is iust and equall, knowing that yee also haue a Master in heauen. ² Continue in prayer, and watch in the same with thanksgiuing: ³ Withall, praying also for vs, that God would open vnto vs a doore of vterance, to speake the myserie of Christ, for which I am also in bonds: ⁴ That I may make it manifest, as I ought to speake. ⁵ Walke in wisdom toward them that are without, redeeming the tyme. ⁶ Let your speech bee alway with grace, seasoned with salt, that you may know how yee ought to answer euery man.

⁷ All my state shall Tychicus declare vnto you, who is a beloued brother, and

1064

διακονος καὶ σύνδουλος ἐν Κυρίῳ, ⁸ ὃν ἐπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα ⁹ γνῶτε τὰ περὶ ἡμῶν καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν, ¹⁰ σὺν Ὀνησίμῳ τῷ πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὃς ἐστὶν ἐξ ὑμῶν πάντα ὑμῖν ¹¹ γνωρίζουσι τὰ ὧδε. ¹² Ἀσπάζεταιται ὑμᾶς Ἀρίσταρχος ὁ συναιχμαλώτός μου, καὶ Μάρκος ὁ ἀνεψιὸς Βαρνάβα, περὶ οὗ ἐλάβετε ἐντολὰς· εἰν ἔλθῃ πρὸς ὑμᾶς, δέξασθε αὐτόν· ¹³ καὶ Ἰησοῦς ὁ λεγόμενος Ἰούστος, οἱ ὄντες ἐκ περιτομῆς· οὗτοι μόνοι συνεργοὶ ¹⁴ εἰς τὴν βασιλείαν τοῦ Θεοῦ, οἵτινες ἐγενήθησάν μοι παρηγορία. ¹⁵ ἀσπάζεταιται ὑμᾶς Ἐπαφρᾶς ὁ ἐξ ὑμῶν, δούλος Χριστοῦ, πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς, ἵνα στήτε τέλει καὶ ¹⁶ πεπληρωμένοι ἐν παντὶ θελήματι τοῦ Θεοῦ.

⁸ Rec γνῶ τὰ περὶ ὑμῶν.⁹ Alex. τῷ ἀγαπητῷ καὶ πιστῷ.¹⁰ Alex. γνωρίζουσι.¹¹ Alex. + μου εἶναι.

WICLIF—1380.

schal make alle thingis knowun to you that ben aboute me, ⁸ whom I sente to you to this same thing: that he knowe what thingis ben aboute you, and comforte youre hertis, ⁹ with ouesyme moost dere and feithful brother, which is of you, which schal make alle thingis that ben don here: knowun to you.

¹⁰ arestarke prisoner with me gretith you wel, and make the cosyn of barnabas of whom ye han take maundementis; if he come to you receyue ye hym, ¹¹ & ihesus that is seid iust: which ben of circumcisioun thei alonne ben myn helpers in the kyngdom of god: that weren to me in solace, ¹² epaphras that is of you, the seruaunt of ihesus crist: gretith you wel, ever bisic for you in preiers: that ye stonde perfist and ful in al the wille of god, ¹³ and I here witoessynge to hym: that he hath myche traueil for you, and for hem that ben at laodice, and that ben at ierapolyu, ¹⁴ luk the leche moost dere and demas greet you wel. ¹⁵ Grete ye wel the brithren that ben at laodice, and the *συνμαχ* nymfarn, and the chirche that is in hir hous, ¹⁶ & whanne this pistil is redde among you: do ye that it be redde in the chirehe of laodicensis, & rede ye that pistil that is of laulicensis, ¹⁷ and sei ye to archipia, so the mynysterie that thou hast takun in the lord, that thou fille it, ¹⁸ my salutaoun: bi the hond of poult, be ye mynde of my boouid, the grace of the lord ihesus crist be with you Amen.

Iucha, p[ro]phetia.

TYNDALE—1534.

minister and feloweservant in the Lorde, ⁸ whom I have sent vnto you for the same purpose: that he myght knowe how ye do, and myght comforte youre hertes, ⁹ with one Onesimus a faythfull and a beloved brother, which is one of you. They shall shewe you of all thinges which are adoyne here.

¹⁰ Aristarchus my prison felowe saluteth you, and Marcus Barnabas's systers sonne: touchinge whom, ye receaved commaundementes. Yf he come vnto you receave him: ¹¹ and Iesus which is called Iustus, which are of the circumcision. These only are my workes felowes vnto the kyngdome of God, which were vnto my consolacion. ¹² Epaphras the servant of Christ, which is one of you, saluteth you, and all wayes laboreth fervently for you in prayers, that ye maye stonde perfect and full in all that is the will of god. ¹³ I beare him recorde that he hath a fervent mynde towardes you and towards them of Laodicia and them of Hierapolis. ¹⁴ Deare Lucas the Phisicion greteth you, and Demas. ¹⁵ Salute the brethren which are of Laodicia, and salute Nymphas and the congregacion which is in his housse. ¹⁶ And when the pistil is read of you, make that it be read in the congregacion of the Laodicians also: and that ye lyke wyse reade the epistle of Laodicia. ¹⁷ And saye to Archippus: take hede to the office that thou hast receaved in the Lorde, that thou fulfill it. ¹⁸ The salutaoun by the honde of me Paul. Remember my bondes. Grace be with you. Amen.

CRANMER—1539.

faythfull mynyster and felowe servant in the Lorde, ⁸ whom I have sent vnto you for the same purpose, that he myght knowe what ye do, and that he myght comforte youre hertes, ⁹ wyth one Onesimus a faythfull and beloved brother, which is one of you. They shall shewe you of all thynges, which are adoyne here.

¹⁰ Aristarchus my prison felowe saluteth you, and Marcus Ikaribus systers sonne: touchyng whom, ye receaved commaundementes. If he come vnto you, receave hym: ¹¹ and Iesus which is called Iustus, which are of the circumcisioun. These only are my worke felowes vnto the kyngdome of God, which have bene vnto my consolacyon. ¹² Epaphras the servant of Christ, (which is one of you) saluteth you, and allwayes laboreth fervently for you in prayers, that ye maye stonde perfect and full, in all the wyll of God: ¹³ For I beare hym recorde, that he hath a fervent mynde for you and them that are of Laodicia and them that are of Hierapolis. ¹⁴ Deare Lucas the Phisicion greteth you, and Demas. ¹⁵ Salute the brethren which are of Laodicia, and salute Nymphas, and the congregacyon, which is in his housse. ¹⁶ And when the Epistle is read of you, make that it be read also in the congregacyon of the Laodicians: and that ye lykwys: reade the Epistle of Laodicia. ¹⁷ And saye to Archippus: take hede to the office that thou hast receaved in the Lorde, that thou fulfill it. ¹⁸ The salutaoun by the honde of me Paul. Remember my bondes, the grace (of our Lorde Iesu Christ) be with you. Amen.

¹³ μαρτυρῶ γὰρ αὐτῷ ὅτι ἔχει ὁ πολὺν πόνον ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ καὶ τῶν ἐν Ἱεραπόλει. ¹⁴ ἀσπάζεται ὑμᾶς Λουκᾶς ὁ ἰατρὸς ὁ ἀγαπητὸς, καὶ Δημᾶς. ¹⁵ ἀσπάσασθε τοὺς ἐν Λαοδικείᾳ ἀδελφοὺς, καὶ Νυμφᾶν καὶ τὴν κατ' οἶκον αὐτοῦ ἐκκλησίαν. ¹⁶ καὶ ὅταν ἀναγνωσθῇ παρ' ὑμῶν ἡ ἐπιστολὴ, ποιήσατε ἵνα καὶ ἐν τῇ Λαοδικεῶν ἐκκλησίᾳ ἀναγνωσθῇ, καὶ τὴν ἐκ Λαοδικείας ἵνα καὶ ὑμεῖς ἀναγνῶτε. ¹⁷ καὶ εἶπατε Ἀρχίππῳ, Ὁ βλέπε τὴν διακονίαν ἣν παρέλαβες ἐν Κυρίῳ, ἵνα αὐτὴν πληροῖς.

¹⁸ Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. μνημονεύετε μου τῶν δεσμῶν. ἡ χάρις μεθ' ὑμῶν.

* Alex. + Ἱερᾶ.

* Alex. πρὸς Κολλοσσαίους.

* Rec. ἔχον πολλόν.

* Alex. s. ἀγαπᾷ αὐτὸν.

* Rec. + ἀγάπῃ.

GENEVA — 1557.

RHEIMS — 1582.

AUTHORISED — 1611.

minister, and fellowe seruante in the Lord, * Whom I haue sent vnto you for the same purpose that he myght knowe your affaires, and myght comforte your hearts. * With Onesimus a faithfull and a beloued brother, which is one of you. They shal shewe you of all thinges which are done here.

¹⁰ Aristarchus my prison fellowe saluteth you, and Marcus, Barnabas systers sonne (touching whom, ye receaued commandementes, If he come vnto you, receaue him) ¹¹ And Iesus which is called Iustus, which are of the Circumcision. These onely are my workesfellowes vnto the kyngdome of God, which were vnto my consolation. ¹² Epaphras the seruant of Christ, which is one of you, saluteth you, and alwayes laboureth feruently for you in prayers, that ye may stande perfect and full in all, that is the wil of God.

¹³ For I heare him recorde, that he hath a feruent mynde towards you, and toward them of Laodicea, and them of Hierapolis. ¹⁴ Deare Lucus the Phisition greteth you, and Demas. ¹⁵ Salute the brethren which are of Laodicea, and salute Nymphas, and the Church, which is in his house. ¹⁶ And when this Epistle is read of you, cause that it be read in the Church of the Laodiceans also, and that ye likewise reade the epistle writ from Laodicea. ¹⁷ And say to Archippus, Take hede to the office, that thou hast receaued in the Lord, that thou fulfill it. ¹⁸ The salutation by the hand of me Paul. Remember my laudes. Grace be with you. Amen.

minister, and fellowe-seruant in our Lord, vvil make you vnderstand al. * vvhom I haue sent to you for this same purpose, that he may know the thinges that concerne you, and may comfort your hartes, * vwith Onesimus the most deere and faithfull brother vwho is of you. Al thinges that are done here, shal they doe you to vnderstand.

¹⁰ Aristarchus my fellowe-prisoner saluteth you, and Marke the cosin-german of Barnabas (concerning vvhom you haue receiued commandements, If he come to you, receiue him) ¹¹ and Iesus that is called Iustus: vvhich are of the Circumcision. these onely are my coadiutors in the kingdom of God: vvhich haue been a comfort to me. ¹² Epaphras saluteth you vwho is of you, the seruant of Christ Iesus, alwayes careful for you in prayers, that you may stand perfect and ful in al the vvill of God. ¹³ For I giue him testimonie that he hath much labour for you, and for them that be at Laodicea, and that are at Hierapolis. ¹⁴ Luke the most deere physicion saluteth you: and Demas.

¹⁵ Salute the brethren that are at Laodicea: and Nymphas and the Church that is in his house. ¹⁶ And vvhen the epistle shal be read vvith you, make that it be read also in the Church of the Laodiceans: and that you read that vvhich is of the Laodiceans. ¹⁷ And say to Archippus, See the ministerie vvhich thou hast receiued of our Lord, that thou fulfill it. ¹⁸ The salutation: vvith mine owne hand, Paulus. Be mindingful of my handes. Grace be vvith you. Amen.

a faithfull minister, and fellow seruant in the Lord: * Whom I haue sent vnto you for the same purpose, that hee might know your estate, and comfort your hearts. * With Onesimus a faithfull and beloued brother, who is one of you. They shall make knowne vnto you all thinges which are done here. ¹⁰ Aristarchus my fellow prisoner saluteth you, and Marcus sisters sonne to Barnabas, (touching whome yee receiued commandements; if he come vnto you, receiue him :) ¹¹ And Iesus, which is called Iustus, who are of the circumcision. These onely are my fellow workers vnto the kingdome of God, which haue bene a comfort vnto me. ¹² Epaphras, who is one of you, a seruant of Christ, saluteth you, alwayes * labouring feruently for you in prayers, that ye may stand perfect, and * complete in all the will of God.

¹³ For I beare him record, that hee hath a great zeale for you, and them that are in Laodicea, and them in Hierapolis. ¹⁴ Luke the beloued physicion, and Demas greet you. ¹⁵ Salute the brethren, which are in Laodicea, and Nymphas, and the church which is in his house. ¹⁶ And when this Epistle is read amongst you, cause that it be read also in the church of the Laodiceans: and that ye likewise reade the Epistle from Laodicea. ¹⁷ And say to Archippus, Take hede to the ministerie, which thou hast receiued in the Lord, that thou fulfill it. ¹⁸ The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

* Or, working.

* Or, blessed.

ΠΡΩΤΗ

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ.

Κεφάλαιον Α.

THE FIRST

EPISTLE TO THE THESSALONIANS.

CHAPTER I.

ΠΑΥΛΟΣ καὶ Σιλουανὸς καὶ Τιμόθεος, τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν Θεῷ πατρὶ καὶ Κυρίῳ Ἰησοῦ Χριστῷ· χάρις ὑμῶν καὶ εἰρήνη ἅπλοῦ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ. |

² Εὐχαριστοῦμεν τῷ Θεῷ πάντοτε περὶ πάντων ὑμῶν, μνησθῆναι ὑμῶν ποιούμενοι ἐπὶ τῶν προσευχῶν ἡμῶν, ³ ἀδιαλείπτως μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως, | καὶ τοῦ κόπου τῆς ἀγάπης, καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἔμπροσθεν τοῦ Θεοῦ καὶ πατρὸς ἡμῶν ⁴ εἰδότες,

^a Alex. = ἀπὸ θ. π. ἡ. κ. κ. I. X.

^b Alex. = ἡμῶν.

^c Alex. τοῦ ἔργου τῆς πίστεως ἡμῶν.

^d Alex. ἀπὸ τοῦ θ.

WICLIFFE—1380.

1. PAUL and siluan & tymothe, to the churche of thessalonicensis, in god the fadir and in the lord ihesus crist: grace and pees to you. ² we don thankyngis to god evermore for alle you, and we maken mynde of you in oure preicre ³ with outen ceasyng, luvynge mynde of the werk of youre feith and traueile and charite and abidinge of the hope of oure lord ihesus crist bifor god and oure fadir. ⁴ ye loued britheren of god we witynge youre chesynge ⁵ for oure gospel was not at you in word onli: but also in vertu and in the holi goost, and in myche plentyce: as ye witen: whiche we weren among you, for you

⁶ and ye ben maad foloweris of us and of the lord: receyvyng the word in myche tribulacioun with iole of the holi goost, ⁷ so that ye ben made ensample to alle men that bilicen: in macedoun and in acie, ⁸ for of you the word of the lord is suppliechid: not onli in macedoune and acie, but youre feith that is to god:

wityng, knowyng.

vertu, power.

TYNDALE—1534.

1. PAUL, Syluanus and Timotheus. Vnto the congregacion of the thessalonians, in God the father, and in the Lorde Iesus Christ.

Grace be with you, and peace from God our father, and from the Lorde Iesus Christ.

² We geue God thanks all waye for you all, makinge mencyon of you in oure prayers ³ with out ceasyng, and call to remembrance youre worke in the saythe, and labour in love and petyerance in the hope of oure lorde Iesus Christ, in the sight of God our father: ⁴ because we knowe brethren beloved of god, how that ye are electe. ⁵ For oure gospell came not vnto you in worde only, but also in power, and also in the holy gost and in moche certayntie, as ye knowe after what maner we behaued oure selues amonge you, for youre sakes.

⁶ And ye became folowers of vs and of the lorde, and receaved the worde in moche affliction, with ioye of the holy gost: ⁷ so that ye were an ensample to all that beleue in Macedonia and Achaia. ⁸ For from you sounded out the worde of the lorde, not in Macedonia and in Achaia only: but youre sayth also which ye haue vnto god:

CRANMER—1539.

1. PAUL and Syluanus and Timothe. Vnto the congregacyon of the thessalonians, in God the father, and in the Lord Iesus Christ.

Grace be vnto you, and peace from God our father, and from the Lorde Iesus Christ.

² We geue God thanks alwaye for you all, makinge mencyon of you in our prayers ³ without ceasyng, and call you to remembrance because of the worke of your sayth, and labour in loue, and because ye haue continued in the hope of oure Lorde Iesus Christ, in the syght of God our father. ⁴ We knowe brethren (beloued of God) how that ye are electe. ⁵ For oure Gospell came not vnto you by worde onely, but also by power, and by the holy goost, and by moche certayntie, as ye knowe, after what maner we behaued oure selues amonge you, for your sake. ⁶ And ye became folowers of vs and of the Lorde, receauyng the worde with moche affliction, wyth ioye of the holy goost: ⁷ so that ye were an ensample to all that beleue in Macedonia and Achaia. ⁸ For from you sounded out the worde of the Lorde, not in Macedonia and in Achaia only: but youre sayth also which ye

ΠΡΩΤΗ

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ.

Κεφάλαιον Α.

THE FIRST

EPISTLE TO THE THESSALONIANS.

CHAPTER I

ἀδελφοὶ ἠγαπημένοι ὑπὸ Θεοῦ, | τὴν ἐκλογὴν ὑμῶν ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον, ἀλλὰ καὶ ἐν δυνάμει, καὶ ἐν Πνεύματι ἁγίῳ, καὶ ἐν πληροφορίᾳ πολλῇ, καθὼς οἶδατε οἷοι ἐγενήθημεν ἐν ὑμῖν δι' ὑμᾶς. καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε καὶ τοῦ Κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ μετὰ χαρᾶς Πνεύματος ἁγίου, ὥστε γενέσθαι ὑμᾶς τύπους | πᾶσι τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ Ἀχαΐᾳ. ἀφ' ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ Κυρίου οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ Ἀχαΐᾳ, ἀλλὰ καὶ

* Alex. πρὸς.

* Alex. = iv.

* Alex. τέπον.

* Rec. = iv.

* Rec. = ἐν τῇ.

* Alex. = ἐπὶ.

GENEVA — 1557.

1. PAUL and Silvanus, and Timotheus, vnto the Church of the Thessalonians, *which is* in God the Father, and in the Lord Iesus Christe, grace be to you, and peace from God our Father, and from the Lord Iesus Christe. ² We geue God thanks alwayes for you all, making mention of you in our prayers :

³ Without ceasing remembreing your effectual faith, and diligent loue and perseuering *which standeth* in the hope of our Lord Iesus Christe, in the syght of God our Father. ⁴ Because we knowe brethren beloved, how that ye are elect of God.

⁵ For our Gospel came not vnto you in worde only, but also in power, and also in the holy Ghost, and in much certaintie of perswasion, as ye know after what manner we beloued our schies among you for your sakes.

⁶ And ye became followers of vs, and of the Lord, and receaued the worde in much affliction, with ioye of the holy Ghost : ⁷ So that ye were as ensamples to all that beloue in Macedonia and Achaia. ⁸ For from you sounded out the worde of the Lord, not in Macedonia and in Achaia only : but your faith also which ye haue

RHEIMS — 1582.

1. PAUL and Siluanus and Timothee to the Church of the Thessalonians in God the Father, and our Lord Iesus Christ. Grace to you and peace.

² We giue thanks to God alwayes for al you : making a memorie of you in our prayers without intermission, ³ mindeful of the worke of your faith and labour, and of the charitie, and of the enduring of the hope of our Lord Iesus Christ, before God and our father : ⁴ knowing brethren beloved of God, your election :

⁵ that our Gospel hath not bene to you in word only, but in power and the holy Ghost, and in much fulnesse, as you know what manner of men we haue been among you for your sakes. ⁶ And you became followers of vs, and of our Lord : receiuing the word in much tribulation, with ioy of the holy Ghost : ⁷ so that you were made a paterne to all that beloue in Macedonia and in Achaia.

⁸ For from you was bruited the word of our Lord : not only in Macedonia and in Achaia, but in euery place, your faith

AUTHORISED — 1611.

1. PAUL and Siluanus, and Timotheus, vnto the Church of the Thessalonians, *which is* in God the Father, and in the Lord Iesus Christ : grace be vnto you, and peace from God our Father, and the Lord Iesus Christ. ² We giue thanks to God alwayes for you all, making mention of you in our prayers, ³ Remembreing without ceasing your worke of faith, and labour of loue, and patience of hope in our Lord Iesus Christ, in the sight of God and our Father : ⁴ Knowing, brethren beloved, your election of God. ⁵ For our Gospel came not vnto you in word only : but also in power, and in the holy Ghost, and in much assurance, as yee know what manner of men we were among you for your sake.

⁶ And yee became followers of vs, and of the Lord, hauing receiued the word in much affliction, with ioy of the holy Ghost : ⁷ So that ye were ensamples to all that beloue in Macedonia and Achaia. ⁸ For from you sounded out the Word of the Lord, not only in Macedonia and Achaia, but also in euery place your faith to

* Or, beloved of God: your election.

ἐν παντὶ τότῳ ἢ πίστις ὑμῶν ἢ πρὸς τὸν Θεὸν ἐξελέλυθεν, ὥστε μὴ χρεῖαν ἔχειν ἡμᾶς λαλεῖν τι. ⁹ αὐτοὶ γὰρ περὶ ἡμῶν ἀπαγγέλλουσιν ὅποιαν εἰσόδον ἔσχομεν πρὸς ὑμᾶς, καὶ πῶς ἐπεστρέψατε πρὸς τὸν Θεὸν ἀπὸ τῶν εἰδώλων, δουλεύειν Θεῷ ζῶντι καὶ ἀληθινῷ, ¹⁰ καὶ ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν, ὃν ἤγειρεν ἐκ τῶν νεκρῶν, Ἰησοῦν, τὸν ῥυόμενον ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης.

II. Αὐτοὶ γὰρ αἰδατε, ἀδελφοὶ, τὴν εἰσόδον ἡμῶν τὴν πρὸς ὑμᾶς, ὅτι οὐ κενὴ γέγονεν· ² ἀλλὰ ³ προπαθόντες καὶ ὑβρισθέντες, καθὼς οἶδατε, ἐν Φιλίπποις, ἐπαρρησιασάμεθα ἐν τῷ Θεῷ ἡμῶν λαλῆσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ ἐν πολλῷ ᾠγῶνι. ³ Ἡ γὰρ παράκλησις ἡμῶν οὐκ ἐκ πλάνης, οὐδὲ ἐξ ἀκαθαρσίας, οὔτε ἐν δόλῳ· ⁴ ἀλλὰ καθὼς δεδοκιμάσαμεθα ὑπὸ τοῦ Θεοῦ πιστευθῆναι τὸ εὐαγ-

¹ Rec. ἡμᾶς ἔχον.² Rec. ἴχον.³ Rec. = τῶν.⁴ Rec. + καὶ.⁵ Alex. οὐκ.

WICLIFFE—1380.

in eche place is gon forth, so that it is not nede to us for to speke any thing ⁹for thei schewen of you: what maner entre we hadden to you, & how ye ben conuertid to god fro mannesis: to serue to the lyvinge god and verrī ¹⁰and to alide his soue fro heuene: whom he reisid fro deeth: the lord ihesu that deliuerid us fro wrahtliche to conyunge.

2. FOR brotheren ye witen, oure entre to you: for it was not veyn, ²but first we sufferiden and weren punyschid with wrongis as ye witen in filippis, and hadden trist in oure lord, to speke to you the gospel of god, in myche bisynesse, ³and oure exortacioun: is not of errour, nether of vncleinesse, nether in gyle ⁴but as we ben prened of god, that the gospel of god schulde be takun to us: so we spoken not as plesynge to men: but to god that preueth oure hertis.

⁵for nether we weren any tyme in word of glosynge: as ye witen, nether in occasion of amalice: god is witness, ⁶neither sekyng glorie of men: nether of you nether of othe, whanne we as cristis apostlis mysten haue be in charge to you: ⁷but we weren made litil in the myddil of you: as if a nurech fostre hir soue, ⁸so we desyryng you with greet loue, wolden haue binke to you, not ouli the gospel of god: but also oure lyues: for ye ben made moost deere worthie to us.

⁹For brotheren ye ben myndful of oure trowel and werynesse, we worshipi nygt and dai, that we schulden not greue ouy of you and prechen to you the euangeli of god, ¹⁰god and ye ben witnessis, how holi and iustli and with outen playnte we weren to you that beleueden ¹¹as ye witen, how we preiden you and counfortiden

TYNDALE—1534.

spread her selfe abroad in all quarters: so greatly that it nedeth not vs to speake any thyng at all. ⁹For they them selves shewe of you what maner of entryng in we had vnto you: and how ye tourned to God from ymagis, for to serue the lyvinge and true god, ¹⁰and for to loke for his sonne from heven, whom he rayssed from death: I mean Iesus which delivereth vs from wrath to come.

2. FOR ye youre selves knowe brethren of oure entraunce in vnto you: howe that it was not in vayne: ²but even after that we had suffered before and were shamefully entreated at Philippos (as ye well knowe) then were we bolde in oure God to speake vnto you the gospel of God, with moche stryvinge. ³Oure exhortacion was not to brynge you to erreure: nor yet to vncleinesse: nether was it with gyle: ⁴but as we were allowed of God, that the gospel shuld be comitted vnto vs: even so we speake, not as though we entended to please men, but God, which trieth oure hertes.

⁵Nether was oure conversacion at any tyme with flatteryng wordes, as ye well knowe: nether in cloked covetousnes, God is recorde: ⁶nether sought we prayse of men, nether of any othe, when we myght have bene chargeable, as the apostles of Christ: ⁷but we were tender amouge you, even as a nurech cherisheth her children: ⁸so was oure affection towards you, oure good will was to have dealte vnto you, not the gospel of God only: but also oure awne soules, because ye were deere vnto vs.

⁹Ye remember brethren oure laboure and travayle. For we laboured daye and nyght, because we wolde not be grevous vnto any of you, and preached vnto you the gospel of God. ¹⁰Ye are witnesses, and so is god, how holiy and iustly and vnblicable we behaved oure selves amouge you that beleve: ¹¹as ye knowe

CRANMER—1539.

have vnto God, spread her selfe abroad in all quarters, so that it nedeth not vs to speake any thyng at all. ⁹For they them selves shewe of you, what maner of entryng in we had vnto you: and how ye tourned to God from ymagis, for to serue the lyvinge and true God, ¹⁰and far to loke for his sonne, from heauen, whom he rayssed from death: even Iesus, which delivereth vs from the wrath to come.

2. FOR ye youre selves knowe (brethren) knowe of oure entraunce in vnto you, how that it was not in vayne: ²but even after that we had suffred before, and were shamefully entreated at Philippos (as ye knowe) then were we bolde in oure God, to speake vnto you the Gospel of God, in much stryvinge. ³For oure exhortacyon was not to brynge you to erreure, nor yet to vncleinesse, nether was it with gyle: ⁴but as we were allowed of God, that the Gospel shulde be comitted vnto vs: even so we speake, not as they that please men, but God, which tryeth oure hertes.

⁵Nether led we oure conuersacyon at any tyme with flatteryng wordes, as ye knowe: nether by occasyon of covetousnes. God is recorde: ⁶nether sought we prayse of men, nether of you, nor yet of any othe, when we myght have bene in auctorite, as the Apostles of Christ, ⁷but we were tender amouge you, even as a nurech cherysheth her chyldren, ⁸so were we affectioned towards you: our good wyll was to have dealte vnto you, not the Gospel of God only: but also oure awne soules, because ye were deere vnto vs.

⁹Ye remember brethren oure laboure, and travayle. For we laboured daye and nyght because we wolde not be chargeable vnto any of you, and preached vnto you the Gospel of God. ¹⁰Ye are witnesses, and so is God, how holiy and iustly and vnblicably we behaved oure selves amouge you that beleved. ¹¹as ye knowe, how that we bare such affection

γέλιον, οὕτω λαλοῦμεν, οὐχ ὡς ἄνθρωποις ἀρέσκοντες, ἀλλὰ ᾧ τῷ Θεῷ τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν. ⁵ Οὔτε γάρ ποτε ἐν λόγῳ κολακείας ἐγενήθημεν, καθὼς οἴδατε, οὔτε ἐν προφάσει πλεονεξίας· Θεὸς μάρτυς· ⁶ οὔτε ζητούντες ἐξ ἀνθρώπων δόξαν, οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἄλλων, (δυνάμενοι ἐν βάρει εἶναι, ὡς Χριστοῦ ἀπόστολοι)· ⁷ ἀλλ' ἐγενήθημεν ἡπιοὶ ἐν μέσῳ ὑμῶν, ὡς ἂν τροφὸς θήληπρ τὰ ἐαυτῆς τέκνα. ⁸ οὕτως ὁμιροῦμεν ὑμῶν, εὐδοκοῦμεν μεταδοῦναι ὑμῖν οὐ μόνον τὸ εὐαγγέλιον τοῦ Θεοῦ, ἀλλὰ καὶ τὰς ἐαυτῶν ψυχὰς, διότι ἀγαπητοὶ ἡμῖν ἐγενήθητε. ⁹ μνημονεύετε γὰρ, ἀδελφοὶ, τὸν κόπον ἡμῶν καὶ τὸν μόχθον νυκτὸς καὶ ἡμέρας ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαι τινα ὑμῶν, ἐκηρύξαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ. ¹⁰ ὑμεῖς μάρτυρες καὶ ὁ Θεὸς, ὡς ὁσίως καὶ δικαίως καὶ ἀμέμπτως ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν, ¹¹ καθάπερ οἴδατε, ὡς

v Alex. = τῇ.

v Alex. ἡμῶν.

v Rec. ἡμῶν.

v Rec. γὰρ.

v Rec. + γὰρ.

GENEVA—1557.

vnto God, spread abroad in all quarters, that it needeth not vs to speake any thyng at all.

⁵ For they them selues shewe of you what manner of entring in, we had vnto you, and how ye tourned to God from idoles, for to serue the liuing and true God. ¹⁰ And for to loke for his Sonne from heauen, whom he raised from death, I meane Iesus which deliuereth vs from the wrath to come.

2. FOR ye your selues knowe brethren, that our entrance in vnto you, was not in vaine. ² But euen after that we had suffered before, and were shamefully entreated at Philippi (as ye knowe) then were we holde in our God, to speake vnto you the Gospel of God, wyth much stryving. ³ For our exhortation was not to vse deceit, nor yet wickednes, neither was it with guile. ⁴ But as we were allowed of God, that the Gospel should be committed vnto vs: euen so we speake, not as they that please men, but God which tryeth our heartes.

⁵ Neither yet dyd we euer vse flattering wordes, as ye knowe, neither dyd we any thing in coulered consciences, God is recorde. ⁶ Neither sought we prayse of men, neither of you, nor yet of any other: When we myghte haue bene chargeable, as the Apostles of Christe: ⁷ but we were gentill among you, euen as a nurse cheriseth her chyldren. ⁸ Thus, being affectioned towards you, our good wil was to haue dealete vnto you, not the Gospel of God only: but also our owne soules, because ye were deare vnto vs. ⁹ For ye remember brethren, our labour, and travail: for we laboured day and nyght, because we woulde not be chargeable vnto any of you, and preached vnto you the Gospel of God.

¹⁰ Ye are wytnesses, and so is God, how holily, and iustly, and vnblaimeably we behaued our selues amonge you that beleue. ¹¹ As ye know how that we exhorted,

RHEIMS—1582.

which is to God vvard, is proceedd, so that it is not necessarie for vs to speake any thing. ⁵ For they them selues report of vs what manner of entring vve had to you: and how you are turned to God from Idole, to serue the liuing and true God, ¹⁰ and to expect his Sonne from heauen (whom he raised vp from the dead) Iesus, vwho hath deliuered vs from the vwrath to come.

2. FOR your selues know, brethren, our entrance vnto you, that it vvas not vaine: ² but hauing suffered before and been abused vvith contumelies (as you know) at Philippi, vve had confidence in our God, to speake vnto you the Gospel of God in much carefulnes. ³ For our exhortation vvas not of error, nor of wickednesse, nor in decoite: ⁴ but as vve were approued of God that the Gospel should be committed to vs, so vve speake: not as pleasing men, but God, vwho proueth our hartes. ⁵ For neither haue we been at any time in the vvord of adulation, as you know: nor in occasion of auarice, God is vvitness: ⁶ nor seeking glorie of men, neither of you, nor of others. Vvhereas vve might haue been a burden to you, as the Apostles of Christ: ⁷ but vve became children in the middles of you, as if a nurse should cherish her children: ⁸ so hauing a desire to you, vve woulde gladly deliuer vnto you not only the Gospel of God, but also our owne soules: because you are become most deere vnto vs.

⁹ For you are mindefull, brethren, of our labour and toyle, day and night vvorking, lest vve should charge any of you, vve preached among you the Gospel of God. ¹⁰ You are vvitnesses and God, how holily and iustly and vvithout blame, vve haue been to you that did beleue. ¹¹ as you know in vvhat manner we desiring

AUTHORISED—1611.

Godward is spread abroad, so that we need not to speak any thing. ⁵ For they themselves shew of vs, what manner of entring in we had vnto you, and how ye returned to God from idols, to serue the liuing and true God, ¹⁰ And to waite for his Sonne from heauen, whom he raised from the dead, *enam* Iesus which deliuered vs from the wrath to come.

2. FOR your selues, brethren, know our entrance in vnto you, that it was not in vaine. ² But euen after that wee had suffered before, and were shamefully entreated, as ye know, at Philippi, we were hold in our God to speake vnto you the Gospel of God, with much contention. ³ For our exhortation was not of deceit, nor of wickednesse, nor in guile: ⁴ But as we were allowed of God to be put in trust with the Gospel, euen so wee speake, not as pleasing men, but God, which trieth our heartes. ⁵ For neither at any time vsed wee flattering wordes, as ye knowe, nor a cloke of consciencesse, God is vvitness: ⁶ Nor of men sought we glory, neither of you, nor yet of others, when we might haue *been* burdensome, as the Apostles of Christ. ⁷ But we were gentle among you, euen as a nurse cheriseth her children: ⁸ So being affectionately desirous of you, we were willing to haue imparted vnto you, not the Gospel of God only, but also our owne soules, because yee were deare vnto vs. ⁹ For yee remember, brethren, our labour and travail: for labouring night and day, because wee woulde not bee chargeable vnto any of you, wee preached vnto you the Gospel of God.

¹⁰ Yee are vvitnesses, and God also, how holily, and iustly, and vnblaimeably we behaued ourselues among you that beleue.

¹¹ As you know, how wee exhorted and

ἕνα ἕκαστον ὑμῶν, ὡς πατὴρ τέκνα ἑαυτοῦ, παρακαλοῦντες ὑμᾶς καὶ παραμυ-
θοῦμενοι ¹² καὶ μαρτυρούμενοι, εἰς τὸ περιπατεῖν ὑμᾶς ἀξίως τοῦ Θεοῦ τοῦ
καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν. ¹³ Διὰ τοῦτο καὶ ἡμεῖς
εὐχαριστοῦμεν τῷ Θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες λόγον ἀκοῆς παρ' ἡμῶν
τοῦ Θεοῦ, ἐδέξασθε οὐ λόγον ἀνθρώπων, ἀλλὰ καθὼς ἐστὶν ἀληθῶς, λόγον Θεοῦ,
ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν. ¹⁴ ὑμεῖς γὰρ μιμηταὶ ἐγενήθητε,
ἀδελφοί, τῶν ἐκκλησιῶν τοῦ Θεοῦ τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ ἐν Χριστῷ Ἰησοῦ,
ὅτι ¹⁵ τὰ αὐτὰ ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων συμφυλετῶν, καθὼς καὶ αὐτοὶ
ὑπὸ τῶν Ἰουδαίων, ¹⁶ τῶν καὶ τὸν Κύριον ἀποκτείναντων Ἰησοῦν καὶ τοὺς
προφῆτας, καὶ ἡμᾶς ἐκδιωξάντων, καὶ Θεῷ μὴ ἀρεσκόντων, καὶ πᾶσιν ἀν-
θρώποις ἐναντίων, ¹⁷ κωλύοντων ἡμᾶς τοῖς ἔθνεσι λαλῆσαι ἵνα σωθῶσιν, εἰς τὸ

* Rec. περιπατεῖν Alex. περιπατεῖν.

* Rec. κατὰ.

* Rec. + ἰδίους.

* Alex. + τοῦ Θεοῦ.

* Alex. ζωῶν.

WICLIFFE—1380.

eche of you as the fadir hisc sones:
and we han witnessid, ¹² that ye schulden
go worthili to god: that clepid you in to
his kyngdom and glorie.

¹³ therfor we don thankyngis to god:
with outen ceasinge, for whanne ye hadden
take of us the word of the heriyng of
god: ye taken it not, as the word of men
but as it is verrili the word of god: that
worthich in you that han bilowed. ¹⁴ For
brotheren ye ben made folowers of the
chirchis of god that ben in iudee in crist
ihesus: for ye han suffrid the same thingis
of youre euene lynagis: as thei of the
iewis, ¹⁵ which slowen bothe the lord
ihesus and the profetis: and persueden
us: thei plesen not to god: and thei ben
aduersaries to alle men, ¹⁶ forbedyng us
to speke to hethen men: that thei be
made saaf, that thei fille her synnes euer-
more for the wrathis of god cam on
hem: in to the ende.

¹⁷ and britheren we disolat fro you for a
tyme bi mouth, and in biholdyng but not
in herte: han biged more plenteuousli to
se youre face with greet desire, ¹⁸ for we
wolden come to you, ye I paul oonye a
effuone: but malice lettid us, ¹⁹ for whi
what is oure hope: or ioie or crowne
of glorie? whether ye ben not bifore oure
lord ihesus crist: in his conyng? ²⁰ for
ye ben oure glorie & ioie.

3. FOR whiche thing we suffriden uo
lenger: and it plesid to us to dwelle
aloune at athenys, ² and we senten tymothe
oure brother, and mynstre of god in the
euangeli of crist to you to be confermed,
and to be taughte for youre feith, ³ that no
man be moued in these tribulaciouns, for
ye self witen that in this thing we ben

clepid, called.
biged, beset.
effuone, again.
aloune, apart.
littid, hindered.

TYNDALE—1534.

how that we exhorted and comforted and
besought every one of you, as a father his
children, ¹² that ye wolde walke worthy of
God, which hath called you vnto his kyng-
dome and glory.

¹³ For this cause thanke we god with
out ceasinge, because that when ye re-
ceaved of vs the worke wherwith god was
preached, ye receaved it npt as the worde
of man: but even as it was in dede, the
worde of god, which worketh in you that
believe. ¹⁴ For ye brethren became folow-
ers of the congregacions of god which in
Iewry are in Christ Iesu: for ye have
suffered lyke thynges of youre kynsmen
as we oure selues have suffered of the
Iewes. ¹⁵ Which as they kylled the lorde
Iesus and their owne prophetes, even so
have they persecuted vs: and god they
please not, and are contrary to all men
¹⁶ and forbid vs to preache vnto the gen-
tyls: that they myght be saved, to fulfill
their synnes all waye. For the wrath of god
is come on them, even to the vtmost.

¹⁷ For as moch brethren as we are kept
from you for a season, as concernyng the
bodily presence: but not in the herte, we
enforced the more to se you personally
with great desire. ¹⁸ And therefore we
wolde have come vnto you, I paul once
and agayne: but Satan with stode vs.
¹⁹ For what is oure hope or ioie, or crowne
of reioysyng? are not ye it in the pre-
sence of oure lorde Iesus Christ at his
commynge? ²⁰ yes ye are oure glory and
ioye.

3. VVHEREFOR seuer we coulde no
lenger forbear, it pleased vs to remayne
at Athens aloue, ² and sent Timotheus
oure brother and minister of god, and
oure labourer fellowe in the gospell of
Christ, to stablish you and to comforte
you over youre fayth, ³ that no man shoulde
be moued in these afflictions. For ye
your selues knowe that we are even

CRANMER—1539.

vnto euery one of you, as a father doth
vnto chyldren, exhortyng, comfortyng,
and besychyng you, ¹² that ye wolde walke
worthy of god, which hath called you
vnto his kyngdome and glory.

¹³ For this cause thanke we god also
without ceasinge, because that when ye
receaued of vs the worde (wherwith ye
learned to know god) ye receaued it not
as the worde of man: but even as it was
in dede, the worde of god, which work-
eth also in you that beleue. ¹⁴ For ye
brethren became folowers of the congrega-
cions of god which in Iewry are in
Christ Iesu: for ye haue suffered lyke
thynges of youre kynsmen, as we oure
selues haue suffered of the Iewes. ¹⁵ Which
as they kylled the lorde Iesu, and their
awne prophetes, euen so haue they per-
secuted vs: and god they please not, and
are contrary to all men, ¹⁶ and bynder vs,
that we shulde not speake vnto the Gen-
tyls, that they myght be saued, to fulfill
their synnes all waye. For the wrath of
god is come on them, euen to the vtmost.

¹⁷ For as moch brethren as we are kept
from you for a season, as concernyng the
bodily presence (but not in the herte) we
enforced the more to se you personally
with great desyre. ¹⁸ And therefore we
wold haue come vnto you, I Paul once
and agayne: but Satan withstode vs.
¹⁹ For what is oure hope or ioie, or crowne
of reioysyng? are not ye it in the pre-
sence of our lorde Iesus Christ at his
commynge? ²⁰ yes, ye are oure glory and
ioie.

3. WHERFORE, wence we coulde no
lenger forbear, we thought it good to re-
mayne at Athens aloue, ² and sent Timothe
oure brother and mynstre of god, and
the helper forth of oure laboure in the
Gospell of Christ, to establish you: and
to comforte you concernyng our fayth
³ that no man shoulde be moued in these
afflictions. For ye your selues knowe,
that we are euen apoynted thereto vnto.

ἀναπληρῶσαι αὐτῶν τὰς ἀμαρτίας πάντοτε· ἔφθασε δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος.

¹⁷ Ἡμεῖς δὲ, ἀδελφοί, ἀπορφανισθέντες ἀφ' ὑμῶν πρὸς καιρὸν ὥρας, προσώπων οὐ καρδία, περισσοτέρως ἐσπουδάσαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ. ¹⁸ διὸ ἠβελήσαμεν ἐλθεῖν πρὸς ὑμᾶς, (ἐγὼ μὲν Παῦλος) καὶ ἅπαξ καὶ δις, καὶ ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς. ¹⁹ τίς γὰρ ἡμῶν ἐλπίς ἢ χαρὰ ἢ στέφανος καυχήσεως; ἢ οὐχὶ καὶ ὑμεῖς, ἔμπροσθεν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν τῇ αὐτοῦ παρουσίᾳ; ²⁰ ὑμεῖς γὰρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρὰ. III. Διὸ μηκέτι στέγοντες, εὐδοκήσαμεν καταλειφθῆναι ἐν Ἀθήναις μόνον, ² καὶ ἐπέμψαμεν Τιμόθεον τὸν ἀδελφὸν ἡμῶν καὶ διάκονον τοῦ Θεοῦ ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ, εἰς τὸ στηρίξαι ὑμᾶς καὶ παρακαλέσαι ὑμᾶς περὶ τῆς πίστεως ὑμῶν, ³ τῷ μηδένα σαίνεισθαι ἐν ταῖς θλίψεσι ταύταις· αὐτοὶ γὰρ οἴδατε ὅτι εἰς τοῦτο κείμεθα·

* Alex. Ἰησοῦ.

* Rec. καὶ διάκονον τοῦ Θεοῦ καὶ συνεργὸν ὑμῶν.

* Alex. = ἡμᾶς.

* Alex. ἐπίμψ.

* Alex. τὸ.

GENEVA—1557.

and comforted, and besought every one of you, as a father his children. ¹² That ye would walke worthy of God, which hath called you vnto his kyngdome and glorie.

¹³ For this cause also thanke we God with out ceasing, because that when ye receaued of vs the worde wherewith God was preached, ye receaued it not as the worde of men: but (euen as it was in dede) the worde of God, which worde also worketh in you that beleue.

¹⁴ For ye brethren, are become followers of the Churches of God, which in Iewrie are in Christ Iesus, because ye haue suffered like things of your owne country men, as they haue suffered of the Iewes.

¹⁵ Which both kylled the Lord Iesus and theyr owne Prophetes, and haue persecuted vs: and God they please not, and are contrary to all men. ¹⁶ And forbyd vs to preache vnto the Gentile, that they might be saved, to fulfil their synnes alwayes: for the wrath of God is come on them, euen to the vtmost. ¹⁷ Forasmuche brethren, as we are kept from you for a season, as concerning the bodily presence, but not in the heart, we enforced the more to see your face wth great desire. ¹⁸ And therefore we would haue come vnto you, (I Paul) once or twice: but Satan with stode vs.

¹⁹ For what is our hope or ioye, or crowne of reioycing? are not ye it in the presence of our Lord Iesus Christ at his coming? ²⁰ Yes, ye are our glorie and ioye.

3. WHEREFORE since we could no longer forbear, we thought it best to remayne at Athens alone: ² And sent Timotheus our brother and minister of God, and our labour fellowe in the Gospel of Christe, to stablish you, and to comfort you touching your faith. ³ That no man should be moued with these afflictions. for ye your selues knowe, that we are euen appointed there vnto,

RHEIMS—1582.

and comforting you, haue adured every one of you (as a father of his children) ¹² that you would walke worthy of God, who hath called you into his kingdom and glorie.

¹³ Therefore we also giue thanks to God without intermission: because that when you had receiued of vs the word of the hearing of God, you receiued it not as the word of men, but (as it is in dede) the word of God, who worketh in you that haue beleued. ¹⁴ For you, brethren, are become followers of the church of God that be in Iewrie, in Christ Iesus: for you also haue suffered the same things of your owne lineage, as they also of the Iewes, ¹⁵ who both killed our Lord Iesus, and the Prophets, and haue persecuted vs, and please not God, and are aduersaries to all men, ¹⁶ prohibiting vs to speake to the Gentiles that they may be saved, to make vp their sinnes alwayes. for the wrath of God is come vpon them euen to the end.

¹⁷ But we, brethren, deuiued of you for a short time, in sight, not in hart: haue hindered the more abundantly to see your face with much desire. ¹⁸ For we would haue come to you, I Paul certes, once and againe: but Satan hath hindered vs. ¹⁹ For what is our hope, or ioy, or crowne of glorie? Are not you before our Lord Iesus Christ in his coming? ²⁰ For you are our glorie and ioy.

3. FOR the which cause forbearing no longer, it pleased vs to remaine at Athens alone. ² And we sent Timothee our brother, and the minister of God in the Gospel of Christ, to confirme you and exhort you for your faith, ³ that no man be moued in these tribulations, for your selues know, that we are appointed

AUTHORISED—1611.

comforted, and charged every one of you, (as a father doeth his children,) ¹² That ye would walke worthy of God, who hath called you vnto his kingdom and glory.

¹³ For this cause also thanke wee God without ceasing, because when ye receiued the word of God, which ye heard of vs, ye receiued it not as the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that beleue. ¹⁴ For ye, brethren, because followers of the Church of God, which in Iudaea are in Christ Iesus: for ye also haue suffered like things of your owne countrymen, euen as they haue of the Iewes: ¹⁵ Who both killed the Lord Iesus, and their owne Prophets, and haue persecuted vs: and they please not God, and are contrary to all men: ¹⁶ Forbidding vs to speake to the Gentiles, that they might be saved, to fill vp their sinnes alway: for the wrath is come vpon them to the vttermost. ¹⁷ But wee, brethren, being taken from you for a short time, in presence, not in heart, endeouored the more abundantly to see your face with great desire. ¹⁸ Wherefore we would haue come vnto you (euen I Paul) once and againe: but Satan hindered vs. ¹⁹ For what is our hope, or ioy, or crown of reioycing? Are not euen ye in the presence of our Lord Iesus Christ at his coming? ²⁰ For, ye are our glory and ioy.

3. WHEREFORE when wee could no longer forbear, wee thought it good to bee left at Athens alone: ² And sent Timotheus our brother and minister of God, and our fellow labourer in the Gospel of Christ to establish you, and to comfort you concerning your faith: ³ That no man should be moued by these afflictions: for your selues know that we are

* Or, charged vs out.

* Or, glorifying.

καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν, προελέγομεν ὑμῖν ὅτι μέλλομεν θλίβεσθαι, καθὼς καὶ ἐγένετο καὶ οἴδατε· ⁵ διὰ τοῦτο καὶ γὰρ μηκέτι στέγων, ἐπεμψα εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν, μή πως ἐπείρασεν ὑμᾶς ὁ πειράζων, καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν. ⁶ ἄρτι δὲ ἐλθόντος Τιμοθέου πρὸς ἡμᾶς ἀφ' ὑμῶν, καὶ εὐαγγελισμένου ἡμῶν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, καὶ ὅτι ἔχετε μνησίαν ἡμῶν ἀγαθὴν πάντοτε, ἐπιποθοῦντες ἡμᾶς ἰδεῖν, καθάπερ καὶ ἡμεῖς ὑμᾶς, ⁷ διὰ τοῦτο παρεκλήθημεν, ἀδελφοὶ, ἐφ' ὑμῖν, ἐπὶ πάσῃ τῇ ἀνάγκῃ καὶ θλίψει ἡμῶν, διὰ τῆς ὑμῶν πίστεως· ⁸ ὅτι νῦν ζῶμεν, εἰς ὅσον ὑμεῖς στήκητε ἐν Κυρίῳ. ⁹ τίνα γὰρ εὐχαριστίαν δυνάμεθα τῷ Θεῷ ἀνταποδοῦναι περὶ ὑμῶν, ἐπὶ πάσῃ τῇ χαρᾷ ἣ χαίρομεν δι' ὑμᾶς ἐμπροσθεν τοῦ Θεοῦ ἡμῶν, ¹⁰ νυκτὸς καὶ ἡμέρας ὑπὲρ ἐκ περισσοῦ δεόμενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον, καὶ καταρτίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν;

f Rec. θλίψει καὶ ἀνάγκῃ.

g Alex. = Χριστός.

h Alex. s. ὁ Κρίστος Ἰησοῦς; s. ὁ Θεός.

i Alex. = Χριστός.

WICLIFF—1380.

sette; ⁴ for whanne we weren at you, we bifor seiden to you, that we schuldenn suffer tribulacioun; as it is don: and ye witen; ⁵ therfor I poull no lenger abydinge: sente to knowe youre feith, lest peraventure he that temptith tempte you: and youre traueile be made veyn.

⁶ but now whanne tymothee schal come to us fro you: and tolke to us youre feith and charite; & that ye han good mynde of us: ever desyringe to se us, as we also you, ⁷ therfor breithren we ben counfortid in you in alle oure nede and tribulacioun: bi youre feith. ⁸ for now we lyuen: if ye stonden in the lord; ⁹ for what daynge of thankynge, moun we glide to god for you: in alle ioie, in whiche we ioien for you before oure lord? ¹⁰ nyght and dai, more plenteuously preyng: that we se youre face, & fulfille tho thingis that failen to youre feith.

¹¹ but god hym self and oure fadir, and the lord ihesu crist: dresse oure weie to you; ¹² & the lord multiple you: & make youre charite to be plenteuous of ech to oþer and in to alle men, as also we in you; ¹³ that youre hertes ben conforimed with outen playnte in holynesse bifor god & oure fadir, in the comynge of oure lord ihesu crist with al his sayntis Amen.

4. THERFOR breithren fro heemes forward we preien you: and beseech in the lord ihesu; that as ye han receyued of us, hou it bihouneth you to go & to please god: so walke ye that ye abounde the more; ² for ye witen what commaundementis I haue goun to you: bi the lord ihesu; ³ for this is the wille of god, youre holyness; that ye absteyne you fro fornicacioun; ⁴ that ech of you kunne wilde

TYNDALE—1534.

apoynted therevnto. ⁴ For verely when I was with you, I tolde you before that we shulde suffer tribulacioun: even as it came to passe; and as ye knowe. ⁵ For this cause; when I coulde no lenger forbear; I sent; that I myght have knowledge of youre fayth; lest haply the tempter had tempted you; and that oure laboure had bene bestowed in vayne.

⁶ But now lately when Timotheus came from you vnto vs; and declared to vs youre fayth and youre love and how that ye have good remembrance of vs all wayes; desyringe to se vs as we desyre to se you. ⁷ Therefore breithren we had consolacion in you; in all oure aduersite and necessite; through youre fayth. ⁸ For now are we alwey; yf ye stonde stedfast in the lorde. ⁹ For what thanks can we recompence to god agayne for you; over all the ioie that we ioie for youre sake before oure god; ¹⁰ whyle we; nyght and daye praye exceedingly; that we myght se you presently; and myght fulfill that wich is lackynge in youre fayth.

¹¹ God him self oure father and oure lorde ihesu Christ gyde oure journey vnto you: ¹² and the lorde increace you and make you flowe oner in love one towarde another; and towarde all men; even as we do towarde you; ¹³ to make youre hertes stable and vnblyndeable; in holynes before God oure father; at the comynge of oure lorde ihesu Christ; with all his sayntes.

4. FURTHER more we beseeche you breithren; and exhorte you in the lorde ihesu; that ye increace more and more; even as ye have receaved of us; how ye ought to walke and to please god. ² Ye remember what commaundementes we gave you in oure lorde ihesu Christ. ³ For this is the will of god; even that ye shuld be holy; ⁴ and that ye shuld absteyne from fornicacioun; that every one of you shuld

CRANMER—1539.

⁴ For when we were with you, we tolde you before; that we shuld suffer tribulacyon; even as it came to passe; and as ye knowe. ⁵ For this cause when I coulde no lenger forbear; I sent; that I myght have knowledg of youre fayth; lest by some meanes the tempter had tempted you; and lest oure laboure had bene bestowed in vayne.

⁶ But now lately; when Timothe came from you vnto us; and declared to vs your fayth and your love; and how that ye have good remembrance of us allwayes; desyringe to se us as we also desyre to se you. ⁷ Therefore breithren we receaved consolacyon by you; in all our aduercite and necessite; through your fayth. ⁸ For now are we alwey; yf ye stonde stedfast in the lorde. ⁹ For what thanks can we recompence to God agayne for you; over all the ioie; that we ioie for your sakes before our God: ¹⁰ praying; nyght and daye exceedingly; that we myght se you presently; and myght fulfill the thynges which are lackynge vnto your fayth.

¹¹ God him selfe oure father; and oure lorde ihesu Christ shall gyde oure journey vnto you: ¹² the lorde also shall increace you and make you flowe ouer in love one toward another; and toward all men; even as we do toward you; ¹³ that he maye make youre hertes stable and vnblyndeable; in holynes before God oure father; at the comynge of oure lorde ihesu Christ with all sayntes.

4. FURTHERMORE; we beseeche you (breithren) and exhorte you by the lorde ihesu; that ye increace more and more; even as ye have receaved of us; how ye ought to walke and to please God. ² For ye knowe; what commaundementes we gave you by oure lorde ihesu Christ. ³ For this is the wyl of God; even that ye shuld absteyne from fornicacyon; ⁴ and that every one of you shuld knowe how to kepe his vessel in

"Αὐτὸς δὲ ὁ Θεὸς καὶ πατὴρ ἡμῶν, καὶ ὁ Κύριος ἡμῶν Ἰησοῦς ὁ Χριστὸς, | κατε-
θῆναι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς· ¹² ὑμᾶς δὲ ὁ ¹³ Κύριος | πλεονάσαι καὶ περισσεύσαι
τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς, ¹² εἰς τὸ
στηρίξαι ὑμῶν τὰς καρδίας ἀμέμπτους ἐν ἀγιοσύνῃ, ἔμπροσθεν τοῦ Θεοῦ καὶ
πατρὸς ἡμῶν, ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ τοῦ Χριστοῦ | μετὰ πάντων
τῶν ἁγίων αὐτοῦ·¹

IV. ¹ Δοιπὸν "οὖν, | ἀδελφοί, ἐρωτῶμεν ὑμᾶς καὶ παρακαλοῦμεν ἐν Κυρίῳ
Ἰησοῦ, * καθὼς παρελάβετε παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν
Θεῷ, ² ἵνα περισσεύητε μᾶλλον ³ αἰδατε γὰρ τίνος παραγγελίας ἐδώκαμεν ὑμῖν
διὰ τοῦ Κυρίου Ἰησοῦ. ³ τοῦτο γάρ ἐστι θέλημα τοῦ Θεοῦ, ὁ ἁγιασμὸς ὑμῶν, ἀπέ-
χεσθαι ὑμᾶς ἀπὸ τῆς πορνείας· ⁴ εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι

* Alex. + ἀμήν.

* Rec. + τὸ.

* Alex. = αὖν.

* Alex. + ἵνα.

* Alex. + καθὼς ἐπὶ περιπατεῖτε.

GENEVA — 1557.

⁴ For verely when we were wyth you, we tolde you before that we shoulde suffre tribulation, euen as it came to passe, and as ye knowe.

⁵ For thys cause when I coulde no lenger forbear, I sent him, that I myght haue knowledge of your fayth, lest the tempter had tempted you in any sort, and that our labour had bene bestowed in vayne. ⁶ But nowe lately when Timotheus came from you vnto vs, and declared to vs your fayth, and loue, and how that ye haue good remembrance of vs, alwayes desiring to se vs, as we also desire to se you.

⁷ Therefore brethren we had consolation in you, in all our aduersitie and necessitie, through your fayth. ⁸ For now are we alyue, if ye stande stedfast in the Lord. ⁹ For what thanks can we recompense to God agayne for you, for all the ioye that we ioy for your sakes before our God, ¹⁰ Night and day praying exceedingly that we might se you presently, and might fulfil that which is lacking in your faith?

¹¹ God hym selfe our Father, and our Lord Iesus Christe gyde our iorney vnto you. ¹² And the Lorde increase you and make you flowe ouer in loue one towards another, and towards all men, euen as we do towards you. ¹³ To make your hearts stable and vnblamable, in holynes before God our Father, at the coming of our Lord Iesus Christe with all his Saintes.

4. FVRTHERMORE we beseeche you brethren, and exhorte you in the Lord Iesus, that ye exel more and more, euen as ye haue receaved of vs, how ye ought to walke and to please God. ² For ye knowe what commandements we gaue you from our Lord Iesus Christ. ³ For thys is the wyl of God euen that ye should be holy, and that ye shuld abstaine from fornication. ⁴ That every one of you

RHEIMS — 1582.

to this. ⁴ For euen when we were wyth you, we foretold you that we should suffer tribulations, as also it is come to passe, and you know. ⁵ Therefore I also forbearing no longer, sent to know your faith: lest perhaps he that tempteth, hath tempted you, and our labour be made vaine. ⁶ But now Timothee coming vnto vs from you, and reporting to vs your faith and charitie, and that you haue a good remembrance of vs alwayes, desiring to see vs, as we also you: ⁷ therefore we are comforted, brethren, in you, in al our necessitie and tribulation, by your faith, ⁸ because now we live, if you stand in our Lord.

⁹ For what thanks-giving can we render to God for you, in al ioy where- wyth we reioyce for you before our God, ¹⁰ night and day more abundantly praying that we may see your face, and may accomplish those things that want of your faith.

¹¹ And God him self and our Father, and our Lord Iesus Christ direct our way to you. ¹² And our Lord multiplie you, and make your charitie abound one to an other, and towards all men: as we also in you, ¹³ to confirme your hartes without blame, in holinesse, before God and our Father, in the coming of our Lord Iesus Christ with al his Saintes. Amen.

4. FOR the rest therefore, brethren, we desire and beseeche you in our Lord Iesus, that as you haue receiued of vs how you ought to vvalke, and to please God, as also you doe vvalke, that you abound more. ² For you knowe what precepts I haue giuen to you by our Lord Iesus. ³ For this is the wyl of God, your sanctification: that you abstaine from fornication, ⁴ that every one may know

AUTHORISED — 1611.

appointed therunto. ⁴ For verely when we were with you, we told you before, that we should suffer tribulation, euen as it came to passe and ye know. ⁵ For this cause when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labor be in vaine. ⁶ But now when Timotheus came from you vnto us, and brought us good tidings of your faith and charitie, and that ye haue good remembrance of us alwayes, desiring greatly to see us, as we also to see you: ⁷ Therefore brethren, wee were comforted over you in all our affliction and distresse, by your faith: ⁸ For now we live, if ye stand fast in the Lord.

⁹ For what thanks can we render to God againe for you, for all the ioy wherewith wee ioy for your sakes before our God, ¹⁰ Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith? ¹¹ Now God himselfe and our Father, and our Lord Iesus Christ direct our way vnto you. ¹² And the Lord make you to increase, and abound in loue one towards another, and towards all men, euen as we doe towards you: ¹³ To the end hee may stablish your hearts vnblameable in holinesse before God euen our Father, at the coming of our Lord Iesus Christ with all his Saints.

4. FURTHERMORE then we beseech you, brethren, and rehort you by the Lord Iesus, that as ye haue receiued of vs, how ye ought to walke, and to please God, so ye woulde abound more and more. ² For ye know what commandements wee gaue you, by the Lord Iesus. ³ For this is the will of God, euen your sanctification, that ye should abstaine from fornication: ⁴ That every one of you should know how to possesse his

ἐν ἁγιασμῷ καὶ τιμῇ, ⁵ μὴ ἐν πάθει ἐπιθυμίας, καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰδόντα τὸν Θεόν· ⁶ τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ· διότι ἐκδικὸς ὁ Κύριος περὶ πάντων τούτων, καθὼς καὶ ⁷ προείπομεν ὑμῖν καὶ διεμαρτυράμεθα. ⁸ οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ Θεὸς ἐπὶ ἀκαθαρσίᾳ, ἀλλ' ἐν ἁγιασμῷ. ⁹ τοιγαροῦν ὁ ἀθετῶν, οὐκ ἄνθρωπον ἀθετεῖ, ἀλλὰ τὸν Θεὸν τὸν ¹⁰ καὶ δόντα| τὸ Πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ¹¹ ὑμᾶς.

¹² Περὶ δὲ τῆς φιλαδελφίας οὐ χρεῖαν ἔχετε| γράφειν ὑμῖν αὐτοὶ γὰρ ὑμεῖς θεοδιδάκτοί ἐστε εἰς τὸ ἀγαπᾶν ἀλλήλους· ¹³ καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφούς τοὺς ἐν ὅλῃ τῇ Μακεδονίᾳ· παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, περισσεύειν μᾶλλον, ¹⁴ καὶ φιλοτιμεῖσθαι ἡσυχάζειν, καὶ πράσσειν τὰ ἴδια, καὶ ἐργάζεσθαι ταῖς ¹⁵ ἰδίαις| χερσὶν ὑμῶν, καθὼς ὑμῖν παρηγγείλαμεν ¹⁶ ἵνα περιπατῆτε εὐσχημόνως

* Rec. προκείμενον.

* Alex. = καί.

* Alex. εὐδόντα.

* Rec. ἡμέτερον.

* Alex. ἔχοντες.

* Alex. = εὐσχη.

WICLIF—1380.

hinc vessels: in holynesse and honour, ⁵ not in passiuon of lust: as hethen men that knowen not god. ⁶ And that no man ouer go: nether discoune his brother in chederinge; for the lord is venger of alle these thingis: as we bifor seiden to you, & han witnessid, ⁷ for god clepid not us in to vnclennes: but in to holynes; therfor he that dispisith these thingis: dispisith not man, but god that also gaf his holi spirit in us

⁸ But of the charite of brethered: we hadden no nede to writ to you; ye wilf han lerned of god: that ye loue to gidre; ¹⁰ for ye don that: in to alle britheren in al macedonie; & britheren, we preien you: that ye abounde more; ¹¹ & taken kepe: that ye be quiete; & that ye do youre nede, & ye worche with youre handis: as we han comaundid to you; ¹² & that ye wandre onerthil to hem that ben with outforthie; & that of no mannes ye desire any thing.

¹³ for britheren we wolen not that ye vnknowe, of men that dien: that ye ben not sorwful as other that han not hope; ¹⁴ for if we biheuen that ihesus was deed & roos agen: so god schal lede with hym, hem that ben deed bi ihesus; ¹⁵ & we scien this thing to you: in the word of the lord, that we that lyuen that ben lefte in the comynge of the lord schulen not come bifor hem that ben deed; ¹⁶ for the lord hym self schal come down fro heuene: in the comaundement & in the vois of an archaengel, & in the trumpe of god; and the deed of mes that ben in crist; schulen rise agen first; ¹⁷ aftirward we that lyuen & ben lefte: schulen be rauyschide to gidre with hem in cloudis, metynge crist in to the air; and so euermore we schulen be with the lord; ¹⁸ therfor be ye confortid to gidre in these wordis.

clepid, called. rauyschide, ransomed.

TYNDALE—1534.

knows how to kepe his versell in holyness and honour; ⁵ and not in the lust of concupiscence; as do the hethen which knowe not god; ⁶ that noman goo to farre and defraude his brother in bargayninge: because the lord is a venger of all suche thinges as we tolde you before tyme and testified. ⁷ For god hath not called vs vnto vnclennes: but vnto holynes. ⁸ He therfore that despiseth despiseth not man; but God; which hath sent his holy sprete amonze you.

⁹ But as touchynge brotherly love; ye nede not that I wryte vnto you. For ye are taught of God to love on another. ¹⁰ Ye and that thinge verely ye do vnto all the brethren which are thorow oute all Macedonia. We beseeche you brethren that ye encrease more and more; ¹¹ and that ye studie to be quiet; and to medle with youre awne busynesse; and to worke with youre awne handes; as we comaundid you: ¹² that ye maye be haue youre selves honestly towarde them that are with out; and that nothinge be lackynge vnto you.

¹³ I wolde not brethren have you ignorant concerninge them which are fallen a slepe; that ye sorowe not as other do which have no hope. ¹⁴ For yf we beleve that Iesus dyed and rose agayne: even so them also which slepe by Iesus; will God brynge agayne with him. ¹⁵ And this saye we vnto you in the words of the Lorde; that we which live and are remainynge in the commynge of the Lorde; shall not come yere they which slepe. ¹⁶ For the Lorde him selfe shall descende from heven with a shoute and the voyce of the archaengel and trumpe of God. And the deed in Christe shall aryse fyrst: ¹⁷ then shall we which live; and remaine; be caught vp with them also; in the cloudes; to mete the Lorde in the ayer. And so shall we ever be with the Lorde. ¹⁸ Wherefore comforte youre selves one another with these wordes.

CRANMER—1539.

holynes and honoure, ⁵ and not in the lust of concupiscence as do the hethen, which know not God, ⁶ that no man oppress and defraude his brother in bargaining: because that the Lorde is the avenger of all such thynges, as we tolde you before, and testified. ⁷ For God hath not called vs vnto vnclennes: but vnto holynes. ⁸ He therfore that despiseth, despiseth not man, but God, which hath sent his holy sprete amonze you.

⁹ But as touchynge brotherly love, ye nede not, that I wryte vnto you. For ye are taught of God, to love one another. ¹⁰ Ye and that thyng verely ye do vnto all the brethren which are in all Macedonia. We beseeche you brethren, that ye encrease more and more, ¹¹ and that ye studie to be quiet, and to medle with youre awne busynesse, and to worke with youre awne handes, as we comaunded you: ¹² that ye maye behaue youre selves honestly towarde them that are without, and that nothinge be lackynge vnto you.

¹³ I wolde not brethren that ye shuld be ignorant concerning them which are fallen a slepe, that ye sorowe not as other do, which have no hope. ¹⁴ For yf we beleve, that Iesus dyed, and rose agayne: even so them also which slepe by Iesus, wyll God brynge agayne with hym. ¹⁵ For this saye we vnto you in the words of the Lorde, that we which shall live, and shall remaine in the comynge of the Lorde, shall not come yere they which slepe. ¹⁶ For the Lorde hym selfe shall descende from heauen with a shoute and the voyce of the Archangel and trumpe of God. And the deed in Christe shall aryse first: ¹⁷ then we which shall live (even we which shall remaine) shall be caught vp wyth them also in the cloudes, to mete the Lorde in the ayer. And so shall we ever be wyth the Lorde. ¹⁸ Wherefore, comforte youre selves one another wyth these wordes.

πρὸς τοὺς ἔξω, καὶ μηδενὸς χρεῖαν ἔχγητε.

¹³ Οὐ * θέλομεν| δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ τῶν * κεκοιμημένων,| ἵνα μὴ λυπήσθε, καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα. ¹⁴ εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανε καὶ ἀνέστη, οὕτω καὶ ὁ Θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ. ¹⁵ τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ Κυρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ Κυρίου, οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας· ¹⁶ ὅτι αὐτὸς ὁ Κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου, καὶ ἐν σάλπιγγι Θεοῦ καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται * πρῶτον,| ¹⁷ ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι, ἅμα σὺν αὐτοῖς ἀρπαγησόμεθα ἐν νεφέλαις εἰς * ἀπάντησιν| * τοῦ Κυρίου| εἰς αἴρα, καὶ οὕτω πάντοτε σὺν Κυρίῳ ἐσόμεθα. ¹⁸ ὥστε παρακαλεῖτε ἀλλήλους ἐν ταῖς λόγοις τούτοις.

* Rec. ἑλπίαν.

* Alex. κοιμημένων.

* Alex. πρῶτον.

* Alex. ὑπάντησιν.

* Alex. τῷ Χριστῷ.

GENEVA—1557.

should know, how to keepe his vessel in holynes and honour.

⁶ And not in the lusts of concupiscence, as do the Gentils which knowe not God.

⁶ That no man oppress and defraude his brother in any matter: for the Lord is a venger of all suche thinges, as we tolde you before tyme and testified. ⁷ For God hath not called vs into vncleannes, but into holynesse. ⁸ He therefore that despiseth these thinges, despiseth not man, but God who hath giuen you his holy Sprite.

⁹ But as touching brotherly loue, ye nede not that I write vnto you: for ye are taught of God to loue one another.

¹⁰ Yea, and that thyng verely ye do vnto all the brethren, which are throughout all Macedonia: we beseech you brethren, that ye excel more and more. ¹¹ And that ye studie to be quiet, and to medle wyth your owne busines, and to worke with your owne handes, as we commanded you. ¹² That ye behaue your selues honestly toward them that are without, and that nothing be lackyng vnto you.

¹³ I woulde not brethren, haue you ignorant concerning them which are fallen a slepe, that ye sorowe not as other do which haue no hope.

¹⁴ For if we beleue that Iesus dyed, and rose agayne: euen so them also which slepe in Iesus, wil God bring with him.

¹⁵ For this say we vnto you in the words of the Lord, that we which lyue, and are remainyng, in the coming of the Lord, shal not preuent them which slepe. ¹⁶ For the Lord him self shal descend from heauen with a showte, and the voyce of the Archangel and trumpet of God: and the dead in Christ shal rise firste: ¹⁷ Then shal we which liue and remaine be caught vp with them also in the cloudes, to mete the Lord in the ayer: and so shal we euer be with the Lord. ¹⁸ Wherefore, comfort your selues one another with these wordes.

RHEIMS—1582.

to possesse his vessel in sanctification and honour: ⁶ not in the passion of lust, as also the Gentiles that know not God, ⁶ and that no man ouerigne, nor circumuient his brother in businesse: because our Lord is reuenger of all these thinges, as we haue foretold you, and haue testified. ⁷ For God hath not called vs into vncleannes: but into sanctification. ⁸ Therefore he that despiseth these thinges, despiseth not man but God, vho also hath giuen his holy Spirit in vs.

⁹ But concerning the charitie of the fraternitie, we haue no neede to vvrite to you: for your selues haue learned of God to loue one an other. ¹⁰ Yea and you doe it toward all the brethren in al Macedonia. But we desire you brethren, that you abound more: ¹¹ and that you employ your indeuour to be quiet, and that you doe your owne businesse, and vvorke vvith your owne handes, as we haue commanded you: ¹² and that you vvalk honestly toward them that are vvithout: and neede nothing of any mans.

¹³ And we vvill not haue you ignorant, brethren, concerning them that sleepe, that you be not sorrowful, as also others that haue no hope. ¹⁴ For if we beleue that Iesus died and rose agayne, so also God them that haue slept by Iesus vvill bring vvith him.

¹⁵ For this we say to you in the vvord of our Lord, that we vvich liue, vvich are remainyng in the aduent of our Lord, shal not preuent them that haue slept. ¹⁶ For our Lord him self in commandeement and in the voyce of an Archangel and in the trumpet of God vvill descend from heauen: and the dead that are in Christ, shal rise agayne first. ¹⁷ Then we that liue, that are left, vvithal shal be taken vp vvith them in the cloudes to meete Christ, into the airc, and so alvvayes we shal be vvith our Lord. ¹⁸ Therefore comfort ye one an other in these vvordes.

AUTHORISED—1611.

vessel in sanctification and honour: ⁶ Not in the lust of concupiscence, euen as the Gentiles which know not God: ⁶ That no man goe beyond and defraud his brother ⁶ in any matter, because that the Lord is the auenger of all such; as we also haue forewarned you, and testified. ⁷ For God hath not called vs into vncleannesse, but into holiness. ⁸ He therefore that ⁸ despiseth, despiseth not man, but God, who hath also giuen vnto vs his holy Spirit.

⁹ But as touching brotherly loue, ye need not that I write vnto you: for yee your selues are taught of God to loue one another. ¹⁰ And in deed yee do it towards all the brethren, which are in all Macedonia: but we beseech you, brethren, that ye increase more and more: ¹¹ And that ye studie to be quiet, and to doe your owne businesse, and to worke with your owne hands, (as wee commanded you): ¹² That ye may walke honestly toward them that are without, and that ye may haue lacke ¹² of nothing. ¹³ But I would not haue you to be ignorant, brethren, concerning them which are asleepe, that ye sorrow not, euen as others which haue no hope. ¹⁴ For if we beleue that Iesus died, and rose agayne: euen so them also which sleepe in Iesus, will God bring vvith him. ¹⁵ For this we say vnto you by the vvord of the Lord, That we which are alieue and remaine vnto the coming of the Lord, shal not preuent them which are asleepe. ¹⁶ For the Lord himselfe shall descend from heauen with a shout, vvith the vvoyce of the Archangel, and vvith the trumpe of God: and the dead in Christ shall rise first. ¹⁷ Then we which are alieue, and remaine, shalbe caught vp together vvith them in the cloudes, to meet the Lord in the airc: and so shall wee euer be vvith the Lord. ¹⁸ Wherefore, ¹⁸ comfort one an other vvith these vvords.

* Or, oppress, or, overreach. * Or, in the matter.
* Or, reiecteth. * Or, of no man. * Or, exhort.

V. *Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοὶ, οὐ χρεῖαν ἔχετε ὑμῶν γράφεσθαι.* ² αὐτοὶ γὰρ ἀκριβῶς οἶδατε ὅτι *ἡ ἡμέρα Κυρίου ὡς κλέπτῃς ἐν νυκτὶ οὕτως ἔρχεται.* ³ ὅταν ⁴ λέγωσιν, *Εἰρήνη καὶ ἀσφάλεια,* τότε αἰφνίδιος αὐτοῖς ἐφίσταται ὀλεθρος, ὥσπερ ⁵ ἡ ὥδιν τῇ ἐν γαστρὶ ἐχούσῃ, καὶ οὐ μὴ ἐκφύγῃσιν. ⁶ ὑμεῖς δὲ, ἀδελφοὶ, οὐκ ἐστὲ ἐν σκοτει, ἵνα ⁷ ἡ ἡμέρα ὑμᾶς ὡς κλέπτῃς καταλάβῃ. ⁸ πάντες γὰρ ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ ἡμέρας· οὐκ ἐσμέν νυκτός οὐδὲ σκότους. ⁹ Ἀρα οὖν μὴ καθεύδωμεν ὡς ¹⁰ καὶ οἱ λουποὶ, ἀλλὰ γρηγορῶμεν καὶ νήφωμεν. ¹¹ οἱ γὰρ καθεύδοντες, νυκτὸς καθεύδουσι· καὶ οἱ μεθύσκοι, νυκτὸς μεθύουσιν· ἡμεῖς δὲ ἡμέρας ὄντες, νήφωμεν, ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης, καὶ περικεφαλαίαν, ἐλπίδα σωτηρίας· ¹² ὅτι οὐκ ἔθετο ἡμᾶς ὁ Θεὸς εἰς ὀργήν, ἀλλ' εἰς περιποίησιν σωτηρίας, διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

* Alex. = ἡ.

* Rec. + γὰρ.

* Alex. s. ἡμέρας ἡμέρας s. ὁ ἡμέρας.

* Rec. = γὰρ.

WICLIIF—1380.

5. BUT britheren of tymes & momentis: ye neden not that I write to you: ² for ye silf witen diligentli: that the dai of the lord schal come as a theef in the nygt: ³ for whanne thei schulen seie peas is and siknes thanne sodeyn deeth schal come on hem, as sorwe to a woman that is with child, and thei schulen not ascepe: ⁴ but britheren ye ben not in derknesse: that the ilke dai as a theef cacche you. ⁵ for alle ye ben the sones of ljt, and sones of dai, we ben not of nygt, nether of derknesis:

⁶ therfor slepe we not as other: but wake we and be we sobre, ⁷ for thei that slepen: slepen in the nygt and thei that ben drunken: ben drunken in the nygt, ⁸ but we that ben of the dai: ben sobre, clothid in the habouroun of feith and of charite and in the helme of hope of helthe: ⁹ for god puttid not us in to wratlthe: but in to purchasyng of helthe bi oure lord ihesu crist, ¹⁰ that was deed for us, that whether we waken whether we slepen: we lyue to gidre with hym.

¹¹ for whiche thing counforte ye to gidre: and edifie ye ech other, as ye don. ¹² And britheren we preyen you: that ye knowe hem that trailein among you, and ben nouereyns to you in the lord, and telen you: ¹³ that ye haue hem more halundauntli in charite: for the werk of ben: haue ye peas with hem, ¹⁴ and britheren we preien you reyuere ye vnpeisable men counforte ye men of litil herte, reuereye ye like men, be ye pacient to alle men.

¹⁵ se ye that no man gilde yuel for yuel to ony man: but euermore sue ye that that is good eche to other, and to alle men. ¹⁶ euermore ioie ye ¹⁷ with oute ceasyng preie ye ¹⁸ in alle thingis do ye thankyngis: for this is the wille of god in crist ihesu: in alle you.

witen, knowe. all thingis, all thingis. like, some. habouroun, breast place. yuel, evil. men, fellowes.

TYNDALE—1534.

5. OF the tymes and seasons brethren ye have no nede that I write vnto you: ² for ye youre selves knowe perfectly, that the daye of the Lorde shall come even as a thefe in the nyght. ³ When they shall saye peace and no daunger, then cometh on the soden destruccyon, as the traualyng of a woman with childe, and they shall not scape. ⁴ But ye brethren are not in darcknes, that that daye shuld come on you as it were a thefe. ⁵ Ye are all the chyldren of lght, and the chyldren of the daye. We are not of the nyght nether of darcknes.

⁶ Therefore let vs not slepe, as do other: but let vs watch and be sober. ⁷ For they that slepe slepe in the nyght: and they that be drunken, are drunken in the nyght. ⁸ But let vs which are of the daye, be sober, armed with the brest plate of fayth and love, and with hope of saluacion as an helmet. ⁹ For god hath not apoynted vs vnto wrath: but to obtayne saluacion by the meanes of oure lord Iesu Christ ¹⁰ which died for vs: that whether we wake or slepe, we shuld lyue togedder with him.

¹¹ Wherefore counforte youre selves togedder, and edifie one another, euen as ye do.

¹² We beseeche you brethren, that ye knowe them which laboure amonge you and haue the oversight of you in the Lorde and geue you exhortacion, ¹³ that ye haue them the more in love, for their workes sake, and be at peace with them.

¹⁴ We desyre you brethren, warne them that are vntruly, counforte the feble mynded, for beare the weake, haue continuall paciencie towards all men. ¹⁵ Se that none recompence euill for euill vnto any man: but euer folowe that which is good, both amonge youre selves, and to all men.

¹⁶ Reioyce euer. ¹⁷ Praye continually. ¹⁸ In all thinges geue thanks. For this is the wyll of God in Christ Iesu towards you.

CRANMER—1539.

5. OF the tymes and seasons (brethren) it is no nede that I wryte vnto you: ² for ye youre selues know perfectly, that the daye of the Lorde shall come, euen as a thefe in the nyght. ³ For when they shall saye, peace and all thynges are safe, then shall soden destruccyon come vpon them (as sorow cometh vpon a woman traualyng with chylde) and they shall not scape. ⁴ But ye brethren are not in darcknes, that that daye shuld come on you as a thefe.

⁵ Ye are all the chyldren of lght, and the chyldren of the daye. We are not of the nyght nether of darcknes.

⁶ Therefore let vs not slepe as do other: but let vs watch, and be sober. ⁷ For they that slepe, slepe in the nyght: and they that be drunken, are drunken in the nyght. ⁸ But let vs which are of the daye, be sober armed wyth the brest plate of fayth and love, and with hope of saluacyon for an helmet. ⁹ For God hath not apoynted vs to prouoke wrath vnto oure selues, but to obtayne saluacyon by the meanes of oure Lorde Iesu Christ ¹⁰ which dyed for vs: that whether we wake or slepe, we shulde lyue together with him.

¹¹ Wherefore, counforte your selues togedder, and edifye euery one another, euen as ye do.

¹² We beseeche you brethren, that ye knowe them which laboure amonge you, and haue the ouersyght of you in the Lorde, and geue you exhortacyon, ¹³ that ye haue them in hyc reputacyon thorow love, for their workes sake, and be at peace with them.

¹⁴ We desyre you (brethren) warne them that are vntruly, counforte the feble mynded, lyft vp the weake, be pacient towards all men. ¹⁵ Se that none recompence euill for euill vnto any man: but euer folow that which is good, both amonge youre selues, and to all men. ¹⁶ Reioyce euer. ¹⁷ Praye continually. ¹⁸ In all thynges geue thanks. For this is the wyll of God thorow Christ Iesu towards you.

¹⁰ τοῦ ἀποθανόντος ὑπὲρ ἡμῶν, ἵνα εἴτε γρηγορώμεν, εἴτε καθεύδωμεν, ἅμα σὺν αὐτῷ ζήσωμεν. ¹¹ διὸ παρακαλεῖτε ἀλλήλους, καὶ οἰκοδομεῖτε εἰς τὸν ἕνα, καθὼς καὶ ποιεῖτε.

¹² Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοὶ, εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν, καὶ προϊσταμένους ὑμῶν ἐν Κυρίῳ, καὶ νουθετοῦντας ὑμᾶς, ¹³ καὶ ἡγεῖσθαι αὐτοὺς ὑπὲρ ἐκ περισσοῦ ἐν ἀγάπῃ, διὰ τὸ ἔργον αὐτῶν. εἰρηνεύετε ἐν ἑαυτοῖς. | ¹⁴ Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοὶ, νουθετεῖτε τοὺς ἀτάκτους, παραμυθίσατε τοὺς ὀλιγοψύχους, ἀντέχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε πρὸς πάντας. ¹⁵ ὁράτε μὴ τις κακὸν ἀντὶ κακοῦ τινὶ ἀποδῷ· ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε ¹⁶ εἰς ἀλλήλους καὶ εἰς πάντας. ¹⁷ πάντοτε χαίρετε. ¹⁸ ἀδιαλείπτως προσεύχεσθε. ¹⁹ ἐν παντὶ εὐχαριστεῖτε· τοῦτο γὰρ ἡ θέλημα Θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς. ²⁰ τὸ Πνεῦμα

* Alex. = καὶ.

† Alex. ὑπερεκτείνουσας.

‡ Alex. αὐτοῖς.

§ Roc. + καὶ.

|| Alex. + ἰστί.

GENEVA—1557.

RHIMS—1582.

AUTHORISED—1611.

3. BUT of the times and seasons brethren, ye have no need that I wryte vnto you. ² For ye your selues knowe perfectly, that the day of the Lord shal come, euen as a theefe in the nyght. ³ For when they shal say, Peace, and all things safe, then cometh on them sudden destruction, as the traunying of a woman with childe, and they shal not escape. ⁴ But ye brethren are not in darknesse, that that day should come on you as it were a theefe.

⁵ Ye are all the children of light, and the chylidren of the day: we are not of the nyght nether of darknes. ⁶ Therefore let vs not sleepe as do other, but let vs watche and be sober. ⁷ For they that sleepe, sleepe in the nyght, and they that be droncken, are droncken in the nyght. ⁸ But let vs whiche are of the day, be sober, armed with the breste plate of fayth and loue, and wyth hope of saluation as an helmet.

⁹ For God hath not appoynted vs vnto wrath: but to obtayne saluation by the meanes of our Lord Iesus Christ. ¹⁰ Which dyed for vs, that whether we wake or sleepe, we shoulde lyue together wyth him. ¹¹ Wherefore exhorte one another, and edifie one another, euen as ye do.

¹² We beseeche you brethren, that ye knowe them, which labour among you, and haue the ouersyght of you in the Lord, and geaue you exhortation. ¹³ That ye haue them the more in loue for their workes sake, and be at peace amonge your selues. ¹⁴ We desire you brethren, warne them that are vnruly, comforte the feble invyld, forbear the weake, be patiente toward all men. ¹⁵ So that none recompence mayl for euyl vnto any man: but euer folowe beneuolence, both amonge your selues, and to all men.

¹⁶ Reioyce euer. ¹⁷ Pray continually. ¹⁸ In all thynges geue thanks: for thys is the wyl of God in Christ Iesus toward you.

5. AND of the times and momentes, brethren, you neede not that vve wryte to you. ² For your selues knowe perfectly that the day of our Lord shal so come, as a theefe in the nyght. ³ For whhen they shal say, peace and socritie: then shal sodaine destruction come vpon them, as the paines to her that is with childe, and they shal not escape. ⁴ But you brethren are not in darknesse: that the same day may as a theefe ouertake you.

⁵ For al you are the children of light, and chylidren of the day: vve are not of the nyght nor of darknesse. ⁶ Therefore let vs not sleepe as also others: but let vs wvatch and be sober. ⁷ For they that sleepe, sleepe in the nyght: and they that be drunke, be drunke in the nyght. ⁸ But vve that are of the day, are sober, hauing on the brest-plate of faith and charitie, and a helmet, the hope of saluation.

⁹ For God hath not appointed vs vnto vvrauth, but vnto the purchasynge of saluation by our Lord Iesus Christ, ¹⁰ vvho dyed for vs: that vvwhether vve wvatch, or sleepe, vve may lyue together vvith him. ¹¹ For the vvwhich cause comfort one another: and edifie one another, as also you doe.

¹² And vve beseeche you brethren, that you vvill knowe them that labour among you, and that gouerne you in our Lord, and admonish you: ¹³ that you haue them more abundantly in charitie for their vvorke. haue peace vvith them. ¹⁴ And vve beseeche you brethren, admonish the vvunquiet, comfort the vvweake-minded, beare vp the vvvncke, be patient to al. ¹⁵ Soe that none render euyl for euyl to any man: but alvvvays that vvwhich is good pursue towardes eche other, and towardes al. ¹⁶ Alvvvayes reioyce. ¹⁷ Pray vvithout intermission. ¹⁸ In al thynges geue thanks. for this is the vvill of God in Christ Iesus in al you. ¹⁹ The Spirit

5. BUT of the times and the seasons, brethren, you have no need that I write vnto you. ² For your selues know perfectly that the day of the Lord so cometh as a thiefe in the nyght. ³ For when they shall say, Peace and safetie: then sudden destruction cometh vpon them, as trouble vpon a woman with child, and they shall not escape. ⁴ But ye, brethren, are not in darknesse, that that day should ouertake you as a thiefe. ⁵ Ye are all the children of light, and the children of the day: wee are not of the nyght, nor of darknesse. ⁶ Therefore let vs not sleepe, as do others: but let vs watch and be sober. ⁷ For they that sleepe, sleepe in the nyght, and they that bee druncken, are druncken in the nyght. ⁸ But let vs who are of the day, be sober, putting on the brestplate of faith and loue, and for an helmet, the hope of saluation. ⁹ For God hath not appointed vs to vvrauth: but to obtayne saluation by our Lord Iesus Christ, ¹⁰ Who died for vs, that whether we wake or sleepe, we should lyue together vvith him. ¹¹ Wherefore, ¹² comfort your selues together, and edifie one another, euen as also ye doe.

¹² And we beseech you, brethren, to know them which labour among you, and are ouer you in the Lord, and admonish you: ¹³ And to catene them very highly in loue for their workes sake, and be at peace among your selues. ¹⁴ Now wee exhort you, brethren, warne them that are vnruly, comfort the feeble minded, support the weake, be patient toward all men. ¹⁵ See that none render euyl for euyl vnto any man: but euer follow that which is good, both among your selues and to all men.

¹⁶ Reioyce euermore: ¹⁷ Pray without ceasing: ¹⁸ In every thing geue thanks: for this is the will of God in Christ Iesus concerning you. ¹⁹ Quench not the spirit:

* Or, exhort.

† Or, beseech.

‡ Or, disorderly.

μη σβέννυτε. ²⁰ προφητείας μη ἐξουθενεῖτε. ²¹ πάντα ²² δὲ δοκιμάζετε· τὸ καλὸν κατέχετε. ²³ ἀπὸ παντὸς εἵδους ποιηροῦ ἀπέχεσθε. ²⁴ Αὐτὸς δὲ ὁ Θεὸς τῆς εἰρήνης ἀγιασάσαι ὑμᾶς ὁλοτελείς· καὶ ὁλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθεῖη. ²⁵ πιστὸς ὁ

²⁰ Rec. = 72.²¹ Alex. + lat.

WICLIFFE—1380.

¹⁹ nyle 3e quenche the spirit: ²⁰ nyle 3e dispise profesies, ²¹ but preue 3e alle thingis; & holde 3e that thing that is good: ²² absteyne 3ou fro al yuel spicis; ²³ and god him sille of pees, make 3ou holi bi alle thingis, that 3oure spirit be kept hool and soule and bodi with out playnt in the comynge of oure lord ihesus crist; ²⁴ god is trewe that clepid 3ou: which also schal do; ²⁵ britheren preie 3e for us; ²⁶ grete 3e wel alle britheren in holi cos; ²⁷ I con-iure 3ou bi the lord, that this pistil be redde to alle holi britheren; ²⁸ the grace of oure lord ihesus crist be with 3ou Amen.

nyle, mod. yuel, rufk. clepid, called.

TYNDALE—1534.

¹⁹ Quenche not the spryte. ²⁰ Despise not prophesyinge. ²¹ Examen all thinges; and kepe that which is good. ²² Abstayne from all suspicious thinges. ²³ The very God of peace sanctifie you thorow out. And I praye God that youre whole spryte, soules and body, be kept faultlesse vnto the comynge of oure Lorde Iesus Christ. ²⁴ Faythfull is he which called you: which will also do it. ²⁵ Brethren, praye for vs.

²⁶ Grete all the brethren with an holy kysse. ²⁷ I charge you in the Lorde, that this pistle be red vnto all the holy brethren. ²⁸ The grace of the Lorde Iesus Christ be with you. Amen.

CRANMER—1539.

¹⁹ Quenche not the spryte. ²⁰ Despyse not prophesyinges. ²¹ Examen all thynges, kepe that which is good. ²² Abstayne from all euell appearance. ²³ The very God of peace sanctifye you thorow out. And I praye God that youre whole spryte, and soule and body, maye be preserued: so that in nothyng ye maye be blamed in the comynge of oure Lorde Iesus Christ.

²⁴ Faythfull is he which called you. which wyll also do it. ²⁵ Brethren, praye for vs. ²⁶ Grete all the brethren wyth an holy kysse. ²⁷ I charge you in the Lorde, that this Epistle be red vnto all the holy brethren. ²⁸ The grace of the Lorde Iesus Christ be wyth you. Amen.

καλῶν ὑμᾶς, ὅς καὶ ποιήσει.

²⁵ Ἀδελφοί, προσεύχεσθε ἑπὶ ἡμῶν. ²⁶ ἀσπάσασθε τοὺς ἀδελφούς πάντας ἐν φιλήματι ἁγίῳ. ²⁷ ὁρμίζω| ὑμᾶς τὸν Κύριον, ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσι τοῖς ἁγίοις| ἀδελφοῖς. ²⁸ ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.

²⁵ Alex. ἐννοεῖτω.

²⁷ Alex. = ἁγίως.

²⁸ Rec. + ἀμήν.

GENEVA—1557.

¹⁹ Quenche not that Sprite. ²⁰ Despise not prophesying. ²¹ Examine all things, and kepe that which is good. ²² Abstayne from all kynde of euil. ²³ That God of peace sanctifie you through out: and I pray God that your whole sprite both soule and body, be kept faultlesse vnto the coming of our Lord Iesus Christ. ²⁴ Faythful is he which called you, which wyl also do it. ²⁵ Brethren, praye for vs. ²⁶ Grete all the brethren wyth an holy kysse. ²⁷ I charge you in the Lord, that this epistle be read vnto all the brethren the Sainctes.

²⁸ The grace of the Lord Iesus Christ be with you. Amen.

RHEIMS—1582.

extinguish not. ²⁰ Prophecies despise not. ²¹ But proue al things: hold that which is good. ²² From al appearance of euil refraine your selues.

²³ And the God of peace him self sanctifie you in al things: that your vvhole spirit, and soule and body vvithout blame may be preserued in the coming of our Lord Iesus Christ. ²⁴ He is faithfull, that hath called you, vvho also vvil doe it.

²⁵ Brethren pray for vs. ²⁶ Salute al the brethren in a holy kisse. ²⁷ I adiure you by our Lord that this epistle be read to al the holy brethren. ²⁸ The grace of our Lord Iesus Christ be vvith you. Amen.

AUTHORISED—1611.

²⁰ Despise not prophecyings: ²¹ Proue all things: hold fast that which is good. ²² Abstaine from all appearance of euil. ²³ And the very God of peace sanctifie you wholly: and I pray God your whole spirit, and soule, and body be preserued blamelesse vnto the coming of our Lord Iesus Christ. ²⁴ Faithfull is hee that calleth you, who also will doe it. ²⁵ Brethren, pray for vs. ²⁶ Greete all the brethren with an holy kisse. ²⁷ I charge you by the Lord, that this Epistle bee read vnto all the holy brethren.

²⁸ The grace of our Lord Iesus Christ be with you, Amen.

²⁷ Or, adiure.

ΔΕΥΤΕΡΑ

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ.

Κεφάλαιον Α.

THE SECOND

EPISTLE TO THE THESSALONIANS.

CHAPTER I.

ΠΑΥΛΟΣ καὶ Σιλουανὸς καὶ Τιμόθεος, τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν Θεῷ πατρὶ ἡμῶν καὶ Κυρίῳ Ἰησοῦ Χριστῷ· ² χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

³ Εὐχαριστεῖν ὀφείλομεν τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοί, καθὼς ἄξιόν ἐστιν, ὅτι ὑπεραυξάνει ἡ πίστις ὑμῶν, καὶ πλεονάζει ἡ ἀγάπη ἐνὸς ἐκάστου πάντων ὑμῶν εἰς ἀλλήλους· ⁴ ὥστε ἡμᾶς αὐτοὺς ἐν ὑμῖν ⁵ καυχᾶσθαι ἐν ταῖς ἐκκλησίαις τοῦ Θεοῦ, ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ πίστεως ἐν πᾶσι τοῖς διωγμοῖς

* Alex. = ἡμῶν.

* Alex. ἰγναυχᾶσθαι.

WICLIFFE—1380.

1. POUL and siluan & tymothe to the chirche of thessalonycensis in god oure fadir, and in the lord ihesus crist; ² grace to you and pees of god oure fadir: and of the lord ihesus crist.

³ we owen to do thankyngis euermore to god for you bretheren: so as it is worthi, for youre feith ouer wexith, and the charite of eche of you to othir aboundith; ⁴ so that we self gloriem in you in the chirchis of god for youre pacience & feith in alle youre persecuciouns and tribulaciouns; ⁵ which ze susteynen in to the ensaumple of the iust dome of god: that ze be hadde worthi in the kyngdom of god, for whiche ze suffren; ⁶ if netheles it is iust to for god to quite tribulacioun to hem that troublen you; ⁷ and to you that ben troublid: rest with us; in the schewyng of the lord ihesus fro heuene with angels of his vertu ⁸ in the flawme of fire that schal yene veniaunce to hem that knowen not god: and that obeien not to the euangel of oure lord ihesus crist;

⁹ whiche schulen suffre euerlastyng peynes, in perischyng from the face of the

TYNDALE—1534.

1. PAUL, Syluanus and Timotheus. Vnto the congregacion of the Thessalonians which are in God oure father, and in the Lorde Iesus Christ.

² Grace be with you and peace from God oure father, and from the Lorde Iesus Christ.

³ We are bounde to thanke God all wayes for you bretheren, as it is mete, because that youre fayth groweth exceedingly, and every one of you symyneth in love towarde another betwene youre selues; ⁴ so that we oureselues reioyce of you in the congregacions of God ouer youre pacience and fayth in all youre persecuciouns and tribulacions that ye suffre; ⁵ which is a token of the ryghtewes iudgement of god that ye are counted worthy of the kyngdom of god, for which ye also suffre; ⁶ It is verely a rightewes thinge with God to recompence tribulacion to them that trouble you: ⁷ and to you which are troubled, rest with vs, when the lorde Iesus shall shewe him selfe from heven with his myghty angels; ⁸ in flammyng fyre, rendryng vengeance vnto them that knowe not God, and to them that obeye not vnto the gospell of oure Lorde Iesus Christ; ⁹ which shalbe punished with everlastyng damnacion, from the presence

CRANMER—1539.

1. PAUL and Syluanus and Timotheus. Vnto the congregacyon of the Thessalonians in God oure father, and in the Lord Iesus Christ.

² Grace be vnto you and peace from God oure father, and from the Lorde Iesus Christ.

³ We are bounde to thanke God allwayes for you bretheren (as it is mete) because that youre fayth groweth exceedingly, and euery one of you symyneth in love towards another betwene your selues; ⁴ so that we our selues boast of you in the congregacyons of God, ouer youre pacience and fayth in all youre persecuciouns and tribulacions, that ye suffre; ⁵ which is a token of the ryghtewes iudgement of God, that ye are counted worthy of the kyngdom of God, for which ye also suffre; ⁶ It is verely a ryghtewes thyng with God, to recompence tribulacyon to them that trouble you: ⁷ and to you which are troubled, rest with vs, when the Lorde Iesus shall shewe hym selfe from heven with the Angels of his power, ⁸ with flamynge fyre, which shall rendre vengeance vnto them that knowe [not] God, and that obeye not the Gospell of oure Lorde Iesus Christ; ⁹ which shalbe punished with everlastyng damnacyon,

perish, everlasting. dome, judgment. rest, power. you, give.

ΔΕΥΤΕΡΑ

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ.

Κεφάλαιον Α.

THE SECOND

EPISTLE TO THE THESSALONIANS.

CHAPTER I.

ἡμῶν καὶ ταῖς θλίψεσιν αἷς ἀνέχεσθε, ⁵ ἔνδειγμα τῆς δικαίας κρίσεως τοῦ Θεοῦ, εἰς τὸ καταξιωθῆναι ὑμᾶς τῆς βασιλείας τοῦ Θεοῦ, ὑπὲρ ἧς καὶ πάσχετε· ⁶ εἶπερ δίκαιον παρὰ Θεῷ, ἀνταποδοῦναι τοῖς θλίβουσιν ὑμᾶς θλίψιν, ⁷ καὶ ὑμῖν τοῖς θλιβομένοις ἄνεσιν μεθ' ἡμῶν, ἐν τῇ ἀποκαλύψει τοῦ Κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ' ἀγγέλων δυνάμεως αὐτοῦ, ⁸ ἐν φλογὶ πυρὸς, | διδόντος ἐκδίκησιν τοῖς μὴ εἰδόσι Θεόν, καὶ τοῖς μὴ ὑπακούουσι τῷ εὐαγγελίῳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· ⁹ ὅτινες δίκην τίσουσιν, ὀλεθρον αἰώνιον, ἀπὸ προσώπου τοῦ Κυρίου,

^c Rec. τὴν φλογί.^d Alex. = Χριστοῦ.

GENEVA—1557.

1. PAUL and Silvanus, and Timotheus, vnto the Church of the Thessalonians, *which is* in God our Father, and in the Lord Iesus Christ: ² Grace be to you, and peace from God our Father, and from the Lord Iesus Christ. ³ We are bounde to thanke God alwayes for you brethren, as it is mete, because that your fayth groweth exceedingly, and the loue of eery one of you toward another aboundeth.

⁴ So that we our selues reioyce of you in the Churches of God, *that is*, of your pucience and fayth in all your persecutions and tribulations that ye suffre. ⁵ Which is a token of the righteous iudgement of God, that ye are counted worthy of the kingdome of God, for which ye also suffre. ⁶ For it is verely a ryghtuous thyng with God, to recompence tribulation to them that trouble you:

⁷ And to you which are troubled, reate wyth vs when the Lord Iesus shal shewe him selfe from heauen wyth hys myghty Angels, ⁸ In flamyng fyre, rendryng vengeance vnto them that do not knowe God, nocher obeye vnto the Gospel of our Lord Iesus Christe. ⁹ Whych shalbe punished wyth euerlastyng damnation, from

RHEIMS—1582.

2. PAUL and Silvanus and Timothee: to the church of the Thessalonians in God our Father and our Lord Iesus Christ, ² Grace to you and peace from God our Father and our Lord Iesus Christ.

³ Vve ought to gine thanks alwayes to God for you brethren, so as mete is, because your faith increaseth exceedingly, and the charitie of eery one of you aboundeth towarde eche other: ⁴ so that vve our selues also glorie in you in the churches of God, for your patience, and faith in al your persecutions and tribulations, vvhich you susteine ⁵ for an example of the iust iudgement of God, that you may be counted vvorthe of the kingdom of God, for the vvhich also you suffer.

⁶ if yet it be iust wvith God to repay tribulation, to them that vex you: ⁷ and to you that are vexed, rest wvith vs in the reuelation of our Lord Iesus from heauen vvvith the Angels of his pover, ⁸ in flame of fire, giuing reuenge to them that know not God, and that obey not the Gospel of our Lord Iesus Christ. ⁹ vvhich shal suffer eternal paines in destruction, from the face of our Lord and from

AUTHORISED—1611.

1. PAUL and Silvanus, and Timotheus vnto the Church of the Thessalonians, in God our Father, and the Lord Iesus Christ: ² Grace vnto you, and peace from God our Father, and the Lord Iesus Christ. ³ Wee are bound to thanke God alwayes for you, brethren, as it is mete, because that your faith groweth exceedingly, and the charitie of eery one of you all towards each other aboundeth: ⁴ So that wee our selues glorie in you in the Churches of God, for your patience and faith in all your persecutions and tribulations that yee endure. ⁵ Which is a manifest token of the righteous iudgement of God, that yee may bee counted worthy of the kingdome of God, for which ye also suffer; ⁶ Seeing it is a righteous thing with God to recompence tribulation to them that trouble you:

⁷ And to you who are troubled, rest with vs, when the Lord Iesus shalbe reuealed from heauen, ⁸ with his mightie Angels, ⁹ In flaming fire, ¹⁰ taking vengeance on them that know not God, and that obey not the Gospel of our Lord Iesus Christ, ¹¹ Who shall be punished with euerlasting destruction from the presence of the Lord,

^a Or, the Angels of his power.^b Or, yielding.

καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, ¹⁰ ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ, καὶ θαυμασθῆναι ἐν πᾶσι τοῖς πιστεύουσιν, | (ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς,) ἐν τῇ ἡμέρᾳ ἐκείνῃ. ¹¹ εἰς ὃ καὶ προσευχόμεθα πάντοτε περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιώσῃ τῆς κλήσεως ὁ Θεὸς ἡμῶν, καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης καὶ ἔργον πίστεως ἐν δυνάμει. ¹² ὅπως ἐνδοξασθῇ τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν ὑμῖν, καὶ ὑμεῖς ἐν αὐτῷ, κατὰ τὴν χάριν τοῦ Θεοῦ ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

II. Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτὸν, ² εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοοῦ, μήτε θροεῖσθαι, μήτε διὰ πνεύματος, μήτε διὰ λόγου, μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ Κυρίου. | ³ Μὴ

* Rec. πιστεύουσιν.

† Alex. = Χριστοῦ.

‡ Alex. + ἡμῶν.

§ Rec. Χριστοῦ.

|| Alex. ἀναμίσ.

WICLIFF—1380.

lord, & fro the glorie of his vertu: ¹⁰ whanne he schal come to be glorified in his seintis, and to be made wonderfule in alle men that bileveden: for oure witnessynge is bileued on you: in that dai

¹¹ in which thing also we preien evermore for you that oure god make you worthi to his clepyng, and fille alle the wille of his good nesse: and the werk of feith in vertu, ¹² that the name of oure lord ihesus crist be clarified in you and ge in hym: bi the grace of oure lord ihesus crist.

2. BUT britheren we preien you bi the comynge of oure lord ihesus crist, and of oure congregacion in to the same comynge: ² that ye be not moued soone fro youre witte, nether be aferd, nether bi spirit, nether be word, nether bi epistil, as sent bi us: as if the dai of the lord be nyȝt, ³ no man deceyue you on any maner, for but disceioun come first and the man of synne be schewid, the sone of perdicoun, ⁴ that is aduersarie & is enhaunsid ouer alle thing that is seid god, or that is worschipid, so that he sitte in the temple of god: and schewe hym self, as if he were god.

⁵ whether ye holden not that jit whanne I was at you: I seide these thingis to you? ⁶ and now what withholdith, ye witen: that he be schewid in his tyme, ⁷ for the prayte of wickidnes worciȝth now, onli that be that holdith now, holde til he be don aweie, ⁸ and thanne the like wickid man schal be schewid: whom the lord ihesus schal sle with the spirit of his mouth, & schal distrie with his mynȝte of his comynge, ⁹ hym whos comynge is bi the worchyng of sathanas in al vertu and signes, & greet wondris fale ¹⁰ & in alle disceit of wickidnes to hem that perischen: for that thei rescyueden not the charite

TYNDALE—1534.

of the lord, and from the glory of his power, ¹⁰ when he shall come to be glorified in his sainctes, and to be made marvelous in all them that beleve: because oure testimonye that we had vnto you, was beleued even the same daye that we preached it. ¹¹ Wherefore we praye all wayes for you that oure god make you worthy of the callinge, and fulfill all delectacion of goodnes and the worke of fayth, with power: ¹² that the name of oure lord Iesus Christ maye be glorified in you, and ye in him, thorowe the grace of oure God, and of the lord Iesus Christ.

2. WE beseeche you brethren by the comynge of oure lord Iesu Christ, and in that we shall assemble vnto him, ² that ye be not sodenly moved from youre mynde, nor be not troubled, nether by spete, nether by wordes, nor yet by letter which shulde seme to come from vs, as though the daye of Christ were at hande. ³ Let no man deceave you by any meane, for the lord cometh not, excepte ther come a departyng fyrst, and that that synfull man be opened, the sone of perdicion ⁴ which is an aduersarie, and is exalted above all that is called god, or that is worshipped: so that he shall sitt as God in temple of god, and shew him selfe as god.

⁵ Remember ye not, that when I was yet with you, I tolde you these thynges? ⁶ And now ye knowe what witholdeth: even that he myght be vttered at his tyme. ⁷ For the mistery of that iniquite doeth he all ready worke which onli loketh, vntill it be taken out of the waye. ⁸ And then shall that wicked be vttered, whom the lord shall consume with the spete of his mouth, and shall destroye with the appareance of his comynge, ⁹ even him whose comynge is by the workynge of Satan, wyth all lyinge power, signes and wouders: ¹⁰ and in all deceaiblenes of varightwesnes, amonge them that perishe: because they receaved not the

CRANMER—1539.

from the presences of the Lorde, and from the glory of his power. ¹⁰ when he shall come to be glorified in his saynctes, and to be made marvelous in all them that beleue: because oure testimonye that we had to you, was beleued euen the same daye. ¹¹ Wherefore, we praye allwayes for you, that our God wyll make you worthy of this callinge, and fulfill all delectacyon of goodnes and the worcke of fayth, with power: ¹² that the name of oure Lorde Iesus Christ maye be glorified by you, and ye by hym, accordynge to the grace of oure God, and of the Lorde Iesus Christ.

2. WE beseeche you (brethren) by the comynge of oure Lorde Iesu Christ, and in that we shall assemble vnto hym, ² that ye be not sodenly moued from youre mynde, ner be troubled, nether by spete, nether by wordes, nor yet by letter which shulde seme to come from vs, as though the daye of Christ were at hand. ³ Let no man deceave you by any meane, for the Lord shall not come excepte ther come a departyng fyrst, and that that synfull man be opened, the sone of perdicion, ⁴ which is an aduersarye: and is exalted above all that is called God, or that is worshipped: so that he doth syt in the temple of God, boastynge hym selfe to be God.

⁵ Remember ye not, that when I was yet with you, I tolde you these thynges? ⁶ And now ye knowe what witholdeth: euen that he myght be vttered at his tyme. ⁷ For the mistery of the iniquyte doeth all ready worke: tyll he which now only letteth, be taken out of the waye. ⁸ And then shall that wycked be vttered, whom the Lorde shall consume wyth the spete of his mouth, and shall destroye wyth the appareance of his comynge. ⁹ euen hym whose comynge is after the workynge of Satan, with all lyinge power synnes and wouders: ¹⁰ and with all deceaiblenes of varyghtwesnes, amonge them that perishe: because

τις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρόπον ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον, καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἁμαρτίας, ὁ υἱὸς τῆς ἀπωλείας, ὁ ἀντικείμενος καὶ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον Θεὸν ἢ σέβασμα, ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ Θεοῦ καθίσαι, ἀποδεικνύντα ἑαυτὸν ὅτι ἐστὶ Θεός. οὐ μνημονεύετε ὅτι ἔτι ὦν πρὸς ὑμᾶς, ταῦτα ἔλεγον ὑμῖν; καὶ νῦν τὸ κατέχον οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ. τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας, μόνον ὁ κατέχων ἄρτι ἕως ἐκ μέσου γένηται· καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος, ὃν ὁ Κύριος Ἰησοῦς ἀναλώσει τῷ πνεύματι τοῦ στόματος αὐτοῦ, καὶ καταργήσῃ τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ· οὐ ἐστὶν ἡ παρουσία κατ' ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασι ψεύδους, καὶ ἐν πάσῃ ἀπάτῃ τῆς ἀδικίας τοῖς ἀπολλυμένοις, ἀνθ' ὧν τὴν ἀγάπην τῆς

* Rec. = εἰς Θεόν.

* Rec. = Ἰησοῦς.

* Alex. ἀντικεί.

* Alex. = τῆς.

* Rec. = ἐν.

GENEVA—1557.

the presence of the Lord, and from the glorie of his power.

¹⁰ When he shal come to be glorified in his Sainctes, and to be made marvelous in al them that beleue (because our testimonie was beleneed of you) in that day.

¹¹ Wherefore, we praye alwayes for you, that our God make you worthy of this calling, and fulfill all the beneuolence of his goodnes, and the worke of fayth, with power. ¹² That the Name of our Lord Iesus Christe may be glorified in you, and ye in him through the grace of our God, and of the Lord Iesus Christe.

2. VVE beseeche you brethren, by the coming of our Lord Iesus Christ, and in that we shal assemble vnto him, ² That ye be not suddenly moued from your mynde, and be not troubled neither by spirit, nether by wordes, nor yet by letter which should seme to come from vs, as though the day of Christe were at hande. ³ Let no man deceiue you by any meane, for the day of Christ shal not come, except there come a departing fyrst, and that that sinfull man be disclosed, the sonne I say of perdition. ⁴ Which is an aduersarie, and is exalted aboue all that is called God, or that is worshipped: so that he shal sit as God in the temple of God, and beare in hand that he is God.

⁵ Remember ye not, that when I was yet with you, I tolde you these things? ⁶ And now ye knowe what withholdeth: euen that he might be vttered at his tyme. ⁷ For the mysterie of the iniquitie doth already worke, onely he which now letteth, shal let til he be taken out of the way. ⁸ And then shal that wicked man be vttered, whom the Lord shal consume with the Sprite of his mouth, and shal destroye him with the apperance of his coming. ⁹ Euen him whose commyng is by the working of Satan, with all power, synnes, and lying wondres. ¹⁰ And in all deceauableness of vnrighteousnes, amonge them that perishe: because they receaued

RHEIMS—1582.

the glorie of his power: ¹⁰ when he shal come to be glorified in his sainctes, and to be made marvelous in al them that haue beleueed, because our testimonie concerning you was credited in that day.

¹¹ Wherefore also we praye alwayes for you, that our God make you worthe of his vocation, and accomplish al the good pleasure of his goodnesse and the worke of faith in power, ¹² that the name of our Lord Iesus Christ may be glorified in you, and ye in him, according to the grace of our God, and of our Lord Iesus Christ.

2. AND we desire you, brethren, by the coming of our Lord Iesus Christ, and of our congregacion into him: ² that you be not easily moued from your senses, nor be terrified, neither by spirit, nor by word, nor by epistle as sent by vs, as though the day of our Lord were at hand. ³ Let no man seduce you by any meane, for vnlesse there come a reuolt first, and the man of sinne be reuealed, the sonne of perdition, ⁴ which is an aduersarie and is extolled aboue al that is called God, or that is worshipped, so that he sitteth in the temple of God, shewing him self as though he were God. ⁵ Remember you not, that when I was yet with you, I tolde you these things? ⁶ And now what letteth, you know: that he may be reuealed in his time. ⁷ For now the mysterie of iniquitie worketh: only that he which now holdeth, doe hold, vntill he be taken out of the way.)

⁸ And then that wicked one shal be reuealed whom our Lord Iesus shal kill with the spirit of his mouth: and shal destroy with the manifestation of his aduent, him, ⁹ whose comming is according to the operation of Satan, in al power, and lying signes and wondres, ¹⁰ and in al seducing of iniquitie to them that perishe, for that they haue not receiued

AUTHORISED—1611.

and from the glory of his power: ¹⁰ When hee shall come to bee glorified in his Saints, and to bee admired in all them that beleue (because our testimony among you was beleueed) in that day. ¹¹ Wherefore also we praye alwayes for you, that our God would count you worthy of this calling, and fulfill all the good pleasure of his goodnesse, and the worke of faith with power: ¹² That the Name of our Lord Iesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Iesus Christ.

2. NOW we beseech you, brethren, by the coming of our Lord Iesus Christ, and by our gathering together vnto him, ² That yee bee not soone shaken in minde, or be troubled, neither by spirit, nor by word, nor by letter, as from vs, as that the day of Christ is at hand. ³ Let no man deceiue you by any meane, for that day shall not come, except there come a falling away first, and that man of sinne bee reuealed, the sonne of perdition, ⁴ Who opposeth and exalteth himselfe aboue all that is called God, or that is worshipped: so that hee as God, sitteth in the Temple of God, shewing himselfe that he is God. ⁵ Remember yee not, that when I was yet with you, I tolde you these things? ⁶ And now ye know what withholdeth, that hee might be reuealed in his time. ⁷ For the mysterie of iniquitie doth already worke: onely he who now letteth, will let, vntill he be taken out of the way. ⁸ And then shall that wicked bee reuealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightnesse of his coming: ⁹ Euen him whose comming is after the working of Satan, with all power and signes, and lying wondres, ¹⁰ And with all deceiuableness of vnrighteousnesse, in them that perish: because they receiued

III. Τὸ λοιπὸν, προσεύχεσθε, ἀδελφοὶ, περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ Κυρίου τρέχῃ καὶ δοξάζεται καθὼς καὶ πρὸς ὑμᾶς, ² καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν αἰσώπων καὶ ποιηρῶν ἀνθρώπων· οὐ γὰρ πάντων ἡ πίστις. ³ πιστὸς δὲ ἐστὶν ὁ Κύριος, ὃς στηρίζει ὑμᾶς καὶ φυλάξει ἀπὸ τοῦ ποιηροῦ. ⁴ πεποιθήμεν δὲ ἐν Κυρίῳ ἐφ' ὑμᾶς, ὅτι ἂ παραγγέλλομεν ὑμῖν, καὶ ποιεῖτε καὶ ποιήσετε. ⁵ ὁ δὲ Κύριος κατευθύνει ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ Θεοῦ, καὶ εἰς τὴν ὑπομονὴν τοῦ Χριστοῦ. ⁶ Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοὶ, ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπατούντος, καὶ μὴ κατὰ τὴν παράδοσιν ἣν παρέλαβον παρ' ἡμῶν. ⁷ αὐτοὶ γὰρ οἶδατε πῶς δεῖ μιμῆσθαι ἡμᾶς· ὅτι οὐκ ἠτακτήσαμεν ἐν ὑμῖν, ⁸ οὐδὲ δωρεὰν ἄρτον ἐφάγομεν παρά τινος, ἀλλ' ἐν κόπῳ καὶ μόχθῳ νύκτα καὶ ἡμέραν ἐργαζόμενοι,

² Rec. + ὁρᾷς.

³ Rec. λόγῳ καὶ ἔργῳ.

⁴ Alex. Οὐκ.

⁵ Rec. = γῆν.

⁷ Rec. παρὼλαβ.

GENEVA — 1557.

RHEIMS — 1582.

AUTHORISED — 1611.

not the love of the truth, that they might be saved.

¹¹ And therefore God shal sende them stronge delusion, that they should beleue lyes. ¹² That all they might be damned which beleued not the trueth, but had pleasure in vnrightheousnes. ¹³ But we are bounde to geue thanks alway to God for you brethren beloued of the Lord, for because that God hath from the begynning chosen you to saluation, through sanctifying of the Sprite, and the faith of trueth.

¹⁴ Whereunto he called you by our Gospel, to obtayne the glorie of our Lord Iesus Christ. ¹⁵ Therefore brethren stande faste, and kepe the instructions which ye haue learned: whether it were by our preaching, or by epistle. ¹⁶ Our Lord Iesus Christ him self, and God our Father which hath loued vs, and hath geuen vs euerlasting consolation and good hope through grace. ¹⁷ Comfort your hearts, and stablish you in all doctrine and good doing.

3. FURTHERMORE brethren praye for vs, that the worke of God may haue fre passage, and be glorified, as it is with you. ² And that we may be deliuered from vnreasonable and euil men: for all men haue not faith: ³ But the Lord is faithful, which shal stablish you, and keepe you from euil. ⁴ We haue confidence through the Lord to yowards, that ye both do, and wil do, that which we commaunde you. ⁵ And the Lord guyde your hearts to the loue of God, and the weating fur of Christe.

⁶ We commaunde you brethren in the Name of our Lord Iesus Christ, that ye withdraw your selues from euery brother that walketh inordinately, and not after the instruction which he receaued of vs. ⁷ For ye your selues knowe how ye ought to folowe vs: for we behaued not our selues inordinately among you, ⁸ Neither toke we breade of any man for nought: but wrought with labour and trauaile night

the charitie of the truth that they might be saved. ¹¹ Therefore God will send them the operation of error, to beleue lying: ¹² that al may be iudged vvhich haue not beleued the truth, but haue consented to iniquitie.

¹³ But we ought to giue thanks to God alwaies for you, brethren beloued of God, that he hath chosen you first-fruits vnto saluation, in sanctification of spirit and faith of the truth: ¹⁴ into the vvhich also he hath called you by our Gospel, vnto the purchasing of the glorie of our Lord Iesus Christ.

¹⁵ Therefore brethren stand: and hold the traditions vvhich you haue learned, vvhether it be by vword, or by our epistle. ¹⁶ And our Lord Iesus Christ him self, and God and our father vvhich hath loued vs, and hath giuen eternal consolation, and good hope in grace, ¹⁷ exhort your hartes, and confirme you in euery good vvorke and vvorde.

3. FOR the rest, brethren, pray for vs, that the vword of God may haue course and be glorified, as also vvith you: ² and that vve may be deliuered from importunate and naughtie men. for all men haue not faith. ³ But our Lord is faithful, vvho vvill confirme and keepe you from euil. ⁴ And vve haue confidence of you in our Lord, that the things vvhich vve commaund, both you doe, and vvill doe. ⁵ And our Lord direct your hartes in the charitie of God, and patience of Christ.

⁶ And vve denounce vnto you, brethren, in the name of our Lord Iesus Christ, that you vvithdraw your selues from euery brother vvalking inordinatly, and not according to the tradition vvhich they haue receiued of vs. ⁷ For your selues knowe how you ought to imitate vs: for vve haue not been vviquiet among you: ⁸ neither haue vve eaten bread of any man gratis, but in labour and in

not the loue of the trueth, that they might be saued. ¹¹ And for this cause God shall send them strong delusion, that they should beleue a lye: ¹² That they all might bee damned who beleued not the trueth, but had pleasure in vnrightheousnes. ¹³ But we are bound to giue thanks alway to God for you, brethren, beloued of the Lord, because God hath from the beginning chosen you to saluation, through sanctification of the spirit, and beleefe of the trueth, ¹⁴ Whereunto he called you by our Gospel, to the obtaining of the glory of the Lord Iesus Christ. ¹⁵ Therefore, brethren, stand fast, and hold the traditions which ye haue bene taught, whether by word or our Epistle. ¹⁶ Now our Lord Iesus Christ himselfe, and God euen our Father, which hath loued vs, and hath giuen vs everlasting consolation, and good hope through grace, ¹⁷ Comfort your hearts, and stablish you in euery good word and worke.

3. FINALLY, brethren, pray for vs, that the word of the Lord may haue free course, and bee glorified, euen as it is with you: ² And that we may bee deliuered from vnreasonable and wicked men: for all men haue not faith. ³ But the Lord is faithful, who shall establish you, and keepe you from euill. ⁴ And wee haue confidence in the Lord touching you, that yee both doe, and will doe the things which we commaund you. ⁵ And the Lord direct your hearts into the loue of God, and into the patient waiting for Christ.

⁶ Now we commaund you, brethren, in the Name of our Lord Iesus Christ, that ye withdraw your selues from euery brother that walketh disorderly, and not after the tradition which he receiued of vs. ⁷ For your selues know how yee ought to follow vs: for wee behaued not our selues disorderly among you, ⁸ Neither did wee eate any mans bread for nought: but wrought with labour and trauaile night

* Gr. was runne.

Gr. abused.

† Or, the patience of Christ.

πρὸς τὸ μὴ ἐπιβαρῆσαι τινα ὑμῶν ⁹ οὐχ ὅτι οὐκ ἔχομεν ἐξουσίαν, ἀλλ' ἵνα
 ἑαυτοὺς τύπον δώμεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς. ¹⁰ καὶ γὰρ ὅτε ἦμεν πρὸς
 ὑμᾶς, τοῦτο παρηγγέλλομεν ὑμῖν, ὅτι εἰ τις οὐ θέλει ἐργάζεσθαι, μηδὲ ἐσθιέτω.
¹¹ ἀκούομεν γάρ τινας περιπατοῦντας ἐν ὑμῶν ἀτάκτως, μηδὲν ἐργαζομένους, ἀλλὰ
 περιεργαζομένους. ¹² τοῖς δὲ τοιοῦτοις παραγγέλλομεν, καὶ παρακαλοῦμεν ¹³ διὰ τοῦ
 Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα μετὰ ἡσυχίας ἐργαζόμενοι, τὸν ἑαυτῶν ἄρτον
 ἐσθίωσιν. ¹⁴ ὑμεῖς δὲ, ἀδελφοί, μὴ ἐκκακήσητε καλοποιοῦντες. ¹⁵ εἰ δέ τις οὐχ

* Alex. in Κορίνθ' Ἰησοῦ Χριστοῦ.

WICLIF—1380.

werynesse worchiden nyȝt and dai, that
 we greaden noon of you; ⁹ not as we
 hadden not power, but that we schulden
 ȝene us self ensaumple to you to see us,
¹⁰ for also whanne we weren among you
 we denounced this thing to you, that
 if any man wolde not worche: nether
 ete he;

¹¹ for we han herd that summe among
 you gon in rest, and no thing worchen
 but don curously; ¹² but we denounsen to
 hem that ben such men: and bisechen
 in the lord ihesus crist, that thei worchen
 with acilence, and etc her owne breed.

¹³ But nyle ȝe britheren faile: wel doynge,
¹⁴ that if any man obeieþ not to oure
 word hi epistil, marke ȝe hym and com-
 yne ȝe not with him that he be schamede;

¹⁵ and nyle ȝe gesce hym as an enemye;
 but repreue ȝe hym as a brother;

¹⁶ and god hym self of pees: ȝene to you
 everlastinge pees in al place, the lord be
 with alle you; ¹⁷ my salutacioun bi the
 hond of pouȝ, whiche signe in eche pistil:
 I write thus; ¹⁸ the grace of oure lord
 ihesus crist: be with alle you. Amen.

your place. nyle, not. comyne, communicate.

TYNDALE—1534.

and daye, because we wolde not be grev-
 ous to any of you: ⁹ not but that we had
 auctoritie: but to make oure selves an
 insample vnto you to folowe vs. ¹⁰ For
 when we were with you, this we warned
 you of; that yf ther were any which wolde
 not worke, that the same shuld not eate.

¹¹ We have hearde saye no doute that
 ther are some which walke amonge you
 inordinatly and worke not at all; but are
 beey bodies. ¹² Them that are soche, we
 commaunde and exhorte by oure lorde
 Iesu Christ, that they worke with quyct-
 nes, and eate their awne breed. ¹³ Bre-
 thren be not wery in well doynge. ¹⁴ Yf
 any man obey not oure sayynges, sende
 vs worde of him by a letter: and have
 no companie with him that he maye be
 schamed. ¹⁵ And count him not as an
 enemy: but warne him as a brother.

¹⁶ The very lorde of peace geve you
 peace all wayes, by all meanes. The lorde
 be with you all. ¹⁷ The salutation of me
 Paul with myne awne honde. This is the
 token in all pistles. So I write. ¹⁸ The
 grace of oure lorde Iesus Christ be with
 you all Amen.

CRANMER—1539.

sweate night and daye, because we wolde
 not be chargeable to any of you: ⁹ not
 but that we had auctorite: but to make
 oure selves an ensample vnto you, to
 folowe vs. ¹⁰ For when we were wyth you,
 thys we warned you of, that yf any wolde
 not worke, the same shuld not eate.

¹¹ For we haue hearde saye that ther are
 some whych walke amonge you inor-
 dinatly, workynge not at all, but beyng
 busybodies. ¹² Them that are soche, we
 commaunde and exhorte, by our Lorde
 Iesu Christ, that they worcke with quyct-
 nes, and eate their awne breed: ¹³ Bre-
 thren be not ye weery in well doynge.

¹⁴ If any man obey not oure sayynges, sende
 vs worde of him by a letter: and haue
 no companie with hym, that he maye be
 schamed. ¹⁵ And count him not as an
 enemy: but warne him as a brother.

¹⁶ The very Lorde of peace geue you
 peace allwayes, by all meanes. The Lorde
 be with you all. ¹⁷ The salutation of me
 Paul, with myne awne hande. This is the
 token in all Epistles. So I wryte. ¹⁸ The
 grace of oure Lord Iesus Christ be with
 you all. Amen.

ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς, τοῦτον σημειώσθε· καὶ μὴ συν-
αναμίσγυσθε αὐτῷ, ἵνα ἐντραπή· καὶ μὴ ὡς ἐχθρὸν ἡγείσθε, ἀλλὰ νουθετεῖτε ὡς
ἀδελφόν. ¹⁶ αὐτὸς δὲ ὁ Κύριος τῆς εἰρήνης δώῃ ὑμῖν τὴν εἰρήνην διὰ παντὸς ἐν παντὶ
¹⁷τρόπῳ. | ὁ Κύριος μετὰ πάντων ὑμῶν.

¹⁷ Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, ὅς ἐστι σημεῖον ἐν πάσῃ ἐπιστολῇ.
οὕτω γράφω. ¹⁸ ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν.
ἀμήν.

* Alex. = καὶ.

* Alex. τὸν.

GENEVA — 1557.

and day, because we would not be charge-
able to any of you: ⁹ Not, but that we
had auctoritie: but to make our selves
an ensample unto you, to followe vs.

¹⁰ For when we were with you, this we
warned you of, that yf there were any
which wolde not worke, that *the same*
should not eat. ¹¹ For we heard say, that
there are some, which walke among you
inordinately, and worke not at all, but are
busy bodies: ¹² Them that are suche,
we commande and exhorte by our Lord
Iesus Christe, that they worke with quiet-
nes, and eat their owne breade: ¹³ And
brethren be not wery in wel doing.

¹⁴ If any man obey not our sayinges,
send vs word of him by a letter: and
haue no company with him, that he may
be ashamed, ¹⁵ Yet count him not as an
enemy: but warne him as a brother.

¹⁶ Now the Lord of peace geue you peace
alwayes, by all meanes, the Lord be with
you all. ¹⁷ The salutation of me Paul,
with myne owne hande, which is the
token in all epistles: so I write. ¹⁸ The
grace of our Lord Iesus Christ be with
you all. Amen.

RHEIMS — 1582.

toile night and day vworking, lest vve
should burden any of you. ⁹ Not as though
vve had not auctoritie: but that vve
might giue our selves a paterne unto you
for to imitate vs.

¹⁰ For also vhen vve vvere vvith you,
this vve denounced to you, that if any
vvil not vvorke, neither let him eate.

¹¹ For vve haue heard of certaine among
you that vvake vvquietly, vvorking no-
thing, but curiously meddling. ¹² And to
them that be such vve denounce, and
beseeche them in our Lord Iesus Christ,
that vvorking vvith silence, they eate their
ovvne bread.

¹³ But you brethren faiste not vvell-doing.

¹⁴ And if any obey not our vvord, note
him by an epistle: and do not com-
panie vvith him, that he may be con-
founded: ¹⁵ and do not esteeme him as an
emie, but admonish him as a brother.

¹⁶ And the Lord of peace him self giue
you euerlasting peace in euery place.
Our Lord be vvith you al. ¹⁷ The saluta-
tion, vvith mine ovvne hand, Pauls:
vvhich is a signe in euery epistle. so I
vvrite. ¹⁸ The grace of our Lord Iesus
Christ be vvith you al. Amen.

AUTHORISED — 1611.

and day, that wee might not bee charge-
able to any of you. ⁹ Not because we
haue not power, but to make our selves
an ensample unto you to follow vs. ¹⁰ For
euen when wee were with you, this we
commanded you, that if any would not
worke, neither should he eate. ¹¹ For we
heare that there are some which walke
among you disorderly, working not at all,
but are busi-bodies. ¹² Now them that
are such, we command, and exhorte by our
Lord Iesus Christ, that with quietnes
they worke, and eat their owne bread.

¹³ But ye, brethren, bee not wearie in
well doing. ¹⁴ And if any man obey not
our word, by this Epistle, ¹⁵ note that man,
and haue no company with him, that he
may be ashamed, ¹⁶ Yet count him not as
an enemy, but admonish him as a brother.

¹⁷ Now the Lord of peace himselfe, giue
you peace alwayes, by all meanes. The
Lord be with you all. ¹⁸ The salutation
of Paul, with mine owne hand, which is
the token in euery Epistle: so I write.
¹⁹ The grace of our Lord Iesus Christ be
with you all, Amen.

* Or, signifye that man by an Epistle.

ΠΡΩΤΗ
ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΤΙΜΟΘΕΟΝ.

Κεφάλαιον Α

THE FIRST
EPISTLE TO TIMOTHY.

CHAPTER I.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ, κατ' ἐπιταγὴν Θεοῦ σωτῆρος ἡμῶν, καὶ ὁ Χριστοῦ Ἰησοῦ τῆς ἐλπίδος ἡμῶν, ὁ Τιμοθέῳ γνησίῳ τέκνῳ ἐν πίστει χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν. Καθὼς παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ, πορευόμενος εἰς Μακεδονίαν, ἵνα παραγγείλῃς τισὶ μὴ ἑτεροδιδασκαλεῖν, μηδὲ προσέχειν μύθοις καὶ γενεαλογίαις ἀπεράντοις, αἵτινες ζητήσῃς παρέχουσι μᾶλλον ἢ οἰκονομίαν Θεοῦ τὴν ἐν

* Rec. + Κυρίου. * Rec. Ἰησοῦ Χριστοῦ. * Alex. = ἡμῶν.

WICLIFFE—1380.

1. POUL apostil of ihesus crist bi the comaundement of god oure sauour & of ihesus crist oure hope ² to tymothe bi-loued sone in the feith: grace and merci and pees of god the fadir, and of ihesus crist oure lord.

³ As I pried thee that thou schuldist dwelle at effeie, whanne I wente in to macedony that thou schuldist denounce to sammem; that thei schulden not teche other wise ⁴ nether geue tence to fablis, and genologies that ben vncerteyn, whiche zeuen questionis more thanne edificacioun of god that is in the feith: ⁵ for the ende of comaundement is charite of elene herte and good conscience & of feith not feyned, ⁶ fro whiche thingis, summen han errid: and ben turned in to veyn speche, ⁷ and willith to be teachers of the lawe, and vnderstandith not, what thingis thei speken, nether of what thingis thei affirmen.

⁸ and we witen that the lawe is good if any man use it lawfully, ⁹ and witynge this thing, that the lawe is not sette to a iust man; but to vniust men, and not suget to wikkid men, and to synners, to cursid men and defouled, to sleers of fadir and

TYNDALIE—1534.

1. PAUL an Apostle of Iesus Christ, by the commaundement of God oure savioure, and Lorde Iesus Christ, which is oure hope.

² Vnto Timothe his naturall sonne in the fayth. Grace, mercy and peace from God oure fader and Lorde Iesus Christ oure Lorde.

³ As I besought the to abyde styll in Ephesus when I departed into Macedonia; even so do that thou commaunde some that they teache no nother wise: ⁴ nether geve hede to fables and genealogies which are endlessse; and brede doutes more then godly edyfyng which is by fayth: ⁵ for the ende of the commaundement is love that cometh of a pure herte and of a good conscience; and of fayth vnfayned: ⁶ from the which thinges some have erred, and have turned vnto vayne iangelynge; ⁷ because they wolde be doctours the scripture; and yet vnderstande not what they speake; nether wherof they affirme.

⁸ We knowe that the lawe is good, yf a man vse it lawfully, ⁹ vnderstandinge this; how that the lawe is not geuen vnto a righteous man; but vnto the vnrighteous and disobedient; to the vngodly and to synners; to vnholy and vncleane; to murderers of fathers and murderers of

CRANMER—1530.

1. PAUL an Apostle of Iesus Christ, by the comyssyon of God our saviour, and Lord Iesus Christ, which is our hope. ² Unto Timothee hya naturall sonne in the fayth:

Grace mercy and peace from God oure fader, and from the Lord Iesus Christ oure Lorde.

³ As I besought the to abyde styll at Ephesus (when I departed into Macedonia) euen so do, that thou commaunde some, that they folowe no strange doctrine, ⁴ nether geue hede to fables and endless genealogies which brede doutes more then Godly edyfyng, which is by fayth: ⁵ for the ende of the commaundement is, love out of a pure herte, and of a good conscience, and of fayth vnfayned: ⁶ from the which thyngs, because some haue erred, they are turned vnto vayne iangelynge, ⁷ because they wolde be doctours of the lawe, and yet vnderstande not what they speake, nether wherof they affirme.

⁸ We knowe, that the lawe is good, yf a man vse it lawfully: ⁹ knowyng this, how that the lawe is not geuen vnto a ryghteous man, but vnto the vnryghteous and disobedient, to the vngodly and to synners, to vnholy and vncleane: to murderers of fathers and murderers of

ΠΡΩΤΗ
ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΤΙΜΟΘΕΟΝ.

Κεφάλαιον Α.

THE FIRST
EPISTLE TO TIMOTHY.

CHAPTER I.

πίστει· ⁵ (τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου· ⁶ ὧν τινες ἀστοχήσαντες, ἐξέστράφησαν εἰς ματαιολογίαν, θέλοντες εἶναι νομοδιδάσκαλοι, μὴ νοοῦντες μήτε ἂ λέγουσι, μήτε περὶ τίνων διαβεβαιοῦνται· ⁷ οἶδαμεν δὲ ὅτι καλὸς ὁ νόμος, εἰάν τις αὐτῷ νομίμως χρήται, ⁸ εἰδὼς τοῦτο, ὅτι δικαίος νόμος οὐ κείται, ἀνόμοις δὲ καὶ ἀνυποτάκτοις, ἀσεβέσι καὶ ἁμαρτωλοῖς, ἀνοσίτοις καὶ βεβήλοις, ⁹ πατραλώαις

⁵ Rec. οὐλορίας.

⁶ Alex. πατρολόγους καὶ μητρολόγους.

GENEVA—1557.

1. PAUL an Apostle of Iesus Christ, by the commission of God our Saviour, and of our Lord Iesus Christe, which is our hope: ² Unto Timothee his natural sonne in the faith: grace, mercie, and peace be to thee from God our Father, and Christe Iesus our Lord. ³ As I besought thee to abyde styll in Ephesus when I departed into Macedonia, *even so do*, that thou mayest commande some, that they teach no other doctrine. ⁴ Neither that they geue hede to fables and genealogies which are endlesse, and brede doubt more then Godly edifying which is by faith: ⁵ For the ende of the Commandement is love out of a pure heart, and of a good conscience, and of faith vnfeined:

⁶ From the which things some have erred, and have turned vnto vayne iangling. ⁷ Because they would be doctours of the Lawe, and yet vnderstande not what they speake, neither where of they affirme. ⁸ We knowe, that the Lawe is good, yf a man vse it lawfully. ⁹ Vnderstanding this, how that the Lawe is not geuen vnto a righteous man, but vnto the lawles and disobedient, to the vngodly, and to synners, to vnholly, and vncleane, to murderers of fathers, and mothers,

RHEIMS—1582.

1. PAUL an Apostle of Iesus Christ according to the commaundement of God our sauour, and of Christ Iesus our hope: ² to Timothee his beloued sonne in the faith. Grace, mercie, and peace from God the father, and from Christ Iesus our Lord.

³ As I desired thee to remaine at Ephesus when I went into Macedonia, that thou shouldst denounce to certayne not to teache otherwise, ⁴ nor to attend to fables and genealogies hauing no ende: which minister questions rather then the edifying of God which is in faith. ⁵ But the ende of the precept is charitie from a pure hart, and a good conscience, and a faith not feined.

⁶ From the which things certayne straying, are turned into vaine talke, ⁷ desirous to be doctours of the Lawe, not vnderstanding neither what things they speake, nor of what they affirme. ⁸ But we know that the Lawe is good, if a man vse it lawfully: ⁹ knowing this that the Lawe is not made to the iust man, but to the vniust, and disobedient, to the impious and sinners, to the wicked and contaminate, to killers of fathers and killers of

AUTHORISED—1611.

1. PAUL an Apostle of Iesus Christ by the commaundement of God our Saviour, and Lord Iesus Christ which is our hope, ² Unto Timothee my owne sonne in the Faith: Grace, mercie, and peace from God our Father, and Iesus Christ our Lord. ³ As I besought thee to abide still at Ephesus when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, ⁴ Neither giue heed to fables, and endlesse genealogies, which minister questions, rather then edifying which is in faith: so doe.

⁵ Now the end of the Commandement is charitie, out of a pure heart, and of a good conscience, and of faith vnfeined. ⁶ From which some hauing swarued, haue turned aside vnto vaine iangling, ⁷ Desiring to bee teachers of the Law, vnderstanding neither what they say, nor whereof they affirme. ⁸ But wee know that the Law is good, if a man vse it lawfully. ⁹ Knowing this, that the Law is not made for a righteous man, but for the lawlesse and disobedient, for the vngodly, and for sinners, for vnholly, and prophane, for murderers of fathers, and murderers of mothers, for

καὶ μητραλώαις, ἀνδροφόνους, ¹⁰ πόρνοις, ἀρσενοκοίταις, ἀνδραποδισταῖς, ψεύσταις, ἐπιώρκοις, καὶ εἴ τι ἕτερον τῇ ὑγιαίνουσῃ διδασκαλίᾳ ἀντίκειται, ¹¹ κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου Θεοῦ, ὃ ἐπιστεύθη ἐγώ. ¹² καὶ χάριν ἔχω τῷ ἐνδυναμώσαντί με Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ὅτι πιστόν με ἠγάπησατο, θέμενος εἰς διακονίαν, ¹³ τὸν πρότερον ὄντα βλάσφημον καὶ διώκτην καὶ ὑβριστήν· ἀλλ' ἡλεήθη, ὅτι ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ· ¹⁴ ὑπερεπλεόνασε δὲ ἡ χάρις τοῦ Κυρίου ἡμῶν μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ. ¹⁵ πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι, ὧν πρῶτός εἰμι ἐγώ· ¹⁶ ἀλλὰ διὰ τοῦτο ἡλεήθη, ἵνα ἐν ἐμοὶ πρώτῳ ἐνδείξηται Ἰησοῦς Χριστὸς τὴν πᾶσαν μακροθυμίαν, πρὸς ὑποτίπωσιν

/ Alex. = καὶ.

/ Alex. τὸ

WICLIF—1380.

sleepers of modir to mensleris ¹⁰ and leechouris to hem that don leecherie with men, hem that putten woundes to men, sellers of men, lesyngemongers, and forsworen, & if ouy other thing is contrarie to the holsum techinge ¹¹ that is afir the euangeli, of the glorie of bleisid god which is bitakun to me.

¹² I do thankyagis to him that counfortid me in crist ihesus oure lord: for he gessid me feithful, and putte me in mynysterie, ¹³ that first was a blasfemer, and a pursuer, and ful of wrongis, but I haue getan the mercie of god: for I vnkowynge dide in vnbeleue, ¹⁴ but the grace of oure lord: ouer aboundide with feith, and love that is in crist ihesus. ¹⁵ A trewe word, and worthi al receiuyng, for crist ihesus cam in to this world to make sayful men sauf: of whiche I am the firste, ¹⁶ but therefore I haue getan mercy: that crist ihesus schulde schewe in me firste al pacience to enfourmyng of hem that schulen beleue to hym in to euerlastyng liif, ¹⁷ and to the kyng of worldis, vndeedi, and vnuyssible god alone: be onours and glorie in to worldis of worldis Amen

¹⁸ I Bitake this comaundement to thee thou sone tyuothis afir the profesies that han ben here to fore in thee: that thou traueile in hem, a good traueil, ¹⁹ haunyng feith, and good conscience, whiche summen kessen aweie: and perischiden aboute the feith of which is ynames ²⁰ & alisandre whiche I bitook to earhanas, that thei lerne not to blasfeme.

2. THERFOR I biserbe first of alle thingis, that bisechingis, preiers, axyngis, doynges of thankyngis ben made for alle men, ² for kinges and alle that ben sette in hincasse, that we leden a quyete, and a

TYNDALE—1534.

mothers, to manleers, ¹⁰ and whormongers: to them that defile them selues with mankynde: to menstealers: to lyars and to periured; and so forth yf ther be any other thinge that is contrary to holsume doctrine, ¹¹ accordinge to the gospell of the glory of the blessed God; which gospell is committed vnto me.

¹² And I thanke Christ Iesus oure Lorde which hath made me stronge: for he counted me true; and put me in office; ¹³ when before I was a blasphemar, and a persecutor, and a tyrant. But I obtayned mercy, because I dyd it ignorantly thorow vnbelefe. ¹⁴ Neverthelater the grace of oure Lorde was more aboundant with fayth and love which is in Christ Iesu.

¹⁵ This is a true sayinge and by all meanes worthy to be receaved; that Christ Iesus came into the world to save synners of whom I am chefe. ¹⁶ Notwithstandyng for this cause was mercy geuen vnto me that Iesus Christ shuld fyrst shewe on me all longe pacience, vnto the ensample of them which shall in tyme to come beleue on him vnto eternall lyfe. ¹⁷ So then vnto god, kyng euerlastyng, immortall, inuisible, and wyse only, be honoure and prayse for ever and ever Amen.

¹⁸ This comaundement commit I vnto the sonne Timothyus, accordyng to the prophesies which in tyme past were prophesied of the; that thou in them shuldest fyght a good fyght, ¹⁹ haueyng fayth and good conscience which some have put awaye from them; and as concernyng fayth have made shipwracke. ²⁰ Of whose nombre is Hymeneus and Alexander which I have deliuered vnto Satan, that they myght be taught not to blasfeme

2. I EXHORTE therefore, that above all thynges, prayers, supplications intercessions, and geuyng of thanks be had for all men: ² for kynges, and for all that are in auctorite; that we maye live a quyet and a peaceable life, in all godlines and

CRANMER—1539.

mothers, to manleers, ¹⁰ to whormongers: to them that defyle them selues with mankynde: to menstealers: to lyars, to periured, and yf ther be any other thyng that is contrary to the holsume doctrine, ¹¹ accordinge to the Gospell of the glory of the blessed God, which Gospell is committed vnto me.

¹² And I thanke Christ Iesus oure Lorde, which hath made me stronge: for he counted me true, and put me in office ¹³ where as before I was a blasphemar, and a persecutor, and a Tyrant. But I obtayned mercy, because I dyd it ignorantly thorow vnbelefe. ¹⁴ Nevertheless, the grace of oure Lorde was exceedinglye aboundant with fayth and love, which is by Christ Iesu.

¹⁵ This is a true saying (and by all meanes worthy to be receaved of vs) that Christ Iesus came into the worlde, to save synners, of whom I am chefe. ¹⁶ Notwithstandinge for this cause optayned I mercy, that Iesus Christ shulde fyrst shewe on me all longe pacience, to declare an ensample vnto them which shulde beleue on him vnto eternall lyfe. ¹⁷ So then vnto God, kyng euerlastyng, immortall, inuisible, wyse onely, be honoure and prayse for ever and ever. Amen.

¹⁸ Thys comaundement commit I vnto the sonne Timothyus accordyng to the prophesies, which in tyme past were prophesied of the, that thou in them shuldest fyght a good fyght, ¹⁹ haueyng fayth and good conscience: which some haue put awaye from them, and as concernyng fayth have made shipwracke. ²⁰ Of whose nombre is Hymeneus and Alexander whom I have deliuered vnto Satan, that they maye lerne not to blasfeme.

2. I EXHORTE therefore, that above all thynges, prayers, supplications, intercessions, and geuyng of thanks be had for all men: ² for kynges, and for all that are in auctorite, that we maye lyue a quyet and a peaceable lyfe, with all Godlynes and

τῶν μελλόντων πιστεύειν ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον. ¹⁷ τῷ δὲ βασιλεὶ τῶν αἰώνων, ἀφθάρῳ, ἀοράτῳ, μόνῳ ¹⁸ Θεῷ, τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.) ¹⁹ ταύτην τὴν παραγγελίαν παρατίθεμαι σοι, τέκνον Τιμόθεε, κατὰ τὰς προαγούσας ἐπὶ σε προφητείας, ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν στρατείαν, ²⁰ ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν, ἣν τινας ἀπωσάμενοι, περὶ τὴν πίστιν ἐναυάγησαν. ²¹ ὧν ἔστιν Ἰμμέναιος καὶ Ἀλέξανδρος, οὓς παρέδωκα τῷ Σατανᾷ, ἵνα παιδευθῶσι μὴ βλασφημεῖν.

II. Παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι δεήσεις, προσευχὰς, ἐντεύξεις, εὐχαριστίας, ὑπὲρ πάντων ἀνθρώπων, ² ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων, ἵνα ἡρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.

* Rec. + συμψ.

GENEVA—1557.

to manslayers, ¹⁰ To whomongers, to them that defyle them selves with mankynde, to men stealers, to lyars, to perjured, and yf there be any other thinge, that is contrary to wholesome doctrine: ¹¹ Which is according to the glorious Gospel of the blessed God, which Gospel is committed vnto me.

¹² Therefore I thanke him, which hath made me stronge, that is Christe Iesus our Lord: for he counted me faithful, and put me in his seruice, ¹³ When before I was a blasphemour, and a persecutor, and an oppressor, but he shewed mercie on me: for I dyd it ignorantly through vnbeliefe. ¹⁴ Yet the grace of our Lord was more abundant with fayth and loue which is in Christ Iesus. ¹⁵ This is a true saying, and by all meanes worthy to be receaved, that Christ Iesus came into the world to saue sinners, of whome I am chiefe.

¹⁶ Notwithstanding, for this cause was mercie geuen vnto me, that Iesus Christ should fyrst shewe on me all longe patience, vnto the ensample of them which shal in tyme to come, beleue on hym vnto eternal lyfe. ¹⁷ So then vnto the kynge everlasting, immortal, inuisible, vnto God, which is only wise, be honour and prayes for euer and euer. Amen. ¹⁸ This commendement commit I vnto thee sonne Timothee, according to the prophecies, which in tyme past were prophesied of thee, that thou by them shouldest fyght a good fyght, ¹⁹ Having faith and good conscience, which some haue put away from them, and as concerning faith haue made shipwrake. ²⁰ Of whose nombre is Hymeneus, and Alexander, which I haue deliuered vnto Satan, that they might learne not to blasphem.

2. I EXHORTE therefore, that aboue all thinges, supplications, prayers, intercessions, and geuyng of thankes be had for all men. ² For kynges, and for all that are therefore in auctoritie, that we may lyue a quiet and a peaceable lyfe, in

RHEIMS—1582.

mothers, to murderers, ¹⁰ to fornicators, to lyers vwith mankind, to man-stealers, to liars, to perjured persons, and vwhat other thinge soeuer is contrarie to sound doctrine, ¹¹ vvhich is according to the Gospel of the glorie of the blessed God, vvhich is committed to me.

¹² I giue him thanks vvhich hath strengthened me, Christ Iesus our Lord, because he hath esteemed me faithful, putting me in the ministerie, ¹³ vwho before was blasphemous and a persecutor and contumelious, but I obtained the mercie of God, because I did it being ignorant in incredulitie. ¹⁴ And the grace of our Lordouer-abounded vwith faith and loue, vvhich is in Christ Iesus.

¹⁵ A faithful saying, and vurtherie of al acceptation, that Christ Iesus came into this vworld to saue sinners, of vvhom I am the chiefe. ¹⁶ But therefore haue I obtained mercie: that in me first of al Christ Iesus might shew al patience, to the information of them that shal beleue on him vnto life everlasting. ¹⁷ And to the king of the vworldes, immortal, inuisible, onely God, honour and glorie for euer and euer. Amen.

¹⁸ This precept I commend to thee o Timothee: according to the prophecies going before on thee, that thou warre in them a good warfare, ¹⁹ hauing faith and a good conscience, vvhich certaine repelling, haue made shipwracke about the faith. ²⁰ Of vvhom is Hymeneus and Alexander: vvhom I haue deliuered to Satan, that they may learne not to blasphem.

2. I DESIRE therefore first of al things that obsecrations, priers, postulations, thankes-geuyngs be made for al men, ² for kyngs and al that are in preeminence: that we may leade a quiet and a peaceable life in al pietie and chastitie.

AUTHORISED—1611.

manlayers, ¹⁰ For whomongers, for them that defile themselves with mankinde, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine, ¹¹ According to the glorious Gospel of the blessed God, which was committed to my trust.

¹² And I thanke Christ Iesus our Lord, who hath enabled mee: for that he counted me faithful, putting me into the Ministerie, ¹³ Who was before a blasphemour, and a persecutor, and injurious. But I obtained mercie, because I did it ignorantly in vnbeliefe. ¹⁴ And the grace of our Lord was exceeding abundant, with faith, and loue, which is in Christ Iesus. ¹⁵ This is a faithfull saying, and worthy of all acceptation, that Christ Iesus came into the world to saue sinners, of whom I am chiefe. ¹⁶ Howbeit, for this cause I obtained mercy, that in me first, Iesus Christ might shew fourth all long suffering, for a paterne to them which should hereafter beleue on him to life everlasting. ¹⁷ Now vnto the king eternal, immortal, inuisible, the onely wise God, be honour and glory for euer and euer. Amen. ¹⁸ This charge I commit vnto thee, sonne Timothee, according to the prophecies which went before on thee, that thou by them mightest warre a good warfare, ¹⁹ Holding faith, and a good conscience, which some haue put away, concerning faith, haue made shipwracke. ²⁰ Of whom is Hymeneus and Alexander, whom I haue deliuered vnto Satan, that they may learne not to blaspheme.

2. I EXHORT therefore, that first of all, supplications, prayers, intercessions and giuing of thankes be made for all men: ² For Kings, and for all that are in auctoritie, that we may leade a quiet and peaceable life in all godlinesse and

³ τοῦτο γὰρ καλὸν καὶ ἀποδέκτον ἐνώπιον τοῦ σωτῆρος ἡμῶν Θεοῦ, ⁴ ὃς πάντα ἀνθρώπους θέλει σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν. ⁵ εἰς γὰρ Θεὸς, εἰς καὶ μεσίτης Θεοῦ καὶ ἀνθρώπων, ἄνθρωπος Χριστὸς Ἰησοῦς, ⁶ ὁ δὸς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, τὸ μαρτύριον καιροῖς ἰδίους, ⁷ εἰς ὃ ἐτέθη ἐγὼ κήρυξ καὶ ἀπόστολος· (ἀλήθειαν λέγω, οὐ ψεύδομαι) διδάσκαλος ἐθνῶν, ἐν πίστει καὶ ἀληθείᾳ. ⁸ Βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ, ἐπαίροντας ὁσίους χεῖρας χωρὶς ὀργῆς καὶ ⁹ διαλογισμοῦ· ὥσαύτως καὶ τὰς γυναῖκας ἐν καταστολῇ ¹⁰ κοσμίῳ, μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτάς, μὴ ἐν πλέγμασιν, ἢ χρυσῷ, ἢ μαργαρίταις, ἢ ἱματισμῷ πολυτελεῖ, ¹¹ ἀλλ' ὃ πρέπει γυναῖξιν ἐπαγγελλομέναις θεοσέβειαν, δι' ἔργων ἀγαθῶν. ¹² Ὡς ἡ ἐν ἡσυχίᾳ μαν-

¹ Rec. + ἐν Χριστῷ.² Alex. διαλογισμῶν.³ Alex. κοσμίως.⁴ Alex. διδάσκων ἐν γυναικί.

WICLIIF—1380.

peisable lif in al pitee and chastite; ³ for this thing is good and acceptid bifor god oure sayour: ⁴ that wole that alle men be made saaf, and that thei come to the knowynge of truthe; ⁵ for o god & a mediator is of god, and of men, a man crist ihesus, ⁶ that gaf hym self redempcion, for alle men, whose witnessinge is confesmyd in his tyme, ⁷ in whiche I am setto a prechour and apostol; I tel seie truthe and I lie not that am a teacher of hethen men in feith and in truthe;

⁸ therefore I wole that men pris in al place: lifynge up, cleue bondis with outen wrathe and strif; ⁹ also wymanen in couenable abite, with schamfastnesse and sobirnesse, araiynge hem self, not in writhan heiris, either in gold, ether perlis, ether precious cloth: ¹⁰ but that bi-cometh wymanen, bihetyunge pitee bi good werkis; ¹¹ a woman lerne in sciencis, with al subieccoun; ¹² But I suffre not a woman to teche: nether to hane lordschip on the houshonde, but to be in sciencis, ¹³ for adam was first formed: aftirward eve; ¹⁴ and adam was not deceyued: but the woman was deceyued in brekinge of the lawe; ¹⁵ but sche schal be saued bi generacioun of children: if sche dwellich perfylly in feith and love, and holynes with sobirnesse;

3. A FEITHFUL word, if ony man desirith a bischopriche: he desirith a good werk; ² therfor it bihoueth a bischop to bu with out reproof, the housbonde of o wif, sobre prudent chaste vertuous, holdinge hospitalite, a teacher ³ not zounn myche to wyn, not a myter but temperat, not ful of chidyng, not couetous, ⁴ wel rulyng his hous, and have sones, suget with al chastite; ⁵ for if ony man can not governe his hous: how schal he

TYNDALE—1534.

honestie. ³ For that is good and accepted in the sight of god oure sauoure; ⁴ which will haue all men saved, and to come vnto the knowledge of the truth. ⁵ For ther is one god, and one (mediator) bitwene god and man; which is the man Christ Iesus: ⁶ which gave him self a ransome for all men; that it shuld be testified at his tyme; ⁷ where vnto I am ordayned a preacher and an apostle: I tell the truthe in Christ and lye not, beyng the teacher of the gentyls in fayth and veritie.

⁸ I wyll therfore that the men praye every where, lifyng vp pure bondes without wrathe, or dowtyng. ⁹ Lykwys also the women that they araye them selves in comlye aparell with shamfastnes and discrete behaueour, not with broyded heare, other golde, or pearles, or costly araye: ¹⁰ but with suche as becommeth women that professe the worshippynge of God thorow good werkis. ¹¹ Let the woman lerne in silence with all subieccion. ¹² I suffre not a woman to teche; nether to haue auctoritie ouer a man: but forto be in silence. ¹³ For Adam was fyrst formed, and then Eve. ¹⁴ Also Adam was not deceaved; but the woman was deceaved; and was in transgression. ¹⁵ Notwithstandynge thorow bearinge of chyldren they shal be saved, so they continue in fayth, love and holynes with discrecion.

3. THIS is a true sayinge. Yf a man covet the office of a byshoppe, he desyreth a good worke. ² Ye and a bisshoppe must be faultlesse, the husband of one wyfe, sober, discrete, honestly apparelled, harmless, apt to teche; ³ not drunken, no fighter, not geuen to filthy lucre: but gentle, abhorrynge fightynge, abhorrynge covetousnes; ⁴ and one that ruleth his awne house honestly, hayng chylidren vnder obedience, with all honestie. ⁵ For yf a man cannot rule his awne house,

CHANMER—1539.

honestie. ³ For that is good and accepted in the syght of God oure sauour, ⁴ which wyll haue all men to be saved, and to come vnto the knowledge of the truth. ⁵ For ther is one God, and one (mediator) betwene God and man, even the man Christ Iesus, ⁶ which gave him self a ransome for all men, that it shuld be testified at his tyme, ⁷ where vnto I am ordayned a preacher and an Apostle. I tell the truthe in Christ and lye not: beyng the teacher of the gentyls with fayth and veritie.

⁸ I wyll therfore that the men praye euery where, lifyng vp pure handes without wrathe, or dowtyng. ⁹ Lyke wys also the women, that they araye them selues in comlye apparell wyth shamfastnes and discrete behaueour, not with broyded heare, ether golde or pearles, or costly araye: ¹⁰ but as becommeth women, that professe godlynesse thorow good werkis. ¹¹ Let the woman lerne in sylence with all subieccion. ¹² I suffre not a woman to teach, nether to vsurpe auctorite ouer the man: but to be in sylence. ¹³ For Adam was fyrst formed, and then Eve. ¹⁴ Adam also was not deceaved, but the woman was deceaved, and was subdued to the transgression. ¹⁵ Notwithstandynge thorow bearyng of chylidren she shalbe saued, yf they contynue in fayth and love, and holynes, with discrecion.

3. THIS is a true saying: If a man denyeth the office of a Bisshoppe, he desyreth an honest worke. ² A Bisshoppe therfore must be blameles, the husbando of one wyfe, dyligent, sober, discrete, a keeper of hospitalite: apte to teach: ³ not geuen to ouer moch wyne, no fyghter, not gredy of fylthys lucre: but gentle, abhorrynge fyghtynge, abhorrynge couetousnes, ⁴ one that ruleth well his awne house, one that hath chylidren in subieccion with all reuerence. ⁵ For yf a man cannot rule his awne house, how shall he

θανέτω ἐν πάσῃ ὑποταγῇ. ¹² γυναικὶ δὲ διδάσκειν| οὐκ ἐπιτρέπω, οὐδὲ αὐθεντεῖν
 ἄνδρως, ἀλλ' εἶναι ἐν ἡσυχίᾳ. ¹³ Ἀδὰμ γὰρ πρῶτος ἐπλάσθη, εἶτα Εὐα. ¹⁴ καὶ
 Ἀδὰμ οὐκ ἠπατήθη· ἡ δὲ γυνὴ ἠπατηθεῖσα ἐν παραβάσει γέγονε· ¹⁵ σωθήσεται
 δὲ διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἀγιασμῷ μετὰ
 σωφροσύνης.

III. Πιστὸς ὁ λόγος· εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ. ² δεῖ
 οὖν τὸν ἐπίσκοπον ἀνεπίληπτον εἶναι, μᾶς γυναικὸς ἄνδρα, * νηφάλιον, | σῶφρονα,
 κόσμιον, φιλόξενον, διδακτικόν· ³ μὴ πάροινον, μὴ πλήκτην· ⁴ ἀλλ' ἐπιεικῆ, ἄμαχον,
 ἀφιλάργυρον. ⁵ τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, τέκνα ἔχοντα ἐν ὑποταγῇ
 μετὰ πάσης σεμνότητος· ⁶ (εἰ δέ τις τοῦ ἰδίου οἴκου προστήναι οὐκ οἶδε, πῶς

* Ἀπὸ ἐξαπατήσεως.

* [Rec. νηφάλιον.]

* Rec. + μὴ αἰσχροκερδῆ.

GENEVA—1557.

RHEIMS—1582.

AUTHORISED—1611.

all godlynes and honestie. ² For this is
 good and accepted in the sight of God
 our Saviour, ³ Which wil haue all men
 saued, and to come vnto the knowledge
 of the truth. ⁴ For there is one God, and
 one Mediatour betwene God and man,
 which is the man Christ Iesus.

⁵ Which gaue him self a ransome
 for all men, which is that testimonie ap-
 pointed at his tyme. ⁶ Of the which tes-
 timonie I am ordeined a preacher and an
 Apostle (I tel the trueth in Christ, and
 lye not) a teacher I meane of the Gentiles
 in faith and veritie. ⁷ I wil therefore that
 the men pray euery where lifting vp pure
 handes without wrath, or doutyng.

⁸ Likewyse also the women, that they
 araye them selues in comely apparell, with
 shamesfastnes and modestie, not with
 broidered haire, other golde, or pearles,
 or costly araye: ⁹ But (as becommeth
 women that professe the feare of God)
 with good workes. ¹⁰ Let the woman
 learne in silence with all subiection. ¹¹ I
 suffre not a woman to teache, nether to
 vsurpe auctoritie ouer the man, but for
 to be in silence. ¹² For Adam was fyrst
 formed, and then Eue.

¹³ And Adam was not deceaued, but
 the woman was deceaued, and was made
 guiltie of the transgression. ¹⁴ Notwith-
 standing, through bearing of children
 they shalbe saued, so they continue in
 faith, loue, and holynes with modestie.

3. THIS is a true saying, If a man
 desire the office of a bishoppe, he desireth
 a worthie worke. ² A byshop therefore
 must be faultlesse, the housband of one
 wyfe, watchyng, sober, modest, harbor-
 ous, apt to teache, ³ Not geuen to wyne,
 no fighter, not geuen to fylthy lucre:
 but gentle, abhorring fyghtyng, abhorring
 couetousnes, ⁴ One that can rule his owne
 house honestly, hauyng children vnder
 obedience with all honestie.

⁵ For yf a man can not rule his owne

² For this is good and acceptable before our
 Saviour God, ³ vvhich vill al men to be
 saued, and to come to the knowndge of
 the truth, ⁴ For there is one God, one
 also mediatour of God and men, man
 Christ Iesus: ⁵ vvhich gaue him self a
 redemption for al, vvhose testimonie in
 due tyme is confirmed. ⁶ wherein I am
 appointed a preacher and an Apostle (I
 say the truth, I lie not) doctor of the
 Gentiles in faith and truth.

⁷ I vill therefore that men pray in euery
 place: lifting vp pure handes, vvvithout
 anger and alteration. ⁸ In like maner
 vvomen also in comely attyre: vvith de-
 ziurenesse and sobrietie adorning them
 selues, not in plaited haire, or gold, or
 pretious stones, or gorgibus apparell,
⁹ but that vvhich becommeth vvomen
 professing pietie by good vvorkes.

¹⁰ Let a vvoman learne in silence, vvith
 al subiection. ¹¹ But to teach I permit
 not vnto a vvoman, nor to laue dominion
 ouer the man: but to be in silence. ¹² For
 Adam vvvas formed first: then Eue.
¹³ and Adam vvvas not seduced: but the
 vvoman being seduced, vvvas in pretura-
 cation. ¹⁴ Yet she shal be saued, by
 generation of children: if they continue
 in faith and loue and sanctification vvith
 sobrietie.

3. A FAITHFUL saying. If a man
 desire a Bishops office, he desireth a
 good worke. ² It behooveth therefore a
 Bishop to be irreprehensible, the hus-
 band of one vvife, sober, vvise, comely,
 chaste, a man of hospitalitie, a teacher,
³ not giuen to vvine, no fighter, but
 modest, no quarrelor, not equetous, ⁴ vvcl
 ruling his ovvne house, hauyng his chil-
 dren subiect vvith al chastitie. ⁵ But if a
 man knowv not to rule his ovvne house:

honestie, ² For this is good and acceptable
 in the sight of God our Saviour, ³ Who
 will haue all men to bee saued, and to
 come vnto the knowledge of the trueth.
⁴ For there is one God, and one Media-
 tour betwene God and men, the man
 Christ Iesus, ⁵ Who gaue himselfe a ran-
 some for all, to be testified in due tyme.
⁶ Whereunto I am ordeined a preacher,
 and an Apostle (I speake the trueth in
 Christ, and lie not) a teacher of the Gen-
 tiles in faith and veritie.

⁷ I will therefore that men pray euery
 where, lifting vp holy handes without
 wrath, and doubting. ⁸ In like maner
 also, that vvomen adorne themselves in
 modest apparell, with shamesfastnesse and
 sobrietie, not with ⁹ broided haire, or gold,
 or pearles, or costly araye. ¹⁰ But (which
 becommeth vvomen professing godlines)
 with good workes. ¹¹ Let the woman learne
 in silence with all subiection: ¹² But I
 suffer not a vvoman to teach, nor to vsurpe
 authoritie ouer the man, but to be in
 silence. ¹³ For Adam was first formed,
 then Eue: ¹⁴ And Adam was not de-
 ceaued, but the woman being deceaued was
 in the transgression: ¹⁵ Notwithstanding
 she shal be saued in child-bearing, if they
 continue in faith and charitie, and holi-
 nesse, with sobrietie.

3. THIS is a true saying: If a man
 desire the office of a Bishop, he desireth
 a good worke. ² A Bishop then must be
 blamelesse, the husband of one wife, vi-
 gilant, sober, vvof good behauiour, giuen
 to hospitalitie, apt to teach: ³ Not ⁴ giuen
 to vvine, no striker, not greedy of filthy
 lucre, but patient, not a brawler, not co-
 uetous: ⁵ One that ruleth well his owne
 house, hauyng his children in subiection
 with all grauntie. ⁶ (For if a man know
 not how to rule his owne house, how shall

² Or, a testimony. ³ Or, plaited. ⁴ Or, equetous.
⁵ Or, not ready to quarrell and offer vvange, as one in
 vvine.

ἐκκλησίας Θεοῦ ἐπιμελήσεται;) ⁶ μὴ νεόφυτον, ἵνα μὴ τυφωθείς εἰς κρίμα ἐμπέσῃ τοῦ διαβόλου. ⁷ δεῖ δὲ αὐτὸν καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἑξωθεν, ἵνα μὴ εἰς ὀνειδισμόν ἐμπέσῃ καὶ παγίδα τοῦ διαβόλου. ⁸ Διακόνους ὡσαύτως σεμνοὺς, μὴ διλόγους, μὴ οἶνω πολλῷ προσέχοντας, μὴ αἰσχροκερδεῖς, ⁹ ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρῇ συνειδήσει. ¹⁰ καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, εἴτα διακονείτωσαν, ἀνέγκλητοι ὄντες. ¹¹ γυναῖκας ὡσαύτως σεμνάς, μὴ διαβόλους, ¹² ὑψηλούς, πιστὰς ἐν πᾶσι. ¹³ διάκονοι ἔστωσαν μᾶς γυναικὸς ἄνδρες, τέκνων καλῶς προϊστάμενοι καὶ τῶν ἰδίων οἰκῶν. ¹⁴ οἱ γὰρ καλῶς διακονήσαντες, βαθμὸν ἑαυτοῖς καλὸν περιποιούνται, καὶ πολλὴν παρρησίαν ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ. ¹⁵ Ταῦτά σοι γράφω, ἐλπίζων ἐλθεῖν πρὸς σε τάχιον. ¹⁶ εἰ δὲ

* Alex. = αὐτόν.

* [Rec. ὑψηλούς.]

* Alex. ἐν τάχει.

WICLIF—1380.

have diligence of the chirche of god? ⁶ not newe coueritid to the feith; lest he be borun up in to pride, and falle in to dome of the deuel. ⁷ for it bihoueth hym also to have good witnessynge of hem that ben with out forth: that he falle not in to repreef and in to the snare of the deuel. ⁸ Also it bihoueth dekenesse to be chaast, not double tongid, not youn myche to wyne, not sunyng foule wynnyngis ⁹ that han the mysterie of feith in cleyn consciens; ¹⁰ but be thei preued first: and mynystrer so, haunyng no cryme.

¹¹ also it bihoueth wymmen to be chaast, not bachitynge, sohere feithful, in alle thingis. ¹² dekenes be housbondis of o wiif: whiche gouernem wel her sones, and her housis; ¹³ for thei that mynystrer wel: schuln gete a good degre to hem self and myche trist in the feith that is in crist ihesu.

¹⁴ some tymothe I write to thee these thingis: hopinge that I schal come sone to thee. ¹⁵ but if I tarie: that thou wite how it bihoueth thee to lyue in the hous of god; that is in the chirche of lyuynge god: a piler and sadnes of trueth; ¹⁶ and opunli it is a greet sacrament of pitee; that *istag* that was schewid in fleisch it is iustified in spirit, it apperid to angels, it is prechid to hethen men, it is beleued in the world, it is taken up in glorie.

4. BUT the spirit seith opunli, that in the laste tymes summen schuln departe fro the feith, seynge tent to spiritis of errour, and to techyngis of deuels ² that speken keynge in ipocrisie, and han her consciens corrupt, ³ forbedinge to be weddid, to abasteyne fro metis which god made, to take with doyng of thankyngis to feithful men, and hem that han knowe the trath; ⁴ for eche creature of god is good: and no thing is to ha cast aweie, whiche is taken with doyng of thankyngis ⁵ for it is halowid bi the word of

TYNDALE—1534.

how shall he care for the congregacion of God. ⁶ He maye not be a yonge skoler, lest he swell and faule into the iudgement of the evyll speaker. ⁷ He must also be well reported of amonge them which are with outforth, lest he fall into rebuke and snare of the evyll speaker.

⁸ Lykwysse must the deacons be honest, not double tonged, not geuen vnto moche drynkyng, nother vnto filthly lacre: ⁹ but hauyng the mystery of the fayth in pure consciens. ¹⁰ And let them fyrst be proued, and then let them minister, yf they be founde faultlesse.

¹¹ Even so must their wyues be honest, not evyll speakers: but sober and faythfull in all thinges. ¹² Let the deacons be the husbandes of one wyfe, and suche as rule their chyldren well, and their awne householdes. ¹³ For they that minister well, get them selves good degre and greates libertie in the fayth, which is in Christ Iesu.

¹⁴ These thinges write I vnto the, trustyng to come shortly vnto the: ¹⁵ but and yf I tarie longe, that then thou mayest yet have knowlege how thou oughtest to behave thy selfe in the house of God, which is the congregacion of the livinge God, the pillar and grounde of trueth. ¹⁶ And with out maye great is that mistery of godlines: God was shewed in the flesche, was iustified in the sprete, was sene of angels, was preached vnto the gentylis, was beleued on in erth and receaved vp in glory.

4. THE sprete speaketh evidently that in the latter tymes some shall departe from the fayth, and shall geve hede vnto spretes of errour, and dyvelyshe doctrine ² of them which speake fals thorow ypocryse; and have their consciences marked with an hote yron, ³ forbyddinge to mary, and commaundinge to abstayne from meates which God hath created to be receaved, with gevyng thanks, of them which beleve and knowe the trueth. ⁴ For all the creatures of God are good and nothyng to be refused, yf it be receaved with thanks gevyng. ⁵ For it is sanctified

CRANMER—1539.

cure for the congregacyon of God? ⁶ He maye not be a yonge scolar, lest he swell and fall into the indgement of the evyll speaker. ⁷ He must also have a good reporte of them which are without, lest he fall into rebuke, and snare of the evyll speaker.

⁸ Lykwysse must the mynystrers be honest, not double tonged, not geuen vnto moche wyne, nother greedy of filthly lacre: ⁹ but haldyng the mystery of the fayth with a pure consciens. ¹⁰ And let them fyrst be proued, and then let them mynyster so, that no man be able to reprove them.

¹¹ Even so must their wyues be honest, not evyll speakers: but sober and faythfull in all thinges. ¹² Let the Deacons be the husbandes of one wyfe, and such as rule their chyldren well, and their awne householdes. ¹³ For they that mynyster well, get them selves a good degre and greates libertie in the fayth, which is in Christ Iesu.

¹⁴ These thinges write I vnto the, trustyng to come shortly vnto the: ¹⁵ but and yf I tarie longe, that then thou mayest yet have knowlege, how thou oughtest to behave thy selfe in the house of God, which is the congregacyon of the lyayng God, the pyllar and grounde of trueth. ¹⁶ And without doute great is that mystery of godlines: God was shewed in the flesche, was iustified in the sprete, was sene among the Angels, was preached vnto the gentylis, was beleued on in erth, and receaved vp in glory.

4. THE sprete speaketh evidently, that in the later tymes some shall departe from the fayth, and shall geve hede vnto spretes of errour, and dyvelyshe doctrines of them ² which speake false thorow ypocryse, and haue their consciences marked with an hote yron, ³ forbyddinge to mary, and commaundinge to abstayne from meates which God hath created to be receaved wyth geuyng of thankes, of them which beleue, and knowe the trueth. ⁴ For all the creatures of God are good, and nothing to be refused, yf it be receaved with thanksgeuyng. ⁵ For it is sanctified

ἐκκλησία, ἐκκλησία. ὁ, οὗτος. ὁ, οὗτος. ὁ, οὗτος.
ἀνέγκλητοι, ἀνέγκλητοι. ἀνέγκλητοι, ἀνέγκλητοι.
δοκιμαζέσθωσαν, δοκιμαζέσθωσαν. δοκιμαζέσθωσαν, δοκιμαζέσθωσαν.

βραδύνω, ἵνα εἰδῆς πῶς δεῖ ἐν οἴκῳ Θεοῦ ἀναστρέφεσθαι, ἥτις ἐστὶν ἐκκλησία Θεοῦ ζῶντος, στύλος καὶ ἑδραίωμα τῆς ἀληθείας· ¹⁶ καὶ ὁμολογουμένως μέγα ἐστὶ τὸ τῆς εὐσεβείας μυστήριον· ¹⁷ Θεὸς ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν Πνεύματι, ὥφθη ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήφθη ἐν δόξῃ.

IV. Τὸ δὲ Πνεῦμα ῥητῶς λέγει, ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονται τινες τῆς πίστεως, προσέχοντες πνεύμασι ¹ πλάνοις καὶ διδασκαλίαις δαιμονίων, ² ἐν ὑποκρίσει ψευδολόγων, κεκαυτηριασμένων τὴν ἰδίαν συνείδησιν, ³ κωλύοντων γαμῖν, ἀπέχεσθαι βρωμάτων, ἃ ὁ Θεὸς ἔκτισεν εἰς μετάληψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὴν ἀλήθειαν. ⁴ ὅτι πᾶν κτίσμα Θεοῦ καλὸν, καὶ οὐδὲν ἀπόβλητον, μετὰ εὐχαριστίας λαμβανόμενον· ⁵ ἀγιάζεται γὰρ διὰ λόγου

¹ Alex. &c. Const. et Rec. θιάς.

² Const. πλάνης.

GENEVA—1557.

house, how shal he care for the Church of God? ⁶ He may not be a yonge scholar, lest he swel, and fall into the condemnation of the deuil. ⁷ He must also be wel reported of among them which are without, lest he fall into rebuke, and the snare of the deuil. ⁸ I knowe must Deacons be honest, not double tongued, nor geuen vnto much wyne, nether to filthy lucre. ⁹ But hauing the mysterie of the faith in pure conscience.

¹⁰ And let them fyrst be proued, and then let them minister, yf they be found faultlesse. ¹¹ Euen so must their wyues be honest, not cūyl speakers, but sober, and faithful in all thinges. ¹² Let the Deacons be the husbandes of one wyfe, and suche as can rule their children wel, and their owne householdes. ¹³ For they that haue ministered wel, get them selues a good degree, and great libertie in the faith, which is in Christ Iesus.

¹⁴ These thinges write I vnto thee, trusting to come very shortly vnto thee: ¹⁵ But and if I tary longe, that then thou mayest yet haue knowledge, how thou oughtest to behaue thy selfe in the house of God, which is the Church of the liuing God, the pyllar and grounde of trueth. ¹⁶ And without nay, great is the mysterie of Godlines: God is shewed in the fleshe, iustified in the Sprite, seene of Angels, preached vnto the Gentiles: beleued on in earth, and receaued vp in glorie.

4. THE Spirite speaketh euidently, that in the later tymes some shal depart from the faith, and shal geue hede vnto sprites of error, and doctrines of deuils. ² Which speake false through hypocrisie, and haue their consciences burned with an hote yron: ³ Forbydding to mary, and commanding to abstayne from meates which God hath created to be receaued with geuyng thanks, of them which beleue and knowe the trueth.

⁴ For all the creatures of God are good, and nothing ought to be refused, yf it be receaued with thankesgeuyng. ⁵ For it is

RHEIMS—1582.

how shal he haue care of the Church of God? ⁶ Not a neophyte: lest puffed into pride, he fall into the iudgment of the Deuil. ⁷ And he must haue also good testimonie of them that are without: that he fall not into reproch and the snare of the Deuil.

⁸ Deacons in like maner chaste, not double tongued, not giuen to much wyne, not solouers of filthie lucre: ⁹ hauing the mysterie of faith in a pure conscience.

¹⁰ And let these also be proued first: and so let them minister, hauing no crime.

¹¹ The women in like maner chaste, not detracting, sober, faithful in al thinges.

¹² Let deacons be the husbandes of one wyfe: vvhich rule vvel their children, and their houses. ¹³ For they that haue ministered vvel, shal purchase to them selues a good degree, and much confidence in the faith vvhich is in Christ Iesus.

¹⁴ These thinges I vwrite to thee, hoping that I shal come to thee quickly. ¹⁵ But if I tary long, that thou must know how thou oughtest to conuerse in the house of God, which is the Church of the liuing God, the pillar and ground of truth. ¹⁶ And manifestly it is a great sacrament of pietie, vvhich vvas manifested in flesh, vvas iustified in spirit, appeared to Angels, hath bene preached to gentile, is beleued in the vworld, is assumed in glorie.

4. AND the Spirit manifestly saith that in the last times certain shal depart from the faith attending to spirites of error, and doctrines of diuels. ² speaking lies in hypocrisie, and hauing their consciences seared, ³ forbidding to marie, to abstaine from meates vvhich God created to receaue vwith thankes-giuing for the faithful, and them that haue knowen the truth. ⁴ For every creature of God is good, and nothing to be reiectet that is receiued vwith thankes-giuing.

AUTHORISED—1611.

he take care of the Church of God? ⁶ Not a novice, lest being lifted up with pride, hee fall into the condemnation of the deuil. ⁷ Moreover, hee must haue a good report of them which are without, lest he fall into reproch, and the snare of the deuil.

⁸ Likewise must the Deacons bee grave, not double tongued, not giuen to much wine, not greedy of filthy lucre, ⁹ Holding the mysterie of the faith in a pure conscience. ¹⁰ And let these also first be proued; then let them use the office of a Deacon, being found blamelesse. ¹¹ Euen so must their wives be grave; not slanderers, sober, faithfull in all things. ¹² Let the Deacons be the husbands of one wife, ruling their children, and their owne houses well. ¹³ For they that haue used the office of a Deacon well, purchase to themselves a good degree, and great boldnesse in the faith, which is in Christ Iesus. ¹⁴ These things write I vnto thee, hoping to come vnto thee shortly. ¹⁵ But if I tary long, that thou mayest know how thou oughtest to behaue thy selfe in the House of God, which is the Church of the liuing God, the pillar and ground of the truth. ¹⁶ And without controuersie, great is the mysterie of godlinesse: God was manifest in the flesh, iustified in the Spirit, scene of Angels, preached vnto the Gentiles, beleued on in the world, receiued vp into glory.

4. NOW the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils: ² Speaking lies in hypocrisy, having their conscience seared with a hot iron, ³ Forbidding to marry, and commanding to abstaine from meates, which God hath created to be received with thanksgiving of them which beleue, and know the truth. ⁴ For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: ⁵ For it is

¹ Or, one newly come to the faith.

² Or, stay.

³ Or, ministered.

Θεοῦ καὶ ἐντεύξεως. ⁶ Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς, καλὸς ἔσῃ διάκονος Ἰησοῦ Χριστοῦ, ἐντρέφόμενος τοῖς λόγοις τῆς πίστεως, καὶ τῆς καλῆς διδασκαλίας ἣ παρηκολούθηκας. ⁷ Τοὺς δὲ βεβήλους καὶ γραώδεις μύθους παραιτοῦ· γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν. ⁸ ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγου ἐστὶν ὠφέλιμος· ἡ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμός ἐστιν, ⁹ ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης. ¹⁰ πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος. ¹¹ εἰς τοῦτο γὰρ καὶ κοπιῶμεν καὶ ¹² οὐνειδιζόμεθα, ὅτι ἡλπίκαμεν ἐπὶ Θεῷ ζῶντι, ὃς ἐστὶ σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν. ¹³ Παράγγελλε ταῦτα καὶ δίδασκε. ¹⁴ Μηδεὶς σου τῆς νεότητος καταφρονεῖτω, ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πίστει, ἐν ἀγνείᾳ. ¹⁵ ὥς ἐρχομαι, πρόσεχε τῇ

* Δεκ. Χριστοῦ Ἰησοῦ.

* Const. ἑπαγγελλας.

* Δεκ. = καί.

WICLIFF—1380.

god and bi preier; ⁶ thou puttinge forth these thingis to britheren: schalt be a good mynstre of crist ihesuus nurischid with wordis of feith, and of good doctryne: which thou hast gete; ⁷ but eschewe thou vncouenable fablis and eld wyrmes fables.

haunte thi silf to pitee; ⁸ for bodili exereitacioun is profitable to litil thing, but pitee is profitable to alle thingis that hath a biheest of liif that now is, and that is to come; ⁹ a trewe word and worthi al accepcioun; ¹⁰ and in this thing we traueilen and ben cursid: for we hopen in lyuyng god that is sayour of alle men; moost of feithful men; ¹¹ comaunde thou this thing and teche; ¹² no man dispise thi songthe: but be thou ensample of feithful men in word, in lyuyng in charite in feith in chastite,

¹³ til I come take tent to redyng to exortacioun and techyng; ¹⁴ nyle thou litil charge the grace which is in thee: that is jouun to thee, bi profecie, with puttyng on of the hondis of presthood. ¹⁵ thanke thou these thingis in these be thou that thi profetyng be eschewid to alle men; ¹⁶ take tente to thi silf & to doctryne: be biy in hem; for thou doinge these thingis: schalt make bothe thi silf saaf, and hem that heren thee; ¹ Blame thou not an elder man: but biseche as a fadir; junge men as britheren; ² cold wymmen as modris; junge wymmen as sistris in al chastite.

5. HONOURE thou widewis: that ben verri widewis; ⁴ but if any widowe hath children of sones lerne sche first to gouerne hir hous, and quize to fadir and modir; for this thing is acceptid bifor god; ⁵ and sche that is a widowe verrili and desolat: hope in to god, and be biy in

TYNDALE—1534.

by the worde of God and prayer. ⁶ Yf thou shalt put the brethren in remembrance of these thynges, thou shalt be a good minister of Iesu Christ, which hath bene nourished vp in the wordes of the fayth and good doctryne; which doctryne thou hast continually followed. ⁷ But cast awaye vngostly and olde wyves fables.

Exerceyse thy silfe vnto godlines. ⁸ For bodely exercise profiteth lyttill: But godlines is good vnto all thynges; as a thyng which hath promysse of the lyfe that is now; and of the lyfe to come. ⁹ This is a sure sayinge and of all parties worthy to be receaved. ¹⁰ For therefore we labour and suffre rebuke, because we beleve in the lyving god, which is the sauour of all men: but specially of those that beleve. ¹¹ Suche thynges commaunde and teache. ¹² Let no man despise thy youth: but be vnto them that beleve, an ensample; in worde in conversacion; in love; in sprete; in fayth and in purenes.

¹³ Till I come, geve attendaunce to redyng; to exhortacioun and to doctryne. ¹⁴ Despyse not the gyfte that is in the, which was given the thorow prophesye and with layyng on of the hondes of an elder. ¹⁵ These thynges exerceyse, and geue thy silfe vnto them; that it maye be sene how thou profetest in all thynges. ¹⁶ Take hede vnto thy silfe and vnto learnyng; and continue therin. For if thou shalt so do, thou shalt save thy silfe and them that heare the.

5. REBUKE not an elder: but exhorte him as a father; and the younger men as brethren; ² the elder women as mothers; the younger as sistres; with all purenes. ³ Honour wyddowes which are true wyddowes. ⁴ Yf any wyddowe have chyldren or nevys, let them lerne fyrst to rule their awne houses godly; and to recompence their elders. For that is good and acceptable before God. ⁵ She that is a very wyddowe and frendlesse, putteth her trust in god, and continueth in

CRANMER—1539.

by the worde of God and prayer. ⁶ If thou put the brethren in remembrance of these thinges, thou shalt be a good mynster of Iesu Christ which hath bene nourished vp in the wordes of the fayth and of good doctryne, which thou hast continually followed. ⁷ But cast awaye vngostly and olde wyves fables.

Exerceyse thy selfe rather vnto godlynes. ⁸ For bodely exerceyse profyteth lyttell: but godlynes is profyttable vnto all thinges, as a thinge which hath promysse of the lyfe that is now, and of the lyfe to come. ⁹ This is a sure sayinge, and by all meanes worthy to be alowed. ¹⁰ For therefore we labour and suffre rebuke, because we beleve in the lyving God, which is the sauour of all men, specially of those that beleve. ¹¹ Soch thynges commaunde and teache. ¹² Let no man despyce thy youth: but be vnto them that beleve, an ensample, in worde, in conversacion, in love, in sprete, in fayth, in purenes.

¹³ Tyll I come, geue attendaunce to redyng, to exhortacioun, to doctryne. ¹⁴ Despyse not the gyfte that is in the, which was geuen the thorow prophesie, with the layyng on of handes by the auctoryte of presthode. ¹⁵ These thinges exerceyse, and geue thy selfe vnto them, that it maye be sene, how thou profetest in all thynges. ¹⁶ Take hede vnto thy selfe, and vnto learnyng, and continue therin. For yf thou shalt so do, thou shalt save thy selfe, and them that heare the.

5. REBUKE not an elder: but exhorte him as a father: the younger men, as brethren: ² the elder women, as mothers: the younger as systers, with all purenes. ³ Honour wyddowes, which are true wyddowes. ⁴ If any wyddowe have chyldren or nevys, let them lerne fyrst to rule their awne houses godly and to recompence their elders. For that is good and acceptable before God. ⁵ She that is a true wyddowe and frendlesse, putteth her trust in God, and continueth in

uncommensurable unprofitable. hennie, accompan. litit, pious. troumen, labour. int, attention. nyle, not. jouun, given. verri, true. quize, requite.

ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ. ¹⁴ μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοι διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου. ¹⁵ ταῦτα μελέτα, ἐν τούτοις ἴσθι· ἵνα σοῦ ἡ προκοπὴ φανερά ᾖ ἐν πᾶσιν. ¹⁶ ἔπεχε σεαυτῷ καὶ τῇ διδασκαλίᾳ· ἐπίμενε αὐτοῖς· τοῦτο γὰρ ποιῶν, καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου. V. Πρεσβυτέρῳ μὴ ἐπιπλήξῃς, ἀλλὰ παρακάλει ὡς πατέρα· νεωτέρους, ὡς ἀδελφούς· ² πρεσβυτέρας, ὡς μητέρας· νεωτέρας, ὡς ἀδελφάς, ἐν πάσῃ ἀγνεύᾳ. ³ Χήρας τίμα τὰς ὄντως χήρας. ⁴ εἰ δέ τις χήρα τέκνα ἢ ἐκγονα ἔχει, μανθανέτωσαν πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν, καὶ ἀμοιβὰς ἀποδιδόναι τοῖς προγόνοις· τοῦτο γὰρ ἐστὶν ἀποδεκτὸν ἐνώπιον τοῦ Θεοῦ. ⁵ ἡ δὲ ὄντως χήρα καὶ μεμονωμένη ἤλπιεν ἐπὶ τὸν Θεὸν, καὶ προσμένει ταῖς δεήσεσι

† Alex. ἀγωνίζεσθαι.

* Rec. + ἐν πνεύματι.

* Alex. = ἐν.

* Rec. + καὶ ἐν καλ.

GENEVA—1557.

sanctified by the worde of God and prayer.

⁶ If thou put the brethren in remembrance of these things, thou shalt be a good minister of Iesus Christe, which hast bene nourished vp in the wordes of faith, and of good doctrine, which doctrine thou hast continually folowed. ⁷ But cast away prophane, and olde wyues fables: and exercise thy selfe vnto godlynes.

⁸ For bodely exercise profiteth litle: but godlynes is profitable vnto all thinges, as a thing which hath promise of the lyfe that is now, and of the lyfe to come. ⁹ This is a sure saying, and of all parties worthy to be receaved. ¹⁰ For therefore we labour and suffre rebuke, because we haue sure hope in the lyving God, which is the Sauour of all men, but specially of those that beleue. ¹¹ These thinges commande and teache. ¹² Let no man despise thy youth, but be vnto them that beleue an example, in worde, in conuersation, in loue, in sprite, in faith, and in purenes. ¹³ Tyl I come, geue attendance to reading, to exhortation, and to doctrine.

¹⁴ Despise not that gyft that is in thee, which was geuen thee by prophesie with the laying on of the handes, by the Eldership. ¹⁵ These thinges exercise, and geue thy self vnto them, that it may be sene how thou profitest among al men. ¹⁶ Take hede vnto thy selfe, and vnto learning, and continue therein: for yf thou shalt so do, thou shalt saue thy selfe, and them that heare thee.

5. REBUKE not an elder, but exhort him as a father: and the yonger men as brethren. ² The elder women as mothers, the yonger as sisters, with al purenes. ³ Honour wydowes, which are true wydowes. ⁴ If any wyddowe haue chyldren or nefewes, let them learne first to shewe godlynes towards their owne houses, and to recompence their kynred: for that is an honest thing and acceptable before God. ⁵ She that is a very wyddow and friendlesse, putteth her trust in God, and continueth in supplications and prayers

RHEIMS—1582.

⁶ For it is sanctified by the word of God and prayer.

⁷ These things proposing to the brethren, thou shalt be a good minister of Christ Iesus, nourished in the wordes of the faith and the good doctrine which thou hast attained vnto. ⁸ But foolish and old wifes fables auoid: and exercise thy self to pietie. ⁹ For corporall exercise is profitable to litle: but pietie is profitable to all thinges: hauing promise of the life that now is, and of that to come.

¹⁰ A faithful saying and worthy of all acceptation. ¹¹ For to this purpose we labour and are reuiled, because we have hope in the liuing God which is the Saviour of all men, especially of the faithful. ¹² Command these things and teach.

¹³ Let no man contemne thy youth: but be an example of the faithful, in word, in conuersation, in charitie, in faith, in chastitie. ¹⁴ Till I come, attend vnto reading, exhortation, doctrine. ¹⁵ Neglect not the grace that is in thee: which is giuen thee by propheticke, with imposition of the handes of priesthod. ¹⁶ These things doe thou meditate, be in these things: that thy profiting may be manifest to all. ¹⁷ Attend to thy self, and to doctrine: be earnest in them. For, this doing, thou shalt saue both thy self and them that heare thee.

5. A SENIOUR rebuke not: but beseeche as a father: yong men, as brethren: ² old women, as mothers: yong women, as sisters, in al chastitie.

³ Honour vvidowes: which are vvidowes in deede. ⁴ But if any vvidow haue children or nephewes: let her learne first to rule her owne house, and to render mutual dutie to her parents, for this is acceptable before God. ⁵ But she that is a vvidow in deede and desolate: let her hope in God, and continue

AUTHORISED—1611.

sanctified by the word of God, and prayer.

⁶ If thou put the brethren in remembrance of these things, thou shalt be a good minister of Iesus Christ, nourished up in the wordes of faith, and of good doctrine, whereunto thou hast attained. ⁷ But refuse prophane and olde wifes fables, and exercise thy selfe rather vnto godlinesse.

⁸ For bodily exercise profiteth little, but godlinesse is profitable vnto all thinges, hauing promise of the life that now is, and of that which is to come. ⁹ This is a faithful saying, and worthy of all acceptation: ¹⁰ For therefore we both labour, and suffer reproch, because we trust in the liuing God, who is the Saviour of all men, specially of those that beleue.

¹¹ These things command and teach. ¹² Let no man despise thy youth, but be thou an example of the beleeuers, in word, in conuersation, in charitie, in spirit, in faith, in puritie. ¹³ Till I come, giue attendance to reading, to exhortation, to doctrine. ¹⁴ Neglect not the gift that is in thee, which was giuen thee by prophesie, with the laying on of the hands of the Presbyterie. ¹⁵ Meditate vpon these things, giue thy selfe wholly to them, that thy profiting may appeare ¹⁶ to all. ¹⁷ Take heed vnto thy selfe, and vnto the doctrine: continue in them: for in doing this, thou shalt both saue thy selfe, and them that heare thee.

5. REBUKE not an Elder, but intreate him as a father, and the yonger men as brethren: ² The elder women as mothers, the yonger as sisters with all puritie. ³ Honour widowes that are widowes indeed. ⁴ But if any widow haue children or nephewes, let them learne first to shew pietie at home, and to requite their parents: for that is good and acceptable before God. ⁵ Now she that is a widow in deed, and desolate, trusteth in God, and continueth in supplications and prayers

* Or, for a little time.

* Or, in all things.

† Or, in husbandry.

καὶ ταῖς προσευχαῖς νυκτὸς καὶ ἡμέρας· ἡ δὲ σπαταλῶσα, ζῶσα τέθνηκε. καὶ ταῦτα παράγγελλε, ἵνα ἀνεπιλήπται ὧσιν. εἰ δέ τις τῶν ἰδίων καὶ μάλιστα τῶν οἰκείων οὐ προνοεῖ, τὴν πίστιν ἥρνηται, καὶ ἔστιν ἀπίστου χεῖρων. Χήρα καταλεγέσθω μὴ ἑλαττον ἐτῶν ἑξήκοντα, γεγενυῖα ἐνὸς ἀνδρὸς γυνή, ἐν ἔργοις καλοῖς μαρτυρουμένη, εἰ ἐτεκνοτρόφησεν, εἰ ἐξενδοδόχησεν, εἰ ἀγίων πόδας ἐνίψεν, εἰ θλιβομένοις ἐπήρκεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησε. Νεωτέρας δὲ χήρας παραιτοῦ· ὅταν γὰρ καταστρηνιάσωσι τοῦ Χριστοῦ, γαμῖν θέλουσιν, ἔχουσιν κρῖμα, ὅτι τὴν πρώτην πίστιν ἠθέτησαν. ἅμα δὲ καὶ ἀργαὶ μανθάνουσι περιερχόμεναι τὰς οἰκίας· οὐ μόνον δὲ ἀργαί, ἀλλὰ καὶ φλύαροι καὶ περιέργοι,

* Alex. = πιστός ἡ.

WICLIF—1380.

bisshinges and preiers nyght and dai, for sche that is hyuynge in delicia is deed, and comande thou this thing, that they be without reproch, for if any man hath not cure of his owne: and moost of his household men: he hath denyed the feith, and is wors thanne an unfeithful man.

* a widowe be chosen not lesse thanne xviij yere, that was wiif of oon housbonde, and bath witnessynge in good werkis, if sche mischid children, if sche receayved pore men to herborwe, if sche hath, waischen the feet of holi men, if sche mynystrid to men that suffren tribulacioun, if sche folowid al good werk, but caschewe thou yonger widewis, for whanne they han don lecheri they wolen be weddid in crist. havyng dampnacioun: for they han made void the first feith, also they idil lerne to go aboute housis, not oonli idil, but ful of wordis and curious: spekynge thingis that bihoote not.

14 therfor I wole that yonger widewis ben weddid, and bryngen forth children, a bea houswif, to geve noon occasioun to the aduersarie: bi cause of cureid thing. 15 for now summe ben turned abak aftir sathanas, 16 if any feithful man hath widowe: mynystre he to hem, that the chirche be not grieved: that it suffice to hem that ben verri widewis, 17 the preestis that ben wel governouris, be they hadde worthi to double honour, moost they that trauciler in word and techynge, 18 for scripture seith, thou schalt not bridel the mouth of the oxe treshynge: and a werk man is worthi his hire, 19 nyle thou receyve accusynge agens a preest: but vnder twynas or thre witnessis, 20 but repene thou men that synnen before alle men, that also other han drede,

21 I preie bifor god and ihesus crist, and

TYNDAL—1584.

supplicacion and prayer nyght and daye. But she that liveth in pleasure, is deed even yet alive. And these thynges commaunde, that they maye be without fault. If ther be any that provideth not for his awne, and namly for them of his household, the same denyeth the fayth, and is worse then an infydel.

* Let no wyddowe be chosen vnder thre score yere olde, and soche a one as was the wyfe of one man, and well reported of in good workes: yf she have no resshed children, yf she have bene libellal to straungers, yf she have weashed the sayntes fete, yf she have ministred vnto them which were in aduersite, yf she were continually given vnto all maner good workes. The yonger wyddowes refuse. For when they have begone to wexe wantone, to the dishonoure of Christ, then will they mary, havyng dampnacion, because they have braken their fyrst fayth. And also they learne to goo from house to house ydle, yee not ydle only, but also tryflynge and busybodies, speakynge thynges which are not comly.

14 I will therfore that the yonger women mary and beare children, and gyde the house, and geve none occasioun to the aduersary to speake evill. For many of them are all redy turned baky, and are gone after Satan. And yf any man or woman that belveth have wyddowes, let them minister vnto them, and let not the congregacion be charged: that yt maye have sufficient for them that are wyddowes in dede.

17 The elders that rule wel, are worthy of double honoure, most specially they which labour in the worde and in teaching. For the scripture sayth: Thou shalt not moue the mouth of the oxe that treadeth out the corne. And the labourer is worthy of his rewarde. Agaynst an elder receave none accusacion: but vnder two or thre witnessis. Them that synne, rebuke openly, that other maye feare.

21 I testifie before god and the lord

CRANMER—1539.

supplicacions and prayers nyght and daye. But she that lyueth in pleasure, is deed, euen yet aljue. And these thynges commaunde, that they maye be without rebuke. But yf any provide not for hys awne (and specially for them of hys household) the same hath denyed the fayth, and is worse then an infydel.

* Let no wyddowe be chosen vnder thre score yere olde, and soch a one as was the wyfe of one man, and well reported of in good workes: yf she haue brought vp chyldren, yf she haue lodged straungers, yf she haue weashed the sayntes fete, yf she haue mynystred vnto them which were in aduersite, yf she haue bene continually geuen vnto all maner of good workes. The yonger wyddowes refuse. For when they haue begone to wexe wanton agaynst Christ, they wyll mary, havyng dampnacion, because they haue cast awaye their fyrst fayth. And also they learne to goo from house to house ydle: yee not ydle onely, but also tryflynge and busybodies, speakynge thynges which are not comly.

14 I wyll therfore that the yonger wemen mary, to beare chyldren, to gyde the house, and geue none occasioun to the aduersary to speake evill. For many of them are all ready turned bakke, and are gone after Satan. And yf any man or woman that belveth haue wyddowes, let them mynystre vnto them, and let not the congregacion be charged: that there maye be sufficient for them that are wyddowes in dede.

17 The elders that rule wel, are worthy of double honoure, most specially they which labour in the worde and teaching. For the scripture sayth: thou shalt not moue the mouth of the oxe that treadeth out the corne. And the labourer is worthy of his rewarde. Agaynst an elder, receave none accusacion: but vnder two or thre witnessis. Them that synne, rebuke openly, that other also maye feare.

21 I testifie before God and the Lord

λαλοῦσαι τὰ μὴ δέοντα. ¹⁴ Βούλομαι οὖν νεωτέρας γαμεῖν, τεκνογονεῖν, οἰκοδο-
 σποτεῖν, μηδεμίαν ἀφορμὴν διδόναι τῷ ἀντικειμένῳ λοιδορίας χάριν. ¹⁵ ἤδη γάρ
 τινες ἐξετράπησαν ὀπίσω τοῦ Σατανᾶ. ¹⁶ εἴ τις πιστὸς ἢ πιστὴ ἔχει χήρας,
 ἐπαρκεῖτω αὐταῖς, καὶ μὴ βαρεῖσθω ἡ ἐκκλησία, ἵνα ταῖς ὄντως χήραις ἐπαρκεῖται.
¹⁷ Οἱ καλῶς προσεστώτες πρεσβύτεροι διπλῆς τιμῆς ἀξιούσθωσαν, μάλιστα οἱ
 κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ. ¹⁸ λέγει γὰρ ἡ γραφή, “Βοῦν ἀλοῶντα οὐ
 “φμώσεις” | καὶ, “Ἀξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ.” ¹⁹ Κατὰ πρεσβυτέρου κα-
 τηγορίαν μὴ παραδέχον, ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων. ²⁰ Τοὺς ἀμαρτάνον-
 τας, ἐνώπιον πάντων ἐλεγχε, ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσι. ²¹ Διαμαρτύρομαι

¹⁴ Alex. Οὐ φμώσεις βοῦν ἀλοῶντα.

GENEVA — 1557.

nyght and day. ⁶ But she that lyueth in pleasure, is dead, enen yet alyue, ⁷ These thinges therfore comande, that they may be wythout fault. ⁸ If there be any that provideth not for his owne, and namely for them of his housholde, the same denieth the faith, and is worse then an infidel.

⁹ Let no wyldowe be chosen vnder thre- score yere olde, and suche a one as was the wyfe of one man: ¹⁰ And wel reported of in good workes: if she haue norysshed her children, if she haue bene liberal to strangers, if she haue washed the Sainctes feet, if she haue ministred vnto them which were in aduersitie, if she were continually geuen vnto all manner good workes.

¹¹ The yonger wyddowes refuse: for when they haue begonne to waxe wanton against Christe, they will mary: ¹² Having damnation, because they haue broken the first faith. ¹³ And also they learne to go from house to house ylle: yea not ylle only, but also trifling, and besibodies, speakyng thinges which are not comely.

¹⁴ I wyl therfore that the yonger women mary and beare children, and geue none occasion to the aduersarie to speake euill. ¹⁵ For many of them are already turned backe, and are gone after Satan. ¹⁶ And yf any man or woman that beleueth haue wyddowes, let them minister vnto them, and let not the Church be charged, that ye may haue sufficient for them that are wyddowes in dede. ¹⁷ The Elders that rule wel, are worthy of double honour, mooste specially they which labour in the worde and teaching. ¹⁸ For the Scripture sayeth, Thou shalt not moue the mouth of the oxe that treadeth out the corne. And, the labourer is worthy of his rewarde. ¹⁹ Against an Elder receaue no accusation, but vnder two or thre witnesses. ²⁰ Them that sinne, rebuke openly, that other may feare.

RHEIMS — 1582.

in obsecrations and prayers night and day. ⁶ For she that is in deliciousenes, liuing is dead. ⁷ And this comande that they be blamelesse. ⁸ But if any man haue not care of his owne, and especially of his domesticals, he hath denied the faith, and is worse then an infidel.

⁹ Let a vvidowv be chosen of no lesse then three score yeres, vvhich hath been the wvife of one husband, ¹⁰ hauing testi- monie in good vvorkes, if she haue brought vp her children, if she haue receiued to harboure, if she haue vvashed the Sainctes feete, if she haue ministred to them that suffer tribulation, if she haue soloued every good vvorkes. ¹¹ But the yonger vvidowvves auoid. For vvhen they shal be vvanton in Christ, they vvill marie: ¹² hauing damnation, because they haue made void their first faith, ¹³ and vvithal idle also they learne to goe about from house to house: not only idle, but also ful of vvordes and curiouse, speaking thinges vvhich they ought not.

¹⁴ I vvill therfore the yonger to marie, to bring forth children, to be housevvives: to geue no occasion to the aduersarie for to speake euill. ¹⁵ For nowv certayne are turned backe after Satan. ¹⁶ If any faithfull man haue vvidowvves, let him minister to them, and let not the Church be burdened: that there may be sufficient for them that are vvidowvves in dede.

¹⁷ The priestes that rule vvell, let them be esteemed vvorthie of double honour: especially they that labour in the vvord ank doctrine. ¹⁸ For the Scripture faith: *Thou shalt not moue the mouth to the oxe that treadeth out the corne* and, *The vvorkes man is vvorthie of his hire*. ¹⁹ Against a priest receiue not accusation: but vnder vvwo or three vvitnesses. ²⁰ Them that sinne, reprove before al: that the rest also may haue feare.

AUTHORISED — 1611.

night and day. ⁶ But she that liueth *in pleasure, is dead while she liueth. ⁷ And these thinges giue in charge, that they may be blamelesse. ⁸ But if any provide not for his owne, and especially for those of his owne ⁹ house, hee hath denied the faith, and is worse then an infidel.

⁹ Let not a widow bee ¹⁰ taken into the number, vnder threescore yeres old, hau- ing bene the wife of one man, ¹¹ Well reported of for good workes, if shee haue brought vp children, if shee haue lodged strangers, if shee haue washed the Sainctes feet, if shee haue releued the afflicted, if shee haue diligently followed every good worke. ¹² But the yonger widowes refuse: for when they haue begonne to waxe wanton against Christ, they will marry, ¹³ Having damnation, because they haue cast off their first faith. ¹⁴ And withall they learne to bee idle, wandering about from house to house: and not onely idle, but tattlers also, and busybodies, speaking thinges which they ought not. ¹⁵ I will therfore that the yonger women marry, beare children, giue the house, giue none occasion to the aduersary ¹⁶ to speake reprochfully. ¹⁷ For some are already turned aside after Satan. ¹⁸ If any man or woman that belongeth haue widowes, let them relieue them, and let not the Church be charged, that it may relieue them that are widowes indeed.

¹⁷ Let the Elders that rule well, be counted worthy of double honour, especially they who labour in the word and doctrine. ¹⁸ For the Scripture saith, Thou shalt not moue the oxe that treadeth out the corne: and, The labourer is worthy of his reward. ¹⁹ Against an Elder receiue not an accusation, but *before two or three witnesses. ²⁰ Them that sinne rebuke be- fore all, that others also may feare. ²¹ I charge thee before God, and the Lord

²¹ I testifie before God and the Lord

²¹ I testifie before God and Christ Iesus,

* Or, delicately. ⁹ Or, kinred. ¹⁰ Or, chosen.
¹⁴ Gr. for their railing. ¹⁶ Or, rather.

ἐνώπιον τοῦ Θεοῦ καὶ ὁ Χριστοῦ Ἰησοῦ καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα ταῦτα φυλάξης χωρὶς προκρίματος, μηδὲν ποιῶν κατὰ ὁρμήν σου. ²² Χεῖρας ταχέως μηδεὶ ἐπιτίθει, μηδὲ κοινώνει ἁμαρτίαις ἀλλοτρίαις. Σεαυτὸν ἄγνουν τήρει. ²³ μηκέτι ὑδροπότης, ἀλλ' οἶνω ὀλίγω χρῶ, διὰ τὸν στόμαχόν σου καὶ τὰς πυκνάς σου ἀσθενείας. ²⁴ Τινῶν ἀνθρώπων αἱ ἁμαρτίαι πρόδηλοί εἰσι, προάγουσαι εἰς κρίσιν τισὶ δὲ καὶ ἐπακολουθοῦσιν. ²⁵ ὡσαύτως καὶ τὰ καλὰ ἔργα πρόδηλά ἐστι καὶ τὰ ἄλλως ἔχοντα, κρυβῆναι οὐ δύναται.]

VI. Ὅσοι εἰσὶν ὑπὸ ζυγὸν δούλοι, τοὺς ἰδίους δεσπότας πάσης τιμῆς ἀξίους ἡγεῖσθωσαν, ἵνα μὴ τὸ ὄνομα τοῦ Θεοῦ καὶ ἡ διδασκαλία βλασφημηται. οἱ δὲ πιστοὺς ἔχοντες δεσπότας, μὴ καταφρονεῖτωσαν, ὅτι ἀδελφοί εἰσιν· ἀλλὰ μᾶλλον δουλευέτωσαν, ὅτι πιστοὶ εἰσι καὶ ἀγαπητοί, οἱ τῆς εὐεργεσίας ἀντιλαμβάνόμενοι

* Rec. + Κύριον.

/ Rec. Ἰησοῦ Χριστοῦ.

f Alex. πρόσκλησιν.

s Alex. πρὸ σου.

t Alex. ἔργα τὰ καλά.

u Alex. ζύνονται.

WICLIIF—1880.

hise chosun angels, that thou kepe these thingis with out prejudice, and do no thing in bowynge in to othir side, ²² putte thou hondis to no man, nether anon, comyne thou with other mennes synnes; kepe thi self chaste, ²³ nyle thou git drynke watir, but use a litil wyne for thi stomak, and for thi ofte fallynge in synnes; ²⁴ summe mennes synnes ben opene bifor goynge to domes: but of sum men thei comen afir, ²⁵ and also good dedis ben opene: and tho that han hem in other maner, moun not be hidde.

6. WHAT ever servauntes ben vnder yoke, deme thei her lordis worthi el honour, leest the name of the lord, and the doctryne be blasfemed, ² and thei that han feithful lordis dispise hem not for thei ben bretheren, but more serve thei: for thei ben feithful and loved, which ben partakers of benefite; teche thou these thingis and wonest thou these thingis; ³ if any man techith othir wise, and accordith not to the holsun wordis of oure lord ihesus crist, and to that techynge, that is bi pitie, ⁴ he is proud and can no thing, but langwicheith aboute questionis and stryunge of wordis: of the which ben brogite forth envyes, stryues, blasfemes, yuel suspicions, ⁵ fisyngis of men that ben corrupt in soule, and that ben prised fro trithe: that demen wynnyng to be pitie, ⁶ But a greet wynnyng is pitie: with sufficiencie, ⁷ for we brought in no thing in to this world and no doute that we moun not here aweie ovy thing;

⁸ but we haueyn foodis and with what thingis, we schulen be hild: be we paid with these thingis, ⁹ for thei that wolen be made riche, fallen in to temptacioun & in to snare of the deuyl: g in to many vnpofitable desiris and noicous: which drenchen men in to deeth and perdition; ¹⁰ for the roote of al yuels: is couetise;

TYNDALE—1534.

Iesus Christ and the electe angels; that thou observe these thynges with out hasty judgement and do nothyng parcielly. ²² Laye handes sodenly on no man nether be partaker of other mens synnes: kepe thy selfe pure. ²³ Drynke no lenger water, but use a lytell wyne, for thy stomakes sake and thyne often diseases.

²⁴ Some mennes synnes are open before hande and goo before vnto iudgement: some mennes synnes folowe after. ²⁵ Lykewyse also good workes are manifest before hande and they that are othir wyse, cannot be hid.

6. LET as many servauntes as are vnder the yoke, counte their masters worthy of all honour, that the name of god and his doctryne be not evyll spoken of. ² Se that they which have beleuyng masters, despyse them not because they are bretheren: but so muche the rather do service, for as moche as they are beleuyng and beloved and partakers of the benefite.

These thynges teache and exhorte. ³ Yf any man teache othir wise, and is not content with the wholesome wordes of oure lord Iesu christ, and with the doctryne of godlines, ⁴ he is puffed vp and knoweth nothyng: but wasteth his braynes aboute questions and stryfe of wordes, wherof spryngt envie, stryfe, raylynges, evyll surmysinges, ⁵ and vayne disputacions of men with corrupte myndes and destitute of the trueth, which thynke that lucre is godlines. From soche separate thy selfe. ⁶ Godlines is great ryche: yf a man be content with that he hath. ⁷ For we brought nothyng into the worlde, and it is a playne case that we can cary nothyng out.

⁸ When we have fode and rayment, let vs therewith be content. ⁹ They that wilde ryche, faule into temptacion and snares, and into many folysha and noysome lustes, which droune men in perdition & destruccyon. ¹⁰ For coveteousnes is the

CRANMER—1539.

Iesus Christ and the electe angels, that thou observe these thynges without hastynesse of iudgement, and do nothyng parcielly. ²² Laye handes sodenly on no man, nether be partaker of other mens synnes: kepe thy selfe pure. ²³ Drynke no lenger water, but use a lytell wyne for thy stomakes sake and thyne often diseases.

²⁴ Some mennes synnes are open before hande, and go before vnto iudgement: and some mennes synnes folowe after. ²⁵ Lykewyse also good workes are manifest before hande, and they that are othir wyse, cannot be hyd.

6. LET as many servauntes as are vnder the yoke, counte their masters worthy of all honour, that the name of God and his doctryne be not evyll spoken of. ² Se that they which have beleuyng masters, despyse them not because they are bretheren: but rather do seruyce, for as much as they are beleuyng and beloved, and partakers of the benefite.

These thynges teach and exhorte. ³ If any man folowe othir doctrine, and encline not vnto the wholesome wordes of oure Lorde Iesu Christ, and to the doctrine which is accordyng to Godlynes, ⁴ he is puffed vp, and knoweth nothing: but wasteth his braynes about questions and stryfe of wordes, ⁵ wherof spryngt envye, stryfe, raylynges, evyll surmysinges, vayne disputacions of men that have corrupte myndes, and that are robbed of the trueth: which thinke, that lucre is godlynes. From them that are soche separate thy selfe. ⁶ Godlynes is greates ryche. If a man be content with that he hath. ⁷ For we brought nothyng into the worlde, neither maye we cary any thyng out.

⁸ But when we have fode and rayment we must therewith be content. ⁹ They that wyld ryche, fall into temptacion and snares, (of the deuyl) and into many folysha and noysome lustes, which droune men into perdition and destruccyon. ¹⁰ For coueteousnes of money is the roote of all

ταῦτα διδάσκει καὶ παρακάλει. * Εἴ τις ἑτεροδιδασκαλεῖ, καὶ μὴ προσέρχεται ἡγιαίνουσι λόγοις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ τῇ κατ' εὐσέβειαν διδασκαλίᾳ, * τετύφωται, μηδὲν ἐπιστάμενος, ἀλλὰ νοσῶν περὶ ζητήσεως καὶ λογομαχίας, ἐξ ὧν γίνεται φθόνος, ἔρις, βλασφημίας, ὑπόνοιαι πονηραὶ, * δια-
πατριβαί| διεφθαρμένων ἀνθρώπων τὸν νοῦν, καὶ ἀπεστερημένων τῆς ἀληθείας, νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν. * ἀφίστασο ἀπὸ τῶν τοιούτων. | * Ἔστι δὲ πορισμὸς μέγας ἡ εὐσέβεια μετὰ αὐταρκείας. * οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν κόσμον, * ὅλλον| ὅτι οὐδὲ ἐξευεγκεῖν τι δυνάμεθα. * ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα, τούτοις ἄρκεσθυσόμεθα. * Οἱ δὲ βουλόμενοι πλουτεῖν, ἐμπίπτουσιν εἰς πειρασμὸν καὶ παγίδα * καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλαβερὰς, αἵτινες βυθίζουσι τοὺς ἀνθρώπους εἰς ὀλεθρον καὶ ἀπώλειαν. * ῥίζα γὰρ πάντων τῶν

* Rec. παραδιτριβαί.

* Alex. = ἀφίστασο ἀπὸ τῶν τοιούτων.

* Alex. = ὅλλον.

* Alex. + τοῖς διαβάλοις.

GENEVA—1557.

Jesus Christ and the elect Angels, that thou observe these things without preferring one to another, and do nothing partially. ²² Lay hands suddenly on no man, neither be partaker of other mens sinnes, keepe thy selfe pure. ²³ Drinke no longer water, but use a little wine for thy stomakes sake, and thine often diseases. ²⁴ Some mens sinnes are open before hande, and go before unto iudgement: some mens sinnes folowe after. ²⁵ Likewise also good workes are manifeste before hande, and they that are other wise, can not be hid.

6. LET as many seruantes as are vnder the yoke, counte their masters worthy of all honour, that the Name of God, and his doctrine be not euy spoken of. ² So that they which haue beleuing masters, despise them not, because they are brethren: but the rather do seruite, forasmuche as they are faithful, and beloued, and partakers of the benefite. These thinges teache and exhort. ³ If any man teache other doctrine, and is not content with the wholesome wordes of our Lord Iesus Christe, and with the doctrine, which is according to godlynes:

⁴ He is puffed vp and knoweth nothing: but wasteth his braines about questions and strife of wordes, wherof sprynge euill, strife, raylings, euill surmisings, ⁵ Vayne disputations of men with corrupt mindes, and destitute of the truth, which thynke that haue in godlynes, from suche separate thy selfe. ⁶ Godlynes is great riches, if a man be content with that he hath. ⁷ For we brought nothing into the worlde, and it is certeyne, that we can carry nothing out. ⁸ When we haue fede and rayment, let vs therewith be content.

⁹ They that wil be riche, fall into temptation and snares, and into many folyes and paynfull lutes, which drowne men in perdition and destruction. ¹⁰ For the covetousnes of money is the roote of all euill,

RHEIMS—1582.

and the elect Angels, that thou keepe these things without prejudice, doing nothing by declining to the one part. ²² Impose handes on no man lightly, neither do thou communicate with other mens sinnes. Keepe thy selfe chaste. ²³ Drinke not yet water: but use a little wine for thy stomake, and thy often infirmitie. ²⁴ Certaine mens sinnes be manifest, going before to iudgement: and certaine men they folowe. ²⁵ In like manner also good deedes be manifest, and they that are otherwise, can not be hidde.

6. WHOSEVER are seruantes vnder yoke, let them counte their maisters worthy of all honour: lest the name of our Lord and his doctrine be blasphemed. ² But they that haue faithful maisters, let them not contemne them because they are brethren, but serue the rather, because they be faithful and beloued, which are partakers of the benefite. These thinges teache and exhort.

³ If any man teach otherwise, and consent not to the sound wordes of our Lord Iesus Christ, and to that doctrine which is according to pietie: ⁴ he is puffed, knowing nothing, but laughing about questions and strife of wordes: of which rise euill, contentions, blasphemies, euill suspicions, ⁵ conflict of men corrupted in their minde, and that are deprived of the truth, that esteeme gaine to be pietie. ⁶ But pietie with satisfaciencie is great gaine. ⁷ For we brought nothing into this world: doubtlesse, neither can we take away any thing. ⁸ But hauing foode, and wherewith to be couered, with these we are content. ⁹ For they that wil be made riche, fall into temptation and the snare of the deuil, and many desires vnprofitable and hurtfull, which drowne men into destruction and perdition. ¹⁰ For the roote of all euils

AUTHORISED—1611.

Jesus Christ, and the elect Angels, that thou observe these things *without preferring one before another, doing nothing by partialitie. ²² Lay hands suddenly on no man, neither bee partaker of other mens sinnes. Keepe thy selfe pure. ²³ Drinke no longer water, but use a little wine for thy stomackes sake, and thine often infirmities. ²⁴ Some mens sinnes are open before hand, going before to iudgement: and some men they follow after. ²⁵ Likewise also the good workes of some are manifest before hand, and they that are otherwise, cannot be hid.

6. LET as many seruantes as are vnder the yoke, count their owne masters worthy of all honour, that the Name of God, and his doctrine be not blasphemed. ² And they that haue beleuing masters, let them not despise them because they are brethren: but rather doe them seruite, because they are ³ faithfull and beloued, partakers of the benefite: These thinges teach and exhort. ³ If any man teach otherwise, and consent not to wholesome wordes, ⁴ even the wordes of our Lord Iesus Christ, and to the doctrine which is according to godlinesse: ⁴ Hee is ⁵ proud, knowing nothing, but ⁶ dotting about questions, and strifes of wordes, wherof cometh enuie, strife, railings, euill surmisings, ⁷ ⁸ Peruerse disputings of men of corrupt mindes, and destitute of the truth, supposing that gaine is godlinesse: From such withdraw thy selfe.

⁹ But godlinesse with contentment is great gaine. ⁷ For we brought nothing into this world, and it is certaine we can carry nothing out. ⁸ And hauing food and raiment let vs be therewith content. ⁹ But they that wil be rich, fall into temptation and a snare, and into many foolish and hurtfull lusts, which drowne men in destruction and perdition. ¹⁰ For the love of money is the roote of all euill, which while

* Or, without pretence. * Or, beleuing. * Or, a foolish. * Or, sick. * Or, railings one of another.

κακῶν ἐστὶν ἡ φιλαργυρία· ἧς τινες ὁρεγόμενοι ἀπεπλανήθησαν ἀπὸ τῆς πίστεως, καὶ ἑαυτοὺς περιέπειραν ὀδύνας πολλὰς. ¹¹ Σὺ δὲ ὦ ἄνθρωπε τοῦ Θεοῦ, ταῦτα φεῦγε· δίδωκε δὲ δικαιοσύνην, εὐσέβειαν, πίστιν, ἀγάπην, ὑπομονήν, ¹² πρᾶξ-πάθειαν· ¹³ ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως· ἐπιλαβοῦ τῆς αἰωνίου ζωῆς, εἰς ἣν ¹⁴ ἐκλήθης, καὶ ὁμολόγησας τὴν καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων. ¹⁵ Παραγγέλλω σοι ἐνώπιον τοῦ Θεοῦ τοῦ ¹⁶ ζῶοντος· τὰ πάντα, καὶ Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν, ¹⁷ τηρῆσαι σε τὴν ἐντολὴν ἀσπίλον, ἀνεπίληπτον, μέχρι τῆς ἐπιφανείας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ¹⁸ ἣν καιροῖς ἰδίους δείξει ὁ μακάριος καὶ μόνος δυνάστης, ὁ βασιλεὺς τῶν βασιλευσάντων, καὶ κύριος τῶν κυριευόντων, ¹⁹ ὁ μόνος ἔχων ἀθανασίαν, φῶς

* Rec. πρᾶξις.

* Rec. + cal.

* Alex. ζῶοντος.

* Alex. τοῦ πᾶν αἵματος.

* Alex. ἐπὶ.

WICLIPE—1380.

whiche summen coueyngre: eriden fro the feith, & bisettiden hem with many sorowis. ¹¹ but thou man of god fle thes thingis; but sue thou ristwisnesse, pitee feith charite, pacience myldenes, ¹² strif thou a good strif of feith, cacche euerlastyng lif, in to whiche thou art clepid; and hast knowleched a good knowlechyng; bifor many witnesis.

¹³ I comsunde to thee bifor god, that quikeneth alle thingis and bifor crist ihesu, that jildid a witnessyng, vnder pilat of pounce: a good confessioun: ¹⁴ that thou kepe the comaundement with outen womme, with out reprof, in to the comyng of oure lord ihesu crist; ¹⁵ whom the blessid, and aloome myzti kyng of kyngis, and lord of lordis, ¹⁶ schal schewe in hys tymes, which aloone hath vndeelynes: and dwellith in lyt to whiche no man mai come, whom no man seie: nether mai se, to whom: glorie, and amour, & empire be with outen ende Amen.

¹⁷ Comande thou to the riche men of this world, that thei vnderstonde not hiȝli, nether that thei hope in vncerteinte of riches: but in the lyuyng god that geueth to us alle thingis plenteously. ¹⁸ to use, to do wel, to be made riche in good werkis, listi to geue, ¹⁹ to comoun, to treasoure to hem self a good foundement in to tyme to comyng: that thei cacche euerlastyng lif. ²⁰ thou Tymothee kepe the thing bitakun to thee, eschewing cursid nouelteis of voisie, & openyngis of fals name of kunnyng; ²¹ whiche summen bihetings: aboute the feith fallen down, the grace of god be with thee Amen.

TYNDALE—1534.

rote of all evyll, which whill some lusted after; they erred from the sayth; and tanglyd them selues with many sorowes. ¹¹ But thou which arte the man of god; flye soche thynges. Followe rightweanes; godlines; love; pacience and meknes. ¹² Fyght the good fyght of sayth. Laye hande on eternall lyfe; where vnto thou arte called; and hast professed a good profession before many witnessis.

¹³ I geve the charge in the sight of God; which quickneth all thinges; and before Iesu Christ which vnder Poncius Pilate witnessed a good witnessinge. ¹⁴ that thou kepe the comaundement; and be with out spotte and unrebukeable; vntyll the apperynge of oure lordes Iesus Christ; ¹⁵ which aperyng (when the tyme ys come) he shall shewe that is blessed and myghty only; kyng of kynges and lorde of lordes; ¹⁶ which only hath immortalite; and dwelleth in light that no man can attayne; whom never man sawe; nether can se: vnto whom be honoure and rule everlastyng. Amen.

¹⁷ Charge them that are ryche in this worlde; that they be not excoyng wyse; and that they trust not in the vncertayne ryche; but in the lyuyng god; which geueth vs abundantly all thynges to enioye them; ¹⁸ and that they do good and be ryche in good workes; and redy to geve and to distribute; ¹⁹ layyng vp in store for them selues a good foundacion agaynst the tyme to come that they maye obteyne eternall lyfe.

²⁰ O Timothee save that which is given the to kepe; and avoide vngostly vanities of voyces and opposicions of science falsly so called; ²¹ which science whyll some professed; they have erred as concernyng the sayth. Grace be with the Amen.

CRANMER—1539.

sayll: whych whyll some lusted after, they erred from the sayth, and tanglyd them selues with many sorowes. ¹¹ But thou man of God, flye soche thynges. Followe ryghtweanes, godlines, sayth, love, pacience, meaknes. ¹² Fyght the good fyght of sayth. Laye hand on eternall lyfe, wher vnto thou art also called, and hast professed a good professyon before many witnessis.

¹³ I geue the charge in the syght of God, which quickneth all thynges, and before Iesu Christ (which vnder Poncius Pylate wytnessed a good witnessyng) ¹⁴ that thou kepe the comaundement, and be without spotte and vnrebukeable, vntyll the apperynge of oure Lorde Iesus Christ, ¹⁵ which apperyng (in hys tyme) he shall shewe, that is blessed and myghty onely, kyng of kynges, and lorde of lordes, ¹⁶ whych onely hath immortalite, and dwelleth in the lyght that no man can attayne, whom no man hath sene, nether can se, vnto whom be honoure and rule euerlastyng. Amen.

¹⁷ Charge them which are ryche in this world, that they be not hye mynded, nor trust in vncertayne ryches, but in the lyuyng God (which geueth vs abundantly all thynges to enioye them) ¹⁸ that they do good: that they be ryche in good workes: that they be redy to geue and gladly to distribute, ¹⁹ layyng vp in store for them selues a good foundacion against the tyme to come, that they maye obteyne eternall lyfe.

²⁰ O Timothee, saue that which is geuen the to kepe, and avoide vngostly vanities of voyces and oppoisyons of science falsly so called: ²¹ whych science whyle some professed, they erred as concernyng the sayth. Grace be with the. Amen.

men, fallen.
summen, spei.
gildid, pielded.

plene, pitee.
vndeelynes, immortalite.
bihetings, pvenelings.

clepid, called.
yene, glorie.

οὐκ ὄντων ἀπρόσιτον, ὃν εἶδεν οὐδεὶς ἀνθρώπων, οὐδὲ ἰδεῖν δύναται, ᾧ τιμὴ καὶ κράτος αἰώνιον. ἀμήν.

¹⁷ Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι | παράγγελλε, μὴ ὑψηλοφρονεῖν, μηδὲ ἡλπιεῖν ἐπὶ πλούτῳ ἀδηλότῳ, ἀλλ' ἐν τῷ Θεῷ τῷ ζῶντι, | τῷ παρέχοντι ἡμῖν πάντα πλουσίως | εἰς ἀπόλαυσιν. ¹⁸ ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις καλοῖς, εὐμεταδότους εἶναι, κοινωνικοὺς, ¹⁹ ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον, ἵνα ἐπιλάβωνται τῆς ὄντως | ζωῆς.

²⁰ Ὁ Τιμόθεε, τὴν παραθήκην | φύλαξον, ἐκτρεπόμενος τὰς βεβήλους κενοφωνίας, καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως. ²¹ ἦν τινες ἐπαγγελλόμενοι, περὶ τὴν πίστιν ἡστόχησαν. Ἡ χάρις μετὰ σοῦ.

* Δεκ. = τῷ ζῶντι.

* Rec. πλουσίως πάντα.

* Rec. αἰώνιον.

* Rec. παρακαταθήκην.

* Rec. + ἀμήν.

GENEVA—1557.

RHEIMS—1582.

AUTHORISED—1611.

which while some luste after, they erred from the faith, and perced them selues throwe with many sorrowes. ¹¹ But thou o man of God, fleye suche thinges: and folowe righteuousnes, godlynes, faith, loue, patience, and meaknes. ¹² Fyghte the good fight of faith: laye hande of eternal life, wherunto thou art also called, and hast professed a good profession before many witnessas.

¹³ I geue thee charge in the sight of God, which quickneth all thinges, and before Iesus Christ which vader Pontius Pilate witnessed a good wytnessyng. ¹⁴ That thou kepe this commandement, and be without spot and vnbrekeable, vntyl the famous appearing of our Lord Iesus Christ. ¹⁵ Which appearing (when the tyme is come) he shal shewe, that is blessed and pryncie only, Kyng of kyngees, and Lord of lordes. ¹⁶ Which only hath immortalitie, and dwelleth in the lyght that no man can attayne vnto, whome neuer man saw, nether can se, vnto whome be honour and power euerlasting. Amen.

¹⁷ Charge them that are ryche in this world, that they be not high minded, and that they trust not in the vncertain riches, but in the liuing God (which geueth vs abundantly all thinges to enioye.) ¹⁸ That they do good, and be riche in good workes, and redye to geue and distribute. ¹⁹ Laying vp in store for them selues a good foundation agaynst the tyme to come, that they may obtayne eternal lyfe. ²⁰ O Timothee: saue that which is geuen thee to kepe, and auoide vngodly vanities of voyces, and oppositions of science falsly so called. ²¹ Which science whyle some professe, they haue erred as concerning the faith. Grace be with thee. Amen.

is conuincences: vvhich certayne desiring haue erred from the faith, and haue intangled them selues in many sorrowes.

¹¹ But thou, o man of God, flee these things: and pursue iustice, pietie, faith, charitie, patience, mildenes. ¹² Fight the good fight of faith: apprehend eternal life, vvherein thou art called and hast confessed a good confession before many witnesses. ¹³ I commaund thee before God vvhich quickeneth al thinges, and Christ Iesus vvhich gaue testimonie vnder Pontius Pilate a good confession: ¹⁴ that thou keepe the commandement without spotte, blamelesse vnto the coming of our Lord Iesus Christ. ¹⁵ vvhich in due times the Blessed and onely Mightie vvil shew, the King of kings and Lord of lordes, ¹⁶ vvhich only hath immortalitie, and inhabiteth light not accessible, vvhom no man hath seen, yea neither can see, to vvhom be honour and empire euerlasting. Amen.

¹⁷ Commaund the riche of this vvorlde not to be high minded, nor to trust in the vncertaintie of riches, but in the liuing God (vvhich giueth vs al thinges abundantly to enioy) ¹⁸ to doe wel, to become riche in good workes, to giue easily, to communicate, ¹⁹ to heape vnto them selues a good foundation for the time to come, that they may apprehend the true life.

²⁰ O Timothee, keepe the depositum, auoiding the profane nouelties of voyces, and oppositions of falsly called knowledges. ²¹ Vvhich certayne promising, haue erred about the faith. Grace be vvvith thee. Amen.

some conuited after, they haue erred from the faith, and pierced themselves through with many sorrowes. ¹¹ But thou, O man of God, flee these things; and follow after righteuousnes, godlinesse, faith, loue, patience, meeknesse. ¹² Fight the good fight of faith, lay hold on eternall life, whereunto thou art also called, and hast professed a good profession before many witnessas.

¹³ I giue thee charge in the sight of God, who quickneth all things, and before Christ Iesus, who before Pontius Pilate witnessed a good Confession, ¹⁴ That thou keepe this commandement without spot, vnbrekeable, vntill the appearing of our Lord Iesus Christ. ¹⁵ Which in his times he shall shew, who is the blessed, and onely Potentate, the King of kings, and Lord of lords: ¹⁶ Who only hath immortalitie, dwelling in the light, which no man can approach vnto, whom no man hath scene, nor can see: to whom be honour and power euerlasting. Amen. ¹⁷ Charge them that are rich in this world, that they bee not high minded, nor trust in vncertaine riches, but in the liuing God, who giueth vs richly all things to enioy, ¹⁸ That they doe good, that they be rich in good workes, ready to distribute, willing to communicate, ¹⁹ Laying vp in store for themselves a good foundation against the time to come, that they may lay holde on eternall life. ²⁰ O Timothee, keepe that which is committed to thy trust, auoiding prophane and vaine babblings, and oppositions of science, falsly so called: ²¹ Which some professing, haue erred concerning the faith. Grace be with thee. Amen.

* Or, beare witness. * Or, profession.
* Or, vncertaine of riches. * Or, riches.

ΔΕΥΤΕΡΑ

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΤΙΜΟΘΕΟΝ.

Κεφάλαιον Α.

THE SECOND

EPISTLE TO TIMOTHY.

CHAPTER I.

ΠΑΤΡΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ| διὰ θελήματος Θεοῦ κατ' ἐπαγγελίαν
ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ, ἡ Τιμοθέε ἀγαπητῷ τέκνῳ· χάρις, ἔλεος, εἰρήνη ἀπὸ
Θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.

Ἐγὼ ἔχω τῷ Θεῷ, ὃ λατρεύω ἀπὸ προγόνων ἐν καθαρᾷ συνειδήσει, ὡς ἀδιά-
λειπτον ἔχω τὴν περὶ σοῦ μνησίαν ἐν ταῖς δεήσεσί μου νυκτὸς καὶ ἡμέρας, ἐπι-
ποθῶν σε ἰδεῖν, μεμνημένος σου τῶν δακρύων, ἵνα χαρὰς πληρωθῶ ὑπόμνησιν
λαμβάνων| τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἣτις ἐνώκησε πρῶτον ἐν τῇ μάμμῃ

⁴ Alex. Χριστοῦ Ἰησοῦ.

WICLIIF—1380.

1. **POUL** apostil of iheus crist bi the wil of god bi the bihest of hiif that is in crist iheus ² to Tymothe his mooste dere-worthi sone, grace merci and pees of god the fadir, and of iheus crist, oure lord, ³ I do thankyngis to my god to whom I serue fro my progenytouris in clene consciens that with outen ceesyng I haue mynde of thee in my preiers, nyst ⁴ and dai desyryng to se thee, haungye maynde of thi teoris, that I be fillid with ioie, ⁵ I bihenke of that feith: that is in thee not feyned whiche also dwellid first in thi aunte loide: and in thi modir eunyee, and I am certeyn that also in thee,

⁶ for whiche cause I moneste thee that thou reise agen the grace of god: that is in thee bi the settinge on of myn hondis, ⁷ for whi god gaf not to us the spirit of drede, but of vertu and of loue, and of sobrietas, ⁸ therfor nyle thou achame the witnessyng of oure lord iheus crist: nether me his prisoner, But trancele thou to gidre in the gospel bi the vertu of god, ⁹ that delyuerid us, and clepid with his holi clepyng, not afir oure werkis but bi his purpos, and grace that is jouun in

TYNDALE—1534.

1. **PAUL**, an Apostle of Iesu Christ, by the will of God, to preache the promes of lyfe, which lyfe is in Christ Iesu. ² To Timothe his beloved sonne. Grace, mercy and peace, from God the father, and from Christ Iesu oure Lorde.

³ I thanke god, whom I serue from myne elders with pure conscience, that with out ceasyng I make mencion of the in my prayres nyght and daye: ⁴ desyryng to se the, myndfull of thy teares: so that I am filled with ioie, ⁵ when I call to remembraunce the vnfaigned fayth that is in the, which dwelt fyrst in thy graunmoder Lois, and in thy mother Eunice: and am assured that it dwelleth in the also.

⁶ Wherefore I warne the that thou sterc vp the gyfte of god which is in the, by the puttyng on of my hondes. ⁷ For god hath not geuen to vs the sperte of feare: but of power, and of loue, and of sobrenes. ⁸ Be not thou therfore ashamed of the testyfyng of oure Lorde, nether be a shamed of me, which am bounde for his sake: but suffre aduerste with the gospel also thorow the power of god, ⁹ which saved vs and called vs with an holy callinge, not accordyng to oure dedes, but accordyng to his awne purpose and grace, which grace was geuen vs thorow Christ

CRANMER—1539.

1. **PAUL**, an Apostle of Iesu Christ, by the wyll of God, accordyng to the promes of lyfe, which is in Christ Iesu.

² To Timothe his beloved sonne.

Grace, mercy and peace, from God the father, and from Iesu Christ oure Lorde.

³ I thanke God, whom I serue from myne elders with pure conscience, that without anye ceasyng I make mencyon of the in my prayres nyght and daye, ⁴ desyryng to se the, myndfull of thy teares: so that I am fylled with ioie, ⁵ when I call to remembraunce the vnfaigned fayth that is in the, which dwelt fyrst in thy graund mother Lois, and in thy mother Eunice: and I am assure that it dwelleth in the also.

⁶ Wherefore I warne the that thou sterc vp the gyfte of God which is in the by the puttyng on of my handes. ⁷ For God hath not geuen to us the sperte of feare: but of power, and of loue, and of sobrenes. ⁸ Be not thou therfore ashamed of the testymony of oure Lorde, nether be ashamed of me which am his prisoner: but suffre thou aduersitye with the Gospell, accordyng to the power of God, ⁹ which saved vs, and called vs with an holy callinge, not accordyng to oure dedes, but accordyng to his awne purpose and grace, which was geuen vs

bihest, promise. nyst, advised. vertu, power.
ioie, not. clepid, called. power, grace.

ΔΕΥΤΕΡΑ

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΤΙΜΟΘΕΟΝ.

Κεφάλαιον Α.

THE SECOND

EPISTLE TO TIMOTHY.

CHAPTER I.

σου Λωίδι καὶ τῇ μητρὶ σου Εὐνίκη, πέπεισμαι δὲ ὅτι καὶ ἐν σοί. ⁶ Δι' ἣν αἰτίαν ἀναμνησκω σε ἀναξωπυρεῖν τὸ χάρισμα τοῦ Θεοῦ, ὃ ἐστὶν ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου. ⁷ οὐ γὰρ ἔδωκεν ἡμῶν ὁ Θεὸς πνεῦμα δειλίας, ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρονισμοῦ. ⁸ μὴ οὖν ἐπαισχυθῇς τὸ μαρτύριον τοῦ Κυρίου ἡμῶν, μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ· ἀλλὰ συγκακοπάθησον τῷ εὐαγγελίῳ κατὰ δύναμιν Θεοῦ, ⁹ τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἁγία, οὐ κατὰ τὰ ἔργα ἡμῶν, ἀλλὰ κατ' ἰδίαν πρόθεσιν καὶ χάριν τὴν δοθεῖσαν ἡμῖν ἐν Χριστῷ

* Alex. λαβὼν.

GENEVA—1557.

1. PAUL an Apostle of Iesus Christe, by the wil of God, according to the promise of life, which life is in Christ Iesus. ² To Timothee my beloved sonne: grace, mercie, and peace from God the Father, and from Iesus Christe our Lord. ³ I thanke God, whome I serue from myne elders with pure consciences, that without ceasing I haue remembrance of thee in my prayers nyght and day. ⁴ Desiring to see thee, myndfull of thy teares: that I may be fylled with ioye:

⁵ When I call to remembrance the vnfayned fayth that is in thee, which dwelt first in thy grandmother Loide, and in thy mother Eunice: and am assured that it dwelleth in thee also. ⁶ Wherefore, I warne thee that thou sterc vp the gyfte of God which is in thee, by the putting on of my handes. ⁷ For God hath not geuen to vs the Sprite of feare, but of power, and of loue, and of a sounde mynde.

⁸ Be not therefore ashamed to testifie our Lord, nether be ashamed of me which am bounde for hys sake: but be partaker of the afflictions of the Gospel, through the power of God, ⁹ Who saved vs, and called vs wyth an holy calling, not according to our dedes, but according to hys owne purpose and grace, which grace was geuen to vs through Christe Iesus

RHEIMS—1582.

1. PAUL an Apostle of Iesus Christ by the wil of God, according to the promise of the life which is in Christ Iesus: ² To Timothee my dearest sonne, grace, mercie, peace from God the father, and Christ Iesus our Lord.

³ I give thanks to God, vvhom I serue from my progenitours in a pure conscience, that vvithout intermission I haue a memorie of thee in my prayers, nyght and day ⁴ desiring to see thee, mindefull of thy teares, that I may be filled vvith ioy, ⁵ calling to minde that fayth vvich is in thee not feined, vvich also dwelt first in thy grandmother Loide, and thy mother Eunice, and I am sure that in thee also. ⁶ For the vvich cause I admonish thee that thou reuiscitate the grace of God, vvich is in thee by the imposition of my handes. ⁷ For God hath not geuen vs the spirit of feare: but of power, and loue, and sobrietie. ⁸ Be not therefore ashamed of the testimonie of our Lord, nor of me his prisoner: but trauail vvith the Gospel according to the power of God, ⁹ vvho hath deliuered and called vs by his holy calling, not according to our vvorkes, but according to his purpose and grace, vvich vvvas geuen to

AUTHORISED—1611.

1. PAUL an Apostle of Iesus Christ by the will of God, according to the promise of life, which is in Christ Iesus, ² To Timothee my dearly beloved sonne: grace, mercie, and peace from God the Father, and Christ Iesus our Lord. ³ I thanke God, whom I serue from my forefathers with pure conscience, that without ceasing I haue remembrance of thee in my prayers night and day, ⁴ Greatly desiring to see thee, being mindfull of thy teares, that I may bee filled with ioy, ⁵ When I call to remembrance the vnfained faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice: and I am persuaded that in thee also. ⁶ Wherefore I put thee in remembrance, that thou stirc vp the gift of God which is in thee, by the putting on of my hands. ⁷ For God hath not geuen vs the spirit of feare, but of power, and of a sound minde. ⁸ Bee not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner, but bee thou partaker of the afflictions of the Gospel according to the power of God,

⁹ Who hath saved vs, and called vs with an holy calling, not according to our workes, but according to his owne purpose and grace, which was geuen vs in

Ἰησοῦ πρὸ χρόνων αἰώνων, ¹⁰ φανερωθεῖσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, καταργήσαντος μὲν τὸν θάνατον, φωτίσαντος δὲ ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου, ¹¹ εἰς ὃ ἐτέθη ἐγὼ κήρυξ καὶ ἀπόστολος καὶ διδάσκαλος ἐθνῶν· ¹² δι' ἣν αἰτίαν καὶ ταῦτα πάσχω, ἀλλ' οὐκ ἐπαισχύνομαι· οἶδα γὰρ ὅτι πεπίστευκα, καὶ πέπεισμαι ὅτι δυνατὸς ἐστὶ τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν.

¹³ Ὅτι οὐκ ἔχω ὑγιαίνοντων λόγων, ὧν παρ' ἐμοῦ ἤκουσας, ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ. ¹⁴ τὴν καλὴν παραθήκην φυλάξου διὰ Πνεύματος ἁγίου τοῦ ἐνοικούντος ἐν ἡμῖν. ¹⁵ Οἶδας τοῦτο, ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ, ὧν ἐστὶ ^a Φύγελλος καὶ Ἑρμογένης. ¹⁶ Διὶ ἐλεος ὁ Κύριος τῷ

^a Rec. παρακαταθήκην.

^b Alex. Φύγελλος.

^c Alex. ἐπαισχύνομαι.

WICLIFFE—1380.

crist ihesus bifor worldli thynges; but now it is open bi the listinge of oure sauour ihesus crist, whiche distried deeth, and listrede lif and vnsurpacioun bi the gospel. ¹¹ in whiche I am set a prechoer and apostil: and maistr of lathen men; ¹² for whiche cause also I suffre these thynges; but I am not confoundid; for I woot to whom I haue bileued, and I am certeyn that he is myti to kepe that is taken to my kepyng in to that dai.

¹³ haue thou the fourme of holsam wordis: whiche thou herdost of me in feith and loue in crist ihesus; ¹⁴ kepe thou the good takun to thi kepyng, bi the holi goost that dwelleth in us; ¹⁵ thou wost this that alle that ben in asia ben turned awei fro me: of whiche is figelus and hermogenes;

¹⁶ the lord yeeu merci to the hous of onesiforus: for ofte he refreischid me, a schamed uot my chayne; ¹⁷ But whanne he cam to roume: he soujete me bisili and fonde; ¹⁸ the lord yeeu to hym to fynde merci of god, in that dai; a hou greet thingis, he mynystrid to me at effecie; thou knowist better.

2. THERFOR thou my sone be counfortid in grace that is in crist ihesus; ² and what thingis thou hast herd of me bi many witnessis, bitake thou these to feithful men, whiche schuln be also able to teche other men; ³ transeil thou as a good knygt of crist ihesus. ⁴ No man holdinge knyghthod to god: wlapprith hym self with worldli nedis; that he plesse to him: to whom he hath preued hym self; for he that fighth in batelle schal not be crowned; but he fighthe lawfully; ⁶ it bihoueth an ertheliler

TYNDALE—1534.

Iesu before the world was; ¹⁰ but is now declared openly by the appareyng of oure sauoure Iesu Christ, which hath put away deeth, and hath brought lyfe and immortalite vnto light thorow the gospell; ¹¹ wherunto I am apoynted a preacher, and an Apostle; and a teacher of the gentyle; ¹² for the which cause I also suffre these thynges. Nevertheless I am not ashamed. For I knowe whom I have beleued; and am sure that he is able to kepe that which I have committed to his kepyng; agaynst that daye.

¹³ Se thou have the ensample of the holsome wordes which thou heardest of me in fayth and love which is in Iesu Christ. ¹⁴ That good thyng, whiche was committed to thy kepyng, kepe in the holi goost which dwelleth in vs. ¹⁵ This thou knowest, how that all they which are in Asia, be turned from me. Of which sorte are Phigelus and hermogenes.

¹⁶ The lorde geue mercie vnto the house of Onesiphorus; for he ofte refreashed me; and was not a shamed of my chayne; ¹⁷ but when he was at Rome, he sought me out very diligently; and founde me. ¹⁸ The lorde graunt vnto him that he maye fynde mercie with the lorde at that daye. And in how many thynges he ministred vnto me at Ephesus thou knowest very wel.

2. THOU therefore my sonne, be stronge in the grace that is in Christ Iesu. ² And what thynges thou hast hearde of me many bearynge witness, the same deliuer to faythfull men, which are apte to teache other. ³ Thou therefore suffre affliction as a good souldier of Iesu Christ. ⁴ No man that warreth, entanglyth him selfe with worldly busynesse; and that because he maye please him; that hath chosen him to be a souldier. ⁵ And though a man stryue for a mastery; yet ys he not crowned; except he stryue lawfully. ⁶ The husbandman that

CRANMER—1539.

thorow Christ Iesu (before the worlde beganne) ¹⁰ but is now declared openly by the appareyng of oure sauoure Iesu Christ which hath put away deeth, and hath brought lyfe and immortalite vnto lyght thorow the Gospell; ¹¹ wherunto I am apoynted, a preacher and Apostle, and a teacher of the Gentyle; ¹² for the which cause I also suffre these thynges. Nevertheless, I am not ashamed. For I knowe, and am sure, that he (in whom I haue put my trust) is able to kepe that which I haue committed to hye kepyng, agaynst that daye.

¹³ Se that thou haue the ensample of the holsome wordes, which thou hast heard of me with fayth and loue that is in Christ Iesu. ¹⁴ That good thyng, which was committed to thy kepyng, holde fast thorow the holi goost, which dwelleth in vs. ¹⁵ Thus thou knowest, how that all they which are in Asia, be turned from me. Of which sorte are Phigelus and Hermogenes. ¹⁶ The Lorde geue mercie vnto the household of Onesiphorus for he ofte refreashed me, and was not ashamed of my chayne; ¹⁷ but when he was at Rome, he sought me out very diligently, and founde me. ¹⁸ The Lorde graunt vnto him, that he maye fynde mercie wyth the Lorde at that daye. And in how many thinges he ministred vnto me at Ephesus, thou knowest very well.

2. THOU therefore my sonne, be stronge in the grace (that is thorow Christ Iesu) ² and in the thynges that thou hast hearde of me by many wytnesses. The same commytte thou to faythfull men, which shalbe apte to teach other also. ³ Thou therefore suffre affliction as a good souldier of Iesu Christ. ⁴ No man that warreth, entanglyth hym selfe wyth worldly busynesse, and that because he maye please hym, which hath chosen hym to be a souldier. ⁵ And though a man stryue for a mastery, yet is he not crowned, except he stryue lawfully. ⁶ The husbandman that

listinge, manifestation. woot, knew. wost, well wot. vt. knowest. yeeu, give. knygt, soldier.

Ὁνησιφόρου οὐκ ὅτι πολλάκις με ἀνέψυξε, καὶ τὴν ἁλυσίν μου οὐκ ἐπησχύνθη, |
 17 ἀλλὰ γενόμενος ἐν Ῥώμῃ, ὁ σπουδαιότερον ἐζήτησέ με καὶ εὔρε· 18 (δῶν αὐτῷ ὁ
 Κύριος εὐρεῖν ἔλεος παρὰ Κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ.) καὶ ὅσα ἐν Ἐφέσῳ διεκόνησε,
 βέλτιον σὺ γινώσκεις.

II. Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ· 2 καὶ
 ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις,
 οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι. 3 σὺ οὖν κακοπάθησον, ὡς καλὸς
 στρατιώτης Ἰησοῦ. 4 οὐδεὶς στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου
 πραγματείαις, ἵνα τῷ στρατολογήσαντι ἀρέσῃ. 5 εἰ δὲ καὶ ἀθλῇ τις, οὐ στεφα-
 νοῦται εἰ μὴ νομίμως ἀθλήσῃ. 6 τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν

† Alex. ἀπαυθύνει.

‡ Alex. σπουδαιότερον.

* Rec. Ἰησοῦ Χριστοῦ. Alex. Χριστοῦ Ἰησοῦ.

GENEVA—1557.

before the world was. 10 But is now de-
 clared openly by the glorious appearing
 of our Saviour Jesus Christe, who hath
 put away death, and hath brought life and
 immortallitie vnto lyght through the Gos-
 pel.

11 Whereunto I am appoynted a preacher
 and Apostle, and a teacher of the Gentiles.
 12 For the whych cause I also suffre these
 thynges, nether am I ashamed: for I
 knowe him whome I haue beleued, and I
 am perswaded that he is able to kepe that
 which I haue committed to his keeping,
 aginst that day. 13 So thou haue the
 ensample of the wholesome wordes, whych
 thou heartlest of me in fayth, and loue
 which is in Christe Iesus.

14 That worthy thyng, which was com-
 mitted to thy keeping, kepe through the
 holy Ghost, whych dwelleth in vs. 15 This
 thou knowest, how that all they which
 are in Asia, be turned from me: of which
 sorte are Phygellus and Hermogenes.

16 The Lord geue mercie vnto the house
 of Onesiphorus, for he ofte refreshed me,
 and was not ashamed of my chayne.
 17 But when he was at Rome, he sought
 me out very diligently, and founde me.
 18 The Lord graunt vnto him, that he may
 finde mercie wyth the Lord at that day.
 And in how many thinges he ministered
 vnto me at Ephesus, thou knowest very
 wel.

2. THOU therefore my sonne, be stronge
 in the grace that is in Christ Iesus. 2 And
 what thinges thou hast heard of me,
 many bearyng wytnes, the same delioer
 to faythful men, which are apte to teache
 othar also. 3 Thou therefore suffre affliction
 as a good souldier of Iesus Christe.
 4 No man that warreth entangleth him
 selfe with worldly busynesse: because he
 wolde please him that hath chosen him
 to be a souldier. 5 And though a man
 stryue for a maisterie, yet is he not
 crowned, except he stryue as he ought
 to do.

6 The husband man, must fyrst by

RHEIMS—1582.

va in Christ Iesus before the secular
 times. 10 But it is manifested now by
 the illumination of our Saviour Iesus
 Christ, vwho hath destroyed death, and
 illuminated life and incorruption by the
 Gospel: 11 vwherein I am appointed a
 preacher and Apostle and Maister of the
 Gentiles. 12 For the vvhich cause also I
 suffer these thinges: but I am not con-
 founded. For I know whom I haue
 beleued, and I am sure that he is able to
 keepe my depositum vnto that day.

13 Haue thou a forme of sound vvordes,
 vvhich thou hast heard of me in faith and
 in the loue in Christ Iesus: 14 Keepe the
 good depositum by the holy Ghost, vvhich
 dwelleth in vs. 15 Thou knowest this,
 that al vvhich are in Asia, be averted
 from me: of vvhom is Phygellus and
 Hermogenes.

16 Our Lord geue mercie to the house of
 Onesiphorus: because he hath ofte re-
 freshed me, and hath not been ashamed
 of my chaine. 17 But vvhien he was come
 to Rome: he sought me carefully, and
 found me. 18 Our Lord graunt him to
 finde mercie of our Lord in that day.
 And how many thinges he ministered to me
 at Ephesus, thou knowest better.

2. THOU therefore my sonne, be strong
 in the grace vvhich is in Christ Iesus:
 2 and the thinges vvhich thou hast heard
 of me by many vvitnesses, these com-
 mend to faythful men, vvhich shal be fit
 to teach othar also. 3 Labour thou as
 a good souldier of Christ Iesus. 4 No
 man being a souldier, to God, intangleth
 him self vvith secular businesses: that
 he may please him to vvhom he hath
 approued him self. 5 For he also that
 striueth for the maisterie, is not crowned
 vnlesse he strue lawfully.

6 The husbandman that laboreth, must

AUTHORISED—1611.

Christ Iesus, before the world began.
 10 But is now made manifest by the ap-
 pearing of our Saviour Jesus Christ, who
 hath abolished death, and hath brought
 life and immortallitie to light, through the
 Gospel: 11 Whereunto I am appointed a
 Preacher, and an Apostle, and a teacher
 of the Gentiles. 12 For the which cause
 I also suffer these thinges; neuerthelesse,
 I am not ashamed: for I know whom I
 haue beleued, and I am perswaded that
 he is able to keepe that which I have
 committed vnto him against that day.
 13 Holde fast the fourme of sound wordes,
 which thou hast heard of mee, in faith
 and loue, which is in Christ Iesus. 14 That
 good thing which was committed vnto
 thee, keepe, by the holy Ghost which
 dwelleth in vs. 15 This thou knowest,
 that all they which are in Asia be turned away
 from me, of whom are Phygellus and
 Hermogenes. 16 The Lord geue mercie
 vnto the house of Onesiphorus, for hee
 oft refreshed mee, and was not ashamed
 of my chaine. 17 But when he was in
 Rome, hee sought mee out very diligently,
 and found mee. 18 The Lord grant vnto
 him, that he may finde mercie of the Lord
 in that day: And in how many thinges
 hee ministered vnto mee at Ephesus, thou
 knowest very well.

2. THOU therefore, my sonne, be
 strong in the grace that is in Christ Iesus.
 2 And the things that thou hast heard of
 mee among many vvitnesses, the same
 commit thou to faythful men, who shall
 be able to teach others also. 3 Thou there-
 fore endure hardnesse, as a good souldier
 of Iesus Christ. 4 No man that warreth,
 intangleth himselfe with the affaires of
 this life, that hee may please him who hath
 chosen him to be a souldier. 5 And if a
 man also strue for maisterie, yet is hee
 not crowned except hee strue lawfully.
 6 The husbandman that laboreth, must

* Or, trusted. † Or, by. ‡ Or, the husbandman
 labouring first, must be partaker of the fruits.

μεταλαμβάνειν. ὁ νόμος ἁ | λέγω ἡ δώσει | γὰρ σοι ὁ Κύριος σύνεσιν ἐν πάσι.
 8 Μημόνευσεν Ἰησοῦν Χριστὸν ἐγγεγεμένον ἐκ νεκρῶν, ἐκ σπέρματος Δαβὶδ, κατὰ
 τὸ εὐαγγέλιόν μου. 9 ἐν ᾧ κακοπαθὼ μέχρι δεσμῶν, ὡς κακούργος· ἀλλ' ὁ λόγος
 τοῦ Θεοῦ οὐ δέδεται. 10 διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς ἐκλεκτοὺς, ἵνα καὶ
 αὐτοὶ σωτηρίας τύχωσι τῆς ἐν Χριστῷ Ἰησοῦ, μετὰ δόξης αἰωνίου. 11 Πιστὸς ὁ
 λόγος· εἰ γὰρ συναπεθάνομεν, καὶ συζήσομεν. 12 εἰ ὑπομένομεν, καὶ συμβασι-
 λεύσομεν· εἰ ἀρνούμεθα, κἀκεῖνος ἀρνήσεται ἡμᾶς. 13 εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς
 μένει· ἀρνήσασθαι ἡμᾶς γὰρ ἐαυτὸν οὐ δύναται. 14 Ταῦτα ὑπομνήσκω, διαμαρτυρό-
 μενος ἐνώπιον τοῦ Κυρίου· μὴ λογομαχεῖν· εἰς οὐδὲν χρήσιμον, ἐπὶ κατα-
 στροφῇ τῶν ἀκούοντων. 15 σπούδαςον σεαυτὸν δόκιμον παραστήσαι τῷ Θεῷ,

† Alex. B.

‡ Rec. ἰσχύ.

† Rec. = γὰρ.

* Alex. Βαυθ.

* Alex. λογοράχη.

WICLIIF—1380.

to receyve first of the fruytis, 7 vnder-
 stonde thou what thingis I sei for the
 lord schal zeue to thee vnderstondyng in
 alle thingis.

8 He thus mynde ful that the lord ihesu
 crist of the seed of dauid hath rise agen
 fro deeth aftir my gospel. 9 in whiche I
 trauel til to boundis, as worchyng yuel,
 but the word of god is not bounden.

10 therfor I suffre alle thingis for the
 chosun, that also thei gete the helthe that
 is in crist ihesu with heuenli glorie. 11 a
 trewe word, that if we ben deed to gidre:
 also we schul lyue to gidre. 12 if we
 suffren we schul regne to gidre, if we
 denyen: he schal denye us. 13 if we be-
 lieuen not: he dwellich feithful, he mai
 not denye hym self. 14 teche thou these
 thingis: witnessyng bifor god, wyle thou
 stryue in wordis, for to no thing it is
 profitable, but to the subuertyng of men,
 that heren.

15 biaili kepe to yee this self aprened
 prechable werk man, to god with out
 schame, rihti tretyng the word of trouth,
 16 but eschewe thou vnholi and veyn
 speches, for whi the profeten myche to
 vnfafulfollace. 17 and the word of hom
 crepith as a canker, of which filte is and
 Imeneus: 18 whiche selea down fro the
 trathe, seiynge that the risyng agon is
 now dou, and thei subuertiden the feith
 of summen. 19 but the sad foundement
 of god stonidith: haryng this mark, the
 lord knowith whiche ben lier, and eche
 man that nameth the name of the lord,
 departith fro wickidnesse. 20 but in a greet
 hous ben not oonli vessels of gold and of
 siluer, but also of tre and of erthe, and
 so summen ben in to honour, and summe
 in to dishoure. 21 therfor if ouy man, clensith
 him self fro these, he schal be a vessil
 lawlid in to honour, and profitable to the
 lord, redi to alle good werk,

TYNDALE—1534.

laboreth must fyrst receave of the frutes.
 7 Consyder what I saye. The lord geve
 the vnderstondyng in all thynges.

8 Remember that Iesus Christ beyuge
 of the seede of David, rose agayne from
 deeth accordyng to my gospel, wherein
 I suffre trouble as an evyll doer, even
 unto bondes. But the worde of god was
 not bounde. 10 Herfore I suffre all thinges,
 for the electes sake, that they myght also
 obtayne that saluacion which is in Christ
 Iesu, with eternall glory.

11 It is a true sayyng, if we be deed
 with hym, we also shall live with him.
 12 Yf we be pacient, we shall also raygne
 with him. If we denye him, he also shall
 denye vs. 13 Yf we beleve not, yet abideth
 he faithfull. He cannot denye him selfe.
 14 Of these thynges put them in remem-
 brance, and testife before the lord, that
 they stryve not about wordes which is to
 no profet, but to pervert the hearers.

15 Study to shewe thy selfe laudable vnto
 god, a workman that nedeth not to be a
 shamed, dyvynyng the worde of trouth
 iustly. 16 Vagostly and vayne voyces passe
 over. For they shall encrease vnto greater
 vngodlynnes, 17 and their wordes shall fret
 even as doeth a canker: of whose nombre
 ys Hymeneus and Philetus, 18 which as
 concernyng the trouth have erred, say-
 yng that the resurreccion is past all redy,
 and do destroye the fayth of divers per-
 sones.

19 But the sure grounde of god remain-
 eth, and hath this scale: the lord know-
 eth them that are his, and let every man
 that calleth on the name of Christ, departe
 from iniquite. 20 Notwithstandyng in a
 greates house are not only vessels of
 golde and of siluer: but also of wood and
 of erthe, some for honoure, and some vnto
 dishonoure. 21 But Yf a man purge him
 selfe from suche felowes, he shalbe a ves-
 sell sanctified vnto honoure, mete for the
 lord, and prepared vnto all good workes.

CRANMER—1539.

laboureth, must fyrst receave of the frutes.
 7 Consyder what I saye. The Lord geve
 the vnderstondyng in all thynges.

8 Remember that Iesus Christ of the
 seide of David, rose agayne from deeth
 accordyng to my Gospell, wherein I suffre
 trouble as an evyll doer, even unto bondes.
 But the worde of God was not bounde.
 10 Therefore I suffre all thynges, for the
 electes sake, that they myght also ob-
 tayne that saluacion, which is in Christ
 Iesu, with eternall glory.

11 It is a true sayyng for yf we be deed
 with hym, we shall also lyue wyth hym.
 12 If we be pacient, we shall also raygne
 wyth hym. If we denye hym, he also
 shall denye vs. 13 If we beleue not, yet
 abyedeth he faithfull. He cannot denye
 him selfe. 14 Of these thynges put thou
 in remembrance, and testifie before the
 Lorde, that they folowe no contencyous
 wordes: whych are to no profet, but to
 the peruertinge of the hearers.

15 Study to shewe thy selfe laudable vnto
 God, a workman that nedeth not to be
 ashamed, distributynge the word of trouth
 iustly. 16 As for vngodly vanytyes of
 voyces, passe thou ouer them. For they
 wyll encrease vnto greater vngodlynnes,
 17 and their wordes shall fret euen as
 doeth the disease of a canker: of whose
 nombre is Hymeneus and Philetus, 18 whych
 (as concernyng the trouth) haue erred,
 sayyng, that the resurreccyon is past all
 redy, and do destroye the fayth of some.

19 But the sure grounde of God stand-
 eth still, and hath this scale: the Lorde
 knoweth them that are his. And let euery
 man that calleth on the name of Christ,
 departe from iniquite. 20 Notwithstand-
 yng in a greates house are not onely ves-
 sels of golde and of syluer: but also of
 wood and of erthe: some for honoure,
 and some vnto dishonoure. 21 Yf a man
 therefore purge him selfe from such men,
 he shalbe a vessell sanctified vnto ho-
 noure, mete for the vses of the Lord, and
 prepared vnto all good workes.

ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας. ¹⁶ Τὰς δὲ βεβήλους κενοφωνίας περιύστασο· ἐπὶ πλείων γὰρ προκόψουσιν ἀσεβείας, ¹⁷ καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἔξει· ὧν ἐστὶν Ὑμέναιος καὶ Φιλιππὸς, ¹⁸ οἵτινες περὶ τὴν ἀλήθειαν ἠστούχησαν, λέγοντες τὴν ἀνάστασιν ἤδη γεγενῆσθαι, καὶ ἀνατρέπουσι τὴν τιμὴν πίστιν. ¹⁹ ὁ μέντοι στερεὸς θεμέλιος τοῦ Θεοῦ ἔστηκεν, ἔχων τὴν σφραγίδα ταύτην, ‘Ἐγὼ Κύριος τοὺς ὄντας αὐτοῦ,’ καὶ, ‘Ἀποστήτω ἀπὸ ἀδικίας’ πᾶς ὁ ὀνομάζων τὸ ὄνομα ²⁰ Κυρίου.’ | ²⁰ ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστι μόνον σκεύη χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα, καὶ ἃ μὲν εἰς τιμὴν, ἃ δὲ εἰς ἀτιμίαν. ²¹ εἰάν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος εἰς τιμὴν, ἡγιασμένον, ²² καὶ εὐχρηστον τῷ δεσπότῃ, εἰς πᾶν ἔργον ἀγαθὸν ἡτοίμασμένον.

* Αλκ. κ. ἀπ' αὐτῶν κ. ἐκ' αὐτῶν γάρ.

* Rec. Χρυσῶ.

* Αλκ. = καί.

GENEVA—1557.

laboring receive the fruites. ⁷ Consider what I say, and the Lord geve thee vnderstanding in all thinges. ⁸ Remember that Iesus Christe made of the seede of David, rose againe from death accordyng to my Gospel. ⁹ Wherein I suffer trouble as an evyl doer, even vnto bondes: but the word of God is not bounde. ¹⁰ Therefore I suffer all thynges, for the electes sakes, that they myght also obtayne that saluation which is in Christe Iesus, wyth eternal glorie.

¹¹ It is a true saying, For if we be dead wyth hym, we also shal lyue wyth hym. ¹² If we suffer, we shal also raygne wyth hym: if we denye him, he also shal denie vs. ¹³ If we beleue not, yet shal he be faithfull, he can not denie him selfe.

¹⁴ Of these thinges put them in remembrance, and testifie before the Lord, that they strive not about wordes: which is to no profit, but to the peruerfing of the hearers. ¹⁵ Studie to shewe thy selfe approued vnto God, a workeman that needeth not to be ashamed, diuiding the wordes of truth iustly. ¹⁶ Suppress profane and vayne wordes. For they shal increase vnto greater vngodlynes. ¹⁷ And their wordes shal fret euery one as doth a canker: of whose nombre is Hymeneus and Philetus. ¹⁸ Which as concerning the truth haue erred, saying that the resurrection is past already, and do destroye the fayth of diuers persons.

¹⁹ But the sure ground of God remaineth, and hath this seale, The Lord knoweth who are his, and Let euery one that calleth on the Name of Christe, departe from iniquitie. ²⁰ Notwithstanding in a great house are not only vessels of golde and of syluer, but also of wood and of earth, some for honour, and some vnto dishonour. ²¹ If a man therefore purge him selfe from these, he shalbe a vessel vnto honour, sanctified, and mete for the Lord, and prepared vnto all good workes.

RHEIMS—1582.

first take of the fruites. ⁷ Vnderstand what I say: for our Lord will giue thee in al thinge vnderstanding. ⁸ Be mindeful that our Lord Iesus Christ is risen againe from the dead, of the seede of David, according to my Gospel. ⁹ vwherein I labour even vnto landes, as a malefactor: but the word of God is not tied. ¹⁰ Therefore I sustaine al thinges for the elect, that they also may obtayne the saluation, which is in Christ Iesus, vvith heauenly glorie.

¹¹ A faithful saying. For if vve be dead vvith him, vve shal liue also together. ¹² If vve shal susteine, vve shal also reigne together. If vve shal deny, he also vvill denie vs. ¹³ If vve beleue not: he continueth faithful, he can not denie him self. ¹⁴ These thinges admonish: testifying before our Lord.

Contend not in vvordes, for it is profitable for nothing, but for the subuersion of them that heare. ¹⁵ Carefully provide to present thy self approued to God, a workeman not to be confounded, rightly handling the vvord of truth. ¹⁶ But profane and vaine speeches avoid: for they doe much grov to impietie: ¹⁷ and their speech spreadeth as a canker: of vvhom is Hymeneus and Philetus: ¹⁸ vvho haue erred from the truth, saying that the resurrection is done already, and haue subverted the faith of some.

¹⁹ But the sure foundation of God standeth, having this seale, Our Lord knoweth, vvho be his, and let euery one depart from iniquitie that nameth the name of our Lord. ²⁰ But in a great house there are not only vessels of gold and of syluer, but also of vvood and of earth: and certaine in deede vnto honour, but certayne vnto contumelie. ²¹ If any man therefore shal cleanse him self from these, he shal be a vessel vnto honour, sanctified and profitable to our Lord, prepared to euery good worke.

AUTHORISED—1611.

bee first partaker of the fruites. ⁷ Consider what I say, and the Lord giue thee vnderstanding in all thinges.

⁸ Remember that Iesus Christ of the secd of David, was raised from the dead, according to my Gospel: Wherein I suffer trouble as an evill doer, even vnto bonds: but the word of God is not bound. ¹⁰ Therefore I indure all things for the elects sakes, that they may also obtayne the saluation which is in Christ Iesus, with eternall glory. ¹¹ It is a faithfull saying: for if we be dead vvith him, we shall also liue vvith him. ¹² If we suffer, we shall also reigne vvith him: if we beleene not, yet hee abideth faithfull, he cannot deny himselfe. ¹⁴ Of these things put them in remembrance, charging them before the Lord, that they strive not about words to no profit, but to the subverting of the hearers. ¹⁵ Studie to shew thy selfe approued vnto God, a workeman that needeth not to bee ashamed, rightly diuiding the word of truth. ¹⁶ But shunne profane and vaine babblings, for they will increase vnto more vngodlinesse. ¹⁷ And their word will eat as doeth a canker: of whom is Hymeneus and Philetus. ¹⁸ Who concerning the truth haue erred, saying that the resurrection is past already, and overthrow the faith of some. ¹⁹ Nevertheless the foundation of God standeth sure, having this seale, the Lord knoweth them that are his. And, let euery one that nameth the Name of Christ, depart from iniquitie. ²⁰ But in a great house, there are not onely vessels of gold, and of siluer, but also of wood, and of earth: and some to honour, and some to dishonour. ²¹ If a man therefore purge himselfe from these, he shalbe a vessel vnto honour, sanctified, and meete for the Masters vse, and prepared vnto euery

²² Τὰς δὲ νεωτερικὰς ἐπιθυμίας φεύγε· δίδωκε δὲ δικαιοσύνην, πίστιν, ἀγάπην, εἰρήνην μετὰ τῶν ἐπικαλουμένων τὸν Κύριον ἐκ καθαρᾶς καρδίας. ²³ Τὰς δὲ μαρὰς καὶ ἀπαιδεύτους ζητήσεις παραιτοῦ, εἰδὼς ὅτι γεννώσι μάχας· ²⁴ δοῦλον δὲ Κυρίου οὐ δεῖ μάχεσθαι, ἀλλ' ἥπιον εἶναι πρὸς πάντας, διδασκτικὸν, ἀνεξίκακον, ²⁵ ἐν πραότητι παιδεύοντα τοὺς ἀντιδιατιθεμένους· μήποτε ὁ Θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας, ²⁶ καὶ ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος, ἐξωγρημένοι ὑπ' αὐτοῦ εἰς τὸ ἐκεῖνου θέλημα.

III. Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλεποί. ² ἔσονται γὰρ οἱ ἄνθρωποι φίλαντοι, φιλάργυροι, ἀλαζόνες, ὑπερήφανοι, βλάσφημοι, γονεῦσιν ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι, ³ ἄστοργοι, ἄσπονδοι, διάβολοι, ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι, ⁴ προδόται, προπετεῖς, τετυφωμένοι, φιλήδονοι μᾶλλον ἢ

* Alex. + πάντων.

* Alex. πρᾶντοι.

* Alex. εὐφρ.

WICLIFFE—1380.

²² and be thou desirous of yowthe; but sue thou rightwises, feith charite pees with hem that ywardli clepen the lord of a clene herte; ²³ and eschewe thou folkische questionis, & with out kunnyng: wittinge that tho gendren chidingis; ²⁴ but it bihooteh the seruaut of the lord to chide not; but to be mylde to alle men, able to teche, pacient ²⁵ with temperaunce, repreuynge hem that asenatouden the trouth; that sumtyme god zoue to hem for thenkyng; that thei knowen the trouth; ²⁶ and that thei rise agen fro the snares of the deuel: of whom thei ben holdun prisoners at his wil.

3. BUT wite thou this thing, that in the last daies perous tymes schuln ny; ² and men schuln be louynge hem self, coiteous his of berynge, proude, blasphemers, not obedient to fadir and modir, vnkynde cursid, ³ with outen affeccioun, with out pees, fals blamers, vncontynent vanylde, with out beynagnyte, ⁴ traitours, ouerthert, bollun with proude thouztis blynde louers of lastie more thanne of god; ⁵ haunye the liknesse of pite but denyng the vertu of it, and eschewe thou thes men; ⁶ of these thei ben that persen housis, and leden wyemen outis charyd with synne, whiche ben led with dyuers desiris; ⁷ euermore lernynge; and neuer perfitli comynge to the sciens of trouth;

⁸ and as Iannes and Iambres asenatouden mooses, so these asenatouden the trouth; men corrupt in vnderstondinge reproued about the feith: ⁹ but farther thei schuld not profite; for the vnwisdom of hem schal be knowun to alle men; as herne was; ¹⁰ but thou hast getun my techynge, ordeneunce purpoynge, feith longe schuldynge, loue paciens ¹¹ persecuciouns, passiouns, which weren made to me at Antioche, at Iconye, at listris, what maner persecuciouns I suffrid: and the lord hath

men, folow.
fene, pine.
bollen, swelled.
perous, eager.

schepn, conf.
wite, knowe.
pite, pity.

withen, inward.
ouerthert, head.
vertu, power.

TYNDALE—1534.

²² Lustes of youth avoyde; and folowe rightwisesnes, fayth, love and peace with them that call on the lorde with pure herte. ²³ Folishis and vnlearned questions put from the remembryng that they do but gendre stryfe. ²⁴ But the seruaut of the lorde must not stryve: but must be peaseable vnto all men; and apte to teache; and one that can suffre the evyll in mekenes; ²⁵ and can informe them that resist; yf that god at any tyme will geve them repentaunce for to knowe the trouth: ²⁶ that they maye come to them selves agayne out of the snare of the devyll; which are now taken of him at his wil.

3. THIS vnderstonde; that in the last dayes shall come perous tymes. ² For the men shalbe lovers of their awne selves; coveteous; boasters; proude; cursed spakerc; disobedient to father and mother; vnthankfull; vnholly; ³ vnkinde; trecebreakers; stubborn; falseaccusers; ryatours; fearce despisers of them which are good. ⁴ traytours; heddy; hye mynded; greedy upon volupetuousnes more then the lovers of god; ⁵ haunye a similitude of godly lyvinge; but have denyed the power ther of and soche abhorre. ⁶ Of this sorte are they which entre in to houses; and bryng into bondage wyemen laden with synne; which wyemen are ledde of divers lustes; ⁷ ever lernynge and never able to come vnto the knowlege of the trouth.

⁸ As Iannes and Iambres with stode Moyses; even so do these resist the trouth; men they are of corrupt myndes; and lewde as concernynge the fayth: ⁹ but they shall prevayle no lenger. For their madnes shalbe vttered vnto all men as theirs was. ¹⁰ But thou hast sene the experience of my doctrine; fasson of lyvinge; purpose; fayth; longe sufferynge; love; paciencie; ¹¹ persecuciouns; and afflictions which happened vnto me at Antioche; at Iconium; and at lystra: which persecuciouns I suffered paciently. And from them all the lorde delivered me.

CRANMER—1539.

²² Lustes of youth avoyde; but folowe rightwisesnes, fayth, love and peace, with them that call on the Lorde with a pure herte. ²³ Follyshe and vnlearned questions put from the knowing, that they do but gendre stryfe. ²⁴ The seruaut of the Lorde must not stryve: but be gentle vnto all men ²⁵ apte to teach, and one that can suffre the evyll with mekenes, and can informe them that resist (the trouth) yf that God at any tyme wyll geve them repentaunce, for to knowe the trouth: ²⁶ and that they maye come to them selves agayne out of the snare of the devyll, which are holden captiue of hym at his wyll.

3. THIS know, that in the last dayes shall come perous tymes. ² For men shalbe lovers of their awne selues; coveteous, boasters, proude, cursed spakercs, dysoberdient to fathers and mothers, vnthankfull, vngodly, ³ vnkynde, trecebreakers, false accusers, ryalours, fearce, despisers of them which are good. ⁴ traytours, heady, hye mynded, greedy vpon volupetuousnes more then the lovers of God, ⁵ haunye a similitude of godlynesse, but have denyed the power therof: and soche abhorre. ⁶ For of this sorte are they, which entre into houses, and bringe into bondage wyemen laden wyth synne, whych wyemen are led with diuers lustes, ⁷ ever lernynge, and never able to come vnto the knowlege of the trouth.

⁸ As Iannes and Iambres withstode Moyses, even so do these also resist the trouth: men they are of corrupt myndes, and lewde as concernynge the fayth: ⁹ but they shall prevayle no lenger. For their madnes shalbe vttered vnto all men euen as theirs was. ¹⁰ But thou hast sene the experience of my doctrine, fasson of lyvinge, purpose, fayth, longe sufferynge, love, paciencie, ¹¹ persecuciouns, and afflictions which happened vnto me at Antioche, at Iconium, and at Lystra: which persecuciouns I suffered paciently. And from them all, the Lorde delivered me.

φιλόθεοι, ἔχοντες μόρφωσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἡρητημένοι. καὶ τοίτους ἀποτρέπου. ἔκ τούτων γὰρ εἰσιν οἱ ἐνδύνοντες εἰς τὰς οἰκίας, καὶ αἰχμαλωτίζοντες | γυναικάρια σεσωρευμένα ἁμαρτίαις, ἀγόμενα ἐπιθυμίαις ποικίλαις, πάντοτε μαυθάνοντα, καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν δυνάμενα. ὃν τρόπον δὲ Ἰαννῆς καὶ Ἰαμβρῆς ἀντέστησαν Μωϋσεῖ, οὕτως καὶ οὗτοι ἀνθίστανται τῇ ἀληθείᾳ, ἄνθρωποι κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ τὴν πίστιν. ἀλλ' οὐ προκόψουσιν ἐπὶ πλεῖον ἢ γὰρ ἄνοια αὐτῶν ἐκδηλος ἐστὶ πασιν, ὥς καὶ ἡ ἐκείνων ἐγένετο. ¹⁰ Σὺ δὲ ¹¹ παρηκολούθηκας | μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει, τῇ πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ, τοῖς διωγμοῖς, τοῖς παθήμασιν, οἷά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις· οἷους διωγμοὺς ὑπήνεγκα, καὶ ἐκ πάντων με ἐρρύσατο ὁ Κύριος·

* Rec. αἰχμαλωτεύοντες.

* Rec. + τὰ.

* Δεκ. παρακολούθησας.

GENEVA—1557.

²¹ Lustres of youth awayde, and folowe rightuousnesse, fayth, loue, and peace, wyth them that call on the Lord with pure heart. ²² Folowhe and vnlearned questions put from thee, remembryng that they do but gendre stryfe. ²³ But the seruaut of the Lord muste not stryue: but muste be pcesable vnto all men apte to teache, and one that can suffre the ceyl men patiently. ²⁴ And can informe them that are contrary mynded prouing if God at any tyme wil geue them grace, that being conuerted they may knowe the trueth. ²⁵ And being deliuered out of the snare of the deuyll, may come to amendeuent, and performe hys wyl.

3. THYS vnderstande, that in the laste dayes shal come perelous tymes. ² For men shalbe louers of their owne selues, couetous, boasters, proude, cursed speakers, disobedient to father and mother, vnthankful, vnholly, ³ Without charitie, trecebreakers, false accusers, riatours, feroce, despisers of them which are good. ⁴ Traytours, heady, hye mynded, gredy vpon voluptuousnesse more then the louers of God.

⁵ Hauing a similitude of godly luyng, but haue denyed the power therof: and turne away from suche. ⁶ Of thys sorte are they which crepe into houses, and bring into bondage women laden with sinne, and led with diuers lustes. ⁷ Which women are euer learning, and neuer able to come vnto the knowledge of the trueth. ⁸ As Iannes and Iambres withstode Moses, eoen so do these also resist the trueth, men they are of corrupte myndes, and lewde as concerning the fayth. ⁹ But they shal preuaile no longer: For theyr madnes shal be vttered vnto all men, as theyr also was.

¹⁰ But thou hast seue the experience of my doctrine, manner of luyng, purpose, faythe, longe sufferyng, loue, paciencce: ¹¹ Persecutions, and afflictions which happened vnto me at Antioche, at Iconium, and at Lystri: which persecutions I suffered: but from them all the Lord

RHEIMS—1582.

²¹ But youthful desires flee: and pursue iustice, faith, charitie, and peace vvith them that inuocate our Lord from a pure hart. ²² And foolish and vnlearned questions auoid, knowing that they ingender braules. ²³ But the seruaut of our Lord must not vvrangle: but be milde tovvard al men, apt to teache, patient, ²⁴ vvith modestie admonishing them that resist the truth: lest sometime God giue them repentance to know the truth: ²⁵ and they recouer them selues from the snares of the deuil, of vvhom they are held captiue at his vvill.

3. AND this know thou, that in the last daies shal approuche perillous times. ² And men shal be louers of them selues, couetous, haunie, proud, blasphemous, not obedient to their parents, vvickinde, vvicked, ³ vvithout affection, vvithout peace, accusers, incontinent, vvmerciful, vvithout benignitie, ⁴ traitours, stubburne, puffed vp, and louers of voluptuousnesse more then of God: ⁵ hauing an apparenc in drede of pietie, but denying the vertue thereof. And these auoid.

⁶ For of these be they that craftely enter into houses: and leade captiue seely vvomen laden vvith sinnes, vvich are ledde vvith diuers desires: ⁷ alwayes learning, and neuer attaining to the knowledge of the truth. ⁸ But as Iannes and Iambres resisted Moyse, so these also resist the truth, men corrupted in minde, reprobate concerning the faith. ⁹ But they shal prosper no further: for their folly shal be manifest to al, as theirs also was.

¹⁰ But thou hast attained to my doctrine, instruction, purpose, faith, longanimitie, loue, patience, ¹¹ persecutions, passions: vvhat manner of things vvere done to me at Antioche, at Iconium, at Lystra: vvhat manner of persecutions I sustained, and out of al our Lord deliuered me.

AUTHORISED—1611.

good worke. ²² Flee also youthfull lusts: but follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart. ²³ But foolish and vnlearned questions auoyd, knowing that they doe gender strifes. ²⁴ And the seruaut of the Lord must not strite: but be gentle vnto all men, apt to teach, ²⁵ patient, ²⁶ In meekenes instructing those that oppose themselves, if God peradventure will giue them repentance to the acknowledging of the truth. ²⁷ And that they may recouer themselves out of the snare of the deuill, who are taken captiue by him at his will.

3. THIS know also, that in the last dayes perillous times shall come. ² For men shall be louers of their owne selues, couetous, boasters, proude, blasphemers, disobedient to parents, vnthankfull, vnholly, ³ Without naturall affection, trecebreakers, false accusers, incontinent, fieres, despisers of those that are good. ⁴ Traitours, heady, high minded, louers of pleasures more then louers of God, ⁵ Hauing a forme of godlinesse, but denying the power thereof: from such turne away. ⁶ For of this sort are they which creepe into houses, and lead captiue silly women laden with sinnes, led away with diuers lusts, ⁷ Euer learning, and neuer able to come to the knowledge of the truth. ⁸ Now as Iannes and Iambres withstood Moses, so do these also resist the truth: men of corrupt mindes, ⁹ reprobate concerning the faith. ¹⁰ But they shall proceed no further: for their folly shall be manifest vnto all men, as theirs also was.

¹¹ But thou hast fully known my doctrine, manner of life, purpose, faith, long suffering, charity, patience, ¹² Persecutions, afflictions which came vnto me at Antioch, at Iconium, at Lystra, what persecutions I indured: but out of them all

* The following. * Gr. awake. * Gr. taken alive * The multitudes. * The, of the indignation. * Ev, thou hast been a diligent follower of

¹² καὶ πάντες δὲ οἱ θέλοντες εὐσεβῶς ζῆν ἐν Χριστῷ Ἰησοῦ, διωχθήσονται.
¹³ Ποιητοὶ δὲ ἄνθρωποι καὶ γόητες προκόψουσιν ἐπὶ τὸ χεῖρον, πλανῶντες καὶ
 πλανώμενοι. ¹⁴ Σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιστάθης, εἰδὼς παρὰ ^a τίνος
 ἔμαθες, ¹⁵ καὶ ὅτι ἀπὸ βρέφους ^b τὰ ἱερὰ γράμματα οἶδας, τὰ δυνάμενά σε σοφίσαι
 εἰς σωτηρίαν, διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ. ¹⁶ πᾶσα γραφὴ θεόπνευστος,
 καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἔλεγχον, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν
 τὴν ἐν δικαιοσύνῃ· ¹⁷ ἵνα ἄρτιος ᾖ ὁ τοῦ Θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν
 ἐξηρτισμένος.

IV. Διαμαρτύρομαι ^a ἐνώπιον τοῦ Θεοῦ, καὶ ^a Ἰησοῦ Χριστοῦ, τοῦ μέλλοντος
 κρίνειν ^b ζῶντας καὶ νεκροὺς ^c κατὰ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν
 αὐτοῦ, ^d κήρυξον τὸν λόγον, ἐπίστηθι εὐκαίρως ἀκαίρως, ἔλεγχον, ἐπιτίμησον,

^a Alex. τίμων.^b Alex. = τὰ.^c Rec. + οὐ ἐγὼ.^d Rec. + τοῦ Κυρίου.^e Alex. κρίνει.

WICLIFFE—1380.

delynerid me of alle, ¹² and alle men that
 wolen lyue feithfulli in crist ihesus, schuld
 suffre persecucion. ¹³ but yuel men and
 disceyvers schuld encrece in to wors er-
 ryng and sendyng in to errour.

¹⁴ but dwelle thou in these thingis, that
 thou hast lerned: and that ben bitaken to
 thee, witinge of whom thou hast lerned,
¹⁵ for thou hast knowun holi lettris fro
 thi zunge the whiche moou lerne thee to
 helthe, bi feith that is in crist ihesus;
¹⁶ for al scripture ounsprid of god: is pro-
 fitable to teche, to repreue to chastise, to
 lerne in rightwisenesse, ¹⁷ that the man of
 god be perfyt lerned to alle good werkis.

4. I WITNESSE bifor god and crist
 ihesus that schal deme the quike and the
 dede, and bi the conyng of hym, and the
 kyngdom of him: ² preche the word,
 be thou biy conuenabli with outen rest;
 repreue thou, bisech thou, blame thou in
 al pacience and doctryne, ³ for tyme schal
 be whanne men schuld not suffre holsum
 techinge, but at her desir the schuld
 gadre to gidre to bein all maistris zech-
 yng to the curie, ⁴ and truli thei schuld
 turne awaic the beryng fro truthe: but
 to fabis thei schuld turne, ⁵ but wake
 thou in alle thingis, traueil thou do the
 werkis of an euangellist, fulfill thi scr-
 yuice, be thou sobre.

⁶ for I am sacrificid now, and the tyme
 of my departinge is ny; ⁷ I haue streun
 a good striif, I haue endid the cours. I
 haue kept the feith, ⁸ in the tother tyme
 a crowne of rightwisenesse is kept to me,
 whiche the lord a iust domesman schal
 gide to me in that dai; and not onli to
 me but also to these that louen his com-
 yng, ⁹ hi; thou to come to me soone;

¹⁰ for demas louyng this world, hath

TYNDALE—1534.

¹² Ye and all that will liue godly in Christ
 Iesu, must suffre persecucions. ¹³ But the
 euill men and disceauers shall waxe worse
 and worse, whill they deceaue and are
 deceaued them selues.

¹⁴ But continue thou in the thynges
 which thou hast lerned which also were
 committed vnto the scribe thou knowest
 of whom thou hast lerned them ¹⁵ and
 for as moche also as thou hast known
 holy scripture of a chyld, which is able
 to make the wyse vnto saluacion thorowe
 the fayth which ys in Christ Iesu. ¹⁶ For
 all scripture geuen by inspiration of god
 is profitable to teache, to improve, to
 amende and to instruct in rightewesnes;
¹⁷ that the man of god maye be perfect
 and prepared vnto all good werkis.

4. I TESTIFYE therfore before god,
 and before the lord Iesu Christ, which
 shall iudge quicke and deed at his aper-
 yng in his kyngdom, ² preche the word;
 be seruent, be it in season or out of sea-
 son. Improve, rebuke, exhorte with all
 longe sufferinge and doctryne. ³ For the
 tyme will come, when they wyl not suffer
 wholesome doctryne: but after their awne
 lustes shall they (whose cares yteche) gutt
 them an heepe of teachers, ⁴ and shall
 turne their eares from the truthe, and shal-
 be geuen vnto fables. ⁵ But watch thou
 in all thynges, and suffre aduersitee; and
 do the worke of an euangelist, fulfill thyne
 office vnto the vtmost.

⁶ For I am now redy to be offered; and
 the tyme of my departyng is at hande.
⁷ I haue fought a good fight, and haue
 fulfilled my course, and haue kept the
 fayth. ⁸ From hence forth is layde vp for
 me a crowne of rightewesnes which the
 lord that is a righteous iudge shall geue
 me at that daye: not to me only but vnto
 all them that loue his conuynge. ⁹ Make
 spede to come vnto me alonce.

¹⁰ For Demas hath left me and hath

CRANMER—1539.

¹² Ye and all they that will lyue godly
 in Christ Iesu shall suffre persecucion.
¹³ But the euill men and disceauers shall
 waxe worse and worse, whyll they de-
 ceauce and are deceaued them selues.

¹⁴ But continue thou in the thynges
 whych thou hast lerned, which also were
 committed vnto the knowing of whom
 thou hast lerned them, ¹⁵ and for as moche
 also as of a chyld thou hast known
 the holy scriptures which are able to make
 the lerned vnto saluacion thorow the
 fayth which is in Christ Iesu. ¹⁶ All scrip-
 ture geuen by inspiracyon of God, is
 profitable to teache, to improve, to amende
 and to instruct in rightewesnes, ¹⁷ that
 the man of God maye be perfecte and
 prepared vnto all good werkis.

4. I TESTIFYE therfore before God,
 and before the Lord Iesu Christ, which
 shall iudge the quicke and deed at his
 aparyng in his kyngdom, ² preache
 thou the worde, be feruent, in season and
 out of season. Improve, rebuke, exhorte
 with all longe sufferinge and doctryne.
³ For the tyme wyl come, when they
 shall not suffer wholesome doctryne: but
 after their awne lustes shall they (whose
 cares yteche) gett them an heepe of
 teachers, ⁴ and shall withdrawe their eares
 from the truthe, and shalbe turned vnto
 fables. ⁵ But watch thou in all thynges,
 suffre afflictions, do the worke of an
 Euangelist, fulfill thyne offyce vnto the
 vtmost. (Be sober).

⁶ For I am now ready to be offered, and
 the tyme of my departyng, is at hande.
⁷ I haue fought a good fight, I haue ful-
 filled my course. I haue kept the fayth.
⁸ From hence forth ther is layde vp for
 me a crowne of rightewesnes, which the
 Lord (that is a righteous iudge) shall
 geue me at that daye: not to me only,
 but vnto all them also that loue his con-
 uynge. ⁹ Do thy diligence, that thou may-
 est come shortly vnto me.

¹⁰ For Demas hath forsaken me, and

παρακάλεσον, ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ. ³ ἔσται γὰρ καιρὸς ὅτε τῆς ὑγιαίνουσας διδασκαλίας οὐκ ἀνέξονται, ἀλλὰ κατὰ ⁴ τὰς ἰδίας ἐπιθυμίας | ⁵ ἑαυτοῖς ἐπισωρεύουσιν | διδασκάλους, κινήθμενοι τὴν ἀκοήν. ⁶ καὶ ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοήν ἀποστρέφουσιν, ἐπὶ δὲ τοὺς μύθους ἐκτραπήσονται. ⁷ Σὺ δὲ νῆφε ἐν πάσι, κακοπάθησον, ἔργον ποιήσον εὐαγγελιστοῦ, τὴν διακονίαν σου πληροφόρησον. ⁸ Ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς τῆς ἑμῆς ἀναλύσεως | ἐφάσθηκε. ⁹ τὸν ἀγῶνα τὸν καλὸν ἠγώνισμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα. ¹⁰ λοιπὸν, ἀπόκειται μοι ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ Κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτής· οὐ μόνον δὲ ἐμοὶ, ἀλλὰ καὶ πᾶσι τοῖς ἠγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.

⁹ Σπούδασον ἐλθεῖν πρὸς με ταχέως. ¹⁰ Δημᾶς γὰρ με ἐγκατέλειπεν, ἀγαπήσας

³ Alex. εἰ.

⁴ Rec. τὰς ἐπιθυμίας τὰς ἰδίας.

⁵ Alex. ἐπισωρεύουσιν ἑαυτοῖς.

⁷ Alex. ἀναλύσεως μου.

GENEVA—1557.

delivered me. ¹² Ye and all that wil live Godly in Christe Iesus, muste suffer persecution. ¹³ But the evyl men and deceauers, shal waxe worse and worse, whyle they deceaue others and are deceived themselves.

¹⁴ But continue thou in the thynges which thou hast learned, which are also committed vnto thee, knowing of whome thou hast learned them: ¹⁵ And forasmuche also as thou hast knowen holy Scripture of a childe, which is able to make thee wise vnto saluation through the faith which is in Christ Iesus. ¹⁶ For the whole Scripture is giuen by inspiration of God, and is profitable to teache, to improve, to amend and to instruct in righteousness: ¹⁷ That the man of God may be perfect, and instructed vnto all good workes.

4. I TESTIFIE therefore before God, and before the Lord Iesus Christe, which shal iudge the quicke and the dead at his appearing, and in his kyngdome: ² Preche the worde, be forwarde, in season and out of season: impute, rebuke, exhort with all longe suffering and doctrine. ³ For the tyme wil come, when they wyl not suffer wholesome doctrine: but hauing their eares itching, shal after their owne lustes, get then an heape of teachers. ⁴ And shal turne their eares from the truth, and be geuen vnto fables: ⁵ But watch thou in all thynges, and suffer aduersitie, and do the worke of an Euangelist, fyll thyne office vnto the vtmost.

⁶ For I am now ready to be offered, and the tyme of my departing is at hande. ⁷ I haue fought a good fyght, and haue fulfilled my course, and haue kept the faith. ⁸ From henceforth is layd vp for me a crowne of righteousness, which the Lord that is a righteous iudge, shal geue me at that day: not to me only, but vnto all them also that loue his comming. ⁹ Make spede to come vnto me at once. ¹⁰ For Demas hath left me, and

RHEIMS—1582.

¹² And that vvil liue godly in Christ Iesus, shal suffer persecution. ¹³ But euil men and seducers shal prosper to the vvorre: erring, and drining into error.

¹⁴ But thou, continue in those things which thou hast learned, and are committed to thee: knowing of vvhom thou hast learned: ¹⁵ and because from thine infancie thou hast knowen the holy Scriptures, which can instruct thee to saluation, by the faith that is in Christ Iesus.

¹⁶ All Scripture inspired of God, is profitable to teach, to argue, to correct, to instruct in iustice: ¹⁷ that the man of God may be perfect, instructed to euery good worke.

4. I TESTIFIE before God and Iesus Christ vvhich shal iudge the liuing and the dead, and by his aduent, and his kingdom: ² Preach the vvorde. vige in season, out of season, reprove, beseeche, rebuke in al patience and doctrine. ³ For there shal be a tyme when they vvil not beare sound doctrine: but according to their owne desires they vvil heape to them selues maisters, hauing itching eares, ⁴ and from the truth certes they vvil auert their hearing, and to fables they vvil be conuerted.

⁵ But be thou vigilant, labour in al things, doe the worke of an Euangelist, fulfill thy ministerie. Be sober. ⁶ For I am euen now to be sacrificed: and the tyme of my resolution is at hand. ⁷ I haue fought a good fight, I haue consummated my course, I haue kept the faith. ⁸ Concerning the rest, there is laid vp for me a crowne of iustice, which our Lord vvil render to me in that day, a iust iudge: and not only to me, but to them also that loue his comming.

⁹ Make hast to come to me quickly. ¹⁰ For Demas hath left me, louing this

AUTHORISED—1611.

the Lord delivered me. ¹² Ye, and all that will live godly in Christ Iesus, shall suffer persecution. ¹³ But euil men and seducers shall waxe worse and worse, deceiuing, and being deceived. ¹⁴ But continue thou in the things which thou hast learned, and hast bene assured of, knowing of whom thou hast learned them. ¹⁵ And that from a childe thou hast known the holy Scriptures, which are able to make thee wise vnto saluation through faith which is in Christ Iesus. ¹⁶ All Scripture is giuen by inspiration of God, and is profitable for doctrine, for reproofe, for correction, for instruction in righteousness, ¹⁷ That the man of God may be perfect, thoroughly furnished vnto all good workes.

4. I CHARGE thee therefore before God, and the Lord Iesus Christ, who shall iudge the quicke and the dead at his appearing, and his kingdom: ² Preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine. ³ For the time will come when they will not endure sound doctrine, but after their owne lusts shall they heape to themselves teachers, hauing itching eares: ⁴ And they shall turne away their eares from the truth, and shall be turned vnto fables. ⁵ But watch thou in all things, endure afflictions, doe the worke of an Euangelist, ⁶ make full proofe of thy ministerie. ⁷ For I am now ready to be offered, and the time of my departure is at hand. ⁸ I haue fought a good fight, I haue finished my course, I haue kept the faith. ⁹ Henceforth there is layd vp for me a crowne of righteousness, which the Lord the righteous Iudge shall geue me at that day: and not to me onely, but vnto them also that loue his appearing.

⁹ Doe thy diligence to come shortly vnto me: ¹⁰ For Demas hath forsaken me,

τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς Θεσσαλονίκην· Κρήσκης εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν· ¹¹ Λουκᾶς ἐστὶ μόνος μετ' ἐμοῦ. Μάρκον ἀναλαβὼν ἄγε μετὰ σεαυτοῦ. ἐστὶ γάρ μοι εὐχρηστος εἰς διακονίαν. ¹² Τυχικὸν δὲ ἀπέστειλα εἰς Ἔφεσον. ¹³ Τὸν φελόνην ὃν ἀπέλιπον ἐν Τρωάδι παρὰ Κάρπῳ, ἐρχόμενος φέρε, καὶ τὰ βιβλία, μάλιστα τὰς μεμβράνας. ¹⁴ Ἀλέξανδρος ὁ χαλκεὺς πολλὰ μοι κακὰ ἐνεδείξατο· ἀποδώσει αὐτῷ ὁ Κύριος κατὰ τὰ ἔργα αὐτοῦ. ¹⁵ ὃν καὶ σὺ φυλάσσου, λίαν γὰρ ἀνθέστηκε τοῖς ἡμετέροις λόγοις. ¹⁶ Ἐν τῇ πρώτῃ μου ἀπολογίᾳ οὐδεὶς μοι συμπαραγενέτο, ἀλλὰ πάντες με ἐγκατέλιπον· μὴ αὐτοῖς λογισθεῖν. ¹⁷ ὁ δὲ Κύριός μοι παρέστη, καὶ ἐνεδυνάμωσέ με, ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ,

* Rec. ἀποδός.

* Alex. ἀντίση.

* Alex. παργίνιτο

WICLIF—1380.

forsoke me. and wente to tessalonyk, cresens in to galathie tite in to dalmacie,

¹¹ Ink aloone is with me, take thou mark, and bringe with thee, for he is profitable to me in to seruyce, ¹² forsothe I sente titicus to effesia, ¹³ the clothe which I lefte at troade at carpe, whanne thou comest brynge with thee, and the bookis but moost parchemyn, ¹⁴ alisaundre the tresorer: schewid to me myche yuel, the lord schal gilde to hym aftir his werkis,

¹⁵ whom also thou eschewe, for he agestood ful greetli oure wordis, ¹⁶ in my first defence, no man helpid me, but alle forsoke me, be it not arettid to hem. ¹⁷ But the lord helpid me and counfortid me, that the preching be fillid bi me, and that alle folkis here, that I am delyuerid fro the mouth of the lion, ¹⁸ and the lord delyuerid me fro al yuel werk: and schal make me saaf in to his heuenli kyngdom, to whom be glorie in to worldis of worldis, Amen.

¹⁹ Grete wel prisca & aquila, and the hous onceselarus, ²⁰ erastus lefte at corynthi, and I lefte trofymus sike at mylete, ²¹ hi thou to come bifore wynter, eubolus and prudent and lynus, and claudia and alle britheren greten thee wel, ²² oure lord ihesus crist be with thi spirit, the grace of god be with you. Amen.

* you, will.

* arettid, impured.

TYNDALE—1534.

loved this present worlde, and is departed into Thessalonica. Crescens is gone to Galacia, and Titus vnto Dalmacia. ¹¹ Only Lucas is with me. Take Marke and bringe him with the, for he is necessary vnto me for to minister. ¹² And Tichicus haue I sent to Ephesus. ¹³ The cloke that I lefte at Troada with Carpes when thou comest, brynge with the and the bookes, but specially the parchement. ¹⁴ Alexander the coppersmyth did me moche euyl, the lorde rewarde him accordyng to his dedes, ¹⁵ of whom be thou ware also. For he withstode oure preachynge sore.

¹⁶ At my fyrst answerynge, no man assisted me, but all forsoke me. I praye God, that it maye not be layde to their charges: ¹⁷ not withstandinge the Lorde assisted me, and strenghted me, that by me the preching shuld be fulfilled to the vtmost, and that all the gentyls shuld heare. And I was deliuered out of the mouth of the lyon. ¹⁸ And the Lorde shall deliue me from all euyl doynges, and shall kepe me vnto his heuenly kyngdome. To whom be prayse for ever and ever. Amen.

¹⁹ Salute Prisca and Aquila, and the housholde of Onesiphorus. ²⁰ Erastus abode at Corinthum. Trophimus I lefte at Miletum sicke. ²¹ Make spede to come before winter. Eubolus grethith the, and Padeas, and Lynus, and Claudia, and all the brethren. ²² The Lorde Iesus Christ be with thy sprete. Grace be with you. Amen.

CRANMER—1539.

loneth this present worlde, and is departed vnto Thessalonica. Crescens is gone to Galacia, Titus vnto Dalmacia. ¹¹ Onely Lucas is with me. Take Marke, and bringe him with the, for he is profitable vnto me for the ministracion. ¹² And Tychycus haue I sent to Ephesus. ¹³ The cloke that I lefte at Troada with Carpus, (when thou comest) bringe with the, and the bookes, but specially the partechement. ¹⁴ Alexander the coppersmyth dyd me moch euyl: the Lorde rewarde him accordinge to his dedes, ¹⁵ of whom be thou ware also. For he hath greatly withstand oure wordes.

¹⁶ At my fyrst answerynge, no man assisted me, but all forsoke me. I praye God, that it maye not be layde to their charges: ¹⁷ Notwithstandinge the Lorde assisted me, and strenghted me, that by me the preaching shuld be fulfilled to the vtmost, and that all the Gentyls shuld heare. And I was delyuered out of the mouth of the lyon. ¹⁸ And the Lorde shall delyue me from all euyl doynges, and shall kepe me vnto his heuenly kyngdom. To whom be prayse for euer and euer: Amen.

¹⁹ Salute Prisca and Aquila, and the houshold of Onesiphorus, ²⁰ Erastus abode at Corinthum. Trophimus haue I lefte at Myletum sycke. ²¹ Do thy diligence, that thou mayest come before wynter. Eubolus grethith the, and so doth Padeas, and Lynus, Claudia, and all the brethren. ²² The Lorde Iesus Christ be with thy sprete. Grace be with you: Amen.

καὶ ἰσχύει πάντα τὰ ἔθνη καὶ ἐρρύσθη ἐκ στόματος λέοντος. ¹⁸ καὶ ῥύσεται με ὁ Κύριος ἀπὸ παντὸς ἔργου πονηροῦ, καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

¹⁹ Ἀσπασαι Πρίσκαν καὶ Ἀκύλαν, καὶ τὸν Ὀνησιφόρου οἶκον. ²⁰ Ἐραστός ἐμεινεν ἐν Κορίνθῳ. Τρόφιμον δὲ ἀπέλπιον ἐν Μιλήτῳ ἀσθενοῦντα. ²¹ Σπούδαςον πρὸ χειμῶνος ἐλθεῖν. Ἀσπάζεται σε Εὐβούλος, καὶ Πούδης, καὶ Λίνος, καὶ Κλαυδία, καὶ οἱ ἀδελφοὶ πάντες. ²² ὁ Κύριος Ἰησοῦς Χριστὸς μετὰ τοῦ πνεύματός σου. ἡ χάρις μεθ' ὑμῶν.

¹ Alex. ἀκούσσει.¹ Alex. = gal.⁴ Rec. + ἀμήν.

GENEVA—1557.

bath embraced this present world, and is departed vnto Thessalonica. Crescens is gone to Galacia, and Titus vnto Dalmacia.

¹¹ Only Iacobs is with me. Take Marke and bryng him with thee: for he is necessary vnto me, fur to minister. ¹² And Tychicus haue I sent to Ephesus. ¹³ The cloke that I left at Troas with Carpus, when thou comest, bryng with thee, and the bokes, but specially the parchements. ¹⁴ Alexander the coppersmyth hath done me much euil, the Lord reward him accordyng to his dedes. ¹⁵ Of whom be thou ware also: for he wythstode our preachyng sore.

¹⁶ At my fyrste answeyng, no man assisted me, but all forsake me: I praye God, that it may not be layd to theyr charges. ¹⁷ Not withstandyng the Lord assisted me, and strengthened me, that by me the preachyng should be fulfilled to the vtmost, and that all the Gentils should heare, and I was deliuered out of the mouth of the lyon. ¹⁸ And the Lord shal deliuer me from all euyl doying, and shal kepe me vnto his heuently kyngdome: to whome be prayse for euer and euer. Amen. ¹⁹ Salute Prisca, and Aquila, and the householde of Onesiphorus. ²⁰ Erastus abode at Corinth: Trophimus I left at Miletum sycke. ²¹ Make spede to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren. ²² The Lord Iesus Christe be with thy sprite. His Grace be with you. Amen.

RHEIMS—1582.

world, and is gone to Thessalonica: Crescens into Galatia, Titus into Dalmatia. ¹¹ Luke only is with me. Take Marke, and bring him with thee: for he is profitable to me for the ministerie. ¹² But Tychicus I haue sent to Ephesus. ¹³ The cloke that I left at Troas with Carpus, cunningly bring with thee, and the bookes, especially the parchment. ¹⁴ Alexander the Coppersmith hath shewed me much euil, our Lord wil rewarde him according to his workes: ¹⁵ vvhom doe thou also auoid, for he hath greatly resisted our wordes.

¹⁶ In my first answer no man was with me, but al did forsake me: be it not imputed to them. ¹⁷ But our Lord stode to me, and strengthened me, that by me the preaching may be accomplished, and al Gentiles may heare: and I was deliuered from the mouth of the lion. ¹⁸ Our Lord hath deliuered me from al euil worke: and wil saue me vnto his heavenly kingdom. to vvhom be glorie for euer and euer. Amen.

¹⁹ Salute Prisca and Aquila, and the house of Onesiphorus. ²⁰ Erastus remained at Corinth. And Trophimus I left sicke at Miletum. ²¹ Make hast to come before winter. Eubulus and Pudens and Linus and Claudia, and al the brethren, salute thee. ²² Our Lord Iesus Christ be with thy spirit. Grace be with you. Amen.

AUTHORISED—1611.

having loued this present world, and is departed vnto Thessalonica: Crescens to Galatia, Titus vnto Dalmatia. ¹¹ Onely Luke is with mee. Take Marke and bring him with thee: for he is profitable to me for the ministerie. ¹² And Tychicus haue I sent to Ephesus. ¹³ The cloake that I left at Troas with Carpus, when thou comest, bring with thee, but especially the parchments. ¹⁴ Alexander the Copper-smith did mee much euill, the Lord reward him according to his workes. ¹⁵ Of whom be thou ware also, for he hath greatly withstood our words. ¹⁶ At my first answer no man stood with mee, but all men forsooke me: I pray God that it may not be laid to their charge. ¹⁷ Notwithstanding the Lord stood with me, and strengthened me, that by me the preaching might be fully knownen, and that all the Gentiles might heare: and I was deliuered out of the mouth of the Lyon.

¹⁸ And the Lord shall deliuer mee from euery euill worke, and will preserue me vnto his heavenly kingdome; to whom bee glory for euer, and euer. Amen. ¹⁹ Salute Prisca and Aquila, and the household of Onesiphorus. ²⁰ Erastus abode at Corinth: but Trophimus haue I left at Miletum sicke. ²¹ Doe thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren. ²² The Lord Iesus Christ be with thy spirit. Grace be with you. Amen.

* Or, our preachings.

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΤΙΤΟΝ.

Κεφάλαιον Α.

THE EPISTLE to TITUS.

CHAPTER I.

ΠΑΤΡΟΣ δούλος Θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ, (κατὰ πίστιν ἐκλεκτῶν Θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν, ² ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ ἀψευδὴς Θεὸς πρὸ χρόνων αἰωνίων, ³ ἐφάνέρωσε δὲ καιροῖς ἰδίους τὸν λόγον αὐτοῦ, ἐν κηρύγματι ὃ ἐπιστεύθη ἐγὼ κατ' ἐπιταγὴν τοῦ σωτῆρος ἡμῶν Θεοῦ) ⁴ Τίτῳ γνησίῳ τέκνῳ, κατὰ κοινὴν πίστιν, χάρις ⁵ καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς, καὶ Κυρίου Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν.

⁶ Ταύτου χάριν ⁷ κατέλιπόν σε ἐν Κρήτῃ, ἵνα τὰ λείποντα ⁸ ἐπιδιορθώσης, καὶ

^a Rec. Διὰ.

^b Alex. ἀπέλιπον.

^c Rec. ἐπιδιορθώσης.

WICLIFFE—1380.

1. PAUL the seruunt of god, & apostil of ihesus crist bi the feith of the chosun of god; and bi the knowinge of the trathe: whiche is aftir pitee, ² in to the hope of euerlastyng lif, which lif god that lieth not bihiȝte bifor tymes of the world, ³ but he hath achewid in his tymes his word in prechyng that is bitakun to me bi the comendement of god oure sauoure, ⁴ to tite moost dereworthe sone, bi the comyn feith: grace and pees of god the fadir, and of crist ihesus oure sauoure;

⁵ for cause of this thing I lefte thee at crete, that thou amende the thingis that that failen, and ordeyne preestis bi citeis: as also I disposid to thee, ⁶ if any man is with outen cryme: an housbonde of o wiif, & hath feithful sones, not in accusacioun of lecherie, or not suget, ⁷ for it bihoweth a bischop to be with out cryme: a dispendour of god; not proud not wrathful, not drunkenlewe, not smytene; not coueitous of foule wynnyng: ⁸ but holdyng hospitalite, benygne prudent, sobre not holi, contynent ⁹ takyng that trewe word, that is eftir doctryne that he be myyti to amonest in holsun techyng: and to repreue hem that agenseien;

¹⁰ for there ben many vnobedient and

TYNDALE—1534.

1. PAUL the seruunt of God, and an Apostle of Iesu Christ; to preache the fayth of goddis electe; and the knowlledge of that trouth, which is after godlynnes ² vpon the hope of eternall lyfe, which lyfe God that cannot lye; hath promysed before the worlde beganne: ³ but hath opened his worlde at the tyme apoynted thorow prechyng; which prechyng is committed vnto me, by the commaundement of god oure sauoure.

⁴ To Titus his naturall sonne in the common fayth.

Grace mercie and peace from God the father; and from the lorde Iesu Christ oure sauoure.

⁵ For this cause left I the in Creta, that thou shuldest performe that which was lackyng; and shuldest ordeyne elders in every cite as I apoynted the. ⁶ Yf eny be faultlesse; the husbnde of one wyfe; havyng faythfull children, which are not sclandered of ryote; nether are disobedient. ⁷ For a bisshope must be faultlesse; as it be commeth the minister of God: not stubborne; not angrye; no dronkarde; no fyghter; not geuen to filthy lucre: ⁸ but herberous; one that loveth goodnes; sobre mynded righteous; holy; temperat; ⁹ and suche as clevech vnto the true worde of doctryne; that he maye be able to exhorte with wholsom learnyng; and to improve them that saye agaynst it.

¹⁰ For ther are many disobedient and

CRANMER—1539.

1. PAUL the seruunt of God, and apostle of Iesu Christ according to the fayth of goddes electe, and according to the knowledge of the trouth, whych is after godlynnes ² in the hope of eternall lyfe, which God (that cannot lye) promysed before the worlde beganne: ³ but hath opened his worde at the tyme apoynted thorow prechyng, which is commytted vnto me, according to the commaundement of God oure sauoure. ⁴ To Titus his naturall sonne after the common fayth.

Grace mercie and peace from God the father and from the Lord Iesu Christ oure sauoure.

⁵ For this cause left I the in Creta, that thou shuldest reforme the thinges that are unparfet, and shuldest ordeyne elders in euery cite, as I had apoynted the. ⁶ If eny be blamelesse, the husband of one wyfe, hauyng faythfull chyldren, which are not sclandered of ryote, nether are disobedient. ⁷ For a bisshope must be blamelesse, as the stewarde of God: not stubborne, not angrye not geuen to much wyne, no fyghter, not geuen to fylthy lucre: ⁸ but a keeper of hospitalite, one that loveth goodnes (*prudent*) sobre, righteous, godly, temperat, ⁹ and such as cleueth vnto the true worde of doctryne, that he maye be able also to exhorte by wholsome learnyng, and to improne them that saye agaynst it.

¹⁰ For ther are many vnroely and talkers

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΤΙΤΟΝ.

Κεφάλαιον Α.

THE EPISTLE TO TITUS.

CHAPTER I.

καταστήσης κατὰ πόλιν πρεσβυτέρους, ὡς ἐγὼ σοι διαταξάμην· ⁶ εἴ τις ἐστὶν ἀνέγκλητος, μίας γυναίκος ἀνὴρ, τέκνα ἔχων πιστὰ, μὴ ἐν κατηγορίᾳ ἀσωτίας, ἢ ἀνυπότακτα. ⁷ δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι, ὡς Θεοῦ οἰκονόμον· μὴ αὐθάδη, μὴ ὀργίλον, μὴ πάροικον, μὴ πλήκτην, μὴ αἰσχροκερδῆ, ⁸ ἀλλὰ φιλόξενον, φιλάγαθον, σώφρονα, δίκαιον, ὁσίον, ἐγκρατῆ, ⁹ ἀντεχόμενον τοῦ κατὰ τὴν διδασκαλίαν πιστοῦ λόγου, ἵνα δυνατὸς ᾖ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαίνουσῃ, καὶ τοὺς ἀντιλέγοντας ἐλέγχειν. ¹⁰ Εἰσὶ γὰρ πολλοὶ ⁴ καὶ ἀνυπότακτοι· ματαιολόγοι

⁴ Alex. = καὶ.⁶ Alex. + καὶ.

GENEVA—1557.

1. PAVL the servant of God, and Apostle of Iesus Christ to preach the fayth of gods electe, and the acknowledging of the trueth, which is according to godlynes, ² Vnto the hope of eternal lyfe, which lyfe God that can not lye, hath promised before the world began: ³ And hath opened his wordes at the tyme appoynted through preaching, which preaching is committed vnto me, according to the commission of God our sauour. ⁴ To Titus my natural sonne in the common fayth, grace mercie and peace from God the Father, and from the Lord Iesus Christ our sauour. ⁵ For this cause left I thee in Creta, that thou shouldest continue to redresse that which resteth, and shouldest ordeyne Elders in every cite, as I appoynted thee.

⁶ If any be faultlesse, the husband of one wyfe, hauing faithful chyldren, which are not slandered of ryote, neither are disobedient. ⁷ For a bishop must be faultlesse, as it becometh Gods steward: not frowarde not angry, not giuen muche to wyne, no fyghter, not giuen to filthy lucre: ⁸ But harberous, one that loueth goodnes, wise, righteous, holy, temperate.

⁹ And eache us holdeth fast the true word of doctrine, that he may exhorte with wholesome learning, and improue them that say against it. ¹⁰ For there are many disobedient and talkers of vanitie,

RHEIMS—1582.

1. PAVL the servant of God, and an Apostle of Iesus Christ according to the fayth of the elect of God and knowledge of the trueth: vvhich is according to pictic ² into the hope of life euertlasting, vvhich he promised that lieth not, God, before the secular times: ³ but hath manifested in due times his vvord in preaching, vvhich is committed to me according to the precept of our Sauour God: ⁴ to Titus my beloued sonne according to the common fayth, grace and peace from God the father, and Christ Iesus our Sauour.

⁵ For this cause left I thee in Creta, that thou shouldest reforme the things that are wanting, and shouldest ordaine priestes by cities, as I also appoynted thee: ⁶ If any be vvithout crime, the husband of one vvife, hauing faithful children, not in the accusation of riot, or not obedient.

⁷ For a Bishop must be vvithout crime, as the steward of God: not proud, not angry, not giuen to vyne, no striker, not couetous of filthy lucre: ⁸ but giuen to hospitalitie, gentle, sober, iust, holy, continent: ⁹ embracing that faithful vvord vvhich is according to doctrine, that he may be able to exhort in sound doctrine, and to reprove them that gainsay it.

¹⁰ For there be many disobedient, vaine-

AUTHORISED—1611.

1. PAUL a seruant of God, and an Apostle of Iesus Christ, according to the Faith of Gods elect, and the acknowledging of the trueth which is after godlinesse, ² In hope of eternall life, which God that cannot lie, promised before the world began: ³ But hath in due times manifested his word through preaching, which is committed vnto mee according to the commandement of God our Sauour: ⁴ To Titus mine owne sonne after the common faith, Grace, mercy, and peace from God the Father, and the Lord Iesus Christ our Sauour. ⁵ For this cause left I thee in Creta, that thou shouldest set in order the things that are wanting, and ordaine Elders in every cite, as I had appoynted thee.

⁶ If any be blamelesse, the husband of one wife, hauing faithfull children, not accused of riot, or vnruly. ⁷ For a Bishop must be blamelesse, as the steward of God: not selfewilled, not soone angry, not giuen to vyne, no striker, not giuen to filthy lucre. ⁸ But a louer of hospitality, a louer of good men, sober, iust, holy, temperate, ⁹ Holding fast the faithfull word, as hee hath bene taught, that he may be able by sound doctrine, both to exhort, and to conuince the gainsayers.

¹⁰ For there are many vnruly and vaine

⁶ Or, for. ⁷ Or, left vnruly. ⁹ Or, good things.
⁸ Or, in teaching.

καὶ φρεναπάται, μάλιστα ¹οἱ ἐκ περιτομῆς, ¹¹οὓς δεῖ ἐπιστομίζειν· οἵτινες ὅλους οἴκους ἀνατρέπουσι, διδάσκοντες ἂ μὴ δεῖ, αἰσχροῦ κέρδους χάριν. ¹²εἶπέ τις ἐξ αὐτῶν ἴδιος αὐτῶν προφήτης, 'Κρήτες ἀεὶ ψεύσται, κακὰ θηρία, γαστέρες ἀργαί.' ¹³ἡ μαρτυρία αὕτη ἐστὶν ἀληθής· δι' ἣν αἰτίαν ἔλεγε αὐτοὺς ἀποτόμως, ἵνα ὑγιαίνωσιν ἐν τῇ πίστει, ¹⁴μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις, καὶ ἐντολαῖς ἀνθρώπων ἀποστρεφόμενων τὴν ἀλήθειαν. ¹⁵πάντα ¹μὲν καθαρὰ τοῖς καθαροῖς· τοῖς δὲ μεμασμένοις καὶ ἀπίστοις οὐδὲν καθαρὸν, ἀλλὰ μεμίσγεται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις. ¹⁶Θεὸν ὁμολογοῦσιν εἰδέναι, τοῖς δὲ ἔργοις ἀρνοῦνται, βδελυκτοὶ ὄντες καὶ ἀπειθεῖς καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.

II. Σὺ δὲ λάλει ἂν πρέπει τῇ ὑγιαίνουσῃ διδασκαλίᾳ· ²πρεσβύτας νηφαλίους

¹ Alex. + B.

² Alex. = μὲν.

⁴ Alex. ἀκουροῦς.

⁴ Alex. ἀφελῆς.

WICLIF—1380.

wey spekera, and discyeyers, moort thei that ben of circumcicion, ¹¹whiche it bihoueth to be reprevd, whiche subverten alle housis techinge whiche thingis it bihoueth not for the loue of foul wynnyng, ¹²and oon of hem her [propre] profete: seide, men of crete ben euermore liers: yuel beestis of slowe wombe, ¹³this witnesynge is trewe: for what cause blame hem sore: that thei be bool in feith, ¹⁴not geuyng tene to fablis of iewis, and to maundementis of men that turnen awaye hem fro trithe, ¹⁵and alle thingis ben clene to clene men, but to vncleue men, and to vnfrithful, no thing is clene, for the soule and coucience of hem ben made vncleue, ¹⁶thei knowlechen that thei knowun god: but bi dedis thei denyen, whanne thei ben abhomyname and vnbi-
leful: and reprevable to al good werk.

2. BUT speke thou tho thingis: that biisem holsum techinge, ³that cold men be sobir, chast, prudent, hool in feith in loue and pacience, ⁴also cold wymmen in holi abite, not sclanderers not seruyng rayche to wyne, wel techyng that thei teche prudence, ⁵monest thou yunge wymmen: that thei loue her housbondis, that thei loue her children, ⁶and that thei ben prudent, chast, sobir, havyng cure of the hous, beyngne, suget to her housbondis, that the word of god be not blasfemed. ⁷Also monest thou yunge men: that thei be sobir.

⁷ in alle thingis zeue thi self ensaumple of good werkis in techinge, in hoolines, in sadnesse, ⁸a holsum word, and vreprouable, that he that is of the contrarie side be aschamed: havyng noon yuel thing to seie of you ⁹monest thou seruantis: to be suget to her lordis in alle thingis: pleynge not agensyng, not defrauding, ¹⁰but in alle thingis schewyng good feith that thei honoure in alle

TYNDALE—1534.

talkers of vanite and discayers of myndes, namely they of the circumcicion, ¹¹whose mouthes must be stopped, which pervert whole houses teachinge thinges which they ought not because of filthy lucre. ¹²One beyng of them selve which was a payet of their awne sayde: The Cretayns are all wayes lyars, evyll beastes, and slowe belies. ¹³This witnes is true, wherfore rebuke them sharply, that they maye be founde in the fayth, ¹⁴and not takinge hede to Iewes fablis and commaundmentes of men that turne from the trithe. ¹⁵Vnto the pure are all thynges pure: but vnto them that are defiled and vubelvyng, is nothyng pure: but even the very myndes and consciences of them are defiled. ¹⁶They confesse that they knowe god: but with the dedes they denye hym, and are abhominable and disobedient, and vnto all good workes discommendable.

2. BUT speake thou that which becommeth wholesome learning. ³That the elder men be sober, honest, discrete, sounde in the fayth in love and in pacience. ⁴And the elder women lykewyse, that they be in soche rayment as becommeth holynes, not false accusars, not given to moche drynkyng, but teachers of honest thynges, ⁵to make the younge women sobrietynded, to love their husbandes, to love their children, ⁶to be discrete, chast, huswifly, good and obedient vnto their awne husbandes that the worde of god be not evyll spoken of. ⁷Yonge men lykewyse exhorte that they be sobir mynded. ⁸Above all thynges shewe thy selfe an insaumple of good workes with vncorrupt doctryne, with honestie, ⁹and with the wholesome worde which cannot be reluked that he which withstandeth, maye be a shamed, havyng no thinge in you that he maye dispryse. ¹⁰The servautes exhorte to be obedient vnto their awne masters, and to please in all thynges, not answerynge agayne, ¹¹neither be pickers, but that they shewe all good faythfulnes, that they maye do worshippe to the

CRANMER—1539.

of vanite, and discayers of myndes, especially they that are of the circumcicion, ¹¹whose mouthes must be stopped which pervert whole houses, teachinge thinges which they ought not, because of filthy lucre. ¹²One of them selve (even a prophete of their awne) sayde: The Cretians are allwayes lyars, cuill beastes, slowe belies. ¹³This wytnes is true: wherfore rebuke thou them sharply, that they maye be sounde in the fayth, ¹⁴not takinge hede to Iewes fables and commaundmentes of men that turne awaye the trithe. ¹⁵Vnto the pure, are all thynges pure: but vnto them that are defyled and vubelvyng, is nothyng pure: but even the mynde and conscience of them is defyled. ¹⁶They confesse that they knowe God: but with the dedes they denye him, soinge they are abominable and disobedient, and vnapte vnto every good worcke.

2. BUT speake thou the thinges which become wholesome learning. ³That the elder men be sober, sage, discrete, sounde in the fayth, in love, in pacience: ⁴the elder women lykewyse, that they be in soche rayment as becommeth holynes, not beinge false accusars, not given to moche wyne, ⁵but that they teach honest thinges to make the younge women sobrietynded, to love their husbandes, to love their children, ⁶to be discrete, chast, huswifly, good, obedient vnto their husbandes, that the worde of God be not euill spoken of. ⁷Yonge men lykewyse exhorte, that they be sobir mynded.

⁷ In all thinges shewe thy selfe an ensaumple of good workes in the doctryne, with honestie, grauytie, ⁸and with the wholesome worde which cannot be rebuked: that he which withstandeth, maye be ashamed, having no onell thing to saye of you.

⁹ Exhort servautes, to be obedient vnto their awne masters, and to please them in all thinges, not answering agayne, ¹⁰neither to be pickers, but that they shewe all good faythfulnes, that they maye do

εἶναι, σεμνοὺς, σώφρονας, ὑγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ·³ πρεσβυ-
 τίδας ὡσαύτως ἐν καταστάματι ἱεροπρεπεῖς, μὴ διαβόλους, μὴ οἶκον πολλῶ
 δεδουλωμένας, καλοδιδασκάλους, ἵνα σωφρονίζωσι τὰς νέας, φιλάνδρους εἶναι,
 φιλοτέκνους, ⁴ σώφρονας, ἀγνὰς, ⁵ οἰκουροὺς, | ἀγαθὰς, ὑποτασσομένας τοῖς ἰδίοις
 ἀνδράσιν, ἵνα μὴ ὁ λόγος τοῦ Θεοῦ βλασφημηται. ⁶ Τοὺς νεωτέρους ὡσαύτως
 παρακάλει σωφρονεῖν, ⁷ περὶ πάντα σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων, ἐν
 τῇ διδασκαλίᾳ | ἀδιαφθορίαν, | σεμνότητα, ⁸ λόγον ὑγιῆ, ἀκατάγνωστον, ἵνα ὁ ἐξ
 ἐναντίας ἐντραπῇ, μηδὲν ἔχων περὶ ⁹ ἡμῶν | λέγειν φαῦλον. ¹⁰ Δούλους ¹¹ ἰδίοις
 δεσπόταις | ὑποτάσσεσθαι, ἐν πᾶσιν εὐαρέστους εἶναι, μὴ ἀντιλέγοντας, ¹² μὴ νοσφι-
 ζομένους, ἀλλὰ ¹³ πίστιν πᾶσαν | ἐνδεικνυμένους ἀγαθὴν ἵνα τὴν διδασκαλίαν ¹⁴ τὴν |

³ Rec. ἡμῶν.⁴ Alex. δεσπόταις ἰδίοις.⁵ Alex. πᾶσαν πίστιν.⁶ Rec. = τῇ.

GENEVA—1557.

and deceivers of mynkes, namely they of the Circumcision. ¹¹ Whose mouthes must be stopped, which subvert whole houses, teaching thynges which they ought not, because of filthy lucre. ¹² One beyng of them selues, which was a prophet of their owne, sayd, The Cretians are alwayes lyars, evyl beasts, and slowe belyes.

¹³ This witnes is true, wherefore rebuke them sharply, that they may be sound in the faith. ¹⁴ And not taking hede to Jewes fables and commandementes of men, that turne from the truth. ¹⁵ Vnto the pure, are all thynges pure: but vnto them that are defyled and vnbelcuyng, is nothing pure: but even the very mynde and consciences of them are defyled. ¹⁶ They professe that they know God: but with the dedes they deny him, and are abominable and disobedient, and vnto all good workes discommendable.

2. BVT speake thou that which becometh wholesome learnyng. ² That the elder men be sober, honest, discrete, sounde in the fayth, in loue, and in patience. ³ And the elder women lykewyse, that they be in sache behauiour as becometh holynes, not false accusers, not geuen to muche wyne, but teachers of honest thynges.

⁴ That they may instruct the young women to be sobre mynded, that they loue theyr husbandes, that they loue their children. ⁵ That they be discrete, chaste, abiding at home, good, and obedient vnto their husbandes, that the word of God be not evyl spoken of. ⁶ Exhorte younge men lykewyse, that they be sōber mynded. ⁷ About all thynges shewe thy selfe an ensample of good workes with vncorrupt doctrine, with grauitie. ⁸ And with the wholesome worde, which can not be rebuked, that that which withstandeth, may be ashamed, hauing nothing in you that he may dispraise.

⁹ The seruantes exhorte to be obedient vnto their masters, and to please them in all thynges, not answering agayne: ¹⁰ Neither to be pickers, but that they shewe all good faithfulness, that they may

RHEIMS—1582.

speakers, and seducers, especially they that are of the Circumcision. ¹¹ vwho must be controuled. vwho subuert vhole houses, teaching the thynges they ought not, for filthy lucre. ¹² One of them said, theyr owne proper prophete, *The Cretians alwayes liars, naughty beastes, slowful bellies.* ¹³ This testimonie is true. For the vvhich cause rebuke them sharply, that they may be sound in the faith, ¹⁴ not attending to Ievvish fables, and commandementes of men auerting them selues from the truth.

¹⁵ Al thynges are cleane to the cleane: but to the polluted and to infidels nothing is cleane: but polluted are both their minde and conscience. ¹⁶ They confesse that they know God: but in their vvorkes they deny, vvhereas they be abominable and incredulous and to every good vvorke reprobate.

2. BVT doe thou speake the thyngs that become sound doctrine. ² Old men that they be sober, chaste, vwise, sound in the faith, in loue, in patience. ³ Old women in like maner, in holy attyre, not il speakers, not given to much wine: teachyng vvel, ⁴ that they may teach the yong women vvisedom, to loue their husbandes, to loue their children, ⁵ vwise, chaste, sober, hauing a care of the house, gentle, subiect to their husbandes, that the vvord of God be not blasphemed. ⁶ Yong men in like maner exhort that they be sober.

⁷ In al thynges shewe thy selfe an example of good vvorkes, in doctrine, in integritie, in grauitie, ⁸ the vvord sound, irreprehensible: that he vvvhich is on the contrary part, may be afraid, hauing no euil to say of vs. ⁹ Seruants to be subiect to their maisters, in al thynges pleasing, not gainsaying: ¹⁰ not defrauding, but in al thynges shewing good faith, that they

AUTHORISED—1611.

talkers and deceivers, especially they of the circumcision: ¹¹ Whose mouthes must bee stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre sake. ¹² One of themselves, *even* a prophet of their owne, said: The Cretians are alway liars, cuill beasts, slow bellies. ¹³ This witness is true: wherefore rebuke them sharply that they may be sound in the faith: ¹⁴ Not giuing hede to Jewish fables, and commandements of men that turne from the truth. ¹⁵ Vnto the pure all things are pure, but vnto them that are defiled, and vnbelcuying, is nothing pure: but euen their minde and conscience is defiled. ¹⁶ They professe that they know God; but in workes they deny him, being abominable, and disobedient, and vnto every good worke *reprobate*.

3. BVT speake thou the things which become sound doctrine: ² That the aged men be *sober*, graue, temperate, sound in faith, in charitie, in patience. ³ The aged women likewise that *they be* in behauiour as becometh holinesse, not *false* accusers, not given to much wine, teachers of good things, ⁴ That they may teach the yong women to be *sober*, to loue their husbandes, to loue their children, ⁵ *To be* discreet, chaste, keepers at home, good, obedient to their owne husbandes, that the word of God bee not blasphemed. ⁶ Yong men likewise exhort, to be *sober* minded. ⁷ In all thyngs shewing thy selfe a patterne of good workes: in doctrine *showing* vncorruptnesse, grauitie, sinceritie, ⁸ Sound speech that cannot be condemned, that he that is of the contrary part, may be ashamed, hauing no euill thing to say of you.

⁹ Exhort seruants to be obedient vnto their owne masters, and to please them well in all thynges, not *answering* agayne: ¹⁰ Not purloynyng, but shewing all good fidelitie, that they may adorne the doctrine

³ Or, voyd of indignation.⁵ Or, holy women.⁶ Or, make haies.⁷ Or, discreet.⁸ Or, galuanyng.⁸ Or, vigilance.⁹ Or, what.

τοῦ σωτῆρος ἡμῶν Θεοῦ κοσμῶσιν ἐν πᾶσιν. ¹¹ Ἐπεφάνη γὰρ ἡ χάρις τοῦ Θεοῦ ὅ ἡ σωτήριος | πᾶσιν ἀνθρώποις, ¹² παιδεύουσα ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας, σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι, ¹³ προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, ¹⁴ ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυτρώσῃται ἡμᾶς ἀπὸ πάσης ἀνομίας, καὶ καθαρίσῃ ἑαυτῷ λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων. ¹⁵ Ταῦτα λέλει, καὶ παρακάλει, καὶ ἐλεγχε μετὰ πάσης ἐπιταγῆς. μηδεὶς σου περιφρονεῖτω.

III. Ὑπομίμησε αὐτοὺς ἀρχαῖς ¹ καὶ ἐξουσίαις ὑποτάσσεσθαι, πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγαθὸν ἐτοιμοὺς εἶναι, ² μηδένα βλασφημεῖν, ἀμάχους εἶναι, ἐπεικεῖς, πᾶσαν ἐνδεικνυμένους πραότητα πρὸς πάντας ἀνθρώπους. ³ ἦμεν γάρ

* Alex. 3. σωτήριος α. τοῦ σωτῆρος ἡμῶν.

* Alex. = καὶ.

* Alex. 2.

* Alex. 2. τὸ ὅλος αὐτοῦ α. τὸ αὐτοῦ ὅλος.

WICLIF—1380.

thingis, the doctryne of god oure sauour, ¹¹ for the grace of god oure sauour hath appered to alle men, ¹² and tauhte us, that we forsake wickidnesse and worldli desires, lyne sobriety and iustly and piteously in this world; ¹³ abidyng the blessed hope, and the comynge of the glorie of the grete god, and of oure sauoure ihesu crist, ¹⁴ that gaf hym self for us, to asenble us fro al wickidnesse, & make cleue to hym self a puple acceptable, and sner of good werkis; ¹⁵ speke thou these thingis, and monest thou: and repreue thou with al comaunderment; no man despise thee.

3. AMONEST hem: to be subgettis to pryncis and to powers, to obeie to that that is seid, and to be redi to alle good werk, ² to blasfeme no man, to be not fil of chidyng: but temperat, schewinge alle myldenesse to alle men; ³ for we weren sumtyme wauise, vnbleful, erryng and erryng to desires and to dyuers lustis, doyng in malice & enuie worthi to be hatid, hatyng ech other.

⁴ But whanne the benygnyte: and the manhed of oure sauour god appered, ⁵ not of werkis of rytwisnesse that we diden, but bi his merci he made us sauf bi waicheyng of asenbigetyng and asen newyng of the holi goost: ⁶ whom he schede in to us plentuously, bi ihesu crist oure sauour, ⁷ that we iustified bi his grace ben eris bi hope of everlastyng lyf; ⁸ a trewe word is.

and of thes thingis I wole that thou comferme other, that thei that bilyuen to god: be bisic to be abouen other in good werkis, thes thingis ben gode and profitable to men; ⁹ & eschewe thou folische questions and genologies and stryues and fyttinges of the lawe, for tho ben vnprofitable, and veyn; ¹⁰ eschewe thou a man

TYNDALE—1534.

doctryne of oure sauoure God in all thynges. ¹¹ For the grace of god, that bryngeth saluation vnto all men, hath appered ¹² and teacheth vs that we shuld denye vngodlynes and wordly lustes, and that we shuld live sobre mynded, righteously and godly in this present worlde, ¹³ lookinge for that blessed hope and glorious apperence of the myghty god, and of oure sauoure Iesu Christ ¹⁴ which gave him selfe for vs, to redeme vs from all vnrightewesnes, and to pouрге vs a peculiar people vnto him selfe, fervently geuen vnto good workes. ¹⁵ These thinges speake, and exhorde, and rebuke, with all comauundyng. Se that no man despise the.

3. WARNE them that they submitte them selues to rule and power, to obey the officers, that they be redie vnto all good workes, ² that they speake evyll of no man, that they be no fighters, but softe, shewyng all meknes vnto all men. ³ For we oure selues also were in tymes past, vnwyse, disobedient, deceaved, in daunger to lustes, and to diuers maners of voluptuousnes, livyng in maliciousnes and envie, full of hate, hatyng one another.

⁴ But after that the kyndnes and love of oure sauoure God to manwarde appered, ⁵ not of the dedes of rightewesnes which we wrought, but of his mercie he saved vs, by the fountayne of the newe birth, and with the reuynge of the holy goost, ⁶ which he shed on vs abundantly, thorow Iesu Christ oure sauoure, ⁷ that we once iustified by his grace, shuld be heyres of eternall lyfe, thorowe hope. ⁸ This is a true sayyng.

Of these thinges I wolde thou shuldest certifie, that they which beleve God, myght be diligent to go forwarde in good workes. These thinges are good and profitable vnto men. ⁹ Folische questions, and genealogies, and braulinges and stryfe aboute the lawe, avoyde, for they are vnprofitable and superfluous. ¹⁰ A man that

CRANMER—1539.

worshyppe to the doctryne of God oure sauoure in all thynges. ¹¹ For the grace of God, that bryngeth saluation vnto all men, hath appered ¹² and teacheth vs that we shuld denye vngodlynes and wordly lustes, and that we shuld live soberly, and ryghteously, and godly in this present worlde, ¹³ lookinge for that blessed hope and apperance of the glory of the grete God, and of oure sauoure Iesu Christ, ¹⁴ which gave him selfe for vs, to redeme vs from all varygetewesnes, and to pouрге vs a peculiar people vnto him selfe fervently geuen vnto good workes. ¹⁵ These thynges speake, and exhorde, and rebuke, with all feruency of comauundyng. Se that no man despise the.

3. WARNE them that they submitte them selues to rule and power: that they obey the officers: that they be ready vnto every good worke: ² that they speake evyll of no man: that they be no fighters, but gentle, shewyng all meknes vnto all men. ³ For we oure selues also were somtyme foolish, disobedient, deceaved, serayng dyverse lustes and voluptuousnes, lyuyng in maliciousnes and enuie, full of hate, hatyng one another.

⁴ But after that the kyndnes and love of oure sauoure God to man warde appered, ⁵ not by the dedes of ryghtewesnes which we wrought, but according to his mercie he saved vs by the fountayne of the new byrth, and reuynge of the holy goost, ⁶ which he shed on vs aboutunkantly, thorowe Iesu Christ oure sauoure, ⁷ that we iustified by his grace, shuld be made heyres according to the hope of eternall lyfe. ⁸ This is a true sayyng.

Of these thinges I wyl that thou certifie, that they which beleve in God, might be diligent to go forwarde in good workes. For these thinges are good and profitable vnto men. ⁹ Folische questions, and genealogies, and braulynge, thorow strynges aboute the lawe, avoyde: for they are vnprofitable and superfluous. ¹⁰ A man

ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι, δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακῇ καὶ φθόνῳ διάγοντες, στυγητοὶ, μισοῦντες ἀλλήλους· ὅτε δὲ ἡ χρηστότης καὶ ἡ φιλάνθρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν Θεοῦ, οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ὧν ἐποιήσαμεν ἡμεῖς, ἀλλὰ κατὰ τὸν αὐτοῦ ἔλεον ἔσωσεν ἡμᾶς, διὰ λουτροῦ παλυγγενεσίας, καὶ ἀνακαινώσεως Πνεύματος ἁγίου, οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως, διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν, ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι, κληρονόμοι γενώμεθα κατ' ἐλπίδα ζωῆς αἰωνίου. Πιστὸς ὁ λόγος, καὶ περὶ τούτων βούλομαι σε διαβεβαιουῖσθαι, ἵνα φροντίζῃσι καλῶν ἔργων προϊστασθαι οἱ πεπιστευκότες τῷ Θεῷ ταῦτά ἐστι τὰ καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις· μωρὰς δὲ ζητήσεις καὶ γενεαλογίας καὶ ἔρεις καὶ μάχας νομικὰς περὶστασο· εἰς γὰρ ἀναφελεῖς καὶ μάταιοι. ¹⁶ Αἰρετικὸν ἄνθρωπον μετὰ

* Alex. + διὰ.

* Alex. γαγγυῖαν.

* Alex. = τῷ.

* Alex. = τῷ.

GENEVA—1557.

do worship to the doctrine of our Saviour God in all things. ¹¹ For the grace of God, that bringeth salvation vnto all men, hath appeared. ¹² And teacheth vs that we should deny vngodlines, and worldly lustes, and that we shulde liue soberly, righteously and godly in this present worlde.

¹³ Looking for that blessed hope, and notable appearing of the glorie of the myghty God, which is of our Saviour Iesus Christ, ¹⁴ Who gaue him self for vs, to redeeme vs from all vnrightheousnes, and to purge vs a peculiar people vnto him selfe, feruently geuen vnto good workes. ¹⁵ These thinges speake, and exhorte, and rebuke, with all auctoritie. So that no man despise thee.

3. VVARNE them that they submit them selues to Rule and Power, to obey, that they be ready vnto all good workes. ² That they speake eny of no man, that they be no fyghters, but softe, shewyng all mekenesse vnto all men. ³ For we our selues also were in tymes past, vnwyse, disobedient, deceaued, seruing to lustes, and to diuers manners of voluptuousnes, luyng in maliciousnes and enuie, full of hate, hating one another.

⁴ But after that the kyndnes and loue of our Saviour God to manwarde appeared. ⁵ Not of the dedes of rightheousnes which we wrought: but of his mercie he saued vs, by the fountayne of the newe byrth, and with the renewing of the holy Ghost, ⁶ Which he shed on vs abundantly, through Iesus Christ our Saviour, ⁷ That we, being iustified by his grace should be made heires according to the hope of eternal lyfe. ⁸ This is a true saying, and of these thinges I wil thou shouldest certifie, that they which haue beleued in God, might be diligent to mainteyn good workes. These thinges are good and profitable vnto men.

⁹ And suppress foolish questions, and genealogies, and brawling, and strife about the Lawe: for they are vnprofitable and superfluous. ¹⁰ Reiect him that is an

RHEIMS—1582.

may adorne the doctrine of our Saviour God in all things.

¹¹ For the grace of God our Saviour hath appeared to al men: ¹² instructing vs that denying impietie and worldly desires, we liue soberly, and iustly, and godly in this vvorld, ¹³ expecting the blessed hope and aduent of the glorie of the great God and our Saviour Iesus Christ, ¹⁴ vvho gaue him self for vs, that he might redeeme vs from al iniquitie, and might cleanse to him self a people acceptable, a pursuer of good vvorkes. ¹⁵ These thinges speake, and exhort and rebuke vvith al auctoritie. Let no man contemne thee.

3. ADMONISH them to be subiect to Princes and Poteslates, to obey at a vvord, to be ready to euery good vvorke. ² to blasphemie no man, not to be litigious, but modest: shewyng al miklenes toward al men. ³ for we also were sometime vauvise, incredulous, erring, seruing diuerse desires and voluptuousnes, liuing in malice and enuie, odible, hating one an other.

⁴ But vvhen the benignitie and kindnes toward man of our Saviour God appeared: ⁵ not by the vvorkes of iustice vvich we did, but according to his mercie he hath saued vs by the lauer of regeneration and renouation of the holy Ghost, ⁶ vvhom he hath pored vpon vs abundantly by Iesus Christ our Saviour: ⁷ that being iustified by his grace, we may be heires according to hope of life euernlasting.

⁸ It is a faithfull saying, and of these thinges I vvill haue thee auouch earnestly: that they vvich beleue in God, be careful to excell in good vvorkes. These thinges be good and profitable for men. ⁹ But foolish questions, and genealogies, and contentions, and controuersies of the Lawe reioice. For they are vnprofitable and vaine.

¹⁰ A man that is an heretike after the

AUTHORISED—1611.

of God our Saviour in all things. ¹¹ For the grace of God that bringeth salvation, hath appeared to all men, ¹² Teaching vs that denying vngodlinesse and worldly lusts, we should liue soberly, righteously and godly in this present world, ¹³ Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Iesus Christ, ¹⁴ Who gaue himselfe for vs, that he might redeeme vs from all iniquitie, and purifie vnto himselfe a peculiar people, zealous of good workes. ¹⁵ These things speake and exhort, and rebuke with all auctoritie. Let no man despise thee.

3. PUT them in minde to bee subiect to Principallities and Powers, to obey magistrates, to bee ready to euery good worke, ² To speake euill of no man, to bee no brawlers, but gentle, shewing all meekenesse vnto all men. ³ For we our selues also were sometime foolish, disobedient, deceiued, seruing diuers lusts and pleasures, liuing in malice and enuie, hatefull, and hating one another. ⁴ But after that the kindnesse and loue of God our Saviour toward man appeared, ⁵ Not by workes of rightheousnesse which we haue done, but according to his mercy he saued vs, by the washing of regeneration, and renewing of the holy Ghost, ⁶ Which hee shed on vs abundantly, through Iesus Christ our Saviour: ⁷ That being iustified by his grace, we should be made heires according to the hope of eternal life.

⁸ This is a faithfull saying, and these things I will that thou affirme constantly, that they which haue beleued in God, might be careful to maintaine good workes: these things are good and profitable vnto men. ⁹ But amoyd foolish questions, and genealogies, and contentions, and strivings about the Law; for they are vnprofitable and vaine. ¹⁰ A man that is an heretike,

* Or, that bringeth salvation to all men, hath appeared.
* Or, false. * Or, righty.

μίαν καὶ δευτέραν νοουθεσίαν παραιτοῦ, ¹¹ εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος, καὶ ἁμαρτάνει, ὃν αὐτοκατάκριτος.

¹² Ὅταν πέμψω Ἀρτεμᾶν πρὸς σε ἢ Τυχικὸν, σπούδασον ἐλθεῖν πρὸς με εἰς Νικόπολιν· ἐκεῖ γὰρ κέκρικα παραχειμάσαι. ¹³ Ζηνᾶν τὸν νομικὸν καὶ Ἀπολλᾶ

WICLIIF—1380.

eritike, after oon and the secunde correc-
cion, ¹¹ witynge that he that is soche a
man: is subuertid, and trespaseith:
and is dampned bi his owne dome.

¹² whanne I sende to thee arteman or
tichicus, big thou to come to me to nycop-
olis for I haue purposid: to dwelle in
wynter there, ¹³ biaili bifor sende, zenam
a wise man of lawe and apollo: that no
thing faile to hem, ¹⁴ thei that ben of
ouris: lerne to be gouernouris in good
werkis: to necessarie visis: that thei be
not with out fruit, ¹⁵ alle men that ben
with me: greeten thee wel, grete thou
wel hem, that louen us in feith, the grace
of god be with you alle Amen.

witynge, shewing. domo dampned. big, hasten.

TYNDALE—1534.

is gowen to heresie, after the fyrst and the
secunde admonicion, auoyde, ¹¹ remem-
brynge that he that is soche is perverted,
and synneth even damned by his awne
iudgement.

¹² When I shall sende Artemas vnto the
or Tichicus, be diligent to come to me
vnto Nichopolis. For I haue determined
ther to wynter. ¹³ Brynge zenas the
lawear and Apollos on their iorney dili-
gently, that nothyng be lackyng vnto
them. ¹⁴ And let oures also learne to ex-
cell in good workes as farforth, as nede
requyreth, that they be not vnfrutefull.
¹⁵ All that are with me, salute the. Grete
them that love vs in the fayth. Grace be
with you all Amen.

CRANMER—1539.

that is an anctor of sectes, after the fyrst
and the secunde admonicion auoyde:
¹¹ knowyng, that he (that is soche) is per-
uerter and synneth euen damned by him-
selfe.

¹² When I shal sende Artemas vnto the,
or Tychicus, be diligent, to come to me
vnto Nichopolis: For I haue determined
there to winter. ¹³ Bring zenas the law-
ear and Apollos on their iorney diligently,
that nothyng be lackyng vnto them.
¹⁴ And let oures also learne to excell in
good workes, as farforth as nede re-
quyreth, that they be not vnfrutefull.
¹⁵ All that are with me, salute the. Grete
them that loue vs in the feyth. Grace
be with you all. Amen.

σπουδαίως πρόπεμψον, ἵνα μηδὲν αὐτοῖς λείπῃ. ¹¹μανθανέτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων προϊστασθαι εἰς τὰς ἀναγκαίας χρεῖας, ἵνα μὴ ὦσιν ἄκαρποι. ¹²Ἀσπάζονται σε οἱ μετ' ἐμοῦ πάντες. ἀσπασαί τοὺς φιλοῦντας ἡμᾶς ἐν πίστει. ἡ χάρις μετὰ πάντων ὑμῶν*.

* Rec. + ἀμὲν.

GENEVA—1557.

heretike, after once or twice admonition, ¹¹ Knowing that he that is such, is perverted, and synneth even damned by his owne iudgement.

¹² When I shal send Artemas vnto thee, or Tychicus, be diligent to come to me vnto Nicopolis: for I haue determined there to winter. ¹³ Bring Zenas the lawiar, and Apollos on their iourney diligently, that they lack nothing. ¹⁴ And let ours also learne to exercise good workes, as far forth as neede requireth, that they be not vnfruitful. ¹⁵ All that are with me, salute thee. Greete them that loue vs in the faith. Grace be with you all. Amen.

RHEIMS—1582.

first and second admonition auoid: ¹¹ knowing that he that is such an one, is subuerted, and sinneth, being condemned by his owne iudgement.

¹² Vhen I shal send to thee Artemas or Tychicus, hasten to come vnto me to Nicopolis. for there I haue determined to winter. ¹³ Set forward Zenas the lavvyer and Apollos carefully, that nothing be vvanting to them. ¹⁴ And let our men also learne to excel in good vvorkes to necessarie vses: that they be not vnfruitful. ¹⁵ Al thet are vvith me, salute thee: salute them that loue vs in the faith. The grace of God be vvith you al. Amen.

AUTHORISED—1611.

after the first and second admonition, reiect: ¹¹ Knowing that he that is such, is subuerted, and sinneth, being condemned of himselfe. ¹² When I shall send Artemas vnto thee, or Tychicus, be diligent to come vnto mee to Nicopolis: for I haue determined there to winter. ¹³ Bring Zenas the Lawyer, and Apollos, on their iourney diligently, that nothing be wanting vnto them. ¹⁴ And let ours also learne to "maintaine good workes for necessary vses, that they be not vnfruitfull. ¹⁵ All that are with mee salute thee. Greete them that loue vs in the faith. Grace be with you all. Amen.

* Or, profess honest trades.

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΦΙΛΗΜΟΝΑ.

THE EPISTLE TO PHILEMON.

ΠΑΤΡΟΣ δέσμιος Χριστοῦ Ἰησοῦ, καὶ Τιμόθεος ὁ ἀδελφός, Φιλήμονι τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν, καὶ Ἀπφίᾳ τῇ ἀγαπητῇ, καὶ Ἀρχίππῳ τῷ συστρατιῶντῃ ἡμῶν, καὶ τῇ κατ' οἶκόν σου ἐκκλησίᾳ. χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

Εὐχαριστῶ τῷ Θεῷ μου, πάντοτε μνείαν σου ποιούμενος ἐπὶ τῶν προσευχῶν μου, ἀκούων σου τὴν ἀγάπην καὶ τὴν πίστιν, ἣν ἔχεις πρὸς τὸν Κύριον Ἰησοῦν καὶ εἰς πάντας τοὺς ἁγίους, ὅπως ἡ κοινωνία τῆς πίστεώς σου ἐνεργῆς γένηται ἐν ἐπιγνώσει παντὸς ἀγαθοῦ τοῦ ἐν ἡμῖν εἰς Χριστὸν Ἰησοῦν. χαρὰν γὰρ

* Alex. ἀδελφῷ.

* Alex. εἰς.

* Rec. ἡμῖν.

* Alex. = Ἰησοῦν.

* [Rec. χάριν.]

WICLIFF—1380.

POUL the bounden of crist ihesus and tymothe brother: to filemon biloued a oure helper, and to appia moost dere sistir and to archip oure euene knygt, and to the chirche that is in thin hous, grace be to you and pees of god oure fadir, & of the lord ihesus crist.

I do thankyngis to my god euermore, makynge mynde of thee in my preiers, herynge thi charite and feith that thou hast in the lord ihesus and to alle holi men, that the comynynge of thi feith, be made opene in knowynge of alle good thing in crist ihesus, and I hadde greet ioie, and counforte in thi charite: for the entrailis of holi men rustiden bi thee brother.

For whiche thing I hanynge myche trist in crist ihesus to comaunde to thee, that that pertyneth to profete: but I beseeche more for charite, withen thou art suche as this cold poul: and now the bounden of ihesus crist, I beseeche thee for my sonne onesyme, whom I in bondis bigat: which suntyme was vnprofitable to thee, but now profitable bothe to thee and to me. whom I sente agen to thee, and receyue thou hym as myn entrailis, whom I wolde with hold with me, that he schulde serue for thee to me in

TYNDALE—1534.

PAUL the prisoner of Iesu Christ, and brother Timotheus.

Vnto Philemon the beloued, and oure helper, and to the beloued Appia, and to Archippus oure felowe soudier, and to the congregacion of thy housse.

Grace be with you and peace, from God oure father, and from the Lorde Iesus Christ.

I thanke my God, makinge mencion all wayes of the in my prayers, when I heare of thy love and fayth, which thou hast towards the Lorde Iesu, and towards all sayntes: so that the fellowship that thou hast in the fayth, is frutefull thorow knowlege of all good thinges, which are in you by Iesu Christ. And we have great ioye and consolacion over thy love: For by the (brother) the sayntes hertes are comforted.

Wherefore though I be holde in Christ to enioyne the, that which becometh the: yet for loves sake I rather beseeche the, though I be as I am, even Paul aged, and now in bondes for Iesu Christes sake. I beseeche the for my sonne Onesimus, whom I begat in my bondes, which in tyme passed was to the vnprofitable: but now profitable bothe to the and also to me, whom I have sent home agayne. Thou therefore receave him, that is to saye myne awne bowels, whom I wolde sayne have retayned with me, that in thy stede he myght have ministred vnto me

CRANMER—1539.

PAUL the prisoner of Iesu Christ, and brother Timothe.

Unto Philemon the beloued, and oure helper, and to the beloued Appia, and to Archippus oure felowe soudier and to the congregacyon that is of thy house.

Grace be vnto you and peace, from God oure father, and from the Lorde Iesus Christ.

I thanke my God, makynge mencion allwayes of the in my prayers, when I heare of thy loue and fayth, which thou hast towards the Lorde Iesu, and towards all sayntes, so that the fellowship of thy fayth is frutefull in the knowledge of euery good (worke) which is in you towards Iesu Christ. For we haue greet ioye and consolacion in thy loue: because that by the (brother) the sayntes hertes are comforted.

Wherefore, though I might be bold in Christ to comaunde the, that which was thy dewtye to do: yet for loves sake I rather beseeche the, though I be as I am, euen olde Paul, and now a prisoner of Iesu Christ. I beseeche the for my sonne Onesimus whom I haue begotten in my bondes, (which in tyme passed was to the vnprofitable but now profitable both to the and to me) whom I haue sent home agayne. Thou therefore receaue him, that is to saye myne awne bowels, whom I wolde sayne haue retayned with me, that in thy stede he myght haue ministred vnto me in the bondes of

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΦΙΛΗΜΟΝΑ.

THE EPISTLE TO PHILEMON.

ἔχομεν| πολλὴν καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ σου, ὅτι τὰ σπλάγχνα τῶν ἀγίων ἀναπέπναιται διὰ σοῦ, ἀδελφέ.

Διὸ πολλὴν ἐν Χριστῷ παρρησίαν ἔχων ἐπιτάσσειν σοι τὸ ἀνῆκον, ὅτι διὰ τὴν ἀγάπην μᾶλλον παρακαλῶ τοιοῦτος ὢν ὡς Παῦλος πρεσβύτης, νυνὶ δὲ καὶ δέσμιος Ἰησοῦ Χριστοῦ. ¹⁰ παρακαλῶ σε περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς δεσμοῖς μου, | Ὀνήσιμον, ¹¹ τὸν ποτέ σοι ἄχρηστον, νυνὶ δέ σοι καὶ ἐμοὶ εὐχρηστον, ¹² ὃν ἀνέπεμψα | σὺ δὲ αὐτὸν, τοῦτ' ἔστι τὰ ἐμὰ σπλάγχνα, προσλαβοῦ. ¹³ ὃν ἐγὼ ἐβουλόμην πρὸς ἐμαυτὸν κατέχειν, ἵνα ὑπὲρ σοῦ μοι διακονῇ |

¹ Alex. ἴσχυον.

² Alex. = μου.

³ Alex. ἱερῆα σε α. ἀνιπερῆσαι.

⁴ Rec. διακονῇ μοι.

GENEVA—1557.

PAVL the prisoner of Iesus Christ, and our brother Timothee, vnto Philemon our dere friende, and fellow helper. ² And to oure dere sister Appia, and to Archippus our fellowe souldier, and to the Church that is in thy house: ³ Grace be to you, and peace from God our Father, and from the Lord Iesus Christ. ⁴ I geue thanks to my God, making mention alwayes of thee in my prayers, ⁵ (When I heare of thy loue and faith, which thou hast towards the Lord Iesus, and towards all Saintes:)

⁶ That the fellowship of thy faith may be made frutefull, and that whatsoever good thing is in you through Christe Iesus may be knownen. ⁷ For we haue great ioye and consolation in thy loue: because by thee (brother) the Saintes hearts are comforted. ⁸ Wherefore, though I be bolde in Christe to enioyne thee, that which becommeth thee, ⁹ Yet for loues sake I rather beseeche thee, though I be as I am, euen Paul aged, and now in bondes for Iesus Christes sake. ¹⁰ I beseeche thee for my sonne Onesimus, whom I begate in my bondes, ¹¹ Which in tyme past was to thee vnprofitable: but now profitfull both to thee and to me, ¹² Whom I haue sent home agayne, thou therefore receaue hym, that is to say, myne owne bowels,

¹³ Whom I would fayne haue retayned with me, that in thy stede he myght haue ministered vnto me in the bondes of

RHEIMS—1582.

PAVL the prisoner of Christ Iesus, and brother Timothee: to Philémon the beloued and our coadiutor, ² and to Appia our dearest sister, and to Archippus our fellow-souldier and to the church which is in thy house. ³ Grace to you and peace from God our father, and our Lord Iesus Christ.

⁴ I geue thanks to my God, alwaies making a memorie of thee in my prayers, ⁵ hearing thy charitie and faith which thou hast in our Lord Iesus, and toward all the saintes: ⁶ that the communication of thy faith may be made eident in the agnition of al good that is in you in Christ Iesus. ⁷ For I haue had great ioy and consolation in thy charitie, because the bowels of the saintes haue rested by thee brother.

⁸ For the which thing hauing great confidence in Christ Iesus to commaund thee that which pertaineth to the purpose: ⁹ for charitie rather I beseeche, whereas thou art such an one, as Paul being old and now prisoner also of Iesus Christ. ¹⁰ I beseeche thee for my sonne whom I haue begotten in bandes, Onesimus, ¹¹ who hath been sometime vnprofitable to thee, but now profitable both to me and thee, ¹² whom I haue sent backe to thee. And do thou receiue him as mine owne bowels. ¹³ whom I would haue retained with me, that for thee he might minister to me in the

AUTHORISED—1611.

PAUL a prisoner of Iesus Christ, and Timothee our brother vnto Philemon our dearly beloued, and fellow labourer, ² And to our beloued Apphia, and Archippus our fellow souldier, and to the Church in thy house. ³ Grace to you, and peace from God our Father, and the Lord Iesus Christ. ⁴ I thank my God, making mention of thee alwayes in my prayers,

⁵ Hearing of thy loue, and faith, which thou hast toward the Lord Iesus, and toward all Saints: ⁶ That the communication of thy faith may become effectually by the acknowledging of euery good thing, which is in you in Christ Iesus. ⁷ For wee haue great ioy and consolation in thy loue, because the bowels of the Saints are refreshed by thee, brother. ⁸ Wherefore, though I might bee much bolde in Christ to enioyne thee that which is conuenient; ⁹ Yet for loues sake I rather beseech thee, being such a one as Paul the aged, and now also a prisoner of Iesus Christ. ¹⁰ I beseech thee for my sonne Onesimus, whom I haue begotten in my bonds,

¹¹ Which in time past was to thee vnprofitable: but now profitable to thee and to me: ¹² Whom I haue sent againe: thou therefore receiue him, that is mine owne bowels. ¹³ Whom I would haue retained with mee, that in thy stead hee might haue ministered vnto me

ἐν τοῖς δεσμοῖς τοῦ εὐαγγελίου. ¹⁴ χωρὶς δὲ τῆς σῆς γνώμης οὐδὲν ἠθέλησα ποιῆσαι, ἵνα μὴ ὡς κατὰ ἀνάγκην τὸ ἀγαθὸν σου ᾗ, ἀλλὰ κατὰ ἐκούσιον. ¹⁵ τάχα γὰρ διὰ τοῦτο ἐχωρίσθη πρὸς ὥραν, ἵνα αἰώνιον αὐτὸν ἀπέχῃς. ¹⁶ Οὐκέτι ὡς δούλον, ἀλλ' ὑπὲρ δούλον, ἀδελφὸν ἀγαπητὸν, μάλιστα ἐμοὶ, πόσω δὲ μᾶλλον σοι καὶ ἐν σαρκὶ καὶ ἐν Κυρίῳ; ¹⁷ εἰ οὖν ^a με| ἔχεις κοινωνόν, προσλαβοῦ αὐτὸν ὡς ἐμέ. ¹⁸ Εἰ δέ τι ἠδίκησέ σε ἡ ὀφείλει, τοῦτο ἐμοὶ ἑλλόγει. ¹⁹ ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ χειρὶ, ἐγὼ ἀποτίσω· ἵνα μὴ λέγω σοι ὅτι καὶ σεαυτὸν μοι

^a Rec. ἰπλ.

¹ Alex. ἐλλόγα.

^m Rec. Κυρίῳ.

WICLIY—1380.

boundis of the gospel, ¹⁴ but with out thi counsel I wolde not do any thing, that thi good schuld not be as of nede but wilful.

¹⁵ for paraenture, therfor he departid fro thee for a tyme; that thou schuldest receyue hym with outen end; ¹⁶ now not as seruaut: but for a seruante, a moost dere brother, moost to me; and hou myche more to thee: bothe in fleische and in the lord? ¹⁷ therfor if thou hast me a felowe receyue him as me, ¹⁸ for if he hath any thing .anoied thee ether owith: arette thou this thing to me, ¹⁹ I poul wroot with myn hond, I schal jilde, that I seie not to thee: that also thou owest to me thi self, ²⁰ so brother I schal use thee in the lord, fills thou myn en-trails in crist, ²¹ I tristnyng of thin obedi-ence: wroot to thee, wityng that thou schalt do: ouer that that I seie, ²² also make thou redi to me an hous to dwelle inne; for I hope that bi youre priere I schal be yowun to you. ²³ epaphras prisoner with me in crist ihesus, gretith thee wel, ²⁴ and mark, & aristark, demas lucas myn helperis, ²⁵ the grace of oure lord ihesus crist, be with youre spirit amen.

oretia, impula. jilde, shid. joun, gives. wityng, knowing.

TYNDALE—1534.

in the boundes of the gospell. ¹⁴ Never-thelesse, without thy mynde, wolde I do nothing; that that good which springeth of the shuld not be as it were of neces-sitie, but willingly.

¹⁵ Ilaply he therfore departed for a sea-son, that thou shuldest receave him for ever, ¹⁶ not nowe as a servaunt: but above a servaunt, I meane a brother beloved, specially to me: but how much more vnto the, both in the fleische, and also in the Lorde? ¹⁷ Yf thou count me a felowe, receave him as my selfe. ¹⁸ Yf he have hurt the or oweth the ought, that laye to my charge. ¹⁹ I Paul have written it with myne awne honde. I will recompence it. So that I do not saye to the, howe that thou owest vnto me even thyne awne selfe. ²⁰ Even so brother, let me enioye the in the Lorde. Comforte my bowels in the Lorde. ²¹ Trustinge in thyne obedi-ence, I wrote vnto the, knowynge that thou wilt do more then I saye for. ²² More-over prepare me lodgyng: for I trust thorow the helpe of youre prayers, I shal-be geven vnto you. ²³ Ther salute the, Epaphras my felowe prisoner in Christ Iesu, ²⁴ Marcus, Aristarchus, Demas, Lu-cas, my helpers. ²⁵ The grace of oure Lorde Iesu Christ be with youre spretes. Amen.

CRANMER—1589.

the Gospell. ¹⁴ Nevertheless, without thy mynde wold I do nothing, that the good which thou doest, shuld not be as it were of necessity, but wyllingly.

¹⁵ For happily he therfore departed for a season, that thou shuldest receave him for ever, ¹⁶ not now as a servaunt: but above a servaunt, even a brother beloved, specially to me: but how much more vnto the, both in the fleische, and also in the Lorde? ¹⁷ If thou count me therefore a fellow, receave him as my selfe. ¹⁸ If he have done the anye hurt, or oweth the ought, that laye to my charge. ¹⁹ (I Paul have written it wyth myne awne hande) I wyll recompence it. So that I do not saye to the, how that thou owest vnto me even thyne awne selfe also. ²⁰ Even so brother, let me enioye the in the Lorde. Comforte my bowels in the Lorde. ²¹ Trustyng in thine obedience, I wrote vnto the, knowynge, that thou wilt also do more then I saye. ²² Moreover, pre-pare me lodgynge: for I trust that thorow the helpe of youre prayers, I shalbe geuen vnto you. ²³ Ther salute the, Epaphras my fellow prisoner in Christ Iesu, ²⁴ Marcus, Aristarcus, Demas, Lu-cas, my helpers. ²⁵ The grace of oure Lord Iesu Christ be wyth your sprete: Amen.

προσφεύλεις. ²⁰ Ναὶ, ἀδελφὲ, ἐγὼ σου ὀναίμην ἐν Κυρίῳ· ἀνάπαντόν μου τὰ σπλάγχνα ἐν ²¹ Χριστῷ. | ²¹ πεποιθὼς τῇ ὑπακοῇ σου ἔγραψά σοι, εἰδὼς ὅτι καὶ ὑπὲρ ²² ὃ λέγω ποιήσεις.

²² Ἀμα δὲ καὶ ἐτοίμαζέ μοι ξενίαν· ἐλπίζω γὰρ ὅτι διὰ τῶν προσευχῶν ὑμῶν χαρισθήσομαι ὑμῖν. ²³ Ἀσπάζεται σε Ἐπαφρᾶς ὁ συναιχμαλώτός μου ἐν Χριστῷ Ἰησοῦ, Μάρκος, ²⁴ Ἀρίσταρχος, Δημᾶς, Λουκᾶς, οἱ συνεργοί μου. ²⁵ ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν.

• Alex. B.

• Rec. Ἀσπάζεται.

• Rec. + Ἀρίμν.

GENEVA—1557.

the Gospel. ¹⁴ But, without thy mynde, would I do nothing, that thy benefit, shuld not be as it wero of necessitie, but wyllingly. ¹⁵ Perchance he therefore departed for a season, that thou shuldest receaue him for ever. ¹⁶ Not now as a seruant, but aboue a seruant, I *meane* a brother beloued, specially to me, but how muche more vnto thee, both in the flesh, and also in the Lord?

¹⁷ If therefore thou countest our things, commune, receaue hym as my selfe. ¹⁸ If he hath hurt thee, or oweth thee nght, that lay to my charge. ¹⁹ I Paul haue wrytten *this* with myne owne hande, I will recompence it, albeit I do not say to thee, that thou owest vnto me euen thyne owne selfe. ²⁰ Verely brother, let me obteyne this fruit of thee in the Lord, comforte my bowels in the Lord. ²¹ Trusting in thine obedience, I wrote vnto thee, knowing that thou wylt do more then I say. ²² Moreouer prepare me lodging for I trust through the help of your prayers, I shalbe geuen vnto you. ²³ There salute thee Epaphras my fellowe for Christe Iesus, ²⁴ Marcus, Aristarchus, Demas, Lucas, my helpers. ²⁵ The grace of our Lord Iesus Christ be with your spirite. Amen.

RHEIMS—1582.

bandes of the Gospel: ¹⁴ but without thy counsell I would doe nothing: that thy good might be not as it wero of necessitie, but voluntarie.

¹⁵ For perhaps therefore he departed for a season from thee, that thou mightest take him againe for euer. ¹⁶ now not as a seruant, but for a seruant; a most deere brother, especially to me, but how much more to thee both in the flesh and in our Lord? ¹⁷ If therefore thou take me for thy fellow: receiue him as my selfe. ¹⁸ And if he hath hurt thee any thing or is in thy dette, that impute to me. ¹⁹ I Paul haue wrytten with mine owne hand: I wil repay it: not to say to thee, that thou owest me thine owne self also. ²⁰ Yea brother. God graunt I may enjoy thee in our Lord. Refresh my bowels in our Lord. ²¹ Trusting in thy obedience I haue wrytten to thee, knowing that thou wilt doe aboue that also which I do say. ²² And withall provide we also a lodging. for I hope by your prayers that I shal be giuen to you.

²³ There salute thee Epaphras my fellow-prisoner in Christ Iesus, ²⁴ Marke, Aristarchus, Demas and Luke my coadiutors. ²⁵ The grace of our Lord Iesus Christ be with your spirit. Amen.

AUTHORISED—1611.

in the bonds of the Gospel. ¹⁴ But without thy minde would I doe nothing, that thy benefits should not bee as it were of necessitie, but willingly. ¹⁵ For perhaps hee therefore departed for a season, that thou shouldest receiue him for euer: ¹⁶ Not now as a seruant, but aboue a seruant, a brother beloued, specially to me, but how much more vnto thee, both in the flesh, and in the Lord? ¹⁷ If thou count mee therefore a partner, receiue him as my selfe.

¹⁸ If he hath wronged thee, or oweth thee ought, put that on mine account. ¹⁹ I Paul haue written it with mine owne hand, I will repay it: albeit I do not say to thee how thou owest vnto me, euen thine owne selfe besides: ²⁰ Yea, brother, let mee haue ioy of thee in the Lord: refresh my bowels in the Lord. ²¹ Having confidence in thy obedience, I wrote vnto thee, knowing that thou wilt also doe more then I say. ²² But withall prepare mee also a lodging: for I trust that through your prayers I shall be giuen vnto you. ²³ There salute thee Epaphras, my fellow prisoner in Christ Iesus: ²⁴ Marcus, Aristarchus, Demas, Lucas, my fellow labourers. ²⁵ The grace of our Lord Iesus Christ be with your spirit. Amen.

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΕΒΡΑΙΟΥΣ.

Κεφάλαιον Α.

THE EPISTLE TO THE HEBREWS.

CHAPTER I.

ΠΟΛΥΜΕΡΩΣ καὶ πολυτρόπως πάλας ὁ Θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις, ἐπ' ^α ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ, ^β ὃν ἔθηκε κληρονόμον πάντων, (δι' οὗ καὶ ^γ τοὺς αἰῶνας ἐποίησεν,) ^δ ὃς (ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ,) ^ε δι' ἑαυτοῦ καθαρισμὸν ^ς ποιησάμενος τῶν ἁμαρτιῶν ^ζ ἡμῶν, ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς, ^η τοσοῦτ' κρείττων γενόμενος τῶν ἀγγέλων, ὅσω διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα. ^θ Τίνι γὰρ εἶπε

* Rec. ἰσχύειν.

* Alex. ἰσχύειν τοὺς αἰῶνας.

* Alex. = ἐ' ἑαυτοῦ.

* Alex. τῶν ἁμαρτιῶν (ἡμῶν) ποιησάμενος.

WICLIFFE—1380.

1. GOD that spake sumtyme bi prophetis in many maners to oure fadiris, ² at the last in these daies he hath spoke to us bi the sone, whom he hath ordeyned eir of alle thingis and bi whom he made the worldis, ³ which whanne also he is the britnes of glorie, and figure of his substance and berith alle thingis bi word of his vertu, he makith purgacioun of synnes, and sittith on the riȝthalf of the maieste in heuene, ⁴ and so myche is made bettir thanne angelis: bi hou myche he hath enheritid a more dyuerse name bifor hem;

⁵ for to whiche of the angelis seid god ony tyme, thou art my sone I haue genidrid thee to dai? and eftsoone, I schal be to him in to a fadir: and he schal be to me in to a sone, ⁶ and whanne eftsoone he bryngith inne the first bigetun sone, in to the world: he seith, and alle the angels of god worship hym, ⁷ but he seith to angels, he that makith hise angels spiritis, and hise mynystris flawme of fier, ⁸ but to the sone he seith, god thi trone is in to the world of world: a Jerd of equite is the Jerd of thi Jewme, ⁹ thou hast loued riȝtwisnesse, and batidist

TYNDALE—1534.

1. GOD in tyme past diuersly and many wayes, spake vnto the fathers by Prophetes: ² but in these last dayes he hath spoken vnto vs by his sone, whom he hath made heyre of all thinges: by whom also he made the worlde. ³ Which sone beyng the brightnes of his glory, and very ymage of his substance, bearinge vp all thinges with the worde of his power, hath in his awne person poured oure synnes, and is sitten on the riȝt honde of the maieste an hye, ⁴ and is more excellent then the angels, in as moche as he hath by inheritaunce obtayned an excellent name then haue they.

⁵ For vnto which of the angels sayde he at any tyme: Thou arte my sone, this daye begate I the? And agayne: I will be his father, and he shalbe my sone. ⁶ And agayne when he bringeth in the fyrst begotten sone in to the worlde, he sayth: And all the angels of God shall worshipping him. ⁷ And of the angels he sayth: He maketh his angels spretes, and his ministres flammes of fyre. ⁸ But vnto the sone he sayth: God thy seate shalbe forever and euer. The cepter of thy kyngdome is a riȝt cepter. ⁹ Thou hast loved riȝtwisnesse and hated iniquyte.

CRANMER—1539.

1. GOD in tyme past diuersly and many wayes, spake vnto the fathers by Prophetes: ² but in these last dayes he hath spoken vnto vs by his awne sone, whom he hath made heyre of all thinges by whom also he made the worlde. ³ Whych (sone) beinge the brightnes of his glory, and the very ymage of his substance rulyng all thynges wyth the worde of his power, hath by his awne person poured oure synnes, and sytteth on the riȝt hande of the maieste on hye: ⁴ beyng so much more excellent then the angels, as he hath by inheritaunce obtayned a more excellent name then they.

⁵ For vnto whiche of the angels sayde he at any tyme: Thou art my sone, this daye haue I begotten the? ⁶ And agayne I will be his father, and he shalbe my sone. And agayne, when he bringeth in the fyrst begotten sone into the worlde, he sayth. And let all the angels of God worshyppe hym. ⁷ And vnto the angels he sayth He maketh his angels spretes, and his ministres a flamm of fyre. ⁸ But vnto the sone he sayth: Thy seate (O God) shalbe for euer and euer. The scepter of thy kyngdome is a ryȝt scepter. ⁹ Thou hast loued ryȝtwisnesse, and hated iniquyte. Wherefore, God,

ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΕΒΡΑΙΟΥΣ.

Κεφάλαιον Α.

THE EPISTLE TO THE HEBREWS.

CHAPTER I.

ποτε τῶν ἀγγέλων, “Υἱός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε;” καὶ πάλιν, “Εγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν;” ὅταν δὲ πάλιν εἰσπαύγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει, “Καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ.” Καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει, “Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα” πρὸς δὲ τὸν υἱόν, “Ὁ θρόνος σου, ὁ Θεὸς, εἰς τὸν αἰῶνα τοῦ αἰῶνος· ῥάβδος ἐνθύτητος ἡ ῥάβδος τῆς βασιλείας σου. ἡγάπησας δικαιοσύνην, καὶ ἐμίσησας ἀνομίαν·

* Alex. = ἡμῶν.

† Alex. a. = τοῦ αἰῶνος s. τοῦ αἰῶνος καὶ ἡ.

‡ Alex. ἀπειρά.

GENEVA—1557.

1. GOD spake at sundrie tymes and in diuers maners in the olde tyme to our fathers by the Prophetes: 2 In these last dayes he hath spoken vnto vs by his Sonne, whome he hath made heire of all thinges, by whome also he made the worlde,

3 Which Sonne beyng the bryghtnes of the glorie, and the ingraued forme of his personne, bearing vp all thinges with the worde of his power, had by him selfe purged our synnes, and syteth at the right hand of that moste highest maiestie.

4 And is made so muche more excellent then the Angels in as much as he hath by inheritance obtayned an excellent name then they. 5 For vnto which of the Angels sayd he at any tyme: Thou art my Sonne, this day begate I thee? And agayne, I will be his Father, and he shall be my Sonne.

6 And agayne when he bringeth in the first begotten Sonne into the world, he saith, And let all the Angels of God worship hym. 7 And of the Angels he sayth, He maketh the spirits his messengers, and his ministers a flaming fyre.

8 But vnto the Sonne he sayth, O God thy seate shalbe for euer and euer, the scepter of thy kyngdome is a right scepter.

9 Thou haste loued righteuousnes and

RHEMIS—1582.

1. DIVERSELY and many waies in times past God speaking to the fathers in the prophetes: 2 last of all in these daies hath spoken to vs in his Sonne, vvhom he hath appointed heire of all, by vvhom he made also the vvorldes. 3 Vvho being the brightnesse of his glorie, and the figure of his substance, and caryng all thinges by the vvord of his power, making purgation of synnes, sitteth on the right hand of the Maiestie in the high places: 4 being made so much better then Angels, as he hath inherited a more excellent name aboue them.

5 For to vvhich of the Angels hath he said at any tyme, *Thou art my sonne, to day haue I begotten thee?* and againe, *I vvill be to him a father, and he shal be to me a sonne.* 6 And vvhen againe he bringeth in the first begotten into the vvorld, he saith, *And let all the Angels of God adore him.*

7 And to the Angels truly he saith, *He that maketh his Angels, spirites: and his ministers, a flame of fyre.* 8 But to the Sonne: *Thy throne O God for euer and euer: a rod of equitie, the rod of thy kyngdom.* 9 *Thou hast loued iustice, and*

AUTHORISED—1611.

1. GOD who at sundry times, and in diuers maners, spake in time past vnto the fathers by the Prophetes, 2 Hath in these last daies spoken vnto vs by his Sonne, whom hee hath appointed heire of all thinges, by whom also he made the worlde, 3 Who being the brightnesse of his glory, and the expresse image of his person, and vpholding all thinges by the word of his power, when hee had by himselfe purged our synnes, satte downe on the right hand of the Maiestie on high, 4 Being made so much better then the Angels, as hee hath by inheritance obtained a more excellent Name then they. 5 For vnto which of the Angels said he at any tyme, thou art my sonne, this day haue I begotten thee? And againe, I will be to him a Father, and he shall be to me a Sonne. 6 And againe, when he bringeth in the first begotten into the world, hee saith, And let all the Angels of God worship him. 7 And of the Angels he saith: Who maketh his Angels spirits, and his ministers a flame of fyre.

8 But vnto the Sonne, he saith, Thy throne, O God, is for euer and euer: a Scepter of righteousness is the Scepter of thy kingdom. 9 Thou hast loved righteousness, and hated iniquitie, therefore

“διὰ τοῦτο ἔχρισέ σε ὁ Θεός, ὁ Θεός σου, ἔλαιον ἀγαλλιᾶσεως παρὰ τοὺς μετόχους σου.” ¹⁰ Καὶ, “Σὺ κατ’ ἀρχὰς, Κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί.” ¹¹ αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις· καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται, ¹² καὶ ὥσεί περιβόλαιον ἐλίξεις αὐτοὺς· καὶ ἀλλαγήσονται· σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσι.” ¹³ Πρὸς τίνα δὲ τῶν ἀγγέλων εἰρηκέ ποτε, “Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου;” ¹⁴ οὐχὶ πάντες εἰς λειτουργικὰ πνεύματα, εἰς διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν; II. Διὰ τοῦτο δεῖ περισσοτέρως ἡμᾶς προσέχειν τοῖς ἀκουσθεῖσι, μή ποτε παραρρῶμεν. ² εἰ γὰρ ὁ δι’ ἀγγέλων λαληθεὶς λόγος ἐγένετο βέβαιος, καὶ πᾶσα

¹ Alex. + ὡς ἱμάτιον.

WICLIF—1380.

wickidnesse, therfor the god thi god, anoyntid thee with oyle of ioie, more thanne thi felowis.

¹⁰ And thou lord in the bigynnyng foundidist the erthe: and hevenes ben werkis of thin hondis. ¹¹ thei schulu perisch: but thou echalt perfistil dwelle alle schulu were cold as a cloth. ¹² and thou schalt chaunge hem as a cloth: and thei schulu be chaungid; but thou art the same thi self: and thi geeris schulu not faille, ¹³ but to whiche of the angels seide god at any tyme: sitte thou on my right half, til I putte thin enemyes a stool of thi feet? ¹⁴ where thei alle ben not seruyng spiritis, sent to seruen: for hem that takun the eritage of heelthe.

2. THERFOR more plenteuousli it bihooneth us to kepe tho thingis, that we han herd, lest parenture we fleten swiey. ² for if the ilke word that was seide bi angelis, was made sad, and eche brekyng of the lawe, and vnohedience, took iust retribucion of mede: ³ houschuln we escape, if we despyen so greet an helthe? which whanne it hadde takun bigynnyng to be toold out bi the lord of hem that herden: is conformed in to us; ⁴ for god witnessed to giue bi myracleis and wondris and grete merueille, and dyuers vertues, and departyngis of the holi goost bi his wille;

⁵ but not to angelis, god sugettid tho world, that is to comyng, of whiche we speken; ⁶ but summan witnessed in a place and seide, what thing is man, that thou art myndful of hym, or of mannes sone, for thou visitist hym? ⁷ thou hast made hym a litil les thanne angelis: thou hast crowned hym with glori and honoure, and thou hast ordeyned hym on the werkis of thin hondis; ⁸ thou hast made alle thingis suget vnder his feet; and in that, that he sugettid alle thingis to him, he lefte no thing unsuget to him; but now we seen not gitt alle thingis suget

dwelle, remaine. weke, grow. like, asse. and, needful. mede, reward.

TYNDALE—1534.

Wherefore God which is thy God, hath anoynted the with the oyle of gladnes above thy felowes.

¹⁰ And thou Lorde in the begynnyng hast layde the foundation of the erth. And the heuens are the workes of thy hondes. ¹¹ They shall perishe; but thou shalt endure. They all shall waxe olde as doth a garment: ¹² and as a vesture shalt thou change them; and they shalbe chaunged. But thou art all wayes; and thy yeres shall not fayle. ¹³ Vnto which of the angels sayde he at any tyme? Sit on my right hand; till I make thyne enemyes thy foie stole. ¹⁴ Are they not all ministryng sprites, sent to minister for their sakes which shalbe heyres of saluacion?

2. WHEREFORE we ought to geve the more hede to the thinges we have herde lest we peryshe. ² For yf the worde which was spoken by angels was stedfast: so that every transgression and disobedience receaved a iust recompence to reward: ³ how shall we escape, yf we despye so great saluacion which at the fyrst began to be preached of the lorde him self; and afterwarde was conformed vnto vs warde, by them that hearde it; ⁴ god bearynge witnes therto, bothe with sygnes and wonders also; and with diuers miracles; and gyftes of the holy gooste; accordyng to his owne will.

⁵ He hath not vnto the angels put in subieccion the worlde to come; where of we speake. ⁶ But one in a certayne place witnessed, sayinge. What is man, that thou arte myndfull of him? ⁷ After thou haddest for a season made him lower then the angels: thou crownedst him with honour and glory; and hast set him above the workes of thy hondes. ⁸ Thou hast put all thynges in subieccion vnder his feet. In that he put all thynges vnder him; he left nothyng that is not put

CRANMER—1539.

euery thy God hath anoynted the with the oyle of gladnes aboue thy felowes.

¹⁰ And thou Lorde in the beginnyng hast layde the foundacyon of the erth. And the heuens are the workes of thy handes. ¹¹ They shal peryshe, but thou endurest. But they all shall waxe olde also as doth a garment: ¹² and as a vesture shalt thou change them, and they shalbe chaunged. But thou art euen the same and thy yeres shall not fayle. ¹³ Vnto which of the angels sayde he at any tyme: Sit on my right hand; till I make thyne enemyes thy foie stole? ¹⁴ Are they not all ministryng sprites, that are sent to minister, for their sakes which shalbe heyres of saluacyon?

2. WHEREFORE, we ought to geue the more hede to the thynges that are spoken vnto vs, lest at any tyme we perysh. ² For yf the worde which was spoken by angelis was stedfast: And euery transgression and disobedience receaved a iust recompence of reward; ³ how shall we escape, yf we despye so great saluacion, which at the fyrst began to be preached of the Lorde hym selfe, and was conformed vnto vs warde, by them that hearde it? ⁴ God bearynge wytnes therto, both with sygnes and wonders also and with diuers myracles, and gyftes of the huly gooste, accordyng to his awne will.

⁵ For vnto the angels hath he not subdued the worlde to come, wherof we speake; ⁶ but one in a certayne place wytnessed, sayinge, What is man, that thou art myndfull of him? Or the sone of man, that thou visitest him? ⁷ Thou madest him a litil lower then the angels: thou hast crowned hym with honour and glory, and hast set him above the workes of thy handes. ⁸ Thou hast put all thynges in subieccion vnder his feet. In that he put all thynges vnder him, he left nothyng that is not put vnder him. Nevertheless, we see not yet all thynges subdued vnto him;

παράβασις καὶ παρακοή ἔλαβεν ἔνδικον μισθοποδοσίαν, ³ πῶς ἡμεῖς ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας; ἥτις ἀρχὴν λαβοῦσα λαλείσθαι διὰ τοῦ Κυρίου, ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαίωθη, ⁴ συνεπιμαρτυροῦντος τοῦ Θεοῦ σημεῖοις τε καὶ τέρασι, καὶ ποικίλαις δυνάμεσι, καὶ Πνεύματος ἁγίου μερισμοῖς, κατὰ τὴν αὐτοῦ θέλησιν. ⁵ Οὐ γὰρ ἀγγέλοις ὑπέταξε τὴν οἰκουμένην τὴν μέλ-
 λουσαν, περὶ ἧς λαλοῦμεν· ⁶ διεμαρτύρατο δέ που τις λέγων, “Τί ἐστὶν ἄνθρωπος,
 “ ὅτι μνησκήσῃ αὐτοῦ· ἢ υἱὸς ἀνθρώπου, ὅτι ἐπισκέπτη αὐτόν; ⁷ ἡλάττωσας
 “ αὐτὸν βραχύ τι παρ’ ἀγγέλους· δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν· ⁸ πάντα
 “ ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ.” Ἐν γὰρ τῷ ὑποτάξει αὐτῷ τὰ πάντα, οὐδὲν
 ἀφήκεν αὐτῷ ἀνυπότακτον· νῦν δὲ οὕτω ὁρώμεν αὐτῷ τὰ πάντα ὑποτεταγμένα.

³ Rec. + καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου.

GENEVA—1557.

hated iniquitie. Wherefore, God which is thy God, hath anointed thee with the oyle of gladnes above thy felowes.

¹⁰ And, Thou Lord in the begynnyng hast establisshed the earth: and the heuens are the workes of thy handes. ¹¹ They shal perishe, but thou doest remayne: and they all shal waxe olde as dothe a garment: ¹² And as a vesture shalt thou change them, and they shalbe changed: but thou art the same and thy yerres shal not faile. ¹³ Vnto which of the Angels sayd he at any tyme, Sit at my right hande, tyl I make thyne enemies thy fote stole? ¹⁴ Are they not al ministering sprites, sent to minister, for theyr sakes which shalbe heires of saluation?

2. **WHEREFORE** we ought diligently to geue heede to the thynges which we haue heard lest at any tyme we shulde not kepe them. ² For if the worde which was spoken by Angels was stedfast: and euery transgression and disobedience receaued a iuste recompence of rewarde, ³ How shal we escape, if we despise so great saluation? which saluation at the fyrst began to be preached of the Lord him selfe, and after wards was confirmed vnto vs, by them that heard him, ⁴ God bearyng wytnes thereto, bothe wyth signes and wonders also, and wyth diuers miracles, and gyftes of the holy Ghost, according to his owne wyl.

⁵ For he hath not put in subiection vnto the Angels the worlde to come, wherof we speake. ⁶ But one in a certayne place wytnessed, saying, What is man, that thou shuldest be myndeful of hym: or the sonne of man that thou woldest loke vpon hym? ⁷ Thou madest him for a season inferior to the Angels: thou crownedst hym wyth honour and glorie, and hast set hym above the workes of thy handes. ⁸ Thou hast put all thynges in subiection vnder his fete. And in that he hath put all thynges vnder hym, he kiste nothing that shuld not be subiect vnto hym. But, we yet se not all thynges subdued vnto

RHEIMS—1582.

hated iniquities: therefore thee, God, thy God hath anointed with the oyle of exultation above thy fellowes. ¹⁰ And, Thou in the beginning o Lord didst found the earth: and the workes of thy handes are the heauens. ¹¹ They shal perish, but thou shalt continue: and they shal as vesture old as a garment. ¹² And as a vesture shalt thou change them, and they shal be changed: but thou art the self same, and thy yerres shal not faile.

¹³ But to vvhich of the Angels said he at any time: Sit on my right hand, until I make thine enemies the footstool of thy fete? ¹⁴ Are they not al, ministering spirits: sent to minister for them which shal receiue the inheritance of saluation?

2. **THEREFORE** more abundantly ought vve to obserue those things vvhich vve haue heard: lest perhaps vve runne out. ² For if the vvord that vvvas spoken by Angels, became sure, and al pveuation and disobedience hath receined a iust retribution of reuward: ³ how shal vve escape if vve neglect so great saluation? vvhich vvhen it vvvas begonne to be declared by our Lord, of them that heard vvvas confirmed on vs, ⁴ God vvithal testifying by signes, and vvonders, and diuers miracles, and distributions of the holy Ghost according to his vvill.

⁵ For not to Angels hath God made subiect the vvorld to come, whercof vve speake. ⁶ But one hath testified in a certayne place, saying: Vvhat is man, that thou art mindeful of him: or the sonne of man, that thou visitest him? ⁷ Thou didst minish him little lesse then Angels: with glorie and honour thou hast crowned him, and constituted him ouer the workes of thy handes. ⁸ Al things hast thou made subiect vnder his fete. For in that he subiected al things to him, he kist nothing not subiect to him. But now vve see not as yet al things subiect to him.

AUTHORISED—1611.

God, even thy God hath anointed thee with the oyle of gladnesse above thy fellowes. ¹⁰ And, thou Lord in the beginning hast layed the foundation of the earth: and the heauens are the workes of thine handes. ¹¹ They shall perish, but thou remainest: and they all shall waxe old as doth a garment. ¹² As a vesture shall thou folde them vp, and they shall be changed, but thou art the same, and thy yerres shall not faile. ¹³ But to which of the Angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? ¹⁴ Are they not all ministering spirits, sent forth to minister for them, who shalbe heires of saluation?

2. **THEREFORE** we ought to giue the more earnest heede to the things which we haue heard, lest at any time we should let them slip. ² For if the word spoken by Angels was stedfast, and euery transgression and disobedience receiued a iust recompence of reuward. ³ How shal we escape, if we neglect so great saluation, which at the first began to be spoken by the Lord, and was confirmed vnto vs by them that heard him, ⁴ God also bearing them witnesse, both with signes and wonders, and with diuers miracles, and gifts of the holy Ghost, according to his owne will? ⁵ For vnto the Angels hath he not put in subiection the world to come, whercof we speake. ⁶ But one in a certaine place testified, saying: What is man, that thou art mindeful of him: or the Sonne of man that thou visitest him? ⁷ Thou madest him a little lower then the Angels, thou crownedst him with glory and honor, and didst set him ouer the workes of thy handes. ⁸ Thou hast put all things in subiection vnder his fete. For in that he put all in subiection vnder him, hee left nothing that is not put vnder him. But now we see not yet all things put vnder him.

⁵ Or, minde and we looking vpon him. ⁸ Or, distributions.
⁷ Or, a little while inferior to.

τὸν δὲ βραχύ τι παρ' ἀγγέλους ἡλαττωμένον βλέπομεν Ἰησοῦν, διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ ἐστεφανωμένον, ὅπως χάριτι Θεοῦ ὑπὲρ πάντος γεύσῃται θανάτου. ¹⁰ Ἐπρεπε γὰρ αὐτῷ, δι' ὃν τὰ πάντα καὶ δι' οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα, τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι. ¹¹ ὃ τε γὰρ ἀγιάζων καὶ οἱ ἀγιαζόμενοι, ἐξ ἑνὸς πάντες δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν, ¹² λέγων, "Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε." ¹³ Καὶ πάλιν, "Ἐγὼ ἔσομαι πεποικῶς ἐπ' αὐτῷ." Καὶ πάλιν, "Ἰδοὺ ἐγὼ καὶ τὰ παιδία ἃ μοι ἔδωκεν ὁ Θεός." ¹⁴ Ἐπεὶ οὖν τὰ παιδία κεκοινωνήκε ¹⁵ σαρκὸς καὶ αἵματος, καὶ αὐτὸς παραπλησίως μετέσχε τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ

¹⁵ Alex. αἵματος καὶ σαρκός.

WICLIFF—1880.

to hym, ⁹ but we seen hym, that was made a litil les thanne angels, ihesus for the passioun of deeth, crowned with glorie and honour: that he thowȝ grace of god schulde taste deeth for alle men.

¹⁰ for it bisemed hym for whom alle thingis, and bi whom alle thugis weren made whiche hadde brouȝt many sones in to glorie, and was auctour of the helthe of hem, that he hadde an ende bi passioun; ¹¹ for he that halowith, and thei that ben halowed ben alle of oon, for whiche cause he is not schamed, to clepe hem brethren, ¹² seiynge, I schal telle thi name to my brethren, in the nyddil of the chiroche, I schal berie thee, ¹³ and eftsonne I schal be tristynge in to hym, and eftsonne, lo I and my children, which god gaf to me.

¹⁴ therfor for children comyneden to heisch & blood & he also took part of the same; that bi deeth he schulde distric hym, that hadde lordschip of deeth, that is to seie the deuyl, ¹⁵ and that he schulde deliuer hem, that bi drede of deeth bi alle liif: weren bounden to seruage; ¹⁶ and he took nouer angels: but he took the seed of abraham, ¹⁷ wherfor he ouȝte to be likned to brethren bi alle thingis that he schulde be made merciful, & a faithfull bischop to god; that he schulde be merciful to the trespassis of the puple; ¹⁸ for in that thing in which he suffrid & was temptid he is myȝti to help also hem that ben temptid.

3. THERFOR holi brethren, and partners of heuynli clepyngre, biholde ȝe the apostle, and the bischop of oure confessioun ihesus; ² which is trewe to hym that made hym, as also moises in al the hous of hym; ³ but this bischop is hadde worthi of more glorie thanne moises: bi as myche as he hath more honour of the

TYNDALE—1534.

vnder him. ⁹ Nevertheless we set se not all thynges subdued but him that was made lesse then the angelis: we se that it was Iesus which is crowned with glory and honour for the sufferinge of death: that he by the grace of god, shulde tast of deeth for all men.

¹⁰ For it becam him, for whom are all thynges and by whom are all thynges; after that he had brought many sonnes vnto glory, that he shold make the lord of their saluacion perfect thorow sufferynge. ¹¹ For he that sanctifieth and they which are sanctified are all of one. For which causes sake, he is not ashamed to call them brethren. ¹² sayynge: I will declare thy name vnto my brethren, and in the myddes of the congregacion will I prayse the. ¹³ And agayne: I will put my trust in him. And agayne: behold here am I and the children which god hath geuen me.

¹⁴ For as moche then as the children were parte takers of flesche and blood, he also him selfe lyke wyse toke parte with them; for to put downe thorow deeth him that had lordshipp ouer deeth, that is to saye the deuyl; ¹⁵ and that he myght deliuer them which thorow feare of deeth were all their lyfe tyme in daunger of bondage. ¹⁶ For he in no place taketh on him the angelis: but the seede of Abraham taketh he on him. ¹⁷ Wherfore in all thynges it becam him to be made lyke vnto his brethren, that he myght be merciful, and a faithfull hye preste in thynges concernynge god, for to pouрге the peoples synnes. ¹⁸ For in that he him selfe suffered and was temptid, he is able to sucke them that are temptid.

3. WHEREFOR holi brethren, partakers of the celestiall collinge, consider the embassatour and hye prest of oure professioun Christ Iesus; ² which was faithfull to him that made him; even as was Moyses in all his housse. ³ And this man was counted worthy of more glory then Moyses: In as moche as he which hath prepared the housse hath most honour

CRANMER—1539.

⁹ but him that was made lesse then the angels, we se that it was Iesus, which is crowned with glory and honour for the sufferynge of death: that he by the grace of God, shulde tast of deeth for all men. ¹⁰ For it became him, for whom are all thinges and by whom are all thinges (after that he had brought many sonnes vnto glory) that he shuld make the Lord of their saluacion perfecte thorow afflictions. ¹¹ For both he that sanctifieth and they which are sanctified, are all of one. For which causes sake he is not ashamed to call them brethren, ¹² sayynge: I will declare thy name vnto my brethren, in the myddes of the congregacion will I prayse the. ¹³ And agayne: I will put my trust in hym. And agayne: behold, here am I and the children whom God hath geuen me.

¹⁴ For as moche then as the children are partakers of flesche and blood, he also him selfe lyke wyse toke parte with them: that (thorow deeth) he myght expell hym that had lordshipp ouer deeth, that is to saye the deuyl, ¹⁵ and that he myght deliuer them, which thorow feare of deeth were all there life tyme subdued vnto bondage. ¹⁶ For he in no place taketh on hym the angels: but the seed of Abraham taketh he on him. ¹⁷ Wherfore, in all thinges it became him to be made lyke vnto his brethren, that he might be mercifull, and a faithfull hye preste in thynges concernynge God, for to pouрге the peoples synnes. ¹⁸ For in that it furnished him selfe to be temptid, he is able to sucke them also that are temptid.

3. THEREFOR holi brethren, partakers of the celestiall callinge consider the embassadour and hye prest of oure professioun Christ Iesus, ² how that he is faithfull vnto him that put hym in the office, even as was Moyses in all his house. ³ For loke how moche honoure he (that hath buyded a house) hath more then the house it selfe. So moche honour is he counted worthy of more then Moyses.

κράτος ἔχοντα τοῦ θανάτου, τούτέστι, τὸν διάβολον, ¹⁵ καὶ ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἐνοχοὶ ἦσαν δουλείας. ¹⁶ οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραάμ ἐπιλαμβάνεται. ¹⁷ ὅθεν ὥφειλε κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν Θεόν, εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ. ¹⁸ ἐν ᾧ γὰρ πέποιθεν αὐτὸς πειρασθεῖς, δύναται τοῖς πειραζομένοις βοηθῆσαι.

III. Ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν Ἰησοῦν ¹ πιστὸν ὄντα τῷ ποιῆσαι αὐτὸν, ὡς καὶ Μωσῆς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ. ² Πλείονος γὰρ οὗτος δόξης | παρὰ Μωσῆν ἡξίωται, καθ' ὅσον πλείονα τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας

¹ Rec. + Χριστὸν.

² Rec. ὁ δὲ οὗτος.

GENEVA—1557.

him. ¹⁵ But we see Iesus crowned with glorie and honour: which for a while was made inferior to the Angels, through the suffering of death, that by Gods benefit he might taste death for all men.

¹⁶ For it became hym, for whome are all thynges, and by whome are all thynges, seeing that he brought many sonnes vnto glorie, that he shoulde consecrate the Prince of their saluation through afflictions. ¹⁷ For he that sanctifieth, and they which are sanctified, are all of one: wherefore, he is not ashamed to call them brethren, ¹⁸ Saying, I wyl declare thy Name vnto my brethren, in the myddes of the Church wyl I sing prayes to thee.

¹⁵ And agayne, I wyl put my trust in hym. And agayne, Beholde here am I, and the chylidren which God hath geuen me. ¹⁶ Forasmuche then as the chylidren were partakers of fleshe and bloude, he also hym selfe lykewyse toke part with them, for to put downe through death, hym that had Lordshyp ouer death, that is the deuyll. ¹⁷ And that he might deliuer them, which for feare of death were all there life time in danger of bondage. ¹⁸ For he in no sort toke the Angels: but he toke the seed of Abraham. ¹⁹ Wherefore in all thinges it became hym to be made lyke vnto his brethren, that he myght be merciful, and a faithfull lie Prieste in thinges concerning God, for to purge the peoples synnes. ²⁰ For in that he hym selfe suffered and was tempted, he is able to succour them that are tempted.

3. THEREFORE holy brethren, partakers of the heauen by calling, consider the Apostle and hye Prieste of our profession Christ Iesus: ¹ Who was faithfull to him that hath appointed hym, euen as Moses was faithfull in all his house. ² And yet was this man counted worthy of more glorie then Moses, insomuche as he which hath builded the house hath the more

RHEIMS—1582.

¹⁵ But him that vnto a litle lessened vnder the Angels, vnto see Iesus, because of the passion of death, crowned with glorie and honour: that through the grace of God he might tast death for al. ¹⁶ For it became him for vvhom al thinges, and by vvhom al thinges, that had brought many children into glorie, to consummate the author of their saluation, by his passion.

¹⁷ For he that sanctifieth, and they that be sanctified: al of one. For the which cause he is not ashamed to call them brethren, ¹⁸ saying, I wil declare thy name to my brethren: in the middes of the Church wil I praise thee. ¹⁹ And agayne, I wil haue affiance in him. And agayne, Behold here am I and my children: vvhom God hath giuen me. ²⁰ Therefore because the children haue communicated with flesh and blood, him self also in like maner hath been partaker of the same: that by death he might destroy him that had the empire of death, that is to say, the Deuil: ²¹ and might deliuer them that by the feare of death through al their lfe were subiect to seruitude.

¹⁶ For no vvhether doth he take Angels: but the seede of Abraham he taketh. ¹⁷ Vvhetherupon he ought in al thinges to be like vnto his brethren: that he might become a merciful and faithfull high Priest before God, that he might repropitiate the sinnes of the people. ¹⁸ For in that vvherein him self suffered and was tempted: he is able to helpe them also that are tempted.

3. WHEREFORE holy brethren, partakers of the heauenly vocation, consider the Apostolic, and high priest of our confession Iesus: ¹ vvhich is faithfull to him that made him, as also Moyses in al his house. ² For, this man is esteemed vvorthe of more ample glorie aboue Moyses, by so much as more ample glorie then the house, hath he that framed it.

AUTHORISED—1611.

¹⁵ But wee see Iesus, who was made a litle lower then the Angels, for the suffering of death, crowned with glorie and honour, that hee by the grace of God should taste death for every man. ¹⁶ For it became him for whom are all thinges, and by whom are all thinges, in bringing many sonnes vnto glorie, to make the Captaine of their saluation perfect through sufferings. ¹⁷ For both he that sanctifieth, and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren, ¹⁸ Saying, I will declare thy Name vnto my brethren, in the midst of the Church will I sing praise vnto thee. ¹⁹ And agayne, I will put my trust in him: and agayne, Behold, I, and the children which God hath giuen me.

²⁰ Forasmuch then as the children are partakers of flesh and blood, he also himselfe likewise tooke part of the same, that through death hee might destroy him that had the power of death, that is, the deuill: ²¹ And deliuer them, who through feare of death were all their life time subiect to bondage. ²² For verely he tooke not on him the nature of Angels: but he tooke on him the seed of Abraham. ²³ Wherefore in all thinges it behoued him to bee made like vnto his brethren, that he might bee a mercifull and faithfull high Priest, in thinges pertaining to God, to make reconciliation for the sinnes of the people. ²⁴ For in that he himselfe hath suffered, being tempted, he is able to succour them that are tempted.

3. WHEREFORE holy brethren, partakers of the heauenly calling, consider the Apostle and high Priest of our profession Christ Iesus, ¹ Who was faithfull to him that appointed him, as also Moses was faithfull in all his house. ² For this man was counted worthy of more glory then Moses, in as much as he who hath builded the house, hath more honour then

¹ Or, by. ² Or, hee taketh not hold of Angels, but of the seede of Abraham he taketh hold. ³ Or, made.

αὐτόν· ⁴ πᾶς γὰρ οἶκος κατασκευάζεται ὑπὸ τινος· ὁ δὲ ⁵ τὰ πάντα κατασκευάσας, Θεός. ⁶ καὶ Μωσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ, ὡς θεράπων, εἰς μαρτύριον τῶν λαληθησομένων· ⁷ Χριστὸς δὲ, ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ, οὗ οἶκός ἐσμεν ἡμεῖς, ⁸ ἐάνπερ | τὴν παρρησίαν καὶ τὸ καύχημα τῆς ἐλπίδος μέχρι τέλους βεβαίαν κατὰσχῶμεν. ⁹ Διὸ, καθὼς λέγει τὸ Πνεῦμα τὸ ἅγιον, “ Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, ¹⁰ μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρισμῷ, ¹¹ κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ, ¹² οὐ ¹³ ἐπείρασάν ¹⁴ με | οἱ πατέρες ὑμῶν, ¹⁵ ἐδοκίμασάν με, | καὶ εἶδον τὰ ἔργα μου τεσσαράκοντα ἔτη· ¹⁶ διὸ προσ- ¹⁷ ὥχθισα τῇ γενεᾷ ¹⁸ ἐκείνῃ, | καὶ ¹⁹ εἶπον, | Ἀεὶ πλανῶνται τῇ καρδίᾳ· αὐτοὶ δὲ οὐκ ²⁰ ἔγνωσαν τὰς ὁδοὺς μου· ²¹ ὡς ὥμοσα ἐν τῇ ὀργῇ μου, Εἰ εἰσελεύσονται εἰς τὴν ²² “ κατὰπανσίν μου” ²³ βλέπετε ἀδελφοὶ, μὴ ποτε ἔσται ἐν τινι ὑμῶν καρδιά

* Alex. = τὰ.

* Alex. ἐὰν.

* Alex. ἐπείρασαν οἱ πατέρες ὑμῶν ἐν δοκιμασίᾳ καὶ εἶδον.

* Alex. = με.

* Alex. ἐν δοκιμασίᾳ.

WICLIIF—1380.

hous that made the hous, ⁴ for eche hous is made of summan; he that made alle thingis of nouȝt: is god, ⁵ and moises was trewe in alle his hous, as a seruante in to witnessynge of the thingis that weren to be seide; ⁶ but crist as a sone in his hous, whiche hous we ben, if we holden sad trist and gloris of hope in to the ende;

⁷ wherfor as the holi goost seith, to dai if ȝe han herde his vois: ⁸ nyle ȝe hardue ȝoure hertis as in wraththing like the dai of temptacioun in desert; ⁹ where ȝoure fadir temptiden me and preueden and aȝen my werkis; ¹⁰ fourti ȝeris, ¹¹ wherfor I was wrooth to this generacioun, and I seide enermore thei erren in herte; for thei knewen not my weies, ¹² to whiche I swor in my wrathe, thei schulen not entre in to my reste; ¹³ brethren, se ȝe, leest para-venture in ony of ȝou be an yuel herte of vnbeleue: to depart fro the luyngge god; ¹⁴ but moneste ȝou silf bi alle daies, the while to dai is named, that noon of ȝou be hardned bi fullace of synne;

¹⁵ for we ben made parteners of crist, if netheles we holden the bigynnyngge of his substaunce sad in to the ende; ¹⁶ while it is seide, to dai, if ȝe han herde the vois of hym nyle ȝe hardue ȝoure hertis as in that wraththing; ¹⁷ for summen herynge wraththiden, but not alle thei that wenten out of egypt bi moises; ¹⁸ but to whiche was he wraththid fourti ȝeris? whether not to hem that synneden whos careyns weren cast down in desert? ¹⁹ and to which he swor: that thei schulden not entre in to the reste of hym, no but to hem that weren vnbeleful? ²⁰ and we seen, that thei myȝten not entre in to the reste of hym for vnbeleue.

4. THEREFOR drede we leest para-venture, while the biȝest of entryngge in to his reste is left, that if ony of us be

TYNDALE—1534.

in the houses. ⁴ Every house is prepared of some man. But he that ordeyned all thinges is god. ⁵ And Moyses verely was faythfull in all his house as a minister; to beare witness of the thinges which shuld be spoken afterwarde. ⁶ But Christ as a sonne hath rule over the house; whose house are we; so that we holdfast the confydence and the reioysynge of that hope; vnto the ende.

⁷ Wherfore as the holy goost sayth: to daye if ye shall heare his voyce, ⁸ harden not youre hertes; after the rebellyon in the daye of temptacion in the wilderness; ⁹ where youre fathers tempted me; proved me; and sawe my workes xl. yere longe. ¹⁰ Wherfore I was greued with the generacion and sayde. They erre ever in their hertes: they verely have not knowen my wayes; ¹¹ so that I swore in my wrathe; that they shuld not enter into my rest. ¹² Take hede brethren that therbe in none of you an eyll herte in vnbeleue; that he shuld departe from the luyngge god: ¹³ but exhorte one another dayly, whill it is called to daye; lest eny of you waxe harde herted throw the deceytfulnesse of synne.

¹⁴ We are partetakers of Christ; if we kepe sure vnto the ende the fyrst substance; ¹⁵ so longe as it is sayd: to daye if ye heare his voyce; harden not youre hertes; as when ye rebelled. ¹⁶ For some; when they hearde; rebelled: howbeit not all that cam out of Egypt vnder Moyses. ¹⁷ But with whom was he displeased .xl. yeres? Was he not displeased with them that synned: whose carcases were overthorwen in the desert? ¹⁸ To whom sware he that they shuld not enter into his rest: but vnto them that beleued not? ¹⁹ And we se that they coude not enter in; because of vnbeleue.

4. LET vs feare therefore lest eny of vs forsakyngge the promys of entryngge into his rest; shulde seme to come behinde.

CRANMER—1530.

⁴ For euery house is bylded of some man. But he that ordeyned all thinges, is God. ⁵ And Moses verely was faythfull in all his house, as a minister, to beare witness of those thinges which were to be spoken afterwarde. ⁶ But Christ as a sonne, hath rule ouer the house, whose house are we, yf we hold fast the confidence and the reioysynge of that hope, vnto the ende.

⁷ Wherfore (as the holy goost sayth:) to daye yf ye will heare his voyce, ⁸ harden not youre hertes, as in the prouoking, in the daye of temptacion in the wilderness, ⁹ where youre fathers tempted me, proued me, and sawe my workes .xl. yere. ¹⁰ Wherfore I was greued with that generacion, and sayde: They do alwaye erre in their hertes: they verely have not knowen my wayes, ¹¹ so that I swore in my wrathe: they shal not enter into my rest. ¹² Take hede brethren, lest at anye tyme ther be in anye of you a froward hert subiect vnto vnbelefe, that he shuld departe from the luyngge God: ¹³ but exhorte ye one another dayly, whyll it is called to daye: lest eny of you waxe hard harted throw the deceytfulnesse of synne.

¹⁴ We are made partetakers of Christ, yf we kepe sure (vnto the ende) the begynnyng of the substance, ¹⁵ so longe as it is sayd: to daye yf ye will heare his voyce, harden not youre hertes, as in the prouoking, ¹⁶ for some when they heard dyd prouoke: how be it not all that came out of Egypt by moyses. ¹⁷ But with whom was he displeased .xl. yeres? Was he not displeased with them that had synned, whose carcases were ouerthrowen in the desert? ¹⁸ To whom sware he that they shuld not enter into his rest, but vnto them that were not obedient? ¹⁹ And we se, that they coude not enter in, because of vnbelefe.

4. LET vs feare therefore, lest eny of you (forsakyngge the promys of entryngge into his rest) shulde seme at anye tyme to

πονηρὰ ἀπιστίας, ἐν τῷ ἀποστήναι ἀπὸ Θεοῦ ζῶντος· ¹² ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ' ἐκάστην ἡμέραν, ἄχρι οὗ τὸ σήμερον καλεῖται, ἵνα μὴ σκληρυνθῇ ¹³ ἐξ ὑμῶν τις ἀπάτη τῆς ἁμαρτίας· ¹⁴ μέτοχοι γὰρ τοῦ Χριστοῦ γεγόναμεν, ἵνα ἅπαντες τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαίαν κατὰσχωμεν, ¹⁵ ἐν τῷ λέγεσθαι, “Σήμερον εἰς τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνετε τὰς καρδίας ὑμῶν, ὥς ἐν τῷ παραπικρασμῷ.” ¹⁶ “Τίνες γὰρ ἀκούσαντες παρεπύκρναν; ἀλλ’ οὐ πάντες οἱ ἐξεληθόντες ἐξ Αἰγύπτου διὰ Μωσέως.” ¹⁷ τίσι δὲ προσώχθισε τεσσαράκοντα ἔτη; οὐχὶ τοῖς ἁμαρτήσασιν, ὧν τὰ κῶλα ¹⁸ ἔπεσεν ἐν τῇ ἐρήμῳ; τίσι δὲ ὤμοσε μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ, εἰ μὴ τοῖς ἀπειθήσασιν; ¹⁹ καὶ βλέπομεν ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν δι’ ἀπιστίαν. IV. Φοβηθῶμεν οὖν μὴ ποτε καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ, δοκῇ

* Alex. ταύτη.

* Alex. εἶπα.

* Rec. τις ἐξ ὑμῶν.

* Rec. γεγόναμεν τοῦ Χριστοῦ.

* Rec. τὴν.

* Alex. ἔπεισαν.

GENEVA—1557.

honour then the house. ⁴ For every house is builded of some man: but he that made all things is God.

⁵ And Moses verely was faithful in all his house, as a servant, to heare wytnes of the thinges, which should be spoken afterwarde. ⁶ But Christe as the Sonne, which hath rule over his owne house, whose house we are if we holde faste the confidence and the reioycing of that hope vnto the ende. ⁷ Wherefore, as the holy Ghost sayeth, To day if ye shal heare his voyce, ⁸ Harden not your hearts, as in the day of prouoking God, in the day of that temptation in the wilkernes, ⁹ Where your fathers tempted me: proued me, and saw my workes forty yeres long. ¹⁰ Wherefore I was greued with that generation, and sayd, They erre euer in their hearts, nether haue they knownen my wayes.

¹¹ Therefore I sware in my wrathe, If they shal enter into my rest. ¹² Take heede brethren lest there be at any tyme in any of you an euill heart, and vnfaithful, to departe away from the luyng God. ¹³ But exhort one another dayly, while it is called To day, lest any of you waxe hard hearted through the deceitfulnesse of sinne. ¹⁴ For we are made partakers of Christ, if we kepe sure vnto the ende the begynning, wherewith we are vpholden.

¹⁵ So long as it is sayd, To day if ye heare his voyce, harden not your hearts, as in the day of prouoking. ¹⁶ For sone, when they heard, angryd the Lord: howbeit, not all that came out of Egypt by Moses. ¹⁷ But with whom was he displeued fourtie yeres? Was he not displeued with them that sinned, whose carcases were ouerthrowen in the desert? ¹⁸ And to whome sware he that they should not enter into his rest, but vnto them, that obeyed not? ¹⁹ And we se that they coulde not enter in because of vnbeleefe.

4. LET vs feare therefore, lest at any tyme by forsakyng the promys of entring into hys reate, any of you should seme to be

RHEIMS—1582.

⁴ For euery house is framed of some man, but he that created all things, is God. ⁵ And Moyses in deede was faithful in all his house as a servant, for a testimonie of those things which were to be said: ⁶ but Christ as the Sonne in his owne house: which house are we, if we keepe firme the confidence and glorie of hope vnto the end.

⁷ Wherefore, as the holy Ghost saith, To day if you shal heare his voyce, ⁸ harden not your hartes as in the exacerbat[i]on according to the day of tentation in the desert, ⁹ where your fathers tempted me: proued and saw my workes fourtie yeres. ¹⁰ For the which cause I was offended with this generation, and said, They doe alwaies erre in hart. And they haue not knowen my voyces. ¹¹ To whom I sweare in my verak, If they shal enter into my rest.

¹² Beware brethren, lest perhaps there be in some of you an euill hart of incredulitie, to depart from the living God. ¹³ but exhort your selues euery day, vvhiles to day is named, that none of you be obdurate vwith the fallacie of sinne. ¹⁴ For we be made partakers of Christ: yet so if we keepe the beginning of his substance firme vnto the end. ¹⁵ Vvhile it is said, To day if you shal heare his voyce, do not obdurate your hartes as in that exacerbat[i]on. ¹⁶ For some hearing did exasperate: but not all they that went out of Egypt by Moyses. ¹⁷ And vwith vvhom was he offended fourtie yeres? was it not with them that sinned, vvhose carcases were ouerthrowen in the desert? ¹⁸ And to vvhom did he sweare that they should not enter into his rest: but to them that were incredulous? ¹⁹ And we see that they could not enter in, because of incredulitie.

4. LET vs feare therefore lest perhaps forsaking the promys of entring into his rest, some of you be thought to be

AUTHORISED—1611.

the house. ⁴ For euery house is builded by some man, but hee that built all things is God. ⁵ And Moses verely was faithfull in all his house as a servant, for a testimony of those things which were to be spoken after. ⁶ But Christ as a sonne ouer his owne house, whose house are wee, if we hold fast the confidence, and the reioycing of the hope firme vnto the end. ⁷ Wherefore as the holy Ghost saith, To day if ye will heare his voyce, ⁸ Harden not your hearts, as in the prouocation in the day of temptation in the wilkernes: ⁹ When your fathers tempted me, proued me, and saw my workes forty yeres. ¹⁰ Wherefore I was grieved with that generation, and sayd, They doe alway erre in their hearts, and they haue not knowen my wayes. ¹¹ So I sware in my wrath: ¹² they shall not enter into my rest.

¹³ Take heed, brethren, lest there be in any of you an euill heart of vnbeleefe, in departing from the liuing God. ¹⁴ But exhort one another dayly, while it is called To day, lest any of you be hardened through the deceitfulnesse of sinne. ¹⁵ For wee are made partakers of Christ, if we hold the beginning of our confidence stedfast vnto the end. ¹⁶ Whiles it is said, To day if yee will heare his voyce, harden not your hearts as in the prouocation. ¹⁷ For some when they had heard, did prouoke: howbeit not all that came out of Egypt by Moses. ¹⁸ But with whom was he grieved forty yeres? was it not with them that had sinned, whose carcases fell in the wilkernes? ¹⁹ And to whom sware he that they should not enter into his rest, but to them that beleueed not? ²⁰ So we see that they could not enter in, because of vnbeleefe.

4. LET vs therefore feare, lest a promise being left us, of entring into his rest, any of you should seeme to come short of

τις ἐξ ὑμῶν ὑστερηκένοι. ² καὶ γὰρ ἐσμεν εὐηγγελισμένοι, καθάπερ κακένοι· ἀλλ' οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους, μὴ ³ συγκεκραμένος τῇ πίστει τοῖς ἀκούσασιν. ⁴ εἰσερχόμεθα γὰρ εἰς τὴν κατάπαυσιν οἱ πιστεύσαντες, καθὼς εἶρηκεν, "Ὡς ὥμοσα ἐν τῇ ὀργῇ μου, εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου." καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων. ⁵ Εἶρηκε γὰρ πού περὶ τῆς ἐβδόμης οὕτω, "Καὶ κατέπαυσεν ὁ Θεὸς ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ." ⁶ καὶ ἐν τούτῳ πάλιν, "εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου." ⁷ Ἐπεὶ οὖν ἀπολείπεται τινας εἰσελθεῖν εἰς αὐτήν, καὶ οἱ πρότερον εὐαγγελισθέντες οὐκ εἰσῆλθον δι' ἀπειθείαν, ⁸ πάλιν τινα ὀρίζει ἡμέραν, "Σήμερον," ἐν Δαβὶδ λέγων, μετὰ τοσοῦτον χρόνον (καθὼς εἴρηται, |) "Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν." ⁹ Εἰ γὰρ αὐτοῦς

² Alex. α. συγκεκράμενος α. συγκεκρασμένοις. ³ Alex. οὐκ.

WICLIPE—1380.

gessid to be awei, ² for it is toold also to us: as to hem, and the word that was herd, profitid not to hem, not meyde to feith, of tho thingis that thei herdien, ³ for we that han bileued, schulen entre in to reste, as he seide, as I swour in my wrahtthe: thei schula not entre in to my reste, and whanne the werkis weren made perstist at the ordenuunce of the world: ⁴ he seide thus in a place of the seunthe dai, and god restid in the seunthe dai from alle hise werkis, ⁵ and in this place eftsonne, thei schula not entre in to my reste;

⁶ therfor it sueth, that summen schulen entre into it, and thei to whiche it was telde to bifor entriden: not for her vnbeleue; ⁷ eftsonne he termyneth sum dai x seith, in dawith to dai affir so myche tyme of tyme, as it is bifor seid, to dai if se han herd his vois, nyle se hardine joure hertis; ⁸ for if ihesus hadde zone reste to hem: he schulde neuer speke of othe aftir this dai; ⁹ therfor the saboth is leste to the puple of god; ¹⁰ for he that is entrid in to his reste, restid of hise werkis, as also god of hise;

¹¹ therfor hast we to entre in to that rest: that no man falle in to the same ensample of vnbeleue, ¹² for the word of god is quyk and sped in worchynge and more able to persse thanne any tweyne eggid swerd, and strecchith forth to the departynge of the soule and of the spirit, and of the ioyntaris and merewis and demer of thougtis and of ententis and hertis; ¹³ and no creature is vnvisibile in the syt of god; for alle thingis ben unkid and opene to hise ien: to whom a word to us; ¹⁴ therfor we that han a greet bischop that persed heuener: ihesus the sone of god, holde we the knowlechyng of oure hope; ¹⁵ for we han not a bischop

TYNDALE—1534.

² For vnto vs was it declared, as well as vnto them. But it profitted not them that they hearde the worde, because they which hearde it, coupled it not with fayth. ³ But we which haue beleued, do enter into his reste, as contrary wyse he sayde to the other: I have sworne in my wrath, they shall not enter into my reste. And that spake he verely longe after that the workes were made and the foundation of the worlde layde. ⁴ For he spake in a certayne place of the seventh daye, on this wyse: And god did rest the seventh daye from all his workes. ⁵ And in this place agayne: They shall not come into my reste.

⁶ Seynge therefore it foloweth that some must enter therinto, and they to whom it was fyrst preached, entred not therein for vnbeleues sake. ⁷ Agayne he apoynteth in David a certayne present daye after so longe a tyme, sayinge as it is rehearsed: this daye if ye heare his voyce, be not hardy herted. ⁸ For if Iosue had geuen them rest, then wolde he not afterwarde have spoken of another daye. ⁹ There remaineth therefore yet a rest to the people of God. ¹⁰ For he that is entred into his reste doth cease from his awne workes, as god did from his.

¹¹ Let vs study therefore to entre into that rest, lest any man faule after the same ensample, in to vnbeleue. ¹² For the worde of god is quycke, and myghty in operation, and sharper then any two edged swerde: and entreth through, even vnto the diuidynge a sonder of the soule and the spryte, and of the ioyntes and the mary: and iudgeth the thoughtes and the intentes of the herte: ¹³ nether is there any creature in visibill in the sight of it. For all thynges are naked and bare vnto the eyes of him, of whom we speake.

⁵ SEYNGK then that we have a great hye prest whych is entred into heven (I meane Iesus the sonne of God) let vs holde oure profession. ¹⁵ For we have not

CRANMER—1539.

haue bene disapoynted. ² For vnto vs is it declared, as well as vnto them. But it profitted not them, that they hearde the worde: because they which hearde it, coupled it not with fayth. ³ (For we whych haue beleued, do enter into his reste) as he sayde Euen as I have sworne in my wrath: they shall not enter into my reste. And that spake he verely longe after that the workes were made and the foundation of the worlde layde. ⁴ For he spake in a certayne place of the seventh daye, on this wyse And God dyd rest the seventh daye from all hys workes. ⁵ And in this place agayne: They shall not enter into my reste.

⁶ Seynge therefore it foloweth, that some must enter therinto, and they (to whom it was fyrst preached) entred not therein for vnbeleues sake, ⁷ he apoynteth a certayne daye after so longe a tyme sayinge in David (as it is rehearsed) this daye yf ye will heare hys voyce, harden not your hertes. ⁸ For yf Iosue had geuen them rest, then wolde he not afterwarde haue spoken of another daye. ⁹ Ther remaineth therefore yet a rest to the people of God. ¹⁰ For he that is entred into his reste hath ceased also from hys awne workes, as God dyd from hys.

¹¹ Let vs study therefore to entre into that rest, lest any man faule after the same ensample of vnbeleue. ¹² For the worde of God is quycke and myghty in operation, and sharper then any two edged swerde: and entreth through, even vnto the diuidynge a sonder of the soule and the spryte, and of the ioyntes and the mary: and is a discerner of the thoughtes and of the intentes of the herte: ¹³ nether is ther any creature that is not manifest in the syght of him: But all thinges are naked and open vnto the eyes of him, of whom we speake.

¹⁵ Seynge then, that we haue a great hye prest which is entred into heuenn (euen Iesus the sonne of God) let vs holde the profession (of oure hope) ¹⁵ For we haue

Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας· ἄρα ἀπολεί-
πεται σαββατισμὸς τῷ λαῷ τοῦ Θεοῦ. ¹⁰ ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν
αὐτοῦ, καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ, ὥσπερ ἀπὸ τῶν ἰδίων ὁ Θεός.
¹¹ Σπουδάζωμεν οὖν εἰσελθεῖν εἰς ἐκείνην τὴν κατάπαυσιν, ἵνα μὴ ἐν τῷ αὐτῷ τις
ὑποδείουματι πέσῃ τῆς ἀπειθείας. ¹² ζῶν γὰρ ὁ λόγος τοῦ Θεοῦ, καὶ ἐνεργῆς, καὶ
τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον, καὶ δίκνυμενος ἄχρι μερισμοῦ ψυχῆς
τε καὶ πνεύματος, ὁσμῶν τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν
καρδίας· ¹³ καὶ οὐκ ἔστι κτίσις ἀφανὴς ἐνώπιον αὐτοῦ· πάντα δὲ γυμνὰ καὶ τετρα-
χηλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῶν ὁ λόγος.

¹⁴ ἔχοντες οὖν ἀρχιερέα μέγαν, διεληλυθότα τοὺς οὐρανοὺς, Ἰησοῦν τὸν υἱὸν
τοῦ Θεοῦ, κρατῶμεν τῆς ὁμολογίας. ¹⁵ Οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον

* Alex. προτίρηται.

* Alex. = re.

GENEVA—1537.

be deprived. ² For vnto vs was the Gos-
pel preached as also vnto them: but it
profited not them that they hearde the
worde, because they that heard it, had
not the mixtion of faith. ³ For we which
haue beleued, do enter into rest, as con-
trary wise he said to the other, I haue
sworne in my wrath, if they shal enter
into my rest. Although the workes were
made perfect from the foundation of the
worlde.

⁴ For he spake in a certayne place of the
seuenth day, on this wise, And God did
rest the seuenth day from all his workes.
⁵ And in this place agayne, If they shal
enter into my rest. ⁶ Seeing therefore it
followeth that some must enter therinto,
and they to whom it was first preached,
entred not therein for vnbeleues sake.
⁷ Agayne he appointed in Dauid a cer-
taine day by (To day) after so longe a
time, saying as it is rehearsed, This day
if ye heare his voyce harden not your
hearts.

⁸ For if Iosue had giuen them rest, then
would he not afterward haue spoken of
an other day. ⁹ There remaineth therefore
yet a rest to the people of God. ¹⁰ For
he that is entred into his rest, hath also
ceased from his owne workes, as God did
from his. ¹¹ Let vs study therefore to entro
into that rest, lest any man falle after the
same ensample of stubbornnes. ¹² For the
worde of God is quicke, and mighty in
operation, and sharper then any two edged
sword: and entreth through, euen vnto
the diuiding a sonder of the soule and
the spirite, and of the ioyntes and the
marve: and is a discerner of the thoghtes
and the intentes of the heart:

¹³ Neither is there any creature, which is
not manifest in his sight: but all thynges
are naked and open vnto his eyes, with
whome we haue to do. ¹⁴ Saying then
that we haue a great hye Priest which
hath entred into heauen (I meane Iesus
the Sonne of God) let vs holde fast our
profession. ¹⁵ For we haue not an hye

RHEIMS—1582.

vvaunting. ² For to vs also it hath been
denounced, as also to them, but the vvord
of hearing did not profit them, not mixt
vvith faith of those things vvhich they
heard. ³ For vve that haue beleued, shal
enter into the rest: as he said, As I
swaure in my vvraath, if they shal enter
into my rest: and truly the vvorkes
from the foundation of the vvorld being
perfited.

⁴ For he said in a certaine place of the
seuenth day, thus: And God rested the
seuenth day from al his vvorkes. ⁵ And
again in this, If they shal enter into my
rest. ⁶ Because then it remaineth that cer-
taine enter into it, and they to vvhom
first it vvvas preached, did not enter be-
cause of incredulitie: ⁷ againe he limiteth
a certaine day: To day, in Dauid say-
ing, after so long time, as is aboue said,
To day if you shal heare his voyce: doe
not obdurate your hartes. ⁸ For if Iesus
had giuen them rest: he vvould neuer
speake of an other day afterward. ⁹ There-
fore there is left a sabbatiuac for the
people of God. ¹⁰ For he that is entred
into his rest, the same also hath rested
from his vvorkes, as God from his.

¹¹ Let vs hasten therefore to enter into
that rest: that no man fall into the same
example of incredulitie. ¹² For the vvord
of God is liuely and forcible, and more
persing then any vvwo edged vvword: and
reaching vnto the diuision of the soule
and the spirite, of the ioyntes also and the
marrowes, and a discerner of the cogita-
tions and intentes of the hart. ¹³ And
there is no creature inuisible in his sight.
but al things are naked and open to his
eyes, to vvhom our speache is.

¹⁴ Having therefore a great high Priest
that hath entred the heauens, leaue the
sonne of God, let vs holde the confession.
¹⁵ For vve haue not a high priest that can

AUTHORISED—1611.

it. ² For vnto vs was the Gospel preached,
as well as vnto them: but * the word
preached did not profit them, * not being
mixed with faith in them that heard it.
³ For we which haue beleued, do enter
into rest, as hee said, As I haue sworne
in my vvraath, if they shal enter into my
rest, although the vvorkes were finished
from the foundation of the vvorld. ⁴ For
he spake in a certaine place of the seuenth
day on this wise: And God did rest the
seuenth day from all his vvorkes. ⁵ And in
this place againe: If they shal enter into
my rest. ⁶ Seeing therefore it remaineth
that some must enter therein, and they
to vvhom † it was first preached, entred
not in because of vnbeleefe: ⁷ Againe,
hee limiteth a certaine day, saying in Da-
uid, To day, after so long a time; as it is
said, To day if ye will heare his voyce,
harden not your hearts. ⁸ For if † Iesus
had giuen them rest, then would he not
afterward haue spoken of another day.
⁹ There remaineth therefore a * rest to the
people of God. ¹⁰ For he that is entred
into his rest, hee also hath ceased from
his owne vvorkes, as God did from his.

¹¹ Let vs labour therefore to enter into
that rest, lest any man fall after the same
example of vnbeleefe. ¹² For the vvord
of God is quicke and powerfull, and sharper
then any two edged sword, piercing euen
to the diuiding asunder of soule and spirite,
and of the ioynts and marrow, and is a
discerner of the thoughts and intents of
the heart. ¹³ Neither is there any creature
that is not manifest in his sight: but all
things are naked, and opened vnto the
eyes of him with vvhome wee haue to
doe. ¹⁴ Seeing then that wee haue a great
high Priest, that is passed into the hea-
uens, Iesus the Sonne of God, let vs holde
fast our profession. ¹⁵ For we haue not

* Or, the vvord of hearing. † Or, because they were
not vviled by faith in. † Or, the simplest vvay has
been preached. † That is, heath. † Or, keeping of a
sabbath. † Or, disobedience.

συμπαθεῖσαι ταῖς ἀσθενείαις ἡμῶν, ¹⁶ πεπειρασμένον| δὲ κατὰ πάντα καθ' ὁμοί-
τητα, χωρὶς ἁμαρτίας. ¹⁶ προσερχώμεθα οὖν μετὰ παρρησίας τῷ θρόνῳ τῆς
χάριτος, ἵνα λάβωμεν ¹⁷ ἔλεον,| καὶ χάριν εὐράμεν εἰς εὐκαιρον βοήθειαν.

V. Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος, ὑπὲρ ἀνθρώπων καθ-
ίσταται τὰ πρὸς τὸν Θεόν, ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν,
² μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσι καὶ πλανωμένοις, ἐπεὶ καὶ αὐτὸς περικείται
ἀσθένειαν ³ καὶ ⁴ διὰ ταύτην| ὀφείλει, καθὼς περὶ τοῦ λαοῦ, οὕτω καὶ περὶ ἑαυτοῦ
προσφέρειν ⁵ ὑπὲρ| ἁμαρτιῶν. ⁶ Καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν, ἀλλὰ
⁷ καλούμενος ὑπὸ τοῦ Θεοῦ, καθάπερ καὶ ⁸ Ἀαρών. ⁹ οὕτω καὶ ὁ Χριστὸς οὐχ
ἑαυτὸν ἐδόξασε γεννηθῆναι ἀρχιερέα, ἀλλ' ὁ λαλήσας πρὸς αὐτὸν, "Τίός μου εἶ

* Alex. πεπειρασμένον.

* Alex. ἔλεος.

* Alex. εἰς αὐτόν.

/ Alex. περί.

WICLIF—1380.

that may not have compassioun on oure
infirmities: but was temptid bi alle
thyngis, bi the liknesse with oure synne,
¹⁶ therfor go we with triast to the throne of
his grace, that we gete merci, and fynde
grace in couenable help.

5. FOR eche bischop takoun of men:
is ordeyned for men in these thyngis that
ben to god, that he offro gifis and sacri-
fices for synnes; ² which mai to gidre
sorwe with hem that ben vnknowynge and
erren; for also he is enuyrouned with in-
firmyte; ³ & therfor he owith, as for the
puple: so also for hym self to offre for
synnes; ⁴ nether any man takith to hym
honour: but he that is clepid of god as
aaron was; ⁵ so crist clarified not hym
self, that he were bischop: but he that
spake to hym, thou art my sone, to day
I gendrid thee; ⁶ as in another place he
seith, thou art a prest with oute ende
aftir the ordre of melchisedech; ⁷ which in
the daies of his fleisch offrid with greet
crie and teeris, preiers and biscehinge to
hym that myste make hym saaf fro deeth,
and was herd for his reuerence; ⁸ and
whanne he was goddis sone: he lerned
obediencie of these thyngis that he sufferid;

⁹ and he brougt to the ende: is made
cause of euerytyngs heilthe to alle that
obeyen to hym; ¹⁰ and is clepid of god
a bischop bi the ordre of melchisedech;

¹¹ of whom there is to us a greet word,
for to sei: and able to be expouned,
for ye ben made feble to here; ¹² for
whanne ye ousten to be maistris for a
tyme eithene ye noden that ye be taughte
whiche ben the lettris of the bigynnyng
of goddis wordis; and ye ben made thiike

TYNDALE—1534.

as hye prest, which can not have compas-
sion on oure infirmitie: but was in all
poyntes temptid, lyke as we are: but yet
with out synne. ¹⁶ Let vs therefore goo
boldely vnto the seate of grace; that we
maye receave mercy; and fynde grace to
helpe in tyme of nede.

¹ For every hye prest that is taken from
amonge men, is ordeyned for men, in
thynges pertaynyng to god: to offer
gyftes and sacrificies for synne; ² which
can haue compassioun on the ignorant,
and on them that are out of the waye,
because that he him selfe also is com-
pased with infirmitie: ³ For the which in-
firmities sake, he is bounde to offer for
synnes, as well for his awne parte, as for
the people. ⁴ And noman taketh honour
vnto him selfe; but he that is called of
God, as was Aaron.

⁵ Even so lykewyse, Christ glorified not
him selfe, to be made the hye prest: but
he that sayde vnto him: thou arte my
sonne; this daye begat I the; glorified
him. ⁶ As he also in another place speak-
eth: Thou arte a prest for ever after the
ordre of Melchisedech. ⁷ Which in the
daies of his fleshe, did offer vp prayers
and supplicacions; with stronge cryinge
and teares vnto him that was able to save
him from deeth: and was also hearde,
because of his godlines. ⁸ And though he
were Goddes sonne, yet learned he obe-
diencie, by the thynges which he sufferid;
⁹ and was made perfecte; and the cause of
eternall saluacion vnto all them that obey
him: ¹⁰ and is called of God an hye prest;
after the ordre of Melchisedech.

¹¹ Whereof we have many thynges to saye
which are harde to be vttered: because
ye are dull of hearinge. ¹² For when as
concerninge the tyme, ye ought to be
teachers; yet have ye nede agayne that
we teache you the fyrst principles of the
wordes of god: and are become soche as

GRANMER—1539.

not an hye prest, which cannot haue
compassion on oure infirmitie: but was
in all poyntes temptid, lyke as we are:
but yet with out synne. ¹⁶ Let vs therefore
go boldly vnto the seate of grace, that
we maye obtayne mercy, and fynde grace
to helpe in tyme of nede.

5. FOR euery hye prest that is taken
from amonge men, is ordeyned for men,
in thynges pertaynyng to God to offer
gyftes and sacrificies for synne; ² which
can haue compassioun on the ignorant,
and on them that are out of the waye,
for as moch as he hym selfe also is com-
pased with infirmitie: ³ And for the same
infirmities sake he is bounde to offer for
synnes, as well for him selfe, as for the
people. ⁴ And no man taketh honour vnto
hym selfe, but he that is called of God, as
was Aaron.

⁵ Euen so Christ also glorified not him
selfe, to be made the hye prest: but he
that sayde vnto hym, thou art my sone,
this daye haue I begotten the, glorified
him. ⁶ As he saith also in another place:
thou art a Prest for euer after the ordre
of Melchisedech. ⁷ Which in the daies of
his fleshe, whan he had offered vp prayers
and supplicacions, with stronge cryinge
and teares (vnto him that was able to
saue him from deeth) and was hearde
because of his reuerence, ⁸ though he
were the sone (of God) yet learned he
obediencie, by those thynges which he
suffered: ⁹ and he beyng perfecte, was
the cause of eternal saluacion vnto all
them that obeyed him: ¹⁰ and is called of
God an hye prest, after the ordre of Mel-
chisedech.

¹¹ Whereof we wolde speake many thynges
but they are harde to be vttered: seynge
ye are dull of hearinge. ¹² For when as
concerninge the tyme, ye ought to be
teachers, yet haue ye nede agayne, that
we teache you the fyrst principles of the
wordes of God: and are become soch as

* Alex. compassiō. comtable, amiable. vnknowynge,
ignouant. erren, errant. clepid, called. clarified, glorified.
chance, againe. thiike, that.

“σὺ, ἐγὼ σήμερον γεγέννηκά σε” ⁶ καθὼς καὶ ἐν ἑτέρῳ λέγει, “Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.” ⁷ Ὁς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ, δέησεις τε καὶ ἱκετηρίας πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου, μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων προσενέγκας, καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας, ⁸ καίπερ ὢν υἱὸς, ἔμαθεν ἀφ’ ὧν ἔπαθε τὴν ὑπακοήν, ⁹ καὶ τελειωθεὶς ἐγένετο τοῖς ὑπακούουσιν αὐτῷ πᾶσιν αἷτιος σωτηρίας αἰωνίου. ¹⁰ προσαγορευθεὶς ὑπὸ τοῦ Θεοῦ ἄρχιερεὺς κατὰ τὴν τάξιν Μελχισεδέκ.

¹¹ Περὶ οὗ πολὺς ἡμῖν ὁ λόγος καὶ δυσερμηνευτος λέγειν, ἐπεὶ νωθοὶ γεγόνατε ταῖς ἀκοαῖς. ¹² καὶ γὰρ ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν χρεῖαν ἔχετε τοῦ διδάσκειν ὑμᾶς, τίνα τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ.

† Rec. + ὁ.

† Rec. + ὁ.

† Alex. πᾶσι τοῖς ὑπακούουσιν αὐτῷ.

GENEVA—1557.

Priest, which can not be touched with the feeling of our infirmities: but was in all points tempted, like as we are: but yet without synne. ¹⁰ Let vs therefore go boldly vnto the throne of grace, that we may receaue mercie, and fynde grace to helpe in tyme of nede.

5. FOR euery hye Prieste is taken from among men, and is ordeyned for men, in thinges pertayning to God: to offer giftes and sacrifices for synne. ² Which is able sufficiently to haue compassion on the ignorant, and on them, that are out of the way, because that he hymselfe also is compassed with infirmities: ³ And for the same infirmities sake, he is bounde to offer for synnes, as wel for his owne parte, as for the peoples. ⁴ And no man taketh this honour vnto him selfe, but he that is called of God, as was Aaron.

⁵ Euen so lykewyse, Christe toke not to him selfe this honour, to be made the hye Priest: but he that sayd vnto hym, Thou art my Sonne, this day begate I thee, gaue it him. ⁶ As he also in another place speaketh, Thou art a Priest for ever after the order of Melchisedec. ⁷ Which in the daies of his fleshe, dyd offer vp prayers and supplications, with stronge crying and teares vnto him, that was able to saue him from death, and was also heard, in that which he feared.

⁸ And though he were Goddes Sonne, yet learned he obedience, by the thinges which he suffered. ⁹ And being consecrat was made the autor of eternall saluation vnto all them that obey him: ¹⁰ And is called of God, an hye Priest, after the order of Melchisedec. ¹¹ Whereof we haue many thinges to say, which are hard to be vttered, because ye are made dull of hearing.

¹² For when as concerning the tyme, ye ought to be teachers, yet haue ye nede agayne that we teach you the fyrst principles of the wordes of God: and are becoma

RHEIMS—1582.

not haue compassion on our infirmities: but tempted in all things by similitude, except synne. ¹⁰ Let vs goe therefore with confidence to the throne of grace: that we may obtayne mercie, and finde grace in seasonable aide.

5. FOR euery high Priest taken from among men, is appointed for men in those things that pertaine to God: that he may offer giftes and sacrifices for sinnes: ² that can haue compassion on them that be ignorant and do erre: because him selfe also is compassed with infirmities: ³ and therefore he ought, as for the people, so also for him selfe to offer for sinnes. ⁴ Neither doth any man take the honour to him selfe, but he that is called of God, as Aaron.

⁵ So Christ also did not glorifie him selfe that he might be made a high priest: but he that spake to him, *My Sonne art thou, I this day haue begotten thee.* ⁶ As also in an other place he saith, *Thou art a priest for ever, according to the order of Melchisedec.* ⁷ Vnto in the daies of his flesh, with a strong cry and teares, offering prayers and supplications to him that could saue him from death, vvas heard for his reuerence. ⁸ And truly vvhence he was the Sonne, he learned by those things vvhich he suffered, obedience: ⁹ and being consecrated, vvas made to all that obey him, cause of eternal saluation. ¹⁰ called of God a high priest according to the order of Melchisedec.

¹¹ Of vvhom we haue great speache and inexplorable to vtter: because you are becoma vvhake to heare. ¹² For vvhence you ought to be ministers for your tyme, you nede to be taught agayne your selues vvhate be the elements of the beginning of the vvarde of God: and

AUTHORISED—1611.

an high Priest which cannot bee touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without synne. ¹⁰ Let vs therefore come boldly vnto the throne of grace, that we may obtayne mercie, and finde grace to helpe in time of nede.

5. FOR euery high Priest taken from among men, is ordeined for men in things pertaining to God, that hee may offer both giftes and sacrifices for sins. ² Who can haue compassion on the ignorant, and on them that are out of the way, for that hee himselfe also is compassed with infirmities. ³ And by reason hereof he ought as for the people, so also for himselfe, to offer for sinnes. ⁴ And no man taketh this honour vnto himselfe, but hee that is called of God, as was Aaron.

⁵ So also, Christ glorified not himselfe, to bee made an High Priest: but he that saide vnto him, Thou art my Sonne, to day haue I begotten thee. ⁶ As he saith also in another place, Thou art a Priest for ever after the order of Melchisedec. ⁷ Who in the daies of his flesh, when hee had offered vp prayers and supplications, with strong crying and teares, vnto him that was able to saue him from death, and was heard, ⁸ in that he feared.

⁹ Though hee were a Sonne, yet learned hee obedience, by the things which he suffered: ¹⁰ And being made perfect, hee became the authour of eternall saluation vnto all them that obey him, ¹¹ Called of God an high Priest after the order of Melchisedec: ¹² Of whom we haue many things to say, and hard to be vttered, seeing ye are dull of hearing. ¹³ For when for the time ye ought to be teachers, ye haue need that one teach you againe which be the first principles of the Oracles of

* Or, can reasonably heare with.

* Or, for his people.

καὶ γεγόνατε χρεῖαν ἔχοντες γάλακτος, ² καὶ οὐ στερεᾶς τροφῆς. ¹³ πᾶς γὰρ ὁ μετέχων γάλακτος, ἀπείρος λόγου δικαιοσύνης· νήπιος γάρ ἐστι· ¹⁴ τελείων δὲ ἐστὶν ἡ στερεὰ τροφή, τῶν διὰ τὴν ἔξιν τὰ αἰσθητήρια γεγυμνασμένα ἔχόντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ.

VI. Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον, ἐπὶ τὴν τελειότητα φερόμεθα· μὴ πάλιν θεμέλιον καταβαλλόμενοι μετανόας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ Θεόν, ² βαπτισμῶν διδαχῆς, ἐπιθέσεώς τε χειρῶν, ἀναστάσεώς τε νεκρῶν, καὶ κρίματος αἰωνίου. ³ καὶ τοῦτο ποιήσομεν, ἵνα ἕνπερ ἐπιτρέπη ὁ Θεός. ⁴ Ἀδύνατον γὰρ τοὺς ἀπαξ φωτισθέντας, γευσάμενους τε τῆς δωρεᾶς τῆς ἐπουρανίου, καὶ μετόχους γεννηθέντας Πνεύματος ἁγίου, ⁵ καὶ καλὸν γευσάμενους Θεοῦ ῥῆμα, δυνάμεις τε μέλλοντος αἰῶνος, ⁶ καὶ

² Alex. = καὶ.¹ Alex. ποιήσομεν.

WICLIFF—1380.

to whiche is nede of mylk, and not sad mete, ¹³ for echc that is partener of mylk : is with out part of the word of rightwisnesse; for he is a litil child; ¹⁴ but of perfist men is sad mete: of howi that for custum han wittis excercisid, to discrecioun of good and of yuel.

6. THEREFOR we bringynge in a word of the bigynnyng of crist be we borun to the perfeccioun of hym; not eftsone leggyng the foundement of penance fro deed werkis and of the feith to god, ² and of techynge of baptyrm and of leyunge on of hondis, and of rayinge asen of deuil men and of the euerlastyng dome; ³ and this thing we schuln do if god schal suffre; ⁴ but it is impossible that thei that ben oony lyshted & han taastid also an heuclil gifte, and ben made parteners of the holi goost, ⁵ and nethels han tuastid the good word of god and the vertues of the world to conyng, ⁶ & ben slidid for awci that thei ben renewid eftsone to penance whiche eftsones crucifyng to hem siff the zone of god: and han to scorun;

⁷ for the erthe that drynkith reyn ofte conyng on it, and bryngith forth couenable crbe to hem of whiche it is tilid: takith blessinge of god, ⁸ but that that is bryngynge forth thornes and breris: is repreneable, and next to curs, whos endyng schal be in to brennyng; ⁹ but 3e moost dereworthe, we tristen of 3ou better thingis, and near to helthe: thoug we speken so; ¹⁰ for god is not vnust that he for3ete 3oure werk & lone, whiche 3e han echewid in his name for 3e han mynystrid to seyntis, and mynystren; ¹¹ and we coueiten that echc of 3ou schewe the same bisynesse, to the fyllinge of hope: in to the ende; ¹² that 3e be not made slowe: but also suers of hem whiche bi feith and

TYNDALE—1534.

have nede of mylke, and not of stronge meate: ¹³ For every man that is fed with mylke, is inexperience in the worde of rightewisnesse. For he is but a babe. ¹⁴ But stronge meate belongeth to them that are perfecte which thorow custome have their wittes exercised, to iudge both good and evyll also.

6. VVHEREFORE let vs leave the doctryne pertayninge to the beginninge of a Christen man; and let vs go vnto perfeccion; and now no more laye the foundation of repentance from deed workes; and of fayth towardes God; of baptyrme; of doctryne; and of layinge on of hondes; and of resurrection from deeth; and of eternall iudgement. ² And so will we do; yf God permitte. ³ For it is not possible that they, which were once lyghted; and have tasted of the heavenly gyft; and were become partetakers of the holy goost; ⁴ and have tasted of the good worde of God; and of the power of the worlde to come: ⁵ yf they faule; shuld be renewed agayne vnto repentance: for as moche as they live (us concerninge them selves) crucified the soune of God a freische; makynge a mocks of him.

⁷ For that erth which drinketh in the rayne which cometh oft vpon it, and bringeth forth crbes mete for them that dresse it; receaveth blessinge of god. ⁸ But that ground; which beareth thornes and bryars; is reproveth; and is nye vnto cursyng: whose ende is to be burned. ⁹ Nevertheless deare frendes; we trust to se better of you, and thynges which accompanye saluacion; though we thus speake. ¹⁰ For god is not vnrighteous that he shuld forget youre worke and labours that proceedeth of love; which love shewed in his name; which have ministred vnto the seyntes; and yet minister. ¹¹ Yee, and we desyre that every one of you shew the same diligence; to the stabylshynge of hope; even vnto the ende: ¹² that ye saynt not; but folowe them; which thorow

CRANMER—1539.

have nede of mylke: and not of stronge meate: ¹³ for every man that is fed with mylke, is inexperience in the worde of right-cousnesse. For he is but a babe. ¹⁴ But stronge meate belongeth to them that are perfecte even thus; which (by reasun of vse) have their wittes exercised to discern both good and evyll.

6. THEREFORE leavynge the doctryne that pertayneth to the begynnyng of Christen men, let vs go forth vnto perfeccion, not layynge agayne the foundation of repentance from deed workes and of fayth towardes God, ² of baptyssinges, of doctryne, and of layinge on of hondes, and of resurrection from deeth and of eternall iudgement. ³ And so wyll we do if God permitte. ⁴ For it can not be that they which were once lyghted, and have tasted of the heauenly gifte, and were become partakers of the holy goost, ⁵ and have tasted of the good worde of God, and of the power of the worlde to come: ⁶ yf they fall awaye (and as concernynge them selues crucifie the sonne of God a freische, and make a mocks of hym) that they shulde be renewed agayne by repentance.

⁷ For the erth which drinketh in the rayne that cometh oft vpon it, and bringeth forth herbes mete for them that dresse it, receaueth blessinge of God. ⁸ But that ground which beareth thornes and bryars, is reproveth, and is nye vnto cursynge: whose ende is to be burned. ⁹ Neuerthelesse (deare frendes) we trust to se better of you, and thynges which accompanye saluacion, though we thus speake: ¹⁰ For God is not vnrighteous that he shuld forget youre worke and labour that proceedeth of love, which love ye shewe in his name, which have ministred vnto the minctes, and yet minister. ¹¹ Yee, and we desyre, that every one of you shew the same diligence, to the full stabylshynge of hope, even vnto the ende: ¹² that ye faint not, but be folowers of them, which thorow fayth and pacience

and, solid. yuel, evil. afirme, agitate.
 leggyng, layng. dycas, judgement. vnto, vnto.
 couenable, suitable. vnto, vnto. seyntes, seyntes.

παρεπεσόντας, πάλιν ἀνακαινίζειν εἰς μετάνοιαν, ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ Θεοῦ καὶ παραδευγματίζοντας. ⁷ γῆ γὰρ ἡ πιοῦσα τὸν ἐπ' αὐτῆς πολλάκις ἐρχόμενον ὑετὸν, καὶ τίκτουσα βοτάνην εὐθետὸν ἐκείνοις δι' οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ τοῦ Θεοῦ. ⁸ ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους, ἀδόκιμος καὶ κατάρας ἐγγύς, ἥς τὸ τέλος εἰς καῦσιν. ⁹ Πεπεισμεθα δὲ περὶ ὑμῶν, ἀγαπητοί, τὰ ¹⁰ κρείττονα καὶ ἐχόμενα σωτηρίας, εἰ καὶ οὕτω λαλοῦμεν. ¹¹ οὐ γὰρ ἄδικος ὁ Θεὸς ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν, καὶ ¹² τῆς ἀγάπης ἥς ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἁγίοις καὶ διακονοῦντες. ¹³ ἐπιθυμοῦμεν δὲ ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι τέλους. ¹⁴ ἵνα μὴ καθροὶ γένησθε, μμηταὶ δὲ τῶν διὰ πίστεως καὶ

* Alex. κρίσσομα.

* Rec. + τοῦ κόπου.

GENEVA—1557.

such as haue neede of mylke, and not of stronge meat: ¹³ For euery man that is fed with mylke, is inexperit in the worde of righteousnes: for he is but a babe. ¹⁴ But stronge meat belongeth to them that are growen in age, which through custome haue their wittes exercised, to iudge both good and euyl.

6. THEREFORE, let vs leaue the doctrine pertainyng to the beginning of a Christen man, and let vs go vnto perfection, and no more laye the foundation of repentance from dead workes, and of faith towards God, ² Of the doctrine of baptismes, and laying on of handes, and of resurrection from the dead, and of eternal iudgement. ³ And so wil we do, if God permit. ⁴ For it is not possible that they, which were once lyghted, and haue tasted of the heavenly gift, and were made partakers of the holy Gost, ⁵ And haue tasted of the good worde of God, and of the power of the worlde to come: ⁶ If they fall away, should be renned agayne by repentance: forasmuche as they haue crucified to them selues the Sonne of God a fresse, making a mocke of hym.

⁷ For the earth whych drinketh in the raine that cometh ofte vpon it, and bringeth forth herbes mete for them that dresse it, receaueth blessing of God. ⁸ But that ground whych beareth thornes and bryars, is reprobud, and is nye vnto cursyng: whose ende is to be burned. ⁹ But deare frendes we haue perswaded our selues better thinges of you, and suche as accompany saluation, though we thus speake.

¹⁰ For God is not vnrighteous, that he should forget your worke, and labour that procedeth of loue, whych loue ye shewed towards his Name, in that ye haue ministered vnto the Saintes, and yet minister. ¹¹ And we desire that euery one of you shew the same diligence, to the full perswasion of hope, euen vnto the ende, ¹² That ye faint not, but be folowers of them, which through fayth and patience,

RHEIMS—1582.

you are become such as haue neede of milke, and not of strong meate. ¹³ For euery one that is partaker of milke, is vnskillful of the word of iustice: for he is a childe. ¹⁴ But strong meate is for the perfect, them that by custome haue their senses exercised to the discerning of good and euil.

6. VVHEREFORE intermitting the word of the beginning of Christ, let vs proceede to perfection, not againe laying the foundation of penance from dead workes, and of faith toward God, ² of the doctrine of baptismes, and of imposition of handes, and of the resurrection of the dead, and of eternal iudgement. ³ And this shal we doe, if God will permit. ⁴ For it is impossible for them that were once illuminated, haue tasted also the heavenly gift, and were made partakers of the holy Ghost, ⁵ haue moreover tasted the good word of God, and the powers of the world to come, ⁶ and are fallen: to be renoued againe to penance, crucifying againe to them selues the sonne of God, and making him a mockerie. ⁷ For the earth drinking the raine often comming vpon it, and bringing forth grasse commodious for them by whom it is tilled, receiueh blessing of God. ⁸ But bringing forth thornes and bryers, it is reprobate, and very neere a curse, whose end is, to be burnt.

⁹ But we confidently trust of you, my best beloued, better things and neerer to saluation: although we thus speake thus.

¹⁰ For God is not vnjust, that he should forget your worke and loue which you haue shewed in his name, vvich haue ministered to the saintes and do minister.

¹¹ And our desire is that euery one of you shew forth the same carefulnesse to the accomplishing of hope vnto the end:

¹² that you become not slothfull, but imitators of them vvich by faith and

AUTHORISED—1611.

God, and are become such as haue need of milke, and not of strong meat. ¹³ For euery one that vseth milke, is vnskillfull in the word of righteousness: for he is a babe. ¹⁴ But strong meate belongeth to them that are ² of full age, *even* those who by reason ³ of use haue their senses exercised to discern both good and euill.

6. THEREFORE leaving the ² principles of the doctrine of Christ, let vs goe vnto perfection, not laying againe the foundation of repentance from dead workes, and of faith towards God, ³ Of the doctrine of Baptismes, and of laying on of hands, and of resurrection of the dead, and of eternall iudgement. ⁴ And this will we doe, if God permit. ⁵ For it is impossible for those who were once enlightened, and haue tasted of the heavenly gift, and were made partakers of the holy Ghost, ⁶ And haue tasted the good word of God, and the powers of the world to come; ⁷ If they shall fall away, to renew them againe vnto repentance: seeing they crucifie to themselves the Sonne of God afresh, and put him to an open shame. ⁸ For the earth which drinketh in the raine that cometh oft vpon it, and bringeth forth herbes meete for them ⁹ by whom it is dressed, receiveth blessing from God. ¹⁰ But that which beareth thornes and briers, is reiected, and is nigh vnto cursing, whose end is to be burned.

¹¹ But beloved, wee are perswaded better things of you, and things that accompany saluation, though we thus speake. ¹² For God is not vnrighteous, to forget your worke and labour of loue, which yee haue shewed toward his Name, in that ye haue ministered to the Saints, and doe minister. ¹³ And we desire, that euery one of you doe shew the same diligence, to the full assurance of hope vnto the end: ¹⁴ That ye be not slothfull, but followers of them,

* Or, hath no experience. ² Or, perfect. ³ Or, of an habitude or perfection. ⁴ Or, the word of the beginning of Christ. ⁵ Or, use.

μακροθυμίας κληρονομοῦντων τὰς ἐπαγγελίας. ¹³ Τῷ γὰρ Ἀβραὰμ ἐπαγγελιάμενος ὁ Θεὸς, ἐπεὶ κατ' οὐδενὸς εἶχε μείζονος ὁμολογίας, ὥμοσε καθ' ἑαυτοῦ, ¹⁴ λέγων, “Ὁ μὴν| εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πληθυνῶ σε” ¹⁵ καὶ οὕτω μακροθυμίας ἐπέτυχεν τῆς ἐπαγγελίας. ¹⁶ ἄνθρωποι ὁ μὲν| γὰρ κατὰ τοῦ μείζονος ὁμνῶσι, καὶ πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὅρκος. ¹⁷ ἐν ᾧ περισσώτερον βουλόμενος ὁ Θεὸς ἐπιδείξει τοῖς κληρονόμοις τῆς ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ, ἐμεσίτευσεν ὅρκῳ, ¹⁸ ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον ψεύσασθαι Θεὸν, ἰσχυρὰν παράκλησιν ἔχωμεν οἱ καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος. ¹⁹ ἥν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς ²⁰ ἀσφαλῆ| τε καὶ βεβαίαν, καὶ εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος, ²⁰ ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσήλθεν Ἰησοῦς, κατὰ τὴν τάξιν Μελχισεδέκ

* Alex. Eὐ μὴν.

† Alex. = μὴν.

‡ Alex. ἀσφαλῆς.

WICLIIF—1380.

patience schal inherite the biheestis;

¹³ for god bihetyng to abraham, for he hadde noon gretter bi whom he schulde swer, swor bi hym self ¹⁴ and seide, I blessinge schal blesse thee: and I multiplyng schal multiplie thee, ¹⁵ and so he long abidinge, hadde the biheest; ¹⁶ for men sweren bi a gretter thanne hem self: and the ende of al ther ple, is an ooth to confirmacioun, ¹⁷ in whiche thing god willynge to schewe plenteuoualier to the chris of his biheest the sadnesse of his counceill: puttid bitwixe an othe, ¹⁸ that bi tweye thingis vnmesable, bi whiche it is in possible that god lie: we haue a strengest solace, that we fleen to gidre to holde the hope that is putte forth to us, ¹⁹ whiche hope is an anker we han siker to the soule and sad & goyng in to the ynnir thingis of hidyng, ²⁰ where the lifor goer ihesus that is made bischop with outen ende, bi the ordre of melchisedech: entrid for us.

7. AND this melchisedech kyng of salem, and preest of the highest god, whiche mette with abraham, as he turned agen fro sleynge of kyngis: and blessed hym; ² to whom also abraham departid titlis of alle thingis: first he is said kyng of rightwinesse: and aftirward kyng of salem, that is to seie kyng of pees, ³ with out fadir with out modir, with out genologie: nether hanynge bigynnyng of daies, nether ende of lif, and he is likned to the sone of god, and dwellith preest with outen ende;

⁴ but biholde ye hou greet is this: to whom abraham the patriark, gaf titlis of the best thingis, ⁵ for men of the sones of leue takynge preesthood han manndement to take titlis of the puple bi the lawe, that is to seie of her brithren, thouz also thei wenten out of the landis of abraham, ⁶ but he whos generacioun is

TYNDALE—1534.

fayth and patience inheret the promyses.

¹³ For when god made promys to Abraham, because he had no greater thinge to swaure by he swaure by him selfe ¹⁴ sayinge: Surely I will blesse the and multiply the in dede. ¹⁵ And so after he had taryed a longe tyme, he enioyed the promys. ¹⁶ Men verely swaure by him that is greater then them selves, and an othe to confyrme the thyng, ys amonge them an ende of all stryfe. ¹⁷ So god willynge very aboundantly to shewe vnto the heyres of promys, the stables of his counsaile, he added an othe, ¹⁸ that by two immutable thinges (in which it was vnpossible that God shuld lye) we myght haue perfect consolacioun, which haue fled, for to holde fast the hope that is set before vs, ¹⁹ which hope we haue as an anker of the soule both sure and stedfast. Which hope also entreteth in, into the thynges which are with in the voyle, ²⁰ whither the fore runner is for vs entred in, I mean Iesus that is made an hye prest for ever, after the ordre of Melchisedech.

7. THIS Melchisedech kyng of Salem (which beinge prest of the most hye god met Abraham, as he returned agayne from the slaughter of the kynges, and blessed him: ² to whom also Abraham gave tythes of all thynges) fyrst is by interpretation kyng of rightwinesnes: after that he is kyng of Salem, that is to saye kyng of peace, ³ with out father, with out mother, with out kynne, and hath nether begynnyng of his tyme, nether yet ende of his lyfe: but is lykened vnto the sonne of god and continueth a preste for ever.

⁴ Cousyder what a man this was, vnto whom the patriarke Abraham gave tythes of the spoyle. ⁵ And verely those children of leuy, which receave the office of the prestes, haue a commaundement to take acordyng to the lawe, tythes of the people, that is to saye, of their brethren, yee though they spronge out of the loynes of Abraham. ⁶ But he whose

CRANMER—1539.

receaue the inheritaunce of the promysse.

¹³ For when God made promys to Abraham because he had noue greater to swaure by he swaure by him selfe. ¹⁴ sayinge: Surely I will blesse the, and multiplye the in dede. ¹⁵ And so after that he had taryed patiently, he enioyed the promys. ¹⁶ For men verely swaure by hym that is greater then them selues, and an othe to confyrme the thyng, is to them an ende of all stryfe. ¹⁷ So God willynge very aboundantly to shewe vnto the heyres of promys, the stables of his counsaile, added an oth: ¹⁸ that by two immutable thynges (in which it was vnpossible that God shuld lye) we might haue a strong consolacioun, which hitherto haue fled, for to holde fast the hope that is set before vs, ¹⁹ which hope we holde as an anker of the soule both sure and stedfast, which hope also entreteth in, into those thynges which are wyth in the voyle, ²⁰ where the fore runner is for vs entred in, euen Iesus, that is made an hye prest for euer, after the ordre of Melchisedech.

7. THIS Melchisedech kyng of Salem (which beinge prest of the most hye God, met Abraham, as he returned agayne from the slaughter of the kynges, and blessed hym: ² to whom also Abraham gaue tythes of all thynges) fyrst is called by interpretation kyng of rightwinesnes: after that, kyng of Salem (that is to saye, kyng of peace) ³ without father without mother, without kynne, and hath nether begynnyng of dayes, nether yet ende of lyfe: hut is likened vnto the sonne of God and continueth a preste for euer. ⁴ Cousyder what a man this was, vnto whom also the Patriarke Abraham gaue tythes of the spoyle. ⁵ And verely those children of Leuy, which receaue the office of the prestes, haue a commaundement to take (accordyng to the lawe) tythes of the people, that is to saye, of their brethren, yee though they spronge out of the loynes of Abraham. ⁶ But he whose

ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.

VII. Οὗτος γὰρ ὁ Μελχισεδέκ, βασιλεὺς Σαλήμ, ἱερεὺς τοῦ Θεοῦ τοῦ ὑψίστου, (ὁ συναντήσας Ἀβραὰμ ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων, καὶ εὐλογήσας αὐτόν· ὃ καὶ δεκάτην ἀπὸ πάντων ἐμέρισεν Ἀβραὰμ) πρῶτον μὲν ἐρμηνευόμενος βασιλεὺς δικαιοσύνης, ἔπειτα δὲ καὶ βασιλεὺς Σαλήμ, (ὃ ἐστὶ, βασιλεὺς εἰρήνης) ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος· μήτε ἀρχὴν ἡμερῶν, μήτε ζωῆς τέλος ἔχων· ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ Θεοῦ, μένει ἱερεὺς εἰς τὸ διηνεκές. Θεωρεῖτε δὲ πηλίκος οὗτος, ὃ καὶ δεκάτην Ἀβραὰμ ἔδωκεν ἐκ τῶν ἀκροβωτίων ὁ πατριάρχης. καὶ οἱ μὲν ἐκ τῶν υἱῶν Λευὶ τὴν ἱερατείαν λαμβάνοντες, ἐντολὴν ἔχουσιν ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, τοῦτ' ἐστὶ, τοὺς ἀδελφούς αὐτῶν, καίπερ ἐξεληλυθότας ἐκ τῆς ὁσφύος Ἀβραὰμ· ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν,

* Rec. = τοῦ.

* Alex. ἡ.

GENEVA—1557.

inherit the promise. ¹³ For when God made promise to Abraham because he had no greater to swear by, he swore by himself. ¹⁴ Saying, Surely I will most abundantly bless thee and multiply thee above measure.

¹⁵ And so after that he had tarried patiently, he enjoyed the promise. ¹⁶ For men verily swear by him that is greater than themselves, and an oath to confirm the thing, is among them an end of all strife. ¹⁷ So God willing very abundantly to shew unto the heirs of promise, the stableness of his counsel, he assured by an oath. ¹⁸ That by two immutable things, in which it is impossible that God should lie we might have strong consolation, which have fled to this, for to hold fast the hope that is set before us. ¹⁹ Which hope we have, as an anchor of the soul, both sure and steadfast, and it entereth in, into the things which are within the vail. ²⁰ Whither the forerunner is for us entered in: I mean Jesus that is made an high Priest for ever after the order of Melchisedec.

7. FOR this Melchisedec was king of Salem, the high Priest of the most high God, and met Abraham, as he returned from the slaughter of the king, and blessed him: ² To whom also Abraham gave tithes of all things, who first is by interpretation king of righteousness: after that, he is king of Salem, that is, king of peace: ³ Without father, without mother, without kin, and hath neither beginning of his days, nor yet end of his life: but is likened unto the Son of God, and continueth a Priest for ever. ⁴ Consider what a man this was, unto whom the Patriarch Abraham gave tithes of the spoils. ⁵ And verily they which are the children of Levi, which receive the office of the Priesthood, have a commandment to take, according to the Law, tithes of the people, that is to say, of their brethren, yea though they sprang out of the loins of Abraham. ⁶ But he

RHEIMS—1582.

patience shall inherit the promises.

¹³ For God promising to Abraham, because he had none greater by whom he might swear, he swore by himself. ¹⁴ saying, Unless blessing I shall bless thee, and multiplying shall multiply thee. ¹⁵ And so patiently enduring he obtained the promise. ¹⁶ For men swear by a greater than themselves: and the end of all their contention, for the confirmation, is an oath. ¹⁷ Wherein God meaning more abundantly to shew to the heirs of the promise the stability of his counsel, he interposed an oath: ¹⁸ that by two things unchangeable, whereby it is impossible for God to lie, we may have a most strong comfort. ¹⁹ who have fled to hold fast the hope proposed, ²⁰ which we have as an anchor of the soul, sure and firm, and going in into the inner parts of the veil. ²¹ where Jesus the precursor for us is entered, made a high priest for ever according to the order of Melchisedec.

7. FOR this Melchisedec, the king of Salem, Priest of the God most high, who met Abraham returning from the slaughter of the king, and blessed him: ² to whom also Abraham gave tithes of all: first in deeds by interpretation, the king of justice: and then also king of Salem, which is to say, king of peace, ³ without father, without mother, without genealogy, having neither beginning of days nor end of life, but likened to the Son of God, continueth a priest for ever.

⁴ And behold how great this man is, to whom also Abraham the Patriarch gave tithes of the principal things. ⁵ And certes they of the Sonnes of Levi that take the Priesthood, have commandment to take tithes of the people according to the Law, that is to say, of their brethren: albeit themselves also issued out of the loins of Abraham. ⁶ but he whose

AUTHORISED—1611.

who through faith and patience inherit the promises. ¹³ For when God made promise to Abraham, because he could swear by no greater, he swore by himself. ¹⁴ Saying, Surely, blessing I will bless thee, and multiplying I will multiply thee. ¹⁵ And so after hee had patiently endured, he obtained the promise.

¹⁶ For men verily swear by the greater, and an oath for confirmation is to them an end of all strife. ¹⁷ Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: ¹⁸ That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us. ¹⁹ Which hope we have as an anchor of the soul both sure and steadfast, and which entereth into that within the vail. ²⁰ Whither the forerunner is for us entered; even Jesus, made an high Priest for ever after the order of Melchisedec.

7. FOR this Melchisedec King of Salem, Priest of the most high God, who met Abraham returning from the slaughter of the Kings, and blessed him: ² To whom also Abraham gave a tenth part of all: first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace. ³ Without father, without mother, ⁴ without descent, having neither beginning of days nor end of life: but made like unto the Son of God, abideth a Priest continually. ⁵ Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. ⁶ And verily they that are of the Sonnes of Levi, who receive the office of the Priesthood, have a commandment to take Tithes of the people according to the Law, that is of their brethren, though they come out of the loynes of Abraham: ⁷ But hee

* Or, interpreted himself by an oath.

* Or, without pedigree.

δεδεκάτωκε τὸν Ἀβραὰμ, καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλόγηκε·⁷ χωρὶς δὲ πάσης ἀντιλογίας, τὸ ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται. καὶ ὡς μὲν δεκάτας ἀποθνήσκοντες ἄνθρωποι λαμβάνουσιν ἐκεῖ δὲ, μαρτυρούμενος ὅτι ζῇ.⁸ καὶ, (ὡς ἔπος εἰπεῖν), διὰ Ἀβραὰμ καὶ Λευὶ ὁ δεκάτας λαμβάνων δεδεκάτωται.⁹ ἔτι γὰρ ἐν τῇ ὁσφύϊ τοῦ πατρὸς ἦν, ὅτε συνήτησεν αὐτῷ ὁ Μελχισεδέκ.¹⁰ Εἰ μὲν οὖν τελείωσις διὰ τῆς Λευϊτικῆς ἱερωσύνης ἦν (ὁ λαὸς γὰρ ἐπ' αὐτῇ νενομοθέτητο) τίς ἔτι χρεία, “κατὰ τὴν τάξιν Μελχισεδέκ” ἕτερον ἀνίστασθαι ἱερέα, καὶ οὐ “κατὰ τὴν τάξιν Ἀαρὼν” λέγεσθαι;¹² μετατιθεμένης γὰρ τῆς ἱερωσύνης, ἐξ ἀνάγκης καὶ νόμου μετάθεσις γίνεται. ¹³ ἐφ' ὃν γὰρ λέγεται ταῦτα, φυλῆς ἑτέρας μετέσχεν, ἀφ' ἧς οὐδεὶς προσέσχηκε τῷ θυσιαστηρίῳ.

⁷ Alex. = τόν.

⁸ Alex. = εἰ.

⁹ Alex. αὐτῷ.

¹⁰ Alex. νενομοθέτηται.

¹² Alex. προσίχη.

WICLIIF—1380.

not nownbrid in hem, took lithis of abraham, & he blessed this abraham, whiche hadde repropmisyoun; ⁷ with outen oon azenneynge: that that is lesse, is blessed of the better, ⁸ and here deedly men takun lithis: but there he berith witnessynge that he lyueth, ⁹ and that it be seid so: bi abraham also leueth, that took lithis was fithid, ¹⁰ and zit he was in hise fadris leendis, whanne melchisedech mette with him,

¹¹ therfor if perfeccion was bi the preesthood of leuy, for vudir hym the puple took the lawe: what zit was it nedeful, another preest to rise, bi the ordre of melchisedech, and not to be seide bi the ordre of aaron, ¹² for whi whanne the preesthode is translaid it is nede, that also translacioun of lawe be made,

¹³ but he in whom these thingis ben [seid is] of another lynage, of whiche no man was preest or reali to the aultr; ¹⁴ for it is opene, that oure lord is boron of iuda, in which lynage moises spake no thing of preestis, ¹⁵ & more zit it is knowan if bi the ordre of melchisedech, another preest is risen up, ¹⁶ whiche is not made bi the lawe of fleischli maundement, but bi vertu of lif, that mai not be vndon; ¹⁷ for he witnessith that thou art a preest with outen ende, bi the ordre of melchisedech, ¹⁸ that repreuynge of the maundement bifor goynge is made: for the vnasidene and vaprofyt of it, ¹⁹ for whi the lawe brougte no thing to perfeccioun, but there is a bryngynge in of a better hope, bi whiche we nyzen to god; ²⁰ and hou greet it is: not with outen swerynge; ²¹ but the other ben made preestis with outen an ooth: but this preest with an ooth bi hym that seide to him, the lord swor and it schal not rewe him, thou art a preest with outen ende bi the ordre of

TYNDALE—1534.

kynred is not counted amonge them; receaued tythes of Abraham and blessed him that had the promys. ⁷ And no man denyeth but that which is lesse, receaueth blessinge of that which is greater. ⁸ And here men that dye receave tythes. But there he receaueth tythes of whom it is witnessed, that he liueth. And to saye the trueth, Levy him selfe also which receaueth tythes, payed tythes in Abraham. ¹⁰ For he was yet in the loynes of his father Abraham when Melchisedech met him.

¹¹ Yf now therefore perfeccion came by the preesthod of the leuites (for vnder that preesthod the people receaued the lawe) what neded it further more that an other preest should rise after the order of Melchisedech, and not after the order of Aaron? ¹² Now no dout, yf the preesthod be translated, then of necessitie must the lawe be translated also.

¹³ For he of whom these thynges are spoken, pertayneth vnto another trybe, of which neuer man serued at the aultr. ¹⁴ For it is euidet that oure lorde spronge of the trybe of iuda, of which trybe spake Moses nothyng concerninge preesthod.

¹⁵ And it is yet a more euidet thinge, yf after the similitude of Melchisedech, ther aryse a nother preest, ¹⁶ which is not made after the lawe of the carnall commaundment: but after the power of the endless lyfe. ¹⁷ (For he testifieth: Thou arte a preest for ever, after the ordre of Melchisedech.) ¹⁸ Then the commaundment that went afore, is disannulled, because of hir weaknes and vaprofytableness. ¹⁹ For the lawe made nothyng perfect: but was an introduction of a better hope, by which hope, we drawe nye vnto god.

²⁰ And for this cause it is a better hope, that it was not promysed with out an othe. ²¹ Those preestes were made with out an oth: but this preest with an oth, by him that seide vnto him The lorde sware, and will not repent: Thou arte a preest for ever after the ordre of

CRANMER—1539.

kynred is not counted amonge them, receaued tythes of Abraham, and blessed him that had the promys. ⁷ And no man denyeth, but that he which is lesse, receaueth blessinge of him which is greater. ⁸ And here men that dye, receave tythes. But there he receaueth tythes, of whom it is witnessed, that he liueth. ⁹ And to saye the trueth, Levy him selfe also which receueth tythes, payed tythes in Abraham. ¹⁰ For he was yet in the loynes of hys father whan Melchisedech met Abraham.

¹¹ If now therefore perfeccion came by the preesthod of the Leuites (for vnder that preesthod the people receaued the lawe) what neded it furthermore, that another preest should rise to be called after the ordre of Melchisedech, and not after the ordre of Aaron? ¹² For yf the preesthod be translated, then of necessitie must the lawe be translated also.

¹³ For he of whom these thinges are spoken pertayne vnto another trybe, of whom neuer man serued at the aultr. ¹⁴ For it is euidet that oure Lorde spronge of the tribe of iuda, of which trybe spake Moses nothing concerninge preesthod.

¹⁵ And it is yet a more euidet thinge, yf after the similitude of Melchisedech, ther aryse another preest, ¹⁶ which is not made after the lawe of that carnall commaundment: but after the power of the endless lyfe. ¹⁷ (For after this maner doth he testifie thou art a preest for ever, after the ordre of Melchisedech.) ¹⁸ Then the commaundment that went afore, is disannulled, because of weaknes and vaprofytableness. ¹⁹ For the lawe brought nothing to perfeccion: but was an introduction to a better hope, by the which we drawe nye vnto God. ²⁰ And therefore it is a better hope, because the thing was not done without an othe. ²¹ For those preestes were made without an othe, but this preest with an oth, by hym that sayde vnto hym. The Lorde sware, and wyll not repent: Thou art a preest for ever after the ordre of Melchisedech.

¹⁴ πρόδηλον γὰρ ὅτι ἐξ Ἰούδα ἀνατέταλκεν ὁ Κύριος ἡμῶν, εἰς ἣν φυλὴν οὐδὲν περὶ ἱερωσύνης | Μωσῆς ἐλάλησε. ¹⁵ Καὶ περισσώτερον ἐστὶ κατὰ δὴλόν ἐστιν, εἰ κατὰ τὴν ὁμοιότητα Μελχισεδέκ ἀνίσταται ἱερεὺς ἕτερος, ¹⁶ ὃς οὐ κατὰ νόμον ἐντολῆς ¹⁷ σαρκικῆς | γέγονεν, ἀλλὰ κατὰ δύναμιν ζωῆς ἀκαταλύτου. ¹⁸ μαρτυρεῖ γὰρ, "Ὅτι σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ." ¹⁹ Ἀθέτησις μὲν γὰρ γίνεται προαγωγῆς ἐντολῆς, διὰ τὸ αὐτῆς ἀσθενὲς καὶ ἀνωφελές. ²⁰ (οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος), ἐπεισαγωγὴ δὲ κρείττονος ἐλπίδος, δι' ἧς ἐγγίζομεν τῷ Θεῷ. ²¹ Καὶ καθ' ὅσον οὐ χωρὶς ὀρκωμοσίας. ²² οἱ μὲν γὰρ, χωρὶς ὀρκωμοσίας εἰσὶν ἱερεῖς γεγονότες, ὁ δὲ, μετὰ ὀρκωμοσίας, διὰ τοῦ λέγοντος πρὸς αὐτὸν, "Ὡμοσε Κύριος καὶ οὐ μεταμεληθήσεται, Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν

* Alex. ἐπὶ ἱερῶν οὐδέν.

* Alex. σαρκεῖας.

* Alex. μαρτυρεῖται.

* Alex. = κατὰ τὴν τάξιν Μελχισεδέκ.

GENEVA — 1557.

whose kindred is not counted among them, receaueth tythes of Abraham, and blessed hym that had the promises. ⁷ And without all way, he which is lesse, receaueth blessing of hym which is greater.

⁸ And here, men that dye, receaueth tythes: but there, he receaueth tythes, of whom it is wyttessed, that he lyueth. ⁹ And to say the truth, Leui him selfe also which receaueth tythes, payed tythes in Abraham. ¹⁰ For he was yet in the loynes of his father Abraham, when Melchisedec met hym. ¹¹ If now therefore perfection came by the Priesthode of the Leuites (for vnder that Priesthode the Lawe was established to the people) what neded it furthermore, that another Priest should ryse after the ordre of Melchisedec, and not to be called after the ordre of Aaron? ¹² For doubtles, if the Priesthod be translated, then of necessitie must the Lawe be translated also. ¹³ For he of whom these thinges are spoken, pertaineth vnto another tribe, of which neuer man serued at the aultre. ¹⁴ For it is euident, that our Lord spronge of the tribe of Iuda, as concerning the which tribe Moses spake nothing touching the Priesthode.

¹⁵ And it is yet a more euident thyng, because that after the similitude of Melchisedec, there aryseth another Priest. ¹⁶ Which is not made Priest after the Lawe whose commandement is carnal: but after the power of the endlesse lyfe. ¹⁷ For he testifieth thus, Thou art a Priest for euer, after the ordre of Melchisedec. ¹⁸ For the commandement that went afore, is disannulled, because of it weaknesse and vnprofitableness. ¹⁹ For the Lawe made nothing perfect: but the bringing in of a better hope made perfect, by which hope, we drawe nye vnto God. ²⁰ And forasmuch as it is not without an othe (for those Priestes are made without an othe, ²¹ But this Priest is made with an othe, by hym that sayd vnto hym, The Lord swar, and wyl not repent, Thou art a Priest for euer, after the ordre of

RHEIMS — 1582.

generation is not numbered among them, tooke tythes of Abraham, and blessed him that had the promises. ⁷ But without al contradiction, that vvhich is lesse, is blessed of the better. ⁸ And here in deede, men that die, receiue tythes: but there he hath vyttnes, that he liueth.

⁹ And (that it may so be said) by Abraham Leui also, which receiued tythes, vvas tythid. ¹⁰ For as yet he vvas in his fathers loines, vwhen Melchisedec mette him. ¹¹ If then consummation vvas by the Leuitical priesthod (for vnder it the people receiued the Law) vwhat necessitie vvas there yet an other priest to rise according to the ordre of Melchisedec, and not to be called according to the ordre of Aaron? ¹² For the priesthod being translated, it is necessarie that a translation of the Law also be made. ¹³ For he on vvhom these thinges be said, is of an other tribe, of the vvhich, none attended on the altare.

¹⁴ For it is manifest that our Lord sprung of Iude: in the vvhich tribe Moyses spake nothing of priestes. ¹⁵ And yet it is much more euident: if according to the similitude of Melchisedec there arise an other priest, ¹⁶ vvhich vvas not made according to the Law of the carnal commandement, but according to the power of life indissoluble. ¹⁷ For he vyttneseth, That thou art a priest for euer, according to the ordre of Melchisedec. ¹⁸ Reprobation certes is made of the former commandement, because of the vvenkenesse and vnprofitableness thereof. ¹⁹ For the Law brought nothing to perfection, but an introduction of a better hope, by the vvhich we approche to God.

²⁰ And in as much as it is not without an othe, (the other truly without an othe vvere made priestes: ²¹ but this vwith an othe, by him that said vnto him: Our Lord hath sworne, and it shal not repent him: thou art a priest for euer)

AUTHORISED — 1611.

whose descent is not counted from them, received Tythes of Abraham, and blessed him that had the promises. ⁷ And without all contradiction, the lesse is blessed of the better.

⁸ And here men that die receive Tythes: but there hee receiveth them, of whom it is witnessed that he liueth. ⁹ And as I may so say, Leui also who receiveth Tythes, payed Tythes in Abraham. ¹⁰ For hee was yet in the loynes of his Father when Melchisedec met him. ¹¹ If therefore perfection were by the Leuitical Priesthood (for vnder it the people received the Law) what further neede was there, that another Priest should rise after the ordre of Melchisedec, and not be called after the ordre of Aaron? ¹² For the Priesthood being changed, there is made of necessitie a change also of the Law. ¹³ For hee of whom these things are spoken, pertaineth to another Tribe, of which no man gave attendance at the Altar. ¹⁴ For it is euident that our Lord sprang out of Iuda, of which tribe Moses spake nothing concerning Priesthood. ¹⁵ And it is yet farre more euident: for that after the similitude of Melchisedec there ariseth another Priest, ¹⁶ Who is made not after the Law of a carnall commandement, but after the power of an endlesse life. ¹⁷ For heo testifieth; Thou art a Priest for euer, after the ordre of Melchisedec. ¹⁸ For there is verily a disannulling of the commandement going before, for the weaknesse and vnprofitableness thereof.

¹⁹ For the Law made nothing perfect, but the bringing in of a better hope did: by the which we draw nigh vnto God. ²⁰ And in as much as not without an oath he was made Priest, ²¹ (For those Priests were made without an oath: but this with an oath, by him that said vnto him, The Lord swar, and wil not repent, thou art a Priest for euer after the ordre

* Or, pedigree.

* Or, but it was the bringing in.

* Or, without swearing of an oath.

“Μελχισεδέκ” |) ²² κατὰ τοσούτον | κρείττονος διαθήκης γέγονεν ἔγγνος Ἰησοῦς.
²³ Καὶ οἱ μὲν, πλείονές εἰσι ²⁴ γεγονότες ἱερεῖς, | διὰ τὸ θανάτῳ καλύεσθαι παραμένειν
²⁵ ὁ δὲ, διὰ τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα, ἀπαράβατον ἔχει τὴν ἱερωσύνην ²⁶ ὅθεν
καὶ σώζειν εἰς τὸ παντελὲς δύναται τοὺς προσερχομένους δι’ αὐτοῦ τῷ Θεῷ,
πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν. ²⁷ τοιοῦτος γὰρ ἡμῶν ²⁸ καὶ ἔπρεπεν
ἀρχιερεὺς, ὅσιος, ἄκακος, ἀμίαντος, κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν, καὶ
ὑψηλότερος τῶν οὐρανῶν γενόμενος. ²⁹ ὃς οὐκ ἔχει καθ’ ἡμέραν ἀνάγκην, ὥσπερ
οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσίας ἀναφέρειν, ἔπειτα τῶν τοῦ
λαοῦ τοῦτο γὰρ ἐποίησεν ἐφάπαξ, ἑαυτὸν ἀνενέγκας. ³⁰ ὁ νόμος γὰρ ἀνθρώπους
καθίστησιν ἀρχιερεῖς, ἔχοντας ἀσθένειαν ὁ λόγος δὲ τῆς ὀρκωμοσίας τῆς μετὰ τὸν
νόμον, υἱὸν εἰς τὸν αἰῶνα τετελειωμένον.

° Alex. τοσούτο.

° Alex. ἱερεῖς γεγονότες.

° Rec. et Alex. = nol.

° Alex. = nol.

WICLIFF—1380.

melchisedech, ²² in so myche ihesus is
made biheiter of the better testament;

²³ and the other weren made many
preestis; therfor for thei weren forbodun
bi deith to dwelle stille; ²⁴ but this, for
he dwellith with outen ende, hath an euer-
lastinge preesthod; ²⁵ wherfor also he mai
saue with outen ende, comynge nyz bi
him self to god and euermore lyueth to
preie for us;

²⁶ for it biherode that such a man were
a biishop to us; holi ynnocent, vndefouled,
clene departid fro synful men; and made
higere thanne heuene; ²⁷ whiche hath not
nede, eche dai as preestis first for his
owne gyltis to offre sacrificis; and affir-
ward for the puple, for he dide this thing
in offryng hym self conys; ²⁸ and the lawe
ordeyned men preestis, hauynge siknesse;
but the word of swerynge, whiche is afir
the lawe ordeyned the some perfect with
outen ende.

8. BUT a capitil on the thingis that
ben acide, we han such a biishop that
sette in the ryghthand of the acte, of greet-
nesse in heuene; ² the mynystre of
seyntis end of the verry tabernacle that
god made and not man; ³ for eche bi-
shop is ordeyned to offre gifte and sacri-
fice; wherfor it is nede that also this
biishop haue sum thing that he schal
offre; ⁴ therfor if he were on erthe; he
were not preest; whanne there were then
schulden offre gifte bi the lawe ⁵ whiche
seruen to the samplir and schadowe of
heuenli thingis; as it was answeride to
moyses, whanne he schulde ende the taber-
nacle; so he seide, make thou alle thingis,
bi the samplir that is schewid to thee in
the mounte;

⁶ but now he hath getun a bettir mynys-
terie, bi so myche as he is a mediatur of
a better testamente, whiche is confermed
with better biheestis; ⁷ for if the ilke first
hadde lackid blame: the place of the

TYNDALE—1534.

Melchisedech. ²² And for that cause was
Iesus a stablyssher of a better testament.

²³ And amonge them many were made
prestes; because they were not suffred to
endure by the reason of deeth. ²⁴ But this
man, because he endureth ever; hath an
everlastinge presthod. ²⁵ Wherefore he is
able also ever to saue them that come
vnto god by him; saynge he ever lyveth;
to make intercession for vs.

²⁶ Soche an hie prest it became vs to
haue; which is wholy; harmlesse; vndefyled;
separat from synners; and made hyer then
heuen. ²⁷ Which nedeth not dayly (as
yonder hie prestes) to offer vp sacrifice;
fyrst for his awne synnes; and then for
the peoples synnes. For that did he at once
for all when he offered vp him selfe. ²⁸ For
the lawe maketh men prestes; which haue
infirmities: but the worde of the oth that
came sence the lawe; maketh the some
prest; which is perfect for ever more.

8. OF the thynges which we have
spoken; this is the pyth: that we have
soche an hie preste that is sitten on the
right honde of the seate of maieste in
heuen; ² and is a minister of holy thynges;
and of the very tabernacle; which God
pyght; and not man. ³ For every hie
prest is ordeyned to offer gyftes and sacri-
fices; wherfore it is of necessitie; that this
man haue some what also to offer. ⁴ For
he were not a preste; yf he were on the
erth where are prestes that acordynge to
the lawe; offer gifte; ⁵ which prestes serue
vnto the ensample and shadowe of heuenly
thynges: even as the answer of God was
geuen vnto Moyses when he was about to
fynnishe the tabernacle: Take hede (sayde
he) that thou make all thynges accord-
ynge to the patrone shewed to the in the
mount.

⁶ Now hath he obtayned a more excel-
lent office; in as muche as he is the me-
diator of a better testament; which was
made for better promyses. ⁷ For yf that
fyrst testament had bene faultlesse: then

CRANMER—1530.

²² And for that cause was Iesus a stablysher
of a better testament.

²³ And amonge them many were made
prestes; because they were not suffred to
endure by the reason of deeth. ²⁴ But this
man (because he endureth euer) hath an
euerlastinge presthode. ²⁵ Wherefore, he
is able also euer to saue them to the vtte-
most; that come vnto God by him; saynge
he euer liueth to make intercession for vs.

²⁶ For such an hie Prest it became vs to
haue, which is holy, harmlesse, vndefiled,
separate from synners, made hyer then
heauen. ²⁷ Which nedeth not dayly (as
yonder hie prestes) to offer vp sacrifice.
Fyrst for his awne synnes, and then for
the peoples synnes. For that dyd he once,
when he offered vp him selfe. ²⁸ For the
lawe maketh men prestes, which haue in-
firmities: but the worde of the oth that
came sence the lawe, maketh the some
preste, which is perfect for euermore.

8. OF the thinges which we haue spo-
ken, this is the pyth: that we haue such
an hie preste as sitteth on the ryght hande
of the seate of maiestie in heauen; ² and
is a minister of holy thynges, and of the
true tabernacle, which God pyght, and not
man. ³ For euerie hie prest is ordeyned to
offer gyftes and sacrifices: wherfore it is
of necessitie, that this man haue some
what also to offer. ⁴ For he were not a
preste, yf he were on the erth where are
prestes, that accordinge to the lawe offer
gyftes ⁵ which serue vnto the ensample
and shadowe of heauenly thinges: enen
as the answer of God was geuen vnto
Moses, when he was about to fynnishe the
tabernacle. Take hede (sayde he) that
thou make all thinges accordinge to the
patrone which is shewed to the in the
mount.

⁶ But now hath he obtayned a presthode
so muche the more excellent, as he is the
mediator of a better testament, which
was confirmed in better promyses. ⁷ For
yf that fyrst testament had bene such, that

VIII. Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, τοιοῦτον ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς, τῶν ἁγίων λειτουργός, καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ Κύριος, καὶ οὐκ ἄνθρωπος. πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας καθίσταται· ὅθεν ἀναγκαῖον ἔχειν τι καὶ τοῦτον ὁ προσενέγκῃ. εἰ μὲν οὖν ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεὺς, ὄντων τῶν ἱερέων τῶν προσφερόντων κατὰ τὸν νόμον τὰ δῶρα, (οἷτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσι τῶν ἐπουρανίων, καθὼς κεχηρμάτισται Μωσῆς μέλλων ἐπιτελεῖν τὴν σκηνήν, “Ὁρα,” γὰρ φησὶ, “ποιήσεις πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει”) νυνὶ δὲ διαφορατέρας τέτευχε λειτουργίας, ὅσω καὶ κρείττονός ἐστι διαθήκης μεσίτης, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται. Εἰ γὰρ ἡ πρώτη ἐκέλευε ἦν ἀμεμπτος, οὐκ ἂν δευτέρας

† Rec. γὰρ.

† ΑΙΣΤ. = τὸν ἱερέων.

† Rec. ποιήσας.

† ΑΙΣΤ. τίτλους.

GENEVA—1557.

Melchisedec) ²² By so muche is Iesus made a suretie of a better Coucnent. ²³ And amonge them many were made Priestes, because they were not suffered to endure, by the reason of death. ²⁴ But this man, because he endureth cuer, hath an euerlasting Priesthode.

²⁵ Wherefore, he is able also perfectly to saue them that come vnto God by hym, seying he euer lyueth, to make intercession for them. ²⁶ For suche an hye Prieste it became vs to haue, which is holy, harmeless, undefiled, separate from sinners, and made hyer then the heauens. ²⁷ Which neded not dayly as those hye Priestes to offer vp sacrifice, fyrst for his owne synnes, and then for the peoples synnes: for that dyd he once, when he offered vp hym self. ²⁸ For the Lawe maketh men Priestes, which haue infirmitie: but the worde of the othe that came synce the Lawe maketh the Sonne Priest, who is perfect for euermore.

8. OF the thynges which we haue spoken, *this is the summe*. That we haue such an hye Priest, that sitteth at the ryght hande of the throne of the heavenly maicstie. ² And is a minister of the inward Sanctuarie, and of the very Tabernacle which God pight, and not man. ³ For euery hie Priest is ordeyned to offer gyftes and sacrifices: wherefore it was of necessitie, that this man shulde haue somewhat also to offer. ⁴ For he were not a Priest, yf he were on the earth, where remaine Priestes that accordyng to the Law offer gyftes. ⁵ Which Priestes serue vnto the patrone and shadowe of heavenly thynges: euen as the answer of God was geuen vnto Moses, when he was about to synshet the Tabernacle, Take hede (said he) that thou make all thynges accordyng to the patrone shewed to thee in the mount.

⁶ But now our hie Priest hath obtayned a more excellent office, in asmuch as he is the mediator of a better Coucnent which is established in more worthy promises. ⁷ For yf that fyrst Coucnent had

RHEIMS—1582.

²² by so much, is Iesus made a suretie of a better testament. ²³ And the other in deede were made priestes, being many, because that by death they were prohibited to continue: ²⁴ but this, for that he continueth for euer, hath an euerlasting priesthod. ²⁵ whereby he is able to saue also for euer going by him self to God: alwaies liuing to make intercession for vs.

²⁶ For it was seemely that we should haue such a high priest, holy, innocent, unpolluted, separated from sinners, and made higher then the heauens. ²⁷ which hath not necessitie daily (as the priestes): first for his owne sinnes to offer hostes, then for the peoples. for this he did once, in offering him self. ²⁸ For the Law appointed priestes them that haue infirmitie: but the word of the othe which is after the Law, the Sonne for euer perfected.

8. BUT the summe concerning those things which he said, is: We haue such an high priest, who is set on the right hand of the seate of maicstie in the heauens, ² a minister of the holies, and of the true tabernacle, which our Lord pight and not man. ³ For euery high priest is appointed to offer giftes and hostes, wherefore it is necessarie that he also haue some thing that he may offer: ⁴ if then he were vpon the earth, neither were he a priest: whereas there were that did offer giftes according to the Law, ⁵ that serue the exemplar and shadow of heavenly things. As it was answered Moyses, when he finished the tabernacle, See (quod he) that thou make all things according to the exemplar which was shewed thee in the mount.

⁶ But now he hath obtained a better ministerie, by so much as he is mediator of a better testament, which is established in better promises. ⁷ For if that former had been void of fault, there

AUTHORISED—1611.

of Melchisedec) ²² By so much was Iesus made a suretie of a better Testament. ²³ And they truly were many Priests, because they were not suffered to continue by reason of death. ²⁴ But this man because he continueth euer, hath an vnchangeable Priesthood. ²⁵ Wherefore hee is able also to saue them to the vttermost, that come vnto God by him, seeing hee euer liueth to make intercession for them. ²⁶ For such an high Priest became vs, who is holy, harmeless, undefiled, separate from sinners, and made higher then the heauens. ²⁷ Who needeth not daily, as those high Priests, to offer vp sacrifice, first for his owne sinnes and then for the peoples: for this he did once, when hee offered vp himselfe. ²⁸ For the Law maketh men high Priests which haue infirmitie: but the word of the oath which was since the Law, maketh the Sonne, who is consecrated for euermore.

8. NOW of the things which we haue spoken, *this is the summe*: wee haue such an high Priest, who is set on the right hand of the throne of the Maicstie in the heauens: ² A minister of the Sanctuary, and of the true Tabernacle, which the Lord pitched, and not man. ³ For euery high Priest is ordeined to offer giftes and sacrifices: wherefore it was of necessitie that this man haue somewhat also to offer. ⁴ For if he were on earth, he should not bee a Priest, seeing that there are Priests that offer giftes according to the Law: ⁵ Who serue vnto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the Tabernacle. For see (saith he) that thou make all things according to the patterne shewed to thee in the Mount. ⁶ But now hath he obtained a more excellent ministerie, by how much also he is the Mediatour of a better Coucnent, which was established vpon better promises.

⁷ For if that first Coucnent had bene
² Or, which pisseth out from one to another. ³ Or, custome.
⁴ Or, perfected. ⁵ Or, of holy things.
⁶ Or, they are Priests. ⁷ Or, Testament.

ἐξηγέτο τόπος. * μεμφόμενος γὰρ αὐτοῖς λέγει, “ Ἴδου, ἡμέραι ἔρχονται, λέγει Κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καυήν. * οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα τοῖς πατράσιν αὐτῶν, ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν, ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, καὶ γὰρ ἡμέλησα αὐτῶν, λέγει Κύριος. * ¹⁰ ὅτι αὕτη ἡ διαθήκη ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύριος, διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς· καὶ ἔσομαι αὐτοῖς εἰς Θεὸν, καὶ αὐτοὶ ἔσονται μοι εἰς λαόν. ¹¹ καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν * πολίτην αὐτοῦ, καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων, Γινῶθι τὸν Κύριον· ὅτι πάντες εἰδήσουσί με, ἀπὸ μικροῦ * αὐτῶν ἕως μεγάλου αὐτῶν. ¹² ὅτι ἕως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν

* Alex. αὐτοῦ.

* Rec. πλησίον.

* Alex. = αὐτῶν.

* Alex. = καὶ τῶν ἀναγνόντων αὐτῶν.

WICLIIF—1380.

secunde schulde not hane be souyte, * for he reprevynge hem: seith he daies comen seith the lord: and I schal make perfist a newe testament on the hous of israel & on the hous of juda, * not lik the testamente that I made to her fadres in the dai in which I cauhte her hond, that I schulde lede hem out of the land of egipt, for thei dwelliden not perfistli in my testament: and I haue dispisid hem, seith the lord.

¹⁰ but this is the testament: whiche I schal dispoze to the hous of israel, aftir the daies seith the lord in zeynyng my lawis in to the soulis of hem, and in to the hertes of hem, I schal aboue write hem; and I schal be to hem in to a god, and thei schuln be to me in to a puple; ¹¹ and eche man schal not teche his neigboure and eche man his brother, seiynge, knowe thou the lord, for alle men schuln knowe me fro the lesse to the more of hem, ¹² for I schal be merciful to the wickidnesse of hem, and now I schal not biithenke on the synnes of hem. ¹³ but in seiynge a newe: the former wexed oold, & that that is of many daies and wexith elde: is nyȝ the deeth.

9. AND the former testament hadde justifyingis of worship and holi thing duringe for a tyme, * for the tabernacle was made first in whiche weren candilsticks and boord & settinge forth of looues whiche is seide holi, * and aftir the veil the secunde tabernacle, that is seide sancta sanctorum *that is holi of holi thingis*, * harynge a golden sencer: and the arke of the testament, keuerid aboute on eche side with gold; in whiche was a pottle of gold, harynge manna, and the yerde of aaron that florischild, and the tablis of the testament, * on which thingis were cherubyns of glorie ouer schadowynge the propiciatorie: of which thingis it is not now to seie bi alle.

* But whanne these weren made thus to

wexed, grow.

yerde, red.

TYNDALE—1534.

shuld no place have bene sought for the secunde. * For in rebukynge them he sayth: Beholde the dayes will come (sayth the lorde) and I will fynysh the house of israel, and apon the house of juda, a newe testament: * not lyke the testament that I made with their fathers at that tyme, when I toke them by the handes, to lede them oute of the lande of Egipte, for they continued not in my testament, and I regarded them not anyth the lorde.

¹⁰ For this is the testament that I will make with the house of israel: After those dayes sayth the lorde: I will put my lawes in their myndes, and in their hertes I will wryte them; and I wilbe their God, and they shalbe my people. ¹¹ And they shall not teache, every man his neigboure, and every man his brother, sayinge: knowe the lorde: For they shall knowe me, from the lest to the moeste of them: ¹² For I wilbe mercifull ouer their vnrightwesnes, and on their synnes and on their iniquities. ¹³ In that he sayth a new testament he hath abrogat the olde. Now that which is disannulld and wexed olde, is redy to vanyshe awaye.

9. THAT fyrst tabernacle verely had ordinaunces, and seruynges of god, and wordly holynes. * For there was a fore tabernacle made, wherin was the candlestick, and the table, and the shewe breed, which is called holy. * But with in the secunde wayle was ther a tabernacle, which is called holiest of all, * which had the golden sencer, and the arke of the testament overlaid roundabout with golde; wherin was the golden pot with manna, and Aarons rodde that spronge, and the tables of the testament. * Over the arke were the cherubis of glory shadowynge the seate of grace. Of which thynges, we wyll not now speake perticularly.

* When these thynges were thus ordeyned,

CRANMER—1539.

no faute coulde hane bene founde in it, then shulde no place hane bene sought for the secunde. * For in rebukynge them, he sayth vnto them. Beholde the dayes come (sayth the Lorde) and I wil fynysh the house of israel, and vpon the house of juda, a newe testament: * not like the testament that I made wyth their fathers in that daye, when I toke them by the handes, to leade them oute of the lande of Egipte. For they continued not in my testament, and I regarded them not sayth the Lorde.

¹⁰ For this is the testament, that I will make with the house of israel: After those dayes (sayth the Lord) I will put my lawes in their myndes, and in their hertes I will write them, and I wilbe their God, and they shalbe my people. ¹¹ And they shall not teach, euery man his neigboure, and euery man his brother, sayinge: knowe the Lord: for they shall knowe me, from the least to the moeste of them: ¹² For I wilbe mercifull ouer their vnrightwesnes, and their synnes and their iniquities will I thinke vpon no more. ¹³ In that he sayth a new testament, he hath worne out the olde. For that which is worne out and wexed olde, is redy to vanyshe awaye.

9. THE olde Testament then had verely ordinaunces, and seruynges of God, and wordly holynes. * For ther was a fore tabernacle made, wherin was the light, and the table, and the shewe breed, which is called holy. * But within the secunde wayle was ther a tabernacle, which is called holiest of all, * whiche had the golden sencer, and the arke of the testament overlaid round about with golde, wherin was the golden pot with manna, and Aarons rodde, that spronge, and the tables of the testament. * Over the arke were the Cherubims of glory, shadowynge the seate of grace. Of which thynges we cannot now speake particularly.

* When these things were thus ordeyned,

“ἀμαρτιῶν αὐτῶν” καὶ τῶν ἀνομιῶν αὐτῶν| οὐ μὴ μαησθῶ ἐτι.” ¹³ Ἐν τῷ λέγειν, “Καινήν,” πεπαλαίωσε τὴν πρώτην· τὸ δὲ παλαιούμενον καὶ γηράσκον, ἐγγὺς ἀφανισμοῦ.

IX. Ἐίχε μὲν οὖν καὶ ἡ πρώτη¹ δικαιώματα λατρείας, τό τε ἅγιον κοσμικόν.² Σκηνὴ γὰρ κατεσκευάσθη, ἡ πρώτη, ἐν ᾗ ἡ τε λυχνία καὶ ἡ τράπεζα καὶ ἡ πρόσθεσις τῶν ἄρτων· ἥτις λέγεται ³ ἁγία.| ⁴ μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνῇ ἡ λεγομένη ⁵ ἁγία| ἁγίον, ⁶ χρυσοῦν ἔχουσα θυμιατήριον, καὶ τὴν κιβωτὸν τῆς διαθήκης περικεκαλυμμένην πάντοθεν χρυσῷ, ἐν ᾗ στάμνος χρυσῇ ἔχουσα τὸ μάννα, καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα, καὶ αἱ πλάκες τῆς διαθήκης· ⁷ ὑπεράνω δὲ αὐτῆς Χερουβὶμ ⁸ τῆς| δόξης, κατασκιάζοντα τὸ ἱλαστήριον· περὶ ὧν οὐκ ἔστι νῦν λέγειν κατὰ μέρος. ⁹ Τούτων δὲ οὕτω κατεσκευασμένων, εἰς μὲν

¹ Rec. + σκηνη.

² Alex. 3. τὴ ἁγία 3. ἁγία ἁγίον.

³ τὰ ἁγία τῶν.

⁴ Rec. = ἁγία.

GENEVA—1557.

RHEIMS—1582.

AUTHORISED—1611.

ben fantasie: then should no place have been sought for the seconde.

¹ For in rebuking them he sayth, Behold the dayes wyl come sayth the Lord, when I shal make with the house of Israel, and with the house of Iuda, a new Couenant: ² Not lyke the Couenant that I made with theyr fathers, at that tyme when I toke them by the handes, to lede them out of Egypt, for they continued not in my Couenant, and I regarded them not sayth the Lord. ¹⁰ For this is the Couenant that I wyl make with the house of Israel, after those dayes sayth the Lord, I wyl put my lawes in their myndes, and in their hearts I wyl wryte them, and I wyl be theyr God, and they shalbe my people.

¹¹ And they shal not teache euery man his neyghbour, and euery man his brother, saying, Knowe the Lord: for all shal knowe me, from him that is litle among them to him that is great among them.

¹² For I wyl be mercifull to their vnrighuousneses, and to theyr synnes, and I wyl remember their iniquities no more.

¹³ In that he sayth a newe Couenant, he hath abrogate the olde: Now that which is disanulled and waxed olde, is redy to vanyshe away.

9. THEN that first Couenant verely, had rites of religion ordeyned, and a wordly Sanctuarie. ² For the first Tabernacle was made, wherein was the Candlestick, and the Table, and the Shewbread, which Tabernacle is called the Holy places. ³ And with in the middle wayle, was the Tabernacle, which is called the Holiest of all. ⁴ Which had the golden senser, and the Arcke of the Couenant overlayde rounde about with golde, wherein the golden pot which had Manna, and Aarons rodde was, that had spronge, and the Tables of the Couenant. ⁵ And ouer the Arke were the glorious Cherubims, shadowing the propitiatorie: of which thinges we wyl not now speake particularly.

⁶ When these thinges were thus ordeyned,

should not certes a place of a second been sought. ⁸ For blaming them, he saith: Behold the daies shal come, saith our Lord: and I wil consummate vpon the house of Israel, and vpon the house of Iuda a newe Testament: ⁹ not according to the testament which I made to their fathers in the day that I toke their hand to bring them out of the land of Egypt, because they did not continue in my testament: and I neglected them, saith our Lord. ¹⁰ For this is the testament which I wil dispose to the house of Israel after those daies, saith our Lord: Giuing my lawes into their minde, and in their hart wil I superscribe them: and I wil be their God, and they shall be my people: ¹¹ and euery one shal not teach his neyghbour, and euery one his bradher, saying, Knowe our Lord: because al shal knowe me from the lesser to the greater of them: ¹² because I wil be mercifull to their iniquities, and their synnes I wil not now remember.

¹³ And in saying a new, the former he hath made old. And that which groweth auuncit and waxeth old, is nigh to vtter decay.

9. THE former also in deede had iustificacions of seruite, and a secular sanctuarie. ² For the tabernacle was made, the first, wherein were, the candlestickes, and the table, and the proposition of loaves, which is called Holy. ³ But after the second vele, the tabernacle, which is called Sancta Sanctorum: ⁴ hauing a golden censar, and the arke of the testament couered about on euery part with gold, in the which was a golden pottle hauing Manna, and the rod of Aaron that had bloomed, and the tables of the testament, ⁵ and ouer it were the Cherubims of glorie overshadowing the propitiatorie. of which thinges it is not needefull to speake now particularly.

⁶ But these things being so ordered, in

faultlesse, then should no place have bene sought for the second. ⁸ For finding fault with them, he saith, Behold, the dayes come (saith the Lord) when I will make a new Couenant with the house of Israel, and the house of Iudah. ⁹ Not according to the Couenant that I made with their fathers, in the day when I tooke them by the hand to lead them out of the land of Egypt, because they continued not in my Couenant, and I regarded them not, saith the Lord. ¹⁰ For this is the Couenant that I will make with the house of Israel after those dayes, saith the Lord: I will put my Lawes into their minde, and write them in their hearts: and I will be to them a God, and they shall be to me a people. ¹¹ And they shall not teach euery man his neyghbour, and euery man his brother, saying, Know the Lord: For all shall know me, from the least to the greatest. ¹² For I will be mercifull to their vnrighuousnes, and their synnes, and their iniquities will I remember no more. ¹³ In that he saith, A new Couenant, he hath made the first olde. Now that which decayeth and waxeth old, is redie to vanish away.

9. THEN verely the first Couenant had also ordinances of diuine Service, and a worldly Sanctuarie. ² For there was a Tabernacle made, the first, wherein was the Candlestick, and the Table, and the Shewbread, which is called the Sanctuarie. ³ And after the second vail, the Tabernacle, which is called the Holiest of all: ⁴ Which had the golden Censar, and the Arke of the Couenant overlayde round about with gold, wherein was the Golden pot that had Manna, and Aarons rod that budded, and the Tables of the Couenant. ⁵ And ouer it the Cherubims of glory shadowing the Mercyseat: of which we cannot now speake particularly.

⁶ Now when these thinges were thus

¹ Gr. glau.

² Gr. vna.

³ Gr. holie.

⁴ Gr. ceremonial.

τὴν πρώτην σκηνὴν διαπαντὸς εἰσάσιν οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντες· εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ ἐνιαυτοῦ μόνος ὁ ἀρχιερεὺς, οὐ χωρὶς αἵματος, ὁ προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων· τοῦτο δηλοῦντος τοῦ Πνεύματος τοῦ ἁγίου, μήπω πεφανερῶσθαι τὴν τῶν ἁγίων ὁδόν, ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσιν· ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ' ἣν δῶρά τε καὶ θυσίαι προσφέρονται, μὴ δυνάμεναι κατὰ συνειδήσιν τελειῶσαι τὸν λατρεύοντα, ¹⁰ μόνον ἐπὶ βρώμασι καὶ πόμασι καὶ διαφόροις βαπτισμοῖς, ¹¹ δικαιώματα σαρκὸς, μέχρι καιροῦ διορθώσεως ἐπικείμενα. ¹² Χριστὸς δὲ παραγενόμενος ἀρχιερεὺς τῶν μελλόντων ἀγαθῶν, διὰ τῆς μελίζονος καὶ τελειοτέρας σκηνῆς, οὐ χειροποιήτου, (τρυτ' ἐστίν, οὐ ταύτης τῆς κτίσεως,) ¹³ οὐδὲ δι' αἵματος

* Rec. 87.

* Rec. + καί.

* Rec. δικαιοσύνης.

WICLIF—1380.

gidre: prectis enbriden euer more in the former tabernacle, doyngne the offis of sacrificis; ⁷ but in the secunde tabernacle, the bischop entrid oonyr in the seer not with oute blood: whiche he offrid for his ignoraunce and the pupilis; ⁸ for the holi goost signyfyd this thing that not jif the weie of scintis, was opened while the former tabernacle hadde staat; ⁹ whiche parable is of this present tyme, bi which also jiftis and sacrificis ben offrid; whiche man not make a man scruyng perfynt bi conscience, ¹⁰ oouli in metis and drynkis and dyuers waischyngis and rytwisnessis of fleisch that weren acette to the tyme of correccion

¹¹ But crist beyng a bischop of goodis to comynge entride bi a larger and a perfynter tabernacle, not made bi hond, that is to seie not of this makynge; ¹² nether bi blood of goot buccis or of calves: but bi his owne blood entrid oonyr in to holi thingis that weren founden bi an everlastynge redenupcion; ¹³ For if the blood of gote buccis and of bolis: and the aische of a cow calf spreind halowith vncleue men to the clensynge of fleisch; ¹⁴ how myche more the blood of crist whiche bi the holi goost, offrid hym self vawemmed to god schal clense oure conscience fro deed werkis to serue god that lyeth?

¹⁵ and therfor he is a mediatour of the newe testament, that bi deeth sallynge hitwike in to redenupcion of the trespassynge that weren vnder the former testament, thei that ben clepid, take the bihest of everlastynge eritage; ¹⁶ for where a testament is: it is nede that the deeth of the testament-maker come bitwixe; ¹⁷ for a testament is confermed in dede men ellis it is not worth, while he lyeth that made the testamente; ¹⁸ Wherefore neither the first testament was

TYNDALE—1534.

the prestes went all wayes into the fyrst tabernacle and executed the service of god. ⁷ But into the secunde went the hye prest alone once every yere: and not with out bloud; which he offered for him selfe, and for the ignoraunce of the people. ⁸ Wherwith the holy goost this signyfing, that the waye of holy thynges, was not yet opened, whill as yet the fyrst tabernacle was stondynge. ⁹ Which was a similitude for the tyme then present, and in which were offered gyftes and sacrifices that coulde not make them that minister perfecte, as pertaynyng to the conscience; ¹⁰ with only meates and drinckes, and diuers wesshynges and iustifynges of the flesshe, which were ordeyned vntyll the tyme of reformation.

¹¹ But Christ beyng an hye prest of good thynges to come, came by a greater and a more perfecte tabernacle, not made with hondes: that is to saye, not of this maner bildynge; ¹² nether by the bloud of gotes and calves: but by his awne bloud we entred ouce for all into the holy place, and founde eternall redemcion. ¹³ For yf the bloud of oxen and of Gotes and the ashes of an heifer, when it was sprynckled purifyd the vncleue, as touchynge the purifyng of the flesshe: ¹⁴ How moche more shall the bloud of Christ (which thorow the eternall sprete, offered him selfe with out spot to God) pourcege youre consciences from deed workes for to serve the lvyng god?

¹⁵ And for this cause is he the mediator of the newe testament, that thorow deeth which chaunced for the redempcion of those transgressions that were in the fyrst testament; they which were called, myght receave the promes of eternall inheritaunce. ¹⁶ For whosoever is a testament, there must also be the deeth of him that maketh the testament. ¹⁷ For the testament taketh auctoritic when men are deed: For it is of no value as longe as he that made it is a live. ¹⁸ For which cause also, nether that fyrst testament was

CRANMER—1539.

the Prestes went all wayes into the fyrst tabernacle, which executed the service of the holy thinges. ⁷ But into the secunde went the hye prest alone once every yere: not wyth out bloud whych he offered for him selfe, and for the ignoraunces of the people. ⁸ Wherwith the holy goost thus signyfied, that the waye of holy thinges was not yet opened, whyll as yet the fyrst tabernacle was stondynge. ⁹ Which was a symilitude for the tyme then present, in which were offered gyftes and sacrifices, that coulde not make the minister perfecte, as pertaynyng to the consyence; ¹⁰ wyth onely meates and drinckes, and diuers wasshynges and iustifynges of the flesshe, whych were ordeyned vntyll the tyme of reformation.

¹¹ But Christ beinge an hye Prest of good thynges to come, came by a greater and a more perfecte tabernacle, not made with handes: that is to saye, not of thyse buylding. ¹² nether by the bloud of gotes and calves: but by his awne bloude he entred in once into the holy place, and founde eternall redemcion.

¹³ For yf the bloud of oxen and of gotes and the ashes of a yong cow, when it was sprynckled, purifieth the vncleue, as touchynge the purifyng of the flesshe: ¹⁴ how much more shall the bloud of Christ (which thorow the eternall sprete, offered him selfe without spot to God) pourcege youre conscience from deed workes, for to serue the lvyng god?

¹⁵ And for this cause is he the mediator of the new testament, that thorow deeth which chaunced, for the redempcion of those transgressions that were vnder the fyrst testament they whych are called, myght receave the promes of eternall inheritaunce. ¹⁶ For wher as is a testament, ther must also (of necessite) be the deeth of him that maketh the testament. ¹⁷ For the testament taketh auctoritic when men are deed: for it is yet of no value, as longe as he that maketh the testament is alyue, ¹⁸ for which cause also, nether the

stat, stood. moon, may, or, can. bolis, bulls. spirital, or, spirytable, spiritual. vawemmed, avowed, called. clepid, called. bihest, promise.

τράγων καὶ μόσχων, διὰ δὲ τοῦ ἰδίου αἵματος εἰσῆλθεν ἐφάπαξ εἰς τὰ ἁγία, αἰώνιαν λύτρωσιν εὐράμενος. ¹³ εἰ γὰρ τὸ αἷμα τῶν ταύρων καὶ τράγων, καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς κεκοινωμένους, ἁγιάζει πρὸς τὴν τῆς σαρκὸς καθάρτητα, ¹⁴ πόσω μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ Πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἁμωμον τῷ Θεῷ, καθαριεῖ τὴν συνείδησιν ὑμῶν ἀπὸ νεκρῶν ἔργων, εἰς τὸ λατρεῖν Θεῷ ζῶντι; ¹⁵ Καὶ διὰ τοῦτο διαθήκης καινῆς μεστότης ἐστίν, ὅπως θανάτου γενομένου, εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων, τὴν ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας. ¹⁶ ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου. ¹⁷ διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ μή ποτε ἰσχύει ὅτε ζῇ ὁ διαθέμενος. ¹⁸ ὅθεν οὐδ' ἡ πρώτη χωρὶς

* Alex. τράγων καὶ ταύρων.

* Alex. ἡμῶν.

GENEVA—1557.

the Priests went alwayes into the fyrst Tabernacle, and executed the rites. ⁷ But into the second, went the hye Priest alone, once every yere: not without bloude, which he offered for him selfe, and for the ignorancs of the people. ⁸ Wherby the holy Gost this signified, that the way into the Holiest of all, was, not yet opened whyle as yet the fyrst Tabernacle was standyng.

⁹ Which Tabernacle was a figure for the tyme then present, wherin were offered giftes and sacrifices that could not make the minister holie, as pertayning to the conscience. ¹⁰ Which things were layed vpon vs in meates only and drinckes, and diuers washynges, and carnal rites, vntyl the tyme of reformation.

¹¹ But Christ being come an hye Priest of good thynges, by a greater and a more perfect Tabernacle, not made with handes that is, not of this manner buyldyng. ¹² Neither by the bloude of goates and calves: but by his owne bloude entred in ouce into the Holy place, and purchased eternal redemption for vs. ¹³ For yf the bloud of bulles and of goates and the ashes of an heifer, sprinkling them that are vnclane, sanctifieth as touching the purifying of the flesh: ¹⁴ How much more shal the bloude of Christ which through the eternal Sprit, offered hym selfe without spot to God, purge your conscience from dead workes, for to serue the liuing God? ¹⁵ And for this cause is he the mediatur of the new Couenant, that through death which was for the redemption of those transgressions that were in the former Testament, they which were called, myght receaue the promise of eternal enheritance.

¹⁶ For whosoer is a testament, there must also be the death of hym that maketh the testament. ¹⁷ For the testament taketh autoritie when men are dead: for it is yet of no value as long as he that made it, is a lyue. ¹⁸ For which cause also,

RHEIMS—1582.

the first tabernacle in dedde the priests alwayes entered, accomplishing offices of the sacrifices. ⁷ But in the second, once a yere the high priest only: not without bloud which he offereth for his owne and the peoples ignorance: ⁸ the holy Ghost signifying this, that the way of the holies was not yet manifested, the former tabernacle as yet standing. ⁹ which is a parable of the time present: according to which are offered giftes and hostes, which can not concerning the conscience make perfect him that serueth, ¹⁰ only in meates and in drinckes, and diuerse baptisemes, and iustices of the flesh laid on them vntil the time of correction.

¹¹ But Christ assisting an high Priest of the good things to come, by a more ample and more perfect tabernacle not made with hand, that is, not of this creation: ¹² neither by the bloud of goates or of calves, but by his owne bloud entered in ouce into the Holies, eternal redemption being found.

¹³ For if the blood of goates and of oxen and the ashes of an heifer being sprinkled, sanctifieth the polluted to the cleansing of the flesh: ¹⁴ how much more hath the blood of Christ vho by the holy Ghost offered him self vnspotted vnto God, cleansed our conscience from dead workes, to serue the liuing God? ¹⁵ And therefore he is the mediatur of the new Testament: that death being a meane, vnto the redemption of these procurements which were vnder the former testament, they that are called may receiue the promise of eternal inheritance.

¹⁶ For where there is a testament: the death of the testatour must of necessitie come betwene. ¹⁷ For a testament is confirmed in the dead: otherwise it is yet of no value, whyles he that testeth, liueth. ¹⁸ Vheresvpon neither was the

AUTHORISED—1611.

ordained, the Priests went alwayes into the first Tabernacle, accomplishing the service of God. ⁷ But into the second went the high Priest alone once every yeere, not without blood, which hee offered for himselfe, and for the errors of the people. ⁸ The holy Ghost this signifying, that the way into the Holiest of all, was not yet made manifest, while as the first Tabernacle was yet standing: ⁹ Which was a figure for the time then present, in which were offred both giftes and sacrifices, that could not make him that did the seruice perfect, as pertayning to the conscience, ¹⁰ Which stood onely in meates and drinckes, and diuers washings, and carnall ordinances imposed on them vntill the time of reformation. ¹¹ But Christ being come an high Priest of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is to say, not of this building: ¹² Neither by the blood of Goates and Calues: but by his owne blood hee entred in ouce into the Holy place, hauing obtained eternall redemption for vs.

¹³ For if the blood of Bulls, and of goates, and the ashes of an heifer sprinkling the vnclane, sanctifieth to the purifying of the flesh: ¹⁴ How much more shall the blood of Christ, who through the eternall Spirit, offered himselfe without spot to God, purge your conscience from dead workes, to serue the liuing God? ¹⁵ And for this cause hee is the Mediatur of the New Testament, that by meanes of death, for the redemption of the transgressions that were vnder the first Testament, they which are called, might receiue the promise of eternall inheritance. ¹⁶ For where a Testament is, there must also of necessitie be the death of the Testatour. ¹⁷ For a Testament is of force after men are dead: otherwise it is of no strength at all whilert the Testatour liueth. ¹⁸ Wherevpon, neither the first Testament was dedicated

* Or, rites, or ceremonies brought in.

* Or, fault.

* Or, beo

αἵματος ἐγκεκαίνισται. ¹⁹ λαληθείσης γὰρ πάσης ἐντολῆς κατὰ νόμον ὑπὸ Μωϋσέως παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα τῶν μόσχων καὶ τράγων, μετὰ ὕδατος καὶ ἑρίου κοκκίνου καὶ ὑσσώπου, αὐτό τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ἑρράντισε, ²⁰ λέγων, “Τοῦτο τὸ αἷμα τῆς διαθήκης ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ Θεός.” ²¹ καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ σκεύη τῆς λειτουργίας τῷ αἵματι ὁμοίως ἑρράντισε. ²² καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον, καὶ χωρὶς αἱματεκχυσίας οὐ γίνεται ἄφεσις. ²³ Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς, τοῦτοις καθαρίζεσθαι· αὐτὰ δὲ τὰ ἐπουράνια κρείττοσι θυσίαις παρὰ ταύτας. ²⁴ οὐ γὰρ εἰς χειροποίητα ἅγια εἰσῆλθεν ὁ Χριστὸς, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ’ εἰς αὐτὸν τὸν οὐρανὸν, νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ Θεοῦ

* Alex. + τὸν.

* Alex. ἱερῶτα.

* Alex. = ὁ.

WICLIIF—1380.

halowid with oute blood, ¹⁹ for whanne eche maundment of the lawe was redde of moises to al the puple, he took the blood of calves, and of buckis of geet, with watir & reed wolle and Isape, and bi spreynede bothe thilke book and al the puple ²⁰ and seide, this is the blood of the testament; that god comaundid to you; ²¹ also he spreynede with blood the tabernacle, and alle the vessels of the seruyce in like maner, ²² and almost alle thingis ben clensid in blood bi the lawe: and with out schedyng of blood, remyscioun of synnes is not made;

²³ therfor it is nede, that the samplers of heuenli thingis ben clensid with then thingis: but thilke heuenli thingis, with better sacrificis thanne these; ²⁴ for ihesus entrid not in to holi thingis made bi hon-dis, that ben samplers of verri thingis; but in to heuene it self that he appere now to the cheer of god for us; ²⁵ nether that he offe hym self ofte, as the bischop catrid in to holi thingis bi alle geeris in alien blood; ²⁶ els it bihoofte hym to suffre ofte for the bigynnyng of the world, but now oony in the endyng of worldis, to destruccioun of synne, by his sacrifice he apperid; ²⁷ and as it is ordeyned to men oony to die; and afir this is the dome:

²⁸ so crist was offrid oony, to avoide the synnes of many men; the secunde tyme he schal appere withouten synnes: to men that abiden hym in to helthe.

10. FOR the lawe hauynge a schadowe of good thingis that ben to come, not the ilke ymage of thingis: mai neuer make men neyunge pertayt bi the ilke same sacrificis, whiche thei offren with oute ceesyng bi alle geeris; ² ellis thei schulden

TYNDALE—1534.

ordeyned with out blood, ¹⁹ For when all the commaundementes were redde of Moyses vnto all the people, he toke the blood of calves and of Goates, with water and purple wolle and ysape, and sprynkled both the boke and all the people; ²⁰ sayinge: this is the blood of the testament which god hath apoynted vnto you. ²¹ Moreover, he sprinkled the tabernacle with blood also; and all the ministryng vessels. ²² And almost all thynges, are by the lawe, purged with blood; and with out effusion of blood, is no remission.

²³ It is then nede that the similitudes of hevenly thynges be purifyd with such thynges: but the hevenly thynges them selves are purifyd with better sacrifices then are those. ²⁴ For Christ is not entred into the holy places that are made with handes, which are but similitudes of true thynges: but is entred into very heven; for to appere now in the syght of God for vs: ²⁵ not to offer him selfe often, as the hie prest entred in to the holy place every yeare with straunge blood;

²⁶ for then must he have often suffered sence the worlde began. But now in the ende of the worlde, hath he appered once, to put synne to flyght, by the offerynge vp of him selfe. ²⁷ And as it is apoynted vnto men that they shall once dye, and then commeth the iudgement; ²⁸ even so Christ was once offered to take awaye the synnes of many, and vnto them that loke for him, shall he appeare agayne without synne, vnto saluacion.

10. FOR the lawe which hath but the shadowe of good thynges to come; and not the thynges in their awne fasson; can neuer with the sacryfices which they offer yere by yere continually, make the commens ther vnto payfayte. ² For wolde not then those sacrifices have ceased to have

CRANMER—1539.

fyrst testament was ordeyned without blood. ¹⁹ For when Moses had declared all the commaundment to all the people according to the lawe, he toke the blood of calves and of goates, with water and purple wolle, and ysape, and sprinkled both the boke, and all the people, ²⁰ saying: this is the blood of the testament, which God hath apoynted vnto you. ²¹ Moreover, he spreyned the tabernacle wyth blood also, and all the ministryng vessels. ²² And almost all thynges are by the lawe purged wyth blood, and without sheddinge of blood is no remission.

²³ It is nede then, that the similitudes of heavenly thynges be purifyd wyth such thinges: but that the heavenly thynges them selues be purifyd with better sacrifices then are those. ²⁴ For Christ is not entred into the holy places that are made with handes (which are symilitudes of true thinges) but is entred into very heauen, for to appere now in the sight of God for vs: ²⁵ not to offer hym selfe often as the hie prest entred into the holy place every yeare with straunge blood, ²⁶ for then must he have often suffered sence the worlde began. But now in the ende of the worlde, hath he appeared once, to put synne to flyght by the offerynge vp of him selfe. ²⁷ And as it is apoynted vnto all men that they shall once dye, and then commeth the iudgement; ²⁸ even so Christ was once offered, to take awaye the synnes of many, and vnto them that loke for hym shall he appeare agayne without synne vnto saluacion.

10. FOR the lawe (hauynge the shadowe of good thynges to come, and not the very fasshion of the thinges themselves) can neuer with those sacrifices which they offer, yere by yere continually make the commens therunto payfayte. ² For wolde not then those sacrifices have ceased to have bene offered, because

ὑπὲρ ἡμῶν. ¹⁹ οὐδ' ἵνα πολλάκις προσφέρῃ αὐτὸν, ὥσπερ ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἅγια κατ' ἐνιαυτὸν ἐν αἵματι ἄλλοτρίῳ· ²⁰ ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου· νῦν δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων, εἰς ἀθέτησιν ἁμαρτίας διὰ τῆς θυσίας αὐτοῦ πεφανέρωται. ²¹ καὶ καθ' ὅσον ἀπόκεται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις· ²² οὕτως καὶ ὁ Χριστὸς ἅπαξ προσενεχθεὶς εἰς τὸ πολλῶν ἀνευγεῖν ἁμαρτίας, ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν. Χ. Σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν ταῖς αἰταῖς θυσίαις ἃς προσφέρουσαι, εἰς τὸ διηλεκτὸς οὐδέποτε δύναται τοὺς προσερχομένους τελειῶσαι. ² ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμεναι; διὰ

² Rec. = καί.² Alex. δύναται.² Rec. = οὐκ. Alex. + οὐκ.

GENEVA—1557.

neither that fyrst testamēt was ordeyned without bloude.

¹⁹ For when Moyses had expounded every precept to the people, according to the Lawe, he toke the bloude of calves and of goates, with water and purple wolfe and hyssope, and sprinkled both the booke, and all the people, ²⁰ Saying, This is the bloude of the Testament, whych God hath appoynted vnto you. ²¹ Moreover, he sprinkled likewise the Tabernacle with bloude also, and all the ministeryng vessels. ²² And almost all thynges, are by the Lawe poured with bloude, and without sheadyng of bloude is no remission. ²³ It is then nede, that the similitudes of heauenly thynges be purified with suche thynges: but the heauenly thynges them selues are purified with better sacrifices then are these.

²⁴ For Christ is not entred into the Holy places that are made with handes, which are but similitudes of the true Sanctuarie: but is entred into very heauen, for to appeare now in the sight of God for vs: ²⁵ Not to offer hym selfe often, as the hye Priest entreth into the Holy place every yere with other bloude. ²⁶ (For then must he haue often suffered synce the worlde began.) but now in the ende of the worlde, hath he appeared once to put synne to flyght, by the offering vp of hym selfe. ²⁷ And as it is appoynted vnto men that they shal once dye, and then cometh the iudgement: ²⁸ Euen so Christ was once offered to take away the synnes of many, and vnto them that loke for hym, shal he appeare agayne without synne vnto saluation.

10. FOR the Lawe hauyng the shadowe of good thynges to come, and not the very image of the thynges, can neuer with those sacrifices which they offer yere by yere continually, make the commers therunto perfect. ² For wold not then those sacrifices haue ceased to haue

RHEIMS—1582.

first certes dedicated without bloud.

¹⁹ For al the commaundment of the Lawe being read of Moyse to al the people: he taking the bloud of calves and goates with water and scarlet wool and hyssope, sprinkled the very booke also it self and al the people, ²⁰ saying, This is the bloud of the Testament, which God hath commaunded vnto you.

²¹ The tabernacle also and al the vessel of the ministerie he in like maner sprinkled with bloud. ²² And al things almost according to the Lawe are cleansed with bloud: and without sheading of bloud there is not remission.

²³ It is necessarie therefore that the examplers of the celestials be cleansed with these: but the celestials them selues with better hostes then these. ²⁴ For Iesus is not entred into Holies made with hand, examplers of the true: but into heauen it self, that he may appeare now to the countenance of God for vs. ²⁵ Nor that he should offer him self often, as the high priest entereth into the Holies, every yere in the bloud of others: ²⁶ otherwise he ought to haue suffered often from the beginning of the world: but now once in the consummation of the worldes, to the destruction of sinne, he hath appeared by his onnye host.

²⁷ And as it is appoynted to men to die once, and after this, the iudgement: ²⁸ so also Christ was offered once to exhaust the sinnes of many. the second time he shal appeare without sinne to them that expect him, vnto saluation.

10. FOR the lawe hauyng a shadow of good things to come, not the very image of the things: every yere with the self same hostes which they offer incessantly, can neuer make the commers thereto perfect: ² otherwise they should haue ceased to be offered, because the

AUTHORISED—1611.

without bloud. ¹⁹ For when Moyses had spoken every precept to all the people according to the Law, he toke the blood of Calves and of Goates, with water and scarlet wool, and hyssop, and sprinkled both the booke and all the people, ²⁰ Saying, This is the blood of the Testament which God hath enjoyned vnto you.

²¹ Moreover, hee sprinkled with blood both the Tabernacle, and all the vessels of the Ministerie. ²² And almost all things are by the Law purged with blood: and without shedding of blood is no remission.

²³ It was therefore necessary that the patternes of things in the heauens should bee purified with these, but the heauenly things themselues with better sacrifices then these. ²⁴ For Christ is not entred into the Holy places made with handes, which are the figures of the true, but into heauen it self, now to appeare in the presence of God for vs. ²⁵ Nor yet that he should offer himselfe often, as the high Priest entreth into the Holy place, every yere with blood of others: ²⁶ For then must hee often haue suffered sinco the foundation of the world: but now once in the ende of the world, hath he appeared to put away sinne by the sacrifice of himselfe. ²⁷ And as it is appoynted vnto men once to die, but after this the Iudgement: ²⁸ So Christ was once offered to beare the sinnes of many, and vnto them that looke for him shal bee appeare the second tyme without sinne, vnto saluation.

10. FOR the Lawe hauyng a shadow of good things to come, and not the very image of the things, can neuer with those sacrifices which they offered yere by yere continually, make the commers therunto perfect: ² For then would they not haue ceased to bee offered, because that

τὸ μηδεμίαν ἔχειν ἔτι συνείδησιν ἁμαρτιῶν τοὺς λατρεύοντας, ἀπαξ¹ κεκαθα-
 ρίετους·² ἀλλ' ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτόν·³ ἀδύνατον γὰρ αἷμα
 ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρτίας.⁴ Διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει,
 “Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι.”⁵ ὀλοκαντώματα
 καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας·⁶ τότε εἶπον, Ἰδοὺ ἤκω· (ἐν κεφαλίδι βιβλίου
 γέγραπται περὶ ἐμοῦ) τοῦ ποιῆσαι, ὁ Θεὸς, τὸ θέλημά σου.”⁷ Ἀνώτερον λέγων,
 “Ὅτι⁸ θυσίαν καὶ προσφορὰν καὶ ὀλοκαντώματα καὶ περὶ ἁμαρτίας οὐκ
 ἠθέλησας, οὐδὲ εὐδόκησας,” (αἵτινες κατὰ τὸν νόμον προσφέρονται,) τότε
 εἶρηκεν, “Ἰδοὺ ἤκω τοῦ ποιῆσαι τὸ θέλημά σου.” ἀναρεῖ τὸ πρῶτον, ἵνα τὸ
 δεύτερον στήσῃ.⁹ ἐν αὐτῷ θελήματι ἡγιασμένοι ἐσμέν διὰ τῆς προσφορᾶς τοῦ
 σώματος Ἰησοῦ Χριστοῦ ἐφάπαξ.¹⁰ Καὶ πᾶς μὲν ἱερεὺς ἔστηκε καθ' ἡμέραν

* Alex. καθαρισμένους.

† Alex. θυσίας καὶ προσφοράς.

* Rec. + ὁ Οὐδ.

* Rec. + τοῦ.

WICLIIF—1380.

have ceesid to be offrid: for as myche as
 the worschippers cleisid oonye, hadden not
 furthermore conscience of synne;² but in
 hem mynde of synnes is made bi alle
 zeeris; for it is in possible: that synnes
 be don away, bi blood of bolis and of
 bukis of geet.

⁵ therfor he entrynge in to the world:
 seith; thou woldest not sacrifice and offe-
 ryng but thou hast schapen a bodi to me;
⁶ breut sacrificis also for synne: plesid
 not to thee;⁷ thanne I seide; lo I come; in
 the begynnyng of the booke it is writun of
 me: that I do thi wille god; he seiynge
 bifor that thou woldest not sacrificis and
 offryngis and breute sacrificis for synnes,
 ne thi thingis be pleasant to thee, which
 ben offrid bi the law: ⁸ thanne I seide;
 lo I come: that I do thi wille god; he
 doth awei the first, that he make stidfast
 the secunde; ⁹ in whiche wille we ben
 halowid: bi the offryng of the bodi of
 crist ihesus oonye.

¹¹ and eche preest is redi, mynstyrynge
 eche dai and ofte tymes offryng the same
 sacrificis: whiche noon neuer do aweye
 synnes; ¹² but this man offryng oon sacri-
 fice for synnes for euermore: sittith in
 the ryghth of god the fadir; fro thennes
 forth abidyng: til his enemyes be putte
 a stoul of his feet; ¹⁴ For bi oon offryng
 he made perfyt for euer halowid men;
¹⁵ and the holi goost witnessith to us; for
 aftir that he seide; ¹⁶ this is the testament,
 whiche I schal witness to hem aftir tho
 daies the lord seith; in seynge my lawis
 in the hertis of hem and in the soules of
 hem; I schal aboute write hem; ¹⁷ and now
 I schal no more thanke on the synnes and
 the wickidnessis of hem; ¹⁸ and wher re-
 mysoun of these is: now is there noon
 offryng for synne;

¹⁹ therfor brithren hauynge trist in to
 the entryng of holi thingis in the blood

TYNDALE—1534.

beate offered; because that the offerers
 once purged; shuld have had no moore
 consciences of synnes. ² Nevertheless in
 those sacrifices is ther mencion made of
 synnes every ycare. ⁴ For it is impossible
 that the bloud of oxen; and of goates shuld
 take away synnes.

⁵ Wherefore when he cometh into the
 worlde; he sayth: Sacrifice and offeringe
 thou woldest not have: but a bodie hast
 thou ordeyned me. ⁶ In sacrifices and
 synneofferynges thou hast no lust. ⁷ Then
 I sayde: Lo I come; in the chefest of the
 boke it is writen of me; that I shuld
 doo thy will, o god. ⁸ Above when he
 had sayed sacrifice and offeringe; and
 burnt sacrifices and synneofferynges thou
 woldest not have; nether hast allowed
 (which yet are offered by the lawe) ⁹ and
 then sayde: Lo I come to do thy will o
 god: he taketh a waye the fyrst to stab-
 lish the latter. ¹⁰ By the which will
 we are sanctified; by the offeringe of the
 body of Iesu Christe once for all.

¹¹ And every prest is redy dayly minis-
 trynge; and ofte tymes offereth one maner
 of offeryng; which can never take away
 synnes. ¹² But this man after he had of-
 fered one sacrifice for synnes; sat him
 doune for ever on the right honde of god;
¹³ and from hence forth taryeth till his
 foes be made his fetestole. ¹⁴ For with
 one offeryng he hath made perfecte for
 ever them that are sanctified. ¹⁵ And the
 holy goost also beareth vs recorde of this;
 even when he tolde before: ¹⁶ This is the
 testament that I will make vnto them after
 those dayes sayth the lorde. I will put
 my lawes in their hertes and in their
 mynde I will write them ¹⁷ and their
 synnes and iniquities will I remember no
 moore ¹⁸ And where remission of these
 thinges is; there is no moore offeryng for
 synne.

¹⁹ Seynge brethren that by the meanes of
 the bloud of Iesu we maye be holde to

CRANMER—1539.

that the offerers once purged shuld have
 had no more conscience of synnes? ² Ne-
 uertheless, in those sacrifices, is ther
 mencion made of synnes every ycare.
⁴ For the blood of oxen and of goates can
 not take away synnes.

⁵ Wherefore, when he cometh into the
 worlde, he sayth: Sacrifice and offer-
 yng thou woldest not have: but a bodie
 hast thou ordeyned me: ⁶ Burnt offer-
 ings also for synne hast thou not allowed.
⁷ Then sayd I: lo, I am here. In the
 begynnyng of the booke it is writen of
 me, that I shuld do thy will, o God.
⁸ Above, when he saith: sacrifice and
 offering, and burnt sacrifices and synne
 offerynges thou woldest not have, nether
 hast thou allowed them (which yet are
 offered by the lawe) ⁹ then sayd he: Lo,
 I am here, to do thy will, o god: he tak-
 eth a waye the fyrst to stablish the latter
¹⁰ [by which wyl we are made holy, euen
 by the] offeryng of the body of Iesu
 Christe once for all.

¹¹ And every prest is redy dayly minis-
 tryng and offering ofte tymes one maner of
 oblation, which can neuer take awaye
 synnes. ¹² But this man after he hath
 offered one sacrifice for synnes, is set
 downe for ever on the ryght hand of God,
¹³ and from hence forth taryeth till his
 foes be made his fetestole. ¹⁴ For wyth
 one offeryng he hath made perfecte for
 ever them that are sanctified. ¹⁵ The holy
 goost himself also beareth vs recorde,
 euen when he tolde before: ¹⁶ This is the
 testament that I will make vnto them:
 after those dayes (sayth the Lorde) I will
 put my lawes in their herte, and in their
 myndes will I wryte them, ¹⁷ and their
 synnes and iniquities wyl I remember
 no more. ¹⁸ And where remission of these
 thynges is, ther is no more offeryng for
 synne.

¹⁹ Seyng therefore brethren, that by the
 meanes of the bloud of Iesu we have

λειουργῶν, καὶ τὰς αὐτὰς πολλάκις προσφέρων θυσίας, αἵτινες οὐδέποτε δύνανται περιελεῖν ἁμαρτίας· ¹² οὗτος δὲ μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν εἰς τὸ διηνεκές, ἐκάθισεν ἐν δεξιᾷ τοῦ Θεοῦ, ¹³ τὸ λοιπὸν ἐκδεχόμενος ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ. ¹⁴ μὰ γὰρ προσφορά τετελείωκεν εἰς τὸ διηνεκές τοὺς ἁγιαζομένους. ¹⁵ Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ Πνεῦμα τὸ ἅγιον· μετὰ γὰρ τὸ ¹προειρηκέναι, ¹⁶ «Αὕτη ἡ διαθήκη ἦν διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς ἡμέρας ἐκεῖνας, λέγει Κύριος, διδόνς νόμους μου ἐπὶ καρδίας αὐτῶν, καὶ ἐπὶ ¹⁷τῶν διανοιῶν αὐτῶν ἐπιγράψω αὐτούς» ¹⁸ καὶ, «Τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ ¹⁹μνησθῶ ἔτι.» ²⁰ Ὅπου δὲ ἀφesis τούτων, οὐκέτι προσφορά περὶ ἁμαρτίας.

¹⁹ Ἐχοντες οὖν, ἀδελφοὶ, παρρησίαν εἰς τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι

¹ Alex. ἀρχαῖος.

² Rec. πύργος.

³ Alex. ἀρχαῖος.

⁴ Alex. τὴν δυνάμιν.

⁵ Alex. μνησθήσομαι.

GENEVA—1557.

bene offered, because that the offerers once purged, should have had no more conscience of synnes? ⁵ But, in those sacrifices there mention made of synnes every yere.

⁴ For it is impossible that the bloude of bulles, and goates should take away synnes. ⁵ Wherefore, when he cometh into the worlde, he sayth, Sacrifice and offering thou wouldest not have: but a body hast thou ordeyned me. ⁶ In burnt sacrifices and synne offerings thou hast no pleasure. ⁷ Then I sayd, Lo I am here (In the begynnyng of the booke it is written of me) that I should do thy wyl, O God. ⁸ Above, when he had sayd, Sacrifice and offering, and burnt sacrifices, and synne offerings thou wouldest not have, nether hast allowed (which yet are offered by the Lawe) ⁹ Then sayd he, Lo I am here to do thy wyl, O God: he taketh away the fyrst, to stablish the latter. ¹⁰ By the which wyl, we are sanctified, by the offering of the body of Iesus Christ once made.

¹¹ And every Priest appeareth dayly ministering, and ofte tymes offereth one manner of offering, which can never take away synnes: ¹² But this man after he had offered one sacrifice for synnes, sitteth for ever at the ryght hand of God: ¹³ And from hence forth targeth, tyl his foes be made his footstole. ¹⁴ For with one offering hath he made perfect for ever them that are sanctified. ¹⁵ For the holy Ghost also beareth vs recorde even when he tolde before, ¹⁶ This is the Covenant that I wyl make vnto the after those dayes, sayth the Lord, I wyl put my Lawes in their hearts, and in their myndes I wyl wryte them. ¹⁷ And their synnes and iniquities wyl I remember no more. ¹⁸ And where remission of these thynges is, there is no more offering for synne.

¹⁹ Saying therefore brethren, that by the meanes of the bloude of Iesus, we may be

RHEIMS—1582.

worshippers once cleansed should have no conscience of synne any longer. ² but in them there is made a commemoration of synne every yere. ⁴ for it is impossible that wvith the bloud of oxen and goates synnes should be taken away.

⁵ Therefore coming into the worlde he saith: *Howl and oblation thou wouldest not: but a body thou hast fitted to me:* ⁶ *Holocaustes and for synne did not please thee.* ⁷ Then said I, Behold I come: in the head of the booke it is written of me: *Thas I may doe thy wyl O God.* ⁸ Saying before, *Because hastes and oblations and holocaustes, and for synne thou wouldest not, neither did they please thee, wvich are offered according to the law,* ⁹ then said I, Behold I come that I may doe thy wyl O God: he taketh away the first, that he may establish that that followeth. ¹⁰ In the wvich wyl, we are sanctified by the oblation of the body of Iesus Christ once.

¹¹ And every priest in deede is ready daily ministering, and ofte offering the same hostes, wvich can never take away synnes: ¹² but this man offering one host for synnes, for ever sitteth on the right hand of God, ¹³ hence forth expecting, vntil his enemies be put the footstole of his fecte. ¹⁴ For by one oblation hath he consummated for ever them that are sanctified. ¹⁵ And the holy Ghost also doth testifie to vs. For after that he said: ¹⁶ *And this is the Testament which I will make to them after those daies, saith our Lord, giving my lawes in their hartes, and in their myndes I will subscribe them:* ¹⁷ *and their synnes and iniquities I will now remember no more.* ¹⁸ But wvhere there is remission of these, now there is not an oblation for synnes.

¹⁹ Having therefore brethren confidence in the cutting of the holies in the bloud of

AUTHORISED—1611.

the worshippers once purged, should have had no more conscience of sinnes? ² But in those sacrifices there is a remembrance againe made of sinnes every yeere. ⁴ For it is not possible that the blood of Bulls and of Goats, should take away sinnes.

⁵ Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: ⁶ In burnt offerings, and sacrifices for sinne thou hast had no pleasure: ⁷ Then said I, Lo, I come. (In the volume of the booke it is written of me) to doe thy will, O God. ⁸ Above when he said, Sacrifice, and offering, and burnt offerings, and offering for sinne thou wouldest not, neither hadst pleasure therein, which are offered by the Law: ⁹ Then said he, Lo, I come to doe thy will (O God): He taketh away the first, that he may establish the second. ¹⁰ By the which will we are sanctified, through the offering of the body of Iesus Christ once for all. ¹¹ And every Priest standeth dayly ministering, and offering oftentimes the same sacrifices, which can never take away sinnes. ¹² But this man after he had offered one sacrifice for sinnes for ever, sat downe on the right hand of God, ¹³ From henceforth expecting till his enemies be made his footstool. ¹⁴ For by one offering he hath perfected for ever them that are sanctified. ¹⁵ Whereof the holy Ghost also is a witness to vs: for after that he had said before, ¹⁶ This is the Covenant that I will make with them after those dayes, saith the Lord: I will put my Lawes into their hearts, and in their mindes will I write them: ¹⁷ And their sinnes and iniquities will I remember no more. ¹⁸ Now, where remission of these is, there is no more offering for sinne.

¹⁹ Having therefore, brethren, boldnesse to enter into the Holiest by the blood of

Ἰησοῦ, ²⁰ ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν, διὰ τοῦ καταπετάσματος, (τοῦτ' ἐστὶ, τῆς σαρκὸς αὐτοῦ,) ²¹ καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ Θεοῦ, ²² προσερχόμεθα μετ' ἀληθινῆς καρδίας ἐν πληροφορίᾳ πίστεως, ἔρραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς. ²³ καὶ λελουμένοι τὸ σῶμα ὕδατι καθαρῷ, κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῆ· (πιστὸς γὰρ ὁ ἐπαγγελλόμενος) ²⁴ καὶ κατανοῶμεν ἀλλήλους εἰς παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων, ²⁵ μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος τισὶν, ἀλλὰ παρακαλοῦντες· καὶ τοσοῦτῳ μᾶλλον ὅσω βλέπετε ἐγγιζοῦσαν τὴν ἡμέραν. ²⁶ Ἐκουσίως γὰρ ἀμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκέτι περὶ ἀμαρτιῶν ἀπολείπεται θυσία. ²⁷ φοβερά δέ τις ἐκδοχὴ κρίσεως, καὶ πυρὸς ζήλος

WICLIF—1380.

of crist, ²⁰ whiche halowid to us a newe weie and lyuynge bi the hilinge that is to seie his fleisch, ²¹ and we haunynge the greet prest on the hous of god: ²² nyz we with verri berte in the pleite of feith, and be oure hertis spreinde fro an yuel conscience, and oure bodies waschen with clene watir: ²³ and holde we the confessioun of oure hope bowinge to no side, for he is trewe; that hath made the biheest, ²⁴ and biholde we to gidre in the stringe of charite and of good werkis: ²⁵ not forsakyng oure gaderinge to gidre, as it is of custum to summe men but counfortynge, and bi so myche the more; bi hou myche ye seen the dai nyngne;

²⁶ for whi now sacrifice for synnes is not leet to us that synnen wilfulli after that we han take the knowynge of truthe, ²⁷ for whi summe abydinge of the dome is dredful and the surynge of fier: whiche schal waste aduersaries; ²⁸ who that brekith moises lawe: dieth with outen oyr merci bi tweyne or thre witnessis; ²⁹ hou myche more geascn ye that he deserueth wors turmentis; whiche defoulth the sone of god? and holdith the blood of the testamente pollut in whiche he is halowid, & doith dispit to the spirit of grace? ³⁰ for we knowen hym that seide, to me veniaunce, and I schal gilde, and eft, for the lord schal deme his puple; ³¹ it is ferful to falle in to the hondis of god Iyaynge;

³² And haue ye mynde on the former daies in whiche ye weren lystrede, and suffriden greet strif of passiouns, ³³ and in the tother ye weren maad a spectacle bi schynschippis and tribulaciouns: in another ye weren made felowis of men Iyaynge so; ³⁴ for also to bounden men ye

TYNDALE—1534.

enter into that holy place, ²⁰ by the newe and livynge wyne, which he hath prepared for vs, through the vayle, that is to saye by his flesche. ²¹ And seynge also that we have an hye prest which is ruler over the housse of god, ²² let vs drawe nye with a true herte in a full fayth, sprynkeled in oure hertes from an evyll conscience, and wesshed in oure bodies with pure water, ²³ and let vs kepe the profession of oure hope, with oute waveringe (for he is faythfull that promysed) ²⁴ and let vs consyder one another to provoke vnto love, and to good workes: ²⁵ and let vs not forsake the felishippe that we have amonge oure selves, as the maner of some is: but let vs exhorte one another, and that so moche the more, because ye see that the daye draweth nye.

²⁶ For yf we synne wyllynge after that we have receaved the knowledge of the truthe, there remaineth no more sacrifice for synnes ²⁷ but a fearful lokynge for iudgement, and violent fyre which shall deuoure the aduersaries. ²⁸ He that despiseth Moyses lawe, dyeth with out mercy vnder two or thre witnesses. ²⁹ Of how moche sorer panyshment suppose ye shall he be counted worthy, which treadeth vader fote the sone of god: and counteth the bloude of the testamente as an unholy thyng, wherwith he was sanctified, and doth dishonoure to the spete of grace. ³⁰ For we knowe him that hath sayde, vengeance belongeth vnto me; I will recompence sayth the lord. And agayne: the lord shall iudge his people. ³¹ It is a fearfull thyng to faule into the hondes of the livynge God.

³² Call to remembraunce the dayes that are passed, in the which after ye had receaved light, ye endured a grete fyght in aduersities, ³³ partly whill all men wondred and gased at you for the shame and tribulacion that was done vnto you, and partly whill ye became companyons of them, which so passed their tyme. ³⁴ For ye suffered also with my bondes, and toke a

CRANMER—1530.

libertye to enter into the holy place, ²⁰ by the new and lyuing waye which he hath prepared for vs, through the vayle (that is to saye, by his flesche.) ²¹ And eeing also that we haue an hye prest which is ruler over the house of God, ²² let vs drawe nye with a true herte in a sure fayth, sprynkeled in our hertes from an euill conscience, and wesshed in our bodies with pure water: ²³ let vs kepe the profession of our hope, without wauerynge (for he is faythfull that promysed) ²⁴ and let vs consider one another, to the intent that we may provoke vnto love, and to good workes, ²⁵ not forsakyng the felishippe that we haue among our selues, as the maner of some is: but let vs exhorte one another, and that so moche the more, because ye see that the daye draweth nye.

²⁶ For yf we synne wylfully after that we haue receaved the knowledge of the truthe, ther remaineth nomore sacrifice for synnes ²⁷ but a fearfull lokynge for iudgement, and violent fyre, which shall deuoure the aduersaries. ²⁸ He that despiseth Moyses lawe, dyeth without mercy vnder two or thre witnesses: ²⁹ how moch sorer (suppose ye) shall he be punished which treadeth vnder fote the sone of God: and counteth the bloude of the testamente, wherwith he was sanctified, as an unholy thyng, and doth dishonoure to the spete of grace. ³⁰ For we knowe hym that hath sayde: It belongeth vnto me to take vengeance. I will recompence sayth the Lord. And agayne: the Lord shall iudge his people. ³¹ It is a fearfull thyng to fall into the bandes of the lyuyng God.

³² Call to remembraunce the dayes that are passed, in the which after ye had receaved lyght, ye endured a grete fyght of aduersities, ³³ partly whyle all men wondred and gased at you for the shame and tribulacyon that was done vnto you: partly, whyle ye became companyons of them, which so passed their tyme. ³⁴ For ye became partakers also of the afflictions

hilinge, conuincing. verri, true. spreinde, sprinkled.
yuel, evil. biheest, promise. dom, judgment.
ayngne, following. ofte, againe. demer, judge.
schynschippis, righteousness.

ἐσθίειν μέλλοντος τοὺς ὑπεναντίους. ²⁵ ἀθετήσας τὸν νόμον Μωσέως, χωρὶς οἰκτιρμῶν ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν ἀποθνήσκει· ²⁶ πόσῳ δοκεῖτε χείρονος ἀξιωθήσεται τιμωρίας ὁ τὸν υἱὸν τοῦ Θεοῦ καταπατήσας, καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγησάμενος ἐν ᾧ ἡγιασθη, καὶ τὸ Πνεῦμα τῆς χάριτος ἐνυβρίσας; ²⁷ οἶδαμεν γὰρ τὸν εἰπόντα, “Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω,” λέγει Κύριος· | καὶ πάλιν, “Κύριος κρινεῖ τὸν λαὸν αὐτοῦ.” ²⁸ Φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας Θεοῦ ζῶντος.

²⁹ Ἀναμνησθεσθε δὲ τὰς πρότερον ἡμέρας, ἐν αἷς φωτισθέντες πολλὴν ἀθλήσιν ὑπεμείνατε παθημάτων· ³⁰ τοῦτο μὲν, οὐκιδισμοῖς τε καὶ θλίψεσι θεατριζόμενοι· τοῦτο δὲ, κοινωνοὶ τῶν οὕτως ἀναστρεφόμενων γεννηθέντες· ³¹ καὶ γὰρ τοῖς

* Διὰ. = λίγα Κύριος.

GENEVA—1557.

RHEIMS—1582.

AUTHORISED—1611.

bolde to enter into that Holy place, ²⁰ By the newe and luyving way, which he hath prepared for vs, through the wayle, that is, by his flesh. ²¹ And saying also that we have an hye Priest which is ruler over the house of God: ²² Let vs drawe nye with a true heart, in a fullayth, sprinckled in our hearts from an euill conscience, and washed in our bodyes with pure water. ²³ Let vs kepe the profession of our hope, without waueryng (for he is faythful that promised) ²⁴ And let vs consider one another, to prouoke vnto loue, and to good workes.

²⁵ Not forsaking the fellowship that we haue among our selues, as the manner of some is: but let vs exhort one another, and that so muche the more, because ye see that the day draweth nye. ²⁶ For yf we sayne willingly after that we haue receaued the knowledge of the trueth, there remaineth no more sacrifice for synnes. ²⁷ But a fearful looking for iudgement, and violent fyre, which shal deuoure the aduersaries. ²⁸ He that despiseth Moses Lawe, dyeth without mercie vnder two or thre wytnesses. ²⁹ Of how muche sorer punishment suppose ye shal he be counted worthy, which treadeth vnder fote the Sonne of God, and counteth the bloude of the Covenant as an vholly thing, wher with he was sanctified, and doth dishonour to the Sprite of grace?

³⁰ For we knowe hym that hath sayd, Vengeance belongeth vnto me, I wil recompence sayth the Lord. And agayne, The Lord shal iudge his people. ³¹ It is a fearful thinge to fall into the handes of the luyving God. ³² Call to remembrance the dayes that are passed, in the which after ye had receaued light, ye endured a great fight in aduersities. ³³ Partly whyle all men wondred and gased at you for the shame and tribulation that was done vnto you, and partly whyle ye became companions of them which were so tossed. ³⁴ For both ye sorrowed with me for my

Christ: ²⁰ which he hath dedicated to vs a newv and luyving vway by the vele, that is, his flesh, ²¹ and a high priest ouer the house of God, ²² let vs approche vwith a true hart in fulnesse of faith, hauing our hartes sprinkled from euill conscience, and our body vashed with cleane vvater, ²³ let vs hold the confession of our hope vndeclining (for he is faithfull that hath promised) ²⁴ and let vs consider one in other vnto the prouocation of charitie and of good vvorkes: ²⁵ not forsaking our assemblie as some are accustomed, but comforting, and so much the more as you see the day approuching.

²⁶ For if vve sinne vvillingly after the knowlledge of the trnth receiued, nowv there is not left an host for sinces, ²⁷ but a certwne terrible expectation of iudgement and rage of fyre, vvich shal consume the aduersaries, ²⁸ A man making the lavv of Moyse frustrate: vvithout any mercie dieth vnder two or thre vvitnesses. ²⁹ howv much more thinke you, doth he deserve vvorse punishments vvich hath troden the sonne of God vnder fote, and extermied the bloud of the testament polluted, vvherewin he is sanctified, and hath done contrmelie to the spirit of grace? ³⁰ For vve knowv him that said, *Recompence to me, I will repay.* And agayne, *That our Lord will iudge his people.* ³¹ It is horrible to fall into the handes of the luyving God.

³² But call to minde the old daies: vvherewin being illuminated, you sustained a great fight of passions. ³³ and on the one part certes by reproches and tribulations made a spectacle: and on the other part made companions of them that conversed in such sort. ³⁴ For, you both had compassion on them that vvere in bondes:

Iesus, ²⁰ By a new and luyving way which hee hath “consecrated for vs, through the vaile, that is to say, His flesh:” ²¹ And having an high Priest over the house of God: ²² Let vs drawe neere with a true heart in full assurance of faith, hauing our hearts sprinkled from an euill conscience, and our bodies washed with pure water.

²³ Let vs hold fast the profession of our faith without wauering (for hee is faithfull that promised) ²⁴ And let vs consider one another to prouoke vnto loue, and to good workes: ²⁵ Not forsaking the assembling of our selues together, as the manner of some is: but exhorting one another, and so much the more, as ye see the day approuching. ²⁶ For if we sinne wilfully after that we haue receiued the knowledge of the trueth, there remaineth no more sacrifice for sinnes, ²⁷ But a certaine fearful looking for of iudgement, and fiery indignation, which shall deuoure the aduersaries. ²⁸ He that despised Moses Lawe, died without mercie, vnder two or three witnesses. ²⁹ Of how much sorer punishment suppose ye, shall hee be thought worthy, who hath troden vnder fote the Sonne of God, and hath counted the blood of the covenant wherewith he was sanctified, an vholly thing, and hath done despite vnto the spirit of grace? ³⁰ For we know him that hath said, Vengeance belongeth vnto me, I will recompence, saith the Lord: and againe, The Lord shall iudge his people. ³¹ It is a fearful thing to fall into the hands of the luyving God.

³² But call to remembrance the former dayes, in which after yee were illuminated, ye indured a great fight of afflictions: ³³ Partly whilst ye were made a gazing stocke both by reproches and afflictions, and partly whilst ye became companions of them that were so vexed. ³⁴ For ye had compassion of mee in my bonds, and took

⁷ δεσμίαις | συνεπαθήσατε, καὶ τὴν ἀρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε, γινώσκοντες ἔχειν⁸ ἑαυτοῖς κρείττονα ὑπαρξιν⁹ ἐν οὐρανοῖς | καὶ μένουσαν. ³⁵ μὴ ἀποβάλλετε οὖν τὴν παρρησίαν ὑμῶν, ἥτις ἔχει¹⁰ μισθαποδοσίαν μεγάλην. | ³⁶ ὑπομονῆς γὰρ ἔχετε χρεῖαν, ἵνα τὸ θέλημα τοῦ Θεοῦ ποιήσαντες, κομίσθητε τὴν ἐπαγγελίαν. ³⁷ Ἐτι γὰρ μικρὸν ὅσον ὅσον, “ὁ ἐρχόμενος ἤξει, καὶ οὐ χρονεῖ. ³⁸ ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται· καὶ ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἢ ψυχὴ μου ἐν αὐτῷ.” ³⁹ Ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ πίστεως εἰς περιποίησιν ψυχῆς. XI. Ἔστι δὲ πίστις, ἐλπίζομένων ὑπόστασις, πραγμάτων ἑλεγχος οὐ βλεπομένων. ² ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι. ³ Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ, εἰς τὸ

⁷ Rec. δεσμοῖς μου.⁸ Rec. + ἵπ.⁹ Alex. = ἐν οὐρανοῖς.¹⁰ Alex. μεγάλην μισθαποδοσίαν.

WICLIF—1380.

hadden compassion, and so resceyueden with ioie the robberyng of youre goodis, knowyng that ye haue a better and a dwell- yng substantioun, ³⁵ therfor nyle ye lese youre trist: whiche hath greet reward- yng, ³⁶ for paciens is nedeful to you: that ye don the wille of god, and bryngen agen the bilkeste, ³⁷ for jif a litil and he that is to comyng schal come: and he schal not tarye, ³⁸ for my iust man lyueth of feith, that if he with drawith hym self: he schal not plesse to my soule, ³⁹ but we ben not the sonnes of withdrawyng awie in to perdicium: but of feith in to getyng of soule.

11. BUT feith is the substance of thingis that ben to be hoped, and an argu- ment of thingis not aperyng, ² and in this feith eold men han getun witness- inge, ³ bi feith we vnderstonden that the worldis weren made bi goddis word: that visible thingis weren made bi vnuyseible thingis, ⁴ bi feith: abel offrid a myche more sacrifice thanne cayn to god, bi whiche he gat witnessyng to be iust, for god bare witnessyng to hys gifyt, and bi that feith: he deed apkeith jif,

⁵ bi feith enock was translatid: that he schulde not se deeth, and he was not founden for the lord translatid hym, for hys translatioun he hadde witnessyng: that he plesid god, ⁶ and it is impossible to plesse god with outen feith, for it bi- houeth that a man comyng to god bileue, that he is, and that he is rewarder to men that seke hym,

⁷ bi feith, noe dredde thorow answe- takun of these thingis that jif weren not seen, and schapid a schip, in to the helthe of his hous bi whiche he dampned the world: and is ordeyned eire of rightwis- nesse whiche is bi feith,

⁸ bi feith, he that is clepid abraham:

TYNDALE—1534.

worth the spylyng of youre goodes, and that with gladnes knowyng in youre selves how that ye had in heven a better and an endureng substantioun. ³⁵ Cast not awaye therefore youre confidence, which hath great rewarde to recompence. ³⁶ For ye have nede of pacience, that after ye have done the wille of god, ye myght re- ceave the promys. ³⁷ For yet a very lytell whyle, and he that shall come will come, and will not tary. ³⁸ But the iust shall live by faith. And yf he with drawe him selfe, my soule shall have no pleasure in him. ³⁹ We are not whiche with drawe oure selves vnto dampnacion, but partayne to fayth to the wynnyng of the soule.

11. FAYTH is a sure confidence of thynges which are hoped for, and a cer- tainty of thynges which are not sene. ² By it the elders were well reported of. ³ Thorow fayth we vnderstode that the worldis was ordeyned by the worde of god: and that thynges which are sene were made of thynges which are not sene. ⁴ By fayth Abel offered vnto god a more plenteous sacrifice then Cayn: by whiche he obteyned witnes that he was righteous: god testifyinge of his gifytes: by whiche also he beyng deed, yet speaketh.

⁵ By fayth was Enoch translated that he shuld not se deeth: nether was he founde: for God had taken him awaye. Before he was taken awaye, he was reported of, that he had pleased God: ⁶ but with out fayth it is vnpossible to please him. For he that cometh to God, must beleve that God is, and that he is a rewarder of them that seke him.

⁷ By fayth Noe honored God, after that he was warned of thynges which were not sene, and prepared the arke to the sav- inge of his housholde, thorowe the which arke, he condempned the world, and be- came heyre of the rightewesnes which cometh by fayth.

⁸ By fayth Abraham, when he was called

CRANMER—1539.

whych happened thorow my bondes, and toke in worth the spylyng of your goodes, and that with gladnes: knowyng in your selves, how that ye haue in heauen a better and an endureng substantioun. ³⁵ Cast not awaye therefore your confidence, whych hath a great recompence of rewarde. ³⁶ For ye have nede of pacience, that after ye have done the wyl of God, ye myght re- ceave the promys. ³⁷ For yet a very lytell whyle, and he that shall come wyl come, and wyl not tary. ³⁸ But the iust shall lyue by fayth. And yf he withdrawe him selfe, my soule shall haue no pleasure in hym. ³⁹ It is not we that withdrawe oure selues vnto dampnacion, but we partayne vnto fayth, to the wynnyng of the soule.

11. FAYTH is a sure confidence of thynges, which are hoped for, and a cer- tainty of thynges which are not sene. ² For by it the elders obtayned a good reporte. ³ Thorow fayth we vnderstande, that the worldis was ordeyned by the worde of God, and that thynges which are sene, were made of thynges whych were not sene. ⁴ By fayth Abel offered vnto God a more plenteous sacrefyce then Cayn: by whiche he obteyned witnes that he was ryghteous, God testifyinge of hys gifytes: by whiche also he beyng deed, yet speaketh.

⁵ By fayth was Enoch translated, that he shulde not se deeth: nether was he founde: for God had taken him awaye. For afore he was taken awaye, he obteyned a good reporte, that he pleased God: ⁶ but without fayth it can not be that anye man shuld please him. For he that cometh to God, must beleue that God is, and that he is a rewarder of them that seke hym.

⁷ By fayth Noe beyng warned of God, eschued the thynges whych were as yet not sene, and prepared the arke to the sayyng of hys housholde, thorow the whiche arke, he condempned the world, and became heyre of the rightewesnes whych is acordyng to fayth.

⁸ By fayth Abraham, when he was called

μὴ ἐκ φαινομένων τὰ βλεπόμενα | γεγονέαι. ¹ Πίστει πλείονα θυσίαν Ἀβελ παρὰ Κάιν προσήνεγκε τῷ Θεῷ, δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ Θεοῦ | καὶ δι' αὐτῆς ἀποθανόν ἐτι ² λαλεῖ. | ³ Πίστει Ἐνὼχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον, καὶ ⁴ Οὐχ εὗρίσκετο, διότι μετέθηκεν αὐτὸν ⁵ ὁ Θεός. ⁶ πρὸ γὰρ τῆς μεταθέσεως αὐτοῦ | μεμαρτύρηται ⁷ εὐηρεστηκέναι τῷ Θεῷ. ⁸ χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστῆσαι· πιστεῦσαι γὰρ δεῖ τὸν προσ-
 ἐρχόμενον τῷ Θεῷ, ὅτι ἐστὶ, καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης γίνεται.
⁹ Πίστει χρηματισθεὶς Νῶε περὶ τῶν μηδέπω βλεπομένων, εὐλαβηθεὶς κατε-
 σκέυασε κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ· δι' ἧς κατέκρινε τὸν κόσμον, καὶ
 τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονόμος. ¹⁰ Πίστει καλούμενος Ἀβραὰμ

¹ Alex. τὰ βλεπόμενα.² τῷ Θεῷ.³ Rec. λαλεῖται.⁴ Alex. = αὐτοῦ.

GENEVA—1557.

hondes, and suffred with ioye the spoyling of your gooddes, knowing in your selues how that ye had in heauen a hotter, and an enduring substance.

²⁵ Cast not away therefore your confidence which hath great recompence of reward.

²⁶ For ye haue neede of patience, that after ye haue done the wyl of God, ye myght receaue the promys. ²⁷ For yet a very litle while, and he that shal come will come, and wil not tary. ²⁸ Now the iust shal lyue by faith. but if any withdraw him selfe, my soule shal haue no pleasure in hym. ²⁹ We are not they which withdraw our selues vnto damnation, but beleue to the saluation of the soule.

11. FAYTH is that, which causeth those things to appeare in deed which are hoped for, and sheweth evidently the thinges which are not sene. ² For by it our elders were wel reported of. ³ Through faith we vnderstand that the world was ordeined by the worde of God, so that the thinges which we se, are not made of thinges which dyd appeare. ⁴ By faith Abel offered vnto God a more plenteous sacrifice then Cain: by which faith he obteyned wytnes that he was righteous, God testifying of his giftes: by which faith also he being dead, yet speaketh. ⁵ By faith was Enoch translated, that he shuld not see death: nether was he founde: for God had taken him away: for before he was taken away, he was reported of, that he had pleased God:

⁶ But without faith it is vpossible to please hym: for he that cometh to God must beleue that God is, and that he is a rewarder of them that seke hym. ⁷ By faith Noe being warned of God, of the thinges which were as yet not sene, moued with reuerence prepared the arcke to the sayuing of his housholde, through the which arcke, he condemned the worlde, and was made heire of the righteousness, which cometh by faith.

⁸ By faith Abraham, when he was called

RHEIMS—1582.

and the spoile of your owne goodes you tooke wvith ioy, knowing that you haue a better and a permanent substance. ²⁵ Do not therefore leese your confidence, wvich hath a great remuneration. ²⁶ For patience is necessarie for you: that doing the wvill of God, you may receiue the promise.

²⁷ For yet a litle and a very litle wvhile, he that is to come, wvill come, and wvill not slacke. ²⁸ and my iust lineth of faith, but if he wvithdraw him self, he shal not please my soule. ²⁹ But we are not the children of wvithdrawing vnto perdition: bat of faith to the vwinning of the soule.

11. AND faith is, the substance of things to be hoped for, the argument of things not appearing. ² For in this the old men obtained testimonie.

³ By faith, we vnderstand that the wvorldes were framed by the wvord of God: that of inuisible things visibie things might be made.

⁴ By faith, Abel offered a greater hoste to God then Cain: by wvich he obtained testimonie that he was iust, God giuing testimonie to his giftes, and by it, he being dead, yet speaketh. ⁵ By faith Enoch was translated, that he should not see death, and he was not found: because God translated him. for before his translation he had testimonie that he had pleased God. ⁶ But wvithout faith it is impossible to please God. For he that cometh to God, must beleue that he is, and is a rewarder to them that seeke him.

⁷ By faith, Noë hauing receiued an answer concerning those things which as yet were not seen, fearing, framed the arke for the sauing of his house, by the wvich he condemned the wvorld: and was instituted heire of the iustice wvich is by faith.

⁸ By faith, he that is called, Abraham,

AUTHORISED—1611.

ioyfully the spoyling of your goods, knowing in your selues that yee haue in heauen a better and an induring substance. ²⁵ Cast not away therefore your confidence which hath great recompence of reward. ²⁶ For ye haue need of patience, that after ye haue done the will of God, ye might receiue the promise. ²⁷ For yet a little while, and he that shall come will come, and will not tary. ²⁸ Now the iust shall liue by faith: but if any man drawe backe, my soule shall haue no pleasure in him. ²⁹ But wee are not of them who draw backe vnto perdition: but of them that beleue, to the sauing of the soule.

11. NOW faith is the substance of things hoped for, the euidence of things not seen. ² For by it the Elders obtained a good report. ³ Through faith was vnderstand that the worldes were framed by the word of God, so that things which are sene were not made of things which doe appeare. ⁴ By faith Abel offered vnto God a more excellent sacrifice then Cain, by which he obtained witnes that he was righteous, God testifying of his gifts: and by it he being dead, yet speaketh. ⁵ By faith Enoch was translated, that hee should not see death, and was not found, because God had translated him: For before his translation he had this testimony, that he pleased God. ⁶ But without faith it is impossible to please him: for hee that cometh to God, must beleue that hee is, and that he is a rewarder of them that diligently seeke him.

⁷ By faith Noah being warned of God of things not sene as yet, moued with feare, prepared an Arke to the sauing of his house, by the which he condemned the world, and became heire of the righteousness which is by faith. ⁸ By faith Abraham when he was called to goe out into a

² Or, ground, or, confidence. ³ Or, is yet speaker of
⁷ Or, being wary.

ὑπήκουσεν ἐξελθεῖν εἰς τὸν τόπον ὃν ἡμελλε λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθε, μὴ ἐπιστάμενος ποῦ ἔρχεται. ⁹ Πίστει παρόρησεν εἰς τὴν γῆν τῆς ἐπαγγελίας, ὡς ἀλλοτρίαν, ἐν σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν συγκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς. ¹⁰ ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσιν πόλιν, ἧς τεχνίτης καὶ δημιουργὸς ὁ Θεός. ¹¹ Πίστει καὶ αὐτὴ Σάρρα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβε, καὶ παρὰ καιρὸν ἡλικίας*, ἐπεὶ πιστὸν ἡγήσατο τὸν ἐπαγγειλάμενον. ¹² διὸ καὶ ἀφ' ἐνὸς ἐγεννήθησαν, καὶ ταῦτα νεκρωμένων, καθὼς τὰ ἀστροὶ τοῦ οὐρανοῦ τῷ πλήθει, καὶ ¹³ ὡς ἡ ἄμμος ἢ παρὰ τὸ χεῖλος τῆς θαλάσσης ἢ ἀναρίθμητος. ¹³ Κατὰ πίστιν ἀπέθανον οὗτοι πάντες, μὴ λαβόντες τὰς ἐπαγγελίας, ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες, ¹⁴ καὶ ἀσπασάμενοι, καὶ

* Rec. + ἔτεκεν.

* Rec. ὥσκι.

* Rec. + καὶ πεισθέντες.

WICLIIF—1380.

obeyed to go out into a place, whiche he schulde take in to eritage; and he wente out: not wityng whidir he schulde go;

⁹ bi feith he dwelte in the lond of biheest: as in an alien lond: dwellinge in litil houses with Isaac and Jacob even eris of the same biheest, ¹⁰ for he abode the citee banyng foundementis: whos crafti man and maker is god;

¹¹ bi feith also, the ilke sara bareyn took vertu in conseyung of scol, se agen the tyme of age, for sche biheued hym trewe that hadde bihiyt;

¹² for whiche thing of oon & jit nyȝ deed there ben borun as steris of heuene in multitude; and as granel that is at the see side out of nonmure;

¹³ bi feith alle these ben deed, whanne the biheestis weren not takun; but thei bihelden hem afer, and gretynge hem wel: and knoweliden that thei weren pilgrims, & herborid men on the erthe, ¹⁴ and thei that esien these thingis: signyfen that thei seken a cuntre, ¹⁵ if thei hadden hadde mynde of the ilke of whiche thei wenten out, thei hadden tyme of turnynge agen; ¹⁶ but now thei desiren a bettir, that is to seie heuene; therfor god is not confoundid to be clepid the god of hem; for he made redi to hem a citee;

¹⁷ bi feith abraham offrid Isaac whanne he was temptid; & he offrid the oon biȝeton, whiche hadde takun the biheestis; ¹⁸ to whom it was seid, for in Isaac the seed schal be clepid to thee; ¹⁹ for he demed that god is myȝti to reise hym the fro deeth; wherfor he took hym also in to a parable; ²⁰ Bi feith also of thingis to comynge: Isaac blessed Jacob and Esau:

²¹ Bi feith Jacob drynge blessed alle the

TYNDALE—1534.

obeyed, to goo out into a place, which he shuld afterwarde receave to inheritaunce; and he went out not knowynge whether he shuld goo.

⁹ By fayth he removed into the londe that was promysed him, as into a straunge countre; and dwelt in tabernacles: and so dyd Isaac and Jacob heyles with him of the same promes. ¹⁰ For he looked for a citee havinge a foundation, whose bylder and maker is God.

¹¹ Thorow fayth Sara also receaved strength to be with chylde; and was delivered of a chylde when she was past age; because she iudged him faythfull which had promysed.

¹² And therefore spronge therof oon (and of oon which was as good as deed) so many in multitude; as the starres of the skye; and as the sond of the see shore which is innumerable.

¹³ And they all dyed in fayth; and received not the promyses: but sawe them a farre of; and beleved them; and saluted them: and confessed that they were straungers and pilgrims on the erthe.

¹⁴ They that saye soche thinges; declare that they seke a cuntre. ¹⁵ Also yf they had bene myndfull of that cuntre; from whence they came out; they had leasure to have returned agayne. ¹⁶ But now they desyre a better; that is to saye a hevenlye. Wherfore God is not ashamed of them even to be called their God: for he hath prepared for them a citee.

¹⁷ In fayth Abraham offered vp Isaac; when he was temptid; and he offered him beinge his only begotten sonne; which had receaved the promyses. ¹⁸ of whom it was sayde; in Isaac shall thy seed be called: ¹⁹ for he considered; that God was able to rayse vp agayne from deeth. Wherfore receaved he him; for an ensample. ²⁰ In fayth Isaac blessed Jacob and Esau; concerninge thinges to come.

²¹ By fayth Jacob when he was a drynge;

CRANMER—1530.

obeyed, to go out into a place, whiche he shuld afterwarde receave to inheritaunce; and he went out, not knowing whether he shuld go.

⁹ By fayth he removed into the lande of promes, as into a straunge countre, when he had dwelt in tabernacles: and so dyd Isaac and Jacob heyles with hym of the same promes. ¹⁰ For he looked for a cytie havinge a foundation, whose buylder and maker is God.

¹¹ Thorow fayth Sara also receaved strength to conceave and be with chylde, and was delivered of a childe when she was past age, because she iudged him faythfull which had promysed.

¹² And therefore sprunge ther of one (even of one whiche was as good as deed) so many in multitude as are the starres of the skye, and as the sond the which is by the see shore, innumerable.

¹³ These all dyed accordynge to fayth, when they had not receaved the promyses: but sawe them a farre of, and beleved them, and saluted them, and confessed, that they were straungers and pilgrims on the erthe. ¹⁴ For they that saye soch thynges, declare, that they seke a cuntre. ¹⁵ Also yf they had bene myndfull of that cuntre, from whence they came out, they had leasure to have returned agayne: ¹⁶ but now they desyre a better (that is to saye) a hevenlye. Wherfore God is not ashamed to be called their god for he hath prepared for them a cytie.

¹⁷ By fayth Abraham offered vp Isaac, when he was proued, and he offered him beynge hys only begotten sonne, in whom he had receaved the promyses. ¹⁸ And to hym it was sayde, in Isaac shall thy sede be called: ¹⁹ for he considered, that God was able to rayse vp agayne from deeth. Therefore, receaved he hym also for an ensample of the resurrection. ²⁰ By fayth did Isaac bless Jacob and Esau, concernynge thynges to come.

²¹ By fayth Jacob when he was a dryng,

wityng, knowing. biheest, promise. ilke, same.
vnto, yowen. bihiyt, promised. herborid, lodged.
countr, called. deved, judged.

ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς γῆς. ¹⁴ οἱ γὰρ τοιαῦτα λέγοντες, ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητοῦσι. ¹⁵ καὶ εἰ μὲν ἐκείνης ἐμνημόνεον ἀφ' ἧς ἐξῆλθον, εἶχον ἂν καμρὸν ἀνακάμψαι. ¹⁶ νῦν δὲ κρείττονος ὁρέγονται, τοῦτ' ἔστιν, ἐπουρανίου· διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ Θεός, Θεὸς ἐπικαλεῖσθαι αὐτῶν· ἡτοίμασε γὰρ αὐτοῖς πόλιν. ¹⁷ Πίστει προσειήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος, καὶ τὸν μονογενῆ προσέφερεν ὁ τὰς ἐπαγγελίας ἀναδεξάμενος, ¹⁸ πρὸς ὃν ἐλαλήθη, "Ὅτι ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα." ¹⁹ λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυνατός ὁ Θεός, ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο. ²⁰ Πίστει περὶ μελλόντων εὐλόγησεν Ἰσαὰκ τὸν Ἰακώβ καὶ τὸν Ἡσαΐ. ²¹ Πίστει Ἰακώβ ἀποθνήσκων ἕκαστον τῶν υἱῶν Ἰωσήφ εὐλόγησε καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον

* Alex. ἡβραίων.

* Rec. γὰρ.

* Alex. + καί.

GENEVA—1557.

obeyed God, to go out into a place, which he should afterward receive for inheritance: and he went out not knowing whether he should go. ⁹ By faith he abode in the land, that was promised him, as in a strange country, as one that dwelt in tabernacles, and with Isaac, and Jacob heaves with him of the same promise: ¹⁰ For he looked for a city having a foundation, whose builder and maker is God.

¹¹ Through faith Sara also received strength to be with child, and was delivered of a child when she was past age, because she judged him faithful which had promised. ¹² And therefore sprang there of one, and of one which was dead, so many as the stars of the sky are in multitude, and as the sand of the sea shore which is innumerable. ¹³ And they all dyed in faith, and received not the promises, but saw them a farre off, and beleaved them, and reckoned them with thanks, and confessed that they were strangers and pilgrims on the earth. ¹⁴ For they thus say such things, declare plainly that they seeke a countrey.

¹⁵ If that they had bene mindful of that countrey, from whence they came out, they had lowre to have returned agayne: ¹⁶ But now they desire a better, that is a heavenly, wherefore God him selfe is not ashamed to be called their God: for he hath prepared for them a city. ¹⁷ By faith Abraham offered up Isaac, when he was tempted, and he offered hym being his onely begotten sonne, which had received the promises. ¹⁸ (To whom it was said, In Isaac shall thy seed be called.) ¹⁹ For he considered that God was able to raise it up even from death: from whence he received him also after a sort.

²⁰ By faith Isaac blessed Jacob and Esau, concerning things to come. ²¹ By faith Jacob when he was a dying, blessed both

RHEIMS—1582.

obeyed to goe forth into the place which he was to receive for inheritance: and he went forth, not knowing whither he went. ⁹ By faith, he abode in the land of promise, as in a strange land, dwelling in cottages with Isaac and Jacob the co-heires of the same promise. ¹⁰ For he expected the cite that hath foundations: whose artificer and maker is God.

¹¹ By faith, Sara also her self being barren, received vertue in conceiving of seede, yea past the time of age: because she beleaved that he was faithful which had promised. ¹² For the which cause even of one (and him quite dead) there rose as the starres of heaven in multitude, and as the sand that is by the sea shore innumerable.

¹³ According to faith died all these, not having received the promises, but beholding them a farre off, and saluting them, and confessing that they are pilgrims and strangers vpon the earth: ¹⁴ for they that say these things, doe signifie that they seeke a countrey. ¹⁵ And in dede if they had ben mindful of the same from whence they came forth, they had time verely to returne. ¹⁶ but now they desire a better, that is to say, a heavenly. Therefore God is not confounded to be called their God. for he hath prepared them a cite.

¹⁷ By faith, Abraham offered Isaac, when he was tempted: and his onely begotten did he offer who had received the promises: ¹⁸ (to whom it was said, That in Isaac shall seede be called to thee.) ¹⁹ accounting that God is able to raise up even from the dead, whereupon he received him also for a parable.

²⁰ By faith, also of things to come, Isaac blessed Jacob and Esau.

²¹ By faith, Jacob dying, blessed every

AUTHORISED—1611.

place which he should after receive for an inheritance, obeyed, and he went out, not knowing whither he went. ⁹ By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. ¹⁰ For he looked for a city which hath foundations, whose builder and maker is God. ¹¹ Through faith also Sara her self received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

¹² Therefore sprang there even of one, and him as good as dead, so many as the stars of the skie in multitude, and as the sand which is by the sea shore innumerable. ¹³ These all died ¹⁴ in faith, not having received the promises, but having seen them afarre off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. ¹⁵ For they that say such things, declare plainly that they seeke a country. ¹⁶ And truly if they had been mindful of that countrey, from whence they came out, they might have had opportunity to have returned: ¹⁷ But now they desire a better countrey, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

¹⁸ By faith Abraham when he was tried, offered up Isaac: and he that had received the promises, offered up his onely begotten sonne, ¹⁹ of whom it was said, That, in Isaac shall thy seed be called:

²⁰ Accounting that God was able to raise him up, even from the dead: from whence also he received him in a figure. ²¹ By faith Isaac blessed Jacob and Esau concerning things to come. ²² By faith Jacob when he was a dying, blessed both the

τῆς ῥάβδου αὐτοῦ. ²³ Πίστει Ἰωσήφ τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσε, καὶ περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο. ²⁴ Πίστει Μωσῆς γεννηθεὶς ἐκρύβη τρῖμηνον ὑπὸ τῶν πατέρων αὐτοῦ, διότι εἶδον ἀστείον τὸ παιδίον· καὶ οὐκ ἐφοβήθησαν τὸ διάταγμα τοῦ βασιλέως. ²⁵ Πίστει Μωσῆς μέγας γενόμενος ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραὼ, ²⁶ μᾶλλον ἐλόμενος συγκακουχεῖσθαι τῷ λαῷ τοῦ Θεοῦ, ἢ πρόσκαιρον ἔχειν ἁμαρτίας ἀπολαύειν· ²⁷ μείζονα πλοῦτον ἡγησάμενος τῶν Αἰγύπτου θησαυρῶν τὸν ὀνειδισμόν τοῦ Χριστοῦ ἀπέβλεπε γὰρ εἰς τὴν μισθοποδοσίαν. ²⁸ Πίστει κατέλειπεν Αἴγυπτον, μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως· τὸν γὰρ ἀόρατον ὡς ὁρῶν ἐκαρτέρησε. ²⁹ Πίστει πεποίηκε τὸ πάσχα

* Rec. in Αἰγύπτῳ.

WICLIF—1380.

sones of Ioseph and honourede the hignesse of his jerd.

²² bi feith Ioseph diynge : hadde mynde of the passynge forth of the chyldren of israel, and comaundid of hys boonyes.

²³ bi feith moises borun was hid thre monthis of his fadir and modir, for that thei sizen the yong child fair; and thei dredden not the maundement of the kyng.

²⁴ bi feith moises was made greet : and denyede that he was the sone of faraos doughtir, ²⁵ and ches more to be turmentide with the puple of god thanne to hane myrthe of temporal synne, ²⁶ demynge the reprof of crist more richessis : thanne the treasouris of egipcians; for he biheeld in to the rewardynge.

²⁷ bi feith he forsook egypt, and dredde not the hardynesse of the kyng; for he abood as seynge hym that was vnyssible.

²⁸ bi feith he halowid paske & the schedynge out of blood, that he that distried the first thingis of egipcians schulde not touche hem,

²⁹ bi feith thei passiden the rede see as bi drie lond : whiche thing egipcians usaynge weren denourid.

³⁰ bi feith, the wallis of ierico filden down : bi compassynge of senece daies.

³¹ bi feith Raab the hoore receyved the aspiers with pees and perischid not with vnbeleful men.

³² and what jit schal I seie, for tyms schal faille to me tellynge of iedeon, Barak, sampson, lepte, Danith and samuel, and of other profetis : ³³ whiche bi feith overcamen rewmes, wrougten rigtwisnesse gaten repromysounes; thei stoppiden the mouthis of lions, ³⁴ thei quencheden the ferrenesse of fier, thei dryueden aweie the egge of swerd, thei kenerden of sikennesse, thei weren made strong in batail,

TYNDALE—1534.

blessed both the sonnes of Ioseph, and bowed him selfe towards the toppre of his scepter.

²² By fayth Ioseph when he dyed, remembred the departinge of the chyldren of Israel, and gave commaundement of hys bonce.

²³ By fayth Moses when he was borne, was hid thre monethes of his father and mother; because they sawe he was a proper chyldre : nether feared they the kynges commaundement.

²⁴ By fayth Moses when he was great, refused to be called the sonne of Pharaos daughter, ²⁵ and chose rather to suffre adversite with the people of God, then to enioye the pleasures of synne for a season; ²⁶ and esteemed the rebuke of Christ greater ryche then the treasure of Egypt. For he had a respoet unto the reward.

²⁷ By fayth he forsoke Egypt, and feared not the fiercenes of the kyng. For he endured, even as he had sene him which is invisable.

²⁸ Thorow fayth he ordeyned the ester lambe, and the effusion of blood, lest he that destroyed the fyrst borne, shuld touche them.

²⁹ By fayth they passed thorow the reed see as by drye londe, which when the Egypcians had assayed to do, they were drowned.

³⁰ By fayth the wallis of Ierico fell doune after they were compassed about seven dayes.

³¹ By fayth the harlot Raab perished not with the vabblers; when she had receaved the spyes to lodgyng peaseably.

³² And what shall I moresaye, the tyme wold be to short for me to tell of Gedeon, of Barak, and of Sampson, and of Iephthae : also of David and Samuel, and of the Prophetes : ³³ which thorowe fayth subdued kyngdomes, wrought righteousness, obtyned the promyses; stopped the mouthes of Lyons, ³⁴ quenched the violence of fyre, escaped the edge of the swerde; of weake were made stronge, waxed valient in fight, turned to flight

CRANMER—1539.

blessed both the sonnes of Ioseph, and bowed hym selfe towards the toppre of hys scepter.

²² By fayth Ioseph when he dyed, remembred the departinge of the chyldren of Israel, and gave commaundement of hys bonce. ²³ By fayth Moses when he was borne, was hid thre monethes of his father and mother because they sawe he was a proper chyldre, nether feared they the Kynges commaundement.

²⁴ By fayth Moses when he was great, refused to be called the sonne of Pharaos daughter, ²⁵ and chose rather to suffre adversite with the people of God, then to enioye the pleasures of synne for a season, ²⁶ and esteemed the rebuke of Christ greater ryche then the treasure of Egypt. For he had respect unto the reward.

²⁷ By fayth he forsoke Egypt, and feared not the fiercenes of the Kyng. For he endured, even as though he had sene him which is invisable.

²⁸ Thorow fayth he ordeyned the passerouer and the effusion of blood, lest he that destroyed the fyrst borne, shulde touch them.

²⁹ By fayth they passed thorow the reed see as by drye lunde : which when the Egypcians had assayed to do, they were drowned.

³⁰ By fayth the wallis of Ierico fell doune after they were compassed about seven dayes.

³¹ By fayth the harlot Raab perished not with them that were disobedient, when she had receaved the spyes to lodgyng peaseably.

³² And what shall I more saye : for the tyme wyll be to short for me to tell of Gedeon, of Barak, and of Sampson, and of Iephthae, of David also and Samuel, and of the Prophetes : ³³ Which thorow fayth subdued kyngdomes : wrought righteousness : obtyned the promyses : stopped the mouthes of Lyons : ³⁴ quenched the violence of fyre : escaped the edge of the swerde : out of weaknesse, were made stronge : waxed valient in fight : turned

καὶ τὴν πρόσχυσιν τοῦ αἵματος, ἵνα μὴ ὁ ὀλοθρεύων τὰ πρωτότοκα, θύγῃ αὐτῶν.
 22 Πίστει διέβησαν τὴν ἐρυθρὰν θάλασσαν ὡς διὰ ξηρᾶς· ἥς πείραν λαβόντες οἱ Αἰγύπτιοι κατεπόθησαν. 23 Πίστει τὰ τεῖχη Ἱεριχῶ ἔπεσε, κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας. 24 Πίστει Ῥαάβ ἡ πόρνη οὐ συναπώλετο τοῖς ἀπειθήσασιν, δεξαμένη τοὺς κατασκόπους μετ' εἰρήνης. 25 Καὶ τί ἐτι λέγω; ἐπιλείψει γὰρ με διηγούμενον ὁ χρόνος περὶ Γεδεὼν, Βαράκ τε καὶ Σαμψὼν καὶ Ἰεφθάε, Δαβὶδ τε καὶ Σαμουὴλ καὶ τῶν προφητῶν· οἱ δὲ διὰ πίστεως κατηγωνίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων, ἔσβεσαν δύνάμιν πυρὸς, ἔφυγον στόματα μαχαίρας, ἐνεδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν

Alex. + γῆς.

Alex. ἐπεσον.

GENEVA—1557.

the sonnes of Ioseph, and leaning on the ende of his staffe worshipped God.

22 By faith Ioseph when he died, remembred the departing of the children of Israel, and gave commandment of his bones. 23 By faith Moses when he was borne, was hyd thre monethes of his father and mother, because they sawe he was a proper chyld: nether feared they the kynges commandement.

24 By faith Moses when he was come to age, refused to be called the sonne of Pharaos daughter; 25 And chose rather to suffre aduerstie with the people of God, then to enioy the pleasures of synnes for a season. 26 Esteeming the rebuke of Christ greater riches then the treasures of Egypt: for he had respect vnto the rewarde. 27 By faith he forsooke Egypt, and feared not the scarcenes of the kyng: for he endured, even as he that had sene hym which is inuisible.

28 Through faith he ordeyned the Easter lambe, and the effusion of bloude, lest he that destroyed the first borne, should touche them. 29 By faith they passed through the red sea as by dry land, which when the Egyptians had assayed to do, they were drowned. 30 By faith the walles of Iericho fell downe after they were compassed about seven dayes. 31 By faith the harlot Rahab perished not with them which obeyed not, when she had receaved the spies to lodging peaceably.

32 And what shal I more say, the time would be to short for me to tell of Gedeon, of Barac, and of Sampson, and of Iephth, also of David, and Samuël, and of the Prophetes: 33 Which through faith subdued kingdomes, wrought rightiounesse, obteyned the promises, stopped the mouthes of lions, 34 Quenched the violence of fire, escaped the edge of the sword, of weakes were made strong, waxed valiant in fight,

RHEIMS—1582.

one of the sonnes of Ioseph: and adored the toppes of his rodde.

22 By faith, Ioseph dying, made mention of the going forth of the children of Israel: and gave commandment concerning his bones.

23 By faith, Moyseas being borne, was hidde three monethes by his parents: because they saw him a proper infant, and they feared not the kings edict.

24 By faith, Moyseas being made great, denied him self to be the sonne of Pharaos daughter: 25 rather choosing to be afflicted with the people of God, then to haue the pleasure of temporal sinne, 26 esteeming the reproche of Christ, greater riches then the treasure of the Egyptians. for he looked vnto the remuneration.

27 By faith, he left Egypt: not fearing the fiercenes of the king, for him that is inuisible he sustained as if he had seene him. 28 By faith, he celebrated the Pasche, and the sheding of the blood: that he vvith destroyed the first-borne, might not touche them. 29 By faith they passed the redde sea as it vvere by the drie land: vvith the Egyptians assaying, vvere deuoured.

30 By faith the vualles of Iericho fell downe, by the circuite of seven daies.

31 By faith, Rahab the harlot perished not vvith the incredulous, receiuing the spies vvith peace.

32 And vvhat shal I yet say? For the time vvil faile me telling of Gedcon, Barac, Sampson, Iephth, David, Samuël, and the prophetes: 33 vvho by faith ouercame kingdomes, vvrought iustice, obtained promises, stopped the mouthes of lions,

34 extinguished the force of fire, repelled the edge of the sword, recovered of their infirmities, vvere made strong in battel,

AUTHORISED—1611.

sonnes of Ioseph, and worshipped leaning vpon the top of his staffe. 22 By faith, Ioseph when he died, made mention of the departing of the children of Israel, and gave commandment concerning his bones. 23 By faith Moses when hee was borne, hee hid three moneths of his parents, because they saw he was a proper child, and they [were] not afraid of the Kings commandment. 24 By faith Moses when hee was come to yeeres, refused to be called the sonne of Pharaos daughter,

25 Choosing rather to suffer affliction with the people of God, then to enioy the pleasures of sinne for a season: 26 Esteeming the reproch of Christ greater riches then the treasures in Egypt: for he had respect vnto the recompence of the reward.

27 By faith hee forsooke Egypt, not fearing the wrath of the king: for he endured, as seeing him who is inuisible. 28 Through faith he kept the Passouer, and the sprinkling of blood, lest he that destroyed the first borne, should touch them.

29 By faith they passed through the red sea, as by drie land: which the Egyptians assaying to do, were drowned.

30 By faith the walles of Iericho fell downe, after they were compassed about seven dayes. 31 By faith the harlot Rahab perished not with them that belieued not, when shee had receiued the spies with peace. 32 And what shall I more say? for the time would faile mee to tell of Gideon, and of Barak, and of Sampson, and of Iephthah, of David also and Samuël, and of the Prophetes: 33 Who through faith subdued kingdomes, wrought righteousness, stopped the mouths of lions, 34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to

ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς ἔκλιναν ἀλλοτρίων· ³⁵ ἔλαβον γυναῖκες ἐξ ἀναστασεως τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστασεως τύχωσιν· ³⁶ ἕτεροι δὲ ἐμπαυγμῶν καὶ μαστίγων πείραν ἔλαβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς· ³⁷ ἐλιθάσθησαν, ἐπίστησαν, ἐπειράσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον· περιῆλθον ἐν μηλωταῖς, ἐν αὐγείοις δέρμασιν, ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι, ³⁸ (ὧν οὐκ ἦν ἄξιος ὁ κόσμος·) ἐν ἐρημίαις πλανώμενοι καὶ ὄρεσι καὶ σπηλαίοις καὶ ταῖς ὁπαῖς τῆς γῆς. ³⁹ Καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς πίστεως, οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν, ⁴⁰ τοῦ Θεοῦ περὶ ἡμῶν κρεῖττόν τι προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσι.

XII. *Τοιγαροῦν καὶ ἡμεῖς τοσούτον ἔχοντες περικείμενον ἡμῖν νέφος μαρ-*

* Rec. ἐκρίθησαν.

WICLIF-1380.

thai turneden the oostis of aliens, ²² wymmen rescyueden her deule children fro deeth to lif.

but other weren holden forth not taking
redempcion: that thei schulden fynde a
better aȝenreisynge,³⁶ and other assaieden
ecornyng and belyngis: more ouer and
boondis and prisounis,³⁷ thei weren stoon-
ed, thei weren sawid thei weren temptid
thei weren deed in sleynge of word; thei
wenten aboute in brok skynnes, and in
skynnes of geet, nedi angwelschid, tur-
mentid³⁸ to whiche the world was not
worthi, thei erriden in wildirnesse, in moun-
teyns and dennes and canes of the erthe,
³⁹ and alle these pruned bi witnessynge
of feith: token not repropysicioun,⁴⁰ for
god purueied summe bettir thing for us
that thei schulden not be made perfijt
with outen us.

18. THERFOR we that han so greet
a cloude of witnessis putte to: do we
awake al charge and synne, stondynge
aboute us, and bi pacience reanne we
to the bateil purposid to us: ² biholdynge in
to the maker of feith and the perfist en-
dure ihesus; whiche whanne ioie was pur-
posid to hym, he suffrid the cros & dis-
pisid confusioun, & sittith on the ryghthalf
of the seete of god, ³ and bithenken 3e
on hym that suffrid such a gresynge
of synful men agens him self, that 3e be not
made weri failynge in 3oure soules; ⁴ for
3e agenstonden not 3it til to blood fitynge
agens synne; ⁵ and 3e han forgete the
countfort that spekiith to 3ou, as to sones
and seith: my sone nyle thou dispise the
techyng of the lord: nether be thou
made werie the while thou art chastisid
of hym; ⁶ for the lord chastisith hym that
he loweth, he betith eueri sone: that he
receiveth.

7 abide ye stille in chastisinge, god pro-
ferith hym to you as to sone: for what
sone is it, whom the fadir chastieith not?

TYNDALE-1534.

the armyes of the alientes.³³ And the women receaved their deed raysed to lyfe agayne.

Other were racked, and wolde not be
delivered, that they myght receive a better
resurrection.³⁶ Other tasted of mock-
ynges and scourginges, morover of bondes
and preeament: ³⁷ were stoned, were
hewen aunder, were tempted, were slayne
with swardes, walked vpp and downe in
shypes skynnes, in gotes skynnes, in nede-
tribulation, & vexacion, ³⁸ which the worlde
was not worthy of: they wandred in
wildernes, in mountaynes, in desertes and
caves of the erth.

²⁰ And these all thorow fayth obtayned
good reporte and receaved not the promys:
²¹ God provydinge a better thinge for vs,
that they with out vs should not be made
perfecte.

12. **VVHEREFORE** let vs also (seyng
that we are compassed with so great a
multitude of witnesses) laye a waye all
that preseth doune; & the synne that
hangeth on; & let vs runne with pacience
vnto the battayle that is set before vs;
lokyng vnto Iesus; the auctor & fynyssh
of oure fayth; which for the ioye that was
set before him; abode the crosse; and
despyred the shame; & is set doune on
the right houlde of the throne of God.
* Consider therfore how that he endured
suche speakinge agaynst him of synners;
lest ye shuld be worried and faynte in
voure myndes.

⁴ For ye haue not yet receiued vnto blood
sheddinge, stryvinge agaynst synne. ⁵ And
ye haue forgotten the consolacion, which
speaketh vnto you as vnto chyldren:
My soune despayse not the chastenyng
of the Lorde, nether faynt when thou
arte rebuked of him: ⁶ For whom the
Lorde loveth, him he chasteneth: yee,
and he scourgeth every soune that he re-
ceaveth.

7 Yf ye endure chastynge, God offereth
him selfe vnto you, as vnto sonnes. What
sonne is that whom the father chasteneth

CRANMER—1539.

to flygt the armyes of the alientes as the
wemen receaved theyr deed rayed to
lyfe agayne.

Other were racked, and woule not be deliuered, that they myght inheret a better resurrection. ²⁶ Agayne, other were tried with mockynges and scourgynges, moreover, with bondes and prisonment: ²⁷ were stoned, were hewen asunder, were tempted, were slayne with swerde, walked vp and downe in shepes skynnes, and goates skynnes, beyng destitute, troubled and vexed: ²⁸ which men the world was not worthy of: they wandred in wildernesses, and in mountaynes, and in denices, and canes of the erth.

And these all thorow faith obtained good reporte, and receaued not the promes, ⁴⁰ because God had provided a better thing for vs, that they without vs should not be made perfecte.

12. **WHERFORE**, let vs also (sayng)
that we are compassed with so great a
multitude of witnesses) laye awaye all
that presseth doorne, and the synne that
hangeeth so fast on, let vs runne with pa-
ciance vnto the battayle that is set before
vs, ² looking vnto Iesus the auctor and
finissher of our fayth, which (for the ioye
that was set before hym) abode the crosse,
and despised the shame, and is set downe
on the ryghte hande of the throne of God.
³ Consider therefore, how that he endured
such speakynge agaynst hym of synners,
lest ye shuld be weryed and faynte in
your mindes. ⁴ For ye haue not yet re-
systed vnto blood, stryngynge agaynst
synne. ⁵ And haue forgotten the exhor-
tacion, which speaketh vnto chyldren:
my sonne, despyse not thou the chasten-
ing of the Lord, nether faynt, when thou
art rebuked of him: ⁶ for whom the Lorde
loueth, hym he chasteneth: yee he scourg-
eth euery sonne that he receaueth.

7 If ye endure chastening, God offereth
hym selfe vnto you as vnto sonnes. What
sonne is he whom the father chasteneth

reproducible, permanent. look, sharp. great, goals.
reproducible, permanent. paraded, provided.
modern, order or disorder. rule, not

τύρων, ὄγκον ἀποθέμενοι πάντα καὶ τὴν ἐνπερίστατον ἁμαρτίαν, δι' ὑπομονῆς τρέχωμεν τὸν προκειμένον ἡμῖν ἀγῶνα· ² ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς, ὑπέμεινε σταυρὸν, αἰσχύνης καταφρονήσας, ἐν δεξιᾷ τε τοῦ θρόνου τοῦ Θεοῦ ³ κεκάθικεν. ⁴ ἀναλογίσασθε γὰρ τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτωλῶν εἰς αὐτὸν ἀντιλογίαν, ἵνα μὴ κάμητε, ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι.

⁵ Οὐπω μέχρ' αἵματος ἀντικατέστητε πρὸς τὴν ἁμαρτίαν ἀνταγωνιζόμενοι, ⁶ καὶ ἐκλέλησθε τῆς παρακλήσεως, ἥτις ὑμῖν ὡς υἱοῖς διαλέγεται· “Γιέ μου, μὴ ⁷ ὀλιγώρει παιδείας Κυρίου, μηδὲ ἐκλύου, ὑπ' αὐτοῦ ἐλεγχόμενος. ⁸ ὃν γὰρ ἀγαπᾷ “Κύριος, παιδεύει· μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται.” ⁹ Εἰ παιδείαν ὑπομένετε, ὡς υἱοῖς ὑμῖν προσφέρεται ὁ Θεός· τίς γὰρ ἐστὶν υἱὸς ὃν οὐ παιδεύει

⁴ Alex. 12c.

GENEVA—1557.

turned to flight the armies of the aliens. ² And the women received their dead raised to life againe: other were racked, and would not be deliuered that they might receaue a better resurrection.

³ Other suffred mockings and scourginges, moreouer bondes and prisonement.

⁴ They were stoned, they were hewen a sunder, they were tempted, they were slayne with the sword, they wandered vp and doane in shepes skynnes, and in goates skynnes, in nede, tribulation, and vexation, ⁵ Which the worlde was not worthy of: they wandred in wyldernesces, in mountaynes, in denes, and caues of the earth.

⁶ And these all through faith obtayned good report, and receaued not the promise.

⁷ God providing a better thing for vs, that they without vs should not be made perfect.

12. WHEREFORE, let vs also, seying that we are compassed with so great a cloude of wytnesses, cast away all that presseth downe, and the synne that hangeth so fast on, let vs runne with patience the race that is set before vs, ² Looking vnto Iesus the auctor and finisher of our mythe, who, for the ioy that was set before hym, abode the crosse, and despised the shame, and is set at the right hand of the throne of God. ³ Consider therfore, who he is that endured suche speakyng agaynst hym of sinners, lest ye should be weryed and faynte in your mindes. ⁴ Ye haue not yet resisted vnto blood, straiuing agaynst sinne.

⁵ And ye haue forgotten the consolacion, which speaketh vnto you as vnto chyldren: My sonne despise not the chastenyng of the Lord, neither faynt when thou art rebuked of hym: ⁶ For whome the Lord loueth, him he chasteneth: and he scourgeth euery sonne that he receiueth. ⁷ If ye endure chastenyng, God offereth hym selfe, vnto you as vnto sonnes: what sonne is that whome the father chasteneth

RHEIMS—1582.

turned away the campe of forainers:

² women receiued of resurrection their dead. and others were racked, not accepting redemption, that they might finde a better resurrection.

³ And others had trial of mockeries and stripes, moreouer also of bandes and prisons: ⁴ they were stoned, they were heved, they were tempted, they died in the slaughter of the sword, they went about in sheep-skinnes, in goates skinnies, in nede, in distresse, afflicted: ⁵ of whom the world was not worthy. wandering in desertes, in mountaines and denes, and in caues of the earth. ⁶ And all these being approued by the testimonie of faith, receiued not the promise, ⁷ God for vs providing some better thing, that they without vs should not be conuinnate.

12. AND therefore we also hauing so great a cloude of wytnesses put vpon vs: laying away all vntoight and sinne that compasseth vs, by patience let vs runne to the fight proposed vnto vs, ² looking vnto the author of faith, and the consummator Iesus, who, ioy being proposed vnto him, sustained the crosse, contemning confusion, and sitteth on the right hand of the seate of God.

³ For, thinke diligently vpon him which sustained of sinners such contradiction against him self: that you be not wearied, fainting in your mindes. ⁴ For you haue not yet resisted vnto blood, repugning against sinne: ⁵ and you haue forgotten the consolacion, which speaketh to you, as it were to children, saying, My sonne, neglect not the discipline of our Lord: neither be thou wearied when thou art rebuked of him. ⁶ For whom our Lord loveth, he chasteneth: and he scourgeth euery childe that he receiueh.

⁷ Perseuere ye in discipline. As vnto children doth God offer him self to you, for what sence is there, when the father

AUTHORISED—1611.

flight the armies of the aliens. ² Women received their dead raised to life againe: and others were tortured, not accepting deliverance, that they might obtaine a better resurrection. ³ And others had trial of cruell mockings and scourginges, yea moreouer, of bonds and imprisonment.

⁴ They were stoned, they were sawen asunder, were tempted, were skinned with the sword: they wandered about in sheep-skinnes, and goat skins, being destitute, afflicted, tormented. ⁵ Of whom the world was not worthy: they wandered in deserts, and in mountains; and in denes and caues of the earth. ⁶ And these all hauing obtained a good report through faith, received not the promise: ⁷ God hauing provided some better thing for vs, that they without vs, should not be made perfect.

12. WHEREFORE, seeing wee also are compassed about with so great a cloude of witnesses, let vs lay aside euery weight, and the sin which doth so easily beset vs, and let vs runne with patience vnto the race that is set before vs, ² Looking vnto Iesus the Author and finisher of our faith, who for the ioy that was set before him, endured the Crosse, despising the shame, and is set downe at the Right hand of the Throne of God. ³ For consider him that endured such contradiction of sinners against himselfe, lest ye be wearied and faint in your mindes. ⁴ Ye haue not yet resisted vnto blood, striving against sinne. ⁵ And ye haue forgotten the exhortation which speaketh vnto you as vnto children, My sonne, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. ⁶ For whom the Lord loveth he chasteneth, and scourgeth euery sonne whom he receiueth. ⁷ If ye endure chastening, God dealeth with you as with sonnes: for what sonne is he whom the father chasteneth

⁵ Or, strenuous.

⁸ Or, beginner.

πατήρ; * εἰ δὲ χωρὶς ἐστέ παιδεΐας, ἧς μέτοχοι γεγόνασι πάντες, ἄρα νόθοι ἐστέ καὶ οὐχ υἱοί. ⁹ εἴτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας εἶχομεν παιδευτὰς, καὶ ἐντροπόμεθα· οὐ πολλῶ μᾶλλον ὑποταγησόμεθα τῷ πατρὶ τῶν πνευμάτων, καὶ ζήσομεν; ¹⁰ οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας, κατὰ τὸ δοκοῦν αὐτοῖς, ἐπαίδευον· ὁ δὲ ἐπὶ τὸ συμφέρον, εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ. ¹¹ πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρὰς εἶναι, ἀλλὰ λύπης· ὕστερον δὲ καρπὸν εἰρηνικὸν τοῖς δι' αὐτῆς γεγυμνασμένοις ἀποδίδωσι δικαιοσύνης. ¹² Διὸ “ τὰς παρειμένας “ χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε” ¹³ καὶ “ τροχιάς ὀρθὰς “ ποιήσατε τοῖς ποσὶν ὑμῶν,” ἵνα μὴ τὸ χωλὸν ἐκτραπῇ, ἰαθῇ δὲ μᾶλλον. ¹⁴ Εἰρήνην διώκετε μετὰ πάντων, καὶ τὸν ἀγιασμὸν, οὐ χωρὶς οὐδεὶς ὀφείλει τὸν

* Alex. = ὅποι.

* Alex. καὶ ζήσομεν.

WICLIFFE—1380.

* that if ye be out of chastisinge, whiche parteners be ye alle made? thanne ye be unwillers and not sonnes. ⁹ & afterward, we hadden fadiris of oure fleisch teachers; and we with reuerence dredden hem; whether not myche more we schuld obeisich to the fadir of spiritis and we schuld lyue? ¹⁰ and thei in tyme of fewe daies: taughten us bi her wille; but this fadir techith to that thing that is profitable in receyvinge the halowynge of hym; ¹¹ & eche chastisinge in present tyme: semeth to be not of ioie but of sorwe; but afterward it schal yelde fruyt of rightwysnes moost pesible to men exercisid bi it.

¹² for whiche thing reise ye slowe hondis and knees vnbounden: ¹³ and make ye rightful steeppis to youre feet; that no man haltynge erre: but more be heeled; ¹⁴ sue ye pees with alle men and holynesse: with out which no man schal se god: ¹⁵ biholde ye that no man faille to the grace of god; that no root of bitterness: buriowynge upward lette, and many ben defouled bi it. ¹⁶ that no man be lechour ether vnholi as esau: whiche for o mete seke his first thingis; ¹⁷ for wite ge, that afterward, he coueytynge to enherite blessinge, was reprevd; for he found not place of penaunce, thow he sougt it with teeris;

¹⁸ but ye han not come to the fier able to be touchid and able to come to, and to the whirlewynde, and myst and tempest, ¹⁹ and sown of trompe, and vois of wordis, whiche thei that harden excuseden hem; that the word schalde not be made to hem;

²⁰ for thei baren not: that that was acid; and if a beeste touchid the hille, it was stoonid; ²¹ and so dredful it was; that was seien; that moises seide; I am aford and ful of tremblinge; ²² But ye han comen ny;

TYNDALE—1534.

not? ⁸ If ye be not vnder correccion (where of all are partakers) then are ye bastardes and not sonnes. ⁹ Moreover sayenge we had fathers of oure flesche which corrected vs; and we gave them reverence: shuld we not moche rather be in subieccion vnto the father of spretuall gyftes; that we myght liue?

¹⁰ And they verely for a fewe dayes; nurtred vs after their awne pleasure: but he learneth vs vnto that which is profitable; that we myght receave of his holynes. ¹¹ No manner chastisinge for the present tyme semeth to be ioyous; but grevous: nevertheless afterwarde it bringeth the quyet frute of rightwysnes vnto them which are therein exercysed.

¹² Stretch forth the therefore agayne the bondes which were let downe; & the weak knees; ¹³ & so that ye have strayght steppes vnto youre fete; lest any haltinge turne out of the waye: yee; let it rather be healed.

¹⁴ Embrace peace with all men; & holynes: with out the which; no man shall se the Lorde. ¹⁵ And looke to; that no man be destitute of the grace of God; & that no rote of bitterness springe vp & trouble; & thereby many be defiled: ¹⁶ and that there be no fornicator; or vnclene person; as Esau; which for oue breakfast solde his birthright. ¹⁷ Ye knowe how that afterwarde when he wolde have inherited the blessinge; he was put by; and he founde no meanes to come thereby agayne: no though he desyred it with teares.

¹⁸ For ye are not come vnto the mounte that can be touchid; & vnto burninge fyre; nor yet to myst and darknes and tempest of wedder; ¹⁹ nether vnto the sounde of a trompe & the voyce of wordes: which voyce they that hearde it; wisshed awaye; that the communicacion shuld not be spoken to them. ²⁰ For they were not able to abyde that which was spoken. If a beest had touchid the mountayne; it must have bene stoned; or thurst thorow with a darte: ²¹ even so terrible was the sight which appered. Moises sayde; I feare and quake.

²² But ye are come vnto the mounte

CRANMER—1580.

not? ⁸ If ye be not vnder correccion (where of all are partakers) then are ye bastardes, and not sonnes. ⁹ Therefore sayeng we haue had fathers of our flesche which corrected vs, and we gaue them reuerence: shal we not moche rather be in subieccion vnto the father of spretuall gyftes, and lyue?

¹⁰ And they verely for a fewe dayes, nurtred vs after their awne pleasure: but he nurtreth vs for our profit, to the intent that he maye mynister of his holynes vnto vs. ¹¹ No manner chastisinge for the present tyme semeth to be ioyous, but greuous: neuertheles afterwarde, it bringeth the quyet frute of rightwysnes; vnto them which are exercysed thereby.

¹² Stretch forth therefore the handes which were let downe, and the weak knees: ¹³ and so that ye haue strayght steppes vnto youre fete, lest any haltinge turne you out of the waye: yee let it rather be healed. ¹⁴ Followe peace with all men and holynes: with out the which no man shall se the Lorde. ¹⁵ And loke, that no man be destitute of the grace of god, lest anye rote of bitterness springe vp and trouble, and thereby many be defiled: ¹⁶ that ther be no fornicator, or vnclene person, as Esau which for one mease of mente solde his hyrthright. ¹⁷ For ye knowe how that afterwarde when he wolde by inheretyaunce haue obtayned blessinge, he was put by. For he founde no place of repentaunce, though he sought it with teares.

¹⁸ For ye are not come vnto the mounte that is touchid, and vnto burninge fyre, nor vnto storme, and darknes, and tempeste of wedder, ¹⁹ and sounde of a trompe, and the voyce of wordes: which voyce, they (that hearde it) wysshed awaye, that the communicacyon shuld not be spoken to them. ²⁰ For they coude not abyde that which was commaunded. If a beest touche the mountayne, it shall be stoned, or thurst thorow with a darte: ²¹ so terrible was the syght which appeared. Moises sayde: I feare and quake. ²² But ye are

Κύριον ¹⁵ ἐπισκοποῦντες μή τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ Θεοῦ μή τις ῥίζα πικρίας ἄνω φύουσα ἐνοχλῇ, καὶ διὰ ταύτης μαινώσῃ πολλοί. ¹⁶ μή τις πόρνος, ἢ βέβηλος, ὡς Ἡσαῦ, ὃς ἀντὶ βρώσεως μᾶς ἀπέδoto τὰ πρωτοτόκια αὐτοῦ. ¹⁷ ἵστε γὰρ ὅτι καὶ μετέπειτα θέλων κληρονομήσαι τὴν εὐλογίαν, ἀπεδοκιμάσθη μετανοίας γὰρ τόπον οὐχ εἶρε, καίπερ μετὰ δακρύων ἐκζητήσας αὐτήν. ¹⁸ Οὐ γὰρ προσεληλύθατε ψηλαφώμενῳ ὄρει, καὶ κεκαυμένῳ πυρὶ, καὶ γνώφῳ, καὶ σκότῳ, καὶ θυνέλλῃ, ¹⁹ καὶ σάλπιγγος ἤχῳ, καὶ φωνῇ ῥημάτων, ἧς οἱ ἀκούσαντες παρηγγέσαντο μὴ προστεθῆναι αὐτοῖς λόγον. ²⁰ (οὐκ ἔφερον γὰρ τὸ διαστελλόμενον, “Καὶ θηρίου θίγῃ τοῦ ὄρους, λιθοβοληθήσεται.”) ²¹ καὶ, οὕτω φοβερὸν ἦν τὸ φανταζόμενον, Μωσῆς εἶπεν, “Ἐκφοβός εἰμι καὶ ἐντρομος.”) ²² ἀλλὰ προσεληλύθατε Σιών

(Rec. + ἡ βολὴ ἐκπαιδεύεται.

GENEVA—1557.

not? ¹⁵ If ye be without correction where of, all are partakers, then are ye bastards and not somes.

¹⁶ Moreover we haue had the fathers of our bodie which corrected vs, and we gaue them reuerence: should we not much rather be in subiection vnto the Father of spirits, that we myght liue? ¹⁷ For they verely for a fewe dayes, chastened vs after their owne pleasure: but he chasteneth vs for our proffit, that we might be partakers of his holynes. ¹⁸ No maner chastising for the present tyme seemeth to be ioyous, but greuous: but afterward, it bringeth the quiet frute of righteousness, vnto them which are thereby exercised. ¹⁹ Wherefore lift vp your handes which hang downe, and your weake knees.

²⁰ And se that ye haue strayght steppes vnto your fete, lest that which is halting lead you out of the way, but let it rather be heeled. ²¹ Follow peace wyth all men, and holynes: wythout the which no man shal se the Lord. ²² Take hede, that no man fall a way from the grace of God, and that no roote of bitterness spring vp and trouble, and thereby many be defyled: ²³ And that there be no fornicator, or vnclane person as Esau, which for one portion of meate, solde his title of the first begottou.

²⁴ For ye knowe how that afterwarde also when he wold haue inhereted the blessinge, he was put by, for he founde no place to his repentance, thogh he sought the blessing with teares. ²⁵ For ye are not come vnto the mounte that might be touched, and vnto burning fyre, nor yet to blacknes and darcknes, and tempeste of wether, ²⁶ Nether vnto the sounde of a trumpet, and the voyce of wordes: which voyce they that heard it, excused them selues, that the communication should not be spoken to them any more.

²⁷ (For they were not able to abyde, that which was commanded, If as muche as a beaste touch the mountayne, it shalbe stoned, or thrust thorow with a dart: ²⁸ And so terrible was the sight which appeared, that Moses sayd, I feare and quake.) ²⁹ But ye are come vnto the mounte

RHEIMS—1582.

doth not correct? ¹⁵ But if you be without discipline, whereof al be made partakers: then are you bastards, and not children. ¹⁶ Moreover the fathers in dede of our flesh vnto had for instructors, and vnto did reuerence them: shal vnto not much more obey the Father of spirites, and liue? ¹⁷ And they in dede for a time of fewe daies, according to their evil instructed vs: but he, to that which is profitable in receiving of his sanctification. ¹⁸ And al discipline for the present certes seemeth not to be of ioy, but of sorrow: but afterward it wil render to them that are exercised by it, most peaceable fruite of iustice.

¹⁹ For the which cause stretch vp the slackened handes and the louse knees: ²⁰ and make straight steppes to your feete: that no man halting erre, but rather be healed. ²¹ Follow peace with all men, and holiness: without which no man shal see God: ²² looking diligently lest any man be wanting to the grace of God: lest any roote of bitterness springing vp do hinder, and by it many be polluted. ²³ Lest there be any fornicator or prophane person as Esau: vnto for one dish of meate sold his first-birth-rightes. ²⁴ For know ye that afterward also desiring to inherite the benediction, he was reprobat: for he found no place of repentance, although with teares he had sought it.

²⁵ For you are not come to a palpable mount, and an accessible fire, and whirlingwinde, and darcknes, and storme, ²⁶ and the sound of trumpet, and voyce of wordes, which they that heard, excused them selues, that the word might not be spoken to them, (²⁷ for they did not beare that which was said, And if a beaste shal touche the mount, it shal be stoned. ²⁸ And so terrible was it which was seen, Moses said: I am frighted and tremble.

²⁹ But you are come to mount Zion, and

AUTHORISED—1611.

not? ¹⁵ But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sonnes.

¹⁶ Furthermore, wee haue had fathers of our flesh, which corrected vs, and we gaue them reuerences: shall we not much rather bee in subiection vnto the Father of Spirits, and liue? ¹⁷ For they verily for a fewe dayes chastened vs after their owne pleasure, but he for our profit, that we might bee partakers of his holinesse. ¹⁸ Now no chastening for the present seemeth to be ioyous, but grieuous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness, vnto them which are exercised thereby. ¹⁹ Wherefore lift vp the handes which hang downe, and the feeble knees. ²⁰ And make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather bee healed.

²¹ Follow peace with all men, and holinesse, without which no man shall see the Lord: ²² Looking diligently, lest any man faile of the grace of God, lest any roote of bitterness springing vp, trouble you, and thereby many be defiled: ²³ Lest there be any fornicator, or prophane person, as Esau, who for one morsell of meat sold his birthright. ²⁴ For yee know how that afterward when hee would haue inherited the blessing, hee was reiect: for hee found no place of repentance, though he sought it carefully with teares.

²⁵ For yee are not come vnto the Mount that might be touched, and that burned with fire, nor vnto blacknesse, and darcknesse, and tempest, ²⁶ And the sound of a Trumpet, and the voyce of wordes, which voyce they that heard, entreated that the word should not bee spoken to them any more. ²⁷ For they could not iudare that which was commanded: And if so much as a beaste touch the Mountaine, it shall be stoned, or thrust thorow with a dart. ²⁸ And so terrible was the sight, that Moses saide, I exceedingly feare, and quake.

²⁹ But yee are come vnto mount Zion,

* Or, enim.

Or, Call from

1 Or, way to change

lit. sinners.

ὄρει, καὶ πόλει Θεοῦ ζῶντος, Ἱερουσαλὴμ ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων,
 πανηγύρει καὶ ἐκκλησίᾳ πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς, καὶ κριτῇ
 Θεῷ πάντων, καὶ πνεύμασι δικαίων τετελειωμένων, καὶ διαθήκης νέας μεσίτη
 Ἰησοῦ, καὶ αἵματι ῥαντισμοῦ, κρείττονι λαλοῦντι παρὰ τὸν Ἀβελ. βλέπετε μὴ
 παραιτήσησθε τὸν λαλοῦντα. εἰ γὰρ ἐκεῖνοι οὐκ ἔφυγον, τὸν ἐπὶ γῆς παραιτησά-
 μενοι χρηματίζοντα, πολλῷ μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι, οὐ ἡ
 φωνὴ τὴν γῆν ἐσάλευσε τότε, νῦν δὲ ἐπήγγελλται, λέγων, “Ἐτι ἅπαξ ἐγὼ σείσω
 οὐ μόνον τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν.” Τὸ δὲ, “Ἐτι ἅπαξ,” δηλοῖ τῶν σαλευο-
 μένων τὴν μετάθεσιν, ὡς πεποιημένων, ἵνα μείνῃ τὰ μὴ σαλευόμενα. διὸ βασιλείαν

* Rec. in οὐρανοῖς ἀπογεγραμμένων.

* Rec. κρείττονι.

* Rec. + τῆς.

* Rec. σείω.

WICLIF—1380.

to the hille of sion, and to the citee of god
 lyuynge the heuensi ierusalem and to the
 multitude of many thousynde angelis,
 and to the chirche of the first men:
 whiche ben writen in heuenes, and to god
 domesman of alle, and to the spirit of iust
 perfit men: and to ihesus mediatur of
 the newe testamente, and to the spryng-
 ynge of blood, better spekyng thanne
 abel.

se ge that ge forsake not the speaker,
 for if thei that forsaken hym that spake on
 the erthe, ascaped not mych more we that
 turnen aweye fro hym that spekith to us
 fro heuenes, whos vois thanne moned
 the erthe: but now he asenabitheth and
 seith, jit oonyz I schal moue not oonli
 erthe, but also heuene, and that he seith
 jit oonyz, he declarith the translacioun of
 mounable thingis as of made thingis; that
 tho thingis dwelle that ben vnmounable;
 therfor we resceuyng the kyngdom,
 vnmounable haue we grace, bi whiche
 serue we pleasyng to god with drede
 and reuerence; for oure god is fier that
 wastith.

13. THE charite of brithcred dwelle
 in you, and nyle ge forgyte hospitalite;
 for bi this: summen pleseden to angelis
 that weren resceyved to herborwe, thanke
 ge on bounden men, as ge weren to gidre
 bounden, and of tranelyng men, as ge self
 dwellynge in the body, wedding is in
 alle thingis onourable: and bod vnmoun-
 med, for god schal deme fornycatouris &
 anoutrers, be youre maners with out
 couetise: spaid with present thingis, for
 he scide I schal not lene thee, neith for-
 sake, so that we seie triefli the lord is
 an helper to me, I schal not drede, what
 a man schal do to me, have ge mynde of

TYNDALE—1534.

Sion; & to the cite of the livinge god, the
 celestiall ierusalem: and to an innume-
 rable sight of angelis, & vnto the congrega-
 tion of the fyrst borne sonnes, which
 are writen in heven, and to God the
 iudge of all, and to the spretes of iust
 and perfecte men, and to Iesus the
 mediator of the newe testament, & to the
 sprynklynge of blood that speaketh bet-
 ter then the blood of Abel.

Se that ye despise not him that speak-
 eth. For yf they escaped not which re-
 fused him that spake on erth: moche
 more shall we not escape, yf we turne
 away from him that speaketh from he-
 ven: whose voyce then shouke the erth,
 & now declareth sayinge: yet once more
 will I shake not the erth only, but also
 heven. No dout the same that he sayth
 yet once more, signifieth the removinge
 a waye of those thinges which are shaken:
 as of thinges which have ended their
 course: that the thynges which are not
 shaken maye remayne. Wherefore if we
 receave a kyngdom which is not moved,
 we have grace wherby we maye serve
 god and please him with reverence and
 godly feare. For oure god is a consume-
 ynge fyre.

13. LET brotherly love continue. Be
 not forgetfull to lodge straungers. For
 thereby have dyvers receaved angels into
 their houses vware. Remember them
 that are in bondes, even as though ye
 were bounde with them. Be myndfull of
 them which are in adversite, as ye which
 are yet in youre bodie. Let wedlocke
 be had in prync in all poyntes, and let
 the chamber be undefiled: for whore
 keepers and advoutrars god will iudge.
 Let youre conversacion be with out
 covetousnes and be content with that ye
 have all redy. For he verely sayd: I
 will not fayle the, neith forsake the:
 that we maye boldly saye: the lord is
 my helper, and I will not feare what man
 doeth vnto me.

* Remember them which have the over-

GRANMER—1539.

come vnto the mount Syon, and to the
 citee of the livinge God, the celestiall
 ierusalem: and to an innumerable syght
 of angelis, and vnto the congregation of
 the fyrst borne sonnes, which are wrytten
 in hoauen, and to God, the iudge of all,
 and to the spretes of iust and perfecte
 men, and to Iesus the mediator of the
 new testament, and to the sprynklynge
 of blood that speaketh better then the
 blood of Abel.

Se that ye despyre not hym, that
 speaketh. For yf they escaped not, which
 refused hym that spake on erth: moche
 more shall we not escape, yf we turne
 away from hym, that speaketh from hea-
 ven: whose voyce then shoke the erth,
 and now hath declared sayinge: yet once
 more will I shake, not the erth onely, but
 also heauen. Where as he sayth: yet
 once more, it signifieth the removinge
 awaye of those thynges which are shaken,
 as of thinges which have ended their
 course: that the thinges which are not
 shaken, maye remayne. Wherefore, yf
 we receave the kyngdome which is not
 moved, we haue grace, wherby we maye
 serve God, and that we maye please
 hym with reuerence and godly feare.
 For oure God is a consuminge fyre.

13. LET brotherly love continue. Be
 not forgetfull to lodge straungers. For
 thereby haue dyvers men lodged angels
 vware. Remember them that are in
 bondes, euen as though ye were bounde
 with them your selues. Be myndfull of
 them which are in adversite, as ye which
 are yet in the bodye. Let wedlocke be
 had in honoure among all men, and the
 bed undefyled. As for whore keepers
 and advoutrers God shall iudge them.
 Let your conversacion be without covetous-
 nes and be content with such thinges as
 ye haue all ready. For he hath sayd: I
 will not fayle the, neith forsake the:
 so that we maye boldly saye: the lord
 is my helper, and I will not feare what
 man maye do vnto me. Remember them

domestican, iudice. springynge, sprynklynge. asen-
 bitheth, vngeworden. nyle, not. beuynge, loche.
 seith, seith. vnmounmed, vngeworden. dwelle, deme.
 judge. spaid, content. triefli, coarsely.

ἀσάλευτον παραλαμβάνοντες, ἔχωμεν χάριν, δι' ἧς ἡ λατρεύομεν] εὐαρέστως τῷ Θεῷ μετὰ αἰδοῦς καὶ εὐλαβείας.] ²⁹ καὶ γὰρ ὁ Θεὸς ἡμῶν πῦρ καταναλίσκων.

XIII. Ἡ φιλαδελφία μενέτω. ¹ τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες ἀγγέλους. ² μνηθήσκεσθε τῶν δεσμίῳ, ὡς συνδεδεμένοι τῶν κακочουμένων, ὡς καὶ αὐτοὶ ὄντες ἐν σώματι. ³ τίμιος ὁ γάμος ἐν πᾶσι, καὶ ἡ κοίτη ἀμίαντος· πόρνους δὲ καὶ μοιχοὺς κρινεῖ ὁ Θεός. ⁴ ἀφιλάργυρος ὁ τρόπος· ἀρκούμενοι τοῖς παροῦσιν. αὐτὸς γὰρ εἶρηκεν, Ὁ μὴ σε ἄνω, οὐδ' οὐ μὴ σε ἐγκαταλίπω. ⁵ ὥστε θαρρῶσυντας ἡμᾶς λέγειν, Κύριος ἐμοὶ βοηθὸς, καὶ οὐ φοβηθήσομαι τί ποιήσει μοι ἄνθρωπος. ⁷ Μνημονεύετε

* Const. λατρεύομεν.

* Alex. εὐλαβείας καὶ δέου.

* Alex. γὰρ.

GENEVA—1557.

Sion, and to the citie of the liuing God, the celestial Ierusalem: and to the compaignie of innumerable Angels. ²³ And to the congregation of the fyrst borne sonnes, which are wrytten in heauen, and to God the iudge of all, and to the spirites of iust and perfect men: ²⁴ And to Iesus the Mediator of the Newe testament, and to the blood of sprinkling that speaketh better things then the blood of Abel.

²³ Se that ye despise not hym that speaketh: for if they escaped not which refused him, that spake on earth: much more shal we not escape, if we turne away from him, that speaketh from heauen. ²⁴ Whose voyce then shooke the earth, and now declared saying, Yet once more wyl I shake, not the earth onely, but also heauen. ²⁵ No dout that same that he sayeth, Yet once more, signifieth the remoouing away of those things, which are shaken, as of things which are made with handes: that the thynges which are not shaken may remayne. ²⁶ Wherefore seeing we receiue a kyngdome, which can not be shaken, let vs haue grace, whereby we may serue God, that we may please him with reuerence and godly feare. ²⁷ For our God is a consuming fyre.

13. LET brotherly loue continue. ² Be not forgetfull to lodge strangers, for theyr some haue receaued Angels into their houses vnauare. ³ Remember them that are in bonds, euen as thogh ye were bounde with them: and them which are in aduersitie as if ye were afflicted in the body. ⁴ Wedlocke is to be had in honour among all men, and the bed vndefiled, for whose keepers and aduocaters God wyl iudge. ⁵ Let your conuersation be without couetousnesse, and be content with those things that ye haue; for he hath sayd, I wil not saye thee, nether forsake thee:

⁶ So that we may boldly say, The Lord is my helper, nether wil I feare what man can do vnto me. ⁷ Remember them which

RHEIMS—1582.

the citie of the liuing God, heauenly Hierusalem, and the assemblie of many thousand Angels, ²³ and the Church of the first-borne, vvhich are wrytten in the heauens, and the iudge of all, God: and the spirites of the iust made perfect, ²⁴ and the mediator of the new Testament Iesus, and the sprinkling of blood speaking better then Abel.

²³ See that you refuse him not speaking, for if they escaped not, refusing him that spake vpon the earth: much more vve, that turne away from him speaking to vs from heauen. ²⁴ Vvhose voice moued the earth then: but now he promiseth, saying, Yet once: and I wil shake not onely the earth, but heauen also. ²⁵ And in that he saith, Yet once, he declareth the translation of moueable things as being made, that those things may remaine vvhich are vnmoueable. ²⁶ Therefore receiuing an vnmoueable kyngdom, vve haue grace: by the vvhich let vs serue pleasing God, vvvith feare and reuerence. ²⁷ For our God is a consuming fyre.

13. LET the charitie of the fraternitie abide in you. ² And hospitalitie do not forget, for by this, certaine being not auare, haue receiued Angels to harbour.

³ Remember them in bonds, as if you were bound vvith them: and them that labour, as your selues also remaining in bodie. ⁴ Mariage honourable in all, and the bed vndefiled, for, fornicators and aduocaters God vvil iudge. ⁵ Let your manners be vvithout auarice: contented vvith things present. For he said, I vvill not leave thee, neither vvill I forsake thee. ⁶ So that vve do confidently say: Our Lord is my helper: I vvill not feare what man shal doe to me.

⁷ Remember your Prelates, vvhich haue

AUTHORISED—1611.

and vnto the Citie of the liuing God the heauenly Ierusalem, and to an innumerable company of Angels: ²³ To the generall assembly, and Church of the first borne which are written in heauen, and to God the Iudge of all, and to the spirites of iust men made perfect: ²⁴ And to Iesus the Mediator of the new Covenant, and to the blood of sprinkling, that speaketh better things then that of Abel.

²³ See that yee refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not wee escape if wee turne away from him that speaketh from heauen. ²⁴ Whose voyce then shooke the earth, but now hee hath promised, saying, Yet once more I shake not the earth onely, but also heauen. ²⁵ And this word, Yet once more, signifieth the remoouing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remaine. ²⁶ Wherefore wee receiuing a kyngdome which cannot be moued, let vs haue grace, whereby wee may serue God acceptably, with reuerence and godly feare. ²⁷ For our God is a consuming fyre.

13. LET brotherly loue continue. ² Be not forgetfull to entertaine strangers, for thereby some haue entertained Angels vnauare. ³ Remember them that are in bonds, as bound vvith them; and them which suffer aduersitie, as being your selues also in the body. ⁴ Mariage is honourable in all, and the bed vndefiled: but whoremongers, and adulterers God vvill iudge. ⁵ Let your conuersation bee vvithout couetousnesse: and be content vvith such things as yee haue. For hee hath said, I vvill neuer leave thee, nor forsake thee. ⁶ So that we may boldly say, The Lord is my helper, and I vvill not feare what man shal doe vnto me. ⁷ Remember them which

* Or, inuited.

* Or, Testament.

* Or, let vs hold fast.

τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον τοῦ Θεοῦ ὡς ἀναθεωροῦντες τὴν ἐκβασιν τῆς ἀναστροφῆς, μμείσθε τὴν πίστιν. * Ἰησοῦς Χριστὸς χθὲς καὶ σήμερον ὁ αὐτὸς, καὶ εἰς τοὺς αἰῶνας. ⁹ διδασκαίς ποικίλαις καὶ ξέναις μὴ παραφέρεσθε· καλὸν γὰρ χάριτι βεβαιοῦσθαι τὴν καρδίαν, οὐ βρώμασιν, ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατήσαντες. ¹⁰ Ἐχομεν θυσιαστήριον, ἐξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ λατρεύοντες. ¹¹ ὡς γὰρ εἰσφέρεται ζῶων τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ ἅγια διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα κατακαίεται ἔξω τῆς παρεμβολῆς. ¹² διὸ καὶ Ἰησοῦς, ἵνα ἁγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαόν, ἔξω τῆς πύλης ἔπαθε. ¹³ τοῖσιν ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς, τὸν ὀνειδισμόν αὐτοῦ φέροντες· ¹⁴ οὐ γὰρ ἔχομεν ὥδε μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν. ¹⁵ Δι' αὐτοῦ οὖν ἀναφέρωμεν θυσίαν αἰνέσεως

* Rec. παραφέρεσθε.

* Alex. παύρημα.

WICLIIF—1380.

your souereyns that haue spokun to you the word of god, of whiche biholden ze the gounges out of lyuynge: and sus ze the feith of hem.

⁸ ihesus crist jistirdai and to dai he is also in to worldis. ⁹ Nile ze be led away with dyuers techynge and straunge, for it is best to stalle the herte with grace not with metis whiche profreken not to men wandrynge in hem. ¹⁰ we han an autir, of whiche thei that seruen to the tabernacle han not power to cte. ¹¹ for of whiche beestis the blod is borun in for synne in to holi thingis bi the bischop, the bodies of hem ben brent with oute the castles. ¹² for whiche thing, ihesus that he scholde halowe the puple bi his blood: suffrid without the gate. ¹³ therfor go we out to hym with out the castles: berynge his reproch. ¹⁴ for we han not here a cite dwellynge: but we seken a cite to comynge.

¹⁵ therfor bi hym offe we a sacrifice of heriyng swemore to god: that is to seie the fruyt of lippis knowledgyng to his name. ¹⁶ e nyle ze forȝete wel doyngs and comynge, for bi suche sacrificis, god is disceuered. ¹⁷ obcio go to your souererne, and be ze sugit to hem, for thei perfitli waken us to gyldeyn reson for your soules: that thei do this thing with ioye: and not sorowynge, for this thing speditli not to you. ¹⁸ preie ze for us, and we tristen, that we han good conscience in alle thingis: willyng to lyue wel. ¹⁹ more ouer I bisceke you to do that I he restord the sumner to you.

²⁰ and god of pees that ledde out fro deeth the gret shepheard of shep in the blood of euerlastyng testament, oure lord ihesus crist: ²¹ schape you in alle good thing that ze do the wil of hym, e he do in you that thing that schal plesse bifor

TYNDALE—1534.

sight of you which have declared vnto you the worde of god. The ende of whose conversacion is that ye louke vpon, and folowe their fayth.

⁸ Iesus Christ yesterdaye and to daye, and the same continueth for ever. ⁹ He not caryed aboute with diuers and straunge learninge. For it is a good thyng that the herte be established with grace, and not with meates, which haue not profited them that haue had their pastyme in them. ¹⁰ We haue an altre wherof they maye not cate which serue in the tabernacle.

¹¹ For the bodies of those beastes whose blood is brought into the holy place by the hie pree to poure sinne, are burnt with out the tentes. ¹² Therefore Iesus, to sanctifye the people with his awne blood, suffered with out the gate. ¹³ Let vs go forth therefore out of the tentes, and suffer rebuke with him. ¹⁴ For here haue we no continuynge cite: but we seke one to come.

¹⁵ For by him offer we the sacrifice of laude all wayes to god: that is to saye, the frute of those hyppes, which confesse his name. ¹⁶ To do good, and to distribute forget not, for with suche sacrifices god is pleased. ¹⁷ Obeye them that haue the oversight of you, and submit youre selues to them, for they watch for youre soules, even as they that must geue a countes: that they maye do it with ioye, and not with greife. For that is an vprofitable thyng for you. ¹⁸ Praye for vs. We haue confidence because we haue a good conscience in all thynges, and desyre to liue honestly. ¹⁹ I desyre you therefore somewhat the more abundantly, that ye so do, that I maye be restored to you quickly.

²⁰ The god of peace that brought agayne from deith oure lorde Iesus, the gret shep- perde of the shepe, thorowe the blood of the euerlastyng testament, ²¹ make you perfect in all good workes, to do his will, workynge in you that which is pleasaunt

CRANMER—1539.

whych haue the ouersyght of you, whych haue spoken vnto you the worde of God. Whose fayth is that ye folowe, and con- sider the ende of their conuersion.

⁸ Iesus Christ yesterdaye and to daye, and the same continueth for euer. ⁹ He not caryed aboute with diuers and straunge learninge. For it is a good thyng that the herte be stablyshed with grace, not with meates, whych haue not profited them that haue had theyr pastyme in them. ¹⁰ We haue an altare, wherof they maye not eate, whych serue in the taber- nacle. ¹¹ For the bodies of those beastes whose blood is brought into the holy place by the hie pree to poure synne, are burnt with out the tentes. ¹² Therefore Iesus also to sanctifye the people with his awne blood, suffered without the gate. ¹³ Let vs go forth therefore vnto hym, out of the tentes, and suffer rebuke with hym. ¹⁴ For here haue we no continuynge cite: but we seke one to come.

¹⁵ By him therefore do we offer sacrifice of laude alwayes to God: that is to saye, the frute of those hyppes, which confesse his name. ¹⁶ To do good and to distribute, forget not, for with such sacrifices God is pleased. ¹⁷ Obeye them that haue the ouersyght of you, and submit your selues vnto them, for they watch for your soules, even as they that must geue accomptes: that they maye do it with ioye, and not with greife. For that is an vprofitable thing for you. ¹⁸ Praye for vs. For we trust we haue a good conscience among all men, and desyre to lyue honestly. ¹⁹ But I desyre you the more, that ye so do, that I maye be restored to you the sooner.

²⁰ The God of peace that brought agayne from deeth our Lorde Iesus the gret shep- perde of the shepe, thorow the blood of the euerlastyng testament, ²¹ make you perfect in all good workes, to do his will, and bryng to passe, that the thing which ye do, maye be pleasaunt in his syght

διαπαντὸς τῷ Θεῷ, τοῦτ' ἐστὶ, καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ.
 16 τῆς δὲ εὐποίας καὶ κοινωνίας μὴ ἐπιλαθάνεσθε· τοιαύταις γὰρ θυσίαις
 εὐαρεστεῖται ὁ Θεός. 17 Πείθεσθε τοῖς ἡγουμένοις ὑμῶν, καὶ ὑπείκετε· αὐτοὶ γὰρ
 ἀγγρυνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν, ὡς λόγον ἀποδώσοντας· ἵνα μετὰ χαρᾶς
 τοῦτο ποιῶσι, καὶ μὴ στενάζοντες· ἀλυσιτελὲς γὰρ ὑμῖν τοῦτο. 18 Προσεύχεσθε
 περὶ ἡμῶν· * πεποίθαμεν γὰρ ὅτι καλὴν συνείδησιν ἔχομεν, ἐν πᾶσι καλῶς
 θέλοντες ἀναστρέφεσθαι· 19 περισσοτέρως δὲ παρακαλῶ τοῦτο ποιῆσαι, ἵνα τάχιον
 ἀποκατασταθῶ ὑμῖν.

20 Ὁ δὲ Θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα τῶν προβάτων
 τὸν μέγαν ἐν αἵματι διαθήκης αἰωνίου, τὸν Κύριον ἡμῶν Ἰησοῦν, 21 καταρτίσαι
 ὑμᾶς ἐν παντὶ ἔργῳ ἀγαθῷ, εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ, ποιῶν ἐν ὑμῖν τὸ

* Alex. + Κριστὸν.

GENEVA—1557.

have the over sight of you, which have
 declared unto you the words of God :
 whose faith followe, considering what hath
 bene the ende of their conversation.
 16 Iesus Christ yester day, and to day,
 the same also continueth for euer. 17 Be
 not caried about with diuers and strange
 learning : for it is a good thing that the
 heart be stablished with grace, and not
 with meates, which haue not profited them
 that haue bene occupied ther in.

16 We haue an altar wherof they may
 not eate which serue in the Tabernacle.
 17 For the bodies of those beastes whose
 bloude is brought into the Holy place by
 the hye Priest to purge synne, are burnt
 without the tentes. 18 Therefore Iesus, to
 sanctifie the people with his owne blood,
 suffered without the gate. 19 Let vs go
 forth therefore out of the tentes, and suffer
 rebuke with him. 20 For here haue we no
 continuing citie : but we seeke one to come.
 21 By him therefore offer we the sacrifice
 of praise alwayes to God, that is, the frute
 of the lippes, which confesse his Name.
 22 To do good, and to distribute forget
 not : for with suche sacrifices God is
 pleased.

17 Obey them that haue the oversight of
 you, and submit your selues to them : for
 they watche for your soules, euen as they
 that must geue accomptes : that they may
 do it with ioye, and not with greife : for
 that is vnprofitable for you. 18 Pray for
 vs : for we truste that we haue a good
 conscience, in all thinges, desiring to lyue
 honestly. 19 And I desire you some what
 the more earnestly, that ye so do, that I
 may be restored to you more quickly.
 20 The God of peace that brought agayne
 from death our Lord Iesus, the great
 shepherde of the shepe, through the blood
 of the euerlasting Covenant, 21 Make you
 perfect in all good workes, to do his wyl,
 working in you that which is pleasant in

RHEIMS—1582.

spoken the word of God to you : the
 end of whose conuersation beholding,
 imitate their faith. 16 Iesus Christ yester-
 day, and to day : the same also for euer.
 17 With various and strange doctrines be
 not led away. For it is best that the
 hart be established with grace, not with
 meates : which haue not profited those
 that vvalke in them.

16 We haue an altar : whereof they
 haue not power to eate which serue the
 tabernacle. 17 For the bodies of those
 beastes, whose blood for sinne is caried
 into the holies by the high priest, are
 burned without the campe. 18 For the
 which thing Iesus also, that he might
 sanctifie the people by his owne blood,
 suffered without the gate. 19 Let vs goe
 forth therefore to him without the campe :
 carrying his reproche. 20 For we haue
 not here a permanent citie : but we
 seeke that which is to come. 21 By him
 therefore let vs offer the host of praise
 alwayes to God, that is to say, the fruite
 of lippes confessing to his name.

16 And beneficence and communication
 do not forget. for with such hostes God
 is promerited. 17 Obey your Prelates, and
 be subiect to them. For they watch as
 being to render account for your soules :
 that they may doe this with ioy, and not
 mourning. for this is not expedient for
 you. 18 Pray for vs. for we haue confide-
 nce that we haue a good conscience,
 willing to conuerse well in all. 19 And I
 beseeche you the more to doe this, that I
 may the more speedily be restored to you.

20 And the God of peace which brought
 out from the dead the great Pastor of
 the sheepe, in the blood of the eternal
 testament, our Lord Iesus Christ : 21 fitte
 you in al goodnes, that you may doe his
 wyl, doing in you that which please

AUTHORISED—1611.

* haue the rule ouer you, who haue spoken
 unto you the word of God, whose faith
 follow, considering the end of their con-
 uersation. 16 Iesus Christ the same yester-
 day, and to day, and for euer.

17 Be not caried about with diuers and
 strange doctrines : for it is a good thing
 that the heart be established with grace,
 not with meates, which haue not profited
 them that haue bene occupied therein.

18 Wee haue an Altar whereof they haue
 no right to eate, which serue the Taber-
 nacle. 19 For the bodies of those beastes,
 whose blood is brought into the Sanctuary
 by the high Priest for sinne, are burnt
 without the campe. 20 Wherefore Iesus
 also, that hee might sanctifie the people
 with his owne blood, suffered without the
 gate. 21 Let vs goe fourth therefore unto
 him without the campe, bearing his re-
 proch. 22 For here haue we no continuing
 citie, but we seeke one to come. 23 By
 him therefore let vs offer the sacrifice of
 praise to God continually, that is, the
 fruit of our lippes, giving thanks to his
 Name. 24 But to doe good, and to com-
 municate forget not, for with such sacri-
 fices God is well pleased.

17 Obey them that haue the rule ouer
 you, and submit your selues : for they
 watch for your soules, as they that must
 giue account, that they may doe it with
 ioy, and not with griefe : for that is vn-
 profitable for you. 18 Pray for vs : for we
 trust we haue a good conscience in all
 thinges, willing to liue honestly. 19 But I
 beseech you the rather to doe this, that I
 may be restored to you the sooner. 20 Now
 the God of peace, that brought againe
 from the dead our Lord Iesus, that great
 Shepherd of the sheepe, through the
 blood of the euerlasting Covenant, 21 Make
 you perfect in euery good worke to doe
 his will, working in you that which is
 well pleasing in his sight, through Iesus

* Or, are the guides. * Or, confessing to. * Or, guides.
 * Or, Testament. * Or, doing.

εὐάρεστον ἐνώπιον αὐτοῦ, διὰ Ἰησοῦ Χριστοῦ ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

²² Παρακαλῶ δὲ ὑμᾶς, ἀδελφοὶ, ἀνέχεσθε τοῦ λόγου τῆς παρακλήσεως· καὶ γὰρ διὰ βραχέων ἐπέστειλα ὑμῖν. ²³ Γινώσκετε τὸν ἀδελφὸν ²⁴ Τιμόθεον ἀπολελυμένον,

²⁴ Alex. + ὑμῶν.

WICLIF—1380.

him: bi ihesus crist, to whom be glorie in to worldis of worldis, amen.

²² and britheren I preie you: that ye suffre a word of solace, for bi ful fewe thingis I haue writun to you, ²³ knowe yeoure brother tymothe that is sent forth: with whom if he schal come more hastli, I schal se you. ²⁴ greette ye wel al youre souereyns: & al holi men, the britheren of itali: greten you wel, ²⁵ the grace of god be with you alle amen.

TYNDALE—1534.

in his syght thorow Iesus christ To whom be prayse for ever whill the worlde endureth Amen.

²² I beseeche you brethren, suffre the wordes of exhortacion: For we have written vnto you in fewe wordes: ²³ knowe the brother Timothe, whom we have sent from vs, with whom (yf he come shortly) I will se you. ²⁴ Salute them that haue the oversight of you, and all the sayntes. They of Italy salute you. ²⁵ Grace be with you all. Amen.

CRANMER—1539.

thorow Iesus Christ. To whom be prayse for euer whyle the world endureth. Amen.

²² I beseeche you brethren, suffre the words of exhortacion: for we haue wrytten vnto you in fewe wordes. ²³ Ye knowe our brother Timothe, that he is at libertie: with whom (yf he come shortly) I wyll se you. ²⁴ Salute them that haue the ouersight of you, and all the sayntes. They of Italy salute you. ²⁵ Grace be with you all: Amen.

μεθ' οὗ, ἐὰν τάχιον ἔρχηται, ὄψομαι ὑμᾶς. ²¹ Ἀσπάσασθε πάντας τοὺς ἡγουμένους ὑμῶν, καὶ πάντας τοὺς ἁγίους. ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας. ²² ἡ χάρις μετὰ πάντων ὑμῶν. ἀμήν.

GENEVA—1557.

his sight through Iesus Christ. to whomc be prayse for ener and euer. Amen. ²² And I beseeche you brethren, suffre the wordes of exhortation: for we haue written vnto you in fewe wordes: ²³ Knowe that our brother Timotheie, is deliuered, with whome (if he come shortly) I wyl se you. ²⁴ Salute all them that haue the ouer sight of you, and all the Suintes. They of Italie salute you. ²⁵ Grace be with you all. Amen.

RHEIMS—1582.

before him by Iesus Christ: to vvhom is glorie for ener and euer. Amen.

²² And I desire you brethren that you suffer the vword of consolation. For in very fevv vwordes haue I vwritten to you.

²³ Knowv you our brother Timothee to be dismissed: vwith vvhom (if he come the sooner) I vvill see you. ²⁴ Salute al your prelates, and al the eximetes. The brethren of Italie salute you. ²⁵ Grace be vwith you al. Amen.

AUTHORISED—1611.

Christ, to whom be glory for ever and euer. Amen. ²² And I beseech you brethren, suffer the word of exhortation, for I have written a letter vnto you in few words.

²³ Know yee, that our brother Timotheis is set at libertie, with whom if he come shortly, I will see you. ²⁴ Salute all them that haue the rule ouer you, and all the Saints. They of Italy salute you. ²⁵ Grace be with you all. Amen.

ΕΠΙΣΤΟΛΗ ΙΑΚΩΒΟΥ.

Κεφάλαιον Α.

THE EPISTLE OF JAMES.

CHAPTER I.

ΙΑΚΩΒΟΣ, Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ δούλος, ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ, χαίρειν.

² Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί μου, ὅταν πειρασμοῖς περιπέσσητε ποικίλοις, ³ γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν· ἡ δὲ ὑπομονὴ ἔργον τέλειον ἔχέτω, ἵνα ᾦτε τέλειοι καὶ ὁλόκληροι, ἐν μηδενὶ λειπόμενοι. ⁵ Εἰ δέ τις ὑμῶνλείπεται σοφίας, αἰτεῖτω παρὰ τοῦ διδόντος Θεοῦ πᾶσιν ἀπλῶς, καὶ μὴ ὀνειδίζοντος, καὶ δοθήσεται αὐτῷ. ⁶ αἰτεῖτω δὲ ἐν πίστει, μηδὲν διακρινό-

WICLIIF—1380.

1. JAMES the seruaunt of god, and of oure lord ihesus crist, to the twelve kynredis that ben in scaterynge abroad: helthe. ² Mi bitherean deme ge al ioie; whanne ge fallen in to dyuers temptacions. ³ witynges that the preuyng of youre feith: worthith pacience; and pacience hath a perfyst werk: that ge be parfyst and hoole; and faile in no thing; and if ony of you nedith wisdom: axe he of god; whichs geueth to alle men largeli and up breidith not: and it schal be geuen to hym; ⁵ but axe he in feith and doute no thing; for he that doutith, is lyke to a wyue of the see, which is moued and borun aboute of wynde; ⁷ therfor geesse not the ilke man: that he schal take ony thing of the lord; ⁸ a man double in soule: is unstable in alle his weies;

⁹ and a meke brother: haue glorie in his enbaunsyng; ¹⁰ and a riche man in his lownesse: for as the flour of gras; he schal passe; ¹¹ the sunne roos up with hete, and dried the gras; and the flour of it flidoun; and the feirnesse of his chere perieschid; and so a riche man welewith in his wey;

¹² blessed is the man that suffrieth

TYNDALE—1534.

1. JAMES the seruaunt of God and of the Lorde Iesus Christ, sendeth gretinge to the .xii. trybes which are scattered here and there. ² My brethren, count it excedyng ioye when ye faule into diuers temptacions; ³ for as moche as ye knowe how that the tryng of youre fayth bringeth pacience: ⁴ and let pacience haue her perfect worke; that ye maye be perfecte and sounde; lackinge nothinge.

⁵ Yf eny of you lacke wysdome, let him axe of God which geueth to all men indifferently, and casteth no man in the teth: and it shalbe geuen him. ⁶ But let him axe in fayth and wauer not. For he that douteth is lyke the waves of the see; tost of the wynde and caried with violence. ⁷ Nether let that man thinke that he shall receaue eny thinge of the Lorde. ⁸ A waueryng mynded man is vnstable in all his wayes.

⁹ Let the brother of lowe degre reioyce in that he is exalted; ¹⁰ and the ryche in that he is made lowe. For euen as the flower of the grasse; shall he vanyashe awaye. ¹¹ The sonne ryseth with heate; and the grasse wydereth; and his flower falleth awaye; and the beautie of the fassyon of it perissheth; euen so shall the ryche man perissheth with his aboundance.

¹² Happy is the man that endureth in

CRANMER—1539.

1. JAMES the seruaunt of God and of the Lorde Iesus Christ, sendeth gretyng to the twelve trybes which are scattered abroad. ² My brethren, count it for an excedyng ioye, when ye fall into diuers temptacions: ³ knowing this, that the tryng of your fayth gendreth pacience: ⁴ and let pacience haue her perfect worke, that ye maye be perfect and sounde, lackyng nothing.

⁵ If eny of you lacke wysdome, let hym aske of him that geueth it: euen God, which geueth to all men indifferently, and casteth no man in the teth: and it shalbe geuen him. ⁶ But let hym aske in fayth, and wauer not. For he that douteth, is lyke a waue of the see, which is tost of the wyndes and caryed with violence. ⁷ Nether let that man thinke, that he shall receaue eny thinge of the Lorde. ⁸ A waueryng mynded man, is vnstable in all his wayes. ⁹ Let the brother which is of lowe degre reioyce when he is exalted. ¹⁰ Again: let him that is riche, reioyce when he is made lowe. For euen as the flower of the grasse, shall he passe a waye. ¹¹ For the sonne ryseth wyth heat, and the grasse wydereth, and his flower falleth awaye, and the beautie of the fassyon of it perissheth; euen so shall the rich man perissheth with his wayes.

¹² Happy is the man that endureth

ΕΠΙΣΤΟΛΗ ΙΑΚΩΒΟΥ.

Κεφάλαιον Α.

THE EPISTLE OF JAMES.

CHAPTER I.

μενος· ὁ γὰρ διακρινόμενος ἔοικε κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ῥιπιζομένῳ.
 ἢ μὴ γὰρ οἴεσθω ὁ ἄνθρωπος ἐκεῖνος, ὅτι λήψεται τι παρὰ τοῦ Κυρίου. ἢ ἀνὴρ
 δίψυχος, ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ. ἢ Καυχάσθω δὲ ὁ ἀδελφὸς
 ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ· ἢ ὁ δὲ πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ, ὅτι ὡς
 ἄνθος χόρτου παρελεύσεται. ἢ ἀνέτειλε γὰρ ὁ ἥλιος σὺν τῷ καύσωνι, καὶ ἐξήρανε
 τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε, καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ
 ἀπώλετο· οὕτω καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται. ἢ Μακάριος

GENEVA—1557.

1. JAMES the servant of God, and of the Lord Iesus christ, sendeth greeting to the twelve Tribes, which are scattered abroad. ² My brethren, count it exceeding joye, when ye fall into divers tentations. ³ Knowing that the trying of your faith bringeth patience: ⁴ And let patience have her perfect worke, that ye may be perfect and sounde, lackyng nothing. ⁵ If any of you lacke wisdom, let him aske of him, which giveth, that is God, and giveth him to all men frely, and casteth no man in the teath: and it shalbe geuen hym. ⁶ But let him aske in faith, and wauer not: for he that doubteth, is like a waue of the sea, tost of the wynde, and caried with violence. ⁷ Nether let that man thinke that he shal receiue any thing of the Lord. ⁸ A wauering minded man is vnstable in all his wayes. ⁹ Let the brother of low degree reioyce in that he is exalted,

RHEIMS—1582.

1. JAMES the seruant of God and of our Lord Iesus Christ, to the twelue tribes that are in dispersion, greeting.

² Esteeme it, my brethren, al ioy, vwhen you shal fall into diuers tentations: ³ knowyng that the probacion of your faith vvorketh patience. ⁴ And let patience haue a perfect vvorke: that you may be perfect and entire, failyng in nothing. ⁵ But if any of you lacke vvisedom, let him aske of God who giueth to al men abundantly, and vvbraideth not: and it shal be giuen him.

⁶ But let him aske in faith nothing doubt- ing. for he that doubteth, is like to a vvaue of the sea, vvwhich is moued and caried about by the vvinde. ⁷ therefore let not that man thinke that he shal receiue any thing of our Lord. ⁸ A man double of minde is inconstant in al his vvayes.

⁹ But let the humble brother glorie, in his exaltation. ¹⁰ and the riche, in his humilitie, because as the floure of grasse shal he passe: ¹¹ for the sunne rose vvith heate, and parched the grasse, and the floure of it fel avvay, and the beautie of the shap thereof perished: so the riche man also shal vvither in his vvayes. ¹² Blessed is the man that suffereth tentation: for

AUTHORISED—1611.

1. JAMES a servant of God, and of the Lord Iesus Christ, to the twelve tribes which are scattered abroad, greeting. ² My brethren, count it all ioy when yee fall into diuers temptations. ³ Knowing this, that the trying of your faith worketh patience, ⁴ But let patience have her perfect worke, that yee may be perfect, and entire, wanting nothing. ⁵ If any of you lacke wisdom, let him aske of God, that giueth to all men liberally, and vpraydeth not: and it shall be giuen him. ⁶ But let him aske in faith, nothing wavering: for he that wavereth is like a waue of the sea, driven with the wind, and tossed. ⁷ For let not that man thinke that he shall receive any thing of the Lord. ⁸ A double minded man is unstable in all his wayes.

⁹ Let the brother of low degree, ⁹ reioyce in that he is exalted: ¹⁰ But the rich, in that hee is made low: because as the floure of the grasse he shall passe away. ¹¹ For the Sunne is no sooner risen vvith a burning heat, but it withereth the grasse; and the floure thereof felleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his wayes. ¹² Blessed is the man that endureth

¹⁰ Agayne he that is riche, in that he is made low: for euen as the flower of the grasse, shal he vanysh away. ¹¹ For as vvhen the sunne riseth vvith heat, then the grasse vvithereth, and his flower felleth avvay, and the beautie of the fashion of it perisheth: euen so shal the riche man fade avvay in all his wayes. ¹² Happy is the man, that endureth tentation, for

ἀνὴρ ὃς ὑπομένει πειρασμόν· ὅτι δόκιμος γενόμενος λήψεται τὸν στέφανον τῆς ζωῆς, ὃν ἐπηγγείλατο ὁ Κύριος τοῖς ἀγαπῶσι αὐτόν. ¹³ Μηδεὶς πειραζόμενος λεγέτω, “Ὅτι ἀπὸ Θεοῦ πειράζομαι” ὁ γὰρ Θεὸς ἀπειραστός ἐστι κακῶν, πειράζει δὲ αὐτὸς οὐδένα. ¹⁴ ἕκαστος δὲ πειράζεται, ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελλόμενος καὶ δελεαζόμενος· ¹⁵ εἴτα ἡ ἐπιθυμία συλλαβοῦσα τίκτει ἁμαρτίαν· ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκύει θάνατον. ¹⁶ Μὴ πλανᾶσθε, ἀδελφοί μου ἀγαπητοί· ¹⁷ πᾶσα δόσις ἀγαθῇ, καὶ πᾶν δῶρημα τέλειον ἀνωθέν ἐστι, καταβαῖνον ἀπὸ τοῦ πατρὸς τῶν φώτων, παρ’ ᾧ οὐκ ἔνι παραλλαγή, ἢ τροπῆς ἀποσκίασμα. ¹⁸ βουλευθεὶς ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τινα τῶν αὐτοῦ κτισμάτων. ¹⁹ “Ὡστε, ἀδελφοί μου ἀγαπητοί, ἔστω πᾶς ἄνθρωπος ταχύς εἰς τὸ ἀκούσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργήν. ²⁰ ὀργὴ γὰρ ἀνδρὸς,

* Luc. 1. 26.

* Alex. 1. 26.

WICLIFFE—1380.

temptacioun, for whanne he schal be proued he schal receiue the crowne of liif, whiche god bihiȝte to men that louen hym.

¹³ no man whanne he is temptid seye, that he is temptid of god; for whi god is not a tempter of yuel thingis; for he temptith no man; ¹⁴ but eche man is temptid, drawun and stirid of his owne couetynges; ¹⁵ afturward couetynges whanne it hath couceyued bringith forth synne; but synne whanne it is fillid: gendriȝth deeth.

¹⁶ therfor my moost dereworthe bithere, nyle ȝe erre; ¹⁷ eche good ȝifte, and eche purfyt ȝifte is from above; and cometh down fro the fadir of ligȝis anentis whom is noon other chaunginge ne ouer schadowinge of reward; ¹⁸ for wilfulli he bigat us bi the word of trathe: that we be a bigynnyng of his creature;

¹⁹ wite ȝe my bitheren moost loweli, be ech man swifte to here, but slowe to speke, and slowe to wratȝhe; ²⁰ for the wratȝhe of man, worldeȝ not the riȝt-wisenes of god;

²¹ for whiche thing caste ȝe away al viciounesse, and plente of malice; and in myȝdenesse resceyue ȝe the word that is plantid that mai saue ȝoure soules. ²² But he ȝe doers of the word, and not hereris onli; disceyuaȝe ȝou self; ²³ for if any man is an herer of the word, and not a doer this schal be likned to a man that biholdith the cheer of his birthe in a myroure; ²⁴ for he bihelde hym self, & wente away; and anon he forȝat whiche he was. ²⁵ But he that biholdith in the lawe of perfyt freedom and dwellith in it, and is not made a forgetful herer, but a doer of werk: this schal be blessid in his dede.

²⁶ and if any man geȝeth hym self to be religioun and refreyneȝ not his tounge; but disceyueȝ his herte, the religioun of hym is veyn; ²⁷ a clene religioun, and an

TYNDALE—1534.

temptacioun, for when he is tryed he shall receaue the crowne of lyfe, which the Lorde hath promysed to them that love him.

¹³ Let no man saye when he is tempted, that he is tempted of God. For God tempteth not vnto euyl; neither tempteth he any man. ¹⁴ But every man is tempted, drawne awaye, and entysed of his awne concupiscence. ¹⁵ Then when lust hath conceived, she bringeth forth synne; and synne when it is fynished bringeth forth the death.

¹⁶ Forre not my deare bretheren. ¹⁷ Every good gyfte, and every purfayt gyft, is from above, and cometh downe from the father of light, with whom is no variableness; neither is he chaunged vnto darknes. ¹⁸ Of his awne will begat he vs with the worde of lyfe; that we shoulde be the fyrst frutes of his creatures.

¹⁹ Wherefore deare bretheren, let every man be swyfte to heare, slowe to speake; and slowe to wrath. ²⁰ For the wrath of man worketh not that which is ryghteous before God.

²¹ Wherefore laye a parte all fylthynges, all superfluite of malicioussnes, and receaue with meeknes the worde that is grafted in you, which is able to saue youre soules. ²² And se that ye be doers of the worde and not hearers only; deceaueing youre awne selues with sophistrie. ²³ For yf any heare the worde; and do it not; he is lyke vnto a man that beholdeth his bodily face in a glasse. ²⁴ For assone as he hath loked on him self; he geeth his waye, and forgetteth immediatly what his fassyon was. ²⁵ But whoso loketh in the purfayt lawe of libertie; and continueth ther in (yf he be not a forgetfull hearer; but a doer of the worke) the same shalbe happye in his dede.

²⁶ Yf any man amonge you seme deuoute; and refrayne not his tounge; but deceaue his awne herte; this nameth deuocion is in vayne. ²⁷ Pure deuocion and vndeſiled

CRANMER—1539.

temptacyon: for when he is tryed, he shall receaue the crowne of lyfe, which the Lorde hath promysed to them that loue him.

¹³ Let no man saye when he is tempted, that he is tempted of God. For, God cannot tempte vnto euyl, because he tempteth no man. ¹⁴ But every man is tempted, when he is drawne a waye, and entysed of his awne concupiscence. ¹⁵ Then, when lust hath conceived, she bringeth forth synne: and synne when it is fynished, bringeth forth deeth. ¹⁶ Do not erre my deare bretheren, ¹⁷ Every good gyfte, and euery purfayt gyft, is from above, and cometh downe from the father of lyghtes, with whom is no variableness, neither is he chaunged vnto darknes. ¹⁸ Of his awne will begat he vs with the worde of truth, that we shoulde be the fyrst frutes of his creatures.

¹⁹ Wherefore (deare bretheren) let euery man be swyfte to heare, slowe to speake, slowe to wrath. ²⁰ For the wrath of man worketh not that which is ryghteous before God.

²¹ Wherefore laye a parte all fylthynges and superfluite of malicioussnes, and receaue wyth meeknes, the worde that is grafted in you, which is able to saue your soules.

²² And se that ye be doers of the worke and not hearers only, deceaueing your awne selues. ²³ For yf any man heare the worde, and declareth not the same by his workes, he is lyke vnto a man beholding his bodily face in a glasse. ²⁴ For assone as he hath loked on hym selfe, he geeth his waye, and forgetteth immediatly what hys fassyon was. ²⁵ But who so loketh in the purfayt lawe of libertie, and continueth ther in (yf he be not a forgetfull hearer, but a doer of the worke) the same shalbe happye in his dede.

²⁶ If any man among you seme to be deuoute, refrayneȝ not his tonge, but deceaueȝ his awne hert, this nameth deuocion is in vayne. ²⁷ Pure deuocion and

δικαιοσύνην Θεοῦ οὐ κατεργάζεται. | ²¹ Διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσεῖαν κακίας, ἐν πραύτητι δέξασθε τὸν ἐμφυτον λόγον, τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν.

²² Γίνεσθε δὲ ποιηταὶ λόγου, καὶ μὴ μόνον ἀκροαταί, παραλογιζόμενοι ἑαυτοὺς. ²³ ὅτι εἴ τις ἀκροατὴς λόγου ἐστὶ καὶ οὐ ποιητὴς, οὗτος ἔοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ. ²⁴ κατενόησε γὰρ ἑαυτὸν καὶ ἀπελήλυθε, καὶ εὐθέως ἐπελάβετο ὁποῖος ἦν. ²⁵ ὁ δὲ παρακύψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας, καὶ παραμείνας, ²⁶ οὗτος οὐκ ἀκροατὴς ἐπιλησμονῆς γενόμενος, ἀλλὰ ποιητὴς ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται. ²⁷ Εἴ τις δοκεῖ θρησκός εἶναι, μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ, ἀλλ' ἀπατῶν καρδίαν αὐτοῦ, τοιούτου μάταιος ἡ θρησκεία. ²⁸ θρησκεία καθαρά καὶ ἀμίαντος παρὰ τῷ Θεῷ καὶ

²¹ Alex. οὐκ ἐργάζεται.

²² Alex. = οὐτος.

²³ Ecce. + ἐν ἑστῇ.

²⁴ Alex. + α. γὰρ α. δὲ.

GENEVA—1557.

when he is tried, he shal receive the crowne of lyfe, which the Lord hath promised to them that love him. ¹⁵ Let no man say when he is tempted, that he is tempted of God: for God can not be tempted with any, nether tempteth he any man. ¹⁶ But every man is tempted, when he is drawne away, by his owne concupiscence, and is entised.

¹⁷ Then when lust hath conceived, she bringeth forth synne, and synne when it is fynished, bringeth forth death. ¹⁸ Erre not my deare brethren. ¹⁹ Every good giving, and every perfect gyft is from above, and cometh downe from the Father of lyghts, with whom is no variablenes, nether shadowing by turning. ²⁰ Of his owne wyl begat he vs with the worde of truth, that we should be as the fyrst frutes of his creatures. ²¹ Wherefore deare brethren, let every man be swift to heare, slowe to speake, and slowe to wrath.

²² For the wrath of man doth not execute the righteousnes of God. ²³ Wherefore lay apart all fylthynges, and all superfluitie of malicioussnes, and receive with meekenes, the worde that is graffed in you, which is able to save your soules.

²⁴ And so that ye be doers of the worde and not hearers only, deceauyng your owne selues. ²⁵ For yf any heare the worde, and do it not, he is like vnto a man, that beholdeth his lyvely face in a glasse. ²⁶ For asone as he hath loked on hym selfe, he goeth his way, and forgetteth immediately what his fashyon was. ²⁷ But who so loketh in the perfect Lawe of libertie, and continueth therein, he, forasmuch as he is not a forgetful hearer, but a doer of the worke, shalbe happy in his dede. ²⁸ If any man among you seemeth religious, and refraineth not his toung, but deceaeneth his owne heart, this mannes religion is in vayne. ²⁹ Pure religion and

RHEIMS—1582.

when he hath been proued, he shal receiue the crowne of lyfe, which God hath promised to them that loue him.

¹⁵ Let no man when he is tempted, say that he is tempted of God. for God is not a tempter of euill, and he tempteth no man. ¹⁶ But every one is tempted of his owne concupiscence abstracted and allured. ¹⁷ Afterward concupiscence when it hath conceived, bringeth forth sinne. but sinne when it is consummate, ingendreth death.

¹⁸ Do not erre therefore my dearest brethren. ¹⁹ Every best gift, and every perfect gift, is from above, descending from the Father of lightes, with whom is no transmutation, nor shadowing of alteration. ²⁰ Voluntarily hath he begotten vs by the word of truth, that we may be some beginning of his creature. ²¹ You know my dearest brethren, and let every man be swift to heare: but slow to speake, and slow to anger. ²² For the anger of man worketh not the iustice of God.

²³ For the which thing casting away all uncleannes and abounds of malice, in meekenes receive the engrafted word, which is able to save your soules. ²⁴ But be doers of the word, and not hearers only, deceauing your selues. ²⁵ For if a man be a hearer of the word, and not a doer: he shal be compared to a man beholding the countenance of his nativite in a glasse. ²⁶ For he considered him self, and went his way, and by and by forgot what an one he was. ²⁷ But he that hath looked in the lav of perfect libertie, and hath remained in it, not made a forgetful hearer, but a doer of the worke: this man shal be blessed in his dede. ²⁸ And if any man thinke him self to be religious, not bridling his toung, but seducing his hart: this man's religion is vaine. ²⁹ Religion cleane and unspotted with God and

AUTHORISED—1611.

temptation: for when he is tryed, hee shall receive the crowne of life, which the Lord hath promised to them that love him. ¹⁵ Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with euill, neither tempteth he any man. ¹⁶ But every man is tempted, when hee is drawen away of his owne lust, and entised. ¹⁷ Then when lust hath conceived, it bringeth forth sinne: and sinne, when it is finished, bringeth forth death. ¹⁸ Doe not erre, my beloved brethren.

¹⁹ Every good gift, and every perfect gift is from above, and cometh downe from the Father of lights, with whom is no variableness, neither shadow of turning. ²⁰ Of his owne will begate hee vs, with the word of truth, that we should be a kind of first frutes of his creatures. ²¹ Wherefore my beloved brethren, let every man be swift to heere, slow to speake, slow to wrath. ²² For the wrath of man worketh not the righteousness of God. ²³ Wherefore lay apart all filthines, and superfluity of naughtinesse, and receive with meeknesse the engrafted word, which is able to save your soules. ²⁴ But be ye doers of the word, and not hearers only, deceiuing your owne selues.

²⁵ For if any be a hearer of the word and not a doer, he is like vnto a man beholding his naturall face in a glasse: ²⁶ For he beholdeth himselfe, and geth his way, and straightway forgetteth what manner of man he was. ²⁷ But who so looketh into the perfect Lawe of libertie, and continueth therein, he being not a forgetfull hearer, but a doer of the worke, this man shall be blessed in his deed. ²⁸ If any man among you seeme to bee religious, and bridleth not his tongue, but deceiveth his owne heart, this man's religion is vaine. ²⁹ Pure religion and

²⁴ Or, vults.

²⁵ Or, doing.

II. Ἀδελφοί μου, μὴ ἐν προσωποληψίαις ἔχετε τὴν πίστιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης. ² εἰὰν γὰρ εἰσέλθῃ εἰς τὴν συναγωγὴν ὑμῶν ἀνὴρ

χρυσοδοκτύλιος ἐν ἐσθήτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ ἐσθήτι, ⁹ καὶ ἐπιβλέψατε ἐπὶ τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπράν, καὶ εἶπητε, ' Σὺ ¹⁰ κάθου ὡδε καλῶς, καὶ τῷ πτωχῷ εἶπητε, ' Σὺ στηθὶ ἐκεῖ, ἣ κάθου ὡδε ὑπὸ ¹¹ τὸ ὑποπόδιόν μου.' ¹² καὶ οὐ διεκρίθητε ἐν ἑαυτοῖς, καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν; ¹³ Ἀκούσατε, ἀδελφοί μου ἀγαπητοὶ, οὐχ ὁ Θεὸς ἐξελέξατο τοὺς πτωχοὺς τοῦ κόσμου, πλουσίους ἐν πίστει, καὶ κληρονόμους τῆς βασιλείας ἧς ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν; ¹⁴ ὑμεῖς δὲ ἡτιμάσατε τὸν πτωχόν. οὐχ οἱ

² Alex. = καί.

CRANMER—1539.

vnwemmed anentis god and the fadir is
this; to visite fadirles and modirles child-
ren and widewis in her tribulacionn: & to
kene hym self vndefouled fro this world.

2. Mi britheren: nylc ȝe haue the
ſeith of oore lord ihesuſt crist of glorie in
accepoun of perſones,² for if a man that
hath a golden ryng, and in a fair cloth-
ing cometh in ſoure company, and a pore
man enſerith in a foul clothing,³ and if
ȝe bihalden iu to hym that is clothid with
cleer clothing, and if ȝe ſeye to hym, ſitte
thou here wel, but to the pore man ȝe
ſeyn: ſtonde thou there ether ſitte vnder
the ſtool of my feet,⁴ whether ȝe demen
not anentis ȝo ſouſ and ben made domes-
men of wickid thouȝt?

5 here 3c my moost dere worthe brith-
ren; whether god ches not pore men in
this world? rich in feith and ciris of the
kyngdom that god biligite to men that
louen hym; 6 but 3c han dispisid the pore
man; whether rich men oppresen not 3ou
in power; and thei drawen 3ou to domes?
7 whether thei blasfemen not the good
name that is clepid to helpe on 3ou?

⁸netheless if ȝe performen the kingis lawe
bi scripturis, thou schalt loue thi neighore
as thi self ȝe don wel, ⁹but if ȝe takun
persones: ȝe worchen synne, and ben
repreuod of the lawe as trespassours,
¹⁰and who euer kepith al the lawe, but
offendith in oon: he is made gilti of alle,
¹¹for he that seid thou sebak do no lec-
cherie, seid also thou schalt not sle; that
if thou doist not leccheri: but thou sleest,
thou art made trespassour of the lawe,¹² thus
speke ȝe and thus do ȝe, as bigynnynges
to be demed bi the lawe of freedom,¹³ for whi
doom with out merci is to him that doith
no merci but merri aluys reisith dome-

14 my britheren what schal it profete, if
ony man seye that he hath feith, but he
hath not the werkis, whether feith schal
mow sanc hym? 15 and if a brother ether

before God the father, is this: to vysit
the frendlesse and widdowes in their ad-
uersite, and to kepe him selfe vnspotted of
the worlde.

2. BRETHIREN have not the sayth of oure lordes Iesus Christ the lord of glory in respecte of persons. ² Yf ther come into youre company a man with a golden rynge and in goodly apparell and ther come in also a poore man in vyle rayment; ³ and ye have a respecte to him that wear-eth the gaye clothyng and saye vnto him. Sit thou here in a good place: and saye vnto the poore, stonde thou there or sit here vader my fote stole: ⁴ are ye not parcial in youre selves, and have iudged after evyll thoughtes?

3 Harken my deare beloved brethren,
Hath not God chozen the poore of this
worlde, which are ryche in fayth, and
heyrce of the kyngdom which he prom-
ysed to them that love him? 4 But ye
have despised the poore. Are not the
rych they which oppresse you: and they
which draw you before iudge? 5 Do
not they speake evyll of that good name
after which ye be named.

"Yf ye fulfill the rocall howe accordyng
to the scripture which sayth. Thou shalt
love thyne neighbour as thy selfe, ye do
well. "But yf ye regard one person
more then another, ye commit synne, and
are rebeked of the lawe as transgressours

10 Whosoever shall kepe the whole lawe, and yet sayle in one paynt, he is gylyke in all. 11 For he that sayd, 'Thou shalt not commit adulterie,' sayd also: thou shalt not kyll. Though thou do none adulterie, yet if thou kyll, thou arte a transgressor of the lawe. 12 So speake ye, and so do as they that shalbe iudged by the lawe of libertie. 13 For ther shalbe iudgement merciles to him that sheweth no mercy; and mercy reioyseth against iudgement.

¹⁴ What a wayleth it my brethren, though a man saye he hath sayth, when he hath no dedes? Can sayth save him? ¹⁵ If a brother or a sister be naked or destitute

undefyled before God the father, is this :
to visyt the fatherlesse and widdowes in
their aduersyte, and to kepe hym selfe
vnspotted of the worlde.

2. MY brethren, esteeme not the fauylt
of our Lorde Iesus Christ the Lorde of
glory with respect of persons. ² For if
ther come into youre company a man
wearing a golden ryng, clothed in goodly
aparell, and ther come in also a poore man
in vyle rayment, ³ and ye haue a respecte
to him that weareth the gaye clothing, and
eaye vnto him: Syt thou here in a good
place: and saye vnto the poore: stande
thou there, or syt here vnder my fote stole:
⁴ are ye not parciall in youre selues, and
haue indeede after euill thoughtes?

¶ Harken my deare beloved brethren.
Hath not God chosen the poore of this
worlde, such as are ryche in fayth, and
heyrtes of the kyngdome, which he pro-
myssed to them that loue him? ¶ But ye
haue despysed the poore. Do not ryche
men exerceite tynnaye vpon you, and
draw you before the iudgement seate? ¶
Do not they speake rayll of that good
name which is called vpon ouer you?

8 If ye fulfyll the royall lawe, accordyng
to the scripture. Thou shalt loue thine
neighbour as thy selfe, ye do well. 9 But
yf ye regarde one person more then an-
other, ye comytt synne, and are rebuked
of the lawe, as transgressours. 10 Who-
soever shall kepe the whole lawe, and yet
saye in one myght. he is guiltie of all

11 For he that sayd: Thou shalt not commit adultery, sayde also: thou shalt not kyll. Though thou do none adultery, yet if thou kyll, thou art become a transgressor of the law. 12 So speake ye, and so do, as they that shalbe iudged by the lawe of libertie. 13 For he shal haue iudgement without mercy that sheweth no mercy: and mercy rejoiceth against iudgement.

14 What auayleth it my brethren, though
a man saye he hath fayth, yf he hath no
dedes? Can fayth saue him? 15 If a bro-
ther or a syster be naked and destitute of

wounded, exposed. annals, with. nyls, not.
 clear, bright. demon, judge. dimensions, judge.
 bilious, pronounced. dream, judgments. elop'd, entire.
 more, run, or, be able.

πλούσιοι καταδυναστεύουσιν ὑμῶν, καὶ αὐτοὶ ἔλκουσιν ὑμᾶς εἰς κρητήρια; ⁷ οὐκ αὐτὰ βλασφημοῦσι τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς; ⁸ Εἰ μέντοι νόμον τελεῖτε βασιλικόν, κατὰ τὴν γραφὴν, "Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν," καλῶς ποιεῖτε. ⁹ εἰ δὲ προσωποληπτεῖτε, ἁμαρτίαν ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται. ¹⁰ ὅστις γὰρ ὅλον τὸν νόμον τηρήσει, πταίσει δὲ ἐν ἐνί, γέγονε πάντων ἔνοχος. ¹¹ ὁ γὰρ εἰπὼν, "Μὴ μοιχεύσης," εἶπε καὶ, "Μὴ φονεύσης;" εἰ δὲ οὐ μοιχεύσεις, φονεύσεις δὲ, γέγονας παραβάτης νόμου. ¹² Οὕτω λαλεῖτε καὶ οὕτω ποιεῖτε, ὡς διὰ νόμου ἐλευθερίας μέλλοντες κρίνεσθαι. ¹³ ἡ γὰρ κρίσις "ἀνίλεως | τῷ μὴ ποιήσαντι ἔλεος." κατακαυχᾶται ἔλεος κρίσεως.

¹⁴ Τί τὸ ὄφελος, ἀδελφοί μου, εἰ πείσιν λέγει τις ἔχειν, ἔργα δὲ μὴ ἔχη; μὴ δύναται ἡ πίστις σῶσαι αὐτόν; ¹⁵ εἰ δὲ | ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσι καὶ

¹ Rec. + τοῦτον.² Alex. ἀνίλεως.³ Rec. + καὶ.⁴ Alex. = ἐί.

GENEVA—1557.

vindicated before God the Father, is this, to visit the fatherless and widowers in their adversitie, and to keepe hym selfe vnspeotted of the worlde.

2. MY brethren haue not the faith of our glorious Lord Iesus Christ, in respect of persons. ³ For yf there come into your companye a man with a golde rynge, and in goodly apparell, and there come in also a poore man in vyle rayment. ⁴ And ye haue a respect to him that weareth the gaye clothing, and say vnto him, Syt thou here in a good place: and say vnto the poore, Stande thou there, or syt here vnder my footstole: ⁵ Are ye not partiall, in your selues, and haue iudged after eyght thoughtes?

⁶ Harken my deare beloved brethren, hath not God chosen the poore of this world, that they should be made rich in faith, and heires of the kyngdome which he promised to them that loue hym? ⁷ But ye haue despised the poore. Do not the riche oppresse you, by tyrannie and drawe you before the iudgement seates? ⁸ Do not they blasphemise that worthy Name after which ye be named. ⁹ If ye fulfil the royall Lawe according to the Scripture which saith, Thou shalt loue thy neyghbour as thy selfe, ye doe well. ¹⁰ But yf ye regarde one person more then another, ye commit synne, and are rebuked of the Lawe, as transgressours. ¹¹ Whosoever shall kepe the whole Lawe, and yet fayleth in one point, he is guilty in all. ¹² For he that sayd, Thou shalt not commit adulerie, sayd also, Thou shalt not kyl. Though thou doest none adulerie, yet yf thou kyllest, thou art a transgressor of the Lawe.

¹³ So speake ye, and so doe, as they that shalbe iudged by the Lawe of libertie. ¹⁴ For there shalbe iudgement merelles to him that sheweth no mercy, and mercy reioyseth against iudgement. ¹⁵ What awayleth it my brethren, though a man sayeth he hath faith, when he hath no dedes? Can that faith saue him? ¹⁶ If a brother or a syster be naked and destitute

RHEIMS—1582.

the Father, is this, to visite pupilles and widowes in their tribulation; and to keepe him self vnspotted from this world.

2. MY brethren, I haue not the faith of our Lord Iesus Christ of glorie in acception of persons. ³ For if there shal enter into your assemblie a man hauing a golden ring, in goodly apparell, and there shal enter in a poore man in homely attire, ⁴ and you haue respect to him that is clothed with the goodly apparell, and shal say to him, Sitte thou here vnder my footstole: and say to the poore man, Stand thou there: or sitte vnder my footstole: ⁵ do you not iudge vwith your selues, and are become iudges of vniust cogitations? ⁶ Hecare my dearest brethren: hath not God chosen the poore in this world, riche in faith, and heires of the kingdom which God hath promised to them that loue him? ⁷ But you haue dishonoured the poore man. Do not the riche oppresse you by might; and them selues draw you to iudgements? ⁸ Doe not they blaspheme the good name that is inuocated vpon you? ⁹ If not vwithstanding you fulfil the roial lawe according to the scriptures, Thou shalt loue thy neyghbour as thy selfe, you doe well: ¹⁰ but if you accept persons, you worke synne, reponed of the Lawe as transgressours. ¹¹ And whosoener shal keepe the vhole Lawe, but offendeth in one: is made guilty of al. ¹² For he that said, Thou shalt not commit aduoutrie, said also, Thou shalt not kill. And if thou doe not commit aduoutrie, but shalt kil: thou art made a transgressor of the Lawe. ¹³ So speake ye, and so doe, as beginning to be iudged by the lawe of libertie. ¹⁴ For iudgement vwithout mercie to him that hath not done mercie. And mercie exalteth it selfe aboue iudgement.

¹⁵ What shal it profit my brethren, if a man say he hath faith: but hath not workes? Shal faith be able to saue him? ¹⁶ And if a brother or sister be naked, and

AUTHORISED—1611.

vndefined before God and the Father, is this, to visit the fatherlesse and widowes in their affliction, and to keepe himselfe vnspotted from the world.

2. MY brethren, haue not the faith of our Lord Iesus Christ the Lord of glorie, with respect of persons. ³ For if there come vnto your assembly a man with a gold ring, in goodly apparell, and there come in also a poore man, in vile rayment: ⁴ And yee haue respect to him that weareth the gay clothing, and say vnto him, Sit thou here in a good place: and say to the poore, Stand thou there, or sit here vnder my footstole: ⁵ Are yee not then partiall in your selues, and are become iudges of euill thoughtes?

⁶ Hearken, my beloved brethren, Hath not God chosen the poore of this world, rich in faith, and heires of the kingdom, which hee hath promised to them that loue him? ⁷ But yee haue despised the poore. Doe not rich men oppresse you, and draw you before the Iudgement seats? ⁸ Doe not they blaspheme that worthy Name, by the which ye are called? ⁹ If ye fulfill the royall Law, according to the Scripture, Thou shalt loue thy neighbour as thy selfe, ye doe well. ¹⁰ But if yee haue respect to persons, ye commit sinne, and are conuicted of the Law, as transgressours. ¹¹ For whosoever shall keepe the whole Law, yet offend in one point, he is guilty of all. ¹² For he that said, Doe not commit adulerie, said also, Doe not kill. Now if thou commit no adulerie, yet if thou kill, thou art become a transgressor of the Law. ¹³ So speake ye, and so doe, as they that shall be iudged by the Law of libertie. ¹⁴ For hee shall haue iudgement without merie, that hath shewed no merie, and merie reioyseth against iudgement.

¹⁵ What doth it profit, my brethren, though a man say hee hath faith, and haue not workes? can faith saue him? ¹⁶ If a brother or sister be naked, and

¹ Gr. xanthos. ² Gr. uell, or, eumodis. ³ Gr. vult. ⁴ Gr. vult. ⁵ Gr. vult. ⁶ Gr. vult. ⁷ Gr. vult. ⁸ Gr. vult. ⁹ Gr. vult. ¹⁰ Gr. vult. ¹¹ Gr. vult. ¹² Gr. vult. ¹³ Gr. vult. ¹⁴ Gr. vult. ¹⁵ Gr. vult. ¹⁶ Gr. vult.

λειπόμενοι ὡς τῆς ἐφημέρου τροφῆς, ¹⁶ εἶπη δέ τις αὐτοῖς ἐξ ὑμῶν, 'Υπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορταίεσθε, μὴ δῶτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί τὸ ὄφελος; ¹⁷ οὕτω καὶ ἡ πίστις, ἐὰν μὴ ἔχη ἔργα, νεκρά ἐστὶ καθ' ἑαυτήν. ¹⁸ ἀλλ' ἐρεῖ τις, 'Σὺ πίστιν ἔχεις, καὶ γὰρ ἔργα ἔχω· δείξον μοι τὴν πίστιν σου ἢ χωρὶς τῶν ἔργων σου, καὶ γὰρ δείξω σοι ἐκ τῶν ἔργων μου τὴν πίστιν μου.' ¹⁹ σὺ πιστεύεις ὅτι ὁ Θεὸς εἰς ἐστὶ καλῶς ποιεῖς καὶ τὰ δαιμόνια πιστεύουσι, καὶ φρίσσουσι. ²⁰ θέλεις δὲ γνῶναι, ὦ ἄνθρωπε κενέ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστίν; ²¹ Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνευρέκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον; ²² βλέπεις ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ, καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη; ²³ καὶ ἐπληρώθη ἡ γραφή ἡ λέγουσα, "Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη

¹⁶ Rec. ἔργα ἔχῃ.¹⁷ Rec. ἰκ.¹⁸ Alex. = σου.¹⁹ Rec. + τοῖς.

WICLIF—1380.

sistir be nakid: and han made of cel dayes liffoode, ¹⁶ and if any of you seve to hem, go ye in pees be ye made hoot and be ye fillid; but if ye zeven not to hem tho thingis that ben necessarie to bodi, what schal it profite? ¹⁷ so also feith if it hath not werkis is deed in it self.

¹⁸ but sum man schal seye; thou hast feith: and I have werkis; schewe thou to me thi feith with oute werkis: and I schal schewe to thee my feith of werkis; ¹⁹ thou bilevest that o god is thou doist wel; and develis bileven and tremble;

²⁰ but wolt thou wite thou weyn nam; that feith with oute werkis is idil? ²¹ whether abraham oure fadir was not iustified of werkis offrynge Isaac his sone on the autir? ²² therfor thou seest, that feith wroughte with his werkis, and his feith was fillid of werkis; ²³ and the scripture was fillid seiynge; abraham beleued to god; and it was arettid to hym to rightwisesse, and he was clepid the frende of god; ²⁴ ye seen that a man is iustified of werkis; and not of feith only; ²⁵ in like maner and whether also Raab the hoore was not iustified of werkis, a receyved the messengers: and sente hem out bi another weye? ²⁶ for as the bodi with out spirit is deed: so also feith with out werkis is deed.

3. MY bretheren nyle ye be made many maietris: wityng that ye take the more doorn; ² for alle we offenden in many thingis; if any man offendith not in word: this is a perfet man; for also he mai lode aboute al the bodi with a bridel; ³ for if we putten bridels in to horsis mouthis, for to consente to us: and we leden aboute alle the bodi of hem; ⁴ and to achippis whanne thei ben greet, and ben dryuen of strong wyndis: jit thei ben borun aboute of a litil gouernaile: where

goun, glou. w. one. wite, knowe. asettid, iustified. doorn, doorn. nyle, wyl. wityng, knowing. doun, doun. doun, doun. gouernaile, rudder.

TYNDALE—1534.

of dayly fode, ¹⁶ and one of you saye vnto them: Departe in peace, God sende you warnnes and fode: not withstandinge ye geve them not tho thynges which are needful to the body: what helpeth it them? ¹⁷ Even so fayth, yf it have no dedes, is deed in it selfe.

¹⁸ Ye and a man myght saye: Thou hast fayth, and I have dedes: Shewe me thy fayth by thy dedes: and I will shewe the my fayth by my dedes. ¹⁹ Beleuest thou that ther is one God? Thou doest well. The devyis also beleve and tremble.

²⁰ Wilt thou vnderstande o thou wayne man; that fayth with out dedes is deed? ²¹ Was not Abraham oure father iustified thorow workes when he offered Isaac his sonne vpon the altire? ²² Thou seist how that fayth wrought with his dedes; and through the dedes was the fayth made perfect: ²³ and the scripture was fulfilled which sayth: Abraham beleved God; and it was reputed vnto him for rightewesnes; and he was called the frende of God. ²⁴ Ye se then how that of dedes a man is iustified; and not of fayth only. ²⁵ Lyke wyse also was not Raab the harlot iustified thorow workes; when she receaved the messengers; and sent them out another weye? ²⁶ For as the body, with oute the spete is deed; even so fayth with out dedes is deed.

3. MY brethern, be not every man a master; remembre how that we shall receave the more damnacion: ² for in many thinges we synne all. Yf a man synne not in wordes, the same is a perfecte man; and able to tame all the body. ³ Beholde we put bittes into the horses mouthes that they shuld obeye vs; and we turne aboute all the body. ⁴ Beholde also the shyppees, which though they be so greet; and are dryuen of ferece wyndes; yet are they turned about with a very smale helme; whither soever the violence

CRANMER—1539.

dayly fode, ¹⁶ and one of you saye vnto them: departe in peace, God send you warnnes and fode, notwithstandinge ye geve them not those thinges which are needful to the body, what shal it helpe? ¹⁷ Even so fayth, yf it have no dedes: is deed in it selfe:

¹⁸ But some man wyl saye: thou hast fayth, and I have dedes: shewe me thy fayth by thy dedes: and I will shewe the my fayth by my dedes. ¹⁹ Beleuest thou that ther is one god? Thou doest well. The deuyls also beleue, and tremble.

²⁰ But wilt thou vnderstande, (O thou wayne man) that fayth without dedes is deed? ²¹ Was not Abraham oure father iustified thorow workes, when he had offered Isaac his sonne vpon the autir? ²² Thou seest, how that fayth wrought wyth his dedes, and through the dedes was the fayth made perfecte: ²³ and the scripture was fulfilled, which sayth: Abraham beleved God, and it was reputed vnto hym for rightewesnes: and he was called the frende of God. ²⁴ Ye se then how that of dedes a man is iustified, and not of fayth onely. ²⁵ Likewyse also, was not Raab the harlot iustified thorow workes, when she had receaved the messengers, and had sent them out another weye? ²⁶ For as the body, without the spete is deed, even so fayth without workes is deed also.

3. MY brethern, be not euery man a master, knowinge how that we shal receave the greater damnacion: ² for in many thinges we synne all. If a man synne not in wordes, the same is a perfecte man, and able also to tame all the body. ³ Beholde, we put bittes in to the horses mouthes, that they maye obeye vs, and we turne aboute all the body of them. ⁴ Beholde also the shyppees, which though they be so great, and are dryuen of ferece wyndes, yet are they turned about with a very smale helme whither soever the

“αὐτῷ εἰς δικαιοσύνην,” καὶ φίλος Θεοῦ ἐκλήθη. ²¹ Ὁρᾶτε ὅτι ἐξ ἔργων δικαιούται ἄνθρωπος, καὶ οὐκ ἐκ πίστεως μόνου; ²² ὁμοίως δὲ καὶ Ῥαὰβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη, ὑποδεξαμένη τοὺς ἀγγέλους, καὶ ἑτέρα ὁδῷ ἐκβαλοῦσα; ²³ ὥσπερ γὰρ τὸ σῶμα χωρὶς πνεύματος νεκρὸν ἐστίν, οὕτως καὶ ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστίν.

III. Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι μείζον κρίμα ληφόμεθα. ² πολλὰ γὰρ πταίμεν ἅπαντες. εἰ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἄνθρωπος, δυνατὸς χαλιναγωγεῖσαι καὶ ὅλον τὸ σῶμα. ³ Ἰδεῖ τῶν ἵππων τοὺς χαλινοὺς εἰς τὰ στόματα βάλλομεν πρὸς τὸ πείθεσθαι αὐτοὺς ἡμῶν, καὶ ὅλον τὸ σῶμα αὐτῶν μετάγομεν. ⁴ Ἰδοὺ καὶ τὰ πλοῖα τηλικαῦτα ὄντα, καὶ ὑπὸ σκληρῶν ἀνέμων ἐλαυνόμενα, μετάγεται ὑπὸ ἐλαχίστου πηδαλίου, ὅπου ἂν ἡ ὁρμὴ τοῦ

† Alex. = ὁ.

* Rec. ἵπποι.

† Alex. ἵπποι αὐτῶν.

* Alex. ἀνέμων σκληρῶν.

GENEVA—1557.

of dayly fede, ¹⁶ And one of you say vnto them, Depart in peace, warme your selues, and fill your bellies: notwithstanding ye geue them not those things which are needefull to the body what helpeth it? ¹⁷ Euen so faith, yf it haue no dedes, is dead in it selfe. ¹⁸ But a man might saye, Thou hast faith and I haue dedes: shewe me thy faith by thy dedes: and I will shew thee my faith by my dedes. ¹⁹ Thou beleuest that ther is one God: thou doest wel: the deuyls also beleue, and tremble.

²⁰ Wylt thou vnderstand ὁ thou vayne man, that that faith which is without dedes is deade? ²¹ Was not Abraham our father iustified through workes, when he offered Isaac his sonne vpon the altter? ²² Thou seest how that faith wrought with his dedes, and through the dedes was the faith made perfect: ²³ And the Scripture was fulfilled which sayth, Abraham beleued God, and it was reputed vnto him for righteousnes: and he was called the friend of God. ²⁴ Ye se then how that of dedes a man is iustified, and not of faith only. ²⁵ Likewise also was not Rahab the harlot iustified through workes, when she receaued the messengers, and sent them out another waye? ²⁶ For as the body without the spyte is deade, euen so that faith which is without dedes is dead.

3. MY brethren, be not euery man a master, remembering how that we shal receiue the more damnation: ² For in many things we synne all. If a man synne not in worde, the same is a perfect man, and able to brydel all the body. ³ Beholde we put byttes into the horses mouthes that they should obey vs, and we turne about all their body. ⁴ Beholde also the shippes, which though they be so great, and are dryuen of fierce wyndes, yet are they turned about with a very smal rudder, whether soeuer the gouernour

RHEIMS—1582.

lacke dayly foode: ¹⁶ and one of you say to them, Goe in peace, be warmed and filled: but you geue them not the things that are necessarie for the bodie: what shal it profit? ¹⁷ So faith also, if it haue not workes, is dead in it self. ¹⁸ But some man saith, Thou hast faith, and I haue workes: shewe me thy faith without workes: and I will shewe thee by workes my faith. ¹⁹ Thou beleuest that there is one God. Thou doest wel: the deuils also beleue and tremble. ²⁰ But wilt thou know ὁ vaine man, that faith without workes is idle? ²¹ Abraham our father was he not iustified by workes, offering Isaac his sonne vpon the altar?

²² Seest thou that faith did worke with his workes: and by the workes the faith was consummated? ²³ And the Scripture was fulfilled, saying, Abraham beleued God, and it was reputed him to iustice, and he was called the frende of God.

²⁴ Do you see that by workes a man is iustified: and not by faith only? ²⁵ And in like manner also Rahab the harlot, was not she iustified by workes, receiuing the messengers, and putting them forth another way? ²⁶ For euen as the bodie without the spirit is dead: so also faith without workes is dead.

3. BE yee not many maisters my brethren, knowing that you receiue the greater iudgement. ² For in many things we offend all. If any man offend not in word: this is a perfect man. he is able also with bridle to turne about the whole body. ³ And if we put bittes into the mouthes of horses that they may obey vs, we turne about all their body also. ⁴ And behold, the shippes, which though they be so great, and are driuen of strong windes: yet are they turned about with a litle sterne whither the violence of the director

AUTHORISED—1611.

destitute of dayly food, ¹⁶ And one of you say vnto them, Depart in peace, bee you warmed and filled: notwithstanding yee geue them not those things which are needfull to the body: what doth it profit? ¹⁷ Euen so faith, if it hath not workes, is dead being alone. ¹⁸ Yea, a man may say, Thou hast faith, and I haue workes: shewe me thy faith without thy workes, and I will shew thee my faith by my workes. ¹⁹ Thou beleuest that there is one God, thou doest well: the deuils also beleue and tremble. ²⁰ But wilt thou know, O vaine man, that faith without workes is dead?

²¹ Was not Abraham our father iustified by workes, when he had offered Isaac his sonne vpon the Altar? ²² Seest thou how faith wrought with his workes, and by workes was faith made perfect? ²³ And the Scripture was fulfilled which saith, Abraham beleued God, and it was imputed vnto him for righteousness: and he was called the friend of God. ²⁴ Ye see then, how that by workes a man is iustified, and not by faith only. ²⁵ Likewise also, was not Rahab the harlot iustified by workes, when she had receiued the messengers, and had sent them out another way? ²⁶ For as the body without the spirit is dead, so faith without workes is dead also.

3. MY brethren, be not many maisters, knowing that we shall receiue the greater condemnation. ² For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. ³ Behold, we put bittes in the horses mouthes, that they may obey vs, and we turne about their whole body. ⁴ Behold also the shippes, which though they be so great, and are driuen of fierce windes, yet are they turned about with a very small helme, whithersoever the gouernour

* Or, by it selfe.

† Or, thou seest.

* Some copies read, by thy workes.

† Or, bridle. * Or, iudgement.

εὐθύνοντος βούληται. ⁵ οὕτω καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶ, καὶ μεγαλαυχεῖ. Ἰδοὺ ὀλίγον πῦρ ἥλικην ὕλην ἀνάπτει. ⁶ καὶ ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς ἀδικίας. ⁷ οὕτως ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, ἡ σπιλοῦσα ὅλον τὸ σῶμα, καὶ φλογίζουσα τὸν τροχὸν τῆς γενέσεως, καὶ φλογιζομένη ὑπὸ τῆς γεέννης. ⁸ πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν, ἐρπετῶν τε καὶ ἐναλίων, δαμάζεται καὶ δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ. ⁹ τὴν δὲ γλῶσσαν οὐδεὶς δύναται ἀνθρώπων δαμῆσαι· ἀκατάσχετον κακὸν, μεστή ἰοῦ θανατηφόρου. ¹⁰ ἐν αὐτῇ εὐλογοῦμεν τὸν ¹¹ Θεὸν καὶ πατέρα, καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους τοὺς καθ' ὁμοίωσιν Θεοῦ γεγυῖστας. ¹² ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατὰρα· οὐ χρὴ, ἀδελφοί μου, ταῦτα οὕτω γίνεσθαι. ¹³ μήτι ἡ πηγὴ ἐκ τῆς αὐτῆς ὀπῆς βρῦει τὸ γλυκὺ καὶ τὸ πικρὸν; ¹⁴ μὴ δύναται, ἀδελφοί μου,

* Alex. = οὕτως.

* Alex. Κόσμος.

* Alex. = εὐτως.

WICLIFFE—1380.

the meynge of the gouernour wole, ⁵ so also the tonge is but a litil membre; and reischeth gret thingis.

lo hou litil fier brenneth a ful greet wode; ⁶ and oure tonge is fier: the viciuerate of wickidnes; the tonge is ordeyned in oure membris, whiche defoulieth al the bodi; and it is enlawnd of helk; and enflawmeth the whele of oure birthe.

⁷ and al the kinde of beestes and of foules and of serpentis and of othe is chaastid; & tho ben made tame of mannes kynde; ⁸ but no man mai chaastie the tonge; for it is an vnpeisible yuel and ful of deedly venym; ⁹ in it we blessen god the fadir; and in it we curse men that ben made to the liknesse of god; ¹⁰ of the same mouth passeth forth blessing and cursynge. My brithren it bihoueth not that this thingis ben don so. ¹¹ whether a welle of the same hool bryngith forth swete and salt watir? ¹² My brithren whether a fige tre may make grasps, ether a vyne figs? no nether salt watir mai make swete watir; ¹³ who is wise and trust among you? schewe he of good luyngis his worchyngis in mydenesse of his wisdom.

¹⁴ that if ye han bitter enuyng and stryngis ben in youre hertis: nyle ye haue glorie, and be liere agens the trouth; ¹⁵ for this wisdom is not fro aboue comynge down but erthli and beestli & fendli; ¹⁶ for where is enuye and strif: ther is vntidfastnesse and al schrewid werk; ¹⁷ but wisdom that is fro aboue, first is chaet, afterward pesible, mylde, able to be concekild, consentynge to good thingis, ful of merci, and of good fruytis demynge with out feynynge; ¹⁸ and the fruyt of rytwisnesse is sowen in pecis to men that maken pees.

4. WHERE of ben lateilis scheestis among you? whether not of youre couetisiz

TYNDALE—1534.

of the gouernour wyll. ⁵ Even so the tonge is a lyttell membre, and hosteth gret thinges.

Beholde how gret a thinge a lyttell fyre kyndleth; ⁶ and the tonge is fyre, and a worlde of wyckednes. So is the tonge set amonge oure members, that it defileth the whole body; and setteth a fyre all that we haue of nature; and is it selfe set a fyre even of hell.

⁷ All the natures of beastes and of byrdes, and of serpentis and thinges of the see, are nicked and tamed of the nature of man. ⁸ But the tonge can no man tame. Yt is an vruely euyl full of deedly poyson. ⁹ Therwith blesse we God the fathery, and therwith curse we men which are made after the similitude of God. ¹⁰ Out of one mouth proceedeth blessing and cursynge. My brethren these thinges ought not so to be. ¹¹ Doth a fountayne sende forth at one place swete water and bytter also? ¹² Can the fygge tre; my Brethren; beare olive beris; other a vyne beare fygges? So can no fountayne geue bothe salt water and swete also. ¹³ If any man be wyse and endued with learnynge amonge you let him shewe the workes of his good conversacion in mekenes that ys coupled with wisdom.

¹⁴ But Yf ye have bitter enuyng and stryfe in youre hertes; reioyce not; nether be lyars agaynst the trouth. ¹⁵ This wisdom descendeth not from a houe; but is erthly, and naturall, and disclasse.

¹⁶ For where enuyng and stryfe is, there is stableness and all maner of euyl workes. ¹⁷ But the wisdom that is from aboue, is fyrst pure; then pesable; gentle; and easy to be entreated; full of mercy and good frutes; without iudgyng; and without simulacion: ¹⁸ yee, and the frute of rightewesnes is sowen in pece; of them that mayntene pece.

4. FROM whence cometh warre and fightynge amonge you: come they

CRANMER—1530.

violence of the gouernour will. ⁵ Even so the tonge is a lyttell membre also, and hosteth gret thinges.

Beholde, how gret a thyng a lyttell fyre kyndleth; ⁶ and the tonge is fyre, even a worlde of wyckednes. So is the tonge set amonge oure members, that it defileth the whole body, and setteth a fyre all that we haue of nature, and is it selfe set a fyre even of hell.

⁷ All the natures of beastes, and of byrdes, and of serpentis, and thinges of the see are nicked and tamed of the nature of man. ⁸ But the tonge can no man tame. It is an vruely euyl, full of deedly poyson. ⁹ Therwith blesse we God the fathery, and therwith curse we men, which are made after the (ymage and) symilitude of God. ¹⁰ Out of one mouth proceedeth blessing and cursynge. My brethren, these thinges ought not so to be. ¹¹ Doth a fountayne send forth at one place swete water and bytter also? ¹² Can the fygge tre (my brethren) beare olyue beris; ether a vyne beare fygges? So can no fountayne geue bothe salt water and swete also. ¹³ If any man be wyse and endued with knowledge amonge you, let hym shewe his workes out of good conuersacion with mekenes of wysdome.

¹⁴ But yf ye haue bytter enuyng and stryfe in your herte, reioyce not; nether be lyars agaynst the trouth: ¹⁵ For such wysdome descendeth not from aboue; but is erthly, naturall, and disclasse. ¹⁶ For where enuyng and stryfe is, there is vntableness, and all maner of euyl workes.

¹⁷ But the wysdome that is from aboue, is fyrst pure, then pesable, gentle, and easy to be entreated, full of mercy and good frutes, without iudging, without simulacion: ¹⁸ yee, and the frute of rightewesnes is sowen in pece, of them that mayntene pece.

4. FROM whence cometh warre, and fightynge amonge you? come they not

meynge, meynge. vnyable, reuolue. vyle, not. fendli, deedly. cursynge, iudging. chaetis, stryfe.

συκῇ ἐλαίας ποιῆσαι, ἢ ἀμπelos σῦκα; οὕτως! οὐδεμία πηγὴ ἀλυκὸν καὶ γλυκύ ποιῆσαι ὕδωρ.

¹³ Τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν; δεῖξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πραΰτητι σοφίας. ¹⁴ εἰ δὲ ζῆλον πικρὸν ἔχετε καὶ ἐρίθειαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας. ¹⁵ Οὐκ ἔστιν αὕτη ἡ σοφία ἀνωθεν καταρχομένη, ἀλλ' ἐπίγειος, ψυχικὴ, δαιμονιώδης. ¹⁶ ὅπου γὰρ ζῆλος καὶ ἐρίθεια, ἐκεῖ ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα. ¹⁷ ἡ δὲ ἀνωθεν σοφία πρῶτον μὲν ἀγνὴ ἔστιν, ἔπειτα εἰρηνικὴ, ἐπιεικὴς, εὐπειθής, μεστὴ ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος καὶ ἀνυπόκριτος. ¹⁸ καρπὸς δὲ δικαιοσύνης ἐν εἰρήνῃ σπεύρεται τοῖς ποιοῦσιν εἰρήνην.

IV. Πόθεν πόλεμοι καὶ πόθεν μάχαι ἐν ὑμῖν; οὐκ ἐντεῦθεν, ἐκ τῶν ἡδονῶν

* Alex. οὐκ ἐκ τῶν ἡδονῶν.

* Alex. = καὶ.

* Rec. + τῆς.

* Rec. = πᾶσι.

GENEVA—1557.

listeth. ³ Enen so the tongue is a litle member, and boasteth great things: behold how great a thing a litle fyre kindleth.

⁴ And the tongue is fyre, yea a worlde of wyckednes: so is the tongue set among our members, that it defyleth the whole body, and setteth a fyre the course of our life, and is it selfe set a fyre even of hel. ⁷ The whole nature of beastes, and of herdes and serpentes, and thinges of the sea is tamed and hath bene tamed of the nature of men. ⁸ But the tongue can no man tame: It is an unruly euyl, ful of deadly payson. ⁹ Therewith blesse we God the Father, and therewith curse we men, which are made after the similitude of God. ¹⁰ Out of one mouth proceedeth blessing and cursing: my brethren, these things ought not so to be.

¹¹ Doth a fountayne send forth at one place swete water and bytter also? ¹² Can the fygge tree my brethren, beare the fruit of olyues, other a tyne beare fygges? so can no fountayne geue both salte water and freshe also. ¹³ Who is a wyse man and endued with learning among you? let him shewe the workes of his good consulation with meekenes of wysedome. ¹⁴ But if ye haue bytter enuyng and stryfe in your hearts, reioyce not, nether be lyers against the truth.

¹⁵ This wysdome descendeth not from above: but is earthly, sensuall, and dyuelyshe. ¹⁶ For where enuyng and stryfe is, there is sedition, and all manner of euyl workes. ¹⁷ But the wysdome that is from above, is fyrst pure, then peaceable, gentle, and easy to be entreated, ful of mercy and good frutes, without iudging, and without simulation. ¹⁸ And the frute of rightuousnes is sown in peace, of them that mayntayne peace.

RHEIMS—1582.

vil. ³ So the tongue also is certes a litle member, and vaunteth great things. Behold how much fyre what a great wood it kindleth? ⁴ And the tongue, is fyre, a vvhole worlde of iniquitie. The tongue is set among our members, which defleth the vvhole bodie, and inflameth the vvhole of our nature, inflamed of hel. ⁷ For al nature of beastes and foules and serpents and of the rest is tamed and hath been tamed by the nature of men. ⁸ But the tongue no man can tame, an vnquiet euyl, ful of deadly payson. ⁹ By it we blesse God and the Father: and by it we curse men vvhich are made after the similitude of God. ¹⁰ Out of the self same mouth proceedeth blessing and cursing. These things must not be so done my brethren.

¹¹ Doth the fountaine giue forth out of one hole swete and soure water? ¹² Can, my brethren, the figge tree yeld grapes: or the vine, figges? So neither can the salt water yeld swete.

¹³ Vvho is wyse and hath knowledge among you? Let him shew by good consulation his vvorke in meekenesse of wysedom. ¹⁴ But if you haue bitter zeale, and there be contentions in your hartes: glorie not and be not liars against the truth. ¹⁵ For this is not wysedom descending from above: but earthly, sensuall, diuinish. ¹⁶ For vvhere zeale and contention is: there is inconstancie, and every peruers: vvorke. ¹⁷ But the wysedom that is from above, first certes is chaste: then peaceable, modest, amiable, consenting to the good, ful of mercie and good frutes, not iudging, vvithout simulation. ¹⁸ And the fruite of iustice, in peace is sowed, to them that make peace.

AUTHORISED—1611.

listeth. ³ Enen so the tongue is a little member, and boasteth great things: behold, how great a matter a little fire kindleth. ⁴ And the tongue is a fire, a world of iniquities: so is the tongue amongst our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell.

⁷ For every kind of beasts, and of birds, and of serpents, and things in the sea, is tamed, and hath bene tamed of man-kind. ⁸ But the tongue can no man tame, it is an unruly evil, full of deadly poison. ⁹ Therewith blesse wee God, even the Father: and therewith curse wee men, which are made after the similitude of God. ¹⁰ Out of the same mouth proceedeth blessing and cursing: my brethren, these things ought not so to be. ¹¹ Doeth a fountain send forth at the same place sweet water and bitter? ¹² Can the figtree, my brethren, beare olive berries? either a vine fig? so can no fountain both yeeld salt water and fresh.

¹³ Who is a wise man and endued with knowledge amongst you? let him shew out of a good conversation his works with meeknesse of wisdom. ¹⁴ But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. ¹⁵ This wisdom descendeth not from above, but is earthly, sensuall, deuilish. ¹⁶ For where envying and strife is, there is confusion, and every evil work. ¹⁷ But the wisdom that is from above, is first pure, then peaceable, gentle, and easy to be intreated, full of mercy, and good fruits, without partialitie, and without hypocrisy. ¹⁸ And the fruit of righteousness is sown in peace, of them that make peace.

4. FROM whence come warres and fightings among you? come they not

4. FROM whence cometh warres and contentions among you? come they

4. FROM whence are warres and contentions among you? Are they not

* Or, word. * Or, nature. * Or, nature of man. * Or, he. * Or, natural. * Or, inward, or, voluntary. * Or, without wrangling. * Or, by wrong.

1184 ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν; ² ἐπιθυμεῖτε, καὶ οὐκ ἔχετε· φονεύετε καὶ ζηλοῦτε, καὶ οὐ δύνασθε ἐπιτυχεῖν· μάχεσθε καὶ πολεμεῖτε, οὐκ ἔχετε, | διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς· ³ αἰτεῖτε, καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσητε. ⁴ Μοιχοὶ καὶ μοιχαλίδες, οὐκ ᾔδατε ὅτι ἡ φιλία τοῦ κόσμου, ἐχθρα τοῦ Θεοῦ ἐστίν; ὃς ἂν οὖν βουληθῇ φίλος εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ Θεοῦ καθίσταται. ⁵ ἢ δοκεῖτε ὅτι κενῶς ἡ γραφὴ λέγει; πρὸς φθόνον ἐπιποθεῖ τὸ Πνεῦμα ὃ κατώκησεν ἐν ἡμῖν; ⁶ μείζονα δὲ δίδωσι χάριν· διὸ λέγει, “Ὁ Θεὸς ὑπερηφάνους ἀντιτάσσει, ταπεινοὺς δὲ δίδωσι “ χάριν.” ⁷ Ὑποτάγητε οὖν τῷ Θεῷ· ἀντίστητε ¹ τῷ διαβόλῳ, καὶ φεύζεται ἀφ’ ὑμῶν· ⁸ ἐγγίσατε τῷ Θεῷ, καὶ ἐγγίει ὑμῖν· καθαρῶς χεῖρας, ἀμαρτωλοὺς, καὶ ἀγνίστατε καρδίας, δίψυχους. ⁹ ταλαιπωρήσατε καὶ πειθήσατε καὶ κλαύσατε· ὁ γέλως

* Rec. οὐκ ἔχετε ἔ. † Alex. + ἔ. ‡ Alex. = τοῦ. § Alex. ἡ. ¶ Rec. = καὶ κενῶς. ** Rec. = ἔ. † Alex. ὁ ἐπιθυμῶν. ‡ Alex. πλῆστον.
* Rec. ἡ.

WOLFF—1380.

that fight in youre membris: ² ye couite a ye han not, ye eoen a ye han ennye: and so moue uot geie, ye chiden and maken debate, and ye han not for ye axen not worthil; ³ ye axen, and ye receyuen not, for that ye axen yuel: as ye schewen openly in youre coueitise; ⁴ adouteris witen not ge, that the frendship of this world, is enemye to god; therfor who ener wole be frende of this world is made the enemye of god; ⁵ whether ye gesen that the scripture seith veynly, the spirit that dwelleth in you coueitith to ennye; but he geueth the more grace; ⁶ for which thing he seith god withstandith proude men: but to make men he geueth grace; ⁷ therfor be ye suget to god, but withstande ye the deuyl: and he schal flye fro you; ⁸ nys ye to god and he schal nys to you; ye synners cense the bondis: and ye double in soule purge ye the hertes; ⁹ be ye wrecchis and weile ye, youre leigynge be turned into wepinge and ioie in to sorowe of lerte; ¹⁰ be ye mekid in the syt of the lord, and he schal enhance you; ¹¹ Mi brithren nyle ye bacbite eche other; be that bacbiteth his brother ether that demeth his brother: bacbiteth the lawe and demeth the lawe, and if thou demest the lawe: thou art not a doer of the lawe, but a donnesman; ¹² but oon is maker of the lawe and iuge: that may keese and delyue, and who art thou that demest thi neigbore?

¹³ lo now ye that reyn, to day ether to morowe we schuld go in to thilke citee, and there we schulen dwelle a yee, and we schulen make marchaundise, and we schulen make wyngynge: ¹⁴ whiche witen not, what is to you in the morowe? for what is youre lif? a smoke aperynge at a litil, & aftirward it schal be waastid; ¹⁵ therfor that ye seye, if the lord wole, and if we lyue: we schuld do this thing ether that this thing; ¹⁶ and now ye maken ful

TYNDALE—1534.

not here hence? even of youre voluptuousnes that rayne in youre members. ² Ye lust, and have not. Ye envie and have indignacion, and cannot obtayne. Ye fight and warre and have not, because ye axe not. ³ Ye axe and receive not, because ye axe a tyness: even to consume it upon youre voluptuousnes. ⁴ Ye adouterers, and women that breke matrimonie: knowe ye not how that the frenshippe of the worlde is cunimite to godward? Whosoever wilbe a frende of the worlde, is made the enemye of god. ⁵ Eithr do ye thinke that the scripture sayth in vayne The sprite that dwelleth in you, lusteth even contrary to envie: ⁶ but geveth more grace.

⁷ Submit youre selves to god, and resist the devyll, and he will flye from you. ⁸ Drawe nye to god and he will drawe nye to you. Cense youre hundes ye synners, and pource youre hertes ye waverynge mynded. ⁹ Suffre afflictions: sorowe ye and wepe. Let youre laughter be turned to mornynge, and youre ioie to hevynes. ¹⁰ Cast doune youre selves before the lord, and he shall lyft you vp. ¹¹ Backbyte not one another, brethren. He that backbyteth his brother, and he that iudgeth his brother, backbyteth the lawe, and iudgeth the lawe. But and yf thou iudge the lawe, thou art not an observer of the lawe: but a iudge. ¹² Ther is one lawe geuer, which is able to save and to dystroye. What art thou that iudget a nother man?

¹³ Go to now ye that seye: to daye and to morow let vs go into soche a citee and continue there a yee, and bye and sell, and wyne: ¹⁴ and yet can not tell what shall happen to morowe. For what thyng is youre lyfe? It is even a vapoure that apereth for a lytell tyme, and then varysesheth awaye: ¹⁵ For that ye ought to seye: yf the lord will and yf we live, let vs do this or that. ¹⁶ But nowe ye

CRANMER—1540.

here hence? even of youre lustes, that fight in your membres? ² Ye lust, and have not. Ye envie and have indignacion, and cannot obtayn. Ye fight and warre. Ye have not because ye aske not. ³ Ye aske and receive not, because ye aske a mysse: even to consume it upon your lustes. ⁴ Ye adouterers, and women that breke matrimonye: knowe ye not how that the frendshipp of the worlde is enemye with God Whosoever therfore wilbe a frende of the worlde, is made the enemye of God. ⁵ Eithr do ye thinke that the scripture sayth in vayne. The sprete that dwelleth in vs, lusteth even contrary to eny: ⁶ but geueth more grace. (wherefore he saith: God resisteth the proude, but geueth grace unto the humble.)

⁷ Submit your selues therfore to God: but resyst the deuyll, and he will fflye from you. ⁸ Drawe nye to God, and he will drawe nye to you. Cense your handes ye synners, and pource your hertes ye waverynge mynded. ⁹ Suffre afflictions: and mourne, and wepe. Let your laughter be turned to mornynge, and your ioye to hevynes. ¹⁰ Humble youre selves in the sight of the Lord, and he shall lyft you vp. ¹¹ Backbyte not one another, brethren. He that backbyteth his brother, and he that iudgeth his brother, backbyteth the lawe, and iudgeth the lawe. But and yf thou iudge the lawe, thou art not an observer of the lawe: but a iudge. ¹² Ther is one lawe geuer (and iudge) which is able to save and to dystroye. What art thou that iudget another? ¹³ Go to now ye that seye: to daye and to morow let vs go into soche a citee, and continue there a yee, and bye and sell, and wyne: ¹⁴ and yet can not ye tell, what shall happen on the morowe. For what thing is your lyfe? It is euen a vapour, that apereth for a lytell tyme, and then varysesheth awaye: ¹⁵ For that ye ought to seye: yf the Lord will, and yf we lyue, let vs do this or that. ¹⁶ But nowe ye

shoun, saye, or, cas. yuel, evit. witen, knowe. leigynge, leigthing. nyle, not. demeth, judgeth. donnesman, judge. thilke, that. seie, say.

ὑμῶν εἰς πένθος μεταστραφήτω, καὶ ἡ χαρὰ εἰς κατήφειαν. ¹⁰ ταπεινώθητε ἐνώπιον τοῦ Κυρίου, καὶ ὑψώσει ὑμᾶς.

¹¹ Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί· ὁ καταλαλῶν ἀδελφοῦ, καὶ κρίνων τὸν ἀδελφὸν αὐτοῦ, καταλαλεῖ νόμου, καὶ κρίνει νόμον· εἰ δὲ νόμον κρίνεις, οὐκ εἶ ποιητὴς νόμου, ἀλλὰ κριτῆς. ¹² εἰς ἐστὶν ὁ νομοθέτης καὶ κριτῆς· ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι· σὺ δὲ τίς εἶ ὃς κρίνεις τὸν ἕτερον;

¹³ Ἀγε νῦν αἱ λέγοντες, ὁ Σήμερον καὶ αὔριον πορευσώμεθα εἰς τήνδε τὴν πόλιν, καὶ ποιήσωμεν ἐκεῖ ἐνιαυτὸν ἕνα, καὶ ἐμπορευσώμεθα, καὶ κερδήσωμεν· οἷτινες οὐκ ἐπίστασθε τὸ τῆς αὔριον (ποία γὰρ ἡ ζωὴ ὑμῶν; ἀτμῖς γάρ· ἐστὶν ἡ πρὸς ὀλίγον φαινομένη, ἔπειτα δὲ ἀφανιζομένη·) ἀντὶ τοῦ λέγειν ὑμᾶς, ὁ Κύριος θελήσῃ, καὶ ζήσωμεν, καὶ ποιήσωμεν τοῦτο ἢ ἐκεῖνο. ¹⁴ νῦν δὲ

* Rec. πορευσώμεθα... ποιήσωμεν... ἐμπορευσώμεθα... κερδήσωμεν.

* Alex. = γάρ.

* Const. ἕτερον.

* Alex. ἑ. καὶ ἀφ.

* Rec. ποιήσωμεν. [Etc. ποιήσωμεν.]

GENEVA—1557.

not here hence, even of your voluptuousnesses, that fight in your members? ² Ye lust, and have not: ye envie, and have indignation, and can not obtayne: ye fight and warre, and gayne not, because ye aske not. ³ Ye aske and receive not, because ye aske a mysse: even to consume it vpon your voluptuousnesses. ⁴ Ye men, and women that are aduouterers, know ye not that the friendship of the world, is enenitie to godwarde? Whoso euer therefore wyl be a friend of the world, is made the enemye of God.

⁵ Eyt her do ye thinke that the Scripture sayth in vayne, The sprite that dwelleth in vs, lusteth after enuie? ⁶ But the Scripture offereth more grace and therefore sayeth, God resisteth the proude, and geueth grace to the afflicted. ⁷ Submit your selues to God: resist the deuill, and he wyl flye from you. ⁸ Drawe nye to God, and he wyl drawe nye to you. Clesse your handes ye synners, and pouge your heartes ye wauering minded. ⁹ Suffre afflictions, and sorow ye, and wepe: let your laughter be turned to mourning, and your ioye to heauyness.

¹⁰ Cast downe your selues before the Lord, and he shal lyft you vp. ¹¹ Backbite not one another, brethren. He that backbyteth his brother, or he that condemneth his brother, backbyteth the Law, and condemneth the Law: and yf thou condemnest the Lawe, thou art not an obseruer of the Lawe, but a iudge. ¹² There is one Lawe gener, which is able to saue, and to destroye. Who art thou that iudget another man?

¹³ Go to now ye that say, To day or to morowe we wil go into such a citie, and continue there a yere, and bye and sell, and get gayne. ¹⁴ (And yet can not tel what shal happen to morowe. For what is your life? It is euen a vapour that appeareth for a litle tyme, and then vanysheth away) ¹⁵ For that ye ought to say, Yf the Lord wyl, and, If we lyue, we wil do this, or that, ¹⁶ But now ye reioyce in

RHEIMS—1582.

hereof? of your concupiscences which vvarre in your members? ² You couet: and haue not. you kil, and enuie: and can not obtayne. you contend and vwarre: and you haue not, because you aske not. ³ You aske, and receiue not: because you aske amisse: that you may consume it on your concupiscences. ⁴ Aduouterers, know you not that the frendship of this vvorlde, is the enemye of God? Vhoso euer therefore vvil be a frende of this vvorlde: is made an enemye of God. ⁵ Or do you thinke that the Scripture saith in vaine: *To enuie doth the sprite couet which dwellleth in you?* ⁶ And giueth greater grace. For the which cause it saith, *God resisteth the proud, and giueth grace to the humble.*

⁷ Be subiect therefore to God, but resist the Deuill, and he vvil flee from you. ⁸ Approche to God, and he vvil approche to you. Clesse your handes, ye sinners: and purifie your hartes, ye double of minde. ⁹ Be miserable, and mourne, and weepe: let your laughter be turned into mourning: and ioy, into sorow. ¹⁰ He humbled in the sight of our lord, and he vvil exalt you. ¹¹ Detraete not one from an other my brethren. He that detraeteth from his brother, or he that iudgeth his brother, detraeteth from the Law, and iudgeth the Law. But if thou iudget the Law, thou art not a doer of the Law, but a iudge. ¹² For there is one law-maker, and iudge that can destroy and deliuer. ¹³ But thou, vvhart art thou that iudget thy neighbour?

Behold now you that say, To day or to morow we vvil goe into that citie, and there certes vvil spend a yere, and vvil traficke, and make our gayne (vvhich are ignorant vvhart shal be on the morow. For vvhart is your life? It is a vapour appearing for a litle vvhile, and aftervvard it shal vanish away) ¹⁵ for that you should say, If our Lord vvil: and, If we shal liue, we vvil doe this or that. ¹⁶ But now you reioyce in your

AUTHORISED—1611.

hence, even of your lusts, that warre in your members? ² Ye lust, and have not: ye kill, and desire to haue, and cannot obtayne: ye fight and warre, yet ye haue not, because ye aske not. ³ Ye aske and receive not, because ye aske amiss, that ye may consume it vpon your lusts. ⁴ Ye adulterers, and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will bee a friend of the world, is the enemy of God. ⁵ Doe ye thinke that the Scripture saith in vaine, The spirit that dwelleth in vs lusteth to enuy? ⁶ But he giueth more grace, wherefore he saith, God resisteth the proud, but giueth grace vnto the humble. ⁷ Submit your selues therefore to God: resist the deuill, and hee will flee from you.

⁸ Draw nigh to God, and hee will draw nigh to you: cleanse your hands ye sinners, and purifie your hearts ye double minded. ⁹ Be afflicted, and mourne, and weepe: let your laughter be turned to mourning, and your ioy to heavinesse. ¹⁰ Humble your selues in the sight of the Lord, and he shall lift you vp. ¹¹ Speake not euill of one of another (brethren:) he that speaketh euill of his brother, and iudgeth his brother, speaketh euill of the Law, and iudgeth the Law: but if thou iudge the Law, thou art not a doer of the Law, but a Iudge. ¹² There is one Law-giuer, who is able to saue, and to destroy: who art thou that iudget another?

¹³ Goe to now ye that say, To day or to morrow wee will goe into such a city, and continue there a yere, and buy and sell, and get gaine: ¹⁴ Whereas ye know not what shall bee on the morrow: for what is your life? It is euen a vapour that appeareth for a little time, and then vanisheth away. ¹⁵ For that ye ought to say, If the Lord will, wee shall liue, and doe this, or that. ¹⁶ But now ye reioyce

* Or, pleasure.

* Or, enuiously.

* Or, for its sake.

καυχᾶσθε ἐν ταῖς ἀλαζονείαις ὑμῶν πᾶσα καύχησις τοιαύτη ποιηρὰ ἐστίν. ¹⁷ εἰδότες οὖν καλὸν ποιεῖν, καὶ μὴ ποιοῦντι, ἁμαρτία αὐτῷ ἐστίν.

V. Ἄγε νῦν οἱ πλούσιοι, κλαύσατε ὀλολύζοντες ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπερχομέναις. ² ὁ πλοῦτος ὑμῶν σέσηπε, καὶ τὰ ἱμάτια ὑμῶν σιγήσονται γέγονεν· ³ ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατίωται, καὶ ὁ ἰὸς αὐτῶν εἰς μαρτύριον ὑμῶν ἔσται, καὶ φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ· ἐθησαυρίσατε ἐν ἐσχάταις ἡμέραις· ⁴ ἰδοὺ ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμησάντων τὰς χώρας ὑμῶν, ὁ ἀπίστευτος ἀπ' ὑμῶν, κρᾶζει· καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ ὦτα Κυρίου Σαβαὼθ εἰσληλύθασιν. ⁵ ἐτρυνήσατε ἐπὶ τῆς γῆς, καὶ ἐσπαταλήσατε· ἐθρέψατε τὰς καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς. ⁶ κατεδικάσατε, ἐφρονεύσατε τὸν δίκαιον· οὐκ ἀντιτάσσεται ὑμῖν.

¹ Alex. 3. = ἐν τῷ 1. καρπὸν.

² Rec. κατασπῆζει.

³ Rec. = ὁ.

⁴ Rec. τῆς καταστροφῆς, ἀλλὰ φέρει βοα.

WICLIFFE—1380.

out ioie in youre pridis, everi suche ioi-
yng is wickid, ¹⁷ therfor it is synne to
hym that kan do good; and doith not.

5. DO now 3e riche men: wepe 3e
jellyng in youre wretchednes that
shalbe come to you; ² youre riches ben
rotun, and youre clothis ben etun of
mouste, ³ youre gold & siluer hath rustid;
and the rust of hem schal be to you in to
witnessyng, & schal ete youre flesch as
fyer, 3e han treasourid to you weaththe in
the last dayes; ⁴ lo the hire of youre werke
men, that repiden youre feldis, whiche
is fraudid of you: crieth, and the crye of
hem hath entrid: in to the eares of the
lord of heuyn; ⁵ 3e han ete on the erthe,
and in youre lecheries 3e han mischid
yours hertis in the day of sleynge; ⁶ 3e
brouyten and slowen the iust man and he
agenstode not you.

⁷ therfor bretheren be 3e pacient til to
the comynge of the lord; lo an ertheliler
shidith precous fruyt of the erthe: paci-
entli suffryng til he receyue tyfeful and
lateful fruyt; ⁸ and be 3e pacient, and con-
ferme 3e youre hertis: for the comynge
of the lord schal nyge; ⁹ bretheren nyle 3e
be sorful eche to other: that 3e be not
demed; lo the iuge stondith ny; bifor
the gate; ¹⁰ bretheren take 3e ensample
of yam goynge out of long abidynges
and trauel of paciens: the profetis that
spaken to you in the name of the lord;
¹¹ lo we blessen hem that suffred; 3e
herden the suffryng ether paciens of
iob, and 3e seen the ende of the lord;
for the lord is merciful and doynge
merci;

¹² bifor alle thingis my bretheren nyle
3e swere, nether bi heuyn nether bi erthe,
nether bi what ever iour ooth; but be
yours word 3he, 3he, nay. nay, that 3e

TYNDALE—1534.

reioyce in youre boastynges. All soche re-
ioysyng is cvyll. ¹⁷ Therefore to him that
knoweth how to do good, and doth it
not, to him it is synne.

5. GOO to now ye ryche men. Wepe,
and howle on youre wretchednes that
shall come upon you. ² Your riches is
corrupte, youre garmentes are motheaten.
³ Your gold and youre silver are cankered,
and the rust of them shalbe a witness
vnto you; and shall ete youre fleshe, as
it were fyre. Ye have heaped treasure
together in youre last dayes: ⁴ Beholde
the hyre of the labourers which have
reped doune youre feldes (which hyer is
of you kept backe by fraude) cryeth: and
the cryes of them which have reped, are
entred into the eares of the lord Sab-
bath. ⁵ Ye have lived in pleasure on the
erth and in wantannes. Ye have noryshed
yours hertes, as in a daye of slaugh-
ter. ⁶ Ye have condemned and have
killed the iust, and he hath not resisted
you.

⁷ Be pacient therefore bretheren, vnto the
comynge of the lord. Beholde the
husbande man wayteth for the precious
frute of the erth, and hath longe paciencie
ther vpon, vntill he receave (the erly
and the latter rayne.) ⁸ Be ye also pacient
therefore, and settle youre hertes, for the
comynge of the lord draweth nye.
⁹ Gredge not one agaynst another bre-
thren, lest ye be dampned. Beholde the
iuge standeth before the dore. ¹⁰ Take
(my bretheren) the prophetes for an en-
sample of sufferyng aduersite, and of
longe paciencie, which spake in the name
of the lord. ¹¹ Beholde we counte them
happy which endure. Ye have hearde of
the paciencie of iob; and have knowen
what ende the lord made. For the lord
is very pitifull and mercifull.

¹² But above all thynges my bretheren,
swear not, nether by heven, nether by
erth, nether by any other othe. Let youre
ye be ye, and youre naye naye: lest ye

CRANMER—1539.

ye reioyce in your boastynges. All soch
reioysyng is euyl. ¹⁷ Therefore to hym
that knoweth how to do good, and doth
it not, to hym it is synne.

5. GO to now ye ryche men. Wepe,
and howle on youre wretchednes that shal
come vpon you. ² Your riches is corrupte,
your garmentes are motheaten. ³ Your
golde and syluer is cankered, and the rust
of them shalbe a wytnesse vnto you, and
shall ete youre fleshe as it were fyre.
Ye haue heaped treasure to gether (as
saith to your selues) in your last dayes:
⁴ Beholde this hyre of labourers which
haue reaped doune youre feldes (which
hyre is of you kept backe by fraude) cry-
eth: and the cryes of them which haue
reaped, are entred in to the eares of the
Lord Sabbath. ⁵ Ye haue lyued in plea-
sure on the erthe, and bene wantan. Ye
haue noryshed youre hertes, as in a daye
of slaughter. ⁶ Ye haue condemned and
kylled the iust, and he hath not resisted
you. ⁷ Be pacient therefore bretheren, vnto
the comynge of the Lord. Beholde, the
husbande man wayteth for the precous
frute of the earth, and hath longe paciencie
thervpon, vntill he receaue the early and
the latter rayne. ⁸ Be ye also pacient
therefore, and settle youre hertes, for the
comynge of the Lorde draweth nye.
⁹ Grudge not one agaynst another bre-
thren, lest ye be dampned. Beholde, the
iuge standeth before the dore. ¹⁰ Take
(my bretheren) the Prophetes for an en-
sample of sufferyng aduersyte, and of
paciencie, which spake in the name of the
Lorde. ¹¹ Beholde, we counte them happy
which endure. Ye haue heard of the pa-
ciencie of Iob, and haue knowen what ende
the Lorde made. For the Lorde is very
pitifull and mercifull.

¹² But above all thynges my bretheren
swear not, neither by heuen, nether by
erth, nether by any other othe. Let your
ye be ye, and your naye naye: lest ye

⁷ Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς παρουσίας τοῦ Κυρίου. ἰδοὺ, ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς, μακροθυμῶν ἐπ' αὐτῷ, ἕως ἂν λάβῃ ἕτερον | πρῶτον καὶ ὄψιμον· ⁸ μακροθυμήσατε καὶ ὑμεῖς, στηρίζετε τὰς καρδίας ὑμῶν, ὅτι ἡ παρουσία τοῦ Κυρίου ἤγγικε. ⁹ Μὴ στενάζετε κατ' ἀλλήλων, ἀδελφοί, ἵνα μὴ ¹⁰ κριθῆτε· ἰδοὺ ¹¹ ὁ κριτὴς πρὸ τῶν θυρῶν ἔστηκεν. ¹² Ὑπόδειγμα λάβετε, ¹³ ἀδελφοί μου, τῆς κακοπαθείας, καὶ τῆς μακροθυμίας, τοὺς προφήτας οἱ ἐλάλησαν τῷ ὀνόματι Κυρίου. ¹⁴ ἰδοὺ μακαρίζομεν τοὺς ¹⁵ ὑπομένοντας· τὴν ὑπομονὴν Ἰωβ ἠκούσατε, καὶ τὸ τέλος Κυρίου εἶδετε, ὅτι ¹⁶ πολὺσπλαγχνός ¹⁷ ἐστὶν ὁ Κύριος καὶ οἰκτίρμων.

¹⁸ Πρὸ πάντων δέ, ἀδελφοί μου, μὴ ὀμνύετε μήτε τὸν οὐρανὸν, μήτε τὴν γῆν, μήτε ἄλλον τινα ὄρκον· ἦτω δὲ ὑμῶν τὸ ναὶ, ναὶ, καὶ τὸ οὐ, οὐ· ἵνα μὴ ¹⁹ ὑπὸ κρίσιν | πέσητε.

* Alex. + Ev.

† Alex. ὑπομένοντας.

‡ Alex. πολὺσπλαγχνός.

* Const. = ὁ Κύριος.

* Const. εἰς ὀμνύοντες.

GENEVA—1557.

your bostynges: all such reioysing is evyl. ¹⁷ Therefore, to hym that knoweth how to do wel, and doth it not, to hym it is synne.

5. GO to now ye ryche men, wepe, and howle for your miseries that shal come vpon you. ² Your ryches are corrupt, your garmentes are motheaten. ³ Your golde and siluer is cankered, and the rust of them shalbe a wytnesse against you, and shal eat your fleshe as it were fyre. Ye haue heaped treasure together for the last dayes. ⁴ Beholde, the hyre of the labourers which haue reaped downe your felde (which hyre is of you kept backe by fraude) cryeth and the cryes of them which haue reaped, are entred into the cares of the Lord of Armies.

⁵ Ye haue lyued in pleasure on the earth and in wantonnes. Ye haue noryshed your heartes, as in a day of slaughter. ⁶ Ye haue condemned and haue kylled the iuste, and he hath not resisted you. ⁷ Be patient therefore brethren, vnto the comming of the Lord. Beholde the housband man wayteth for the precious frute of the earth, and hath long patience there vpon, vntyl he receaue the forther and the latter rayne. ⁸ Be ye also patient therefore and sette your heartes, for the commyng of the Lord draweth nye.

⁹ Grudge not one against another brethren, lest ye be condemned: beholde the iudge standeth before the doore. ¹⁰ Take (my brethren) the Prophetes for an example of sufferynge aduersitee, and of longe pacience, whych spake in the Name of the Lord. ¹¹ Beholde we count them happy which endure. Ye haue heard of the patience of Iob, and haue known what ende the Lord made. For the Lord is very pitiful and merciful. ¹² But aboue al thinges my brethren, sweare not, neither by heauen, nether by earth, nether by any other othe: but let your yea be yea, and your naye naye: lest ye fall into condemnation.

RHEIMS—1582.

arrogancies. Al such reioysing, is vicked. ¹⁷ To one therfore knowing to doe good, and not doing it: to him it is sinne.

5. GOE to now ye riche men, weepe, howling in your miseries vvhich shal come to you. ² Your riches are corrupt: and your garmentes are eaten of mothes. ³ Your gold and siluer is rusted: and their rust shal be for a testimonie to you, and shal eate your flesh as fire. You haue stored to your selues vvrath in the last daies.

⁴ Behold the hire of the vworkemen that haue reaped your fields, vvhich is defrauded of you, crieth: and their crie hath entred into the cares of the Lord of Sabbath. ⁵ You haue made merie vpon the earth: and in riotousnes you haue nourished your hartes in the day of slaughter. ⁶ You haue presented, and slaine the iust one: and he resisted you not.

⁷ Be patient therefore brethren, vntil the comming of our Lord. Behold, the husband man expecteth the pretious fruite of the earth: patiently hearing til he receiue the timely and the latevard. ⁸ Be ye also patient, and confirme your hartes: because the comming of our Lord vvil approche. ⁹ Grudge not brethren one against another: that you be not iudged. Behold, the iudge standeth before the gate. ¹⁰ Take an example, brethren, of labour and patience, the prophetes: vvhich spake in the name of our Lord. ¹¹ Behold vve account them blessed that haue suffered.

The sufferance of Iob you haue heard, and the end of our Lord you haue seen, because our Lord is merciful and pitiful. ¹² But before al thinges my brethren, svvoure not, neither by heauen, nor by earth, nor other othe whatsoever. But let your talks be, yea, yea: no, no: that you fall not vnder iudgement.

AUTHORISED—1611.

in your boustings: all such reioysing is euill. ¹⁷ Therefore to him that knoweth to doe good, and doeth it not, to him it is sinne.

5. GOE to now, ye rich men, weepe and howle for your miseries that shall come vpon you. ² Your riches are corrupted, and your garments moth-eaten: ³ Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire: ye have heaped treasure together for the last dayes. ⁴ Behold, the hire of the labourers which have reaped downe your fields, which is of you kept backe by fraud, cryeth: and the cries of them which have reaped, are entred into the cares of the Lord of Sabbath. ⁵ Ye have liued in pleasure on the earth, and beene wanton: ye have nourished your hearts, as in a day of slaughter: ⁶ Ye have condemned, and killed the iust, and hee doeth not resist you.

⁷ Be patient therefore, brethren, vnto the comming of the Lord: behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, vntill he receive the early and latter raine. ⁸ Be ye also patient; stablish your hearts: for the comming of the Lord draweth nigh. ⁹ Grudge not one against another, brethren, lest ye be condemned: behold, the iudge standeth before the doore. ¹⁰ Take, my brethren, the Prophets, who have spoken in the Name of the Lord, for an example of suffering affliction, and of patience. ¹¹ Behold, we count them happy which endure. Ye have heard of the patience of Iob, and have seene the end of the Lord: that the Lord is very pitifull and of tender mercy. ¹² But aboue all things, my brethren, sweare not, neither by heauen, neither by the earth, neither by any other oath: but let your yea, be yea, and your nay, nay: lest ye fall into condemnation.

* Or, be long patient, or, suffer with long patience.
† Or, sweare, or, giue not.

¹³ Κακοπαθεῖ τις ἐν ὑμῖν; προσευχέσθω· εὐθυμεῖ τις; ψαλλέτω. ¹⁴ ἄσθενεῖ τις ἐν ὑμῖν; προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευξάσθωσαν ἐπ' αὐτὸν, ἀλείψαντες αὐτὸν ἐλαίῳ ἐν τῷ ὀνόματι τοῦ Κυρίου. ¹⁵ καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα, καὶ ἐγερεῖ αὐτὸν ὁ Κύριος· καὶ ἁμαρτίας ἢ πεποιηκώς, ἀφεθήσεται αὐτῷ. ¹⁶ Ἐξομολογεῖσθε ἑαυτοῖς ἁλλήλοις τὰ παραπτώματα, καὶ εὐχεσθε ὑπὲρ ἁλλήλων, ὅπως ἰαθῇτε· πολὺ ἰσχύει δέσσις δικαίου ἐνεργουμένη. ¹⁷ Ἡλίας

* Alex. + οὐν.

* Alex. τὰς ἁμαρτίας.

WICLIFF—1380.

fulle not vndir doun, ¹³ if any of you is sorwful: preye he with paciente soule, and seye he a salm. ¹⁴ If any of you is aike: lede he ymne pccentis of the chirche; and preie thei for hym, and anoynte with oyle in the name of the lord: ¹⁵ and the preier of feith schal saue the aike man; and the lord schal make hym list; and if he be in synnes: thei schal be forzounen to hym.

¹⁶ therfor knowleche ye to eche othir youre synnes, and preie ye eche for other, that ye be saued, for the contynuel preier of a iust man, is myche worth. ¹⁷ Eli was a deedli man like us and in preier he preied: that it schulde not reyne on the erthe; and it reyned not thre zecris and sixe monethis, ¹⁸ and eftre soone he preied: and heuene gaf reyne and the erthe gaf his fruyt, ¹⁹ and britheren if any of you errith fro truthe and if any conuertith hym: ²⁰ he owith to wite, that he that makith a synner to be turned fro the error of his weye: schal saue the soule of hym fro deeth, and keuerith the multitude of synnes.

doun, judgement.
also soules, synnes.seyn, say.
owith, ought.deeth, mortal.
wite, know.

TYNDALE—1534.

faule into ypocrecy. ¹³ Yf any of you be evyll vexed, let him praye. Yf any of you be mery, let him synge Psalmes. ¹⁴ Yf any be diseased amonge you, let him call for the elders of the congregacion; and let them praye over him, and anoynte him with oyle in the name of the lorde: ¹⁵ and the prayer of fayth shall save the sicke, and the lorde shall rayse him vp: and yf he have committed synnes, they shalbe forgoen him.

¹⁶ Knowledge youre fautes one to another: and praye one for another, that ye maye be healed. The prayer of a ryghteous man avayleth moche, yf it be fervent. ¹⁷ Helias was a man mortall even as we are; and he prayed in his prayer, that it myght not rayne: and it rayned not on the erth by the space of thre yeres and sixe monethes. ¹⁸ And he prayed agayne, and the heven gave rayne and the erth brought forth her frute.

¹⁹ Brethren yf any of you erre from the trueth and a nother convert him, ²⁰ let the same knowe that he which converted the synner from goynge a straye out of his weye, shall save a soule from deeth, and shall hyde the multitude of synnes.

CRANMER—1539.

fall into ypocricy, ¹³ If any of you be vexed, let him praye. If any of you be mery, let him synge Psalmes. ¹⁴ If any be diseased amonge you, let hym call for the elders of the congregacion, and let them praye over him, and anoynte hym wyth oyle in the name of the Lorde, ¹⁵ and the prayer of fayth shall save the sycke, and the Lord shal rayse him vp: and yf he have commytted synnes, they shalbe forgoen hym.

¹⁶ Knowledge youre fautes one to another: and praye one for another, that ye maye be healed. For the fervent prayer of a righteous man availeth much. ¹⁷ Helias was a man mortall even as we are, and he prayed in his prayer that it myght not rayne: and it rayned not on the earthe by the space of thre yeres and six monethes. ¹⁸ And he prayed agayne, and the heaven gave rayne, and the earth brought forth her frute.

¹⁹ Brethren, yf any of you do erre from the trueth and another convert hym, ²⁰ let the same knowe that he which converteth the synner from goynge a straye out of hys weye, shall save a soule from deeth, and shall hyde the multitude of synnes.

ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῶν, καὶ προσευχῇ προσηύξατο τοῦ μὴ βρέξαι καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἑνιαυτοὺς τρεῖς καὶ μῆνας ἕξ. ¹⁵ καὶ πάλιν προσηύξατο, καὶ ὁ οὐρανὸς ὑετὸν ἔδωκε, καὶ ἡ γῆ ἐβλάστησε τὸν καρπὸν αὐτῆς. ¹⁹ Ἀδελφοὶ, εἰάν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀληθείας, καὶ ἐπιστρέψῃ τις αὐτὸν, ²⁰ γνωσκέτω ὅτι ὁ ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ, σώσει ¹ ψυχὴν ἐκ θανάτου, καὶ καλύψει πλῆθος ἁμαρτιῶν.

* Alex. + μου.

† Alex. ψυχὴν αὐτοῦ.

GENEVA — 1557.

¹³ Is any among you afflicted? let him pray. Is any merry? let him sing. ¹⁴ Is any sick among you? let him call for the Elders of the Church, and let them pray for him, and anoint him with oyle in the Name of the Lord. ¹⁵ And the prayer of faith shall save the sicke, and the Lord shall raise him vp: and if he have committed synnes, they shalbe forgiven him. ¹⁶ Knowledge your faulces one to another, and praye one for another, that ye may be healed. for the prayer of a ryghteous man availeth much, if it be fervent. ¹⁷ Elias was a man mortal even as we are, and he prayed in his prayer that it myght not raine: and it rayned not on the earth by the space of three yeres and sixe monethes. ¹⁸ And he prayed agayne and the heauen gaue rayne, and the earth brought forth her fruite. ¹⁹ Brethren, if any of you hath erred from the trueth, and another hath converted him,

²⁰ Let the same knowe that he which converted the synner from goyng a straye out of his way, shal save a soule from death, and shal hyde the multitude of synnes.

RHEIMS — 1582.

¹³ Is any of you in heaviness? let him pray. Is he of a cheereful hart? let him sing. ¹⁴ Is any man sicke among you? let him bring in the priestes of the Church, and let them pray over him, anointing him with oyle in the name of our Lord. ¹⁵ and the praier of faith shal save the sicke: and our Lord shal lift him vp: and if he be in synnes, they shal be remitted him. ¹⁶ Confesse therefore your synnes one to an other: and pray one for an other that you may be saved. for the continual praier of a iust man availeth much.

¹⁷ Elias was a man like unto vs passible: and with praier he praied that it might not raine vpon the earth, and it rained not for thre yeres and sixe monethes. ¹⁸ And he praied agayne: and the heauen gaue raine, and the earth yelded her fruite.

¹⁹ My brethren, if any of you shal erre from the truth, and a man convert him: ²⁰ he must know that he which maketh a sinner to be converted from the error of his way, shal save his soul from death, and couereth a multitude of synnes.

AUTHORISED — 1611.

¹³ Is any among you afflicted? let him pray. Is any merry? let him sing Psalmes. ¹⁴ Is any sicke among you? let him call for the Elders of the Church, and let them pray over him, anointing him with oyle in the Name of the Lord: ¹⁵ And the prayer of faith shall save the sicke, and the Lord shall raise him vp: and if hee have committed synnes, they shall be forgiven him. ¹⁶ Confesse your faults one to another, and pray one for another, that ye may be healed: the effectual fervent prayer of a righteous man availeth much.

¹⁷ Elias was a man subject to like passions as we are, and he prayed earnestly that it might not raine: and it rained not on the earth by the space of three yeres and sixe moneths. ¹⁸ And he prayed againe, and the heauen gaue raine, and the earth brought forth her fruit. ¹⁹ Brethren, if any of you doe erre from the trueth, and one convert him, ²⁰ Let him know, that hee which converteth the sinner from the error of his way, shall save a soule from death, and shall hide a multitude of synnes.

* Or, in his prayer.

ΠΡΩΤΗ
ΕΠΙΣΤΟΛΗ ΠΕΤΡΟΥ.

Κεφάλαιον Α.

THE FIRST
EPISTLE OF PETER.

CHAPTER I.

ΠΕΤΡΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ, ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας, καὶ Βιθυνίας, ² κατὰ πρόγνωσιν Θεοῦ πατρὸς, ἐν ἁγιασμῷ Πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ χάρις ὑμῶν καὶ εἰρήνη πληθυνθείη.

³ Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζωῆς δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν, ⁴ εἰς κληρονομίαν ἀφθαρτον καὶ ἀμίαντον,

* Rec. ἡμῶν.

† Const. λυγθῆντας.

WICLIFF—1380.

1. PETIR apostil of ihesus crist to the chosen men to the comelings of scatterunge abroad, of pontus, of galathie, of capadocia of asia and of bithynia, ² bi the bifor knowynge of god the fadir in halowynge of spirit, bi obedience and sprynge of the blood of ihesus crist, grace and pees be multiplied to you.

³ blessed be god & the fadir of oure lord ihesus crist: whiche bi his greet merci bigat us agen in to lyuynge hope bi the asenrisynge of ihesus crist fro deeth, ⁴ in to eritage vncorruptible and vndefeiled and that schal not faile, that is kept in heuene for you ⁵ that in the vertu of god ben kept bi the feith: in to helthe, and is redi to be schewid in the last tyme, ⁶ in which ye schuln make ioie: thous it bihoueth now a litil, to be sorie in dyuers temptaciouns, ⁷ that the preuyng of youre feith be mych more precious thanne gold: that is preied bi fier, & be founden in to herynge & glorie and honour: in the reuelacioun of ihesus crist, ⁸ whom whanne ye han not seyn ye louen, in to whom also now ye not seynge: biheuen, but ye that biheuen schuln hane ioie and gladnesse that mai not be toold out, and ye schuln be glorified ⁹ and haue the ende of youre

TYNDALE—1534.

1. PETER an Apostle of Iesu Christ, to them that dwell here and there as strangers thorowout Pontus, Galacia, Capadocia, Asia, and Bethynia, ² electe by the forknowledge of God the father, thorow the sanctifyng of the sprete, vnto obedience and sprinklinge of the blood of Iesus Christ. Grace be with you and peace be multiplied.

³ Blessed be God the father of oure Lorde Iesus Christ, which thorow is a-bountant mercie begat vs agayne vnto a lively hope, by the resurrection of Iesus Christ from deeth, ⁴ to enioye an inheritaunce immortall and vndefiled, and that putrifeth not, reserved in heven for you, ⁵ which are kept by the power of God thorow fayth, vnto saluacion, which saluacion, is prepared all redy to be shewed in the last tyme, ⁶ in the which tyme ye shall reioyce, though now for a season (if nede require) ye are in heuyns, thorowe manifolde temptaciouns, ⁷ that youre fayth once tried, beynge moche more precious then golde that perisabeth (though it be tried with fyre) myght be founde vnto lawde, glory, and honour at the apperyng of Iesus Christ: ⁸ whom ye haue not sene and yet loue him, in whom euen now, though ye se him not, ye yet beleue, and reioyce with ioie vnspeakable and glorious: ⁹ receauynge the ende of youre

CRANMER—1539.

1. PETER an Apostle of Iesu Chryst, to them that dwell here and there as strangers thorowout Pontus, Galacia, Capadocia: Asia, and Bethynia, ² electe accordyng to the for knowledge of God the father thorow the sanctifyng of the sprete vnto obedience and sprinklyng of the bloude of Iesus Chryst.

Grace be wyth you and peace be multiplied. ³ Blessed be God the father of oure Lord Iesus Chryst, whych accordyng to his aboundant mercye begat vs agayne vnto a lyuely hope (by that that Iesus Christ roas agayne from deeth) ⁴ to an inheritaunce immortall and vndefyled, and that perisabeth not, reserved in heauen for you, ⁵ whych are kept by the power of God thorow fayth, vnto saluacion, whych is prepared already to be shewed in the last tyme, ⁶ in the whych ye reioyce, though now for a season (yf nede require) ye are in heuyns, thorowe manifolde temptacyons, ⁷ that the triall of youre fayth beyng moche more precious then golde that perysabeth (though it be tryed with fyre) myght be founde vnto laude, glory and honour, at the apperyng of Iesus Chryst, ⁸ whom ye haue not sene, and yet loue hym, in whome euen now, though ye se hym not, yet do ye beleue, and reioyce with ioie vnspeakable and glorious ⁹ receauynge the ende of your

scatteringe, strangers. asenrisynge resurrection. bithynia, bithynia.

ΠΡΩΤΗ
ΕΠΙΣΤΟΛΗ ΠΕΤΡΟΥ.

Κεφάλαιον Α.

THE FIRST
EPISTLE OF PETER.

CHAPTER I.

τετηρημένην ἐν οὐρανοῖς εἰς ὑμᾶς, | ⁵ τοὺς ἐν δυνάμει Θεοῦ φρουρουμένους διὰ πίστεως, εἰς σωτηρίαν ἐτοιμὴν ἀποκαλυφθῆναι ἐν καιρῷ ἑσχάτῳ· ⁶ ἐν ᾧ ἀγαλλιᾶσθε, ὀλίγον ἄρτι, (εἰ δέον ἐστὶ) ⁷ λυπηθέντες | ἐν ποικίλοις πειρασμοῖς, ⁸ ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως ⁹ πολυτιμώτερον | χρυσίου, τοῦ ἀπολλυμένου διὰ πυρὸς δὲ δοκιμαζομένου, εὐρεθῇ εἰς ἔπαινον καὶ ¹⁰ τιμὴν καὶ δόξαν, | ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ· ¹¹ ὃν οὐκ ¹² εἶδότες | ἀγαπάτε, εἰς ὃν ἄρτι μὴ ὀρώντες, πιστεύοντες δὲ, ἀγαλλιᾶσθε χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξασμένῳ, ¹³ κομιζόμενοι τὸ τέλος τῆς πίστεως

⁵ Rec. κατὰ τιμωτέρον.

⁶ Alex. δόξαν καὶ τιμὴν.

⁷ Alex. ἰσχύος.

GENEVA—1557.

1. PETER an Apostle of Iesus Christe, to the strangers that dwel here and there throughout Pontus, Galacia, Cappadocia, Asia, and Bithynia: ² Elect accordyng to the foreknowledge of God the Father vnto sanctification of the sprite, through obedience and sprinkling of the blood of Iesus Christe: Grace be wyth you and peace be multiplied. ³ Blessed be God the Father of our Lord Iesus Christ, which accordyng to his abundant mercy begat vs agayne vnto a lyuely hope by the resurrection of Iesus Christe from the dead. ⁴ That is, to an inheritance immortal and vndefyled, and that perysheth not, reserved in heauen for you. ⁵ Which are kept by the power of God through faith vnto saluation, which saluation is prepared, to be shewed in the last tyme.

⁶ Wherin ye reioyce thogh now for a ceason (if neede require) ye are in heauines, through manyfolde tentations. ⁷ That the trial of your faith, being much more precious then golde that perysheth (thogh it be tryed with fyre) myght be founde vnto your praise, glorie and honour at the appearing of Iesus Christe: ⁸ Whome ye haue not acene, and yet loue hym, in whome euen now, thogh ye se hym not, yet do you beleue, and reioyce wyth ioye vnspeakable and glorious. ⁹ Receayng

RHEIMS—1682.

1. PETER an Apostle of Iesus Christ, to the electe strangers of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia, ² according to the pre-science of God the Father, vnto sanctification of the Spirit, vnto the obedience and sprinkling of the blood of Iesus Christ: Grace to you and peace be multiplied.

³ Blessed be God and the father of our Lord Iesus Christ, vnto according to his great mercie hath regenerated vs vnto a liuely hope, by the resurrection of Iesus Christ from the dead, ⁴ vnto an inheritance incorruptible, and incontuminate, and that can not fade, conserued in the heauens in you, ⁵ (vnto in the vertue of God are kept by faith vnto saluation) ready to be reuealed in the last time.

⁶ wherein you shal reioyce, a litle now if you must be made heauy in diuerse tentations: ⁷ that the probation of your faith much more precious than gold (vvhich is proued by the fyre) may be found vnto praise and glorie and honour in the reuelation of Iesus Christ: ⁸ vvhom hauing not seen, you loue: in vvhom now also not seing you beleue: and beleeuing you reioyce vvvith ioy vnspeakable and glorified, ⁹ receiuing the end of your

AUTHORISED—1611.

1. PETER an Apostle of Iesus Christ, to the strangers scattered thorowout Pontus, Galatia, Cappadocia, Asia, and Bithynia, ² Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit vnto obedience, and sprinkling of the blood of Iesus Christ: Grace vnto you and peace be multiplied.

³ Blessed be the God and Father of our Lord Iesus Christ, which according to his ⁴ abundant mercy, hath begotten vs agayne vnto a liuely hope, by the resurrection of Iesus Christ from the dead, ⁵ To an inheritance incorruptible, and vndefiled, and that fadeth not away, reserved in heauen ⁶ for you, ⁷ Who are kept by the power of God through faith vnto saluation, ready to be reuealed in the last time: ⁸ Wherein ye greatly reioyce, though now for a season (if need be) ye are in heauines through manifold temptations: ⁹ That the trial of your faith, being much more precious then of gold that perisheth, though it be tryed with fire, might be found vnto praise, and honour, and glorie, at the appearing of Iesus Christ: ¹⁰ Whom hauing not acene, yee loue, in whom though now yee see him not, yet beleeuing, yee reioyce with ioy vnspeakable, and full of glory, ¹¹ Receiuing the

⁶ Or, much.

⁸ Or, for vs.

1192

ὑμῶν, σωτηρίαν ψυχῶν· ¹⁰ περὶ ἧς σωτηρίας ἐξεζήτησαν καὶ ἐξηρένησαν προ-
φῆται οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες, ¹¹ ἐρευνῶντες εἰς τίνα ἢ ποῖον
καιρὸν ἐδήλου τὸ ἐν αὐτοῖς Πνεῦμα Χριστοῦ, προμαρτυρόμενον τὰ εἰς Χριστὸν
παθήματα, καὶ τὰς μετὰ ταῦτα δόξας· ¹² οἷς ἀπεκαλύφθη ὅτι οὐχ ἑαυτοῖς, ὡμῖν!
δὲ διηκόνουν αὐτὰ, ἀ νῦν ἀγγεγέλη ὑμῖν διὰ τῶν εὐαγγελισσαμένων ὑμᾶς ἑνὶ
Πνεύματι ἀγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ, εἰς ᾧ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι.
¹³ Διὸ ἀναξωσάμενοι τὰς ὁσφύας τῆς διανοίας ὑμῶν, νήφοντες, τελείως ἐλπίζετε
ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ. ¹⁴ Ὡς τέκνα
ὑπακοῆς, μὴ συσχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις,
¹⁵ ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον, καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ

/ Rec. ὑμῖν.

* Alex. = ὑμ.

* Alex. ἑαυτοῖς.

* Alex. = αὐμ.

WICLIF—1380.

feith the helthe of youre soules, ¹⁰ of
whiche helthe profetis sousten a enserch-
iden: that profecieden of the grace to
comynge in you, ¹¹ and sousten which
ever what maner tyme the spirit of crist
signified in hem: and bifor teeld the
passiouns, that ben in crist, and the latter
glories, ¹² to whiche it was schewid, for
not to hem self but to you the mynys-
triden the thingis that now ben teeld to
you bi hem that prechiden to you bi the
holi goost sente fro hevene, in to whom
angelis desiren to biholde,

¹³ for whiche thing be ye girle the
leendis of youre soule, sober perfyt, and
hope ye in to the ilke grace that is pro-
ferid to you bi the schewynge of ihesus
crist, ¹⁴ as sonen of obedience, not made
like to the former desiris of youre va-
kunnynghes, ¹⁵ but like hym that hath
clepid you holi: that also ye self ben holi
in al luyange, ¹⁶ for it is writun, ye schuln
be holi: for I am holi,

¹⁷ and if ye vawardli clepen hym fatir,
whiche demeth with out socepccion of
personen bi the werk of ech man: lyue ye
in drede in the tyme of youre pilgrymage.
¹⁸ witynge that not bi corruptible gold
ether siluer, ye ben bougte agen of youre
veyn luyange of fadir tradiciouns; ¹⁹ but
bi the precious blood as of the lamb vn-
defouled and vspottid crist ihesus, ²⁰ that
was knowen bifor the makynge of the
world: but he is schewid in the last tymes
for you ²¹ that bi hym ben faithful in god,
that reisid hym fro deeth, and gaf to hym
ever lastynge glorie: that youre feith and
hope were in god,

²² and make ye chaast youre soules in
obediens of charite, in loue of brother-
hede, of symple herte love ye to gidre

TYNDALE—1534.

sayth, the salvacion of youre soules. ¹⁰ Of
which salvacion have the Prophetes en-
quyred and searched, which prophesied
of the grace that shuld come vnto you,
¹¹ searchinge when or at what tyme the
sprete of Christ which was in them shuld
signifie, which sprete testified before, the
passions that shuld come vnto Christ,
and the glory that shuld folowe after:
¹² vnto which Prophetes it was declared,
that not vnto them selves, but vnto vs,
they shuld minister the thinges which
are now shewed vnto you of them which
by the holy goost sent downe from heven,
have preached vnto you the thinges which
the angels desyre to beholde.

¹³ Wherefore gyrd vp the loynes of
yours mynde, be sober, and trust per-
fectly on the grace that is brought vnto
you, by the declaringe of Iesus Christ,
¹⁴ as obedient chyldren, not facioninge
yours selves vnto youre olde lustes of ig-
norance: ¹⁵ but as he which called you
is holy, even so be ye holy in all maner of
conuersacion, ¹⁶ because it is written. Be
ye holy, for I am holy.

¹⁷ And yf so be that ye call on the father
which with out respecte of person iudg-
eth accordyng to every mannes worke,
se that ye passe the tyme of youre pil-
grymage in feare. ¹⁸ For as moche as ye
know how that ye were not redeemed with
corruptible sylver and golde from youre
vayne conuersacion which ye receaved by
the tradicions of the fathers: ¹⁹ but with
the precious blood of Christ, as of a lambe
vndefiled, and with outen spot, ²⁰ which
was ordeyned before the worlde was
made: but was declared in the last tymes
for youre sakes, ²¹ which by his meanes
have beleved on god that rayssed him from
deeth, and glorified him, that youre sayth
and hope myght be in god.

²² And for as moche as ye have purified
yours soules thorowe the sprete, in obey-
inge the truth to love brotherly
withouten faynyng, se that ye love
one another with a pure hart fervently:

CRANMER—1539.

sayth, even the salvacion of youre soules.
¹⁰ Of which salvacion have the Pro-
phetes enquyred and searched, which
propheseyed of the grace that shuld come
vnto you, ¹¹ searchyng when or at what
tyme the sprete of Chryst (whych was in
them) shuld signifye, which sprete tes-
tified before, the passiouns that shuld
happen vnto Chryst, and the glory that
shulde folowe after, ¹² vnto whych Pro-
phetes it was also declared, that not vnto
them selves, but vnto vs, they shulde mi-
nister the thynges which are now shewed
vnto you of them, whych (by the holy
goost sent downe from heauen) haue in the
Gospell preached vnto you the thynges,
whych the angels desyre to beholde.

¹³ Wherefore gyrd vp the loynes of youre
mynde, be sober, and trust perfectly on
the grace that is brought vnto you (by
the declaring of Iesus Chryst) ¹⁴ as obe-
dient chyldren, that ye geue not youre
selues over vnto youre olde lustes, by
whych ye were led, whan as yet ye were
ignorant of Christ: ¹⁵ but as he which
called you, is holy, even so be ye holy also
in all maner of conuersacion, ¹⁶ because
it is written: Be holy, for I am holy.

¹⁷ And yf so be that ye call on the father,
which without respect of person iudgeth
accordyng to every mannes worke, so that
ye passe the tyme of youre pilgrymage
in feare. ¹⁸ For as moche as ye knowe, how
that ye were not redeemed wyth corrupti-
ble thynges (as sylver and golde) from
yours vayne conuersacion, whych ye re-
ceaved by the tradicion of the fathers:
¹⁹ but with the precious bloude of Chryst,
as of a lambe vndefyled, and without
spot, ²⁰ whych was ordeyned before hande,
even before the worlde was made: but
was declared in the last tymes for your
sakes, ²¹ whych by his meanes do beleve
on God, that rayssed hym vp from deeth,
and gloryfied hym, that ye might have
sayth and hope toward God: ²² even ye
whych haue purified youre soules thorow
the sprete, in obeyinge the truth wyth
brotherly love vnfayned, se that ye love
one another wyth a pure hert fervently:

passiouns, enserchiden
signified, testified
leendis, soules
cleped, called.
witynge, knowing.

γενήθητε ¹⁶ διότι γέγραπται, “*Ἅγιοι ¹⁷ γένησθε, ὅτι ἐγὼ ἅγιός εἰμι.*” | ¹⁸ Καὶ εἰ πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήπτως κρίνοντα κατὰ τὸ ἐκάστου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε ¹⁹ εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυντρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαράδοτου, ²⁰ ἀλλὰ τιμῇ αἵματι ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου Χριστοῦ ²¹ προσεγνωσμένου μὲν πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐπ’ ²² ἐσχάτων τῶν χρόνων δι’ ²³ ὑμᾶς, | ²⁴ τοὺς δι’ αὐτοῦ πιστεύοντας εἰς Θεόν, τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν, καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς Θεόν. ²⁵ Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας ²⁶ διὰ Πνεύματος | εἰς φιλαδελφίαν ἀνυπόκριτον, ἐκ καθαρᾶς καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς.

¹⁶ Alex. ἰσχύρου.¹⁷ Alex. ἡμᾶς.²² Alex. = εἰς Πνεύματος.

GENEVA—1557.

the end of your faith, the salvation of your soules. ¹⁶ Of which salvation the Prophetes have inquired and searched, whych prophesied of the grace that should come vnto you. ¹⁷ Searching when or what tyme that forwarning Sprite of Christ which was in them, should declare the sufferings that should come vnto Christe, and the glorie that shoulde folowe them.

¹⁸ Vnto whych Prophetes it was declared, that not vnto them selue, but vnto vs, they should minister the thynges which are now shewed vnto you of them which haue preached vnto you the Gospel by the holy Ghost sent doune from heauen, the which things the Angels desire to beholde. ¹⁹ Wherefore, gyrdle vp the loynes of your mendes, be sober, and truste perfectly on the grace that is brought vnto you, by the reuelation of Iesus Christe: ²⁰ As obedient chyl dren, not fashioning your selues vnto the olde lustes of your ignorance: ²¹ But as he whych called you is holy, euen so be ye holy also in all manner of conuersation. ²² Because it is wrytten, Be ye holy, for I am holy. ²³ And if so be that ye call him Father whych without respect of person iudgeth according to euery mans worke, so that ye passe the tyme of your dwelling here in feare.

²⁴ Forasmuche as ye knowe, how that ye were not redeemed wyth corruptible thynges as syluer and goble, from your vayne conuersation, whych ye receaved by the traditions of the fathers: ²⁵ But wyth the precious blood of Christ, as of a Lambe vndefiled, and without spot. ²⁶ Whych was ordeyned before the worlde was made: but was declared in the laste tymes for your sakes. ²⁷ Whych by his meanes do beleeue on God that raysed him from the dead, and glorified him, that your faith and hope might be in God. ²⁸ And forasmuche as your soules are purified in obeying the truth through the Sprite, for to loue brotherly without faying, so that ye loue one another with a pure heart

RHEIMS—1582.

faith, the saluation of your soules. ¹⁶ Of the vvhich saluation the Prophetes inquired and searched, vvhich prophesied of the grace to come in you, ¹⁷ searching vnto vvhich or vvhich maner of time the Spirit of Christ in them did signifie: foretelling those passions that are in Christ and the glories folowving: ¹⁸ to vvhom it was reuealed, that not to them selues, but to you they ministred those things vvhich now are told you by them that haue euangelized to you, the holy Ghost being sent from heauen, on vvhom the Angels desire to looke.

¹⁹ For the vvhich cause hauing the loines of your minde girded, sober, trust perfectly in that grace vvhich is offered you, in the reuelation of Iesus Christ, ²⁰ as children of obedience, not configured to the former desire of your ignorance: ²¹ but according to him that hath called you, the Holy one, be you also in al conuersation holy: ²² because it is wrytten: *You shal be holy, because I am holy.*

²³ And if you inuocate the Father, him vvhich vvhithout acception of persons iudgeth according to euery ones worke: in seure conuerse ye the time of your peregrination.

²⁴ Knowing that not vvvith corruptible things, gold or siluer, you are redeemed from your vayne conuersation of your fathers tradition: ²⁵ but vvvith the precious blood as it were of an immaculate and vnspotted lambe, Christ, ²⁶ foreknown in dede before the constitution of the vvvorld, but manifested in the last times for you, ²⁷ vvhich by him are faithful in God vvhom he raysed him from the dead, and hath giuen him glorie, that your faith and hope might be in God. ²⁸ Making your soules cleare in obedience of charitie, in the sincere loue of the fraternitie from the hart loue ye one an other

AUTHORISED—1611.

end of your faith, euen the saluation of your soules:

¹⁶ Of which saluation the Prophetes haue inquired, and searched diligently, who prophesied of the grace that should come vnto you, ¹⁷ Searching what, or what manner of time the Spirit of Christ which was in them did signifie, when it testified beforehand the sufferings of Christ, and the glory that should follow. ¹⁸ Unto whom it was reuealed, that not vnto themselves, but vnto vs, they did minister the things which are now reported vnto you, by them that haue preached the Gospel vnto you, with the holy Ghost sent downe from heauen, which things the Angels desire to looke into. ¹⁹ Wherefore gird vp the loynes of your mind, be sober, and hope to the end, for the grace that is to be brought vnto you at the reuelation of Iesus Christ: ²⁰ As obedient children, not fashioning your selues according to the former lusts, in your ignorance: ²¹ But as he which hath called you is holy, so be ye holy in all manner of conuersation: ²² Because it is written, Be ye holy, for I am holy.

²³ And if ye call on the Father, who without respect of persons iudgeth according to euery mans worke, passe the time of your sojourning here in feare: ²⁴ Forasmuch as yee know that yee were not redeemed with corruptible things, as siluer and gold, from your vaine conuersation received by tradition from your fathers, ²⁵ But with the precious blood of Christ, as of a Lambe without blemish and without spot, ²⁶ Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you: ²⁷ Who by him doe beleeue in God that raised him vp from the dead, and gaue him glory, that your faith and hope might be in God. ²⁸ Seeing yee haue purified your soules in obeying the truth through the Spirit, vnto vnfeigned loue of the brethren: see that ye loue one another with a pure heart feruently.

ἀναγεγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς, ἀλλὰ ἀφθάρτου, διὰ λόγου ζῶντος Θεοῦ καὶ μένοντος*. " διότι " πᾶσα σὰρξ ὡς χόρτος, καὶ πᾶσα δόξα* αὐτῆς| ὡς ἄνθος χόρτου ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος* αὐτοῦ| ἐξέπεσε· " τὸ δὲ ῥῆμα " Κυρίου μένει εἰς τὸν αἰῶνα." Τοῦτο δὲ ἐστὶ τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς.

II. Ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ ὑποκρίσεις καὶ φθόνους καὶ πάσας καταλαλίας, ὡς ἀρτυγέννητα βρέφη, τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε¹ εἰς σωτηρίαν,| εἵπερ ἐγέυσασθε ὅτι² χρηστὸς| ὁ Κύριος. ³ Πρὸς δὲ προσερχόμενοι, λίθον ζῶντα, ὑπὸ ἀνθρώπων μὲν ἀποδοκιμασμένον, παρὰ δὲ Θεῷ ἐκλεκτὸν, ἔντιμον, ⁴ καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομῆσθε, οἶκος πνευματικὸς, ⁵ ἱεράτευμα ἅγιον, ἀνευέγκαι πνευματικὰς θυσίας

* Rec. + εἰς τὸν αἰῶνα.

* Rec. ἀνθρώπων.

* Alex. = αὐτοῦ.

* Rec. = εἰς σωτηρίαν.

WICLIF—1380.

more bisili, ²³ and be 3e borun agen not of corruptible seed but of vncorruptible bi the word of lyuynge god and dwellynge in to with outen ende, ²⁴ for echte flesch is hey: and al the glorie of it is as flour of hey: the hey dried vp: and his flour fildoun, ²⁵ but the word of the lord dwellith with outen ende, and this is the word that is prechid to 3ou.

2. THERFOR putte 3e aweye alle malice and al gyle and feynynge & ennyes and al backtyngis ² as now borun jung children, resonable with out gyle, coucite 3e mylke: that in it 3e waxe in to helthe; ³ if nethelze 3e han tasetid that the lord is swete, ⁴ and nyge 3e to hym: that is a lyvyng stoon and reproued of men: but chosun of god and onourid, ⁵ and 3e silf as quyk stoonnes be 3e aboute bildid in to spiritual housis and an holi presthod to offre spiritual sacrificis acceptable to god by ihesus crist,

⁶ for whiche thing the scripture seith lo I schal sette in sion the bigist corner stoon, chosun and precious: and he that schal bileue in him: schal not be confoundid; ⁷ therfor homour to 3ou that bileuen; but to men that bileuen not: the stoon whom the bilders repreneden, this is made in to the heed of the corner; ⁸ and the stoon of hertyng and stoon of sclandre: to hem that offenden to the word, nether bileuen it in whiche thei ben sette; ⁹ but 3e ben a chosun kyn, a kingli presthod, holi folke, a puple of purchawynge; that 3e telle the vertues of hym that claspid 3ou fro derknessis in to his wonderful light, ¹⁰ which sumtyme were not a puple of god: but now 3e ben the puple of god, whiche hadde not merci: but now 3e han merci;

¹¹ Moost dere I biseche 3ou as comelyngis & pilgrymes to absteyne 3ou fro

TYNDALE—1534.

²³ for ye are borne a newe, not of mortall seed, but of immortall, by the worde of god which liveth, and lasteth for ever. ²⁴ For all fleshe is as grasse, and all the glory of man is as the flour of grasse. The grasse withereth, and the flower falleth awaye; ²⁵ but the worde of the lord endureth ever. And this is the worde which by the gospell was preached amonge you.

2. VVHEREFOR laye asyde all maliciounes and all gyle, and dissimulation, and envie, and all backbitynge: ² and as newe borne babes, desyre that resonable mylke which is with out corrupcion; that ye maye growe therein. ³ If so be that ye have tasted how pleasaunt the lord is; ⁴ to whom ye come as vnto a lyvyng stone disallowed of men; but chosen of god and precious: ⁵ and ye as lyvyng stonnes, are made a spretuall house; and an holy presthode, for to offer vp spretuall sacryfice, acceptable to god by Iesus Christ.

⁶ Wherefore it is contayned in the scripture: beholde, I put in Sion a heed corner stone, electe and precious: and he that beleveth on him shall not be a shamed. ⁷ Vnto you therfore which beleve, he is precious: but vnto them which beleve not, the stone which the bylders refused the same is made the heed stone in the corner; ⁸ and a stone to stumbe at; and a rocke to offende them which stumbe at the worde; and beleve not that where on they were set. ⁹ But ye are a chosyn generation, a royall presthod, an holy nacion; and a peculiar people; that ye shuld shewe the vertues of him that called you out of darknes into hys marvelous light ¹⁰ which in tyme past were not a people, yet are now the people of God: which were not vnder mercye but now have obteyned mercye.

¹¹ Dearly beloved, I beseeche you as strangers and pilgryms, abstayne from fleshly

CRANMER—1539.

²³ for ye are borne a newe, not of mortall seed, but of immortall, by the worde of God, which lyueth and lasteth for ever.

²⁴ For all fleshe is as grasse, and all the glory of man is as the flour of grasse. The grasse wyddereth, and the flour falleth awaye, ²⁵ but the worde of the lord endureth ever. And this is the worde, which by the Gospell was preached vnto you.

2. WHEREFOR laye asyde all maliciounes and al gyle, and saynednesse and enuy and all backbitynge: ² and as newe borne babes, desyre ye the mylke (not of the body but of the soule) which is with out disceate: that ye maye growe ther by (vnto saluacyon) ³ If so be that ye have tasted, how gracious the Lorde is, ⁴ to whom ye come, as vnto a lyvyng stone, disallowed of men, but chosen of God and precious: ⁵ and ye as lyvyng stonnes, are made a spretuall house an holy presthode, for to offer vp spretuall sacrificys, acceptable to God by Iesus Christ. ⁶ Wherefore it is contayned also in the scripture: beholde I put in Sion a stone to be layed in the chiefe corner, electe and precious. and he that beloneth on him shall not be confounded. ⁷ Vnto you therfore which beleue he is precious: but vnto them which beleue not the stone which the buylders refused, the same is begonne to be the heed of the corner, ⁸ and a stone that men stumbe at, and a rocke wherat they be offended which stumbe at the worde, and beleue not that, wher on they were set. ⁹ But ye are a chosen generation, a royall presthod, an holy nacion, a people which are woone: that ye shuld shewe the vertues of hym, that called you out of derknes into hys marvelous light, ¹⁰ which in tyme past were not a people, but are now the people of God: which some tyme had not opatyned mercye, but now have opatyned mercye.

¹¹ Dearly beloved, I beseeche you as straungers and pilgryms, abstayne from

ἐνπροσδέκτους τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ. ⁶ "Διότι περιέχει ἐν τῇ γραφῇ, ⁷ "Ἰδοὺ τίθημι ἐν Σιών λίθον ἀκρογωνιαίον, ἐκλεκτὸν, ἔντιμον καὶ ὁ πιστεύων ἐπ' αὐτῷ, οὐ μὴ κατασχυνηθῇ." ⁸ "Τμῆν οὖν ἡ τιμὴ τοῖς πιστεύουσιν ἀπειθούσι δὲ λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας," καὶ ⁹ "λίθος προσκόμματος καὶ πέτρα σκανδάλου" ¹⁰ "οἱ προσκύνουσιν τῷ λόγῳ ἀπειθῶντες, εἰς ὃ καὶ ἐτέθησαν" ¹¹ "ὑμεῖς δὲ γένος ἐκλεκτὸν, βασιλείου ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς" ¹² "οἱ ποτὲ οὐ λαὸς, νῦν δὲ λαὸς Θεοῦ· οἱ οὐκ ἡλεημένοι, νῦν δὲ ἐλεηθέντες.

¹¹ Ἀγαπητοὶ, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους, ἀπέχεσθαι τῶν

⁶ Const. Χριστός.

⁷ Alex. + εἰς.

⁸ Alex. = τῷ.

⁹ Rec. Διὸ καὶ.

¹⁰ Alex. s. ἐν γραφῇ s. ἡ γραφή.

GENEVA — 1557.

RHEIMS — 1582.

AUTHORISED — 1611.

foriently. ²³ Being borne a newe, not of mortal seed but of immortal, by the worde of God, who lieth and lasteth for euer. ²⁴ For all flesh is as grasse, and all the glorie of man is as the floure of grasse. The grasse wythereth, and the flower falleth away. ²⁵ But the worde of the Lord endureth euer, and this is the worde which by the Gospel is preached among you.

2. VVHEREFORE, laye asyde all maliciousnes and all gyle, and dissimulation, and enuie, and all lyehtyng: ² And as newe borne babes desire the syncre mylke of the worde, that ye maye growe therby. ³ If so be that ye haue tasted how good the Lord is. ⁴ To whome ye come as vnto a luyng stone disallowed of men, but chosen of God and pretious. ⁵ And ye as liuing stones, be made a spiritual house, an holy Priesthode, for to offer vp spiritual sacrifices acceptable to God by Iesus Christ.

⁶ Wherefore it is containyd in the Scripture, Beholde I put in Sion a chiefe corner stone, electe and precious: and he that beleueth on him, shal not be ashamed. ⁷ Vnto you therefore which beleue, he is precious: but vnto them which be disobedient, the stone which the buylders refused, the same is made the head stone in the corner. ⁸ And a stone to stumple at, and a rocke of offence to them which stumple at the worde, disobedient, vnto the which thing they were also ordeyned. ⁹ But ye are a chosen generation, a royal Priesthode, an holy nation, a peculiar people, that ye shoulde shewe the vertues of him that called you out of darknes into his maruelous light. ¹⁰ Which in tyme past were not a people, yet are now the people of God: which in tyme past were not vnder mercy, but now haue obtayned mercy.

earnestly: ²³ borne againe not of corruptible seed, but incorruptible by the vword of God vnto lieth and remaineth for euer.

²⁴ For all flesh is as grasse: and all the glorie thereof as the floure of grasse. the grasse is withered, and the floure thereof is fallen away. ²⁵ But the vword of our Lord remaineth for euer, and this is the vword that is euangelized among you.

2. LAYING away therefore all malice, and all guile, and simulations, and enuies, and all detractions, ² as infants even now borne, reasonable, milke without guile desire ye, that in it you may grow vnto saluation. ³ If yet you haue tasted that our Lord is sweete. ⁴ Vnto vvhom approaching, a liuing stone, of men in dede reprobated, but of God elect and made honorable: ⁵ he ye also your selues superedified as it were liuing stones, spiritual houses, a holy priesthod, to offer spiritual hostes, acceptable to God by Iesus Christ. ⁶ For the vvhich cause the Scripture containeth, Behold I put in Sion a principall corner stone elect, pretious. and he that shal beleue in him, shal not be confounded. ⁷ To you therefore that beleue, honour: but to them that beleue not, the stone which the builders reiected, the same is made into the head of the corner: ⁸ and a stone of offense, and a rocke of scandal, to them that stumple at the vword, neither doc beleue wherin also they are put. ⁹ But you are an elect generation, a kingly priesthod, a holy nation, a people of purchase: that you may declare his vertues vvhich from darknesse hath called you into his maruelous light. ¹⁰ Vvhich sometime not a people: but now the people of God. Vvhich not hauing obtained mercie: but now hauing obtained mercie.

¹¹ My dearest I beseech you as strangers and pilgrims, to reſraigne your selues

²³ Being borne againe, not of corruptible seed, but of incorruptible, by the word of God, which lieth and abideth for euer. ²⁴ For all flesh is as grasse, and all the glorie of man as the floure of grasse: the grasse withereth, and the floure thereof falleth away. ²⁵ But the word of the Lord endureth for euer: and this is the word which by the Gospel is preached vnto you.

2. WHEREFORE laying aside all malice, and all guile, and hypocrites, and enuies, and euill speakings, ² As new borne babes desire the sincere milke of the word, that ye may grow thereby. ³ If so be ye haue tasted that the Lord is gracious. ⁴ To whom comming as vnto a liuing Stone disallowed indeed of men, but chosen of God, and precious, ⁵ Ye also as lively stones, are built vp a spirituall house, an holy Priesthood to offer vp spirituall sacrifice, acceptable to God by Iesus Christ. ⁶ Wherefore it is contained in the Scripture, Behold, I lay in Sion a chiefe corner stone, elect, precious, and hee that beleueth on him, shall not bee confounded.

⁷ Vnto you therefore which beleue, hee is precious: but vnto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, ⁸ And a Stone of stumbling, and a blocke of offence, even to them which stumple at the word, being disobedient, whereunto also they were appointed.

⁹ But ye are a chosen generation, a royall Priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him, who hath called you out of darknesse into his maruiculous light: ¹⁰ Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now haue obtained mercy. ¹¹ Dearly beloved, I beseech you as strangers and pilgrims,

¹¹ Dearly beloved, I beseech you as strangers and pilgrims, abstayne from fleshly

⁶ Or, for that. ⁷ Or, be ye built. ⁸ Or, he is an honour. ⁹ Or, a purchased people. ¹⁰ Or, virtuous.

σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύονται κατὰ τῆς ψυχῆς. ¹² τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλὴν, ἵνα ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν, ἐκ τῶν καλῶν ἔργων ἐποπτεύσαντες δοξάσωσι τὸν Θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς. ¹³ Ὑποτάγητε οὖν | πάσῃ ἀνθρωπίνῃ κτίσει, διὰ τὸν Κύριον· εἴτε βασιλεῖ, ὡς ὑπερέχοντι. ¹⁴ εἴτε ἡγεμόσιν, ὡς δι' αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν κακοποιῶν, ἑπαίνου δὲ ἀγαθοποιῶν. ¹⁵ ὅτι οὕτως ἐστὶ τὸ θέλημα τοῦ Θεοῦ, ἀγαθοποιούντας φμιοῦν τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν. ¹⁶ ὡς ἐλεύθεροι, καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, ἀλλ' ὡς δούλοι Θεοῦ. ¹⁷ πάντας τιμῆσατε, τὴν ἀδελφότητα ἀγαπάτε, | τὸν Θεὸν φοβεῖσθε, τὸν βασιλέα τιμᾶτε.

¹⁸ Οἱ οἰκέται, ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπικέειν, ἀλλὰ καὶ τοῖς σκολοῖς. ¹⁹ Τοῦτο γὰρ χάρις, εἰ διὰ

* Alex. = οὐκ.

* Rec. + μὴ.

* Const. ἀγαπᾶται.

WICLIIF—1380.

fleischli desiris: that fisten agens the soule, ¹² and have ye youre conversacioun good, among hethen men, that in that thing that thei backbite of you as of myddoers: thei biholden you of good werkis & glorifie god in the day of visitacioun.

¹³ be ye suget to eche creature for god, ether to the kyng as to hym that is higer in state, ¹⁴ ether to daykis: as to thiike that ben sente of hym to the veniaunce of mysdoers and to the preisyng of good men, ¹⁵ for so is the wille of god: that ye do wel and make the vnkunynghesse of vnprudent men to be dounbe, ¹⁶ as fre men: and not as hawayng fredom, the keueryng of malice: but as the seruauantis of god. ¹⁷ onoure ye alle men, loue ye britherehode, drede ye god, onoure ye the kyng.

¹⁸ seruauantis be ye sugettis in al drede to lordis, not onli to good and to mylde: but also to tiruantis, ¹⁹ for this is grace: if for consciens of god, ony men sufirith heynesse and sufirith vniusti, ²⁰ for what grace is it, if ye synnen and ben buffetid and suffren, but if ye don wel and suffren pacientli: this is grace anentis god.

²¹ for to this thing ye ben clepid. For also crist suffrede for us and lefte ensample to you: that ye folowe the steppis of hym, ²² whiche dide not synne: nether gyle was founden in his mouth, ²³ and whanne he was currid: he currid not, and whanne he suffrid he manesid not but he bitook hym self to hym that demed hym vniusti, ²⁴ and he hym self bare our synnes in his boili on a tre, that we be deed to synnes and lyue to rightwisesse, bi whos wanne wounde ye ben heleid, ²⁵ for ye werun as scheep erringe: but ye ben now turned to the sheperde and bischop of youre soules.

8. ALSO wymmen be thei suget to hir housebondis, that if any man bileue not

thilke, the name.
agente, with.
dounbe, judged.

visitationis, ignorance.
clepid, called.
manesid, measured.

TYNDALE—1534.

lustus which fyght agaynst the soule, ¹² and so that ye have honest conuersacion amonge the gentyls that they which backbite you as cvyll doers maye se youre good workes and prayse god in the daye of visitacion.

¹³ Submit youre selves vnto all manner ordinaunce of man for the lordes sake, whether it be vnto the kyng as vnto the chefe heed: ¹⁴ other vnto rulars as vnto them that are sent of him for the punysshment of cvyll doers: but for the laude of them that do well. ¹⁵ For so is the will of god, that ye put to sylence the ygnorancie of the folyashe men: ¹⁶ as fre, and not as havinge the libertie for a cloke of maliciousnes but even as the scravautes of god. ¹⁷ Honoure all men. Love brotherly felishippe. Feare god and honour the kyng.

¹⁸ Servautes obey youre masters with all feare, not onely yf they be good and courteous: but also though they be frowarde. ¹⁹ For it is thankeworthye yf a man for conscience towards god endure greife, sufferinge wrongfully. ²⁰ For what prayse is it, if when ye be buffetted for youre fautes, ye take it paciently? But and yf when ye do well, ye suffer wronge and take it paciently, then is there thanke with God.

²¹ For heretvnto verely were ye called: for Christ also suffered for vs leaving vs an insample that ye shuld folowe his steppes, ²² which dyd no synne, nether was ther gyle founde in his mouth: ²³ which when he was revikid, revikid not agayne: when he suffered, he threatned not: but committed the cause to him that iudgeth righteously, ²⁴ which his owne self bare our synnes in his body on the tre, that we shuld be deliyvered from synne and shuld lyve in rightewesnes. By whos strypes ye were healed. ²⁵ For ye were as shepe goinge astraye: but are now returned vnto the shepheard and bischoppe of youre soules.

3. LYKEWYSE let the wyves be in subieccion to their husbandes, that even

CRANMER—1539.

fleshy lusts, which fyght against the soule, ¹² and so that ye have honest conuersacion amonge the Gentyles, that where as they backbite you as cvyll doers they maye se your good workes, and prayse God in the daye of vvisitation.

¹³ Submitt youre selves therfore vnto all manner ordinaunce of man for the lordes sake, whether it be vnto the kyng, ¹⁴ as vnto the chefe heed: other vnto rulars, as vnto them that are sent of hym, for the punysshment of cvyll doers, but for the laude of them, that do well. ¹⁵ For so is the wyll of God, that wyth well doyng ye maye stoppe the mouthes of foolysh and ignorant men: ¹⁶ as fre, and not as havinge the lybertye for a cloake of maliciousnes, but even as the scravautes of God. ¹⁷ Honoure all men. Love brotherly felishippe. Feare God, honour the kyng.

¹⁸ Servautes, obey your masters with feare not onely yf they be good and courteous: but also though they be frowarde. ¹⁹ For it is thanke worthy yf a man for conscience towards God endure greif, and suffer wronge vndercrused. ²⁰ For what prayse is it, yf when ye be buffetted for your fautes, ye take it paciently? But yf when ye do well, ye suffer wronge and take it paciently, then is ther thanke with God.

²¹ For here vnto verely were ye called: for Christ also suffered for vs leaving vs an ensample, that ye shulde folowe his steppes, ²² whiche dyd no synne, nether was there gyle founde in his mouth: ²³ whych when he was reuyled, reuyled not agayne: when he suffered, he threatned not, but committed the vengeance to hym that iudgeth righteously. ²⁴ whych his owne self bare our synnes in his body on the tre, that we bying deliyvered from synne, shuld lyve vnto righteousnes: By whos strypes ye were healed. ²⁵ For ye were as shepe goyng astraye: but are now turned vnto the shepheard and bysshope of youre soules.

8. LIKEWYSE ye wyves be in subieccion to youre husbandes, that ever

συνείδησιν Θεοῦ ὑποφέρει τις λύπας, πάσχω· ἀδίκως· ¹¹⁹⁷ ποῖον γὰρ κλέος, εἰ ἁμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε; ἀλλ' εἰ ἀγαθοποιοῦντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο χάρις παρὰ Θεοῦ. ¹¹⁹⁸ Εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ἡμῶν, ὑμῶν ὑπολιμπάνων ὑπογραμμὸν, ἵνα ἐπακολουθήσητε τοῖς ἰχνεσιν αὐτοῦ. ¹¹⁹⁹ ὃς ἁμαρτίαν οὐκ ἐποίησεν, οὐδὲ εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ. ¹²⁰⁰ ὃς λοιδορούμενος οὐκ ἀντελοιδόρει, πάσχω· οὐκ ἠπείλει· παρεδίδου δὲ τῷ κρίνοντι δικαίως. ¹²⁰¹ ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα ταῖς ἁμαρτίαις ἀπογενόμενοι, τῇ δικαιοσύνῃ ζήσωμεν. οὐ τῷ μῶλωπι αὐτοῦ ἰάθητε. ¹²⁰² ἦτε γὰρ ὡς πρόβατα πλανώμενα· ἀλλ' ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.

III. Ὁμοίως, αἱ γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, ἵνα καὶ εἰ

¹¹⁹⁷ Rec. ἡμῶν, ὑμῶν.

¹¹⁹⁸ Alex. = αὐτοῦ.

GENEVA—1557.

lusts, which fight against the soule. ¹¹⁹⁷ And see that ye have honest conseruation among the Gentiles, that they which backbite you as euyl doers, haue so your good workes and prayse God in the day of visitation. ¹¹⁹⁸ Submit your selues vnto all maner ordinance of man for the Lordes sake, whether it be vnto the Kynge as vnto the chiefe head: ¹¹⁹⁹ Other vnto Rulers, as vnto them that are sent of hym, both for the punishment of euyl doers, and also for the praise of them that do wel. ¹²⁰⁰ For so is the wyl of God, that ye put to silence the ignorance of the folyeish men. ¹²⁰¹ As free, and not as hauing the libertie for a cloke of malicioussnes, but even as the seruantes of God. ¹²⁰² Honour all men. Loue brotherly fellowship. Feare God, Honour the kynge. ¹²⁰³ Seruantes obey your masters with all feare, not only if they be good and courtesous, but also though they be frowarde. ¹²⁰⁴ For this is thanke worthy, if a man for conscience towardes God endure grieve, suffering wrongfully. ¹²⁰⁵ For what prayse is it, if when ye be buffeted for your fautes, ye take it patiently? but and if when ye do wel, ye suffer wronge and take it patiently, this is acceptable to God.

¹²⁰⁶ For here vnto ye are called: for Christe also suffered for vs leuyng vs an example that ye should folowe his steppes. ¹²⁰⁷ Which dyd no synne, nother was there guile founde in hys mouth. ¹²⁰⁸ Which when he was reuiled, reuiled not agayne: when he suffered, he threatened not: but committed the punishment to him that iudgeth righteously. ¹²⁰⁹ Which hys owne selfe bare our synnes in hys body on the tree, that we being deliuered from synne, should liue in ryghteousnes: by whose stripes ye were healed. ¹²¹⁰ For ye were as sheepe going astray: but are now returned vnto the shepherde and bisshope of your soules.

3. LYKEWYSE let the wyues be in subiection to their housebandes that euen

RHEIMS—1582.

from carnal desires which warre against the soule, ¹¹⁹⁷ hauing your conseruation good among the Gentiles: that in that wherein they misreport of you as of malefactors, by the good worke considering you, they may glorifie God in the day of visitation. ¹¹⁹⁸ Be subiect therefore to euery humane creature for God: whether it be to king, as excellng: ¹¹⁹⁹ or to rulers as sent by him to the reuenge of malefactors, but to the praise of the good: ¹²⁰⁰ for so is the wyl of God, that doing well you may make the ignorance of vniuersal men to be damne: ¹²⁰¹ as free, and not as hauing the freedom for a cloke of malice, but as the seruants of God. ¹²⁰² Honour all men. Loue the fraternitie. Feare God. Honour the king.

¹²⁰³ Seruants be subiect in all feare to your maisters, not only to the good and modest, but also to the vniuersal. ¹²⁰⁴ For this is thanke, if for conscience of God a man sustaine sorowce, suffering vniuersally. ¹²⁰⁵ For what glorie is it: if sinning, and buffeted you suffer? but if doing well you sustaine patiently: this is thanke before God.

¹²⁰⁶ For vnto this are you called: because Christ also suffered for vs, leauing you an example that you may folow his steppes. ¹²⁰⁷ who did no synne, neither was guile found in his mouth. ¹²⁰⁸ who when he was reuiled, did not reuile: when he suffered, he threatened not: but deliuered him self to him that iudgeth him vniuersally. ¹²⁰⁹ who him self bare our synnes in his body vpon the tree: that dead to synne, we may liue to iustice, by whose stripes we are healed. ¹²¹⁰ For you were as sheepe straying: but you be conuerted now to the Pastor and Bisshope of your soules.

3. IN like maner also let the women be subiect to their husbandes: that if any

AUTHORISED—1611.

abstaine from fleshly lusts, which warre against the soule, ¹¹⁹⁷ Having your conseruation honest among the Gentiles, that whereas they speake against you as euyl doers, they may by your good workes which they shall behold, glorifie God in the day of visitation.

¹¹⁹⁸ Submit your selues to euery ordinance of man for the Lords sake, whether it be to the King, as supreme, ¹¹⁹⁹ Or vnto gouernours, as vnto them that are sent by him, for the punishment of euyl doers, and for the praise of them that doe well. ¹²⁰⁰ For so is the wyl of God, that with well doing ye may put to silence the ignorance of foolish men.

¹²⁰¹ As free, and not using your liberty for a cloake of malicioussnes, but as the seruants of God. ¹²⁰² Honour all men. Loue the brotherhood. Feare God. Honor the King.

¹²⁰³ Seruants, bee subiect to your masters with all feare, not onely to the good and gentle, but also to the froward. ¹²⁰⁴ For this is thankeworthly, if a man for conscience toward God endure grieve, suffering wrongfully. ¹²⁰⁵ For what glory is it, if when yee be buffeted for your fautes, ye shall take it patiently? but if when yee doe well, and suffer for it, ye take it patiently, this is acceptable with God.

¹²⁰⁶ For euen hereto were ye called: because Christ also suffered for vs, leauing vs an example, that ye should follow his steps. ¹²⁰⁷ Who did no sin, neither was guile found in his mouth. ¹²⁰⁸ Who when hee was reuiled, reuiled not againe; when hee suffered, hee threatened not, but committed himselfe to him that iudgeth righteously. ¹²⁰⁹ Who his owne selfe bare our sinnes in his owne body on the tree, that wee being dead to sinne, should liue vnto righteousness, by whose stripes ye were healed. ¹²¹⁰ For yee were as sheepe going astray, but are now returned vnto the Shepherde and Bisshope of your soules.

3. LIKEWISE, yee wiues, be in subiection to your owne husbandes, that if

¹¹⁹⁷ Or, wherein. ¹¹⁹⁸ Or, having. ¹¹⁹⁹ Or, because. ¹²⁰⁰ Or, thank. ¹²⁰¹ Show reuile, for you. ¹²⁰² Or, committed his cause. ¹²⁰³ Or, be.

1198
 τινες ἀπειθοῦσι τῷ λόγῳ, διὰ τῆς τῶν γυναικῶν ἀναστροφῆς ἀνευ λόγου ¹ κερδη-
 θήσονται, | ² ἐποπτεύσαντες τὴν ἐν φόβῳ ἀγνῆν ἀναστροφὴν ὑμῶν. ³ ὧν ἔστω
 οὐχ ὁ ἔξωθεν ἐμπλοκῆς τριχῶν, καὶ περιθέσεως χρυσίων, ἢ ἐνδύσεως ἱματίων
 κόσμος· ⁴ ἀλλ' ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος, ἐν τῷ ἀφθάρτῳ τοῦ πραέος καὶ
 ἡσυχίου πνεύματος, ὃ ἐστὶν ἐνώπιον τοῦ Θεοῦ πολυτελής. ⁵ οὕτω γάρ ποτε καὶ αἱ
 ἁγίαι γυναῖκες ⁶ αἱ ἐλπίζουσαι ἐπὶ τὸν Θεόν, | ἐκόσμου ἐαυτὰς, ὑποτασσόμεναι τοῖς
 ἰδίοις ἀνδράσιν· ὡς Σάρρα ὑπήκουσε τῷ Ἀβραάμ, κύριον αὐτὸν καλοῦσα, ἧς ἐγενή-
 θητε τέκνα· ἀγαθοποιοῦσαι καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν. ⁷ Οἱ ἄνδρες, ὁμοίως,
 συνοικοῦντες κατὰ γνώσιν, ὡς ἀσθενεστέρῳ σκευεῖ τῷ γυναικεῖ ἀπονέμουντες τμήν,
 ὡς καὶ συγκληρονόμοι ⁸ χάριτος ζωῆς, εἰς τὸ μὴ ἐγκόπτεσθαι | τὰς προσευχὰς ὑμῶν.

¹ Alex. ἀρεθίζονται.² Alex. αἱ ἐλπίζουσαι εἰς (τὸν) Θεόν.³ Alex. 4 ποικίλως.⁴ Rec. ἐκκόπτεσθαι.⁵ Rec. φιλόφρονες.

WICLIF—1380.

to the word: bi the conuersacioun of
 wymmen, thei ben wonun with out word.
² and biholde ye in drede youre holi
 conuersacioun, ³ of which there be not with
 outforth curious ournyng of heer, ether
 doyng aboute of gold, ether ournyng
 of clothinge: ⁴ but thilke that is the
 hidde man of herte in vncorruptioun and
 of mylde spirit, which is riche in the
 eijt of god: ⁵ for so sumtyme holy wym-
 men hopynge in god ourneden hem silf:
 and weren ouget to her owne housbondis,
⁶ as sara obeyed to abraham: and clepid
 hym lord, of whom ye ben dougtris wel
 doyng: and not dredyng ony perturba-
 cioun.

⁷ also men dwelle to gidre and bi kunn-
 ynge yeue ye onour to the wommans freite
 as to the more feble and as to euene eris
 of grace and of lif that youre preieris be
 not lettid, ⁸ and in feith oon of alle wille
 in preier be ye eche suffryng with othir,
 louers of brithered, merciful mylde meke,

⁹ not gildyng yuel for yuel, nether curs-
 yng for cursyng: but azon ward bless-
 yng, for in this thing ye ben clepid, that
 ye wilde blessyng bi eritage, ¹⁰ for he
 that wole lone lif and se goode dayes:
 coustreynne his tunge for yuel, and his
 lippis that thei speke not gyle, ¹¹ and howe
 he fro yuel and do good: seke he pece
 and parfith sue it, ¹² for the ijen of the
 lord ben ou iust men: and his eiris on
 the priers of hem, but the cheer of the
 lord is on men that don yuelis.

¹³ and who is it, that schal anye jon:
 if ye ben sueris and louers of goodnesse?

¹⁴ but also if ye suffren ony thing for rist-
 wisesse: ye ben blisid, but drede ye not
 the drede of hem: that ye be not dis-
 turbid, ¹⁵ but halowe ye the lord crist in
 youre hertis, and euermore be ye redi to

TYNDALE—1534.

they which beleve not the worde, maye
 with out the worde be wonne by the con-
 uersacion of the wyues: ² whill they be-
 holde youre pure conuersacion coupled
 with feare. ³ Whose apparell shall not be
 outwarde with bruydled heare, and hang-
 inge on of golde, ether in puttyng on of
 gorgious apparell: ⁴ but let the hyd man
 of the herte be incorrupt, with a meke
 and a quyet sprete, which sprete is before
 God a thinge moche set by. ⁵ For after
 this maner in the olde tyme dyd the holy
 women which trusted in God, tyer them
 selves, and were obedient to their hus-
 bandes, ⁶ even as Sara obeyed Abraham
 and called him Lorde: whose daughters
 ye are as long as ye do well, and be not
 afrayde of every shadowe.

⁷ Lyke wyse ye men dwell with them
 accordyng to knowledg, geringe hon-
 oure vnto the wyfe, as vnto the weaker
 vessell, and as vnto them that are heyres
 also of the grace of lyfe, that youre prayers
 be not let.

⁸ In conclusion, be ye all of one mynde,
 one suffre with another, love as brethren,
 be petifull, be courteous, ⁹ not rendryng
 evyll for evyll, nether rebuke for rebuke:
 but contrary wyse, blessed, remembreth
 that ye are thervnto called, even that ye
 shuld be heyres of blessinge. ¹⁰ If any
 man longe after lyfe, and loveth to se good
 dayes, let him refrayne his tonge from
 evyll, and his lippes that they speake not
 gyle. ¹¹ Let him eschue evyll and do good:
 let him seke peccer, and eschue it. ¹² For
 the eyes of the Lorde are over the righte-
 ous, and his eares are open vnto their
 prayers. But the face of the Lorde be-
 holdeth them that do evyll.

¹³ Moreover who is it that will harme
 you yf ye folowe that which is good?

¹⁴ Not withstandyng happy are ye yf ye
 suffre for rightewisnesse sake. Ye and
 feare not though they seme terrible vnto
 you, nether be troubled: ¹⁵ but sanctifie
 the Lorde God in youre hertes. Be redy

CRANMER—1539.

they which obeye not the worde, maye
 without the worde be wonne by the con-
 uersacion of the wyues, ² whyll they be-
 holde youre chaste conuersacion coupled
 wyth feare. ³ Whose apparell shall not be
 outward wyth bruydled heare, and hang-
 yng on of golde, ether in puttyng on of
 gorgious apparell: ⁴ but let the hyd man
 which is in the herte, be without all cor-
 ruptioun, so that the sprete be at rest and
 quyet: which sprete is before God a
 thinge moche set by. ⁵ For after this
 maner in the olde tyme dyd the holy
 women which trusted in God, tyer them
 selues, and were obedient to their hus-
 bandes, ⁶ even as Sara obeyed Abraham,
 and called hym Lorde: whose daughters
 ye are, as long as ye do well, and are not
 afrayde for anye terrour.

⁷ Lykewyse, ye men, dwell with them
 accordyng to knowledge: geuyng ho-
 noure vnto the wyfe, as vnto the weaker
 vessell, and as vnto them that are heyres
 also of the grace of lyfe that youre pray-
 ers be not hyndred. ⁸ In conclusioun, be
 ye all of one mynde, of one hart and loue
 as brethren, be petifull, be courteous
 (meke) ⁹ not rendryng euill for euill, or
 rebuke for rebuke: but contrarywise,
 blessed: knowyng that ye are ther vnto
 called, even that ye shuld be heyres
 of the blessinge. ¹⁰ For he that doth
 longe after lyfe, and loveth to se good
 dayes, let hym refrayne his tonge from
 euill, and his lippes that they speake not
 gyle. ¹¹ Let him eschue euill, and do
 good: let him seke peccer, and eschue it.
¹² For the eyes of the Lorde are over the
 righteous, and his eares are open vnto
 their prayers. Agayne: the face of the
 Lorde is ouer them that do euill.

¹³ Moreover, who is it that will harme
 you, yf ye folowe that which is good?

¹⁴ Yee, happy are ye, yf anye trouble hap-
 pen vnto you for rightewisnesse sake. Be
 not ye afrayed for anye terrours of them,
 nether be ye troubled: ¹⁵ but sanctifie the
 Lorde God in youre hertes. Be ready

his, their. ournyng, adorning. thilke, the same.
 clepid, called. yeue, give. eris, eris, fallen.
 lettid, hindered. yuel, evil. wild, worse.
 sue, follow. ijen, eyes. eschue, coveneance.

Τὸ δὲ τέλος, πάντες ὁμόφρονες, συμπαθεῖς, φιλάδελφοι, εὐσπλαγχνοί, ὡς ταπεινόφρονες· ἢ μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ, ἢ λοιδορίαν ἀντὶ λοιδορίας· τοῦναντίον δὲ εὐλογούντες, εἰδότες ὅτι εἰς τοῦτο ἐκλήθητε, ἵνα εὐλογίαν κληρονομήσητε. ¹⁰ Ὁ γὰρ θέλων ζωὴν ἀγαπᾶν, καὶ ἰδεῖν ἡμέρας ἀγαθὰς, παυσάτω τὴν γλῶσσαν ἀπὸ κακοῦ, καὶ χεῖλην αὐτοῦ τοῦ μὴ λαλῆσαι δόλον. ¹¹ ἐκκλινάτω ἀπὸ κακοῦ, καὶ ποιησάτω ἀγαθόν· ζητησάτω εἰρήνην, καὶ διωξάτω αὐτήν. ¹² ὅτι ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους, καὶ ὅτα αὐτοῦ εἰς δέησιν αὐτῶν· πρόσωπον δὲ Κυρίου ἐπὶ ποιούντας κακά. ¹³ Καὶ τίς ὁ κακώσων ὑμᾶς, ἐὰν τοῦ ἀγαθοῦ μιμηταὶ γένησθε; ¹⁴ ἀλλ' εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι. ¹⁵ Τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε, μηδὲ ταραχθῆτε· Κύριον δὲ τὸν Θεὸν ἀγιάσατε.

* Alex. = εἰδότες.

* Alex. = αὐτοῦ.

* Alex. = αὐτοῦ.

* Alex. = ἐπὶ.

* Rec. = οἱ.

* Alex. ζῆλον.

* Alex. τὸν Χριστόν.

GENEVA — 1557.

they which obey not the worde, may without the word be wonne by the conversation of the wyves: ² While they behold your pure conversation coupled with feare. ³ Whose apparel let it not be outwardly with broided haire, and golde put about, ether in putting on of gorgeous apparel. ⁴ But let the hid man of the heart be incorrupt with a meke and quiet spirit, which is before God a thing much set by.

⁵ For after this maner in the old time did the holy women which trusted in God, tier them selves, and were obelient to their husbands. ⁶ As Sara obeyed Abraham, and called him Syr: whose daughters ye are, as long as ye do well, not being afrayde of any terrour. ⁷ Likewise ye men dwell with them as be commeth men that have knowledge: giving honour unto the wyfe, as unto the weaker vessel, and as they which are together heires of the grace of life, that your prayers be not let. ⁸ In conclusion, be ye all of one mynde, one suffre with an other, love as brethreu, be pitiful, be courteous: ⁹ Not rendering euill for euill, neither rebuke for rebuke: but contrary wyse, blesse, remembering that ye are therunto called, that ye should be heires of blessing.

¹⁰ For if any man longe after lyfe, and loveth to see good dayes, let hym refrayne his tongue from euill, and his lippes that they speake not gyle. ¹¹ Let him eschue euill and do good: let him seeke peace, and cause it. ¹² For the eyes of the Lord are ouer the righteous, and his eares are open unto their prayers. and the face of the Lord beholdeth them that do euill. ¹³ And who is it that wil harme you, if ye follow that which is good? ¹⁴ Notwithstanding, happy are ye if ye suffre for rightuousnes sake. Yea and feare not though they seeme terrible to you, neither be troubled. ¹⁵ But sanctifie the Lord God in your hearts, and be redy alwayes to geue an answer

LUTHERS — 1582.

believe not the word, by the conversation of the women without the word they may be wonne, ² considering your chaste conversation in feare. ³ Whose trimming let it not be outwardly the plaiting of haire, or laying on gold round about, or of putting on vestures: ⁴ but the man of the hart that is hidden, in the incorruptibilitie of a quiet and a modest spirit, which is rich in the sight of God.

⁵ For so sometime the holy women also that trusted in God, adorned them selves, subject to their owne husbands. ⁶ As Sara obeyed Abraham, calling him lord: whose daughters you are, doing wel, and not fearing any perturbation.

⁷ Husbands likewise, dwelling with them according to knowlege, as unto the weaker feminine vessel imparting honour, as it were to the coheires also of the grace of life: that your prayers be not hindered.

⁸ And in fine al of one minde, having compassion, loners of the fraternitie, merciful, modest, humble. ⁹ not rendering euill for euill, nor curse for curse: but contrariwise, blessing: for unto this are you called, that you may by inheritance possesse a benediction. ¹⁰ For he that wil love life, and see good dayes: let him refraine his tongue from euill, and his lippes that they speake not guile. ¹¹ Let him decline from euill, and doe good: let him enquire peace, and follow it: ¹² because the eyes of our Lord are vpon the iust, and his eares unto their prayers: but the countenance of our Lord vpon them that doe euill things.

¹³ And who is he that can hurt you, if you be countners of good? ¹⁴ But and if you suffer ought for iustice, blessed are ye. And the feare of them feare ye not, and be not troubled. ¹⁵ But sanctifie our Lord Christ in your hartes, ready alwayes

AUTHORISED — 1611.

any obey not the word, they also may without the word bee wonne by the conversation of the wives: ² While they behold your chaste conversation coupled with feare: ³ Whose adorning, let it not be that outward adorning, of plaiting the haire, and of wearing of gold, or of putting on of apparell. ⁴ But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. ⁵ For after this manner in the old time, the holy women also who trusted in God adorned themselves, being in subiection unto their owne husbands. ⁶ Even as Sara obeyed Abraham, calling him Lord, whose daughters ye are as long as yeec do well, and are not afraid with any amazement.

⁷ Likewise ye husbands, dwell with them according to knowledge, giving honour unto the wife as unto the weaker vessel, and as being heires together of the grace of life, that your prayers be not hindered. ⁸ Finally be ye all of one minde, having compassion one of another, love as brethren, be pitifull, be courteous, ⁹ Not rendering euill for euill, or railing for railing: but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing. ¹⁰ For he that will love life, and see good dayes, let him reframe his tongue from euill, and his lips that they speak no guile: ¹¹ Let him eschew euill and do good, let him seeke peace and pursue it.

¹² For the eyes of the Lord are ouer the righteous, and his eares are open unto their prayers: but the face of the Lord is against them that doe euill. ¹³ And who is hee that will harme you, if ye be followers of that which is good? ¹⁴ But and if ye suffer for righteousness sake, happy are ye, and be not afraid of their terrour, neither be troubled: ¹⁵ But sanctifie the Lord God in your hearts, and be ready

* Gr. children.

* Or, looking to the brethren.

* Or upon.

ἐν ταῖς καρδίαις ὑμῶν. Ἐτοιμοὶ δὲ | αἰεὶ πρὸς ἀπολογίαν παντὶ τῷ αἰτοῦντι ὑμᾶς
λόγον περὶ τῆς ἐν ὑμῶν ἐλπίδος, ¹⁶ μετὰ πραΰτητος καὶ φόβου. ¹⁶ συνειδήσω ἔχοντες
ἀγαθὴν, ἵνα ἐν ᾧ ¹⁷ καταλαλώσιν ὑμῶν | ὡς κακοποιῶν, κατασχυνῶσιν οἱ ἐπηρεά-
ζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφῇ. ¹⁷ Κρεῖττον γὰρ ἀγαθοποιούντας,
εἰ ¹⁸ θέλοι | τὸ θέλημα τοῦ Θεοῦ, ¹⁸ πᾶσχειν, ἢ κακοποιούντας. ¹⁸ ὅτι καὶ Χριστὸς
ἅπαξ περὶ ἁμαρτιῶν ¹⁹ ἔπαθε, | δίκαιος ὑπὲρ ἀδίκων, ἵνα ἡμᾶς προσαγάγῃ τῷ Θεῷ,
θανατωθεὶς μὲν σαρκί, ζωοποιηθεὶς δὲ ²⁰ πνεύματι, ²⁰ ἐν ᾧ καὶ τοῖς ἐν φυλακῇ
πνεύμασι πορευθεὶς ἐκήρυξεν, ²¹ ἀπειθήσασί ποτε, ὅτε ²¹ ἀπεξεδέχετο | ἡ τοῦ Θεοῦ
μακροθυμία ἐν ἡμέραις Νῶε, κατασκευαζομένης κιβωτοῦ, εἰς ἣν ὀλίγοι, ²² τοιτέστιν
ὀκτὼ, ψυχὰς διεσώθησαν δι' ὕδατος, ²² ὁ | καὶ ἡμᾶς ἀντίτυπον νῦν σώζει

* Alex. = εἰ.

* Alex. + ἀλλή.

* Alex. καταλαλοῦσιν ὑμῶν.

* Rec. ὀλίγ.

* Alex. ἀπὸ πάντων.

* Rec. + τῶ.

WICLIF—1380.

satisfaccoun to ech man axynge you
resoun of that feith and hope that is in
you, but with myldecesse and drede :
¹⁶ hanynge good conscience, that in that
thing that thei habbite of you, thei ben
confoundid whiche calkenge falsli your
good conversacioun in crist.

¹⁷ for it is bettir that ye do wel and suffre
if the wyl of god wole : thanne doynge
yuel. ¹⁸ For also crist oonyis dyed for oure
synnes, the iust for vnjust that he schulde
offre to god us made dede in fleisch, but
made quyk in spirit.

¹⁹ for which thing he cam in spirit, and
also to hem that weren closid to gidre in
prisoun : prechid, ²⁰ whiche weren sum-
tyme vnbeleful whanne thei abideden the
pacens of god in the dayes of noye
whanne the schip was made : in whiche
a fewe that is to seye eiste soules weren
made saaf bi watir, ²¹ and so baptyne
of like forms makith us saaf, not the put-
tynge away of filthis of fleisch : but the
axynge of a good conscience in god, bi
the aenryngne of oure lord ihesus crist,
²² that is in the ryghthalf of god. And
swolowith deeth : that we schulden be
made eiris of everlastynge lif, he jede in
to heuene : and aungels & poweris and
vertues ben made sugetis to hym.

4. THEREFOR for crist suffrid in fleisch,
be ye also armed bi the same thenkyng,
for he that suffrid in fleisch ceesid fro
synnes, ² that that is lefte now in fleisch :
lyue not now to the desiris of men, but to
the wille of god, ³ for the tyme that is
passid is ynow to the wille of hethen men
to be enidid : which walkiden in lecheries
and lustis in myche drynkyngne of wyne
in vnmeasurable etyngis and drynkyngis,
and vnleful worschippyngne of mawmetis.

⁴ in which now thei ben astonyed, in
whiche thing thei wondren, for ye rennen
not to gidre in to the same confusioun of
lecherie and blasfemes, ⁵ and thei schulu
geue resoun to hym : that is redi to deue

TYNDALE—1534.

all wayes to geve an answer to every
man that axeth you a reson of the hope
that is in you, and that with meeknes and
feare : ¹⁶ havinge a good conscience, that
when they backbite you as evyll doers,
they maye be ashamed, fur as moche as
they have falsely accused youre good con-
versacion in Christ.

¹⁷ It is better (yf the wyl of God be so)
that ye suffre for well doynge, then for
evyll doynge. ¹⁸ For as moche as Christ
hath once suffered for synnes, the iuste for
the vnjuste, for to bringe vs to God, and
was kyllid, as pertynyng to the fleshe :
but was quyckened in the sprete.

¹⁹ In which sprete, he also went and
preached vnto the spretes that were in
preson, ²⁰ which were in tyme passed dis-
obedient, when the longe sufferynge of
God alwile exceeding paciently in the
dayes of Noe, whyll the arke was a pre-
paringe, wherein fewe (that is to saye
.viii. soules) were saved by water, ²¹ which
signifieth baptyne that now saveth vs, not
the puttyng awaye of the filth of the
fleshe, but in that a good conscience con-
senteth to God, by the resurrection of
Iesus Christ, ²² which is oure right honde
of God and is gone into heven, angels,
power and myght subdued vnto hym.

4. FOR as moche as christ hath suf-
fired for vs in the fleshe, arme youre
selves lyke wyse with the same mynde :
for he which suffereth in the fleshe ceaseth
from synne, ² that he hence forwarde
shuld lyve as moche tyme as remayneth
in the fleshe : not after the lustes of men,
but after the wille of God. ³ For it is suf-
ficient for vs that we have spent the tyme
that is past of the lyfe, after the wille of
the gentyls, walkynge in wantannes, lustes,
dronkennes, in eatynge, drynkyng and in
abominable ydolatrie.

⁴ And it semeth to them a straunge
thing that ye runne not also with them
vnto the same excess of ryote, and there-
fore speake they evyll of you, ⁵ which shall
geve a comptes to him that is redy to

CRANMER—1539.

allwayes to geve an answer to every man
that asketh you a reason of the hope that
is in you, and that with meeknes and
feare : ¹⁶ hanynge a good conscience that
where as they backbite you as evyll doers,
they maye be ashamed, fur as moche as
youe good conversacion in Christ.

¹⁷ For it is better (yf the wyl of God be
so) that ye suffre for well doynge, then
for evyll doynge.

¹⁸ For as moche as Christ hath once
suffered for synnes, the iust for the vn-
just, to bring vs to God, and was kyllid,
as pertynyng to the fleshe : but was
quyckened in the sprete.

¹⁹ In which sprete he also went and
preached vnto the spretes that were in
preson, ²⁰ which some tyme had bene dis-
obedynt, when the longe sufferynge of
God was once looked for in the dayes of
Noe whyll the arke was a preparynge :
wherin fewe, that is to saye viii. soules,
were saved by the water, ²¹ like as bap-
tyme also now saveth vs, not the puttyng
awaye of the filth of the fleshe, but in
that a good conscience consenteth to
God, by the resurrection of Iesus Christ,
²² which is on the ryghte hande of God :
and is gone into heuene, angels, powers,
and myght subdued vnto hym.

4. FOR as moche then as Christ hath
suffered for vs in the fleshe, arme ye
your selves lyke wyse with the same
mynde : for he whych suffereth in the
fleshe, ceaseth from synne ² that he hence
forward shulde lyve (as moche tyme as
remayneth in the fleshe) not after the
lustes of men, but after the wyl of God.

³ For it is sufficient for vs, that we have
spent the tyme that is past of the lyfe,
after the wyl of the Gentyis, walkynge in
wantannes, lustes, in excess of wyne, in
excess of eatynge, in excess of drynkyng
(in drunkenesse) in abominable ydolatrie.

⁴ And it semeth to them an inconuenient
thing, that ye runne not also with them
vnto the same excess of ryote, and there-
fore speake they euill of you. ⁵ whych
shall geve accomptes to him, that is redy

βάπτισμα, (οὐ σαρκὸς ἀπόθεσις ῥύπου, ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς Θεόν,) δι' ἀναστάσεως Ἰησοῦ Χριστοῦ, ¹² ὃς ἐστὶν ἐν δεξιᾷ τοῦ Θεοῦ, πορευθεὶς εἰς οὐρανὸν, ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων. IV. Χριστοῦ οὖν παθόντος ¹³ ὑπὲρ ἡμῶν| σαρκί, καὶ ὑμεῖς τὴν αὐτὴν ἐννοίαν ὀπλίσασθε· ὅτι ὁ παθὼν ¹⁴ ἐν| σαρκί, πέπαυται ἁμαρτίας· ¹⁵ εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις, ἀλλὰ θελήματι Θεοῦ τὸν ἐπίλοιπον ἐν σαρκί βιώσαι χρόνον. ¹⁶ ἄρκετος γὰρ ¹⁷ ἡμῶν| ὁ παρεληλυθὼς χρόνος ¹⁸ τοῦ βίου,| τὸ ¹⁹ θέλημα| τῶν ἐθνῶν κατεργάσασθαι, πεπορευμένους ἐν ἀσελγείαις, ἐπιθυμίαις, οἰνοφλυγίαις, κώμοις, πότοις, καὶ ἀθεμίτοις εἰδωλολατρείαις· ²⁰ ἐν ᾧ ξητεῖονται, μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν, βλασφημοῦντες· ²¹ οἱ ἀποδώσουσι λόγον τῷ ἐτοίμῳ ἔχοντι

* Rec. ἀπὸ ἐκείνου.

* Rec. φ.

* Alex. = ὑπὲρ ἡμῶν.

* Alex. = ἐν.

* Alex. = ἡμῶν.

* = τοῦ βίου.

* Alex. βολήμα.

GENEVA—1557.

to every man that asketh you a reason of the hope that is in you. And that with meekness and reverence: ¹² having a good conscience, that when they backbite you as evil doers, they may be ashamed, forasmuch as they falsely accuse our good conversation in Christ.

¹³ For it is better (if the will of God be so) that ye suffer for well doing, than for evil doing. ¹⁴ For Christ also hath once suffered for sinners, the just for the unjust, for to bring vs to God, and was killed as pertaining to the flesh, but was quickened in the spirit. ¹⁵ By the which spirit he also went, and preached unto the spirits that are in prison, ¹⁶ Which were in tyme passed disobedient, when once the long suffering of God abode in the dayes of Noe, while the arke was preparing, wherein fewe, that is to say, eight soules were saved in the water. ¹⁷ To the which the figure of Baptisme is agreing now that saith vs also: not the putting away of the filthe of the flesh, but in that a good conscience maketh request to God, by the resurrection of Iesus Christ, ¹⁸ Which is at the right hand of God: gone into heaven, to whom the Angels, powers, and mighte are subdued.

4. FORASMUCH then as Christe hath suffered for vs in the flesh, arme your selues lykewyse with the same minde: which is, that he which hath suffered in the flesh, hath ceased from synne. ² That he hence forwards shoulde lyue (as muche tyme as remaineth in the flesh:) not after the lustes of men, but after the wyl of God. ³ For it is sufficient for vs that we have spent the tyme that is past of the lyft, after the lust of the Gentiles, walking in wantones, lustes, dronkenenes, in eating, drincking, and in abominable idolatrie.

⁴ And it semeth to them a strange thyng, that ye runne not also with them vnto the same excess of ryote, and therefore speake they euyl of you. ⁵ Which shal geue accomptes to hym, that is ready to

RHEIMS—1582.

to satisfie every one that asketh you a reason of that hope vvhich is in you: but vvvith modestie and feare, ¹² having a good conscience: that in that vvvhich they speake ill of you, they may be confounded vvvhich calumniate your good conversation in Christ. ¹³ For it is better to suffer as doing well (if the will of God will haue it so) then doing ill.

¹⁴ Because Christ also died once for our sinnes, the iust for the vniust: that he might offer vs to God, mortified certes in flesh, but quickened in spirit. ¹⁵ In the vvvhich spirit comming he preached to them also that vvere in prison: ¹⁶ vvvhich had been incredulous sometime, vvhich they expected the patience of God in the daies of Noe, vvhich the arke vvas a building: in the vvvhich, fewe, that is, eight soules vvere saved by vvater.

¹⁷ Vvherevnto Baptisme being of the like forme novv saith you also: not the laying away of the filth of the flesh, but the examination of a good conscience toward God by the resurrection of Iesus Christ. ¹⁸ Vvho is on the right hand of God, vvallowing death, that vve might be made heires of life everlasting: being gone into heauen, Angels and Potentates and Povers subiect to him.

4. CHRIST therefore having suffered in the flesh, he you also armed vvith the same cogitation. because he that hath suffered in the flesh, hath ceased from sinnes: ² that novv not after the desires of men, but according to the will of God he liue the rest of his time in the flesh. ³ For the time past sufficeeth, accomplish the will of the Gentiles) that have vvalked in riotousnes, desire of wine, banquetings, potations, and vvallowful seruises of Idols.

⁴ Vvherein they murmur blaspheming, you not concurring into the same confusion of riotousnes. ⁵ vvho shal render account to him, vvhich is ready to iudge

AUTHORISED—1611.

alwayes to give an answer to every man that asketh you a reason of the hope that is in you, with meeknesse and ¹² feare: ¹³ Having a good conscience, that whereas they speake euill of you, as of euill doers, they may be ashamed that falsely accuse your good conversation in Christ. ¹⁴ For it is better, if the will of God be so, that yee suffer for well doing, then for euill doing.

¹⁵ For Christ also hath once suffered for sinnes, the iust for the vniust, that he might bring vs to God, being put to death in the flesh, but quickened by the Spirit. ¹⁶ By which also he went and preached vnto the spirits in prison, ¹⁷ Which sometime were disobedient, when once the long-suffering of God wayted in the dayes of Noah, while the Arke was a preparing: wherein fewe, that is, eight soules were saved by water. ¹⁸ The like figure whereunto, euen Baptisme, doth also now saue vs, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Iesus Christ. ¹⁹ Who is gone into heauen, and is on the right hand of God, Angels, and authorities, and powers being made subiect vnto him.

4. FORASMUCH then as Christ hath suffered for vs in the flesh, arme your selues likewise with the same minde: for hee that hath suffered in the flesh, hath ceased from sinne: ² That be no longer should liue the rest of his time in the flesh, to the lusts of men, but to the will of God. ³ For the time past of our life may suffice vs to haue wrought the will of the Gentiles, when we vvalked in lasciuiousnesse, lusts, excesses of wine, revelings, banquetings, and abominable idolatries. ⁴ Wherein they thinke it strange, that you runne not with them to the same excess of riot, speaking euil of you: ⁵ Who shal giue accompt to him that is

κρίναι ζῶντας καὶ νεκρούς. ⁶ εἰς τοῦτο γὰρ καὶ νεκροὺς εὐηγγελίσθη, ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους σαρκί, ζῶσι δὲ κατὰ Θεὸν πνεύματι. ⁷ Πάντων δὲ τὸ τέλος ἡγυκε. σωφρονήσατε οὖν καὶ νήψατε εἰς τὰς προσευχάς· ⁸ πρὸ πάντων δὲ τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενῆ ἔχοντες, ὅτι “ἡ ἀγάπη ⁹ καλύπτει| πλῆθος ἁμαρτιῶν” ⁹ Φιλόξενοι εἰς ἀλλήλους, ἀνευ γογγυσμῶν· ¹⁰ ἕκαστος καθὼς ἔλαβε χάρισμα, εἰς ἑαυτοὺς αὐτὸ διακονοῦντες, ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος Θεοῦ. ¹¹ εἰ τις λαλεῖ, ὡς λόγια Θεοῦ· εἰ τις διακονεῖ, ὡς ἐξ ἰσχύος ἧς χορηγεῖ ὁ Θεός· ἵνα ἐν πᾶσι δοξάζεται ὁ Θεὸς διὰ Ἰησοῦ Χριστοῦ, ᾧ ἔστιν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

¹² Ἀγαπητοὶ, μὴ ξενίζεσθε τῇ ἐν ὑμῶν πυρώσει πρὸς πειρασμὸν ὑμῶν γινομένην,

⁶ Alex. καθένου.

⁹ Alex. γογγυσμῶν.

⁸ Rec. καθὼς.

⁹ Rec. = καὶ δυνάμει.

WICLIF—1380.

TYNDALE—1584.

CRANMER—1539.

the quykke and the deed, ⁶ for whi for this thing it is prechid also to deed men: that thei be demed bi men in fleisch and that thei lyne bi god in spirit; ⁷ for the ende of alle thingis schal nyge;

therfor be ye prudent: and wake ye in preiers, ⁸ bifor alle thingis haue ye charite ech to other in you self: algetes lastynge: for charite kenerith the multitude of synnes; ⁹ holde ye hospitalite to gidre with out grudginge; ¹⁰ ech man as he hath receyued grace; mynystrynge it in to ech other: as good dispensers of many foold grace of god; ¹¹ if any man spekithe speke he as the wordis of god; if any man mynystreth: as of the vertu, which god mynystreth; that god be ocourid in alle thingis bi ihesu crist oure lord; to whom is glorie and lordschip in to the worldis of worldis amen.

¹² Moost dere britheren nyle ye go in pilgrymage in feruour that is made to you to temptacioun: as if any newe thing bi falle to you; ¹³ but conyue ye with the passiones of crist and haue ye ioye, that also ye be glad and haue ioye in the reuelacioun of his glorie;

¹⁴ if ye ben dispised for the name of crist: ye schulen be blessed; for that that is of the honoure and of the glorie and of the vertu of god; and the spirit that is his: schal rest on you; ¹⁵ but no man of you suffre as a manueleer, ether a theef, ether a curser, ether a desirer of other mennes goodis; ¹⁶ but if as a cristen man schame he not; but glorifie he god in this name; ¹⁷ for tyme is that doom bigynne at goddis hous; and if it bigynne first at us: what ende schal be of hem that bilenen not to the gospel? ¹⁸ and if a iust man vnnethe schal he saued: where schulen the vnfeythful man and the synner appere; ¹⁹ therfor & thei that suffren bi the wille

iudge quykke and deed. ⁶ For vnto this purpose vnto the gospel preached vnto the (deed) that they shuld be condepmned of men in the flesche; but shuld live before God in the sprete. ⁷ The ende of all thingis is at honde.

Be ye therfore discrete and sober; that ye maye be apte to prayres. ⁸ But aboue all thinges haue fervent love amonge you. For love covereth the multitude of synnes. ⁹ Be ye herberous one to another; and that with out grudginge. ¹⁰ As every man hath receaved the gyfte; minister the same one to another as good ministers of the manyfolde grace of God. ¹¹ Yf any man spake; let him talke as though he spake the wordes of God. If any man minister; let him do it as of the abilitie which god ministrereth vnto him. That god in all thinges maye be glorified thorow Iesus Christ; to whom be prayse and dominion for ever and whyll the worlde standeth. Amen.

¹² Dearly beloved; be not troubled in this heate; which now is come amonge you; to trye you as though some straunge thinge had happened vnto you: ¹³ but reioyce in as moche as ye are partetakers of Christes passiones; that when his glory appereth; ye maye be mery and glad.

¹⁴ If ye be rayled vpon for the name of Christ happie are ye. For the sprete of glory and the sprete of god resteth apen you. On their parte he is evyll spoken of: but on your parte he is glorified.

¹⁵ Se that none of you suffre as a murder; or as a thefe; or an evyll doer; or as a busybody in other mens matters.

¹⁶ Yf any man suffre as a Christen man; let him not be ashamed: but let him glorifie god on his behalfe. ¹⁷ For the tyme is come that iudgement must begynne at the house of god. Yf it fyrst begynne at vs; what shall the ende be of them which beleve not the gospel of god? ¹⁸ And yf the righteous scally be saved; where shall the vngodly and the sinner appere? ¹⁹ Wherefore let them that suffer accordynge to the will of god; commit

to iudge quykke and deed. ⁶ For vnto this purpose vnto the Cospell preached also vnto the deed; that they shuld be iudged lyke other men in the flesche; but shuld live before God in the sprete. ⁷ The ende of all thingis is at hande.

Be ye therfore sober; and watch vnto prayer. ⁸ But aboue all thinges haue fervent love among your selues. For love shall cover the multitude of synnes. ⁹ Be ye herberous one to another; without grudginge. ¹⁰ As every man hath receaved the gyfte; even so mynister the same one to another; as good mynisters of the manyfolde grace of God. ¹¹ If any man spake; let him talke as the wordes of God. If any man mynister; let him do it as of the abylite; which God mynystreth vnto hym. That God in all thinges maye be glorified thorow Iesus Christ; to whom be prayse and dominion for ever and ever. Amen.

¹² Dearly beloved; marvaill not that ye are proued by fyre (whych thyng is to trye you) as though some straunge thinge had happened vnto you: ¹³ but reioyce; in as moche as ye are partakers of Christes passyons: that when his glory appeareth; ye maye be mery and glad. ¹⁴ If ye be rayled vpon for the name of Christ; happie are ye. For the glory and the sprete of God resteth vpon you. On their parte he is evyll spoken of: but on your parte he is glorified.

¹⁵ Se that none of you be punished as a murder; or as a thefe; or an evyll doer; or as a busybody in other mens matters. ¹⁶ If any man suffre as a Christen man; let him not be ashamed: but let him glorifie God on this behalfe. ¹⁷ For the tyme is come; that iudgement must begynne at the house of God. If it fyrst begynne at vs; what shall the ende be of them; whych beleue not the Gospell of God? ¹⁸ And yf the ryghteous scarcely be saued: where shall the vngodly and the synner appere? ¹⁹ Wherefore; let them that are troubled accordynge to the

deceit, judged. nyla, oppresseth. algetes, algetes. kenerith, covereth. vnto, pover. nyle, not. conyue, committ. partetakers, partetakers. doore, doore. judgements, vnto, severely.

ὡς ξένου ὑμῖν συμβαίνοντος· ¹³ ἀλλὰ καθὼς κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθη-
μασι, χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρήτε ἀγαλλιώ-
μενοι. ¹⁴ Εἰ ὀνειδίξεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι· ὅτι τὸ τῆς δόξης καὶ
δυνάμεως καὶ τοῦ Θεοῦ Πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται· κατὰ μὲν αὐτοὺς
βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται. ¹⁵ μὴ γάρ τις ὑμῶν πασχέτω ὡς
φονεὺς, ἢ κλέπτης, ἢ κακοποιός, ἢ ὡς ἄλλοτρισεπίσκοπος· ¹⁶ εἰ δὲ ὡς Χριστια-
νός, μὴ αἰσχυνέσθω, δοξαζέτω δὲ τὸν Θεὸν ἐν τῷ μέρει τούτῳ. ¹⁷ ὅτι ὁ καιρὸς
τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ Θεοῦ· εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ
τέλος τῶν ἀπειθούντων τῷ τοῦ Θεοῦ εὐαγγελίῳ; ¹⁸ καὶ “εἰ ὁ δίκαιος μόλις
“σώζεται, ὁ ἄσεβης καὶ ἁμαρτωλὸς πού φανεῖται;” ¹⁹ ὥστε καὶ οἱ πάσχοντες

† Alex. = ἐπὶ τῶν αὐτῶν βλασφημεῖται, ἐπὶ δὲ ὑμῶν δοξάζεται.

† Alex. ἰσχύεται.

GENEVA—1557.

judge quicke and deade. ⁶ For vnto this purpose was the Gospel preached also vnto the dead, that they myght be con-
demned, according to men, *that is*, in the fleshe, but might lyue according to God, *that is*, in the sprite. ⁷ The ende of all thinges is at hande. Be ye therefore sober, and watching in prayer. ⁸ But aboute all thinges haue feruent loue among you: for loue couereth the multitude of synnes. ⁹ Be ye herberous one to another, and that without grudgyng. ¹⁰ As euery man hath receaved the gifte, so minister the same one to another, as good ministers of the manifold grace of God.

¹¹ If any man speaks, *let hym talke as thoghe he särke the wordes of God*. If any man mynister, *let him do it as of the abilitie which God ministreth vnto him*: that God in all thynges may be glorified through Iesus Christ, to whom is prayse and dominion for euer, and euer. Amen. ¹² Dearely beloued, be not as strangers troubled in this trial by the fyre, which nowe is come amonge you to proue you, as thugh some strange thinge had happened vnto you: ¹³ But reioyce, in as muche as ye are partakers of Christes passions, that when his glorie shal appeare, ye may be mery and glad. ¹⁴ If ye be rayled vpon for the Name of Christ, happie are ye: for the Sprite of glorie, and of God resteth vpon you: *which on their parte is euyl spoken of: but on your parte is glorified*.

¹⁵ So that none of you suffre as a mur-
therer, or as a thefe, or an euyl doer, or as a busibody in other mens matters. ¹⁶ But if any man suffre as a Christen man, let him not be ashamed: but glori-
fye God in this behalfe. ¹⁷ For the tyme is come, that iudgement must begyn at the house of God. If it fyrst begin at vs, what shal the ende be of them which obey not the Gospel of God? ¹⁸ And if the righteous scarcely be saved, where shal the vngodly and the synners appeare? ¹⁹ Wherefore let them that suffer according

RHEIMS—1582.

the liuing and the dead. ⁶ For, for this cause also was it euangelized to the dead: that they may be iudged in deede according to man, in the flesh: but may liue according to God in the Spirit. ⁷ And the end of al shal approche.

Be wise therefore: and watch in prayers. ⁸ But before al things, hauing mutual charitie continual among your selues: because charitie couereth the mul-
titude of sinnes. ⁹ Vsing hospitalitie one toward an other without murmuring. ¹⁰ Euery one as he hath receiued grace, ministering the same one toward an other: as good dispensers of the manifold grace of God. ¹¹ If any man speaks, as the wordes of God. If any man minister: as of the poouer, vvhich God administreth. that in al things God may be honoured by Iesava Christ: to vvhom is glorie and empire for euer and euer. Amen.

¹² My dearest, thinke it not strange in the fervour vvhich is to you for a tenta-
tion, as though some nev thing happened to you: ¹³ but communicating vwith the passions of Christ, be glad, that in the revelation also of his glorie you may be glad reioicing. ¹⁴ If you be reuiled in the name of Christ, you shal be blessed: because that vvhich is of the honour, glorie, and vertue of God, and the Spirit vvhich is his, shal rest vpon you. ¹⁵ But let none of you suffer as a murderer, or a theefe, or a railer, or a coueter of other mens things. ¹⁶ But if as a Christian, let him not be ashamed, but let him glorifie God in this name. ¹⁷ For the time is that iudgement begin of the house of God. And if first of vs: vvhut shal be the end of them that beleeue not the Gospel of God?

¹⁸ And if the iust man shal scarce be saved: where shal the impious and sinner appeare? ¹⁹ Therefore they also that suffer according to the vvill of God, let them

AUTHORISED—1011.

ready to iudge the quicke and the dead. ⁶ For, for this cause was the Gospel preached also to them that are dead, that they might be iudged according to men in the flesh, but live according to God in the spirit.

⁷ But the end of all things is at hand: be ye therefore sober and watch vnto prayer. ⁸ And aboute all things haue fer-
uent charitie among your selues: for charity shall couer the multitude of sinnes. ⁹ Use hospitalitie one to another without grudgng. ¹⁰ As euery man hath receiued the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God. ¹¹ If any man speaks, *let him speak as the oracles of God*: if any man minister, let him do it as of the ability which God giueth, that God in all things may be glorified through Iesus Christ, to whom be praise and dominion for euer and euer. Amen. ¹² Be-
loued, thinke it not strange concerning the fiery trial, which is to trie you, as though some strange thing happened vnto you. ¹³ But reioyce in as much as ye are partakers of Christs sufferings; that when his glory shal be reuealed, ye may be glad also with exceeding ioy.

¹⁴ If ye be reproached for the Name of Christ, happy are ye, for the Spirit of glory, and of God resteth vpon you: on their part hee is euill spoken of, but on your part he is glorified. ¹⁵ But let none of you suffer as a murderer, or as a theefe, or as an euill doer, or as a busibody in other mens matters. ¹⁶ Yet if any man suffer as a Christian, let him not be ashamed, but let him glorifie God on this behalfe. ¹⁷ For the time is come that iudgement must begin at the house of God: and if it first begin at vs, what shal the end be of them that obey not the Gospel of God? ¹⁸ And if the righteous scarcely be saved, where shal the vngodly and the sinner appeare? ¹⁹ Wherefore let them that suffer according to the will

κατὰ τὸ θέλημα τοῦ Θεοῦ, ὡς πιστῶ κτίσῃ παρατιθέσθωσαν τὰς ψυχὰς
ἑαυτῶν ἐν ἀγαθοποιῇ.

V. Πρεσβυτέρους¹ τοὺς ἐν ὑμῖν παρακαλῶ ὁ συμπρεσβύτερος καὶ μάρτυς
τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης
κοινωνός, ποιμάνετε τὸ ἐν ὑμῖν ποίμνιον τοῦ Θεοῦ, ἐπισκοποῦντες μὴ ἀναγ-
καστῶς, ἀλλ' ἐκουσίως· μηδὲ ἀσχροκερδῶς, ἀλλὰ προθύμως·² μὴδ' ὡς κατα-
κυριεύοντες τῶν κληρῶν, ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου· καὶ φανερωθέντος
τοῦ ἀρχιποίμενος, κομείσθε τὸν ἀμαράντινον τῆς δόξης στέφανον.³ Ὁμοίως,
νεώτεροι, ὑποτάγητε πρεσβυτέροις· πάντες δὲ ἀλλήλοις ὑποτασσόμενοι, τὴν
ταπεινοφροσύνην ἐγκομβώσασθε· ὅτι ὁ Θεὸς ὑπερηφάνους ἀντιτάσσεται, ταπει-

¹ Alex. = ὄς.² Const. αὐτόν.³ Alex. + οὖν.⁴ Alex. + κατὰ οὖν.⁵ Alex. = ὑποτασσόμενοι.⁶ Alex. + ἐπισκοπῶς.

WICLIIF—1380.

of god: bitakun her soules in good dedis,
to the feithful maker of nouȝt.

5. THERFOR I an eowen elder man,
and a witnesse of cristis passioun; whiche
also am a comynere of that glorie, that
schal be schewid in tyme to comynge; bi-
seche the elder men that ben among you;
² fede ȝe the flock of god: that is among
you; paroeȝe ȝe not as constreyned but
wilfulli bi god; not for love of soules wy-
nynge: but wilfulli, nether as haunȝe
lordschip in the clergie: but that ȝe be
made ensample of the flock of wille of
soules. ⁴ and whanne the prync of schep-
ardis schal appere: ȝe schul receyve the
croune of glorie, that mai never fade.

⁵ also ȝe ȝunge men be ȝe suȝet to elder
men; and alle schewe ȝe to gidre meke-
nesse; for the lord with stoundith proude
men: but he ȝeneth grace to meke men.
⁶ therfor be ȝe mekid vnder the myȝti hond
of god: that he reise ȝou in the tyme
of visitacioun; ⁷ and cast ȝe al ȝoure bi-
synnes in to hym: for to hym is cure of
ȝou.

⁸ be ȝe setre and wake ȝe; for ȝoure ad-
versarie the deuel as a rorynge lion goith
about, sekyng whom he schal deuoure;
⁹ whom egenstonde ȝe strong in the feith:
wityng that the same passoun is made
to thiike brotherhood of you that is in
the world; ¹⁰ and god of al grace that clepid
you in to his ewer lastyng glorie; ȝou
suffryng a litil he schal perfoirme and
schal conferme, and schal make sad; ¹¹ to
hym be glorie and lordschip in to worldis
of worldis, amen.

¹² bi silvan feithful brother to ȝou as I
deme; I wroot schortli, bi sechynge and

TYNDALE—1534.

their soules to him with well doyng, as
vnto a faythfull creator.

5. THE elders which are among you,
I exhorte, which am also an elder and a
witness of the afflictions of Christ; and also
a partaker of the glory that shalbe opened:

² so that ye fede Christes flocke which is
among you; takyng the oversight of
them; not as though ye were compelled
thereto; but willingly: not for the deaire
of filthy lucre; but of a good mynde. ³ not
as though ye were lordes over the pa-
rishes: but that ye be an ensample to the
flocke. ⁴ And when the cheif shepheard
shall appere; ye shall receive an incor-
ruptible crowne of glorye.

⁵ Likewise ye younger submit youre selves
vnto the elder. Submit youre selves
every man, one to another; knet youre
selves togedder in lowlines of mynde.
For god resisteth the proude and geueth
grace to the humble. ⁶ Submit youre
selves therefore vnder the myghty hande
of god; that he maye exalt you, when the
tyme is come. ⁷ Cast all youre care to
him: for he careth for you.

⁸ Be sober and watch; for youre aduer-
sary the devyll as a rorynge lion walketh
about; sekyng whom he maye deuoure:
⁹ whom resist stedfast in the fayth; re-
membryng that ye do but fulfill the same
afflictions which are apoynted to youre
brethren that are in the world. ¹⁰ The
God of all grace; which called you vnto
his eternall glory by Christ Iesus; shall
his awne selfe after ye have soffred a
lytell affliction make you perfect: shall
settle strenght and stablishe you. ¹¹ To
him be glory and dominion for ever; and
whill the world endureth Amen.

¹² By Silvanus a faythfull brother vnto
you (as I suppose) have I written breffly;

CRANMER—1539.

wyll of God, comyrt their soules to him
with well doyng, as vnto a faythfull
creator.

5. THE elders which are among you,
I exhorte, which am also an elder, and a
witness of the afflictions of Christ, and
also a partaker of the glory that shalbe
opened: ² Fede ye Christes flocke, asmoche
as lyeth in you, takyng the oversight
of them, not as compelled thereto, but
wyllyngly: (after a godly sorte) not for
the deaire of fylthy lucre: but of a good
mynde, ³ not as though ye were lordes
over the parishes: but that ye be an en-
sample to the flocke (and that with good
wyl)

⁴ And when the cheif shepheard shall ap-
peare, ye shall receave, an incorruptible
croune of glorie. ⁵ Likewise ye younger,
submitt your selves vnto the elder: Sub-
mitt youre selves every man, one to ano-
ther, knyt youre selves together in
lowlynes of mynde. For God resisteth
the proude, and geueth grace to the
humble.

⁶ Submitt youre selves therefore vnder the
myghty hande of God, that he maye ex-
alte you, when the tyme is come. ⁷ Cast
all your care vpon him: for he careth for
you.

⁸ Be sober and watch, for youre aduer-
sary the devyll as a roaring lyon walketh
about, sekyng whom he maye deuoure:
⁹ whom resyst stedfast in the fayth, know-
ing, that the same afflictions are apoynt-
ed vnto your brethren, that are in the
worlde.

¹⁰ But the God of all grace which hath
called vs vnto his eternall glory by Christ
Iesus, shall his awne selfe (after that ye
have soffred a lytell affliction) make you
perfect: settle, strenght and stablishe
you. ¹¹ To him be glory and dominyon
for ever, and ewer. Amen.

¹² By Syllvanus a faythfull brother vnto
you (as I suppose) have I wrytten breffly,

com, com, or, fellow. passions, sufferings.
owne, partaker. parage, provide. egenstonde,
withstand. wityng, knowing. thiike, the same.
clepid, called. and, stable. deme, judge. vnto, vnto.

“νοῖς δὲ δίδωσι χάριν.” ὁ ταπεινώθηκε οὖν ὑπὸ τὴν κραταίαν χεῖρα τοῦ Θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ. ὁ πᾶσαν τὴν μέμνην ὑμῶν ἐπιρρόψαντες ἐπ’ αὐτὸν, ὅτι αὐτῷ μέλει περὶ ὑμῶν. ὁ Νήψατε, γρηγορήσατε ὁ ἀντίδικος ὑμῶν διάβολος, ὡς λέων ὠρυόμενος, περιπατεῖ, ζητῶν τίνα καταπίῃ. ὁ ἀντίστητε στερεοὶ τῇ πίστει, εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι. ὁ δὲ Θεὸς πάσης χάριτος, ὁ καλέσας ἡμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ Ἰησοῦ, ὀλίγων παθόντας, αὐτοὺς καταρτίσαι ὑμᾶς, ὁ στηρίζει, σθενώσει θεμελιώσει. ὁ αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

¹² Διὰ Σιλουανοῦ ὑμῶν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογιζομαι, δι’ ὀλίγων ἔγραψα,

* Rec. + δι.

* Const. τὴν καταπίειν.

* Alex. ὑμῶς.

* Alex. καταρτίσαι.

* Rec. στηρίζει, σθενώσει, θεμελιώσει.

GENEVA—1557.

to the wil of God, commit their soules to him with wel doying, as vnto a faithfull Creator.

5. THE Elders which are amonge you, I beseeche which am also an Elder, and a wytnes of the afflictions of Christe, and also a partaker of the glorie that shalbe opened.

¹ Feed the flocke of God, which dependeth vpon you, caring for it, not as though ye were compelled thereto, but wyllingly: not for the desire of filthy lucre, but of a good mynde. ² Not as though ye were lordes ouer Gods heritage: but that ye be ensamples to the flocke. ³ And when the chief shephard shal appere, ye shal receaue an incorruptible crowne of glorie.

⁴ Lykewyse, ye yonger, submit your selues vnto ancient men, and submit your selues euery man, one to another, decke your selues inwardly in lowlynes of minde. for God resisteth the proud and geueth grace to the humble. ⁵ Submit your selues therefore vnder the myghty hand of God, that he may exalt you, when the tyme is come.

⁶ Cast all your care on him: for he careth for you. ⁷ Be sober and watche, for your aduersarie the deuyll as a roaring lyon walketh about, seeking whom he may deuoure. ⁸ Whom resist stedfast in the faith, knowing that your brethren which are in the worlde fulfil the same afflictions. ⁹ And the God of all grace, which hath called vs vnto his eternal glorie by Christ Iesus, he I say after ye haue suffred a tytel affliction make you perfect, settle, strengthen and stablyshe you.

¹¹ To him be glorie and dominion for euer and euer. Amen. ¹² By Siluanus a faithfull brother vnto you (as I suppose) haue I written briefly, exhorting and

RHEIMS—1582.

commend their soules to the faithful creator, in good deedes.

5. THE seniors therefore that are among you, I beseeche, my self a fellow senior with them and a witnesse of the passions of Christ, vho am also partaker of that glorie vvhich is to be reuealed in time to come: ² feede the flocke of God vvhich is among you providing not by constraint, but vwillingly according to God: neither for filthy lucre sake, but voluntarily: ³ neither as ouerruling the Clergie, but made examples of the flocke from the hart. ⁴ And vvhien the prince of pastors shal appere, you shal receiue the incorruptible crowne of glorie.

⁵ In like maner ye yong men be subject to the seniors. And do ye al inuocate humilitie one to another, because God resisteth the proude: and to the humble he giueth grace. ⁶ Be ye humbled therefore vnder the mightie hand of God, that he may exalt you in the time of visitation: ⁷ casting al your carefules vpon him, because he hath care of you.

⁸ Be sober and watch: because your aduersarie the Deuill as a roaring lion goeth about, seeking vvhom he may deuoure. ⁹ vvhom resist ye, strong in faith: knowing that the self same affliction is made to that your fraternitie vvhich is in the vvorld.

¹⁰ But the God of al grace, vvhich hath called vs vnto his eternal glorie in Christ Iesus, he vvill perfitte you hauing suffered a litle, and confirme, and stablish you. ¹¹ To him be glorie and empire for euer and euer. Amen.

¹² By Siluanus a faithfull brother to you, as I thinke, I haue breccely vvritten:

AUTHORISED—1611.

of God, commit the keeping of their soules to him in well doing, as vnto a faithfull Creator.

5. THE Elders which are among you I exhort, who am also an Elder, and a witnesse of the sufferings of Christ, and also a partaker of the glory that shall be reuealed. ² Feed the flocke of God: which is among you, taking the oversight thereof, not by constraint, but willingly: nor for filthy lucre, but of a ready minde: ³ Neither as being lords ouer Gods heritage: but being ensamples to the flocke. ⁴ And when the chiefe Shephard shall appere, ye shall receiue a crowne of glory that fadeth not away. ⁵ Likewise ye yonger, submit your selues vnto the elder: yea, all of you bee subiect one to another, and bee clothed with humilitie: for God resisteth the proud, and giueth grace to the humble.

⁶ Humble your selues therefore vnder the mighty hand of God, that hee may exalt you in due time, ⁷ Casting all your care vpon him, for he careth for you.

⁸ Be sober, be vigilant: because your aduersary the deuill, as a roaring Lion walketh about, seeking whom hee may deuoure. ⁹ Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. ¹⁰ But the God of all grace who hath called vs into his eternall glory by Christ Iesus, after that yee haue suffered a while, make you perfect, stablish, strengthen, settle you. ¹¹ To him bee glory and dominion for euer and euer. Amen.

¹² By Siluanus a faithfull brother vnto you, (as I suppose) I haue written briefly,

* Or, as much as is in you is.

* Or, exhorting.

παρακαλῶν καὶ ἐπικυρωρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ Θεοῦ εἰς ἣν ἐστήκατε. ¹³ Ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτὴ, καὶ Μάρκος ὁ υἱός μου.

WICLIIF—1380.

witnesseyng, that this is the verri grace of god in which ye stonden, ¹³ the chirche that is gaderid in babiloyne and markus my sone: greetith you wel, ¹⁴ grete ye wel togidre in holi coose, grace be to you alle that ben in crist amen.

same, Men.

TYNDALE—1534.

exhortynge and testifyng how that this is the true grace of god, wherein ye stonde.

¹³ The companions of youre eleccion that are at Babilon, saluteth you and Marcus my sonne.

¹⁴ Grete ye one another with the kysses of love. Peace be with you all which are in Christ Iesus. Amen.

CRANMER—1539.

exhortynge and testifyinge, how that this is the true grace of God, wherein ye stande.

¹³ The congregacyon of them whychat Babylon are companyons of youre eleccyon, saluteth you, and so doth Marcus my sonne.

¹⁴ Grete ye one another wyth the kysses of love. Peace be with you all, which are in Christ Iesu. Amen.

¹⁴ ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης. εἰρήνη ὑμῖν πᾶσι τοῖς ἐν Χριστῷ Ἰησοῦ.

* Rec. + ἀμὲν.

GENEVA—1557.

testifying how that this is the true grace of God, wherein ye stand. ¹³The Church that is at Babylon elected together with you, saluteth you, and Marcus my sonne.

¹⁴Greete ye one another with the kysse of loue. Peace be to you all which are in Christe Iesus. Amen.

RHEIMS—1582.

beseeching and testifying that this is the true grace of God, vvherein you stand. ¹³The Church saluteth you, that is in Babylon, collect: and Marke my sonne.

¹⁴Salute one an other in a holy kisse. Grace be to al you vvhich are in Christ Iesvs. Amen.

AUTHORISED—1611.

exhorting, and testifying, that this is the true grace of God wherein ye stand. ¹³The Church that is at Babylon elected, together with you, saluteth you, and so doeth Marcus my sonne. ¹⁴Greet ye one another with a kisse of charitie: Peace bee with you all that are in Christ Iesus. Amen.

ΔΕΥΤΕΡΑ
ΕΠΙΣΤΟΛΗ ΠΕΤΡΟΥ.

Κεφάλαιον Α.

THE SECOND
EPISTLE OF PETER.

CHAPTER I.

ΣΥΜΕΩΝ Πέτρος δούλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ, τοῖς ἰσότημιον ἡμῶν λαχοῦσι πλάττω ἐν δικαιοσύνῃ τοῦ Θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ·
ἡ χάρις ὑμῶν καὶ εἰρήνη πληθυνθείη ἐν ἐπιγνώσει τοῦ Θεοῦ, καὶ Ἰησοῦ τοῦ Κυρίου ἡμῶν.

Ἦς πάντα ἡμῶν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσεβείαν δεδορημένης, διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς διὰ δόξης καὶ ἀρετῆς. | δι' ὧν τὰ μέγιστα ἡμῶν καὶ τίμα ἐπαγγέλματα δεδώρηται, ἵνα διὰ τούτων

^a Alex. ἡμεῖς καὶ ἀποστ.

^b Const. τίμα ἡμῶν καὶ μέγιστα.

WICLIFF—1380.

1. SIMOUNT petir seruunt and apostil of ihesus crist: to hem that han take with us the euen feith in the rightwisnesse of oure god and sauour ihesus crist;

² grace and pees be fillid to you bi the knowynge of oure lord ihesus crist; ³ hou alle thingis of his godlich vertu that ben to lif and pitee ben gounn to us bi the knowynge of hym that clepid us for his owne glorie and vertu: ⁴ bi whom he gaf to us moost precious biheestis; that bi these thingis ye schulen be made felowis of goddis kynde: and fle the corrupcioun of that coneyntis that is in the world;

⁵ and brynge ye in al hisynes: and mynytre ye in youre feith, vertu, and in nerta, kunnyng, ⁶ in kunnyng abstinence, in abstinence: pacience, in pacience: pitee; ⁷ in pitee loue of brotherhood; and in loue of brotherhood: charite; ⁸ for if these ben with you and overcomen: thei schulen not make you void, nether with out fruyt in the knowynge of oure lord ihesus crist; ⁹ but to whom these ben

TYNDALE—1534.

1. SIMON Peter a seruunt and an Apostle of Iesus Christ, to them which haue obtayned lyke precyous sayth with vs in the rightewesnes that cometh of oure God and sauoure Iesus Christ.

² Grace with you, and peace be multiplied in the knowledge of God and of Iesus oure Lorde. ³ Accordynge as his godly power hath geuen vnto vs all thinges that pertaine vnto lyfe and godlynes; thorow the knowledge of him that hath called vs by vertue and glory; ⁴ by the meanes whereof, are geuen vnto vs excellent and mooste greate promyses; that by the helpe of them ye shuld be partakers of the godly nature, in that ye fye the corrupcion of worldly lust.

⁵ And herunto geue all diligence: in youre sayth minister vertue; and in vertue knowledge; ⁶ and in knowledge temperance; and in temperance pacience; in pacience godlynes; ⁷ in godlynes brotherly kyndnes; in brotherly kyndnes love. ⁸ For yf these thinges be amonge you and are plenteous, they wyll make you that ye nether shalbe ydle nor vnfutefull in the knowledge of oure lorde Iesus Christ.

⁹ But be that lacketh these thynges is

CRANMER—1539

1. SIMON Peter a seruunt, and an Apostle of Iesus Christ, to them which haue obtayned lyke precyous sayth with vs thorow the rightewesnes of oure God and sauoure Iesus Christ.

² Grace be vnto you, and peace be multiplied thorow the knowledge of God and of Iesus oure Lorde. ³ Accordynge as his godly power hath geuen vnto vs all thinges that pertaine vnto lyfe and godlynes, thorow the knowledge of him that hath called vs by glory, and vertue, ⁴ by the which are geuen vnto vs excellent and mooste greate promyses, that by the meanes thereof ye myght be partakers of the godly nature, yf ye fye the corrupcion of worldly lust.

⁵ And herunto geue all diligence: in youre sayth mynyster vertue: in vertue knowledge: ⁶ in knowledge temperance, in temperance pacience: in pacience godlynes, ⁷ in godlynes brotherly kyndnes, in brotherly kyndnes love. ⁸ For yf these thynges be amonge you, and be plenteous, they wyll make you that ye nether shalbe ydle nor vnfutefull in the knowledge of oure Lorde Iesus Christ.

⁹ But he that lacketh these thynges, is

open, even, or, follow. vertu, power. pitee, pity. gentill, given. clepid, called. biheestis, promises.

ΔΕΥΤΕΡΑ
ΕΠΙΣΤΟΛΗ ΠΕΤΡΟΥ.

Κεφάλαιον Α.

THE SECOND
EPISTLE OF PETER.

CHAPTER I.

γένησθε θείας κοινωνοὶ φύσεως, ἀποφυγόντες τῆς ἐν κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς.
καὶ αὐτὸ τοῦτο δέ, σπουδὴν πᾶσαν παρεισενέγκαντες, ἐπιχορηγήσατε ἐν τῇ
πίστει ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ τὴν γνώσιν, ἐν δὲ τῇ γνώσει τὴν
ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομονήν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν,
ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην. ταῦτα
γὰρ ὑμῖν ὑπάρχοντα καὶ πλεονάζοντα, οὐκ ἄργους οὐδὲ ἀκάρπους καθίστησιν εἰς
τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπίγνωσιν ᾧ γὰρ μὴ πάρεστι ταῦτα,

^a Alex. + τῇ.

^a Alex. α. αὐτοὶ δὲ α. αὐτῇ δὲ ταῦτα

GENEVA — 1557.

1. SIMEON Peter the servant and Apostle of Iesus Christ, to them which have obtained lyke precious faith with vs by the righteousness of our God and Saviour Iesus Christ: ² Grace to you, and peace be multiplied by the knowledge of God and of Iesus our Lord. ³ Accordyng as his godly power hath geuen vnto vs all thynges that pertaine vnto lyfe and godlynes, through the knowledge of him that hath called vs vnto glorie and vertue. ⁴ In that, that muste great, and precious promesses, are geuen vnto vs, that by them, ye shoulde be partakers of the godly nature, in that ye flye the corruption, which is in the world through lust.

⁵ And here vnto geue all diligence: and ioyne more ouer vertue with your faith, and with vertue knowledge, ⁶ And with knowledge temperance, and with temperance patience, agayne with patience godlynes, ⁷ And with godlynes brotherly kindnes, and with brotherly kyndnes, loue. ⁸ For if these thynges be among you, and are plenteous, they wyl make you that ye nether shalbe ydle, nor vnfutfull in the knowledge of our Lord Iesus Christ. ⁹ For he that lacketh these thynges, is

RHEIMS — 1582.

1. SIMON Peter servant and Apostle of Iesus Christ, to them that haue obtained equal faith wvith vs in the iustice of our God and Saviour Iesus Christ. ² Grace to you and peace be accomplished in the knowledge of God and Christ Iesus our Lord:

³ as al thynges of his diuine power vvhich pertaine to life and godlines, are giuen vs by the knowledge of him vvhich hath called vs by his ouer propre glorie and vertue, ⁴ by vvhom he hath giuen vs most great and pretious promises: that by these you may be made partakers of the diuine nature, fleeing the corruption of that concupiscence vvhich is in the vworld.

⁵ And you employing al care, minister ye in your faith, vertue: and in vertue, knowledge: ⁶ and in knowledge, abstinence: and in abstinence, patience: and in patience, pietie: ⁷ and in pietie, loue of the fraternitie: and in the loue of the fraternitie, charitie. ⁸ For if these thynges be present wvith you, and abound: they shal make you not vacant, nor vwithout fruite in the knowledge of our Lord Iesus Christ. ⁹ For he that hath not

AUTHORISED — 1611.

1. SIMON Peter, a servant and an Apostle of Iesus Christ, to them that haue obtained like precious Faith with vs, through the righteousness of God, and our Saviour Iesus Christ.

² Grace and peace be multiplied vnto you through the knowledge of God, and of Iesus our Lord, ³ According as his diuine power hath giuen vnto vs all thynges that pertaine vnto life and godlinesse, through the knowledge of him that hath called vs to glory and vertue. ⁴ Whereby are giuen vnto vs exceeding great and precious promises, that by these you might bee partakers of the diuine Nature, having escaped the corruption that is in the world through lust.

⁵ And besides this, giuing all diligence, adde to your faith, vertue; and to vertue, knowledge; ⁶ And to knowledge, temperance; and to temperance, patience; and to patience, godlinesse; ⁷ And to godlinesse, brotherly kindnesse; and to brotherly kindnesse, charitie. ⁸ For if these thynges be in you, and abound, they make you that ye shall neither bee barren, nor vnfutfull in the knowledge of our Lord Iesus Christ. ⁹ But hee that

τυφλός ἐστι, μωπαίων, λήθην λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτημάτων. ¹⁰ Διὸ μᾶλλον, ἀδελφοί, σπουδάσατε βεβαίαν ὑμῶν τὴν κλήσιν καὶ ἐκλογὴν ποιεῖσθαι ταῦτα γὰρ ποιοῦντες οὐ μὴ πταίσητέ ποτε. ¹¹ οὕτω γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἰσόδος εἰς τὴν αἰώνιον βασιλείαν τοῦ Κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. ¹² Διὸ οὐκ ἀμελήσω| ¹³ ἀεὶ ὑμᾶς| ὑπομνήσκων περὶ τούτων, καίπερ εἰδότας, καὶ ἐστηρυμένους ἐν τῇ παρούσῃ ἀληθείᾳ. ¹⁴ δίκαιον δὲ ἡγοῦμαι, ἐφ' ὅσον εἰμὶ ἐν τούτῳ τῷ σκηνώματι, διεγείρειν ὑμᾶς ἐν ὑπομνήσει. ¹⁵ εἰδὼς ὅτι ταχινή ἐστίν ἡ ἀπόθεσις τοῦ σκηνώματός μου, καθὼς καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐδήλωσέ μοι. ¹⁶ σπουδάσω δὲ καὶ ἐκάστοτε ἔχειν ὑμᾶς μετὰ τὴν ἐμὴν ἔξοδον, τὴν τούτων μνήμην ποιεῖσθαι. ¹⁷ Οὐ γὰρ σεσοφί-

* Rec. ἁμαρτιῶν.

† Alex. μολήσω.

WICLIF—1380.

not redi he is blynde and gropith with his hond, and forgyth the purgyng of his olde trespassis.

¹⁰ wherfor brithren be ye more bisie, that bi good werkis ye make youre clepyng & cheyng certeyn for ye doynge thes thingis: schuld not do synne ony tyme, ¹¹ for thus the entryng in to everlastyng kyngdom of oure lord and sauour ihesus crist: schal be mynystryd to you plenteously, ¹² for whiche thing I schal bigynne to monest you euermore of thes thingis; and I wole that ye be kunyng and confermed in this presente truthe, ¹³ forsothe I deme iustli as long as I am in this tabernacle to reise you in monestying, ¹⁴ and I am certeyn that the puttyng away of my tabernacle is swifte: bi this that oure lord ihesus crist hath schewid to me, ¹⁵ but I schal zealousnesse and ofte aftir my deeth: ye haue mynde of thes thingis.

¹⁶ for we not saynge vnwise talis han made knowen to you the vertu and the bifore knowynge of oure lord ihesus crist: but we wern made biholders of his grete-nesse, ¹⁷ for he took of god the fadir honour and glorie bi such a maner vois alidun down to hym from the greet glorie, this is my loued soun, in whom I haue plesid to me: here ye hym, ¹⁸ and we herden this vois brougt fro heuene whanne we wern with hym in the holi hille;

¹⁹ and we han a sadder word of profecie: to which ye zeuyng tente don wel, as to a lantern zeuyng lyt in a derk place, til the day bigynne to zene lyt, and the dai sterre spryng in youre hertis, ²⁰ and first vndir stonde ye this thing that eche profecie of scripture: is not made bi propre in terpretacioun, ²¹ for profecie was not brougte ony tyme bi

TYNDALE—1534.

blynde and gropeth for the waye with his honde, and hath forgotten that he was poured from his olde synnes.

¹⁰ Wherfore brethren geue the more diligence forto make youre callinge and eleccion sure. For yf ye do soche thynges, ye shall neuer erre. ¹¹ Ye and by this meanes an entryng in shall be ministred vnto you abundantly in to the everlastyng kyngdome of oure lorde and saveoure Iesus Christ.

¹² Wherfore I will not be negligent to put you allwayes in remembraunce of soche thinges, though that ye knowe them youre selves and be also stablished in the present trueth. ¹³ Notwithstandinge I thynke yt mete (as longe as I am in this tabernacle) to stere you vp by puttyng you in remembrance, ¹⁴ for as moch as I am sure howe that the tyme is at honde that I must put of my tabernacle, even as oure lorde Iesus Christ hath shewed me. ¹⁵ I will enforce therfore, that on every syde ye myght have wherwith to stere vp the remembrance of these thynges after my departyng.

¹⁶ For we folowed not deceffable fables when we opened vnto you the power and comynge of oure lorde Iesus Christ, but with oure eyes we sawe his maieste: ¹⁷ even then verely when he receaved of god the fader honour and glory, and when ther came soche a voyce to him from excellent glorie. This is my dere beloved sonne in whom I have delite. ¹⁸ This voyce we hearde when it came from heven; beyng with him in the holy mounte.

¹⁹ We have also a right sure worde of prophesye wher vnto yf ye take hede, as vnto a lyght that shyneth in a darke place, ye do wel, vntill the daye dawne and the daye starre aryse in youre hertes. ²⁰ So that ye fyrst knowe this, that no prophesye in the scripture hath eny private interpretation. ²¹ For the scripture came never by the will of man: but holy men of god

CRANMER—1539.

blynde and gropeth for the waye wyth his hande, and hath forgotten, that he was poured from his olde synnes.

¹⁰ Wherfore brethren, geue the more diligence for to make your calling and eleccion sure (by good workes) For yf ye do soch thynges, ye shall neuer fall. ¹¹ Yee and by this meanes an entryng in shal be mystred vnto you abundantly into the everlastyng kyngdome of oure Lorde and sauoure Iesus Christ.

¹² Wherfore, I wyll not be neglygent to put you all wayes in remembraunce of soch thynges though ye knowe them youre selues, and be stablished in the present trueth. ¹³ Notwithstandyng I thynke it mete (as longe as I am in this tabernacle) to stere you vp by puttyng you in remembrance, ¹⁴ for as moch, as I am sure, that shortly I must put of this my tabernacle, even as oure Lorde Iesus Christ shewed me. ¹⁵ I wyll ever also geue my diligence, that ye maye haue wherwith to stere vp the remembrance of these thynges after my departyng. ¹⁶ For we haue not folowed deceitfull fables, when we opened vnto you the power and comynge of oure Lorde Iesus Christ, but wyth our eyes we sawe his maiestie: ¹⁷ even then verely when he receaved of God the fader honoure and glory, and when ther came soch a voyce to hym from the excellent glorie. This is my dere beloved sonne, in whom I haue delyte. ¹⁸ This voyce we hearde come from heauen, whan we were wyth hym, in the holy mounte.

¹⁹ We haue also a ryght sure worde of prophesye, wher vnto yf ye take hede, as vnto a lyght that shyneth in a darcke place, ye do wel, vntyll the daye dawne, and the daye starre aryse in youre hertes. ²⁰ So that ye fyrst knowe this: that no prophesye in the scripture hath eny private interpretation. ²¹ For the scripture came neuer by the wyl of man: but holy

σμένους μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν, ἀλλ' ἐπόπτει γεννηθέντες τῆς ἐκείνου μεγαλειότητος. ¹⁷ λαβὼν γὰρ παρὰ Θεοῦ πατρὸς τιμὴν καὶ δόξαν, φωτὴς ἐνεχθείσης αὐτῷ τοιαύδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης, 'Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, εἰς ὃν ἐγὼ εὐδόκησα.' ¹⁸ Καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθεῖσαν, σὺν αὐτῷ ὄντες ἐν τῷ ὄρει τῷ ἁγίῳ, ¹⁹ καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον ὃ καλῶς ποιεῖτε προσέχοντες, (ὡς λύχνῳ φαίνονται ἐν ἀσχημῶ τόπῳ, ἕως οὗ ἡμέρα διαυγάσῃ, καὶ φωσφόρος ἀνατελεῖ), ἐν ταῖς καρδίαις ὑμῶν. ²⁰ τοῦτο πρῶτον γινώσκοντες, ὅτι πᾶσα προφητεία γραφῆς, ἰδίας ἐπιλύσεως οὐ γίνεται, ²¹ οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη ποτὲ προφητεία, ἀλλ' ὑπὸ Πνεύματος ἁγίου

* Rec. ὁμῶς δι.

GENEVA—1557.

blinde, and can not se farre off, and hath forgotten that he was purged from olde synnes.

¹⁰ Wherefore brethren, geue rather diligence for to make your calling and election sure: for yf ye do these thinges, ye shal neuer fall. ¹¹ For by this meanes an entring in shalbe ministred vnto you abundantly into the euerlasting kyngdome of our Lord and Sauour Iesus Christ.

¹² Wherefore, I wil not be negligent to put you alwayes in remembrance of these thinges, thogh that ye knowe wel, and be established in the present truth. ¹³ For I thinke it mete as longe as I am in this tabernacle to stere you vp by putting you in remembrance, ¹⁴ Seing I knowe that the tyme is at hande that I must lay downe this my tabernacle, euen as our Lord Iesus Christ hath shewed me. ¹⁵ I wil enforce therfore, that ye may be able to haue remembrance of these thinges after my departing. ¹⁶ For we folowed not deceauable fables when we opened vnto you the power and commynge of our Lord Iesus Christ, but with our eyes we saw his maiestie:

¹⁷ For he receaued of God the Father honour and glorie, when there came suche a voyce to him from the excellent glorie, This is my dere beloued Sonne, in whome I delite. ¹⁸ And this voyce we heard when it came from heauen, being with him in the holy mounte. ¹⁹ We haue also a moste sure worde of prophecie, to the which, ye do wel that ye take hede, as vnto a light that shyneth in a darcke place, vntill the daye dawne, and the daye starre aryse in your hearts. ²⁰ So that ye fyrst knowe this, that no prophecie in the Scripture is of any priuate motion. ²¹ For the Prophets came not in olde tyme by the wil

RHEIMS—1582.

these things ready, is blinde, and groping vwith his hand, hauing forgotten the purging of his old sinnes.

¹⁰ Vwherefore, brethren, labour the more that by good vworkes you may make sure your vocation and election. fur, doing these thinges, you shal not sinne at any time. ¹¹ For so there shal be ministred to you abundantly an entrance into the euerlasting kingdome of our Lord and Sauour Iesus Christ. ¹² For the vwhich cause I wil begin to admonish you alwaies of these thinges: and you in deede knowving and being confirmed in the present truth. ¹³ But I thinke it mete as long as I am in this tabernacle, to stirre you vp by admonition: ¹⁴ being certaine that the laying avway of my tabernacle is at hand, according as our Lord Iesus Christ also signified to me. ¹⁵ And I vvill doe my diligence, you to haue often after my decease also, that you may keepe a memorie of these thinges.

¹⁶ For, not hauing folowed vnlearned fables, haue vve made the povver and presence of our Lord Iesus Christ knowven to you: but made beholders of his greatness. ¹⁷ For, he receiuing from God his father honour and glorie, this maner of voice coming downe to him from the magnificall glorie, This is my beloued sonne in whom I haue pleased my self, heare him. ¹⁸ And this voice vve heard brought from heauen, vvhen vve vvere vwith him in the holy mounte.

¹⁹ And we haue the propheticall vvord more sure: vwhich you doe vvell attending vnto, as to a candel shining in a darcke place, vntill the day dawne, and the day starre arise in your hartes: ²⁰ vnderstanding this first that no prophecie of scripture is made by priuate interpretation. ²¹ For, not by mans vvill vvras prophecie brought

AUTHORISED—1611.

lackoth these thinges, is blinde, and cannot see farre off, and hath forgotten that hee was purged from his old sinnes.

¹⁰ Wherefore, the rather, brethren, giue diligence to make your calling and election sure: for if yee doe these thinges, ye shall neuer fall. ¹¹ For so an entrance shall be ministred vnto you abundantly, into the euerlasting kingdome of our Lord and Sauour Iesus Christ. ¹² Wherefore I wil not be negligent to put you alwayes in remembrance of these thinges, though yee know them, and bee established in the present truth. ¹³ Yea, I thinke it mete, as long as I am in this tabernacle, to stirre you vp, by putting you in remembrance:

¹⁴ Knowing that shortly I must put off this my Tabernacle, euen as our Lord Iesus Christ hath shewed mee. ¹⁵ Moreover, I will endeavour, that you may bee able after my decease, to haue these thinges alwayes in remembrance.

¹⁶ For wee haue not folowed cunningly deuised fables, when wee made knowne vnto you the power and comming of our Lord Iesus Christ, but were eye witnesses of his Maiestie. ¹⁷ For hee receiued from God the Father, honour and glory, when there came such a voyce to him from the excellent glory, This is my beloued Sonne in whom I am well pleased. ¹⁸ And this voyce which came from heauen we heard, when wee were with him in the holy Mount. ¹⁹ We haue also a more sure word of prophecie, whereunto ye doe well that yee take heed, as vnto a light that shineth in a darcke place, vntill the day dawne, and the day starre arise in your hearts: ²⁰ Knowing this first, that no prophecie of the Scripture is of any priuate interpretation: ²¹ For the prophecie came not in old time by the will of man: but

φερόμενοι ἐλάλησαν ἄγιοι Θεοῦ ἀνθρώποι.

II. Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ, ὡς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν αἰρέσεις ἀπώλειας, καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι, ἐπάγοντες ἐαυτοῖς ταχυνὴν ἀπώλειαν² καὶ πολλοὶ ἐξακολουθήσουσιν αὐτῶν ταῖς ἁσελγείαις, | δι' οὓς ἡ ὁδὸς τῆς ἀληθείας βλασφημηθήσεται³ καὶ ἐν πλεονεξία πλαστοῖς λόγοις ὑμᾶς ἐμπορεύσονται· οἷς τὸ κρίμα ἔκταται οὐκ ἀργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ⁴ νυστάζει. | Ἐἰ γὰρ ὁ Θεὸς ἀγγέλων ἁμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ σειραῖς ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν⁵ τηρουμένους· |⁶ καὶ ἀρχαίου κόσμου οὐκ ἐφείσατο, ἀλλ' ὄργου Νῶε δικαιοσύνης κήρυκα ἐφύλαξε, κατακλυσμὸν κόσμῳ ἁσεβῶν ἐπάξας·⁷ καὶ πόλεις Σοδόμων

² Rec. + αἰ.³ Rec. ἀπώλειαν.⁴ Const. νυστάζει.

WICLIF—1380.

mannes wille: but the holi men of god ispirid with the hooli goost spoken.

2. BUT also false profetis werun in the puple as in þou schuln be maistir leria that schuln brynge in sectis of perdition; and thei denyen thilke lord that bouyte hem: and bryngen on hem self hasti perdition;² and many schuln see her lecherie: bi whiche the weye of truthe schal be blaſfemed,³ and thei schuln make marchandise of you in couetise bi feynede wordis, to whiche donw now a while ago ceessith not: and the perdition of hem nappith not.

⁴ For if god sparis not angels synnyng, but bitoke hem to be turmentid and to be drawn down with boondis of helle in to helle: to be kepte in to dome,⁵ and sparis not the first world, but kepte noe the eythte man the bifor goer of riȝtwisnes: and brouȝte in the greet flood to the world of vnſeithful men,⁶ and he droof in to poudir the citees of men of sodom & of men of gommor and dampned hem bi turaynge upso down, and putte hem the ensample of hem that werun to doynge yuel,⁷ and deluyered the iust loth oppressed of the wrong & of the lecherous conuersacioun of cursid men,⁸ for in sijn and hereynge he was iust and dwellid among hem that fro day in to day turmentiden with wickid werkis a iust soule,⁹ for the lord kanne deluyen piteuous men fro temptacioun: and kepe wickid men in to the day of dome to be turmentid,¹⁰ but more hem that walken afir the fleisch in couetyng of vnclennesse: and dispisen lordschippinge, and ben boold plesinge hem self: and dreden not to brynge yme sectis blaſfemyng,¹¹ where angels, whanne thei ben more in strengthe and vertu: buren not that was the execrable doom agens hem,¹² but these ben as vnreasonable beestis kyndli in to takynge and in to deth: blaſfemyng in thes thingis that thei knowen not, and schulen

TYNDALE—1534.

spake as they were moved by the holy goost.

2. THER were false prophetes amonge the people, euen as ther shalbe false teachers amonge you: wich preuely shall brynge in damnable sectes, euen denyenge the Lorde that hath bought them, and brynge vpon them selues swyft damnacion;

² and many shall folowe their damnable wayes, by which the waye of truthe shalbe eyyll spoken of,³ and thorow coueteousnes shall they with fayned wordes make marchandise of you, whose iudgement is not farre of, and their dampnacion slepeth not.

⁴ For yf god spared not the angels that synned, but cast them doune into hell, and deluyered them in chaynes of darknes, to be kept vnto iudgement.⁵ Nether spared the olde worlde but saved Noe the ryghte preacher of rightewesnes, and brought in the flud vpon the worlde of the vngodly,⁶ and turned the cities of sodom and Gomor into ashes: overthrew them, damned them, and made on them an ensample vnto all that after shuld liue vngodly.⁷ And iust Lot vexed with the vncleyn conversacion of the wicked, delivered he.⁸ For he beyng ryghteous and dwellynge amonge them in seynge and hereynge, vexed his righteous soule from daye to daye with their vnlawfull dedes.⁹ The lorde knoweth how to deliver the godly out of temptacion, and how to reserve the vniuste vnto the daye of iudgement for to be punished:¹⁰ namely them that walke after the fleshe in the lust of vnclennes, and despyse the rulers. Presumptuous are they, and stubborne and feare not to speake eyyll of them that are in auctorite.¹¹ When the angels which are greater bothe in power and myght, receave not of the lorde raylynge iudgement agaynst them.¹² But these as brute beastes, naturally made to be taken and destroyed, speake eyyll of that they knowe not, and shall perishe through their awne

CRANMER—1539.

men of God spake, as they were moved by the holy goost.

2. THER were false prophetes also amonge the people, euen as ther shalbe false teachers amonge you: whych preuely shall brynge in damnable sectes (euen denyenge the Lorde that hath bought them and brynge vpon them selues swyft damnacion),² and many shall folowe their damnable wayes, by whom the waye of truthe shal be eyyll spoken of,³ and thorow coueteousnes shall they wyth fayned wordes make marchandise of you, whose iudgement is now not farre of, and their dampnacion slepeth not.

⁴ For yf God spared not the angels that synned, but cast them doune into hell, and deluyered them into chaynes of dercknes (so be punished) to be kept vnto iudgement:⁵ nether spared the olde worlde, but saved Noe the eyght preacher of ryghtewesnes, and brought in the floud vpon the worlde of the vngodly,⁶ and turned the cyties of sodom and Gomor into ashes: overthrew them, damned them, and made on them an ensample vnto those that after shulde liue vngodly.⁷ And iust Lot vexed wyth the vncleyn conuersacion of the wycked, deluyered he.⁸ For he beyng ryghteous, and dwellynge amonge them in seynge and hereynge, vexed his ryghteous soule from daye to daye wyth their vnlawfull dedes.⁹ The Lorde knoweth how to deluyen the godly out of temptacion, and to reserue the vniuste vnto the daye of iudgement for to be punished:¹⁰ but chiefly them that walke after the fleshe in the lust of vnclennes, and despyse auctorite. Presumptuous are they, and stubborne, which feare not to speake eyyll of them that excell in worshippe.¹¹ When the Angels which are greater both in power and might, receaue not of the Lord raylyng iudgment agaynst them selues.¹² But these as brute beastes, naturally brought forth to be taken and destroyed, speake eyyll of the thinges that they vnderstande not, and shall perishe in their awne

καὶ Γομόρρας τεφρώσας * καταστροφῇ κατέκρινεν, ὑπόδειγμα μελλόντων ἀσεβῶν
 τεθεικώς: † καὶ δίκαιον Λώτ, καταπονούνμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελγείᾳ
 ἀναστροφῆς, ἐρρύσατο: (‡ βλέμματι γὰρ καὶ ἀκοῇ ὁ δίκαιος, ἐγκατοικῶν ἐν αὐτοῖς,
 ἡμέραν ἐξ ἡμέρας ψυχὴν δικαίου ἀνόμοις ἔργοις ἐβασάνιζεν) § οἶδε Κύριος εὐσεβεῖς
 ἐκ πειρασμοῦ ῥύεσθαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν·
 ¶ μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μασμοῦ πορευομένους, καὶ κυρί-
 οτης καταφρονούντας. Τολμηταὶ αὐθάδεις, δόξας οὐ τρέμουσι βλασφημοῦντες·
 ** ὅπου ἄγγελοι ἰσχυροὶ καὶ δυνάμει μεῖζονες ὄντες, οὐ φέρουσι κατ' αὐτῶν παρὰ
 Κυρίου βλάσφημον κρίσιν. †† οὗτοι δὲ, ὡς ἄλογα ζῶα φυσικὰ * γεγενημένα |
 εἰς ἄλωσιν καὶ φθορὰν, ἐν οἷς ἀγνοοῦσι βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν

* Rec. τεφρωμένους.

† Alex. = καταστροφῇ.

‡ Rec. γυνήματα.

GENEVA—1557.

of man: but holy men of God spake as they were moved by the holy Ghost.

2. THERE were false Prophets also among the people, even as there shall be false teachers among you: which privily shall bring in damnable heresies, even denying the Lord, that hath bought them, and bring upon them selves swift damnation. † And many shall follow their damnable wayes, by whom the way of truth shall be evil spoken of. ‡ And through covetousnes shall they with fained wordes make merchandise of you, whose judgement long agoe is not farre off, and their damnation slepeth not. § For yf God spared not the Angels, that had synned, but caste them downe into hell, and delivered them into chaines of darkenes, to be kept vnto damnation:

¶ Neither spared the old worlde, but saved Noe the eighth person a preacher of righteousness, and brought in the flood vpon the world of the vngodly. † And turned the cities of the Sodomites and Gomorrhie into ashes: overthrowing them, damned them, and made on them an ensample vnto all that after should liue vngodly: ‡ And he delivered iusto Lot vexed with the viciouly conuersation of the wicked. § (For being righteous, and dwelling among them, in seeing and hearing, vexed his righteous soule from day to daye, with their vnlawful deede.) ¶ The Lord knoweth how to deliuer the godly out of temptation, and how to reserve the vniust vnto the day of iudgement for to be punished:

¶ Namely them that walke after the flesh, in the luste of viciennes, and despise the Gouernement: presumptuous are they, and stande in their owne conceite, and feare not to speake euil of them that are in dignitie. † When the Angels which are greater bothe in power, and might thane not rayling iudgement agaynst them before the Lord. ‡ But these as brute beastes, led with natural sensualitye and made to that ende that being taken they shulde be destroyed, speake euil of those things which they knowe not, and

RHEIMS—1582.

at any time: but the holy men of God spake, inspired with the holy Ghost.

2. BUT there were also false-propheets in the people, as also in you there shall be lying teachers which shall bring in sectes of perdition, and denie him that hath bought them, the Lord: bringing vpon them selves speedie perdition. † And many shall follow their riotousneses, by whom the way of truth shall be blasphemed. ‡ and in auarice shall they with feined wordes make merchandise of you, vnto whom the iudgement now long since ceaseth not: and their perdition slumbereth not. § For if God spared not Angels sinning: but with the ropes of Hel being drawen downe into Hel delivered them to be tormented, that they should be reserved vnto iudgement: † and he spared not the original worlde, but kept the eight, Noe, the preacher of iustice, bringing in the deluge vpon the worlde of the impious.

¶ And bringing the cities of the Sodomites and of the Gomorrhites into ashes, he damned them with subuersion, putting an example of them that shall doe impiously: † and delivered iust Lot oppressed by the iniurie and luxurious conuersation of the abominable men. ‡ for in sight and hearing he was iust: dwelling with them vnto from day to day vexed the iust soule with vniust workes.

¶ Our Lord knoweth to deliuer the godly from temptation, but to reserve the vniust vnto the day of iudgement to be tormented: † and especially them which walke after the flesh in concupiscence of viciennes, and contemne dominion, bold, self-placers: they feare not to bring in sectes, blaspheming. ‡ Whereas Angels being greater in strength and power, beare not the execrable iudgement agaynst them.

¶ But these men as vnreasonable beastes, naturally tending to the snare and into destruction, in those things which they knowe not, blaspheming, shall perish in

AUTHORISED—1611.

holy men of God spake as they were moved by the holy Ghost.

2. BUT there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring vpon themselves swift destruction.

† And many shall follow their pernicious wayes, by reason of whom the way of truth shall be evil spoken of: ‡ And through covetousnesse shall they with fained words, make merchandise of you, whose iudgement now of a long time lingereth not, and their damnation slumbereth not. § For if God spared not the Angels that sinned, but cast them downe to hel, and delivered them into chains of darknesse, to be reserved vnto iudgement: † And spared not the old world, but saved Noah the eighth person a preacher of righteousness, bringing in the flood vpon the world of the vngodly:

¶ And turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample vnto those that after should liue vngodly: ‡ And delivered iust Lot, vexed with the filthy conuersation of the wicked: § (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soule from day to day, with their vnlawfull deedes.)

¶ The Lord knoweth how to deliuer the godly out of temptations, and to reserve the vniust vnto the day of iudgement to be punished: † But chiefly them that walke after the flesh in the lust of uncleannes, and despise government. Presumptuous are they, self-willed: they are not afraid to speake euil of dignities: ‡ Whereas Angels which are greater in power and might, bring not railing accusation against them before the Lord. ‡ But these, as natural brute beasts made to be taken and destroyed, speake euil of the things that they vnderstand not, and shall utterly perish in

* Or, lasciuious wayes, as some sayde vnto. † Or, destruction. ‡ Some read, against Government.

ὕμῶν ἐν ὑπομνήσει τὴν εἰλικρινὴ διάνοιαν, ² μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν, καὶ τῆς τῶν ἀποστόλων ³ ἡμῶν ἐντολῆς, τοῦ Κυρίου καὶ σωτῆρος ⁴ τοῦτο πρῶτον γινώσκοντες, ὅτι ἐλεύσονται ἐπ' ⁵ ἐσχάτου τῶν ἡμερῶν ἐν ἐμπαυμονῇ ἐμπαύεται, κατὰ τὰς ἰδίας ἐπιθυμίας αὐτῶν πορευόμενοι, ⁶ καὶ λέγοντες, ⁷ Ποῦ ἐστὶν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἀφ' ἧς γὰρ ⁸ οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτω διαμένει ἀπ' ἀρχῆς κτίσεως. ⁹ Λαυθάνει γὰρ αὐτοὺς τοῦτο θέλοντας, ὅτι οὐρανοὶ ἦσαν ἑκκαλαί, καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα, τῷ τοῦ Θεοῦ λόγῳ, ¹⁰ δι' ὧν ὁ τότε κόσμος ὕδατι κατακλυσθεὶς ἀπώλετο ¹¹ οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ ¹² τῷ αὐτοῦ λόγῳ τεθησαυρισμένοι εἰσὶ, πυρὶ τηρούμενοι εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων. ¹³ Ἐν δὲ τούτῳ μὴ

² Alex. ὑμῶν.³ Alex. ἰσχάνων.⁴ Rec. = ἰν' ἐμπαυμονῇ.⁵ Rec. αὐτῶν ἐπιθυμίας.

WICLIIF—1380.

I stire youre cleer soule bi monestynge to gide: ² that ye be myndeful of the wordis that I bifor seide of the holi prophetes: and of the maundementis of the holi apostolis of the lord and sayour;

³ first wite ye this thing that in the last dayes disceyvers scholn come in disceit, goynge aftir her owne coucityngis, ⁴ seiynge where is the biheest or the comynge of hym? for eithen the fadiris dieden: alle thingis lasten fro the bigyanynge of creature; ⁵ but it is hid fro hem willynge this thing: that heuenes weren bifor, and the erthe of watir, was stondinge bi watir bi goddis word ⁶ bi which thilke world clemaid thanne bi watir perischide; ⁷ but the heuenes that now ben and the erthe ben kept bi the same word and ben reserved to fier in the day of dome and peridicoun of wickid men;

⁸ but ye moost dere: this o thing be not hidde to you; that o dai aengetis god, is as a thousand yeeis; and a thousand yeeis: ben as o day; ⁹ the lord tarieth not his biheest as muras gessen: but he doith pacientli for you and wole not that any man perische; but that alle turne agen to penance; ¹⁰ for the day of the lord schal come as a theef: in which heuenes with greet bise scholn passe, and elementis scholn be dissolved bi heete; and the erthe and alle the werkis that ben in it: schulen be brente;

¹¹ therfor whanne alle these thingis schal be dissolved; what maner men bihooveth it you to be in holi lyvynge and pitnes: ¹² abidyng and byynge in to the comynge of the dai of oure lord ihesus crist; bi whom heuenes brennyng schal be dissolved: and elementis schulen faile bi brennyng of fier; ¹³ also we abiden bi hise biheestis newe heuenes and newe erthe: in which rihtwisene dwelleth;

TYNDALE—1534.

I stere vp and warne youre pure myndes; ² to call to remembrance the wordes which were tolde before of the holy prophetes; and also the commaundement of vs the apostles of the lorde and saveour.

³ This fyrst vnderstande; that ther shall come in the last dayes mockers which will walke after their awne lustes ⁴ and saye. Where is the promes of his comynge? For sence the fathers dyed; all thinges continue in the same estate wher in they were at the begynninge. ⁵ This they knowe not (and that willyngly) how that the hevens a great while ago were; and the erth that was in the water; appeared vp out of the water by the worde of god: ⁶ by the which thinges; the worlde that then was; perished over flowen with the water. ⁷ But the hevens verely and erth which are now; are kept by the same worde in store; and reserved vnto fyre; agaynat the daye of iudgement and perdition of vngodly men.

⁸ Dearly beloved; be not ignorant of this one thyng; how that one daye is with the lorde; as a thousand yeres; and a thousand yeres as one daye. ⁹ The lorde is not slacke to fulfill his promes; as some men count slacknes: but is pacient to vs warde and wolde have no man lost; but wolde receive all men to repentance. ¹⁰ Nevertheless the daye of the lorde will come as a thefe in the nyght; in the which daye; the hevens shall perishe with terrible noyes; and the elementes shall melt with heet; and the erth with the workes that are therein shall burne.

¹¹ Yf all these thinges shall perishe; what maner persons ought ye to be in holy conversacion and godlynnes: ¹² lokyngefor and hastynge vnto the comynge of the daye of God; in which the hevens shall perishe with fyre; and the elementes shalbe consumed with heate. ¹³ Nevertheless we loke for a newe heven and a newe erth; accordynge to his promes; wher in dwelleth rightewysnes.

CRANMER—1539.

with I stere vp your syncre mynde, by putting you in remembrance, ² that ye maye be myndefull of the wordes (which were tolde before of the holy Prophetes) and also the commaundement of vs which be Apostles of the Lorde and sayour.

³ This fyrst vnderstande, that ther shall come in the last dayes, mockers (as disceitfulness) which wyll walke after their awne lustes, ⁴ and saye: Where is the promes of his comynge? For sence the fathers dyed, all thynges continye in the same estate wherin they were at the begynninge. ⁵ For this they knowe not (and that wyllfully) how that the heuens a great while ago were, and the erth out of the water appeared vp thorow the water, by the word of God: ⁶ by the which thynges the world that then was, perished, beyng over runne wyth water. ⁷ But the heuens and erth which are now, be kept by his worde in store, and reserved vnto fyre, agaynat the daye of indgement and perdition of vngodly men.

⁸ Dearly beloved, be not ignorant of this one thyng, how that one daye is wyth the Lord, as a thousand yere, and a thousand yere as one daye. ⁹ The Lord that hath promised, is not slacke, as some men count slacknes: but is payent to vs warde: for asmoch as he wolde have no man lost, but wyll receave all men to repentance.

¹⁰ Neuerthelesse the daye of the Lorde wyll come as a thefe in the nyght, in the which daye, the heuens shall passe awaye in maner of a tempest, and the elementes shall melt wyth heate: the erth also and the workes that are therein, shall burne.

¹¹ Seyng then that all these thynges shall perishe, what maner persons ought ye to be in holy conversacion and godlynnes: ¹² lokynge for, and hastynge vnto the comynge of the daye of God, by whom the heuens shall perishe with fyre, and the elementes shall melt wyth heate? ¹³ Neuerthelesse, we (according to his promes) loke for a new heuven and a new earth, wherin dwelleth rightewysnes.

monestynge, admonishing. wite, knowe.
 bihooveth, conveniunt. shalbe, erunt.
 pitnes, justitiam. thilke, iste same.
 byynge, perseverans. o, one. aengetis, accendit.
 brennyng, incendium. pitnes, peritis. Myrre, reserding.

τοὺς ὀλίγους | ἀποφυγόντας | τοὺς ἐν πλάνῃ ἀναστρεφόμενους· ¹⁸ ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες τῆς φθορᾶς ᾧ γὰρ τις ἡττήται, τούτῳ καὶ δεδούλωται. ²⁰ Εἰ γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ Κυρίου καὶ σωτῆρος Ἰησοῦ Χριστοῦ, τούτοις δὲ πάλιν ἐμπλακέντες ἡττῶνται, γέγονεν αὐτοῖς τὰ ἔσχατα χεῖρονα τῶν πρώτων. ²¹ κρεῖττον γὰρ ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης, ἢ ἐπιγνοῦσιν ἐπιστρέψαι ἐκ τῆς παραδοθείσης αὐτοῖς ἀγίας ἐντολῆς. ²² συμβέβηκε δὲ αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας, “Κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα.” καὶ, “Ὅς λουσαμένη, εἰς κύλισμα βορβόρου.”

III. Ταύτην ἤδη, ἀγαπητοὶ, δευτέραν ὑμῶν γράφω ἐπιστολήν, ἐν αἷς διεγείρω

* Rec. νεφθα.

* Rec. + ἐν.

* Alex. ἀσπλῆγος.

* Rec. ἐν τῷ.

* Alex. ἀποφύγοντας.

GENEVA—1557.

shal perishe through their owne corrup-tion. ¹⁸ And shal receive the reward of vnyghtuousnes, as they which count it pleasure to lyve deliciously for a season. Spottes they are and blotches deliting them selues in that they decaie you, in feast-ing with you. ¹⁴ Having eyes ful of adoutrie, and that can not cease to synne, begyling vnable soules: they haue hearts exercised with couetousnes, detestable fel-lowes, ¹⁵ Which forsakyng the right waye, haue gone astraye, folowyng the way of Balaam the sonne of Bosor, which lound the reward of vnrightuousnes:

¹⁶ But he was rebuked for his iniquitie: for the dunne beast, wher on he sat speaking with mans voyce, forbode the folyshenes of the Prophete. ¹⁷ These are welles without water, and cloudes caried about with a tempest, to whom the blake darknes is reserued for ever. ¹⁸ For in speaking swelling wordes of vanitie, they begyle with wantonnes through the lustes of the fleshe men that were cleane escaped from them which are wrapped in erroris. ¹⁹ Promysing vnto them libertie, and are them selues the bond seruants of corrup-tion: for of whom soeuer a man is ouer-come, vnto the same is he in bondage. ²⁰ For if they, after they haue escaped from the filthines of the worlde, through the knowlege of the Lord, and of the Senour Iesus Christ, are yet tangled agayne therein, and overcome: then is the latter end worse with them then the begynning. ²¹ For it had bene better for them, not to haue knowen the way of rightuousenes, then after they haue knowen it, to turne from the holy commandment geuen vnto them. ²² But it happeneth vnto them, according to the true prouerbe, The dogge is turned to his owne vomit agayne: and, The sowe that was washed, to her wallowyng in the myer.

RHEIMS—1582.

their corruption, ¹⁸ receiving the reward of iniustice, esteeming for a pleasure the delights of a day: coinquinations and spotted, flowing in delicacies, in their feastings rioting vvith you, ¹⁴ hauing eyes ful of adulteris and incessant sinne: al-luring vnable soules, hauing their hart exercised vvith auarice, the children of malediction: ¹⁵ leauing the right vvay they haue erred, hauing folowed the vvay of Balaam of Bosor, vvich lound the reward of iniquitie, ¹⁶ but had a checke of his madnesse, the dunne beast vnder the yoke, speaking vvith mans voyce, prohibited the folyshnes of the prophet.

¹⁷ These are fountaines vvithout vvater, and cloudes, tossed vvith vvhirlevvindes, to vvhom the mist of darknesse is re-serued. ¹⁸ For, speaking the proud thinges of vanitie, they allure in the desires of fleshly riotousnes, those that escape a litle, vvich conuerse in error, ¹⁹ promysing them libertie, vvhereas them selues are the slaues of corruption, for vvheer vvith a man is overcome: of that he is the slaue also.

²⁰ For if fleeing from the coinquinations of the vvorld in the knowlege of our Lord and Senour Iesus Christ, they agayne intangled vvith the same be ouer-come: the latter thinges are become vnto them vvorse then the former. ²¹ For it vvias better for them not to knovv the vvay of iustice, then after the knowlege, to turne backefrom that holy commande-ment vvich vvias deliuered to them. ²² For, that of the true prouerbe is chaunced to them, The dogge returned to his vomite: and, The sowe vvashed into her vvallowing in the mire.

AUTHORISED—1611.

their own corruption. ¹⁸ And shall receive the reward of vnrighteousnesse, as they that count it pleasure to riot in the day time: Spots they are and blemishes, sporting themselves with their own deceivings, while they feast with you: ¹⁴ Having eyes full of “adultery and that cannot cease from sinne, beguiling vn-stable soules: an heart they haue exer-cised with couetous practises: cursed children: ¹⁵ Which haue forsaken the right way, and are gone astray, following the way of Balaam the sonne of Bosor, who loved the wages of vnrighteousnesse, ¹⁶ But was rebuked for his iniquity: the dunne asse speaking with mans voyce, forbode the madnesse of the Prophet.

¹⁷ These are wells without water, cloude that are caried with a tempest, to whom the mist of darknesse is reserued for ever. ¹⁸ For when they speake great swelling wordes of vanitie, they allure through the lusts of the flesh, through much wanton-nesse, those that were “cleane escaped from them who lue in error. ¹⁹ While they promise them liberty, they them-selues are the seruants of corruption: for of whom a man is overcome, of the same is hee brought in bondage. ²⁰ For if after they haue escaped the pollutions of the world through the knowlege of the Lord and Senour Iesus Christ, they are agayne intangled therein, and overcome, the latter end is worse with them then the beginning. ²¹ For it had bene better for them not to haue knowen the way of right-uousnes, then after they haue knowen it, to turne from the holy Commande-ment deliuered vnto them. ²² But it is happened vnto them according to the true prouerbe: The dog is turned to his own vomit agayne, and the sowe that was washed, to her wallowing in the mire.

3. THIS second Epistle (beloued) I now write vnto you, in both which I stir

3. THIS is the seconde Epistle that I now write vnto you beloued, wherewith

3. THIS is the second epistle I write to you my dearest, in vvich I stirre vp

* Or, an adulterous. * Or, for a little, or, a while, as some read.

ὑμῶν ἐν ὑπομνήσει τὴν εὐκρινῆ διάνοιαν, ² μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν, καὶ τῆς τῶν ἀποστόλων ³ ἡμῶν ἐντολῆς, τοῦ Κυρίου καὶ σωτῆρος· ⁴ τοῦτο πρῶτον γινώσκοντες, ὅτι ἐλεύσονται ἐπ' ⁵ ἐσχάτου τῶν ἡμερῶν ἐν ἐμπαιγμονῇ ἐμπαίκεται, κατὰ τὰς ἰδίας ⁶ ἐπιθυμίας αὐτῶν πορευόμενοι, ⁷ καὶ λέγοντες, 'Ποῦ ἐστὶν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἀφ' ἧς γὰρ ⁸ οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτω διαμένει ἀπ' ἀρχῆς κτίσεως.' ⁹ Λαθάνει γὰρ αὐτοὺς τοῦτο θέλοντας, ὅτι οὐρανοὶ ἦσαν ἑκπαλαί, καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα, τῷ τοῦ Θεοῦ λόγῳ, ¹⁰ δι' ὧν ὁ τότε κόσμος ὕδατι κατακλυσθεὶς ἀπώλετο· ¹¹ οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ ¹² τῷ αὐτοῦ λόγῳ τεθησαυρισμένοι εἰσὶ, πυρὶ τηρούμενοι εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων. ¹³ Ἐν δὲ τούτῳ μὴ

* Alex. ὁρῶν.

* Alex. λογάζων.

* Rec. = ἐν ἐμπαιγμονῇ.

* Rec. αὐτῶν ἐπιθυμίας.

WICLIIF—1380.

I stire youre cleer soules bi monestynge to gidre: ² that ye be mynde ful of the wordis that I bifor seide of the holi propheetis: and of the maundementis of the holi apostolis of the lord and sayour.

³ first wite ye this thing that in the last dayes deceyuers schuln come in disceit, goyng aftir her owne couetyngis, ⁴ seiynge, where is the bihest or the comynge of hym? for eithen the fadiris dieden: alle thingis lasten fro the bigynnyng of creature, ⁵ but it is hid fro hem willyng this thing: that heuenes weren bifor, and the erthe of watir, was stondinge bi watir bi goddis word ⁶ bi which thiinke world cleided thurgh bi watir perischide, ⁷ but the heuenes that now ben and the erthe ben kept bi the same word and ben reserved to fier in the day of dome and perdition of wikkid men.

⁸ but ye moost dere: this o thing be not hidde to you, that o dai anentis god, is as a thousand yeeis, and a thousand yeeis: ben as o day, ⁹ the lord tarieth not his bihest as summe gessen: but he doith pacientli for you, and wolde not that ony man perische, but that alle turne agen to penance, ¹⁰ for the day of the lord schal come as a theef: in whiche heuenes with greet bire schuln passe, and elementis schuln be dissolved bi heate, and the erthe and alle the werkis that ben in it: schuln be brente.

¹¹ therfor whanne alle these thingis schuln be dissolved, what maner men bihoueth it you to be in holi luyngis and pitous: ¹² abidyng and hiyyng in to the comynge of the dai of oure lord ihesus crist bi whom heuenes brennyng schuln be dissolved: and elementis schuln faile bi brennyng of fier, ¹³ also we schiden bi his bihestis newe heuenes and newe erthe: in which rihtwisnesse dwelleth.

TYNDALE—1534.

I stire vp and warne youre pure mynde, ² to call to remembrance the wordes which were tolde before of the holy propheetes, and also the commaundement of vs the apostles of the lorde and saveour.

³ This fyrst vnderstande, that ther shall come in the last dayes mockers, which will walke aftir their awne lustes ⁴ and saye. Where is the promes of his comynge? For sence the fathers dyed, all thinges continue in the same estate wher in they were at the begynning. ⁵ This they knowe not (and that wyllyngly) how that the heuens a great whyle ago were, and the erth that was in the water, appeared vp out of the water by the worde of god: ⁶ by the which thinges, the worlde that then was, perished over flowen with the water. ⁷ But the heuens verely and erth which are now, are kept by the same worde in store, and reserved vnto fyre, agaynst the daye of iudgement and perdition of vngodly men.

⁸ Derely beloved, be not ignorant of this one thyng, how that one daye is with the lorde, as a thousand yere, and a thousand yere as one daye. ⁹ The lorde is not slacke to fulfill his promes, as some men count slacknes: but is pacient to vs warde and wolde have no man lost, but wolde receave all men to repentance. ¹⁰ Nevertheless the daye of the lorde will come as a thefe in the nyght, in the which daye, the heuens shall perishe with terrible noyse, and the elementes shall melt with heate, and the erth with the workes that are therein shall burne.

¹¹ Yf all these thinges shall perishe, what maner persons ought ye to be in holy conversacion and godlynes: ¹² looking for and hastyng vnto the comynge of the daye of God, in which the heuens shall perishe with fyre, and the elementes shalbe consumed with heate. ¹³ Nevertheless we loke for a newe heven and a newe erth, accordyng to his promes, where in dwelleth rihtewesnes.

CRANMER—1530.

with I stire vp your syncre mynde, by putting you in remembrance, ² that ye maye be mynde ful of the wordes (which were tolde before of the holy Propheetes) and also the commaundement of vs which be Apostles of the Lorde and sayour.

³ This fyrst vaderstande, that ther shall come in the last dayes, mockers (in dissatisfactiōne) which wyl walke aftir their awne lustes, ⁴ and saye: Where is the promes of his comynge? For sence the fathers dyed, all thynges continue in the same estate wherin they were at the begynnyng. ⁵ For this they knowe not (and that wylfully) how that the heuens a great whyle ago were, and the erth out of the water appeared vp thorow the water, by the word of God: ⁶ by the which thynges the world that then was, perished, beyng over runne wyth water. ⁷ But the heuens and erth which are now, be kept by his worde in store, and reserved vnto fyre, agaynst the daye of iudgement and perdition of vngodly men.

⁸ Dearly beloved, be not ignorant of this one thyng, how that one daye is wyth the Lord, as a thousand yere, and a thousand yere as one daye. ⁹ The Lord that hath promised, is not slacke, as some men count slacknes: but is pacient to vs warde: for asmoche as he wolde have no man lost, but wyl receave all men to repentance.

¹⁰ Nevertheless the daye of the Lorde wyl come as a thefe in the nyght, in the which daye, the heuens shall passe awaye in maner of a tempest, and the elementes shall melt wyth heate: the erth also and the workes that are therein, shall burne.

¹¹ Seyng then that all these thynges shall perishe, what maner persons ought ye to be in holy conversacion and godlynes: ¹² looking for, and hastyng vnto the comynge of the daye of God, by whom the heuens shall perishe with fyre, and the elementes shall melt wyth heate? ¹³ Nevertheless, we (according to his promes) lōke for a new heauen and a new earth, wherin dwelleth ryhtewesnes.

comynge, adventus. ¹² looking for, ¹³ nevertheless, we lōke for a new heaven and a new earth, wherin dwelleth ryhtewesnes.

λανθανέτω ὑμᾶς, ἀγαπητοὶ, ὅτι μία ἡμέρα παρὰ Κυρίῳ ὡς χίλια ἔτη, καὶ χίλια ἔτη ὡς ἡμέρα μία. ⁹ οὐ βραδύνει ⁸ ὁ Κύριος τῆς ἐπαγγελίας, ὡς τινες βραδυτῆτα ἡγοῦνται· ἀλλὰ μακροθυμεῖ εἰς ἡμᾶς, | μὴ βουλόμενός τινας ἀπολέσθαι, ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι. ¹⁰ Ἦξει δὲ ἡ ἡμέρα Κυρίου ὡς κλέπτῃς, ἐν ᾗ οἱ οὐρανοὶ ροιζήδον παρελεύσονται, στοιχεῖα δὲ καυσούμενα λυθήσονται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα κατακαήσεται. ¹¹ Τῶν οὖν πάντων λυομένων, ποταποὺς δὲ ὑπάρχειν ὑμᾶς ἐν ἀγλαῖς ἀναστροφαῖς καὶ εὐσεβείαις, ¹² προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ Θεοῦ ἡμέρας, δι' ἣν οὐρανοὶ πυρρῶμενοι λυθήσονται, καὶ στοιχεῖα καυσούμενα τήκεται; ¹³ Καινοὺς δὲ οὐρανοὺς καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ.

⁹ Rec. τῇ αὐτῇ.⁸ Alex. = ὁ.⁴ Alex. s. εἰς ἡμᾶς s. δι' ἡμᾶς.⁷ Rec. + ἐν παντί.

GENEVA—1557.

I sterc vp, and warne your pure myades, ²To call to remembrance the wordes, which were told before of the holy Prophets, and also the commandment of vs the Apostles of the Lord and Saviour.

³ This fyrst vnderstande, that there shal come in the last dayes, mockers, which wyl walke after their lustes, ⁴ And say, Where is the promise of his comming? for synce the fathers died, all thinges continue in the same estate wher in they were at the beginning. ⁵ For this they knowe not (and that willingly) how that the heauens a great whyle ago were, by the worde of God, and the earth that was in the water appeared vp out of the water, ⁶ Wherefore the world that then was, perished, overflowed with the water.

⁷ But the heauens and earth, which are now, are kept by the same worde in store, and reserued vnto fyre, against the day of damnation, and destruction of vngodly men. ⁸ Derely beloved, be not ignorant of this one thinge, how that owne day is with the Lord, as a thousand yere, and a thousand yere, as one day. ⁹ The Lord is not slacke to fulfil his promys (as some men count slacknes) but is pacient to vewarde, and wolde haue no man lost, but woulde recceane all men to repentance.

¹⁰ And the day of the Lord wyl come as a thiefe in the night, in the which day, the heauens shal passe away with a noyse, and the elementes shal melt with heate, and the earth with the workes, that are therein shal burne. ¹¹ Seing therefore all these thinges muste be dissolued, what maner persons ought ye to be in holy conuersation and godlynnes? ¹² Loking for, and hastyng vnto the comming in the day of God, in which the heauens shal be dissolued with fyre, and the elementes shal melt with heat. ¹³ But, we loke for new heuens, and a newe earth, according to his promys, wherin dwelleth righte-
ousnes.

RHEIMS—1582.

by admonition your sincere minde: ² that you may be mindefull of those wordes which I told you before from the holy Prophetes, and of your Apostles, of the preceptes of our Lord and Saviour. ³ Knowving this first, that in the last daies shal come mockers in deceit, vvalking according to their owne concupiscences, ⁴ saying, Vwhere is his promise or his comming? For since the time that the fathers slept, al thinges do so perseuer from the beginning of creature. ⁵ for they are vvilfully ignorant of this, that the heauens were before, and the earth, out of vwater, and through vwater, consisting by the vvord of God: ⁶ by the vvlich, that vvorld then, being ouerflowed vvith vwater perished.

⁷ But the heauens vvchich now are, and the earth, are by the same word kept in store, reserued to fire vnto the day of iudgement and of the perdition of the impious men. ⁸ But this one thing be not ignorant of, my dearest, that one day with our Lord is as a thousand yeres, and a thousand yeres as one day. ⁹ Our Lord slacketh not his promys, as some do esteeme it: but be doth patiently for you, not vvilling that any perish, but that al returne to penance. ¹⁰ And the day of our Lord shal come as a thiefe in the vvchich the heauens shal passe vvith great violence, but the clementes shal be resolued vvith heate, and the earth and the vvorkes vvchich are in it, shal be burnt.

¹¹ Therefore vvhereas al these thinges are to be dissolued: vvhat maner of men ought you to be in holy conuersations and godlinesse, ¹² expecting and hasting vnto the comming of the day of our Lord, by vvchich the heauens burning shal be resolued, and the clementes shal melt vvith the heate of fire: ¹³ But vve expect new heuens and a new earth according to his promys, in vvchich iustice inhabiteth.

AUTHORISED—1611.

vp your pure mindes by way of remembrance: ² That ye may be mindfull of the words which were spoken before by the holy Prophets, and of the Commandment of vs the Apostles of the Lord and Saviour: ³ Knowing this first, that there shall come in the last dayes scoffers, walking after their owne lusts, ⁴ And saying, Where is the promise of his comming? For since the Fathers fell asleep, all things continue as they were from the beginning of the creation. ⁵ For this they willingly are ignorant of, that by the word of God the heauens were of old, and the earth ⁶ standing out of the water, and in the water, ⁷ Whereby the world that then was, being overflowed with water, perished. ⁸ But the heauens and the earth which are now, by the same word are kept in store, reserved vnto fire against the day of Iudgement, and perdition of vngodly men.

⁹ But (beloued) be not ignorant of this one thing, that one day is with the Lord as a thousand yeres, and a thousand yeres as one day. ¹⁰ The Lord is not slacke concerning his promise (as some men count slackenesse) but is long-suffering to vs-ward, not willing that any should perish, but that all should come to repentance. ¹¹ But the day of the Lord will come as a thiefe in the night, in the which the heauens shall passe away with a great noyse, and the Elements shal melt with feruent heat, the earth also and the workes that are therein shall be burnt vp. ¹² Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conuersation, and godlinesse, ¹³ Looking for and hasting vnto the comming of the day of God, wherein the heauens being on fire shall be dissolved, and the Elements shall melt with feruent heat? ¹⁴ Nevertheless we, according to his promise, looke for new heuens, and a new earth, wherein dwelleth righteousness.

- Gr. continuing.

- Gr. hastening the comming.

¹⁴ Διὸ, ἀγαπητοὶ, ταῦτα προσδοκῶντες, σπουδάσατε ἄσπιλοι καὶ ἁμόμητοι | αὐτῷ εὐρεθῆναι ἐν εἰρήνῃ, ¹⁵ καὶ τὴν τοῦ Κυρίου ἡμῶν μακροθυμίαν, σωτηρίαν ἡγείσθε· καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν ¹⁶ αὐτῷ δοθεῖσαν | σοφίαν ἔγραψεν ὑμῖν, ¹⁷ ὡς καὶ ἐν πάσαις ταῖς ἐπιστολαῖς, λαλῶν ἐν αὐταῖς περὶ τούτων ἐν οἷς | ἐστὶ δυσνόητά τινα, ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν, ὡς καὶ

† Alex. ἀμαροί.

* Alex. δοθ. αὐτῷ.

WICLIIF—1380.

¹⁴ for whiche thing ye moost dere, abidyng the thingis be ye bisie: to be founden to hym in pees vnsportid and vndeformed, ¹⁵ and deme ye long abidyng of oure lord ihesus crist: youre heelte, as also oure moost dere brother poull wroot to you bi wisdom youen to him, ¹⁶ as in alle epistlis he spekiith in hem of thes thingis, in whiche ben sum hard thingis to vnderstonde, whiche vnwise & vnstable men depranen, as also thei don other scripturis to her owne perdition;

¹⁷ therfor ye britheren bifor witinge kepe you self: leest ye be disceyued bi error of vnwise men & falle awey fro youre owne sadnesse; ¹⁸ but wexe ye in grace; & the knowyng of oure lord ihesus crist & oure sayour, to him be glori now & in to the day of enerlastyngnes, amen.

deme, judge. her, their. witinge, knowing.
sadnesse, stability. grace, grace.

TYNDALE—1534.

¹⁴ Wherefore dearly beloved, saynge that ye loke for soche thynges, be diligent that ye maye be founde of him in peace, without spotte and vndefiled. ¹⁵ And suppose that the longe sufferynge of the lorde is saluacion, even as oure derely beloved brother Paul, accordynge to the wysdome geuen vnto him, wrote to you, ¹⁶ yee, almost in every pistle speakynge of soche thynges: amonge which are many thynges harde to be vnderstonde; which they that are vnlearned and vnstable, pervert, as they do other scriptures vnto their awne destruccion.

¹⁷ Ye therfore beloved, saynge ye knowe it before hande: beware lest ye be also plucked a waye with the erreure of the wicked, and fall from youre awne stedfastnes: ¹⁸ but growe in grace, and in the knowledge of oure lorde and saueoure Iesus Christ. To whom be glory bothe now and for ever. Amen.

CRANMER—1539.

¹⁴ Wherefore dearly beloved, saynge that ye loke for such thinges, be diligent that ye maye be founde of hym in peace, without spotte and vndefiled. ¹⁵ And suppose that the longe sufferynge of the Lord is saluacion, even as oure derely beloved brother Paule also (accordynge to the wysdome geuen vnto hym) hath wrytten vnto you, ¹⁶ ye, almost in every epistle, speakynge of such thynges: amonge which are many thinges harde to be vnderstande, which they that are vnlearned and vnstable, pervert, as they do also the other scriptures vnto their awne destruccion.

¹⁷ Ye therfore beloved, (saynge ye be warned afore hand) beware, lest ye, wyth other men be also plucked awaye thorow the erreure of the wycked, and fall from your awne stedfastnes: ¹⁸ but growe in grace, and in the knowledge of oure Lorde and sayoure Iesus Chryst. To whom be glory both now and for euer. Amen.

τὰς λοιπὰς γραφὰς, πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν. ¹⁷ Ὑμεῖς οὖν, ἀγαπητοί, προγινώσκοντες φυλάσσεσθε, ἵνα μὴ τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες, ἐκπέσῃτε τοῦ ἰδίου στηριγμοῦ. ¹⁸ αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ Κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. αὐτῷ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. ἀμήν.

¹ Alex. etc.

GENEVA—1557.

¹⁴ Wherefore dearly beloved, seeing that ye loke for sache thinges, be diligent that ye may be founde of him in peace, without spotte and vndefiled. ¹⁵ And suppose that the longe suffering of the Lord is saluation, even as our dearly beloved brother Paul, according to the wysdome geuen vnto hym, wrote to you. ¹⁶ As one, almoste in every Epistle speakyng of sache thinges: among which thinges some are harde to be vnderstand, which they that are vnlerned and vnable peruert, as they do also other Scriptures vnto their owne destruction.

¹⁷ Ye therfore beloved, seying ye knowe these thinges before hande, beware, leste ye be also plucked away with the error of the wicked, and fall from your owne stedfastnes. ¹⁸ But growe in grace, and in the knowledge of our Lord and Sauour Iesus Christe: to whome be glorie both now and for ever. Amen.

RHEIMS—1582.

¹⁴ For the vvhich cause my dearest, expecting these thinges, labour earnestly to be found immaculate and vnspotted to him in peace: ¹⁵ and the longanimitie of our Lord, do ye account saluation, as also our most deere brother Paul according to the vv wisdom given him hath vvritten to you: ¹⁶ as also in al epistles, speaking in them of these thinges, in the vvhich are certaine thinges hard to be vnderstoode, vvhich the vnlerned and vnable depraue, as also the rest of the Scriptures, to their owne perdition.

¹⁷ You therfore brethren, foreknowing, take heed lest ledde aside by the error of the vvise you fal away from your owne stedfastnes. ¹⁸ but grow in grace and in knowvledge of our Lord and saviour Iesus Christ. To him be glorie both now and vnto the day of eternitie. Amen.

AUTHORISED—1611.

¹⁴ Wherefore (beloved) seeing that ye looke for such thinges, be diligent that ye may be found of him in peace, without spot, and blamelesse. ¹⁵ And account that the long suffering of the Lord is saluation, even as our beloved brother Paul also, according to the wisdom given vnto him, hath written vnto you. ¹⁶ As also in all his Epistles, speaking in them of these thinges, in which are some thinges hard to be vnderstood, which they that are vnlerned and vnable wrest, as they doe also the other Scriptures, vnto their owne destruction.

¹⁷ Yee therefore, beloved, seeing yee know these thinges before, beware lest yee also being led away with the error of the wicked, fall from your owne stedfastnesse. ¹⁸ But grow in grace, and in the knowledge of our Lord and Sauour Iesus Christ: to him be glory both now and for ever. Amen.

ΠΡΩΤΗ
ΕΠΙΣΤΟΛΗ ΙΩΑΝΝΟΥ.

Κεφάλαιον Α.

THE FIRST
EPISTLE OF JOHN.

CHAPTER I.

Ὁ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἑώρακάμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἔθεασάμεθα, καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν περὶ τοῦ λόγου τῆς ζωῆς. ² (καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἑώρακάμεν, καὶ μαρτυροῦμεν, καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον, ἥτις ἦν πρὸς τὸν πατέρα, καὶ ἐφανερώθη ἡμῖν) ³ ὃ ἑώρακάμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν καὶ ἡ κοινωνία ⁴ δὲ ἡ ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ. ⁵ καὶ ταῦτα γράφομεν ὑμῖν, ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη. ⁶ Καὶ

² Alex. + καί.

³ Alex. = εἰ.

⁶ Alex. ἡμεῖς.

WICLIIF—1380.

1. THAT thing that was fro the begynnyng: whiche we herden which we seien with oure eyen, whiche we hiholden & oure hondis touchiden of the word of lif: ² & the lif is schewid and we seien & we witnessen, and tellen to you everlastyng lif: that was anentis the fadir & apperid to us: ³ therfor we tellen to you that thing that we seien & herden: that also ye haue felowship with us & oure felowship be with the fadir & with his sone ihesus crist, ⁴ & we writen this thing to you: that ye haue ioie, & that youre ioie be ful,

⁵ & this is the tellynge that we herden of him & tellen to you: that god is lyt: and there ben no derknessis in him, ⁶ if we seien that we han felowship with him, & we wandren in derknessis: we lien and doon not truthe, ⁷ but if we walken in lyt, as also he is in lyt: we han felowship to gidre: & the blood of ihesus crist his sone: clenseth us fro al synne,

⁸ If we seien that we han, not synne: we deceyven us self, & truthe is not in us

TYNDALE—1534.

1. THAT which was from the begynnyng, concerninge which we have hearde, which we have sene with oure eyes, which we have loked vpon, and oure bondes have handled, of the worde of life. ² For the lyfe appered, and we have sene, and beare witnes, and shewe vnto you that eternall lyfe, which was with the father, and appered vnto vs. ³ That which we have sene and herde declare we vnto you, that ye maye have fellowshipe with vs, and that oure fellowshipe maye be with the father and his sonne Iesus Christ. ⁴ And this write we vnto you, that oure ioie maye be full.

⁵ And this is the tydynges which we have hearde of hym, and declare vnto you, that god is lyght, and in him is no darknes at all, ⁶ yf we saye that we have fellowshipe with him, and yet walke in darknes, we lye, and do not the truthe: ⁷ but and yf we walke in (lyght) even as he is in lyght, then have we fellowshipe with him, and the blood of Iesus Christ his sonne clenseth vs from all synne.

⁸ Yf we saye that we have no synne, we deceave oure selves, and truthe is not in

CRANMER—1539.

1. THAT whych was from the begynnyng, whych we haue hearde, whych we haue sene, with oure eyes, whych we haue loked vpon, and our handes haue handled, of the word of the lyfe. ² And the lyfe appeared, and we haue sene and beare witnes, and shewe vnto you that eternall lyfe, whych was wyth the father, and appered vnto vs. ³ That whych we haue sene and herde, declare we vnto you, that ye also maye haue fellowshyppe wyth vs and that oure fellowshyppe maye be wyth the father and his sonne Iesus Christ. ⁴ And thys write we vnto you, that (ye maye reioyce, and that) your ioie maye be full.

⁵ And this is the tydynges whych we haue hearde of hym and declare vnto you, that God is lyght, and in him is no derknes at all. ⁶ If we saye, that we haue fellowshipe wyth hym, and walcke in derknes, we lye, and do not the truthe. ⁷ But and yf we walke in light even as he is in lyght, then haue we fellowshipe wyth hym, and the bloude of Iesus Christ his sonne clenseth vs from all synne:

⁸ If we saye that we haue no synne, we deceaue oure selues, and the truthe is not

ΠΡΩΤΗ
ΕΠΙΣΤΟΛΗ ΙΩΑΝΝΟΥ.

Κεφάλαιον Α.

THE FIRST
EPISTLE OF JOHN.

CHAPTER I.

ἡ αὕτη ἐστὶν ἡ ἀγγελία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ, καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ Θεὸς φῶς ἐστὶ, καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία. ἔὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ, καὶ ἐν τῷ σκότει περιπατῶμεν, ψευδόμεθα, καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν. ἔὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν, ὡς αὐτός ἐστιν ἐν τῷ φωτὶ, κοινωνίαν ἔχομεν μετ' ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ Χριστοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας. ἔὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν, καὶ ἡ ἀλήθεια ἐν ἡμῖν οὐκ ἔστιν.

^a Alex. ἰσὺν αὕτη.

^b Rec. ἐπαγγελία.

^c Rec. οὐκ ἰσὺν ἐν ἡμῖν.

GENEVA—1557.

1. THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life, ² (For the life appeared, and we have seen and borne witness, and shew unto you, that eternal life, which was with the Father, and appeared unto us)

³ That I say which we have seen and heard, declare we unto you, that ye may also have fellowship with us, and that our fellowship may be with the Father and with his Son Jesus Christ. ⁴ And this write we unto you, that your joy may be full.

⁵ This then is the tidings which we have heard of him, and declare unto you, that God is light and in him is no darkness. ⁶ If we say that we have fellowship with him, and yet walk in darkness, we lie, and do not sincerely. ⁷ But if we walk in light as he is in light, then have we mutual fellowship with him, and the blood of Jesus Christ his Son cleanseth us from all unrighteousness.

⁸ If we say that we have no sin, we deceive our selves, and truth is not in

RHEIMS—1582.

1. THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life: ² (and the life was manifested: and we have seen, and do testify, and declare unto you the life eternal which was with the Father, and hath appeared to us) ³ that which we have seen and have heard, we declare unto you, that you also may have society with us, and our society may be with the Father and with his Son Jesus Christ. ⁴ And these things we write to you, that you may rejoice, and your joy may be full.

⁵ And this is the annunciation which we have heard of him, and declare unto you, That God is light, and in him there is no darkness. ⁶ If we say that we have society with him, and walk in darkness: we lie, and do not the truth. ⁷ But if we walk in the light, as he also is in the light: we have society one toward another, and the blood of Jesus Christ his Son cleanseth us from all sin.

⁸ If we say that we have no sin, we reduce our selves, and the truth is

AUTHORISED—1611.

1. THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life. ² (For the life was manifested, and we have seen it, and bare witness, and shew unto you that eternal life which was with the Father, and was manifested unto us.) ³ That which we have seen and heard, declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. ⁴ And these things write we unto you, that your joy may be full.

⁵ This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. ⁶ If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth.

⁷ But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son, cleanseth us from all sin. ⁸ If we say that we have no sin, we deceive our selves, and the truth is not in us.

¹²²² εἰς ἁπολογία μὲν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστι καὶ δίκαιος, ἵνα ἀφῇ ἡμῖν τὰς ἁμαρτίας, καὶ καθάρισεν ἡμᾶς ἀπὸ πάσης ἀδικίας. ¹⁰ εἰς ἑπὶ μὲν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτὸν, καὶ ὁ λόγος αὐτοῦ οὐκ ἐστὶν ἐν ἡμῖν. II. Τεκνία μου, ταῦτα γράφω ὑμῖν, ἵνα μὴ ἁμαρτήτε· καὶ εἰς τις ἁμαρτή, παράκλητον ἔχομεν πρὸς τὸν πατέρα, Ἰησοῦν Χριστὸν δίκαιον ² καὶ αὐτὸς ἰλασμός ἐστι περὶ τῶν ἁμαρτιῶν ἡμῶν· οὐ περὶ τῶν ἡμετέρων δὲ μόνον, ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.

³ Καὶ ἐν τούτῳ γινώσκουμεν ὅτι ἐγνώκαμεν αὐτὸν, εἰς τὰς ἐντολὰς αὐτοῦ τηρῶμεν. ⁴ ὁ λέγων, ⁵ "Ἐγνώκα αὐτὸν," καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστὶ, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἐστὶν· ⁶ ὅς δ' ἂν τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ Θεοῦ τετελείωται. ἐν τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ

* Alex. + Gr.

* Alex. = εὐφρα.

WICLIIF—1380.

⁹ If we knowech oure synnes: he is feithful and iust that he foryeve to us oure synnes: and clense us fro al wickidnesse. ¹⁰ & if we seyn we han not synned: we maken him a lier, & his word is not in us.

2. MI litil sones I write to you thes thingis: that ye synne not, but if ony man synneth: we han an advocat anentis the fadir ihesus crist, ² & he is the foryevenesse for oure synnes, & not onli for oure synnes: but also for the synnes of al the world. ³ & in this thing we witen that we knowen him: if we kepen his commaundementis, ⁴ he that seith that he knowith god, & kepeth not his commaundementis: is a lier & truthe is not in him; ⁵ but the charite of god is perfist verrili in him: that kepeth his word, in this thing we witen that we ben in him: if we ben perfist in him, ⁶ he that seith that he dwellith in him: he owith to walke as he walkid.

⁷ Moost dere britheren I write to you not a newe maundement: but the eld maundement, that ye hadden fro the begynnyng, the eld maundement: is the word that ye herden, ⁸ eftaune I write to you a newe maundement that is trewe bothe in him & in you: for derknesis ben passid & verri list schyneth now, ⁹ he that seith that he is in lyt & hatith his brother: is in derknesis yit, ¹⁰ he that loveth his brother dwellith in list & schandre is not in him, ¹¹ but he that hatith his brother: is in derknesis; & wandrith in derknesis and woot not whidre he goith: for derknesis han blindid his isen.

¹² litil sones I write to you: that youre synnes ben forgooun to you for his name, ¹³ fadir, I write to you, for ye han knowen him that is fro the begynnyng, jung men I write to you, for ye han overcomen the

TYNDALE—1534.

vs. ⁹ If we knowledge oure synnes, he is saythfull and iust, to foryeve vs oure synnes, and to clense vs from all vnrightewesnes. ¹⁰ If we saye we have not sinned, we make him a liar, and his worde is not in vs.

2. MY lytell children, these thynges write I vnto you, that ye synne not: yf any man synne, yet we have an advocate with the father, Iesus Christ, which is righteous: ² and he it is that obteyneth grace for oure synnes: not for oure synnes only: but also for the synnes of all the worlde. ³ And herby we are sure that we knowe him, yf we kepe his commaundementes. ⁴ He that sayth I knowe him, and kepeth not his commaundementes is a liar, and the veritie is not in him. ⁵ Whosoever kepeth his (worde) in him is the love of god perfect in dede. And therby knowe we that we are in him. ⁶ He that sayth he bydeth in him ought to walke even as he walked.

⁷ Brethren I write no newe commaundement vnto you: but that olde commaundement which ye hearde from the begynnyng. The olde commaundement is the worde which ye hearde from the begynnyng. ⁸ Agayne a newe commaundement I write vnto you, a thyng that is true in him, and also in you: for the darknes is past, and the true light now shyneth. ⁹ He that sayth how that he is in the light, and yet hateth his brother, is in darknes even vntyll this tyme. ¹⁰ He that loveth his brother, abyedeth in the light and ther is none occasion of evyll in him. ¹¹ He that hateth his brother is in darknes and walketh in darknes: and cannot tell whither he goeth, because that darknes hath blynded his eyes.

¹² Babes I write vnto you how that youre synnes are forgivenen you for his names sake. ¹³ I wryte vnto you fathes, how that ye have knowen him that was from the begynnyng. I wryte vnto you younge men, how that ye have overcome the

CRANMER—1539.

in vs: ⁹ If we knowledge oure synnes, he is saythfull and iust, to foryeve vs oure synnes, and to clense vs from all vnrightewesnes. ¹⁰ If we saye we have not synned, we make hym a liar, and hys worde is not in vs.

2. MY lytell children, these thinges write I vnto you, that ye synne not. And yf any man synne we have an advocat wyth the father, Iesus Christ, the ryghteous: ² and he it is that obteyneth grace for oure synnes not for oure synnes only: but also for the synnes of all the worlde. ³ And herby we are sure that we knowe him, yf we kepe hys commaundementes. ⁴ He that sayth I knowe hym, and kepeth not hys commaundementes is a liar, and the veritye is not in hym. ⁵ But whoso kepeth hys worde, in him is the love of God perfect in dede: herby knowe we that we are in him. ⁶ He that sayth he bydeth in hym, ought to walke even as he walked.

⁷ Brethren, I wryte no newe commaundement vnto you: but that olde commaundement, which ye have had from the begynnyng. The olde commaundement is the worde, whych ye have hearde from the begynnyng. ⁸ Agayne, a new commaundement I wryte vnto you, that is true in hym, and the same is true also in you: for the derknes is past, and the true light now shyneth. ⁹ He that sayth how that he is in the lyght, and yet hateth hys brother, is in derknes even vntyll this tyme. ¹⁰ He that loveth hys brother, abyedeth in the lyght, and ther is none occasion of evyll in hym. ¹¹ He that hateth hys brother, is in derknes, and walketh in derknes: and cannot tell whyther he goeth, because that derknes hath blynded hys eyes.

¹² Babes I wryte vnto you, how that youre synnes are forgivenen you for hys names sake. ¹³ I wryte vnto you fathes, how that ye have knowen hym that is from the begynnyng. I wryte vnto you younge men, how that ye have overcome the

ἐσμεν. ⁶ ὁ λέγων ἐν αὐτῷ μένει, ὀφείλει, καθὼς ἐκεῖνος περιεπάτησε, καὶ αὐτὸς οὕτως | περιπατεῖν. ⁷ ἄγαπητοί, | οὐκ ἐντολὴν καινὴν γράφω ὑμῖν, ἀλλ' ἐντολὴν παλαιάν, ἣν εἶχετε ἀπ' ἀρχῆς· ἡ ἐντολὴ ἡ παλαιά ἐστίν ὁ λόγος ὃν ἠκούσατε ἀπ' ἀρχῆς. | ⁸ πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, ὃ ἐστὶν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν· ὅτι ἡ σκοτία παράγεται, καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει. ⁹ ὁ λέγων ἐν τῷ φωτὶ εἶναι, καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν, ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι. ¹⁰ ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ φωτὶ μένει, καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἐστίν. ¹¹ ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῇ σκοτίᾳ ἐστὶ, καὶ ἐν τῇ σκοτίᾳ περιπατεῖ, καὶ οὐκ οἶδε ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσε τοὺς ὀφθαλμοὺς αὐτοῦ.

¹² Γράφω ὑμῖν τεκνία, ὅτι ἀφένονται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.

¹³ Γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. γράφω ὑμῖν, νεανίσκοι,

⁶ Rec. ἀλλοιοί.

² Alex. = ἀπ' ἀρχῆς.

GENEVA — 1557.

vs. ⁹ If we acknowledge our synnes, he is faithful and iusto, to forgiue vs our synnes, and to cleanse vs from all vn-righteousnes. ¹⁰ If we say we haue not sinned, we make him a lier, and his worde is not in vs.

2. MY babes, these thinges write I vnto you, that ye synne not. and if any man sinne, we haue an Adsaocat with the Father, Iesus Christ, the righteous. ² And he it is that obteyneth grace for our synnes: not for our synnes only, but also for the synnes of all the worlde. ³ And herby we are sure that we knowe hym, if we kepe his comandementes. ⁴ He that sayeth, I know him, and kepeth not his comandementes is a lier, and the trouth is not in hym. ⁵ But whosoer kepeth hys worde, in him is the loue of God perfect in dede, herby we know that we are in him. ⁶ He that sayeth he bideth in hym, ought also to walke, euen as he hath walked.

⁷ Brethren, I wryte no newe commande-ment vnto you: but that olde com-mandement, which ye haue had from the beginning: this olde comandement is the worde, which ye haue heard from the beginning. ⁸ Agayne, a newe commande-ment I write vnto you, a thinge that is true in hym, and also in you: for the darknes is past, and the true lyght now shyneth. ⁹ He that sayeth that he is in the light, and yet hateth his brother, is in darcknes euen vntil this tyme. ¹⁰ He that loueth his brother, abideth in the light, and there is none occasion of euil in him. ¹¹ But he that hateth his brother, is in darcknes, and walketh in darcknes and can not tel whyther he goeth, be-cause that darcknes hath blinded his eyes.

¹² Little children, I write vnto you, be-cause your synnes are forgiven you for hys Names sake. ¹³ I writ vnto you fa-thers, because ye haue knowen him that is from the beginning. I write vnto you

RHEIMS — 1582.

not in vs. ⁹ If vve confesse our synnes: he is faithful and iust, for to forgiue vs our synnes, and to cleanse vs from al iniquitie. ¹⁰ If vve shal say that vve haue not sinned: vve make him a lier, and his vvord is not in vs.

2. MY litle children, these thinges I vwrite to you, that you siane not. But and if any man shal sinne, vve haue an aduocate vvith the Father, Iesus Christ the iust: ² and he is the propitiation for our synnes: and not for ours only, but also for the vvhole vvorldes. ³ And in this vve know that vve haue knowven him, if vve obserue his commaundements. ⁴ He that saith he knowveth him, and keepeth not his commaundements: is a lier and the truth is not in him: ⁵ But he that keepeth hys vvord, in him in very dede the charitie of God is perfected: in this vve knowv that vve be in him. ⁶ He that saith he abideth in him: ought euen as he walked, him self also to vvalk.

⁷ My dearest, I vwrite not a nev commandement to you, but an old com-mandement vvich you had from the beginning. The old commaundement is the vvord vvich you haue heard. ⁸ Againe a nev commaundement vwrite I to you, vvich thing is true both in him and in you: because the darknesse is passed, and the true light novv shineth.

⁹ He that saith he is in the light, and hateth his brother: is in the darcknesse euen vntil novv. ¹⁰ He that loueth his brother, abideth in the light, and scandal is not in him. ¹¹ But he that hateth his brother: is in the darcknesse, and vvalketh in the darcknesse, and knowveth not vvither he goeth, because the darcknes hath blinded his eyes.

¹² I vwrite vnto you litle children, be-cause your synnes are forgiven you for his name. ¹³ I vwrite vnto you fathers, because you haue knowven him vvich is from the beginning. I vwrite vnto you

AUTHORISED — 1611.

⁹ If we confesse our synnes, hee is faithfull, and iust to forgiue vs our synnes, and to clenae vs from all vnrighteousnesse. ¹⁰ If we say that wee haue not sinned, wee make him a liar, and his word is not in vs.

2. MY little children, these things write I vnto you, that ye sinne not. And if any man sinne, wee haue an Advocate with the Father, Iesus Christ the righteous: ² And he is the propitiation for our synnes: and not for ours onely, but also for the synnes of the whole world. ³ And hereby wee doe know that wee know him, if wee keepe his Commandements. ⁴ He that saith, I know him, and keepeth not his Commandements, is a lier, and the truth is not in him. ⁵ But whoso keepeth his word, in him verily is the loue of God perfected: hereby know we that we are in him. ⁶ Hee that saith hee abideth in him, ought himselfe also also to walke, euen as he walked.

⁷ Brethren, I write no new commande-ment vnto you, but an old Commandement which ye had from the beginning: the old Commandement is the word which ye haue heard from the beginning. ⁸ A-gaine a new Commandement I write vnto you, which thing is true in him and in you: because the darknesse is past, and the true light now shineth. ⁹ He that saith he is in the light, and hateth his brother, is in darcknesse euen vntill now. ¹⁰ Hee that loveth his brother, abideth in the light, and there is none occasion of stumbling in him. ¹¹ But he that hateth his brother, is in darcknesse, and walketh in darcknesse, and knoweth not whither he goeth, because that darcknesse hath blinded his eyes. ¹² I write vnto you, little children, because your synnes are forgiven you for his Names sake. ¹³ I write vnto you, fathers, because ye haue knowen him that is from the beginning. I write vnto you, young men, because you haue overcome the wicked one. I write

ὅτι νενικήκατε τὸν πονηρὸν. ἡγράφω ὑμῖν, παιδία, ὅτι ἐγνώκατε τὸν πατέρα.
 14 Ἐγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. Ἐγραψα ὑμῖν, νεανίσκοι,
 ὅτι ἰσχυροὶ ἐστέ, καὶ ὁ λόγος τοῦ Θεοῦ ἐν ὑμῖν μένει, καὶ νενικήκατε τὸν πονηρὸν.
 16 μὴ ἀγαπᾶτε τὸν κόσμον, μηδὲ τὰ ἐν τῷ κόσμῳ. ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ
 ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ. 16 ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία
 τῆς σαρκὸς, καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν, καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἔστιν
 ἐκ τοῦ πατρὸς, ἀλλ' ἐκ τοῦ κόσμου ἐστὶ. 17 καὶ ὁ κόσμος παράγεται, καὶ ἡ ἐπι-
 θυμία αὐτοῦ· ὁ δὲ ποιῶν τὸ θέλημα τοῦ Θεοῦ, μένει εἰς τὸν αἰῶνα. 18 Παιδία,
 ἐσχάτη ὥρα ἐστὶ καὶ καθὼς ἡκούσατε ὅτι ὁ ἀντίχριστος ἔρχεται, καὶ νῦν
 ἀντίχριστοι πολλοὶ γεγόνασιν· ὅθεν γινώσκουμεν ὅτι ἐσχάτη ὥρα ἐστίν. 19 Ἐξ

1 Alex. Ἐγραψα.

2 Alex. Θεοῦ.

WICLIF—1380.

wickid, I write to you yunge children: for 3e han knowe the fadir. 14 I write to you briheren: for 3e han knowen him that is fro the bigynnyng; I write to you yunge men: for 3e ben strong; & the word of god dwellith in you and 3e han overcomen the wickid;

16 nyle 3e loue the world: ne tho thingis that ben in the world; if any man loueth the world: the charite of the fadir is not in him; 16 for al thing that is in the world, is counseil of fleisch, & counseil of isen & pride of lif, which is not of the fadir: but it is of the world; 17 and the world schal passe; and the counseil of it; but he that doith the wille of god: dwellith withouten ende.

18 Mi tilil comen the lastoure is; and as 3e han herde that anticrist cometh: now many anticristis ben made; wherfor we witen that it is the lastoure; 18 thei wenten forth fro us, but thei weren not of us: for if thei hadden ben of us: thei hadden dwelte with us; but that thei be knownen that thei be not of us.

20 but 3e han annoyntinge of the holi goost: and knowen alle thingis; 21 I wroot not to you, as to men that knowen not trithe: but as to men that knewen it; & for eche lesinge is not of trithe;

22 who is a lier: but this that denyeth that ihesus is not crist; this is anticrist: that denyeth the fadir & the sone; 23 so eche that denyeth the sone; hath not the fadir; but he that knowlechith the sone; hath also the fadir; 24 that thing that 3e herden at the bigynnyng; dwelle it in you; for if that thing dwellith in you: which 3e herden at the bigynnyng; 3e schulen dwelle in the sone and in the fadir; 25 & this is the biheret: that he bihiht to us everlastyng lif;

TYNDALE—1534.

wicked. I wryte vnto you lytell children; how that ye have knowen the father. 14 I wryte vnto you fathers; how that ye have knowen him that was from the begynnyng. I wryte vnto you younge men; how that ye are strong: and the worde of God abyde in you and ye have overcome that wicked.

16 So that ye love not the worlde; nether the thynges that are in the worlde. Yf any man love the worlde; the love of the father is not in him. 16 For all that is in the worlde (as the lust of the flesche, the lust of the eyes, and the pryde of gooddes) is not of the father: but of the worlde. 17 And the worlde vannysbeth awaye; and the lust therof: but he that fulfilleth the will of god; abydeth for ever.

18 Lytell children it is the last tyme; and as ye have herde how that Antichrist shall come: even now are there many Antichristes come alreedy. Wherby we knowe that it is the last tyme. 18 They went oute from vs but they were not of vs. For yf they had bene of vs; they wolde no dout; have continued with vs. But that fortuneth that yt myght appere; that they were not of vs.

20 And ye have an oymntment of the holi goost; and ye knowe all thynges. 21 I wrote not vnto you; as though ye knewe not the truthe: but as though ye knewe it; and knowe also that no iye cometh of truthe. 22 Who is a liar: but he that denyeth that Iesus is Christ? The same is the Antichrist that denyeth the father and the sone. 23 Whosoever denyeth the sone; the same hath not the father. 24 Let therefore abyde in you that same which ye hearde from the begynnyng. Yf that which ye hearde from the begynnyng; shall remayne in you; ye also shall continue in the sone; and in the father. 25 And this is the promes that he hath promysed vs; even eternall lyfe.

CRANMER—1539.

that wycked: I write vnto you lytell chyl-dren, how that ye haue knowen the father. 14 I haue wryten vnto you fathers, how that ye haue knowen hym that is from the begynnyng. I haue wryten vnto you yonge men, how that ye are stronge, and the worde of God abyde in you, and ye haue overcome that wycked.

16 So that ye loue not the worlde, nether the thynges that are in the worlde. If any man loue the worlde, the loue of the father is not in hym. 16 For all that is in the worlde (as the lust of the flesche, and the lust of the eyes, and the pryde of life) is not of the father, but of the worlde. 17 And the worlde passeth a waye and the lust therof: but he that fulfilleth the will of God, abydeth for euer.

18 Lytell chyl-dren, it is the last tyme, and as ye haue herde how that Antichrist shall come, euen now are there many begonne to be Antichristes alreedy, wherby we knowe, that it is the last tyme. 18 They went out from vs, but they were not of vs. For yf they had bene of vs, they wolde no dout haue continued with vs. But that it might appere, that they were not of vs.

20 Neuerthelesse, ye haue an oymntment of him that is holi, and ye knowe all thinges. 21 I haue not wryten vnto you, as though ye knewe not the truthe: but as though ye knewe it, and knowe also that no iye cometh of truthe. 22 Who is a liar, but he that denyeth that Iesus is Christ? the same is Antichrist, that denyeth the father and the sone. 23 Whosoever denyeth the sone, the same hath not the father. (he that knowlegeth the sone, hath the father also) 24 Let therefore abyde in you that same which ye hearde from the begynnyng. If that which ye hearde from the begynnyng shall remayne in you, ye also shall contynue in the sone, and in the father. 25 And this is the promes that he hath promysed vs, euen eternall lyfe.

ἡμῶν ἐξήλθον, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἦσαν ἐξ ἡμῶν, μεμενῆκεισαν ἂν μεθ' ἡμῶν· ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶ πάντες ἐξ ἡμῶν. ²⁰ Καὶ ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε πάντα. ²¹ οὐκ ἔγραψα ὑμῖν, ὅτι οὐκ οἴδατε τὴν ἀλήθειαν, ἀλλ' ὅτι οἴδατε αὐτήν, καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστι. ²² Τίς ἐστὶν ὁ ψεύστης, εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός; οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν. ²³ πᾶς ὁ ἀρνούμενος τὸν υἱόν, οὐδὲ τὸν πατέρα ἔχει· ὁ ὁμολογῶν τὸν υἱόν καὶ τὸν πατέρα ἔχει. | ²⁴ Ὑμεῖς οὖν | ὁ ἠκούσατε ἀπ' ἀρχῆς, ἐν ὑμῖν μενέτω. ἐὰν ἐν ὑμῖν μείνῃ ὁ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενεῖτε. ²⁵ καὶ αὕτη ἐστὶν ἡ ἐπαγγελία, ἣν αὐτὸς ἐπηγγέλματο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον.

²⁰ Rec. = ὁ ὁμολογῶν τὸν υἱόν καὶ τὸν πατέρα ἔχει.

²⁴ Alex. = οὖν.

GENEVA—1557.

young men, because ye have overcome the evil man. ¹⁴ I write unto you babes, because ye have known the Father: I have written unto you fathers, because ye have known him, that is from the beginning: I have written unto you young men, because ye are strong, and the word of God abideth in you, and ye have overcome that wicked man. ¹⁵ Se that ye love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. ¹⁶ For all that is in the world, as the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but of the world. ¹⁷ And the world passeth away, and the lust thereof: but he that fulfilleth the will of God, abideth ever.

¹⁸ Babes it is the last time, and as ye have heard that Antichrist shal come, even now are there many Antichristes come already: whereby we knowe that it is the laste tyme. ¹⁹ They went out from vs, but they were not of vs: for if they had bene of vs, they would douteles have continued with vs. But this cometh to passe, that it might appeare, that they are not all of vs. ²⁰ But ye have an oymement, that came from him, that is Holy, and ye have known all things. ²¹ I have not writ unto you, because ye knowe not the truth: but because ye knowe it, and that no lye cometh of truth. ²² Who is a lyer, but he that denieth that Iesus is Christ? The same is the Antichrist that denieth the Father and the Sonne. ²³ Whosoever denieth the Sonne, the same hath not the Father. ²⁴ Let therefore abyde in you that same which ye have heard from the beginning. If that which ye have heard from the beginning, shal remayne in you, ye also shal continue in the Sonne, and in the Father.

²⁵ And this is the promise that he hath promised vs, even eternall life.

RHEIMS—1582.

young men; because you have overcome the wicked one. ¹⁴ I write to you infants, because you have known the Father. I write to you young men, because you are strong, and the word of God abideth in you, and you have overcome the wicked one.

¹⁵ Love not the world, nor those things which are in the world. If any man love the world, the charitie of the Father is not in him. ¹⁶ because al that is in the world, is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life, which is not of the Father, but is of the world. ¹⁷ And the world passeth and the concupiscence thereof. But he that doeth the will of God, abideth for ever.

¹⁸ Little children, it is the last houre, and as you have heard, that Antichrist cometh: now there are become many antichristes: wherby we know, that it is the last houre. ¹⁹ They went out from vs: but they were not of vs. for if they had bene of vs, they would surely have remained with vs: but that they may be manifest that they are not al of vs. ²⁰ But you have the vnction from the Holy one, and know al things. ²¹ I have not written to you as to them that know not the truth, but as to them that know it: and that no lie is of the truth.

²² Vwho is a lier, but he which denieth that Iesus is not Christ? This is Antichrist which denieth the Father and the Sonne. ²³ Euery one that denieth the Sonne, neither hath he the Father. He that confesseth the Sonne, hath the Father also. ²⁴ You, that which you have heard from the beginning, let it abide in you. If that abide in you which you have heard from the beginning, you also shal abide in the Sonne and the Father.

²⁵ And this is the promise which he promised vs, life everlasting.

AUTHORISED—1611.

unto you, little children, because ye have knowne the Father. ¹⁴ I have written unto you fathers, because ye have knowne him that is from the beginning. I have written unto you, young men, because yee are strong, and the word of God abideth in you, and yee have overcome the wicked one.

¹⁵ Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. ¹⁶ For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. ¹⁷ And the world passeth away, and the lust thereof, but hee that doeth the will of God, abideth for ever. ¹⁸ Little children, it is the last time: and as yee have heard that Antichrist shall come, even now are there many Antichrists, whereby we know that it is the last time. ¹⁹ They went out from vs, but they were not of vs: for if they had bene of vs, they would no doubt have continued with vs: but they went out that they might be made manifest, that they were not all of vs. ²⁰ But ye have an vnction from the holy One, and ye know all things. ²¹ I have not written unto you, because yee knownot the truth: but because yee know it, and that no lie is of the truth. ²² Who is a lier, but he that denieth that Iesus is the Christ? hee is Antichrist, that denieth the Father, and the Sonne. ²³ Whosoever denieth the Sonne, the same hath not the Father: but hee that acknowledgeth the Sonne, hath the Father also.

²⁴ Let that therefore abide in you which yee have heard from the beginning: if that which ye have heard from the beginning shall remaine in you, yee also shall continue in the Sonne, and in the Father. ²⁵ And this is the promise that hee hath promised vs, even eternall life.

1226

ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανούντων ὑμᾶς. ²⁷ Καὶ ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ, ²⁸ ἐν ὑμῖν μένει, καὶ οὐ χρεῖαν ἔχετε ἵνα τις διδάσκη ὑμᾶς· ἀλλ' ὡς τὸ αὐτὸ χρίσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθὲς ἐστὶ, καὶ οὐκ ἐστὶ ψεῦδος· καὶ καθὼς ἐδίδαξεν ὑμᾶς, ²⁹ μενεῖτε ἐν αὐτῷ. ³⁰ Καὶ νῦν, τέκνια, μένετε ἐν αὐτῷ· ἵνα ὅταν φανερωθῇ, ἔχωμεν παρρησίαν, καὶ μὴ αἰσχυνῶμεν ἀπ' αὐτοῦ, ἐν τῇ παρουσίᾳ αὐτοῦ. ³¹ ἔὰν εἰδῆτε ὅτι δίκαιός ἐστι, γινώσκετε ὅτι πᾶς ὁ ποιῶν τὴν δικαιοσύνην, ἐξ αὐτοῦ γεγέννηται.

III. Ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατήρ, ἵνα τέκνα Θεοῦ κληθῶμεν· διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς, ὅτι οὐκ ἔγνω αὐτόν. ² ἀγαπητοὶ, νῦν τέκνα Θεοῦ ἐσμεν, καὶ οὐπω ἐφανερώθη τί ἐσόμεθα· οἶδαμεν δὲ ὅτι ἔὰν φανερωθῇ, ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὁψόμεθα αὐτὸν καθὼς ἐστὶ. ³ Καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ,

² Alex. μένει ἐν ἐμῷ.³ Alex. μένει.² Alex. idem.³ Alex. + est.

WICLIF—1380.

²⁶ I wroot these thingis to you of hem that disceyue you. ²⁷ & that the anoyntinge whiche ye receyueden of him: dwelle in you; & ye han not nede, that any man teche you: but as his anoyntynge techith you of alle thingis, and it is trewe; & it is not lesynge; & as he taughte you: dwelle ye in him. ²⁸ And now litil sones dwelle ye in him: that whanne he schal appere, we haue a trist; & be not confoundid of him in his comynge. ²⁹ If we witen, that he is iust: wite ye also that ech that doith rightwisnesse, is born of him.

3. SE ye what maner charite the fadir gaf to us: that we be named the sones of god and ben his sones; for this thing the world knewe not us: for it knewe not hym. ² moost dere lutheren now we ben the sones of god: and yet it aperid not what we schuld be, we witen that whanne he schal appere we schuld be like hym: for we schuld se hym as he is. ³ and eche man that hath this hope in him: makith him self holi, as he is holi. ⁴ eche man that doth synne, doith also wickidnesse, and synne is wickidnesse. ⁵ and ye witen that he apperid to do away synnes; & synne is not in him. ⁶ eche man that dwelleth in him: synneth not; & eche that synneth: seieth not hym, nether knewe him.

⁷ litil sones: no man disceyue you; he that doith rightwisnesse: is iust, as also he is iust; ⁸ he that doith synne: is of the deuil, for the deuyl synneth for the bigynnyng; in this thing the sone of god aperid: that he vndo the werkis of the deuyl. ⁹ eche man that is borne of god: doith not synne; for the seed of god dwelleth in him and he mai not do synne for he is borne of god. ¹⁰ in this thing the sones of god be known: and the sones of the feend; eche man that is not iust: is

TYNDALE—1534.

²⁶ This have I written vnto you concerninge them that disceave you. ²⁷ And the anoyntyng which ye have receaved of him dwelleth in you. And ye nede not that any man teche you: but as the anoyntyng teacheth you all thynges, and is true, and is no lye: and as it taught you, even so byde therein. ²⁸ And nowe babes abyde in him that when he shall appere, we maye be bolde and not be made ashamed of him at his comyng. ²⁹ Yf ye knowe that he is righteous, knowe also that he which foloweth rightewesnesse, is borne of him.

3. BEHOLDE what love the father hath shewed on vs, that we shuld be called the sones of god. For this cause the world knoweth you not because it knoweth not him. ² Dearly beloved, now are we the sones of God, and yet it dothe not appere what we shal be. But we knowe that when it shall appere, we shalbe lyke him. For we shall se him as he is. ³ And every man that hath this hope in him, poureth him selfe, even as he ys pure. ⁴ Whosoever committeth synne, committeth vnrightheousnesse also, for synne is vnrighteousnesse. ⁵ And ye knowe that he appered to take away oure synnes, and in him is no synne. ⁶ As many as byde in him synne not: whosoever synneth hath not sene him, nether hath knowen him.

⁷ Babes let no man deceave you, He that doeth righteousness, is righteous, even as he is righteous. ⁸ He that committeth synne, is of the devyll: for the devyll synneth sence the begynnyng. For this purpose appered the sone of god, to lowe the workes of the devyll. ⁹ Whosoever is borne of god, sinneth not: for his seed remayneth in him, and he cannot synne, because he is borne of god. ¹⁰ In this are the children of god knowen, and the children of the devyll. Whosoever doeth not rightewesnesse, is not

CRANMER—1539.

²⁶ These thinges haue I written vnto you, concerninge them that disceave you. ²⁷ And the anoyntyng whiche ye haue receaved of hym dwelleth in you. And ye nede not, that any man teach you: but as the anoyntyng teacheth you of all thinges, and is true, and no lye, and as it hath taught you, even so byde therein. ²⁸ And nowe babes abyde in hym: that when he shall appere, we maye be bolde, and not be made ashamed of hym at his comyng. ²⁹ If ye knowe that he is righteous, knowe also that every one whiche doith rightewesnesse, is borne of hym.

3. BEHOLDE, what loue the father hath shewed on vs, that we shuld be called (and be in dede) the sones of God. For this cause the world knoweth you not, because it knoweth not hym. ² Dearly beloved, now are we the sones of God and yet it doth not appere, what we shalbe. But we knowe, that when it shall appere, we shalbe lyke him. For we shall se him as he is. ³ And every man that hath this hope in him, poureth him selfe, such as he also is pure. ⁴ Whosoever committeth synne, committeth vnrighteousnesse also, and synne is vnrighteousnesse. ⁵ And ye knowe, that he appered, to take away oure synnes, and in hym is no synne. ⁶ As many as byde in hym, synne not: whosoever synneth, hath not sene him, nether knowen hym.

⁷ Babes, let no man deceave you. He that doeth righteousnesse, is righteous, even as he is righteous. ⁸ He that committeth synne, is of the deuyl: for the deuyl synneth sence the begynnyng. For this purpose appered the sone of God, to lowe the workes of the deuyl. ⁹ Whosoever is borne of God, synneth not: for his seed remayneth in him, and he cannot synne, because he is borne of God. ¹⁰ In this are the chyl dren of God knowen, and the chyl dren of the deuyl. Whosoever doeth not righteousnesse, is not of

ἀγνίζει ἐαυτὸν, καθὼς ἐκεῖνος ἀγνός ἐστι. ⁴ Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, καὶ τὴν ἀνομίαν ποιεῖ· καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία. ⁵ καὶ οἴδατε ὅτι ἐκεῖνος ἐφανερώθη, ἵνα τὰς ἁμαρτίας ἡμῶν ἄρῃ· καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἐστι. ⁶ πᾶς ὁ ἐν αὐτῷ μένων, οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων, οὐχ ἑώρακεν αὐτὸν, οὐδὲ ἔγνωκεν αὐτόν. ⁷ Τεκνία, μηδεὶς πλανᾷτω ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην, δίκαιός ἐστι, καθὼς ἐκεῖνος δίκαιός ἐστιν. ⁸ ὁ ποιῶν τὴν ἁμαρτίαν, ἐκ τοῦ διαβόλου ἐστίν· ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἁμαρτάνει. εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ Θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου. ⁹ πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ, ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει· καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ Θεοῦ γεγέννηται. ¹⁰ ἐν τούτῳ φανερά ἐστι τὰ τέκνα τοῦ Θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου. Πᾶς ὁ μὴ ποιῶν δικαιοσύνην, οὐκ ἐστίν ἐκ τοῦ Θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν

¹ Alex. + καὶ ἴσταν.

⁴ Alex. = δι.

⁶ Alex. = ἡμῶν.

GENEVA—1557.

²⁸ These things have I written vnto you, concerning them that deceaue you. ²⁹ But the Anoynting which ye receaued of him, dwelleth in you: and ye neede not that any man teache you: but as the same Anoynting teacheth you of all thinges, and is true, and not lying, and as it taught you, euen so shal ye abyde in him. ³⁰ And now litle children abyde in him, that when he shal appeare, we may be bolde and not be ashamed before him at his comming. ³¹ If ye knowe that he is righteous, ye have known that he which followeth rightuousnes, is borne of him.

3. BEHOLDE, what loue the Father hath shewed on vs, which is, that we should be called the sonnes of God: for this cause the worlde knoweth you not, because it knoweth not him. ² Dearly beloued, now are we the sonnes of God, but yet it doth not appeare what we shalbe: and we knowe that when he shal appeare, we shalbe lyke him: for we shal se him as he is. ³ And euery man that hath thys hope in hym, poureth hym selfe, euen as he is pure. ⁴ Whosoever committeth synne, transgresseth also the Lawe, for synne is the transgression of the Lawe. ⁵ And ye know that he is reucaled to take away our synnes, and in him is no synne.

⁶ As many as byde in him sinne not: whosoever sinneth, hath not seene hym, neither hath knowen him. ⁷ Little children, let no man deceaue you: he that doeth rightuousnes, is righteous, euen as he is righteous. ⁸ He that committeth sinne, is of the deuyll: for the deuyll sinneth since the begynnyng. For thys purpose appeared the Sonne of God, to lowee the workes of the deuyll. ⁹ Whosoever is borne of God, sinneth not for his sede remaineth in hym, neither can he sinne, because he is borne of God. ¹⁰ In this are the chyldren of God known, and the chyldren of the deuyll: whosoever doeth not rightuousnes, is not of God, neither

RHEIMS—1582.

²⁸ These things haue I vwritten to you concerning them that seduce you. ²⁹ And you, the vnction vvhich you haue receiued from him, let it abide in you. And you haue no neede that any man teache you: but as his vnction teacheth you of all thinges, and it is true, and it is no lie. And as it hath taught you, abide in him. ³⁰ And now litle children abide in him, that vvhhen he shal appeare, wee may haue confidence, and not be confounded of him in his comming. ³¹ If you know that he is iust, knowe ye that euery one also vvhich doeth iustice, is borne of him.

3. SEE vvhath maner of charitie the Father hath giuen vs, that vve should be named and be the sonnes of God. For this cause the world doth not knowe vs, because it hath not knowen him. ² My dearest, now vve are the sonnes of God: and it hath not yet appeared vvhath we shal be. Vve know that when he shal appeare, we shal be like to him: because vve shal see him as he is. ³ And euery one that hath this hope in him, sanctifieth him self, as he also is holy. ⁴ Euery one that committeth sinne, committeth also iulquitie: and sinne is iniquitie. ⁵ And you know that he appeared to take away our sinnes: and sinne in him there is none.

⁶ Euery one that abideth in him, sinneth not: and euery one that sinneth, hath not seen him, nor knowen him. ⁷ Little children, let no man seduce you. He that doeth iustice, is iust: euen as he also is iust. ⁸ He that committeth sinne, is of the deuyll: because the deuyll sinneth from the beginning. For this, appeared the Sonne of God, that he might dissolve the workes of the deuyll. ⁹ Euery one that is borne of God, committeth not sinne: because his seeds abideth in him, and he can not sinne because he is borne of God. ¹⁰ In this are the chyldren of God manifest, and the chyldren of the deuyll. Euery one that is not iust, is not of God,

AUTHORISED—1611.

²⁸ These things haue I written vnto you, concerning them that seduce you. ²⁹ But the anoynting which ye haue receiued of him, abideth in you: and ye need not that any man teach you: But, as the same anoynting teacheth you of all things, and is trueth, and is no lye: and euen as it hath taught you, ye shall abide in *him. ³⁰ And now, little children, abide in him, that when he shall appeare, wee may haue confidence, and not be ashamed before him at his comming. ³¹ If ye know that he is righteous, *ye know that euery one which doeth righteousnesse, is borne of him.

3. BEHOLD, what maner of loue the Father hath bestowed vpon vs, that we should be called the sonnes of God: therefore the world knoweth vs not, because it knew him not. ² Beloued, now are wee the sonnes of God, and it doeth not yet appeare, what we shall be: but wee know, that when he shall appeare, wee shall be like him: for we shall see him as he is. ³ And euery man that hath this hope in him, purifieth himselfe, euen as he is pure. ⁴ Whosoever committeth sinne, transgresseth also the Law: for sinne is the transgression of the Law. ⁵ And ye know that he was manifested to take away our sinnes, and in him is no sinne. ⁶ Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seene him, neither knowne him.

⁷ Little children, let no man deceiue you: hee that doeth righteousnesse, is righteous, euen as he is righteous. ⁸ Hee that committeth sin, is of the deuyll, for the deuyll sinneth from the beginning: for this purpose the Sonne of God was manifested, that he might destroy the workes of the deuyll. ⁹ Whosoever is borne of God, doth not commit sin: for his seed remaineth in him, and he cannot sinne, because hee is borne of God. ¹⁰ In this the children of God are manifest, and the children of the deuyll: whosoever doeth not righteousnesse, is not of God, neither

* Or, it.

* Or, know ye.

1228

ἀδελφὸν αὐτοῦ. ¹¹ ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους· ¹² οὐ καθὼς Κάιν ἐκ τοῦ ποιητοῦ ἦν, καὶ ἐσφαξε τὸν ἀδελφὸν αὐτοῦ· καὶ χάριν τίνος ἐσφαξεν αὐτόν; ὅτι τὰ ἔργα αὐτοῦ ποιητὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια. ¹³ μὴ θαυμάζετε, ἀδελφοί μου, εἰ μισεῖ ὑμᾶς ὁ κόσμος. ¹⁴ Ἡμεῖς οἶδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. ¹⁵ πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ, ἀνθρωποκτόνος ἐστί· καὶ οἶδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν. ¹⁶ Ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκείνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκε· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς τιθέναι. ¹⁷ ὃς δ' ἂν ἔχῃ τὸν βίον τοῦ κόσμου, καὶ θεωρῇ τὸν ἀδελφὸν αὐτοῦ χρεῖαν ἔχοντα, καὶ κλείσῃ τὰ σπλάγχχνα αὐτοῦ ἀπ'

* Alex. ἰσαγγελία.

* Alex. = μιν.

* Alex. = τὸν ἀδελφόν.

* Alex. θέλου.

* Alex. = περ.

WICLIF—1380.

not of god, & he that loveth not his brother: is not of god.

¹¹ for this is the tellinge that ge herden at the bigynnyng: that ge loue eche othir; ¹² not as cayn that was of the yuel; and slowe his brother; & for what thing slow he hym? for his werkis weren yuel; and his brotheris iust; ¹³ britheren nyle ge wondre, if the world hatith you; ¹⁴ we witen that we ben translated fro deeth to lif: for we louen brithren; he that loneth not: dwelleth in deeth; ¹⁵ eche man that hatith his brother: is a mansleer; & ge witen that eche mansleer hath not everlastyng lif dwellinge in him;

¹⁶ in this thing we han knowe the charite of god, for he putte his lif for us, and we owen to putte oure lyves for oure brithren; ¹⁷ he that hath the catel of this world, & seeth that his brother hath neede and clostis his entrails fro him; how dwelleth the charite of god in him? ¹⁸ Mi liff sones, loue we not in word nether in tauge; but in werk & truthe; ¹⁹ in this thing we knowen; that we ben of truthe; & in his sigt we moneston oure hertes; ²⁰ for if oure herte reprenteth us: god is more thanne oure herte and knowith alle thingis; ²¹ Moost dere brithren if oure herte reprenteth not us: we han trist to god; ²² and what ever we schulin axe: we schulin receyve of him; for we kepen his commaundementis & we don tho thingis that ben pleasaunte bifor him;

²³ & this is the comaundement of god: that we biwele in the name of his sone Ihesu crist; and that we loue eche othere; as he gaf beest to us; ²⁴ & he that kepith his commaundementis dwelleth in hym, and he in him; and in this thing we witen that he dwelleth in us: bi the spirit whom he gaf to us.

TYNDALE—1534.

of God; nether he that loveth not his brother.

¹¹ For this is the tydinges; that ye hearde from the begynning; that we shuld love one another; ¹² not as Cayn which was of the wicked and slew his brother. And wherfore slew he him? Because his awne workes were evyll; and his brothers good. ¹³ Marvaile not my brethren though the worlde hate you. ¹⁴ We knowe that we are translated from deeth vnto lyfe, because we love the brethren. He that loveth not his brother, abydeeth in deeth. ¹⁵ Whosoever hateth his brother; is a man sleer. And ye knowe that no man sleer, hath eternall lyfe abydinge in him.

¹⁶ Herby perceave we love: that he gave his lyfe for vs: and therefore ought we also to geve oure lyves for the brethren. ¹⁷ Whosoever hath this worlde good and seith his brother have neede: and shutteth vp his compassion from him: how dwelleth the love of God in him? ¹⁸ My babes; let vs not love in worde; nether in tounge; but with dede and in veritie; ¹⁹ for thereby we knowe that we are of the verities; and can before him quiet our hertes.

²⁰ But yf oure hertes condempne vs; God is greater then oure hertes; and knoweth all thinges. ²¹ Beloved, yf oure hertes condempne vs not; then have we trust to god warde; ²² and what soever we axe we shall receave of him: because we kepe his commaundementes; and do those thinges which are pleasinge in his sight.

²³ And this is his commaundement; that we beleve on the name of his sone Iesus Christ; and love one another; as he gave commaundement. ²⁴ And he that kepeth his commaundementes dwelleth in him; and he in him; and thereby we knowe that ther abydeeth in vs of the sprete which he gave vs.

CRANMER—1539.

God, nether he that loveth not his brother.

¹¹ For this is the tidings, that ye hearde from the beginninge, that ye shuld love one another, ¹² not as Cayn which was that wicked, and slew his brother. And wherfore slew he him? Because his awne workes were euill, and his brothers good. ¹³ Marvaile not my brethren though the worlde hate you. ¹⁴ We knowe, that we are translated from deeth vnto lyfe, because we love the brethren. He that loveth not his brother, abydeeth in deeth. ¹⁵ Whoso ever hateth his brother, is a man sleer. And ye knowe, that no man sleer, hath eternall lyfe abydinge in hym.

¹⁶ Herby perceave we love: because he gave his lyfe for vs: and we ought to geve oure lyves for the brethren. ¹⁷ But whoso hath this worlde good and seith his brother have neede: and shutteth vp his compassion from him: how dwelleth the love of God in hym? ¹⁸ My babes, let vs not love in worde, nether in tounge; but in dede and in veritie. ¹⁹ Herby we knowe, that we are of the veritie, and can quyet oure hertes before hym. ²⁰ For yf oure herte condempne vs, God is greater then oure herte, and knoweth all thynges.

²¹ Dearly beloved, yf oure herte condempne vs not, then haue we trust to God warde: ²² and what soever we axe we receave of him, because we kepe his commaundementes, and do those thinges which are pleasinge in his syght.

²³ And this is his commaundement, that we beleue on the name of his sone Iesus Christ, and love one another, as he gave commaundement. ²⁴ And he that kepeth his commaundementes, dwelleth in him, and he in hym, and hereby we knowe that he abydeeth in vs, even by the sprete which he hath geuen vs.

αὐτοῦ, πῶς ἡ ἀγάπη τοῦ Θεοῦ μένει ἐν αὐτῷ; ¹⁸ τεκνία ¹⁹ μου, μὴ ἀγαπῶμεν λόγῳ μηδὲ ²⁰ τῇ γλώσσῃ, ἀλλ' ἐν ἔργῳ καὶ ἀληθείᾳ. ²¹ Καὶ ἐν τούτῳ γινώσκουμεν ὅτι ἐκ τῆς ἀληθείας ἐσμεν, καὶ ἐμπροσθεν αὐτοῦ πείσομεν τὰς καρδίας ἡμῶν. ²² ὅτι ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδία, ὅτι μείζων ἐστὶν ὁ Θεὸς τῆς καρδίας ἡμῶν, καὶ γινώσκει πάντα. ²³ ἀγαπητοί, ἐὰν ἡ καρδία ἡμῶν μὴ καταγινώσκῃ ἡμῶν, παρρησίαν ἔχομεν πρὸς τὸν Θεόν, ²⁴ καὶ ὁ ἐὰν αὐτῶμεν, λαμβάνομεν παρ' αὐτοῦ, ὅτι τὰς ἐντολὰς αὐτοῦ τηροῦμεν, καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιῶμεν. ²⁵ καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσωμεν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ, καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἔδωκεν ἐντολὴν ἡμῖν. ²⁶ καὶ ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ, ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν αὐτῷ. καὶ ἐν τούτῳ γινώσκουμεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ Πνεύματος οὗ ἡμῖν ἔδωκεν.

¹⁸ Rec. = τῇ.¹⁹ Rec. = ἐν.²⁰ Alex. = καὶ.²¹ Alex. γνωσόμεθα.²² Alex. ἀπ'.²³ Alex. παρρησίαν.

GENEVA—1557.

he that loveth not his brother. ¹¹ For thus is the tydinges, that ye heard from the beginning, that we should love one another. ¹² Not as Cain which was of the wicked and slewe his brother. and wherefore slewe he him? because his owne workes were euyl, and his brothers good.

¹³ Maruyle not my brethren though the worlde hate you. ¹⁴ We knowe that we are translated from death vnto life, because we loue the brethren: he that loveth not his brother, abideth in death. ¹⁵ Whosoever hateth his brother, is a mansleaver: and we knowe that no mansleaver hath eternal life abiding in him. ¹⁶ Herby haue we perceaued loue, that he geue his life for vs: therefore we ought also to geue our liues for the brethren. ¹⁷ And whosoever hath this worlde's good and seith his brother haue neede, and shutteth vp his compassion from him, how dwelleth the loue of God in hym?

¹⁸ My litle children, let vs not loue in worde nether in tounge only: but in dede and in trueth. ¹⁹ For thereby we knowe that we are of the trueth and shal before hym quiet our hearts. ²⁰ For if our heart condemne vs, God is greater then our heart, and knoweth all thynges.

²¹ Beloued, if our heart condemne vs not, then haue we trust to Godwarde. ²² And whatsoever we aske, we receaue of hym, because we kepe his commandements, and do those thynges which are pleasyng in his syght. ²³ Thus is then his commandement, that we beleue in the Name of his Sonne Iesus Christe, and loue one another, as he gaue commandement. ²⁴ For he that keepeth his commandements dwelleth in him, and he in him: and herby we knowe that he abydeth in vs, euen by the Sprite which he gaue vs.

RHEIMS—1582.

and he that loveth not his brother. ¹¹ because this is the annuntiation, vvhich you haue heard from the beginning, That you loue one another. ¹² Not as Cain, vvho vvvas of the vvicked, and killed his brother. And for vvhat cause killed he him? Because his vvorkes vvvere vvicked: but his brothers, iust.

¹³ Maruel not brethren, if the vvorld hate you. ¹⁴ Vve knowv that vve are translated from death to life, because vve loue the brethren. He that loveth not, abideth in death. ¹⁵ Vvhosoever hateth his brother: is a murderer. And you knowv that no murderer hath life everlasting abiding in him self. ¹⁶ In this vve haue knowven the charitie of God, because he hath yelded his life for vs: and vve ought to yeld our liues for the brethren.

¹⁷ He that shal haue the substance of the vvorld, and shal see his brother haue neede, and shal shut his bowels from him: howv doth the charitie of God abide in him?

¹⁸ My litle children, let vs not loue in word, nor in tounge, but in dede and truth. ¹⁹ In this vve knowv that vve are of the truth: and in his sight vve shal perswade our hartes. ²⁰ For if our hart do reprehend vs: God is greater then our hart, and knowveth al thynges. ²¹ My dearest, if our hart do not reprehend vs, vve haue confidence toward God. ²² and vvhatsoever vve shal aske, vve shal receive of him: because vve keepe his commandementes, and doe those thynges vvvhich are pleasyng before him.

²³ And this is his commandement, that vve beleue in the name of his sonne Iesus Christ: and loue one another, as he hath giuen commandement vnto vs. ²⁴ And he that keepeth his commandementes, abideth in him, and he in him. And in this vve knowv that he abydeth in vs, by the Sprite vvvhich he hath giuen vs.

AUTHORISED—1611.

hee that loneth not his brother. ¹¹ For this is the message that yee heard from the beginning, that wee should love one another. ¹² Not as Cain, vvho was of that wicked one, and slew his brother: and wherefore slew hee him? because his owne workes were euill, and his brothers righteous.

¹³ Maruile not, my brethren, if the world hate you. ¹⁴ Wee know that wee haue passed from death vnto life, because wee loue the brethren: he that loneth not his brother, abideth in death. ¹⁵ Whosoever hateth his brother, is a murderer, and yee know that no murderer hath eternall life abiding in him. ¹⁶ Hereby perceiue wee the loue of God, because he layed downe his life for vs, and wee ought to lay downe our liues for the brethren.

¹⁷ But who so hath this worlde's good, and seeth his brother hath need, and shatteth vp his bowels of compassion from him, how dwelleth the loue of God in him?

¹⁸ My little children, let vs not loue in word, neither in tounge, but in deed and in trueth. ¹⁹ And hereby wee know that wee are of the trueth, and shall assure our hearts before him. ²⁰ For if our heart condemne vs, God is greater then our heart, and knoweth all things.

²¹ Beloued, if our heart condemne vs not, then haue we confidence towards God. ²² And whatsoever we aske, wee receive of him, because we keepe his Commandement, and doe those things that are pleasyng in his sight. ²³ And this is his Commandement, that we should beleue on the Name of his Sonne Iesus Christ, and loue one another, as hee gaue vs Commandement. ²⁴ And hee that keepeth his Commandements dwelleth in him, and hee in him: and hereby we know that hee abydeth in vs, by the Spirit which hee hath giuen vs.

IV. Ἀγαπητοὶ, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα, εἰ ἐκ τοῦ Θεοῦ ἐστίν· ὅτι πολλοὶ ψευδοπροφῆται ἐξεληλύθασιν εἰς τὸν κόσμον. ² ἐν τούτῳ γινώσκετε τὸ Πνεῦμα τοῦ Θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ ἐστίν. ³ καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν ⁴ ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ οὐκ ἐστίν· καὶ τοῦτό ἐστι τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη. ⁵ ὅτι οἱ ἐκ τοῦ Θεοῦ ἐστε, τεκνία, καὶ νενικήκατε αὐτούς· ὅτι μεῖζων ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ. ⁶ Αὐτοὶ ἐκ τοῦ κόσμου εἰσὶ· διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσι, καὶ ὁ κόσμος αὐτῶν ἀκούει. ⁷ ἡμεῖς ἐκ τοῦ Θεοῦ ἐσμεν· ὁ γινώσκων τὸν Θεὸν, ἀκούει ἡμῶν· ὃς οὐκ ἐστὶν ἐκ τοῦ Θεοῦ, οὐκ ἀκούει ἡμῶν. Ἐκ τούτου γινώσκομεν τὸ Πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης. ⁸ Ἀγαπητοὶ,

⁴ Rec. + Χριστόν.

WICLIF—1380.

4. MOOST dere britheren myls ȝe bilene to eche spirit : but preue ȝe spiritis if thei ben of god, for many false profetis : wenteu out in to the world, ² in this thing the spirit of god is knowen, eche spirit that knowlechith that ihesus crist hath come in the fleisch : is of god, ³ & eche spirit that for doith ihesus : is not of god, and this is anticrist, of whom ȝe herden that he cometh, & nȝt now he is in the world,

⁴ ȝe litil sones ben of god and ȝe han ouercome him, for he that is in ȝou is more : thanne he that is in the world, ⁵ thei ben of the world : therfor thei speken of the world, and the world herith hem, ⁶ we ben of god, he that knowith god : herith us, he that is not of god : herith not us, in this thing we knowen the spirit of truthe : & the spirit of errour.

⁷ Moost dere britheren loue we to gidre : for charite is of god, and eche that loneth his brother : is boun of god, and knowith god, ⁸ he that loveth not : knowith not god, for god is charite, ⁹ in this thing the charite of god apperid in us, for god sente his oon bigetun sone in to the world : that we lyue bi him, ¹⁰ in this thing is charite, not as we hadden loued god : but for he first loued us, and sente his sone forȝyuenesse for oure synnes,

¹¹ ȝe moost dere britheren if god loued us : ȝe owen to loue ech other, ¹² no man saye cuer god, if we louen to gidre : god dwellith in us and the charite of hym is perfist in us, ¹³ in this thing we knowen that we dwellen in him and he in us : for of his spirit he ȝaf to us : ¹⁴ and we saien and witnessen : that the fadir sente his

TYNDALE—1534.

4. YE beloved, beleve not every sprete : but prove the spretes whether they are of God or no : for many false Prophetes are gone out into the world. ² Herby shall ye knowe the sprete of God. Every sprete that confesseth that Iesus Christ is come in the flesshe is of God. ³ And every sprete which confesseth not that Iesus Christ is come in the flesshe, is not of God. And this is that sprete of Antichrist, of whom ye have hearde, howe that he shuld come : and even now already is he in the worlde.

⁴ Lytell chyldren, ye are of God, and have overcome them : for greater is he that is in you, then he that is in the worlde. ⁵ They are of the worlde, and therefore speake they of the worlde, and the worlde heareth them. ⁶ We are of God. He that knoweth God, heareth vs : he that is not of God, heareth vs not. Herby knowe we the sprete of veritie, and the sprete of erreure.

⁷ Beloved, let vs love one another : for love commeth of God. And every one that loveth, is borne of God, and knoweth God. ⁸ He that loveth not, knoweth not God : for God is love.

⁹ In this appered the love of God to vs ward because that god sent his only begotten sonne into the worlde, that we myght live thorow him. ¹⁰ Herin is love, not that we loved god, but that he loved vs and sent his sonne to make agrement for oure synnes.

¹¹ Beloved, yf god so loved vs, we ought also to love one another. ¹² No man hath sene god at any tyme. Yf we love one another, god dwelleth in vs, and his love is perfect in vs. ¹³ Herby know we, that we dwell in him, and he in vs : because he hath geven vs of his sprete.

¹⁴ And we have sene and do testifie that the father sent the sonne, which is the

CRANMER—1539.

4. DEARLY beloved beleve not every sprete : but proue the spretes, whether they are of God or not, for many false Prophetes are gone out into the worlde. ² Herby shall ye knowe the sprete of God. Every sprete that confesseth that Iesus Christ is come in the flesshe is of God.

³ And every sprete which confesseth not that Iesus Christ is come in the flesshe, is not of God. And this is that sprete of Antichrist, of whom ye have hearde, howe that he shulde come : and euen now already is he in the worlde.

⁴ Lytell chyldren, ye are of God, and have overcome them : for greater is he that is in you, then he that is in the worlde. ⁵ They are of the worlde, therefore speake they of the worlde, and the worlde heareth them. ⁶ We are of God. He that knoweth God, heareth vs : he that is not of God, heareth vs not. Herby knowe we the sprete of veritie, and the sprete of erreure.

⁷ Dearly beloved let vs love one another : for love commeth of God. And every one that loveth, is borne of God, and knoweth God. ⁸ He that loveth not, knoweth not God : for God is love. ⁹ In this appeared the love of God to vsward, because that God sent his onely begotten sonne into the worlde, that we might live thorow him.

¹⁰ Herin is love, not that we loved God, but that he loved vs, and sent his sonne to make agrement for oure synnes.

¹¹ Dearly beloved, yf God so loved vs, we ought also to love one another. ¹² No man hath sene God at any tyme. If we love one another, God dwelleth in vs, and his love is perfect in vs. ¹³ Herby know we that we dwell in hym, and he in vs : because he hath geven vs of his sprete.

¹⁴ And we have sene, and do testifie, that the father sent the sonne to be the

ἀγαπῶμεν ἀλλήλους· ὅτι ἡ ἀγάπη ἐκ τοῦ Θεοῦ ἐστὶ, καὶ πᾶς ὁ ἀγαπῶν, ἐκ τοῦ Θεοῦ γεγέννηται, καὶ γινώσκει τὸν Θεόν· ὁ μὴ ἀγαπῶν, οὐκ ἔγνω τὸν Θεόν· ὅτι ὁ Θεὸς ἀγάπη ἐστίν. ³ Ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ Θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ Θεὸς εἰς τὸν κόσμον, ἵνα ζήσωμεν δι' αὐτοῦ. ¹⁰ ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν τὸν Θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς, καὶ ἀπέστειλε τὸν υἱὸν αὐτοῦ ἱλασμόν περὶ τῶν ἁμαρτιῶν ἡμῶν. ¹¹ ἀγαπητοί, εἰ οὕτως ὁ Θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν. ¹² Θεὸν οὐδεὶς πώποτε τεθέαται· ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ Θεὸς ἐν ἡμῖν μένει, καὶ ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐστὶν ἐν ἡμῖν. ¹³ ἐν τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ μένομεν, καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ Πνεύματος αὐτοῦ δέδωκεν ἡμῖν. ¹⁴ Καὶ ἡμεῖς τεθεάμεθα, καὶ μαρτυροῦμεν ὅτι ὁ πατὴρ ἀπέσταλκε

GENEVA—1557.

4. YE beloved, beleue not euery sprite, but proue the sprites whether they are of God, or not, for many false Prophetes are gone out into the worlde. ² Herby shal ye knowe the Sprite of God: Euery sprite that confesseth that Iesus Christe is come in the fleshe, is of God: ³ And euery sprite whych confesseth not that Iesus Christe is come in the fleshe, is not of God: but this is that sprite of Antichrist, of whome ye haue heard, how that he should come: and euen now already is he in the worlde. ⁴ Lytel chyldren, ye are of God, and haue overcome them: for greater is he that is in you, then he that is in the worlde. ⁵ They are of the worlde, and therefore speake they worldly things, and the worlde heareth them. ⁶ We are of God: he that knoweth God, heareth vs: he that is not of God, heareth vs not. Herby knowe we the Sprite of trueth, and the sprite of errour.

⁷ Beloued, let vs loue one another: for loue cometh of God. euery one that loueth is borne of God, and knoweth God. ⁸ He that loueth not, knoweth not God: for God is loue. ⁹ In this appeared the loue of God to vsward, because that God sent his only begotten Sonne into the worlde, that we might liue through him. ¹⁰ Herin is loue, not that we loued God, but that he loued vs, and sent his Sonne to make agrement for our sinnes. ¹¹ Beloued, if God so loued vs, we ought also to loue one another.

¹² No man hath sene God at any tyme. If we loue one another, God dwelleth in vs, and his loue is perfect in vs. ¹³ Herby know we, that we dwell in hym, and he in vs: because he hath geaue vs of his Sprite. ¹⁴ And we haue sene, and do testifie, that the Father sent the Sonne, that he shulde be

RHEIMS—1582.

4. MY dearest, beleue not euery spirit, but proue the spirites if they be of God: because many false prophetes are gone out into the vvorld. ² In this is the spirit of God knowen. euery spirit that confesseth Iesus Christ to haue come in flesh, is of God: ³ and euery spirit that dissoluth Iesus, is not of God: and this is antichrist, of vvhom you haue heard that he commeth, and now he is in the vvorld.

⁴ You are of God, litle children, and haue overcome him, because greater is he that is in you, then he that is in the vvorld. ⁵ They are of the vvorld: therefore of the vvorld they speake, and the vvorld heareth them. ⁶ Vve are of God. He that knoweth God, heareth vs: he that is not of God, heareth vs not. in this vve know the spirit of truth, and the spirit of errour.

⁷ My dearest, let vs loue one another: because charitie is of God. And euery one that loueth, is borne of God, and knoweth God. ⁸ He that loueth not, knoweth not God: because God is charitie. ⁹ In this hath the charitie of God appeared in vs, because God hath sent his only-begotten sonne into the vvorld, that vve may liue by him. ¹⁰ In this is charitie: not as though vve haue loued him, but because he hath loued vs, and sent his sonne a propitiation for our sinnes.

¹¹ My dearest, if God hath so loued vs: vve also ought to loue one another. ¹² God no man hath sene at any time. If vve loue one another, God abideth in vs, and his charitie in vs is perfected. ¹³ In this vve know that vve abide in him, and he in vs: because he of his Spirit hath giuen to vs. ¹⁴ And vve haue sene, and doe testifie, that the Father hath sent his

AUTHORISED—1611.

4. BELOUED, beleue not euery spirit, but try the spirita, whether they are of God: because many false prophetes are gone out into the world. ² Herby know ye the Spirit of God: euery Spirit that confesseth that Iesus Christ is come in the flesh, is of God. ³ And euery spirit that confesseth not that Iesus Christ is come in the flesh, is not of God: and this is that spirit of Antichrist, whereof you haue heard, that it should come, and euen now already is it in the world. ⁴ Ye are of God, litle children, and haue overcome them: because greater is hee that is in you, then hee that is in the world. ⁵ They are of the world: therefore speake they of the world, and the world heareth them.

⁶ We are of God: he that knoweth God, heareth vs: he that is not of God heareth not vs, hereby know wee the Spirit of truth, and the spirit of errour.

⁷ Beloued, let vs loue one another: for loue is of God: and euery one that loueth, is borne of God, and knoweth God. ⁸ He that loueth not, knoweth not God: for God is loue. ⁹ In this was manifested the loue of God towards vs, because that God sent his only begotten Son into the world, that we might liue through him.

¹⁰ Herein is loue, not that wee loued God, but that he loued vs, and sent his Son to be the propitiation for our sins. ¹¹ Beloued, if God so loued vs, wee ought also to loue one another. ¹² No man hath sene God at any time. If wee loue one another, God dwelleth in vs, and his loue is perfected in vs. ¹³ Herby know wee that we dwell in him and he in vs, because he hath giuen vs of his Spirit. ¹⁴ And we haue sene, and doe testifie, that the Father sent the Sonne to be the Saviour

τὸν υἱὸν σωτήρα τοῦ κόσμου. ¹⁵ ὃς ἂν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ Θεοῦ, ὁ Θεὸς ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν τῷ Θεῷ. ¹⁶ Καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ Θεὸς ἐν ἡμῖν. ὁ Θεὸς ἀγάπη ἐστὶ, καὶ ὁ μένων ἐν τῇ ἀγάπῃ, ἐν τῷ Θεῷ μένει, καὶ ὁ Θεὸς ἐν αὐτῷ. ¹⁷ Ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παρρησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως· ὅτι καθὼς ἐκεῖνός ἐστι, καὶ ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ. ¹⁸ φόβος οὐκ ἐστὶν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει· ὁ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ. ¹⁹ ἡμεῖς ἀγαπῶμεν αὐτὸν, ὅτι αὐτὸς | πρῶτος ἠγάπησεν ἡμᾶς. ²⁰ Ἐάν τις εἴπῃ, "Ὅτι ἀγαπῶ τὸν Θεόν," καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἑώρακε, τὸν Θεὸν ὃν οὐχ ἑώρακε, πῶς | δύναται ἀγαπᾶν; ²¹ καὶ ταύτην τὴν

¹⁵ Alex. καὶ ὁ Θεὸς ἐν αὐτῷ μένει.¹⁶ Alex. ὁ Θεός.¹⁷ Alex. οὐ.

WICLIF—1380.

some sayour of the world; ¹⁵ who ever knoweth that ihesus is the sonne of god; god dwelleth in him; & he in god. ¹⁶ and we han knowen & beleuen to the charite that god hath in us; god is charite; & he that dwelleth in charite; dwelleth in god & god in him; ¹⁷ in this thing is the perfyt charite of god with us: that we haue triest in the dai of dome; for as he is, also we ben in this world; ¹⁸ drede is not in charite; but perfyt charite puttith out drede; for drede hath payne; but he that dredith is not in perfyt charite;

¹⁵ therfor loue we god: for he loued us first; ²⁰ if omy man seith that I loue god & hatith his brother he is a liar; for he that loueth not his brother whioke he seeth; how mai he loue god whom he seeth not? ²¹ & we han this comaundment of god; that he that loueth god, loue also his brother.

5. ECHE man that bileueth that ihesus is crist: is borun of god; and eche man that loueth him that gendrid, loueth him that is borun of him; ² in this thing we knowen; that we louen the children of god; when we louen god; & don his maundementis; ³ for this is the charite of god: that we kepe his comaundementis; & his maundementis ben not henye. ⁴ For al thing that is borun of god: ouercometh the world: and this is the victorie that ouercometh the world: oure feith; ⁵ and who is he that ouercometh the world: but he that bileueth, that ihesus is the sonne of god;

⁶ this is ihesus crist that cam bi watir & blood; not in watir onli; but in watir and blood; & the spirit is he that witnessith: that crist is trithe; ⁷ for thre ben that yenen witnessynge in heuene; the

TYNDALE—1594.

saveour of the worlde. ¹⁵ Whosoever confesseth that Iesus is the sonne of god; in him dwelleth god; and he in god. ¹⁶ And we have knowen and beleued the love that god hath to vs.

God is love; and he that dwelleth in love dwelleth in god; and god in him. ¹⁷ Herin is the love perfect in vs; that we shuld have trust in the daye of iudgement: For as he is; even so are we in this worlde. ¹⁸ Ther is no feare in love; but perfect love casteth out all feare; for feare hath paynfulnes. He that feareth; is not perfect in love.

¹⁵ We love him; for he loved vs fyrst. ²⁰ Yf a man saye; I love god; and yet hate his brother he is a liar. For how can he that loveth not his brother whom he hath sene; love god whom he hath not sene? ²¹ And this comaundment have we of him: that he which loveth God; shuld love his brother also.

5. WHOSOEVER beleueth that Iesus is Christ; is borne of god. And every one that loveth him which begat; loveth him also which was begotten of him. ² In this we knowe that we love the children of god; when we love god; and kepe his commaundmentes. ³ This is the love of god; that we kepe his commaundmentes; and his commaundmentes are not grevous. ⁴ For all that is borne of god; overcometh the worlde. And this is the victory that overcometh the worlde; even oure fayth. ⁵ Who is it that overcometh the worlde; but he which beleueth that Iesus is the sonne of god?

⁶ This Iesus Christ is he that cam by water and blood; not by water only; but by water and blood. And it is the sprete that beareth wytnes; because the sprete ys trithe. ⁷ (For ther are thre which beare recorde in heuene; the father; the

CRANMER—1589.

sayour of the worlde. ¹⁵ Whosoever confesseth; that Iesus is the sonne of God; in him dwelleth God; and he in God. ¹⁶ And we haue knowen; and beleued the love that God hath to vs.

God is love; and he that dwelleth in love; dwelleth in God; and God in him. ¹⁷ Herin is the love perfect in vs; that we shuld haue trust in the daye of iudgement: For as he is; even so are we in this worlde. ¹⁸ Ther is no feare in love; but perfect love casteth out feare; for feare hath paynfulnes. He that feareth; is not perfect in love.

¹⁵ We loue hym; for he loued vs fyrst. ²⁰ If a man saye; I loue God; and yet hate his brother; he is a liar. For how can he that loueth not his brother whom he hath sene; loue God whom he hath not sene? ²¹ And this comaundment haue we of hym: that he whiche loveth God; shuld loue his brother also.

5. WHOSOEVER beleueth that Iesus is Christ; is borne of God. And euery one that loveth him which begat; loveth him also which was begotten of him. ² By this we knowe; that we loue the chyldren of God; when we loue God; and kepe his commaundmentes. ³ For this is the love of God; that We kepe his commaundmentes; and his commaundmentes are not greuous. ⁴ For all that is borne of God; ouercometh the worlde. And this is the victory that ouercometh the worlde; even oure fayth. ⁵ Who is it that ouercometh the worlde; but he which beleueth; that Iesus is the sonne of God?

⁶ This Iesus Christ is he that cam by water and blood; not by water only; but by water and blood. And it is the sprete that beareth wytnes; because the sprete is trithe. ⁷ (For ther are thre which beare recorde in heuene; the father; the worde;

ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν Θεὸν, ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.

V. Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς, ἐκ τοῦ Θεοῦ γεγέννηται. καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα, ἀγαπᾷ καὶ τὸν γεγεννημένον ἐξ αὐτοῦ. ἐν τούτῳ γνωσκόμεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ Θεοῦ, ὅταν τὸν Θεὸν ἀγαπῶμεν, καὶ τὰς ἐντολὰς αὐτοῦ τηρῶμεν. ἡ γὰρ ἐστὶν ἡ ἀγάπη τοῦ Θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσὶν. ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ Θεοῦ, νικᾷ τὸν κόσμον καὶ αὕτη ἐστὶν ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν. τίς ἐστὶν ὁ νικῶν τὸν κόσμον, εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ Θεοῦ; Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς ὁ Χριστός· οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ τῷ αἵματι καὶ τὸ Πνεῦμά ἐστι τὸ μαρτυροῦν ὅτι τὸ Πνεῦμά ἐστιν ἡ ἀλήθεια. ὅτι τρεῖς εἰσιν

• Alex. = καὶ.

• Alex. 1. ποῶμεν ἢ ποῶμεν.

• Alex. αἵματος καὶ Πνεύματος.

• Const. = 6.

GENEVA—1557.

the Saviour of the world. ¹⁵ Whosoever confesseth that Iesus is the Sonne of God, in him dwelleth God, and he in God. ¹⁶ And we haue known, and beleued the loue that God hath in vs. God is loue, and he that dwelleth in loue, dwelleth in God, and God in him.

¹⁷ Herin is the loue perfect in vs, that we should haue trust in the day of iudgement: for as he is, euen so are we in thys worlde. ¹⁸ There is no feare in loue, but perfect loue casteth out feare, for feare hath paynfulnes, and he that feareth, is not perfect in loue. ¹⁹ We loue him, because he loued vs firste. ²⁰ If a man say, I loue God, and yet hate his brother, he is a lyer. For how can he that loueth not his brother whome he hath sene, loue God whome he hath not sene? ²¹ And this commandement haue we of him: that he which loueth God, should loue his brother also.

5. VVHOSOEUER beleueth that Iesus is Christe, is borne of God: and euery one that loueth hym which begate, loueth hym also which is begotten of him. ² In this we knowe that we loue the children of God, when we loue God, and keepe his commandements. ³ For this is the loue of God that we keepe hys commandementes and his commandementes are not greuous. ⁴ For all that is borne of God, ouercometh the worlde: and this is the victorie that ouercometh the worlde, euen our fayth. ⁵ Who is it that ouercometh the worlde: but he which beleueth that Iesus is the Sonne of God?

⁶ Thys is that Iesus Christ that came by water and bloud, not by water only, but by water and bloud, and it is the sprite that beareth wytnes, that the sprite is truth. ⁷ For there are thre which beare record in heauen, the Father, the Word,

RHEIMS—1582.

Sonne the Saviour of the world. ¹⁵ Vvho-soever shal confesse that Iesus is the Sonne of God, God abideth in him, and he in God.

¹⁶ And vve haue knowen and haue beleued the charitie, vvvhich God hath in vs. God is charitie: and he that abideth in charitie, abideth in God, and God in him. ¹⁷ In this is charitie perfited vvith vs, that vve may haue confidence in the day of iudgement: because as he is, vve also are in the vvorld. ¹⁸ Feare is not in charitie: but perfect charitie casteth out feare, because feare hath painefulnes, and he that feareth, is not perfect in charitie. ¹⁹ Let vs therefore loue God, because God first hath loued vs.

²⁰ If any man shal say, that I loue God: and hateth his brother, he is a lier. For he that loueth not his brother vvhom he seeth: God vvhom he seeth not, how can he loue? ²¹ And this commandement vve haue from God: that he vvvhich loueth God, loue also his brother.

5. WHOSOEVER beleueth that Iesus is Christ, is borne of God. And euery one that loneth him vvvhich begat: loneth him also vvvhich was borne of him. ² In this vve knowv that vve loue the children of God: vvhen as vve loue God, and keepe his commandementes. ³ For this is the charitie of God, that vve keepe his commandementes: and his commandementes are not heauy. ⁴ Because al that is borne of God, ouercommeth the vvorld, and this is the victorie vvvhich ouercommeth the vvorld, our faith.

⁵ Vvho is he that ouercommeth the vvorld, but he that beleueth that Iesus is the soune of God? ⁶ This is he that came by vvater and bloud Iesus Christ: not in vvater only, but in vvater and bloud. And it is the Spirit vvvhich testi-fieth, that Christ is the truth.

⁷ For there be three vvvhich giue testi-monie in heauen, the Father, the Vvord,

AUTHORISED—1611.

of the world. ¹⁵ Whosoever shall confesse that Iesus is the Sonne of God, God dwelleth in him, and he in God. ¹⁶ And we haue known and beleued the loue that God hath to vs. God is loue, and hee that dwelleth in loue, dwelleth in God, and God in him. ¹⁷ Herin is our loue made perfect, that we may haue boldnesse in the day of Iudgement, because as he is, so are we in this world. ¹⁸ There is no feare in loue, but perfect loue casteth out feare: because feare hath torment: hee that feareth, is not made perfect in loue.

¹⁹ Wee loue him: because he first loued vs. ²⁰ If a man say, I loue God, and hateth his brother, he is a lyar. For he that loneth not his brother whome hee hath sene, how can he loue God whome he hath not sene? ²¹ And this commandement haue we from him, that he who loneth God, loue his brother also.

5. WHOSOEUER beleueth that Iesus is the Christ, is borne of God: and euery one that loneth him that begate, loneth him also that is begotten of him. ² By this we know that we loue the children of God, when we loue God and keepe his commandements. ³ For this is the loue of God, that we keepe his commandementes, and his commandementes are not grieuous. ⁴ For whatsoever is borne of God, ouercommeth the world, and this is the victorie that ouercommeth the world, euen our faith. ⁵ Who is he that ouercommeth the world, but he that beleueth that Iesus is the Sonne of God? ⁶ This is hee that came by water and blood, euen Iesus Christ, not by water onely, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth. ⁷ For there are three that beare record in heauen, the Father, the Word, and the

1234

οἱ μαρτυροῦντες, τὸ Πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν. ⁹ Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ Θεοῦ μείζων ἐστίν· ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ Θεοῦ, ἣν μεμαρτύρηκε περὶ τοῦ υἱοῦ αὐτοῦ. ¹⁰ ὁ πιστεύων εἰς τὸν υἱὸν τοῦ Θεοῦ, ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ· ὁ μὴ πιστεύων τῷ Θεῷ, ψεύστην πεποιήκεν αὐτὸν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν, ἣν μεμαρτύρηκεν ὁ Θεὸς περὶ τοῦ υἱοῦ αὐτοῦ. ¹¹ Καὶ αὕτη ἐστὶν ἡ μαρτυρία ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ Θεός· καὶ αὕτη ἡ ζωὴ ἐν τῷ ὕμῳ αὐτοῦ ἐστίν. ¹² ὁ ἔχων τὸν υἱόν, ἔχει τὴν ζωὴν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ Θεοῦ, τὴν ζωὴν οὐκ ἔχει.

¹³ Ταῦτα ἔγραψα ὑμῖν, ἵνα εἰδῆτε ὅτι ζωὴν αἰώνιον ἔχετε, οἱ πιστεύοντες!

* Rec. + In τῷ ὁρατῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἐν εἰσι. Καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ γῆ.
* Alex. ὅτι.

WICLIIF—1380.

fadir the sone the holi goost: and thes thre ben oon. ⁹ & thre ben that zeuen witnessynge in erthe; the spirit watir & blood: and thes thre ben oon. ¹⁰ If we receaynen the witnessenge of men, the witnessynge of god is more; for this is the witnessynge of god, that is more: for he witnessid of his sone. ¹¹ he that bileueth into the sone of god: hath the witnessynge of god in him; he that bileueth not to the sone: makith him a lyer; for he bileueth not in the witnessynge that god witnessid of his sone. ¹² & this is the witnessynge, for god gaf to you everlastinge liif, and this liif is in his sone. ¹³ he that hath the sone of god, hath also liif; he that hath not the sone of god: hath not liif.

¹⁴ I write to you thes thingis: that ye wite that ye han everlastynge liif, whiche bileuen in the name of goddis sone. ¹⁵ & this is the trix which we han to god, that what ever thing we axen afir his wille: he schal here us. ¹⁶ & we witen that he herith us: what ever thing we axen; we witen that we han the axynge whiche we axen of him.

¹⁷ he that woot that his brother synneth a synne not to deeth: axe he & liif schal he jouun to him that synneth not to deeth; there is a synne to deeth: not for it. I seye that ony man preiis. ¹⁸ eche wickidnesse is synne: & there is synne to deeth.

¹⁹ we witen that eche man that is borun of god: synneth not; but the generacioun of god kepith him: and the wickid toucheth him not. ²⁰ we witen that we ben of god: & al the world is set in yuel. ²¹ & we witen that the sone of god cam in

TYNDALE—1534.

wordes; and the wholy goost. And these thre are one. ⁹ For there are thre which beare recorde (in erth:) the sprete, and water, and blood: and these thre are one.

¹⁰ Yf we receave the witnes of men; the witnes of god is greater. For this is the witnes of god, which he testifyed of his sonne. ¹¹ He that beleueth on the sonne of god, hath the witnes in him selfe. He that beleueth not God, hath made him a lyar, because he beleved not the recorde that god gave of his sonne. ¹² And this ys that recorde, how that god hath geuen vnto vs eternall lyfe, and this lyfe is in his sonne. ¹³ He that hath the sonne, hath lyfe: and he that hath not the sonne of god, hath not lyfe.

¹⁴ These thynges have I written vnto you that beleue on the name of the sonne of God; that ye maye knowe howe that ye have eternall lyfe, and that ye maye beleue on the name of the sonne of god.

¹⁵ And this is the trust that we have in him: that yf we axe any thinge accordynge to his will he heareth vs. ¹⁶ And yf we knowe that he heare vs what soever we axe, we knowe that we shall have the petitions that we desyre of him.

¹⁷ Yf eny man se his brother synne a synne that is not vnto deeth, let him axe, and he shall geue him lyfe for them that synne not vnto deeth. Ther is a synne vnto deeth, for which saye I not that a man shuld praye. ¹⁸ All vnrightewesnes is synne; and ther is synne not vnto deeth.

¹⁹ We knowe that whosoever is borne of god, synneth not: but he that is begotten of god kepeth him selfe, and that wicked toucheth him not. ²⁰ We knowe that we are of god, and that the worlde is altogether set on wickednes. ²¹ We knowe that the sonne of God is come,

CRANMER—1539.

and wholy goost. And these thre are one.)

⁹ And ther are thre which beare recorde (in erth) the sprete and water, and blood: and these thre are one. ¹⁰ If we receaue the wytnes of men, the wytnes of God is greater. For this is the wytnes of God (that is greater) which he testifyed of his sonne. ¹¹ He that beleueth on the sonne of God, hath the wytnes in hym selfe. He that beleueth not God, hath made him a lyar, because he beleved not the recorde that God gaue of his sonne.

¹² And this is that recorde, how that God hath geuen vnto vs eternall lyfe, and this lyfe is in his sonne. ¹³ He that hath the sonne hath lyfe: and he that hath not the sonne of God, hath not lyfe.

¹⁴ These thynges have I wrytten vnto you that beleue on the name of the sonne of God, that ye maye knowe, how that ye have eternall lyfe, and that ye maye beleue on the name of the sonne of God.

¹⁵ And this is the trust that we have in hym: that yf we aske any thinge accordynge to his wyll, he heareth vs. ¹⁶ And yf we knowe that he heare vs what soever we aske, we knowe, that we have the petitions, that we desyre of hym.

¹⁷ If eny man se his brother synne a synne not vnto deeth, let hym aske, and he shall geue hym lyfe for them that synne not vnto deeth. Ther is a synne vnto deeth, for which saye I not that a man shuld praye. ¹⁸ All vnrightewesnes is synne, and ther is synne not vnto deeth.

¹⁹ We knowe, that whosoever is borne of God, synneth not: but he that is begotten of God, kepeth hym selfe, and that wycked toucheth hym not. ²⁰ We knowe, that we are of God, and the worlde is all together set on wyckednes. ²¹ We knowe, that the sonne of God is come, and hath

εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ. ¹⁴ Καὶ αὕτη ἐστὶν ἡ παρρησία ἣν ἔχομεν πρὸς αὐτὸν, ὅτι ἐάν τι αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ, ἀκούει ἡμῶν. ¹⁵ καὶ ἐὰν οἶδαμεν ὅτι ἀκούει ἡμῶν, ὃ ἂν αἰτώμεθα, οἶδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ᾔτηκαμεν παρ' αὐτοῦ. ¹⁶ Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ, καὶ δώσει αὐτῷ ζωὴν, τοῖς ἁμαρτάνουσι μὴ πρὸς θάνατον. ἔστιν ἁμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ. ¹⁷ πᾶσα ἀδικία ἁμαρτία ἐστὶ· καὶ ἔστιν ἁμαρτία αὐτὴ πρὸς θάνατον. ¹⁸ Οἶδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ, οὐχ ἁμαρτάνει· ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ Θεοῦ, τηρεῖ ἐαυτὸν, καὶ ὁ πονηρὸς οὐχ ἄπτεται αὐτοῦ. ¹⁹ οἶδαμεν ὅτι ἐκ τοῦ Θεοῦ ἐσμεν, καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται. ²⁰ καὶ οἶδαμεν

* Alex. mār.

* Rec. + τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ.

* Rec. οἶδαμεν ἔτι.

* Rec. ἔχοντες αἰώνιον.

* Rec. καὶ ἵνα πιστεύητε.

GENEVA—1557.

and the holy Ghost : and these three are one. ⁸ And there are three which beare record in earth, the sprite, and water, and bloude : and these three agre in one. ⁹ If we receaue the wytnes of men, the wytnes of God is greater : for this is the wytnes of God, which he testified of hys Sonne.

¹⁰ He that beleueth in the Sonne of God, hath the wytnes in hym selfe. he that beleueth not God, hath made him a lyer, because he beleued not the recorde that God gaue of his Sonne. ¹¹ And thys is that recorde, that God hath geuen vnto vs eternal lyfe, and this life is in his Sonne. ¹² He that hath the Sonne, hath life : and he that hath not the Sonnes of God, hath not lyfe. ¹³ These thynges haue I written vnto you that beleue in the Name of the Sonne of God, that ye may knowe that ye haue eternal lyfe, and that ye may beleue in the Name of the Sonne of God. ¹⁴ And thys is the truste that we haue in him : that if we aske any thinge according to hys wil, he heareth vs.

¹⁵ And if we knowe that he heareth vs, whatsoever we aske, we knowe that we haue the petitions that we haue desired of hym.

¹⁶ If any man so hys brother synne a synne that is not vnto death, let hym aske, and he shal geue him lyfe for them that synne not vnto death. There is a synne vnto death. I say not that a man should pray for it. ¹⁷ All vnrighuousnes is synne, but there is synne not vnto death. ¹⁸ We knowe that whosoever is borne of God, synneth not : but he that is begotten of God kepeth him selfe, and that wycked man toucheth hym not. ¹⁹ We knowe that we are of God, and that the whole worlde lyeth in wyckednes. ²⁰ But we knowe that the Sonne of God ys come, and hath

RHEIMS—1582.

and the Holy Ghost. and these three be one. ⁸ And there be three vvhich giue testimonie in earth : the spirit, vwater, and bloud. and these three be one. ⁹ If vve receiue the testimonie of men, the testimonie of God is greater. because this is the testimonie of God vvhich is greater, that he hath testified of his sonne.

¹⁰ He that beleueth in the sonne of God, hath the testimonie of God in him self. He that beleueth not the Sonne, maketh him a lier : because he beleueth not in the testimonie vvhich God hath testified of his sonne. ¹¹ And this is the testimonie, that God hath giuen vs life euerlasting. And this life is in his sonne. ¹² He that hath the Sonne, hath life. he that hath not the sonne of God, hath not life.

¹³ These thinges I vwrite to you, that you may know that you haue eternal life which beleene in the name of the sonne of God. ¹⁴ And this is the confidence which vve haue toward him : that, vvhatsouer vve shal aske according to his vwill, he heareth vs. ¹⁵ And vve know that he heareth vs vvhatsouer vve shal aske : vve know that vve haue the petitions vvhich vve request of him.

¹⁶ He that knoweth his brother to synne a synne not to death, let him aske, and life shal be giuen him, synning not to death. There is a synne to death : for that I say not that any man aske. ¹⁷ All iniquitie, is synne. And there is a synne to death. ¹⁸ Vve know that euery one vvhich is borne of God, synneth not : but the generation of God preserueth him, and the vvhicked one toucheth him not.

¹⁹ Vve know that vve are of God, and the vvhole vvhorld is set in vvhickednes. ²⁰ And vve know that the sonne of God

AUTHORISED—1611.

holy Ghost : and these three are one. ⁸ And there are three that beare witness in earth, the Spirit, and the Water, and the Blood : and these three agree in one.

⁹ If we receiue the witness of men, the witness of God is greater : for this is the witness of God, which hee hath testified of his Sonne. ¹⁰ Hee that beleueth on the Sonne of God, hath the witness in himselfe : he that beleueth not God, hath made him a lyer, because he beleueth not the record that God gaue of his Sonne. ¹¹ And this is the record, that God hath giuen to vs eternall life, and this life is in his Sonne. ¹² Hee that hath the Sonne, hath life, and hee that hath not the Sonne, hath not life.

¹³ These things haue I written vnto you that beleue on the Name of the Son of God, that ye may know, that ye haue eternall life, and that ye may beleue on the Name of the Sonne of God. ¹⁴ And this is the confidence that we haue in him, that if we aske any thing according to his will, hee heareth vs. ¹⁵ And if wee know that hee heare vs, whatsoever we aske, we know that we haue the petitions that wee desired of him. ¹⁶ If any man see his brother sinne a sinne which is not vnto death, hee shall aske, and he shall giue him life for them that sinne not vnto death. There is a sinne vnto death : I doe not say that he shall pray for it

¹⁷ All vnrighteousnesse is sinne, and there is a sinne not vnto death. ¹⁸ We know that whosoever is borne of God, sinneth not : but hee that is begotten of God, keepeth himselfe, and that wicked one toucheth him not. ¹⁹ And we know that we are of God, and the whole world lieth in wickednesse. ²⁰ And we know that the Sonne of God is come, and hath giuen vs

1236

ὅτι ὁ υἱὸς τοῦ Θεοῦ ἦκει, καὶ δέδωκεν ἡμῖν διάνοιαν ἵνα γινώσκωμεν τὸν ἀληθινόν· καὶ ἐσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. οὗτός

* Alex. + Orig.

WICLIIF—1380.

fleisch and gaf to us wit: that we knowe
verri god, & be in the verri sone of him;
this is verri god: and euerlastyng liif.
21 Mi litil sones kepe ye you fro maw-
metis.

verri, true. mawmetis, idols.

TYNDALE—1534.

and hath geuen vs a mynde to knowe
him which is true: and we are in him
that is true, through his sonne Iesu
Christ. This same is very god, and eter-
nall lyfe. 21 Babes kepe youre selues from
yimages. Amen.

CRANMER—1539.

geuen vs a mynde to knowe hym which
is true: and we are in hym that is true,
through his sonne Iesus Christ. This
same is very God, and eternall lyfe.
21 Babes, kepe youre selues from yimages.
Amen.

ἐστιν ὁ ἀληθινὸς Θεὸς, καὶ ἡ ζωὴ αἰώνιος. ²¹ Τεκνία, φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδώλων*.

1237.

* Alex. Lat.

* Rec. + ἀπὸ.

GENEVA — 1557.

geuen vs a mynde to knowe hym which is true: and we are in him that is true, *that is*, in his Sonne Iesus Christe. This same is very God, and eternal lyfe. ²¹ Babes kepe your selues from idoles. Amen.

RHEIMS — 1582.

commeth: and he hath giuen vs vnderstanding, that vs we may knowe the true God, and may be in his true sonne. This is the true God, and life euermlasting. ²¹ My little children, keepe your selues from Idols. Amen.

AUTHORISED — 1611.

an vnderstanding that wee may know him that is true: and wee are in him that is true, *even* in his Sonne Iesus Christ. This is the true God, and eternall life. ²¹ Little children, keepe your selues from Idoles. Amen.

ΔΕΥΤΕΡΑ

ΕΠΙΣΤΟΛΗ ΙΩΑΝΝΟΥ.

THE SECOND

EPISTLE OF JOHN.

αὕτη ἐστὶν ἡ ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ. αὕτη ἐστὶν ἡ ἐντολή, καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ περιπατῆτε· ὅτι πολλοὶ πλάνοι εἰσῆλθον εἰς τὸν κόσμον, οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί· οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος. ² βλέπετε ἑαυτοὺς, ἵνα μὴ ἀπολέσωμεν τὴν ἐργασίαν, ἀλλὰ μισθὸν πλήρη ἀπολάβωμεν. | ³ πᾶς ὁ παραβαίνων, καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ, Θεὸν οὐκ ἔχει· ὁ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ, οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει. ⁴ εἴ τις ἔρχεται πρὸς ὑμᾶς, καὶ ταύτην τὴν διδαχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν, καὶ

* Alex. πολλοὶ καὶ ἐργασίαν ... ἀπολάβωμεν.

* Alex. ἀγάπην.

* Alex. = τοῦ Χριστοῦ.

GENEVA—1557.

RHEIMS—1582.

AUTHORISED—1611.

THE elder to the electe Ladye, and her chyldren, whome I loue in the trueth: and not I onely, but also all that haue knowne the trueth. ² For the truethes sake which dwelleth in vs, and shalbe with vs for euer. ³ Grace be with you, mercy, and peace from God the Father, and from the Lord Iesus Christ the Sonne of the Father, with trueth and loue.

⁴ I reioysed greatly, that I founde of thy chyldren walkyng in trueth; as we haue receaued a commaundement of the Father. ⁵ And now beseeche I thee Lady, not as wryting a newe commaundement vnto thee: but that same which we had from the begynnyng, that we should loue one another. ⁶ And this is the loue, that we should walke after his commaundement. This commaundement is, that as ye haue heard from the begynnyng ye should walke in it.

⁷ For many deceauers are entred into the worlde, which confesse not that Iesus Christe is come in the fleshe. He that is such one is a deceauer and an Antichrist. ⁸ Loke to your selues, that we lose not that we haue wrought: but that we may receaue a full reward. ⁹ Whosoever transgresseth and bydeth not in the doctrine of Christ, hath not God. He that continueth in the doctrine of Christe, hath both the Father and the Sonne.

¹⁰ If there come any vnto you, and bryng not this lessonyng, receaue him not to

THE Senior to the lady Elect and her chyldren, vvhom I loue in truth, and not I onely, but also al that haue knowne the truth, ² for the truth vvhich abideth in vs, and shal be vvith vs for euer. ³ Grace be vvith you, mercie, peace from God the Father, and from Christ Iesus the sonne of the Father in truth, and charitie.

⁴ I was exceeding glad, because I haue found of thy chyldren vvalking in truth, as vve haue receiued commaundement of the Father. ⁵ And now I beseeche thee Lady, not as vvryting a new commaundement to thee, but that vvhich vve haue had from the beginning, that vve loue one on other. ⁶ And this is charitie, that vve vvalke according to his commaundements. For this is the commaundement, that as you haue heard from the beginning, you walke in the same: ⁷ because many seducers are gone out into the vvorld, which do not confesse Iesus Christ to haue come into flesh: this is a seducer and an antichrist.

⁸ Look to your selues, that you lose not the thinges vvhich you haue vvrought: but that you may receiue a full reward. ⁹ Every one that reuolteth, and persisteth not in the doctrine of Christ: hath not God. He that persisteth in the doctrine: the same hath both the Father, and the Sonne. ¹⁰ If any man come to you, and bring not this doctrine: receiue him not

THE Elder vnto the elect Ladie, and her chyldren, whom I loue in the truth: and not I onely, but also all they that haue knowne the trueth: ² For the truethes sake which dwelleth in vs, and shall be with vs for euer: ³ Grace bee with you, mercy, and peace from God the Father, and from the Lord Iesus Christ, the Sonne of the Father in trueth and loue. ⁴ I reioysed greatly, that I found of thy chyldren walking in trueth, as wee haue receiued a commaundement from the Father.

⁵ And now I beseech thee Lady, not as though I wrote a new commaundement vnto thee: but that which we had from the beginning, that wee loue one another. ⁶ And this is loue, that wee walke after his Commandements. This is the Commandement, that as yee haue heard from the beginning, yee should walke in it. ⁷ For many deceiuers are entred into the world, who confesse not that Iesus Christ is come in the flesh. This is a deceiuer, and an Antichrist. ⁸ Look to your selues that wee lose not those thinges which wee haue wrought, but that wee receiue a full reward.

⁹ Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God: hee that abideth in the doctrine of Christ, he hath both the Father and the Sonne. ¹⁰ If there come any vnto you, and bring not this doctrine, receiue him

* Or, gathered. Some copies read, which you haue gained but that ye receive, &c.

χαίρειν αὐτῷ μὴ λέγετε ¹¹ ὁ γὰρ λέγων αὐτῷ χαίρειν, κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.

¹² Πολλὰ ἔχων ὑμῶν γράφειν, οὐκ ἠβουλήθην διὰ χάρτου καὶ μέλανος

Rec. ἀλλὰ ὀπίσω.

† Alex. γινίσθαι.

WICLIF—1380.

him in to hous, nether seie ge to him heil, ¹¹ for he that seith to him heil, comyneth with his yuel werkis, lo I bifor seide to you: that ge be not confoundid in the dai of oure lord ihesus crist; ¹² I haue mo thingis to writen to you: & I wolde not bie parchemyn and ynke, for I hope that I schal come to you, and speke mouth to mouthe that youre ioie be ful; ¹³ the sonnes of thi chosun syster greten thee wel; the grace of god be with thee Amen.

comyneth, ommuneth. yuel, evil. mo, more.

TYNDALE—1534.

house: nether bid him God spede. ¹¹ For he that biideth him God spede, is partaker of his evyll dedes. ¹² I had many thinges to wryte unto you, neverthelesse I wolde not wryte with paper and ynke: but I trust to come unto you, and speake with you mouth to mouth, that oure ioye maye be full.

¹³ The annes of thy electe syster grete the. Amen.

CRANMER—1539.

receaue not to house: nether byd him God spede. ¹¹ For he that byddeth him God spede, is partaker of his euyl dedes (*Beholde, I haue tolde you before, that ye shulde not be anshamed in the daye of the lord.*) ¹² I had many thynges to wryte unto you, neuerthelesse I wolde not wryte with paper and ynke: but I trust to come unto you, and speake with you mouth to mouth, that oure ioye maye be full. ¹³ The sonnes of thy electe sister grete the. Amen.

ἡ ἐλπίς γὰρ ἡ ἐλθεῖν πρὸς ὑμᾶς, καὶ στόμα πρὸς στόμα λαλήσαι, ἵνα ἡ χαρὰ ἡμῶν ἡ πεπληρωμένη. ¹³ ἀσπάζεται σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς.

^a Alex. ἐμῶν.^b Rec. + ἀφ'.

GENEVA — 1557.

house, nether byd him, God speeds. ¹¹ For he that byddeth hym God speede, is partaker of his euill dedes: ¹² Although I had many thinges to write vnto you, yet I would not wryte with paper and yncke: but I truste to come vnto you, and speake with you mouth to mouth, that our ioye may be full.

¹³ The sonnes of thy electe syster, grete thee. Amen.

RHEIMS — 1582.

into the house, nor say, *God saue you*, vnto him. ¹¹ For he that saith vnto him, *God saue you*, communicateth vvith his vvicked vvorkes.

¹² Having moe thinges to vwrite vnto you: I vvould not by paper and ynke: for I hope that I shal be vvith you, and speake mouth to mouth: that your ioy may be ful. ¹³ The children of thy sister electe salute thee.

AUTHORISED — 1611.

not into your house, neither bid him, God speed. ¹¹ For hee that biddeth him God speed, is partaker of his euill dedes. ¹² Having many things to write vnto you, I would not write with paper and ynke, but I trust to come vnto you, and speake face to face, that our ioy may be full.

¹³ The children of thy elect sister greete thee. Amen.

^a Gr. mouth to mouth.

ΤΡΙΤΗ
ΕΠΙΣΤΟΛΗ ΙΩΑΝΝΟΥ.

THE THIRD
EPISTLE OF JOHN.

Ὁ ΠΡΕΣΒΥΤΕΡΟΣ Γαίῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ.
 Ἀγαπητὲ, περὶ πάντων εὐχομαί σε εὐδοῦσθαι καὶ ὑγιαίνειν, καθὼς εὐδοοῦνταί
 σου ἡ ψυχὴ. Ἐχάρην γὰρ λίαν, ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων σου
 τῇ ἀληθείᾳ, καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς. Μειζότεραν τούτων οὐκ ἔχω
 χαρὰν, ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν ἀληθείᾳ περιπατοῦντα. Ἀγαπητὲ, πιστὸν
 ποιεῖς ὃ ἐὰν ἐργάσῃ εἰς τοὺς ἀδελφούς καὶ εἰς τοὺς ξένους, οἱ ἐμαρ-
 τύρησάν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας οὗς καλῶς ποιήσεις προπέμψας

* Alex. τοῦτο.

* Rec. + αὐτοῦ.

WICLIF—1380.

THE elder man to gayus moost dere
 brothere: whom I loue in trueth. ²Moost
 dere brother of alle thingis I make preier,
 that thou enter and fare wilfulli: as thi
 soule doith wilfulli. ³I ioied greetli, for
 briðheren comen and baren witnessynge
 to thi trueth, as thou walkist in traith.
⁴I haue not more grace of thes thingis,
 thanne that I herde that my sonnes walke
 in trueth.

⁵Moost dere brother thou doist feith-
 fulli: what euer thou worchist in bri-
 theren, & that in to pilgrymes: ⁶whiche
 gildiden witnessynge to thi charite in the
 sist of the churche: whiche thou leddist
 forth and doist wel worthilli to god: ⁷for
 thei wenten forth for his name, & toke
 no thing of bethen men. ⁸therfor we
 owen to receyve such maner men: that
 we be euen worchours of trueth.

⁹I hadde write perauenture to the
 churche: but this diotrophes that loueth to
 bere primacie in hem, receyueþ not us:
¹⁰for this thing if I schal come, I schal
 monest hise werkis, whiche he doith chidinge
 agens us with yuel wordis: & as if
 thes thingis sufficien not to him: nether
 he receyueþ briðheren & forbedith hem
 that receyuen, & puttith out of the
 churche.

TYNDALE—1534.

THE Eldervnto the beloven Gayus, whom
 I love in the trueth. ²Beloved, I wishe in
 all thinges that thou prosperedest and
 farest well even as thy soule prospereth.
³I reioysed greatly when the brethren
 came, and testified of the trueth that is in
 the, how thou walkest in trueth. ⁴I have
 no greater ioye then for to heare howe
 that my sonnes walke in veritie.

⁵Beloved, thou doest saythfully what
 soever thou doest to the brethren, and to
 straungers, ⁶which bare witnes of thy
 love before all the congregacion. Which
 brethren when thou bryngest forwardes
 on their jorney (as it becometh god)
 thou shalt do well: ⁷because that for his
 names sake they went forth, and toke no-
 thinge of the gentyle. ⁸We therefore
 ought to receave soche, that we also
 myght be helpers to the trueth.

⁹I wrote vnto the congregacion: but
 Diotrefes which loveth to have the pre-
 eminence amonge them, receaveth vs not.
¹⁰Wherefore yf I come, I will declare his
 dedes which he doeth, iestyng on vs with
 malicious wordes, nether is therewith con-
 tent. Not only he him self receaveth not the
 brethren: but also he forbiddeth them
 that wolde, and thrusteth them out of the
 congregacion.

CRANMER—1539.

THE elder vnto the beloven Gayus,
 whom I loue in the trueth. ²Beloved I
 wishe in all thynges that thou prosper-
 edest, and farest well, even as thy soule
 prospereth. ³For I reioysed greatly, when
 the brethren came, and testified of the
 trueth that is in the, how thou walkest
 in the trueth. ⁴I haue no greater ioye,
 then for to heare how that my sonnes
 walke in veritye.

⁵Beloved, thou doest faythfully, what
 soeuer thou doest to the brethren, and
 to straungers, ⁶which beare wytnes
 of thy lone before the congregacyon. Whych
 brethren if thou brynge for wardes
 of their jorney (after a godly sorte)
 thou shalt do well: ⁷because that
 for his names sake they went forth: and
 toke nothyng of the Gentyle. ⁸We ther-
 fore ought to receaue such, that we myght
 be helpers to the trueth. ⁹I wrote vnto
 the congregacyon: but Diotrefes whych
 loveth to haue the preeminence amonge
 them, receaueth vs not. ¹⁰Wherefore yf
 I come, I will declare his dedes which
 he doeth, iestyng on vs with malicious
 wordes, nether is therewith content. Not
 onely he him self receaueth not the bre-
 thren: but also he forbyddeth them that
 wolde, and thrusteth them out of the con-
 gregacyon.

TRITH
ΕΠΙΣΤΟΛΗ ΙΩΑΝΝΟΥ.

THE THIRD
EPISTLE OF JOHN.

ἀξίως τοῦ Θεοῦ. ὁ γὰρ τοῦ ὀνόματος ἔξῃλθον μηδὲν λαμβάνοντες ἀπὸ τῶν ἔθνων. ἡμεῖς οὖν ὀφείλομεν ἀπολαμβάνειν τοὺς τοιοῦτους, ἵνα συνέργοι γινώμεθα τῇ ἀληθείᾳ.

Ἐγγραψα τῇ ἐκκλησίᾳ· ἀλλ' ὁ φιλοπρωτεύων αὐτῶν Διοτρεφὴς οὐκ ἐπιδέχεται ἡμᾶς. διὰ τοῦτο, εἰς ἔλθω, ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ, λόγοις πονηροῖς φλυαρῶν ἡμᾶς καὶ μὴ ἀκούμενος ἐπὶ τούτοις, οὔτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφούς, καὶ τοὺς βουλομένους κωλύει, καὶ ἐκ τῆς ἐκκλησίας ἐκβάλλει.

^a Alex. ἰδιωτῶν.

^a Alex. ἀπολαμβάνειν.

GENEVA — 1557.

THE Elder vnto the beloved Gaius, whom I loue in the truth. ² Beloued, I wyshe chiefly that thou prosperedst and farest wel, euen as thy soule prospereth. ³ For I reioyced greatly when the brethren came, and testified of the truth that is in thee, how thou walkest in the truth.

⁴ I have no greater ioye then this, that is, to heare that my sonnes walke in veritie. ⁵ Beloued, thou doest faithfully whatsoever thou doest to the brethren, and to strangers. ⁶ Which bare witnes of thy loue before all the Church. Which brethren if thou bryngest forwardes of their iourney as it besemeth God, thou shalt do wel. ⁷ Because that for his Names sake they went forth, and toke nothing of the Gentiles.

⁸ We therefore ought to receaue suche, that we myght be helpers to the truth. ⁹ I wrote vnto the Church: but Diotrefes, which loueth to haue the preeminence among them, receaueth vs not. ¹⁰ Wherefore if I come, I wyl declare his dedes whych he doeth, pratteling against vs with malicious wordes, and as one also not therewith content, neither he hym self receaue the brethren, but forbiddeth them that would; and thrusteth them out of the Church.

RHEIMS — 1582.

THE Senieur to Gaius the dearest, whom I loue in truth.

² My dearest, concerning al thinges I make my praiser that thou proceede prosperously, and fare vvel, as thy soule doth prosperously. ³ I was exceedingly glad when the brethren came, and gave testimonie to thy truth, euen as thou vvalkest in truth. ⁴ Greater thanke haue I not of them, then that I may heare my children do vvalke in truth.

⁵ My dearest, thou doest faithfully vvhatsoeuer thou vvorkest on the brethren, and that vpon strangers. ⁶ They haue rendered testimonie to thy charitie in the sight of the Church: vvhom, thou shalt doe vvel, bringing on their vway in manner vvorthis of God. ⁷ For, for his name did they depart, taking nothing of the Gentiles. ⁸ Vve therefore ought to receiue such: that vve may be coadiutors of the truth.

⁹ I had vwritten perhaps to the Church: but he that loueth to haue primacie among them, Diotrefes, doth not receiue vs. ¹⁰ For this cause, if I come, I vvil advertise his vvorckes vvhich he doeth: vwith malicious vvordes chatting against vs. and as though these thinges suffise him hot: neither him self doth receiue the brethren, and them that do receiue, he prohibiteth, and casteth out of the Church.

AUTHORISED — 1611.

THE Elder vnto the welbeloued Gaius, whom I loue in the truth: ² Beloued, I wish aboue all things that thou mayest prosper and bee in health, euen as thy soule prospereth. ³ For I reioyced greatly when the brethren came and testified of the truth that is in thee, euen as thou walkest in the truth. ⁴ I have no greater ioy, then to heare that my children walke in truth. ⁵ Beloued, thou doest faithfully whatsoever thou doest to the Brethren, and to strangers: ⁶ Which haue borne witnesse of thy charitie before the Church: whom if thou bring forward on their iourney after a godly sort, thou shalt doe well:

⁷ Because that for his Names sake they went forth, taking nothing of the Gentiles. ⁸ We therefore ought to receiue such, that we might be fellow helpers to the truth. ⁹ I wrote vnto the Church, but Diotrefes, who loueth to haue the preeminence among them, receiueth vs not. ¹⁰ Wherefore if I come, I will remember his deeds which he doeth, prating against vs with malicious words: and not content therewith, neither doeth he himselfe receiue the brethren, and forbiddeth them that would, and casteth them

^a Or, usually.

^a Or, pray.

^a Or, worthy of God.

¹¹ Ἀγαπητὲ, μὴ μμοῦ τὸ κακὸν, ἀλλὰ τὸ ἀγαθόν. ὁ ἀγαθοποιῶν, ἐκ τοῦ Θεοῦ ἐστίν· ὁ κακοποιῶν, οὐχ ἐώρακε τὸν Θεόν. ¹² Δημητρίῳ μεμαρτύρηται ὑπὸ πάντων, καὶ ὑπ' αὐτῆς τῆς ἀληθείας· καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ οἶδατε ὅτι ἡ μαρτυρία ἡμῶν ἀληθὴς ἐστίν.

* Rec. + M.

/ Alex. collac.

WICLIIF—1380.

¹¹ Most dere brothir nyle thou sue yuel thing: but that that is good thing, he that doith wel: is of god; he that doith yuel: seeth not god. ¹² witnessynge is goldun to demetrie of alle men & of truthe it self, but also we heren witnessynge; & thou knowist that oure witnessynge is trewe. ¹³ I had many thingis to wryte to thes; but I wolde not wryte to thes bi enke & penne; ¹⁴ for I hope soon to se thee & we schal speke mouth to mouth; ¹⁵ pees be to thes frendis greten thes wel, greet thou wel frendis bi name.

well, not. sue, follow. yuel, evil. goldun, gilded.

TYNDALE—1534.

¹¹ Beloved, folowe not that which is evyll, but that which is good. He that doeth well is of God: but he that doeth evyll seith not God. ¹² Demetrius hath good reporte of all men: and of the trueth: ye and we oure selves also beare recorde; and ye knowe that oure recorde is true.

¹³ I have many thinges to wryte: but I will not with ynke and penne wryte vnto the. ¹⁴ For I trust I shall shortly se the, and we shall speake mouth to mouth. ¹⁵ Peace be with the. The lovers salute the. Grete the lovers by name.

CRANMER—1539.

¹¹ Beloved, folowe not that which is evyll, but that which is good. He that doeth well, is of God: but he that doeth evyll, seith not God. ¹² Demetrius hath good reporte of al men: and of the trueth it selfe, yee and we oure selves also beare recorde, and ye knowe, that oure recorde is true. ¹³ I had many thinges to wryte: but I will not with ynke and penne wryte vnto the.

¹⁴ I trust I shall shortly se the and we shall speake mouth to mouth. ¹⁵ Peace be vnto the. The lovers salute the. Grete the lovers by name.

¹¹ Πολλὰ εἶχον ᾠγράφειν, ἀλλ' οὐ θέλω διὰ μέλανος καὶ καλάμιον σοι γράφειν·
¹² ἐλπίζω δὲ εὐθέως ἰδεῖν σε, καὶ στόμα πρὸς στόμα λαλήσομεν. ¹³ Εἰρήνη σοι.
 ἀσπάζονται σε οἱ φίλοι. ἀσπάζου τοὺς φίλους κατ' ὄνομα.

ἢ ἄλλ. γράφει σοι.

GENEVA—1557.

¹¹ Beloued, folowe not that which is euill, but that which is good: he that doeth wel is of God: but he that doeth euill hath not sene God. ¹² Demetrius hath good report of all men, and of the trueth it selfe: yea, and we our selues also beare recorde, and ye knowe that our recorde is true. ¹³ I haue many thynges to wryte: but I wil not with yncke and pen wryte vnto thee.

¹⁴ For I trust I shal shortly see thee, and we shal speake mouth to mouth. ¹⁵ Peace be to thee. The freendes salute thee. Greete the freendes by name.

RHEIMS—1582.

¹¹ My dearest, do not imitate euill, but that which is good. He that doeth wel, is of God: he that doeth ill, hath not sene God. ¹² To Demetrius testimonie is giuen of al, and of the trueth it self, yea, and we giue testimonie: and thou knowest that our testimonie is true.

¹³ I had many thinges to wryte vnto thee: but I would not by ynke and penne wryte to thee. ¹⁴ But I hope forthwith to see thee, and we wil speake mouth to mouth. ¹⁵ Peace be to thee. The freendes salute thee. Salute the freendes by name.

AUTHORISED—1611.

out of the Church. ¹¹ Beloued, follow not that which is euill, but that which is good. He that doeth good, is of God: but hee that doeth euill, hath not sene God. ¹² Demetrius hath good report of all men, and of the trueth it selfe: yea, and we also beare record, and yee know that our record is true. ¹³ I had many thinges to write, but I will not with ynke and pen write vnto thee. ¹⁴ But I trust I shall shortly see thee, and wee shall speake face to face. ¹⁵ Peace bee to thee. Our friends salute thee. Greet the friends by name.

• or, mouth to mouth.

ΕΠΙΣΤΟΛΗ ΙΟΥΔΑ.

THE EPISTLE OF JUDE.

θέντες εἰς ἀσέλγειαν, καὶ τὸν μόνον δεσπότην* καὶ Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι. ὁπομῆσαι δὲ ὑμᾶς βούλομαι, εἰδόντας ὅτι ἡμᾶς ἅπαξ τούτου, ὅτι ὁ Κύριος λαὸν ἐκ γῆς Αἰγύπτου σώσας, τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν. ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἐαυτῶν ἀρχήν, ἀλλὰ ἀπολαμβάνοντας τὸ ἴδιον αἰκητήριον, εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίοις ὑπὸ ζόφου τετήρηκεν ὡς Σόδομα καὶ Γόμορρα, καὶ αἱ περὶ αὐτὰς πόλεις, τὸν ὅμοιον τούτοις τρόπον ἐκπορνεύσασαι, καὶ ἀπελθούσαι ὀπίσω σαρκὸς ἐτέρας,

* Alex. = ὁρᾷς.

* Alex. πάτα.

* Alex. Ἰησοῦς.

* Alex. τρέπον τοὺς τοῦτους.

GENEVA — 1557.

IVDE the servant of Iesus Christ, and brother of Iames, to them which are called and sanctified of God the Father, and reserved to Iesus Christ: ² Mercy vnto you, and peace and loue be multiplied. ³ Beloued, when I gaue all diligence to wryte vnto you of the common saluation it was needefull for me to wryte vnto you to exhorte you, that ye should earnestly contend for the maintenance of the fayth which was once geuen vnto the Saintes. ⁴ For there are certayne men craftely crepte in which were before euen of olde ordeyned to this condemnation, wicked men they are which turne the grace of our God vnto wantonnes, and denye God the only Maister, and our Lord Iesus Christ. ⁵ My mynde is therefore to put you in remembrance, forasmuche as ye once knowe this, how that the Lord, after that he had deliuered the people out of Egypt destroyed them afterwards which beleued not.

⁶ The Angels also which kept not their fyrst estate, but left their owne habitation: he hath reserved in everlasting chaynes vnder darcknes vnto the iudgement of that great daye. ⁷ Euen as Sodome and Gomorric, and the cities about them which in lyke maner defyled them selues with fornication, and folowed strange fleshe are set forth for an ensample, and

RHEIMS — 1582.

IVDE the servant of Iesus Christ, and brother of Iames: to them that are in God the Father beloued, and in Iesus Christ preserved, and called. ² Mercie to you, and peace and charitie be accomplished.

³ My dearest, taking al care to vwrite vnto you of your common saluation, I thought it necessarie to vwrite vnto you: beseeching you to contend for the faith once deliuered to the saintes. ⁴ For there are certayne men secretly entred in (vvhich vvere long ago prescribed vnto this iudgement) impious, transferring the grace of our God into riotousnes, and denying the onely Dominator, and our Lord Iesus Christ. ⁵ But I vvill admonish you, that once knowe al things, that Iesus, saving the people out of the land of Egypt, secondly destroyed them vvich beleued not.

⁶ But the Angels vvhich kept not their principallitie, but forsooke their owne habitation, he hath reserved vnder darcknesse in eternal bondes vnto the iudgement of the great day. ⁷ As Sodome and Gomorric, and the cities adioyning in like maner hauing fornicated, and going after other flesh, vvere made an example,

AUTHORISED — 1611.

IUDE the servant of Iesus Christ, and brother of Iames, to them that are sanctified by God the Father, and preserved in Iesus Christ, and called: ² Mercy vnto you, and peace, and loue be multiplied. ³ Beloued, when I gaue all diligence to wryte vnto you of the common saluation: it was needfull for mee to write vnto you, and exhort you that ye should earnestly contend for the faith which was once deliuered vnto the Saints. ⁴ For there are certaine men crept in vnawares, who were before of olde ordained to this condemnation, vngodly men, turning the grace of our God into lasciuiousnesse, and denying the onely Lord God, and our Lord Iesus Christ. ⁵ I will therefore put you in remembrance, though yee once knew this, how that the Lord hauing saved the people out of the land of Egypt, afterward destroyed them that beleued not.

⁶ And the Angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains vnder darknesse, vnto the Iudgement of the great day. ⁷ Euen as Sodom and Gomorrah, and the cities about them, in like maner giuing themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the

* Or, participating.

* Or, others.

πρόκεινται δέγμα, πυρὸς αἰωνίου δίκην ὑπέχουσαι. ⁸ Ὁμοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι, σάρκα μὲν μαίνουσι, κυριότητα δὲ ἀθετοῦσι, δόξας δὲ βλασφημοῦσιν. ⁹ ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ ¹ Μωσέως | σώματος, οὐκ ἐτόλμησε κρίσιν ἐπενεγκεῖν βλασφημίας, ἀλλ' εἶπεν, 'Ἐπιτιμήσαι σοι Κύριος.' ¹⁰ Οὗτοι δὲ ὅσα μὲν οὐκ αἰδοῦνται βλασφημοῦσιν ὅσα δὲ φυσικῶς, ὡς τὰ ἄλογα ζῶα, ἐπίστανται, ἐν τούτοις φθείρονται. ¹¹ Οὐαὶ αὐτοῖς· ὅτι τῇ ὁδῷ τοῦ Καὶν ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ Βαλαάμ μισθοῦ ἐξεχύθησαν, καὶ τῇ ἀντιλογίᾳ τοῦ Κορὲ ἀπώλοντο. ¹² Οὗτοί εἰσιν ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες, συνενωχούμενοι, ἀφόβως ἑαυτοὺς ποιμαίνοντες· νεφέλαι ἀνδρῶν, ὑπὸ ἀνέμων ⁴ παραφερόμεναι· δένδρα φθινοπωρινὰ, ἄκαρπα, δις ἀπο-

¹ Alex. Μωσέως.

⁴ Alex. αἱ ἐν.

² Rec. περιφερόμεναι.

WICLIF—1380.

en sample suffryng payne of euerlasting fier. ⁸ In like maner also thes that defoulen the fleisch & dispisen lordschip & blasfemen magister

⁸ whanne mychel archangel disputid with the deuel & stroof of moises bodi he was not hardi for to brynge in doom of blasfemy; but seide, the lord comaunde to thee, ¹⁰ but thes men blasfemen what euer thingis thei knowen not for what euer thingis thei knowen kyndli as dounbe bestis: in thes thei ben corrupt. ¹¹ Wo to hem that wenten the weye of cayn & that ben schedde out bi errour of balaam for mede; & perischiden in the asenseiunge of chure

¹² thes ben in her metis feestinge to gidre to filthe: with out drede fedynghe hem self; thes ben cloudis with out watir, that ben borun aboute of the wyndis; herust trees with out fruyt: tweies deed, drawn up bi the roote; ¹³ wawe of the wood see fomynghe out her confusioun errynghe steris: to which the tempest of derkenesse is kept with outen ende

¹⁴ but enoch the seventhe man fro adam professed of thes: and seide; lo the lord cometh with his holi thousandis: ¹⁵ to do doom agens alle men; & to repreue alle vnfeythful of alle the werkis of the wickidnesse of them: bi whiche thei diden wickidli; and of alle the harde wordis: that wickid synners haue spoken agens god; ¹⁶ thes ben grouchers ful of pleyntis: wandringhe afir her desiris & the mouth of hem spekiþ pride; worshipinge perones because of wyngynghe

¹⁷ & 3e moost dere britheren be mynde-ful of the wordis whiche ben bifor seide of apostlis of oure lord ihesu crist; ¹⁸ whiche seiden to 3ou that in the last tyme, there

TYNDALE—1534.

en sample, and suffre the vengeance of eternall fyre. ⁸ Lykwyse these dremers de- fytle the flesche; despyce rulers and speake evyll of them that are in auctoritis.

⁸ Yet Michael the archangel when he strove agaynst the devyll and disputed about the body of Moses; durst not geve raylinge sentence, but sayde: the Lorde rebuke the. ¹⁰ But these speake evyll of those thinges which they knowe not: and what thinges they knowe naturally, as beastes which are without reason, in the thinges they corrupte them selves. ¹¹ Wo be vnto them; for they have folowed the weye of Cayn, and are vtterly geuen to the erreure of Balam for lukers sake; and perysshe in the treason of Core.

¹² These are spottes which of youre kind- nes feast to gedder, with out feare, fedynghe them selves. Cloude they are with outen water; caried about of wyndes; and trees with out frute at gadringe tyme, twyse deed and plucked vp by the rotes. ¹³ They are the ragynge waves of the see, fomynghe out their awne shame. They are wan- drynghe starres to whom is reserved the myst of darknes for ever.

¹⁴ Enoch the seventh from Adam prophe- sied before of such, saying: Beholde; the lorde shall come with thousandes of sayntes; ¹⁵ to geve iudgement agaynst all men; and to rebuke all that are vngodly amonge them; of all their vngodly dedes, which they have vngodly committed; and of all their cruell speakynges, which vngodly sinners haue spoken agaynst him.

¹⁶ These are murmurers, complayners; walkynghe after their awne lastes; whose mouthes speake proude thynges. They haue men in greates reverence be cause of a vantage. ¹⁷ But ye beloved, remember the wordes which were spoken before of the Apostles of oure lorde ihesu Christ; ¹⁸ how that they tolde you that ther shulde

CRANMER—1539.

en sample, and suffre the payne of eternall fyre. ⁸ Lykewyse, these heynge disceined by dremes, defile the fleashe, dispise rulers and speake euyl of them that are in auctorite.

⁸ Yet Michael the archangel when he stroue agaynst the deuyll, and disputed about the body of Moses, durst not geue raylinge sentence, but sayde, the Lorde rebuke the. ¹⁰ But these speake euyl of those thynges which they knowe not: and what thynges they knowe naturally (as beastes which are without reason) in the thinges they corrupte them selues. ¹¹ Wo be vnto them, for they haue folowed the weye of Cayn, and are vtterly geuen to the erreure of Balam for lukers sake and perysshe in the treason of Core.

¹² These are spottes which of youre kind- nes feast to gether, with out feare, fedynghe them selues. Cloude they are with out water, caried about of wyndes, trees with out frute at geatheryng tyme, twyse deed, and plucked vp by the rotes. ¹³ They are the ragynge wauces of the see, fomynghe out their awne shame. They are wand- rynges sterres, to whom is reserved the myst of darknes for euer.

¹⁴ Enoch the seventh from Adam prophe- sied before of such, sayinge. Beholde, the Lorde shall come with thousandes of sayntes, ¹⁵ to geue iudgement agaynst all men, and to rebuke all that are vngodly amonge them of all their vngodly dedes, which they haue vngodly commit- ted, and of all their cruell speakynges, which vngodly synners haue spoken a- gaynst hym.

¹⁶ These are murmurers, complayners, walkynghe after their awne lastes, whose mouthes speake proude thynges. They haue men in greates reuerence because of auantage. ¹⁷ But ye beloved, remember the wordes which were spoken before of the Apostles of oure Lord ihesu Christ, ¹⁸ how that they tolde you that ther shulde

θανόντα, ἐκρίζωνθέντα· ¹³ κύματα ἄγρια θαλάσσης, ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύνas· ἀστέρες πλανῆται, οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται. ¹⁴ Προεφῆτευσεν δὲ καὶ τούτοις ἑβδομος ἀπὸ Ἀδὰμ Ἐνώχ, λέγων, ᾿Ιδοὺ ἦλθε ᾿Κύριος ἐν ᾿αἰαῖς μυριάσιν| αὐτοῦ, ¹⁵ ποιῆσαι κρίσιν κατὰ πάντων, καὶ ᾿ἐξελέγξαι| πάντας τοὺς ἀσεβεῖς αὐτῶν| περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἠσέβησαν, καὶ περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ ᾿ἀμαρτωλοὶ ἀσεβεῖς.' ¹⁶ Οὗτοι εἰσι γογγυσταί, μεμφύμοιροι, κατὰ τὰς ἐπιθυμίας αὐτῶν πορευόμενοι· καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα, θαυμάζοντες πρόσ-ωπα, ὠφελείας χάριν. ¹⁷ Ὑμεῖς δὲ, ἀγαπητοὶ, μνήσθητε τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. ¹⁸ ὅτι ἔλεγον

¹ Rec. + τὸν.² Rec. μυριάσιν αἰαῖς.³ Alex. ἀγία.⁴ Alex. πᾶσιν.

GENEVA—1557.

suffre the vengeance of eternal fyre. ⁸ Lyke wyse notwithstanding, these dreamers also defyle the fleshe, despise government, and speake euill of them that are in autoritie.

⁹ Yet Michael the Archangel, when he stroue agaynst the deuyll, and disputed about the body of Moses, durst not blame him with cursed speaking, but sayth, The Lord rebuke thee. ¹⁰ But these speake curl of those thinges which they knowe not: and what thinges they know naturally as beastes, which are without reason, in those thinges they corrupt them selues. ¹¹ Wo be vnto them for they haue folowed the way of Cain, and are cast of vnto the deceite of the rewarde wher with Balaam was deceaued, and perishe in the treason of Core.

¹² These are spotted in your brotherly feasts of charitie when they feast with you, with out all feare, fedyngs them selues, cloudes they are without water, caried about of wyndes, corrupt trees, and without frute, twyse dead, and plucked vp by the rootes. ¹³ They are the ragynge waues of the sea, fomyng out their owne shame: they are wandring starres, to whome is reserved the blacknes of darkenes for euer. ¹⁴ Enoch the seuenth from Adam, prophesied of such sayng, Beholde, the Lord cometh with thousandes of his Saintes, ¹⁵ To geue iudgement against all men, and to rebuke all that are vngodly among them of all their dedes, which they haue vngodly committed, and of all their cruell speakynges, which wicked synners haue spoken against him.

¹⁶ These are murmurers, complayners, walking after their owne lustes, whose mouthes speake proude thinges, hauing men in great reuerence because of a vantage. ¹⁷ But ye beloved, remember the wordes which were spoken before of the Apostles of our Lord Iesus Christ, ¹⁸ How that they tolde you that there should be

RHEIMS—1582.

sustaining the paine of eternal fire. ⁸ In like maner these also defile the flesh, and despise dominion, and blaspheme maiestie. ⁹ When Michael the Archangel, disputing vwith the Diuel, made altercation for the body of Moses: he durst not inferre iudgment of blasphemie, but said, Our Lord commaund thee. ¹⁰ But these, what things so euer certes they are ignorant of, they blaspheme: and what things so euer naturally, as dumme beastes, they know, in those they are corrupted.

¹¹ Wo vnto them, vvhich haue gone in the vway of Cain: and vwith the error of Balaam, haue for reuward poyrred out them selues, and haue perished in the contradiction of Core. ¹² These are in their bankets, spotted, feasting together vwithout feare, feeding them selues, cloudes vwithout vwater vvhich are caried about of vvindes, trees of autumne, vnfertile, twyse dead, plucked vp by the rootes, ¹³ raging vvaves of the sea, fomyng out their ovvne confusions, vvandering starres: to vvhom the storme of darkenesse is reserved for euer.

¹⁴ And of these prophesied Enoch, the seuenth from Adam, saying, Behold our Lord is come in his holy thousandes, ¹⁵ to doe iudgement against al, and to reprove al the impiouse, of al the vvorkes of their impietie vvherby they haue done impiousely, and of al the hard thinges vvhich impiouse sinners haue spoken against him. ¹⁶ These are murmurers, full of complaints, vvalking according to their ovvne desires, and their mouth speaketh pride, admiring persons for gaine sake.

¹⁷ But you my dearest, be mindeful of the vvordes vvhich haue been spoken before by the Apostles of our Lord Iesus Christ, ¹⁸ vvho tolde you, that in the last

AUTHORISED—1611.

vengeance of eternall fire. ⁸ Likewise also these filthy dreamers defile the flesh, despise dominion, and speake euill of dignities.

⁹ Yet Michael the Archangel, when contending with the deuil, he disputed about the bodie of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. ¹⁰ But these speake euill of those things, which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. ¹¹ Woe vnto them, for they haue gone in the way of Cain, and ran greedily after the error of Balaam, for reward, and perished in the guine saying of Core: ¹² These are spots in your feasts of charitie, when they feast with you, feeding themselves without feare: clouds they are without water, caried about of winds, trees whose fruit withereth, without fruit, twyse dead, plucked vp by the rootes. ¹³ Raging waues of the sea, foming out their owne shame: wandring stars, to whom is reserved the blacknesse of darkenesse for euer.

¹⁴ And Enoch also, the seuenth from Adam, prophesied of these, saying, Behold, the Lord cometh with tenne thousandes of his Saints, ¹⁵ To execute iudgement vpon all, and to comence all that are vngodly among them, of all their vngodly deeds which they haue vngodly committed, and of all their hard speeches, which vngodly sinners haue spoken against him.

¹⁶ These are murmurers, complainers, walking after their owne lustes, and their mouth speaketh great swelling words, hauing mens persons in admiration because of advantage. ¹⁷ But beloved, remember yee the words, which were spoken before of the Apostles of our Lord Iesus Christ: ¹⁸ How that they tolde

1250

ὑμῶν, ὅτι ἔν ἐσχάτῳ | ἡ χρόνῳ | ἔσονται | ἐμπαίχται, κατὰ τὰς ἐαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν. ¹⁹ Οὗτοί εἰσι οἱ ἀποδιρίζοντες ἑαυτοὺς, | ψυχικοί, Πνεῦμα μὴ ἔχοντες.

²⁰ Ὑμεῖς δὲ, ἀγαπητοὶ, τῇ ἀγνωστάτῃ ὑμῶν πίστει ἐποικοδομοῦντες ἑαυτοὺς, ἐν Πνεύματι ἁγίῳ προσευχόμενοι, ²¹ ἑαυτοὺς ἐν ἀγάπῃ Θεοῦ τηρήσατε, προσδεχόμενοι τὸ ἔλεος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, εἰς ζωὴν αἰώνιον. ²² καὶ οὓς μὲν

† Alex. ἐν ἐσχάτῳ. † Alex. ε. χρόνῳ u. τῶν χρόνων. † Alex. ἀποδιρίζοντες. † Const. = ἑαυτοὺς. † Alex. καὶ οὓς μὲν διὰ τὴν ἀποκοινωνίαν τοῦ πνεύματος εἰς τὸν αἰῶνα εἰς τὸν αἰῶνα. † Alex. καὶ οὓς μὲν διὰ τὴν ἀποκοινωνίαν τοῦ πνεύματος εἰς τὸν αἰῶνα εἰς τὸν αἰῶνα.

WICLIF—1380.

schuln come gilouria, wandrynge afir her owne desairis, not in pite, ¹⁹ these ben whiche departen hem self: beestli men not hawynge spirit.

²⁰ but ye moost dere hritheren abone bilde you self, on youre moost holi feith, & preie ye in the holi goost, ²¹ and kepe you self in the lous of god, and abide ye the merci of oure lord ihesus crist in to lif euerlastinge, ²² and repreue ye thes men that ben demed: ²³ but mane ye hem, and take ye hem fro the fier, & do ye merci to other men in the drede of god, & hate ye also thilke defouled coote whiche is fleischli.

²⁴ but to hym that is myyti to kepe you with out synne, & to ordeyne bifor the sijt of his glorie you vnwemmed in ful out ioie, in the comynge of oure lord ihesus crist ²⁵ to god aloone oure sauour bi ihesus crist our lurd: be glori & magnifyngge empire & power bifor alle worldis & now and in to alle worldis of worldis Amen.

gilouria, beguilery. schuln, that. pite, pity. demed, judged. vnwemmed, unpotted.

TYNDALE—1534.

be begylers in the last tyme, which shuld walke after ther awne vngodly lustes. ¹⁹ These are makers of sectes fleishlie, hawynge no sprete.

²⁰ But ye deriye beloved, edyfie yovre selves in youre most holy fayth, prayinge in the holy goost, ²¹ and kepe youre selves in the love of God, lokinge for the mercy of oure lorde Iesus Christ, vnto eternall lyfe. ²² And have compassion on some, separatynge them: ²³ and other save with feare, pullinge them out of the fyre, and hate the fylthy vesture of the fleshe.

²⁴ Vnto him that is able to kepe you, that ye faule not, and to present you faultlesse before the presence of his glory with ioye, ²⁵ that is to saye, to God oure saueur which only is wyse, be glory, maiestie, dominion, and power, now and for ever. Amen.

CRANMER—1539.

be begylers in the last tyme, which shuld walke after their awne vngodly lustes. ¹⁹ These are makers of sectes, fleashly, hawynge no sprete.

²⁰ But ye deriye beloved, edyfie youre selues in youre most holy fayth, prayinge in the holy goost, ²¹ and kepe youre selues in the lous of God, lokinge for the mercy of oure Lord Iesus Christ, vnto eternall life. ²² And haue compassion of some, separatynge them: ²³ and other save with feare, pullynge them out of the fyre (and haue compassion on the other) and hate the fylthy vesture of the fleshe.

²⁴ Vnto him that is able to kepe you fre from synne, and to present you faultlesse before the presence of his glory with ioye (at the comynge of oure lorde Iesu Christ) ²⁵ to God oure sauour: (thorow Iesus Christ oure lord) which onely is wyse, be glory, maieste, dominion, and power, (before all worldes) now and euer. Amen.

ἐλεεῖτε διακρινόμενοι· ¹⁹ οὓς δὲ ἐν φόβῳ σώζετε, ἐκ τοῦ πυρὸς ἀρπάζοντες, | μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.

²⁰ Τῷ δὲ δυναμένῳ φυλάξαι ὑμᾶς | ἀπταιστοὺς, καὶ στήσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει, ²¹ μόνῳ Θεῷ σωτῇ ἡμῶν, ²² διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν | δόξα καὶ μεγαλωσύνη, κράτος καὶ ἐξουσία, ²³ πρὸ παντὸς τοῦ αἰῶνος, | καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας. ἀμήν.

* Alex. αἰρούς.

* Rec. + σφῆ.

* Rec. = διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

* Alex. = καὶ.

* Rec. = πρὸ παντὸς τοῦ αἰῶνος.

GENEVA—1557.

mockers in the last time, which shuld walke after their owne vngodly lustes.

¹⁹ These are makers of sectes, fleshly, hauyng not the Sprite. ²⁰ But ye derely beloued, edifie your selues in your most holy fith, praying in the holy Gost. ²¹ And kepe your selues in the loue of God, loking for the mercy of our Lord Iesus Christ, vnto eternal life.

²² And haue compassion of some, in putting difference. ²³ And other saue with feare, pulling them out of the fyre, and hate euen the fylthy reature of the fleshe.

²⁴ Vnto hym that is able to kepe you, that ye fall not, and to precent you faultlesse before the presence of his glorie with ioye,

²⁵ That is to say, to God only wise, our Sauour, be glorie, maiestie, and dominion, and power, both now and for euer. Amen.

RHEIMS—1589.

time shal come mockers, according to their owne desires vvalking in impieties. ¹⁹ These are they vvhich segregate them selues, sensual, hauing not the Spirit.

²⁰ But you my dearest, building your selues vpon our most holy faith, in the holy Ghost, praying, ²¹ keepe your selues in the loue of God, expecting the mercie of our Lord Iesus Christ vnto life euerlasting. ²² And these certes reprove being iudged: ²³ but them saue, pulling out of the fire. And on other haue mercie in feare: hating also that vvhich is carnal, the spotted cote.

²⁴ And to him that is able to preserue you vwithout sinne, and to sette you immaculate before the sight of his glorie in exultation in the comming of our Lord Iesus Christ, ²⁵ to the onely God our Sauour by Iesus Christ our Lord be glorie and magnificence, empire and power before al worldes, and now and for al vvarldes euermore. Amen.

AUTHORISED—1611.

you, there should be mockers in the last time, who should walke after their owne vngodly lustes. ¹⁹ These be they who separate themselves, sensuall, hauing not the spirit.

²⁰ But ye beloued, building vp your selues on your most holy faith, praying in the holy Ghost, ²¹ Keepe your selues in the loue of God, looking for the mercy of our Lord Iesus Christ vnto eternall life. ²² And of some haue compassion, making a difference: ²³ And others saue with feare, pulling them out of the fire: hating euen the garment spotted by the flesh.

²⁴ Now vnto him that is able to keepe you from falling, and to present you faultlesse before the presence of his glory with exceeding ioy, ²⁵ To the onely wise God our Sauour, be glory and Maiestie, dominion and power, now and euer. Amen.

ΑΠΟΚΑΛΥΨΙΣ.

Κεφάλαιον Α.

THE REVELATION.

CHAPTER I.

ἈΠΟΚΑΛΥΨΙΣ Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν αὐτῷ ὁ Θεός, δείξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει, καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ, ὃς ἐμαρτύρησε τὸν λόγον τοῦ Θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα εἶδε. μακάριος ὁ ἀναγινώσκων, καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας, καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα· ὁ γὰρ καιρὸς ἐγγύς.

Ἰωάννης ταῖς ἐπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ ὄντος καὶ ὁ ἦν καὶ ὁ ἐρχόμενος· καὶ ἀπὸ τῶν ἐπτὰ πνευμάτων ἃ ἔστιν ἐνώπιον τοῦ

* Rec. + τῶ.

* Rec. + τοῦ.

* Rec. + ἐκ.

* Rec. ἀγαπήσαντι.

* Alex. λέοντι.

WICLIF—1380.

1. APOCALIPS of ihesus crist whiche god gaf to hym to make opun to his seruantes: whiche thingis it bihoueth to be made sone, & he signyfyed sendinge bi his angell to his seruant iohn, whiche bare witnessage to the word of god: & witnessage of ihesus crist in thes thingis what euer thingis he seie, & blessid is he that redith: & he that herith the wordis of this profecie, and kepith tho thingis that ben writun in it for the tyme is nyg

* iohn to seuen churcheis that ben in asie: grace and pees to you, of him that is, & that was, & that is to come, & of the seuen spiritis: that ben in the syt of his throne, & of ihesus crist that is a feithful witnes: the first bigeten of deed men, & prince of kingis of the erthe, which loued us and waischid us fro oure synnes in his blood, & made us a kyngdom and preestis to god and to his fadir, to hym be glorie & empire, in to worldis of worldis amen, & to be cometh with cloudis, & echis ijs schal se hym, and thei that prickiden hym, & alle the kynredis of the erthe: schuld biwile hem self on hym: jhe amen, & I am alpha & o the bigynnyng & the ende seith the lord god: that is & that was & that is to come, amen.

TYNDALE—1534.

1. THE revelacion of Iesus Christ, which god gave unto him, for to shewe unto his servantes thinges which muste shortly come to passe. And he sent and shewed by his angell unto his servant iohn, which bare recorde of the wordes of god, and of the testimony of Iesus Christ, and of all thinges that he sawe. Happy is he that readith, and they that heare the wordes of the prophesie, and kepe thou thinges which are written therein. For the tyme is at hande.

* Iohn to the .vii. congregacions in Asia. Grace be with you and peace, from him which is and which was, and which is to come, and from the .vii. sprites which are present before his throne, & from Iesus Christ which is a faythfull witnes, and fyrst begotten of the deed: and Lorde over the kinges of the erth. Unto him that loved vs and wesshed vs from synnes in his awne blood, & made vs kinges and Prestes unto God his father, be glory and dominion for ever more. Amen. Beholde he cometh with cloudes, and all eyes shall se him: and they also which peered him. And all kinredes of the erth shall wayle. Even so. Amen. I am Alpha and Omega, the begynnyng and the endinge, sayth the Lorde almyghty, which is and which was and which is to come.

CRANMER—1539.

1. THE revelacyon of Iesus Christ, which God gave unto him, for to shewe unto his servantes, thinges which muste shortly come to passe. And when he had sent, he shewed by his angell unto his servant iohn, which bare recorde of the wordes of God, and of the testimony of Iesus Christ, and of all thynges that he sawe. Happy is he that readith and they that heare the wordes of the prophesie, and kepe those thynges which are written therein. For the tyme is at hande.

* Iohn to the seuen congregacions in Asia: Grace be unto you and peace, from him which is and which was, and which is to come, and from the seuen sprites which are before his throne, & from Iesus Christ, which is a faythfull witnes, and fyrst begotten of the deed: and Lorde over the kinges of the erth. Unto him that loved vs, and wesshed vs from synnes in his awne blood, & made vs kynges and Prestes unto God his father, be glory and dominion for evermore. Amen. Beholde, he cometh wyth cloudes, and all eyes shall se him, and they also which peered him. And all kynredes of the erth shall wayle. (over him) Even so: Amen. I am Alpha and Omega, the begynnyng and the endinge, sayth the Lorde almyghty, which is, and which was, and which is to come.

ΑΠΟΚΑΛΥΨΙΣ.

Κεφάλαιον Α.

THE REVELATION.

CHAPTER I.

θρόνου αὐτοῦ· ¹ καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστὸς, ὁ πρωτότοκος ² τῶν νεκρῶν, καὶ ὁ ἄρχων τῶν βασιλείων τῆς γῆς· τῷ ³ ἀγαπῶντι ἡμᾶς, καὶ ⁴ λούσαντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ· ⁵ καὶ ἐποίησεν ἡμᾶς βασιλείαν ἱερεῖς τῷ Θεῷ καὶ πατρὶ αὐτοῦ· αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν. ⁶ Ἴδὸν ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς, καὶ οἵτινες αὐτὸν ἐξεκέντησαν· καὶ κόψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναὶ, ἀμήν. ⁷ Ἐγὼ εἰμι τὸ Α καὶ τὸ Ω, ⁸ λέγει ὁ Κύριος ὁ Θεός, ⁹ ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.

¹ Alex. ἱε.² Alex. ἡμῶν.³ Rec. βασιλεῖς καὶ.⁴ Rec. + ἀρχὴ καὶ τέλος.⁵ Rec. ὁ Κύριος.

GENEVA—1557.

1. THE revelation of IESVS CHRIST, which God gaue vnto hym, for to shew vnto his seruantes thinges which muste shortly be done: and he sent, and shewed by his Angel vnto his seruant Iohn, ² Who bare recorde of the worde of God, and of the testimonie of IESVS CHRIST, and of all thinges that he sawe. ³ Happy is he that readeth, and happy are they that heare the worde of this prophetic, and kepe those thinges which are writen therein: for the tyme is at hande. ⁴ Iohn, to the seuen Churches which are in Asia, Grace be to you and peace, from him which is, and which was, and Which is to come, and from the seuen Spirites which are before his Throne, ⁵ And from Iesus Christ, which is a faithful witnes, and fyrst begotten of the dead: and Prince of the kynges of the earth: vnto him that loued vs, and washed vs from our synnes in his bloude, ⁶ And made vs Kynges and Priestes vnto God his Father, be glorie, and dominion for euermore. Amen.

⁷ Beholde, he cometh with cloudes, and euery eye shal se hym: yea euen they which pearced him through: and all kynredes of the earth shal wayle before him, Euen so. Amen. ⁸ I am α and ω, that is the beginning and the ending, sayth the Lord, Which is, and Which was, and Which is to come, the almyghty I say.

RHEIMS—1582.

1. THE Apocalypse of IESVS CHRIST vvhich God gaue him, to make manifest to his seruantes the thinges vvhich must be done quickly: and signified, sending by his Angel to his seruant Iohn, ² vvhich hath giuen testimonie to the vvorde of God, and the testimonie of IESVS CHRIST, vvhich things soeuer he hath seen. ³ Blessed is he that readeth and heareth the wordes of this prophetic: and keepeth those thinges which be vvritten in it. for the time is nigh.

⁴ Iohn to the seuen churches vvhich are in Asia. Grace to you and peace from him that is, and that vvas, and that shal come, and from the seuen spiritres vvhich are in the sight of his throne, ⁵ and from IESVS CHRIST vvhich is the faithful vvitness, the first-borne of the dead, and the prince of the kynges of the earth, vvhich hath loued vs, and vvashed vs from our synnes in his bloud, ⁶ and hath made vs a kingdom and priestes to God and his fulher, to him be glorie and empire for euer and euer. Amen.

⁷ Behold he cometh vvith the cloudes, and euery eie shal see him, and they that pricked him. And al the tribes of the earth shal bevvaille them selues vpon him. yea, Amen. ⁸ I am Alpha and Omega, the beginning and end, sayth our Lord God, vvhich is, and vvhich vvas, and vvhich shal come, the omnipotent.

AUTHORISED—1611.

1. THE Revelation of Iesus Christ, which God gaue vnto him, to shew vnto his seruantes thinges which must shortly come to passe; and hee sent and signified it by his Angel vnto his seruant Iohn, ² Who bare record of the Word of God, and of the testimony of Iesus Christ, and of all thinges that he saw. ³ Blessed is he that readeth, and they that heare the wordes of this prophetic, and keepe those thinges which are writen therein: for the time is at hand.

⁴ Iohn to the seuen Churches in Asia, Grace be vnto you, and peace, from him which is, and which was, and which is to come, and from the seuen spiritres which are before his Throne: ⁵ And from Iesus Christ, who is the faithful witsnesse, and the first begotten of the dead, and the Prince of the Kings of the earth: vnto him that hath loued vs, and washed vs from our synnes in his owne blood, ⁶ And hath made vs Kings and Priestes vnto God and his Father: to him be glory and dominion for euer and euer, Amen.

⁷ Behold he cometh with clouds, and euery eye shal see him, and they also which pearced him: and all kinredes of the earth shall wayle because of him: euen so. Amen. ⁸ I am Alpha and Omega, the beginning and the ending, sayth the Lord, which is, and which was, and which is to come, the Almighty.

Ἐγὼ Ἰωάννης, ὁ ἀδελφὸς ὑμῶν καὶ συγκοινωνὸς ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ Ἰησοῦ Χριστοῦ, ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ, διὰ τὸν λόγον τοῦ Θεοῦ καὶ διὰ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ. ἔγενόμην ἐν Πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ· καὶ ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς σάλπιγγος, ἡ λεγούσης, Ὁ βλέπεις γράψον εἰς βιβλίον, καὶ πέμψον ταῖς ἑπτὰ ἐκκλησίαις, εἰς Ἐφεσον, καὶ εἰς Σμύρναν, καὶ εἰς Πέργαμον, καὶ εἰς Θυάτειρα, καὶ εἰς Σάρδεϊς, καὶ εἰς Φιλαδέλφειαν, καὶ εἰς Λαοδικεῖαν. Καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν ἣτις ἐλάλει μετ' ἐμοῦ· καὶ ἐπιστρέψας εἶδον ἑπτὰ λυχνίας χρυσᾶς, καὶ ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν ὅμοιον υἱῷ ἀνθρώπου, ἐνδεδυμένον ποδήρη, καὶ περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσήν ἣ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὡς ἔριον λευκόν, ὡς χιών· καὶ οἱ

Rec. + καὶ.

= Const. κοινωμὸς.

Rec. + ἐν τῇ.

Alex. s. in Χριστῷ s. ἐν Ἰησοῦ.

Alex. = δαδ.

Alex. = Χριστοῦ.

Rec. + Ἐγὼ εἶμι τὸ Α καὶ τὸ Ω. ὁ πρῶτος καὶ ὁ ἔσχατος· καὶ.

WICLIF—1380.

I Ioon youre brother & partener in tribolacioun and kyngdom & pacience in crist ihesus: was in an ile that is clepid pathmos, for the word of god & for the witnessynge of ihesus. I was in spirit in the lordis dai, and I herde bihynde me a greet vois as of a trompe seiynge to me, write thou in a boke that thing that thou seest: & sende to the sevene chirehis that ben in asie, to effesus, to smyrna, and to pergamos, and to tiatira, and to sardis, & to philadelfia, & to laodicia.

and I turned that I schulde se the vois that spake with me, & I turned & I saie sevene candlestickis of gold, & in the myddill of the sevene golden candlestickis: qun like to the soone of man clothid with a long garnement, & gird at the tete with a golden girdil, and the heed of him & his heeris, weren white as white wolles: & as snowe, & the igen of him as flamme of fier: & his feet like to latoun as in a brennyng chymenei, & the vois of him as the vois of many watris, and he hadde in his rythond sevene steris: & a swerde scharp on ever ether side wente out of his mouth, & his face: as the sunne schyneth in his vertu.

whanne I hadde seyn hym: I fil down at his feet as deed, and he puttid his rythond on me: & seide, nyle thou drede, I am the first & the last: & I am alyue & I was deed, and lo I am lyunge in to worldis of worldis, & I have the keyes of deeth & of helle, therfor write thou which thingis thou hast seyn and which ben, & which it bihonet to be don afir thes thingis, the sacrament of the sevene steris: which thou sijist in my rythond: & the sevene golden candlestickis, the sevene steris: ben sungeles

TYNDALE—1534.

I Ihan youre brother and companion in tribulacion, and in the kyngdom and pacience which is in Iesu Christe, was in the yle of Pathmos for the worde of god, and for the witnessynge of Iesu Christe. I was in the sprete on a sondaye, and herde behynde me, a gret voyce, as it had bene of a trompe seiynge: I am Alpha and Omega, the fyrst and the laste. That thou seist write in a boke, and sende it vnto the congregacions which are in Asia, vnto Ephesus and vnto Smyrna, and vnto Pargamos, and vnto Thiatira, and vnto Sardis, and vnto Philadelpia, and vnto Laodicia.

And I turned backe to se the voyce that spake to me. And when I was turned: I sawe .vij. golden candelstyckes, and in the myddes of the candelstyckes, one lyke vnto the soome of man clothed with a linnen garment doune to the ground, and gyrd aboute the pappes with a golden gyrdle. His heed, and his heares were whyte, as whyte wolle, and as snowe: and his eyes were as a flame of fyre: and his fete lyke vnto brasse, as though they brent in a fornace: and his voyce as the sounde of many watres. And he had in his right honde .vij. starres. And out of his mouth went a sharpe two edged swerde. And his face shoue even as the sonne in his strength.

And when I sawe him, I fell at his fete, even as deed. And he layde his ryght honde upon me, sayinge vnto me: feare not. I am the fyrst, and the laste, and am a lyue, and was deed. And beholde I am a lyue for ever more, and have the keyes of hell and of deeth. Wryte therfore the thynges which thou haste sene, and the thynges which are, and the thynges which shalbe fulfilled here after: and the mystery of the .vij. starres which thou sawest in my ryght honde, and the .vij. golden candelstyckes. The .vij. starres are the messengers of the

CRANMER—1539.

I Iohn youre brother, and companion in tribulacion, and in the kyngdome and pacience in Iesu Christ, was in the yle that is called Pathmos, for the worde of God, and for the wytnessing of Iesu Christ: I was in the sprete on a sondaye, and herde behynde me a great voyce, as it had bene of a trompe. seiynge: I am Alpha and Omega, the fyrst and the laste. That thou seyst, wryte in a boke, and sende it vnto the seven congregacions which are in Asia, vnto Ephesus, and vnto Smyrna and vnto Pergamos, and vnto Thiatira, and vnto Sardis, and vnto Philadelpia, and vnto Laodicia.

And I turned backe to se the voyce that spake to me. And when I was turned: I sawe seven golden candlestickes, and in the myddes of the candlestickes, one lyke vnto the soome of man, clothed with a linnen garment doune to the fete, and gyrd aboute the pappes with a golden gyrdle. His heed, and his heares were whyte, as white wolle, and as snowe: and his eyes were as a flame of fyre: and his fete lyke vnto brasse, as though they brent in a fornace, and his voyce as the sounde of many watres. And he had in his ryghte hande .vij. starres. And out of his mouth went a sharpe two edged swerde. And his face shoue, even as the sonne in his strength.

And when I saw him, I fell at his fete, even as deed. And he layde his ryghte hande vpon me, saying vnto me: feare not. I am the fyrst and the laste, and am a lyue, and was deed. And beholde I am a lyue for euermore and have the keyes of hell and of deeth. Wryte therfore the thynges which thou hast sene, and the thynges which are, and the thynges which must be fulfilled here after: and the mystery of the .vij. starres which thou sawest in my ryght hande, and the .vij. golden candlestickes. The .vij. starres are the messengers of the .vij. congregacions,

ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός· ¹⁵ καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ, ὡς ἐν καμίνῳ πεπυρωμένοι· καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν· ¹⁶ καὶ ἔχων ἐν τῇ δεξιᾷ αὐτοῦ χειρὶ ἀστέρας ἑπτὰ· καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ὅξεια ἐκπορευομένη· καὶ ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ. ¹⁷ Καὶ ὅτε εἶδον αὐτὸν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός· καὶ ἔθηκε τὴν δεξιάν αὐτοῦ ἐπ' ἐμέ, λέγων, 'Μὴ φοβοῦ. ἐγὼ εἰμι ὁ πρῶτος· καὶ ὁ ἔσχατος, ¹⁸ καὶ ὁ ζῶν, καὶ ἐγενόμην νεκρὸς, καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν αἰώνων·' καὶ ἔχω τὰς κλείς τοῦ θανάτου καὶ τοῦ ἄδου. ¹⁹ Γράψον· οὐν ἃ εἶδες, καὶ ἃ εἰσι, καὶ ἃ μέλλει γίνεσθαι μετὰ ταῦτα· ²⁰ τὸ μυστήριον τῶν ἑπτὰ ἀστέρων ὧν εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἑπτὰ λυχνίας τὰς χρυσαῖς. οἱ ἑπτὰ ἀστέρες, ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσι· καὶ αἱ λυχνίαι αἱ

⁴ Rec. = ἐκρδ.¹ Rec. + τὰς ἐν Ἀσίᾳ.² Rec. ὁλόκον.³ Rec. ὁσπ.⁴ Rec. ἰσθρῆς.⁵ Rec. + χρίμα.⁶ Rec. + πο.⁷ Rec. ἀμήν.⁸ Rec. τοῦ ζῶντος καὶ τοῦ θανάτου.⁹ Rec. = οὐν.¹⁰ Rec. αἱ ἑπτὰ λυχνίαι.

GENEVA—1557.

⁹ Iohn, which am also your brother, and companion in tribulation, and in the kingdom and patience which is in Iesus Christe, was in the yle of Patmos, for the worde of God, and for the wytnessing of Iesus Christ. ¹⁰ And I was rushied in spirit on the Lords day, and heard behynde me a great voyce, as it had bene of a trumpet. ¹¹ Saying, I am α and ω, the fyrst and the laste: and that which thou seist, write in a booke, and sende it vnto the seven Churches which are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamus, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicea.

¹² And I turned backe to se the voyce, that spake with me, and when I was turned, I sawe seven golden candelstickes, ¹³ And in the myddes of the candelstickes, one lyke vnto the Sonne of man, clothed with a garment downe to the feete, and gyrdle about the pappes with a golden gyrdle. ¹⁴ His heade, and his beares were whyte as whyte wolle, and as snowe: and his eyes were as a flame of fyre. ¹⁵ And his fete lyke vnto fyne brasse, as though they burned in a fornace: and his voyce as the sounde of many waters. ¹⁶ And he had in his right hand seven starres: and out of his mouth went a sharpe two edged sworde: and his face shone even as the sunne in his strength. ¹⁷ And when I sawe him, I fell at his fete euen as dead: then he layd his ryght hande vpon me, saying vnto me, Feare not, I am the fyrst, and the last, ¹⁸ And am alwey, but was dead: and beholde I am a lye for evermore, Amen. and haue the keyes of hel and of death.

¹⁹ Write the thinges which thou hast seene, and the thynges which are, and the thinges which shal come here after: ²⁰ The mysterie of the seven starres which thou sawest in my right hand, and the seven golden candelstickes, is this. The seven starres are the Angels of the seven

RHEIMS—1582.

⁹ Iohn your brother and partaker in tribulation, and the kingdom, and patience in Christ Iesus, was in the Iland, vvhich is called Patmos, for the vvorde of God and the testimonie of Iesus. ¹⁰ I was in spirit on the Dominical day, and heard behind me a great voyce as it vvere of a trumpet ¹¹ saying, That vvhich thou seest, vwrite in a booke: and send to the seven churches vvhich are in Asia, to Ephesus, and Smyrna, and Pergamus, and Thyatira, and Sardis, and Philadelphia, and Laodicia.

¹² And I turned, to see the voyce that spake vwith me. And being turned I saw seven candelstickes of gold: ¹³ and in the middes of the seven candelstickes of gold, one like to the Sonne of man, vested in a priestly garment to the foote, and girded about neere to the pappes vwith a girdle of gold. ¹⁴ and his head and heares vvere vvhite, as vvhite vwool, and as snow, and his eies as the flame of fire. ¹⁵ and his feete like to latten, as in a burning fornace. and his voyce as the voyce of many waters: ¹⁶ and he had in his right hand seven starres. and from his mouth proceded a sharpe two edged svord: and his face, as the sunne shineth in his vertue.

¹⁷ And vwhen I had seene him, I fel at his feete as dead. And he put his right hand vpon me, saying, Feare not. I am the first and the last, ¹⁸ and alive, and was dead, and behold I am living for ever and ever, and haue the keyes of death and of hel. ¹⁹ Vwrite therefore the thinges vvhich thou hast seene, and that are, and that must be done after these. ²⁰ The sacrament of the seven starres. vvhich thou hast seene in my right hand, and the seven candelstickes of Gold. the seven starres, are the angels of the seven

AUTHORISED—1611.

⁹ Iohn, who also am your brother, and companion in tribulation, and in the Kingdom and patience of Iesus Christ, was in the Iale that is called Patmos, for the word of God, and for the testimony of Iesus Christ.

¹⁰ I was in the spirit on the Lords day, and heard behind me a great voyce, as of a Trumpet, ¹¹ Saying, I am Alpha and Omega, the first and the last: and what thou seest, write in a booke, and send it vnto the seven Churches which are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamos, and vnto Thyatira, and vnto Sardis, and Philadelphia, and vnto Laodicea. ¹² And I turned to see the voyce that spake with mee. And being turned, I saw seven golden Candelstickes, ¹³ And in the midst of the seven Candlestickes, one like vnto the Sonne of man, clothed with a garment downe to the foote, and girt about the pape with a golden girdle.

¹⁴ His head, and his haire were white like wolle, as white as snow, and his eyes were as a flame of fire, ¹⁵ And his feete like vnto fyne brasse, as if they burned in a furnace: and his voyce as the sound of many waters. ¹⁶ And hee had in his right hand seven starres: and out of his mouth went a sharpe two edged sword: and his countenance was as the Sonne shineth in his strength. ¹⁷ And when I saw him, I fell at his feet as dead: and hee layd his right hand vpon me, saying vnto mee, Feare not, I am the first, and the last. ¹⁸ I am hee that liueth, and was dead: and behold, I am aliue for euermore, Amen, and haue the keyes of hell and of death.

¹⁹ Write the things which thou hast seene, and the things which are, and the things which shall be hereafter, ²⁰ The mysterie of the seven starres which thou sawest in my right hand, and the seven golden Candelsticks. The seven starres are the Angels of the seven Churches:

ἑπτὰ, ¹ ἑπτὰ ἐκκλησίαι εἰσὶ.

II. Τῷ ἀγγέλῳ τῆς ἐν Ἐφέσῳ ἐκκλησίας γράψον, Τάδε λέγει ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν τῶν χρυσῶν. ² Οἶδα τὰ ἔργα σου, καὶ τὸν κόπον σου, καὶ τὴν ὑπομονήν σου, καὶ ὅτι οὐ δύνῃ βαστάσαι κακοὺς, καὶ ἐπέειπας τοὺς λέγοντας ἑαυτοὺς ἀποστόλους εἶναι καὶ οὐκ εἰσὶ, καὶ εὗρες αὐτοὺς ψευδεῖς, καὶ ὑπομονὴν ἔχεις καὶ ἐβάστασας διὰ τὸ ὄνομά μου, καὶ οὐκ ἐκοπίσας. Ἀλλ' ἔχω κατὰ σοῦ, ὅτι τὴν ἀγάπην σου τὴν πρώτην ἀφῆκας. ³ μνημόνευε οὖν πόθεν πέπτωκας, καὶ μετανόησον, καὶ τὰ πρῶτα ἔργα ποιήσον· εἰ δὲ μὴ, ἔρχομαί σοι ταχὺ, καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανόησῃς. Ἀλλὰ τοῦτο ἔχεις,

¹ Rec. + δε, ἑξῆς.

² Alex. ἑπ.

³ Rec. ἑρπίνης.

⁴ Rec. ἐκτεράς.

⁵ Rec. φάσκοντας ἵνα ἀποκρίνῃς.

⁶ Rec. ἰδύσας καὶ

ὑπομονὴν ἔχεις, καὶ. ⁷ Rec. ἐκοπίσας καὶ οὐκ ἀκρίτως. ⁸ Rec. ἐκπίντως.

WICLIIF—1380.

of the sevene churchis, and the sevene candlestickis: ben sevene churchis.

2. AND to the aungel of the church of effesus: write thou, these thingis seith he that holdith the sevene sterris in his rythond: whiche walkith in the myddil of the sevene goldun candlestickis, ² I wote thi werkis & traueil, & thi pacience: & that thou maist not suffre yuel men, & thou hast assaid hem that seyn that thei ben apostlis & ben not: & thou hast founden hem liars: ³ & thou hast pacience: & thou hast suffrid for my name, & failedist not: ⁴ but I have agens thee a fewe thingis: that thou hast lefte thi first charite, ⁵ therfor be thou myndeful, fro whences thou hast falle: and do penaunce: & do the first werkis, ether ellis: I come soone to thee, & I schal moue thi candlestik from his place, but thou do penaunce, ⁶ but thou hast this good thing: that thou hatidist the dedis of nycolaytis, the whiche also I hate, ⁷ he that hath eris here be: what the spirit seith to the churchis, to him that ouercometh I schal geue to ete of the tree of lif: that is in the paradis of my god.

⁸ And to the aungel of the churchis of smyrna write thou, these thingis seith the first & the last that was deed & lyueth: ⁹ I woot thi tribulacion, & thi pouert: but thou art rich, & thou art blasfemed of hem that seyn: that thei ben iewis & ben not: but ben the synagoge of sathanias, ¹⁰ drede thou nothing of thes thingis whiche thou schalt suffre lo the deuyl schal sende summe of you in to prison: that ye be temptid, and ye schul haue tribulacion: ten daies, be thou faithful til to the deeth and I schal geue to thee a crowne of lif, ¹¹ he that hath

TYNDALE—1534.

vii. congregacions: And the vii. candlestickes which thou sawest are the vii. congregacions.

2. UNTO the messenger of the congregacion of Ephesus wryte: These thynges sayth he that holdeth the vii. starris in his right boude, and walketh in the myddes of the vii. golden candlestickes. ² I knowe thy workes, and thy labour, and thy pacience, and howe thou cannest not forbear them which are evyll: and examinedest them which saye they are Apostles, and are not: and hast founde them lyars ³ and dydest waeshe thy self. And hast pacience: and for my names sake hast labored and hast not faynted. ⁴ Nevertheless I have somewhat agaynst the, for thou haste lefte thy fyrst love. ⁵ Remember therfore from whence thou art fallen, and repent, and do the fyrst workes. Or elles I wyll come vnto the shortly, and will remove thy candlestyeke out of his place, excepte thou repent. ⁶ But this thou haste because thou hatest the dedes of the Nicolaitans, which dedes I also hate. ⁷ Lett him that hath eares heare, what the sprete sayth vnto the congregacions. To him that overcometh, will I geve to ete of the tree of lyfe, which is in the myddes of the paradise of god.

⁸ And vnto the angell of the congregacion of Smyrna wryte: These thynges sayth he that is fyrst, and the laste, which was deed and is alive. ⁹ I knowe thy workes and tribulacion and povert, but thou art ryche: And I knowe the blasphemy of them whiche call them selves lewes and are not: but are the congregacion of sathan. ¹⁰ Feare none of thes thynges whiche thou shalt soffre. Beholde, the devyll shall caste of you into prison, to tempte you and ye shall have tribulacion .x. dayes. Be faithfull vnto the deeth and I will geve the a crowne of lyfe. ¹¹ Lett him that hath eares heare,

CRANMER—1539.

And the seven candlestickes which thou sawest, are the seven congregacions.

2. UNTO the messenger of the congregacion of Ephesus wryte: these thynges sayth he, that boldeth the seven starrs in hys ryght hande, and that walketh in the myddes of the seven golden candlestickes. ² I knowe thy workes, and thy labour, and thy pacience, and how thou cannest not forbear them which are cuyl: and hast examined them, which saye they are Apostles, and are not: and hast founde them lyars, ³ and hast suffred. And hast pacience: and for my names sake hast labored, and hast not faynted. ⁴ Nevertheless, I have somewhat against the, because thou haste lefte thy fyrst love.

⁵ Remember therfore, from whence thou art fallen, and repent, and do the fyrst workes. Or elles I wyll come vnto the shortly, and wyll remove thy candlestickes out of his place, except thou repent. ⁶ But this thou hast, be cause thou hatest the dedes of the Nycolaitans, which dedes I also hate. ⁷ Lett hym that hath eares, heare what the sprete sayth vnto the congregacions. To hym that ouercometh, wyll I geue to ete of the tree of lyfe, which is in the myddes of the Paradyse of God.

⁸ And vnto the Angell of the congregacion of Smyrna wryte: These thynges sayth he that is fyrst, and the laste, which was deed and is alivue. ⁹ I knowe thy workes and tribulacion and povert, but thou art ryche: And I knowe the blasphemy of them, which call them selves lewes and are not: but are the congregacion of Sathan. ¹⁰ Feare none of thes thynges, whiche thou shalt suffre. Beholde, the deuyl shall caste some of you into prison, to tempte you, and ye shall have tribulacyon ten dayes. Be faithfull vnto the deeth, and I wyll geue the a crowne of lyfe. ¹¹ Lett hym that hath eares, heare,

‘ ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν, ἃ καὶ γὰρ μισῶ. Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις· Τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ ἐστὶν ἐν τῷ παραδείσῳ τοῦ Θεοῦ μου. |

‘ Καὶ τῷ ἀγγέλῳ τῆς ἐν Σμύρνῃ ἐκκλησίας | γράψον, Τάδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο νεκρὸς καὶ ἔζησεν· Οἶδά σου τὰ ἔργα καὶ τὴν θλίψιν καὶ τὴν πτωχείαν· (ἢ ἀλλὰ πλούσιος εἶ) καὶ τὴν βλασφημίαν· ἐκ τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτοὺς, καὶ οὐκ εἰσὶν, ἀλλὰ συναγωγὴ τοῦ Σατανᾶ. ¹⁰ Μηδὲν φοβοῦ ἃ μέλλεις πάσχειν. ἰδοὺ μέλλει βάλλειν ὁ διάβολος ἐξ ὑμῶν εἰς φυλακὴν, ἵνα πειρασθῇτε· καὶ ἔχετε θλίψιν ἡμερῶν δέκα. γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφανον τῆς ζωῆς. ¹¹ Ὁ

* Rec. μίσῳ τοῦ παραδείσου.

* Rec. = μισ.

* Rec. ἱεροφάντα Σμυρναίων.

* Rec. πλούσιος εἶ.

* Rec. = ἐκ.

* Alex. καὶ.

* Rec. βαλάν.

* Rec. ἢ ἔργῳ ὁ διάβολος.

* Alex. ἡμέρας.

GENEVA—1557.

Churches: and the candlestickes which thou sawest, are the seven Churches.

2. VNTO the Angel of the Church of Ephesus wryte, These thinges sayth he that holdeth the seven starres in his right hande, and walketh in the myddes of the seven golden candlestickes. ¹ I knowe thy workes, and thy labour, and thy patience, and how thou cannest not forbear them which are euyl: and hast examined them which say they are Apostles, and are not: and hast founde them lyars. ² And thou hast suffered, and hast patience: and for my Names sake hast laboured, and hast not faynted. ³ Neuerthelesse, I haue somewhat agaynst thee, because thou hast left thy fyrst charite.

⁴ Remember therefore from whence thou art fallen, and repent, and do the fyrst workes: or elles I will come against thee shortly, and wil remoue thy candlesticke out of it place, except thou amende. ⁵ But this thou hast, that thou hatest the dedes of the Nicolaitans, which dedes I also hate. ⁶ Let him that hath an eare, heare, what the Spirite sayeth vnto the Churches, To him that ouercometh, wil I geue to eate of the tree of lyfe which is in the myddes of the Paradise of God. ⁷ And vnto the Angel of the Church of the Smyrnians wryte, These thinges sayeth he that is fyrst, and last, Which was dead and is a liue.

⁸ I know thy workes and tribulation, and pouertie (but thou art riche) and I knowe the blasphemie of them, which call them selues Iewes and are not: but are the Synagoge of Satan. ⁹ Feare none of those thinges, which thou shalt suffer: beholde it shal come to passe, that the deuill shal cast some of you into prison, that ye may be tryed, and ye shal haue tribulation ten dayes, be faithful vnto the death, and I wil geue thee the crowne of life. ¹⁰ Let him that hath an eare, heare

RHEIMS—1582.

churches, and the seven candlestickes, are the seven churches.

2. AND to the Angel of the Church of Ephesus wryte, Thus saith he vvhich holdeth the seven starres in his right hand, vvhich vvalketh in the myddes of the seven candlestickes of gold, ¹ I know thy workes and labour, and thy patience: and that thou canst not beare euil men, and hast tried them which say them selues to be Apostles, and are not, and hast found them liars: ² and thou hast patience, and hast borne for my name, and hast not faynted.

⁴ But I haue against thee a few things, because thou hast left thy first charitie.

⁵ Be myndful therefore from vvhence thou art fallen: and doe penance, and doe the first workes. But if not: I come to thee, and vvil moue thy candlesticke out of his place, vnlesse thou doe penance. ⁶ but this thou hast, because thou hatest the factes of the Nicolaitans, vvhich I also hate. ⁷ He that hath an eare, let him heare vvhich the Spirit saith to the Churches, To him that ouercometh, I vvil geue to eate of the tree of life, vvhich is in the Paradise of my God.

⁸ And to the Angel of the Church of Smyrna wryte, Thus saith the first and the last, vvhich was dead, and lieth, ⁹ I know thy tribulation and thy pouertie, but thou art riche: and thou art blasphemed of them that say them selues to be Iewes and are not, but are the synagoge of Satan.

¹⁰ Feare none of these thinges vvhich thou shalt suffer. Behold the Deuill vvil send some of you into prison that you may be tried: and you shal haue tribulation ten daies. Be thou faithful vntil death: and I vvil geue thee the crowne of life. ¹¹ He that hath an eare, let him

AUTHORISED—1611.

and the seven Candlestickes which thou sawest, are the seven Churches.

2. VNTO the Angel of the Church of Ephesus, write, These things saith hee that holdeth the seven starres in his right hand, who walketh in the midst of the seven golden Candlestickes. ¹ I know thy workes, and thy labour, and thy patience, and how thou canst not beare them which are euill, and thou hast tried them which say they are Apostles, and are not, and hast found them lyars: ² And hast borne, and hast patience, and for my Names sake hast laboured, and hast not fainted. ³ Neuerthelesse, I haue somewhat against thee, because thou hast left thy first loue.

⁴ Remember therefore from whence thou art fallen, and repent, and doe the first workes, or else I will come vnto thee quickly, and will remoue thy Candlestickes out of his place, except thou repent. ⁵ But this thou hast, that thou hatest the dedes of the Nicolaitans, which I also hate. ⁶ Hee that hath an eare, let him heare what the Spirit saith vnto the Churches: To him that ouercometh will I geue to eate of the tree of life, which is in the midst of the Paradise of God.

⁸ And vnto the Angel of the Church in Smyrna, write, These things sayth the first and the last, which was dead, and is alīue: ⁹ I know thy workes, and tribulation, and pouertie, but thou art rich, and I know the blasphemie of them which say they are Iewes and are not, but are the synagoge of Satan. ¹⁰ Feare none of those thinges which thou shalt suffer: behold the deuill shall cast some of you into prison, that ye may be tried, and ye shall haue tribulation tenne dayes: be thou faithful vnto death, and I will geue thee a Crowne of life. ¹¹ He that hath an eare,

1258
 ἔχων οὐς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις· Ὁ νικῶν οὐ μὴ ἀδικηθῇ
 ἐκ τοῦ θανάτου τοῦ δευτέρου.

12 Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γράψον, Τάδε λέγει ὁ ἔχων τὴν
 ῥομφαίαν τὴν δίστομον τὴν ὀξεῖαν· 13 Οἶδα τὰ ἔργα σου καὶ ποῦ κατοικεῖς
 ὅπου ὁ θρόνος τοῦ Σατανᾶ, καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἤρνήσω τὴν
 πίστιν μου, καὶ ἐν ταῖς ἡμέραις ἐν αἷς Ἀντίπας ὁ μάρτυς μου ὁ πιστὸς,
 ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου ὁ Σατανᾶς κατοικεῖ. 14 Ἀλλ' ἔχω κατὰ σοῦ
 ὀλίγα, ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν Βαλαὰμ, ὃς ἐδίδασκε | τῷ
 Βαλὰκ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραὴλ, φαγεῖν εἰδωλόθυτα καὶ
 πορνεῦσαι. 15 οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν Νικολαϊτῶν ὁμοίως. |
 16 Μετανόησον οὖν | εἰ δὲ μὴ, ἔρχομαί σοι ταχὺ, καὶ πολεμήσω μετ' αὐτῶν ἐν

Rec. αὐτοῦ δὲ Βαρνάβη.

Const. ἰδιότῃ.

Rec. τῶν.

Rec. + τῶν.

Rec. 3 μοῦ.

Rec. = ὁν.

Rec. + φαγεῖν δὲ.

Rec. ἔργα. Rec. καὶ τὴν βασιλείαν, καὶ τὴν πίστιν.

WICLIF—1380.

eris here he : what the spirit seith to the
 chirchie, he that ouercometh schal not
 be hirt of the secunde deeth,

12 and to the aangel of the chirehe of
 pergamus : write thou these thingis seith
 he, that hath the sword scharp on eche
 side, 13 I woot where thou dwellest : where
 the secte of sathanas is, and thou holdist
 my name and denyedist not my feith, &
 in the daies was antipas my feithful wit-
 nesse that was slayn at you : where sa-
 thanas dwelleth, 14 but I haue agens thee
 a fewe thingis : for thou hast ther men
 holdinge the techinge of balaam which
 taughte balaam : for to sende esclaudre bfor
 the sones of israel, to ete of sacrificis of
 idole, & to do fornicacioun, 15 so also thou
 hast men holdyng the techinge of ny-
 cholaitis, 16 also do thou penance, if any
 thing lese I schal come soone to thee, &
 I schal fyte with hem : with the sword
 of my mouth, 17 he that hath eris here
 he : what the spirit seith to the chirchie,
 to him that ouercometh I schal geue an-
 gell mete hid, & I schal geue to him a whijt
 stoon, & in the stoon a newe name writun,
 whiche no man knowith : but he that
 takith,

18 And to the aangel of the chirehe of
 tiatira : write thou these thingis seith the
 sone of god : that hath iyon as flawme of
 fier, & his feet like latoun, 19 I knowe thi
 werkis and feith & charite, & thi seruyce &
 thi pacience, & thi last werkis mo thanne
 the former, 20 but I haue agens thee a
 fewe thingis, for thou suffrist the woman
 isabell, whiche seith that sche is a pro-
 feteisse : to teche & disceyue my seruau-
 tis, to do lecherie and to ete of thingis
 offid to idole, 21 and I gaf to hir tyme
 that sche scholde do penance : & sche

TYNDALE—1534.

what the sprete sayth to the congrega-
 cions : He that ouercometh shall not be
 hurte of the seconde deeth.

12 And to the messenger of the congrega-
 tion in Pergamos wryte : This sayth
 he which hath the sharpe swardes with
 two edges. 13 I knowe thy workes and
 where thou dwellest, evyn where Sathans
 seat ys, and thou kepest my name and
 hast not denyed my fayth. And in my
 dayes Antipas was a faythfull wyne of
 myne, which was slayne amonge you
 where sathan dwelleth. 14 But I have a
 fewe thynges agaynst the : that thou hast
 there, they that mayntayne the doctryne
 of Balam which taught in balake, to put
 occasion of syn before the chylderne of
 israhell, that they shulde eate of meate
 dedicat vnto ydoles, and to comyt forni-
 cacion. 15 Even so hast thou them that
 mayntayne the doctryne of the Nicolay-
 tans, which thyng I hate. 16 But be
 converted or elles I will come vnto the
 shortly and will fyght agaynst them with
 the swardes of my mouth. 17 Lett him
 that hath eares heare what the sprete
 sayth vnto the congregacions : To him
 that ouercometh will I geve to eate
 manna that is hyd, and will geve him a
 whyte ston, and in the ston a newe
 name wrytten, which no man knoweth,
 savinge he that receaveth it.

18 And vnto the messenger of the congrega-
 tion of Thiatira wryte : This sayth
 the sone of god, which hath his eyes lyke
 vnto a flame of fyre, whose fete are like
 brasse : 19 I knowe thy workes and thy
 love, service, and fayth, and thy pacience,
 and thy dedes, which are mo at the last
 then at the fyrst. 20 Notwithstandinge
 I have a fewe thynges agaynst the, that
 thou sufferest that woman isabell, which
 called her sylfe a prophetesse to teache and
 to deceave my seruantes, to make them
 comyt fornicacion, and to eate meates
 offered vnto ydoles. 21 And I gave
 her space to repent of her fornicacion and

CRANMER—1539.

what the sprete sayth to the congrega-
 cions : He that ouercometh, shall not be
 hurt of the seconde deeth.

12 And to the messenger of the congrega-
 cion in Pergamos wryte : This sayth
 he, which hath the sharpe swardes with
 two edges : 13 I know thy workes, and
 where thou dwellest, even where Sathans
 seat is, and thou kepest my name, and
 hast not denyed my fayth. And in my
 dayes Antipas was a faythfull wytnes of
 myne, which was slayne amonge you,
 where Sathan dwelleth. 14 But I have a
 fewe thynges agaynst the : because thou
 hast there, them that mayntayne the doc-
 trine of Balam which taught in Balake,
 to put occasion of synns before the chyld-
 dren of Israel, that they shulde eate of
 meate dedicat vnto ydoles, and comyt
 fornicacyon. 15 Even so hast thou them
 that mayntayne the doctryne of the Ni-
 colaitans, which thyng I hate. 16 But be
 converted, or elles I wyll come vnto the
 shortly, and wyll fight agaynst them with
 the swardes of my mouth. 17 Let hym
 that hath eares, heare, what the sprete
 sayth vnto the congregacions. To hym
 that ouercometh, wyll I geue to eate
 Manna that is hyd, and wyll geue hym a
 whyte ston, and in the ston a newe name
 wrytten, which no man knoweth, sayenge
 he that receaueth it.

18 And vnto the messenger of the congrega-
 tion of Thyatira wryte. Thys sayth
 the sonne of God, which hath eyes lyke
 vnto a flamme of fyre, and his fete are lyke
 brasse : 19 I knowe thy workes and thy
 loue, seruyce, and fayth, and thy pacience,
 and thy dedes, which are mo at the last
 then at the fyrst. 20 Notwithstandinge I
 haue a fewe thynges agaynst the, because
 thou sufferest that woman isabell, which
 called her selfe a Prophetesse, to teache and
 to deceave my seruantes, to make them
 comyt fornicacyon, and to eate meates
 offered vp vnto ydoles. 21 And I geue
 her space to repent of her fornicacyon,

τῇ ῥομφαίᾳ τοῦ στόματός μου. ¹⁷ Ὁ ἔχων οὐς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις· Τῷ νικῶντι δώσω αὐτῷ¹⁸ τοῦ μάννα τοῦ κεκρυμμένου, καὶ δώσω αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον, ὃ οὐδεὶς οἶδεν· εἰ μὴ ὁ λαμβάνων.

¹⁸ Καὶ τῷ ἀγγέλῳ τῆς ἐν Θυατείροις ἐκκλησίας γράψον, Τάδε λέγει ὁ υἱὸς τοῦ Θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρὸς, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολεβάνῃ· ¹⁹ Οἶδά σου τὰ ἔργα καὶ τὴν ἀγάπην²⁰ καὶ τὴν πίστιν, καὶ τὴν διακονίαν, καὶ τὴν ὑπομονήν σου, καὶ τὰ ἔργα σου, τὰ ἔσχατα πλείονα τῶν πρώτων. ²⁰ Ἀλλ' ἔχω κατὰ σου²¹, ὅτι ἀφείς²² τὴν γυναῖκά σου²³· Ἰεζάβελ, ἡ λέγουσα· ἑαυτὴν προφήτιν, καὶ διδάσκει καὶ πλανᾷ τοὺς ἐμους δούλους, πορνεῦσαι καὶ φαγεῖν εἰδωλόθυτα. ²¹ Καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ

Rec. + καί.

Rec. + λίγη.

Rec. ἴση.

Rec. = σου.

Rec. Ἰεζαβήλ.

Rec. τὴν λέγουσαν.

Rec. ἰδόμενον

καὶ πλανασθῆ. Rec. εἰδωλόθυτα φαγεῖν.

GENEVA—1557.

what the Sprite sayth to the Churches. He that overcometh, shal not be hurt of the second death.

¹² And to the Angel of the Church at Pergam write, This sayeth he which hath the sharpe sword with two edges. ¹³ I knowe thy workes and where thou dwellest, even where Satans throne is, and thou kepest my Name, and hast not denyed my saythe, enen in those dayes when Antipas my faithfull martyr was slayne among you, where Satan dwelleth. ¹⁴ But I haue a fewe thinges against thee, because thou hast there them that mayntayne the doctrine of Balaam, which taught Balac, to put occasion of synne before the children of Israel, that they should eat of meate dedicate vnto idoles, and commit fornication. ¹⁵ Euen so hast thou them, that maintayne the doctrine of the Nicolaitans, which thing I hate.

¹⁶ But be converted, or elles I wyl come vnto thee shortly, and wyl fight against them with the sword of my mouth. ¹⁷ Let him that hath an eare, heare what the Sprite sayeth vnto the Churches, To him that overcometh wil I geue to eate Manna that is hid, and wil geue him a white stone, and in the stone a newe name writen: which no man knoweth sauing he that receaueth it. ¹⁸ And vnto the Angel of the Church of the Thyatirians write, This sayeth the Sonne of God, which hath his eyes lyke vnto a flamme of fyre, and hys fete are lyke fyne brasse: ¹⁹ I knowe thy workes and thy charitie, and seruite, and faith, and thy patience, and thy dedes, which are mo at the last, then at the first.

²⁰ Notwithstanding, I haue a fewe thinges against thee, that thou sufferest that woman Iezabel, which calleth her selfe a Prophetesse, to teache, and to deceaue my seruantes, to make them commit fornication, and to eat meates offered vp vnto idoles. ²¹ And I gaue her space to repent

RHEIMS—1582.

heare vwhat the Spirit saith to the Churches, He that shal overcome, shal not be hurt of the second death.

¹² And to the Angel of the Church of Pergamos vwrite, Thus saith he that hath the sharpe tyvo edged svord, ¹³ I know vwhere thou dwellest, vwhere the seats of Satan is: and thou holdest my name, and hast not denied my faith. And in those daies Antipas my faithfull vritnesse, vwho vvas slaine among you, vwhere Satan dwelleth. ¹⁴ But I haue against thee a fevv thinges: because thou hast there, them that hold the doctrine of Balaam, vwho taught Balac to cast a scandal before the children of Israel, to eate and commit fornication: ¹⁵ so hast thou also them that hold the doctrine of the Nicolaites.

¹⁶ In like maner doe penance. if not: I vvil come to thee quickly, and vvil fight against them vwith the svord of my mouth. ¹⁷ He that hath an eare, let him heare vwhat the Spirit saith to the Churches, To him that overcometh I vvil give the hidden manna, and vvil give him a vwhite counter: and in the counter, a nevve name writen, vvhich no man knowveth, but he that receiveth it.

¹⁸ And to the Angel of the Church of Thyatira vwrite, Thus saith the Sonne of God, vvhich hath eyes as a flame of fire, and his fete like to latten. ¹⁹ I knowv thy vvorkes, and faith, and thy charitie, and ministerie, and thy patience, and thy last vvorkes moe then the former. ²⁰ But I haue agvinst thee a fevv thinges: because thou permittest the vvoman Iezabel, vwho calleth her selfe a prophetesse, to teache, and to seduce my servantes, to fornicate, and to eate of thinges sacrificed to idoles.

²¹ And I gaue her a time that she might do penance: and she vvil not repent.

AUTHORISED—1611.

let him heare what the Spirit saith vnto the Churches. He that overcometh, shall not be hurt of the second death.

¹² And to the Angel of the Church in Pergamos, write, These things saith hee, who hath the sharpe sword with two edges: ¹³ I know thy workes, and where thou dwellest, even where Satans seats is, and thou holdest fast my Name, and hast not denied my faith, even in those dayes, wherein Antipas was my faithfull Martyr, who was slaine among you, where Satan dwelleth. ¹⁴ But I haue a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling blocke before the children of Israel, to eate things sacrificed vnto idoles, and to commit fornication.

¹⁵ So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. ¹⁶ Repent, or else I will come vnto thee quickly, and wil fight against them with the sword of my mouth. ¹⁷ Hee that hath an eare, let him heare what the Spirit saith vnto the Churches. To him that overcometh, will I geve to eate of the hidden Manna, and will geue him a white stone, and in the stone a new name writen, which no man knoweth, sauing hee that receiveth it.

¹⁸ And vnto the Angel of the Church in Thyatira, write, These things saith the Sonne of God, who hath his eyes like vnto a flame of fire, and his fete are like fyne brasse: ¹⁹ I know thy workes, and charitie, and seruite, and faith, and thy patience, and thy workes, and the last to be more then the first. ²⁰ Notwithstanding, I haue a few things against thee, because thou sufferest that woman Iezabel, which calleth her selfe a Prophetesse, to teach, and to seduce my servantes to commit fornication, and to eate things sacrificed vnto idoles.

²¹ And I gaue her space to repent of her

1260 καὶ οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς. | ²² ἰδοὺ^ο βάλλω αὐτὴν εἰς κλίην, καὶ τοὺς μοιχεύοντας μετ' αὐτῆς εἰς θλίψιν μεγάλην, ἐὰν μὴ μετανοήσωσιν ἐκ τῶν ἔργων^ο αὐτῆς. | ²³ καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ· καὶ γνώσονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγὼ εἰμι ὁ ἐρευνῶν νεφροὺς καὶ καρδίας· καὶ δώσω ὑμῖν ἐκάστῳ κατὰ τὰ ἔργα ὑμῶν. ²⁴ Ὑμῶν δὲ λέγω^ο τοῖς λοιποῖς | τοῖς ἐν θνατέροις, ὅσοι οὐκ ἔχουσι τὴν διδαχὴν ταύτην, οἵτινες οὐκ ἔγνωσαν τὰ^ο βαθέα | τοῦ Σατανᾶ, (ὡς λέγουσιν,) “Οὐ^ο βάλλω | ἐφ' ὑμᾶς ἄλλο βάρος· ²⁵ πλὴν ὁ^ο ἔχετε κρατήσατε, ἄχρις οὗ ἂν ἴξω.” ²⁶ Καὶ ὁ νεκρῶν καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα μου, δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν· ²⁷ καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· ὡς τὰ σκεύη τὰ κεραμικὰ^ο συντρίβεται, ὡς καγὼ εἴληφα παρὰ τοῦ πατρὸς μου· ²⁸ καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωϊνόν. ²⁹ Ὁ ἔχων οὖν

* Rec. ἐκ τῆς πορνείας αὐτῆς, καὶ οὐ μετανοήσιν.

* Rec. + ἴτω.
* Rec. βάθρ.* Rec. αὐτῶν.
* Rec. βαλῶ.

* Rec. καὶ λοιποῖς.

* Rec. + καὶ.

WICLIFF—1380.

wolde not do penance of her fornicacioun; ²² & lo I sende hir in to a bed; & thei that don lecherie with hir; schulen be in moost tribulacioun; but thei don penance of her werkis; ²³ & I schal sle her sones in to deeth; & al churcheis schulen wite; that I am seerchinge reynes and hertis; & I schal geve to ech man of you aftir his werkis.

²⁴ and I seie to you and to othir that ben at tatiara; who ever han not this teching; & that knowen not the hignesse of satanes hou thei seyn I schal not sende on you another charge; ²⁵ netheles holde ye that ye han; til I come; ²⁶ & to him that schal overcome; & that schal kepe til in to the ende my werkis; I schal geve power on folkis; ²⁷ and he schal gouerne hem in an irun gerde; & thei schulen be broken to gidre; as a vessel of a pottir; as also I receyued of my fadir; ²⁸ & I schal geve to hym a morwe sterre; ²⁹ he that hath eiris here he: what the spirit seith to the churcheis.

3. AND to the sangel of the chirehe of sardis: write thou; then this seith he that hath the seven spiritis of god: & the seven sterres; I woot thi werkis; for thou hast a name that thou lywest: & thou art deed; ² be thou waking; & conferme thou other thingis that werun to dyngre; for I finde not thi werkis fulle bifor my god; ³ therfor haue thou in mynde hou thou receyuedist and herdist; & kepe and do penance; therfor if thou wake not: I schal come as a nytt theef to thee; & thou schal not wite in what our I schal come to thee; ⁴ but thou hast a fewe names in sardis whiche han not defouled her clothis; & thei schulen walke with me in whyte clothis; for thei ben worthy; ⁵ he that overcometh: schal he clothid thus with whyte clothis; & I schal not do awaye his name fro the boke of liif: & I schal

TYNDALE—1534.

she repented not. ²² Beholde I will caste her into a bed; and them that comyt fornicacion with her into gret adversite; excepte they tourne from their deades. ²³ And I will kyll her children with deeth. And all the congregacions shall knowe that I am he which searcheth the reynes and hertes. And I will geve vnto evere one of you accordyng vnto youre workes.

²⁴ Vnto you I saye; and vnto other of them of Thytiara as many as have not this lerninge and which have not knowen the depnes of Sathan (as they saye) I will put upon you none other burthen; ²⁵ but that which ye have already. Holde fast tyll I come; ²⁶ and whosoever overcometh and kepeth my workes vnto the ende; to hym will I geve power over nacions; ²⁷ and he shall rule them with a rodde of yron: and as the vessels of a pottir; shall he breake them to shewers. Even as I receaved of my father; ²⁸ even so will I geve him the mornyng starre. ²⁹ Let him that hath eares heare what the sprete sayth to the congregacions.

3. AND wryte vnto the messenger of the congregacion of Sardis: this sayth he that hath the sprete of god; and the vii. starres. I knowe thy workes; thou haste a name that thou lyvest; and thou art deed. ² Be awake and strength the thynges which remayne; that are redy to dye. For I have not founde thy workes perfaycte before god. ³ Remember therfore how thou hast receaved and heard; and hold faste; and repent. Yf thou shalt not watche; I will come on the as a thefe; and thou shalt not knowe what houre I wyll come upon the. ⁴ Thou haste a fewe names in Sardis; which have not defyled their garmentes; and they shall walke with me in whyte; for they are worthy

* He that overcometh shalbe clothed in whyte araye; and I will not put out his name out of the boke of lyfe; and I will

CRANMER—1539.

and she repented not. ²² Beholde, I wyll cast her in to a bed: and them that comyt fornicacyon with her, into gret adversyte, excepte they turne from their deades. ²³ And I wyll kyll her chyldren with deeth. And all the congregacions shall know, that I am he which searcheth the reynes and hertes. And I wyll geve vnto every one of you accordyng vnto hys workes.

²⁴ Unto you I saye, and vnto other of them of Thiatira, as many as have not this lerning and which have not knowen the depnes of Sathan (as they saye) I wyll put vpon you none other burthen; ²⁵ but that which ye have already. Holde fast tyll I come; ²⁶ and whosoever overcometh and kepeth my workes vnto the ende, to hym will I geve power over nacions; ²⁷ and he shall rule them with a rodde of yron: and as the vessels of a pottir, shall they be broken to shewers. Even as I receaved of my father; ²⁸ so wyll I geve hym the mornyng starre. ²⁹ Let hym that hath eares, heare, what the sprete sayth to the congregacions.

3. AND wryte vnto the messenger of the congregacion that is at Sardis: this sayth he that hath the seven spretes of God and the seven starres. I know thy workes: thou hast a name that thou lyvest, and thou art deed. ² Be awake, and strength the thynges which remayne, that are redy to dye. For I have not founde thy workes perfaycte before (my) God. ³ Remember therfore, how thou hast receaved and heard, and hold faste, and repent. If thou shalt not watche, I wyll come on the as a thefe, and thou shalt not know what houre I wyll come vpon the. ⁴ Thou hast a few names in Sardis, which have not defyled theyr garmentes, and they shall walke with me in whyte, for they are worthy. ⁵ He that overcometh, shalbe thus clothed in whyte araye, and I wyll not put out his name out of the boke of lyfe, and I wyll

ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

III. Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γράψον, Τάδε λέγει ὁ ἔχων τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ καὶ τοὺς ἑπτὰ ἀστέρας· Οἶδά σου τὰ ἔργα, ὅτι ὄνομα ἔχεις ὅτι ζῆς, καὶ νεκρὸς εἶ. ² Γίνου γρηγορῶν, καὶ ὀστήρισον τὰ λουπὰ ἃ ἐμέλλον ἀποθανεῖν· οὐ γὰρ εὐρηκά σου τὰ ἔργα πεπληρωμένα ἐνώπιον τοῦ Θεοῦ μου. ³ μνημόνευε σὺν πῶς εἴληφας καὶ ἤκουσας, καὶ τήρει, καὶ μετανόησον. Ἐὰν σὺν μὴ γρηγορήσης, ἤξω ἐπὶ σε ὡς κλέπτης, καὶ οὐ μὴ γνῶς ποίαν ὥραν ἤξω ἐπὶ σε. ⁴ Ἄλλ' ἔχεις ὀλίγα ὀνόματα ἐν Σάρδεσιν, ἃ οὐκ ἐμόλυναν τὰ ἱμάτια αὐτῶν καὶ περιπατήσουσι μετ' ἐμοῦ ἐν λευκοῖς, ὅτι ἄξιοί εἰσιν. ⁵ Ὁ νικῶν, αὐτὸς περιβαλεῖται ἐν ἱματίοις λευκοῖς· καὶ οὐ μὴ ἐξαιλέσω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς, καὶ ὁμολογήσω τὸ ὄνομα

* Const. συντριβήσεται.

* Rec. + rd.

* Rec. στήριξον.

* Rec. μάλιστ' ἀποθανεῖν.

* Rec. = μου.

* Rec. = ἄλλ'.

* Rec. + καὶ.

* Rec. ἱερολογήσουσι.

GENEVA—1557.

of her fornication, and she repented not. ²² Behold I will cast her into a bed, and them that commit fornication with her, into great affliction, except they tounce from their dedes. ²³ And I will kyl her children with death: and all the Churches shal know that I am he which searche the reynes and hearts: and I will geue vnto euery one of you according vnto his workes.

²⁴ And vnto you I say, the rest of them of Thyatira, As many as haue not this learning nether haue knowen the depneses of Satan (as they terme them) I will put vpon you none other burthen. ²⁵ But that which ye haue all ready, holde fast til I come. ²⁶ For whosoever ouercometh and kepeth my workes vnto the ende, to him wil I geue power ouer nations, ²⁷ And he shal rule them with a rodde of yron: and as the vessels of a pottor, shal they be broken to shewers. Euen as I receaved of my Father, ²⁸ so wil I geue him the morning starre. ²⁹ Let him that hath an care, heare what the Sprite saith to the Churches.

8. AND write vnto the Angel of the Church of Sardis, These things sayeth he that hath the seven Sprites of God, and the seven starres, I know thy workes, which is, that thou hast a name that thou lyuest, but thou art dead. ² Be awake and strengthen the thinges which remaine, that are redy to dye: for I haue not founde thy workes perfect before God. ³ Remember therfore, what thinges thou hast receaued and heard, and holde fast therfore, and repent. If thou shalt not watche, I wil come on thee as a thefe, and thou shalt not knowe what houre I wil come vpon thee. ⁴ Notwithstanding thou hast a fewe names in Sardis, which haue not defiled their garments: and therfore they shal walke with me in white, for they are worthy. ⁵ He that ouercometh shalbe clothed in white araye, and I wil not put out his name out of the boke of

RHEIMS—1582.

from her fornication. ²² Behold I wil cast her into a bedde: and they that commit adoutrie vwith her, shal be in very great tribulation, vnlesse they do penance from their vworkes: ²³ and her children I wil kil vnto death, and al the Churches shal knowe that I am he that searcheth the reynes and hartes, and I wil giue to euery one of you according to his vworkes. ²⁴ But I say to you the rest vvhich are at Thyatira, vvhosoever haue not this doctrine, vvhich haue not knowen the depth of Satan, as they say, I wil not cast vpon you an other vweight. ²⁵ Yet that vvhich you haue, hold til I come.

²⁶ And he that shal overcome and keepe my vworkes vnto the end: I wil giue him power ouer the nations, ²⁷ and he shal rule them vwith a rod of yron, and as the vessel of a pottor shal they be broken, as I also haue receiued of my father: ²⁸ and I wil giue him the morning starre. ²⁹ He that hath an care, let him heare vwhat the Spirit saith to the Churches.

3. AND to the Angel of the Church of Sardis, write, Thus saith he that hath the seven Spirits of God, and the seven starres, I know thy vworkes, that thou hast the name that thou liuest, and thou art dead. ² Be vigilant, and confirme the rest of the thinges vvhich vvere to die. For I finde not thy vworkes ful before my God. ³ Haue in minde therfore in vwhat maner thou hast receiued and heard: and keepe, and doe penance. If therfore thou watch not, I wil come to thee as a theefe, and thou shalt not knowe vwhat houre I wil come to thee.

⁴ But thou hast a few names in Sardis, vvhich haue not defiled their garments: and they shal vvalke vwith me in vwhite, because they are vworthy. ⁵ He that shal overcome, shal thus be vested in vwhite garmentes, and I wil not put his name out of the booke of life, and I wil

AUTHORISED—1611.

fornication, and she repented not. ²² Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. ²³ And I will kill her children with death, and all the Churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

²⁴ But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak, I will put upon you none other burden: ²⁵ But that which ye have already, hold fast till I come. ²⁶ And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: ²⁷ (And he shall rule them with a rod of iron: as the vessels of a potter shall they be broken to shivers:) even as I received of my Father. ²⁸ And I will give him the morning starre. ²⁹ He that hath an ear, let him heare what the Spirit saith unto the Churches.

3. AND unto the Angel of the Church in Sardis write, These things saith he that hath the seven Spirits of God, and the seven starres; I know thy workes, that thou hast a name that thou liest, and art dead. ² Be watchfull, and strengthen the things which remaine, that are ready to die: for I have not found thy works perfect before God. ³ Remember therfore, how thou hast received and heard, and hold fast, and repent. If therfore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what houre I will come upon thee. ⁴ Thou hast a few names even in Sardis, which have not defiled their garments, and they shall walke with me in white: for they are worthy. ⁵ Hee that overcometh, the same shalbe clothed in white raiment, and I will not blot out his name out of the booke of life,

αὐτοῦ ἐνώπιον τοῦ πατρός μου καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ. ⁶ Ὁ ἔχων οὖν ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

⁷ Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γράψον, Τάδε λέγει ὁ ἅγιος, ὁ ἀληθινός, ὁ ἔχων τὴν κλεῖν| τοῦ Δαβὶδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείει, καὶ κλείει καὶ οὐδεὶς ἀνοίγει. ⁸ Οἶδά σου τὰ ἔργα· ἰδοὺ δέδωκα ἐνώπιόν σου θύραν ἀνεωγμένην, ⁹ ἣν οὐδεὶς δύναται κλείσαι αὐτήν· ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἐτήρησάς μου τὸν λόγον, καὶ οὐκ ἠρνήσω τὸ ὄνομά μου. ¹⁰ ἰδοὺ δίδωμι ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσὶν, ἀλλὰ ψεύδονται· ἰδοὺ ποιήσω αὐτοὺς ἵνα ἥξωσι| καὶ προσκυνήσωσιν| ἐνώπιον τῶν ποδῶν σου, καὶ γνῶσιν ὅτι ἐγὼ ἠγάπησά σε. ¹¹ Ὅτι ἐτήρησας τὸν λόγον τῆς ὑπομονῆς μου, καὶ γὰρ σε τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης

* Rec. αὐτῶν.

* Rec. καὶ.

* Alex. ἔξουσι.

* Alex. προσκυνήσουσιν.

* Rec. + ἰδοὺ.

WICLIF — 1380.

knowleche his name bifor my fadir, & bifor hisse angelis, ⁶ he that hath ceris here he, what the spirit seith to the churche.

⁷ And to the angel of the chirche of filadelfe: write thou, these thingis seith the holi & trewe that hath the keie of dawith, whiche openeth: & no man cloith; he cloith: & no man openeth; ⁸ I woot thi werkis, & lo I gaf bifor thee a dore opened: whiche no man mai close, for thou hast a hiil vertu: & hast kept my word, and denyedist not my name, ⁹ lo I schal juse to thee of the synagoge of sathanas whiche acien that thei ben iewis, & ben not but liew, lo I schal make hem: that thei come and worship bifor thi feet, and thei schaln wite, that I loved thes

¹⁰ for thou keptist the word of my pacience, and I schal kepe thee fro the oor of temptacion, that is to comynge in to al the world to tempte men that dwellen in erthe, ¹¹ lo I come soone, holde thou that that thou hast: that no man take thi crowne, ¹² & hym that schal overcome: I schal make a piler in the temple of my god, & he schal no more go out, & I schal write on him the name of my god, & the name of the citee of my god, of the newe ierusalem that cometh down fro hevene of my god, and my newe name, ¹³ he that bath ceris here he what the spirit seith to the churche.

¹⁴ And to the angel of the church of laodicie: write thou, these thingis seith amen, the faithful witness and trewe: whiche is bigynnyng of goddis creature, ¹⁵ I woot thi werkis, for nether thou art cold, nether thou art hot, I wold that thou were cold either hot, ¹⁶ but for thou art lwe, and nether cold nor hot, I schal bigynne to cast thee out of

TYNDALE — 1534.

confesse his name before my father, and before his angelles. ⁶ Let him that hath eares heare what the sprete sayth vnto the congregacions.

⁷ And wryte vnto the tydinges bringer of the congregacion of Phyladelphia: this sayth he that is holy and true, which hath the keye of David: which openyth and noman shutteth, and shutteth and no man openeth. ⁸ I knowe thy workes. Beholde I have set before the an open doore, and no man can shut it, for thou hast a lyttell strengthe and hast kept my sayings: and hast not denyed my name. ⁹ Beholde I make them of the congregacion of Sathan, which call them selves Iewes and are not, but do lye: Beholde: I will make them that they shall come and worshipp before thy fete: and shall knowe that I love the.

¹⁰ Because thou hast kept the wordes of my pacience, therefore I will kepe the from the houre of temptacion, which will come vpon all the worlde, to tempte them that dwell vpon the erth. ¹¹ Beholde I come shortly. Holde that which thou hast, that no man take awaye thy croune. ¹² Him that overcommeth, will I make a pyllar in the temple of my God, and he shall goo no more oute. And I will wryt vpon him, the name of my God, and the name of the cite of my god, newe Ierusalem, which commeth downe oute of heven from my God, and I will wryte vpon him my newe name. ¹³ Let him that hath eares heare, what the sprete sayth vnto the congregacions.

¹⁴ And vnto the messenger of the congregacion which is in Laodicia wryte: This sayth (amen) the faythfull and true witnes, the begynnyng of the creatures of God. ¹⁵ I knowe thy workes that thou arte nether colde nor hot: I wold thou were colde or hotte. ¹⁶ So then because thou arte bitwene bothe, and nether colde ner hot, I will spew the oute of my

CRANMER — 1539.

confesse hys name before my father, and before hys Angela. ⁶ Let hym that hath eares, heare, what the sprete sayth vnto the congregacions.

⁷ And wryte vnto the angell of the congregacion of Phyladelphia: this sayth he that is holy and true, which hath the keye of David: which openeth and no man shutteth, and shutteth, and no man openeth. ⁸ I knowe thy workes. Beholde, I haue set before the an open dore, and no man can shut it, for thou hast a lytell strength, and hast kept my sayings: and hast not denyed my name. ⁹ Beholde, I make them of the congregacyon of Sathan, which call them selves Iewes, and are not, but do lye: Beholde, I wyll make them that they shall come, and worshyp before thy fete: and shall knowe, that I haue loved the.

¹⁰ Because thou hast kept the wordes of my pacience, therefore I wyll kepe the from the houre of temptacyon, which wyll come vpon all the worlde, to tempte them that dwell vpon the erth. ¹¹ Beholde, I come shortly: Holde that which thou hast, that no man take awaye thy croune. ¹² Hym that overcome, wyll I make a pyllar in the temple of my God, and he shall go nomore out. And I wyll wryte vpon hym, the name of my God and the name of the cyte of my God, new Ierusalem: which commeth downe out of heauen from my God, and I wyll wryte vpon hym my new name. ¹³ Let hym that hath eares, heare, what the sprete sayth vnto the congregacions.

¹⁴ And vnto the messenger of the congregacyon which is in Laodicia, wryte: This sayth (Amen) the faythfull and true wytnes, the begynnyng of the creatures of God. ¹⁵ I know thy workes, that thou art nether colde nor hotte: I wold thou were colde or hotte. ¹⁶ So then because thou art betwene bothe, and nether colde ner hotte, I wyll spew the out of my mouth,

ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης, πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.
 11 Ἐρχομαι ταχύ· κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου. 12 Ὁ
 νικῶν, ποιήσω αὐτὸν στύλον ἐν τῷ ναῷ τοῦ Θεοῦ μου, καὶ ἔξω οὐ μὴ ἐξέλθῃ ἐτι,
 καὶ γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ Θεοῦ μου, καὶ τὸ ὄνομα τῆς πόλεως τοῦ Θεοῦ
 μου, τῆς καινῆς Ἱερουσαλὴμ, ἣ καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ
 μου, καὶ τὸ ὄνομά μου τὸ καινόν. 13 Ὁ ἔχων οὗς ἀκουσάτω τί τὸ Πνεῦμα λέγει
 ταῖς ἐκκλησίαις.

14 Καὶ τῷ ἀγγέλῳ τῆς ἐν Λαοδικείᾳ ἐκκλησίας | γράψον, τάδε λέγει ὁ Ἀμὴν,
 ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός, ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ. 15 Οἶδά σου τὰ
 ἔργα, ὅτι οὔτε ψυχρὸς εἶ, οὔτε ζεστός· ὄφελον ψυχρὸς ᾗς, | ἢ ζεστός· 16 οὕτως
 ὅτι χλιαρὸς εἶ, καὶ οὔτε ζεστός οὔτε ψυχρὸς, | μέλλω σε ἐμέσαι ἐκ τοῦ στόματός

1 Rec. καταβαίνει.

2 Rec. ἱερουσαλὴμ Λαοδικείων.

3 Rec. εἶς.

4 Rec. καὶ οὔτε ψυχρὸς οὔτε ζεστός.

GENEVA—1557.

life, but I will confesse his name before my Father, and before his Angels. 6 Let hym that hath an eare, heare, what the Spirit sayeth vnto the Churches.

7 And write vnto the Angel of the Church of Philadelphia. These things sayeth he that is Holy and True, which hath the keye of Dauid, which openeth and no man shutteth, shutteth and no man openeth. 8 I knowe thy workes: beholde, I haue set before thee an open doore, and no man can shut it, for thou hast a litel strength and hast kept my sayings, and hast not denied my Name. 9 Behold, I will make them of the synagoge of Satan, to wit, of them which call them selues Iewes and are not, but do lye, behold, I say I will make them, that they shal come and worship before thy fete, and shal knowe that I haue loued thee. 10 Because thou hast kept the wordes of my pacienco, therefore I will deliuer thee from the tyme of tentation, which wil come vpon all the worlde, to trie them that dwel vpon the earth. 11 Behold I come shortly: holde that which thou hast, that no man take thy crowne.

12 Hym that ouercommeth, wyl I make a pyllar in the temple of my God, and he shal goe no more out: and I wyl wryte vpon him the Name of my God, and the name of the cite of my God, which is the newe Ierusalem, which cometh downe out of heauen from my God, and I wyl wryte vpon him my newe Name. 13 Let him that hath an eare, heare what the Sprite sayeth vnto the Churches: 14 And vnto the Angel of the Church which is in Laodicea, wryte, These thinges sayeth Amen, the faithfull and true wyrties, the begynning of the creatures of God. 15 I knowe thy workes, that thou art nether colde nor hotte: I woulde thou werest colde or hotte.

16 Therefore, because thou art betwene bothe, and nother colde nor hotte, it wil come to passe, that I shal spewe thee out

RHEIMS—1582.

confesse his name before my father, and before his Angels. 6 He that hath an eare, let him heare what the Spirit saith to the Churches.

7 And to the Angel of the Church of Philadelphia writte, Thus saith the Holy one and the True one, he that hath the key of Dauid. he that openeth, and no man shutteth: shutteth, and no man openeth. 8 I know thy workes. Behold I haue giuen before thee a doore opened which no man can shut: because thou hast a litte pover, and hast kept my word, and hast not denied my name.

9 Behold I wil giue of the synagogue of Satan, which say they be Iewes, and are not, but doe lie. Behold I wil make them come and adore before thy fete, and they shal know that I haue loued thee. 10 because thou hast kept the word of my patience, and I wil keepe thee from the houre of tentation, which shal come vpon the vhole vworld to tempt the inhabitants on the earth. 11 Behold I come quickly: hold that which thou hast, that no man take thy crowne.

12 He that shal ouercome, I wil make him a pillar in the temple of my God: and he shal goe out no more: and I wil wryte vpon him the name of my God, and the name of the cite of my God, new Ierusalem which descendeth out of heauen from my God, and my new name. 13 He that hath an eare, let him heare what the Spirit saith to the Churches.

14 And to the Angel of the Church of Laodicea writte, Thus saith Amen, the faithfull and true witnesse, which is the beginning of the creature of God. 15 I know thy workes, that thou art neither colde, nor hotte. I woulde thou wvrest colde, or hotte. 16 But because thou art lukewarme, and neither cold nor hotte, I wil begin to vomite thee out of my mouth.

AUTHORISED—1611.

but I will confesse his name before my Father, and before his Angels. 6 Hee that hath an eare, let him heare what the Spirit saith vnto the Churches.

7 And to the Angel of the Church in Philadelphia write, These things saith he that is holy, he that is true, he that hath the key of Dauid, he that openeth, and no man shutteth, and shutteth, and no man openeth: 8 I know thy workes: behold, I haue set before thee an open doore, and no man can shut it: for thou hast a litte strength, and hast kept my word, and hast not denied my Name. 9 Behold, I will make them of the synagogue of Satan, which say they are Iewes, and are not, but doe lie: behold, I will make them to come and worship before thy feet, and to know that I haue loued thee.

10 Because thou hast kept the word of my patience, I also will keepe thee from the houre of temptation, which shall come vpon all the world, to trie them that dwell vpon the earth. 11 Behold, I come quickly, hold that fast which thou hast, that no man take thy crowne. 12 Him that ouercometh, will I make a pillar in the Temple of my God, and he shall goe no more out: and I will write vpon him the Name of my God, and the name of the Citie of my God, which is new Ierusalem, which cometh downe out of heauen from my God: And I will wryte vpon him my new name. 13 Hee that hath an eare, let him heare what the Spirit saith vnto the Churches.

14 And vnto the Angel of the Church of the Laodiceans, write, These things saith the Amen, the faithfull and true witnesse, the beginning of the creation of God: 15 I know thy workes, that thou art neither cold nor hot, I would thou wert cold or hot. 16 So then because thou art lukewarme, and neither cold nor hot, I will spew thee out of my mouth:

* Or, in Laodicea.

μου. ¹⁷ ὅτι λέγεις, ὅτι πλούσιός εἰμι, καὶ πεπλούτηκα, καὶ οὐδενὸς χρεῖαν ἔχω, καὶ οὐκ οἶδας ὅτι σὺ εἶ ὁ ταλαίπωρος καὶ ὁ ἐλεεινός, καὶ πτωχὸς καὶ τυφλὸς καὶ γυμνός. ¹⁸ συμβουλεύω σοι ἀγοράσαι παρ' ἐμοῦ χρυσίον πεπυρωμένον ἐκ πυρὸς, ἵνα πλουτήσης, καὶ ἱμάτια λευκά, ἵνα περιβάλῃ, καὶ μὴ φανερωθῇ ἡ αἰσχὺνὴ τῆς γυμνότητός σου· καὶ κολλούριον ἔγχρισαι τοὺς ὀφθαλμούς σου, ἵνα βλέπῃς. ¹⁹ ἐγὼ ὅσους ἐὰν φιλῶ, ἐλέγχω καὶ παιδεύω. ²⁰ ζήλωσον οὖν καὶ μετανόησον. ²¹ Ἰδοὺ ἔστηκα ἐπὶ τὴν θύραν καὶ κρούω· ἐάν τις ἀκούσῃ τῆς φωνῆς μου, καὶ ἀνοίξῃ τὴν θύραν, καὶ εἰσελεύσομαι πρὸς αὐτὸν, καὶ δεῖπνήσω μετ' αὐτοῦ καὶ αὐτὸς μετ' ἐμοῦ. ²² Ὁ νικῶν, δώσω αὐτῷ καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς καὶ ἐνίκησα, καὶ ἐκάθισα μετὰ τοῦ πατρὸς μου ἐν τῷ θρόνῳ αὐτοῦ. ²³ Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

* Alex. οὐκ.

* Rec. = ὁ.

* Rec. ἔχουσιν.

* Alex. ζήλω.

* Rec. = καὶ.

* Rec. ἀνοίγῃ.

* Rec. ἴδου.

* Alex. τὸν θρόνον.

* Rec. + ἦν.

WICLIIF—1380.

my mouth, ¹⁷ for thou seist that I am riche and ful of godis: & I haue nede of no thing; & thou woost not that thou art a wrecche & wretcheful and pore & blinde & nakid, ¹⁸ I counceile thee to lye of me brente gold & proued that thou be made riche; & be clothid with whyt clothis; that the confusioun of thi nakidnesse be not seene, and anoynte thin isen with a colerie: that thou se,

¹⁹ I reprent & chastise: whom I loue, therfor as thou good men: & do penance, ²⁰ lo I stonde at the dore: and knocke, if ony man herith my vois, & openeth the yate to me, I schal entre to him, and soupe with hym, and he with me, ²¹ I schal yese to him that schal ouercome: to sitte with me in my trone, as also I ouercom: and sitte with my fadir in his trone, ²² he that hath eare here he: what the spirit seith to the churchis.

4. AFTER thes thingis I saie: & lo a dore was opened in heuene, and the first vois that I herde, was as of a trumpe spekyng with me, and seide, stie up hidir: & I schal schewe to thee, whiche thingis it bihoth to be don soone after thes thingis, ² anon I was in spirit, and lo a seet was sette in heuene: and vpon the seete oon sittinge ³ and he that satte, was like the sijt of a stoon isapis and to sardyn, & a reinbowe was in campas of the seet: like the sijt of smaragdyn, and in the campas of the seet werun foure & twenti smale acetis, ⁴ and aboute the trones foure & twenti elder men sittinge, hiliid aboute with whyt clothis: & in the heddis of hem golden crownes,

⁵ and leitis & vois: & thundringis camen out of the trone, and seuen lampis brennyng bifor the trone: whiche ben the seuen spiritis of god, ⁶ & bifor the seet

TYNDALE—1534.

mouth: ¹⁷ because thou sayst thou arte riche and increysd with goodes and haste nede of nothing, and knowest not howe thou arte wretched and miserable, poore, blinde, and nakyd. ¹⁸ I counsell the to bye of me golde tryed in the fyre, that thou mayste be riche and whyte rayment, that thou mayste be clothed, that thy fylthy nakednes do not apere: and anoynt thyne eyes with eye salve, that thou mayste se.

¹⁹ As many as I loue, I rebuke and chasten. Be feruent therfore, and repent. ²⁰ Beholde I stonde at the doore and knocke. Yf eny man here my voyce and open the dore, I will come in vnto him and will suppe with him, and he with me. ²¹ To him that overcometh will I graunte to syt with me in my seate, eyn as I ouercom and haue sytten with my fader, in his seate. ²² Lett him that hath eares here what the sprete sayth vnto the congregacions.

4. AFTER this I looked, and beholde a dore was open in heuen, and the fyrste voyce which I harde, was as it were of a trompett talkinge with me, which said: come vp hydder, and I will shewe the thynges which must be fulfilled here after. ² And immediatly I was in the sprete: and beholde a seate was put in heuen and one sate on the seate. ³ And he that sat was to loke vpon like vnto a iasper stone, and a sardyne stone: And there was a rayne bowe aboute the seate, in syght lyke to an Emeralde. ⁴ And aboute the seate were .xxiiiij. seates. And vpon the seates .xxiiiij. elders syttinge clothed in whyte rayment, and had on their heddes crownes of gold.

⁵ And out of the seate proceded lightnynges, and thundrynges, and voyces, and there wer vii. lampes of fyre, burninge before the seate, which are the vii. sprettes of God. ⁶ And before the seate there was

CRANMER—1539.

¹⁷ because thou sayest: I am ryche and increysd with goodes, and haue nede of nothyng, and knowest not, how thou art wretched and miserable, and poore, and blynde, and nakyd. ¹⁸ I counsell the to bye of me, golde tryed in the fyre, that thou mayste be ryche: and whyte rayment, that thou mayste be clothed, that thy fylthy nakednes do not apere: and anoynt thyne eyes with eye salve that thou mayste se.

¹⁹ As many as I loue, I rebuke, and chasten. Be feruent therfore, and repent. ²⁰ Beholde, I stande at the dore, and knocke. If eny man here my voyce, and open the dore, I wyll come in to hym, and wyll suppe with hym, and he with me. ²¹ To hym that ouercometh wyll I graunte to syt with me in my seate, euen as I ouercom, and haue sytten with my fader in his seate. ²² Lett hym that hath eares here, what the sprete sayth vnto the congregacions.

4. AFTER this I looked, and beholde a dore was open in heauen, and the fyrst voyce which I hearde, was as it were of a trompett, talkinge with me, which sayde: come vp hyther, and I wyll shewe the thynges: which must be fulfilled here after. ² And immediatly I was in the sprete: and beholde, a seate was sett in heauen, and one sate on the seate. ³ And he that sat, was to loke vpon, lyke vnto a iasper stone and a sardyne stone: And ther was a rayne bowe aboute the seate, in syght lyke to an Emeralde. ⁴ And aboute the seate were .xxiiiij. seates. And vpon the seates .xxiiiij. elders syttinge, clothed in whyte rayment, and had on theyr heddes crownes of Gould.

⁵ And out of the seate proceded lightnynges, and thundrynges, and voyces, and ther were seuen lampes of fyre, burninge before the seate, which are the seuen spretes of God. ⁶ And before the seate

IV. Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ θύρα ἄνεωγμένη ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη, ἣν ἤκουσα ὡς σάλπιγγος λαλούσης μετ' ἐμοῦ, λέγων, Ἄναβα ὦδε, καὶ δείξω σοι ἃ δεῖ γενέσθαι μετὰ ταῦτα. Καὶ εὐθέως ἐγενόμην ἐν πνεύματι· καὶ ἰδοὺ θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τοῦ θρόνου καθήμενος· καὶ ὁ καθήμενος ὅμοιος ὀράσει λίθῳ ἰάσπιδι καὶ σαρδίῳ· καὶ ὀφθαλμοὶ κυκλόθεν τοῦ θρόνου ὅμοιος ὀράσει σμαραγδίνῳ. Καὶ κυκλόθεν τοῦ θρόνου θρόνοι εἴκοσι τέσσαρες· καὶ ἐπὶ τοὺς θρόνους εἴκοσι τέσσαρες πρεσβυτέρους καθημένους, περιβεβλημένους ἐν ἱματίοις λευκοῖς· καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς. Καὶ ἐκ τοῦ θρόνου ἔκπορεύονται ἀστραπαὶ καὶ φωναὶ καὶ βρονταί· καὶ ἑπτὰ λαμπάδες πυρὸς καίόμεναι ἐνώπιον τοῦ θρόνου αὐτοῦ, αἱ εἰσι τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ· καὶ ἐνώπιον τοῦ θρόνου ὡς θάλασσα ὑαλίνη, ὁμοία

* Rec. σαρδίῳ.

* Rec. ὁφθαλ.

* Rec. + καὶ [bin].

* Rec. + ἰδὼν τοῦθ.

* Rec. + ἰδὼν.

* Rec. καὶ βρονταὶ καὶ φωναί.

* Rec. = αὐτοῦ.

* Rec. = ὡς.

GENEVA—1537.

of my mouth. ¹⁷ For thou sayest, I am rich and increased with goodes, and haue nede of nothing, and knowest not how thou art wretched und miserable, and poore, and blynde, and naked. ¹⁸ I counsel thee to bye of me golde tried in the fyre, that thou mayest be made riche: and whyte rayment, that thou mayest be clothed, and that thy filthy nakednes do not appeare: and anoynt thyne eyes with eye salue, that thou mayest se. ¹⁹ As many as I loue, I rebuke and chasten: be feruent therfore and amende. ²⁰ Behold I stand at the dore, and knocke. If any man heare my voyce and open the dore, I will come in vnto him, and wil suppe with him, and he with me. ²¹ To him that ouercometh, wil I grante to sit with me in my throne, euen as I ouercame, and sitte with my Father in his throne. ²² Let him that hath an eare, heare what the Sprite sayeth vnto the Churches.

4. AFTER this I looked, and beholde a dore was open in heauen, and the fyrst voyce which I heard, as it were of a trumpet talking with me, sayd, Come vp hyther, and I wil shewe thee thinges which muste be done hereafter. ² And immediately I was rauished in the sprite: and beholde a throne was set in heauen, and one sate in the throne. ³ And he that sate, was to looke vpon, lyke vnto a iasper stone, and a sardine stone: and there was a rayne howe about the throne, in sight lyke to an emeraudo.

⁴ And about the seate were foure and twenty seates: and vpon the seates I sawe foure and twenty Elders sitting, clothed in white rayment, and had on their heades crownes of golde. ⁵ And out of the throne proceeded lightnings, and thundrings, and voyces, and seuen lampes of fire, burning before the throne, which are the seuen sprites of God.

⁶ And before the throne there was a sea

RHEIMS—1582.

¹⁷ Because thou saiest, That I am riche, and enriched, and lacke nothing: and knowest not that thou art a miser, and miserable, and poore, and blinde, and naked.

¹⁸ I counsel thee to bye of me gold fire-tried, that thou mayest be made riche: and mayest be clothed in vvhite garmentes, that the confusion of thy nakednes appeare not: and vvvith eye-salve anoint thine eyes, that thou mayest see. ¹⁹ I, vvhom I loue, do rebuke and chastise. Be zelous therfore and doe penance.

²⁰ Behold I stand at the doore and knocke. If any man shal heare my voice, and open the gate, I vvill enter in to him, and vvill suppe vvith him, and he vvith me.

²¹ He that shal overcome, I vvill giue vnto him to sitte vvith me in my throne: as I also haue overcome, and haue sitten vvith my father in his throne. ²² He that hath an eare, let him heare vvhat the Sprite saith to the Churches.

4. AFTER these thinges I looked, and beheld a doore open in heauen, and the first voice which I heard, vvvas as it vvvere of a trumpet speaking vvith me, saying, Come vp hither, and I vvill shew thee the thinges vvvhich must be done quickly after these. ² Immediately I vvvas in spirit: and beheld there vvvas a seate sette in heauen, and vpon the seate one sitting.

³ And he that sate, vvvas like in sight, to the Iasper stone, and the Sardine: and there vvvas a raine-bow round about the seate, like to the sight of an Emeraude.

⁴ And round about the seate, foure and twentie seates: and vpon the thrones, foure and twentie seniores sitting, clothed about in vvwhite garmentes, and on their heades crowncs of gold.

⁵ And from the throne proceeded lightnings, and voices, and thunders: and seuen lampes burning before the throne, vvvhich are the seuen Spirites of God.

⁶ And in the sight of the seate, as it

AUTHORISED—1611.

¹⁷ Because thou sayest, I am rich and increased with goods, and haue need of nothing: and knowest not that thou art wretched, and miserable, and poore, and blind, and naked.

¹⁸ I counsel thee to buy of me gold tryed in the fire, that thou mayest bee rich, and white rayment, that thou mayest bee clothed, and that the shame of thy nakednesse doe not appeare, and anoint thine eyes with eye-salve, that thou mayest see. ¹⁹ As many as I loue, I rebuke and chasten, be zealous therefore, and repent. ²⁰ Behold, I stand at the doore, and knocke: if any man heare my voyce, and open the doore, I will come in to him, and will sup with him, and he with me.

²¹ To him that ouercometh, will I grant to sit with mee in my Throne, euen as I also ouercame, and am set downe with my Father in his Throne. ²² Hee that hath an eare, let him heare what the Sprite saith vnto the Churches.

4. AFTER this I looked, and beheld, a doore was opened in heauen: and the first voice which I heard, was as it were of a trumpet, talking with me, which said, Come vp hither, and I will shew thee thinges which must be hereafter. ² And immediately I was in the spirit: and beholde, a Throne was set in heauen, and one sate on the Throne. ³ And he that sate was to looke vpon like a Iasper, and a Sardine stone: and there was a raine-bow round about the Throne, in sight like vnto an Emeraude. ⁴ And round about the Throne were foure and twentie seates: and vpon the seates I saw foure and twenty Elders sitting, clothed in white rayment, and they had on their heads crownes of gold.

⁵ And out of the Throne proceeded lightnings, and thundrings, and voyces: and there were seuen lampes of fire burning before the Throne, which are the seuen Spirits of God. ⁶ And before the Throne

κρυστάλλω. Καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῶα γέμοντα ὀφθαλμῶν ἔμπροσθεν καὶ ὀπίσθεν. ⁷ καὶ τὸ ζῶον τὸ πρῶτον ὅμοιον λέοντι, καὶ τὸ δεύτερον ζῶον ὅμοιον μόσχῳ, καὶ τὸ τρίτον ζῶον ἔχον τὸ πρόσωπον ⁸ ἀνθρώπου, καὶ τὸ τέταρτον ζῶον ὅμοιον ἀετῷ ⁹ πετομένῳ. καὶ ¹ τὰ τέσσαρα ζῶα, ἐν καθ' ² ἐν αὐτῶν, ³ ἔχον ἀνὰ πτέρυγας ἑξ κυκλόθεν, καὶ ἔσωθεν ⁴ γέμουσιν ὀφθαλμῶν, καὶ ἀνάπαυσιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς, ⁵ λέγοντες, ⁶ Ἅγιος, ἅγιος, ἅγιος Κύριος ὁ Θεὸς ὁ παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος. ⁷ Καὶ ὅταν ⁸ δώσουσι τὰ ζῶα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ θρόνου, τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ⁹ πεσοῦνται οἱ εἴκοσι ¹⁰ τέσσαρες πρεσβύτεροι ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ προσκυνήσουσι τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ βαλοῦσι τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου, λέγοντες, ¹¹ Ἄξιός ἐστι, Κύριε, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν

¹ Rec. ὡς ἄνθρωπος. Alex. ὡς ἄνθρωπον.

² Rec. πτερύγας.

³ Rec. = τὰ.

⁴ Rec. ἰσχυρῶς.

⁵ Rec. εἶπον.

⁶ Rec. γέμουσι.

⁷ Rec. λέγοντες.

⁸ Const. δὲ.

⁹ Rec. + καί.

WICLIF—1380.

as a see of glas like a cristall, and in the myddil of the seet & in the compas of the seet foure beestis ful of ȝen bifore & behynde, ⁷ & the first beest like a lion, and the secunde beest: like to a calf, and the thridde beest: hauynge a face as of a man, and the fourthe beest: like an eglye fleyng, ⁸ and the foure beestis hadden eueri of hem sixe wyngis, & al aboute & with in thei weren ful of ȝen, & thei hadden not reeste dai & nygt, seyyng, holi, holi, holi, lord god almyȝt, that was & that is: & that is to comynge,

⁹ & whanne the foure beestis ȝaen glorie, & honour & blessyngs to him that sat on the trone, that lyueth in to worldis of worldis: ¹⁰ the foure & twenti elder men filden down bifor him that sat in the trone, and worshipped him that lyueth in to worldis of worldis, and thei casten her crownes bifor the trone: & seiden, ¹¹ thou lord our god thou art worthi to take glori & honour & vertu: for thou madist of nouȝt alle thingis: & for thi wille the werun: & ben made of nouȝt,

5. AND I saie in the ryghthond of the sittir on the trone: a boke writun with ymme & with out, and seclid with seven seelis: ² and I saie a stronge angel: prechyng with a grete vois, who is worthi to opene the boke: & to vndon the seelis of it, ³ & noon in heuene, nether in erthe, nether vnder erthe myȝt opene the boke: nether biholde it, ⁴ & I wepte mych: for noon was founden worthi to opene the boke nether to se it,

⁵ and oon of the elder men seide to me, wepe thou not, lo a lion of the lynage of iuda, the root of danith hath ouercomen: to opene the boke, and to vndon the seven seelis of it, ⁶ & I say & lo in the myddil of the trone, & of the foure beestis and in the myddil of the elder men a

TYNDALE—1534.

a see of glasse lyke unto cristall, and in the myddes of the seate, and rounde aboute the seate, were iiii. beestes full of eyes before and behynde. ⁷ And the fyrste best was lyke a lion, the secunde best lyke a calfe, and the thyrd best had a face as a man and the fourthe best was like a flyyng eagle. ⁸ And the iiii. beestes had eche one of them vi. wynges aboute hym, and they were full of eyes within. And they had noo reeste daye nether nyght sayyng: holy, holy, holy, lorde god almyghty, which was, and is, and is to come.

⁹ And when those beestes gave glory and honour and thankes to him that sat on the seate which lyveth for ever and ever: ¹⁰ the xiiii. elders fell downe before him that sat on the trone, and worshipped him that lyveth for ever, and caste their crownes before the trone sayyng: ¹¹ thou arte worthy lorde to receave glory, and honoure, and power, for thou hast created all thinges, and for thy wylls sake they are, and were created.

5. AND I sawe in the right honde of him that sat in the trone, a boke written within and on the backside, sealyd with vii. seales. ² And I sawe a stronge angell which cryed with a loude voyce: Who is worthy to open the boke, and to loose the seales ther of. ³ And no man in heven, ner in erth, nether vnder the erth, was able to open the boke, nether to loke thereon. ⁴ And I wepte moche, because no man was founde worthy to open and to rede the boke, nether to loke thereon.

⁵ And one of the elders sayde vnto me: wepe not: Beholde a lion beynge of the tribe of iuda, the rote of dauid, hath obtayned to open the boke, and to loose the vii. seales ther of. ⁶ And I behelde, and loo in the myddes of the seate, and of the iiii. beestes, and in the myddes of the elders, stode a lambe as though he

CRANMER—1539.

ther was a see of glasse, lyke vnto cristall, and in the myddes of the seate, and rounde aboute the seate were foure beestes full of eyes before and behynde. ⁷ And the fyrst best was lyke a lion, and the secunde beeste lyke a calfe, and the thyrd best had a face as a man, and the fourth best was lyke a flyyng Eagle. ⁸ And the foure beestes had eche one of them vi. wynges about hym, and they were full of eyes with in. And they had no rest daye nether nyght saying. Holy, holy, holy, Lord God almighty, which was and is, and is to come.

⁹ And when those beastes gaue glory and honour and thankes to hym that sate on the seate, (which lyueth for euer and euer) ¹⁰ the xiiii. elders fell downe before hym that sat on the trone, and worshipped hym that lyueth for euer and cast their crownes before the trone saying: ¹¹ thou arte worthy O Lord (oure God) to receave glory and honoure, and power, for thou hast created all thynges, and for thy willes sake they are, and were created.

5. AND I sawe in the ryght hande of hym, that sat in the trone, a boke written with in and on the backsyde, sealed with seven seales. ² And I sawe a stronge angell, which preached with a lowde voyce: Who is worthy to open the boke, and to loose the seales therof. ³ And no man in heauen ner in erth nether vnder the erth, was able to open the boke, nether to loke thereon. ⁴ And I wepte moche because no man was founde worthy to open and to rede the boke, nether to loke thereon.

⁵ And one of the elders sayde vnto me: wepe not: Beholde, a lyon of the trybe of iuda, the rote of dauid, hath obtayned to open the boke, and to loose the seven seales therof. ⁶ And I behelde, and lo, in the myddes of the seate, and of the foure beestes, and in the myddes of the elders,

καὶ τὴν δύναμιν ὅτι σὺ ἔκτισας τὰ πάντα, καὶ διὰ τὸ θέλημά σου ἦσαν καὶ ἐκτίσθησαν.

V. Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσθωθεν καὶ ἔξωθεν, κατεσφραγισμένον σφραγίσιν ἑπτὰ. Καὶ εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα ἐν φωνῇ μεγάλῃ, Τίς ἐστὶν ἄξιος ἀνοῖξαι τὸ βιβλίον, καὶ λύσαι τὰς σφραγίδας αὐτοῦ; καὶ οὐδεὶς ἠδύνατο ἐν τῷ οὐρανῷ, ἢ ἂνω οὐδὲ ἐπὶ τῆς γῆς, οὐδὲ ὑποκάτω τῆς γῆς, ἀνοῖξαι τὸ βιβλίον, οὐδὲ βλέπειν αὐτό. Καὶ ἐγὼ ἔκλαιον πολλά, ὅτι οὐδεὶς ἄξιος εὐρέθη ἀνοῖξαι τὸ βιβλίον, οὔτε βλέπειν αὐτό. καὶ εἷς ἐκ τῶν πρεσβυτέρων λέγει μοι, Μὴ κλαίε. ἰδοὺ ἐνίκησεν ὁ λέων ὁ ἐκ τῆς φυλῆς Ἰούδα, ἡ ρίζα Δαβὶδ, ἀνοῖξαι τὸ βιβλίον, καὶ τὰς ἑπτὰ σφραγίδας αὐτοῦ. Καὶ εἶδον, ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων, καὶ ἐν μέσῳ τῶν πρεσβυτέρων, ἄρνιον ἐστηκὸς ὡς ἐσφαγμένον,

* Rec. iiii.

* Rec. ὁμοῦ.

* Rec. = ἐν.

* Rec. = ἄνω.

* Const. πολλοί.

* Rec. + καὶ ἀναγνῶσαι.

* Rec. + ἂν.

* Const. ὁ ἀνοίγων.

* Rec. + λύσει.

* Rec. + καὶ ἰδοὺ.

GENEVA—1557.

of glasse lyke unto a cristal: and in the middes of the throne, and rounde about the throue were foure beastes full of eyes before and behynde. ⁷ And the fyrst beaste was lyke a lion, and the seconde beaste lyke a calfe, and the thyrd beaste had a face as a man: and the fourth beaste was lyke a flying egle. ⁸ And the foure beastes had eche one of them sixe wynges about him, and they were full of eyes wythin: and they ceased not day nor nyght saying, Holy, holy, holy Lord God, almighty, which Was, and Is, and Is to come.

⁹ And when those beastes gaue glorie, and honour, and thanks to hym that sate on the throne, which lyueth for euer and euer: ¹⁰ The four and twenty Elders fell downe before him, that sate on the throne, and worshipped him that liueth for euer, and cast their crownes before the throne saying, ¹¹ Thou art worthy O Lord to receaue glorie and honour, and power, for thou hast created all thinges, and for thy wylls sake they are, and haue bene created.

5. AND I sawe in the right hande of him that sate in the throne, a Booke wrytten wythin and on the backeyde, sealed wyth seven scales. ² And I sawe a strange Angel which preached with a lowde voyce, Who is worthy to open the Boke, and to loose the scales thereof? ³ And no man in heauen, nor in earth, nether vnder the earth, was able to open the Boke, nether to loke thereon. ⁴ Then I wept muche, because no man was found worthy to open, and to reade the Boke, nether to loke thereon.

⁵ And one of the Elders sayd vnto me, Wepe not, Beholde the Hon of the tribe of Iuda, the roote of David, hath obtayned to open the Boke, and to loose the seven scales thereof. ⁶ Then I behelde, and lo, in the middes of the throne, and of the foure beastes, and in the middes of the Elders,

RHEIMS—1582.

vvere a sea of glasse like to crystal: and in the middes of the seate and round about the seate foure beastes ful of eyes before and behind. ⁷ And the first beast, like to a lion: and the second beast, like to a calfe: and the third beast, hauing the face as it vvere of a man: and the fourth beast, like to an egle flying. ⁸ And the foure beastes, euery one of them had sixe vviages round about: and wythin they are ful of eyes, and they had no rest day and night, saying, *Holy, Holy, Holy, Lord God omnipotent, vvhich vvas, and vvhich is, and vvhich shal come.*

⁹ And vvhén those beastes gaue glorie and honour and benediction to him that sitteth vpon the throne, that liueth for euer and euer: ¹⁰ the foure and twentie seniors fel downe before him that sitteth in the throne, and adored him that liueth for euer and euer, and cast their crownes before the throne, saying, ¹¹ Thou art vvorthish O Lord our God to receiue glorie and honour and povver: because thou hast created al thinges, and for thy vvill they vvere and haue been created.

5. AND I sawv in the right hand of him that sate vpon the throne, a booke vvvritten vvithin and vvithout, sealed vvith seven scales. ² And I sawv a strong Angel, preaching vvith a loude voice, Vvho is vvorthie to open the booke, and to loose the scales thereof? ³ And no man vvvas able neither in heauen nor in earth, nor vnder the earth, to open the booke, nor looke on it.

⁴ And I vvept much because no man vvvas found vvorthie to open the booke, nor to see it. ⁵ And one of the seniors said to me, Vvseepe not: behold the lion of the tribe of Iuda, the roote of David, hath vvonne, to open the booke, and to loose the seven scales thereof.

⁶ And I sawv, and behold in the middes of the throne and of the foure beastes and in the middes of the schiars, a Lambe

AUTHORISED—1611.

there was a sea of glasse like unto Crystal: and in the midst of the Throne, and round about the Throne, were foure beasts ful of eyes before and behinde. ⁷ And the first beast was like a Lyon, and the second beast like a Calf, and the third beast had a face as a man, and the fourth beast was like a flying Eagle.

⁸ And the foure beasts had each of them sixe wings about him, and they were full of eyes wythin, and they ⁹ rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. ¹⁰ And when those beasts giue glory, and honour, and thanks to him that sate on the Throne, who liueth for euer and euer, ¹¹ The foure and twenty Elders fell downe before him that sate on the Throne, and worship him that liueth for euer and euer, and cast their crownes before the Throne, saying, ¹² Thou art worthy, O Lord, to receiue glory, and honour, and power: for thou hast created all thinges, and for thy pleasure they are, and were created.

5. AND I saw in the right hand of him that sate on the Throne, a booke written wythin, and on the backside, sealed with seven scales. ² And I saw a strong Angel proclaiming with a lowd voyce; Who is worthy to open the booke, and to loose the scales thereof? ³ And no man in heauen, nor in earth, neither vnder the earth, was able to open the booke, neither to looke thereon. ⁴ And I wept much, because no man was found worthy to open, and to reade the booke, neither to looke thereon. ⁵ And one of the Elders said vnto me, Weepe not: behold, the Lion of the tribe of Iuda, the roote of David, hath prevailed to open the booke, and to loose the seven scales thereof.

⁶ And I beheld, and loe, in the midst of the Throne, and of the foure beasts, and in the midst of the Elders stood a

* Or, they have no rest.

ἔχον κέρατα ἑπτὰ καὶ ὀφθαλμούς ἑπτὰ, * οἱ εἰσι τὰ ἑπτὰ * πνεύματα τοῦ Θεοῦ |
τὰ ἀπεσταλμένα | εἰς πᾶσαν τὴν γῆν. * Καὶ ἦλθε, καὶ εἴληφε τὸ βιβλίον ἐκ
τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τοῦ θρόνου. * καὶ ὅτε ἔλαβε τὸ βιβλίον, τὰ τέσσαρα
ζῶα καὶ οἱ εἰκοσιτέσσαρες πρεσβύτεροι ἔπεσον ἐνώπιον τοῦ ἀρνίου, ἔχοντες
ἕκαστος κιθάρας, καὶ φιάλας χρυσᾶς γεμούσας θυμαμάτων, αἱ εἰσιν αἱ προσευχαὶ
τῶν ἁγίων * καὶ ᾄδουσιν ᾠδὴν καινὴν, λέγοντες, * Ἄξιός ἐστι λαβεῖν τὸ βιβλίον, καὶ
ἀντιῆσαι τὰς σφραγίδας αὐτοῦ. ὅτι ἐσφάγης, καὶ ἠγόρασας τῷ Θεῷ ἡμᾶς ἐν
τῷ αἱματί σου, ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους. * ¹⁰ Καὶ
ἐποίησας αὐτοὺς | τῷ Θεῷ ἡμῶν * βασιλεῖς καὶ ἱερεῖς καὶ βασιλεύουσιν |
ἐπὶ τῆς γῆς. * ¹¹ Καὶ εἶδον, καὶ ἤκουσα * φωνὴν ἀγγέλων πολλῶν * κύκλῳ | τοῦ
θρόνου καὶ τῶν ζώων καὶ τῶν πρεσβυτέρων καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες

* Const. d.

* Rec. τοῦ Θεοῦ πνεύματα.

* Const. τὰ ἀποστέλλόμενα.

* Rec. ἡμᾶς.

* Alex. βασιλείαν.

* Rec. βασιλεύουσιν.

* Const. + ὅς.

* Rec. ἐκλήθεν.

* Const. τὸν πλεόντων.

* Rec. ἐν τῇ γῇ.

* Const. τὰ ἐν αὐτοῖς, πάντας.

WICLIF—1380.

lomb, stondinge as alayn, that hadde
seuene hornes & seuene eyen : which ben
seuen spirytis of god, sent in to all the
erthe; * he cam & took of the rythond
of the sittyng in the trone the booke;

* & whanne he hadde opened the booke :
the foure bestes & foure & twenti elder
men, filden down bifore the lomb, & hadden
ech of hem harpis, & golden vials, ful of
odours : whiche ben the praiers of seyntis;
* & thei sungen a newe song : & seiden,
lord oure god thou art worthi to take the
booke : & to opene the seelis of it; for thou
were alayn, and asenbouyst us to god
in thi blood : of ech kynge and tunge &
puple and nacion; * & madist us a king-
dom & prentis to oure god and we schuld
regne on erthe;

¹¹ and I saie & herde the vois of many
angels al aboute the trone : & of the
bestes & of the elder men; & the num-
bre of hem was thousandis of thousandis :
¹² seyinge with greet vois, the lomb that
was alayn is worthi to take vnto a god-
heed & wisdom and strengthe & honour &
glorie & blesseyng : ¹³ & eche creature
that is in heuene, & that is on erthe, &
vnto erthe, and the see : & whiche thingis
ben in it; I herde al seyinge to him : that
sat in the trone, & to the lomb, blesseyng
& honour & glorie & power in to worldis of
worldis; ¹⁴ & the foure bestes seiden amen;
& the foure and twenti elder men filden
down on her facis : and worschipped him
that lyeth in to worldis of worldis.

6. AND I sei that the lomb hadde
opened oon of the seven seelis : and I
herde oon of the foure bestes seyinge as
a vois of thundre, come & se; * and I saie;
& lo a whyt hors : & he that sat on hym
hadde a bowe & a crowne was youn to

TYNDALE—1534.

had bene kylled, which had vii. hornes
and vii. eyes; which are the sprytes of
God; sent into all the worlde. * And he
cam and toke the boke out of the right
hande of him that sate upon the seate.

* And when he had taken the boke, the
iiii. bestes and xxiii. elders fell doune
before the lambe, hauyng harpes and
golden vialles full of odoures which are
the prayers of sayntes; * and they souge
a newe songe sayng: thou art worthy
to take the boke and to open the scales
therof: for thou wast kylled and haste
redemed vs by thy blood, out of all
kynredes, and tonges, and people, and
nacions; * and haste made vs vnto oure
god; kynge and preste, and we shall
raygne on the erth.

¹¹ And I behelde, and I herd the voyce
of many angylles, a bouthe the trone, and
about the bestes and the elders; and I
herde thousand thousandes; ¹² sayng with
a lowde voyce: Worthy is the lambe that
was killed to receaue power, and riches
and wisdom, and strengthe, and honoure
and glory, and blesseyng. * ¹³ And all
creatures, which are in heven, and on the
erth, and vnder the erth, and in the see,
and all that are in them herd I sayng:
blesseyng, honour, glory, and power, be
vnto hym, that sytteth upon the seate,
and vnto the lambe for ever more. ¹⁴ And
the .iiii. bestes sayd: Amen. And the
.xxiii. elders fell upon their faces, and
worschipped hym that lyeth for ever
more.

6. AND I sawe when the lambe openyd
one of the seales; and I herde one of the
iiii. bestes saye, as it were the noyse of
thunder; come and se. * And I sawe, and
beholde ther was a whyt hors; and he
that sat on him had a bowe; and a crowne

CRANMER—1539.

stode a lambe as though he had bene
kylled, hauyng seuen hornes and seuen
eyes, which are the seuen sprytes of God,
sent into all the worlde. * And he came,
and toke the boke out of the ryght hande
of him that sate vpon the seate.

* And when he had taken the boke, the
foure bestes and .xxiii. elders fell doune
before the lambe, hauyng (euerie one of
them) harpes and golden vialles full of
odoures, which are the prayers of sayntes;
* and they souge a new songe, sayng:
thou art worthy to take the boke, and to
open the scales therof: for thou wast
kylled, and hast redemed vs by thy blood
out of all kynredes, and tonges, and people,
and nacion, * and hast made vs vnto
oure God, kynge, and preste, and we
shall raygne on the erth.

¹¹ And I behelde, and I hearde the voyce
of many angels about the trone, and
about the bestes and the elders, and I
hearde thousand thousandes, ¹² saying
with a lowde voyce: Worthy is the lambe
that was kylled to receaue power, and
ryches, and wysdome, and strengthe, and
honour, and glory, and blesseyng. * ¹³ And
all the creatures which are in heauen, and
on the erth, and vnder the erth, and in
the see, and all that are in them, herd I
sayng, blesseyng, honour, glory, and
power be vnto hym that sytteth vpon the
seate, and vnto the lambe for euermore.
¹⁴ And the foure bestes sayd: Amen.
And the .xxiii. elders fell vpon their faces,
and worschipped hym that lyeth for euer-
more.

6. AND I sawe, when the lambe opened
one of the scales, and I herde one of the
foure bestes saye, as it were the noyse of
thunder: come and se: * ² and I sawe.
And beholde ther was a whyt hors; and
he that sat on hym, had a bowe, and a

μυριάδων καὶ χεῖλαδες χεῖλαδων, ¹² λέγοντες φωνῇ μεγάλῃ, 'Ἀξιόν ἐστι τὸ ἄρτιον ¹²⁶⁹
' τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ ¹³ πλοῦτον καὶ σοφίαν καὶ ἰσχὺν καὶ
' τιμὴν καὶ δόξαν καὶ εὐλογίαν.' ¹³ Καὶ πᾶν κτίσμα ὃ ἐστὶν ἐν τῷ οὐρανῷ,
καὶ ¹⁴ ἐπὶ τῆς γῆς, καὶ ὑποκάτω τῆς γῆς, καὶ ἐπὶ τῆς θαλάσσης ἃ ἐστὶ, καὶ
τὰ ἐν αὐτοῖς πάντα, ἤκουσα λέγοντας, 'Τῷ καθήμενῳ ἐπὶ τοῦ θρόνου καὶ
' τῷ ἁρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν
' αἰώνων.' ¹⁴ Καὶ τὰ τέσσαρα ζῶα ἔλεγον, | 'Ἀμήν' καὶ οἱ ¹⁵ πρεσβύτεροι ἔπεσαν,
καὶ προσεκύνησαν'.

VI. Καὶ εἶδον ¹ ὅτε | ἤνοιξε τὸ ἄρνιον μίαν ἐκ τῶν ² ἑπτὰ | σφραγίδων, καὶ
ἤκουσα ἑνὸς ἐκ τῶν τεσσάρων ζώων λέγοντος, ὡς ³ φωνὴ | βρουτῆς, 'Ἐρχου ⁴ καὶ
' ἴδε.' | ⁵ Καὶ εἶδον, | καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' ⁶ αὐτὸν | ἔχων

¹ Const. λίγυρα.² Rec. + ἀποκρίσεις.³ Rec. + ἰδοὺ τὴν τοῦ αἰῶνος τῶν αἰώνων.⁴ Const. ἔρ.⁵ Rec. = ἰντδ.⁶ Rec. φωνῆς.⁷ Rec. καὶ βλάτ.⁸ Const. = καὶ ἔλθον.⁹ Rec. ἀόρη.

GENEVA—1557.

stode a Lambe as thogh he had bene
killed, which had seven hornes, and seven
eyes, which are the seven spirites of God,
sent into all the world. ⁷ He came, and
toke the Boke out of the right hande of
him that sate vpon the throne.

⁸ And when he had taken the Boke, the
four beastes and four and twenty Elders
fell doune before the Lambe, hauing euery
oue harpes and golden vialles full of
odoures, which are the prayers of Saintes,
⁹ And they song a new songe saying, Thou
art worthy to take the Boke, and to open
the scales therof: because thou wast
killed, and hast redeemed vs to God by thy
bloude out of all kinredes, and tonges,
and people, and nations, ¹⁰ And hast
made vs vnto our God, Kinges and
Priestes, and we shal reigne on the earth.

¹¹ Then I behelde, and I heard the voyce
of many Angels about the throne, and
about the beastes and the Elders, and the
number of them was thousand thousandes,
¹² Saying with a loud voyce, Worthy is
the Lambe that was killed to receaue
power, and ryches, and wisdom, and
strength, and honour, and glorie, and
blessing. ¹³ And all the creatures which
are in heauen, and on the earth, and vnder
the earth, and in the sea, and all that
are in them, heard I saying, Blessing,
and honour, and glorie, and power be
vnto him, that sitteth vpon the throne,
and vnto the Lambe for euermore. ¹⁴ And
the four beastes sayd, Amen: and the
four and twenty Elders, fell vpon their
faces, and worshipped him that lieth for
euermore.

6. AFTER, I behelde when the Lambe
opened one of the scales, and I heard one
of the four beastes say, as it were the
noyze of thonder, Come and se: ² There-
fore I behelde, and se there was a whyte
horse, and he that sate on him, had a

RHEIMS—1582.

standing as it were slaine, hauing seven
hornes and seven eyes: which are the
seven spirites of God, sent into all the
earth. ⁷ And he came, and receiued the
booke out of the right hand of him that
sate in the throne. ⁸ And when he had
opened the booke, the foure beastes and
the foure and twentie seniors fel before
the Lambe, hauing euery one harpes, and
golden vials full of odours, which are the
prayers of saintes: ⁹ and they sang a
new canticle, saying, Thou art worthy
o Lord to take the booke, and to open
the scales thereof: because thou wast
slaine, and hast redeemed vs to God in
thy blood out of euery tribe and tonge
and people and nation, ¹⁰ and hast made
vs to our God a kingdom and priestes,
and we shal reigne vpon the earth.

¹¹ And I looked, and heard the voices of
many Angels round about the throne, and
of the beastes and of the seniors: and
the number of them was thousandes of
thousandes, ¹² saying with a loud voice,
The Lambe that was slaine, is worthy
to receiue power, and dominie, and
wisdom, and strength, and honour, and
glorie, and benediction.

¹³ And euery creature that is in heauen,
and vpon the earth, and vnder the earth,
and that are in the sea, and that are
therein: all did I heare saying, To him
that sitteth in the throne, and to the
Lambe, benediction and honour and
glorie and power for euer and euer.
¹⁴ And the foure beastes said, Amen.
And the foure and twentie seniors fel on
their faces: and adored him that lieth
for euer and euer.

6. AND I saw that the Lambe had
opened one of the seven scales, and I
heard one of the four beastes, saying, as
it were the voice of thunder, Come, and
see. ² And I saw: And behold a white
horse, and he that sate vpon him had a

AUTHORISED—1611.

Lambe as it had been slaine, hauing seven
hornes, and seven eyes, which are the
seven Spirits of God, sent forth into all
the earth. ⁷ And he came, and tooke the
booke out of the right hand of him that
sate vpon the Throne. ⁸ And when he
had taken the booke, the foure Beasts,
and foure and twenty Elders fell downes
before the Lambe, hauing euery one of
them harpes, and golden vials full of
odours, which are the prayers of Saints:
⁹ And they sung a new song, saying,
Thou art worthy to take the Booke, and
to open the scales thereof: for thou wast
slaine, and hast redeemed vs to God by
thy blood, out of euery kinred, and
tongue, and people, and nation: ¹⁰ And
hast made vs vnto our God Kings and
Priests, and we shall reigne on the earth.

¹¹ And I beheld, and I heard the voyce
of many Angels, round about the Throne,
and the beastes, and the Elders, and the
number of them was ten thousand times
ten thousand, and thousandes of thou-
sand, ¹² Saying with a loud voyce, Wor-
thy is the Lambe that was slaine, to re-
ceiue power, and riches, and wisdom, and
strength, and honour, and glory, and
blessing. ¹³ And euery creature which is
in heauen, and on the earth, and vnder
the earth, and such as are in the sea, and
all that are in them, heard I, saying,
Blessing, honour, glory, and power bee
vnto him that sitteth vpon the Throne,
and vnto the Lambe for euer and euer.
¹⁴ And the foure beastes said, Amen.
And the foure and twenty Elders fell
downe and worshipped him that lieth
for euer and euer.

6. AND I saw when the Lambe open-
ed one of the scales, and I heard as it
were the noyse of thunder, one of the
four beastes, saying, Come and see.
² And I saw, and behold, a white horse,
and hee that sate on him had a horse,

1270

τοξον· καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθε νικῶν, καὶ ἵνα νικήσῃ. ² Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν δευτέραν, ἤκουσα τοῦ δευτέρου ζώου λέγοντος, ³ 'Ερχου.' ⁴ Καὶ ἐξῆλθεν ἄλλος ἵππος πυρρὸς· καὶ τῷ καθήμενῳ ἐπ' αὐτὸν ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην· ἐκ τῆς γῆς, καὶ ἵνα ἀλλήλους σφάζωσιν· καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη. ⁵ Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν τρίτην, ἤκουσα τοῦ τρίτου ζώου λέγοντος, ⁶ 'Ερχου· καὶ ἴδε.' ⁷ Καὶ εἶδον, καὶ ἰδοὺ ἵππος μέλας, καὶ ὁ καθήμενος ἐπ' αὐτὸν ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ. ⁸ καὶ ἤκουσα φωνὴν ἐν μέσῳ τῶν τεσσάρων ζώων λέγουσαν, ⁹ 'Χοῖνιξ σίτου δηναρίου, καὶ τρεῖς χοίνικες κριθῆς δηναρίου· καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ ἀδικήσης.' ¹⁰ Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν τετάρτην, ἤκουσα φωνὴν τοῦ τετάρτου ζώου λέγοντος, ¹¹ 'Ερχου· καὶ ἴδε.' ¹² Καὶ εἶδον, καὶ ἰδοὺ ἵππος χλωρὸς, καὶ ὁ καθήμενος ἐπάνω

* Rec. δευτέραν σφραγίδα. * Rec. + ἐπὶ βλάτε. * Rec. αὐτῷ. * Rec. ἀπὸ. * Rec. τρίτην σφραγίδα. * Rec. ἐπὶ βλάτε. * Rec. αὐτῷ. * Const. = φωνή. * Rec. λέγουσαν. * Rec. καὶ βλάτε. * Rec. ἀποκταίνουσι. * Const. αὐτῷ. * Rec. αὐτοῖς. * Rec. ἀποκταίνουσι ἐπὶ τὸ τέταρτον τῆς γῆς.

WICLIFFE—1380.

hym, & he wente out oercomynge that he schulde oercome, ² and whanne he hadde opened the secunde seel: I herde the secunde best seynge, come thou & se; ³ & another reed here wente out, & it was gownen to him that satte on him: that he schulde take pees fro the erthe, that thei sle to gidre hem self; & a greet swerd was gownen to him.

⁴ & whanne he hadde opened the thirde seel: I herde the thirde best seynge, come thou & se; and lo a blak hors: & he that satte on hym hadde a balauce in his hand; ⁵ & I herde as a vois in the myddil of the foure beestis: seynge, a bilprie of whete for openy; and thre bilibris of barli for a peny; & herte thou not wyn ne oile; ⁶ & whanne he hadde opened the fourthe seel: I herde a vois of the foure beestis seynge, come thou & se; ⁷ & lo a pale hors: and the name was deeth to him that sat on him, & hellesmed him; & power was gownen to him on foure partis of the erthe: for to sle with swerde, & with hungir & with deeth; & with beestis of the erthe;

⁸ & whanne he hadde opened the fiuth seel: I sai vndir the autir the soules of men alayn for the word of god, & for the witnessynge that thei hadden; ⁹ & thei cryeden with a greet vois: & seiden how long thou lord that art holi & trewe demest not: & vengist not oure blood of these that dwellen in the erthe? ¹⁰ & whist stolis for ech soule a stole weren gownen to hem; & it was seid to hem that thei schulden rest yit a lill tyme til the nombre of her felowis & of her bretheren be fulfilled that ben to be alayn, as also thei;

¹¹ And I sawe whanne he hadde opened the sixte seel: & lo a greet erthemouynge was made; & the sunne was made blak as

TYNDALE—1584.

was geuyn vnto him; and he went forth conqueringe and furto overcome. ² And when he opened the secunde seale, I herde the secunde beste saye: come and se. ³ And there went out another horsee that was red, and power was geuen to him that satte there on, to take peace from the erth; and that they shulde kyl one another. And there was geuen vnto him a gret swearde.

⁴ And when he opened the thyrd seale, I herde the thyrd beste saye: come and se. And I behelde, and lo, a blacke hors: and he that satte on him, had a payre of balances in his hande. ⁵ And I herd a voyce in the myddes of the .iiii. bestes saye: a measure of whete for a peny, and .iii. measures of barly for a peny; and oyle and wyne as thou herte not. ⁶ And when he opened the fourth seale, I herde the voyce of the fourth beste saye: come and se. ⁷ And I looked, and behelde a pale horse; and his name that sat on him was deeth; and hell folowed after him; and power was geuen vnto them over the fourth parte of the erth, to kyl with swearde; and with hunger; and with deeth; that cometh of vermen of the erth.

⁸ And when he opened the fyfte seale, I sawe vnder the autre, the soules of them that were kylled for the worde of God; and for the testimony which they had; ⁹ and they cryed with a lowde voyce sayynge: How longe taryest thou lordes holy and true; to iudge and to avenge oure blood on them that dwell on the erth? ¹⁰ And longe whyte garmentes were geuen vnto every one of them. And it was sayde vnto them that they shulde reate for a litle season vntyll the nombre of their felowes, and bretheren, and of them that shulde be kylled as they were, were fulfilled.

¹¹ And I behelde when he opened the sixte seale, and lo therè was a grett erth quake, and the sunne was as blacke

CRANMER—1539.

crowne was geuen vnto hym, and he went forth conquering and fur to overcome. ² And when he had opened the secunde seale, I herde the secunde beste saye: come and se. ³ And ther went out another horsee that was redd, and power was geuen to hym that satt thereon, to take peace from the erth, and that they shuld kyl one another. And ther was geuen vnto hym a great swearde.

⁴ And when he had opened the thyrd seale I herde the thyrd beste saye, come and se. And I behelde, and lo, a blacke hors: and he that satte on him, had a payre of balances in his hande. ⁵ And I herde a voyce in the myddes of the foure bestes, saye: a measure of whete for a peny, and thre of measures of barly for a peny, and oyle and wyne as thou herte not. ⁶ And when he had opened the fourth seale, I herde the voyce of the fourth beste saye, come and se: and ⁷ I looked. And behold a pale horse: and his name that satte on him was deeth, and hell folowed after hym. and power was geuen vnto them ouer the fourth parte of the erth, to kyl with swearde, and with hunger, and with deeth that commeth of vermen of the erth.

⁸ And when he had opened the fyft seale, I saw vnder the autre the soules of them that were kylled for the worde of God, and for the testimony which they had, ⁹ and they cryed wyth a lowde voyce, sayynge: How longe taryest thou Lord, holy and true, to iudge and to avenge oure blood on them that dwell on the erth? ¹⁰ And longe whyte garmentes were geuen vnto every one of them. And it was sayde vnto them, that they shuld reate yet for a litle season vntyll the nombre of theyr felowes, and bretheren, and of them that shulde be kylled as they were, were fulfilled.

¹¹ And I behelde, when he had opened the sixt scale: and lo, ther was a grett erth quake, and the sunne was as blacke

as grey, as lead. bilprie, two pounds. openy, our penny. stolis, followed. seiden, sayd. stolis, privately garmentes. in Oercomynge, conqueringe.

αὐτοῦ, ὄνομα αὐτῷ ὁ Θάνατος, καὶ ὁ ᾄδης ἠκολούθει| ⁴ μετ' αὐτοῦ·| καὶ ἔδοθη αὐτῷ| ἐξουσία ⁵ ἐπὶ τὸ τέταρτον τῆς γῆς, ἀποκτείνει| ἐν ῥομφαίᾳ, καὶ ἐν λιβνῷ καὶ ἐν θανάτῳ, καὶ ὑπὸ τῶν θηρίων τῆς γῆς. ⁶ Καὶ ὅτε ἤνοιξε τὴν πέμπτην σφραγίδα, εἶδον ὑπακάτω τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ Θεοῦ, καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον, ⁷ καὶ ⁸ ἔκραξαν| φωνῇ μεγάλῃ, λέγοντες, ⁹ Ἔως πότε, ὁ δεσπότης ὁ ἅγιος καὶ ¹⁰ ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν ἀπὸ| τῶν κατοικούντων ἐπὶ τῆς γῆς; ¹¹ καὶ ¹² ἔδόθη| αὐτοῖς| ¹³ στολὴ λευκὴ,| καὶ ἔρρέθη αὐτοῖς ἵνα ἀναπαύσωνται ἐτι χρόνον*, ἔως* ¹⁴ πληρώσωσι| καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν, οἱ μέλλοντες ¹⁵ ἀποκτενεσθαι| ὡς καὶ αὐτοί. ¹⁶ Καὶ εἶδον ὅτε ἤνοιξε τὴν σφραγίδα τὴν ἕκτην· καὶ ¹⁷ σεισμὸς μέγας ἐγένετο, καὶ ὁ ἥλιος ¹⁸ μέλας ἐγένετο| ὡς σάικος τρίχινος, καὶ

* Rec. ἱερὸν.

* Rec. + ὁ.

* Alex. ἱ.

* Rec. ἱερόν.

* Rec. ἱερόν. Const. αὐτοῖς ἱερόν.

* Rec. στολὴ λευκὴ.

* Rec. + μέρων.

* Rec. + αἱ.

* Rec. πληρώσονται. Const. πληρωθῶσι.

* Rec. ἀποκτείνεσθαι.

* Rec. + ἰδοὺ.

* Rec. ἔγινε μέλας.

GENEVA—1557.

bowe and a crowne was geuen vnto him, and he went forth conquering, and for to overcome. ² And when he opened the second scale, I heard the second beast say, Come and see. ³ And there went out another horse that was red, and power was geuen to him that sate thereon, to take pence from the earth and that they shuld kill one another: and there was geuen vnto him a great sword.

⁴ And when he opened the third scale, I heard the third beast say, Come and see, then I beheld, and lo, a black hors, and he that sate on him, had a payre of balances in his hand. ⁵ And I heard a voyce in the middes of the foure beastes say, A measure of wheate for a peny, and thre measures of barley for a peny: and oyle, and wyne so thou hurt not. ⁶ And when he opened the fourth scale, I heard the voyce of the fourth beaste say, Come and see: ⁷ And I loked, and beholde a pale horse, and his name that sate on him was Death, and Hell folowed after him, and power was geuen vnto them ouer the fourth parte of the earth, to kyl with sword, and with hunger, and with death, and with the beastes of the earth.

⁸ And when he opened the fyfte scale, I sawe vnder the altire, the soules of them, that were kylled for the worde of God, and for the testimonie which they maynteyned. ⁹ And they cried with a lowde voyce, saying, How longe tariest thou Lord, holy and trewe, to iudge and to avenge our bloude on them that dwell on the earth? ¹⁰ And longe whyte garments were geuen vnto euery one of them, and it was sayd vnto them, that they shuld rest for a litle season vntill the number of their felowes, and brethren and of them that shoulde be kylled as they were, were fulfilled.

¹¹ And I behelde when he opened the syxt scale, and lo, there was a great earth quake, and the sunne was as blacke

RHEIMS—1582.

bovy, and there vvas a crowne given him, and he vvent forth conquering that he might conquer.

² And vvhē he had opened the second scale, I heard the second beast, saying, Come, and see. ³ And there vvent forth an other horse, redde: and he that sate thereon, to him it vvas given that he should take pence from the earth, and that they shoulde kil one another, and a great svord vvas given to him.

⁴ And vvhē he had opened the third scale, I heard the third beast, saying, Come, and see. And behold a blacke horse, and he that sate vpon him, had a balance in his hand. ⁵ And I heard as it vvere a voyce in the middes of the foure beastes saying: Tvo poundes of vvhete for a penie, and thriac tvo poundes of barley for a penie, and vvine and oile hurt thou not.

⁶ And vvhē he had opened the fourth scale, I heard a voyce of the fourth beast, saying, Come, and see. ⁷ And behold a pale horse: and he that sate vpon him, his name vvas death, and hel folowed him, and povver vvas given to him ouer the foure partes of the earth, to kil vvith svord, vvith famine, and vvith death, and vvith beastes of the earth.

⁸ And vvhē he had opened the fifth scale: I saw vnder the altar the soules of them that vvere slaine for the vvord of God, and for the testimonie vvich they had. ⁹ and they cried vvith a loud voice, saying, How long Lord, holy and true, iudgest thou not and reuengest thou not our bloud of them that dwell on the earth? ¹⁰ And vvhit stoles vvere given, to euery one of them one: and it vvas said to them, that they shoulde rest yet a litle time, til their fellow-servantes be complete, and their brethren, that are to be slaine euen as they.

¹¹ And I saw, vvhē he had opened the sixth scale, and behold there vvas made a great earth-quake, and the sunne became

AUTHORISED—1611.

and a crowne was given vnto him, and hee went fourth conquering, and to conquer. ² And when hee had opened the second scale, I heard the second beast say, Come and see. ³ And there went out another horse that was red: and power was given to him that sate thereon to take peace from the earth, and that they should kill one another: and there was given vnto him a great sword. ⁴ And when hee had opened the third scale, I heard the third beast say, Come and see. And I beheld, and loe, a blacke horse: and he that sate on him had a paire of balances in his hand.

⁵ And I heard a voyce in the midst of the foure beastes say, A measure of wheate for a penie, and thre measures of barley for a penie, and see thou hurt not the oyle and the wine. ⁶ And when hee had opened the fourth scale, I heard the voyce of the fourth beast say, Come and see. ⁷ And I looked, and behold, a pale horse, and his name that sate on him was Death, and he followed with him: and power was given vnto them, ouer the fourth part of the earth to kill with sword, and with hunger, and with death, and with the beastes of the earth. ⁸ And when he had opened the fift scale, I saw vnder the Altar, the soules of them that were slaine for the word of God, and for the testimony which they held.

⁹ And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not indige and avenge our blood on them that dwell on the earth? ¹⁰ And white robes were given vnto euery one of them, and it was sayd vnto them, that they shoulde rest yet for a litle season, vntill their fellow seruantes also, and their brethren that shoulde be killed as they were, shoulde be fulfilled. ¹¹ And I beheld when hee had opened the sixt scale, and loe, there was a great earthquake, and the Sunne became blacke as

ἡ σελήνη ὅλη ἐγένετο ὡς αἷμα, ¹³ καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς συκὴ βάλλει τοὺς ὀλύνθους αὐτῆς, ὑπὸ ἀνέμου μεγάλου σειομένη· ¹⁴ καὶ ὁ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον εἰλισσόμενον, καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν· ¹⁵ καὶ οἱ βασιλεῖς τῆς γῆς, καὶ οἱ μογιστᾶνες, καὶ οἱ χιλιάρχοι καὶ οἱ πλούσιοι, καὶ οἱ ἰσχυροὶ, καὶ πᾶς δούλος καὶ πᾶς ἐλεύθερος ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς πέτρας τῶν ὀρέων. ¹⁶ καὶ λέγουσι τοῖς ὄρεσι καὶ ταῖς πέτραις, Πέσετε ἐφ' ἡμᾶς, καὶ κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ ἀπὸ τῆς ὀργῆς τοῦ ἀρνίου. ¹⁷ ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ, καὶ τίς δύναται σταθῆναι;

VII. Καὶ μετὰ τοῦτο εἶδον τέσσαρας ἀγγέλους ἐστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος

¹ Rec. = Bap.

² Const. βαλοῦσα.

³ Rec. μεγάλου ἀνέμου.

⁴ Rec. = ὁ.

⁵ Rec. καὶ οἱ πλούσιοι, καὶ οἱ χιλιάρχοι.

WICLIF—1380.

a sacke of heire, & al the moone was made as blood, ¹³ & the steris of heuene fillden down on the erthe as a fige tre sendith hise varipe figis, whan it is moued of greet wynd, ¹⁴ & henens wente awei as a book wlapid in: & alle munteynes & ilis werun moued fro her placis; ¹⁵ & kingis of the erthe & princis & tribounes & riche and strong, & eche boond man & fre man hidden hem in dennes & stoones of hillis: ¹⁶ & thei seien to hillis & to stoness, falle ye on us & hide ye us fro the face of him that sittith on the trone: & fro the wraththe of the lomb, ¹⁷ for the greet dai of her wraththe cometh, & who schal mowe stonde?

7. AFTER these thingis I saie foure angels stondinge on the foure corners of the erthe, holdinge foure wyndis of the erthe: that thei blowen not on the erthe nether on the see, nether on any tree; ² and I say another angel stiyng fro the risyng of the sunne: that haddo a signe of the lyuynge god, & he cryed with a greet vois to the foure angels, to whiche it was zonen, to nois the erthe & the see, ³ and seide, nyle ye nois the erthe & see nether trees: til we marken the seruantis of oure god in the forhedis of hem,

⁴ & I herde the nombre of men that werun markid, an hundrid thousand & foure & fourti thousand markid: of euery lynage of the sones of israel, ⁵ of the lynage of iuda: twelue thousand markid, of the lynage of ruben: twelue thousand markid, of the lynage of gad, twelue thousand markid, ⁶ of the lynage of aser: twelue thousand markid, of the lynage of neptalym: twelue thousand markid, of the lynage of manasse: twelue thousand markid, ⁷ of the lynage of symeon, twelue

TYNDALE—1534.

as sacke clothe made of heere. And the moone waxed even as bloud: ¹³ and the starres of heven fell vnto the erth, even as a fygge tree casteth from her ber fygges, when she is shaken of a myghty wynde. ¹⁴ And heven vanysshed away, as a scroll when it is rolled togedder. And all mountayns and yles, were moved oute of their places. ¹⁵ And the kynges of the erth, and the gret men, and the ryche men, and the chefe captaynes, and the myghty men, and every boond man, and every free man, hyd them selues in dennes, and in rockes of the hylls, ¹⁶ and sayde to the hylls, and rockes: fall on vs, and hyde vs from the presence of him that sytteth on the seate, and from the wrath of the lambe, ¹⁷ for the grette daye of hys wrath ys come, And who can endure it.

7. AND after that I sawe .iiii. angels stande on the .iiii. corners of the erth, holdyng the .iiii. wyndes of the erth, that the wyndes shulde not blowe on the erthe, nether on the see, nether on any tree. ² And I sawe another angell ascende from the risyng of the sunne: which had the seale of the lyuynge god, and he cryed with a loud voice to the .iiii. angles (to whom power was given to hurt the erth and the see) ³ saying: hurt not the erth nether the see, nether the trees, tyll we have sealed the seruantes of oure god in their foreheades.

⁴ And I herde the nombre of them which were sealed, and there were sealed an C. and xliii M. ⁵ of all the trybes of the chyldren of Israel. Of the trybe of iuda were sealed xii. M. Of the trybe of Ruben were sealed xii. M. of the trybe of Gad were sealed xii. M. ⁶ Of the trybe of Aser were sealed xii. M. Of the trybe of Neptalym were sealed xii. M. Of the trybe of Manasses were sealed xii. M. ⁷ Of the trybe of Symeon were sealed xii.

CRANMER—1539.

as sacke cloth made of heere. And the moone waxed all, even as bloud, ¹³ and the starres of heven fell vnto the erth, even as a fygge tree casteth from her ber fygges, when she is shaken of a myghty wynde. ¹⁴ And heauen vanished away, as a scroll when it is rolled to gether. And all mountayns and yles, were moved out of theyr places. ¹⁵ And the kynges of the erth, and the gret men, and the ryche men, and the chefe captaynes, and the myghty men, and every bondman, and every free man, hyd them selues in dennes, and in rockes of the hylls: ¹⁶ and sayde to the hylls and rockes: fall on vs, and hyde vs from the presence of him that sytteth on the seate, and from the wrath of the lambe: ¹⁷ for the grette daye of his wrath is come, and who is able to endure?

7. AND after that, I sawe .iiii. Angels stande on the .iiii. corners of the erth holdyng the foure wyndes of the erth, that the wynde shuld not blowe on the erth, nether on the see, nether on any tree. ² And I sawe a nother angell ascende from the risyng of the sunne, which had the seale of the lyuynge God, and he cryed with a loud voice to the foure Angels (to whom power was geuen to hurt the erth and the see) ³ saying: hurt not the erth nether the see, nether the trees, tyll we have sealed the seruantis of oure God in their foreheades.

⁴ And I heard the nombre of them which were sealed, and ther were sealed an C. and xliii. M. of all the trybes of the chyldren of Israel. ⁵ Of the tribe of iuda were sealed xii. M. Of the trybe of Ruben were sealed xii. M. Of the trybe of Gad were sealed xii. M. ⁶ Of the trybe of Aser were sealed xii. M. Of the trybe of Neptalim were sealed xii. M. Of the trybe of Manasses were sealed xii. M. ⁷ Of the trybe of Symeon were

ἐπὶ τῆς γῆς, μήτε ἐπὶ τῆς θαλάσσης, μήτε ἐπὶ πᾶν δένδρον. Καὶ εἶδον ἄλλον ἄγγελον ἀναβαίνοντα ἀπὸ ἀνατολῆς ἡλίου, ἔχοντα σφραγίδα Θεοῦ ζώντος· καὶ ἔκραξε φωνῇ μεγάλῃ τοῖς τέσσαρσιν ἀγγέλοις, οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν, λέγων, Μὴ ἀδικήσητε τὴν γῆν, μήτε τὴν θάλασσαν, μήτε τὰ δένδρα, ἄχρις οὗ σφραγίσωμεν τοὺς δούλους τοῦ Θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν. Καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες ἐσφραγισμένοι ἐκ πάσης φυλῆς υἱῶν Ἰσραὴλ· ἐκ φυλῆς Ἰούδα, ἑξ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ῥουβὴν, ἑξ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Γὰδ, ἑξ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ἀσὴρ, ἑξ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Νεφθαλεὶμ, ἑξ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Μανασσὴ, ἑξ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Συμεὼν, ἑξ χιλιάδες

* Rec. καὶ αἱ ῥουβὼν.

* Rec. ταῦτα Alex. ταῦτα.

* Alex. τὴ δένδρον.

* Rec. ἀναβάνα.

GENEVA—1557.

an sacke clothe made of beare, and the moone waxed as a bloude: ¹³ And the starres of heauen fell vnto the earth, euen as a figge tree casteth her figges when she is shaken of a mighty wynde. ¹⁴ And heauen departed away, as a scrole when it is rolled togyther: and all mountaynes and yles were moued out of their places. ¹⁵ And the kynges of the earth, and the great men, and the riche men, and the chiefe captaynes, and the mighty men, and every boundman, and every free man, hyd them selues in denes, and in rockes of the hylls: ¹⁶ And sayd to the hylls and rockes, Fall on vs, and hide vs from the presence of him that sitteth on the throne, and from the wrath of the Lambe. ¹⁷ For the great day of his wrath is come, and who can endure it?

RHEIMS—1582.

blacke as it were sacke cloth of beare: and the whole moone became as bloud: ¹³ and the starres from heauen fel vpon the earth, as the figge tree casteth her greene figges when it is shaken of a great wynde: ¹⁴ and heauen departed as a booke folded together: and euery hil, and islandes were moued out of their places. ¹⁵ And the kinges of the earth, and princes, and tribunes, and the riche, and the strong, and euery bond-man, and free-man hid them selues in the denes and the rockes of mountaines. ¹⁶ And they say to the mountaines and the rockes: Fall vpon vs, and hide vs from the face of him that sitteth vpon the throne, and from the wrath of the Lambe: ¹⁷ because the great day of their wrath is come, and vho shall be able to stand?

AUTHORISED—1611.

sackcloth of haire, and the Moone became as blood. ¹³ And the starres of heauen fell vnto the earth, euen as a figge-tree casteth her vntimely figs when she is shaken of a mighty wynde. ¹⁴ And the heauen departed as a scrowle when it is rolled together, and euery mountaine and island were moued out of their places. ¹⁵ And the Kings of the earth, and the great men, and the rich men, and the chiefe captaynes, and the mighty men, and euery bond-man, and euery free-man, hid themselves in the denes, and in the rockes of the mountaines. ¹⁶ And sayd to the mountaines and rocks, Fall on vs, and hide vs from the face of him that sitteth on the Throne, and from the wrath of the Lambe: ¹⁷ For the great day of his wrath is come, and who shall be able to stand?

7. AND after that, I sawe four Angels stand on the four corners of the earth, holding the four wyndes of the earth, that the wyndes shoulde not blowe on the earth, nether on the sea, nether on any tre. ² And I saw another Angel ascende from the rising of the sunne, which had the seale of the lyuing God, and he cryed with a loud voyce to the foure Angels to whom power was geuen to hurt the earth, and the sea, ³ saying, Hurt not the earth nether the sea, nether the trees, til we haue sealed the seruantes of our God in their foreheades,

7. AFTER these things I sawe foure Angels standing vpon the foure corners of the earth, holding the foure vyndes of the earth that they should not blow vpon the land, nor vpon the sea, nor on any tree. ² And I saw another Angel ascending from the rising of the sunne, hauing the sigus of the liuing God: and he cryed with a loud voice to the foure Angels, to vvhom it was giuen to hurt the earth and the sea, ³ saying, Hurt not the earth and the sea, nor the trees, till we signe the seruants of our God in their foreheades.

7. AND after these things, I saw foure Angels standing on the foure corners of the earth, holding the foure wyndes of the earth, that the winde should not blowe on the earth, nor on the sea, nor on any tree. ² And I saw another Angel ascending from the East, hauing the seale of the liuing God: and hee cryed with a loud voyce to the foure Angels, to whom it was giuen to hurt the earth and the sea. ³ Saying, Hurt not the earth, neither the sea, nor the trees, till we haue sealed the seruants of our God in their foreheades.

⁴ And I heard the nombre of them, which were sealed, and there were sealed an hundred and foure and forty thousand of all the tribes of the children of Israel. ⁵ Of the tribe of Iuda were sealed twelue thousande. Of the tribe of Ruben were sealed twelue thousande. Of the tribe of Gad were sealed twelue thousande. ⁶ Of the tribe of Aser, were sealed twelue thousande. Of the tribe of Nephthali were sealed twelue thousande. Of the tribe of Manasses were sealed twelue thousande. ⁷ Of the tribe of Simeon were

⁴ And I heard the number of them that were signed, an hundred fourtie foure thousand were signed, of euery tribe of the children of Israel. ⁵ Of the tribe of Iuda, twelue thousand signed. Of the tribe of Ruben, twelue thousand signed. Of the tribe of Gad, twelue thousand signed. ⁶ Of the tribe of Aser, twelue thousand signed. Of the tribe of Nephthali, twelue thousand signed. Of the tribe of Manasses, twelue thousand signed. ⁷ Of the tribe of Simeon, twelue

⁴ And I heard the number of them which were sealed: and there were sealed an hundred and fourtie and foure thousand, of all the tribes of the children of Israel. ⁵ Of the tribe of Iuda were sealed twelue thousand. Of the tribe of Ruben were sealed twelue thousand. Of the tribe of Gad were sealed twelue thousand. ⁶ Of the tribe of Aser were sealed twelue thousand. Of the tribe of Nephthali were sealed twelue thousand. Of the tribe of Manasses were sealed twelue thousand. ⁷ Of the tribe of Simeon were sealed twelue

ἐσφραγισμένοι· ἐκ φυλῆς Λευὶ, ἰβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ἰσαχάρ, ἰβ' χιλιάδες ἐσφραγισμένοι· ἑκ φυλῆς Ζαβουλὼν, ἰβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ἰωσήφ, ἰβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Βενιαμὴν, ἰβ' χιλιάδες ἐσφραγισμένοι. ⁹ Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος πολὺς, ὃν ἀριθμῆσαι αὐτὸν οὐδεὶς ἠδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν, ἐστῶτες ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ ἀρνίου, ⁶ περιβεβλημένους | στολὰς λευκάς, καὶ ⁷ φοίνικες | ἐν ταῖς χερσὶν αὐτῶν ¹⁰ καὶ ⁸ κρίζουσι | φωνῇ μεγάλῃ, λέγοντες, ⁹ Ἡ σωτηρία τῷ Θεῷ ἡμῶν τῷ καθήμενῳ ἐπὶ τοῦ θρόνου, καὶ τῷ ἀρνίῳ. ¹¹ Καὶ πάντες οἱ ἄγγελοι ἐστῆκεσαν κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζώων, καὶ ἔπεσον ἐνώπιον τοῦ θρόνου ἐπὶ ¹² τὰ πρόσωπα | αὐτῶν, καὶ προσεκύνουν τῷ Θεῷ, ¹³ λέγοντες, Ἀμήν ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία

⁶ Rec. περιβεβλημένοι.⁷ Const. φοίνικες.⁸ Rec. κρίζουσι.⁹ Rec. ὁρώμενοι.¹¹ Rec. = μου.

WICLIF—1380.

thousand markid, of the lynage of leuy : twelve thousand markid, of the lynage of Isachar, twelve thousand markid, ⁹ of the lynage of zabulon : twelve thousand markid, of the lynage of ioseph : twelve thousand markid, of the lynage of beniamyn : twelve thousand markid.

⁹ After these thingis I saie a greet puple : whom no man mygt nombre, of alle folkis & lynagis & puppis & langagis stondeinge bȝfor the trone, in the syt of the lumb, and thei weren clothid with whist stoclis : & palmes weren in the hondis of hem, ¹⁰ & thei crieden with a greet vois : & seiden, helthe to oure god that sittith on the trone & to the lumb, ¹¹ & al engelz stoden al aboute the trone & thei elder men and the foure bestis, and thei felden donis in the syt of the trone on her faces : & worschippeden god ¹² & seiden amen, blessynge & eklecien and wisdom and doynge of thankynge & honour & vertu & strengthe to oure god in to worldis of worldis amen.

¹³ And oon of the esmyouris answerid : & seide to me, who ben thes : that ben clothid with whist stoclis & fro whences comen thei ? ¹⁴ & I seide to hym, my lord thou wost, and he seide to me, thus ben thei, that camen fro greet tribulacion : & wuschiden her stoks and maiden hem whist in the blood of the lumb, ¹⁵ therfor thei ben bȝfor the trone of god : & seruen to hym day & nygt in his temple, & he that sittith in the trone : dwellith on hem, ¹⁶ thei schulen no more hangre nether thurst : nether sunne nehal falle on hem no oȝt heete, ¹⁷ for the lumb that is in the myddil of the trone : schal gouerne hem : & schal lede forth hem to the wellis of watris of lif, & god schal wype away ech teer fro the iȝen of hem.

TYNDALE—1534.

M. Of the tribe of Leuy were sealed xii. M. Of the trybe of Isachar were sealed xii. M. ⁹ Of the trybe of zabulon were sealed xii. M. Of the tribe of Iosaph were sealed xii. M. Of the trybe of Beniamin were sealed xii. thousande.

⁹ After this I behelde, and lo a gret multitude (which noman coude nombre) of all nacions and people, and tonges, stode before the seate, and before the lambe, clothed with longe whyte garmentes, and palmes in there handes,

¹⁰ and cryed with a lowde voyce, sayinge: saluacion be ascribed to him that syttith upon the seate of oure god, and vnto the lambe. ¹¹ And all the angelles stode in the compase of the seate, and of the elders and of the iiii. bestes, and fel before the seat on their faces, and worschipped god, ¹² sayinge, amen: Blessynge and glory, wisdom and thankes, and honour, and power and myght be vnto oure god for evermore Amen.

¹³ And one of the elders answered, sayinge vnto me: what are these which are arrayed in longe whyte garmentes, and whence came they ? ¹⁴ And I sayde vnto him: lord thou wottest. And he sayde vnto me: these are they which cam oute of gret tribulacion and made their garmentes large and made them whyte in the blood of the lambe: ¹⁵ therefore are they in the presence of the seate of God and serue him daye and nyght in his temple, and he that sytteth in the seate wyll dwell amonge them. ¹⁶ They shall hunger no more nether thyrst, nether shall the sunne lyght on them, nether any heate: ¹⁷ For the lambe which ys in the myddes of the seate shall fede them, and shall ledde them vnto fountaynes of lyuynge water, and god shall wype awaye all teares from their eyes.

CRANMER—1539.

sealed .xii. M. Of the trybe of Leuy were sealed .xii. M. Of the trybe of Isachar were sealed .xii. M. ⁹ Of the trybe of zabulon were sealed .xii. M. Of the trybe of Ioseph were sealed .xii. M. Of the trybe of Beniamin were sealed .xii. M.

⁹ After this I behelde, and lo, a gret multitude (which noman coude nombre) of all nacions and people, and tonges, stode before the seate, and before the lambe, clothed with longe white garmentes, and palmes in their handes, ¹⁰ and cryed with a lowde voyce, sayinge: saluacion be ascribed to him that sytteth upon the seate of oure God, and vnto the lambe.

¹¹ And all the angelis stode in the compase of the seate, and of the elders, and of the foure bestes, and fell before the seat on their faces, and worschipped God, ¹² sayinge, Amen: Blessynge and glory and wysdome and thankes, and honour, and power, and myght, be vnto oure God for evermore. Amen.

¹³ And one of the elders answered, sayinge vnto me: what are these which are arrayed in longe whyte garmentes, and whence came they ? ¹⁴ And I sayde vnto him: Lord thou wottest. And he sayde to me: these are they, which cam out of gret tribulacion, and made their garmentes large, and made them whyte by the bloude of the lambe: ¹⁵ therefore are they in the presence of the seate of God and serue hym daye and nyght in his temple, and he that sytteth in the seate wyll dwell amonge them. ¹⁶ They shall hunger no more nether thyrst, nether shall the sunne lyght on them, nether any heate. ¹⁷ For the lambe which is in the myddes of the seate, shall fede them, and shall ledde them vnto fountaynes of lyuynge water, and God shall wype awaye all teares from their eyes.

καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ Θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.¹² Καὶ ἀπεκρίθη εἰς ἐκ τῶν πρεσβυτέρων, λέγων μοι, Οὗτοι οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκὰς, τίνες εἰσὶ, καὶ πόθεν ἦλθον; καὶ εἶρηκα αὐτῷ, Κύριέ μου, σὺ οἶδας. Καὶ εἶπέ μοι, Οὗτοι εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης, καὶ ἔπλυναν τὰς στολὰς αὐτῶν, καὶ ἐλεύκαναν αὐτὰς ἐν τῷ αἵματι τοῦ ἀρνίου.¹³ διὰ τοῦτό εἰσιν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου, σκηνώσει ἐπ' αὐτούς.¹⁴ οὐ πεινάσουσιν ἔτι, οὐδὲ διψήσουσιν ἔτι, οὐδὲ μὴ πέσῃ ἐπ' αὐτοὺς ὁ ἥλιος, οὐδὲ πᾶν καύμα.¹⁵ ὅτι τὸ ἀρνίον τὸ ἀνά μέσον τοῦ θρόνου ποιμαίνει αὐτούς, καὶ ὁδηγῇ αὐτοὺς ἐπὶ ζωῆς πηγὰς ὑδάτων, καὶ ἐξαλείψει ὁ Θεὸς πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν.

¹² Rec. στολὰς αὐτῶν.¹³ Corat περιβαίνει . . . ἰσχυρῶς.¹⁴ Rec. ζώουσιν.¹⁵ Rec. ἀπὸ.

GENEVA—1557.

sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. ¹⁰ Of the tribe of Zebulon, were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin, were sealed twelve thousand.

⁹ After this I behelde, and lo, a great multitude, which no man could number of all nations and people, and tongues, stode before the throne, and before the Lambe, clothed with longe white garments, and palmes in theyr bandes. ¹⁰ And they cried with a lowde voyce, saying, Salvation cometh of our God, that sitteth vpon the throne, and of the Lambe. ¹¹ And all the Angels stode in the compasse of the throne and of the Elders, and of the foure beastes, and fell before the throne on their faces, and worshipped God. ¹² Saying, Amen: blessing and glorie, wysdomes, and thanks, and honour, and power, and might, be vnto our God for ever more. Amen. ¹³ And one of the Elders spake, saying vnto me, What are these which are arrayed in longe whyte garments, and whence came they?

¹⁴ And I sayd vnto hym, Lord, thou wotest. And he sayd to me, These are they which came out of great tribulation, and washed theyr garments, and made them white in the bloude of the Lambe. ¹⁵ Therefore are they in the presence of the throne of God, and serue hym day and night in his temple, and he that sitteth in the throne wyl dwell amonge them. ¹⁶ They shal hunger no more, neither thyrst, neither shal the sunne lyght on them, neither any heate. ¹⁷ For the Lambe which is in the myddes of the throue shal fede them, and shal leade them vnto the lyueli fountaynes of waters, and God shal wype awaye all teares from theyr eyes.

RHEIMS—1582.

thousand signed. Of the tribe of Levi, twelue thousand signed. Of the tribe of Issachar, twelue thousand signed. ⁸ Of the tribe of Zabulon, twelue thousand signed. Of the tribe of Ioseph, twelue thousand signed. Of the tribe of Benjamin, twelue thousand signed.

⁹ After these things I sawv a great multitude vvhich no man could number, of al nations, and tribes, and peoples, and tonges: standing before the throne, and in the sight of the Lambe, clothed in vvhite robes, and palmes in their hands: ¹⁰ And they cried vvith a lovvd voice, saying, Salvation to our God vvhich sitteth vpon the throne, and to the Lambe. ¹¹ And al the Angels stode in the circuite of the throne and of the seniors and of the foure beastes: and they fel in the sight of the throne vpon their faces, and adored God, ¹² saying, Amen. Benediction, and glorie, and vvisedom, and thanksguiuing, honour and povver, and strength to our God for ever and ever. Amen.

¹⁴ And one of the seniors answered, and said to me, These that are clothed in the vvhite robes, vvho be they? and whence came they? ¹⁵ And I said to him, My Lord thou knowest. And he said to me, These are they vvhich are come out of great tribulation, and have vvashed their robes, and made them vvhite in the blood of the Lambe. ¹⁶ therefore they are before the throne of God, and they serue him day and night in his temple: and he that sitteth in the throne, shal dwell over them. ¹⁷ they shal no more hunger nor thirst, neither shal the sunne fall vpon them, nor any heate. ¹⁸ because the Lambe vvhich is in the myddes of the throne, shal rule them, and shal conduct them to the liuing fountaines of vvaters, and God vvil vvipe avvay al teares from their eyes.

AUTHORISED—1611.

thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. ⁹ Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

⁹ After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the Throne, and before the Lambe, clothed with white robes, and palmes in their hands: ¹⁰ And cried with a lowd voyce, saying, Salvation to our God, which sitteth vpon the Throne, and vnto the Lambe. ¹¹ And all the Angels stood round about the Throne, and about the Elders, and the foure beastes, and fell before the Throne on their faces, and worshipped God, ¹² Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might bee vnto our God for ever and ever. Amen.

¹⁴ And one of the Elders answered, saying vnto me, What are these which are arrayed in white robes? and whence came they? ¹⁵ And I said vnto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lambe. ¹⁶ Therefore are they before the Throne of God, and serue him day and night in his Temple: and hee that sitteth on the Throne shal dwell among them. ¹⁷ They shall hunger no more, neither thirst any more, neither shall the Sunne light on them, nor any heate.

¹⁸ For the Lambe, which is in the midst of the Throne, shall feed them, and shall leade them vnto liuing fountaines of waters: and God shall wipe away all teares from their eyes.

VIII. Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν ἐβδόμην, ἐγένετο σιγὴ ἐν τῷ οὐρανῷ ὡς ἡμῶριον. ² Καὶ εἶδον τοὺς ἑπτὰ ἀγγέλους, οἱ ἐνώπιον τοῦ Θεοῦ ἐστήκασιν, καὶ ἐδόθησαν αὐτοῖς ἑπτὰ σάλπυνγες. ³ καὶ ἄλλος ἄγγελος ἦλθε, καὶ ἐστάθη ἐπὶ τὸ θυσιαστήριον, ἔχων λιβανωτὸν χρυσοῦν· καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ, ἵνα δώσῃ ταῖς προσευχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου. ⁴ καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων, ἐκ χειρὸς τοῦ ἀγγέλου, ἐνώπιον τοῦ Θεοῦ. ⁵ καὶ εἴληφεν ὁ ἄγγελος τὸν λιβανωτὸν, καὶ ἐγέμισεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου, καὶ ἔβαλεν εἰς τὴν γῆν· καὶ ἐγένοντο φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ καὶ σεισμός. ⁶ Καὶ οἱ ἑπτὰ ἄγγελοι· οἱ ἔχοντες τὰς ἑπτὰ σάλπυνγας, ἠτοίμασαν ἑαυτοὺς, ἵνα σαλπίσωσι. ⁷ Καὶ ὁ πρῶτος ἔσάλπισε, καὶ ἐγένετο χάλαζα καὶ πῦρ μεμυγμένα

¹ Const. τοῦ θυσιαστηρίου.² Rec. = α.³ Rec. + ἄγγελος.⁴ Rec. = ιν.⁵ Rec. = καὶ τὸ τρίτον τῆς γῆς κατεῖλε.

WICLIIF—1380.

8. AND whanne he had opened the seven the seel, a silence was made in heuene as half an our; ² & I seie seuen angells stonde in the sijt of god: and seuen trumpis weren ȝouun to hem; ³ and another angel cam & stode bifor the autir: & hadde a goldun censer; & many ensencis weren ȝouun to him: that he schulde ȝee of the preiers of alle seyntis on the goldun autir that is bifor the trone of god; ⁴ & the smoke of encensis of the preiers of holi men stied up: fro the angells hond bifor god; ⁵ & the angel took the censer: & fillid it of the fer of the autir, & castid in to erthe; & thundri & voisic & letingis weren made: and a gret erthmouynges.

⁶ & the seuen angells that hadden seuen trumpis maken hem redi that thei schulden trumpe; ⁷ & the first angel trumpid: & hail was made; & fier meynde to gidre in blood: & it was sent in to erthe; & the thirde part of the erthe was brent, & the thirde part of trees was brent: & al the grene gras was brent; ⁸ and the secunde angel trumpid: & as a gret hille brennyng with fier was cast in to the see; and the .iiij. part of the see was made blood: ⁹ and the thirde part of creature was deed that hadden lyues in the see; & the thirde part of schippis perischid;

¹⁰ And the thirde angel trumpid: & a gret sterre brennyng as a litil bronde fild fro heuene; and it fild in to the thirde part of flodis: & in to the wellis of watris; ¹¹ and the name of the sterre is seið wormed; and the thirde part of watris was made in to wormed: and many men weren deed of the watris: for thei weren made bitir; ¹² & the fourthe angel trumpid: & the thirde part of the sunne was smytten; and the thirde part of the mone; & the thirde part of steris, so that the thirde part of hem was derkid: and

TYNDALE—1534.

8. AND when he had opened the seventh seale, there was silence in heven aboute the space of halfe an houre. ² And I sawe angelles stondynge before god; and to them were given vii. trompettes. ³ And another angel cam and stode before the autire havinge a golden censer; and moche of odoures was given unto him; that he shulde offre of the prayers of all sayntes upon the golden autire; which was before the seate. ⁴ And the smoke of the odoures which came of the prayers of all sayntes; ascended vpp before god out of the angelles honde. ⁵ And the angel took the censer and caste it into the erth; and voyces were made; and thondrynges and lightnynges; and erth quake.

⁶ And the .vii. angelles which had the .vii. trompettes prepared them selves to blowe. ⁷ The fyrst angel blew; and there was made hayle and fyre; which were myngled with blood; and they were caste into the erth: and the thyrde parte of trees was burnt; and all grene grasse was brent. ⁸ And the secunde angel blew; and as it were a gret mountayne: burnyng with fyre was caste in to the see; ⁹ and the thyrde parte of the see tourned to blood; and the thyrde parte of the creatures which had lyfe; dyed; and the thyrde part of shippes were destroyed.

¹⁰ And the thyrde angel blew; and ther fell a gret starre from heven burnyng as it were a lampe; and it fell into the thyrde parte of the ryvers; and into fountaynes of waters; ¹¹ and the name of the starre is called wormwod. And the thyrde part was turned to wormwod. And many men dyed of the waters because they were made bytter. ¹² And the fourth angel blew; and the thyrde parte of the sunne was smytten; and the thyrde parte of the mone; and the thyrde part of starres: so that the thyrde parte of them was darckned. And the daye was smytten

CRANMER—1539.

8. AND when he had opened the seventh seale, ther was ay silence in heuene aboute the space of halfe an houre. ² And I sawe angelles standing before God, and to them were geuen seuen trompettes. ³ And another angel came and stode before the autire, hauyng a golden censer, and moch of odoures was geuen vnto him, that he shulde offre of the prayers of all saintes vpon the golden autir, which was before the seate. ⁴ And the smoke of the odoures which cam of the prayers of all sayntes, ascended vp before God out of the Angelles hande. ⁵ And the Angell took the censer, and fylled it with fyre of the autir, and caste it into the erth, and voyces were made, and thondrynges and lyghtnynges, and erthquake.

⁶ And the seuen Angels which had the seuen trompettes, prepared them selues to blowe. ⁷ The fyrst Angell blew, and there was made hayle and fyre, which were myngled with blood, and they were cast into the erth: and the thirde parte (of the erth was set on fyre, and the thirde parte) of trees was burnt, and all grene grasse was brent. ⁸ And the secunde angel blew: and as it were a gret mountayne burnyng with fyre was caste into the see, and the thirde parte of the see tourned to bloude, ⁹ and the thyrde parte of the creatures which had lyfe, dyed, and the thyrde part of abyppes were destroyed.

¹⁰ And the thyrde angel blew, and ther fell a gret starre from heauen, burnyng as it were a lampe, and it fell into the thyrde parte of the ryuers, and into fountaynes of waters, ¹¹ and the name of the starre is called wormwod. And the thyrde parte was turned to wormwod. And many men dyed of the waters, because they were made bytter. ¹² And the fourth Angell blew, and the thyrde parte of the sunne was smytten, and the thyrde parte of the mone, and the thyrde parte of starres: so that the thyrde part of them was darckned. And the daye was smytten,

ἐν αἵματι, καὶ ἐβλήθη εἰς τὴν γῆν καὶ τὸ τρίτον τῆς γῆς κατεκάη, καὶ τὸ τρίτον τῶν δένδρων κατεκάη, καὶ πᾶς χόρτος χλωρὸς κατεκάη. ⁸ Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισε, καὶ ὡς ὄρος μέγα πυρὶ καίόμενον ἐβλήθη εἰς τὴν θάλασσαν καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης αἷμα. ⁹ καὶ ἀπέθανε τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσῃ, τὰ ἔχοντα ψυχὰς, καὶ τὸ τρίτον τῶν πλοίων διεφθάρη. ¹⁰ Καὶ ὁ τρίτος ἄγγελος ἐσάλπισε, καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας καίόμενος ὡς λαμπάς, καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν, καὶ ἐπὶ τὰς πηγὰς τῶν ὑδάτων. ¹¹ καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται ὅτι Ἀψινθος καὶ γίνεται τὸ τρίτον τῶν ὑδάτων εἰς ἄψινθον, καὶ πολλοὶ τῶν ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι ἐπικράνθησαν. ¹² Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισε, καὶ ἐπλήγη τὸ τρίτον τοῦ ἡλίου καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ τρίτον τῶν ἀστέρων, ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν, καὶ

* Conet. διεφθάρησαν.

* Rec. = τῶν.

* Rec. = ὁ.

* Conet. ἵγινετο.

* Rec. = τῶν.

GENEVA—1557.

8. AND when he had opened the seventh seal there was silence in heaven about the space of half an hour. ² and I saw the seven Angels standing before God, and to them were given seven trumpets. ³ Then another Angel came and stood before the altar having a golden censer, and made odours was given unto him, that he should offer with the prayers of all Saintes upon the golden altar, which is before the throne. ⁴ And the smoke of the odours which came of the prayers of all Saintes, ascended up before God, out of the Angels hand.

⁵ And the Angel took the censer, and filled it with fyre of the altar, and cast it into the earth, and voyces were made, and thondrynges, and lightnings, and earthquake. ⁶ And the seven Angels which had the seven trumpets, prepared them selves to blowe. ⁷ The fyrst Angel then blew, and there was made hayle and fyre, which were myngled with bloude, and they were cast into the earth, and the thyrde parte of trees was burnt, and all grene grasse was burnt.

⁸ And the seconde Angel blew: and as it were a great mountayne, burning with fyre, was cast into the sea, and the thyrde parte of the sea turned to bloude. ⁹ And the thyrde parte of the creatures which were in the sea, dyed, the living things I messe, and the thyrde parte of shyppes were destroyed. ¹⁰ Then the thyrd Angel blew, and there fel a great starre from heauen burning as it were a torche, and it fell into the thyrde parte of the ryvers, and into fountaynes of waters. ¹¹ And the name of the starre is called wormewood: therefore the thyrde parte of the waters was turned to wormewood and many men dyed of the waters, because they were made bitter.

¹² And the fourth Angel blew, and the thyrde parte of the sunne was smytten, and the thyrde parte of the moue, and the thyrde parte of starres: so that the thyrde part of them was darkened. and the day

RHEIMS—1582.

8. AND when he had opened the seventh seal, there was made silence in heaven, as it were halfe an houre. ² And I saw seven Angels standing in the sight of God: and there were given to them seven trumpets. ³ And another Angel came, and stood before the altar, having a golden censer: and there were given to him many incenses, that he should give of the prayers of all saintes upon the altar of gold, which is before the throne of God. ⁴ And the smoke of the incenses of the prayers of the saintes ascended from the hand of the Angel before God. ⁵ And the Angel took the censer, and filled it of the fyre of the altar, and cast it on the earth, and there were made thunders and voyces and lightnings, and a great earthquake. ⁶ And the seven Angels which had the seven trumpets, prepared them selves to sound with the trumpet.

⁷ And the first Angel sounded with the trumpet, and there was made haile and fyre, mingled in blood, and it was cast on the earth, and the third part of the earth was burnt, and the third part of trees was burnt, and all greene grasse was burnt.

⁸ And the second Angel sounded with the trumpet: and as it were a great mountaine burning with fyre, was cast into the sea, and the third part of the sea was made blood: ⁹ and the third part of those creatures died, which had liues in the sea, and the third part of the shippes perished.

¹⁰ And the third Angel sounded with the trumpet, and a great starre fel from heauen, burning as it were a torche, and it fel on the third part of the floudes, and on the fountaines of waters: ¹¹ and the name of the starre is called wormewood. and the third part of the waters was made into Worme Wod: and many men died of the waters, because they were made bitter.

¹² And the fourth Angel sounded with the trumpet, and the third part of the sunne was smitten, and the third part of the moue, and the third part of the starres, so that the third part of them

AUTHORISED—1611.

8. And when hee had opened the seventh seal, there was silence in heauen about the space of halfe an houre. ² And I saw the seven Angels which stood before God, and to them were given seven trumpets. ³ And another Angel came and stood at the Altar, having a golden censer, and there was given unto him much incense, that he should offer it with the prayers of all Saints upon the golden Altar which was before the throne. ⁴ And the smoke of the incense which came with the prayers of the Saints, ascended up before God, out of the Angels hand. ⁵ And the Angel took the censer, and filled it with fyre of the Altar, and cast it into the earth: and there were voyces, and thunders, and lightnings, and an earthquake. ⁶ And the seven Angels which had the seven trumpets, prepared themselves to sound.

⁷ The first Angel sounded, and there followed haile, and fyre mingled with blood, and they were cast upon the earth, and the third part of trees was burnt up, and all greene grasse was burnt up. ⁸ And the second Angel sounded, and as it were a great mountaine burning with fyre was cast into the sea, and the third part of the sea became blood. ⁹ And the third part of the creatures which were in the sea, and had life, died, and the third part of the ships were destroyed. ¹⁰ And the third Angel sounded, and there fell a great starre from heauen, burning as it were a lampe, and it fell upon the third part of the riuers, and upon the fountaines of waters: ¹¹ And the name of the starre is called Wormewood, and the third part of the waters became wormewood, and many men died of the waters, because they were made bitter.

¹² And the fourth Angel sounded, and the third part of the Sunne was smitten, and the third part of the Moone, and the third part of the stars, so as the third part of them was darkened: and the day

* Or, made it to be tragued.

1278

ἡ ἡμέρα μὴ φαίνοι τὸ τρίτον αὐτῆς, καὶ ἡ νύξ ὁμοίως. ¹³ Καὶ εἶδον, καὶ ἤκουσα ἐνὸς ἁετοῦ | ¹⁴ πετομένου | ἐν μεσουρανήματι, λέγοντος φωνῇ μεγάλῃ, 'Οὐαὶ, οὐαὶ, οὐαὶ' τοῖς κατοικοῦσιν | ἐπὶ τῆς γῆς, ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος τῶν ¹⁵ τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν.

IX. Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισε, καὶ εἶδον ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκῶτα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεῖς τοῦ φρέατος τῆς ἀβύσσου, ² καὶ ἤνοιξε τὸ φρέαρ τῆς ἀβύσσου. καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς καμίνου ³ μεγάλης, καὶ ἐσκοτίσθη ὁ ἥλιος καὶ ὁ ἄηρ ἐκ τοῦ καπνοῦ τοῦ φρέατος. ⁴ Καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον ἀκρίδες εἰς τὴν γῆν, καὶ ἐδόθη αὐταῖς ἐξουσία, ὡς ἔχουσιν ἐξουσίαν οἱ σκορπίοι τῆς γῆς. ⁵ καὶ ἐρρέθη αὐταῖς ἵνα μὴ ἀδικήσωσι τὸν χόρτον τῆς γῆς, οὐδὲ πᾶν χλωρὸν, οὐδὲ πᾶν δένδρον, εἰ μὴ τοὺς ἀνθρώπους

* Const. τὸ τρίτον αὐτῆς (s. αὐτῶν) μὴ φανῇ ἡ ἡμέρα καὶ.

* Rec. ἀγγέλου.

* Rec. παρωμίονος.

* Const. τοῖς κατοικοῦσιν.

* Const. κατοικίης.

WICLIIF—1380.

the thridde part of the day schyned not, & also of the nyght. ¹³ And I sawe & herde the vois of an eagle seyng bi the myddil of hevene, and seynge with a greet vois, wo wo wo to men that dwellen in erthe, of the other vois of thre angells: that schulen trampe affir.

9. AND the fifthe angel trumpid, & I sai that a sterre hadde falle down fro hevene in to the erthe: & the keye of the pit of depresse was zounen to it, ² and it opened the pitte of depresse: & a smoke of the pitte stied up, as the smoke of a greet furace, & the sunne was derkide and the air, of the smoke of the pitte, ³ & locustes wenten out of the smoke of the pitte in to erthe: & power was zounen to hem, as scorpions of the erthe han power, ⁴ & it was comaundid to hem, that thei schulden not herte the gras of erthe, neythir any grene thing, neythir any tree, but onli men: that han not the signe of god in her forheddis, ⁵ & it was zounen to hem, that thei schulden not sle hem: but that thei schulden be turmid fyre monethis, & the turmentynge of hem: as the turmentynge of a scorpion, whanne he smyth a man, ⁶ and in the daies men schulen seke deeth, & thei schulen not fynde it: & thei schulen desire to die: and deeth schal be to hem,

⁷ & the liknesse of locustes: ben like hornis made redi in to batell, & on the heedis of hem as crownes like gold: & the facis of hem as the facis of men, ⁸ & thei hadden hevis as hevis of wymmen: & the teeth of hem weren as teeth of lions, ⁹ & thei hadden haburiowes: as iron haburiowes, & the vois of her wyngis, as the vois of charis of many horsis rennyng in to batell, ¹⁰ and thei hadden tailis like scorpions & prickis weren in the tailis of hem, and the myt of hem

TYNDALE—1534.

that the thyrd part of it shulde not shyne, and lyke wyse the nyght. ¹³ And I behelde and herd an angell sayinge thorowe the myddes of heven, sayinge with a lowde voyce: Wo, wo to the inhabitants of the erth because of the voyces to come of the troupe of the .iii. angells which were yet to blowe.

9. AND the fyfte angell blew, and I sawe a starre fall from heven vnto the erth. And to him was geven the keye of the bottomlesse pytt. ² And he opened the bottomlesse pytt, and there arose the smoke of a greet furace. And the sunne, and the ayer were darkned by the reason of the smoke of the pytt. ³ And there cam out of the smoke locustes vpon the erth: and vnto them was geven power as the scorpions of the erth have power. ⁴ And it [was sayde] vnto them that they shulde not hurt the grasse of the erth: neythir any grene thinge: neythir any tree: but only those men which have not the seale in their forhedes, ⁵ and to them was comaunded that they shulde not kyll them, but that they shulde be vexed v monethes, and their payne was as the payne that commeth of a scorpion, when he hath stonge a man. ⁶ And in those dayes shall men seke deeth, and shall not fynde it, and shall desyre to dye, and deeth shall fyve from them.

⁷ And the similitude of the locustes was lyke vnto horses prepared vnto battayll, and on their heddes were as it were crownes, lyke vnto golde: and their faces were as it had bene the faces of men. ⁸ And they had heare as the heare of women. And their tethe were as the tethe of Lyons. ⁹ And they had habbergions, as it were habbergions of yron. And the sounde of their wynges, was as the sounde of charettes when many horses runne to gedder to battayll. ¹⁰ And they had tayles lyke vnto scorpions, and there were stinges

CRANMER—1539.

that the thyrd part of it shulde not shyne, and lyke wyse the nyght. ¹³ And I behelde and herde an Angell flyng thorow the myddes of heaven, sayinge with a lowde voyce: Wo, wo, in the inhabitants of the erth, because of the voyces to come of the troupe of the thre Angells, which were yet to blowe.

9. AND the fyft Angell blew, and I saw a starre fall from heaven vnto the erth. And to hym was geven the keye of the bottomlesse pytt: ² And he opened the bottomlesse pytt, and the smoke of the pytt arose as the smoke of a greet furace. And the sunne, and the ayer were darkned by the reason of the smoke of the pytt. ³ And there came out of the smoke locustes vpon the erth, and vnto them was geven power, as the scorpions of the erth have power. ⁴ And it was comaunded them, that they shuld not hurt the grasse of the erth: neythir any tree: but onli those men which have not the seale in their forhedes. ⁵ And to them was comaunded, that they shulde not kyll them, but that they shulde be vexed .v. monethes, and their payne was as the payne that commeth of a scorpion, when he hath stonge a man. ⁶ And in those dayes shall men seke deeth, and shall not fynde it, and shall desyre to dye, and deeth shall fyve from them.

⁷ And the similitude of the locustes was lyke vnto horses prepared vnto battayll, and on their heddes were as it were crownes, lyke vnto golde, and their faces were as it had bene the faces of men. ⁸ And they had heare as the heare of women. And their tethe were as the tethe of Lyons. ⁹ And they had habbergions, as it were habbergions of yron. And the sounde of their wynges, was as the sounde of charettes, when many horses runne togedder to battayll. ¹⁰ And they had tayles lyke vnto scorpions, and there were

οἵτινες οὐκ ἔχουσι τὴν σφραγίδα τοῦ Θεοῦ ἐπὶ τῶν μετώπων αὐτῶν. καὶ ἐδόθη αὐταῖς ἵνα μὴ ἀποκτείνωσιν αὐτοὺς, ἀλλ' ἵνα βασανισθῶσι μῆνας πέντε· καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου, ὅταν παῖσῃ ἄνθρωπον. καὶ ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον, καὶ οὐ μὴ εὕρῃουσιν αὐτόν· καὶ ἐπιθυμήσουσιν ἀποθανεῖν, καὶ φεύζεται ἀπ' αὐτῶν ὁ θάνατος. Καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια ἵπποις ἡτομασμένοις εἰς πόλεμον, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι χρυσοὶ καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων· καὶ εἶχον τρίχας ὡς τρίχας γυναικῶν· καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν· καὶ εἶχον θώρακας ὡς θώρακας σιδηροῦς· καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ ἁρμάτων ἵππων πολλῶν τρεχόντων εἰς πόλεμον. καὶ ἔχουσιν οὐράς ὁμοίας σκορπίου, καὶ κέντρα· καὶ ἐν ταῖς οὐραῖς αὐτῶν ἡ ἐξουσία αὐτῶν τοῦ

* Rec. + μένου.

* Rec. οὐχ.

* Rec. ὁ θάνατος ἀπ' αὐτῶν.

* Rec. ἔχουσιν χρυσοὶ.

* Rec. κέντρα ἢ ἐν ταῖς οὐραῖς αὐτῶν καὶ ἡ ἐξουσία αὐτῶν.

GENEVA—1557.

RHEIMS—1582.

AUTHORISED—1811.

was smitten, that the thyrd parte of it coulde not shyne, and lykewyse the nyght. ¹³ And I behelde and heard an Angel fflyng through the myddes of heauen, saying with a lowde voyce, Wo, wo, wo to the inhabiteurs of the earth, because of the soundes to come of the trompet of the thre Angels which were yet to blowe.

vvas darkened, and of the day there shined not the third part, and of the night in like maner. ¹³ And I looked, and heard the voyce of one egyle fflyng through the middes of heauen, saying vvith a loud voyce, Vvo, vvo, vvo to the inhabiteurs on the earth: because of the rest of the voyces of the three Angels vvwhich vvvere to sound vvith the trompet.

shone not for a third parte of it, and the night likewise. ¹³ And I beheld and heard an Angel fflyng through the midst of heauen, saying with a loud voyce, Woe, woe, woe, to the inhabiteurs of the earth, by reason of the other voyces of the trumpet of the three Angels which are yet to sound.

9. AND the fyfte Angel blew, and I sawe a starre fell from heauen vnto the earth: And to hym was geuen the keye of the bottomlesse pyt. ² And he opened the bottomlesse pyt, and there arose the smoke of the pit as the smoke of a great furnace: and the sunne, and the ayre were darkened by the reason of the smoke of the pitte. ³ And there came out of the smoke, Locustes vpon the earth: and vnto them was geuen power, as the scorpions of the earth haue power. ⁴ And it was commanded them, that they shoulde not hurt the grasse of the earth: nether any grene thyng: nether any tree: but only those men which haue not the seale in theyr foreheades. ⁵ And to them was commanded that they shoulde not kyl them, but that they should be vexed fyue monethes, and that their payne shoulde be as the payne that commeth of a scorpion, when he hath stonge a man. ⁶ Therefore in those days shal men seeke death, and shal not fynde it, and shal desire to dye, and death shal fflye from them.

9. AND the fifth Angel sounded vvith the trompet, and I sawv a starre to haue fallen from heauen vpon the earth, and there vvas geuen to him the key of the pitte of bottomles depth. ² And he opened the pitte of the bottomles depth: and the smoke of the pitte ascended, as the smoke of a great furnace: and the sunne vvas darkened and the aler vvith the smoke of the pitte. ³ And from the smoke of the pitte there issued forth locustes into the earth. and pover vvas geuen to them, as the scorpions of the earth haue pover: ⁴ and it vvas commanded them that they should not hurt the grasse of the earth nor any greene thing, nor any tree: but onely men vvwhich haue not the signe of God in their foreheades. ⁵ and it vvas geuen vnto them that they should not kil them: but that they should be tormented fyue monethes: and their tormentes as the tormentes of a scorpion vvhen he striketh a man. ⁶ And in those daies men shal seeke for death, and shal not fynde it: and they shal desire to die, and death shal flee from them.

9. AND the fift Angel sounded, and I saw a starre fall from heauen vnto the earth: and to him was given the key of the bottomlesse pit. ² And hee opened the bottomlesse pit, and there arose a smoke out of the pit, as the smoke of a great furnace, and the Sonne and the ayre were darkened, by reason of the smoke of the pit. ³ And there came out of the smoke locusts vpon the earth, and vnto them was given power, as the Scorpions of the earth haue power. ⁴ And it was commanded them that they should not hurt the grasse of the earth, neither any greene thing, neither any tree: but only those men which haue not the seale of God in their foreheades.

⁷ And the forme of the locustes was lyke vnto horses prepared vnto battayle, and on theyr heades were as it were crownes, lyke vnto golde, and theyr faces were as it had bene the faces of men. ⁸ And they had heere as the heere of women: and theyr teeth were as the teeth of Lyons. ⁹ And they had habbergions, as it were habbergions of yron: and the sonnde of theyr wynges, was as the sonnde of charrets when many horses runne together to battayle. ¹⁰ And they had tayles lyke vnto scorpions, and there were stynges in theyr

⁷ And the similitudes of the locustes, like to horses prepared into battel: and vpon their heades as it were crownes like to gold: and their faces as the faces of men. ⁸ And they had heere as the heere of women: and their teeth vvvere as of lions. ⁹ And they had habbergions as habbergions of yron, and the voyce of theyr vvings as the voyce of the chariotes of many horses running into bettel. ¹⁰ and they had tailles lyke to scorpions, and stinges vvvere in

⁶ And to them it was given that they should not kill them, but that they should be tormented fyue monethes, and their torment was as the torment of a Scorpion, when he striketh a man. ⁶ And in those dayes shall men seeke death, and shall not fynde it, and shall desire to die, and death shall flee from them. ⁷ And the shapes of the Locusts were like vnto horses prepared vnto battell, and on their heades vvvere as it were crownes like gold, and their faces were as the faces of men. ⁸ And they had haire as the haire of women, and their teeth were as the teeth of Lyons.

⁹ And they had brestplates, as it were brestplates of iron, and the sound of their wings was as the sound of charrets of many horses running to battell. ¹⁰ And they had tailles like vnto Scorpions, and there were stings in their tailles: and

τῶν ἵππων ὡς κεφαλὰὶ λεόντων, καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπαρεύεται πῦρ καὶ καπνὸς καὶ θείον. ¹⁸ ἅπὸ τῶν τριῶν πλῆγῶν τούτων ἀπεκτάνθησαν τὸ τρίτον τῶν ἀνθρώπων, ἕκ τοῦ πυρὸς καὶ τοῦ καπνοῦ καὶ τοῦ θείου, τοῦ ἐκπορευομένου ἐκ τῶν στομάτων αὐτῶν. ¹⁹ ἡ γὰρ ἐξουσία τῶν ἵππων ἐν τῷ στόματι αὐτῶν ἔστι, καὶ ἐν ταῖς οὐραῖς αὐτῶν. αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν, ἔχουσαι κεφαλὰς, καὶ ἐν αὐταῖς ἀδικοῦσι. ²⁰ Καὶ οἱ λοιποὶ τῶν ἀνθρώπων οὐκ ἀπεκτάνθησαν ἐν ταῖς πλῆγαῖς ταύταις, οὐ μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυνήσωσι τὰ δαιμόνια, καὶ τὰ εἰδωλα τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὔτε βλέπειν δύναται, οὔτε ἀκούειν, οὔτε περιπατεῖν καὶ οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν, οὔτε ἐκ τῶν φαρμακειῶν αὐτῶν, οὔτε ἐκ τῆς πορνείας αὐτῶν, οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.

* Rec. ἰσθ.

* Rec. = πλῆγῶν.

* Const. ἀπὸ.

* Rec. + ἐκ [his.]

* Rec. αἱ γὰρ ἐξουσίαι αὐτῶν.

* Rec. αὐτῶν.

* Rec. = καὶ ἐν ταῖς οὐραῖς αὐτῶν.

* Rec. οὐραῖς.

* Rec. = τῶν.

GENEVA—1557.

tailes: and theyr power was to hurt men fyve monethes. ¹¹ And they have a kynge over them, which is the Angel of the bottomlesse pyt, whose name in the Hebrew tounge is Abaddon: and in the Greke, Apollyon. ¹² One wo is past, and beholde two woes come after this.

¹³ Then the syxt Angel blowe, and I heard a voyce from the foure corners of the golden aultre, which is before God, ¹⁴ Saying to the syxt Angel, which had the trumpet, Loose the foure Angells, which are bounde in the great ryver Euphrates. ¹⁵ And the foure Angells were loosed, whych were prepared fur an houre, for a day, for a moneth, and for a yere, to slay the thyrd part of men. ¹⁶ And the nombre of horsmen of warre, were twenty thousand tymes ten thousand for I hearde the nombre of them: ¹⁷ Also thus I sawe the horses in a vision, and them that sat on them, having fyry habergions, and of lacinie and of brymstone, and the heades of the horses were as the heades of lyons: and out of their mouthes went forth fyre and smoke and brymstone.

¹⁸ Of these three was the thyrd parte of men kylled, that is to say, of fyre, smoke, and brymstone, which proceeded out of the monthes of them. ¹⁹ For theyr power is in theyr monthes, and in theyr tayles: for theyr tayles were lyke unto serpentes, and had heades, where with they hurte. ²⁰ And the remnant of the men which were not kylled by these plagas, repented not of the dedes of their handes that they should not worship deuyle, and imagis of gold, and siluer, and brasse, and stone, and of woode, which nether can see, nether heare, nether go. ²¹ Also they repented not of theyr murder, and of theyr sorcerie, nether of their fornication, nether of theyr thefte.

RHEIMS—1582.

their tayles: and their povver was to hurt men fyve monethes. ¹¹ and they had over them a king, the Angel of the bottomes depth, whose name in Hebrew is Abaddon, and in Greeke Apollyon: in Latin having the name Exterminatus. ¹² One vwoe is gone, and behold two vwoes come yet after these.

¹³ And the sixt Angel sounded wvith the trumpet: and I heard one voice from the foure hornes of the golden altir, which is before the eyes of God, ¹⁴ saying to the sixt Angel which had the trumpet, Loose the foure angels which are bound in the great river Euphrates. ¹⁵ And the foure Angels vvere loosed, vwho vvere prepared for an houre, and a day and a moneth and a yere: that they might kill the third part of men. ¹⁶ And the number of the armie of horsmen was tvventie thousand times ten thousand. And I heard the number of them. ¹⁷ And so I sawe the horses in the vision: and they that sate vpon them, had habbergions of fire and of hyacinth and brimstone. and the heades of the horses were as it were the heads of lions: and from their mouth proceedeth fire, and smoke, and brimstone.

¹⁸ And by these three plagues vvas slaine the third part of men, of the fire and of the smoke and of the brimstone, vvhich proceeded from their mouth. ¹⁹ For the povver of the horses is in their mouth, and in their tayles. for, their tayles be like to serpents, having heads: and in these they hurt.

²⁰ And the rest of men vvhich vvere not slaine vvvith these plagues, neither have done penance from the vvorke of their handes, not to adore Deuils and Idols of gold and siluer and brasse and stone and vvvood, vvhich neither can see, nor heare, nor vvalke, ²¹ and have not done penance from their murders, nor from their sorceries, nor from their fornication, nor from their theftes.

AUTHORISED—1611.

their power was to hurt men fyve moneths. ¹¹ And they had a King over them, which is the Angel of the bottomelesse pit, whose name in the Hebrew tounge is Abaddon, but in the Greeke tounge hath his name = Apollyon. ¹² One wo is past, and behold there coma two woes more hereafter.

¹³ And the sixt Angel sounded, and I heard a voyce from the foure hornes of the golden Altar, which is before God, ¹⁴ Saying to the sixth Angel which had the trumpet, Loose the foure Angels which are bound in the great river Euphrates. ¹⁵ And the foure Angels were loosed, which were prepared for an houre, and a day, and a moneth, and a yere, for to slay the third part of men. ¹⁶ And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. ¹⁷ And thus I saw the horses in the vision, and them that sate on them, having breast-plates of fire and of lacinie, and brimstone, and the heads of the horses were as the heads of Lions, and out of their mouthes issued fire, and smoke, and brimstone.

¹⁸ By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone which issued out of their mouthes. ¹⁹ For their power is in their mouth, and in their tayles: for their tayles were like unto serpents, and had heads, and with them they doe hurt. ²⁰ And the rest of the men which were not killed by these plagues, yet repented not of the workes of their hands, that they should not worship deuils, and idols of gold, and siluer, and brasse, and stone, and of wood, which neither can see, nor heare, nor walke: ²¹ Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

* That is to say, a destroyer.

* Or, all.

X: Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν καταβαίνοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημένον νεφέλην, καὶ ἡ ἱρις ἐπὶ τῆς κεφαλῆς αὐτοῦ, καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς στύλοι πυρός· καὶ ἔχων ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον ἀνεωγμένον· καὶ ἔθηκε τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ τῆς γῆς, καὶ ἔκραξε φωνῇ μεγάλῃ ὥσπερ λέων μυκάται· καὶ ὅτε ἔκραξεν, ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς· καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταὶ, ἔμελλον γράφειν καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ, λέγουσαν, Σφράγισον ἃ ἐλάλησαν αἱ ἑπτὰ βρονταὶ, καὶ μὴ ταῦτα γράψης. Καὶ ὁ ἄγγελος, ὃν εἶδον ἐστῶτα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς, ἦρε τὴν χεῖρα αὐτοῦ τὴν δεξιάν· εἰς τὸν οὐρανὸν, καὶ ὤμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὅς ἔκτισε τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ, καὶ τὴν γῆν

* Rec. = ἡ.

* Rec. = αὐτοῦ.

* Rec. εἶχεν.

* βιβλίον.

* Rec. τὴν θάλασσαν.

* Rec. τὴν γῆν.

* Rec. + τὰς φωνὰς ἑαυτῶν.

/ Rec. + καὶ.

WICLIF—1380.

TYNDALE—1534.

CRANMER—1539.

10. AND I sei another strong myngel comynge down fro heuene clothid with a cloude: & the reynbowe on his heed, & the face of him was as the sunne and the feet of him as a piler of fier, & he hadde in his hond a litil booke opened, & he sette his riht foot on the see: & the lefte fote on the erthe, & he cried with a grette vois: as a lion whanne he roreth, & whanne he hadde cried, the sevene thundris spakun her vois, & whanne the sevene thundris hadde spoken her vois: I was to writinge, & I herde a vois fro heuene: seiynge, marke thou what thingis the sevene thundria spakun: and nyle thou write hem.

¹ and the anngel whom I sei standinge above thee see, and above the erthe: lift up his hond to heuene, ² and swoor bi him that lyueth in to worldis of worldis: that made of nougt heuene, & the thingis which ben in it, & the erthe: & the thingis that ben in it, and the see, & the thingis that ben in it, that tyme schal no more be, ³ but in the daies of the vois of the sevene anngel, whanne he schal bigynne to trampe: the mysterie of god schal be endid, as he prechid bi hise seruautis profetia.

⁴ and I herd a vois fro heuene, eftsome spekinge with me & seiynge, go thou & take the booke that is opened fro the hond of the anngel that stondith above the see: & on the lood, ⁵ & I wente to the anngel & seide to him: that he schalde geue me the booke, and he seide to me, take the booke & deuoure it, & it schal make thi wombe to be bittir: but in thi mouth it schal be swete as honey, ⁶ and I took the booke of the anngels hond & deuourid it: and it was in my mouth as swete as honey, & whanne I hadde deuourid it: my wombe was bittir ⁷ & he seide to me, it bihoueth thee eftsome to profecie

10. AND I sawe another myghtye anngel come doune from heven clothed with a cloude, and the rayne bowe upon his heed. And his face as it were the sunne, and his fete as yf were pylars of fyre, and he had in his honde a lytell booke open: and he put his ryght fote upon the see, and his lyfte fote on the erth. ² And cryed with a lowde voyce, as when a lion roreth. And when he had cryed, seven thondres spake their voyces. ³ And when the vii. thondres had spoken their voyces, I was aboute to wryte. And I herde a voyce from heven sayinge vnto me, seale vp thoo thynges which the vii. thondres spake, and write them not.

¹ And the anngell which I sawe stonde upon the see, and upon the erth, lyfte vppe his bonde to heven, ² and swore by him that lyveth for ever more, which created heven, and the thynges that ther in are, and the see, and the thynges which therin are: that there shalbe no longer tyme: ³ but in the dayes of the voyce of the seventh anngel, when he shall begyn to blowe: even the mistery of god shalbe fynished as he preached by his servautes the prophetes.

⁴ And the voyce which I herde from heven spake vnto me agayne, and sayde: goo and take the lytle booke which ys open in the honde of the anngell, which stondeth upon the see, and upon the erth. ⁵ And I went vnto the anngell, and sayde to him: geve me the lytle booke, and he sayd vnto me: take it, and eate it vp, and it shall make thy belly bytter, but it shalbe in thy mouth as swete as honey. ⁶ And I toke the lytle booke out of his honde, and ate it vp, and it was in my mouth as swete as honey, and as sone as I had eaten it, my belly was bytter. ⁷ And he sayde vnto me: thou muste prophesy

10. AND I saw another myghtie anngell come doune from heuene clothed with a cloude, and the raynebowe upon his heed. And his face as it were the sunne, and his fete as it were pylars of fyre, ² and he had in his hande a lytell booke open, and he put his ryght fote vpon the see, and his lyfte fote on the erth. ³ And cryed with a lowde voyce, as when a lion roreth. And when he had cryed, seven thondres spake their voyces. ⁴ And when the vii. thondres had spoken their voyces, I was about to wryte. And I herde a voyce from heuene, sayinge vnto me: seale vp those thynges which the vii. thondres spake, and wryte them not.

¹ And the Anngell which I sawe stonde vpon the see, and vpon the erth, lyfte vp his hande to heven, ² and swore by him that lyueth for ever more, which created heuene, and the thynges that therein are, and the see, and the thynges which therein are: that there shalbe no longer tyme: ³ but in the dayes of the voyce of the seventh Anngell, when he shall begyn to blowe: even the mistery of God shalbe fynished, as he preached by his seruantes the prophetes.

⁴ And the voyce which I herde from heuene, spake vnto me agayne, and sayd: go and take the lytle booke which is open in the hande of the anngell which standeth vpon the see, and vpon the erth. ⁵ And I went vnto the anngell, and sayde to him: geue me the lytle booke, and he sayde vnto me: take it, and eate it vp, and it shall make thy belly bytter, but it shalbe in thy mouth as swete as honey. ⁶ And I toke the lytle booke out of his hande, and ate it vp, and it was in my mouth as swete as honey: and as sone as I had eaten it, my belly was bytter. ⁷ And he sayde vnto me: thou must prophesy agayne amonge

καὶ τὰ ἐν αὐτῇ, καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ, ¹²⁸³ 'Ὅτι χρόνος ¹²⁸⁴ οὐκέτι ἔσται·
 'ἀλλὰ ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἐβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν,
 'καὶ ἐτελεσθῇ τὸ μυστήριον τοῦ Θεοῦ, ὡς ἐπηγγέλισε ¹²⁸⁵ τοὺς ἑαυτοῦ δούλους
 'τοὺς προφῆτας.' ¹²⁸⁶ Καὶ ἡ φωνὴ ἦν ἤκουσα ἐκ τοῦ οὐρανοῦ, πάλιν λαλοῦσα μετ'
 ἐμοῦ, καὶ λέγουσα, 'Ἵπαγε λάβε τὸ βιβλαρίδιον τὸ ἠνεωγμένον ἐν τῇ χειρὶ
 'τοῦ ἀγγέλου τοῦ ἐστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς.' ¹²⁸⁷ Καὶ ἀπῆλθον
 πρὸς τὸν ἀγγελον, λέγων αὐτῷ, 'Δούναί μοι τὸ βιβλαρίδιον.' Καὶ λέγει μοι,
 'Λάβε καὶ κατάφαγε αὐτό· καὶ πικρανεῖ σου τὴν κοιλίαν, ἀλλ' ἐν τῷ στόματί
 'σου ἔσται γλυκὺ ὡς μέλι.' ¹²⁸⁸ Καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ
 ἀγγέλου, καὶ κατέφαγον αὐτό· καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι, γλυκὺ καὶ
 ὅτε ἔφαγον αὐτό, ἐπικράνθη ἡ κοιλία μου. ¹²⁸⁹ Καὶ λέγει μοι, 'Δεῖ σε πάλιν

¹²⁸³ Concl. αὐτά.

¹²⁸⁴ Rec. = τὴν δεξιάν.

¹²⁸⁵ Alex. = ἐν.
τοῖς προφήταις.

¹²⁸⁶ Rec. οὐκ ἔσται ἔτι.
¹²⁸⁷ Rec. = τοῦ.

¹²⁸⁸ Rec. γλυκὺ.
¹²⁸⁹ Rec. Δέξ.

¹²⁹⁰ Rec. τοῖς λαοῖς δοῦλοις

GENEVA—1557.

10. AND I sawe another mighty Angel come downe from heauen, clothed with a cloude, and the rayne bowe vpon his head: and his face was as the sunne, and his feete as pylars of fyre. ² And he had in his hande a lytle boke open: and he put his ryght foto vpon the sea, and his lyft foto on the earth. ³ And cryed with a loude voyce, as when a lion roreth: And when he had cried, seuen thondres spake their voyces. ⁴ And when the seuen thondres had spoken theire voyces, I was about to wryte: but I heard a voyce from heauen saying vnto me, Seale vp those thynges which the seuen thondres haue spoken, and wryte them not.

⁵ And the Angel which I sawe stand vpon the sea, and vpon the earth, lyfte vp his hands to heauen, ⁶ And sware by him that lyeth for euermore, which created heauen, and the thynges that therein are, and the earth and the thynges that therein are, and the sea, and the thynges which there in are: that tyme should be no more: ⁷ But in the dayes of the voyce of the seuenth Angel, when he shal begyn to blowe: enen the mysterie of God shalbe fynished, as be declared to hys seruantes the Prophetes. ⁸ And the voyce which I heard from heauen spake vnto me agayne and sayd, Go and take the lytle booke which is open in the hand of the Angel, which standeth vpon the sea and vpon the earth.

⁹ And I went vnto the Angel, and sayd to him, Gene me the lytle boke, and he sayd vnto me, Take it, and este it vp, and it shal make thy belly bytter, but it shalbe in thy mouthe as swete as honye. ¹⁰ Then I toke the lytle boke out of the Angels hande, and ate it vp, and it was in my mouth as swete as hony: but as sone as I had eaten it, my belly was bytter. ¹¹ And he sayd vnto me, Thou muste

RHEIMS—1582.

10. AND I sawan other Angel, strong, deacending from heauen, clothed vwith a cloude, and a rainc-bow on his head, and his face vvas as the sunne, and his feete as a pillar of fire. ² and he had in his hand a lytle booke opened: and he put his right foote vpon the sea, and his left vpon the land. ³ and he cried vwith a loude voyce, as vwhen a lion roareth. And vwhen he had cried, the seuen thunders spake their voyces. ⁴ And vwhen the seuen thunders had spoken their voyces, I vvas about to vwrite: and I heard a voyce from heauen saying to me: Signe the thynges vvhich the seuen thunders haue spoken: and vwrite them not.

⁵ And the Angel vvhich I saw standing vpon the sea and vpon the land, lifted vp his hand to heauen, ⁶ and he svvare by him that lieth for euer and euer, that created heauen and those thynges vvhich are in it: and the earth, and those thynges vvhich are in it: and the sea, and those thynges vvhich are in it. That there shal be tyme no more: ⁷ but in the daies of the voyce of the seuenth Angel, vwhen the trompet shal begynne to sound, the mysterie of God shal be consummate, as he hath euangelized by his seruantes the Prophetes.

⁸ And I heard a voyce from heauen agayne speaking with me, and saying: Goe, and take the booke that is opened, of the hand of the Angel standing vpon the sea and vpon the land. ⁹ And I went to the Angel, saying vnto him, that he should giue me the booke. And he said to me, Take the booke, and deuoure it: and it shal make thy belly to be bitter, but in thy mouth it shal ha serrete as it vvere honie. ¹⁰ And I tooke the booke of the hand of the Angel, and deuoured it: and it vvas in my mouth as it vvere honie, serrete, and vwhen I had deuoured it, my bellie vvas made bitter, ¹¹ and he said to me, Thou must agayne prophacie to

AUTHORISED—1611.

10. AND I saw another mightie Angel come downe from heauen, clothed with a cloud, and a rainbow was vpon his head, and his face was as it were the Sunne, and his feet as pylars of fire.

² And he had in his hand a lytle booke open: and hec set his right foot vpon the sea, and his left foot on the earth, ³ And cryed with a loud voyce, as when a Lyon roareth: and when hec had cryed, seuen thunders vttered their voyces. ⁴ And when the seuen thunders had vttered their voyces, I was about to write: and I heard a voyce from heauen, saying vnto me, Seale vp those thynges which the seuen thunders vttered, and write them not.

⁵ And the Angel which I saw stand vpon the sea, and vpon the earth, lifted vp his hand to heauen, ⁶ And sware by him that lieth for euer and euer, who created heauen, and the thynges that therein are, and the earth, and the thynges that therein are, and the sea, and the thynges which are therein, that there should be tyme no longer:

⁷ But in the dayes of the voyce of the seuenth Angel, when he shal begin to sound, the mysterie of God should be finished, as he hath declared to his seruantes the Prophets. ⁸ And the voyce which I heard from heauen spake vnto mee agayne, and said, Goe, and take the lytle booke which is open in the hand of the Angel which standeth vpon the sea, and vpon the earth. ⁹ And I went vnto the Angel, and said vnto him, Giue me the lytle booke. And he said vnto me, Take it, and eat it vp, and it shal make thy belly bitter, but it shal be in thy mouth sweet as hony. ¹⁰ And I tooke the lytle booke out of the Angels hand, and ate it vp, and it was in my mouth sweet as hony: and as sone as I had eaten it, my belly was bitter. ¹¹ And hec said vnto mee, Thou must prophesie agayne before

ᾠροφητεύσαι ἐπὶ λαοῖς καὶ ἔθνεσι καὶ γλώσσαις καὶ βασιλεῦσι πολλοῖς.

XI. Καὶ ἐδόθη μοι κάλαμος ὁμοῖος ῥάβδῳ, λέγων, Ἐγείραι, καὶ μέτρησον τὸν ναὸν τοῦ Θεοῦ, καὶ τὸ θυσιαστήριον, καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ· καὶ τὴν αἰλὴν τὴν ἔξωθεν τοῦ ναοῦ ἔκβαλε ἔξω, καὶ μὴ αὐτὴν μετρήσης, ὅτι ἐδόθη τοῖς ἔθνεσι· καὶ τὴν πόλιν τὴν ἁγίαν πατήσουσι μῆνας τεσσαράκοντα δύο. Καὶ δώσω τοῖς δυοῖν μάρτυσί μου, καὶ προφητεύσουσιν ἡμέρας χιλίας διακοσίας ἑξήκοντα, περιβεβλημένοι σάκκους. Οὗτοί εἰσι αἱ δύο ἐλαίαι, καὶ αἱ δύο λυχναὶ αἱ ἐνώπιον τοῦ Κυρίου τῆς γῆς ἑστῶτες. καὶ εἴ τις αὐτοὺς θέλει ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν καὶ κατεσθίει τοὺς ἔχθρους αὐτῶν καὶ εἴ τις αὐτοὺς θέλει ἀδικῆσαι, οὕτω δεῖ αὐτὸν ἀποκτανθῆναι. Οὗτοι ἔχουσι τὸν οὐρανὸν ἐξουσίαν κλεῖσαι, ἵνα μὴ ὑετὸς βρέχῃ· τὰς

* Rec. + καὶ ὁ ἄγγελος εἰρήνης.
ἐκίτισεν τὸν οὐρανόν.

* Rec. = αἱ.

* Rec. Θεοῦ.

* Rec. ἱερῶν.

* Rec. θύλα.

* Rec. θύλα.

* Rec. ἱουδαίας.

* Rec. βρέχῃ ἕως.

* Rec. ἐν ἡμέραις.

* Rec. αὐτῶν τῆς προφητείας.

WICLIIF—1380.

to hethen men & to pupis & langagis & to many kingis.

11. AND a reed lyk a yerde was gownn to me; and it was seide to me, rise thou and mete the temple of god and the autir: & men that worschipen in it, but cast thou out the foryerd that is without the temple & mete not it: for it is gownn to hethen men; and thei schuln defoule the holi cite: bi fourti monethis and tweynay. & I schal geve to my twey witnessis, & thei schuln profecie a thousand daies two hundred and sixti, & schulen be clothide with sackis; these ben .ij. olyves; and twey candlestickis, and thei stonden in the sight of the lord of the erthe.

And if any man wole aniois hem: ser schal go out of the mouth of hem & schal deuoure her enemyes; & if any wole herte hem: thus it bihooveth him to be slayn; & thes han power to close heuene; that it reyne not in the daies of her profecie; and thei han power on watris to turne hem in to blood; and to smyte the erthe with everi plage, & as ofte as thei wolen.

And whanne thei schuln ende her witnessynge: the beest that stieeth up fro depenes schal make batal agens hem; and schal overcome hem: and schal sle hem; and the bodies of hem schulen ligge in the stretis of the greet cite; that is clepid goostli zodom and egipt: where the lord of hem was crucified; and summe of lynagis & of pupis & of langagis & of hethen men: schulen be the bodies of hem bi thre daies and an half; & thei schulen not suffre the bodies of hem: to be putte in birielis; and men enbaitynge the erthe schulen hane ioie on hem; & thei schulen make merie, and schuln sende giftis to gidre: for these twey profetis turmantiden hem that dwelen on the erthe.

And after thre daies & an half: the spirit

TYNDALE—1534.

ageyne amonge the people; and nacion; and tonges; and to many kyngeis.

11. AND then was geven me a rede lyke vnto a rodd; and it was sayd vnto me: Ryse and mete the temple of god; and the autire; and them that worshiipe therin; and the quyre which is within the temple cast oute and mete it not: for it is geuyn vnto the gentyles and the holy cite shall they treade vnder fote .xlii. monethes. And I will geue power vnto my two wytnesses; and they shall prophesy .M. iie. and .lx. dayes; clothed in sacke cloth. These are two olyve trees; and two candlestyckes; standinge before the god of the erth.

And if any man will hurt them; fyre shall procede out of their mouthes; and consume their enemyes. And yf any man will hurt them this wyse muste he be kylled. These haue power to shut heven; that it rayne not in the dayes of their prophesyinge; and haue power over watris to turne them to bloud; and to smyte the erth with almaner plagis; as often as they will.

And when they have fynnyssed their testimony; the beest that cam oute of the bottomlesse pytt shall make warre agaynst them; and shall overcome them; and kyll them. And their boddies shall lye in the stretes of the grete cite; which spirituallly is called zodom and Egypte; where oure lorde was crucified. And they of the people and kynredes; and tonges; and they of the nacion; shall se their boddies .iij. dayes and an halfe; and shall not suffre their boddies to be put in graves. And they that dwell vpon the erth; shall reioyce over them and be glad; and shall sende gyftes one to another for these two prophetes vexed them that dwelt on the erth.

And after .iij. dayes and an halfe the

CRANMER—1539.

the people, and nacion, and tonges, and to many kyngeis.

11. AND then was geuen me a rede, lyke vnto a rodd, and it was sayde vnto me: Ryse and mete the temple of God, and the autir, and them that worshiipe therin, and the queer which is within the temple, cast out and mete it not for it is geuen vnto the Gentyles, and the holy cytye shall they treade vnder fote .xlii. monethes. And I wyll geue power vnto my two wytnesses, and they shall prophesy a thousande, two hundred and .lx. dayes, clothed in sacke clothe. These are two olyue trees, and two candlestyckes, standynge before the God of the erth.

And yf any man wyll hurt them, fyre shall procede out of their mouthes, and consume their enemyes. And yf any man wyll hurt them, this wyse muste he be kylled. These haue power to shut heuene, that it rayne not in the dayes of their prophesying; and haue power ouer watris to turne them to bloude, and to smyte the erth with all maner plagis, as often as they wyll.

And when they haue fynnyssed their testimony, the beast that cam out of the bottomlesse pyt, shall make warre agaynst them, and shall overcome them, and kyll them. And their boddies shall lye in the stretes of the grete cytye, which spirituallly is called zodom and Egypte, where oure Lorde was crucified. And they of the people and kynredes, and tonges, and they of the nacion, shall se their boddies .iij. dayes and an halfe, and shall not suffre their boddies to be put in granes. And they that dwell vpon the erth, shall reioyce ouer them, and be glad, and shall sende gyftes one to another, for these two prophetes vexed them that dwelt on the erth.

And after .iij. dayes and an halfe, the

greek, red, or, stick. yoom, place. mete, measure. sayd, for sayd, or, count. geue, give. kyll, kill. lye, lie. claid, called.

ἡμέρας|⁷ τῆς προφητείας αὐτῶν| καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν ὑδάτων, στρέφειν αὐτὰ εἰς αἷμα, καὶ πατάξαι τὴν γῆν ὅσάκις ἐὰν θελήσωσιν, ἐν πάσῃ πληγῇ.|
⁷ Καὶ ὅταν τελέσωσι τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ ἀναβαῖνον ἐκ τῆς ἄβυσσου ποιήσει μετ' αὐτῶν πόλεμον, καὶ νικήσει αὐτοὺς, καὶ ἀποκτενεῖ αὐτούς.
⁸ καὶ τὸ πτώμα αὐτῶν ἐπὶ τῆς πλατείας πόλεως τῆς μεγάλης, ἣτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ ὁ Κύριος αὐτῶν ἐσταυρώθη.⁹ καὶ
⁴ βλέπουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἐθνῶν τὸ πτώμα αὐτῶν ἡμέρας τρεῖς καὶ ἡμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ ἀφήσουσι τεθῆναι εἰς μῆμα.¹⁰ καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαίρουσιν ἐπ' αὐτοῖς, καὶ εὐφρανθήσονται· καὶ δῶρα πέμψουσιν ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.¹¹ Καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἡμισυ, πνεῦμα

⁴ Rec. πᾶσα πληγῇ. ὅσάκις ἐὰν θελήσωσι.

⁴ Rec. πῶλεμον μετ' αὐτῶν.

⁴ Rec. τὰ πτώματα.

⁴ Rec. ἡρόν.

⁴ Rec. βλέπουσιν.

⁴ Rec. τὰ πτώματα.

⁴ Rec. μῆματα.

⁴ Rec. χαίρουσιν.

⁴ Alex. εὐφρανθήσονται.

⁴ Const. ἐβασάνισαν.

GENEVA—1557.

prophecie sayne among the people and nations, and tonges, and to many kynges.

11. AND then was given me a reede, lyke vnto a rodde, and the Angel stode by, saying, Rise, and mete the temple of God, and the altar, and them that worship therein. ² But the lower part which is with out the temple cast out and mete it not: for it is given vnto the Gentiles, and the holy cite shal they treade vnder fote two and fourty monethes. ³ And I wyl geue power vnto my two wytnesses, and they shal prophesie a thousand, two hundred, and threscore dayes, clothed in sacke clothe.

⁴ These are two olive trees, and two candel stikes standing before the God of the earth. ⁵ And if any man wyl hurte them, fyre procedeth out of their mouthes, and consume theyr enemies: for yf any man wolde hurt them, this wyse muste he be kylled. ⁶ These haue power to shut heauen, that it rayne not in the dayes of their prophesying: and haue power ouer waters to turne them to bloud, and to smyte the earth with all manner plagis, as often as they wil. ⁷ And when they haue fynished theyr testimonie, the beast that cometh out of the hottomlesse pyt, shal make warre against them, and shal overcome them, and kyl them. ⁸ And theyr carkeyes shal lye in the stroles of the great cite, which spirytually is called Sodome and Egypt, where our Lorde also was crucified. ⁹ And they of the people and kinredes, and tonges, and Gentils shal se theyr carkeyes thre daies and an halfe, and shal not suffre theyr carkeyes to be put in graues.

¹⁰ And they that dwell vpon the earth, shal reioyce ouer them and be glad, and shal sende giftes one to another: for these two Prophetes vexed them that dwelt on the earth. ¹¹ But after thre dayes and

RHEIMS—1582.

Nations, and peoples, and tonges, and many kynges.

11. AND there was given me a reede like vnto a rodde: and it was said to me, Arise, and measure the temple of God, and the altar, and them that adore in it. ² but the court which is without the temple, cast forth, and measure not that: because it is given to the Gentiles, and they shal treade vnder foote the holy cite two and fourtie monethes: ³ and I wyl geue to my two wytnesses, and they shal prophesie a thousand two hundred sixtie daies, clothed with sacke clothes. ⁴ These are the two olive trees and the two candlestickes that stand in the sight of the Lord of the earth. ⁵ And if any man wyl hurt them, fyre shal come forth out of their mouthes, and shal deuoure their enemies. and if any man wyl hurt them: so must he be slaine. ⁶ These haue power to shut heauen, that it raine not in the daies of their prophesie: and they haue power ouer the waters to turne them into bloud, and to strike the earth with al plagis as often as they wyl.

⁷ And when they shal haue finished their testimonie: the beast which ascended from the depth, shal make warre against them, and shal overcome them, and kill them. ⁸ And their bodies shal lie in the streates of the great cite, which is called spirytually Sodome and Egypt, where their Lord also was crucified. ⁹ And there shal of tribes, and peoples, and tonges, and Gentiles, see theyr bodies for thre daies and a halfe: and they shal not suffer their bodies to be laid in monuments.

¹⁰ and the inhabitants of the earth shal be glad vpon them, and make merie: and shal sende giftes one to another, because these two prophets tormented them that dwelt vpon the earth. ¹¹ And after thre daies and a halfe, the spirit of life from

AUTHORISED—1611.

many peoples, and nations, and tongues, and kings.

11. AND there was given mee a reed like vnto a rod, and the Angel stood, saying, Rise, and measure the Temple of God, and the Altar, and them that worship therein. ² But the Court which is without the Temple leave out, and measure it not: for it is given vnto the Gentiles, and the holy City shall they tread vnder foot forty and two monethes. ³ And I will give power vnto my two Witneses, and they shall prophesie a thousand two hundred and threescore dayes clothed in sackcloth. ⁴ These are the two Olive trees, and the two Candlestickes, standing before the God of the earth.

⁵ And if any man will hurt them, fire proceedeth out of their mouth, and deuoureth their enemies: and if any man will hurt them, hee must in this manner be killed. ⁶ These haue power to shut heauen, that it raine not in the dayes of their prophesie: and haue power ouer waters to turne them to blood, and to smite the earth with all plagues, as often as they will. ⁷ And when they shall haue finished their testimony, the beast that ascendeth out of the bottomlesse pit, shall make war against them, and shall overcome them, and kill them. ⁸ And their dead bodies shall lie in the street of the great City, which spirytually is called Sodome and Egypt, where also our Lord was crucified. ⁹ And they of the people and kinreds, and tongues, and nations, shall see their dead bodies three daies and an halfe, and shall not suffer their dead bodies to be put in graues. ¹⁰ And they that dwell vpon the earth shall reioyce ouer them, and make merry, and shall sende gifts one to another, because these two Prophets tormented them that dwelt on the earth.

¹¹ And after thre dayes and an halfe

⁴ Or, cast out.

⁴ Or, I will geue vnto my two witneses that they may prophesie.

ζωῆς ἐκ τοῦ Θεοῦ εἰσῆλθεν ἔν αὐτοῖς, καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας ἔπεσεν ἐπὶ τοὺς θεωροῦντας αὐτούς. ¹³ καὶ ἤκουσαν φωνὴν μεγάλην ἐκ τοῦ οὐρανοῦ, λέγουσαν αὐτοῖς, Ἀνάβητε ὧδε. Καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐθεώρησαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν. ¹⁴ Καὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἐγένετο σεισμὸς μέγας, καὶ τὸ δέκατον τῆς πάλεως ἔπεσε, καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες ἑπτὰ καὶ οἱ λοιποὶ ἔμβοφοι ἐγένοντο, καὶ ἔδωκαν δόξαν τῷ Θεῷ τοῦ οὐρανοῦ. ¹⁵ Ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν· ἰδοὺ ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ.

¹⁶ Καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισε, καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ, λέγοντες, Ἐγένετο ἡ βασιλεία τοῦ κόσμου, τοῦ Κυρίου ἡμῶν, καὶ τοῦ Χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων. ¹⁷ Καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι οἱ ἐνώπιον τοῦ Θεοῦ καθήμενοι ἐπὶ τοὺς θρόνους αὐτῶν,

¹ Rec. ἰν' αὐτοῖς. ² Alex. ἰσχυρῶν. ³ Const. ἤκουσα. ⁴ Const. ἡμέρα. ⁵ Rec. λέγουσα.

WICLIIF—1380.

of lif of god entrid in to hem; & thei stoden on her feet and greet drede fide on hem that saien hem. ¹³ & thei herden a greet vois fro heuene: seiynge to hem, come up hidir; and thei stoden in to heuene in a cloude: & the enemyes of hem saien hem. ¹⁴ & in that our a greet erthemouynge was made & the tenth part of the citee fide down; & the names of men seuen thousand weren alayn in the erthe mouynge: & the tother weren sente in to drede: & gauen glorie to god of heuene. ¹⁵ the secunde wo is gon: & to the thridde wo schal come anon.

¹⁶ And the seventh angel trumpid: & greet vois weren made in heuene & seiden, the rewme of this world is made oure lordis & of crist his sone; and he schal regne in to worldis of worldis amen. ¹⁷ & the foure & twenti elder men that eten in her seetis in the siet of the lord: filden on her facis, & worshipiden god. ¹⁸ & seiden, we don thankynge to thee lord god almyghti, which art & which were, & which art to comynge: which hast taken thi greet vertu & hast regned. ¹⁹ & folkis ben wroth, and thi wrathis cam, & tyme of deed men to be demed & to gylde mede to thi seruantis and profetis; & halowis & dredinges thi name, to smale and to greet; & to distric hem that corumpiden the erthe.

¹⁹ AND the temple of god in heuene was opned: & the arke of his testament was seyn in his temple; & leitingis weren made: & vois & thondris & erthe mouynge & a greet hail; & a greet signe apperid in heuene; a woman clothid with the sunne; & the mone vnder her feet, & in the heed of hir a corowne of twelue sterris. ² & sche hadde in wombe: and

TYNDALE—1534.

sprete of lyfe from god, entred into them. And they stode vp upon their fete: and greete feare came upon them which saue them. ¹³ And they herde a greete voyce from heven, saying vnto them, Come vp hidder. And they ascended vp into heven in a cloude; and their enemyes saue them. ¹⁴ And the same houre was ther a gret erth quake; and the tenth parte of the cite fell; and in the erth quake were alayne names of men seuen .M. and the remnaunt were feared, and gave glory to god of heven. ¹⁵ The secunde woo is past; and beholde the thyrd woo wyll come anon.

¹⁶ And the seventh angell blew, and therwere made great voyces in heven; sayinge: the kyngdoms of this worlde are oure lordes and his christes; and he shall raygne for ever more. ¹⁷ And the .xxiii. elders which sytt before god on their seates, fell upon their faces, and worshipped god. ¹⁸ sayinge: we geue the thanks lordes God almyghte: which arte and wast; and arte to come; for thou haste receaved thy great myght, and hast raygned. ¹⁹ And the nacions were angry; and thy wrath is come; and the tyme of the deed that they shuld be iudged and that thou shuldest geue rewarde vnto thy seruantes the prophetes and sayntes; and to them that feare thy name small and great and shuldest destroye them; which destroye the erth. ²⁰ And the temple of God was openyd in heven; and there was sene in his temple, the arke of his testament: and ther folowed lyghtynge; and voyces; and thondrynge; and erth quake; and moche hayle.

¹⁹ AND ther appered a gret wonder in heven A woman clothed with the sunne; and the mone vnder her fete; and upon her heed a crowne of xii. starris. ² And she was with chyld and cryed travayllinge

CRANMER—1539.

sprete of lyfe from God, entred into them. And they stode vp vpon their fete, and greete feare came vpon them which saue them. ¹³ And they herde a greete voyce from heauen, sayinge vnto them: Come vp hyther. And they ascended vp into heauen in a cloude, and their enemyes sawe them. ¹⁴ And the same houre was ther a great earthquake, and the tenth parte of the cytye fell, and in the earthquake were alayne names of men seuen .M. and the remnaunt were feared, and gaue glory to God of heauen. ¹⁵ The second woo is past, and beholke, the thyrd woo wyll come anon.

¹⁶ And the seventh angell blew, and ther were made greete voyces in heauen, sayinge: the kyngdoms of this worlde are oure lordes, and his Christes, and he shall raygne for ever more. ¹⁷ And the .xxiii. elders, which syt before God on their seates, fell vpon their faces, and worshipped God, ¹⁸ sayinge: we geue the thanks O Lord God almightie: which arte and wast, and arte to come, for thou haste receaved thy great myght, and hast raygned. ¹⁹ And the nacions were angry, and thy wrath is come, and the tyme of the deed that they shuld be iudged and that thou shuldest geue rewarde vnto thy seruantes the Prophetes and Sayntes, and to them that feare thy name small and great and shuldest destroye them, which destroye the erth. ²⁰ And the temple of God was opened in heven, and ther was sene in his temple, the arcke of his testament, and ther folowed lightynge, and voyces, and thondrynge and earthquake, and moche hayle.

¹⁹ AND ther appered a gret wonder in heauen: A woman clothed with the sonne, and the mone vnder her fete, and vpon her heed a crowne of .xij. starris. ² And she was with chyld, and cryed

children, cryed. erthquake, earthquake. voice, voice. voice, voice. made, reward. lightning, lightning.

ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν, καὶ προσεκύνησαν τῷ Θεῷ, ¹⁷ λέγοντες, 'Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ᾧν, ¹⁸ ὅτι εἴληψας τὴν δύναμίν σου τὴν μεγάλην, καὶ ἐβασίλευσας. ¹⁹ καὶ τὰ ἔθνη ὠργίσθησαν, καὶ ἦλθεν ἡ ὀργή σου, καὶ ὁ καιρὸς τῶν νεκρῶν, κριθῆναι, καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου τοῖς προφήταις, καὶ τοῖς ἁγίοις καὶ τοῖς φοβουμένοις τὸ ὄνομά σου, τοῖς μικροῖς καὶ τοῖς μεγάλοις, καὶ διαφθεῖραι τοὺς διαφθεύοντας τὴν γῆν.'

¹⁹ Καὶ ἠνοίγη ὁ ναὸς τοῦ Θεοῦ ἐν τῷ οὐρανῷ, καὶ ὤφθη ἡ κιβωτὸς τῆς διαθήκης τοῦ Κυρίου ἐν τῷ ναῷ αὐτοῦ· καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σεισμός καὶ χάλαζα μεγάλη. XII. Καὶ σημείων μέγα ὤφθη ἐν τῷ οὐρανῷ, γυνὴ περιβεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς, καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος ἀστέρων δώδεκα· ² καὶ ἐν γαστρὶ

¹⁹ Rec. 'Ἐγένοντο αἱ βασίλειαι.

¹⁷ Rec. + καὶ.

¹⁸ Alex. οἱ καθήμενοι.

¹⁹ Rec. + καὶ ὁ ἱερέας.

² Rec. αἶμα.

GENEVA—1557.

an hülle, the sprite of life coming from God, shal enter into them, and they shal stande vpon their feet: and great feare shal come vpon them which sawe them. ¹² And they heard a great voyce from heauen, saying vnto them, Come vp hither. And they ascended vp into heauen in a cloude, and theyr enemyes sawe them. ¹³ And the same houre was there a great earthquake, and the tenth part of the cite fell, and in the earthquake were slayne names of men, seuen thousande: and the remnant were feared, and gaue glorie to God of heauen. ¹⁴ The seconde wo is past, and beholde the thyrd wo wyl come anone.

¹⁵ And the seuenth Angel blew, and there were made great voyces in heauen, saying, The kyngdomes of this worlde are our Lordes, and his Christes, and he shal raygne for euermore. ¹⁶ Then the four and twenty Elders, which syt before God on theyr seates, fell vpon their faces, and worshipped God, ¹⁷ Saying, We geue thee thanks Lord God almighty, which Art, and Waste, and Art to come: for thou hast receaued thy greete myght, and hast obteyned thy kyngdome. ¹⁸ And the Gentils were angry, and thy wrath is come, and the tyme of the dead that they should be iudged, and that thou shouldest geue rewarde vnto thy seruantes the Prophets, and Sainctes, and to them that feare thy Name, smal, and great, and shuldest destroy them, which destroye the earth. ¹⁹ And the temple of God was opened in heauen, and there was seene in his temple, the arcke of his Couenant: and there folowed lightnings, and voyces, and thoudringes, and earthquake, and much hayle.

12. AND there appeared a great wonder in heauen: A woman clothed with the sunne, and the moone vnder her fete, and vpon her head a crowne of twelue starres. ² And she was wyth chyld and

RHEIMS—1582.

God entred into them. And they stode vpon their feete, and great feare fel vpon them that sawe them. ¹² And they heard a loud voyce from heauen saying to them, Come vp hither. And they went vp into heauen in a cloude: and their enemies sawe them. ¹³ And in that houre there was made a great earthquake: and the tenth part of the cite fel: and there were slaine in the earthquake names of men seuen thousand: and the rest were cast into a feare, and gaue glorie to the God of heauen.

¹⁴ The second vroe is gone: and behold the third vroe wyl come quickly. ¹⁵ And the seuenth Angel sounded with a trumpet: and there were made loude voyces in heauen saying, The kingdom of this vvorlde is made our Lordes and his Christes, and he shal reigne for euer and euer. Amen.

¹⁶ And the foure and twentie seniores which sitte on their seates in the sight of God, fel on their faces, and adored God, ¹⁷ saying: Vve thanke thee Lord God omnipotent, vvhich art, and vvhich wast, and vvhich shalt come: because thou hast receiued thy great povver, and hast reigned. ¹⁸ And the Gentiles were angry, and thy vvrath is come, and the tyme of the dead, to be iudged, and to render reuward to thy seruantes the prophets and sainctes, and to them that feare thy name, litle and great, and to destroy them that haue corrupted the earth.

¹⁹ And the temple of God was opened in heauen: and the arke of his testament was seen in his temple, and there were made lightnings, and voyces, and an earthquake and greete haille.

12. AND a great signe appeared in heauen: a woman clothed vwith the sunne, and the moone vnder her feete, and on her head a crowne of twelue starres: ² and being with childe, she

AUTHORISED—1611.

the Spirit of life from God, entred into them: and they stood vpon their feet, and great feare fell vpon them which sawe them. ¹² And they heard a great voyce from heauen, saying vnto them, Come vp hither. And they ascended vp to heauen in a cloud, and their enemies beheld them. ¹³ And the same houre was there a great earthquake, and the tenth part of the Citie fell, and in the earthquake were slaine *of men seuen thousand: and the remnant were affrighted, and gaue glorie to the God of heauen. ¹⁴ The second wo is past, and behold, the third wo cometh quickly.

¹⁵ And the seuenth Angel sounded, and there were great voyces in heauen, saying, The kingdomes of this worlde are become the Kingdomes of our Lord, and of his Christ, and hee shall reigne for euer and euer. ¹⁶ And the foure and twenty Elders which sat before God on their seats, fell vpon their faces, and worshipped God, ¹⁷ Saying, We giue thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. ¹⁸ And the nations were angry, and thy wrath is come, and the time of the dead that they should be iudged, and that thou shouldest giue reward vnto thy seruants the Prophets, and to the Saints, and them that feare thy Name, small and great, and shouldest destroy them which ¹⁹ destroy the earth. ¹⁹ And the Temple of God was opened in heauen, and there was seene in his Temple the Arke of his Testament, and there were lightnings, and voyces, and thundrings, and an earthquake, and great haille.

12. AND there appeared a great wonder in heauen, a woman clothed with the Sun, and the Moone vnder her feet, and vpon her head a Crowne of twelue starres: ² And shee being with child,

* Or, names of men.

* Or, country.

* Or, signe.

ἔχουσα ἔκραζεν| ὠδίνουσα, καὶ βασανιζομένη τεκεῖν. ὦ φθῃ ἄλλο σημεῖον ἐν τῷ οὐρανῷ, καὶ ἰδοὺ δράκων ἰμέγας πυρρὸς,| ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα· καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ἑπτὰ διαδήματα·| καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς εἰς τὴν γῆν. Καὶ ὁ δράκων ἔστηκεν ἐνώπιον τῆς γυναῖκος τῆς μελλούσης τεκεῖν, ἵνα ὅταν τέκῃ, τὸ τέκνον αὐτῆς καταφάγῃ. καὶ ἔτεκεν υἱὸν ἄρρενα, ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ· καὶ ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν Θεὸν καὶ πρὸς| τὸν θρόνον αὐτοῦ. καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει ἑκεῖ| τόπον ἡτομασμένον ἀπὸ τοῦ Θεοῦ, ἵνα ἐκεῖ ἡμέρας χιλίας διακοσίας ἐξήκοντα. Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ· ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ πολεμήσαι· μετὰ τοῦ δράκοντος, καὶ ὁ δράκων ἐπολέμησε,

* Rec. ἐράζου.

* Alex. πυρρὸς μέγας.

* Rec. διαδήματα ἑπτὰ.

* Rec. = πυρρὸς.

* Rec. = ἐκεῖ.

* Const. ἐπολέμησε.

* Rec. ἐπολέμησαν.

WICLIPE—1380.

sche crieth trauelinge of child: & is turmentid that sche bere child; & another signe was seyn in heuene; & lo a greet red dragon that hadde seven heedis & ten hornes: & in the heedis of him sevene diademes; & the tail of hym drew the thirde part of sterres of heuene, & sente hem in to the erthe;

& the dragon stood bifor the womman that was to beringe child: that whanne sche hadde borun child: he schulde deuoure hir sone. & sche bare a man [fense] child that was to rulinge alle folkis in an iroon zerd & hir sone was raynchild to god: & to his trone; & the womman flei in to wildirnesse, where sche hath a place made redi of god: that he fede hir there a thousand dayes two hundred and sixti.

7 And a greet batail was made in heuene: & mychel & hisse angels foughten with the dragon; and the dragon faught & hisse angels: & thei hadden not myst, nether the place of hem was founden more in heuene; & thilke dragon was cast down, the greet eeld serpent, that is clepid the deuyl, & sathanas that deceyueth al the world; he was cast down in to the erthe: & hisse angels weren sent with him;

10 & I herde a greet vois in heuene, sei- yng; now is made helthe & vertu & king- dom of oure god: and the power of his crist, for the accusor of oure britheren is cast down: whiche accusid hem bifor the wjt of oure god dai & nygt; 11 & thei over- camen him for the blood of the lomb & for the word of his witnessinge: & thei lowden not her lyues til to deeth; 12 ther- for so heuene be 3e glad, and 3e that dwellen in hem; wo to the erthe: & to the see: for the fende is come down to you; and hath greet wrahthe winge that he hath lili tyme;

TYNDALE—1534.

in byrth, and payned redy to be dely- uered. 8 And ther appered a nother wonder in heven; for beholde a gret red dragon havyng .vij. heddes; and ten hornes and crownes vpon his heddes: 9 and his tayle drue the thyrd parte of the starres; and cast them to the erth.

And the dragon stode before the woman which was redy to be delyuied: for to deuoure her chyld as sone as it were borne. 8 And she brought forth a man chyld; which shulde rule all nacions with a rode of yron. And her sone was taken vp vnto God; and to his seate. 9 And the woman fled into wyldernes; where she had a place; prepared of god; that they shulde fede her there a .M. ii. C and lx. dayes.

7 And ther was greet battayll in heuen; Michael and his angels fought with the dragon and the dragon fought and his angelles; 8 and preuaylled not: nether was their place founde eny more in heuen. 9 And the greet dragon; that olde serpent called the deuyll and Sathanas was cast out. Which deceaued all the worlde. And he was cast into the erth; and his angelles were cast out also.

10 And I harde a lowde voyce sayinge: in heuen is now made saluacion and strengthe and the kyngdome of oure God; and the power of his Christ. For he is cast downe which accused them before god daye and nyght. 11 And they over- came him by the bloude of the lambe; and by the wordes of their testimony; and they loved not their lyues vnto the deeth. 12 Therefore reioyce heuene; and ye that dwell in them. Woo to the inhabi- ters of the erth; and of the see: for the deuyll is come downe vnto you; which hath greet wraht; because he knoweth that he hath but a short tyme.

CRANMER—1539.

trauaylinge in byrth, and payned redy to be delyuied. 8 And ther appered another wonder in heauen; for beholde, a gret red dragon havyng .vij. heddes, and ten hornes and crownes vpon his heades: 9 and his tayle drue the thyrd parte of the starres and cast them to the erth.

And the dragon stode before the woman which was redy to be delyuied: for to deuoure her chyld as sone as it were borne. 8 And she brought forth a man chyld, which shulde rule all nacions with a rodde of yron. And her sone was taken vp vnto God, and to his seate. 9 And the woman fled into wyldernes, where she had a place, prepared of God, that they shulde fede her there a .M. iij. hundred and .lx. dayes.

7 And ther was a great battayll in hea- uen, Michael and his Angels fought with the dragon, and the dragon fought and his angelles; 8 and preuaylled not; nether was their place founde eny more in heauen. 9 And the great dragon, that olde serpent, called the deuyll and Sathanas, was cast out. Which deceaueth all the worlde. And he was cast into the erth and his angelles were cast out also.

10 And I hearde a lowde voyce sayinge: in heuen is now made saluacion and strength and the kyngdome of oure God, and the power of his Christ. For he is cast downe which accused them before God daye and nyght. 11 And they over- came him by the bloude of the lumbe, and by the wordes of their testimony, and they loved not their lyues vnto the deeth. 12 Therefore reioyce heuene, and ye that dwell in them. Woo to the inhabi- ters of the erth, and of the see: for the deuyll is come downe vnto you, which hath great wraht, because he knoweth that he hath but a short tyme.

καὶ οἱ ἄγγελοι αὐτοῦ, * καὶ οὐκ ἴσχυσεν, | * οὐδὲ | τόπος εὐρέθη * αὐτῶν | ἐν τῷ οὐρανῷ. * καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφης ὁ ἀρχαῖος, ὁ καλούμενος Διάβολος, καὶ ὁ Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην, ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν. ¹⁰ Καὶ ἤκουσα φωνὴν μεγάλην * ἐν τῷ οὐρανῷ, λέγουσαν, | * Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία * τοῦ Θεοῦ ἡμῶν, καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ * ὅτι * κατεβλήθη | ὁ * κατήγwor | * τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτῶν ἐνώπιον τοῦ Θεοῦ ἡμῶν ἡμέρας καὶ * νυκτός. ¹¹ καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου, καὶ διὰ τὸν λόγον * τῆς μαρτυρίας αὐτῶν, καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου. ¹² διὰ * τοῦτο εὐφραίνεσθε οἱ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνούντες. οὐαὶ * τῇ γῇ καὶ τῇ * θαλάσσῃ, | ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον

* Rec. κατὰ.

* Rec. ἰσχυσεν.

* Rec. οὐκ.

* Alex. αὐτῷ.

* Rec. ἄκουσαν ἐν τῷ οὐρανῷ.

* Alex. ἐβλήθη.

* Rec. ἐσθίοντες.

* Rec. τοῖς κατοικοῦσι τὴν γῆν καὶ τὴν θάλασσαν.

GENEVA—1557.

cryed travailling in birth, and payned redy to be deliuered. ³ And there appeared a nother wonder in heauen, for beholde a great red dragon hauing seven heades, and ten hornes, and seven crownes vpon his heades: ⁴ And his tayle drew the third part of the starres of heauen and cast them to the earth. And the dragon stode before the woman, which was redy to be deliuered: for to deuoure her childe as soone as it were borne.

⁵ And she brought forth a man childe, which should rule all nations wyth a rod of yron: and her sonne was taken vp vnto God and to his throne. ⁶ And the woman fled into wilderness where she hath a place prepared of God, that they should fede her there a thousande two hundred and threscore dayes.

⁷ And there was a battayle in heauen, Michael and his Angels fought with the dragon, and the dragon fought and his Angels. ⁸ But preuayled not, neither was their place founde any more in heauen. ⁹ And the great dragon, that old serpent called the deuyll and Satay was cast out, which deceueth all the worlde, and he was cast into the earth, and his Angels were cast out with him. ¹⁰ And I heard a lowde voice saying in heauen, Now is saluation, and strength and the kyngdome of our God, and the power of his Christ: for the accuser of our brethren is cast downe which accused them before our God day and night. ¹¹ And they ouercame him by the blood of the Lambe, and by the worde of his testimonie, and they loued not their liues vnto the death.

¹² Therefore reioice heaue, and ye that dwell in them. Wo to the inhabitors of the earth, and of the sea: for the deuyll is come downe vnto you which hath great wrath, because he knoweth that he hath

RHEIMS—1582.

cried also traueling, and is in anguish to be deliuered. ³ And there vvas seen another signe in heauen, and behold a great red dragon hauing seven heades, and ten hornes: and on his heades seven diademes,

⁴ and his taile drew the third part of the starres of heauen, and cast them to the earth, and the dragon stode before the vwoman which vvas ready to be deliuered: that vwhen she should be deliuered, he might deuoure her sonne. ⁵ And she brought forth a man childe, vwho vvas to gouerne al nations in an yron rodde: and her sonne vvas taken vp to God and to his throne, ⁶ and the vwoman fled into the vvildernesse where she had a place prepared of God, that there they might feede her a thousande tvo hundred sixtie daies.

⁷ And there vvas made a great battell in heauen, Michael and his Angels fought vvith the dragon, and the dragon fought and his Angels: ⁸ and they preuailed not, neither vvas their place found any more in heauen. ⁹ And that great dragon vvas cast forth, the old serpent, vvwhich is called the Deuill and Satay, vvwhich seduceth the vvhole vvorld: and he vvas cast into the earth, and his Angels vvere throwen downe vvith him. ¹⁰ And I heard a great voice in heauen saying: Now is there made saluation and force, and the kyngdom of our God, and the povver of his Christ: because the accuser of our brethren is cast forth, vvho accused them before the sight of our God day and night. ¹¹ And they ouercame him by the blood of the Lambe, and by the vvord of their testimonie, and they loued not their liues euen vnto death. ¹² Therefore reioyce o heauens, and you that dwell therein. Vvo to the earth and to the sea, because the Diuill is descended to you, hauing great vvrrath, knowing that he hath a litle

AUTHORISED—1611.

cryed, trauiling in birth, and pained to be deliuered. ³ And there appeared another * wonder in heauen, and beheld a great red dragon, hauing seven heads, and ten hornes, and seven crownes vpon his heads. ⁴ And his taile drew the third part of the starres of the heauen, and did cast them to the earth: And the dragon stood before the woman which was ready to be deliuered, for to deuoure her child as soone as it was borne.

⁵ And shee brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught vp vnto God, and to his Throne. ⁶ And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand, two hundred, and threescore dayes. ⁷ And there was warre in heauen, Michael and his Angels fought against the dragon, and the dragon fought and his angels, ⁸ And preuailed not, neither was their place found any more in heauen. ⁹ And the great dragon was cast out, that old serpent, called the deuill and Satan, which deceueth the whole world: hee was cast out into the earth, and his angels were cast out with him.

¹⁰ And I heard a lowd voice saying in heauen, Now is come saluation, and strength, and the kingdome of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. ¹¹ And they ouercame him by the blood of the Lambe, and by the word of their Testimonie, and they loued not their liues vnto the death. ¹² Therefore reioyce, yee heauens, and yee that dwell in them; Woe to the inhabitors of the earth, and of the sea: for the diuicell is come downe vnto you, hauing great wrath, because he knoweth that he hath but a short time.

1290
 'καιρὸν ἔχει.' ¹³ Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξε τὴν
 γυναῖκα ἣτις ἔτεκε τὸν ἄρρενα. ¹⁴ Καὶ ἐδόθησαν τῇ γυναικὶ δύο πτέρυγες τοῦ ἀετοῦ
 τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς, ὅπου τρέφεται
 ἐκεῖ καιρὸν, καὶ καιροὺς, καὶ ἡμῖσι καιροῦ, ἀπὸ προσώπου τοῦ ὄφeos. ¹⁵ Καὶ
 ἔβαλεν ὁ ὄφis ἐκ τοῦ στόματος αὐτοῦ ὀπίσω τῆς γυναικὸς ὕδωρ ὡς ποταμὸν,
 ἵνα αὐτὴν ποταμοφόρητον ποιῇ. ¹⁶ καὶ ἐβοήθησεν ἡ γῆ τῇ γυναικὶ, καὶ ἡνοῖξεν
 ἡ γῆ τὸ στόμα αὐτῆς, καὶ κατέπιε τὸν ποταμὸν ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ
 στόματος αὐτοῦ. ¹⁷ Καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικὶ, καὶ ἀπῆλθε ποιῆσαι
 πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ
 Θεοῦ, καὶ ἔχόντων τὴν μαρτυρίαν Ἰησοῦ.

¹⁸ Καὶ ἑστάθην ἐπὶ τὴν ἄμμον τῆς θαλάσσης

XIII. Καὶ εἶδον ἐκ τῆς

¹ Const. ὄφis τρέφεται.

¹ Rec. ὀπίσω τῆς γυναικὸς ἐκ τοῦ στόματος αὐτοῦ.

² Rec. ταύτην.

³ Rec. τοῦ Ἰησοῦ Χριστοῦ.

⁴ Alex. ἐστάθη.

⁵ Rec. κεφαλὰς ἐπὶ καὶ αἶματα διακ.

⁶ Rec. ὄφis.

WICLIFFE—1380.

TYNDALE—1534.

CRANMER—1539.

¹³ and aftir that the dragoun sai, that he
 was cast down to the erthe: he persued
 the woman that bare the man [name]
 child. ¹⁴ & twey wyngys of a greet egyle
 weren given to the woman: that sche
 schulde fle in to desert in to hir place,
 where sche is fed, bi tyme & tymes & half
 a tyme: fro the face of the serpent. ¹⁵ &
 the serpent sente out of his mouth aftir
 the woman, watir as a flood: that he
 schulde make hir to be drawun of the
 flood. ¹⁶ and the erthe helpid the womman,
 & the erthe opened his mouth: & soop up
 the flood that the dragoun sent of his
 mouth. ¹⁷ and the dragoun was wrooth
 agens the woman: and he wente to
 make batail with othir of hir seed, that
 kepen the mannements of god, & han
 the witnessynge of ihesu crist: and he
 stood on the grauel of the see.

13. AND I sai a beest styngye up of
 the see: hauynge sevene heddis, & ten
 hornes, and on his hornes ten diademes:
 & on hime heddis the names of blasfemye.
² and the beest whom I sai: was like a
 parde, & his feet as the feet of a beere:
 and his mouth as the mouth of a lion: &
 the dragoun gaf his vertu, & greet power
 to hym. ³ & I sai oon of hime heedis: as
 alays in to deeth, and the wounde of his
 deeth was curid: & alerthe wondrid aftir
 the beest. ⁴ and thei worschypiden the
 dragoun: that gaf power to the beest,
 and thei worschypiden the beeste & seiden,
 who is like the beest: & who schal now
 fyte with it?

⁵ and a mouth spekyng greet thingis &
 blasfemyes was given to it, & power was
 given to it: to do two and fourti mo-
 nethis. ⁶ & it opened his mouth in to

¹³ And when the dragon sawe, that he
 was caste vnto the erth, he perscuted the
 woman which brought forth the man
 chylde. ¹⁴ And to the woman were geuen
 two wynges of a greet egyle, that she
 myght flye into the wyldrenes into her
 place, where she is noryshed for a tyme,
 tymes, and half a tyme, from the pre-
 sence of the serpent. ¹⁵ And the dragon
 cast out of his mouth water after the
 woman as it had bene a ryuer, because
 she schulde beve bene caught of the flood.
¹⁶ And the erth holpe the woman, and
 the erth opened her mouth, and swallow-
 ed vp the reuer which the dragon cast
 out of his mouth. ¹⁷ And the dragon was
 wroth with the woman: and went and
 made warre with the remnant of hyr
 seed, which kepe the commaundmentes
 of god, and have the testimony of Iesus
 Christe. And I stode on the see sonde.

13. AND I sawe a best rise out of the
 see, hauynge vii. heddes, and x. hornes,
 and upon hys hornes x. crownes, and
 upon his heed, the name of blasfemy.
² And the beest which I sawe, was lyke
 a catt of the mountayne, and his fete
 were as the fete of a beare, and his mouth
 as the mouth of a lyon. And the dragon
 gave him his power and his seate, and
 grett auctorite: ³ and I sawe one of his
 heeddes as it were wounded to deeth, and
 his dedly wounde was healed. And all
 the worlde wondred at the beest, ⁴ and
 they worschipped the dragon which gave
 power vnto the beest, and they worschipped
 the beest sayynge: who is lyke vnto the
 beest? who is able to warre with hym?

⁵ And ther was a mouth geven vnto him
 that spake greet thinges and blasphemies,
 and power was geven vnto him, to do
 xlii. monethes. ⁶ And he opened his mouth

¹³ And when the dragon sawe, that he
 was caste vnto the erth, he perscuted the
 woman, which brought forth the man
 chylde. ¹⁴ And to the woman were geuen
 two wynges of a greet Egyle, that she
 myght flye into the wilderness into her
 place, where she is noryshed for a tyme,
 tymes, and half a tyme, from the pre-
 sence of the serpent. ¹⁵ And the dragon
 cast oute of his mouth water after the
 woman as it had bene a ryuer, because
 she shuld haue bene caught of the flood.
¹⁶ And the erth holpe the woman, and the
 erth opened her mouth and swallowed, vp
 the ryuer, which the dragon cast out of
 his mouth. ¹⁷ And the dragon was wroth
 with the woman: and went and made
 warre with the remnant of hyr seed,
 which kepe the commaundmentes of God,
 and haue the testimony of Iesus Christe.
 And I stode on the see sande.

13. AND I sawe a beste ryse out of
 the see, hauynge sevene heddes, and ten
 hornes, and vpon his hornes ten crownes,
 and vpon his heed, the name of blas-
 phemy. ² And the beest which I sawe,
 was lyke a catte of the mountayne, and
 hys fete were as the fete of a beare, and
 hys mouth as the mouth of a lyon. And
 the dragon gave hym his power and hys
 seate, and grett auctorite: ³ and I sawe one
 of his heeddes as it were wounded to deeth,
 and hys dedly wounde was healed. And all
 the worlde wondred at the beest, ⁴ and they
 worschipped the dragon, which gave power
 vnto the beest, and they worschipped the
 beest sayynge: who is lyke vnto the
 beest? who is able to warre with hym?

⁵ And ther was geuen vnto him a mouth,
 that spake greet thinges and blasphemies,
 and power was geuen vnto hym, to do
 xliij. monethes. ⁶ And he opened his

θαλάσσης θηρίον ἀναβαῖνον, ἔχον ῥ κέρατα δέκα καὶ κεφαλὰς ἑπτὰ· καὶ ἐπὶ τῶν
κεράτων αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ῥ ὀνόματα· βλασφη-
μίας. ῥ καὶ τὸ θηρίον ὃ εἶδον ἦν ὅμοιον παρδάλει, καὶ οἱ πόδες αὐτοῦ ὡς ῥ ἄρκου,
καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος. καὶ ἔδωκεν αὐτῷ ὃ δράκων τὴν δύναμιν
αὐτοῦ, καὶ τὸν θρόνον αὐτοῦ, καὶ ἐξουσίαν μεγάλην. ῥ καὶ ῥ μίαν ῥ ἐκ τῶν κεφαλῶν
αὐτοῦ ὡς ἐσφαγμένην εἰς θάνατον· καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἔθεραπεύθη,
καὶ ἐθαύμασεν ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου. ῥ καὶ προσεκύνησαν ῥ τῷ δράκοντι,
ῥ ὅτι ἔδωκε ῥ τὴν ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν ῥ τῷ θηρίῳ, λέγοντες,
ῥ Τίς ὅμοιος τῷ θηρίῳ; ῥ καὶ τίς ῥ δύναται ῥ πολεμῆσαι μετ' αὐτοῦ; ῥ καὶ ἐδόθη
αὐτῷ στόμα λαλοῦν μεγάλα καὶ ῥ βλασφημίας· καὶ ἐδόθη αὐτῷ ἐξουσία ῥ ποιῆσαι
μῆνας τεσσαράκοντα δύο. ῥ καὶ ῥ ἤνοιξε τὸ στόμα αὐτοῦ εἰς βλασφημίαν πρὸς τὸν

ῥ Rec. ἄρετον. ῥ Rec. + ῥ ζων. ῥ Rec. = ix. ῥ Rec. τὸν δράκοντα. ῥ Rec. ὃς ἔδωκεν. ῥ Rec. = τὴν. ῥ Rec. τὸ θηρίον.
ῥ Rec. = καὶ. ῥ Const. δυνατός. ῥ Const. βλασφημίαν. ῥ Rec. + πόδες.

GENEVA—1557.

but a short time. 13 And when the dragon saw that he was cast vnto the earth, he persecuted the woman which brought forth the man childe. 14 But to the woman were given two winges of a great eagle, that she might flye into the wilderness, into her place, where she is nourished for a tyme, tymes, and halfe a time, from the presence of the serpent. 15 And the serpent cast out of his mouth water after the woman as it had bene a river because she should haue bene caught of the froude. 16 But the earth helpe the woman, and the earth opened her mouth, and swallowed vp the river, which the dragon cast out of his mouth. 17 Then the dragon was wroth with the woman, and went and made warre with the remnant of her seed, which kepe the commandementes of God, and haue the testimonie of Iesus Christe. And I stode on the sea sande.

13. AND I sawe a beaste ryse out of the sea, hauing seven heades, and ten hornes, and vpon his hornes were tenne crownes, and vpon his heade, the name of blasphemie. 2 And this beaste which I sawe, was lyke a calte of the mountayne, and hys fete were as the fete of a beare, and his mouth as the mouth of a lion: and the dragon gaue him his power and his throne, and great autorite. 3 And I sawe one of his heades as it were wounded to death, but his deadly wound was healed: and all the world wondred and followed the beaste.

4 And they worshipped the dragon which gaue power vnto the beaste, and they worshipped the beaste, saying, Who is lyke vnto the beaste? who is able to warre wyth him. 5 And there was geuen vnto him a mouth, that spake greete thynges and blasphemies, and power was geuen vnto him, to do two and fourty monethes. 6 And he opened his mouth vnto blasphemie against God, to blasphemie

RHEIMS—1582.

13 And after the dragon sawv that he vvas throwen into the earth, he persecuted the vwoman vvvhich brought forth the man-childe: 14 and there were given to the vwoman tvvo vvvinges of a great eagle, that shee might flie into the desert vnto her place, vvhere she is nourished for a time and times, and halfe a time, from the face of the serpent. 15 And the serpent cast out of his mouth after the vwoman, vvater as it vvore a flood: that he might make her to be caried avvay vvith the flood.

16 And the earth helpe the vwoman, and the earth opened her mouth, and avvalloved vp the flood vvvhich the dragon cast out of his mouth. 17 And the dragon vvas angrie against the vwoman: and vvvent to make battel vvith the rest of her seede, vvvhich keepe the commande-ments of God, and haue the testimonie of Iavvs Christ. And he stood vpon the sand of the sea.

13. AND I savv a beast comming vp from the sea, heaving seven heades, and ten hornes, and vpon his hornes ten diademes, and vpon his heades names of blasphemie. 2 And the beast vvvhich I savv, vvas lyke to a libarde, and his fecte as of a beare, and his mouth, as the mouth of a lion. And the dragon gaue him his ovvne furce and great povver. 3 And I savv one of his heades as it vvore alaine to death: and the vvound of his death vvas cured. And al the earth vvas in admiration after the beast. 4 And they adored the dragon vvvhich gaue povver to the beast: and they adored the beast, saying, Vvho is lyke to the beast? and vvho shal be able to fight vvith it? 5 And there vvas given to it a mouth speaking greete thynges and blasphemies: and povver vvas given to it to vvorke tvvo and fourtie monethes. 6 And he opened his mouth vnto

AUTHORISED—1611.

13 And when the dragon saw that he was cast vnto the earth, hee persecuted the woman which brought forth the man child.

14 And to the woman were given two winges of a great Eagle, that shee might flie into the wilderness into her place, where she is nourished for a time, and times, and halfe a time, from the face of the serpent. 15 And the serpent cast out of his mouth water as a flood, after the woman: that he might cause her to be caried away of the flood. 16 And the earth helped the woman, and the earth opened her mouth, and swallowed vp the flood which the dragon cast out of his mouth. 17 And the dragon was wroth with the woman, and went to make warre with the remnant of her seed, which keepe the Commandements of God, and haue the testimony of Iesus Christ.

18. AND I stood vpon the sand of the sea: and saw a beast rise vp out of the sea, hauing seven heads, and ten hornes; and vpon his hornes ten crownes, and vpon his heads, the name of blasphemie. 2 And the beast which I saw, was lyke vnto a Leopard, and his feet were as the feet of a Beare, and his mouth as the mouth of a Lion: and the dragon gaue him his power, and his scat, and great authority. 3 And I saw one of his heads as it were wounded to death, and his deadly wound was healed: and all the world wondered after the beast. 4 And they worshipped the dragon which gaue power vnto the beast, and they worshipped the beast, saying, Who is lyke vnto the beast? Who is able to make warre with him?

5 And there was given vnto him a mouth, speaking greete thynges, and blasphemies, and power was given vnto him 7 to continue fortie and two monethes. 6 And he opened his mouth in blasphemie against

ῥ Or, names. ῥ Or, alone. ῥ Or, to make war.

Θεόν, βλασφημῆσαι τὸ ὄνομα αὐτοῦ, καὶ τὴν σκηνὴν αὐτοῦ, καὶ τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας. ⁷ Καὶ ἐδόθη αὐτῷ πόλεμος ποιῆσαι μετὰ τῶν ἁγίων, καὶ νικῆσαι αὐτούς· καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν ⁸ καὶ λαὸν καὶ γλῶσσαν καὶ ἔθνος. ⁹ Καὶ προσκυνήσουσιν αὐτὸν πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὸ ὄνομα ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἁγίου τοῦ ἐσφαγμένου, ἀπὸ καταβολῆς κόσμου. ¹⁰ Εἴ τις ἔχει οὖς, ἀκουσάτω. ¹¹ Εἴ τις αἰχμαλωσίαν συνάγει, εἰς αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν μαχαίρᾳ ἀποκτενεῖ, δεῖ αὐτὸν ἐν μαχαίρᾳ ἀποκτανθῆναι· ὧδέ ἐστιν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.

¹² Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς, καὶ εἶχε κέρατα δύο ὅμοια ἁρνίῳ, καὶ ἐλάλει ὡς δράκων. ¹³ καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ· καὶ ποιεῖ τὴν γῆν καὶ τοὺς ἐν αὐτῇ κατοικοῦντας ἵνα προσ-

* Alex. = εν.

* Rec. = καὶ λαόν.

* Rec. αὐτῶν.

* Rec. τὰ ὀνόματα.

* Rec. τῷ βιβλίῳ.

* Rec. = τοῦ.

* Rec. κατοικοῦντας ἐν αὐτῇ.

* Rec. ἵνα καὶ κύρ.

WICLIIF—1380.

blasfemes to god to blasfeme his name & his tabernacle, & hem that dwellen in heuene; ⁷ & it was goun to him to make batel with seyntis, & to ouercome hem, & power was goun to him: in to eche langage, & puple and langage & folk, ⁸ and alle men worschipped it that dwellen in erthe: whos names ben not writen in the boke of liif of the lamb, that was slayn fro the bigynnyng of the world, ⁹ if any man hath eers here he, ¹⁰ he that ledith to caityfs: schal go in to caityfte, he that sleeth with swerde: it bihoueth him to be slayn with swerde; this is the pacience and the feith of seyntis

¹¹ & I say another best styng up fro the erthe, and it hadde two hornes lik the lamb: and it spake as the dragon, ¹² & dide al the power of the former best in his sych, & it made the erthe and men dwellinge in it: to worschip the first best, whos wounde of deeth was curid, ¹³ and it dide greet signes: that also it made fier to come down fro heuene in to erthe in the sych of alle men, ¹⁴ & it deceyeth men that dwellen in erthe: for signes which ben goun to it to do in the sych of the best, seynge to men dwellinge in erthe, that thei make an ymage of the best that hath the wounde of swerd & lyued

¹⁵ & it was goun to him: that he scholde geue spirit to the ymage of the best; and that the ymage of the best speke, and he schal make that who euer honouren not the ymage of the best: be slayn, ¹⁶ and he schal make alle smale and greet, & riche & poure, and fre men & bond men: to haue a caretir in her [right] hond ether in her forhedde, ¹⁷ that no man mai his ether selle but thei han the caretir

TYNDALE—1534.

vnto blasphemie agaynst God, to blasphemie his name, and his tabernacle and them that dwell in heuen. ⁷ And it was geuen vnto him to make warre with the sayntes, and to overcome them. And power was geuen him ouer all kynred, tonge, and nacion: ⁸ and all that dwell vpon the erth worship him: whose names are not written in the boke of lyfe of the lamb, which was kylled from the begynnyng of the worlde. ⁹ Yf any man haue an eare, lett him heare. ¹⁰ He that leadeth into captiuite, shall goo into captiuite: he that kylleth with a swearde, must be kylled with a swearde. Heare is the pacience, and the fayth of the sayntes.

¹¹ And I behelde another best comynge vp out of the erth, and he had two hornes like a lamb; and he spake as dyd the dragon. ¹² And he dyd all that the fyrste best coule do in his presence, and he caused the erth, and them which dwell therein, to worshippe the fyrst best, whose dedly wounde was healed. ¹³ And he dyd greet wonders, so that he made fyre come downe from heuen in the syght of men. ¹⁴ And deceaued them that dwelt on the erth by the meanes of those signes which he had power to don in the syght of the best, sayinge to them that dwelt on the erth: that they shuld make an ymage vnto the best, which had the wounde of a swearde, and dyd lyue.

¹⁵ And he had power to geue a sprete vnto the ymage of the best; and that the ymage of the best shuld speake, and shuld cause that as many as wolde not worshippe the ymage of the best, shuld be kylled. ¹⁶ And he made all bothe smale and greet, ryche and poure, fre and bond, to receaue a marke in their right handes, or in their forheddes. ¹⁷ And that no man myght by or sell, save he that had the

CRANMER—1530.

mouth vnto blasphemie agaynst God, to blasphemie his name and his tabernacle, and them that dwell in heauen. ⁷ And it was geuen vnto him to make warre with the Sayntes, and to overcome them. And power was geuen him ouer all kynred, and tonge, and nacion, ⁸ and all that dwell vpon the erthworshipt hym: whose names are not written in the boke of lyfe of the lambe, which was kylled from the begynnyng of the worlde. ⁹ If any man haue an eare let him heare. ¹⁰ He that leadeth into captiuite, shall go into captiuite: he that kylleth with a swearde, must be kylled with a swearde. Heare is the pacience, and the fayth of the sayntes.

¹¹ And I behelde another best comynge vp out of the erth, and he had two hornes lyke a lambe, and he spake as dyd the dragon. ¹² And he dyd all that the fyrste best coule do in his presence, and he caused the erth, and them which dwell therein, to worshippe the fyrst best, whose dedly wounde was healed. ¹³ And he dyd greet wonders, so that he made fyre come downe from heauen in the syght of men. ¹⁴ And deceaued them that dwelt on the erth, by the meanes of those syngnes which he had power to do in the syght of the best, sayinge to them that dwelt on the erth: that they shuld make an ymage vnto the best, which had the wounde of a swearde, and dyd lyue.

¹⁵ And he had power to geue a sprete vnto the ymage of the best, and that the ymage of the best shuld speake, and shuld cause, that as many as wolde not worshippe the ymage of the best, shuld be kylled. ¹⁶ And he made all, both small and great, ryche and poure, fre and bond, to receaue a marke in their right handes or in their forheddes. ¹⁷ And that no man myght by or sell, save he that had the

κυνήσωσι τὸ θηρίον τὸ πρῶτον, οὐ ἐθεραπεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ· καὶ ποιεῖ σημεῖα μεγάλα, καὶ πῦρ ἵνα ἐκ τοῦ οὐρανοῦ καταβαίῃ| εἰς τὴν γῆν ἐνώπιον τῶν ἀνθρώπων. ¹⁴ καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς, διὰ τὰ σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου, λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, ποιῆσαι εἰκόνα τῷ θηρίῳ ὃ ἔχει τὴν πληγὴν τῆς μαχαίρας καὶ ἔζησε. ¹⁵ Καὶ ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου, καὶ ποιήσῃ, ὅσοι ἂν μὴ προσκυνήσωσι τῇ εἰκόνι τοῦ θηρίου, ἵνα ἀποκτανθῶσι. ¹⁶ Καὶ ποιεῖ πάντας, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πτωχοὺς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους, ἵνα δῶσιν αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς, ἢ ἐπὶ τὸ μέτωπον αὐτῶν, ¹⁷ καὶ ἵνα μή τις δύνηται ἀγοράσαι ἢ πωλῆσαι, εἰ μὴ ὁ ἔχων τὸ χάραγμα, τὸ

¹ Rec. καὶ καταβαίνειν ἐκ τοῦ οὐρανοῦ.

² Const. ἔχει.

³ Rec. τὴν εἰκόνα.

⁴ Rec. ἔδωκεν.

⁵ Const. χαράγματα.

⁶ Rec. τῶν μεγάλων.

⁷ Rec. + ἢ.

GENEVA — 1557.

his Nurse, and his tabernacle, and them that dwell in heauen. ⁷ And it was geuen vnto him to make warre with the Sainctes, and to ouercome them: and power was geuen him ouer euery kindred and tounge, and nation.

⁸ Therefore all that dwell vpon the earth shal worship him, whose names are not wrytten in the Booke of lyfe of the Lambe, which was kylled from the begynnaing of the worlde. ⁹ If any man haue an eare, let him heare. ¹⁰ He that leadeth into captiuitie shal go into captiuitie: he that kylleth with a sworde, must be kylled with a sworde: here is the pacience, and the faith of the Sainctes. ¹¹ And I behelde another beast comming vp out of the earth, which had two hornes lyke the Lambe, but he spake as dyd the dragon. ¹² And he dyd all that the fyrst beast could do in his presence, and he causeth the earth, and them which dwell therein, to worship the fyrst beast, whose deadly wounde was healed. ¹³ And doeth great wonders, so that he maketh fire come doune from heauen on the earth, in the sight of men. ¹⁴ And deceaueth them that dwell on the earth by the meanes of those signes, which he hath power to do in the sight of the beaste, saying to them that dwell on the earth, that they shoulde make the image of the beaste, which had the wounde of a sworde, and dyd liue.

¹⁵ And he had power to geue a sprite vnto the image of the beaste, so that the image of the beaste shoulde speake, and shoulde cause that as many as would not worship the image of the beaste, should be kylled. ¹⁶ And he made all, both small and great, ryche and poore, fre and boude, to receaue a marke in theyr ryght hande or in their foreheades. ¹⁷ And that no man myght bye or sell, saue he that had the

RHEIMS — 1582.

blasphemies to vnderstand God, to blaspheme his name, and his tabernacle, and those that dwell in heauen. ⁷ And it was geuen vnto him to make battail vwith the sainctes, and to ouercome them. And power was geuen him vpon euery tribe and people, and tounge, and nation, ⁸ and al that inhabit the earth, adored it, vvhose names be not wrytten in the booke of life of the Lambe, vvhich was slaine from the beginning of the vworld.

⁹ If any man haue an eare, let him heare. ¹⁰ He that shal leade into captiuitie, geth into captiuitie: he that shal kil in the svword, he must be killed vwith the svword. here is the patience and the faith of sainctes.

¹¹ And I sawv an other beast comming vp from the earth: and he had two hornes, like to a lambe, and he spake as a dragon. ¹² And al the povver of the former beast he did in his sight: and he made the earth and the inhabitants therein, to adore the first beast, vvhose vvound of death vvas cured. ¹³ And he did many signes, so that he made also fire to come doune from heauen vnto the earth in the sight of men. ¹⁴ And he seduceth the inhabitants on the earth through the signes vvhich vvere given him to doe in the sight of the beast, saying to them that dwell on the earth, that they should make the image of the beast vvhich hath the stroke of the sword, and liued. ¹⁵ And it vvas geuen him to geue spirit to the image of the beast, and that the image of the beast should speake: and should make, that vvhosoeuer shal not adore the image of the beaste, be slaine. ¹⁶ And he shal make al, litte and great, and rich, and poore, and free-men, and bond-men, to haue a character in their right hand, or in their foreheades. ¹⁷ and that no man may bie or sel, but he that hath the

AUTHORISED — 1611.

God, to blaspheme his Name, and his Tabernacle, and them that dwell in heauen. ⁷ And it was given vnto him to make warre with the Saints, and to overcome them: And power was given him ouer all kindred, and tongues, and nations. ⁸ And all that dwell vpon the earth, shall worship him, whose names are not written in the booke of life of the Lambe, slaine from the foundation of the world. ⁹ If any man haue an eare, let him heare: ¹⁰ He that leadeth into captivity shall goe into captivity: Hee that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the Saints.

¹¹ And I beheld another beast coming vp out of the earth, and hee had two hornes like a lambe, and hee spake as a dragon. ¹² And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein, to worship the first beast, whose deadly wound was healed. ¹³ And hee doeth great wonders, so that hee maketh fire come downe from heauen on the earth in the sight of men, ¹⁴ And deceiveth them that dwell on the earth, by the meanes of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an Image to the beast which had the wound by a sword, and did liue.

¹⁵ And hee had power to geue life vnto the Image of the beast, that the Image of the beast should both speake, and cause that as many as would not worship the Image of the beest, should be killed. ¹⁶ And he causeth all, both small and great, rich and poore, free and bond, ¹⁷ to receiue a marke in their right hand, or in their foreheades: ¹⁷ And that no man might buy or sell, saue he that had the marke,

ὄνομα τοῦ θηρίου, ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ. ¹⁸ Ὡς ἡ σοφία ἐστίν. ὁ ἔχων νουν, ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου· ἀριθμὸς γὰρ ἀνθρώπου ἐστὶ, καὶ ὁ ἀριθμὸς αὐτοῦ χξϛ'.

XIV. Καὶ εἶδον, καὶ ἰδοὺ τὸ ἀρνίον ἐστηκὸς ἐπὶ τὸ ὄρος Σιών, καὶ μετ' αὐτοῦ ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες, ἔχουσαι τὸ ὄνομα αὐτοῦ, καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν. ² καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῆς μεγάλης· καὶ ἡ φωνὴ ἦν ἡκούσα ὡς καθαρωδῶν καθαριζόντων ἐν ταῖς κιθάραις αὐτῶν. ³ καὶ ᾄδουσιν ᾠδὴν καινὴν ἐνώπιον τοῦ θρόνου, καὶ ἐνώπιον τῶν τεσσάρων ζώων καὶ τῶν πρεσβυτέρων· καὶ οὐδεὶς ἠδύνατο μαθεῖν τὴν ᾠδὴν, εἰ μὴ αἱ ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες, οἱ ἠγορασμένοι ἀπὸ τῆς γῆς. ⁴ Οὗτοί εἰσιν οἱ μετὰ

* Rec. + τὸν.

* Rec. = τὸ.

* Rec. = αὐτοῦ, καὶ τὸ ὄνομα.

* Rec. φωνὴν ἤκουσα.

* Rec. + ὡς.

* Rec. ὁδός.

* Rec. + ἰνὸς πῶτος τοῦ θρόνου τοῦ Θεοῦ.

* Rec. παρὸντων.

* Alex. + ἐν.

WICLIFFE—1380.

ether the name of the beest ether the nombre of his name. ¹⁸ here he wisdom; he that hath vnderstandinge: accounte the nombre of the beest for it is the nombre of man: & his nombre is sixe hundred sixti and sixe.

14. AND I say: & lo a lomb stood on the mount of sion; and with him an hundred thousand & foure & fourti thousand hauynge his name: and the name of his fadir writen in her forhedis. ² & I herde a vois fro heuene: as the vois of many watris: and as the vois of a greet thundre; and the vois which I herde was as of many harpers harpinge in her harpes: ³ & thei sungen as a newe song bifor the sete of god: and bifor the foure beestis & senyours; and no man mygt seye the song; but thei an hundred thousande; and foure and fourti thousand that ben bougte fro the erthe. ⁴ thes it haue that ben not defouled with wymmen; for thei ben virgyns; these seuen the lombe whiche euer he schal go; these ben bougt of alle men the first fruytis to god & to the lombe: ⁵ and in the mouth of hem leasyng is not founden; for thei ben with out wem: bifor the trone of god;

⁶ and I say another angel seyng bi the myddil of heuene, hauynge an euerlastyng gospel: that he schulde preche to men sittinge on erthe; & on ech folk, & kynge & langage and puple: ⁷ and seide with a greet vois; drede ye the lord: & geue ye to him honour, for the our of his doom cometh; & worship ye him that made heuene and erthe: & see & alle thingis that ben in hem & the wellis of watris; ⁸ and another angel sued seiynge; thilke greet babyloun filde down fil down: which gaf drinke to alle folkis of the wyne of wrathis of her fornicacioun;

⁹ and the thurde angel sued hem: and seide with a greet vois; if any man

TYNDALE—1534.

marke; or the name of the beest; other the nombre of his name. ¹⁸ Here is wysdome. Let him that hath wytt count the nombre of the beest. For it is the nombre of a man; and his nombre is sixe hundred threscore and sixe.

14. AND I lokyd, and loo a lambe stode on the mount Syon; and with him C. and .xliij. thousande hauynge his fathers name writen in their forhedes. ² And I herde a voyce from heuen as the sounde of many watris; and as the voyce of a greet thoundre; And I herde the voyce of harpers harpyng with their harpes. ³ And they songe as it were a newe songe; before the seate; and before the foure beestes; and the elders; and no man coulede learne that songe; but the hondred and .xliij. M. which were redemed from the erth. ⁴ These are they; which were not defyled with women; for they are virgyns. These folowe the lambe whither soeuer he goeth. These were redemed from men beyng the fyrste frutes vnto God and to the lambe; ⁵ and in their mouthes was founde no gyle. For they are with outen spott before the trone of god.

⁶ And I sawe an angell flye in the myddes of heven hauynge an euerlastyng gospell; to preache vnto them that sytt and dwell on the erth; and to all nacions; kynredes; and tonges and people ⁷ sayng with a lowde voyce: Feare God and geue honour to him; for the honre of his iudgement is come: and worshippe him; that made heven and erth; and the see; and fountaynes of water. ⁸ And there folowed another angell; sayng: Babylou is fallen is fallen that gret cite; for she made all nacions drynke of the wyne of hyr fornicacion.

⁹ And the thyrd angell folowed them sayng with a lowde voyce: Yf any man

CRANMER—1539.

marke or the name of the beest, other the nombre of his name. ¹⁸ Here is wysdome. Let hym that hath wytt, count the nombre of the beest. For it is the nombre of a man, and his nombre is sixe hundred, threscore and sixe.

14. AND I lokyd, and lo, a lambe stode on the mount Syon, and with him an .C. and .xliij. thousande havyng his (name and his) fathers name wyrtten in their forhedes. ² And I herde a voyce from heuen, as the sounde of many watris, and as the voyce of a gret thoundre. And I herde the voyce of harpers harpyng with their harpes. ³ And they songe as it were a newe songe, before the seate, and before the foure beestes, and the elders, and no man coulede learne that songe, but the hondred and .xliij. M. which were redemed from the erth. ⁴ These are they, which were not defyled with women, for they are virgyns. These folowe the lambe whither soeuer he goeth. These were redemed from men beyng the fyrste frutes vnto God and to the lambe, ⁵ and in their mouthes was founde no gyle. For they are with oute spot before the trone of God.

⁶ And I sawe, another angell flye in the myddes of heuene hauynge the euerlastyng gospell, to preache vnto them that syt and dwell on the erth, and to all nacions, kynredes, and tonges and people, ⁷ sayng with a lowde voyce: Feare God, and geue honour to hym, for the honre of his iudgement is come: and worshippe him, that made heuene and erth, and the see, and fountaynes of water. ⁸ And there folowed a nother angell, sayng: Babylou is fallen is fallen that grete cyte, for she made all nacions drynke of the wyne of her fornicacyon.

⁹ And the thyrd angell folowed them sayng with a lowde voyce: If any man

may, followe.

sayng, followe.

wem, spede.

dome, judgement.

thilke, the same.

γυναικῶν οὐκ ἐμολύνθησαν· παρθένοι γάρ εἰσιν. οὗτοί εἰσιν οἱ ἀκολουθοῦντες τῷ ἀρνίῳ ὅπου ἂν ὑπάγῃ. οὗτοι ἡγοράσθησαν ἀπὸ τῶν ἀνθρώπων, ἀπαρχὴ τῷ Θεῷ καὶ τῷ ἀρνίῳ· καὶ ἐν τῷ στόματι αὐτῶν σὺχ εὐρέθη· ψεῦδος· ἁμῶμοι γάρ εἰσιν·

⁶ Καὶ εἶδον ἄλλον ἄγγελον· πετόμενον ἐν μεσουρανήματι, ἔχοντα εὐαγγέλιον αἰῶνιον, εὐαγγελίσαι· τοὺς καθήμενους ἐπὶ τῆς γῆς, καὶ ἐπὶ πᾶν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαόν, ⁷ λέγων· ἐν φωνῇ μεγάλῃ, Φοβήθητε τὸν Θεόν, καὶ δότε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ· καὶ προσκυνήσατέ τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πηγὰς ὑδάτων· ⁸ Καὶ ἄλλος ἄγγελος ἠκολούθησε, λέγων, Ἐπεσεν ἔπεσε Βαβυλὼν ἡ μεγάλη· ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπότικε πάντα ἔθνη· Καὶ ἄλλος ἄγγελος τρίτος ἠκολούθησεν αὐτοῖς, λέγων ἐν φωνῇ μεγάλῃ, Εἴ τις

⁶ Rec. τοὺς κατοικοῦντας.⁶ Rec. = ἐπὶ.⁶ Rec. λέγουσα.⁶ Const. ἑλθόν.⁶ Rec. = τῇ.⁶ Alex. + δόκοντος.⁶ Alex. = ἐκείν.⁶ Rec. = ἡ πόλις.⁶ Rec. τρίτος ἄγγελος.

GENEVA—1557.

marke, or the name of the beast, other the nombre of his name. ¹⁸ Here is wysedome. Let him that hath wit count the nombre of the beast: for it is the nombre of a man, and his nombre is syxe hundred, threescore, and syxe.

14. THEN I looked, and lo, a Lambe stode on the mounte Sion, and wyth hym an hundred forty and foure thousande, havinge hys Fathers Name wrytten in theyr foreheades. ² And I hearde a voyce from heauen, as the sounde of many waters, and as the sounde of a great thoundre: and I heard the voyce of harpers harpyng wyth their harpes. ³ And they songe as it were a newe songe before the throne, and before the foure beastes, and the Elders, and no man coulede learne that songe, but the hundred forty and foure thousande, which were bought from the earth. ⁴ These are they, which are not defiled with women, for they are virgins: these folow the Lambe whithersoever he goeth: these are bought from men, beyng the fyrste frutes vnto God and to the Lambe. ⁵ And in their mouthes was found no gyle: for they are without spot before the throne of God.

⁶ And I sawe an other Angel flye in the myddes of heauen, havinge an everlasting Gospel, to preache vnto them, that dwell on the earth, and to every nation, and kinrede, and tongue, and people. ⁷ Saing wyth a loud voice, Feare God, and geue glorie to him, for the houre of his iudgement is come: and worshyp hym, that made heauen and earth, and the sea, and the fountaynes of water.

⁸ And there folowed another Angel sayng, It is fallen, it is fallen Babylon, that great cite, for she gaue to all nations to drinke the wine of the wrath of her fornication. ⁹ And the third Angel folowed them sayng wyth a loud voice, If any

RHEIMS—1589.

character, or the name of the beast, or the number of his name. ¹⁸ Here is wisdom. He that hath understanding, let him count the number of the beast. For it is the number of a man: and the number of him is six hundred sixty six.

14. AND I looked, and behold a Lambe stode vpon mount Sion, and wvith him an hundred fourty foure thousande havinge his name, and the name of his Father wvritten in their foreheades. ² And I heard a voice from heauen, as the voice of many waters, and as the voice of great thunder: and the voice vvhich I heard, as of harpers harping on their harpes. ³ And they sang as it were a new song before the seate and before the foure beastes, and the seniores, and no man could say the song, but those hundred fourty foure thousand, that were bought from the earth. ⁴ These are they vvhich were not defiled wvith women. For they are virgins. These folow the Lambe vvhithersoever he shal goe. These were bought from among men, the first frutes to God and the Lambe: ⁵ and in their mouth there was found no lie, for they are vvitouth spot before the throne of God.

⁶ And I sawe an other Angel flying through the middes of heauen, havinge the eternal Gospel, to euangelize vnto them that sit vpon the earth, and vpon every nation, and tribe, and tonge, and people: ⁷ saying vvvith a loud voice, Feare our Lord, and giue him honour, because the houre of his iudgement is come: and adore ye him that made heauen and earth, the sea and al things that are in them, and the fountaines of waters.

⁸ And an other Angel folowed, saying, Fallen fallen is that great Babylon, vvhich of the wine of the vvrrath of her fornication made al nations to drinke.

⁹ And the third Angel folowed them, saying vvvith a loud voice, If any man

AUTHORISED—1611.

or the name of the beast, or the number of his name. ¹⁸ Here is wisdom. Let him that hath understanding, count the number of the beast: for it is the number of a man, and his number is, six hundred threescore and six.

14. AND I looked, and lo, a Lambe stood on the mount Sion, and with him an hundred fortie and foure thousand, havinge his Fathers Name written in their foreheades. ² And I heard a voice from heauen, as the voice of many waters, and as the voice of a great thunder: and I heard the voyce of harpers, harping with their harpes: ³ And they sung as it were a new song before the Throne, and before the foure beasts and the Elders, and no man could learne that song, but the hundred and fortie and foure thousand, which were redeemed from the earth. ⁴ These are they which were not defiled with women: for they are virgins: These are they which follow the Lambe whithersoever he goeth: These were redeemed from among men, being the first fruits vnto God, and to the Lambe. ⁵ And in their mouth was found no guile: for they are without fault before the throne of God.

⁶ And I saw another Angel flie in the midst of heauen, havinge the everlasting Gospel, to preach vnto them that dwell on the earth, and to every nation, and kinred, and tongue, and people, ⁷ Saying with a loud voice, Feare God, and giue glorie to him, for the houre of his iudgement is come: and worship him that made heauen and earth, and the sea, and the fountaines of waters. ⁸ And there folowed another Angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drinke of the wine of the wrath of her fornication.

⁹ And the third Angel folowed them, saying with a loud voice, If any man

προσκυνεῖ τὸ θηρίον | καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμβάνει χάραγμα ἐπὶ τοῦ
 μετώπου αὐτοῦ, ἢ ἐπὶ τὴν χεῖρα αὐτοῦ, ¹⁰ καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ
 θυμοῦ τοῦ Θεοῦ, τοῦ κεκερασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ, καὶ
 βασανισθῆσεται ἐν πυρὶ καὶ θείῳ ἐνώπιον τῶν ἁγίων ἀγγέλων, καὶ ἐνώπιον τοῦ
 ἀρνίου. ¹¹ καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν ¹² εἰς αἰῶνας αἰώνων ἀναβαίνει | καὶ
 οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτὸς οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα
 αὐτοῦ, καὶ εἰ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ. ¹³ Ὡδε ὑπομονὴ
 τῶν ἁγίων ἐστίν, οἱ τηροῦντες τὰς ἐντολὰς τοῦ Θεοῦ καὶ τὴν πίστιν Ἰησοῦ. ¹⁴ Καὶ
 ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ, λεγούσης, Ὑπάκουτε, Μακάριοι οἱ νεκροὶ οἱ ἐν Κυρίῳ
 ἀποθνήσκοντες ἀπάρτι. ¹⁵ Ναί, λέγει τὸ Πνεῦμα, ἵνα ἀναπαύσωνται ἐκ τῶν
 κόπων αὐτῶν. ¹⁶ τὰ δὲ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.

* Rec. τὸ θηρίον προσκυνεῖ.

** Rec. ἀναβαίνει εἰς αἰῶνας αἰώνων.

* Rec. + ὁδ.

* Rec. + μω.

* Alex. τὰ γάρ.

WICLIIF—1380.

worship the beest, and the ymage of it,
 and takith the careter in his forheed ether
 in his hond : ¹⁰ this schal drynke of the
 wyn of goddis wraththe; that is maynde
 with clere wyu : in the cuppe of his
 wraththe, & schal be turmentid with fier
 & brymston in the sijt of holi aungels :
 & bfore the sijt of the lomb,

¹¹ & the smoke of her turmentis schal
 stie up in to the worldis of worldis; nether
 thei han reste dai ne nyght, whiche wor-
 schipen the beest & his ymage; if ony man
 take the careot of his name, ¹² here is the
 pacience of seyntis : which kepen the
 maundementis of god & the feith of ihesus;

¹³ & I herd a vois fro heuene : seyinge
 to me, write thou, blessed ben deed men :
 that dien in the lord, fro hennes forth
 now the spirit seith : that thei reste of
 her trauelis, for the werkis of hem suen
 hem,

¹⁴ & I sai & lo a whist cloude : and aboue
 the cloude a sither like the sonne of man,
 hauyng in his heed a golden crowne : &
 in his hond a sharpe sikil, ¹⁵ & another
 aungel wente out of the tempil : & cried
 with greet vois to him that sat on the
 cloude, sende thi sikil & repe : for the cor-
 cometh that it be ropan, for the corne of
 the erthe is ripe, ¹⁶ & he that sat on the
 cloude : sende his sikil in to the erthe, &
 reape the erthe,

¹⁷ & another aungel wente out of the
 temple that is in heuene : & he also hadde
 a sharpe sikil, ¹⁸ & another aungel wente
 out fro the altir : that hadde power on
 fier & watir, & he cried with a greet vois,
 to him that hadde the sharpe sikil : &
 seide, sende thi sharpe sikil : & kytte
 away the clustris of the vyneyard of the
 erthe; for the grapes of it ben ripe, ¹⁹ &
 the aungel sende him sikil in to the erthe

TYNDALE—1534.

worshippe the beest and his ymage, and
 receave his marke in his forhed, or on his
 hounde, ¹⁰ the same shall drynke of the
 wyne of the wrath of God which is
 powred in the cuppe of his wrath. And
 he shalbe punnysshed in fyre and brym-
 stone, before the holy Angels, and before
 the lambe.

¹¹ And the smoke of their turment
 ascendeth vp evermore. And they have
 no rest daye nor nyght, which worshippe
 the beest and his ymage, and whosoever
 receaveth the prynt of his name. ¹² Here
 is the pacience of sayntes. Heare are
 they that kepe the commaundmentes and
 the fayth of Iesu.

¹³ And I hearde a voyce from heven say-
 inge vnto me : wryte. Blessed are the
 deed, which here after dye in the lord;
 even so sayth the sprete : that they
 maye rest from their laboures, but their
 workes shall folowe them.

¹⁴ And I looked and beholde a whyte
 clowde; and upon the clowde one syt-
 tyng lyk vnto the sonne of man, hav-
 yng on his heed a golden crowne, and
 in his honde a sharpe sykle. ¹⁵ And ano-
 ther angell came oute of the temple, cry-
 inge with a lowde voyce to him that sate
 on the clowde. Thruste in thy sykle and
 repe : for the tyme is come to repe; for
 the corne of the erth is ripe. ¹⁶ And he
 that sate on the clowde thrust in his
 sykle on the erth, and the erth was
 reped.

¹⁷ And another angell came oute of the
 temple, which is in heven, havynge also a
 sharpe sykle. ¹⁸ And another angell came
 oute from the altire, which had power
 over fyre, and cryed with a lowde crye
 to him that had the sharpe sykle, and
 sayde : thrust in thy sharpe sykle, and
 gadde the clustres of the erth for her
 grapes are ripe. ¹⁹ And the angell thrust
 in his sykle on the erth, and cut doune

CRANMER—1539.

worshippe the beest and his ymage, and
 receave his marke in his forhed, or on his
 hande, ¹⁰ the same shall drinke the wyne
 of the wrath of God, which is powred in
 the cup of his wrath. And he shalbe
 punnysshed in fyre and brymstone, before
 the holy angels, and before the lambe.

¹¹ And the smoke of their torment as-
 cendeth vp evermore. And they have no
 rest daye nor night, which worshippe the
 beest and his ymage and whosoever re-
 ceaveth the prynt of his name. ¹² Here is
 the pacience of sainctes. Heare are they
 that kepe the commaundmentes and the
 fayth of Iesu.

¹³ And I hearde a voyce from heuene
 saying vnto me : wryte : Blessed are the
 deed, which here after dye in the lord,
 even so sayth the sprete : that they rest
 from their laboures, but their workes
 folowe them.

¹⁴ And I looked, and beholde a whyte
 clowde, and upon the clowde one sytting
 lyk vnto the sonne of man, havynge on his
 heed a golden crowne, and in his hande
 a sharpe sykle. ¹⁵ And another angell
 came out of the temple, crying with a
 lowde voyce to hym that sate on the
 clowde : Thruste in thy sykle and repe,
 for the tyme is come to repe, for the corne
 of the erth is ripe. ¹⁶ And he that sate
 on the clowde, thrust in his sykle on the
 earth, and the erth was reped.

¹⁷ And another Angell came out of the
 temple, which is in heuene, havynge also
 a sharpe sykle. ¹⁸ And another Angell
 came out from the altire, which had
 power over fyre, and cryed with a lowde
 crye to hym that had the sharpe sykle,
 and sayde : thrust in thy sharpe sykle,
 and gadde the clustres of the erth, for
 her grapes are ripe. ¹⁹ And the Angell
 thrust in his sykle on the erth, and cut

¹⁴ Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκὴ, καὶ ἐπὶ τὴν νεφέλην ² καθήμενον ὁμοιον|
νιῶ ἀνθρώπου, ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν, καὶ ἐν τῇ χειρὶ
αὐτοῦ δρέπανον ὀξύ. ¹⁵ καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ, κρᾶζων ἐν ³ φωνῇ
μεγάλῃ| τῷ καθήμενῳ ἐπὶ τῆς νεφέλης, ⁴ Πέμψον τὸ δρέπανόν σου, καὶ θέρισον,
⁵ ὅτι ἦλθεν ⁶ ἡ ὥρα τοῦ θερίσαι, ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς. ¹⁶ Καὶ ἔβαλεν
ὁ καθήμενος ἐπὶ τὴν νεφέλην τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ.
¹⁷ Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ, ἔχων καὶ αὐτὸς
δρέπανον ὀξύ. ¹⁸ καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ θυσιαστηρίου, ἔχων ἐξουσίαν
ἐπὶ τοῦ πυρὸς, καὶ ἐφώνησε κραυγῇ μεγάλῃ τῷ ἔχοντι τὰ δρέπανα τὸ ὀξύ, λέγων,
⁷ Πέμψον σου τὸ δρέπανον τὸ ὀξύ, καὶ τρύγησον τοὺς βότρυας τῆς ἀμπέλου τῆς
⁸ γῆς, ὅτι ⁹ ἤκμασαν αἱ σταφυλαὶ| ¹⁰ αὐτῆς. ¹⁹ Καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον

¹ Rec. καθήμενος ὁμοιος.

² Rec. μεγάλη φωνή.

³ Rec. + son.

⁴ Const. θέρισον ἢ σταφυλὰς.

⁵ Const. τῆς γῆς.

GENEVA—1557.

man worship the beast and his image, and receive his marks in his forehead, or on his hands, ¹⁰ The same shall drinke the wine of the wrath of God, yea of the pure wyne, which is poured into the cuppe of his wrath: and he shalbe punished in fire and brimstone before the holy Angels, and before the Lambe. ¹¹ And the smoke of their tormenta shal ascende vp evermore: and they shal have no rest day nor night, which worshippe the beast and his image, and whosoever receaureth the print of his name. ¹² Here is the patience of Sainctes: here are they that kepe the commandements of God, and the fayth of Iesus. ¹³ Then I heard a voyce from heauen saying vnto me, Write, Blessed are the dead, which hereafter dye in the Lord. Euen so sayeth the Sprite: for because they rest from their labours, and their workes folowe them. ¹⁴ And I looked, and beholde, a white clowde, and vpon the clowde one sytting like vnto the Sonne of man, hauyng on his head a golden crown, and in his hand a sharpe syckle.

¹⁵ And another Angel came out of the Temple, crying with a lowde voyce to him that sat on the clowde, Thrust in thy sickle and reape, for the tyme is come to reape, for the corne of the earthe is ripe. ¹⁶ And he that sat on the clowde, thruste in his sickle on the earth, and the earthe was reaped.

¹⁷ Then another Angel came out of the temple, which is in heauen, hauyng also a sharpe sickle. ¹⁸ And another Angel came out from the altre, which had power ouer fyre, and cryed with a lowde crye to him that had the sharpe sickle, and sayd, Thrust in thy sharpe sickle, and gather the clusters of the vineyard of the earth, for her grapes are ripe. ¹⁹ And the Angel thrust in his sharpe sickle on the earth,

RHEIMS—1582.

adore the beast and his image, and receive the character in his forehead, or in his hand: ¹⁰ he also shal drinke of the wine of the vrrath of God, vvhich is mingled vwith pure vvine in the cuppe of his vvrath, and shal be tormented vwith fire and brimstone in the sight of the holy Angels and before the sight of the Lambe. ¹¹ and the smoke of their tormentes shal ascend for euer and euer: neither haue they rest day and night, vvhich haue adored the beast, and his image, and if any man take the character of his name. ¹² Here is the patience of sainctes, vvhich keepe the commandementes of God and the faith of Iesus.

¹³ And I heard a voice from heauen, saying to me, Vvrite, Blessed are the dead which die in our Lord, from hence forth now, saith the Spirit, that they rest from their labours, for their vvorkes folow them.

¹⁴ And I saw, and behold a vvhite clowde: and vpon the clowde one sitting like to the Sonne of man, hauyng on his head a crowne of gold, and in his hand a sharpe sickle.

¹⁵ And an other Angel came forth from the temple, crying vwith a loud voyce to him that sat vpon the clowde, Thrust in thy sickle, and reape, because the houre is come to reape, for the harvest of the earth is drie. ¹⁶ And he that sat vpon the clowde, thrust his sickle into the earth, and the earth was reaped. ¹⁷ And an other Angel came forth from the temple vvhich is in heauen, him self also hauyng a sharpe sickle. ¹⁸ And an other Angel came forth from the altar, vvhich had power ouer the fire: and he cried vwith a loud voyce to him that had the sharpe sickle, saying, Thrust in thy sharpe sickle, and gather the clusters of the vineyard of the earth: because the grapes thereof be ripe. ¹⁹ And the Angel thrust his sharpe sickle into the earth,

AUTHORISED—1611.

worship the beast and his image, and receive his marks in his forehead, or in his hand, ¹⁰ The same shall drinke of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone, in the presence of the holy Angels, and in the presence of the Lambe: ¹¹ And the smoke of their torment ascendeth vp for ever and ever. And they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the marks of his name. ¹² Here is the patience of the Saints: Here are they that keepe the Commandements of God, and the faith of Iesus.

¹³ And I heard a voyce from heauen, saying vnto me, Write, Blessed are the dead which die in the Lord, *from henceforth, yea saith the Spirit, that they may rest from their labours, and their workes doe follow them. ¹⁴ And I looked, and behold, a white cloud, and vpon the cloud one sat like vnto the Sonne of man, hauyng on his head a golden crowne, and in his hand a sharpe sickle. ¹⁵ And another Angel came out of the Temple crying with a loud voyce to him that sat on the cloud: Thrust in thy sickle and reape, for the time is come for thee to reape, for the harvest of the earth is ripe. ¹⁶ And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped.

¹⁷ And another Angel came out of the temple which is in heauen, hee also hauyng a sharpe sickle. ¹⁸ And another Angel came out from the Altar, which had power ouer fire, and cryed with a loud cry to him that had the sharpe sickle, saying, Thrust in thy sharpe sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe. ¹⁹ And the Angel thrust in his sickle into

* Or, from henceforth saith the Spirit, yea.
Or, dried.

αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησε τὴν ἄμπελον τῆς γῆς, καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ Θεοῦ τὸν μέγαν. καὶ ἐπατήθη ἡ ληνὸς ἔξωθεν τῆς πόλεως, καὶ ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν ἵππων, ἀπὸ σταδίων χιλίων ἑξακοσίων.

XV. Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ θαυμαστὸν, ἀγγέλους ἑπτὰ, ἔχοντας πληγὰς ἑπτὰ τὰς ἐσχάτας, ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ Θεοῦ. Καὶ εἶδον ὡς θάλασσαν ὑαλίνην μεμειγμένην πυρὶ, καὶ τοὺς νεκρῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνος αὐτοῦ καὶ ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ, ἐστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἔχοντας κιθάρας τοῦ Θεοῦ. καὶ ᾄδουσι τὴν ᾠδὴν Μωϋσέως δούλου τοῦ Θεοῦ, καὶ τὴν ᾠδὴν τοῦ ἁγίου, λέγοντες, Μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου, Κύριε ὁ Θεὸς ὁ παντοκράτωρ δίκαια καὶ

* Rec. τὴν μεγάλην.

* Rec. ἡν.

* Rec. + ἐκ τοῦ χαράματος αὐτοῦ.

* Rec. Μωϋσῆος.

* Rec. ἁγίου.

* Alex. = σι.

WICLIFFE—1380.

gadered grapes of the vineyard of the erthe: and sente in to the grette lake of goddis wraththe; ²⁰ & the lake was troden with out the cite: & the blood wente out of the lake til to the bridels of horsis: bi furlongis a thousand and sixe hundred.

15. AND I saie another signe in heuene gret & wondrous: seuen angels haunye seuen the last veniauncie for the wraththe of god is endid in hem; ² & I say as a glasun see meynd with fier; and hem that ouercam the beest & his ymage; & the nombre of his name; stondinge aboue the glasun see; haunye the harpis of god ³ and singing the song of moyses the seruaunt of god, and the song of the lambe & seiden; gret and wondrous ben thi werkis lord god almyti: thi weies ben iust & trewe lord king of worldis; ⁴ lord, who schal not drede thee: & magnyfie thi name? for thou alone art merciful; for alle folkis schal come and worship in thi myt; for thi domes ben opene;

⁵ And afir thes thingis I saie: & lo the temple of the tabernacle of witnessynge was opened in heuene; ⁶ & seuen angels haunye seuen plages: wenten out of the temple; and weren clothid with a stole cleene and whyt; and weren bifor gird with goldun girdils aboute the brestis; ⁷ and oom of the foure beestis gaf to the seuen angels: seuen goldun viols ful of the wraththe of god, that lyueth in to worldis of worldis; ⁸ and the temple was fillid with smoke of the maistite of god: & of the vertu of him; and no man myst entre in to the temple: til the seuen plages in to the .vij. angels weren endid.

16. AND I herd a great vois fro heuene seiynge to the seuen angels; go

meynd, mingled. domes, judgments. stole, priestly garments. verte, power.

TYNDALE—1534.

the grapes of the vineyard of the erth: and cast them into the gret wynefat of the wrath of god; ²⁰ and the wynefat was trodden with out the cite; and bloud came oute of the fat; even vnto the hors brydles by the space of a thowsande and .vi. C. furlonges.

15. AND I sawe another signe in heven grett and mervellous .vij. angels haunye the seven laste plagis; for in them is fulfilled the wrath of god. ² And I sawe as it were a glassye see; mingled with fyre; and them that had gotten victory of the beest; and of his ymage; and of his marke; and of the nombre of his name stonde on the glassye see; haunye the harpes of god ³ and they songe the songe of Moses the servaunt of god; and the songe of the lambe; sayinge. Grett and mervellous are thy workes Lorde god almyghty; iuste and true are thy wayes; kyng of sayntes. ⁴ Who shall not feare o lorde; and gloryfy thy name? For thou only arte holy; and all gentylis shall come and worshippe before the; for thy iudgementes are made manifeste.

⁵ And after that; I lokyd; and beholde the temple of the tabernacle of testimony was opyn in heven; ⁶ and the seven angelles cam out of the temple; which had the seven plagis; clothed in pure and bryght lynnen; and haunye their brestes gyrded with golden gerdelles. ⁷ And one of the foure beastes gave vnto the seven angelis .vij. golden vialles; full of the wrath of God which lyveth for ever more. ⁸ And the temple was full of the smoke of the glory of God; and of his power; and no man was able to entre into the temple; tyll the seven plagis of the seven angels were fulfilled.

16. AND I herde a great voyce out of the temple sayinge to the seven angels;

CRANMER—1539.

downe the grapes of the vineyard of the erth: and cast them into the gret wynefat of the wrath of God; ²⁰ and the wynefat was troden with out the cite; and bloud came out of the fat; even vnto the horsse brydles; by the space of a thowsande and .vij. C. furlonges.

15. AND I sawe another sygne in heven gret and mervellous; seuen Angels haunye the seven laste plagis; for in them is fulfilled the wrath of God. ² And I sawe as it were a glaisye see; myngled with fyre; and them that had gotten victory of the beest; and of hys ymage; and of hys marke; and of the nombre of hys name; stande on the glassye see; haunye the harpes of God; ³ and they songe the songe of Moses the scravaunt of God; and the songe of the lambe; sayinge: Grett and mervellous are thy workes: Lorde God almyghtye. iuste and true are thy wayes; thou Kyng of Seinctes. ⁴ Who shall not feare o Lorde; and gloryfy thy name? For thou only arte holy; and all gentyls shall come and worshippe before the; for thy iudgementes are made manifeste.

⁵ And after that; I lokyd; and beholde. the temple of the tabernacle of testimony was opyn in heuene; ⁶ and the seuen Angels came out of the temple; which had the seven plagis; clothed in pure and bryght lynnen; and haunye their brestes gyrded wyth golden gerdels. ⁷ And one of the foure beastes gave vnto the seuen Angels seuen golden vialles; full of the wrath of God; which lyveth for ever more. ⁸ And the temple was full of the smoke of the glory of God and of hys power; and no man was able to entre into the temple; tyll the seven plagis of the seven Angels were fulfilled.

16. AND I herde a great voyce out of the temple saying to the seven Angels.

‘ ἀληθινὰ αἱ ὁδοὶ σου, ὁ βασιλεὺς τῶν ἐθνῶν. | ‘ τίς οὐ μὴ φοβηθῇ * σε, | Κυρία, ¹²⁹⁹
 ‘ καὶ * δοξάσῃ | τὸ ὄνομά σου; ὅτι μόνος * ὁσῖος· | ὅτι * πάντα τὰ ἔθνη | ἤξουσι, καὶ
 ‘ προσκυνήσουσιν ἐνώπιόν σου· ὅτι τὰ δικαίωμάτά σου ἐφανερώθησαν. * Καὶ
 μετὰ ταῦτα εἶδον, καὶ ἠνούγη ὁ ναὸς τῆς σκηπῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ
 ‘ καὶ ἐξῆλθον οἱ ἑπτὰ ἄγγελοι· οἱ ἔχοντες τὰς ἑπτὰ πληγὰς, ἐκ τοῦ ναοῦ,
 ἐνδεδυμένοι λίνον καθαρὸν * λαμπρὸν, καὶ περιεζωσμένοι περὶ τὰ στήθη ζώνας
 χρυσᾶς. * καὶ ἐν ἑκ τῶν τεσσάρων ζώων ἔδωκε τοῖς ἑπτὰ ἀγγέλοις ἑπτὰ φιάλας
 χρυσᾶς, γεμούσας τοῦ θυμοῦ τοῦ Θεοῦ τοῦ ζῶντος εἰς τοὺς αἰῶνας τῶν αἰώνων.
 * καὶ ἐγεμίσθη ὁ ναὸς καπνοῦ ἐκ τῆς δόξης τοῦ Θεοῦ, καὶ ἐκ τῆς δυνάμεως αὐτοῦ
 καὶ οὐδεὶς ἠδύνατο εἰσελθεῖν εἰς τὸν ναόν, ἄχρι τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν
 ἑπτὰ ἀγγέλων. XVI. Καὶ ἤκουσα * μεγάλης φωνῆς | ἐκ τοῦ ναοῦ, λεγούσης

* Alex. δοξάσω.

* Const. δοξάω.

* Const. πάντες.

* Rec. + ἡδὺ.

/ Rec. = αἱ.

* Rec. + εἰς.

* Rec. πάντες μεγάλης.

GENEVA—1557.

and cutte downe the grapes of the vine-
 yards of the earth, and cast them into
 the great winefat of the wrath of God.
 20 And the wynefat was troden without
 the citie, and bloud came out of the wyne-
 fat, even vnto the hors brydles by the
 space of a thousand and sixe hundred
 furlonges.

15. AND I sawe another signe in
 heauen great and marvelous, seven Angels
 hauing the seven last plagues: for in them
 is fulfilled the wrath of God. 2 And I
 sawe as it were a glassy sea, myngled
 with fyre, and them that had gotten vic-
 torie of the beast, and of his image, and
 of his marke, and of the number of his
 name, stande at the glassy sea, hauing
 the harpes of God.

3 And they song the songs of Moses the
 seruant of God, and the songs of the
 Lambe, saying, Great and marvelous
 are thy workes, Lord God almyghty:
 iust and true are thy wayes kyngs of
 Saintes. 4 Who shal not feare thee O
 Lord, and glorifie thy Name? for thou
 onely art holy, and all nations shal come
 and worahyppe before thee, for thy iudg-
 mentes are made manifest.

5 And after that I looked, and beholde
 the temple of the tabernacle of testimonie
 was open in heauen. 6 And the seven
 Angels came out of the temple which had
 the seven plagues, clothed in pure and
 bright linnen, and hauing theyr breastes
 girded with golden girdles.

7 And one of the foure beastes gaue
 vnto the seven Angels, seven golden
 vialles full of the wrathe of God, which
 lyueth for evermore. 8 And the temple
 was full of the smoke of the glorie of
 God and of his power, and no man was
 able to enter into the temple, tyl the
 seven plagues of the seven Angels were
 fulfilled.

16. AND I heard a great voyce out of
 the temple, saying to the seven Angels,

RHEIMS—1582.

and gathered the vineyard of the earth,
 and cast it into the great presse of the
 wrath of God: 20 and the presse was
 troden without the citie, and bloud came
 forth out of the presse, vp to the horse
 bridles, for a thousand six hundred fur-
 longes.

15. AND I sawv an other signe in
 heauen great and marvelous: seven An-
 gels hauing the seven last plagues. Be-
 cause in them the wrath of God is con-
 summate. 2 And I sawv as it vv ere a sea
 of glasse mingled vvith fyre, and them
 that overcame the beast and his image
 and the number of his name, standing
 vpon the sea of glasse, hauing the harpes
 of God: 3 and singing the song of Moyses
 the seruant of God, and the song of the
 Lambe, saying, Great and marvelous are
 thy vvorkes Lord God omnipotent: iust
 and true are thy vvayes King of the
 vvorldes. 4 Vvho shal not feare thee O
 Lord, and magnifie thy name? because
 thou only art holy, because al nations
 shal come, and adore in thy sight, be-
 cause thy iudgements be manifest.

5 And after these things, I looked, and
 beheld the temple of the tabernacle of
 testimonie was opened in heauen: 6 and
 there issued forth the seven Angels, hau-
 ing the seven plagues, from the temple:
 reuested vvith cleane and vvhitte stone,
 and girded about the breastes vvith gir-
 dles of gold. 7 And one of the foure
 beastes, gaue to the seven Angels seven
 vials of gold full of the vvraith of the God
 that liueth for ever and ever. 8 And the
 temple vv as filled vvith smoke at the ma-
 iestic of God, and at his pvv er: and no
 man could enter into the temple, till the
 seven plagues of the seven Angels vv ere
 consummate.

16. AND I heard a great voice out of
 the temple, saying to the seven Angels:

AUTHORISED—1611.

the earth, and gathered the vine of the
 earth, and cast it into the great wine-
 presse of the wrath of God. 20 And the
 winepresse was troden without the city,
 and blood came out of the winepresse,
 even vnto the horse bridles, by the space
 of a thousand and sixe hundred furlongs.

15. AND I saw another signe in
 heauen great and marvelous, seven An-
 gels having the seven last plagues; for in
 them is filled vp the wrath of God. 2 And
 I saw as it were a sea of glasse, mingled
 with fyre, and them that had gotten the
 victorie over the beast, and over his
 image, and over his marke, and over the
 number of his name, stand on the sea of
 glasse, having the harpes of God. 3 And
 they sing the song of Moses the seruant
 of God, and the song of the Lambe, say-
 ing, Great and marvelous are thy workes,
 Lord God Almighty, iust and true are
 thy wayes, thou King of Saints. 4 Who
 shall not feare thee, O Lord, and glorifie
 thy Name? for thou onely art holy: for
 all Nations shall come and worship be-
 fore thee, for thy iudgements are made
 manifest.

5 And after that I looked, and behold,
 the Temple of the tabernacle of the testi-
 mony in heauen was opened: 6 And the
 seven Angels came out of the Temple,
 having the seven plagues, clothed in pure
 and white linnen, and having their breasts
 girded with golden girdles. 7 And one of
 the foure beasts gaue unto the seven An-
 gels, seven golden vials, full of the wrath
 of God, who liueth for ever and ever. 8
 And the Temple was filled with smoke
 from the glory of God, and from his
 power, and no man was able to enter in-
 to the Temple, till the seven plagues of
 the seven Angels were fulfilled.

16. AND I heard a great voyce out of
 the Temple, saying to the seven Angels,

τοὺς ἐπὶ τὰ ἀγγέλοις, 'Τπάγετε, καὶ ἐκχέετε τὰς ἐπὶ τὰς φιάλας τοῦ θυμοῦ τοῦ Θεοῦ
' εἰς τὴν γῆν.' 'Καὶ ἀπῆλθεν ὁ πρῶτος, καὶ ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τὴν γῆν
καὶ ἐγένετο ἔλκος κακὸν καὶ πονηρὸν ἐπὶ τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ
χάραγμα τοῦ θηρίου, καὶ τοὺς προσκυνούντας τῇ εἰκόνι αὐτοῦ. | 'Καὶ ὁ δεύτερος
ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τὴν θάλασσαν καὶ ἐγένετο αἷμα ὡς νεκροῦ,
καὶ πᾶσα ψυχὴ ἀπέθανεν ἐν τῇ θαλάσῃ. 'Καὶ ὁ τρίτος ἐξέχεε τὴν φιάλην
αὐτοῦ εἰς τοὺς ποταμοὺς καὶ εἰς τὰς πηγὰς τῶν ὑδάτων καὶ ἐγένετο αἷμα. 'Καὶ
ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων, λέγοντος, 'Δίκαιος εἶ, ὁ ὢν καὶ ὁ ἦν, ὁ ὢς, |
' ὅτι ταῦτα ἔκρινας. 'ὅτι αἷμα ἁγίων καὶ προφητῶν ἐξέχεαν, καὶ αἷμα αὐτοῖς ἔδωκας
' πιεῖν. ἄξιοί εἰσι.' 'Καὶ ἤκουσα τοῦ θυσιαστηρίου λέγοντος, 'Ναὶ, Κύριε ὁ
' Θεὸς ὁ παντοκράτωρ, ἀληθινὰ καὶ δίκαια αἱ κρίσεις σου.' 'Καὶ ὁ τέταρτος

Rec. = 187d.

Rec. 187d.

Rec. 187d.

Rec. τῇ εἰκόνι αὐτοῦ προσκυνούντας.

Rec. = 187d.

Rec. = ἀγγέλος.

Rec. = Κίβη.

Rec. = καὶ.

Alex. = 6.

Rec. 187d.

WICLIFFE—1380.

ge and schede out the senene viols of
goddis wraththe in to the erthe; ² And the first
sengel wente & schede out his viol
in to the erthe; & a wounde fore & worst
was made on alle that hadden the carete
of the best & on hem that worschippeden
the best and his ymage; ³ And the se-
conde angel schede out his viol in to
the see and blood was made as of a
deed thing; & ech man lyuyng; was deed
in the see. ⁴ And the thridde angel
schede out his viol on the flodis and on
the wellis of watris & and seid; iust ert
thou lord: that art & that were holi: that
domet thes thingis; ⁶ for thei schedden
out the blood of halowis and profetis:
and thou hast yoven to hem blood to
drynke; for thei ben worthi; ⁷ & I herde
another seyinge; ge lord god almyti:
trewe & iust ben thi domes.

⁸ And the fourthe angel sched out his
viol in to the sunne: and it was yoven to
him to turmente men with heete and fier;
⁹ & men swaleden with greet heete; and
blasfemed the name of god hanynge
power on thes plagis; nether thei diden
penaunce: that thei schulden yow glorie
to him; ¹⁰ and the fiftthe angel schede
out his viol on the seet of the best; and
his kyngdom was made derk; and thei
eten to gidre her tungis for sorowe;
¹¹ and thei blasfemed god of heuene;
for sorowis of her woundis; and thei
diden not penaunce of her werkis;

¹² and the sixthe angel schede out his
viol, in to that ilke greet flood eufrates;
& dried the watir of it: that weie were
made redi to kyngis fro the sunne ri-
syng; ¹³ & I sawe thre vncleis spiritis bi
the maner of froggis go out of the mouth
of the dragon & of the mouth of the

TYNDALE—1534.

goo youre wayes; poure out youre vialles
of wrath upon the erth. ² And the first
went; and poured out his viall upon the
erth; and there fell annoyson and a sore
botche upon the men which had the
marke of the best; and upon them which
worshipped his ymage. ³ And the seconde
ungell shed out his viall upon the see; and
it turned as it were into the blood of a
deed man: and every lyvinge thyng
died in the see. ⁴ And the thyrd engell
shed out his viall upon the ryvers and
fountaynes of waters; and they turned to
blood. ⁵ And I herde an angell saye:
lorde which arte and wast; thou arte
ryghteous and holy; because thou hast
geuen soche iudgementes; ⁶ for they shed
out the bloude of sayntes; and prophetes;
and therefore hast thou geuen them blood
to drynke: for they are worthy. ⁷ And
I herde another out of the aulire saye:
even so lord god almyghty; true and
righteous are thy iudgementes.

⁸ And the fourth angell poured out his
viall on the sunne; and power was geuen
vnto him to vexen men with heate of fyre.
⁹ And the men raged in gret heate; and
spake evyll of the name of God which
had power over those plagis; and they
repented not to geve him glory. ¹⁰ And
the fiftthe angell poured out his viall upon
the seate of the best; and his kyngdome
wexed derke; and they gnewe their tonges
for sorowe; ¹¹ and blasphemed the god
of heven for sorowe; and payne of their
sores; and repented not of theyr dedes.

¹² And the sixthe angell poured out his
viall upon the gret ryver Euphrates; and
the water dried vp; that the wayes of the
kynges of the este shulde be prepared.
¹³ And I sawe thre vncleis sprettes lyke
frogges come out of the mouth of the
dragon; and out of the mouth of the

CRANMER—1539.

go youre wayes; poure out youre vialles
of wrath vpon the erth. ² And the first
Angell went; and poured out his viall vpon
the erth; and there fell a noyson; and a
sore botche vpon the men which had the
marke of the best; and vpon them which
worshipped his ymage. ³ And the second
Angell shed out his viall vpon the see;
and it turned as it were into the blood of a
deed man: and every lyvinge thyng
died in the see. ⁴ And the thyrd Angell
shed out his viall vpon the ryuers and
fountaynes of waters; and they turned to
blood. ⁵ And I herde an Angell saye:
Lorde, which arte and wast; thou arte
ryghteous and holy; because thou hast
geuen soche iudgements. ⁶ for they shed
out the blood of saintes; and Prophetes;
and therefore hast thou geuen them blood
to dryncke: for they are worthy. ⁷ And
I herde another out of the aulire saye:
even so Lorde God almyghty: true and
righteous are thy iudgements.

⁸ And the fourth Angell poured out his
viall on the sunne; and power was geuen
vnto him to vexen men with heat of fyre.
⁹ And the men raged in gret heate: and
spake evyll of the name of god; which
hath power over those plagis; and they
repented not; to geue hym glory. ¹⁰ And
the fyft Angell poured out his viall vpon
the seate of the best; and his kyngdome
wexed derke; and they gnewe their tonges
for sorowe; ¹¹ and blasphemed the God of
heaven for sorowe and payne of theyr
sores; and repented not of theyr dedes.

¹² And the syxt Angell powred out his
viall vpon the gret ryver Euphrates; and
the water dried vp; that the wayes of the
kynges of the east shulde be prepared.
¹³ And I sawe thre vncleis sprettes lyke
frogges come out of the mouth of the
dragon; and out of the mouth of the best.

ἔξεχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἥλιον· καὶ ἐδόθη αὐτῷ καιματίσαι τοὺς ἀνθρώπους ἐν πυρὶ. ⁹ καὶ ἐκαιματίσθησαν οἱ ἄνθρωποι καὶ μα μέγα, καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸ ὄνομα τοῦ Θεοῦ τοῦ ἔχοντος ἐξουσίαν ἐπὶ τὰς πληγὰς ταύτας, καὶ οὐ μετενόησαν δοῦναι αὐτῷ δόξαν. ¹⁰ Καὶ ὁ πέμπτος ἔξεχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου· καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη· καὶ ἔμασσαντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου, ¹¹ καὶ ἐβλασφήμησαν τὸν Θεὸν τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἐλκῶν αὐτῶν, καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν. ¹² Καὶ ὁ ἕκτος ἔξεχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν· Εὐφράτην· καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ, ἵνα ἐτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων τῶν ἀπὸ ἀνατολῶν ἡλίου. ¹³ Καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκοντος, καὶ ἐκ τοῦ στόματος τοῦ θηρίου, καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου, πνεύματα τρία

¹ Rec. + γάρ.² Rec. + ἄλλω ἐκ.³ Rec. + ἄγγελος.⁴ Rec. = αἱ ἀνθρώποι.⁵ Rec. + ἄγγελος.⁶ Rec. + ἄγγελος.⁷ Rec. + τὸν.⁸ Const. ἀνατολῆς.

GENEVA — 1557.

Go your wayes, powre out the seven vials of the wrath of God vpon the earth. ² And the first went, and powred out his vial vpon the earth, and there fell a noysome and a sore woude vpon the men, which had the marke of the beast, and vpon them which worshipped his image. ³ And the seconde Angel shed out his vial vpon the sea, and it turned as it were into the bloude of a dead man: and every liuing thing dyed in the sea. ⁴ And the thirde Angel powred out his vial vpon the riuers and fountains of waters, and they turned to bloude. ⁵ And I heard the Angel of the waters say, Lord thou arte iuste which Art, and Wast, and Holy, because thou hast iudged these things. ⁶ For they shed the bloude of Saintes, and Prophetes, and therefore hast thou geuen them bloude to drinke: for they are worthy.

⁷ And I heard another out of the Sainctuarie say, Even so, Lord God almyghty: true and righteous are thy iudgements. ⁸ And the fourth Angel powred out his vial on the sunne, and power was geuen vnto him to vexe men wyth heats of fyre. ⁹ And men boyled in great heate, and blasphemed the Name of God, which hath power ouer these plagues, and they repented not, to geue hym glorie. ¹⁰ And the fyfte Angel powred out his vial vpon the throne of the beast, and the kyngdome waxed darcke, and they gnawe their tongues for sorowe, ¹¹ And blasphemed the God of heauen, for sorowe, and payne of their sores, and repented not of their dedes.

¹² And the syxt Angel powred out his vial vpon the great ryuer Euphrates, and the water dried vp, that the way of the kynges of the East should be prepared. ¹³ And I sawe three vnclene sprites lyke frogges come out of the mouth of the dragon, and out of the mouth of the

RHEIMS — 1582.

Goe, and poure out the seven vials of the vrrath of God vpon the earth. ² And the first went, and poured out his vial vpon the earth, and there was made a cruel and very sore vround vpon men that had the character of the beast: and vpon them that adored the image thereof.

³ And the second Angel poured out his vial vpon the sea, and there was made bloud as it were of one dead: and every liuing soul died in the sea.

⁴ And the third poured out his vial vpon the riuers and the fountains of waters: and there was made bloud. ⁵ And I heard the Angel of the waters, saying: Thou art iust O Lord, vvhich art, and vvhich wast, the holy one, because thou hast iudged these things: ⁶ because they haue shed the bloud of the Saintes and Prophete, and thou hast giuen them bloud to drinke, for they are vvorthis. ⁷ And I heard another, saying: Yea Lord God omnipotent, true and iust are thy iudgements.

⁸ And the fourth Angel poured out his vial vpon the sunne, and it was giuen vnto him to afflict men vvith heate and fire: ⁹ And men boyled vvith great heate, and blasphemed the name of God having power ouer these plagues, neither did penance to giue him glorie. ¹⁰ And the fift Angel poured out his vial vpon the seate of the beast: and his kingdom was made darcke, and they together did eate their tongues for paine: ¹¹ and they blasphemed the God of heauen because of their paines and vvounds, and did not penance from their vvorkes.

¹² And the sixt Angel poured out his vial vpon that great riuer Euphrates: and dried vp the water thereof that a vvay might be prepared to the kings from the rising of the sunne.

¹³ And I saw from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the falseprophet

AUTHORISED — 1611.

Goe your wayes, and powre out the vials of the wrath of God vpon the earth. ² And the first went, and powred out his viall vpon the earth, and there fell a noysome and grievous sore vpon the men which had the marke of the beast, and vpon them which worshipped his image.

³ And the second Angel poured out his viall vpon the sea, and it became as the blood of a dead man: and every liuing soule dyed in the sea.

⁴ And the third Angel powred out his viall vpon the riuers and fountains of waters, and they became blood. ⁵ And I heard the Angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast iudged thus: ⁶ For they haue shed the blood of Saintes and Prophets, and thou hast giuen them blood to drinke: for they are worthy. ⁷ And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy iudgements.

⁸ And the fourth Angel powred out his viall vpon the Sunne, and power was giuen vnto him to scorch men with fire.

⁹ And men were scorched with great heat, and blasphemed the Name of God, which hath power ouer these plagues: and they repented not, to giue him glory.

¹⁰ And the fift Angel poured out his viall vpon the seat of the beast, and his kingdom was full of darkness, and they gnawed their tongues for paine, ¹¹ And blasphemed the God of heauen, because of their paines, and their sores, and repented not of their deeds.

¹² And the sixt Angel powred out his viall vpon the great riuer Euphrates, and the water thereof was dried vp, that the way of the Kings of the East might be prepared. ¹³ And I saw three vnclene spirits like frogs come out of the mouth of the dragon, and out of the mouth of

1302

ἀκαθάρτα, ὡς βάτραχοι·¹⁴ εἰσὶ γὰρ πνεύματα δαimoniῶν ποιῶντα σημεῖα ἃ ἐκπορεύεται ἐπὶ τοὺς βασιλεῖς τῆς οἰκουμένης ὅλης, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον τῆς ἡμέρας ἐκείνης τῆς μεγάλης τοῦ Θεοῦ τοῦ παντοκράτορος.¹⁵ Ἴδὸν ἔρχομαι ὡς κλέπτης, μακάριος ὁ γρηγορῶν καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περιπατῇ, καὶ βλέπωσι τὴν ἀσχημοσύνην αὐτοῦ.¹⁶ Καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον Ἑβραῖστὶ Ἀρμαγεδών.¹⁷ Καὶ ὁ ἕβδομος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἀέρα καὶ ἐξῆλθε φωνὴ μεγάλη ἀπὸ τοῦ ναοῦ τοῦ οὐρανοῦ, ἀπὸ τοῦ θρόνου, λέγουσα, Ἔγενο·¹⁸ Καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταί, καὶ σεισμός ἐγένετο μέγας, οἷος οὐκ ἐγένετο ἀφ' οὗ οἱ ἄνθρωποι ἐγένοντο ἐπὶ τῆς γῆς, τηλικούτος σεισμός οὕτω μέγας.¹⁹ καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν ἔπεσον καὶ Βαβυλὼν

* Rec. ἕκτος βασιλεῖς.

* Rec. δαίμονων.

* Rec. + τῆς γῆς καὶ.
/ Rec. + ἀγγελοῦ.

* Rec. m rbr.

* Rec. Ἀρμαγεδών.

WICLIIF—1380.

beest & of the mouth of the false profete;¹⁴ for thei ben spiritis of devils makinge signes, and thei gon forth to kingis of al erthe to gadere hem in to batail to the gret day of almyghti god.¹⁵ I come as a nyxt theef, blessed is he that wakith and kepith his clothis that he wandre not nakid, and that thei se not the filthe heed of him,¹⁶ & he schal gadere hem in to a place, that is clepid in ebrewe hermes-gedon,

¹⁷ and the sevenethe angel schelde out his viol in to the air; and a greet vois went out of hevene fro the throne, and seide, it is doon,¹⁸ & leitingis werun made and vois is thundring; and a greet erthemouyng was made: which maner neuer was sithen men werun on erthe, suche erthemouyng so greet,¹⁹ and the greet cite was made in to thre parties; and the cities of hethan men filden down, & greet babylone cam in to mynde bifor god to geve to it the cuppe of wyne of the indignacioun of his wraththe,²⁰ and echo ile fley away; and hillis ben not founden,²¹ and greet hail as a talent: cam down fro hevene in to men, & men blasfemed god for the plage of hail, for it was made ful greet.

17. AND oon of the sevene angels cam, that hadde sevene viols: and spake with me & seide, come thou: I schal schewe to thee the dampnacioun of the greet hoore that sittith on many watris,¹ with whiche kingis of erthe diden fornyacioun, and thei that dwelken in the erthe ben made drunken of the wyne of hir lecherie;² & he took me in to desert in spirit and I seie a womman sittynge on a reed beest ful of names of blasfemy:

clepid, called. leitingis, lightynge. erthemouyng, earthquake. erthe, earth. geve, give.

TYNDALE—1534.

beeste, and out of the mouth of the false prophett.¹⁴ For they are the sprettes of devyls workynge myracles, to go out vnto the kynges of the erth and of the whole worlde to gadere them to the battayle of that gret daye of God almyghty.¹⁵ Beholde I come as a thefe. Happy is he that watcheth and kepeth his garments, lest he be founde naked, and men se his filthynesse.¹⁶ And he gaddered them togedder into a place called in the hebrus tonge Armagedon.

¹⁷ And the sevenethe angell poured out his viall in to the syre. And there came a voyce out of heven from the seate, sayinge: it is done.¹⁸ And there folowed voyces, thondringes, and lightynnges, and there was a grett erthquake, soche as was not sence men were upon the erth, so myghty an erthquake and so grett.¹⁹ And the greete cite was devyded into thre parties, And the cities of nacions fell. And grett Bablon came in remembrance before God, to geve vnto hyr the cuppe of wyne of the fearceenes of his wrathe.²⁰ Every yle fled awaye, and the mountaynes were not founde.²¹ And ther fell a gret hayle, as it had bene talentes, out of heven upon the men; and the men blasphemed God, be cause of the plage of the hayle, for it was grett and the plage of it sore.

17. AND there cam one of the seven angels, which had the seven vialles, and talked with me, sayinge vnto me: come I will shewe thee the iudgment of the grett whore that sitteth upon many waters,² with whome have commytted fornicacion the kynges of the erth, so that the inhabitants of the erth are drunken with the wyne of her fornicacion.³ And he caryed me a waye into the wildernes in the sprete.

And I sawe a woman sytt upon a rose colored best full of names of blasphemie

CRANMER—1539.

and out of the mouth of the false Prophete.¹⁴ For they are the spretes of devyle, workynge myracles, to go out vnto the kynges of the erth and of the whole world, to gadere them to the battayle of the gret daye of God almyghty.¹⁵ Beholde, I come as a thefe. Happy is he that watcheth, and kepeth his garments, lest he walke naked, and men se his fylthynesse.¹⁶ And he gathered them to gether into a place called in the Hebræe tong Armagedon.

¹⁷ And the seveneth Angell powred out his viall into the syre. And ther cam a voyce out of heaven from the seate, sayinge, it is done.¹⁸ And ther folowed, voyces thondringes, and lightynnges, and ther was a great erthquake, such as was not sence men were vpon the erth, so myghty an erthquake and so great.¹⁹ And the great cytte was devyded into thre parties, and the cyttes of all nacions fell. And grett Babylone came in remembrance before God, to geve vnto hyr the cup of the wyne of the fearceenes of his wrath.²⁰ Every yle also fled awaye, and the mountaynes were not founde.²¹ And ther fell a gret hayle (as it had bene talentes) out of heaven vpon the men, and the men blasphemed God: because of the plage of the hayle, for it was gret and the plago of it sore.

17. AND ther came one of the seven Angels, which had the seven vialles: and talked with me, sayinge vnto me: come, I wyl shewe thee the iudgement of the gret whore that sitteth vpon many waters,² with whom haue committed fornicacion the kynges of the erthe, and the inhabitants of the erth are droncken with the wyne of her fornicacion.³ And the sprete caryed me awaye in to the wyldernes. And I sawe a woman syt vpon a rose colored best, full of names of blasphemye,

ἡ μεγάλη ἐμνήσθη ἐνώπιον τοῦ Θεοῦ, δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ. ²⁰ καὶ πᾶσα νῆσος ἔφυγε, καὶ ὄρη οὐχ εὐρέθησαν. ²¹ καὶ χάλαζα μεγάλη ὡς ταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους· καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν Θεόν, ἐκ τῆς πληγῆς τῆς χαλᾶζης· ὅτι μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.

XVII. Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας, καὶ ἐλάλησε μετ' ἐμοῦ, λέγων, ' Δεῦρο, δείξω σοι τὸ κρίμα τῆς πόρνῆς τῆς μεγάλης, τῆς καθημένης ἐπὶ τῶν ὑδάτων τῶν πολλῶν. ² μεθ' ἧς ἐπόρνευσαν οἱ βασιλεῖς τῆς γῆς, καὶ ἐμεθύσθησαν. ³ οἱ κατοικοῦντες τὴν γῆν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς.' ⁴ Καὶ ἀπήνεγκέ με εἰς ἔρημον ἐν πνεύματι· καὶ εἶδον γυναῖκα καθημένην ἐπὶ θηρίον κόκκινον, γέμον ὀνομάτων βλασφημίας, ἔχον κεφαλὰς ἑπτὰ

* Rec. τίς.

* Rec. φωναὶ καὶ βρονταὶ καὶ ἀστραφαὶ.

* Rec. + αὐα.

* Rec. ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς

οἱ κατοικοῦντες τὴν γῆν.

GENEVA—1557.

beaste, and out of the mouth of the false prophete. ¹⁴ For they are the spirites of deuils, workynge miracles, to go vnto the kynges of the earth, and of the whole worlde, to gather them to the battayle of that great day of God almyghty. ¹⁵ Beholde I come as a theefe. Happy is he that watcheth and keepeth his garments, lest he walke naked, and men se his fylthyne. ¹⁶ And they gathered them together into a place called in the Hebrue toungue Armagedon. ¹⁷ And the seuenth Angel powred out his viall into the syre: and there came a lowde voyce out of the temple of heauen from the throne saying, It is done.

¹⁴ And there folowed voyces, and thondringes, and lightinges, and there was a great earthquake, suche as was not synce men were vpon the earth, so myghty an earthquake I meane. ¹⁵ And the great cite was diuided into thre partes, and the cities of all nations fell. and great Babylon came in remembrance before God, to geue vnto her the cup of the wyne of the fiercenes of his wrath. ¹⁶ Euery yle flied away, and the mountaines were not founde. ¹⁷ And there fell a great bayle, as it had ben talentes, out of heauen vpon the men, and men blasphemed God, because of the plague of the bayle, for the plague therof was exceeding great.

17. THEN there came one of the seven Angels, which had the seven vialles: and talked with me, saying vnto me, Come, I wil shew thee the damnation of the great whore that sitteth vpon many waters, ² With whom haue committed fornication the kynges of the earth, and the inhabitants of the earth are drunken with the wyne of her fornication. ³ And he caried me away into the wilderness in the sprite, and I saw a woman sit vpon a crimson colored beast full of names of blasphemie,

RHEIMS—1582.

three vncleane spirites in maner of frogges. ¹⁴ For they are the spirites of Devils working signes, and they goe forth to the kings of the vvhole earth to gather them into battell at the great day of the omnipotent God. ¹⁵ Behold I come as a theefe: Blessed is he that vwatcheth, and keepeth his garments, that he vvalke not naked, and they see his turpitude. ¹⁶ And he shal gather them into a place vvhich in Hebreu is called Armagedon.

¹⁷ And the seuenth Angel poured out his vial vpon the syre, and there came forth a loud voice out of the temple from the throne, saying: It is done. ¹⁸ And there were made lighteninges, and voyces, and thunders, and a great earthquake vvas made, such an one as neuer hath been since men were vpon the earth, such an earthquake, so great. ¹⁹ And the great cite vvas made into three partes: and the cities of the Gentiles fel. And Babylon the great came into memorie before God, to geue her the cuppe of vyne of the indignation of his vvrath. ²⁰ And euery Iland fled, and mountaines were not found. ²¹ And great hail like a talent came downe from heauen vpon men: and men blasphemed God for the plague of the hail: because it vvas made exceeding great.

17. AND there came one of the seven Angels vvhich had the seven vials, and spake vwith me, saying, Come, I vvil shew thee the damnation of the great harlot, vvhich sitteth vpon many waters, ² vwith vvhom the kings of the earth haue fornicated, and they vvhich inhabite the earth haue been drunke of the vyne of her vvhoredom. ³ And he tooke me arway in spirite into the desert. And I saw a woman sitting vpon a scarlet coloured beast, full of names of blasphemie, hauing

AUTHORISED—1611.

the beast, and out of the mouth of the false prophet. ¹⁴ For they are the spirites of deuils working miracles, which goe forth vnto the Kings of the earth, and of the whole world, to gather them to the battell of that great day of God Almighty. ¹⁵ Behold, I come as a thiefe. Blessed is he that watcheth, and keepeth his garments, lest he walke naked, and they see his shame. ¹⁶ And hee gathered them together into a place, called in the Hebreu tongue, Armageddon. ¹⁷ And the seuenth Angel powred out his viall into the syre, and there came a great voyce out of the Temple of heauen, from the throne, saying, It is done. ¹⁸ And there were voices and thunders, and lightnings: and there was a great earthquake, such as was not since men were vpon the earth, so mighty an earthquake, and so great. ¹⁹ And the great Cite was diuided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to giue vnto her the cup of the wine of the fierceness of his wrath. ²⁰ And euery yland fled away, and the mountaines were not found. ²¹ And there fell vpon men a great hail out of heauen, euery stone about the weight of a talent, and men blasphemed God, because of the plague of the hail: for the plague thereof was exceeding great.

17. AND there came one of the seven Angels, which had the seven vials, and talked with me, saying vnto mee, Come hither, I wil shew vnto thee the iudgement of the great Whore, that sitteth vpon many waters: ² With whom the kings of the earth haue committed fornication, and the inhabitants of the earth haue bene made drunke with the wine of her fornication. ³ So he caried me away in the Spirit into the wilderness: and I saw a woman sit vpon a scarlet coloured beast, full of names of blasphemie, hauing seven heads,

καὶ κέρατα δέκα. ⁴ καὶ ἡ γυνὴ ἦν περιβεβλημένη πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη χρυσίῳ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα ποτήριον χρυσοῦν ἐν τῇ χειρὶ αὐτῆς, γέμον βδελυγμάτων, καὶ τὰ ἀκάθαρτα τῆς πορνείας αὐτῆς, καὶ ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα γεγραμμένον, Μυστήριον, Βαβυλῶν ἡ μεγάλη, ἡ μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων τῆς γῆς. ⁶ Καὶ εἶδον τὴν γυναικα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων, καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ καὶ ἐθαύμασα, ἰδὼν αὐτήν, θαῦμα μέγα. ⁷ Καὶ εἶπέ μοι ὁ ἄγγελος, Διατί ἐθαύμασας; ἐγὼ σοι ἐρῶ τὸ μυστήριον τῆς γυναικὸς, καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτήν, τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα. ⁸ Τὸ θῆριον ὃ εἶδες, ἦν, καὶ οὐκ ἔστι, καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου, καὶ εἰς ἀπώλειαν ὑπάγειν καὶ θαυμάσονται οἱ κατοικοῦντες ἐπὶ

¹ Rec. ἡ.² Rec. πορφύρεα καὶ κόκκινον.³ Rec. χρυσίον.⁴ Rec. χρυσοῦν ποτήριον.⁵ Rec. ἀκάθαρτος.⁶ Const. τῆς γῆς.⁷ Const. πόρνη.⁸ Const. ἐρῶ σοι.⁹ Rec. = τὸ.¹⁰ Const. τὴν γῆν.

WICLIF—1380.

hauynge sevene hedis & ten hornes, ⁴ & the woman was enuyrownd with purpur & reed & ouer gilt with gold & precious stoon & peerlis; hauynge a golden cuppe in hir hond ful of abhominacions & viciennes of her fornicacion; ⁵ & a name writen in the forheed of hir: mysterie; babiloyne the greet modir of fornicacions, & of abhominacions of erthe, ⁶ & I saie a womman drunken of the blood of seyntis: & of the blood of martiris of iheuan; & whanne I saie her I wondrid with greet wondrynge;

⁷ and the angel seid to me: whi wondrist thou? I schal seie to thee the sacrament of the woman, & of the beest that berith hir that hath sevene heddis & ten hornes, ⁸ the beest whiche thou seiest: was and is not, and schal ascende fro depasse & schal go in to perischinge; and men dwellinge in erthe schal wondre: whos names ben not writen in the boke of lif for the makinge of the world; seynge the beest that was & is not, ⁹ & this is the witte, who that hath wisdom, the sevene heddis ben sevene hillis on whiche the worsman sittith.

¹⁰ & kingis sevene ben; fyue han fil down on is: & another cometh not yet; & whanne he schal come it bihoueth hym to dwelle a schort tyme, ¹¹ & the beest that was & is not, and schal be the eyghte: and is of the sevene, & schal go in to perischinge; ¹² and the ten hornes, whiche thou hast seon: ben ten kyngis, that jit han not take kingdom; but thei schal take power as kingis: on our eftir the beest. ¹³ these han a counseil, & schal bitake her vertu and power to the beest; ¹⁴ thes schal fyte with the lamb, & the lamb schal overcome hem; for he is lord of lordis & king of kyngis and thei that ben with

TYNDALE—1534.

which had ten hornes. ⁴ And the woman was arrayed in purple and rose color, and decked with golde, precious stones, and pearles, and had a cup of golde in her honde, full of abominacions and fylthynges of her fornicacion. ⁵ And in her forhed was a name wrytten, a mistery, gret Babylon the mother of whordome, and abominacions of the erth. ⁶ And I sawe the wyfe dronke with the blood of sayntes, and with the blood of the witnesses of Iesu. And when I sawe her, I wondred with gret mervayle.

⁷ And the angell sayde vnto me: wherefore mervaylist thou? I wyll shewe the the mistery of the woman, and of the beest that berith her, which hath seven heddys, and ten hornes. ⁸ The beest that thou seest, was, and is not, and shall ascende out of the bottomlesse pytt, and shall goo into perdition; and they that dwell on the erth shall wondre (whose names are not wrytten in the boke of lyfe from the begynnyng of the worlde) when they beholde the beest that was, and ys not. ⁹ And here ys a mynde that hath wisdom.

The seven heddys are seven mountaynes, on which the woman sitteth: ¹⁰ they are also seven kynges. Fyve are fallen, and on ys, and another is not yet come. When he cometh he muste contynue a space. ¹¹ And the beest that was, and ys not, is even the saynt, and ys one of the seven, and shall goo into destruction. ¹² And the ten hornes which thou seist, are ten kynges, which have receaved no kyngdome, but shall receave power as kynges at one houre with the beest. ¹³ These have one mynde, and shall geve their power and strenght vnto the beest. ¹⁴ These shall fyght with the lambe, and the lambe shall overcome them: For he is lord of lordes, and kyng of kynges:

CRANMER—1539.

which had seven heades and ten hornes. ⁴ And the woman was arrayed in purple and rose colour, and decked with golde, precious stones, and pearles, and had a cup of golde in her hand, full of abominacions and filthines of her fornicacion. ⁵ And in her forhed was a name written, a mistery, gret Babylon the mother of whordome and abominacions of the erth. ⁶ And I sawe the wyfe droncken with the blood of sayntes, and with the blood of the wytnesses of Iesu. And when I sawe her: I wondred with gret mervayle.

⁷ And the Angell sayde vnto me: wherefore marvailest thou? I wyll shewe the the mistery of the woman, and of the beest that beryth her, which hath seven heades and ten hornes. ⁸ The beest that thou seest, was, and is not, and shall ascende out of the bottomlesse pyt, and shall go into perdition, and they that dwell on the erth shall wondre (whose names are not writen in the boke of lyfe from the begynnynge of the worlde) when they beholde the beest that was and is not. ⁹ And here is a mynde that hath wysdome.

The seven heades are seven mountaynes, on which the woman sitteth, ¹⁰ they are also seven kynges. Fyve are fallen, and one is, and another is not yet come. And when he cometh, he must contynue a short space. ¹¹ And the beest that was, and is not, is even the saynt, and is one of the seven, and shall go into destruction. ¹² And the ten hornes which thou sawest, are ten kynges which have receaved no kyngdom as yet, but shall receave power as kynges at one houre with the beest. ¹³ These have one mynde, and shall geve their power and strenght vnto the beest. ¹⁴ These shall fyght with the lambe, and the lambe shall overcome them. For he is Lord of lordes, and kyng of kynges, and they that are on

νεκρούς τοὺς ἐν αὐτοῖς, καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν. ¹⁴ καὶ ὁ θάνατος καὶ ὁ ᾄδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός· οὗτος ὁ θάνατος ὁ δεύτερος ἐστίν· ἡ λίμνη τοῦ πυρός. ¹⁵ καὶ εἴ τις σὺχ εὐρέθῃ ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.

XXI. Καὶ εἶδον οὐρανὸν καυνὸν καὶ γῆν καινὴν· ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ ἀπῆλθον, καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι. ² Καὶ τὴν πόλιν τὴν ἁγίαν Ἱερουσαλὴμ καινὴν εἶδον καταβαίνουσαν ἐκ τοῦ οὐρανοῦ, ἀπὸ τοῦ Θεοῦ ἡτομασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς. ³ καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ, λεγούσης, Ἴδου ἡ σκηνὴ τοῦ Θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν καὶ αὐτοὶ λαὸς αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ Θεὸς μετ' αὐτῶν ἔσται, Θεὸς αὐτῶν. ⁴ καὶ ἐξαλείψει πᾶν δάκρυον ἀπὸ τῶν ὀφθαλ-

* Rec. ἐν αὐτοῖς νεκροῖς.
* Rec. + ἡγὼ Ἰωάννης.

* Rec. ἰσὺν ὁ δεύτερος θάνατος.
* Rec. εἶδον τὴν πόλιν τὴν ἁγίαν, Ἱερουσαλὴμ καινὴν.

* Rec. = ἡ λίμνη τοῦ πυρός.
* Rec. ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ.

* Const. τῇ βίβλῳ.

* Rec. παρήλθον.

* Rec. λαοί.

* Rec. ἔσται μετ' αὐτῶν.

WICLIIF—1380.

it was demed of eche: aftir the werkis of hem, ¹⁴ & helle and deeth weren sent in to a pool of fier, this is the secunde deeth, ¹⁵ & he that was not foundun writun in the boke of lif: was sente in to the pool of fier.

21. AND I saie a newe heuene & a newe erthe, and the first heuene and the first erthe wenten away: and the see is not now; ² & I loon say the holi citee ierusalem newe, comynge down fro heuene made redi of god, as a wiif oorned to hir housbonde, ³ and I herd a greet vois fro the trone: saynge to the tabernacle of god is with men; & he schal dwelle with hem, and they schulen be his puple; & he god with hem schal be her god; ⁴ and god schal wipe awei ech tear fro the ien of hem, and deeth schal no more be nether moornyng nether cryyng nether sorwe schal be ouer: whiche first thingis wenten away; ⁵ & he seide that sat on the trone, lo I make alle thingis newe, and he seide to me, wryte thou for thes wordis ben moost feithful & trewe.

⁶ and he seide to me: it is doon, I am alpha & o the bigynnyng and ende, I schal geue freli of the wellis of quyke watir: to him that thirstith; ⁷ he that schal ouercome: schal wite the thingis & I schal be god to him & he schal be sone to me; ⁸ but to ferdful men & vnbeleful and currid & manquellers and fornycatours and to wiche & worschippers of idola & to alle here: the part of hem schal be in the pool breynge with fier & brymston that is the secunde deeth.

⁹ And oon cam of the sevene aungels haunyng vials ful of sevene the last venymous; and he spake with me and seide,

TYNDALE—1534.

they were iudged every man accordinge to his dedes. ¹⁴ And deeth and hell were cast into the lake of fyre. This is that second deeth. ¹⁵ And whosoever was not founde written in the boke of lyfe, was cast into the lake of fyre.

21. AND I sawe a newe heven and a newe erth. For the fyrst heven, and the fyrst erth, were vanyshe awaye, and there was no more see. ² And I Iohn sawe that holy cite newe Ierusalem come downe from God oute of heven prepared as a bryde garnyshe for hyr husband. ³ And I herde agrett voyce out of heven sayinge: beholde, the tabernacle of God is with men; and he will dwell with them. And they shalbe his people, and God him selfe shalbe with them and be their god. ⁴ And God shall wype awaye all teares from their eyes. And there shalbe no more deeth, nether sorowe nether cryyng, nether shall there be eny more payne, for the olde thynges are gone. ⁵ And he that sate upon the seate, sayde: Behold I make all thynges newe. And he sayde vnto me: wryte, for these wordes are faythfull and true.

⁶ And he sayde vnto me: it is done, I am Alpha and Omega, the begynnyng, and the ende. I will geve to him that is a thyrst of the well of the water of lyfe fre. ⁷ He that overcommeth shall inheret all thynges, and I will be his God, and he shalbe my sonne. ⁸ But the fearefull and vnbelevyng, and the abhominable, and murdres, and whormongers, and sorcerers, and ydolaters, and all lyars shall have their parte in the lake which burnyth with fyre and brymstone, which is the secunde deeth.

⁹ And there cam vnto me one of the vii. angels which had the vii. vials full of the vii. laste plagis: and talked with me

CRANMER—1539.

were iudged every man according to his dedes. ¹⁴ And deeth and hell were cast into the lake of fyre. This is the second deeth. ¹⁵ And whosoever was not founde written in the boke of lyfe, was cast into the lake of fyre.

21. AND I sawe a new heven and a new erth. For the fyrst heven, and the fyrst erth were vanishe awaye, and ther was nomore see. ² And I Iohn sawe that holy cytie, newe Ierusalem come downe from God out of heven, prepared as a bryde garnished for her husbnde. ³ And I herde a great voyce out of heaven sayinge: beholde, the tabernacle of God is with men, and he will dwell with them. And they shal be his people, and God hym selfe shalbe with them, and be theyr God. ⁴ And God shall wype awaye all teares from their eyes. And there shalbe nomore deeth, nether sorow, nether cryyng, nether shall ther be eny more payne, for the olde thinges are gone. ⁵ And he that sate vpon the seate, sayde: Beholde, I make all thynges new. And he sayde vnto me: write, for these wordes are faythfull and true.

⁶ And he sayd vnto me: it is done, I am Alpha and Omega, the begynnyng and the ende I will geve to hym that is a thyrst, of the well of the water of lyfe, fre. ⁷ He that over commeth, shall inheret all thynges, and I will be his God, and he shalbe my sonne. ⁸ But the fearefull and vnbeleuyng, and the abhominable, and murdres, and whormongers, and sorcerers, and ydolaters, and all lyars shall have theyr parte in the lake whych burnyth wyth fyre and brymstone, whych is the secunde deeth.

⁹ And there cam vnto me one of the seven Angels which had the seven vials full of the seven laste plagis: and talked

1306
 'οἱ μετ' αὐτοῦ, κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί.' ¹⁵ Καὶ λέγει μοι, 'Τὰ ὕδατα
 'ἀ εἶδες, οὗ ἡ πόρνη κάθηται, λαοὶ καὶ ὄχλοι εἰσὶ, καὶ ἔθνη καὶ γλώσσαι.' ¹⁶ Καὶ
 'τὰ δέκα κέρατα ἀ εἶδες, καὶ τὸ θηρίον, οὗτοι μισήσουσι τὴν πόρνην, καὶ
 'ἡρμηνομένην ποιήσουσιν αὐτὴν καὶ γυμνὴν, καὶ τὰς σάρκας αὐτῆς φάγονται, καὶ
 'αὐτὴν κατακαύσουσιν ἐν πυρὶ. ¹⁷ ὁ γὰρ Θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν
 'ποιῆσαι τὴν γνώμην αὐτοῦ, καὶ ποιῆσαι ἑγνώμην μίαν, καὶ δοῦναι τὴν βασιλεί-
 'αν αὐτῶν τῷ θηρίῳ, ἄχρι ὅτε τελεσθῇσονται | οἱ λόγοι | τοῦ Θεοῦ. ¹⁸ Καὶ ἡ γυνὴ ἣν
 'εἶδες, ἔστιν ἡ πόλις ἡ μεγάλη, ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλείων τῆς γῆς.'

XVIII. Καὶ μετὰ ταῦτα εἶδον ἄλλον ἄγγελον καταβαίνοντα ἐκ τοῦ
 οὐρανοῦ, ἔχοντα ἔξουσίαν μεγάλην καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ.
 καὶ ἔκραξεν ἐν ἰσχυρᾷ φωνῇ, λέγων, Ἐπεσεν ἔπεσε Βαβυλὼν ἡ μεγάλη, καὶ

f Rec. lat.

g Rec. μίαν γνώμην.

h Rec. γαλασσί.

i Rec. τὰ ὅραμα.

k Rec. = ἄλλων.

WICLIIF—1880.

hym ben clepid chosun and faithful;
 15 & he seide to me, the watris whiche
 thou hast seyn: where the hore sittith:
 ben puple & folkis and langages. 16 & the
 ten hornes that thou hast seyn in the
 beest: thes schulen make hir desolat &
 naked; and schulen ete the fleschis of hir:
 & schulen brende to gidre hir with fier,

17 for god jaf in to the hertis of hem:
 that thei do that that is plesant to him;
 that thei geue her kyngdom to the beest
 til the wordis of god ben endid; 18 and
 the woman whoun thou hast seyn, is
 the greet cite that hath kyngdom on
 kyngis of the erthe.

18. AND after thes thingis I say ano-
 ther mangel comynge down fro heuene
 hauynge greet power; & the erthe was
 lityed of his glorie; 2 & he cried with a
 strong vois: & seide, greet babiloyne fil-
 down sildoun & is made the habitacioun of
 deuylis; & the keepinge of eche vnclene
 spirit, and the keepinge of eche vnclene foul
 & hateful, 3 for alle folkis drunken of the
 wraththe of fornyecioun of hir; & kyngis of
 the erthe & marchauntis of the erthe:
 diden fornyecioun with hir; & thei ben
 made riche of the vertu of delis of hir.
 4 And I herde another vois of heuene:
 seiynge, my puple go ye out of it, and be
 ye not parteners of the trespassis of it:
 & ye schulen not receyue of the woundis
 of it; 5 for the synnes of it camen til to
 heuene: & the lord hadde mynde of the
 wickidnesse of it; 6 gilde ye to it as sche
 gildid to you: and double ye double thingis
 after hir werkis; & the drynke that sche
 meidid to you, meynge ye double to hir;
 7 as myche as sche glorified hir selfe; was
 in delis: so myche turment-geue ye to
 hir & weylunge, for in hir herte sche seith,

TYNDALE—1534.

and they that are on hys syde, are called
 and chosen and faythfull.

15 And he sayde vnto me: the waters
 which thou sawest, where the whore syt-
 teth, are people, and folke, and nacions,
 and tonges. 16 And the ten hornes, which
 thou sawest upon the beest, are they that
 shall hate the whore, and shall make her
 desolate, and naked; and shall eate their
 flesche, and burne her with fyre. 17 For
 God bathe put in their hertes, to fulfill
 hys wyll, and to do with one consent,
 for to geue hir kyngdom vnto the beest;
 vntill the wordes of God be fulfilled. 18
 And the woman which thou sawest, ys
 that gret cyte, which reigneth ouer the
 kynges of the erth.

18. AND after that I sawe another
 angell come from heuene, hauinge gret
 power, and the erth was lyghtned with
 hys bryghtnes. 2 And he cryed myghtily
 with a strong voyce sayinge: Great
 Babilon is fallen, ys fallen; and ys become
 the habitacion of deuyls; and the holde of
 all fowle spretes, and a cage of all vn-
 clene and hateful byrdes; 3 for all nacions
 haue dronken of the wyne of the wrath
 of her fornyecioun.

And the kynges of the erth haue com-
 mitted fornicacion with her; and her
 marchauntes are waxed ryche of the
 abundance of her pleasures.

4 And I herde another voyce from heu-
 en, saye: come a waye from her my people;
 that ye be not partakers in her synnes;
 that ye receave not of her plagis. 5 For
 her synnes are gon vp to heuene; and God
 hath remembred her wyckednes. 6 Re-
 warde her even as she rewarded you; and
 geue her double accordynge to her workes.
 And poure in dubble to her in the same
 cuppe which she fylled vnto you. 7 And
 as moche as she glorified her selfe and
 lyved wantonly, so moche poure ye in
 for her of punysshment, and sorowe; for
 she sayde in her herte: I sytt beinge a

CRANMER—1539.

hys syde, are called, and chosen, and
 faythfull.

15 And he sayde vnto me: the waters
 which thou sawest, where the whore syt-
 teth, are people, and folke, and nacions,
 and tonges. 16 And the ten hornes, which
 thou sawest vpon the beest, are they that
 shall hate the whore, and shall make her
 desolate and naked, and shall eate her
 flesche, and burne her with fyre. 17 For
 God hath put in their hertes to fulfill his
 wyll, and to do with one consent, for to
 geue her kyngdome vnto the beest, vntill
 the wordes of God be fulfilled. 18 And
 the woman which thou sawest, is that
 great cytie, which reigneth ouer the
 kynges of the erth.

18. AND after that, I sawe another
 Angell come from heauen, basinge gret
 power, and the erth was lyghtened with
 his brightnes. 2 And he cryed mightily
 with a strong voyce, sayynge, Great Ba-
 bylon is fallen, is fallen and is become the
 in habitacion of deuyls, and the hold of
 all fowle spretes, and a cage of all vnclene
 and hateful byrdes, 3 for all nacions haue
 dronken of the wyne of the wrath of her
 fornicacion. And the kynges of the erth
 haue committed fornicacion with her, and
 the marchauntes of the erth are waxed
 ryche of the abundaunce of her pleasures.

4 And I herde a nother voyce from hea-
 uen, saye, come awaye from her my peo-
 ple, that ye be not partetakers of her
 synnes, and that ye receave not of her
 plagis. 5 For her synnes are gone vp to
 heauen, and God hath remembred her
 wyckednes. 6 Rewarde her euen as she
 rewarded you, and geue her double ac-
 cordynge to her workes. And poure in
 double to her in the same cuppe which
 she filled vnto you. 7 And as moche as
 she glorified her selfe and liued wantonly,
 so much powre ye in for her of punyssh-
 ment and sorowe, for she sayde in her

ἐγένετο κατοικητήριον δαιμόνων, καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου, καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου καὶ μεμνημένου· ² ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πέπωκε πάντα τὰ ἔθνη, καὶ οἱ βασιλεῖς τῆς γῆς μετ' αὐτῆς ἐπόρνευσαν, καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυνάμεως τοῦ στρήνου αὐτῆς ἐπλούτησαν· ⁴ Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ, λέγουσαν, "Ἐξέλθετε| ἐξ αὐτῆς ὁ λαός μου, ἵνα μὴ συγκοινωνήσητε ταῖς ἁμαρτίαις αὐτῆς, καὶ ⁵ ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λάβητε·| ὅτι ⁶ ἐκολλήθησαν| αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ, καὶ ἐμνημόνευσεν ὁ Θεὸς τὰ ἀδικήματα αὐτῆς. ⁷ ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκε, καὶ διπλώσατε αὐτῇ διπλᾶ κατὰ τὰ ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ ᾧ ἐκέρασε, κεράσατε αὐτῇ διπλαῖον. ⁸ ὅσα ἐδόξασεν ἑαυτὴν καὶ ἐστρηνίασε, τοσούτου δότε αὐτῇ βασανισμὸν καὶ πένθος· ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγετε,

Rec. in text, φωνὴ μεγάλη.

= Const. "Ἐξέλθε.

Rec. ἵνα μὴ λάβητε ἐκ τῶν πληγῶν αὐτῆς.

Rec. ἐκολλήθησαν.

Rec. + ἐπὶ.

GENEVA—1557.

that are on his syde, called, and choosen, and faithful.

¹⁵ And he sayd vnto me, The waters which thou sawest, where the whore sitteth, are people, and folke, and nations, and tonges. ¹⁶ And the ten hornes which thou sawest vpon the beaste, are they that shal hate the whore, and shal make her desolate and naked, and shal eat her flesh, and burne her with fyre. ¹⁷ For God hath put in their hearts to fulfil his wyl, and to do with one consent, for to geue their kyngdome vnto the beaste, vntil the wordes of God be fulfilled. ¹⁸ And the woman which thou sawest, is that great citie, which raygneth ouer the kynges of the earth.

18. AND after that, I sawe another Angel come from heauen, hauing great power, in so muche that the earth was lyghthened with his glorie. ² And he cryed out mightily with a strunge voyce saying, It is fallen, it is fallen the great Babylou, and is become the habitation of deuyls, and the hokle of all fowle sprites, and a cage of euery vncleane and hateful byrde. ³ For all nations haue dronken of the wyne of the wrath of her fornication, and the Kynges of the earth haue committed fornication with her, and the marchantes of the worlde are waxed riche of the abundance of her pleasures.

⁴ And I heard another voyce from heauen, say, Go out of her my people, that ye be not parte takers in her synnes, and that ye receaue not of her plagues. ⁵ For her synnes are commen euen to heauen, and God hath remembered her wyckednesses. ⁶ Rewarde her euen as she rewarded you, and geue her double according to her workes: and in the cup that she hath filled to you, fyll her the double. ⁷ And as muche as she glorified her selfe, and lyled wantonly, so muche geue ye to her paynyshment and sorowe, for she sayth in her harte, I syt beyng a queene,

RHEIMS—1582.

and they that are vwith him, called, and elect, and faithful. ¹⁵ And he said to me, The vvaters vvich thou sawest vvhere the harlot sitteth: are peoples, and nations, and tonges. ¹⁶ And the ten hornes vvich thou sawest in the beast: these shal hate the harlot, and shal make her desolate and naked, and shal eate her flesh, and her they shal burne vvith fyre. ¹⁷ For God hath giuen into their hartes, to doe that vvich pleaseth him: that they giue their kingdom to the beast, til the vvordes of God be consummate. ¹⁸ And the vvoman vvich thou sawest: is the great citie, vvich hath kingdom ouer the kynges of the earth.

18. AND after these things I saw an other Angel comming dorne from heauen, hauing great povver: and the earth vvas illuminated of his glorie.

² And he cried out in force, saying, Fallen fallen is Babylon the great: and it is become the habitation of Devils, and the custodie of euery vncleane spirit, and the custodie of euery vncleane and hateful bird: ³ because al nations haue drunke of the vvine of the vvyrath of her fornication: and the kynges of the earth haue fornicated vvith her: and the marchantes of the earth vvere made riche by the vertue of her delicacies.

⁴ And I heard an other voice from heauen, saying, Goe out from her my people: that you be not partakers of her sinnes, and receiue not of her plagues. ⁵ Because her sinnes are come euen to heauen, and God hath remembered her iniquities. ⁶ Render to her as she also hath rendred to you: and double ye double according to her vvorkes: In the cuppe vvherin she hath mingled, mingle ye double vnto her. ⁷ As much as she hath glorified her self, and hath been in delicacies, so much giue her torment and mourning: because she sayth in her hart, I sit a queene, and

AUTHORISED—1611.

him, are called, and choosen, and faithful. ¹⁵ And he saith vnto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. ¹⁶ And the tenne hornes which thou sawest vpon the beast, these shall hate the whore, and shall make her desolate, and naked, and shall eate her flesh, and burne her with fire. ¹⁷ For God hath put in their hearts to fulfill his will, and to agree, and giue their kingdom vnto the beast, vntil the words of God shall be fulfilled. ¹⁸ And the woman which thou sawest, is that great Citie which reigneth ouer the kings of the earth.

18. AND after these things, I saw another Angel come downe from heauen, hauing great power, and the earth was lightened with his glory. ² And hee cried mightily with a strong voyce, saying, Babylon the great is fallen, is fallen, and is become the habitation of deuils, and the hold of euery foule spirit, and a cage of euery vncleane and hateful bird: ³ For all nations haue drunke of the wine of the wrath of her fornication, and the Kings of the earth haue committed fornication with her, and the Merchants of the earth are waxed rich thorow the abundance of her delicacies. ⁴ And I heard another voice from heauen, saying, Come out of her, my people, that ye be not partakers of her sinnes, and that ye receiue not of her plagues: ⁵ For her sinnes haue reached vnto heauen, and God hath remembered her iniquities.

⁶ Reward her euen as she rewarded you, and double vnto her double according to her workes: in the cup which she hath filled, fill to her double. ⁷ How much she hath glorified her selfe, and lined deliciously, so much torment and sorrow giue her: for she saith in her heart, I

ἔξουλον τιμωτάτου, καὶ χαλκοῦ, καὶ σιδήρου, καὶ μαρμάρου, ¹² Καὶ κινάμωμον, καὶ ἄμωμον, καὶ θυμιάματα, καὶ μύρον, καὶ λίβανον, καὶ οἶνον, καὶ ἔλαιον, καὶ σεμίδαλιν, καὶ σῖτον, καὶ κτήνη, καὶ πρόβατα, καὶ ἵππων, καὶ ῥεδῶν, καὶ σωμάτων, καὶ ψυχὰς ἀνθρώπων. ¹¹ καὶ ἡ ὁπώρα τῆς ἐπιθυμίας τῆς ψυχῆς σου ἀπῆλθεν ἀπὸ σοῦ, καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπόλετο ἀπὸ σοῦ, καὶ οὐκέτι οὐ μὴ εὐρήσῃς αὐτά. ¹⁰ Οἱ ἔμποροι τούτων οἱ πλουτήσαντες ἀπ' αὐτῆς, ἀπὸ μακρόθεν στήσονται διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, κλαίοντες καὶ πενθοῦντες, ¹⁶ λέγοντες, Οὐαὶ, οὐαὶ ἡ πόλις ἡ μεγάλη, ἡ περιβεβλημένη βύσσινον καὶ πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη ἐν χρυσῷ καὶ λίθῳ τιμῷ καὶ μαργαρίταις· ὅτι μᾶ ὥρα ἡρημώθη ὁ τοσοῦτος πλοῦτος. ¹⁷ Καὶ πᾶς κυβερνήτης, καὶ πᾶς ὁ ἐπὶ τύπον πλέων, καὶ ναῦται, καὶ ὅσοι τὴν θάλασσαν

* Const. πορφυροῦ.

* Rec.=καὶ ἄμωμον.

* Rec. ἀπῆλθεν.

* Const. εὐρήσῃς.

* Rec.+καὶ.

* Rec. ἐν χρυσῷ.

* Rec. ἐν τῶν πλοίων ὁ ἔμπορος.

GENEVA — 1557.

and am no wydowe, and shal se no mourning.

⁸ Therefore shal her plagcs come at one day, death, and sorowe, and hunger, and she shalbe burnt wyth fyre: for stronge is the Lord God which wyl condemne her. ⁹ And the kynges of the earth shal bewepe her, and wayle ower her, which haue committed fornication, and lyued wantonly with her, when they shal se the smoke of her burning. ¹⁰ And shal stande a furre off, for feare of her punishment, saying, Alas, alas, that great cite Babylon, that mighty cite, for in one houre is her iudgement come.

¹¹ And the marchantes of the earth shal wepe and wayle ower her, for no man byth their ware any more. ¹² The ware of golde and syluer, and of precious stone, and of pearles, and of fyne linnen, and of purple, and of sylke, and of scarlet, and of all Thyne woodde, and of all maner vessels of yuery, and of all maner vessels of most precious woodde, and of brasse, and of yron, and of marble. ¹³ And of synamon, and odours, and oyntmentes, and frankincense, and wyne, and oyle, and fyne floure, and wheat, and beastes, and shepe, and horses, and charetes, and seruaunts, and soles of men. ¹⁴ And the apples that thy soule lusted after, are departed from thee: and all thinges which were fat, and had in pryce, are departed from thee, and thou shalt fynde them no more. ¹⁵ The marchantes of these thinges which were waxed ryche, shal stande a furre off from her, for feare of the punishment of her, wepyng and waylyng.

¹⁶ And saying, Alas, alas, that great cite, that was clothed in fyne linnen and purple, and scarlet, and gylded with golde, and precious stone, and pearles. ¹⁷ For in one houre so great riches are come to nought. And euery shypp gouernour, and all the people that occupie shyppes, and shipmen and whosoever traual on the sea

RHEIMS — 1582.

widow I am not, and mourning I shal not see. ⁸ Therefore in one day shal her plagues come, death, and mourning, and famine, and wyth fyre she shal be burnt: because God is strong that shal iudge her.

⁹ And the kynges of the earth, vvhich haue fornicated vvvith her, and haue liued in delicacies, shal weepe, and bewaile them selues vpon her, vvhen they shal see the smoke of her burning: ¹⁰ standing farr off for the feare of her tormentes, saying, Vvo, vvo, that great cite Babylon, that strong cite: because in one houre is thy iudgement come.

¹¹ And the marchantes of the earth shal weepe, and mourne vpon her: because no man shal bye their merchandise any more, ¹² merchandise of gold and syluer and precious stone, and of pearle, and fyne linnen, and purple, and sylke, and scarlet, and al Thyne vvvood, and al vessels of yuorie, and al vessels of precious stone and of brasse and yron and marble, ¹³ and cynamon, and of odoure, and ointement, and frankincense, and vvine, and oyle, and floure, and vvheate, and beastes, and sheepe, and horses, and chariotes, and slaues, and soles of men. ¹⁴ And the apples of the desire of thy soul are departed from thee, and al fat and goodly thinges are perished from thee, and they shal no more fynde them.

¹⁵ The marchantes of these thinges vvhich are made riche, shal stand farr from her for feare of her tormentes, weeping and mourning. ¹⁶ And saying, Vvo, vo, that great cite, vvhich vvas clothed vvith sylke, and purple, and scarlet, and vvas gilted vvith gold, and pretious stone, and pearles: ¹⁷ because in one houre are so great riches made desolate: and euery gouernour, and euery one that saileth into the lake, and the shipmen, and they that

AUTHORISED — 1611.

sit a Quesene, and am no widow, and shall see no sorrow. ⁸ Therefore shall her plagues come in one day, death, and mourning, and famine, and shee shall be vitterly burnt with fire, for strong is the Lord God, who iudgeth her.

⁹ And the Kings of the earth, who haue committed fornication, and liued deliciously with her, shall bewaile her and lament for her, when they shall see the smoke of her burning: ¹⁰ Standing asfarr off for the feare of her torment, saying, Alas, alas, that great cite Babylon, that mighty cite: for in one houre is thy iudgement come. ¹¹ And the merchants of the earth shall weepe and mourne ower her, for no man buyeth their merchandise any more. ¹² The merchandise of gold, and siluer, and precious stones, and of pearles, and fine linnen, and purple, and sylke, and scarlet, and all ¹³ Thyne wood, and all maner vessels of yuorie, and all maner vessels of most precious wood, and of brasse, and iron, and marble, ¹⁴ And Cynamome, and odours, and ointments, and frankincense, and wine, and oyle, and fine floure, and wheat, and beasts, and sheepe, and horses, and chariots, and ¹⁵ slaues, and soules of men. ¹⁶ And the fruits that thy soule lusted after, are departed from thee, and all thinges which were deinty, and goodly, are departed from thee, and thou shalt fynde them no more at all.

¹⁷ The Merchants of these thinges which were made rich by her, shal stand asfarr off for the feare of her torment, weeping and wailing, ¹⁸ And saying, Alas, alas, that great Citie, that was clothed in fine linnen, and purple and scarlet, and decked with gold, and precious stones, and pearles: ¹⁹ For in one houre so great riches is come to nought. And euery shipmaster, and all the company in ships, and sailers,

ἐργάζονται, ἀπὸ μακρόθεν ἕστησαν, ¹⁸ καὶ ἔκραζον, ὁ βλέπωντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς, λέγοντες, Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ; ¹⁹ Καὶ ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν, καὶ ἔκραζον κλαίοντες καὶ πενθοῦντες, λέγοντες, Οὐαὶ, οὐαὶ ἡ πόλις ἡ μεγάλη, ἐν ᾗ ἐπλούτησαν πάντες οἱ ἔχοντες τὰ πλοῖα ἐν τῇ θαλάσῃ ἐκ τῆς τιμότητος αὐτῆς, ὅτι μᾶ ὥρα ἡρημώθη. ²⁰ Εὐφραίνου ἔπ' αὐτῇ, οὐρανὲ, καὶ οἱ ἅγιοι καὶ οἱ ἀπόστολοι καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ Θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς. ²¹ Καὶ ἦρεν εἰς ἄγγελος ἰσχυρὸς λίθον ὡς μύλον μέγαν, καὶ ἔβαλεν εἰς τὴν θάλασσαν, λέγων, Οὕτως ὁρμήματι βληθήσεται Βαβυλὼν ἡ μεγάλη πόλις, καὶ οὐ μὴ εὑρεθῇ ἔτι. ²² καὶ φωνὴ καθαφθῶν καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, καὶ πᾶς τεχνίτης πάσης τέχνης οὐ μὴ εὑρεθῇ ἐν σοὶ ἔτι, καὶ φωνὴ μύλου

* Rec. ὁρῶντες.

† Rec. = γὰρ.

‡ Rec. ἢν αὐτῇ.

§ Rec. = καὶ αὐ.

|| Rec. αἶμα.

¶ Rec. + καὶ.

|| Rec. ὅθεν πολλοὺ μεγάλων.

WICLIFFE—1380.

wochen in the see: stoden for ¹⁸ ecrieden: seynge the place of the brennyng of it: seynge what is like this greet cite? ¹⁹ And thei casten poudir on her heedis, & crieden wepiage & mornynge and seynge wo wo thilke greet cite in which al that han schippis in the see ben made riche of the pricis of it: for in oon our it is desolat,

²⁰ herene & holi apostlis & profetis make ge ful out ioie on it: for god hath demed your doom of it. ²¹ & o strong angel took vp a stoon as a greet myne stoon: & kiste in to the see & seide, in this hire thilke greet [cite] babiloyne schal be sent: and now it schal no more be founden; ²² & the vois of harpys, & of men of musik, & singinge with pipe and trumpe: schal no more be herde in it; & eche crafti man & eche crafte: schal no more be founden in it; & the vois of myne stoon schal no more be herd in thee: ²³ & the list of lantern schal no more schyne to thee; & the vois of the housbonde & of the wiif schal no more git be herd in thee, for thi marchauntes weren princis of the erthe; for in thi wisehe craftis alle folkis erriden ²⁴ & the blood of profetis & seyntis is founden in it, and of alle men that be slayn in erthe.

19. AFTIR the thingis: I herde as a greet vois of many trumpis in heuene: seynge alleloia, heriung & glori & vertu is to oure god, ² for trewe & iust ben the domes of him, whiche demed of the greet boore that defouled the erthe in hir lecherie, and vengid the blood of hys seruantes: of the bondis of hir, ³ & eft thei seiden alleloia, & the smoke of it stieh up: in to the worldis of worldis; ⁴ & the foure & twenti semyours & foure

TYNDALE—1534.

which worke in the see, stode a farre of; ¹⁸ and cryed, when they sawe the smoke of her burnynge, sayinge what cite is lyke vnto this greet cite? ¹⁹ And they cast dust on their heddes, and cryed wepyng, and wayling, and sayed: Alas Alas that greete cite wherin were made ryche all that had shippes in the see, by the reason of her costynes for at one houre is she made desolate.

²⁰ Reioyce ouer her thou heven, and ye holy Apostles, and prophetes: for God hath geuen youre iudgment on her. ²¹ And a myghty angell toke vp a stone lyke a grett mylstone, and cast it into the see, sayinge: with suche violence shall that gret cite Babilon be cast, and shalbe founde no more. ²² And the voyce of harpers, and musiciens, and of pypers, and trompetters, shalbe herde no more in the: and no cruftes man, of whatsoever craft he be, shalbe founde eny more in the, and the sounde of a myll shalbe herde no more in the; ²³ and the voyce of the brydegrome and of the bryde, shalbe herde no more in the: for thy marchauntes were the grett men of the erth. And with thyne enchantment were deceaved all nacions: ²⁴ and in her was founde the bloude of the prophetes, and of the sayntes and of all that were slayne upon the erth.

19. AND after that, I herde the voyce of moche people in heven sayinge: Alleluia. Saluacion and glory and honour, and power be ascribed to the lord oure god, ² for true and ryghteous are his iudgements, for he hath iudged the grett whore, which did corrupt the erth with her fornicacion, and hath auenged the blood of his seruantes of her hond. ³ And agayne they said: Alleloia. And smoke rose vp for evermore. ⁴ And the .xxiii.

CRANMER—1539.

worke in the see, stode a farre of, ¹⁸ and cried, when they sawe the smoke of her burnynge, saying: what cytie is lyke vnto this greet cite? ¹⁹ And they cast dust on theyr heddes, and cryed wepyng, and wayling, and sayde: Alas, Alas, that great cytie, wherin were made riche all that had shippes in the see, by the reason of her costynes, for at one houre is she made desolate.

²⁰ Reioyce ouer her thou heuene, and ye holy Apostles and Prophetes: for God hath geuen your iudgement on her. ²¹ And a mighty angell toke vp a stone lyke a grett mylstone, and cast it into the see, saying, with such violence shall that gret cytie Babilon be cast, and shalbe founde no more. ²² And the voyce of harpers, and musiciens, and of pypers, and trompetters shalbe herde no more in the: and no cruftes man, of whatsoever craft he be, shalbe founde eny more in the. ²³ And the sounde of a myll shalbe herde no more in the: and the voyce of the brydegrome and of the bryde, shalbe herde no more in the, for thy marchauntes were the gret men of the erth. And with thyne enchantment were deceaved all nacions: ²⁴ and in her was founde the bloude of the Prophetes, and of the sayntes, and of all that were slayne vpon the erth.

19. AND after that, I herde the voyce of moche people in heven saying: Alleluia. Saluacion and glory and honour and power be ascribed to the Lord oure God, ² for true and righteous are hys iudgements, for he hath iudged the gret whore whych dyd corrupt the erth with her fornicacion, and hath auenged the blood of hys seruantes of hyr hand. ³ And agayne they sayde: Alleluia. And smoke rose vp for evermore. ⁴ And the .xxiii.

distis, that
is, one.

domes, judgment
here, judgment.

domes, judgment
here, judgment.

domes, judgment
here, judgment.

domes, judgment
here, judgment.

domes, judgment
here, judgment.

domes, judgment
here, judgment.

domes, judgment
here, judgment.

domes, judgment
here, judgment.

domes, judgment
here, judgment.

οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, καὶ φῶς λύχνου οὐ μὴ φανῇ ἐν σοὶ ἔτι, καὶ φωνὴ νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι· ὅτι οἱ ἔμποροί σου ἦσαν οἱ μεγιστάνες τῆς γῆς, ὅτι ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν πάντα τὰ ἔθνη. καὶ ἐν αὐτῇ αἵματα | προφητῶν καὶ ἁγίων εὐρέθη, καὶ πάντων τῶν ἐσφαγμένων ἐπὶ τῆς γῆς.

XIX. Μετὰ ταῦτα ἤκουσα ὡς φωνὴν 'μεγάλην ὄχλου πολλοῦ' ἐν τῷ οὐρανῷ, 'λεγόντων, | 'Ἀλληλουῖα· ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ δύναμις' τοῦ Θεοῦ | ἡμῶν. ὅτι ἀληθινὰ καὶ δίκαιαι αἱ κρίσεις αὐτοῦ· ὅτι ἔκρινε τὴν πόρνην τὴν μεγάλην, ἥτις ἔφθειρε | τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐξεδίκησε τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ χειρὸς αὐτῆς.' Καὶ δεύτερον εἶρηκαν, 'Ἀλληλουῖα· καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων. Καὶ ἔπεσον οἱ

= Rec. λίγοντος.

* Const. δύναμις καὶ ἡ δόξα.

* Rec. + καὶ ἡ τιμὴ.

* Rec. Κυρίῳ τῷ Θεῷ.

* Const. ἀίθερος.

* Rec. + ἡ.

GENEVA—1557.

shal stand a farre of: ¹⁸ And crye, when they se the smoke of her burnyng, saying, What cite was lyke vnto this great cite?

¹⁹ And they shal cast dust on theyr heades, and crye wepyng, and waylyng, and say, Alas, alas, that great cite, where in were made ryche all that had shippes on the sea, by the reason of her costlynnes, for in one houre she is made desolate.

²⁰ Reioyce ouer her thou heauen, and ye holy Apostles and Prophetes: for God hath geuen your iudgement on her. ²¹ Then a mighty Angel toke vp a stone lyke a great milstone, and cast it into the sea, saying, With suche violence shal that great cite Babylon be cast, and shalbe founde no more.

²² And the voyce of harpers, and musitions, and of pipers, and trompetters shalbe hearde no more in thee: and no craftes man, of whatsoever crafts he be, shalbe founde any more in thee: and the sounde of a myll stone shalbe heard no more in thee. ²³ And the light of a candle shal shyne no more in thee: and the voyce of the brydegrome and of the bryde, shalbe heard no more in thee, for thy marchantes were the great men of the earth, and with thynce inchantements were deceaued all nations. ²⁴ And in her was founde the bloud of the Prophetes, and of the Sainctes, and of all that were slayne vpon the earth.

19. AND after that, I heard the voyce of muche people in heauen saying, Halleluia: saluation and glorie, and honour, and power be to the Lord our God. ² For true and righteous are his iudgements, for he hath damned the great whore, which dyd corrupt the earth with her fornication, and hath auenged the bloude of his seruantes shed by her hande. ³ And againe they sayd, Halleluia: and her smoke rose vp for euermore. ⁴ And the four and twenty Elders, and the four

RHEIMS—1582.

vvorke in the sea, stood a farre off, ¹⁸ and cried seeing the place of her burning, saying, Vwhat other is like to this great cite? ¹⁹ And they threwe dust vpon their heades, and cried weeping and mourning, saying: Vvo, vvo, that great cite, in the vvhich al vvere made riche that had shippes in the sea, of her prices: because in one houre she is desolate.

²⁰ Reioyce ouer her, heauen, and ye holy Apostles and Prophetes because God hath iudged your iudgement of her. ²¹ And one strong Angel tooke vp as it vwere a great milstone, and threwe it into the sea, saying, Vvith this violence shal Babylon that great cite be throwen, and shal novv be found no more. ²² And the voyce of harpers, and of Musicians, and of them that sing on shahne and trompet, shal no more be heard in thee, and euery artificer of euery art shal be found no more in thee, and the noise of the mill shal no more be heard in thee, ²³ and the light of the lampe shal no more shine in thee, and the voyce of the bridegrome and the bride shal no more be heard in thee: because thy marchantes were the princes of the earth, because al nations haue erred in thine inchantments. ²⁴ And in her is found the blood of the Prophets and Sainctes, and of al that vvere slaine in the earth.

19. AFTER theses things I heard as it vwere the voice of many multitudes in heauen saying, Alleluia. Praise, and glorie, and powver is to our God: ² because true and iust are his iudgements which hath iudged of the great harlot, that hath corrupted the earth in her vvoredom, and hath reuenged the blood of his seruantes of her handes. ³ And againe they said, Alleluia. And her smoke ascendeth for euer and euer. ⁴ And the foure and tventie

AUTHORISED—1611.

and as many as trade by sea, stood asfarre off, ¹⁸ And cryed when they saw the smoke of her burning, saying, What cite is like vnto this great Cite? ¹⁹ And they cast dust on their heads, and cried, weeping, and wailing, saying, Alas, alas, that great Cite, wherein were made rich all that had ships in the sea, by reason of her costlinesse, for in one houre is she made desolate. ²⁰ Reioyce ouer her thou heauen, and ye holy Apostles and Prophetes, for God hath auenged you on her.

²¹ And a mighty Angel tooke vp a stone like a great milstone, and cast it into the sea, saying, Thus with violence shall that great Cite Babylon bee throwne downe, and shall be found no more at all. ²² And the voyce of harpers and musitions, and of pipers, and trompetters, shall be heard no more at all in thee: and no craftsman, of whatsoever craft hee be, shall be found any more in thee: and the sound of a milstone shall be heard no more at all in thee. ²³ And the light of a candle shall shine no more at all in thee: and the voice of the bridegrome and of the bride shall be heard no more at all in thee: for thy Merchants were the great men of the earth: for by thy sorceries were all nations deceived. ²⁴ And in her was found the blood of Prophets, and of Saints, and of all that were slayne vpon the earth.

10. AND after these things I heard a great voyce of much people in heauen, saying, Alleluia: saluation, and glory, and honour, and power vnto the Lord our God: ² For true and righteous are his Iudgements, for hee hath iudged the great whore which did corrupt the earth with her fornication, and hath auenged the blood of his seruants at her hand. ³ And againe they said, Alleluia: and her smoke rose vp for euer and euer. ⁴ And the foure and twenty Elders, and

πρεσβύτεροι οἱ εἴκοσι τέσσαρες, καὶ τὰ τέσσαρα ζῶα, καὶ προσεκύνησαν τῷ Θεῷ τῷ καθημένῳ ἐπὶ τοῦ θρόνου, λέγοντες, Ἀμήν Ἀλληλούϊα. Καὶ φωνὴ ἓκ τοῦ θρόνου ἐξῆλθε, λέγουσα, Αἰνεῖτε τὸν Θεὸν ἡμῶν πάντες οἱ δούλοι αὐτοῦ, καὶ οἱ φοβούμενοι αὐτὸν οἱ μικροὶ καὶ οἱ μεγάλοι. Καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ, καὶ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροιτῶν ἰσχυρῶν, λέγοντες, Ἀλληλούϊα ὅτι ἐβασίλευσε Κύριος ὁ Θεὸς ἡμῶν ὁ παντοκράτωρ. χαίρωμεν καὶ ἀγαλλιώμεθα, καὶ δώμεν τὴν δόξαν αὐτῷ ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν. Καὶ ἐδόθη αὐτῇ ἵνα περιβāληται βύσσινον λαμπρὸν καὶ καθαρὸν τὸ γὰρ βύσσινον, τὰ δικαίωματά ἐστι τῶν ἁγίων. Καὶ λέγει μοι, Γράψον, Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι. Καὶ λέγει μοι, Οὗτοι οἱ λόγοι ἀληθινοὶ εἰσι τοῦ Θεοῦ. Καὶ ἔπεσον ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ καὶ λέγει μοι,

* Rec. + καὶ.

* Const. τῷ θρόνῳ.

* Const. ἀπὸ.

* Rec. + καὶ.

* Rec. λέγουσαν. Const. λέγοντας.

* Rec. = ἡμῶν.

* Rec. καθαρὸν καὶ λαμπρὸν.

WICLIIF—1380.

beestes filden doon, & worshipiden god sitting on the trone, and asciden amen allehuys, and a vois wente out of the trone: & seide, alle the seruantis of oure god seie ye heriyngis to our god: and ye that dreden god smale & greet,

and I herde a vois of a greet trumpe, as the vois of many watris, & as the vois of gret thundris: sayunge allehuys, for oure lord god almyti bath regned, & ioie we and make we myrthe: and geue glorie to hym, for the weddingis of the lambe comen: & the wiif of him made redi hir self, & it is yowen to hir, that sche keue hir with white bisyn saymynge, for whi bisyn is iustifyngis of sayntis. and he seide to me, write thou, blessid ben thei that ben clepid to the soper of weddyngis of the lambe, and he seide to me, thes wordis of god ben trewe, & I ffile down bifor his feet: to worship him, and he seide to me, as thou that thou do not, I am a seruaut with thee & of thi brithren: haueye the witnessinge of ihesus, worship thou god, for the witnessinge of ihesus: is spirit of profecie, & I seie heuene opened: & lo a whyt hors, & he that sat on him was clepid feithful & sothfast, & with rihtwises he demeth & fithith, and the ien of him werun as flame of fier: & in his heed many diademes, & he hadde a name writun, whiche no man knewe: but he, and he was clothid in a cloth spreynt with blood, & the name of him was clepid the sone of god, and the oostis that ben in heuene: souden him on whyt horsis, clothid with bisyn whyte, and cleser, and a sward scharp on eche side cam forth of his mouth that with it he smyte folkis, & he schal rule hem with an iron gerde, & he tredith the pressour of wyne of strong veniaunce of

TYNDALE—1534.

elders, and the iiii. beestes fell doune, and worshypped god that sate on the seate sayinge: Amen Alleluia. And a voyce cam out of the seate, saying: prayse oure lord god all ye that are his seruantes, and ye that feare him both small and grett.

And I herde the voyce of moche people, even as the voyce of many waters, and as the voyce of stronge thondrynges, sayinge: Alleluia, for god omnipotent reigneth. Let vs be glad and reioyce and geue honour to him: for the mariage of the lambe is come, and his wyffe made her sylfe redy. And to her was graunted, that she shoulde be arrayed with pure and goodly raynes. For the raynes is the ryghtewesnes of sayntes. And he sayde vnto me: happy are they which are called vnto the Lambes supper.

And he sayde vnto me: these are the true sayinges of God. And I fell at his fete, to worshippe him. And he sayde vnto me, as thou do it not. For I am thy fellows seruaut, and one of thy brethren, and of them that haue the testimony of Iesus. Worshippe God. For the testimony of Iesus ys the sprete of prophcie.

And I sawe heven open, and beholde a whyte horsse: and he that sat upon him was faithfull and true, and in ryghtewesnes dyd iudge and make battayle. His eyes were as a flame of fyre: and on his heed were many crownes: and he had a name writun, that noman knewe but him sylfe. And he was clothed with a vesture dipt in blood, and his name ys called the worde of God. And the warriors which were in heven, folowed him upon whyte horsse, clothed with whyte and pure raynes: and out of his mouth went out a sharpp swerde, that with yt he shuld smyte the bethen. And he shall rule them with a rodde of yron, and he trode the wynefat of fearnes

CRANMER—1539.

elders, and the iiii. beestes fell downe, and worshypped God that sate on the seate, saying: Amen, Alleluia. And a voyce cam out of the seate, saying: prayse our Lord God all ye that are his seruantes, and ye that feare hym both small and gret.

And I herde the voyce of moche people, even as the voyce of many waters, and as the voyce of strong thondrynges, sayinge: Alleluia, for the Lord our God omnipotent raygueth. Let vs be glad and reioyce, and geue honour to hym: for the mariage of the lambe is come, and his wyffe made her selfe redy. And to her was graunted, that she shuld be arrayed with pure and goodly raynes. For the raynes is the ryghtewesnes of sayntes. And he sayde vnto me, wryte, happy are they which are called vnto the lambes supper. And he sayde vnto me: these are the true sayinges of God. And I fell at his fete, to worshippe him. And he sayde vnto me: as thou do it not. For I am thy fellows seruaut, and one of thy brethren, even of them that haue the testimony of Iesus. Worshippe God. For the testimony of Iesus is the sprete of prophcie.

And I sawe heauen open, and beholde, a whyt horsse: and he that sat vpon him was faithfull and true, and in rightewesnes dyd iudge and make battayle. His eyes were as a flamme of fyre: and on his heed were many crownes: and he had a name writun, that noman knew but he him selfe. And he was clothed with a vesture dipt in blood, and his name is called the worde of God. And the warriors which were in heauen, folowed him vpon whyte horsse, clothed with whyte and pure raynes: and out of his mouth went out a sharpe two edged swerde, that with it he shulde smyte the bethen. And he shall rule them with a rodde of yron, and he trode the wynefat of fearnes

heriyngis, prayse.
bisyn, see below.
dredith, feareth.
ostis, followers.

geue, give.
clepid, called.
ien, eye.
gerde, rod.

ostis, give.
rodde, rod.
sperynt, sprinkled.

1313
 “Ορα μή· σύνδουλός σου εἰμὶ καὶ τῶν ἀδελφῶν σου τῶν ἔχόντων τὴν μαρτυρίαν
 τοῦ Ἰησοῦ τῷ Θεῷ προσκύνησον· ἡ γὰρ μαρτυρία τοῦ Ἰησοῦ ἐστὶ τὸ πνεῦμα
 τῆς προφητείας.”

11 Καὶ εἶδον τὸν οὐρανὸν ἀνεωγμένον, καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος
 ἐπ’ αὐτὸν, καλούμενος πιστὸς καὶ ἀληθινός, καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ·
 12 οἱ δὲ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρὸς, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα
 πολλά· ἔχων ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός· 13 καὶ περιβεβλημένος
 ἱμάτιον βεβαμμένον αἵματι· καὶ καλεῖται τὸ ὄνομα αὐτοῦ, “Ὁ Λόγος τοῦ Θεοῦ.”
 14 Καὶ τὰ στρατεύματα τὰ ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ ἐφ’ ἵπποις λευκοῖς, ἐνδε-
 δυμένοι βύσσιων λευκὸν καθαρόν. 15 καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται
 ῥομφαία· δίστομος ὅξεια, ἵνα ἐν αὐτῇ πατάξῃ τὰ ἔθνη· καὶ αὐτὸς ποιμαίνει
 αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ τῆς

* Const. τῶν ἁγίων ἱστί.

* Const. τῶν ἁγίων ἱστί.

* Alex. εὐαγγελιστῶν.

* Rec. + καὶ.

* Rec. = ἱερατοῦ.

* Rec. wardson.

* Rec. + καὶ.

GENEVA—1557.

beastes fell downe, and worshipped God that sate on the throne saying, Amen, Hallelu-iah. 8 Then a voyce came out of the throne, saying, Praise our Lord God all ye that are his seruantes, and ye that feare him, both smal and great. 9 And I heard as it were the voyce of muche people, and as the voyce of many waters, and as the voyce of stronge thondringes, saying, Hallelu-iah, for our Lord God omnipotent hath raygned.

7 Let vs be glad and reioyce and geue honour to hym: for the marriage of the Lambe is come, and his wyfe made her selfe redy: 8 And to her was granted, that she should be arayed with pure fyne lyncen cloth and shining. For the fyne lyncen is the rightuousnes of Sainctes. 9 Then he said vnto me, Write Happy are they whych are called vnto the Lambes supper. And he sayd vnto me, These wordes of God are true. 10 And I fell at his feet, to worshyppe him, but he sayd vnto me, Se thou do it not: I am thy fellow seruant, and one of thy brethren, which haue the testimonie of Iesus. Worshyp God: for the testimonie of Iesus, is the sprite of prophecie.

11 And I sawe heauen open, and beholde a whyte horse: and he that sate vpon him was called Faithfull and true, and he that iudgeth righteously, and fighteth. 12 And his eyes were as a flame of fyre: and on hys heade were many crownes: and he had a name wyrtten, that no man knewe but he hym selfe. 13 And he was clothed with a vesture dipte in bloude, and his name is called, The worde of God. 14 And the warriers which were in heauen, folowed him vpon white horses, clothed with white fyne lyncen and pure.

15 And out of his mouth went out a sharpe sword, that with it he should smyte the hethen. for he shal rule them with a rodde of yron: for he it is that treadeth the wyncfat of fearenes and wrath of

RHEIMS—1582.

seniors fel downe, and the foure beastes, and adored God sitting vpon the throne, saying: Amen, Allelu-ia. 8 And a voyce came out from the throne, saying: Say praise to our God al ye his seruantes: And you that feare him, litle and great. 9 And I heard as it were the voyce of a great multitude, and as the voyce of many waters, and as the voyce of great thunders, saying, Allelu-ia: because our Lord God the omnipotent hath reigned. 7 Let vs be glad and reioyce, and geue glorie to him: because the marriage of the Lambe is come, and his wyfe hath prepared her selfe. 8 And it was giuen to her that she clothe her selfe with silke glittering and vvhite. For the silke are the iustifications of Sainctes.

9 And he said to me, Vwrite, Blessed be they that are called to the supper of the marriage of the Lambe. And he said to me, These vvordes of God, be true. 10 And I fel before his feete, to adore him. And he saith to me, See thou doe not: I am thy fellow-servant, and of thy brethren that haue the testimonie of Iesus. Adore God. For the testimonie of Iesus, is the spirit of prophecie.

11 And I sawv heauen opened, and behold a vvhite horse: and he that sate vpon him, was called Faithfull and True, and vvith iustice he iudgeth and fighteth. 12 And his eyes as a flame of fyre, and on his head many diademes. hauing a name written, vvvhich no man knowveth but him selfe. 13 And he was clothed vvith a garment sprinkled vvith blood: and his name is called, THE VVORD OF GOD.

14 And the hostes that are in heauen folovved him on vvhite horses clothed in vvhite and pure silke. 15 And out of his mouth proceedeth a sharpe sword: that in it he may strike the Gentiles. And he shal rule them in a rod of yron: and he treadeth the vvine presse of the furie of

AUTHORISED—1611.

the foure beasts fell downe, and worshipped God that sate on the Throne, saying, Amen, Alleluia. 8 And a voyce came out of the throne, saying, Praise our God all yee his seruants, and yee that feare him, both small and great.

9 And I heard as it were the voyce of a great multitude, and as the voyce of many waters, and as the voyce of mightie thundrings, saying, Alleluia: for the Lord God omnipotent reigneth. 7 Let vs be glad and reioyce, and geue honour to him: for the marriage of the Lambe is come, and his wife hath made her selfe ready. 8 And to her was granted, that she should bee arrayed in fine linnen, cleane and white: for the fine linnen is the righteousness of Saints. 9 And he saith vnto me, Write, Blessed are they which are called vnto the marriage supper of the Lambe. And he saith vnto mee, these are the true sayings of God. 10 And I fell at his feete to worship him: And he said vnto me, See thou doe it not: I am thy fellow seruant, and of thy brethren, that haue the testimony of Iesus, is the Spirit of prophecie.

11 And I saw heauen opened, and behold a white horse, and hee that sate vpon him was called faithfull and true, and in righteousness he doeth iudge and make warre.

12 His eyes were as a flame of fire, and on his head were many Crownes, and hee had a Name written, that no man knew but he himselfe. 13 And hee was clothed with a vesture dipt in blood, and his Name is called, The Word of God.

14 And the armies which were in heauen followed him vpon white horses, clothed in fine linnen, white and cleane. 15 And out of his mouth goeth a sharpe sword, that with it hee should smite the nations: and he shal rule them with a rod of iron: and he treadeth the winepresse of the

1314

ἀρχῆς τοῦ Θεοῦ τοῦ παντοκράτορος. ¹⁶ καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ τὸ ὄνομα γεγραμμένον, 'Βασιλεὺς βασιλέων καὶ Κύριος κυρίων.' ¹⁷ Καὶ εἶδον ἓνα ἄγγελον ἑστῶτα ἐν τῷ ἡλίῳ· καὶ ἔκραξε φωνῇ μεγάλῃ, λέγων πᾶσι τοῖς ὀρνέοις τοῖς πετομένοις ἐν μεσουρανήματι, 'Δεῦτε συνάχθητε εἰς τὸ δειπνῶν τὸ μέγα τοῦ Θεοῦ, ¹⁸ ἵνα φάγητε σάρκας βασιλέων, καὶ σάρκας χιλιάρχων, καὶ σάρκας ἰσχυρῶν, καὶ σάρκας ἵππων καὶ τῶν καθημένων ἐπ' αὐτῶν, καὶ σάρκας πάντων, ἐλευθέρων τε καὶ δούλων, καὶ μικρῶν τε καὶ μεγάλων.' ¹⁹ Καὶ εἶδον τὸ θηρίον, καὶ τοὺς βασιλεῖς τῆς γῆς, καὶ τὰ στρατεύματα αὐτῶν συνηγμένα ποιῆσαι τὸν πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου, καὶ μετὰ τοῦ στρατεύματος αὐτοῦ. ²⁰ καὶ ἐπιάσθη τὸ θηρίον, καὶ ὁ μετ' αὐτοῦ ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησε τοὺς

A Const. = τὸ.

B Rec. περιμένοντες.

C Rec. καὶ συνάχθητε.

D Rec. τοῦ μεγάλου.

E Rec. = τε.

F Rec. = τε.

G Rec. = τὸν.

WICLIIF—1380.

the wrahtthe of almyhti gud, ¹⁶ and he hath writen in his cloth & in the hemme king of kyngis & lord of lordis

¹⁷ and I saie an engel stondinge in the sunne: & he cryed with greet vois, and seide to alle briddis that flown bi the myddil of heuene, come & be ye gaderid to the greet soper of god, ¹⁸ that ye ete the fleisch of kyngis, and fleisch of tribunes & fleisch of strong men & fleisch of horsis & of tho that sitten on hem, and the fleisch of alle fre men and bonde men: & of smale & of greet, ¹⁹ & I say the best & the kyngis of the erthe & the oostis of hem gaderid: to make batel with him that sat on the hors and with his oost,

²⁰ and the best was caughte and with hir the false profete: that made signes bifor hir, in whiche he deceyved hem that toke the carret of the best: & that worschipiden the ymage of it, theesetweyne werun sent quyk in to the pool of fier brennyngc with brymston: ²¹ & the other werun slayn with the swerd of him that sat on the hors, that cometh forth of the mouth of him, and alle briddis werun fillid with the fleisch of hem.

20. AND I saie an engel comyngc down fro heuene: hanyngc the keye of depnezse: & a greet chayne in his hond, ² and he caughte the dragon the cold serpent that is the deuyl & satanas: & he bound him bi a thousand yeeis, ³ & he sente him in to depnezse and closid on hym: that he deceyue no more the folkis, til a thousand yeeis ben fillid, after these thingis it bihoueth hym to be vnbunden a litil tyme,

⁴ & I saie ecotis and thei that eten on hem: and doom was goun to hem, and the soules of men biheedid for the

TYNDAL—1534.

and wrath of almyghty god. ¹⁶ And hath on his vesture and on his thygh a name written: kyngs of kynges and lordes of lordes.

¹⁷ And I sawe an angell stonde in the sunne, and he cryed with a lowde voyce, sayinge to all the fowles that flye by the myddes of heven come and gadde youre selves to gedder vnto the supper of the gret god, ¹⁸ that ye maye eate the fleshe of kynges, and of hys captaynes, and the fleshe of myghty men, and the fleshe of horses, and of them that sytt on them, and the fleshe of all free men and bond men, and of small and gret. ¹⁹ And I sawe the beste and the kynges of the erth, and their warriers gaddred to gedder to make battayle agaynste him that sett on the horsse and agaynst his souldiers.

²⁰ And the beste was taken, and with him that false prophet that wrought myracles before him, with which he deceaved them that receaved the beastes marke, and them that worshipped his ymage. These both were cast into a ponde of fyre burnyngc with brymstone: ²¹ and the remnaunte were slayne with the swearde of him that sat upon the horsse, whiche swearde proceded out of his mouth, and all the foules were ful fillid with their fleshe.

20. AND I sawe an angell come doune from heven, havyng the keye of the botton lesse pyt, and a gret chayne in his hond. ² And he toke the dragon that olde serpent, which is the devyll and Satanas, and he bounde him a thousand yeres: ³ and cast him into the botton lesse pit, and he bounde him, and set a seale on him, that he shulde deceave the people no more, tyll the .M. yeres were fulfilled. And after that he muste be loosed for a litell season.

⁴ And I sawe scates, and they sat upon them, and iudgement was geven vnto them: and I sawe the soules of them

CRANMER—1539.

and wrath of almyghty God. ¹⁶ And hath on hys vesture and on hys thygh a name wrytten: Kyng of Kynges, and Lorde of Lordes.

¹⁷ And I sawe an Angell stande in the sonne, and he cryed with a lowde voyce, sayng: to all the fowles that flye by the myddes of heuene: come and gather youre selues to gether vnto the supper of the gret God, ¹⁸ that ye maye eate fleshe of kynges, and the flesh of hys captaynes, and the fleshe of myghty men, and the fleshe of horses, and of them that eyt on them, and the fleshe of all free men and bond men, and of small and gret. ¹⁹ And I sawe the beste, and the kynges of the erth, and their warriers gathered together to make bulayle agaynst hym that sat on the horsse, and agaynst hys souldiers.

²⁰ And the beste was taken, and with hym that false prophet that wrought myracles before him, with whych he deceaved them that receaved the beastes marke, and them that worshipped his ymage. These both were cast into a ponde of fyre burnyngc with brymstone: ²¹ and the remnaunt were alayne with the swearde of hym that sat vpon the horsse, whych swearde proceded out of his mouth, and all the foules were fullylled with their fleshe.

20. AND I sawe an Angell come downe from heuene, hanyng the keye of the bottonlesse pyt, and a gret chayne in hys hand. ² And he toke the dragon that olde serpent, which is the deuyl and Satanas, and he bounde him a thousand yeres: ³ and cast hym into the bottonlesse pit, and he bounde hym, and set a seale on him, that he shulde deceave the people no more, tyll the thousande yeres were fulfilled. And after that he muste be loosed for a lytell season.

⁴ And I sawe scates, and they sat vpon them, and iudgement was geven vnto them: and I sawe the soules of them that

λαβόντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς προσκυνούντας τῇ εἰκόνι αὐτοῦ· ζῶντες ἐβλήθησαν αἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τὴν καιομένην ἐν ᾧ θείω. ¹³¹⁵ καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου, τῇ ᾗ ἐξελεύσεται ἐκ τοῦ στόματος αὐτοῦ καὶ πάντα τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.

XX. Καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα τὴν κλεῖν τῆς ἀβύσσου, καὶ ἄλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ. ¹⁶ καὶ ἐκράτησε τὸν δράκοντα, τὸν ὄφιν τὸν ἀρχαῖον, ὃς ἐστὶ διάβολος καὶ Σατανᾶς, καὶ ἔδησεν αὐτὸν χίλια ἔτη, ³ καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον, καὶ ἐκλείσει, καὶ ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα μὴ πλανᾷ· ἔτι τὰ ἔθνη, ἄχρι τελεσθῇ τὰ χίλια ἔτη· καὶ μετὰ ταῦτα δεῖ αὐτὸν λυθῆναι μικρὸν χρόνον.

Ἄ καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ' αὐτοὺς, καὶ κρίμα ἐδόθη αὐτοῖς· καὶ τὰς

† Rec. μετὰ ταῦτα ὁ. † Rec. + τῶν. † Rec. ἐκκαταμένον. † Rec. κλεῖδα. † Rec. + αὐτῶν. † Rec. πλανήσῃ. † Rec. τὰ ἔθνη ἔτι.

GENEVA—1557.

almighty God. ¹⁴ And he hath on his vesture, and on his thyges a name wrytten, Kynges of kynges, and Lord of Lordes. ¹⁷ And I saw an Angel stand in the sunne, who cried with a lowde voyce, saying to all the foules that dyd flye by the middes of heauen, Come and gather your selues together vnto the supper of the great God. ¹⁸ That ye may eat the fleshe of kynges, and the fleshe of hye Captaynes, and the fleshe of mighty men, and the fleshe of horses, and of them that sit on them, and the fleshe of all free men and bondmen, and of small and great.

¹⁶ And I sawe the beaste, and the kynges of the earth, and their warriors gathered together to make battayle against hym that sat on the horse, and against his souldiers. ²⁰ But the beaste was taken, and with him that false prophet that wrought miracles before him, with which he deceaved them that receaued the beastes marke, and them that worshipped his image. These both were alius cast into a ponde of fyre, burning with brimstone. ²¹ And the remnant were slayne with the sword of him that sitteth vpon the horse, which sword cometh out of his mouth, and all the foules were fylled ful with their fleshe.

20. AND I sawe an Angel come downe from heauen, havyng the keye of the bottomlesse pyt, and a great chayne in his hande. ² And he toke the dragon that olde serpent, which is the deuyl and Satan, and he bounde him a thousand yeres: ³ And cast him into the bottomlesse pyt, and he shut hym vp, and sealed the dore vpon him, that he should deceaue the people no more, tyl the thousande yeres were fulfilled: for after that he must be loosed for a lytle season.

⁴ And I sawe seates, and they sate vpon them, and iudgement was given vnto them: and I sawe the soules of them,

RHEIMS—1589.

the vrrath of God omnipotent. ¹⁶ And he hath in his garment and in his thigh wrritten, KING OF KINGES AND LORD OF LORDES.

¹⁷ And I sawv one Angel standing in the sunne, and he cried vvith a loud voyce saying to al the birdes that did flie by the middes of heauen, Come and assemble together to the great supper of God: ¹⁸ that you may eate the flesh of kinges, and the flesh of tribunes, and the flesh of valiants, and the flesh of horses and of them that sit on them, and the flesh of al freemen and bondmen, and of litle and great.

¹⁹ And I sawv the beast and the kinges of the earth, and their armies gathered to make vvarre vvith him that sate vpon the horse and vvith his armie. ²⁰ And the beast vvvas apprehended, and vvith him the false-prophet: vvwhich vvrought signes before him, vvherevvith he seduced them that tooke the character of the beast, and that adored his image. These tvo were cast alius into the poole of fire burning also with brimstone. ²¹ And the rest vvvere slayne by the svvord of him that sitteth vpon the horse, vvwhich procedeth out of his mouth: and al the birdes vvvere filled vvith their flesh.

20. AND I sawv an Angel descending from heauen, havyng the keye of the bottomles depth, and a great chayne in his hand. ² And he apprehended the dragon the old serpent, vvwhich is the Deuil and Satan, and bound him for a thousand yeres. ³ and he threvv him into the depth, and shut him vp, and sealed over him, that he seduce no more the nations, til the thousand yeres be consummate. and after these thinges he must be loosed a litle time.

⁴ And I sawv seates: and they sate vpon them, and iudgement vvvas given them, and the soules of the behaded for the

AUTHORISED—1611.

fiercenesse and vvraith of Almighty God. ¹⁶ And hee hath on his vesture, and on his thigh a Name wrritten, KING OF KINGES, AND LORD OF LORDES.

¹⁷ And I saw an Angel standing in the Sunne, and hee cried with a lowd voyce, saying to all the fowles that flie in the midst of heauen, Come and gather your selues together vnto the supper of the great God: ¹⁸ That yee may eate the flesh of Kinges, and the flesh of Captaynes, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men both free and bond, both small and great. ¹⁹ And I saw the beast, and the Kinges of the earth, and their armies gathered together to make warre against him that sate on the horse, and against his armie. ²⁰ And the beast was taken, and vvith him the false prophet, that wrought miracles before him, vvith vvwhich he deceaved them that had receiued the marke of the beast, and them that worshipped his image. These both were cast alius into a lake of fire burning vvith brimstone. ²¹ And the remnant vvvere slayne vvith the sword of him that sate vpon the horse, vvwhich sword proceeded out of his mouth: and all the fowles vvvere filled vvith their flesh.

20. AND I saw an Angel come downe from heauen, havyng the keye of the bottomlesse pit, and a great chayne in his hand. ² And hee laid hold on the dragon, that old serpent, vvwhich is the deuill and Satan, and bound him a thousand yeres. ³ And cast him into the bottomlesse pit, and shut him vp, and set a seale vpon him, that he should deceaue the Nations no more, till the thousand yeres should be fulfilled: and after that hee must bee loosed a litle season. ⁴ And I saw thrones, and they sate vpon them, and iudgement vvvas given vnto them: and I saw the soules of them that

1316

ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ, καὶ διὰ τὸν λόγον τοῦ Θεοῦ, καὶ αἵτινες οὐ προσεκύνησαν τὸ θηρίον, οὔτε τῇ εἰκόνι αὐτοῦ, καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον, καὶ ἐπὶ τὴν χεῖρα αὐτῶν καὶ ἔζησαν, καὶ ἐβασίλευσαν μετὰ τοῦ Χριστοῦ τὰ χίλια ἔτη· οἱ δὲ λοιποὶ τῶν νεκρῶν οὐκ ἔζησαν· ἄχρι τελεσθῇ τὰ χίλια ἔτη. αὕτη ἡ ἀνάστασις ἡ πρώτη. Μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων ὁ δεύτερος θάνατος· οὐκ ἔχει ἐξουσίαν, ἀλλ' ἔσονται ἱερεῖς τοῦ Θεοῦ καὶ τοῦ Χριστοῦ, καὶ βασιλεύσουσι μετ' αὐτοῦ χίλια ἔτη.

Καὶ ὅταν τελεσθῇ τὰ χίλια ἔτη, λυθήσεται ὁ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ, καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσι γωνίαις τῆς γῆς, τὸν Γῶγ καὶ τὸν Μαγῶγ, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον, ὧν ὁ ἀριθμὸς αὐτῶν

* Rec. τῷ θηρίῳ.

* Const. τὴν εἰκόνα.

* Rec. + αὐτῶν.

* Rec. ἀνίστησαν.

* Rec. 1000.

* Rec. ὁ θάνατος ὁ δεύτερος.

* Const. μετὰ ταῦτα.

* Const. μετὰ.

* Rec. = τὸν.

* Rec. = αὐτῶν.

WICLIFFE—1380.

witnesynge of ihesu and for the word of god; & hem that worshipiden not the beest; nether the ymage of it; nether token the care of it in her forheddis nether in her hondis: & thei lyueden & regneden with crist a thousande jeeiris;

* other of deed men lyueden not til a thousand jeeiris ben endid; this is the first resurreiynge; * blessed & holi is he that hath part in the first resurreiynge; in thes men: the secunde deeth hath not power; but thei schulen be prestis of god and of crist; and thei schulen regne with him a thousand jeeiris;

* and whanne a thousand jeeiris schulen be endid sathanas schal be vnbouned of his prison; * & he schal go out & schal deceiue folkis; that ben on foure corners of the erthe: gog & magog; & he schal gadere hem in to batail: whos nombre is as the gruneil of the see; * & thei stieden up on the brodemesse of erthe; & enuyrowed the castles of byntis and the loned citee; & fer cam down of god fro heuene; & deuourid hem; * & the deuuel that deceyued hem: was sent in to the pool of fier & brimston where bothe the beest and fals profetis schulen be turmentid dai & nyjt in to worldis amon;

* and I saie a greet whist trone; & oon sittynge on it fro whos sijt erthe fledde and heuene & the place is not founden of hem; * I saie deed men greet and small standing in the sijt of the trone; and bokis weren opened; and another book was opened; which is the book of liif; and deed men weren demed of thes thingis that weren writen in the bookis afir the werkis of hem; * and the see gaf his deed men: that weren in it; & deeth & helle gauen her deed men: that weren in hem;

TYNDALE—1534.

that were behedded for the witnes of Iesu; and for the worde of God: which had not worshipped the beest; nether his ymage; nether had taken his marke vpon their forheddes; or on their hondes: and they lyued; and raygned with Christ a .M. yere: * but the wother of the deed men lyued not agayne; vntyll the .M. yere were fynished. This is that fyrst resurreccion. * Blessed and holy is he that hath parte in the fyrst resurreccion. For on suche shall the secunde deeth haue no power; for they shalbe the prestes of God and of Christ; and shall raygne with him a .M. yere.

* And when the .M. yeres are expiered; Satan shalbe lowed out of his prison; * and shall goo oute to deceaue the people which are in the foure quarters of the erth Gog and Magog; to gadder them togedder to batayle; whose nombre is as the sonde of the see: * and they went vp on the playne of the erth; and compassed the tentes of the sayntes about; and the beloued cite. And fyre cam downe from God; out of heuen; and deuoured them: * and the devyll that deceaued them; was cast into a lake of fyre and brimstone; where the beest and the false prophet were; and shalbe tormented daye and nyght for ever more.

* And I sawe a grett whyte seate; and him that sate on it; from whose face fledd awaye both the erth and heauen; and their place was no more founde. * And I sawe the deed; both grett and small stonde before God: And the bokis were opened; and another boke was opened; which is the boke of lyfe; and the deed were iudged of thoo thynges which were written in the bokis accordyng to their dedes: * and the see gaue vp her deed; which were in her; and deeth and hell delyvered vp the deed; which were in them: and

CRANMER—1539.

were behedded for the wytnes of Iesu; and for the worde of God: which had not worshipped the beest; nether his ymage; nether had taken his marke vpon their forheddes; or on their handes: and they lyued; and raygned with Christ a .M. yere: * but the other of the deed men lyued not agayne; vntyll the thousand yere were finished. This is that fyrst resurreccion. * Blessed and holy is he; that hath parte in the fyrst resurreccion. For on such shall the secunde deeth haue no power; but they shalbe the Prestes of God and of Christ; and shall raygne with him a thousand yere.

* And when the thousand yeres are expyred; Satan shalbe lowed out of his prison; * and shall go out to deceaue the people; which are in the foure quarters of the erth; Gog and Magog; to gather them together to battayle; whose nombre is as the sonde of the see: * and they went vp in the playne of the erth; and composed the tentes of the sayntes about; and the beloued cite. And fyre came downe from God out of heauen; and deuoured them: * and the devyll that deceaued them; was cast into a lake of fyre and brimstone; where the beest and the false prophet shalbe tormented daye and nyght for ever more.

* And I sawe a great whyte seate; and him that sate on it; from whose face fledd awaye both the erth and heauen; and their place was nomore founde. * And I sawe the deed; both grett and small stonde before God: And the bokis were opened; and another boke was opened; which is the boke of lyfe; and the deed were iudged of those thynges which were written in the bokis accordyng to theyr dedes: * and the see gaue vp her deed; which were in her; and deeth and hell deliuered vp the deed; which were in them: and they

ὡς ἡ ἄμμος τῆς θαλάσσης. ⁹ καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς, καὶ ¹⁰ ἐκύκλωσαν| τὴν παρεμβολὴν τῶν ἁγίων, καὶ τὴν πόλιν τὴν ἡγαπημένην· καὶ κατέβη πῦρ ¹¹ ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ,| καὶ κατέφαγεν αὐτούς· ¹² καὶ ὁ διάβολος ὁ πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου, ὅπου· καὶ| τὸ θηρίον καὶ ὁ ψευδοπροφήτης· καὶ βασανισθήσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.

¹³ Καὶ εἶδον θρόνον· ¹⁴ μέγαν λευκὸν,| καὶ τὸν καθήμενον ἐπ' αὐτὸν,| οὗ ἀπὸ προσώπου ἐφύγεν ἡ γῆ, καὶ ὁ οὐρανὸς, καὶ τόπος οὐχ εὗρέθη αὐτοῖς. ¹⁵ καὶ εἶδον τοὺς νεκροὺς, μικροὺς καὶ μεγάλους, ἐστῶτας ἐνώπιον τοῦ ¹⁶ θρόνου,| καὶ βιβλία· ¹⁷ ἠνολχθησαν· καὶ ¹⁸ ἄλλο βιβλίον| ἠνεόχθη, ὃ ἐστι τῆς ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις, κατὰ τὰ ἔργα αὐτῶν. ¹⁹ καὶ ἔδωκεν ἡ θάλασσα τοὺς ²⁰ νεκροὺς τοὺς ἐν αὐτῇ,| καὶ ὁ θάνατος καὶ ὁ ἄδης ἔδωκαν τοὺς

* Comp. ἐκύκλωσαν.

* Rec. ἀπὸ τοῦ Θεοῦ εἰς τοῦ οὐρανοῦ.

* Rec. = καὶ.

* Rec. λευκὸν μέγαν.

* Rec. αὐτοῦ.

* Rec. Θεοῦ.

* Rec. ἠνεόχθησαν.

* Rec. βιβλίον ἄλλο.

* Rec. ἐν αὐτῇ νεκροὺς.

GENEVA—1557.

that were beheaded for the wytnesse of Iesus, and for the worde of God: which dyd not worshippe the beast, nether his image, nether had taken his marke vpon their foreheades, or on their handes: and they shal lyue, and reigne with Christ a thousand yere: ⁵ But the other of the deade men shal not lyue agayne, vntill the thousand yeres be finished: this is that fyrst resurrection. ⁶ Blessed and holy is he, that hath part in the fyrst resurrection: for on suche the seconde death hath no power: but they shal be the Priestes of God and of Christe, and shal raygne with him a thousand yere. ⁷ And when the thousand yeres are expired, Satan shalbe loosed out of his prison. ⁸ And shal go out to deceaue the people, which are in the foure quarters of the earthe, Gog and Magog, to gather them together to battaile, whose nombre is as the sand of the sea.

⁹ And they went vp in the playne of the earth: and compassed the tentes of the Seinctes about, and the beloued citie: but fire came downe from God, out of heauen, and deuoured them: ¹⁰ And the deuill that deceaued them, was cast into a lake of fyre and brimstone, where the beast and the false prophete shalbe tormented day and nyght for euermore. ¹¹ And I sawe a great white throne, and one that sate on it, from whose face fled away both the earth and heauen, and theyr place was no more found.

¹² And I sawe the dead, both great and smal stande before God: and the booke were opened, and another booke was opened, which is the Booke of life, and the dead were iudged of those thinges, which were wrytten in the booke, according to their dedes: ¹³ And the sea gaue vp her dead, which were in her, and death and hell deliuered vp the deade, which were in

RHEIMS—1682.

testimonie of Iesus, and for the vvord of God, and that adored not the beast, nor his image, nor receiued his character in their foreheade or in their handes, and haue liued, and reigned vvith Christ a thousand yeres. ⁵ The rest of the dead liued not, til the thousand yeres be consummate. This is the first resurrection.

⁶ Blessed and holy is he that hath part in the first resurrection: in these the second death hath not povver: but they shal be priestes of God and of Christ: and shal reigne vvith him a thousand yeres.

⁷ And vvhen the thousand yeres shal be consummate, Satan shal be loosed out of his prison, ⁸ and shal goe forth, and seduce the nations that are vpon the foure corners of the earth, Gog, and Magog, and shal gather them into battell, the number of vvhom is as the sand of the sea. ⁹ And they ascended vpon the bredth of the earth, and compassed the campe of the Seinctes, and the beloued cite. And there came downe fire from God out of heauen, and deuoured them: ¹⁰ and the Deuill vvich seduced them, vvvas cast into the poole of fire and brimstone, vvhere both the beast and the false-prophet shal be tormented day and night for euer and euer.

¹¹ And I sawv a great vvwhite throne, and one sitting vpon it, from vvwhose sight earth and heauen fled, and there vvvas no place found for them. ¹² And I sawv the dead, great and litle, standing in the sight of the throne, and booke vvvere opened: and an other booke vvvas opened, vvwhich is of life: and the dead vvvere iudged of those thinges vvwhich were vvritten in the booke according to their vvworks. ¹³ And the sea gaue the dead that vvwere in it, and death and hel gaue their dead that

AUTHORISED—1611.

were beheaded for the witnesse of Iesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his marke vpon their foreheades, or in their handes, and they liued and reigned vvith Christ a thousand yeeeres. ⁶ But the rest of the dead liued not againe vntill the thousand yeeeres were finished. This is the first resurrection.

⁶ Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall bee Priestes of God, and of Christ, and shall reigne vvith him a thousand yeeeres. ⁷ And vvhen the thousand yeeeres are expired, Satan shal be loosed out of his prison, ⁸ And shal goe out to deceiue the Nations vvich are in the foure quarters of the earth, Gog and Magog, to gather them together to battell: the number of vvhom is as the sand of the sea. ⁹ And they went vp on the breadth of the earth, and compassed the campe of the Seincts about, and the beloued Citie: and fire came downe from God out of heauen, and deuoured them. ¹⁰ And the deuill that deceiued them, vvvas cast into the lake of fire and brimstone, vvhere the beast and the false prophet are, and shall be tormented day and night, for euer and euer.

¹¹ And I saw a great vvwhite throne, and him that sate on it, from vvwhose face the earth and the heauen fled away, and there vvvas found no place for them. ¹² And I saw the dead, small and great, stand before God: and the booke vvvere opened: and another booke vvvas opened, vvwhich is the booke of life: and the dead vvvere iudged out of those thinges vvwhich vvwere vvritten in the booke, according to their vvworks. ¹³ And the sea gaue vp the dead vvwhich vvwere in it: and death and hell deliuered vp the dead vvwhich vvwere in

νεκρούς τοὺς ἐν αὐτοῖς, καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν. ¹⁴ καὶ ὁ θάνατος καὶ ὁ ᾄδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός· οὗτος ὁ θάνατος ὁ δεύτερος ἐστίν· ἡ λίμνη τοῦ πυρός. ¹⁵ καὶ εἴ τις σὺχ εὐρέθῃ ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.

XXI. Καὶ εἶδον οὐρανὸν καυνὸν καὶ γῆν καινὴν· ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ ἀπῆλθον, καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι. ² Καὶ τὴν πόλιν τὴν ἁγίαν Ἱερουσαλὴμ καινὴν εἶδον καταβαίνουσαν ἐκ τοῦ οὐρανοῦ, ἀπὸ τοῦ Θεοῦ ἡτομασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς. ³ καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ, λεγούσης, Ἰδοὺ ἡ σκηνὴ τοῦ Θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν καὶ αὐτοὶ λαὸς αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ Θεὸς μετ' αὐτῶν ἔσται, Θεὸς αὐτῶν. ⁴ καὶ ἐξαλείψει πᾶν δάκρυον ἀπὸ τῶν ὀφθαλ-

* Rec. ἐν αὐτοῖς νεκροῖς.
* Rec. + ἡγὼ Ἰωάννης.

* Rec. ἰσὺν ὁ δεύτερος θάνατος.
* Rec. εἶδον τὴν πόλιν τὴν ἁγίαν, Ἱερουσαλὴμ καινὴν.

* Rec. = ἡ λίμνη τοῦ πυρός.
* Rec. ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ.

* Const. τῇ βίβλῳ.

* Rec. παρῆλθον.

* Rec. λαοί.

* Rec. ἔσται μετ' αὐτῶν.

WICLIF—1380.

it was demed of eche: aftir the werkis of hem, ¹⁴ & helle and deeth weren sent in to a pool of fier, this is the secunde deeth, ¹⁵ & he that was not foundun writun in the boke of lif: was sente in to the pool of fier.

21. AND I saie a newe heuene & a newe erthe, and the first heuene and the first erthe wenten away: and the see is not now; ² & I loon say the holi citee ierusalem newe, comynge down fro heuene made redi of god, as a wiif oorned to hir housbonde, ³ and I herd a greet vois fro the trone: saynge to the tabernacle of god is with men; & he schal dwelle with hem, and thei schulen be his puple; & he god with hem schal be her god; ⁴ and god schal wipe awei ech tear fro the ien of hem, and deeth schal no more be nether moornyng nether cryyng nether sorwe schal be ouer: whiche first thingis wenten away; ⁵ & he seide that sat on the trone, lo I make alle thingis newe, and he seide to me, wryte thou for thes wordis ben moost feithful & trewe.

⁶ and he seide to me: it is doon, I am alpha & o the bigynnyng and ende, I schal geue freli of the wellis of quyke watir: to him that thirstith; ⁷ he that schal ouercome: schal wite thes thingis & I schal be god to him & he schal be sone to me; ⁸ but to ferdful men & vnbeleful and currid & manquellers and fornycatours and to wiche & worschippers of idola & to alle hys: the part of hem schal be in the pool breyng with fier & brymston that is the secunde deeth.

⁹ And oon cam of the sevene aungels hauyng violis ful of sevene the last venimoz, and he spake with me and seide,

TYNDALE—1534.

they were iudged every man accordinge to his dedes. ¹⁴ And deeth and hell were cast into the lake of fyre. This is that second deeth. ¹⁵ And whosoever was not founde written in the boke of lyfe, was cast into the lake of fyre.

21. AND I sawe a newe heven and a newe erth. For the fyrst heven, and the fyrst erth, were vanyshe awaye, and there was no more see. ² And I Iohn sawe that holy cite newe Ierusalem come downe from God oute of heven prepared as a bryde garnyshe for hyr husband. ³ And I herde agrett voyce out of heaven sayinge: beholde, the tabernacle of God is with men, and he will dwell with them. And they shalbe his people, and God him selfe shalbe with them and be their god. ⁴ And God shall wype awaye all teares from their eyes. And there shalbe no more deeth, nether sorowe nether cryyng, nether shall there be eny more payne, for the olde thynges are gone. ⁵ And he that sate upon the seate, sayde: Behold I make all thynges newe. And he sayde vnto me: wryte, for these wordes are faythfull and true.

⁶ And he sayde vnto me: it is done, I am Alpha and Omega, the begynnyng, and the ende. I will geve to him that is a thyrst of the well of the water of lyfe fre. ⁷ He that overcommeth shall inheret all thynges, and I will be his God, and he shalbe my sonne. ⁸ But the fearefull and vnbelevyng, and the abhominable, and murdres, and whormongers, and sorcerers, and ydolaters, and all lyars shall have their parte in the lake which burnyth with fyre and brymstone, which is the secunde deeth.

⁹ And there cam vnto me one of the vii. angels which had the vii. vyals full of the vii. laste plagis: and talked with me

CRANMER—1539.

were iudged every man according to his dedes. ¹⁴ And deeth and hell were cast into the lake of fyre. This is the second deeth. ¹⁵ And whosoever was not founde written in the boke of lyfe, was cast into the lake of fyre.

21. AND I sawe a new heven and a new erth. For the fyrst heven, and the fyrst erth were vanisshed awaye, and ther was nomore see. ² And I Iohn sawe that holy cytie, newe Ierusalem come downe from God out of heaven, prepared as a bryde garnished for her husbande. ³ And I herde a great voyce out of heauen sayinge: beholde, the tabernacle of God is with men, and he will dwell with them. And they shal be hys people, and God hym selfe shalbe with them, and be theyr God. ⁴ And God shall wype awaye all teares from their eyes. And there shalbe nomore deeth, nether sorow, nether cryyng, nether shall ther be eny more payne, for the olde thinges are gone. ⁵ And he that sate vpon the seate, sayde: Beholde, I make all thynges new. And he sayde vnto me: write, for these wordes are faythfull and true.

⁶ And he sayd vnto me: it is done, I am Alpha and Omega, the begynnyng and the ende I will geve to hym that is a thyrst, of the well of the water of lyfe, fre. ⁷ He that ower commeth, shall inheret all thynges, and I will be hys God, and he shalbe my sounne. ⁸ But the fearefull and vnbeleuyng, and the abhominable, and murdres, and whormongers, and sorcerers, and ydolaters, and all lyars shall have theyr parte in the lake whych burnyth wyth fyre and brymstone, whych is the secunde deeth.

⁹ And there cam vnto me one of the seven Angels which had the seven vyalls full of the seven laste plagis: and talked

μῶν αὐτῶν, καὶ ὁ θάνατος οὐκ ἔσται ἔτι· οὔτε πένθος, οὔτε κραυγὴ, οὔτε πῦρ· οὐκ ἔσται ἔτι· ὅτι τὰ πρῶτα ἀπῆλθον.¹ Καὶ εἶπεν ὁ καθήμενος ἐπὶ τῷ θρόνῳ, Ἰδοὺ, καινὰ πάντα ποιῶ.² Καὶ λέγει μοι, Ὑπάκου· ὅτι οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί· εἰσι.³ Καὶ εἶπέ μοι, Ἄγε· ἔγωγε εἰμι τὸ Α καὶ τὸ Ω, ἡ ἀρχὴ καὶ τὸ τέλος. Ἐγὼ τῷ διψῶντι δώσω αὐτῷ ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν.⁴ ὁ νικῶν κληρονομήσει ταῦτα, καὶ ἔσομαι αὐτῷ Θεὸς, καὶ αὐτὸς ἔσται μοι ὁ υἱός.⁵ τοῖς δὲ δειλοῖς καὶ ἀπίστοις καὶ ἀμαρτωλοῖς καὶ ἐβδελυγμένοις καὶ φονεῦσι καὶ πόρνοις καὶ φαρμακοῖς καὶ εἰδωλολάτραις, καὶ πᾶσι τοῖς ψευδέσι, τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ, ὃ ἔσται ὁ θάνατος ὁ δεύτερος.⁶ Καὶ ἦλθεν εἰς ἐκ τῶν ἐπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἐπτὰ φιάλας τὰς γεμούσας τῶν ἐπτὰ πληγῶν τῶν ἐσχάτων, καὶ ἐλάλησε

¹ Rec. + ὁ θῶς.² Rec. τοῦ θρόνου.³ Rec. ἀληθεῖς καὶ πιστοί.⁴ Const. Πνεῦμα νῦ.⁵ Rec. = πᾶσι.⁶ Const. δώσω αὐτῷ.¹ Rec. πάντα.² Rec. δειλοῖς ὅ.³ Rec. = καὶ ἀμαρτωλοῖς.⁴ Rec. φαρμακοῖς.⁵ Rec. δεύτερος θάνατος.⁶ Rec. + πρὸς μ.⁷ Rec. = ἐκ.

GENEVA—1557.

them: and they were iudged euery man according to his dedes.¹⁴ And death and hell were cast into the lake of fire: this is the second death.¹⁵ And whosoever was not found written in the Boke of life, was cast into the lake of fyre.

21. AND I sawe a new heauen, and a newe earth: for the fyrst heauen, and the first earth were vanished away, and there was no more sea.² And I Iohn sawe that holy cite newe Ierusalem come downe from God out of heauen, prepared as a bryde trymmed for her husbande.³ And I heard a great voyce out of heauen, saying, Behold the tabernacle of God is with men, and he wil dwell with them: and they shalbe his people, and God him selfe shalbe with them, and be their God.

⁴ And God shal wipe away all teares from their eyes: and there shalbe no more death, nether sorow, nether crying, nether shal there be any more payne, for the first thynges are gone.⁵ And he that sate vpon the throne, sayd, Beholde I make all thinges newe: and he sayd vnto me, Write, for these wordes are faithful and true.⁶ And he sayd vnto me, It is done, I am α and ω, the beginning and the end. I wil geue to him that is a thirst, of the wel of the water of lyfe, frely.⁷ He that overcometh, shal inheret all thinges, and I wil be his God, and he shal be my sonne.

⁸ But the feareful and vnbeleuing, and the abhominable, and murderers, and whore-mongers, and sorcerers, and idolaters, and all lyars shal haue their parte in the lake which burneth with fyre and brimstone, which is the second death.⁹ And there came vnto me one of the seuen Angels which had the seuen vials full of the seuen last plagues: and talked with me saying,

RHEIMS—1582.

vvere in them, and it vvas iudged of euery one according to their vvorkes.¹⁴ And hel and death vvere cast into the poole of fyre. This is the second death.¹⁵ And he that vvas not found vvritten in the booke of life, vvas cast into the poole of fyre.

21. AND I sawv a nevvy heauen and a nevvy earth. for the first heauen, and the first earth vvas gone, and the sea nevvy is not.² And I Iohn sawv the holy citie Hierusalem nevvy descending from heauen, prepared of God, as a bride adorned for her husband.³ And I heard a loud voyce from the throne saying: Behold the tabernacle of God vvith men, and he vvil dwell vvith them. And they shal be his people: and he God vvith them shal be their God.⁴ and God shal vvipe avway al teares from their eyes: and death shal be no more, nor mourning, nor crying, neither shal there be sorowv any more, vvich first thinges are gone.

⁵ And he that sate in the throne, said: Behold I make al thinges nevvy. And he said to me: Vvrite, because these vvordes be most faithful and true.⁶ And he said to me: It is done, I am Alpha and Omega: the beginning and the end. To him that thirsteth I vvil geve of the fountaine of the water of life, gratia.⁷ He that shal overcome, shal possesse these thinges, and I vvil be his God: and he shal be my sonne.⁸ But to the feareful, and incredulous, and execrable, and murderers, and fornicators, and sorcerers, and idolaters, and al liars, their part shal be in the poole burning vvith fyre and brimstone, vvich is the second death.

⁹ And there came one of the seuen Angels that had the vials ful of the seuen last plagues, and spake vvith me, saying:

AUTHORISED—1611.

them: and they were iudged euery man according to their vvorkes.¹⁴ And death and hell were cast into the lake of fyre: this is the second death.¹⁵ And whosoever was not found vvritten in the booke of life, was cast into the lake of fyre.

21. AND I saw a new heauen and a new earth: for the first heauen, and the first earth were passed away, and there was no more sea.² And I Iohn saw the holy City, new Hierusalem coming down from God out of heauen, prepared as a bride adorned for her husband.³ And I heard a great voyce out of heauen, saying, Behold, the Tabernacle of God is with men, and he wil dwell with them, and they shal be his people, and God himselfe shall be vvith them, and be their God.⁴ And God shall vvipe away all teares from their eyes: and there shal be no more death, neither sorrow, nor crying, neither shall there bee any more payne: for the former thinges are passed away.

⁵ And he that sate vpon the throne, said, Behold, I make all thinges new. And he said vnto me, Write: for these wordes are true and faithful.⁶ And he said vnto me, It is done: I am Alpha and Omega, the beginning and the end. I wil geue vnto him that is athirst, of the fountaine of the water of life freely.⁷ He that overcome, shall inherite all thinges, and I will bee his God, and he shall be my sonne.⁸ But the feareful and vnbeleueing, and the abhominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all lyars, shal haue their part in the lake which burneth with fyre and brimstone: which is the second death.

⁹ And there came vnto mee one of the seuen Angels, which had the seuen vials full of the seuen last plagues, and talked

μετ' ἐμοῦ, λέγων, ' Δεῦρο, δείξω σοι τὴν νύμφην τοῦ ἀρνίου τὴν γυναῖκα. ' ¹⁰ Καὶ ἀπήνεγκέ με ἐν πνεύματι ἐπ' ὄρος μέγα καὶ ὑψηλόν, καὶ ἔδειξέ μοι τὴν πόλιν τὴν ἁγίαν Ἱερουσαλὴμ, καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ¹¹ ἀπὸ τοῦ Θεοῦ, ἔχουσαν τὴν δόξαν τοῦ Θεοῦ. ὁ φωστὴρ αὐτῆς ὅμοιος λίθῳ τιμοπατάῳ, ὡς λίθῳ ἰάσπιδι κρυσταλλίζοντι. ¹² ἔχουσα τείχος μέγα καὶ ὑψηλόν, ἔχουσα πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα, καὶ ὀνόματα ἐπιγεγραμμένα, ἃ ἔστι τῶν δώδεκα φυλῶν τῶν υἱῶν Ἰσραὴλ. ¹³ Ἀπὸ ἀνατολῶν, πυλῶνες τρεῖς· καὶ ἀπὸ βαρρᾶ, πυλῶνες τρεῖς· καὶ ἀπὸ νότου, πυλῶνες τρεῖς· καὶ ἀπὸ δυσμῶν, πυλῶνες τρεῖς. ¹⁴ καὶ τὸ τείχος τῆς πόλεως ἔχον θεμελίους δώδεκα, καὶ ἐπ' αὐτῶν δώδεκα ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ ἀρνίου. ¹⁵ Καὶ ὁ λαλῶν μετ' ἐμοῦ, εἶχε μέτρον κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν, καὶ τοὺς

* Const. τὴν γυναῖκα, τὴν νύμφην τοῦ ἀρνίου. † Rec. + τὴν πύλιν. ‡ Const. ἐκ. § Rec. + καὶ. || Rec. ἔχουσαν τὴν. ¶ Rec. ἔχουσαν. ** Rec. Ἀπὸ ἀνατολῆς.

WICLIF—1380.

comes thou & I schal schewe to thee the spouse: the wyf of the lombe. ¹⁰ & he took me up in spirit: in to a greet hille & he schewid to me the holi citee ierusalem comynge down fro heuene of god: ¹¹ hauynge the clererte of god, and the list of it like a precious stoon: as the stoon isaspis, as cristall. ¹² and it hadde a walle greet & heȝ: hauynge twelue gatis, & in the gatis of it twelue angels: and names writun yune, that ben the names of twelue lynagis of the sones of israel: ¹³ fro the east thre gatis, & fro the north thre gatis, & fro the south thre gatis, & fro the west thre gatis. ¹⁴ & the walle of the citee hadde .xii. foundementis: & in hem the twelue names of the twelue apostlis & of the lombe

¹⁵ and he that spake with me hadde a golden mesure of a rehed that he schulde mete the citee and the gatis of it and the walle, ¹⁶ and the citee was set in square, & the lengthe of it is so mych: as myche as is the brede, & he mete the citee with a rehed bi furlongis twelue thousand, and the heȝthe & lengthe and brede of it: ben euen. ¹⁷ and he mat the wallis of it of an hundrid and foure and fourti cubites: bi mesure of man that is of an angel, ¹⁸ & the byldinge of the walle therof: was of the stoon isaspis, & the citee it self was cleue gold like cleue glas, ¹⁹ and the foundementis of the walle of the citee, weren ourned with al precious stoon, the first foundement isaspis, the secound amethyst, the thirde: calcedonius, the fourthe smaragdas, ²⁰ the fift: sardonius, the sixte sardus, the seuenthe crisolitus, the eigthe: berillius, the nynthe topasius, the tenth: crisopasus, the eleuente iacynetus, the twelue the amatist.

²¹ & twelue gatis ben twelue margaritis: bi ech, & ech gate was of ech margarite,

clerete, glay. isaspis, isaspis. amethyst, amethyst. crisolitus, crisolitus. sardonius, sardonius. berillius, berillius. topasius, topasius. crisopasus, crisopasus. iacynetus, iacynetus. amatist, amatist.

TYNDALE—1534.

sayings: come hydder, I will shewe the the bryde, the lambes wyfe. ¹⁰ And he caryed me aways in the sprete to a grett and an hye mountayne, and he shewed me the grett cite, holy ierusalem descending out of heven from God, ¹¹ hauynge the brightnes of God. And her shynynge was lyke vnto a stoon moste precious, even a laspar cleare as cristall: ¹² and had walles grett and hye, and had xii gates, and at the gates xii. angels: and names written, which are the xii. trybes of Israel: ¹³ on the east parte iii gatis, and on the north syde iii gatis, and to wardes the south iii gatis, and from the west iii gatis: ¹⁴ and the wall of the cite had xii foundacions, and in them the names of the lambes .xii. Apostles.

¹⁵ And he that talked with me, had a golden read to measure the cite with all and the gatas therof and the wall therof. ¹⁶ And the cite was bylt .iiij. square, and the length was as large as the bredth of it, and he measured the cite with the rede .xii. M. furlonges: and the length and the bredth, and the heyth of it, were equall. ¹⁷ And he measured the wall therof, an .cxliiii. cubites: the measure that the angell had was after the measure that man vseth. ¹⁸ And the byldinge of the wall of it was of isasper. And the cite was pure gold lyke vnto cleare glasse. ¹⁹ and the foundacions of the wall of the cite was garnished with all maner of precious stones. The fyrste foundacion was isasper, the seconde saphyre, the thyrd a calcedony, the fourth an emerakie: ²⁰ the fyft sardonix: the sixt sardous: the seventh crysolite, the eyght berall: the nynt a topas: the tenth a crisoprasos: the eleventh a iacynote: the twelfe an amatist.

²¹ The xii. gates were xii pearles, every gate was of one perle, and the strete of

CRANMER—1539.

with me sayings: come hytber, I wyll shewe the the hyrde, the lambes wyfe. ¹⁰ And he caryed me aways in the sprete to a greet and an hye mountayne, and he shewed me the gret citee holy ierusalem, descending out of heuene from God: ¹¹ hauynge the bryghtnes of God. And her shynynge was lyke vnto a stoon moste precious, enen like a laspar cleare as Cristall: ¹² and had walles gret and hye, and had .xij. gates and at the gates .xij. Angels: and names written, which are the names of the .xij. trybes of Israel: ¹³ on the East parte .iii. gates, and on the Northside .iiij. gates, and towards the South .iiij. gates, and from the west thre gates, ¹⁴ and the wall of the cytie had .xij. foundacyons: and in them the twelue names of the lambes .xij. apostles.

¹⁵ And he that talked with me, had a golden reade to mesure the cytie with all and the gates therof and the wall therof. ¹⁶ And the cytie was bylt .iiij. square, and the length was as large as the bredth, and he measured the cytie with the rede .xii. M. furlonges: and the length and the bredth, and the heyth of it, were equall. ¹⁷ And he measured the wall therof: an .cxliiij. cubytes: the measure that the angell had, was after the measure that man vseth. ¹⁸ And the bylding of the wall of it was of Iasper. And the cytie was pure golde, lyke vnto cleare glasse, ¹⁹ and the foundacyons of the wall of the cytie were garnished with all maner of precious stones. The fyrst foundacion was Iaspis, the seconde Saphyre, the thyrd a Calcedony, the fourth an Emerald, ²⁰ the fyft Sardonyx, the syxt Sardous, the seuenth Chrysolite, the eyght Bcrall, the .ix. a Topas, the tenth a Crisoprasos, the eleuenth a Iacynote, the twelue an Amatist.

²¹ The twelue gates were twelue pearles, euery gate was of one perle, and the

πυλῶνας αὐτῆς, καὶ τὸ τεῖχος αὐτῆς. ¹⁴ καὶ ἡ πόλις τετράγωνος κείται, καὶ τὸ μῆκος αὐτῆς ὅσον καὶ τὸ πλάτος. καὶ ἐμέτρησε τὴν πόλιν τῷ καλάμῳ ἐπὶ σταδίους δώδεκα χιλιάδων· τὸ μῆκος καὶ τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ἐστί. ¹⁷ καὶ ἐμέτρησε τὸ τεῖχος αὐτῆς ἑκατὸν τεσσαράκοντα τεσσάρων πηχῶν, μέτρον ἀνθρώπου, ὃ ἐστὶν ἀγγέλου. ¹⁸ Καὶ ἦν ἡ ἐνδόμησις τοῦ τεύχους αὐτῆς, ἱασπις· καὶ ἡ πόλις χρυσίον καθαρὸν, ὁμοία ὑάλῳ καθαρῷ. ¹⁹ καὶ οἱ θεμέλιοι τοῦ τεύχους τῆς πόλεως παντὶ λίθῳ τιμῷ κεκοσμημένοι. ὁ θεμέλιος ὁ πρῶτος, ἱασπις· ὁ δεύτερος, σάπφειρος· ὁ τρίτος, χαλκηδών· ὁ τέταρτος, σμάραγδος· ²⁰ ὁ πέμπτος, σαρδόνυξ· ὁ ἕκτος, σάρδιος· ὁ ἕβδομος, χρυσόλιθος· ὁ ὄγδοος, βήρυλλος. ὁ ἔννατος, τοπάξιον· ὁ δέκατος, χρυσόπρασος· ὁ ἐνδέκατος, ὑάκινθος· ὁ δωδέκατος, ἀμέθυστος. ²¹ καὶ οἱ δώδεκα πυλῶνες, δώδεκα μαργαρίται· ἀνὰ εἰς ἕκαστος τῶν

* Rec. = καὶ. [tex.]

* Rec. ἰσ ἀνθρώπ.

* Rec. = δώδεκα.

* Rec. = μέτρον.

* Rec. + τοσοῦτόν ἐστιν.

* Const. ἱμερον.

* Const. σάρδιον.

GENEVA—1557.

Come, I will shew thee the bride, the Lambes wife. ¹⁰ And he caried me away in the spirite to a great and an hie mountayne, and he shewed me the great cite, holy Ierusalem descending out of heauen from God. ¹¹ Having the glorie of God: and her shining was like vnto a stone most precious, even a Iasper cleare as Cristal:

¹² And had a great walle and hie, and had twelue gates, and at the gates twelue Angels, and names written, which are the twelue tribes of the children of Israel: ¹³ On the East parte ther were three gates, and on the Northside three gates, towards the South three gates, and from the West three gates: ¹⁴ And the walle of the cite had twelue foundations, and in them the names of the Lambes twelue Apostles. ¹⁵ And he that talked with me, had a golden reede to measure the cite withall, and the gates therof and the wall therof.

¹⁶ And the cite is buylt foure square, and the length, is as large as the bredth of it, and he measured the cite with the reede twelue thousande furlonges: and the length and the bredthe, and the height of it are equal. ¹⁷ And he measured the wall therof, an hundred forty, and foure cubites: by the measure of man, that is of the Angel. ¹⁸ And the buylding of the wall of it was of Iasper: and the cite was pure golde lyke vnto cleare glasse.

¹⁹ And the foundations of the wall of the cite were garnished with all manner of precious stones, the first foundation was Iasper: the second Saphire, the third a Chalcedonye, the fourth an Emeraude: ²⁰ The fiftte Sardonyx: the sixt Sardious: the seventh Chrysolite: the eyght Beryll: the nynta a Topas: the tenth a Chrysoprasus: the eleuenth a Iacinete: the twelue an Amatist. ²¹ The twelue gates were twelue pearles, and every gate is of one pearle, and the strete of the cite is

RHEIMS—1582.

Come, and I wil shew thee the bride, the wiffe of the Lambes. ¹⁰ And he tooke me vp in spirit vnto a mountaine great and high: and he shewed me the holy cite Hierusalem descending out of heauen from God. ¹¹ having the glorie of God, and the light thereof like to a precious stone, as it were to the iasper stone, even as crystal. ¹² And it had a vvall great and high, having twelue gates, and in the gates twelue Angels, and names written thereon, which are the names of the twelue tribes of the children of Israel. ¹³ On the East, three gates: and on the North, three gates: and on the South, three gates: and on the West, three gates. ¹⁴ And the vvall of the cite having twelue foundations: and in them, twelue names, of the twelue Apostles of the Lambes.

¹⁵ And he that spake with me, had a measure of a reede, of gold, to measure the cite and the gates thereof, and the vvall. ¹⁶ And the cite is situated quadrange-wise, and the length thereof is as great as also the bredth: and he measured the cite with the reede for twelue thousand furlonges, and the length and height and bredth thereof be equal. ¹⁷ And he measured the vvall thereof of an hundred fourtie foure cubites, the measure of a man which is of an Angel. ¹⁸ And the building of the vvall therof was of iasper stone: but the cite it self pure gold, like to pure glasse. ¹⁹ And the foundations of the vvall of the cite, were adorned with al precious stone. The first foundation, the iasper: the second, the saphire: the third, the calcedonius: the fourth, the emerauld: ²⁰ the fifth, the sardonix: the sixth, the sardius: the seventh, the chrysolithus: the eight, the beryllus: the ninth, the topazius: the tenth, the chrysoprasus: the eleuenth, the hyacinthe: the twelfth, the amethyste. ²¹ And the twelue gates: there are twelue pearles, one to every gate: and every gate was of

AUTHORISED—1611.

with me, saying, Come hither, I will shew thee the Bride, the Lambes wife. ¹⁰ And he caried me away in the spirit to a great and high mountaine, and shewed me that great cite, the holy Hierusalem, descending out of heauen from God. ¹¹ Having the glory of God: and her light was like vnto a stone most precious; even like a iasper stone cleare as Crystal: ¹² And had a wall great and high, and had twelue gates, and at the gates twelue Angels, and names written thereon, which are the names of the twelue tribes of the children of Israel.

¹³ On the East three gates, on the North three gates, on the South three gates, and on the West three gates. ¹⁴ And the wall of the cite had twelue foundations, and in them the names of the twelue Apostles of the Lambes. ¹⁵ And he that talked with me, had a golden reede to measure the cite, and the gates thereof, and the wall thereof. ¹⁶ And the cite lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelue thousand furlongs: the length, and the breadth, and the height of it are equal. ¹⁷ And he measured the wall thereof, an hundred and forty and foure cubites, according to the measure of a man, that is, of the Angel.

¹⁸ And the building of the wall of it was of Iasper, and the cite was pure gold, like vnto cleare glasse. ¹⁹ And the foundations of the wall of the cite were garnished with all manner of precious stones. The first foundation was Iasper, the second Saphir, the third a Chalcedony, the fourth an Emerauld, ²⁰ The fift Sardonyx, the sixt Sardius, the seventh Chrysolite, the eight Beryl, the ninth a Topas, the tenth a Chrysoprasus, the eleuenth a Iacinet, the twelfth an Amethyst. ²¹ And the twelue gates were twelue pearles, every severall gate was of one pearle, and

1322, *πυλώνων* ἦν ἐξ ἐνὸς μαργαρίτου καὶ ἡ πλατεία τῆς πόλεως, χρυσίον καθαρὸν, ὡς ὕαλος ¹διαυγής.] ²² Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ· ὁ γὰρ Κύριος ὁ Θεὸς ὁ παντοκράτωρ, ναὸς αὐτῆς ἐστίν, καὶ τὸ ἄρνιον. ²³ καὶ ἡ πόλις οὐ χρεῖαν ἔχει τοῦ ἡλίου, οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν ²⁴ αὐτῇ· ἡ γὰρ δόξα τοῦ Θεοῦ ἐφώτισεν αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ ἄρνιον. ²⁵ καὶ ²⁶ περιπατήσουσι τὰ ἔθνη διὰ τοῦ φωτὸς αὐτῆς· καὶ οἱ βασιλεῖς τῆς γῆς φέρουσι τὴν δόξαν καὶ τὴν τιμὴν αὐτῶν εἰς αὐτήν. ²⁷ καὶ οἱ πυλώνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας· νύξ γὰρ οὐκ ἔσται ἐκεῖ. ²⁸ καὶ οἴσουσι τὴν δόξαν καὶ τὴν τιμὴν τῶν ἐθνῶν εἰς αὐτήν. ²⁹ Καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτήν πᾶν ³⁰ κοινόν, καὶ ³¹ ποιούν· βδέλυγμα, καὶ ψεύδος· εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἁρνίου. XXII. Καὶ ἔδειξέ μοι ¹ποταμὸν ὕδατος ζωῆς, λαμπρὸν ὡς κρύσταλλον, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ Θεοῦ καὶ τοῦ

¹ Rec. διαφανής. ² Rec. + ἐν. ³ Const. αὐτῇ γὰρ ἡ. ⁴ Rec. τὰ ἔθνη τῶν σαρκῶν ἐν τῇ φωτὶ αὐτῆς περιπατήσουσι. ⁵ Rec. κοινόν. ⁶ Const. ποιούν. ⁷ Rec. + καθαρὸν. ⁸ Alex. καὶ ἱεῖδον. ⁹ Rec. + ἵνα.

WICLIF—1380.

ε the stretis of the cite werun clene gold as of glas ful schynynge, ²² e I saie no temple in it, for the lord god almyghti e the lomb is the temple of it, ²³ and the cite hath no nede of sunne nether mone: that thi schyne in it, for the clereite of god schal lytne it: and the lomb is the lantern of it ²⁴ and folkis schulen walke in lycht of it, e the kyngis of erthe schulen bringe her glorie e honour in to it, ²⁵ e the gatis of it schulen not be closid bi day, e nyght schal not be there, ²⁶ e thei schulen brynge the glorie e honour of folkis in to it, ²⁷ nether any man defouled e doinge abhounyacion e lesyng: schal entre in to it, but thei that ben writun: in the booke of lif e of the lamb.

22. AND he schewid to me a flood of quyk watir schynynge as cristall: comynge forth of the seate of god and of the lomb, ² in the myddil of the stretis of it, e on ech side of the flood the tre of lif brynginge forth twelue fruytis yldinge his fruyt bi ech moneth: e the leues of the tre: ben to helthe of folkis, ³ e ech e curid thing schal no more dey but the seatis of god e of the lomb: schulen be in it, e the seruantes of him: schulen serue to him, ⁴ e thei schulen se his face: e his name in her forheddis, ⁵ e nyght schal no more be, e thei schulen not hane nede to the lycht of lanterns: nether to the lycht of the sunne, for the lord god schal lytne hem: e thei schulen regne in to worldis of worldis.

⁶ and he said to me, thes wortis ben moost feithful e trewe, e the lord god of spiritis of prophetis sente his engel: to schewe, his seruantes, what thingis it bihoueth to be don sone, ⁷ e lo I come swiftil, blessed is he that kepith the wordis

TYNDALE—1534.

the cite was pure golde, as thorowe schynynge glasse. ²² And there was no temple therein. For the lord god almyghty and the lambe are the temple of it, ²³ and the cite hath no nede of the sonne nether of the mone to lyghten it. For the bryghtnes of God dyd lyght it: and the lambe was the light of it. ²⁴ And the people which are saved shall walke in the light of it: and the kynges of the erth shall brynge their glory vnto it. ²⁵ And the gates of it are not shut by daye. For there shalbe no nyght there. ²⁶ And there shall entre into it none vnclene thyng: nether whatsoever worketh abhominacion: or maketh lyes: but they only which are wrytten in the lambes boke of lyfe.

22. AND he shewed me a pure ryver of water of lyfe clere as cristall: proceedinge oute of the seate of God and of the lambe. ² In the myddes of the stretis of it, and of ether syde of the ryver was there wode of lyfe: which bare xii manner of frutes: and gave frute every moneth: and the leues of the wode served to heale the people with all. ³ And there shalbe no more curse; but the seate of god and the lambe shalbe in it: and his seruantes shall serue him: ⁴ And shall se his face, and his name shalbe in their forheddes.

⁵ And there shall be no nyght there, and they nede no candle, nether light of the sunne: for the lord God geueth them light, and they shall raygne for evermore.

⁶ And he sayde vnto me: these sayynges are saythfull, and true. And the lord god of sayntes and prophetes sent his angell to shewe vnto his seruantes, the thynges which muste shortly be fulfilled. ⁷ Beholde I come shortly. Happy is he that

CRANMER—1539.

strete of the cytie was pure golde, as thorow schynynge glasse. ²² And I sawe no temple thereyn. For the Lorde God almyghty and the lambe are the temple of it. ²³ and the cytie hath no nede of the sonne nether of the mone to lyghten it. For the bryghtnes of God dyd lyght it and the lambe was the lyght of it. ²⁴ And the people which are saved shall walke in the lyght of it. And the kynges of the erth shall bryng theyr glory (and honour) vnto it. ²⁵ And the gates of it are not shut by daye. For ther shalbe no nyght there. ²⁶ (And in to it shall they brynge the glory and honour of the nacions) ²⁷ And there shall enter into it none vnclene thyngs, nether whatsoever worketh abhominacion or maketh lyes: but they only which are wrytten in the lambes boke of lyfe.

22. AND he shewed me a pure ryuer of water of lyfe, clere as Crystall: proceeding out of the seate of God and of the lambe. ² In the myddes of the stretis of it, and of ether syde of the ryuer was ther wood of lyfe: whych bare twelue manner of frutes: and gave frute every moneth: and the leues of the wood served to heale the people with all. ³ And ther shalbe no more curse, but the seate of God and the lambe shalbe in it: and hys seruantes shall serue hym. ⁴ And they shall se hys face, and hys name shalbe in theyr forheddes. ⁵ And there shall be no nyght there, and they nede no candle, nether lyght of the sunne: for the lord geueth them lyght, and they shall raygne for evermore.

⁶ And he sayde vnto me: these sayynges are saythfull and true. And the Lorde God of Sayntes and Prophetes sent hys Angell to shewe vnto hys seruantes, the thynges which muste shortly be fulfilled. ⁷ Beholde, I come shortly. Happy is he

ἀρνίου. ¹³²³ ἐν μέσῳ τῆς πλατείας αὐτῆς, καὶ τοῦ ποταμοῦ, ἐντεῦθεν ¹³²⁴ καὶ ἐντεῦθεν, |
ξύλον ζωῆς, ποιῶν καρποὺς δώδεκα, κατὰ μῆνα ¹³²⁵ ἕκαστον ἀποδιδόν | τὸν καρπὸν
αὐτοῦ καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν. ¹³²⁶ Καὶ πᾶν ¹³²⁷ κατάθεμα |
οὐκ ἔσται ἔτι· καὶ ὁ θρόνος τοῦ Θεοῦ καὶ τοῦ ἀρνίου ἐν αὐτῇ ἔσται· καὶ οἱ δούλοι
αὐτοῦ λατρεύσουσιν αὐτῷ· ¹³²⁸ καὶ ὄψονται τὸ πρόσωπον αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ
ἐπὶ τῶν μετώπων αὐτῶν. ¹³²⁹ καὶ νῦν οὐκ ἔσται ἔτι· καὶ ¹³³⁰ οὐ χρεῖα | λύχνου καὶ
φωτὸς ἡλίου, ὅτι Κύριος ὁ Θεὸς ¹³³¹ φωτιεῖ | ἐπ' αὐτούς· καὶ βασιλεύσουσιν εἰς τοὺς
αἰῶνας τῶν αἰώνων.

¹³³² Καὶ εἶπέ μοι, ¹³³³ Οὔτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί· καὶ Κύριος ὁ Θεὸς τῶν
πνευμάτων τῶν | προφητῶν ἀπέστειλε τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις
αὐτοῦ ὅτι δεῖ γενέσθαι ἐν τάχει. ¹³³⁴ Καὶ ἰδοὺ ἐρχομαι ταχύ. μακάριος ὁ τηρῶν

¹³²³ Const. a. ἀποδιδόντες ἕκαστον α. d. ἕκαστον.
ἔκαστος χρεῖαν.

¹³²⁴ Rec. εὐαγγελιστῶν.
Rec. φωτιζέ.

¹³²⁵ Const. ἀπὸ
Const. λέγει.

¹³²⁶ Rec. ἀπὸ
Rec. ἀπὸ.

¹³²⁷ Rec. χρεῖαν εἰς ἔχουσι. Alex. οὐχ
Rec. = καὶ.

GENEVA—1557.

pure gold, as shining glasses. ²² And I sawe
no temple therein: For the Lord God
almighty and the Lambe are the temple
of it.

²³ And this cite hath no pede of the
sunne nether of the moone to lighten it:
for the glorie of God did light it: and
the Lambe is the light of it. ²⁴ And the
people which are saved shal walke in the
light of it: and the kynges of the earth
shal bring their glorie vnto it. ²⁵ And the
gates of it shal not shut by day: for there
shalbe no night there. ²⁶ And the glorie,
and honour of the Gentils shalbe broght
vnto it. ²⁷ And there shal entre into it
none vnclene thing: nether whatsoeuer
worketh abomination or maketh lies: but
they which are written in the Lambes
Booke of life.

^{22.} AND he shewed me a pure riuier
of water of life cleare as Cristal: proceed-
ing out of the throne of God and of the
Lambe. ²³ In the myddes of the strete of
it, and of ether side of the riuier, was there
wood of life: which bare twelue manner
of frutes: and gaue frute euery moneth:
and the leaues of the woddle serued to
heale the people withall. ²⁴ And there shal-
be no more curse, but the seate of God
and the Lambe shalbe in it: and his ser-
uantes shal serue him. ²⁵ And they shal se
his face, and his Name shalbe in their
foreheades.

²⁶ And there shalbe no night there, and
they neede no candle, nether light of the
sunne: for the Lord God geueth them
light, and they shal reigne for euermore.
²⁷ And he sayd vnto me, These sayings
are faithful and true: and the Lord God
of the holy Prophets sent his Angel to
shewe vnto his seruantes, the things
which must shortly be fulfilled. ²⁸ Beholde
I come shortly. Happy is he that kepeth

RHEIMS—1582.

one seneral pearle, and the streets of the
cite pure gold, as it were transparent
glasse. ²² And temple I saw not therein.
for our Lord the God omnipotent is the
temple thereof, and the Lambe.

²³ And the cite needeth not sunne nor
moone, to shine in it, for the glorie of
God hath illuminated it, and the Lambe
is the lampe thereof. ²⁴ And the Gentiles
shal walke in the light of it: and the
kinges of the earth shal bring their glorie
and honour into it. ²⁵ And the gates
thereof shal not be shut by day: for there
shal be no night there. ²⁶ And they shal
bring the glorie and honour of nations
into it. ²⁷ There shal not enter into it any
polluted thing, nor that doeth abomi-
nation and maketh lie, but they that
are vwritten in the booke of life of the
Lambe.

^{22.} AND he shewed me a riuier
of living water, cleare as crystal, proceeding
from the seate of God and of the Lambe.
²³ In the middes of the streete thereof,
and on both sides of the riuier, the tree of
life, yekling twelue frutes, rendring his
fruite euery moneth, and the leaues of
the tree for the curing of the Gentiles.
²⁴ And no curse shal be any more: and
the seate of God and of the Lambe shal
be in it, and his seruantes shal serue
him.

²⁵ And they shal see his face: and his
name in their foreheades. ²⁶ And night shal
be no more: and they shal not neede the
light of lampe, nor the light of the sunne,
because our Lord God doth illuminate
them, and they shal reigne for euer and
euer.

²⁷ And he said to me, These wordes
are most faithful and true. And our Lord
the God of the spirites of the prophetes,
sent his Angel to shew his seruantes
those things which must be done quickly.
²⁸ And behold I come quickly. Blessed is

AUTHORISED—1611.

the streets of the cite was pure gold, as
it were transparent glasses.

²² And I saw no Temple therein: For
the Lord God Almighty, and the Lambe,
are the Temple of it. ²³ And the cite had
no need of the Sunne, neither of the
Moone to shine in it: for the glory of
God did lighten it, and the Lambe is the
light thereof. ²⁴ And the nations of them
which are saved, shall walke in the light
of it: and the kings of the earth doe
bring their glory and honour into it.
²⁵ And the gates of it shall not bee shut
at all by day: for there shall bee no
night there. ²⁶ And they shall bring the
glory and honour of the nations into it.
²⁷ And there shall in no wise enter into
it any thing that defileth, neither what-
soeuer worketh abomination, or maketh a
lie: but they which are written in the
Lambes booke of life.

^{22.} AND he shewed mee a pure riuier
of water of life, cleare as Crystall, pro-
ceeding out of the Throne of God, and
of the Lambe. ²³ In the middes of the
streets of it, and of either side of the
riuier, was there the tree of life, which
bare twelue manner of fruits, and yielded
her fruit euery moneth: and the leaues
of the tree were for the healing of the
nations. ²⁴ And there shall bee no more
curse, but the Throne of God, and of the
Lambe shall bee in it, and his seruantes
shall serue him. ²⁵ And they shall see his
face, and his Name shall be in their fore-
heads. ²⁶ And there shall be no night
there, and they need no candle, neither
light of the Sunne, for the Lord God
geueth them light, and they shall reigne
for euer and euer.

²⁷ And hee said vnto mee, These sayings
are faithful and true. And the Lord God
of the holy Prophets sent his Angel to
shew vnto his seruantes the things which
must shortly be done. ²⁸ Behold, I come
quickly: Blessed is hee that keepeth the

‘ τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου. ’ Καὶ ἐγὼ Ἰωάννης ὁ ἀκούων καὶ βλέπων ταῦτα· καὶ ὅτε ἤκουσα καὶ ἔβλεψα, ἔπεσον προσκυνῆσαι ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνύοντός μοι ταῦτα. καὶ λέγει μοι, ‘ Ὅρα μὴ σύνδουλός σου εἰμὶ, καὶ τῶν ἀδελφῶν σου τῶν προφητῶν, καὶ τῶν τηρούντων τοὺς λόγους τοῦ βιβλίου τούτου· τῷ Θεῷ προσκύνησον. ’¹⁰ Καὶ λέγει μοι, ‘ Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ὁ καιρὸς ἐγγύς ἐστιν. ¹¹ ὁ ἀδικῶν, ἀδικησάτω ἔτι· καὶ ὁ ῥυπαρὸς ῥυπαρευθήτω· ἔτι· καὶ ὁ δίκαιος, δικαιοσύνην ποιησάτω· ἔτι· καὶ ὁ ἅγιος, ἁγιασθήτω ἔτι. ’¹² ‘ Ἴδου ἔρχομαι ταχὺ, καὶ ὁ μισθός μου μετ’ ἐμοῦ, ἀποδοῦναι ἐκάστῳ ὡς τὸ ἔργον αὐτοῦ ἔσται. ¹³ ἐγὼ τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος, ἡ ἀρχὴ καὶ τὸ τέλος. ¹⁴ Μακάριοι οἱ ποιοῦντες τὰς ἐντολὰς αὐτοῦ, ἵνα ἔσται ἡ ἐξουσία

* Rec. βλέπων ταῦτα καὶ ἀκούων.

* Const. καὶ ὅτε ἴδον.

* Rec. + γάρ.

* Rec. ἐν ὁ καιρὸς.

* Rec. ῥυπαρῶν, ῥυπαρῶν.

* Rec. ἀδικῶν.

* Rec. + καὶ.

* Rec. + εἰμι.

* Rec. ἀρχὴ καὶ τέλος, ὁ πρῶτος καὶ ὁ ἔσχατος.

* Alex. κληρονομήσας τὰς ἐντολὰς αὐτῶν.

* Rec. + ἔτι.

* Rec. + τοῦ.

WICLIIF—1380.

TYNDALE—1534.

CRANMER—1539.

of profecie of this booke, ⁸ I am Iohn: that herd & sawe thes thingis; & aftirward that I hadde herd & seyn, I fildoun to worschip bifor the feet of the aungel that schewid to me thes thingis; ⁹ & he seide to me: as thou that thou do not, for I am a seruant with thes & of thi bretheren profetis, & of hem that kepen the wordis of profecie of this booke, worschip-thou god,

¹⁰ & he seide to me, signe ether seele thou not the wordis of profecie of this booke, for tyme is nyy, ¹¹ he that noieith acie he git, & he that is in filthis: wexe foule git, & a iust man: be iustified git, & the holi be halowid git, ¹² lo I come sone & my mode with me: to jilde to ech man aftir his werkis, ¹³ I am alpha & o the first & the last, bigynnyng & ende, ¹⁴ bleasid be thei that waschen her stoclis: in the blood of the lombe that the power of hem be in the tree of lif & enter bi the gate in to the cite, ¹⁵ for with outen furth houndis & wicchis & vncast men & manquellers, & seruyng to idols & ech that loueth & makith lesynges;

¹⁶ I Ihesus sente myn aungel to witnesse to you thes thingis in churchis; I am the root & kyn of dauid & the schynynge morre sterre, ¹⁷ & the spirit & the spouse: seien, come thou; & be that berith: seye come thou; & he that thirstith: come; & he that wole: take be freli the watir of lif;

¹⁸ and I witnesse to ech man: heringe the wordis of profecie of this booke; if any man schal put to thes thingis, god schal put on him the veniaunce writun in this booke, ¹⁹ & if any man do awey of wordis of the boks of this profecie, god schal take awei the part of him fro the booke of

kepe the sayinge of the prophesie of this boke. ⁸ I am Iohn which sawe these thynges and herde them. And when I had herde and sene, I fell doune, to worschipe before the fete of the angell which shewed me these thynges. ⁹ And he sayd vnto me: as thou do it not, for I am thy feloweservant and the feloweservant of thy brethren the prophetes and of them which kepe the sayinges of this boke. But worschipe God.

¹⁰ And he sayde vnto me: seale not the sayinges of prophesie of this boke. For the tyme is at hande. ¹¹ He that doeth evyl, let him do evyl still: and he which is fylthy, let him be fylthy still: and he that is righteous, let him be more righteous: and he that is holy, let him be more holy. ¹² And beholde I come shortly, and my rewarde with me, to geve every man accordyng as his dedes shalbe.

¹³ I am Alpha and Omega, the begynning and the ende: the fyrst and the last. ¹⁴ Blessed are they that do hys commaundementes, that their power may be in the tree of lyfe, and maye entre in thorow the gates into the cite. ¹⁵ For without shalbe dogges and inchaunters, and whormongers, and motherers, and ydolaters, and whosoever loveth or makith lesynges.

¹⁶ I Iesus sent myne angell, to testyfy vnto you these thynges in the congregacions. I am the rote and the generacion of David and the bright mornynge starre. ¹⁷ And the sprete and the bryde sayde come. And let him that heareth, saye also come. And let him that is athyrat come. And let whosoever wyll take of the watir of lyfe fre.

¹⁸ I testyfy vnto every man that heareth the wordes of prophesie of this boke: yf any man shall adde vnto these thynges, god shall adde vnto him the plagis that are written in this boke. ¹⁹ And yf any man shall mynysh of the wordes of the boke of this prophesie, god shall take

that kepeth the sayinge of the prophesie of this boke. ⁸ I am Iohn, which sawe these thynges and herde them. And when I had herde and sene, I fell doune, to worschipe before the fete of the Angell which shewed me these thinges. ⁹ And he sayde vnto me: as thou do it not, for I am thy felowe servaunt, and the felowe servaunt of thy brethren the Prophetes, and of them which kepe the sayinges of this boke. But worschipe God.

¹⁰ And he sayde vnto me: seale not the sayinges of the prophesie of this boke. For the tyme is at hande. ¹¹ He that doeth evyl, let hym do evyl still: and be whych is filthy, let him be fylthy still: and he that is ryghteous, let hym be more ryghteous: and he that is holy, let hym be more holy. ¹² And beholde, I come shortly, and my rewarde is with me, to geve euery man accordyng as hys dedes shalbe. ¹³ I am Alpha and Omega, the begynning and the ende: the fyrst and the last. ¹⁴ Blessed are they that do hys commaundementes, that their power maye be in the tree of lyfe, and maye entre in thorow the gates into the cite. ¹⁵ For without shalbe dogges and inchaunters, and whormongers, and motherers, and ydolaters, and whosoever loveth or maketh lesynges.

¹⁶ I Iesus sent myne Angell, to testyfy vnto you these thynges in the congregacions. I am the rote and the generacion of David, and the bryght mornynge starre. ¹⁷ And the sprete and the bryde saye come. And let hym that heareth, saye also: come. And let hym that is a thyrat: come. And let whosoever wyll, take of the watir of lyfe, fre.

¹⁸ I testyfy vnto euery man that heareth the wordes of the prophesie of this boke: yf any man shall adde vnto these thynges, God shall adde vnto hym the plagis that are written in this boke. ¹⁹ And yf any man shall mynysh of the wordes of the boke of this prophesie, God shall take

αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς, καὶ τοῖς πυλῶσιν εἰσελθῶσιν εἰς τὴν πόλιν.
 15 ἔξω ὁ κύνης καὶ οἱ φαρμακοὶ καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι,
 καὶ πᾶς ὁ φιλῶν καὶ ποιῶν ψεῦδος. 16 Ἐγὼ Ἰησοῦς ἐπέμψα τὸν ἄγγελόν μου
 μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις· ἐγὼ εἰμι ἡ ῥίζα καὶ τὸ γένος
 17 Δαβὶδ, ὁ ἀστὴρ ὁ λαμπρὸς ὁ πρωϊνός. 18 Καὶ τὸ Πνεῦμα καὶ ἡ νύμφη λόγουσιν,
 Ἔρχου· καὶ ὁ ἀκούων εἰπάτω, Ἔρχου· καὶ ὁ διψῶν ἔρχέσθω, 19 ὁ θέλων
 λαβέτω ὕδωρ ζωῆς δωρεάν.

18 Ὁ μαρτυρῶ ἐγὼ παντὶ τῷ ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ
 βιβλίου τούτου· ἐάν τις ἐπιθήῃ ἐπ' αὐτὰ, ἐπιθήσει ὁ Θεὸς ἐπ' αὐτὸν τὰς
 πληγὰς τὰς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ. 19 καὶ ἐάν τις ἀφέλῃ ἀπὸ τῶν
 λόγων τοῦ βιβλίου τῆς προφητείας ταύτης, ἀφελεῖ ὁ Θεὸς τὸ μέρος αὐτοῦ

* Rec. καὶ ὁφθαλμοί.
 * Rec. = τῷ.

* Rec. ἡλθί. [bis]
 * Rec. ἐκινῶ.

* Rec. ἡλθί.
 * Rec. πρὸς ταῦτα.

* Rec. + καί.
 * Rec. = τῷ.

* Rec. λαμβανόντων τὸ.
 * Rec. ἀφαιρῶ.

* Rec. Συμμεμαρτυροῦμαι γάρ.
 * Rec. βιβλίον.

GENEVA — 1557.

the saying of the prophesie of this booke.
 8 And I am Iohn, which sawe these
 thinges and heard them. And when I had
 heard and sene, I fell doune, to worship
 before the feete of the Angel, which shewed
 me these thinges: 9 But he sayd vnto me,
 Se thou do it not, for I am thy fellowe
 servant, and the fellowe servant of thy
 brethren the Prophetes, and of them which
 kepe the sayings of this booke: Worship
 God.

10 And he sayd vnto me, Seale not the
 sayings of the prophesie of this booke:
 for the tyme is at hand. 11 He that hurteth,
 let him hurt still: and he which is filthy,
 let him be filthy still: and he that is
 righteous, let him be righteous still: and
 he that is holy, let him be holy stil. 12 And
 beholde I come shortly, and my reward
 is with me, to geue euery man according
 as his worke shalbe. 13 I am a and ω, the
 beginning and the end, the first and the
 last. 14 Blessed are they, that do hys
 commandementes, that their power may
 be in the tree of life, and may entre in
 through the gates into the citie. 15 For
 without shalbe dogges and inchanters,
 and whoremongers, and murtherers, and
 idolaters, and whosoever loueth or maketh
 lessinges.

16 I Iesus sent mine Angel, to testifie
 vnto you these thinges in the Churches,
 I am the roote and the generation of Dauid,
 and the bryght morning starre. 17 And
 the Sprite and the bride say, Come. And
 let him that heareth, say, Come: and let
 him that is a thyrst, come: and let who-
 soeuer wyl, take of the water of lyfe,
 frely. 18 For I proteste vnto every man,
 that heareth the wordes of the prophesie
 of this booke if any man shall adde vnto
 these thinges, God shal adde vnto him
 the plagues, that are written in this booke.
 19 And if any man shal minishe of the
 wordes of the booke of this prophesie,
 God shal take away his parts out of the

RHEIMS — 1582.

he that keepeth the vvordes of the pro-
 phesie of this booke.

8 And I Iohn vvhich haue heard, and
 sene these thinges. And after I had heard
 and sene, I fel downe to adore before
 the feete of the Angel vvhich shewed me
 these thinges: 9 and he said to me, See
 thou doe not, for I am thy fellowe-servant,
 and of thy brethren the prophetes, and of
 them that keepe the vvordes of this booke.
 Adore God. 10 And he saith to me, Seale
 not the vvordes of the prophesie of this
 booke. for the tyme is neere. 11 He that
 hurteth, let him hurt yet: and he that is
 in filth, let him be filthie yet: and he that
 is iust, let him be iustified yet: and let the
 holy be sanctified yet. 12 Behold I come
 quickly, and my revvard is vvith me, to
 render to euery man according to his
 vvorkes. 13 I am Alpha and Omega, the
 first and the last, the beginning and the
 end. 14 Blessed are they that vvash their
 stokes: that their povver may be in the
 tree of life, and they may enter by the
 gates into the citie. 15 Vvithout are dogges
 and sorcerers, and the vvichat, and mur-
 derers, and senners of Idola, and euery
 one that loueth and maketh a lie.

16 I Iasua haue sent mine Angel, to tes-
 tifie to you these thinges in the Churches.
 I am the roote and stocke of Dauid, the
 bright and morning starre. 17 And the
 Spirit and the bride say, Come. And he
 that heareth, let him say, Come. And
 he that thirsteth, let him come: and he
 that vvill, let him take the vvater of life
 gratis.

18 For I testifie to euery one hearing the
 vvordes of the prophesie of this booke,
 If any man shal adde to these thinges,
 God shal adde vpon him the plagues
 vvritten in this booke. 19 And if any man
 shal diminish of the wordes of the booke
 of this prophesie: God shal take avay

AUTHORISED — 1611.

sayings of the prophesie of this booke.
 8 And I Iohn saw these things and heard
 them. And when I had heard and sene,
 I fell doune, to worship before the feete
 of the Angel, which shewed me these
 thinges. 9 Then saith he vnto me, See
 thou doe it not: for I am thy fellow ser-
 uant; and of thy brethren the Prophetes,
 and of them which keepe the sayings of
 this booke: worship God. 10 And he
 saith vnto mee, Seale not the sayings of
 the prophesie of this booke: for the tyme
 is at hand.

11 He that is vnjust, let him be vnjust
 still: and he which is filthy, let him be
 filthy still: and hee that is righteous, let
 him be righteous still: and he that is holy,
 let him be holy still. 12 And behold, I come
 quickly, and my reward is with me, to giue
 euery man according as his worke shall be.
 13 I am Alpha and Omega, the beginning
 and the end, the first and the last. 14 Bleas-
 ed are they that do his commandements,
 that they may haue right to the tree of
 life, and may enter in thorow the gates
 into the citie. 15 For without are dogs,
 and sorcerers, and whoremongers, and
 murderers, and idolaters, and whosoever
 loueth and maketh a lie.

16 I Iesus haue sent mine Angel, to tes-
 tifie vnto you these things in the Churches.
 I am the roote and the offspring of Dauid,
 and the bright and morning starre. 17
 And the Spirit and the Bride say, Come.
 And let him that heareth, say, Come.
 And let him that is athirst, come. And
 whosoever wil, let him take the water
 of life freely. 18 For I testifie vnto euery
 man that heareth the words of the pro-
 phesie of this booke, If any man shal
 adde vnto these things, God shall adde
 vnto him the plagues, that are written
 in this booke. 19 And if any man shall take
 away from the words of the booke of
 this prophesie, God shall take away his

1326

ἀπὸ τοῦ ξύλου τῆς ζωῆς, καὶ ἐκ τῆς πόλεως τῆς ἁγίας, τῶν γεγραμμένων ἐν τῷ βιβλίῳ τούτῳ, ²⁰ λέγει ὁ μαρτυρῶν ταῦτα, Ἐγὼ ἔρχομαι ταχύ·

²⁰ Rec. βιβλίου.²⁰ Rec. + καὶ.²⁰ Rec. = τῷ.

WICLIFFE—1380.

liȝ & fro the holi citee & fro thes thingis that ben writen in this booke, ²⁰ he seith that berith witnessinge of thes thingis: she amen, I come soone amen, come thou lord ihesus, ²¹ the grace of oure lord ihesus crist: be with you alle amen.

TYNDALE—1534.

awaye his parte out of the booke of lyfe, and oute of the holy citie, and from thes thynges which are writen in this booke. ²⁰ He which testifieth these thynges sayth: be it, I come quychly, Amen. Even so: come lorde Iesu.
²¹ The grace of oure lorde Iesu Christ be with you all. Amen.

CRANMER—1539.

awaye hys parte out of the booke of lyfe, and out of the holy cytie, and from the thynges whych are writen in this booke. ²⁰ He whych testifieth these thynges sayth: be it. I come quychly. Amen. Even so come Lorde Iesu.
²¹ The grace of oure Lorde Iesu Christ be with you all. Amen.

Ἀμήν· ἔρχου, Κύριε Ἰησοῦ. ²¹ Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων τῶν ἁγίων· |·

* Rec. + vol.

* Rec. + ἡμῶν.

* Rec. ἡμῶν.

* Rec. + Ἀμήν.

GENEVA—1557.

Booke of life, and out of the holy citie, and from those thinges which are written in this booke. ²⁰ He which testifieth these thinges sayth, Surely, I come quickly. Amen. Even so come Lord Iesus: ²¹ The grace of our Lord Iesus Christe be with you all. Amen.

RHEIMS—1582.

his part out of the booke of life, and out of the holy citie, and of these thinges that be vwritten in this booke. ²⁰ saith he that giueth testimonie of these things. Yea I come quickly: Amen. Come Lord Iesus. ²¹ The grace of our Lord Iesus Christ be vvith you al. Amen.

AUTHORISED—1611.

part out of the booke of life, and out of the holy citie, and from the things which are written in this booke. ²⁰ He which testifieth these things, saith, Surely, I come quickly. Amen. Even so, Come Lord Iesus. ²¹ The grace of our Lord Iesus Christ be with you all. Amen.

